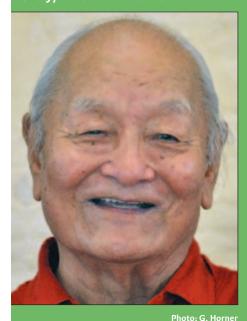


THE MIRROR

Newspaper of the International Dzogchen Community



Upcoming Retreats with Chögyal Namkhai Norbu



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

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

2011-2012

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 6-12Namgyalgar South Retreat

Singapore May 4–8 Ati Yoga Teaching

Hong Kong or Macao May 16-20 Retreat



Photo: M. Farmer

Visions of Bliss

Tenerife Thögal Retreat

Richard Doggett

enerife.. Flying in from a particularly cold, dark England, I am greeted by the sight of Mount Teide rising above a thin, delicate line of clouds, basking in 25 degrees of autumn sunshine. 300 kilometers off the coast of West Africa the Canary Islands are a wonderful place, in my book. The vastness of the Atlantic Ocean surrounds them, it's surface combed into lines of swell by gentle sea breezes. What a great place to spend a weekend, in the presence of our most precious Master, and our super colourful, varied, multinational and extra-ordinary Community. Grabbing a hire car and hurtling, with presence, round the island I arrive at the retreat place. I find out later that this place had previously been a sacred place for the pre- Spanish occupants of the island, the Guanches. Currently on it stands a large meeting hall set in lush tropical gardens, full of unusual tropical trees, a colony of inquisitive peacocks, and quite a lot of

Russians. It is fantastic to arrive on an Island in the middle of the Atlantic, and to find myself surrounded by friends and fellow practitioners of all nationalities, probably as diverse a group of people as exists, and ranging from 6 weeks to 78 years old.

There is, I believe, some anticipation surrounding this retreat. Following on from the Yangti retreat in Merigar West over the summer, Rinpoche is offering these Thögal teachings from the Longsal series, with caution. Secret for our own benefit, each of us has had to ask permission to attend. This is in order to be responsible for maintaining our Samaya in relation to them. Listening to the teachings is an intense experience, for all of us. This retreat, we discover to our amazement, is Rinpoche's 500th teaching retreat! How fortunate we all are to have such a teacher as ours, traveling seemingly tirelessly from country to country, continent

to continent, conveying to us our real nature, and guiding us in our understanding.

It is easy to see why Rinpoche has chosen to teach in Tenerife. Island life here is exquisite, and this allows us all to ease into relaxation, allowing us to be our most receptive to the teachings, and to find more easily our understanding of them. The people here too are particularly friendly. One night a friend and I stay up late with a group of locals, drinking the local rum, and discussing life in a mixture of English, Spanish and Italian. Such warm hearted people, and so much fun! And the sea here is wildly vibrant, full of volcanic minerals, that offer many health benefits. After the teachings, wandering the warmly lit streets of Puerto de la Cruz, where the retreat is held, it appears that the Community has pretty much taken over the place. It is such a pleasant experience to turn a corner and find another group of >> continued on page 5

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 6-10**Tsegyalgar East Retreat**

July 11–12 Santi Maha Sangha Base Exam July 13–17 Santi Maha Sangha First Level Training >> continued on page 4



hen you do the Guruyoga practice with your teacher and old Dzogchen practitioners who have that knowledge, when you work together with them, it helps very much because when we are in that clarity and relaxed in that state, there are no distinctions between those people with knowledge and those without. Even if you do not have much knowledge, it will arise and develop. That is a possibility. This is also transmission. When you apply Guruyoga with the white A in a perfect way with your teacher, you are receiving direct transmission. Of course there are also many different ways for doing direct transmission, but sometimes it is also sufficient with that. And even if we don't know or discover our real nature, when we apply that method after we have received transmission, then one day we will discover knowledge of our real nature.

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In the tantras of Dzogchen teachings, it is explained that if you have received transmission from the teacher, for example, of how to do Guruyoga, with the visualization of the white A and tigle then relaxing, when you try to follow and apply it, you are in this clarity and with this you can discover your real nature. When you apply this many times maybe you can discover your real nature. If you do not realize it, then in the Dzogchen tantras it also says that you should sing the Song of the Vajra.

Natural sound

The Song of the Vajra is the most important essential mantra in the Dzogchen teaching. It is a kind of mantra, but not an ordinary one. It is called natural sound. When Samantabhadra Dharmakaya manifests Sambhogakaya manifestation – all manifestations arise from emptiness, Dharmakaya, with sound – what is the primordial sound for that manifestation? It is the Song of the Vajra, so it is very important for people who have no knowledge of their real nature in order to make it arise, and for those who have that knowledge in order to integrate body speech and mind in that real nature. The Song of the Vajra is always a very important practice. It is also a kind of mantra so you also need transmission of the lung. [Rinpoche gives the lung]

Language of Oddiyana

The Song of the Vajra has a meaning and is considered to be in the language of Oddiyana. There is a translation by Longchenpa and we also have a translation of that in English and you can read and understand what it means more or less. But it is not so easy to understand when you are reading this translation. Even in Tibetan you cannot understand it very clearly because the Song of the Vajra is the essence of the Dzogchen teaching and there are many ways to learn its real sense. One of these is how it is translated and having a bit of an idea of the meaning of the words.

Seed syllables

Another meaning is the seed syllables: each seed syllable represents our potentiality, the sounds of our physical body. In our physical body we have mainly five chakras each of which has many secondary chakras, which in turn are related to other minor chakras. Each chakra is governed by one of these seed syllables. For example, in the Song of the Vajra we have 'ema kiri' etc., all these seed syllables govern different kinds of chakras. It becomes very important when we have a little higher knowledge of Dzogchen teaching, then we integrate our physical body, speech and mind in our primordial state. Then these seed syllables become very important. The Song of the Vajra not only has a connection with our physical body but also with our dimension. We are on our globe, our globe is in our solar system, our solar system is in our consideration of the universe. They all become like a mandala that represents our real condition. Then there is, for example, an inner and outer mandala. We need to integrate everything in its real nature.



Photo: T. Simoen

THE MIRROR · No.112 · September, October 2011

The Song of the Vajra Essence of the Dzogchen Teaching

Paris, Saturday morning, September 24, 2011

Then the next verse is: Ekarasulibhataye Cikirabhulibhathaye.

In this second verse the quantity of mantras is different. Each of these verses represents different kinds of Dzogchen main methods. For example, in the Dzogchen teaching we have the three series, de sum, Dzogchen semde, longde and upadesa. The semde is the series basically related to mind: from mind how we can be introduced directly to the nature of mind. This is mainly introduction – the teacher introduces the student – and is connected to the First Statement of Garab Dorje.

Garab Dorje taught his teaching throughout his life, but at the end of his life, he gave Three Statements, which are like the essence or the key to the Dzogchen Teaching. What are the Three Statements of Garab Dorje? The first is 'Direct Introduction'. The second is 'Not Remaining in Doubt'. Even if the teacher has introduced the student [to his/her nature of mind], he or she may not be absolutely sure to have discovered it, so there is a series of teachings for not remaining in doubt. This series of teachings is the longde or space series. The first series, semde, is related to mind, the second is related to space. What is the difference? The student is introduced from mind to the nature of mind and does some methods for going that way. But even though he has done that, he may remain in doubt, in which case he needs the longde, the space series. Why is space important? Space is the dimension in which everything manifests and if you have experiences, manifestations, etc., you can be totally sure of your knowledge.

becomes something concrete. Then we do not remain in doubt.

In general we have three kinds of experiences: experience at the physical level, which is sensation, experience of clarity at the energy level and the experience of emptiness at the mental level. When we use any of these experiences for introducing, for giving initiation, for having understanding of how we transform etc., we succeed in doing something concrete. But we may not be sure a hundred percent.

In the Dzogchen longde there are different methods which are called the four da – da means symbol – related to the three experiences of body, speech and mind. We do not go through the first three da one by one, they are not separate. In the Dzogchen longde there is a method in which we unify them all together. When we are in the three experiences at the same moment this is called the da of yerme [inseparable]. With this potentiality we can discover, not remain in doubt, just like tasting a small piece of chocolate and discovering what sweet is. After you have eaten a small piece of chocolate you know what sweet is. But if you do not have this experience when you eat something sour or spicy you might think that one or the other may be sweet, you can always have some doubt. But when you eat a small piece of chocolate, you overcome that problem. This is something like the Dzogchen longde, the second series of teachings. Then the third [verse] is connected to the third statement of Garab Dorje: we are in that confidence; now we are 100 percent sure, we are integrating and being in that state. This is the last statement of Garab Dorje and is the Dzogchen upadesa series. So in the Dzogchen teaching we have all these and we work with everything through the Song of the Vajra. These different kinds of methods are related to these verses in the Song of the Vajra.

All the seed syllables of the Song of the Vajra govern everything so it becomes very important for integration.

Main Dzogchen methods

Then these mantras, for example, when we say 'Emakirikiri', we repeat it two times. The first 'kiri' is short while the second one is longer. In the same way 'Masutavalivali', the first is short and the second is longer. This is related to our solar and lunar energy, to our right and left sides, the front and back of our physical body. For this reason we have these kind of mantras to know what its meaning is.

Another meaning is related to the different verses. The first verse is:

Emakirikiri masutavalivali

Samitasurusuru kutalimasumasu.

Experiences

Yesterday I explained about discovering the taste of something sweet. To discover the taste of sweet, what do you need? Just a little piece of chocolate. Otherwise, even though you study in an intellectual way, you can never discover what it is, and that is why we remain in doubt. Just like a piece of chocolate, our experience of seeing, of hearing, of everything that manifests in our dimension,

Primordial potentiality

Then, for example, almost at the end of the Song of the Vajra it says:

>> continued on page 4

Shifting The Center

Information from Khyentse Yeshe About the Future Conway MA October 23, 2011

would like to clarify some aspect related with time. The first topic I would like to talk about is that everything is a cycle in life, like every three or four years. So, for example, for three or four years you do something and then for three or four years you do something else.

In the last four years, as you can see, I spent most of my time involved in some simple issues that were open and needed to be clarified and fixed, related with the history of our Community and the aspects of identity and unity of this Community. For example, regarding unity, it means that we had this condition that things were not very much connected, and things were going in the direction of separation and feeling so much difference in each area of the globe.

So the globe is not made of, for example, different countries and continents. It is made of different areas, like the original central area where all civilization took place. This red area of the Mandala is the place where civilization started and where it flourished. So we have different historical periods where we can see clearly that in this area, it's easier that an organized civilization where a full principle of tolerance and respect would manifest.

In this red area we tried first to make Merigar [West] work, all the area going to the east and west, so at least this area would combine and work somehow. This was my first issue to verify, if by going in another direction I would enter a different continent, but I discovered this is not true. Remaining in the same red area, we have the same idea, the same approach and so on. Going more north and south, like in the Mandala of the Vajra Dance, we have really different ideas, so my understanding of the Community starts with the structure of this Mandala, not from the idea of east and west or the idea of the first, second or third continent. So this is one important issue that I spent several years working on. The second one is the identity of this Community and this identity refers to the principle of the structure of the Mandala itselfthe structure of the Dzogchen Community itself. This structure is very simple. We know very well that the principle of this symbol of the turning gakyil is that basically each individual of the Dzogchen Community is the center, the shifted center of this Mandala; so each individual is connected with this principle and interacting with all this structure. How to make that this center is the center, the border, it's the essence of unity. This is the second issue that I had to understand if it was possible or not to do.

from the early stages of setting up the Community as Merigar, Italy, and then going slowly from there, setting up at least the eight main places and all the hundreds of lings.

The point is that every time an individual identifies with this principle, his own identity should combine with the same understanding as being part of the Dzogchen Community, of being the individual himself, representative of himself and of the Dzogchen Community; not having to have two different identities.

How can we do this? We need to be similar, homogenous. This is the aspect. So normally we are using this example, something like the human body that has different organs, different places and they all work together. But this is different than saying the center has shifted; shifting the center means the center now is here in this structure and when the individual looks at himself like in front of a mirror, now all the Community moves here and that becomes the center; each individual is the center. This was the original idea, to do this, and there is a very simple geometric principle of moving or shifting the center.

The point is that for this we need a homogenous structure, so when we said in 2004 or 2002 even, that we are one thing, we always meant as a homogenous structure, not one thing in opposition to many things. One and many, we never said this. Our problem is that these areas of the globe, like the structure of the Mandala of the Vajra Dance, all connected on the outer Mandala of the globe, and the situation we have, is not very much connected with the principle of shifting the center of the individual. So this is still not solved.

I worked on creating a homogenous understanding through the principle of the Teaching, understanding what the principle of Vajra Dance and Yantra Yoga is and the principle of the three series of the Teaching; I did many activities, not only talking with people and organizing, but also teaching, traveling and doing hundreds of lectures and retreats. Also opening this approach of discourse with other Communities until the last event we did in Russia [the Dzogchen Forum], which was based on this idea. Now the third point connects with the principle to go more in the direction of evolution, so now what do we need? I am dedicating the next four years to this issue, this topic, so that this capacity of shifting the center can be real because we shift the center when have evolution. Evolution cannot be a biological process, like the Darwinian principle that slowly things are changing and evolving; that we need many lifetimes,



obstacles and problems to have a change in nature, through adaptation, this is something else.

Evolution starts with something like knowledge at the individual level. So this capacity of shifting and seeing the Community as a unity for each individual is an important issue to solve. To have this principle as a kind of second stage of integration as we say; we do practice, it lasts for a while, we finish this session of practice, we should start a session of life and there should be continuity between these two moments, so to make this happen is like when we are evolving and going more into the real sense of the Teaching. Now the real sense doesn't have a language, or form or symbols, it is more about knowledge and knowledge does not require all these aspects. It's already the real meaning. All these aspects are just a gate to reach this knowledge. The problem is, when we arrive to this knowledge through the gate that we have used until now, if we want to enlarge or widen this approach and embrace all the kinds of knowledge, what does this become and how is this called? What is this? It is difficult to say this is Buddhist, or only Dzogchen, it is difficult to say it is this and that, because

each one has its own name, idea and point of view. So if we are going in this direction, being in the real knowledge of this evolution, we should study how to do this.

Unfortunately there is not even a book regarding this, normally we say we are preserving the Tibetan culture, the founder and teacher of the Dzogchen Community is one of the most important scholars in the world, and so on. The only one who is able to read and write certain texts, that belong to the original Teaching that comes with the original masters, long before Buddha Shakyamuni and so on, but now we apply this into something modern, that is a projection of this knowledge that is our Community. Now we have to make this real, make it function, so that people identify and immediately are the center of all this knowledge. So every time an individual is the part of this Community with this ultimate understanding of this Teaching, he or she has to be able to show they have this condition. To do this we need to work on all the aspects, the language, communication, education and so on. It cannot only be based on a text that worked for that lineage and then combined, something like the Rime approach, non-sectarian. Non-sectarian is nothing,

it is not something that we can even consider meaningful. It is very limited because then we are in the field of sect and non-sect. It is not that we are in the real field of knowledge, the understanding the real field of evolution. So I am dedicating for years, mostly studying and working on this.

Then many people asked me to continue the same activity, like doing retreats, continue teaching in the same style and form and so on, but this was needed more because my father was mostly in a difficult physical condition. Now he is healthy and this is his duty. What makes a teacher alive and in his own full potential is that he is teaching. The form and method he is using is mostly most useful to make him the person he is, the teacher he is, with all his capacities. So to do something like a small version of this, to make things simple, does not make sense. Rinpoche is more than enough for all, not only for a few areas of the Community, but for the whole universe, but still we do not understand this.

So it was said from the beginning to not have a rigid structure So what I am going to do, maybe in a limited quantity, is to approach things in the completely opposite way to what I did until now. Not open lectures like >> continued on page 5 >> Song of the Vajra continued from page 2 Suryabhataraipashanapa Ranabidhisaghuralapa Masminsaghulitayapa Ghuraghurasaghakharnalam Naranaraithapatalam

All these are examples of how our real state of Dzogchen is, although the real state of Dzogchen is beyond examples and there are no examples that totally correspond. Partially we say it is just like sunshine, like the moon, something like this.

Ma

Then particularly in the Dzogchen teaching, there is a very important explanation:

Ghuraghurasaghakharnalam

Naranaraithapatalam etc.,

that refers to the particular energy level that we call our primordial potentiality: sound, light and rays. They have their characteristics, which, in Tibetan, we call thugje. In sutra teaching, thugje means compassion or kindness. For example, if someone is very kind to me I say, "Thugje che," great thugje, which means 'thank you very much'. But in the Dzogchen teaching this word means the condition of our potentiality.

In the Dzogchen teaching at the energy level there is tsal, dang, rolpa, which are three aspects of energy. These three are the three primordial potentialities that all sentient beings have. These are related to: Ghuraghurasaghakharnalam

Naranaraithapatalam

Bhundhabhundhacishasakelam

which explains that.

Integration

So there are many ways of studying and learning the Song of the Vajra.

But when you are practicing it, you don't need to know all these things. The main point is not your intellectual understanding. That is relative and it is better that you know. But when you practice, you are just in that presence. When you sing the syllables one by one, you are totally integrated in that sound. That sound is integrated totally in all your dimension. You are not thinking or judging but just relaxed in this presence. That is the way you should go ahead with the Song of the Vajra when you are singing.

But you do not do any kind of visualization. Sometimes people ask me what visualization they should do when they sing the Song of the Vajra. Particularly people who follow lower tantra teachings think that visualization is very important. In the Dzogchen teaching visualization is the work of the mind, which is the starting point, but it is not the main point. So there is no visualization that you need to do. It is very important that we are integrating.

Dance of the Vajra

Then when we are doing the Vajra Dance, which is movement and also deals with the Song of the Vajra, the small mandala represents our globe. Just like the condition of our physical body, there are correspondences on the globe. The places that we step on the mandala, one step at a time, chanting mantra, correspond with the sound and with the place. In the same way we integrate with our inner mandala. In this case, the most important thing is being in the state of integration, not thinking that this is that, that is that.

When we say the state of contemplation it means that

salute, or sometimes closer to the ear. Some teachers do not know what the real sense is and say that Milarepa is listening to all sentient beings. Some people also believe that. But that is not the reason, because if Milarepa had the potentiality to hear all sentient beings he wouldn't have to put his hand like this [up close to his ear]. This is what you do if you don't have the capacity to hear very well, so how can you hear all sentient beings with many differences, different dimensions etc.

Milarepa is controlling an energy wave. We have an energy wave here and when we control this energy wave we can get into the state of emptiness easily. For that reason Milarepa is in this position in order to control this wave. His hand is in this position in order to find this energy point, otherwise you cannot find it. Sometimes in yangti practices or in the Dzogchen longde we use a tsulshing [meditation stick] for maintaining the state of our body better. On the top of this stick there is a moon shape so that we can control both of these energy waves. Many vajrayana teachings explain how you should find these waves precisely because sometimes when you touch these points you can feel some nerves beating and if you press them for a long time it may block your circulation and create problems. It is not the energy wave that is beating. So for example when you put your first finger in this place at the front of your ear and put your hand like this, in this position you can find the energy point straight away. When you press that you can find the experience of emptiness easily. Milarepa used that position when he was doing practice, but because they did not know that principle precisely they made paintings of him in a slightly different way.

We not only have points of emptiness. As well as the four energy points of emptiness on the right and left side, we have four points of clarity and two for having more sensation, which are all connected with specific teachings in the upadesa. When we learn these types of practices we can discover what the points are and use them. It is not that we only use the points for pleasure. It is not like that. So these are examples of how the Song of the Vajra is connected with these points.

Three kayas

Then there are the three syllables – ra ra ra – at the end. These three represent the three kayas or dimensions: dharmakaya, sambhogakaya and nirmanakaya. That means the real nature of emptiness, which is the state of dharmakaya. Then the manifestation of the pure dimension, sambhogakaya and the impure dimension just like our condition, which is called nirmanakaya. Buddha Shakyamuni, for example, is called nirmanakaya and even though he was a totally realized being, he manifested a physical body at the ordinary physical level. That is the reason we could see him, have contact with him when he was in India. For that reason he is called nirmanakaya. Not only Buddha but many beings such as Guru Garab Dorje and Guru Padmasambhava can be considered to be nirmanakaya manifestations.

Good and bad teachers

In Tibetan nirmanakaya is called trulku. In Tibet there are many reincarnations and they are all called trulku and are considered to be nirmanakaya. There really exist beings who have the qualifications of nirmanakaya, but it doesn't mean that anybody who has the title of trulku is nirmanakaya just like Buddha. Westerners should be particularly careful about this because when there is some advertising about a trulku, a very important realized being, many people do not check who the person is and immediately jump [and follow him]. In our human dimension there is good and bad everywhere so we should understand that. Many years ago when I went to Greece to give teachings, I explained what nirmanakaya is and about the reincarnations that we have in Tibet. Afterwards somebody sent me a letter saying that they had had very pure vision and now they had a problem with that. It is not sufficient only to have pure vision because later when you discover, you no longer have pure vision. It is much better that you know concretely when something is good. There are good reincarnations, good teachers, and there are bad. There are also a lot of people doing dharma business. It is better you know that and not follow teachings in a blind way otherwise you can have problems later on. Some people jump immediately when there are some teachers, then later when they discover, they write articles criticizing the teacher and always speak badly of him. This is very bad because if you have received something related to the vajrayana teachings even from a teacher who is not good, you have a connection with that. When you have this connection but you are against [the teacher], you

destroy this by yourself. Perhaps you think you can make other people understand by writing articles etc., but it is not good for you. You cannot make everybody understand because in general everyone jumps in a blind way. So if you have this kind of problem, you should put this kind of teacher aside and not follow him any more, but you shouldn't criticize him otherwise it becomes a problem for you.

And when you do Guruyoga you can unify all your teachers, even that bad teacher. But you don't need to physically unify something. If it is okay for you to unify the three *vajras* of all sentient beings why shouldn't you unify with a bad teacher. These are called limitations and you should go beyond them and do your best. It is very important that you know that and do Guruyoga in a correct way.

Then it is very important that you use Guruyoga very often and when possible with the Song of the Vajra. In particular when you have no basic knowledge and you have not discovered your real nature, then it becomes very important.

Transcribed and edited by Liz Granger

Chögyal Namkhai Norbu Schedule 2012

>> continued from page 1

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 Second Retreat of Merigar West

Greece October 3–7 Greece Retreat

Spain

October 12–16 Barcelona Retreat

Canary Islands

we are no longer using mind. We may use mind at the start of being in contemplation, but the state of contemplation is beyond that. The state of Guruyoga is contemplation. Vajra Dance should also be in the state of contemplation. It is not easy when you are learning and you have to remember how to move, where to put your feet, for example. When you are learning you have to think about these things. But once you have learned, you don't always need to think about them because you have become familiar with them. So you can understand that the Song of the Vajra is the supreme method for integrating our physical body, speech and mind in the state of contemplation.

Energy points

Then at the end of the Song of the Vajra there are ten syllables:

Sasa riri lili ii mimi

which represent ten energy points in our physical body. In the Vajrayana in general, in the Chakrasamvara or sometimes also in the Hevajra tantra, some of these energy waves are explained. For example, that is why when we see the figure of Milarepa he is seated like this. [Rinpoche sits with a raised arm] Some painters don't understand what it means and the figure has his hand in a kind of military

October 26–30 First Tenerife Retreat

November 9–13 Second 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

>> Shifting the Centre continued from page 3 this, but the opposite, completely closed, controlled, approved, by me and Rinpoche, something more related to the series of teaching of longde. With longde there is not even text. The little text and information we have is really basic. Even when we are explaining the fruit of this series of instruction we are using, for example, in the higher levels, like fourth level of Santi Maha Sangha, or we are approaching the text of instruction of Vairocana, even if we are studying and reading the part that relates with the fruit, this is taken from the explanation of thögal, because it is missing an explanation there. [The reason is that] once you have this knowledge and you are in this condition, there is nothing to explain. It is already far beyond the need for any explanation. For this reason my father quoted many other parts, mostly from his series of dreams, related with the series of the terma teaching of longsal; he quoted all instruction of thögal and we can easily see because it is written from where it is quoted.

So this kind of retreat I will do, but in a completely different fashion with booking, checking, and I will introduce something that is very spread, in general, in the way more traditional retreats are done, so this means introducing something like commitment. So if you are interested to follow, to do and apply, I am expecting some kind of work on a personal level, with commitment.

The locations will be many. Obviously I will go less to Russia and Italy because I spend a lot of months teaching in both of these two locations, otherwise it seems I am teaching only in two places. I have a lot of invitations and I will see concretely communicating with all, what the real possi-

>> Visions of Bliss continued from page 1 practitioners enjoying the good food and the warm evening. How enjoyable it all is. I look forward very much to the next time I am able to come to a retreat here. And most importantly of all, never mind the blissfulness of the place, we are discovering our real bility for my retreat program is because it becomes very difficult when you are traveling and things are not well organized. When there is no place, when there is no organization, when there are no funds, it becomes very difficult. Most people do not realize at the end that when these things are not prepared well and set, the person who ends up solving the problem is the person teaching; that person ends up correcting all the tensions generated by bad organization, raising all the funds and money that is required, and most of all, at the end, resolving all the issues that are generated after leaving that place, because things accumulate and you have to solve all. To have the possibility to continue to study and work on the other aspect I talked about, I need this aspect to be well organized, so I will set a schedule with longer times and so on, and not so many places as

The longde retreats will be two weeks on the average, I cannot do a longde retreat in three days and then I can stay a little longer on each end of the retreat. The retreats will be mostly longde, but when there is opportunity or there is less time I can do something like longsal, because longsal has the benefit to be directly addressed to our Community. It is not very much a teaching for a public level. It is not traditional, not simple to understand, and it is most of all quite essential. So it requires many explanations and essential practice that most other traditions don't like because they want to do a lot of rituals.

I did in the past.

The longde retreats will require transmission from my father, wherever is the transmission of the series of the teaching from Vairocana, from longsal, from the instruction of Santi Maha Sangha, with the minimal cer-

tainty that one is authorized to practice. And then I will check.

Also I need a condition that is stable because to make something like the essence of the Teaching available in a form that is not only traditional but is actual for today, it requires that you know the language of today, that you know the systems, and in general the semantic that is used today. All this requires that you study. No one has this capacity of knowing everything instantly. It requires that you understand how it is, that you create contact, that you have contact with the people that have also this knowledge. That is why I am also addressing different sectors, like institutions.

As far as the concrete activities of the Community, I wrote about all of this in a document in 2004 signed by Rinpoche in Margarita. It was extremely clear how it works. The fact that no one wanted to apply it does not mean that I have to always be the one that people go to complain and say why we don't do this. I wrote in 2004, it is already signed and if you don't want to do it, what can I do? Most of all of these questions were already answered in that document and the fact that the document has a language, relates with a typical modern approach of strategic and management of organization doesn't mean you cannot understand.

If it is written, for example, that the Teacher is the source of strategy and ideas, the International Gakyil is the translator of this strategy, you don't need some kind of degree or PhD to understand this sentence. In the real sense it is extremely simple; it means the International Gakyil is near, [Khyentse is part of the International Gakyil]; there is proximity, and for this reason should take care of doing this action of translation. A translation means the Teacher is giving a precise instruction, a strategy, not that the International Gakyil is inventing what the Teacher is saying, and the Gar is inventing by itself. It means there is a collaboration. If this collaboration is missing and is missing normal and ordinary things, then obviously whenever I am available or not, nothing changes. I don't know what will change really.

The fact is that things require time and a lot of study and knowledge. We can understand to have this real change inside the aspect of the individual, it means that we are working on how this individual is. So taking care of the Community as a unity, like places, people, and so on, is what my father has been doing his whole life. Now I am saying it is necessary to take care of the individual. It is a different level of focus. So this part I need to write, to invent - its own language and approach that all can understand. This part is not available, even the literature of this part is not available.

Very simply, when we are studying any kind of knowledge, and we have this education, the education never takes into consideration the presence and awareness of the individual, only of the institution, the future of the country, the wealth of this and that, benefits you can get from this study, jobs you can get later, the credits you have, there is nothing about the individual. When we are looking at that individual we should have this capacity of entering the dimension of the individual, this individual now that becomes the center of this structure, what can they do? How many categories of this individual do we have and if we want to become more related with the teaching we have to have more

.....

categories. It's obvious the number is twelve minimally to study.

So we have to go and break this category into series and then in this series we have to understand the root of these different types of individuals and understand how to relate, I have already been studying the way to approach this for six months and on the way to these six months, I have also projected its effect in a normal working environment. So it is not only teaching but also working. And then I have to combine all this into a general structure that takes care of all these categories.

I will start the retreats of longde in some months or next year, when things are clearer for me. The teaching we just did at Amherst College is a prototype for a new style of teaching to see the effect, the approach is different, the language, the system is different, and the background culture is different. I could only test two aspects, not all four, and in the initial scheme I have four aspects*. [It is possible to see a more detailed description of all *four aspects and Khyentse's proposal at <evolutionhub. **pro>**.] It is like a research. I will do these teachings all over the world according to what is a better fit and a better possibility. This is a kind of work for me, like a job for me.

Anyone can contact me at anytime. People need to write directly to me, not to Merigar, or Tsegyalgar, or to someone else saying that I am in this or that condition, inventing some stories. If they want to communicate to me they have to write to me directly.

You can contact Khyentse Yeshe at

yeshi.namkhai@gmail.com *

Transcribed and edited by Naomi Zeitz



nature, and having the possibility for us and all others to be free from suffering.

Errata Corrige

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In the last issue of The Mirror, issue 111, in our report on the Thirty Year Anniversary of Merigar, we published the surname of one of the artists mistakenly. On page 16, the painting in the centre of the page was attributed to Rita Hector. The artist's name is Rita Ettore. Our apologies to the artist.

In issue 110 of The Mirror on the last page, the photo credit for the photo of Costantino Albini was incorrect. It was taken by M Almici, not Amici. Apologies. ©

e 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

Lerab Ling Welcomes the Tiger

Chögyal Namkhai Norbu Visits Sogyal Rinpoche's Centre in France

Peri Eagleton

erab Ling (named after Tertön Sogyal, Lerab Lingpa), is one of the main practice centres of Sogyal Rinpoche's Rigpa sangha, located in the hills above Montpellier, France, in a remote and beautiful area. The temple building at Lerab Ling is an eye opener: a very splendid and large main temple on the ground floor with Nirmanakaya Temple on the floor above, Sambogakaya level temple on the third level, together with apartments where HH the Dalai Lama and our master Namkhai Norbu stayed, overlooking miniature Japanese style gardens. Finally the temple is crowned by a small Dharmakaya shrine at the top level. The entire temple is a physical monument to all aspects of the Tibetan Buddhist tradition and surrounded by gardens and myriad prayer flags stretching across the entire valley.

The main temple hosts a massive golden Buddha statue, filled with many powerful relics and a tsulshing authenticated by HH Dalai Lama; indeed every space is populated by the presence of countless golden images of the Buddha, precious images and every symbol and manifestation of wisdom from the three kayas is vividly present. At each side of the main Buddha image there are life size statues of Sogyal Rinpoche's teachers: Jamyang Khyentse Chokyi Lodrö, with whom Sogyal Rinpoche grew up, and Dilgo Khyentse; the incredible likeness of their faces was created by the Musée Guimet in Paris.

Immediately outside, the temple is flanked by a lawn sporting statues of dakinis and also a lake, surrounded by flowers and populated by many fish; in the middle of the water a golden representation of one of the eight manifestations of Guru Padmasambhava is seated, softly lit by a hidden light, and as one draws near, the sound of prayers faintly permeate the air. On the other corner of the temple is the point where the dungshuu of Khandro Tsering Chodron took place. Khandro, who at the age of 20 became the spiritual consort of Jamyang Khyentse Chokyi Lodrö, a disarmingly beautiful lady, a great and most humble practitioner, lived her last years at Lerab Ling and passed away on 30th May, peacefully gazing in space. The small remains of her physical existence were cremated there just a few weeks ago and the pulse of inspired devotion which everyone feels for Khandro is very palpable.

"Please Listen! Precious Lama, without remembering the dharma from the depth of my heart,

I have just realized my life has ebbed. I am sure that when I die I will go to hell." Thus wrote Khandro Tsering Chö-

drön.

As a reply her husband Jamyang Khyentse Chokyi Lodrö wrote,

- "But you know what to do. You have means to escape in your hand.
- Even though you can't practice myriad ways of practicing the dharma,
- if you can maintain kindness and dedicate the merit,
- have aspiration and remember the nature of the mind that is clear and empty in union
- and most importantly if you remember the guru and supplicate
- that is the essence of all the teachings of the Buddha."

Sogyal Rinpoche's teaching style puts great emphasis on deep devotion, opening the heart, kindness and generosity to oneself and others. His sangha certainly demonstrated this and welcomed all of us with such thoughtful kindness and warmth. Many of his students participated in a recent three year retreat and subsequently reside and work together at Lerab Ling, which enjoys a very good relationship with the local government planning office and has been permitted to build many halls, houses, wooden cha-



Among the many parting gifts which Sogyal Rinpoche presented to Chögyal Namkhai Norbu were thankgas, Khandro Tsering Chodron's mala and a souvenir of Lerab Ling Temple engraved within a crystal. Photo: P. Eagleton

minute details at Lerab Ling, in the perfection of a harmony and vision designed to inspire pure vision, or at least to please the senses and turn the mind towards the Dharma.

Enter the Tiger

Namkhai Norbu Rinpoche, invited to teach the Rigpa sangha of Lerab Ling this September, taught a terma of Chokgyur Lingpa which he had received from Jamyang Khyentse Chokyi Lodrö and for this occasion condensed and summarised into a

incredible scholarship. It was a jaw dropping feat which, despite the volume of information, detail of methods and explanation which was given, hit continuously on the essential: direct introduction, guruyoga, experience and the integration of emptiness and movement in the non dual state. Rinpoche repeatedly clarified the function, importance and principle of integration at every level of Dzogchen practice.

It was clearly a teaching which the Rigpa sangha and Sogyal Rinpoche himself really appreciated.



ings if Sogyal Rinpoche hadn't patiently and kindly explained the sense and meaning of the empowerments, forms and traditional teachings which I encountered in London between 1976 and 1979. But I was always rebellious and he suggested a few times that I should listen to the teachings of a great teacher called Namkhai Norbu. One day in 1980 when I was living in California I received a telephone call from a young musician I didn't know, who explained that she had started chatting to Sogyal on a plane and he had given her my telephone number; she asked us to join her at a house up the road where there was some live music and there was also an interesting teacher. Guess who that teacher was. Later that night we drove into San Francisco and listened to Namkhai Norbu's teaching.

khai Norbu Rinpoche's teach-

Sogyal Rinpoche's famous book, the Tibetan Book of Living and Dying has sold 2.8 million copies and been translated into 84 languages, so his work has been an extraordinary bridge to the teaching which has benefited countless people; his sangha are wonderful students who evidently study and apply the teachings with devotion and service; it was lovely to be with them and it seemed that Namkhai Norbu Rinpoche and Sogyal Rinpoche enjoyed time together. Needless to say, as we were leaving for our plane, at the moment when Namkhai Norbu and Sogyal stood outside the temple together to say goodbye, a large rainbow graced the entire valley of Lerab Ling.

Here are some words from Khandro herself:

The Temple at Lerab Ling, Rigpa's main retreat centre in France.

lets and permanent tents, so that some thousands of people can be accommodated on site. During the three year retreat, Sogyal Rinpoche, in the true non denominational style of his root teacher Jamyang Khyentse Chokyi Lodrö, invited a great many teachers to visit and instruct his students.

Sogyal Rinpoche works closely with his students, sometimes intervening, correcting, encouraging and always being humorous. He himself oversees many very concentrated commentary. He taught for eight hours in total and explained a complete overview of the Sutric, Vajrayana and Dzogchen views; he then proceeded to transmit all essential points of the entire Dzogchen teachings of Semde, Longde and Upadesha, giving explanations of specific practices and their precise function, whilst clarifying the meaning of terms from the Vajrayana and Dzogchen context and illustrating points with

Some of Sogyal Rinpoche's students said that they were so happy that finally Namkhai Norbu had come to give them teachings, that they had waited for and looked forward to this possibility for a long time.

It was also a joyful milestone for people like myself who have been students of both Sogyal Rinpoche and Namkhai Norbu Rinpoche.

I don't think I could have understood anything at all of Nam-

I hope that we may all be together again soon.

Sogyal Rinpoche sent his love and affectionate greetings to the Dzogchen Community. \bigcirc

Arriving Platform A

Rinpoche Teaches in Paris

D. Courtier

S Paris, Gare de Lyon. At a table of the renowned café-restaurant 'le Train bleu', a traditional meeting point of travellers, a small group of Rinpoche's students are absorbed in a strange and delicate operation amidst the comings and goings of clients and waiters: they are feverishly pouring some barley flour from a big container into a smaller one.

But what for?

They are actually completing the offering prepared for the Master, which must include a little pot of tsampa.

5 p.m.: The train from Montpellier is coming in, approaching platform A – as one would expect, with a Dzogchen Master on board...

Our small group of Parisian practitioners rushes toward coach 13. The train has stopped. The door opens ...



come to our Master to joyfully greet him and join his company.

Thanks to the curator of the Musée Guimet in charge of the section Art of the Himalayas, Rinpoche is invited to visit the Museum which presents the current exhibition of "C. G. Jung's In 2009, the Musée Guimet offered us the opportunity to visit one of its exceptional exhibitions: "The sacred art of Bhutan" which was the first in the Western world. The public was invited to discover more than one hundred Buddhist works of art coming Rinpoche turns the tray, seeing to it that every one of us is served and enjoys his meal. After having tasted it, he greets each dish with a "Che buono!"

He shows us the way to thank the waiter according to the Chinese manner: tapping the table with three fingers.

It is time to leave.

On Friday 23rd in the evening Rinpoche gives a public lecture entitled "Dzogchen, Evolution and Tradition" at the Espace Reuilly in the 12th arrondissement. He introduces to a very large audience the teaching of Ati Dzogchen with all Three Paths of Liberation: explaining the differences between the path of renunciation, the path of transformation and the path of selfliberation. He concludes that for changing the world, remedying human suffering and establishing peace in the world, it would be better that each individual turns inside to find his or her own Nature of mind through the practice of Dzogchen, and integrate the teachings in daily life, rather than make violent revolutions that usually lead to the extermination of half of the population. He says his concern and regret is that the politicians of our governments that rule the world are not interested in the teach-

Photo: T. Simoen

thropology of Religions at the Catholic University of Louvainla-Neuve, Belgium, a lecturer in Buddhism at The National Institute of Oriental Languages and Civilizations (INALCO) in Paris, the President of the European Buddhist University, a translator from Tibetan, the author of an "Encyclopedic Dictionary of Buddhism" (Seuil, 2006) and "The Tibetan book of Dead" (a complete translation with commentary from Tibetan into French of the Bardo Thödrol Chemno by Padmasambhava) (Buchet-Chastel, 2009) gives a lecture about the nine vehicles of Buddhism allowing many people to ask questions in order to clarify their doubts, and enlightening many points with his excellent teaching skills.

There is also time and space for the Vajra Dance with two mandalas on which Stoffelina Verdonk, Nadia Poureau and Adriana Dal Borgo, three instructors, present and teach the Six Spaces of Samanthabadra to newcomers.

In a third room Jesus Martinez and Zhenia Rud, French and Russian instructors of Yantra Yoga give demonstrations and teach respectively to beginners and advanced practitioners.

On the morning of Sunday th, Rinpoche gives advice on how to integrate tawa, gompa, chöpa (view, meditation, behaviour) into our daily lives. Then he explains the principle of the short Ganapuja and shows the mudras used in this practice. He ends with the transmission of the lung of some collective practices. The Master's train had arrived at platform A, a very auspicious sign, someone then noted. With its more than 600 participants and many newcomers and new members, and thanks to the collaboration of many, the very well organized Paris retreat did not deny it. Rinpoche has gone. On his departure he left a deep blue sky, a beaming sun and a perfect 29° centigrade. It is summertime in Paris and in our hearts. The City is smiling, the smile of a Buddha. 0



"Hello!" sounds Rinpoche getting off the train and soon treading the soil of Paris, accompanied by Cathy, Eduardo unceasingly holding a camera, DaRed Book (Liber novus) – Tales from an inner journey".

We walk through galleries and rooms inhabited by undisturbed Buddha statues from all countries and centuries, with closed eyes and an inner smile hovering on their lips, to the section with the Nepalese and Tibetan permanent collections which offer a rare combination of thangkas, metal sculptures and liturgical objects from past centuries and in which Rinpoche shows a particular interest. Particularly he stays seated in contemplation a long time in front of a magnificent 10th century golden wood statue from China, representing Chenrezig (Avalokiteshvara) the Bodhisattva of Great Compassion with his six syllable mantra OM MANI PADME HUM. The Golden Lord with eleven heads and a thousand arms fanned out around him and with which he aids the suffering multitude.

Photo: Th. Simoen

from 35 temples and monasteries still considered sacred which had never been on view outside Bhutan.

In 2002 and 2003 we also had the rare opportunity to see here the exhibition concerning "Tibetan rituals and the secret visions of the 5th Dalai Lama". Lozang Gyatso, (1617–1682), the "Great 5th" as he was known, who practiced Dzogchen secretly and painted his visions of thögal on canvas. The visit is now finished. We walk with Rinpoche to a Gastronomic Chinese restaurant that the organizer of those remarkable exhibitions and our host has recommended to us. With its refined decoration of coffered dark wood ceiling and walls, with its subdued lighting, it offers a muffled and very intimate atmosphere. We sit around a big round table with a big turning tray at its center. On it the waiter puts delicious and hearty dishes one after the other.

vid and Elio.

Right away, we manage to pull out swiftly from a big paper bag a small basket of fresh fruit with a little tsampa in the middle, a bunch of flowers and a khatag, as a discreet welcoming offering.

And with his determined steady and equal pace, Rinpoche melts into the crowd, with us following in his wake to the Novotel nearby.

The next morning, a gentle white dog with a five-colored collar is quietly seated near his master on the steps in front the Musée Guimet, the National Museum of Asian Arts in Paris.

All of a sudden a little group with an imposing and familiar orange figure at the center appears on the left. In a single leap Romain with Vento at his heels 5-1

On Saturday 24th in the very comfortable and spacious hall of the Salon de l'Aubrac in the area of Bercy, 13th arrondissement, and not far from the river Seine, he teaches the Essence of Ati and gives the transmission of Dzogchen Guruyoga.

In the afternoon, Elio Guarisco, an Italian SMS instructor and one of the main translators of the Ka-Ter Project of the Shang Shung Institute, the cultural organization of the Dzogchen Community, makes a practical presentation of moxibustion which is the subject of one of Rinpoche's book that Elio has recently translated from Tibetan into English. The next day he provides explanations for the short Tun.

In another room, Philippe Cornu, a Dzogchen practitioner and a French professor of An-

ASIA

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AS A

ART for Tibet ASIA Calendar 2012

ike every year starting as early as the month of A March we begin to talk about the topic for the traditional ASIA calendar. The choice of the theme is always a sensitive issue regarding our projects and the needs that we feel we have to communicate more strongly to our friends and supporters. This year we have decided to dedicate 2012 to art and beauty. Through the twelve works of art that make up our calendar and that we have generously been granted use of by six Tibetan artists, ASIA wants to revive the theme of the vitality of Tibetan culture.

Through the work of these artists we want to show what Tibet is now, as seen, interpreted and represented by six artists who have reinterpreted its history, culture and tradition from their own personal points of view.

Through a language that is original and sometimes provocative, these paintings, express all the vibrancy of a culture that refuses to be relegated to a museum as a heritage to be preserved, but continues to evolve and change. sert that **Tibet is alive and is a re**source of humanity. But for how much longer? The serious threats to Tibetan culture suggest that it will not be alive much longer unless we act to support it. Tibet, with its treasures of art and wealth of knowledge is in danger of disappearing completely. The time left to save this ancient civi-

In other words, these works as-

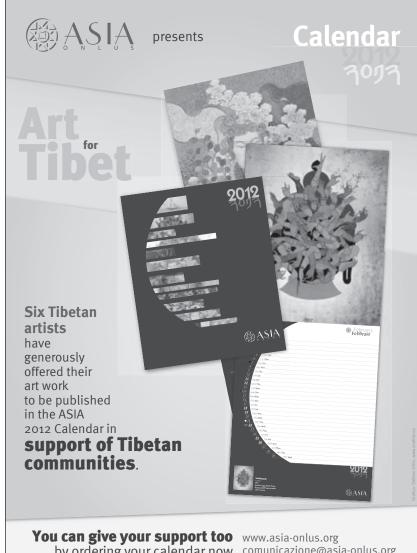
lization is coming to an end. ASIA has been working for this objective for over 20 years and has created 150 projects that have benefitted more than 500,000 people. This was made possible **thanks to contributions from many supporters** who have participated in our work.

To reserve a copy of the calendar just connect to the ASIA website: www.asia-ngo.org

ASIA thanks the following artists: Gade, Gongar Gyatso, Tashi Norbu, Pema Renzin, Tsering Nyandak, Tsering Sherpa, who participated with generosity and enthusiasm to the creation of this calendar and the Rossi & Rossi art gallery for their courteous and fruitful collaboration. ASIA Onlus Via San Martino della Battaglia 31 00185 Rome, Italy Tel +39.06.44340034 Fax +39.06.44702620 info@asia-ngo.org www.asia-ngo.org

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Pulse and Urine Analysis

eginning January 26th, 2012, the Shang Shung Institute School of Tibetan Medicine will launch a new 750hour Tibetan Kunye Massage Comprehensive Certification Program. This program is the most advanced training in traditional Kunye Massage Therapy currently offered anywhere in the US or abroad. The program prepares students for professional practice, and meets the new curriculum guidelines established by the Massachusetts State Board of Registration of Massage Therapy.

The program features foundation study in the core principles and theory of Tibetan Medicine, methodological training in Kunye massage & gentle external therapies, extensive hands-on practice, and preparation to employ these skills in the modern professional workplace.

Classes and supervised clinical practice will be conveniently located in our new Florence, MA space at 140 Pine St., Room 10. Class hours will take place on nights and weekends.

Application deadline: January 5th, 2012 (please note that if you are planning to apply, please do so as soon as possible so we can make the appropriate preparations for the expected class size)

Other Upcoming Events

November 11th–13th Tibetan Medicine Hospice Training with Dr. Phuntsog Wangmo in Florence, MA This training combines the knowledge of Tibetan Medicine and Buddhism. It is and Buddhism and how to deal with that.

November 18th–19th Dream Yoga Workshop at Amherst College

This unique workshop is intended to develop the capacity to dream lucidly, enhance creativity, promote self-exploration, and spiritual/psychological growth through powerful techniques of dream yoga, guided induction, theater, and lucid dream work.

November 26th

Understanding The Common Cold and Flu Through Tibetan Medicine

a free by donation public talk with Dr. Phuntsog Wangmo

an Intensive course with Dr. Phuntsog Wangmo

January 13th–23rd cost: \$625

Students will be introduced to the practical theory of investigating and examining the basis of an illness through the primary components of diagnosis in the Tibetan tradition: pulse analysis and urinalysis

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The Light of Kailash:

Chögyal Namkhai Norbu

Ma

Tibet and Zhang Zhung Keynote Talk: Professor Chögyal Namkhai Norbu (Università di Napoli L'Orientale and International Shang Shung Institute)

ood evening everybody. I am sorry that my English is not very good; maybe people who don't know how I speak may find it a little difficult to understand (laugh), but in any case, I will try to do my best to explain in English.

First of all I want to explain the relationship between the ancient history and culture of Shang Shung and Tibet; we must understand that Shang Shung is the original source of Tibetan culture and history. This is related to the ancient pre-Buddhist tradition of Bon, which we had in Tibet. Tibetan history and culture has come to be presented from the perspective of the later Buddhist tradition, but that is not the ancient Tibetan view. So without knowing this, you could not understand the source of Tibetan history and culture. I didn't have this understanding when I arrived in Italy, because I had only studied in a Buddhist college. I grew up that way. I thought maybe this was most important for us. But later when I had studied a little more the value of Tibetan history and the source of Tibetan culture, I realised that it is also very important to understand how Tibetan history and culture is explained in the ancient Bon tradition. You will know already and maybe you will have read many times, that the

Focus on Shang Shung SOAS Conference

Photo: M. Farmer

official Tibetan view as explained in history books, states that we Tibetan people originated from Avalokiteshvara in the form of a monkey and a female ogress. This is the official view, the official history, but in the ancient Bon tradition, the origin of everything including the Tibetan people is explained as coming from a cosmic egg. From this cosmic egg there emerged three kinds of primordial beings who dominate the sky, mid-space and water, who are called lha, nyen (gnyan) and lu (klu) respectively. From the nyen or Ma-sangs human beings emerge who are explained in a particularly specific way as the origin of the Tibetans, who developed from the Six Family Lines also called Six Brothers, mi'u gdung drug. This is something that is very important in the sources of Tibetan history, which is explained in the ancient Bon tradition, but this is also explained in the Buddhist tradition. It is said that the children of Avalokiteshvara as a monkey and the she-ogress were six brothers, mi'u gdung drug who then came to dominate different regions. This far, the explanation is essentially the same in both the Buddhist and Bon traditions, there were Six Brothers, mi'u gdung drug, but they were not subsequently explained in quite the same way in ancient history and myth, but this is not so important, most important for us are the Six Brothers. The Six Brothers represent different families or tribes, for example there was one called rda, another called Khyung, another is called dang, etc. Among these families or tribes, are included the Khyung and da, who are located in western Tibet, near Kailash were initially more developed in early culture and history.

So this is the source of Shang Shung. But Shang Shung is not really the original name; Shang Shung is the name given by Tibetans later. The original name is Shung. What is Shung? Shung in the later Tibetan language we know as Khyung. Khyung means garuda. Garuda is a symbol just like an eagle manifestation. In the ancient Bon tradition it is a symbol of energy, just like fire. So country and culture and everything in that tradition are recognised as Shung. But why does it become known as Shang Shung later? Shang means uncle, specifically maternal uncle. We also say this of China for example. You can read on the rdo-ring stone pillar in front of the Lhasa Potala, that China and Tibet had a relationship of Shang and tsa'o, Shang po and tsa'o, Shang po, brother of the mother or maternal uncle. You see for example that the mother of the famous Tibetan king Trisong Detsan was Chinese, that's why China is also referred to as like an uncle in relation to King Trisong Detsan.

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Shang Shung SOAS Conference: Bon, Shang Shung and Early Tibet

Sep 9-10 2011

Dominic Kennedy

eptember 9-10 saw a conference: 'Bon, Shang Shung and Early Tibet' take place in London at SOAS (the School of Oriental and African Studies, University of London). The conference was a joint SOAS-Shang Shung Institute UK, the London School of Tibetan Studies collaboration. It came about after Chögyal Namkhai Norbu's successful 'Light of Kailash' presentation at SOAS in June 2010; that had also been a joint collaboration and was sponsored by SOAS' 'Circle of Tibetan and Himalayan Studies'. Attending the Light of Kailash and Rinpoche's teachings at the Camden Centre in London in 2010, was Dr Nathan Hill, recently appointed as senior lecturer in Tibetan at SOAS. He and Shang Shung UK got together after the Light of Kailash and set about deepening the fruitful collaboration between Shang Shung UK and SOAS and so came up with a proposal for a follow up conference to be held at SOAS in 2011. The year was to be a useful one, because it marked 60 years of Tibetan studies at SOAS and 50 years since Lopon Tenzin Namdak and Prof Samten Karmay arrived at SOAS on Rockefeller Foundation scholarships and so inaugurated Bon studies at SOAS. It was convenient that Rinpoche had also arrived in Italy at about the same time (1960) also on a Rockefeller scholarship.

It was intended that this be an international conference, bringing together some of the leading scholars on Bon, Shang Shung and Early Tibet from as far afield as China, the USA, Europe and the UK. Rinpoche, Lopon Tenzin Namdak and Samten Karmay agreed to participate at an early stage, which also helped to attract some of the leading scholars who took part, including Prof Tsering Thar of University of China in Beijing. Bringing scholars together from across the globe was always going to be a costly affair, but Nathan Hill set about applying for funding, particularly from the British Academy and both the Shang Shung Institute and the UK Dzogchen Community also made substantial financial contributions to help make it happen, for which Shang Shung

The conference itself provided an interesting and fruitful collaboration not just between Shang Shung and SOAS, but with the individual participants and attendees and there was also a happy balance between academic scholarship and practitioners, both amongst the participants and in the audience. Additionally the conference was well attended throughout the two days, with attendance peaking for Rinpoche's keynote talk on the evening of the first day.

UK and SOAS are grateful.

be held in London in 2013. Several key people have already expressed an interest in participating.

Those who participated were:

Prof. Mark Aldenderfer: (University of California, Merced): 'Variation in mortuary practice in pre-Buddhist Tibet and the High Himalayas'

Dr. Henk Blezer (Leiden University Institute for Area Studies): 'Where to look, for the origins of Zhang zhung-related scripts?'

Dr. Cathy Cantwell (The Oriental Institute, University of Oxford):' Restoring the text of a Mahāyoga tantra witnessed in Early Tibet: an early version of the 'phags pa thabs kyi zhags pa pad ma 'phreng gi don bsdud pa'

Dr. Brandon Dotson (Institut für Indologie und Tibetologie, Ludwig-Maximilians-Universität München): 'Imagining orality in early Tibetan ritual texts'



Prof. Samten Karmay. Photo: M. Farmer

Prof. Samten Karmay (Centre de recherche sur les civilisations de l'asie orientale, CNRS Paris): 'Queen of the World and her twenty-seven daughters' Dr. Dan Martin (Tibetan Classics Project):' Knowing Zhang-zhung Language: The Very Idea'

Dr. Robert Mayer (The Oriental Institute, University of Oxford): 'The Ka ba nag po, the earliest Bon Phur pa tantra'

H.E. Tenzin Namdak (Triten Norbutse Monastery): 'Reflections



Photo: M. F

Prof. Geoffrey Samuel (Cardiff University): 'Revisiting the problem of Bon identity: Bon priests and ritual practitioners in the Himalayas'

Dr. Fabian Sanders (Università Ca' Foscari Venezia and International Shang Shung Institute): 'Ancient rituals in a twilight world, on the presence of Bon Priests in Monpa areas of Arunachal Pradesh'

Dr. Sam van Schaik (International Dunhuang Project, The British Library): 'New sources on 'Bon' and 'Chos' in the 9th–10th centuries'

Altogether there were some twenty participants with keynote talks given by Rinpoche, Samten Karmay and Lopon Tenzin Namdak, although due to Lopon's ill health his presentation was filmed from his base in France. Andrea Dell'Angelo also presented ASIA's Bon projects in Tibet.

It is to be hoped that a further conference accompanied by Shang Shung and ASIA exhibitions can

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Dmitry Ermakov (Oxford University): 'Bon as a multifaceted phenomenon – looking beyond Tibet to the cultural and religious traditions of Eurasia'

Prof. Shung Karma Gyaltsen (Institute of Tibetan Medicine & Astrology of Ngari Prefecture): 'Introducing the castles of Shangshung'

Dr. Amy Heller (Centre de recherche sur les civilisations de l'asie orientale, CNRS Paris): 'On silver and gold vessels from Tibet and their inscriptions'

Prof. Marc des Jardins (Concordia University): 'The history of the Ye shes Monastery and the survival of Bon in Eastern Tibet' on half a century of Bon studies'

Prof. Chögyal Namkhai Norbu (Università di Napoli L'Orientale and International Shang Shung Institute): 'The light of Kailash: Tibet and Zhang Zhung'

Prof. Charles Ramble (École Pratique des Hautes Études) and Khenpo Tenpa Yungdrung (Triten Norbutse Monastery): 'The work of the Kalpa group in Bon studies'

Prof. Donatella Rossi (Università di Roma La Sapienza): 'Visions, prophecies, and dreams. A perspective from some Bonpo texts belonging to the ISIAO Tucci Collection'' Prof. Tsering Thar (Central University for Nationalities): 'King Drigum Tsanpo's death and its historical significance'

Dr. Ronit Yoeli-Tlalim (Goldsmiths, University of London):' Between medicine and ritual: Tibetan 'medical rituals' from Dunhuang'

Prof. Zhaba (Central University for Nationalities): 'Study on stages of myth in Bon tradition' MA

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In the same way we had Shang Shung. There is a very precise reason why they called it Shang Shung, because the Shang Shung kingdom was very powerful in that early period. You can read about it in the first volume of my book The Light of Kailash, A History of Zhang Zhung and Tibet: The Early Period, which has been published in English. The second volume should be published soon. There are three volumes altogether. Why? Because from my study, I discovered that Tibetan history divides into three periods. This is what I understood, when I carried out this research. In the first period there existed only Shang Shung; Tibet as an entity did not yet exist, but it doesn't mean that the generations of Tibetans and these Six Brothers' generation did not exist, they always existed, but they were small tribes, some not even under Shang Shung. There were many different tribes. As a parallel example, there were many small tribes of Aborigines in Australia long before the British arrived. The same was also the case in North America in ancient times before the Europeans arrived, there were many small tribes. In the Tibetan region the situation was very similar, there were many tribes, but the biggest groups or tribes were the families of khyung and rda and they developed culture and knowledge early on. Others, for example the very famous family of dang, were based in eastern Tibet. They were very powerful, sometimes they were engaged in fighting and conquered many countries, but there was no particular development of culture or knowledge at that time, for example there was no writing or literary culture. Fortunately in Shang Shung there had been a teacher of Bon, the first and most important teacher who was called Tonpa Shenrab. Tonpa Shenrab who lived at the time of Khri-wer La-rje, the first of the kings of the Shang Shung, is said to have invented the writing of Shang Shung. Before that period in Shang Shung there had been no writing. Tonpa Shenrab is said to have invented the alphabet and writing. From that time there is history, mainly about ritual things. In the Bon tradition there are many many things, but if you do not have writings, you could not continue to have that knowledge. In the field of divination there was the famous system of ju-thig, with six courts. These courts manifested and existed in different forms, infinite forms. There were many such things explained. There were also explanations that combined with events that happened in ancient times in Shang Shung in different places etc. So if there were no writings, we couldn't understand these things later. So you see then why Shang Shung is a source of Tibetan history and culture. If there was no Tonpa Shenrab, if there were no writings of Tonpa Shenrab, we couldn't understand what happened in ancient times.

Later, after more than eighteen generations of Shang Shung kings, Shang Shung had become very powerful, so it is said in the history of Shang Shung that there were Shang Shung emperors. Why? Because they were not only dominating Shang Shung, they were also dominating other regions and tribes that were not related to the Six Brothers, for example the countries of Tajikistan and Kyrgyzstan. Today they belong to Russia, but in ancient times, Shang Shung dominated those areas. In the Bon tradition, they refer to a place called Tazik. Some modern Bonpos and scholars say: "Oh, Tajik is Persian!" Tajik is Persian; they have this culture, this very precious culture and knowledge. But in Bon what they are referring to as Tazik is the region associated with Tonpa Shenrab which is not the same as the Persian Tajik. However, Tajikistan and Kyrgyzstan in that period was more or less a unified country which was dominated by Shang Shung. Many teachers and much knowledge developed in those countries including the teachings of Tonpa Shenrab, this Bon teacher. So then Shang Shung in that period was divided into three regions: sGo-ba, Phug-pa and Bar-ba. Bar-ba or Middle Zhang Zhung, Phug-ba or Inner Shang Shung, and going a little more into the upper part there was sGobba or Outer Shang Shung. Middle Shang Shung is what is generally recognised as having been the most dominant and where the Shang Shung kings lived for many generations. This includes what is now known as Gu-ge and Ladakh. Ladakh now belongs to India. Also included are Khyunglung and Kailash. These were all part of Middle Shang Shung. Upper or outer Shang Shung corresponds with Tajikistan and other territories in that region. Outer Shang Shung starts near Qinghai province; this belonged to Shang Shung at that period. So you can see that there was a very close relationship between Tibet and Shang Shung. Shang Shung became a source of Tibetan culture and knowledge. Sometimes it is said: 'Oh, Tibetan medicine, Tibetan astrology, etc. everything comes from China'. Many people say this. But in the real



Photo: R. Portas

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sense, in the time of Songtsen Gampo, many experts were invited from many places, from China, from India, from Tajik, and they are also meeting together, they are then collaborating and producing Tibetan astrology, Tibetan medicine; all these things, everything is developed that way. But that is not the main source of Tibetan culture. The source, including for Tibetan medicine, was originally Shang Shung. Later many Ayurveda texts were also translated into Tibetan, which are included in the Tengyur. Today, we can study many old texts, for example we have documents from Dunhuang which all scholars considers to be authentic and very important documents. Many texts from Dunhuang were put together at a time when there were still Tibetan kings. Later the Dunhuang monastery and library were covered by sand, because this country is a very windy place and a very sandy place. For hundreds and hundreds of years Dunhuang was hidden under sand. So later when Dunhuang was rediscovered, important documents and texts were found there, protected by the sand. Famous professors such as Aurel Stein from England and Paul Pelliot from France brought texts back to England and France. Amongst these there were Dzogchen texts and teachings. I am naturally interested in these Dzogchen texts and so I previously made a visit to the British Library in London. I went to check the texts and asked for a copy of a text and later they sent me a copy. I carried out research on it. Why? Because some people say: 'Oh, Dzogchen is not an authentic teaching, it is Chinese' and they say it developed later, but when we are able to check these early Dzogchen texts we don't need to question it further, when we see documents from Dunhuang, everyone knows they are authentic.

As well as Dzogchen texts, I saw two books on Tibetan medicine, one on moxibustion. In the book on moxibustion it is says that this method and knowledge came from Shang Shung. Also there is writing there, so we can understand how valuable Shang Shung writing, culture, history, everything is for Tibetans. You see we know there was a Tibetan kingdom, but the Tibetan kingdom started much later than Shang Shung, as I explained in the second volume of The Light of Kailash. The first Tibetan king was called Nyatri Tsenpo. In the Tibetan books of Buddhist history it is said that Nyatri Tsenpo is of the same generation as Buddha Shakyamuni, who came from India. We more or less believed this when I was first studying Tibetan history books in my college in Tibet. But then later in Tibet two ancient history books were discovered. When I was in Tibet we did not know of the existence of these books, but later these two hand-written books were discovered and subsequently printed. It is called IDe'u chos 'byung or lDe'u rgya bod kyi chos 'byung, two different kinds of IDe'u chos 'byung. So in the IDe'u chos 'byung, mKhas-pa lDe'u the person who wrote down these texts was a Dzogchen practitioner who according to the understanding of Tibetan history in that period explained very clearly the origin of the Tibetan king Nyatri Tsenpo. It is explained that Nyatri Tsenpo's generation came from south Tibet in Po Wa. In Po Wa there was a lady. That lady had contact with the class of beings called Ma-sang. Masang is considered the class of non-human beings that are closest to human beings. Sometimes human beings are reported to have had contact with Ma-sang. We have

many examples of this in the history of Tibet. So this lady had contact with one of the Ma-sang, and she had a baby. That baby was not a normal baby; he had a certain kind of power. For example it is explained in general that when we close our eyes, the upper eyelids come down, you see (laugh), but this Ma-sang boy when he closed his eyes, the lower eye-lid is going up just like birds (laughs from the audience). This is an example. He had considerable powers and knowledge. When he grew a little bigger, he went to Central Tibet. At that period in Central Tibet, Tibetans were searching they wanted a kind of king or chief. They were checking to see who had the most capacity, whether someone was special; then they met this Ma-sang boy who became the first Tibetan king. So this is Nyatri Tsenpo. In Buddhist history it is explained that this king, Nyatri Tsenpo is of the same family as Buddha Shakyamuni. It also says that they are fighting with other tribes. They are fighting, but eventually they lost. When they lost they are saying that this king with his soldiers escaped to a country in the north, in the snow, the country of the snows. This is Tibet. They lost their power, this is why they left. When they arrived there, they were working etc. they were establishing a civilisation. These are called Tibetans. So he is said to be of the same family as the Buddha. When I wrote the second volume of The Light of Kailash, I negated this. It is not possible. When I read the lDe'u chos 'byung I read other official history books. For example there is the very famous history by Pa'o ti latiwa which is saying that the origin of the Tibetan king is a Ma-sang, but we must not say that, otherwise we are not paying respect for the king, because the Ma-sang is a kind of spirit. Then he explained how he came from India. I am checking again and again other history books and then I can see slowly slowly with the lDe'u chos 'byung we can see that many histories are saying some things, but they are not saying openly. I am saying openly in a very simple way, logically, they are saying that they had 500 soldiers and that they became the Tibetan population, but it is impossible, because all soldiers were male, there were no females. How then can we have subsequent generations? (laughter). That is simple and logical? So from Nyatri Tsenpo until the famous King Songtsen Gampo who invited and introduced Buddhism into Tibet, there had been thirty-two generations of Tibetan kings according mainly to Bon histories. This is then called the Tibetan Kingdom, but not all Tibet, only Central Tibet. There still continued to be more Tibetan tribes, especially in Eastern and Southern Tibet etc. In that period there had been two kingdoms in the regions of the Six Brothers. One was Shang Shung. Shang Shung was more powerful. The Tibetan kingdom was the new kingdom; it was not powerful at that time like Shang Shung. Also there had been after from this first king sixteen generations, then there had been a king who tried to eliminate Shang Shung, why because they had not succeeded in becoming as powerful as Shang Shung, but he did not succeed why? Because Tibet did not at that time have any culture for governing, the culture was from the Bon tradition from ancient Shang Shung. Automatically they became dependent upon Shang Shung, spiritually and politically.

Transcribed by Dominic Kennedy

Visions, Prophecies, And Dreams

A perspective from some Bonpo texts belonging to the IsIAO Tucci Collection

Excerpt from Professor Donatella Rossi (Università di Roma La Sapienza)

s it is known, divination has always represented a core element in the spiritual and mundane life of Tibet in general, and of the Bonpo tradition in particular. In the seventy-eight volumes that form the Bonpo textual collection of the ISIAO Tucci Fund (See E. De Rossi Filibeck, Catalogue of the Tucci Tibetan Fund in the Library of ISIAO, Vol. 2, ISIAO, Rome, 2003,



Photo: M. Farmer

pp. 260–309) we can discover several texts dealing with visions, prophecies, advices, essential oral instructions, dreams, and so on, transmitted by teachers and mkha' 'gro mas. This is particularly the case for Volume 514, which contains forty-six of such

texts. The present contribution will analytically introduce four short texts - the Bla ma'i lung bstan gyis gdams pa (514,10), which contains a prophecy about religion; the Kye ma 'Od mtsho'i gdams pa (514,12); the mKha' 'gro'i lung bstan (515,19); and the gSal byed byang bu (514,44), which is related to the interpretation of dreams – with the aim of providing inspiration for further research work on the topic, and for a more dynamic interest in the wealth of knowledge that the still inedited Tucci Bonpo Collection embodies.

The third and last implication relates to a question that I asked myself while perusing the IsIAO Giuseppe Tucci Bonpo Collection: why can we find a relatively high number of divination texts in it: is it because of a knowledgeable request from the part of the famous Tibetologist?; or is it because the Bonpos that Tucci encountered in his expeditions considered them a natural aspect and component of their "shes bya" (culture), to be handed over to him?; or because, from a metaphysical standpoint, "lung bstan" may also represent, as the words would suggest, an explanation of Teachings and Precepts, which unfolding themselves through transmission, let pure dimensions percolate into the relative one, and therefore, since they reveal the essence of all existence and phenomena, implicitly contain The prophecy that is both Path and Fruit, and for this reason are intrinsically important? \bigcirc

King Drigum Tsanpo's Death and Its Historical Significance

Professor Tsering Thar

Tsering Thar, Professor and Dean of MUC (Minzu University of China) College of Tibetan Studies, (President of Tibetan Department of the Central University for Nationalities, Beijing.)

The Problematic of the Sources about Drigum Tsanpo

≺ ibetan history before Songtsan Gampo is referred to as prehistory, probably on the assumption that the written system of Tibetan language was developed during the time of the King Songtsan Gampo, and that all documents regarding the history of Tibet before Songtsan Gampo appeared only in a later time. This could be a reasonable assumption, but, at the same time, there are numerous texts on the history before Songtsan Gampo, that have been totally ignored by historians without a good reason. Today, I would like to draw our attention to such sources and especially to the raw data of these historical records. Of course, the historical records that appeared after the events have a different value than those contemporary with the events, but the former are also based on a type of historical sources, that of oral histories. We know of at least one important text focusing on the so called prehistory of Tibet recorded in the rGyal rabs gsal ba'i me long by Sakya Sodnam Gyamtsan. This historical text titled rGyal rabs dbag bsam ljon pa written by Byang ji ston pa Shes rab 'bum treated with details the early history before Songtsan Gampo, but since it was not concerned with the history of Buddhism, Sonam Gyamtsan does not cite it, but notes that those who are interesting to know more, could refer to it. The Deb thar dmar po as well has a very similar remark. We may conclude then that texts focused on history before the time



Photo: M. Farmer

of Songtsan Gampo indeed existed. Tibetan historians in the past knew much more than us about the history before Songtsan Gampo. These records of the period before Songtsan Gampo available to us now has a continuation has been transformed from its ancient time. Nowadays, more and more historical records on the history before Songtsan Gampo are seeing light, and consequently we know much more also about the history of the king Drigum Tsanpo. Although these records are considered to be an oral histories, still they well deserve our attention.

The Information from Historical Records

Several texts from the bsTan 'byug, the history of Bon religion, tell us the story of Ngamin rtsa gsum, the realm of the gods, to subdue the demon. Dampa Togkar transformed himself into Buddha Shakyamuni and subdued the demon, since then, the demon was converted into Buddhism and was given a name of Thar pa gzhon nu. There are several versions of this story, the most completed among them is perhaps the g.Yung drung bon gyi dkar chag by Tshul khrims rgyal mtshan.

Obviously Ngamin Chopo was demonized in this story which is nothing but opposing the Bonpos. No doubt the end of this story in which Shakyamuni is presented as superior was added only after Buddhism became dominated in Tibet in later time. In any event, almost all of the documents relate this story to the period of Sangkhri Tsanpo, the seventh king of Yarlung dynasty of Tibet. This story demonstrates the bias cast by Indian Buddhist scholars and missionaries in Tibet, though no doubt parts of it are imaginary.

Later on, there are several historical records on Drigum Tsanpo in the Srid pa rgyud kyi kha byang (gter ma of Khod po Lodrey Thokmed in 13th century) and I quote: "During the time of Drigum Tsanpo, Buddhism was not very widespread, because Tibetween the first development and the second development of the Bon religion in Tibetan history. Regarding the reasons for the persecution, the commentary of mDzod phug by Dranpa Namkhav speaks about an Indian beggar called Rad na si ti who strongly supported the practice of Buddhism and called for the Bon religion to be rejected, and even denigrated Bon in public. As a result, Drigum Tsanpo was convinced by the Indian beggar that the Bonpos had too much power and that they could take over the power of the Tibetan king in the near future. In any case, this conflict between the two religions and persecution of Bon religion were the cause of the death of Drigum Tsanpo.

According to the Rtsa rgyud nyi zer sgron ma: [quote] "He (Drigum Tsanpo) practiced Bon before he reached the age of 27, and built a temple called thugs dam dgu khri mchod 'bum. But due to his bad karma (las), he was possessed by a demon, his ministers made mistakes, the Indian beggars were intelligent, the princess was stupid, and the prince was too young. Therefore Bon was destroyed without any real reason, and Bonpos were banished, and the result was bad for himself (the death)". After the death of Drigum Tsanpo, Bude Gongyal once more practiced Bon and Buddhism could no longer prevail in Tibet. On the basis of these and other records, we can conclude that the first introduction of Buddhism was during the reign of Drigum Tsanpo, and even before that it caused conflicts between Bon and Buddhism, that led to the death of Drigum Tsanpo.

torians are trying to cover up their defeat in this religious conflict.

The Historical Significance of Drigum Tsanpo's Death

According to the Bod rGya Tshig mDzod Chen Mo (Great Tibetan and Chinese Dictionary), Nyakhri Tsanpo lived in the middle of the second century B.C.E. Since Drigum Tsanpo must have been seven generations after him, if we calculate twenty years for each king, the total would be 140 years, so Drigum Tsanpo must have lived in the beginning of the first century C.E.

Around 130 B.C.E, Jing Lu, who is considered to be the first dge bsnyen, kulapati, in the history of Chinese Buddhism, began receiving Buddhist teachings in China. During 147-189 C.E. of the East Han dynasty, An Shigao and Zhi Qian, two foreign monks appeared in China and began translating Buddhist texts into Chinese. By that time there were already several local scholars who joined them. We may conclude that Buddhism was spreading to the north, went through central Asia, and then arrived in China, and finally completed a semi-circular movement towards Tibet. Even before that, several Indian traditions such as Jainism and Shaivism already opened several roads between India and Tibet, reaching the holy Mt. Kailash. Hence the conditions for introducing Buddhism into Tibet were matured during the time of Drigum Tsanpo. We may even say that the introduction of Buddhism into Tibet was inevitable. The first introduction of Buddhism during the time of Drigum Tsanpo was the reason for the first conflict between Bon and Buddhism, which resulted in the death of Drigum Tsanpo. Drigum Tsanpo's persecution of Bon became the demarcation line between the first development and the second development in Bon religion. \odot Thanks!

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Chopo. This story is found in the bsGrags pa glin grags, Srid pa rgyud kyi kha byang, and Dar rgyas gsal bai sgron me, and also in Shardza Tashi Gyamtsan's Legs bshad mdzod. There are some variations among these sources, but the story is the same. The story is about a demon called Ngamin Chopo, who was wearing a man skin, and was holding an imperfect vajra Pestle in one hand and an handleless bell in the other, who claimed to be Buddhist. This demon killed the disciples who came to him and ate them. With time the hole where he stayed became filled with bones and skins of his unfortunate disciples. The demon claimed also that those who practice the Bon religion will never reach enlightenment. Hearing this, Shenrab Miwo invited Dampa Togkar from the Sum cu bet was disintegrating".

When his son was born, "The Bonpos named him Bude Gongyal, and the Buddhists gave him the name Shakya Yagpa".

Probably Bude Gongyal was the first Tibetan in Tibetan history who had a Buddhist name. "The king who practices Buddhism (Drigum Tsanpo) was killed, therefore, Buddhism was not spread any more in Tibet.

At the same time, we read also more historical records about a conflict between Bonpos and "Indian beggars" (sprang po), that directly caused Drigum Tsanpo to persecute Bon religion. This was the first persecution of the Bon religion in Tibet in history, and became also the demarcation line Almost all of the historical sources of the Buddhist tradition of Tibet maintain that Drigum Tsanpo was killed by his minister Lo ngam, because the king challenged him in a very arrogant way, so that Lo ngam was almost forced to fight his king. This is because these Tibetan Buddhist his-

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On Longsal Teachings Books

ecently Chögyal Namkhai Norbu confirmed that the books containing his Longsal Teachings and related commentaries are restricted to practitioners who have already received from him the transmission of the teachings contained in each volume (also via webcast) or the Longsal Root Initiation of the Jñanadakini.

Therefore before buying or ordering any volume of Longsal Teachings please check the following lists:

Longsal Teachings transmitted by Chögyal Namkhai Norbu

The following list contains the English titles of the Longsal Teachings in alphabetical order, with the Tibetan title in Wylie transliteration. The dates given refer to the entire retreat during which the teaching was transmitted, and not to the specific days. The Thigle of Vajra Life, Longevity Practice of the Immortal Dakini ('Chi med mkha' 'gro'i tshe sgrub rdo rje srog thig rgya), transmitted innumerable times, and The Tantra of the Manifestation of the Vajra Dance That Liberates the Six Classes in the Six Spaces (Klong drug 'gro ba drug grol gyi rdo rje'i gar rgya rnam par bkod pa'i rgyud), source of the Vajra Dance, are not included in this list.

1. The Actions of the Guru Jñanadakini (Bla ma ye shes mkha' 'gro'i phrin las rgya), Longsal Teachings, Volume Six, pp. 53–199: Tashigar Norte, Isla Margarita, Venezuela, March 15–21, 2004 Tashigar Norte, Isla Margarita, Venezuela, December 2–8, 2005 Tsegyalgar East, USA, May 6–8, 2005 (a short version of the practice)

2. The Bardo Instructions Sealed with the Hum (Bar do'i gdams pa hum gi rgya can), Longsal Teachings, Volume Seven, pp. 137–225: Tashigar Norte, Isla Margarita, Venezuela, September 3–13, 2004 6. The Most Important Point of the Lama Gongdü (Bla ma dgongs 'dus kyi gnad gzer), Longsal Teachings, Volume Eight, pp. 11–25: New York City, USA, May 23–25, 2008

7. The Most Important Points on the View, Meditation, Behavior, and Fruit (ITa sgom spyod 'bras kyi gnad gzer aka A ti'i gnad gzer man ngag), Longsal Teachings, Volume Seven, pp. 11–23: Merigar West, Italy, June 9–15, 2006 Merigar East, Romania, June 10–16, 2011

8. The Opening of the Gate to the State of Ati (A ti'i dgongs pa sgo 'byed), Longsal Teachings, Volume Two, pp. 12–73: Tashigar Sur, Argentina, December 26, 2000–January 1, 2001

9. The Outer, Inner, and Secret Practices of the Guru Wisdom Dakini (Bla ma ye shes mkha' 'gro ma'i phyi nang gsang gsum las byang), Longsal Teachings, Volume Eight, pp. 142– 251:

Tashigar Norte, Isla Margarita, Venezuela, May 31–June 15, 2007 Merigar West, Italy, August 13– 20, 2010 (the outer practice)

10. The Principle of the View Totally Beyond Conceptual Mind (lTa ba blo 'das chen po'i dgongs pa), Longsal Teachings, Volume Five, pp. 11–85: Tashigar Norte, Isla Margarita, Venezuela, April 16–20, 2004

11. The Profound Essential Upadesha of the Long Life Practice "The Thigle of Vajra Life" (Tshe sgrub rdo rje'i srog thig gi gnad kyi man ngag zab mo), Longsal Teachings, Volume Six, pp. 201-253: Caloundra, Australia, January 24–28, 2003 Rome, Italy, June 11, 2003 Tashigar Norte, Isla Margarita, Venezuela, July 17–August 1, 2004 Tashigar Norte, Isla Margarita, Venezuela, January 16–30, 2010 Tashigar Sur, Argentina, March 22-30, 2010 Singapore, March 31–April 4, 2011

12. The Purification of the Six Lokas as Preliminaries of the Path of Ati (A ti'i lam sngon rigs drug gnas sbyong aka A ti'i lam gnad sngon 'gro), Longsal Teachings, Volume Three, pp. 8–135: Tashigar Norte, Isla Margarita, Venezuela, April 8–23, 2002 Merigar West, Italy, August 9–18, 2002 Crimea, Ukraine, September 25–29, 2002 Namgyalgar, Australia, December 26, 2002–January 1, 2003 Budapest, Hungary,

Tashigar Sur, Argentina, December 26, 2001–January 2, 2002 Namgyalgar, Australia, April 18–22, 2003 Tashigar Norte, Isla Margarita, Venezuela, December 26, 2005– January 1, 2006 Tashigar Norte, Isla Margarita, Venezuela, December 4–11, 2009

14. The Upadesha for the Self-Liberation of the Six Lokas (rGyud drug rang grol gyi man ngag), Longsal Teachings, Volume Two, pp. 180–215: Merigar West, Italy, August 10–16, 2003

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24. The Way to Practice the Profound Path of Guru Kalachakra (Bla ma dus kyi 'khor lo'i zab lam nyams su len tshul), unpublished: Tashigar Norte, Isla Margarita, Venezuela, October 18–29, 2004

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19. The Upadesha on the Profound Path of Illusory Body (Zab lam sgyu lus kyi man ngag), Longsal Teachings, Volume Five, pp. 183–205: Tashigar Sur, Argentina, December 26, 2003–January 2, 2004 Tashigar Norte, Isla Margarita, Venezuela, December 8, 2005 ,...., **,** ...,

Moscow, Russia, June 5–9, 2003 Tashigar Norte, Isla Margarita, Venezuela, October 31–November 4, 2003 Tashigar Norte, Isla Margarita, Venezuela, February 17–26, 2006

Transmissions of the Longsal Root Initiation of the Jñanadakini

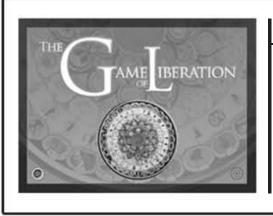
Tashigar Norte, Isla Margarita, Venezuela, April 8–23, 2002 Tashigar Norte, Isla Margarita, Venezuela, April 16–20, 2004 Tashigar Sur, Argentina, December 26, 2004–January 2, 2005 Tashigar Norte, Isla Margarita, Venezuela, December 2–8, 2005 Tashigar Norte, Isla Margarita, Venezuela, May 31–June 15, 2007 Merigar West, Italy, August 13–20, 2010

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13

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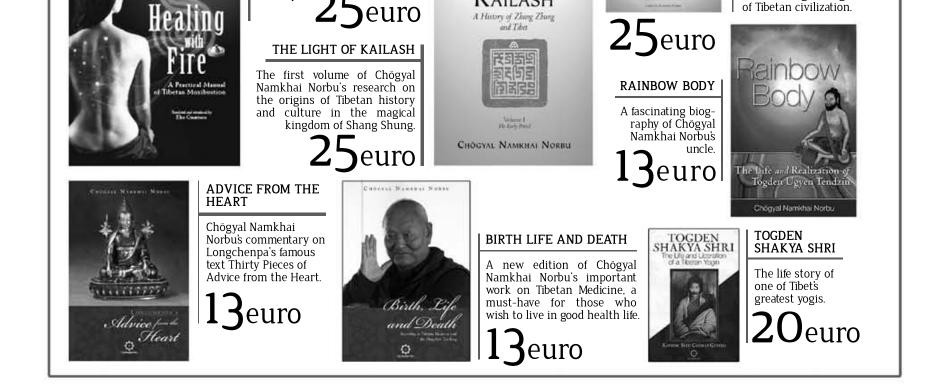
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Tibetan Culture Week in Tenerife

San Cristobal de la Laguna, Tenerife October 14-23 2011

Elio Guarisco

This was the second cultural week organized by the Shang Shung Institute and the Dzogchen Community of Spain on Tenerife Island; the first took place in the year 2010. The event was prepared in collaboration with the auspices of the municipality of the town and the University of la Laguna at the Museum of History and Antropology.

The Canary Islands are an archipelago that includes twelve islands legally recognized as belonging to Spain, located just off the northwest mainland of Africa, 100 km west of the border between Morocco and the Western Sahara.

Tenerife, the largest island of the archipelago, is a small overfed flying duck shaped island in the center of the cluster of the Canary Islands with a climate that is particularly mild throughout the year. Close to the beak of the duck is Punta Hidalgo, a scarcely populated and less touristic area where the Master stays blissfully, in a house facing an impressive Atlantic ocean, that permeates the environment with the sound



Photo: E. Gromaches

of its waves beating against the rocky shores. This is the spot where last year the Master inaugurated the season of the descent above sea level, happens to be the highest mountain in Spain, and the third largest volcano in the world. The volcano, surrounded by a sea of volcanic rocks and stones, confers on the island a powerful feeling and an unearthly sense of being surrounded by a lunar environment.

The duck-shaped body of the island is composed of a myriad of micro-climates that range from that of the European Alps, where chestnut trees flourish in certain high areas, to the dry climate of the arid southern tail and belly of the duck. In between the milder climate favors the growth of palms, Mediterranean pines and beautiful eucalyptus, as well as of the Drago, the unique strange lunar tree of this island. In general the island has a subtropical climate with long mild summers and moderately warm winters.

On this island people look relaxed and easy going, and their well fed but not overweight bodies and appearance indicate that the climate and the diet of the island are somehow conducive of good health and happy living.

The Laguna, until 1723 the capital of Tenerife, where the event of the Tibetan Cultural week unfolded, is a most historical place and a UNESCO World Heritage site. Situated in the beautiful countryside of the Aguere valley, the small city is full of outstanding architectural monuments, places and traditional houses of the 17th and 18th centuries. The museum of History and Anthropology is situated in a restored colonial house of the 16th century known as Casa Lercaro, once home of a wealthy merchant of the Lercaro family, and is considered an important example of ancestral homes in the Canaries.

ancestral homes in the Canaries. The museum is the witness of the institutional, social and cultural development of Tenerife from the 15th to the 20th century.



officially opened the exhibition with a few auspicious words.

The cultural event witnessed lively happenings that were centered around the theme of the exhibition of reproductions on canvas of paintings mostly related to the 'Tibetan Book of the Dead' that were exhibited in two large rooms on the lower floor of the museum. The exhibition included the reproduction of murals found at the Avalokiteshvara chapel in Lamayuru Monastery in La-



Photo: E. Gromaches

dakh that represent the visions of the experiences of the deceased during the intermediate state of reality and the intermediate state Throughout the whole event there were demonstrations of the Vajra Dance by Yolanda and training in traditional Tibetan dances in the courtyard of the museum, a courtyard that brings to mind courtyards of small monasteries in Ladakh and Tibet surmounted by wooden balconies.

Aldo Oneto gave a talk introducing the fundamentals of Tibetan medicine and a presentation of Ku nye or Tibetan massage with a demonstration under a Nomadic Tibetan tent erected in a small garden in the backyard of the museum. And on the evening of the 15th in El Orfeon de la Paz, a hall close to the museum, the film 'My Reincarnation' was shown.

On the 16th the usual activities were repeated and in the afternoon Elio, under the tent in the garden, gave a talk on the various theoretical and practical points related to Tibetan moxabustion with a demonstration, and spoke about the recently published



Photo: P. Fassoli

Moxa book by Chögyal Namkhai Norbu.

On the 17th the activities at the museum continued and in the evening, Chögyal Namkhai Norbu Rinpoche gave a well attended lecture on the significance of the 'Tibetan Book of the Dead'. The lecture took place at the Salon de Actos, an upper hall located right under the roof of a pyramid-like structure of the department of Science of Information at the University of the Laguna. Rinpoche's talk was introduced by the local Professor of History of Religions, Francisco Diez de Velasco, who spoke of how honoured the university was in having Rinpoche for the second time on their premises sharing his vast knowledge of Tibetan culture. Rinpoche's talk was somewhat the heart of the Week of Tibetan Culture, and covered all possible topics related to the Tibetan Book of the Dead with the usual clarity and simplicity that characterize his teaching. At the end everyone felt deeply enlightened about this particular subject. On the 19th in addition to the daily activities at the museum, Elio gave a talk in the upper room of the museum about the 'Tibetan Book of the Dead' with particular reference to the paintings that were exhibited and their symbolism.

gins dedicated to the practice of a special technique of Dzogchen. The organization provided daily guided tours of the exhibition lasting an hour each in which

guided tours of the exhibition lasting an hour each in which Elio Guarisco explained the significance of the paintings in relation to the process of death and the intermediate state after death.

the Norbulinka, the summer resi-

dence of the Dalai Lamas, which

predominantly represented Yo-

Although the cultural event rotated around the theme of the 'Tibetan Book of the Dead', there were many other aspects of Tibetan culture that were presented in small workshops, such as the workshop of Migmar who intro-





Photo: E. Gromaches

of his teaching in this corner of the world.

Towering over the island from the very heart of the duck and in the middle of the Teide national park, is a mighty volcano, the Teide, that, at 3,800 meters The cultural event called 'Visions of Awakening' started at midday on the 14th of October with a visit by Chögyal Namkhai Norbu Rinpoche, who, together with the vice mayor of the town of rebirth. These murals may be the sole existing representations of this kind available nowadays. The exhibition included a few other reproductions of murals from the Lukhang, the Naga chapel built by the fifth Dalai Lama at duced the technique of Tibetan panting on canvas of mandalas, buildings and ornaments to all visitors, while Topgyal and his wife Tsering entertained the children with Tibetan games.

On the 20th, as a culmination of the daily activities, Lama Wangchen, the director of Tibet



House in Barcelona, a monk originally from the Namgyal Tratsang monastery of the Dalai Lama, spoke fervently about monastic life in Tibet and how this is treated under the present social conditions prevailing in that country. On the 21st, concluding the daily activities, Fabian Sanders gave a lecture on the Oracle tradition in the Himalayan regions and Tibet, in which an interesting film about a particular oracle was presented.

The 22nd was a busy day with many activities at the museum. In particular, in the morning Fabio Andrico gave a talk on the principles of Yantra Yoga, followed in the evening by Fabian Sanders who spoke about great teachers and the transmission and preservation of the Buddhist Teaching. The day ended with a dinner of beneficence at the Oceano hotel at Punta del Hidalgo, in which the activities of Asia were presented, and where, to end the evening Topgyal and his wife Tsering presented a series of nice Tibetan songs.

On Sunday the 23rd, the cultural week ended in a relaxed and joyful manner in a big square of the town called Plaza del Cristo, followed by plays and games at the museum. At the Plaza del Cristo, which is right in front of bright and sunny day, many people came and went through the square of the market, and many gathered in a circle to watch the dance being performed. Although such a dance in the middle of a busy market can look awkward, yet its music, its movements and the mindful presence of the dancers had the power to forcefully catch the attention of those passing by and of those who had intentionally come to watch the dance. All looked cuPhoto: P. Fassoli

Tibetan culture and identity. It was a moment of enjoyment and relaxation that culminated in the performance of a Tibetan dance in which many of the public joined in.

Local media, newspapers, radio and television reporters were also present during the ten days the event lasted, broadcasting all the activities and talking about the importance of Tibetan culture in the world.

For the success of this cultural

The Terma Teaching of Rigdzin Changchub Dorje "Lama Zabdon Nyingthig"

Chögyal Namkhai Norbu 30th September 2011, Barcelona

Musalatova Dalia

Excerpt from retreat:

The History of the Prophecy: This is a very important and secret teaching that concludes the perfect essence of Vajrayana. It is as important as if realization was given to you.

This is the essence of the final message of Guru Padmasambhava. In the future this teaching will come out in the time of Kali Yuga from the emanation of the son of Trisong Detsen, who will have the name of Vajra. Out of his mind this teaching will appear in the perfect moment, empowered by Guru Padmasambhava. All Dakinis and Guardians will help this to happen. This teaching will appear in East Tibet and will be spread in public. Samaya Ja ja ja!

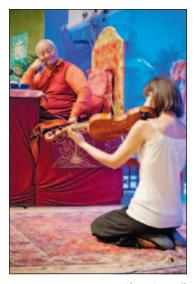


Photo: P. Fassoli

The terma teaching of Rigdzin Changchub Dorje "Lama Zabdon Nyingthig" was given by Master Chögyal Namkhai Norbu during the retreat in Barcelona. We were happy to register about 2,000 webcast connections.

Every morning of this retreat started with the powerful sound of horns and the end of every session was followed by beautiful performances by musicians. We are all grateful to Rinpoche for this unique opportunity.

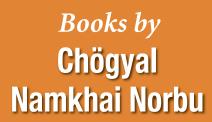


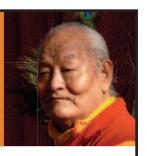
Photo: P. Fassoli



Photo: E. Gromaches

rious about what was happening and perhaps unknowingly they created a connection with the precious teachings. week, the members of the Spanish Gakyil and the local coordinators did not spare any effort, and tirelessly prepared and followed everyday the event to its conclusion, attending the countless needs of the participants without ever becoming weary. Their dedication which created a powerful Tsunami of merits on this island is really admirable. To Ester, Alejandra, Adela, Anna, Auri, Carles, Carmina, Isabel, Kamil, Tereñe, Tinguaro, Yolanda and to many others go all our thanks and deep appreciation for their work, hoping that one day we can have the fortune of their sincerity and selfless dedication. This cultural week has been like the point of the iceberg of the Dzogchen Community and the Teaching of Chögyal Namkhai Norbu steadily emerging, like the volcanic eruptions that make new islands and land emerge among continents. In this way, may the wishes of the Master and the benefit of all be realized. \bigcirc

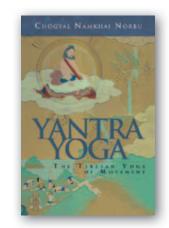




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the newly built town market (the old one collapsed sometime ago), the mandala of the dance was laid out and a number of Pawos and Pamos performed the Dance of the Liberation of the Six Lokas, accompanied by music. It was a After the Dance of the Liberation of the Six Lokas, Topgyal and Tsering, his wife, dressed in traditional Tibetan costumes, entertained the public with Tibetan folklore dances, and songs inspired by the desire to preserve



Yantra Yoga

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



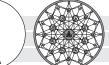
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with the statutory rules and regulations, and the Appeals Board, whose task is to resolve any internal issues; relationships with the Lings: the Lings are autonomous and become affiliated with Merigar. Members of the Lings can also be members of Merigar with a simple option. This will allow the Lings to register members who are not interested in the teaching yet (for example, to participate in seminars, other courses, etc.) making use of a form of basic membership. When the Lings organize activities they can open them to all members of the Community, with their relative discounts, indicating this clearly in their posters or announcements.

In the regulations that are being prepared, the conditions for the relationship between Gar and Lings and the requirements to become affiliated with Merigar will be clearly indicated.

Blue Gakyil -Upcoming Retreats at MW November 19–20 Yantra Yoga Intermediate course

November 20, 13.00 Adzom Drugpa Worldwide Transmission

THE MIRROR · No. 112 · September, October 2011

November 25–27 **Chöd – Feeding your demons** From the Teaching by Machig Labdrön Explanation and practice retreat with Tsultrim Allione

December 8–11 Mandarava practice retreat with Dance of the Vajra Led by Nina Robinson and Rita Renzi

December 27–30 Six Spaces of Samantabhadra Vajra Dance course Led by Maurizio Mingotti

Two SMS First Level courses

(the exams will be held at Merigar in September 2012) January 2–7, 2012 with Fabio Risolo (combined with Yantra Yoga to depend Kumbhaka

April 25–30, 2012 with Jim Valby

Giovanna Natalini, Director of Merigar giovanna.natalini@gmail.com or office@dzogchen.it ©

"Merigar: a mandala on Mount Amiata" with precious images from the archive of the SSI

- "Tibet. Art. Now" organized by ASIA Onlus. A unique first class exhibition with ancient thankas and the works of contemporary Tibetan artists
- organising an official ceremony to inaugurate the monument to peace that Merigar donated on this occasion to the inhabitants of Arcidosso
- making possible the "Friendship Meetings," the meetings between the practitioners of our international Community and the residents of the Amiata area. They were meetings that gave rise to mutual understanding and comparison of different life experiences that we hope will be a starting point for more lively and fruitful meetings.

This brings to mind the following countries: Italy, United Kingdom, Australia, Peru, Belgium, Argentina, USA, Switzerland.

- offering typical dishes from many parts of the world with the "Meet the Gourmet" stand that was open for three nights in the square of Arcidosso
- participating in the presentation of the activities of the Dzogchen Community: Yantra Yoga and Vajra Dance.
- animating the square in Arcidosso for three long evenings with three shows which brought dancers and mu-

Latest News from Merigar West

16

Red Gakyil - the new parking area

inally the work of creating the new parking area has come to an end. We would like to thank all those who participated financially and in other ways to its creation. From the early days of Merigar, the Master had considered this work to be important and for many years we ran behind the owner of the land adjoining ours where he kept a couple of horses so that he would sell it. Then finally about ten years ago we managed to buy this piece of land. We were all so happy because we could finally realize our dream of making the parking area, although we had absolutely no idea of the bureaucracy that was waiting for us! And so it took us around another ten years of hard fought battles to get the permissions to have this parking area.

Now that it is finished and they see what has been done a lot of Community members have said, "It's really nice. It's turned out well and looks like it has always been there". Well, we all know how far reaching the Master's views are.



The Library

The restructuration of the Library will create a reading room that will shortly be open to the public (not only Community members), and will give a greater surface area in order to make space for the many texts that have been collected over the years and which are still stored in boxes without the possibility of being catalogued, much less used.

This work will be carried out over the winter and the reading room will be inaugurated and open for use next summer when the Master returns to Merigar. At the moment we are looking for volunteers for rearranging the texts and for the final arrangement of the reading room. If anyone would like to lend a hand they are strongly requested Gakyil. We thank all those who have kindly participated with their offers of help, not just to the realization of this highly important job at Merigar.

to send their contact details to the Red

Yellow Gakyil - The New Statute

Merigar has prepared a new statute with changes being made to conform to new legislation in Italy and to permit the Association (Associazione Culturale Comunita' Dzogchen) to be registered with other recognized Associations. The general principles of the Association have remained the same as always, with the main changes being:

• the provision of two new bodies: the Board of Auditors, whose task is to verify that the management complies



ear all, After more than three months from the celebrations of the Thirtieth Anniversary of Merigar this message is intended to take stock of the situation.

We can begin by thanking all those who contributed to this event for its successful outcome.

The generosity of those who gave their financial support following the valuable example of Chögyal Namkhai Norbu and all those who donated their time and their expertise, turned the Thirtieth Anniversary into a wonderful celebration.

Thanks to the organization that was able to optimize eco-

Dzogchen Community of Spain – Kundusling – Artists of the show

Dzogchen Community of Germany

Dzogchen Community of Como – 3 carpets for the mandalas and video footage

Dzogchen Community of Rome – Zhenphenling Dzogchen Community of Turin – postmark

Dzogchen Community of Naples – Namdeling – Advertising

Dzogchen Community of England – Kunselling Dzogchen Community of Florence

Dzogchen Community of Venice – Gyamstholing (Calendars)

Dzogchen Community of Brescia – Kunsalling (Banners) Dzogchen Community of Holland – Inauguration of

nomic resources and add to them, thanks to the sponsors and the talents of volunteers, we were able to produce 4 days full of happenings and cultural events.

We want to thank:

Mainly our Master Namkhai Norbu and Rosa Namkhai.

The sponsors and donors:

Sponsors:

The town of Arcidosso (paperwork, public land, stand, stage, collaboration with those working for the municipality in the decorations in town) Proloco Arcidosso (food stand) Amiata Coop Unione

Gakyils of the Dzogchen Community: Dzogchen Community of Tashigar Sur Dzogchen Community of Milan – Dribselling (Plaques for the authorities)

Dzogchen Community of Switzerland – Flowers and plants

Dzogchen Community of Finland – Fireworks Dzogchen Community of Austria – Yeselling – Liberation of the doves Peace Monument

Dzogchen Community of Molise – Adzamling – Advertising

Dzogchen Community of Singapore

and all individual practitioners of the Community who contributed financially to the event.

Special thanks goes to all those who made these festive days possible. We counted more than 580 people who offered their artistic talents, their experience of daily life in their professions, their dexterity, and their time. They took care of:

• filling the three towns of Arcidosso, Castel del Piano and Santa Fiora with lungta (prayer flags), posters, flyers, brochures, and banners, but also took care of the info point, a blog on the Internet, a page on facebook and a website to invite everyone to join the party.

- creating a press office, which will remain active for Merigar.
- setting up three exhibitions:
- "Primo Centro," a group exhibition of contemporary art that saw the participation of artists from Switzerland, Israel, USA, Costa Rica, Russia, Germany, Norway, France, Estonia and Italy

sicians from all over the world:

With dancers from Tibet, China, Russia, Ukraine, Italy, Spain, Lithuania, Venezuela, Argentina, USA, Germany, Hungary, Israel.

Musicians from Israel, Hungary, Russia, Ukraine, Armenia, Germany, Slovakia, Switzerland, USA, Serbia, Spain, Argentina, Australia, Italy

Acrobats from the Garuda Circus, Prague

- making possible the Merigar postmark, a special postmark celebrating this anniversary, which will remain at the Italian Post Office
- documenting the entire event with photos and audio/ video footage that will remain as tangible evidence of everything that happened
- making possible food, lodging and transportation for many people who came from afar.
- taking care of the Merigar complex in order to receive visitors and practitioners from around the world.
- arranging for the closing event at Merigar and especially "Collaborating" in order to show our precious Master all our gratitude and affection.

To you all a heartfelt thanks! MW 30 Team



Social Networking and the Community

Message from the Merigar Gakyil

s many of you may have noticed, it has been decided to change a bit the way in which the Merigar Dzogchen Community is presented on the social network.

On October 9 there was a meeting at Merigar West with the Gakyil, experts in the field and all the people involved. The outcome was a strategy which keeps in mind the potential for communication through social networks as well as awareness of individual privacy and the necessary respect for the teaching and its more reserved aspects.

There will be guidelines to be followed for setting up a Facebook page, which will manage information for a wider audience and, at the same time, for a closed group (open to all practitioners who wish to enter it) with the possibility to pass on any kind of news, pictures and videos.

All the best, Blue Gakyil of Merigar

.

Austria Regions

New Gakyil Blue: Oliver Leick Red: Ita Coronas Yellow: Ingrid Samlicki Contact: dzogchen@aon.at www.yeselling.at www.dzogchen.at

Germany

'Dzogchen Without Buddhism' with Jim Valby Nov. 23-24 in Dargyäling, Cologne SMS Base Level Study & Practice with Jim Valby Nov. 25–29 in Dargyäling, Cologne **Registration Jil Self** jil.self@dzogchen.de

Rome Zhenphenling Song of the Vajra course by Sergio Quaranta

aturday October 22nd, we met at Zhenphenling at 10 o'clock in the morning. About 25 practitioners were waiting for Costantino Albini to lead the seminar on The Song of the Vajra. I had personally attended another one he had led about one year ago, also at Zhenphenling, on the same subject. It was a revelation for me and I was so happy afterwards, that I decided to start taking singing lessons.

Facebook: User Instructions

The Facebook phenomenon (together with other 500 social networks in the world) has spread all over and has changed our way of communication.

Created as a tool for university sharing and for small scale events, in a few years it has brought about a revolution in our habits and the ways in which we exchange information; we can now express and share whatever we want.

This incredible phenomenon has become more and more interesting in the field of marketing as it contains useful information for promotion and sales.

But which information? Age, location, tastes (each 'I like' on a page defines a taste and a preference), stimuli and interests.

So, as we can clearly understand, Facebook has to be handled with care and respect, as it is our duty and commitment to protect the Teachers and the Teaching from attacks from the media or from unstable people who wander around the Web.

Therefore we have proposed a short 'decalogue' which we have decided to follow at Merigar, in relationship to the way Facebook is used for the Community (Gar, Ling. etc)

Perfect for the Community: Facebook opening page of

the Gar or Ling

(this page gives the possibility to welcome fans and to keep in touch with people who want information; generally used for companies and organizations) The page must have:

No possibility for comments (any comment on Facebook is spread to all the friends of the friends of the person who is sending the comment and therefore it is out of control).

1. No possibility for writing on the wall (as we said before anything can go anywhere without any control)

2. Possibility to post only courses open to everybody

3. Avoid specific courses only for people who have received transmission from the Master.

Closed group – for members of the Community, the Gar or Ling

(a closed group can be managed in such a way that only members can read and comment what is posted on the page). A closed group allows:

1. posting whatever is connected to the practice: courses, comments etc and is available only for practitioners who have received transmission)

2. Only practitioners have access a. Practitioners can make a request for access to the group and the administrator/s verifies whether the person is an actual practitioner before giving permission to enter the group. b. A practitioner who is already part of the group can introduce another practitioner to the closed group.

Do not use: **Facebook profile motivations:**

1. It has been created for people and not for companies or organizations as interaction is extremely open.

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2. Anybody can find oneself in the web (google, yahoo etc.); in order to sever oneself from this automatic process which is possible – one needs to close all access and sharing (if we do this, it makes no sense to have a profile for our Community, a page is much better). 3. It is used more and more in order to gather data and interests about people

and their friends, so that it can be sold to companies with an interest in marketing and in using FB for commercial purposes.

4. Any possible comment or even a simple 'I like' bounces on the Web at the speed of light and thousands of people (who knows who) can read, even if they don't have direct contact with us. \bigcirc

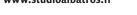
France

Dance of the Three Vajras course

with Nadia Poureau supervised by Prima Mai

December 2-4 in Paris

The participants are required to be members of Dzogchen Community and have Transmission from Chögyal Namkhai Norbu. Place: Studio Albatros, 52 rue du Sergent Bobillot, 93100 Montreuil Metro station (ligne 9) : Croix de Chavaux Salle Rene Clair www.studioalbatros.fr





Passages

Born: Esmeralda, the daughter of Aleksandra Adamek and Michelangelo Lo Presti, sister to Anabel Fieri, was born on September 17, 2011 in Montepulciano, Tuscany, Italy. Our warmest wishes to the family for their new arrival! Schedule: Friday 2 Dec: 7–9.30 pm Sat. 3 Dec. & Sun. 4 Dec: 10 am-7 pm Cost: 104 Euros – ordinary members 65 Euros – reduced members 26 Euros – sustaining members Registration Early registration is welcome. For additional information and to register please contact Bich: bich@neuf.fr

See you in Paris! The French Gakyil Website of French Dzogchen Community: http://association.dzogchen.free.fr



Passages

Born: Welcome to Gemma who was born on September 29 in Porretta Terme, Italy to Tai Evangelisti and Massimil-





Bologna. SMS Base study and practice retreat at Desaling led by Fabio Risolo October 1-2.

trying to be present in each of them, then singing together along with him, changing keys, going back and forth along the scales, trying to get the right note, and then singing parts of the Song of the Vajra, or the Six Syllables, in a very relaxed and present manner. It was amazing for everybody to realize how beautiful these mantras sound when they are sung with the right melody, when the group is attuned and deeply connected.

on our energy and mood. Our throat chakras must have really opened up, because the spirit of the group was great. It is really a positive thing that

Costantino who, besides being a

This time, of course, it was a bit different, still very interesting, centred on listening to different sounds and notes,

We did not just rehearse and practice, we really enjoyed it. The voice is such a nice means, and so effective learned practitioner and Santi Maha Sangha teacher, is a musician and composer, is dedicating himself to helping all of us to improve our way of singing the melodies of our practises.

Rinpoche has repeatedly underlined how important it is to sing in the correct way, for coordinating our energies, for receiving all the potential of the trans-

mission of all realized masters who have sung in a certain way throughout the centuries. Adriano Clemente has lead

iano Parlanti. \bigcirc

several seminars to help us with this, now Costantino is working a lot on this aspect too... I am sure results will come. It is not just a duty and a form of respect, but really a pleasure. Try it and believe! O

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.



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Venice Gyamtsholing **Vajra Dance Course – Part 1 for beginners** with Elisha Koppensteiner, supervisor-Adriana Dal Borgo December 8–11, 2011

Place: Palestra Scuola Elementare San Girolamo, Cannaregio 3022/A, Timetable: every day 10 am-1 pm from 3 pm to 6 pm (the venue is open also at break) Costs: EUR 150 with membership discounts For accommodation in Venice, information and registration: sragaini@tiscali.it, giuligiro@gmail.com, stefano.bonetta@alice.it Facebook: Gyamtsholing Comunità Dzogchen Venezia www.gyamtsholing.org

Venice Tibetan Medicine Conference

n September, a public lecture on Tibetan Medicine was held at the Università Ca Foscari in Venice, at the Faculty of Oriental Languages, given by Dr. Namdol Lhamo with an introduction by Prof. Fabian Sanders, who teaches Tibetan language and culture at the University of Venice and is a student of Chögyal Namkhai Norbu.

The conference given by Dr. Namdol Lhamo and organized by the Shang Shung Institute with the support of the Gyamtsholing Gakyil of Venice, was very well received by the Venetian public. The hall that hosted the event was full with at least 50 participants. At the end of the conference many of the participants asked a lot of specific



questions on Tibetan medicine and its healing qualities to Dr. Namdol.

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In addition, the conference was a fantastic means that enabled many people completely unfamiliar with Tibetan medicine to have a medical consultation with Dr. Namdol in Venice and make contact with the Dzogchen Community.

The Community of Gyamtholing was very pleased to have been able to participate in this event and thank Dr. Namdol Lhamo, Prof. Fabian Sanders and the SSI once again for their participation and look forward to hosting a similar event next year, possibly at the Ling.

Netherlands

Tibetan Astrology Course with Maria Rita Leti

Friday evening December 2 till Sunday afternoon December 4 in Amsterdam

Course content:

The course will provide a historical introduction to this astrological system according to the Tibetan and Mongol tradition of Central Asia, and introduce the calendar as a crucial reference to understand the temporal cycles articulating life on our planet.

Specifically, the teacher will lead the participants through an analysis of their own birth position to learn how to identify favourable and unfavourable dates for the most critical daily activities and how to recognize the particular influences of each astrological year on one's life. *Location*: Karunika. Address: Meerhuizenplein 11, Amsterdam.

Karunika is easily reachable by car or by public transport. It is walking distance from the Amsterdam Amstel train station.

Price:

Non-members: EUR 150 Ordinary members: EUR 120 Reduced members: EUR 75 Sustaining members: EUR 30

For visitors from afar, we have sleeping places available in our houses. Please contact us by e-mail for registration, to reserve a sleeping place or if you have any questions.

E-mail address: info@dzogchen.nl



Seven Mind Trainings Weekend with Oliver Leick in Amsterdam

By Daiva Razmarataite

The Santi Maha Sangha autumn retreat has become kind of a Dutch Dzogchen Community tradition. This year we had a short but powerful weekend with Oliver Leick on the Seven Mind Trainings. Friday's public talk, 'The Seven Mind Trainings to Enter the Path of Atiyoga According to the Text of Dzogchen Nyingthig', attracted a few people who were new to the Community and was a great summary of the six lojongs for all of us who are already studying 'The Precious Vase'.

During the rest of the weekend we worked more on the 7th Lojong since most of us hadn't received precise instructions on it yet. It was great to listen to Oliver's clear step by step practice explanations and vivid memories of his past experiences (and mistakes to learn from!) in practice. The message was clear: Seven Mind Trainings are called "trainings" not for nothing; you have to train yourself in order to get to your goal, like the sportsman who trains to get the Olympic medal (among hundreds of other activities Oliver is also a sports trainer).

The weekend was too short to have three concrete experiences of the 7th Mind Training since most of us are still having difficulties with correct *kumbhaka* but it was definitely a good introduction and now we will just have to continue training ourselves and integrating the experiences. Practitioners who were new to the Santi Maha Sangha were also able to have an inspiring glimpse of the depth of 'The Precious Vase' and we hope they will benefit from the study of it.

Photo: A. Swart

Passages Died: Our beautiful Vajra-sister Marianne Zwollo left our earthly dream and her physical body on Tuesday Septem-

ber 20, 2011. Marianne would like to thank her wonderful teacher Namkhai Norbu for reawakening her inner eye to a whole other kind of reality.

With joy and happiness Marianne continues her path in a different realm now. She assured us she was not planning to come back here.

Marianne, we wish you a quick and safe journey. May all the enlightened beings assist you in arriving into your real Home soon!

The artwork of Marianne is to be seen at **www.zwollo.com** Riemer Kingma





Switzerland



Tenerife October 2011: Alar Kukk (Estonia) and Monika Lakatos (Hungary) for Level I, Wesley Guo and Tracy Ni (China) for Level II. Photo: N. Zeitz



Breathing and Pranayama, Yantra Yoga with Patrizia Pearl September 9–11, 2011 in Saviese, Switzerland.

Introduction to Yantra Yoga with Laura Evangelisti at Tenerife, Canary Islands, Spain November 5–6, 2011.

Photo: N. Zeitz







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Autumn News from Merigar East

ummer has quickly passed by at Merigar East and all that is left is the Gonpa in the middle of now empty sunflower fields, wind, dogs and our brave and hard working Geko Anatolie Carp. Now that the administrator Adrian Bivol has left there is even more work to do: taking care of the Gonpa and Rinpoche's house, cutting grass, doing the administration, preparing for the winter. Just before the rainy storms started Anatolie fixed the roof of the office building which also serves as a Geko's house. All by himself he also installed the new kitchen and multifunctional printer to make life and work at the far end of Romania easier. To clean the Longsal symbol on the roof of the Gonpa he had to develop some climber's skills as well. Would you like to be the counterpart of this special person? You are more than welcome! We are still looking for an administrator who could take a commitment and stay at Merigar East for a year.

Since last August we have had a few weekend practice retreats attended by local Sangha and some guests from

neighboring Bulgaria. A few people new to Dzogchen teachings came for the World Wide Transmission last August. It was very moving to meet the father of a Romanian practitioner who wanted to receive the direct introduction before he passes away. Weekend practice retreats of Guru Yoga of the White A and Long Life Practice of Guru Amitayus were attended by small group of practitioners who did three tuns of practice a day and were also able to enjoy the good local food and nice weather at the sea.

The Merigar East Gakyil and architect Giovanni Boni are currently working on the plan of the dormitory and restaurant building. We hope to get all the necessary permits and funds soon and start building it next year. The Stupa fundraising project is also on its way.

We would like to invite you all to Merigar East for the Christmas practice retreat and New Year celebration on December 27th - January 2nd. During this retreat we will also follow the webcast from Tashigar Norte. More information will follow on our website **www.dzogchen.ro**.

Daiva Razmarataite The Blue Gakyil, Merigar East



Czech Republic Phendeling

Vajra Dance retreat for beginners with Rita Renzi, Sept. 23–28.



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SMS level 1 retreat with Igor Berkhin October 1-7.



Shine and Lhagtong retreat with Igor Berkhin October 8-9.

Estonia

The Baltics Perfect Collaboration and Presentation of the Dzogchen Community

or the last few years, in the three Baltic states – Lithuania (Dorjeling), Latvia (Padmaling) and Estonia, we have been practicing the Vajra Dance together. Every three or four months we have met, usually at Padmaling in Riga, which has a central location, with the kind help of the Latvian practitioners, to dance for the whole weekend with almost two full mandalas. This has been an especially good opportunity to practice the irregular Vajra Dance of the Three Vajras, to meet each other, share, communicate, observe, and discover.



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Vajra Dance and Yantra Yoga Presentation in Tallinn, August 2011.



cluded the event in the square near St. Nicholas Church in the very center of the old town on Sunday. Finally, we all ended up in a local pub...

In between there were many things: a lot of logistics, empowering our newly printed Vajra Dance mandala that was ready to use just a few days before, visiting the sand mandala of Avalokiteshvara prepared by the Namgyal monastery monks at the other end of the same square, etc.

Because of an official permission from

During the last retreat with Nina Robinson at Jurmala – the seaside resort in Latvia – we visited the places where

Rinpoche had been many years ago. We were also looking for the exact place where the Vajra Dance was present then, and danced there for a while, outside, in the midst of nature with chilly weather, while singing a few lines.

This August was different, as His Holiness the XIV Dalai Lama visited Estonia for the third time. In addition, Buddhist groups and other organizations organized several satellite events to the visit during the whole month. Our local Dzogchen Community group in Estonia also decided to participate to present and open our Community to the public, the same way it was done near Merigar during the 30th Anniversary by presenting the Vajra Dance and Yantra Yoga. We had perfect support! Advice from Adriana and Prima that brought two Vajra Dance teachers here: Anya and Algis, the participation of our local yantra yoga teacher Maaya and local practitioners, and the presence of vajra dancers and yantra yogis from Lithuania, Latvia, and Russia (St Petersburg). It was a real challenge to get the sixth pawo here, but we finally succeeded at the last moment.

Our practice for the event started on Friday evening in the countryside near Tallinn, where some of our Community members own a property – an isolated old farm complex at Kaberla. We conTallinn town council the information was also published in all public sources in Tallinn, so we ended up with interviews and videos on the local TV news, finally also our national TV showed a few seconds of the Dance as prime time news in the evening!

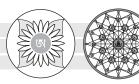
We are grateful to Rinpoche for the perfect manifestation of this dream on behalf of us all. $\hfill \odot$



Newspaper of the International Dzogchen Community of Chögyal Namkhai Norbu Main Office: PO Box 479, Conway, MA 01341, USA * Tel: 413 369 4208 * Fax: 413 369 4473 * mirror@tsegyalgar.org * * European Office: The Mirror, Istituto Shang Shung, Merigar 1, GR 58031 Arcidosso, Italy * Tel: 39 32 98865292 * Skype: lizmirror * liz@melong.com * * Editorial Staff: Naomi Zeitz, Tsegyalgar, Conway, MA, USA * Liz Granger, Istituto Shang Shung, Arcidosso, Italy * * Literary Editor: John Shane * * Advisors: Adriano Clemente, Jim Valby * * International Blue Gakyil Advisor: Fabio Andrico, International Publications Committee * English Language Advisor: Liz Granger * Design & Layout: Thomas Eifler * * Printer: Turley Publications, Palmer, MA, USA * Distribution: Tsegyalgar at Conway, MA, USA * Subscription Rate/6 Issues: \$35 US available through Tsegyalgar; 27 \in through SSI * Visa and Master card welcome * Online Mirror: www.melong.com * All material © 2011 by The Mirror * Reprint by permission only * * We reserve the right to edit all submissions.



MerigarEast



Poland Namdagling

Greg Ladra

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A here has been a significant change in the life of the Polish Dzogchen Community because for many years the only Ling in the country was Paldenling - a beautiful place and a real retreat center in the south of the country. But for one year we have had a new city Ling in Warsaw!

Besides the main house (dormitory, kitchen, bathrooms), Paldenling also has three retreat houses for all practitioners - a Longde cabin, a retreat cottage and a new dark retreat house (www.dzogczen.pl).

The place is very important for the Community and perfect as a personal retreat center, however sometimes it is difficult to use for short periods and weekend meetings and practices simply because it is quite far from our main cities where most practitioners live - Cracow (170 km), Warsaw (370 km).

In 2009, however, after the visit and series of teachings with Khyentse Yeshe, we fully understood that the Community also needed a city Ling, especially in Warsaw, where a third of the Community members live.

This idea was growing and finally in the summer of 2010 we managed to rent a small flat where we could meet, practice, talk and have real Community life. After years of practicing in private apartments and houses of different practitioners, this was the first step towards having an independent and neutral place that was open to everybody and where newcomers could also find us and feel comfortable. Most of all, it was the first step to opening our Community life to

the outside, to make Dzogchen Teachings more visible to others, because as Khyentse Yeshe taught us, "When there is a place – there is a program. When there is a program – people will come".

We quickly asked Rinpoche to give the name of the new Ling and he replied "Namdag Ling" -"Ever pure"!!!

Very happy about it, we put a lot of effort into making the place really alive: we started to organize weekend retreats, collective practices, explanations for newcomers, watching webcasts with Rinpoche and regular meetings of a Santi Maha Sangha study group.

In early spring 2011 it was clear that soon the place would be too small for us: during the Ganapujas the flat was so crowded that there was no possibility to sit in one room, we had to sit in the microscopic kitchen and in the hall...

The next idea was to rent a bigger place, where we could have 2 rooms - the bigger one as a Gonpa and the smaller one independent, so that somebody could live there and take care of the place functioning as a kind of part time Geko. There was a big discussion about whether we would be able to manage such a place especially because it meant "more money".

The perfect solution was, however, very simple: the person who lives there pays one third of the rent and the rest of the rent must not be higher than the payment for the old flat. The search committee was grounded and after 1 month, on the 1st of April 2011, we moved to the new location!

We had found a beautiful attic flat in a very nice part of town called "Stary Mokotow" (Old Mokotov). Only 5 minutes walk from the Metro station, 3 stations from the Warsaw main railway station, a really calm place with much more space - exactly as we wanted and needed!

There is a big space for the Gonpa, a kitchen and a separate room with bathroom for the Geko.

We really appreciate this place and the possibilities that we now have. The place serves not only as a practice and meeting place but there is also a possibility for visitors to stay overnight. It is also beautiful and useful for hosting our instructors who come to give courses in Warsaw.

As a perfect manifestation of the infinite potentiality that we have now, we have to mention here the place called the "Biosfeera" Restaurant that our Vajra Sister Kasia is managing. Thanks to her, whenever we need, we have a big, modern and beautiful hall to use for free, where we often organize Yantra Yoga courses, Vajra Dance practices and presentations (the Mandala fits perfectly!), public talks (Igor Berkhin, Fabio Andrico, Sasha Pubants, Oliver Leick, Jacek Machowski) and other events of our Warsaw Community. It is only 5 minutes walking from Namdagling and we feel free and relaxed there like in our Gonpa.

During the first year of running Namdagling we managed to organize several retreats with local (Jacek Machowski - SMS, Iwana Zagroba - Vajra Dance, Marek Macko – Yantra Yoga) and international instructors (Sasha Pubants - SMS explanations, Enzo Terzano – Jnanadhakini retreat, Rita Renzi - 6 Spaces of Samantabhadra course, Oliver Leick – the 7th Lojong, Fabio Andrico – Khumbaka course).

The Community started to open to the outside, collaborating with our friends we took part in the "Philosophy of Freedom" festival event, where Jacek Machowski (our local SMS instructor) gave a short public talk presenting our Teacher, the Teachings and our Community with its



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Ganapuja in Namdagling.



Restaurant "Biosfeera" – public talk of Fabio Andrico.

aim and activities (Shang Shung Institute, ASIA).

People could buy books by our Master, products from the ASIA shop and get basic answers about Teachings. At the end, we also gave a Vajra Dance (6 Spaces of Samantabhadra) presentation for all participants.

Namdagling is alive! Everybody is welcome to come and practice, to enjoy our place and the possibilities that it gives to us and to all beings.

We are growing and there are many newcomers most of whom Photo: G. Ladra)

already met the Master during the summer retreats in Europe.

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Israel

New Gakyil Blue Michal Perry Red Orit Kenan Yellow Erella Gantz

Dzogchen Community of Israel gakyil.israel@gmail.com





Kunsangar South

kunsangar.blue@gmail.com http://kunsangar.org

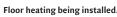
Autumn in Kunsangar South

By Sergei Kozhuharov

utumn has finally come to Crimea and the rains have started, but the rose bushes at the Gar blossom again. The Gar has finished preparations for the colder season and now construction works are going on. The Gonpa now has hydro-insulation, all the wires and cables are in the underfloor heating system. Also we are now developing the concept design for the infrastructure of the Gar, which the gakyil will coordinate with Rinpoche in Tenerife. And soon the construction work for the geko's house will start, as this is one our primary tasks for this year!









Saint-Petersburg Dzogchen Community is happy to announce **6** Spaces of Samantabhadra and Om-A-Hum Vajra Dances with Prima Mai and Tatiana Gerasimova 16-22 November 2011

Schedule

6 Spaces of Samantabhadra 16–18 Nov. 20.00–22.30 21.00-22.30 Om A Hum 20.30-22.30 21 Nov. 20.00-22.30 22 Nov. 20.00-22.30 (irregular) Place Metro Obvodniy kanal, Tambovskaya str., 63 If you attend both retreats you get 20 % discount for the second one! Contact: lenapolina@gmail.com

Santi Maha Sangha With Elio Guarisco 25 November-7 December, 2011 Base level retreat 25–30 November First level retreat 2–7 December

For registration and more information: lenapolina@gmail.com Saint-Petersburg Dzogchen Community Sangyeling +7(953) 356-19-17 www.kunsangar.org

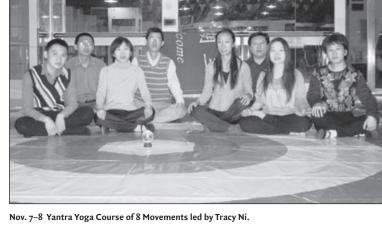
19 Nov. 11.00–14.00; 18.30–20.30; 20 Nov. 14.30-17.00; 17.30-20.00;



China









Namgyalgar **Dzogchen Community in** Australia

PO Box 214 Central Tilba NSW 2546 Phone/Fax: 61 02 4473 7668 secretary@dzogchen.org.au www.dzogchen.org.au

Singapore

New Gakyil Yellow – Desmond Ho Red – Michael Foo Blue – Sam Chan

Information & contact:

www.atiyoga.org

dzogcomsing@yahoogroups.com dzogchencommunity@yahoo.com.sg

Beginner's Course of the Song of the Vajra with Cosimo Di Maggio December 4-9, 2011

1st part: Dec. 4 starting at 4 pm Dec. 5–9, 9:30 am–12:30 pm/ 2:30 pm-4:30 pm 2nd part: Dates to be announced Inquiries: Jean 02 44737049 or jeanmack@southernphone.com.au Bookings and Accommodations: secretary@dzogchen.org.au www.dzogchen.org.au

Chöd Retreat

with Angie Gilbert 27 December 2011–3 January 2012

This retreat will be led by Angie Gilbert who has been authorized to teach on the Santi Maha Sangha Base Level since 2002. A webcast of Teachings by Chögyal Namkhai Norbu from Tashigar Norte will be incorporated in the retreat. The retreat is suitable for newcomers sincerely interested in the Dzogchen Teachings of Chögyal Namkhai Norbu.

This retreat will focus in particular on the practice of presence and awareness and various methods from the SMS Base that we can use every day to work

with the 4 demons as they arise. There will also be sessions which focus on learning to play the Damaru together in time with one another. Please bring your Chöd drum and vajra bell.

The retreat will commence at 4.30 pm Tuesday 27th Dec. and end at midday on Tuesday 3rd Jan. There will be 2 sessions daily: morning and afternoon.

See information about Travel and Gar Accommodation and registration form on the Events page of the Namgyalgar website at:

www.dzogchen.org.au

Meals: will be prepared communally with retreatants sharing shopping, cooking, cleanup on a roster basis (approximate cost for adults is \$12-\$15. per day).

Gar Accommodation bookings: Please contact Viki to make a booking.

Bus Travel: As it is a peak holiday time it is best to book buses well in advance. Inquiries and Registration: Viki Forscutt Tel/Fax: 02 4473 7668

secretary@dzogchen.org.au

Spring Retreat September 28 to October 7, 2011

By Veneta Amies

The focus of the Spring Retreat this year was study and practice of Khorde Rushen. A small but energetic group arrived at the Gar to spend the first few days battening down the hatches as Gulaga welcomed us with the weather we have come to expect during retreat times.

Under the watchful eye and patient diligence of Rabgyi, our wonderful Gekö, we settled in to practice and study, safe and secure by the blazing wood fire in the Gonpa. Although we were a small group in attendance, the energy level was high and all Karma Yoga tasks were completed smoothly.

Eternal thanks to Elise Stutchbury, our dedicated Santi Maha Sangha teacher who led a wonderful exploration of The Precious Vase to support our developing knowledge and awareness of Rushen practice. When the weather was fine, we ventured outside for practice sessions.

Having studied and practiced the Inner Rushen of "The Purification of the Six Lokas", dancing "The Six Spaces of Samantabdra" on the mandala in the Gonpa with Jean Mackintosh was a joy.



Khorde Rushen and Webcast retreat with SMS teacher, Elise Stutchbury, at Namgyalgar South, Photo: B. Robertson spring 2011.

Our experience was enriched as we were fortunate join our Vajra brothers and sisters across the world via the webcast of the Barcelona Retreat, on "Lama Zabdon Nyinthig", receiving precious teachings from our Master.

Rinpoche's webcast teachings and our Khorde Rushen retreat worked so well together - the blessing of our Master's teaching and transmission was palpable.

Beginners Program

Transmission Onl



Melbourne **Intensive Yantra Yoga Program** with authorised Yantra Yoga Teacher **Emily Coleing** Session times for each day are 10 am-12 pm and 2–4 pm All sessions will be held in Fleming Park Hall (see directions below)

For beginners, it is recommended to attend the first weekend to learn the base of the practice and build up to the next levels.

Weekend 15–16 October: Beginners introduction, eight movements and loosening of the joints

Saturday 22 October: AM Tsandul movements / PM 1st group Yantra movements

Sunday 23 October: AM Revision of movements and Vajra Wave / PM 2nd group Yantra movements Saturday 29 October: AM Revision of all / PM 3rd group Yantra movements Sunday 30 October: AM Revision of all / PM 4th group Yantra movements

Only for practitioners who have received Dzogchen transmission (please contact below in regards to this).

Sunday 6 November: AM Tsandul pranayama (breathing and controlling of channels) / PM 1st group pranayama Saturday 12 November: AM 2nd group pranayama / PM 3rd group pranayama Sunday 13 November: AM Revision / PM 4th group pranayama

Pricing:

One day: \$ 60 member/\$ 70 non-member Two days: \$100 member/\$120 non-member Three weekends: \$150 member/ \$200 non-member Bookings essential. RSVP by 7 October to secure your place. A non-refundable \$ 20 deposit is required to secure your place. Please contact Melbourne Gakyil melbourne@dzogchen.org



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Phone: 07. 5438 7696 nnth_geko@dzogchen.org.au

Namgyalgar's News

By Ben Pearsall

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R ecently the Namgyalgar Gakyil all met together for the weekend at Namgyalgar North. It was an excellent chance for us to talk face to face, practice together, and see how the new Gar is developing. There was a great energy up there with a growing number of local practitioners working hard to establish our new Gar. Naomi the new Gekö is settling in and doing a wonderful job.

Over the last few months, the Namgyalgar South Community has also hosted various fundraising activities and groups visiting the Gar. Rabgyi the Gekö and Arnaud the Santi Maha Sangha scholarship holder have been working hard, supported by the tireless work of those practitioners who live in the local

Chögyal Namkhai Norbu Australian Tour 2012

Information about the Namgyalgar North and South retreats including Pricing, Travel, Accommodation, Meals, Childcare, Retreat Program, is available on the Events page of the Namgyalgar Website at: www.dzogchen.org.au

Discounted retreat fees are available to currently registered members of theInternational Dzogchen Community.

Members of International Gars (outside the Oceanic region) who wish to preregisterfor the retreats please contact the Namgyalgar secretary at: secretary@dzogchen.org.au



Gakyils meeting September 11, 2011.

area who help also to sustain the ongoing life of the Gar.

We are very fortunate to have two wonderful Gars in Australia, which provide us with the chance to come together and practice as a community.

Otherwise you may register upon arrival at the retreats.

Please note that for the Namgyalgar South retreat as catered meals need to be ordered in advance, international members are asked to inform the secretary if meals will be required.

Namgyalgar members can register and order catered meals online.

If you want onsite accommodation at Namgyalgar South please see the NSth Accommodation information and Tentsite Information / booking form on the Events page of the Namgyalgar website.

Onsite Accommodation is not available for the Namgyalgar North retreat, however a wide variety of rental accommodation is available in the area, Photo: N. Tsubaki

Due to the increased activity at Namgyalgar North and with the upcoming retreats in 2012, it was agreed at our meeting that the Namgyalgar North Gakyil would expand from 3 to 6 persons. Lily Giblin and Vanessa Johnstone have both offered to serve on the northern Gakyil, thank you!

including a camping ground very close to the Gar and a holiday village with self contained motel units, campsites, caravan sites and shared backpacker not so far away – see the Rental Accommodation info.at the Namgyalgar North link on the Events page of the Namgyalgar website.

Your vajra kin in Australia look forward to meeting you at the retreats! Julian has decided to retire from the President's role and take up a position on the Namgyalgar North red Gakyil. He has been working very hard with others to help establish the northern Gar and will be continuing to do so in a more focused way. As President he did a fantastic job. On behalf of the Gakyil and the community I would like to thank him for the work he has done (and is doing) at both Gars.

As a result of this change, Barbara Robertson (red gakyil) has taken up the vice-president role and Ben Pearsall the president's role.

At the time of writing, we have a few open vacancies on the Namgyalgar Gakyil, namely 2 positions on Yellow and 2 positions on Red. Our treasurer, Cath Horner, has worked tirelessly for over 3 years as treasurer. This is an important position that needs to be urgently filled. Cath will be there to do a full handover and help the new treasurer ease into the position.

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Offering service on the Gakyil is one the many great ways we can work with the transmission our precious teacher has given us. Each community member can bring unique skills and insights, and we are confident that the right people will manifest to do this work.

We are all now preparing for Rinpoche's visit in March-April 2012. For the latest information – please check out the Namgyalgar website for updates at **www.dzogchen.org.au**

Namgyalgar North Gakyil:

Blue: James Bailey, Lily (Joanna) Giblin Red: Rick Albert, Julian King-Salter Yellow: Maree Ploetz, Vanessa Johnstone ©



SMS Base Weekend Retreat with Angie Gilbert Oct 8th-9th 2011 at Namgyalgar North.

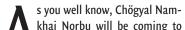
secretary@tsegyalgar.org

www.www.tsegyalgareast.org

Berkeley **7th Lojong Course** with Fabio Andrico Jan. 30–Feb. 5 2012 Dondrubling in Berkeley, CA For information please contact: Dzogchen Community West Coast.at Dzogchencommunitywest.org



Summer Fling in Khandroling roller coaster, horse races, mermaids, ferris wheel, balloons, tilt-a-whirl, prizes, dog tricks, carousel, pony rides, rainbows, fireworks



Also, the forestry management program we are undertaking will need the support of grounds maintenance – cutting and trimming the cleared areas.

Seeing to your comfort if you wish to camp, we expect to be fundraising in order to put up some camping platforms and develop a camp kitchen with a screened-in dining area. We hope you will join us for some kor all of these activities. The best way to get to know your Vajra Brothers and gh Sisters is to work together. November 19, 6 pm Explanation of the Worldwide Transmission: Anniversary of Adzom Drukpa Tsegyalgar East Gonpa

Phone: 413 369 4153

Fax & Bookstore: 413 369 4473

DCA Tsegyalgar East

Conway, MA 01341 USA

PO Box 479

November 19, 7 pm Community Meeting & Pot Luck

Jim Valby's Program 2011–2012

Nov 23–24, 2011, Germany, **Dzogchen without Buddhism** Nov 25–29, 2011, Germany, **SMS Base** Dec 3–4, 2011, Tsegyalgar East, **SMS Base Parlung** Mar 16–18, 2012, NYC, Kundrolling Mar 31 to Apr 1, Tsegyalgar East, **Calmness & Movement** Apr 6–12, 2012, Paris, France Apr 14–22, 2012, Dejamling, France Apr 25–30, 2012, Merigar West, Italy, **SMS Level One** May 25–31, 2012, Sao Paolo, Brazil, **SMS Base**

Khandroling in the summer of 2012. We are delighted and are making plans to prepare for his arrival. As many students will be coming, through April, May and June, we are planning a daily schedule of Community practices on the land, which will integrate Vajra Dance and Yantra Yoga. These retreat programs will include karma yoga.

Work exchange will be offered to cover the minimal cost of these retreats, if needed, or to fulfill Santi Maha Sangha karma yoga requirements, or to cover camping fees. Perhaps just to spend some time enjoying the rich atmosphere and helping out.

Landscaping will be needed on both upper and lower Khandroling. The Vajra Hall will be near completion, so once the heavy construction is finished, there will be small construction tasks and landscaping needed there which anyone can do – grading, shoveling, raking. Stay tuned. © Sign up with secretary@tsegyalgar.org

Calendar of Events

November-December 2011

November 18-19 Dream Yoga Workshop with Michael Katz Amherst College, Amherst MA Open to the Public November 20, 7 pm Anniversary of Adzom Drukpa World Wide Transmission with Chögyal Namkhai Norbu

December 3-4 Santi Maha Sangha Parlung with Jim Valby Tsegyalgar East Gonpa

December 10-11 Yantra Yoga for Beginners with Paula Barry Florence MA Open to the Public

December 27–31 Holiday Practice Retreat Led by Community Members Tsegyalgar East Gonpa

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



Dance of the Song of the Vajra with Nelida Saporiti at Tsegyalgar East Sept. 22 to Oct. 2, 2011.

International Community News

"The Samadhi of Completion"

Khyentse Yeshe Teaches in North America

Adam Okerblom

n October of 2011, Khyentse Yeshe gave teachings in North America to enthusiastic audiences of Community members and local residents. He presented "The Samadhi of Completion" at Amherst College, Massachusetts, and also at Tibet House in New York City. Along with many Vajra brothers and sisters, I was delighted to attend the teachings in Western Massachusetts.

We gathered at the stately and beautiful campus of Amherst College, a University steeped in its tradition of great minds, scholars and poets. In the famous New England early autumn weather, brilliant colored leaves waved like lungta flags covering every tree. Rain showered down on the white marble walkways, then gave way to sun soaking the red brick buildings and manicured lawns. It was the perfect venue to welcome Khyentse Yeshe Namkhai's public presentation of "The Samadhi of Completion".

Khyentse Yeshe in USA

hyentse Yeshe arrived in the USA mid October for an intense month

of events surrounding the US

launch of My Reincarnation in the

cinema and for teaching in Am-

herst College, Massachusetts and

Tibet House, New York City.

in Amherst Collage, MA, and Tibet House, NYC

for My Reincarnation Festival and Cinema Launch and Teaching



Khyentse taught from a plain table in a simple lecture classroom, no thrones or elegant brocade. The room was adorned only by one image of the symbol of Longsal, and a beautiful large copy of the text at hand. The audience consisted of familiar faces and new, people traveling from far to attend Khyentse's teachings, local community people, students and professors of the Five Colleges.

After University Professor Paola Zamperini offered a welcoming introduction, Khyentse began what was to be a four-day intrepid exploration through the potentiality of our human condition.

The teachings revolved around this incredible text "The Sama-

dhi of Completion", related with the Hevajra Tantra. The text is associated with the Sakyapa lineage, and therefore is connected with Khyentse's reincarnation. It was discovered in the archives of an ancient Chinese Imperial court. Khyentse focused on the aspect of Vajrayana, our pure potentiality, and its real meaning, connected with knowledge. Khyentse first explained his way of presenting this text, suited for the current audience and context:

"Traditionally, to open this knowledge in someone, to have experience of that, is done through introducing directly this knowledge. This is called initiation; it's a traditional approach. This way I will not use. In this case I will explain with simple words, so that you don't have two different semantic fields, between your own culture, and something that arrives, for example, from Tibetan culture...So first we try to understand what is the final goal. The final goal of all this... is knowledge. And knowledge doesn't have a specific form. Knowledge is something that relates with your life".

Khyentse greatly expounded the real meaning of knowledge. He offered fantastic advice for understanding the condition of our mind, how to develop knowledge and integrate the essence of the teachings. He explained that the process of learning is through direct experience, and not something abstract. Experiencing knowledge should be based on something evident, obvious and simple, not a complex problem for our mind to solve. The tendency of the mind is to search for a complicated problem. Being satisfied by complexity, when the mind is faced with an obvious simplicity, it panics! Therefore it is difficult for us to be satisfied.

The teachings drew from a vast wealth of information and examples from around the world, across history. Khyentse present-

ed Renaissance scholars, Greek philosophers, the book of Genesis, the words of Buddha, formats of online encyclopedias, and models of corporate business. He contrasted themes of experience vs. abstraction, simplicity vs. complexity, knowing vs. judging, chess vs. poker, and horror movies vs. love stories. He covered topics such as knowledge, the idea of self, wisdom, science, and virtue. He taught about semantic fields, body, speech, mind, sutra, tantra, friends, parents, crossword puzzles, online banking, and a million green pens. Khyentse demonstrated how to understand and appreciate the beauty of it all.

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I often found myself leaning on the edge of my seat, straining the brink of my meager attention span to comprehend this profound discourse. At times I felt a bit overwhelmed. Other times I joined the room in laughing merrily along with Khyentse's clever exuberance. By the end of each day, I left feeling a sort of vibrant tranquility, with a lot to reflect on, and most of all, a lot to appreciate.

To see videos of Khyentse in the USA:

http://myreincarnationfilm.com/ video-clips/videos/

To find out where My Reincarnation is showing in a cinema near you:

http://myreincarnationfilm.com/ video-clips/videos/

For General Information: http://myreincarnationfilm.com

Starting with the US Film Festival Premiere at the Hamptons International Film Festival, Khyentse wowed audiences after packed film screenings together with Director Jennifer Fox. He then continued to Amherst College to teach on "The Samadhi of Completion", a 4-day course hosted by Professor at the college and

was hugely over attended with over 60 people turned away!

Khyentse continued to support the sold out, official NYC Opening Night Cinema Launch on October 28th with a wonderful Question and Answer Session. This was followed by many other screenings, where Khyentse appeared at the end to do "Q& A's" and so many new people connected with the Teachings through the film and Khyentse for the first time. The film then launched in Los Angeles, where Director Jennifer Fox appeared.

Khventse Yeshe then conducted a



ple to the precious Teachings and our Masters.

It was a very exciting month for all those on the US East Coast to have Khyentse with us for so long. We were only sad to see Khyentse leave our country on November 10, but so grateful he had spent so much time here. Meanwhile, My Reincarnation, the film so generously offered by Khyentse Yeshe and Rinpoche has been doing fantastically in the USA. Currently the film is held over for three weeks in New York City and two weeks in Pasadena and Los Angeles and is booked in 20 cities across America. We expect the film to be appearing in over 60 US cities by next year. This fantastic cause to meet the teachings, offered by our Masters, is having a profound effect on all who view it. Thank you Khyentse for all your time and hard work in the USA and for allowing some of your life to be shown in the film My Reincarnation! We only hope you will return soon as we all benefited so much from this close contact with your wisdom. 0



long time student, Paola Zamperini. On the same weekend, My Reincarnation showed concurrently during a "Special Sneak Preview" at Amherst Cinema. Khyentse continued to enthrall spectators with precious Question and Answer sessions at the end of the film screenings.

Continuing with his full schedule, Khyentse headed back to New York City to do press for the My Reincarnation US cinema launch with US journalists. This was followed by the film's Theatrical Premiere on October 25th, hosted by Robert Thurman and followed by a party at Tibet House. The event was a huge success with much laughter between host, Robert Thurman, and our Master, Khyentse; the screening three day retreat at Tibet House in NYC on "The Nature of the Individual", where a large number of new students (piqued by seeing Khyentse in My Reincarnation) and a huge group old students were able to connect with the clarity of Khyentse's fresh wisdom and open their eyes to the nature of mind.

The whole experience of having Khyentse Yeshe with us on the East Coast for a whole month was a wonderful influx of clarity. His presence was so precious. We got to see up close how so many people were able to meet the Teachings, Rinpoche and Khyentse through his precious story offered by he and Rinpoche in the film My Reincarnation; their film created a new cause to draw peo-

Khyentse Yeshe Teaches at Tibet House in New York City November 5 & 6, 2011. Photo: I. Wagner



Introduction to Yantra Yoga Sept. 30–Oct. 2, 2011 in Atlanta Georgia with Naomi Zeitz.

International Community News

Tsegyalgar^{West}

Calendar

of Events

his year Tsegyalgar West in

Baja California Sur is pleased to

offer a series of teachings and

practice retreats useful for newcomers and beneficial for older practitioners

alike. Starting with Yantra Yoga and

Vajra Dance in November, which em-

body meditation and movement, then

continuing with Santi Maha Sangha

teachings for a more thorough un-

derstanding of the Buddhist path

and stages to realization. These teach-

ing are based on the main sections of

"The Precious Vase" written by Chögyal

Namkhai Norbu Rinpoche. Please join

us for some or all of these great oppor-

tunities to deepen our understanding.

In the wonderful spaciousness of the

land where mountains and sky are vast,

may we grow in community together.

Courses and Retreats in

Vajra Dance of the 6 Spaces

November 4–6, 11–13 and 18–20

December 26–12–11–January 2–1–12

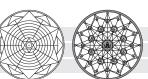
April 4–10, 2012 During SMS Retreat

Vajra Dance

with Anya Neyman

February 24–26, 2012

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Vajra Dance of the Three Vajras January 6-8, 13-15, 27-29t March 8–11, 2012 During SMS Retreat April 13-15, 2012

Yantra Yoga Study and Practice with Patrizia Pearl

Yantra Yoga Beginners December 9-11 Dec 26–Jan 2

Yantra Yoga Advanced December 16–18

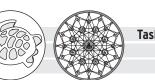
Yantra Yoga during Retreat February 3–12

Yantra Yoga during Retreat February 17-19

December 26 to January 2, 2012 Special Open Group Retreat on the Land Collective Practices, Yantra Yoga, Vajra Dance, Gardening, Cooking, Land Surveys

February 3 to 11, 2012 Santi Maha Sangha Retreat with Steve Landsberg Also Public Talks in San Jose & Todos Santos February 1 or 2, 2012





February 16 to 19, 2012 Santi Maha Sangha Retreat with Elio Guarisco

Tsegyalgar West

Baja California Sur, Mexico

February and March, 2012 "Santi Maha Sangha Assistance for Practitioners" (Base and 1st Level) with Jacob Winkler

March 8 to 11, 2012 Santi Maha Sangha Retreat with Jacob Winkler **Public Talk** in San Jose March 5, 2012

April 4 to 10, 2012 Santi Maha Sangha Retreat with Costantino Albini Public talk in San Jose April 3

Please check back for changes and more information as it becomes available!

Contact:

tsegyalgarwestsecretary@gmail.com www.tsegyalgarwest.org/ http://bajagar.blogspot.com/

Dondrubling Berkeley, California

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

> New Gakyil Blue: Logan Mclellan, Luke Karamol Yellow: Lee Weiss, Scott Rome (treasurer) Red: Richard Bermack, Julia Donoho (secretary)

7th Lojong with Fabio Andrico Jan. 30–Feb. 5, 2012

Secret Rushen and View of Ati with Steve Landsberg Feb. 17–19, 2012

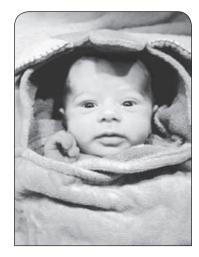
For information please contact aha@dzogchencommunitywest.org

Los Angeles, California

New Gakyil

Gregg Johnson gajo108@gmail.com Beth Stiller bethxtd@gmail.com Blue

Art Flynn atiyoga@mindspring.com Dani Colajacomo dani@3dsite.com Yellow Michael Hass mhass@socal.rr.com



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Passages

Born: Aloka (daughter of Tsultrim Allione) and Trevor Sands had a baby boy Truman James Sands on November 6, 2011, at 4:16 am in Los Angeles, California. Truman's sister is 2 and 1/2 year old Luna Violet Sands. Trevor is a film director and scriptwriter Aloka is a manager in Human Resources at Disney Films. \bigcirc

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

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

Message from Tashigar North Gakyil

he security situation on Isla Margarita is more or less how it has always been. Recently some rumors circulated about the situation in Margarita but the Gakyil wants to inform everyone that these rumors are completely false.

During his last visit, Rinpoche asked the Gakyil to build a dormitory to accommodate practitioners who wish to come to the teaching retreats at Tashigar Norte and thereby improve

safety conditions for them. They will be operational for the month of November as we begin our program of courses and retreats. In addition, the Gakyil has been working on strengthening internal security in the Gar. We have invested in the latest of security technology. We are also trying to coordinate with local authorities to arrange for police protection in the area of Pedro Gonzalez and the Gar but we still have no confirmation about it.

Our recommendation for those who wish to visit is to follow guidelines below to make sure your stay in Margarita is safe and pleasant.

General Recommendations

1. Book accommodation preferably at the Gar, sleeping in the camping, the dormitory, or the posada. You can also choose a hotel such as Dunes or Hesperia. If you decide to stay in a private home or inn in Pedro Gonzalez, do so in groups and follow the additional recommendations.

2. Do not bring your luxury items like jewelry or sophisticated electronics. If you bring your camera and laptop, do not show them on the streets.

3. Whenever you move through the streets, do so in groups and try to arrange a reliable taxi contact. Ask the

Gakyil or reliable local resident about taxi contacts.

4. Bring the money you will need while you are here. When you change money, do so with a secure and trustworthy person. Ask the Gakyil or reliable local resident.

5. When you go to the beach, go in groups and do not stay beyond 6 pm. 6. Never buy drugs from anyone in Margarita

7. Always maintain your presence.

"I want to tell something to everyone connected with the webcast. We are here in Margarita. And you all know we had some problems in Margarita – that's why I am not living here as I was before, only coming for a short time while we are doing a retreat. But many people think I have almost renounced Tashigar Norte: that is wrong, I will never renounce Tashigar Norte. In Tashigar Norte I gave so many important Dozgchen teachings, this is a sacred place, we empower it, we prepare it – forever we will continue here - so you must not think that."

Chögyal Namkhai Norbu, November 9, 2010. \bigcirc

Tashigar North /Finca Tashigar



Red



Reservation System Camping & Dormitories Autumn Spring Season 2011–2012

he Gakyil of Tashigar Norte wishes to inform all those interested in accommodation at the Gar during the scheduled activities between November 2011 and January 2012 that it will be necessary to reserve your space in advance. We have decided to implement a reservation system in order to offer users more comfortable spaces. There will be available our new dormitories in adittion to our Camping area.

In order to reserve a space practitioners have to pay in advance for their accommodation. This is the only way to guarantee a space. Also all incomes related to this issue will support our ongoing works to make the space comfortable with all the related services.

Camping: Available 40 lots for a tent daily cost of US\$ 4.00 (cost by lot, max. 2 people). Includes Access to common kitchen, drinking water and toilets.

Dormitory: Available 16 bunks divided into two rooms with access to toilets and located 50 meters from Tashigar Norte dining room. Daily Cost US\$ 8.00.

Guest house: Visit www.wix.com/posada tortugadorada/posadatortugadorada

1) Write to tashigarnortesecretary@ gmail.com asking for a space pre-reservation indicating if you wish a space in camping or dormitory and the precise period that you want to book.

2) You will receive a pre-reservation confirmation and you will have 5 days to send the money by the international wire transfer (only available way to transfer money from foreign countries, detailed

account information at the bottom of the message) or to proceed with a transfer in to our account in Banco Mercantil for residents in Venezuela. (Detailed account information at the bottom of the message.) To calculate the import you have to multiply the number of days that you want to book by the cost of each day according to the chosen space. For example if you want 30 days in camping 30 x 4= 120 US dollars. Plus you have to add US\$ 10 (charged by the receiving bank) and the amount that your own bank charges for the international transfer. Due to exchange regulations in Venezuela Pay Pal system is not available. Do not insist.

3) Once you have made the transfer, send a letter to the following email addresses (tashigarnortesecretary@gmail.com and tatiana_fedorchenko@yahoo.com), informing the Gar of your transfer. You must notify both addresses with the subject: Reservation for Accommodation.

4) When we confirm the transfer, we will send you the definitive reservation. Print it and bring it with you when you come to the Gar. This definitive reservation it is extendable only if there is available space.

5) If you don't notify us regarding the transfer within the 5 days, you will lose your pre reservation and you will have to transmit again.

General Advice

1) Margarita Island has a Tropical climate so we advise you to bring water proof tent, insect repellant and an umbrella.

2) Some lockers are available. You should bring your own lock. 3) Bring a big plastic sheet to use as a base for the tents and to protect from insects.

Tashi Deleks, The Gakyil of Tashigar North

International Wire Transfer Account Information (US\$) Beneficiary: Margarita Promotions C.A. Calle Bolivar, finca Tashigar, casa numero 1, Pedro Gonzalez, Nueva Esparta, Venezuela Bank: Mercantil Commercebank N.A. 220 Alhambra Circle, Coral Gables, Florida 33134, USA. Account Number: 8303628606 ABA: 067010509 SWIFT: MNBMUS33

National Transfers

Beneficiary: Asociación Civil Nuevo Tashigar Del Norte Calle Bolivar, s/n Finca Tashigar Norte Pedro González Nueva Esparta, Venezuela Cta. Cte. Banco Mercantil 01050124501124018905 \odot







The Gakyil of Tashigar North is pleased to announce:

Chögyal Namkhai Norbu Dzogehen Teachings Retreat

December 27th of 2011 to January 2nd, 2012

Who can attend? Open to all those who are interested in the transmission of Chögyal Namkhai Norbu.

Cost: Full Price US\$ 300 Meritorius US\$ 0 Sustaining US\$ 120 Ordinary US\$ 240 Reduced US\$ 150

For information contact: tashigarnortesecretary@gmail.com

Yantra Yoga Course for Beginners with Marisa Alonso

November 28th–December 2nd

Cost: US\$ 20

Who can attend? Open to all those who are interested in practicing Yantra Yoga. For this course will be available our new dormitories inside the gar!!!! US\$ 10 a day. Registration at: tashigarnortesecretary@gmail.com

tasingarnor tesceretary(@ginan.con

Teacher's Training on the First Level of Yantra Yoga

with Fabio Andrico and Laura Evangelisti December 17th–December 23rd in Cordoba, Argentina

Cost: US\$ 270 without discounts Who can attend? Open to all people who have knowledge of the First Level of Yantra Yoga and would like to become instructors or deepen their knowledge and experience

Course Content: Preliminary loosening exercises, 9 purification breathings, Tsigjong, Eight movements, Tsadul, Pranayama of The Four Characteristic Conditions, Five basic yantras of the First, Second and Third Series, Pranayama of The Four Profound Applications, Vajra Wave

Registration

You can proceed with the registration through a international bank transfer in the account detailed at the bottom of the message. No discounts can be applied. No work exchange programs either.

For this course will be available our new dormitories inside the gar!!!! US\$ 10 a day. Registration at:

tashigarnortesecretary@gmail.com

Oriente

November 18–20, 2011 La Asunción, Margarita Island, Venezuela Organized by Tashigar North

Dear Community,

We would like to tell you about an event that we are organizing in Margarita from November 18–20, 2011 in La Asunción. This is another activity that we expect will contribute to diffuse Rinpoche's efforts in relation with the Teachings. It is also an opportunity to let the local people know that we are here and everyone is always welcome. This will coincide with the celebrations of the Tashigar North's 10th Anniversary that is going to be scheduled for January 6-7, 2012. We invite you to come and participate of this program that includes some aspects of the Indian Culture as well Tibetan and of course an introduction to the Dzogchen Teachings. Please visit the site: **www.festivaloriente.com**

Tashi deleks, Gakyil de Tashigar Norte Prolog. Calle Bolívar s/n Finca Tashigar Norte Pedro Gozzalez – Isla Margarita (T) 58-2952580332 www.tashigarnorte.org

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Introduction to Yantra Yoga with Marisa Alonso Dec 4–9, 2011 Porlamar, Margarita Island, Venezuela Contact: tashigarnortesecretary@gmail.com



Deepening of the Vajra Dance with Bodhi Krause from November 11–16, 2011 in Tashigar North.





Comunidad Dzogchen Tashigar Calle pública S/N

Tashigar South

Tanti 5155 Pcia. de Córdoba Argentina

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

The Reforestation of Tashigar South

by Carolina Mingolla

eturning to Tashigar South is always a huge joy. The nature here is so peaceful and impressive. The Gar is in the middle of a very small town called El Durazno (The Peach) in honor of the huge and luscious peaches that grows all around. Basically the vegetation we find is composed of native shrubs, fruit trees and a wide range of European tress planted between the 1920's and 1950's during last century. Some of them are very healthy, like the nut trees that give us plenty of nice big nuts every year and we use to prepare "Fuego Negro", from Rinpoche's recipe. Some trees are abandoned but still give lots of nice fruits that children use to prepare juices during retreat time. Some of the exotic trees became a problem because of the under control expansion, like pines, eucalyptus and evergreens. The local woods were destroyed for heating houses and mining activities long time before the introduction of fruit trees and conifers.



we had around 400 dollars. We started by analyzing the areas and

the moment of presenting the Project

So collecting info and searching on internet we entered into contact with the group of biologists that are running a regional Project for Conservation and Reforestation of the hills, focused on the high mountains of Los Gigantes (30 km. west from TS), the source of the water for the whole region. The work is huge, and planting the trees is just the end of the very beginning. The horses love the young fruit trees so it is necessary to make individual protections with the strong "crateus"; an invasive tree full of big spikes, hang nice letters on each of the several entrances Tashigar has, and get used to close all of them each time we use them; a task that takes time and a lot of perseverance.



Cherry tree in the garden.

of water that we learned from Saviana Parodi.

Now it is springtime in the south, the rains arrived and the results of the development of the project are easy to see. Some 80% of the fruit trees are alive and happy even with some baby fruits!!!!!! We had to prepare mechanic obstacles for the ants, that where pruning the young trees out of season and testing some natural remedies for other illnesses. The 50% of the natives are alive, and we know now that the period for planting was wrong, we should plant natives in springtime, when the rainy season is starting, and not in autumn as we did.

sibility of starting a similar plan there, so now we are buying trees together finding better costs, sharing all the info collected, and asking the donation of trees from NGOs.

Planting trees seemed to be a great thing to do. Soon we discovered that reforesting an area is quite different from planting trees. Observing the needs and the possibilities of the land we developed a Plan, with emphasis on fruit trees, native trees and aromatic/ medicinal shrubs and herbs. Just writing the proposal to present to the Gakyil and mentioning our intentions to some Vajra brothers and sisters, a small wave of collaboration started to manifest. Some money for the future project was donated; 100 dollars here 200 there, at selecting the proper ones for each kind of plant. We bought 23 fruit trees, 35 natives, and 30 aromatic plants. When we started to plant on March this year, Rinpoche had already gone away from the Gar, but Rosa and he had manifested the necessity of taking care of the old trees and their wish to have new trees. We organized karmayoga meetings with a variety of success, some Saturday 30 people came, others only 5 or 6.

There were no professionals on the team, but soon we received the suggestions from a practitioner specialized on agronomy and a researcher on native woods and the relationship with courses of water. We visited the "Reserva Natural Cerro Blanco" three km. away from Tashigar and received a great welcoming from the owner who showed us the recently reforested area.

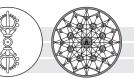
The water (as in the whole globe) is also a huge issue, because opposite to the Northern Hemisphere, the dry season is wintertime, and watering the trees became a task for brave ones, carrying tins, and pipes uphill to grow the trees. In order to maximize the usage of water, we used the system of *swales*, from the permaculture technology on infiltration So we are learning as we do, but this season we are receiving advice from professionals, as we entered into contact with the local authorities on the issue, and with other organizations. For example, the "Ashram Piedras del Sol", a neighbor big spiritual center, knowing that Tashigar was reforesting, asked Tashigar's team to evaluate the posOn the first weekend of December we are planning to plant around 80 natives, most of them where received as donations. The next fruit tree planting will be organized for January 2012 when more people are around and the flow of resources is wider.

So far the team is going ahead with the huge support of the Gakyil, the Gekö and a nice group of practitioners and non-practitioners from the area. We are pleased to share this good news with the International Dzogchen Community hoping many of you could come and see this wonderful and generous land with your own eyes. See you below some cherry tree and contemplating the slow growth of the native molles, algarrobos, moradillos, chañares, quebrachos and so on!!!!!!



Tashigar^{sur}

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Calendar of Events

January 6th Arrival of Chögyal Namkhai Norbu

January 13th to 15th Course for deepening the different aspects of breathing with Fabio Andrico Cost: US\$ 100 (without discounts)

Open to everyone

January 16th to 18th Breathing and Kumbhaka course for Advanced with Fabio Andrico Cost: US\$ 100 (without membership discounts)

Those who participate in both courses will have 20 % of discount January 20th to 24th,

February 3rd to 7th Retreats with Master Chögyal Namkhai Norbu

Cost: One Retreat: US\$ 220 Two Retreats (paying the second in advanced) US\$ 400 Membership discounts: Welcome Members (those who are taking a retreat for the first time): 50 % discount Reduced Members: 50 % discount Ordinary Members: From Tashigar: 30 %, from other Gar: 20 % discount Sustaining Members: From Tashigar Sur: 80 %, from other Gar: 40 % discount Meritorious Members: Free January 26th to 31st **Course of the Vajra Dance of the Song of the Vajra, 1st part** with Nélida Saporiti Cost: US\$ 100 (without disccounts) Those who have received the Transmission from the Master Chögyal Namkhai Norbu can participate.

February 10, 11 and 12th Course of the Vajra Dance of the Liberation of Six Lokas supervised by Adriana Dal Borgo Cost: US\$ 80 without membership discounts Everyone can participate. Not previous experience required. February 15th to 20th Teacher's Training of the First Level of the Vajra Dance with Prime Mai and Advine Dal Pareo

with Prima Mai and Adriana Dal Borgo Cost: US\$ 400 without discounts This course is for those who have a good knowledge of the female (Pamo) and male (Pawo) parts of the Dance of the Six Spaces of Samantabhadra and the Dance of the Three Vajras and would like to deepen the practice or aspire to become a 1st level Vajra Dance instructor. Important: We ask to pay the 30 % in advance until November 4th. There is only one vacancy left. New!: Also there is vacancy for 5 observers. Should have good knowledge of both Dances (Pamo and Pawo) Cost: US\$ 100

Please confirm your participation with: secretaria@tashigarsur.com and ask for the bank account information or how to make the payment from abroad.

February 22nd Losar (Tibetan New Year)

February from 24th to 28th Advanced Course of the Vajra Dance of the Song of the Vajra with Prima Mai

THE MIRROR · No. 112 · September, October 2011

Cost: US\$ 200 without discounts This course is for those who already have knowledge of the steps of the Dance of Song of Vajra. (Previous registration needed) The vacancy is complete for this course. There is place for a few observers. Ask secretaria@tashigarsur.com

March 2 Rinpoche Leaves for Brisbane

Secretaría Tashigar Sur Tashigar South Secretary +54 03541 498356 / 885 secretaria@tashigarsur.com http://www.tashigarsur.com

Ritual Dances

Zoltan Cser

ance is as old as humankind. Basically dance is movement with the body which is performed on certain songs, or voices, but in ancient time above expressing joy all the dances had some functions as well. That is why we can talk about choosing pair dances, or harvest dances, fecundity dances, rain dances or dances for protection, hunting dances, dances for controlling negativity. Also there are some dances from the past which is telling us a story, life of a hero and so on. In every culture we can find dances like this, we call them ritual dances.

Not just in cultures, but also in different religions ritual dances were part of practice. Enough just to mention the Sufi dervish dances, or the Taoist spiral dances where the main function of the dance was to arrive to an altered state of mind, closer and closer to our inner nature or divinity.

In Buddhism in Hinayana system dance as part of sensual activity was not allowed for the monks and nuns, but in both Mahayana and Vajrayana system dances were part of ritual practices. In Mahayana for example we can find ceremonial offering dances, offering for Buddhas and Bodhisattvas, which are performed till today on religious feasts in Vietnam or in Japan like flower offering and flag offering dances. As we know in Buddhism the highest goal is to get enlightenment, but the different traditions apply different methods to realize it. For example in Hinayana they use the path of renunciation, which means that the practitioners or monks should abandon the objects of disturbing emotions. That is why dances are not allowed, not part of their practice. Also in Mahayana the main method is the path of renuncia-



Dance at the Tibetan Institute of Performing Arts, Dharamasala.

tion but here for disturbing emotion they apply antidotes, like for avarice offerings, for selfishness altruism and so on, that means practices here are more integrated with different activities of our life. But in Vajrayana or in tantric system the basic method is the path of transformation, which is based on the knowledge that our real nature is not just emptiness, but also movement or energy. Through energy or movement we can transform our ordinary samsaric existence into pure state of mind, pure sound and pure dimension. It means, that here we have the possibility to use every aspect of our normal daily life as a practice on the path. In higher tantras the above process is practiced by two stages, the development and completion stages. In the development phase the movement is more involved by mind, so here the practitioner is doing various visualizations, reciting mantras and so on, but in the completion phase movement is more about vital energy or prana and the body. That is why here we can find practices connected with physical movement, like Yantra Yoga, breathing methods and so on. The development phase means we develop or

transform our existence into the mind, the voice, body and environment of the Yidam deity, and then in completion phase we integrate our inner energies with it.

In Buddhist tantric tradition both for development and completion phases we can find dances as a crucial part of the practice, because dances like Buddhist yogas are strongly connected to energy, energy, that has mainly two aspect; sound and prana or breathing: sound is the base of dance, breathing is of yoga. The dances performed in Vajrayana tradition are called Vajradances (Sanskrit: vajraniritye), and kept as one of the most sacred practices. As previously mentioned, there are two main groups of Vajradances. The first one is the so called "cham" dances, or mask dances which can be seen also by uninitiated persons, and performed on different occasions like empowerments, feasts like new year or birthday of Padmasambhava and so on. The main characteristic of this dance, that the dancers are acting in dance the deeds (like in Charya dances charya means performance) of the Deity, but prior to that first they transform themselves into the form of Deity through the way as in most of the initiations: ritually putting on the dress, mask and hand implements. Then they step on the scene, which is also transformed into sacred land first by offering the Serkhyem or golden drink to the local protectors. During the dance they move their body like the Deity, recite the mantras of the Deity under breath and visualize themselves as the Yidam.

In the dance of Hundred Deities (Shitro) for example the dancers also visualize the mandala which is marked with lines of chalk or white powder. Here in the center of the dance mandala sits the Vajramaster, around in the first circle the peaceful Deities like the Dhyani Buddhas dance, in the next circle the joyful manifestations, the Ridzins dance and in the outer circle the wrathful manifestations dance. This dance is representation of the vision of Dharmata which we can experience in Bardo state after death.

The first Cham in Tibet was introduced by Guru Padmasambhava himself when he through Vajrakilaya dance overcame the negative forces at Samye, place of the first monastery. These kind of mask dances are called sometimes Dance of development stage or khyerim dances, because the dancers are acting the different phases from creating the mandala till the different deeds of the Deities or Yidams. During these dances important to keep the state of the Deity, called the Vajrapride. The other category of Vajradance is the so called "gar", which is like Yantra Yoga or thrul khor practices belong to the dzogrim or completion phase. In dzogrim phase the main emphasis is not on the outer aspect of our Vajranature like mandalas, figures, implements, symbols and so on, but rather the inner aspect which is energy, channels, chakras and bindus. That is why these dances are kept in secret and just for initiates, so the public audience cannot see it, even the uninitiated monks. In **cham** dance scriptures we can find, if someone observe or see the dance she or he can experience the nature of vajra, also plants the seed to follow the quick path of Vajrayana, that is why they can be performed in Buddhist feasts open to public.

In the case of **gars** however the dances are about inner aspects, they are the dance of energy. So here there are always mandala of the dance which represents the Vajrabody, the energy body with its chakras and channels. In our Vajrabody basically there are two main essential energies (called bodhichitta), the red one which represents the female aspects of our Vajranature; wisdom and the white one which represents male aspect; the methods. The union of these two, male and female, method and wisdom is the key for quick realization. The movement and union of male and female aspect or bodhichitta in the central channel and chakras are performed by male and female dancers on the mandala of Vajrabody. So it is easy to understand why the gar dances are connected to the tantric sexual practices and why they are performed during the Ganachakras, when the yogis and yoginies or tantric practitioners are doing the inner offering, offering to the Deities residing in our chakras of Vajrabody. In these dances the three main experiences emptiness, clarity and bliss are practiced together. Interesting to note, that in the cham dances there is more importance on the steps and moving the legs, while in **gars** the hands and mudras are more dominant. We can find cho gars or offering dances of dzogrim phase in most of the higher tantras like in Kalachakra, Guhjasamaja, where the practitioners are dancing around the mandala. In the Kalachakra for example one of the two dances is performed with bell and vajra in the hand >> continued on the following page

Into the Heart of Life

Jetsunma Tenzin Palmo

Snow Lion Publications, Ithaca, NY, 2011

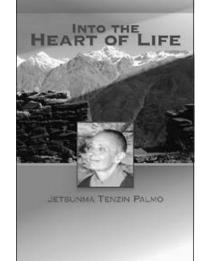
Jacqueline Gens

eading Jetsunma Tenzin Palmo's book, Into the Heart of Life brought me home to my early years of introduction to the Buddhist teachings, especially the mind of Chogyam Trungpa Rinpoche, my first teacher.

Feeling tender hearted by her writing I had a memory, surely one of the great moments in my life. One night in the Rocky Mountains, a group of us - actually hundreds of us attending a three month outdoor encampment known as the Vajradhatu seminary were roused from our sleep late into the night to the sound of a conch as we were summoned to an impromptu talk by the late Chogyam Trungpa, Rinpoche during the Hinayana portion of his seminary.

What transpired is difficult to communicate even after all these years. In 1986, Trungpa Rinpoche's health was declining. During this final seminary his talks were minimal and often surrounded by an ocean of silent but pregnant pauses. Little did we know that these would be his final public teachings and that within weeks he would suffer cardiac arrest, eventually leading to his death some months later. So it is profoundly poignant what he had to say to us on that high mountain and starry night among so many jewels. These are words that have stayed with me for decades. They were spoken with huge gaps of space between each word conveying far more than any literal meaning. He said,

"The Hinayana teaching should not be regarded as something that you can just carry out and then get rid of, or discard. The Hinayana teaching is the life force that carries out our own practice and discipline, which goes on continuously. From that point of view the Hinayana should be regarded as life's strength. OK. That's that.



vehicle for bringing us closer to the "Heart of Life." Thus she captures the spirit of Chogyam Trungpa and all great Masters' sense of the root of the teaching as a kind of life force we can always draw sustenance from.

Through out the Dzogchen path there is a tripartite logic known as view, meditation and behavior. As we all know, it is behavior that remains our greatest challenge where our true development is exposed day after day with all its subtle and gross delusions, petty concerns and endless litany of blames and complaints about others - what the Buddha referred to as our immense blindness for foolishly childish behavior. Jetsunma addresses these common foibles with a sweet yet pungent and thoroughly no nonsense reminder of what's important. She does this through her deep personal experience not from doctrinal training.

For those unacquainted with her path, Jetsunma Tenzin Palmo is the British nun who in 1964 was among the earliest practitioners of Tibetan Buddhism by a Westerner. She spent twelve years meditating in a cave in solitude, which became the subject of *Cave* in the Snow, a compelling account of her experience by Vicki Mackenzie.

Returning from Tenerife, I read Into the Heart of Life while traveling. There are many lofty teachings and views that we have been introduced to over the years. Sometimes going home to our humble origins, our beginnings, is a useful tact when all else fails or we forget our own Master's prompt for "total relaxation." Here is where we share with humanity the eternal hope for happiness and desire for liberation from suffering, especially those afflictive emotions that burn us in a kind of living hell realm of our own prison. Although we have been given the key to escape by being present to the moment, we sometimes need the recollection like a Dorothy, in the classic child's tale, The Wizard of Oz, that we simply have to click our shoes to get home to Kansas. Jetsunma's book is a great reminder about getting out of the tornado and back home safely when we've lost the way or gotten distracted in OZ.

Among the many topics she tackles effectively that might be of interest for long time practitioners are issues of "Praise and Blame" in connection with the Eight Worldly concerns; the chapter on the Five Precepts as the ground for ethical behavior especially the fourth precept of speech, since most of us at this point don't go around killing and stealing; her chapter on Impermanence is deeply moving. She covers everything in loving detail including many intelligent Q&A following her teachings.

She also has a strong feminist understanding of the limitations of the historical patriarchy of Tibetan Buddhism. Her view is less about personal rancor having to scramble for transmissions in her lineage but more about a fervent mission to transform these out dated social mores so that nuns, her nuns, can become educated and fully-trained like their male counterparts rather than glorified servants. It has become her mission to restore the lineage of the great yogic practices of the Drugpa Kagyu, mostly destroyed during the Cultural Revolution. Proceeds from this book go towards that goal to support her nunnery, Dongyu Gatsel Ling. She makes a strong case for how lucky we Westerners are for our education.

Into the Heart of Life is not a book for everyone, especially people who think they are already accomplished practitioners and have "arrived," who might find it boring or people who thrive in an atmosphere of believing in their projections as real even decades of practice later. But for people who observe themselves closely and have an honest desire to improve their capacity by eliminating their defects and finding true joy, there are lots of gems here, good pointers to the reminder that time is passing and we would do well to use it wisely when it comes to our spiritual life. In short this is a modest book for modest practitioners who walk the talk and never forget the sutric path as the perfect foundation.

Luminous Essence of Clarity

E ma ho!

- Oh Samanatabhadra/Samantabhadri from Dharmakaya, manifest the essence that is emptiness
- Oh Guhyajnana from Sambhogakaya, show us the unceasing nature that is clarity
- Oh Gomadevi in Nirmanakaya, dance with us on the mandala of energy without interruption
- Oh Vajaranis of Svabavikakaya, open our senses in the non-dual state of self-perfection
- Oh Wisdom Dakinis of the Supreme Kaya, liberate concepts in the all pervasive state of inseparability We pray to you lead us to the realiza-
- tion of the Vajra
- Oh Glorious Master of the three transmissions, who spreads the Longsal Teachings
- Oh Dharmaraja Chögyal Namkhai Norbu, you who show the path of the Dzogchen teachings
- Open the door of our awareness where all vanishes and there is only instant presence
- Show us the emptiness from which the seed syllable sounds, pervading all, radiating to all dimensions
- Bring forth the dakini from the Dharmakaya center of the universe
 - Show us the rainbow lights glowing in her hand swirling round the secret symbol
 - Welcome us to the mandala, until every one has reached enlightenment Lead us to see the gakyil of the internal mandala spin clockwise, while Vajranis make sense offerings
- Manifest our bodhicitta as harmony increases inside and outside Train us in the elegant precision of mudras with joy and devotion Help us unify wisdom with commit-
- ment, like water and water, stable forever, inseparable

Open our sense to integrate with the perfect mandala of Gomadevi

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- Empower us with the light of wisdom, swirling in our three places
- May it naturally increase and spread in ten directions
- Bring thigles of wisdom from enlightened beings to our origin
- Help us to release attachment to our ordinary mind as we start to dance
- Take us to the caves within the crystal rock
- The teachings are the key that opens the door
- Help us to discover the Actions of Body, Voice, and Mind The teaching is alive, new, and pure – help us to be present in the precious light
- Homage to the vast dimension in which we discover the joyous aspect of our real nature
- Where all is always good, where love is not an option, and where rigpa is self-arisen
- Loving kindness does not strive to exercise great compassion, it is great compassion
- May the luminous essence of clarity of the teachings arise in us without interruption
- Homage to the precious Master, may he and numberless disciples achieve the rainbow body

A LA LA HO

Composed at Kunselling, July 2011, on retreat of Gomadevi with Enzo Terzano. Contributions by Enzo Terzano, Judy Allan, Amely Becker, Rita Arqueros, Red Lau-Hardingham, Lol Kane, Stephanie Mulholland, Ruth Sparks, Rose Lewis, Penny Stirling, Nick Segust, Mirjana Brennan, Naomi Levine, Len Sinclair, and Julia Donoho. Edited by Julia Donoho. 0



NEVER FORGET THE HINAYANA!"

Khamtrul Rinpoche says in his introduction to Into the Heart of Life, that Jetsunma's teachings are both for beginners and for advanced practitioners wishing to achieve the happiness of liberation. Her conveyance of the sutric paths is not about renunciation from the world but as a

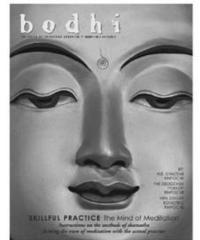
>> continued from previous page

with very slow movements that is why some Lamas call it Tibetan Tai Chi. Quite famous the Chakrasamwara dance which has 360 steps, all these are circle dances on visualized mandala.

The origin of most of the Vajradances is pure vision, like Vajrakilaya dances are from the pure realm of Padmasambhava where some Master with high realization could learn them and later than they could introduced to our human condition. Some recent Jacqueline Gens Tsegyalgar East November 8, 2012 0

Masters called treasure revealers, Tertons like Dudzom Rinpoche, or our Master Chögyal Namkhai Norbu Rinpoche also could receive and learn Vajradances in dreams when they visited pure dimensions and later they were teaching it to fortunate students. \odot

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How I Met Chögyal Namkhai Norbu

Heidi Schor

had just returned from a solo vision quest in the California desert, where I had prayed that I be guided and, that if I was meant to, that I meet my teacher. When I arrived home I found a brochure for a retreat with Sogyal Rinpoche in my mailbox. There was no stamp on it. Nor had it been sent through the post; I was very curious who had delivered it. It turned out that a nice young German man from Munich, my future husband, had asked Debbie Kinton to inform me if Sogyal Rinpoche should ever come to Seattle. Daniel had met Sogyal Rinpoche during the same Nepal visit where he met Chögyal Namkai Norbu, and was keen to have me discover Tibetan Buddhism. As it turned out Daniel came to town and we went to see this amazing Lama who seemed to be speaking directly to me. I was bitten. Daniel and I traveled to Kathmandu with Sogyal Rinpoche where we met many lamas and received teachings. From Nepal I flew to Dharamsala and attended teachings with His Holiness the Dalai Lama and did my first Ngondro retreat. When I arrived in Germany to meet up with Daniel again he told me that the Dalai Lama would be in Italy at the land of Chögyal Namkhai Norbu to inaugurate the new Gonpa. We drove down for the festivities.

My memory of first meeting Chögyal Namkhai Norbu was in the procession lining the road to Merigar. We were quite close to the Gonpa and managed to be in the first row as Chögyal Namkhai Norbu and His Holiness made their way to the newly finished and resplendent temple. I felt elated to be seeing His Holiness again so soon. The scene was festive and happy, eager disciples lined the dirt road, katas ready to offer, excitement fluttered through the air along with the abundant prayer flags strung on huge poles flapping in the wind. His Holiness was wide-eyed and curious as ever, striding up the road next to Chögyal Namkhai Norbu, who, to my surprise, was dressed in Western clothes. This appearance was at once confusing and I think that due to his Western clothing for some reason I did not take Chögyal Namkhai Norbu so seriously, I thought maybe he was an agent of the Dalai Lama. Since meeting Sogyal Rinpoche I had not seen a single lama who did not wear robes of some kind. I think in all honesty because of the past half year in ASIA, steeped in monasticism, I had a hard time understanding just what was going on with the implantation of the teachings to a site in Italy.



The day progressed and, despite my initial culture shock, we found ourselves amidst not only Dzogchen Community members but also curious townspeople in Arcidosso. I remember this day as magical and surreal, it was like a fairytale and as if we had all drunk elixir from the Holy Grail. Daniel and I capered and leapt with other besotted Dzogchen Community members and His Holiness's students through the narrow, winding cobblestone streets that snaked their way up the small hill on which Arcidosso had grown, leading upward to the small castle that perched perfectly at its top. Like goats we enthusiastically climbed walls and perched on pillars to get the best view of His Holiness and Chögyal Namkhai Norbu who were wending through streets strewn with colorful banners and pennants, giving talks, laughing, taking in the performances, viewing photo exhib-

its and listening respectfully to the scantily clad cheerleader style brass bands while they graciously performed official duties. The dignitaries of the town were out in full force, and, as I recall had elegant sashes draped over their shoulders and special hats on their heads. The entire scene with its European backdrop, cobblestone streets, and stone buildings with an incongruous multicolored Tibetan overlay, was the epitome of worlds colliding for me. I had just spent the most extraordinary time of my life in Nepal and India only to find myself in a small town in Italy, where ultimately I met my Teacher. I wish I could say that since then my life and pursuit of the Dharma has remained as heady as my first heady year of introduction, and as fairly tale like as that magical day that I met Chögyal Namkhai Norbu, but the work of walking the path to get to the fruit, where effort is meaningless, has been strenuous at best. My solace is that I have the best guide in the universe. May Rinpoche live long and enjoy tremendous health. \odot





Everyone Reads The Mirror



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