

# THE MIRROR

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Upcoming Retreats with Chögyal Namkhai Norbu



Photo: G. Horner

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 6–12  
Namgyalgar South Retreat

Singapore  
May 4–8  
Ati Yoga Teaching

Hong Kong or Macao  
May 16–20  
Retreat

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  
Tsegylgar East Retreat

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

Russia  
July 22  
Public Teaching in Moscow

July 25–29  
Kunsangar North Retreat

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Photo: M. Koblensky

## Third International Conference on Tibetan Language

December 9-14, 2011 New York City, NY

Carisa O'Kelly

After months and weeks of anticipation the day had finally arrived for the opening of the Third International Conference on Tibetan Language. Columbia University in New York City, was the host to the conference. The venue for the opening day was the Altschul Auditorium where the opening ceremonies were attended by about two hundred and sixty people who had traveled from all around the world – including the many corners of the Trans-Himalayan plateau, Europe, Oceania, etc. This group was comprised of Tibetologists, linguists, grammarians, technologists, researchers and interested observers. And what followed was a veritable feast of sounds, information, observations and discoveries about the state and status of the Tibetan language both in its home locales and to some extent in the Diaspora.



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THE THIRD INTERNATIONAL CONFERENCE ON TIBETAN LANGUAGE

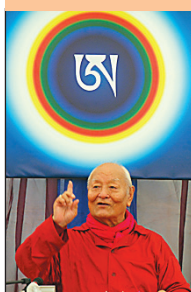
The Conference was convened by Chögyal Namkhai Norbu and organized by the Trace Foundation, Shang Shung Institute (who organized the Second International Conference on Tibetan Language in 1992 in Italy), TBRC Tibetan Buddhist Resource Center (Founded by E. Gene Smith), the Weatherhead East Asian Institute (established as East Asian Institute in 1949) and Columbia University's Department of East Asian Languages and Cultures (see Box on page 12).

The conference was dedicated to the memory of three Tibetan Scholars who played fundamental roles in supporting the continuity of Tibetan culture and language through teaching, editing, writing, reviving, preserving, compiling, selecting terminology, etc.

Tseten Zhabdrung (1910-1985) or Yangden Rikpé Döjo. His collected works were published in 13 volumes, in-

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### Teaching



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### Teaching



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# Karma, Emotions and the Six Lokas

## Oddiyana and Shambala

Tenerife, Canary Islands,  
November 14th 2011

Maybe you have received teaching called the purification of the six lokas. There are many different versions of this practice and it is a characteristic purification in the Dzogchen teaching.

Basically we have five emotions. When we apply each of them, then we produce one of the six lokas. For example, if we are continually angry and we do not purify [that emotion], we accumulate that cause of the vision of hell more and more. If, for example, we ask where hell is, today, in this moment, we cannot find it anywhere, but we cannot say that it doesn't exist because we have its cause.

Day after day, year after year, we accumulate emotions. If we continue to accumulate emotions such as anger and do not purify [them], then we will have a very rich accumulation of the cause. In this moment we do not have a vision of hell because we are being and we live in the human condition, and our dimension is human karmic vision. However, when we finish our human vision, we die and are in the state of *bardo*, which is the intermediate state for all sentient beings. But after the *bardo* of existence, we go after the potentiality of our karma, that is, the kind of accumulation we have that is strongest. Not one of us is free.

For example, we say in the Dzogchen teaching that when we have discovered and we have knowledge of *chönyi ngönsum* (*chos nyid mngon sum*), real knowledge of *dharmata*, with this potentiality, we do not always follow only our negative karma. We always have the possibility to have rebirth somewhere where there is teaching and where there is a possibility to follow it in order to have realisation. This is also considered something like becoming free from ordinary *samsara*, but of course it doesn't mean that we are free, that we are realised.

We have a guarantee of realisation and there will always be this possibility until we have total realisation. But not all sentient beings have this kind of guarantee because they are always going after the potentiality of their karma. When we do the introduction to the *bardo* [for one who has just died], we tell the person, "Now you have died. Now you are in the state of the *bardo*. If you remember some teachings that your teacher gave you during your life, you should try to remember them now. In any case, you are totally dependent on your karma just like a small feather of a bird in space." A small feather depends on the wind to take it up and down and in different directions. You are not free but are carried here and there. This is our real condition, totally dependent on the potentiality of karma.

So karma depends on the type of emotions that have produced our accumulation of negative karma. We balance negative karma and positive karma and if positive karma is a little stronger we may have rebirth in one of the three superior states as a human being, or a *dewa* or *asura*. But most of the time it depends on our accumulation of karma. For that reason we have what are called the six lokas.

We have five main emotions but when they are all together they produce another and become six dimensions called *rig drug* (*rigs drug*), which means six lokas. *Loka* means



Photo: D. Winkler

dimension, more linked to the relative condition. Sometimes we also say *kham sum* (*khamsum*), which means three worlds because the roots of all emotions are three – attachment, anger and ignorance. These three emotions accumulate and then produce these three dimensions, which are relatively similar to and connected with our body, speech and mind. So the three worlds or the six lokas are the same thing.

Sometimes in the teaching there is an explanation of the three worlds, particularly in the *sutra* style of teaching in which the explanation of the six lokas does not exist. The six lokas are explained and used particularly in the Dzogchen teaching and the Anuyoga tradition. So then that means that everybody has these causes of all accumulations.

In the Dzogchen teaching one of the most powerful practices is purifying these causes. This is also a Dzogchen method because the purification of the six lokas does not exist in Vajrayana. We know that everybody has that accumulation so when we have purified the causes of the six lokas, we no longer have their consequences, their effects. For that reason in the Dzogchen teaching there are many different methods, many versions of the purification of the six lokas.

In our Dzogchen Community practices in general, there is one that is a *terma* (*gter ma*) teaching of my master, Changchub Dorje, and there are many versions that are similar. Sometimes when you use a different version, the explanation or the way you use the words may be a little different. We find this not only with the purification of the six lokas but also with the Song of the Vajra, for example. There are many different versions of the Song of the Vajra some of which are more widespread and used by more teachers. But when we compare them with different *terma* teachings we can find some verses that are a little different. Then some people get worried about which way is correct and which is wrong. None of them are wrong. All of them can be correct because their origins, their source is different.

We consider that these teachings come from Oddiyana and it is often said that the Song of the Vajra is in the language of Oddiyana. But there is no guarantee of that. It may be connected with the language of Oddiyana because Oddiyana was something like a big 'station' for the whole universe, through which teachings were introduced to the human condition. For that reason, when you read the bi-

ographies of the Mahasiddhas, you learn that all of them traveled to Oddiyana or nearby in order to receive this kind of teaching, not only Dzogchen teaching but Vajrayana higher *tantras*. The origin of all higher *tantras* is Oddiyana and they were introduced into India from Oddiyana, they didn't originate in India. India is the origin of the *sutra* teaching because Buddha Shakyamuni lived and taught there. All higher *tantras* came from Oddiyana.

For example we say that the Kalachakra teaching comes from Shambala. But where is Shambala? We don't know any more. But in the real sense, when we do some research about Shambala and Oddiyana ... When I was working with Prof. Tucci doing research about Oddiyana and Shambala, Prof. Tucci asked me to check in many Vajrayana books and commentaries etc. There are a great number of commentaries by pandits who were in India, written in Sanskrit and translated into Tibetan. In Tibetan we have a collection of teachings called the Kangyur (*bKa'* 'gyur) and Tengyur (*bsTan* 'gyur). *Kan* means the words of Buddha Shakyamuni while *gyur* means translated into Tibetan. There are at least 108 volumes all of which are considered to be the teaching of Buddha Shakyamuni as well as more than 200 volumes of commentaries written by pandits and scholars in India. There are also many commentaries of important high *tantras*. I spent many months reading, checking and looking for some explanations of Oddiyana and Shambala because Prof. Tucci had asked me to do that work, and I found out many small things about Oddiyana and Shambala.

### Oddiyana & Shambala

In one of the commentaries on the sutras I found a very interesting explanation. It said that there was a kingdom of Oddiyana, in the north west of India, which had two parts – one was the main kingdom which was large and the other was governed by a prince of Oddiyana and was called Shambala, or Sambala, more or less the same pronunciation. It showed very well how the situation of Oddiyana and Shambala was.

For example, we say that Kalachakra was very widespread and existed in Shambala. But when we look historically, we can understand that Shambala was the origin of Kalachakra. There is no particular explanation saying that Buddha Shakyamuni manifested in Shambala and trans-

## Advice on How to Treasure the Teaching and Bring it into Our Daily Lives

“The awareness of the ultimate nature of the individual is the greatest gift anyone can receive in life. It enriches us and enables us to rejoice in happiness. I received this gift as a child, and since that time I have kept it firmly in my heart. As my experience of the teaching has matured, I have found that many people do not know how to treasure it. In the few days at our disposal, I intend to renew this experience and give everyone the opportunity to be more responsible and active in their lives.” Khyentse Yeshe

### The Treasure of Presence and Awareness The Three Vajras

The key point is there is nothing really new people need to listen to; there is nothing that people really need to know because everything changes in time and space. Everything changes while time is passing, while our life is passing, so it is very difficult to say there is some knowledge you should gain or acquire. This is the first aspect. What we need to treasure is our presence and awareness, but it's very difficult because this presence and awareness is based on something that changes constantly. Our life is changing all the time, and if we are not satisfied in this life it is very difficult that we treasure something.

How do we understand our lives, at least through the three main aspects of the body, speech and mind? For example, becoming aware and being present is extremely difficult, even in the simplest aspect of our physical body. It is difficult because our body is just a concept. We have the concept of this body, the mental projection of this body, so that means we always have this idea of how this body should be, what it looks like, for what purpose it has been created, etc. We feel our body and sensation in such a way that we are judging all the time so if we are not satisfied with this condition, we have some projection or idea that it should be different or should improve for example, then it is very rare that we are aware and present in this very moment of the physical condition of our body.

We mix this projection and judgment with our sensation, our energy, but our energy doesn't have a physical base if we are projecting outside. It becomes extremely difficult to be satisfied with our energy because we try to be satisfied with our energy through sensation. Our sensation arises mostly through the collaboration or conjunction of our energy and the physical body, but it is body that gives sensation. If we are not aware of this it means we will not be satisfied with our energy, but in the real sense we are referring to our body in this moment, not to our energy in its own nature; this nature that is not physical. If I am not satisfied or happy in this moment because

there is not sunshine or sea, and I am in the office working, I might expect a physical sensation of this happiness but it does not arise. This has nothing to do with my mood or my energy. This is my physical condition, which is in my office with electronic light that is depleted of natural light so there is no physical base from which to have the pleasure of sunshine, therefore there is no possibility of this pleasure.

If I confuse these two aspects and I am trying to get satisfaction from an energy point of view, or energy level, through my physical level, it is impossible. To get satisfaction from one side using the other will never work; this is absolutely impossible. The three aspects are aspects of the same thing, but these same things are not something we use like a tool. If I push my body to get more sensation, to feel happier, unfortunately it does not work.

### Inner and Outer Light

I will give you an example of what happened today with a journalist. I had a short interview about a very strange topic, at least strange for me. The topic was assisted suicide. It's a new aspect of euthanasia, but it is completely different because there is not someone assisting really. Assisted suicide is the right of oneself to interrupt his/her own suffering. The journalist asked me what the point of view of Buddhists is on this topic; do they allow or condemn this? I explained for fifteen minutes how Buddhism has nothing to do with the aspect of guilt. Suicide is not a sin, there is nothing like this, and I explained that in the original canons it is explained that you should not harm others, but harming oneself is done because of our ignorance, so ignorance is the base of harming ourselves.

For example, every time we feel sad and not satisfied, we are going through our karmic cause and our point of view, and that creates all possible suffering. So we create this suffering on purpose with some kind of projection and this suffering comes from ourselves. Our existence is already suffering.

The journalist did not really understand after I explained for ten minutes; so then I thought let's give a visual example, which makes everything clearer. I said that life and death in Buddhism are a different concept - two moments do not exist; one that is called life and one called death. When we are alive we own something, which is our life, our body, our ideas, etc., and when we die we lose this. This does not exist for us because Buddhists have the idea of transmigration, so it means that life and death are just part of the cycle. In this cycle of transmigration there are not only humans but also six possible as-

pects [realms], but he did not understand this very much.

So I said, look it is very easy. How is life for a Buddhist? Life is when you open your eyes and you see the light through the physical appearance of light, so it means there is reality, there is shadow, and there is clear light and shadow. There is reality and this reality is all seen through the light and this light is completely external. So this is life. How is death for a Buddhist? Death is inner light. This light always exists, even when we are alive.

The journalist could not understand so I gave a very simple example. When we fall asleep and we lose consciousness, after awhile we have a situation where we start to dream and in this dream the physical body is detached and everything is experience through the mind, but what we see has light, depth, shadows, feeling, and everything. But we know there is nothing outside of us. Everything comes from our own inner light, so I said that death for a Buddhist is like inner light. It cannot be separate from life itself. They coexist in the same moment, just like outer and inner light.

Since the journalist is Catholic, I thought this is something he could understand because in Christianity there is the recognition of the love of god, the holy spirit manifesting in oneself, and this is like inner light - an external projection of this is love. In this case, love makes this dichotomy of outer lights of the creation of god where everything is created by this entity and oneself as a part clear, and the understanding of this through love. In this case it becomes easier to understand that life and death are not so separate for the Christian.

Anyway, the principle of original sin and sin exist for Christians and they feel something terrible connected with suicide. Both Buddhists and Christians feel it is important that we recognize that life is precious and we have this opportunity and if we waste life we don't know how it will be in the next cycle. In Buddhism there is nothing about sin, so there is this completely different aspect.

### The Mind

This very important understanding can drive the two aspects of body and energy, and then there is mind. These three aspects of the three vajras need to be connected with the three experiences. We say sensation, clarity and emptiness or vacuity. The experience of the three vajras needs to be clarified in a normal context, not only in the context of doing meditation in a precise and controlled way, but also in a normal and ordinary daily understanding; the understanding that one does not detach from this awareness and then the awareness becomes one's own normal awareness and has benefit in this aspect. This is important to treasure. If we are not able to keep this understanding in our heart,



then every time things seem different, we are surprised and upset. Then we run after all these things and believe that life is going on and time is passing, and meanwhile we feel we get older and so on.

If we stop for one second and we observe well, we discover how our situation really is, time is passing but we do not feel anything. Things are changing but it is not a problem; it is like you are in front of a river, the river is moving and then you go in and swim. You know how the flow is - the direction. It is different if you have your eyes closed and someone throws you in the river and you don't understand in which direction you should swim so as to not die. It is something like this, so it is important that people have the opportunity to refresh every time and we have many systems to refresh, not only, for example, renewing direct introduction, this is one way, but also ways related with ordinary daily life.

For example, we forget very easily where we come from. What the cause of our actual condition, our mood, our ideas, is, so we need to go not only from a biological point of view, regarding our physical condition and how it is evolving, but also how our mood changes according to external and internal factors. External factors are very meaningful when we are growing up but later internal ones are more important. So after many years have passed and we still in the same situation, it is because our inter-

nal factors became very passive, not active, not alive. So we do not feel any more interested in what we are doing.

Then mind is even more complicated because the situation of mind is completely void, it has no kind of taste, it adapts to all situations, and so it becomes very difficult after awhile when we confuse our own condition with our projection. This projection is even a perfect projection, like the teaching itself, so in this case mind is very subtle and it really requires a lot to become aware again that the mind's own nature is completely empty. We should get used to this emptiness and not always be afraid or consider the experience of emptiness as something like an achievement that we should go and grasp onto, but that to be in the awareness of emptiness is also the base of satisfaction.

Mind has only one function - to create. This is the main point, and if we have this understanding that mind always creates something, constantly without end, when we get used to this we don't have a problem. If we forget this it becomes very difficult. If we forget that the main point of the mind is creation then we also forget what the capacity of the mind is, and then what it creates is very limited. This is the point. The capacity of mind is this infinite creation, not the product it created; the product happens later. We create a thought, we create an emotion, we create a complete

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>> *Oddiyana and Shambala* continued from page 2

mitted Kalachakra. It is not like this. Historically it says that one year before the *parinirvana* of Buddha, he manifested as Kalachakra and transmitted this knowledge. This is an intellectual explanation. But if you really have knowledge of the principle of *vajrayana* you cannot limit it that way because one year before his *parinirvana* means a very precise time and everything becomes very limited. Time is limited so we also limit space and the teacher, everything. But these are always relative ways. High *tantras* are manifestation beyond time. If they are beyond time, how can we say that they start and finish in a particular moment? This kind of thing isn't possible.

In any case historically it says that one of the most important students of Buddha, the king of Shambala, received this transmission of Kalachakra. He received that teaching, became a good practitioner and realised that knowledge. He also wrote a commentary on it, which we still have today. Then there were his students who practised and also wrote some commentaries. So many generations continued that way which means that Shambala existed as a place, as a country, on this globe. Oddiyana also definitely existed; it wasn't just an imaginary idea of paradise.

Most Tibetans have this kind of fantasy. Why? There is a commentary on the Guhyasamaja tantra in which it says that Buddha Shakyamuni transformed into Guhyasamaja and transmitted that knowledge to the king of Oddiyana. There is a very detailed explanation that says that the king of Oddiyana was very interested in the Buddha's teachings and for this reason invited many pandits from India and also had many royal pandits as teachers although he had never met Buddha Shakyamuni. He lived at the time of the Buddha and was one of the first kings. He said that he couldn't go to India because it was very difficult and a great distance but that he really wanted to meet the Buddha. He asked his pandits what he could do and they advised him to express his desire and make an invocation to Buddha Shakyamuni, because Buddha is omniscient, a realised being, and invite him for the midday meal.

Midday was the time that Buddha would go around with his students to get food for the day, following the system for monks called *sag jog* (gsags 'jog) [accumulate and store] which means that they cannot keep food in their homes for tomorrow or the day after. It is linked to keeping present the principle of impermanence, because you don't know if you will exist tomorrow or the next day. In order to have this presence of impermanence, monks are not allowed to keep food etc., so they have to go around at midday in order to get food to eat and after that they don't eat until the next day.

So the pandits advised the king to invite Buddha Shakyamuni at midday and offer him the midday meal. They gave him this advice because they knew what the capacity and knowledge of the Buddha was.

Historically, before this time there had been a Chinese noble man who had very great faith in the Buddha and had invited the Buddha in the same way. In the Western world sometimes you see images or statues of a very fat Buddha-like figure. This is not Buddha but is called *Hashang* (hva shang), a person who accumulated a very high level of merit. For that reason, anyone who has this statue considers that it brings good luck and that is why people keep it in the house etc. Many Westerners believe this figure is Buddha and ask why he is so fat. It is because he invited Buddha Shakyamuni [for the midday meal] and the Buddha went there with sixteen Arhats or realised beings. If someone is not realised they couldn't go all the way to China to have lunch. Arhats are realised beings, beyond time and space so they can be in any place at any moment. If you go to any temple in China or Tibet there is a statue of Buddha surrounded by sixteen Arhats, including the fat one who invited him. This is called *Neten Chudrug* (gnas brtan bcu drug), Buddha and the realised beings with him.

The pandits of the king of Oddiyana already knew that story and they gave their king that advice. So the king prepared everything very well and made an invocation to the Buddha asking him to come there for lunch. When it was nearly midday the Buddha arrived in front of the palace with a group of his students. Then they were offered lunch, the Buddha and his followers ate and made a dedication. The king told the Buddha that he was very interested in his teaching, in following his path but because he was a king he was responsible for his country and its people and said that he couldn't renounce all of this to become a monk. When the king said this, Buddha told him that it wasn't necessary to renounce everything and became a monk. In the teaching, on the path, there are different ways, not only the path of renunciation but there is also transforma-

tion. Then the king asked the Buddha to show him this path and instantly Buddha manifested as Guhyasamaja and transmitted knowledge of that very important *tantra* and the king became a very good practitioner and had that realisation.

This is the history of the Guhyasamaja tradition, which is connected to the lineage of Nagarjuna and the famous Mahasiddha, Saraha. It became a very famous *vajrayana* teaching, diffused in all traditions. The Gelugpa tradition in particular is very concentrated on this *tantra* as is the Sakyapa. Anyway, later on students developed the history of this *tantra* more and more explaining that the king of Oddiyana became totally realised, gave this teaching to his ministers, to the people, and everyone became a practitioner and realised this teaching and the dimension of Oddiyana became the *mandala* of the Guhyasamaja tantra. This is what people think and that is why Oddiyana disappeared. But this is not true; it is fantasy. That is why they developed it that way and people believe. When someone explains things like this, Tibetans are very happy. But in the real sense, Oddiyana and Shambala existed on this globe and for that reason, Prof. Tucci and many western professors did research on Oddiyana and Shambala.

When I arrived in Italy for the first time I didn't know the Italian language; I only knew a few words in English. Prof. Tucci spoke Tibetan although not really in a correct way but we could understand each other. When I arrived Prof. Tucci told me that there were some students from Shambala at the school! I was very surprised. I thought that maybe he knew where Shambala was but I couldn't ask him that way. I said that it was very interesting and I asked him if he could introduce me to them and he said he would.

A few days later he introduced me to two students and told me that they were from Shambala. I didn't say anything but I asked them for their names and telephone numbers. Later on I called them and during the conversation I asked them what their country of origin was and they replied that they were from Afghanistan. Then I understood that Prof. Tucci believed that Afghanistan was Shambala. I was a bit surprised because I had never heard that before from anyone, but later I understood that not only Prof. Tucci but many other professors had written in different articles that Shambala was present day Afghanistan and Oddiyana was in Pakistan.

When I was doing research, looking for some explanations, I understood that there was a very famous book, the diary of the Mahasiddha Orgyenpa, who belonged to the Kagyupa tradition. Orgyenpa went to visit Oddiyana and recounted how he had travelled from Tibet to Dumathala, which was one of the main places in Oddiyana. In his diary he wrote about how he travelled each day, how many rivers he crossed, which type of people he met in the countryside. For Prof. Tucci this was one of the most important books that gave an explanation about Oddiyana and I understood that it was true that Pakistan was Oddiyana. And particularly in recent times the area where the Taliban forces in the west are located is the place of Dumathala, the sacred place of Garab Dorje, the sacred place for all the Mahasiddhas who went there.

In general when we have a sacred place on this globe – we can understand a little with the *mandala* of the Vajra Dance. When we dance, the places where we place our feet to dance correspond to sacred places. We have this same correspondence in the *chakras*. Where there is a sacred place, it manifests as a sacred place forever or it becomes something completely to the contrary and very strong negativities manifest. This is the reason why things have manifested like that in Pakistan and Afghanistan.

So the place called Shambala refers to the country of Afghanistan. I have also had many interesting dreams about that and I believe it 100%. There is no doubt that Pakistan and Oddiyana are the same place. But we must understand – when Tibetans pray, most of them pray for rebirth in Shambala, but if you are reborn in Afghanistan, it is much worse than other places. But it isn't meant in that way because when you have faith, that is related to a spiritual path and a spiritual path is connected to a pure dimension. When we have this kind of faith, there is a pure dimension of Shambala, a pure dimension of Oddiyana, not Pakistan and Afghanistan. I understood this very well through my dreams. Before that my idea wasn't very clear, but I have had very clear dreams about that twice.

When I went to see His Holiness the Dalai Lama in Dharamsala – he called me because he wanted to talk about my research into Tibetan history, into Shang Shung because I had done this research and written some books. He asked me a lot of questions about this and one day I spent more than three hours with him explaining everything. At

the end when I had finished and there wasn't much more to explain and I thought we were finished and wanted to leave, at that moment he asked me about Oddiyana and Shambala. I had never thought about this before and I only knew about the research of some professors such as Tucci. Of course, I believed that Shambala and Oddiyana had geographically been in Afghanistan and Pakistan, and I told him that I thought it was something like this because Western professors had confirmed it through their studies and archaeological findings etc.

Then he said to me that it was interesting, but if I believed it was like that how could we consider the lineage of all the Shambala kings. I had never thought about this before but at that moment I had to reply and what I wanted to tell him came to me automatically. I told him that the kings of Shambala had existed, but the way in which we consider these kings is not that they really were Shambala kings. He asked me how it was possible because that is very contrary to the traditional viewpoint. Then I said that in the Buddha's teaching, *dzamling leki sapa* ('dzam gling las kyi sa pa), our human dimension, is called the dimension of the karmic condition. For example, *devas*, *asuras* and many sentient beings have limits on the time of their lives. We human beings have no limits on the time of our lives because it is called *dzamling leki sapa*, the dimension of our actions.

It is said that each of the Shambala kings lived one hundred years. This, however, is contradictory because each king has a biography: one of them lived for eighty years, another for eighty-two years and so on. Not one of them lived 100 years. After Dawa Zangpo [the first Shambala king], they say that each of them lived for one hundred years. When that period finished, another king was crowned and another period of one hundred years started. In the West we call it a century, not the name of a king. Why is it necessary that we know these centuries? Because after 25 centuries they say that there will be Rigden Dragpo Chagkhorcan (rig ldan drag po lcags 'khor can), a special Rigden [knowledge holder], who will govern and spread the teaching of Kalachakra at a time when almost the whole world will be dominated by non-Buddhist traditions such as Islam. So in order to know this time, they count these centuries.

At that moment I had this idea and told the Dalai Lama. He was a little surprised. He couldn't say no. But I also surprised myself and later on I put this topic in my history book.

So the countries of Shambala and Oddiyana actually existed and were powerful sacred places. That is the reason they have so many problems [today]. If there is a possibility to transform into a spiritual path, then maybe they will become very strong. This is how it is in the condition of our dualistic vision on our globe. ☸

Transcribed and edited by Liz Granger

## Chögyal Namkhai Norbu Schedule 2012

>> continued from page 1

<b>Ukraine</b> August 3–9 Kunsangar South Retreat	<b>Spain</b> October 12–16 Barcelona Retreat
<b>Romania</b> August 17–23 Merigar East Retreat	Canary Islands October 26–30 First Tenerife Retreat
<b>Italy</b> August 31–Sept. 6 Merigar West Retreat	November 9–13 Second Tenerife Retreat
Sept. 7–9 Santi Maha Sangha Level I Examinations	November 23–27 Third Tenerife Retreat
Sept. 10–16 Santi Maha Sangha Level II Training	December 7–18 Fourth Tenerife Retreat
Sept. 21–27 Second Retreat of Merigar West	Dec. 26–January 1 Christmas and New Year: Fifth Tenerife Retreat
<b>Greece</b> October 3–7 Greece Retreat	

>> *Advice continued from page 3*

universe, instantly according to our capacity of seeing, so at the beginning it is limited and we see only one single aspect of this creation and later on we see many aspects connected. At the end instantly we are present and we see how powerful the mind is to create every single second of our life, all this universe, but if we are not in this recognition then once something is created we grasp these things. But these creations are not real.

Also what mind creates unfortunately, in its' own nature, at first gives some sensation, but later on it is no longer able to reproduce that because there is no process of creation in the background. Then it's not fun anymore. This is very difficult to accept. So the first time it gives this emotion and the second time it cannot, so we try to recycle the same structure to get the same emotion, so the mind is always delving, lower and lower, and then works with this lower aspect and we are never satisfied. If we understand that the mind is constantly creating, we can become satisfied and this is important to us.

Mind cannot be separated from experience; body, speech and mind together. Mind is the base of existence, without the mind there is no possibility at all. Through the mind all can manifest according to the condition of the energy, for example we are alive and then because of this movement of energy we also have the combination with our organs of senses, which also translates into something physical like a complete sensation. This is like a translation of a single thought of the mind, movement of the mind, the movement inside the mind is our energy, otherwise mind does not need to move, it is completely empty. That is why we say emptiness and clarity, void and movement; they cannot be separated. That is why it is difficult. To refresh this experience of mind cannot be refreshed by separating mind from energy. We can have this understanding saying this is a typical experience of emptiness, of clarity, of sensation, but in the real sense all three are always working together. It is just how we are focusing; it is a kind of illusion.

#### Teaching Retreats & Commitment

What is meant by traditional in terms of upcoming retreats is that we are mostly doing the work together, like a traditional 'workshop'. It means there is a communication from both sides, I am not only sitting on a throne saying you should listen to me and so on. If we are working on this level it means that something should happen in these few days. When this happens I expect that the student will have a precise commitment, first of all of secrecy, so that once they have understanding they don't go around to talk and discuss with others, which means to waste this knowledge. The second is that

when there is this understanding to try and keep it and not to spread it, not to elaborate or improve this understanding, but to keep this understanding in his or her own condition as the base of his or her existence.

So for example, once we have a little more knowledge of emptiness, then emptiness becomes our first subject. Not the appearance of things or objects in reality. So this is a real commitment; not committing to doing a practice three times a week or to recite a mantra 1000 times - these commitments are very relative. So if you keep or don't keep the commitments, they relate to a very precise system of transmission, of application and so on.

What I am asking is that if you are really interested to do something that is effective and that gives some result, then you should respect this result. Most of all you should respect the source of this result, why these results happen, and not forget where this teaching comes from or who gave you this teaching. In the same way if I am giving a student this teaching, I should also understand that I received this from my teacher. This lineage is not just a tale, not just a story I am telling to people, but it is something to respect.

This is the most important commitment, and then obviously if you follow the relative commitment, you should try to follow it without creating problems. For example, if we do practice in the morning you wake up in the morning, or if we refrain from a certain activity like talking and we have a vow of silence during the day, then we are silent, we don't start to discuss minutes after the session ends, or fight with our Vajra brothers and sisters. All these things we try to avoid. This is a little more controlled and strict than how it was before, and it is not a public talk, it is in a more traditional way. It is done more with a minimal attention on how we transmit teaching and how we respect and apply, and so on. So this is a more traditional aspect.

#### Integrating Daily Life and Evolution

Then on the other side, the way the retreat is organized cannot be separate from something that is our ordinary life, because the key point of all the work I am doing is evolution. Evolution, not at the biological level, but on the level of knowledge so that we become evolved, like the Dzogchen Community should be. The Santi Maha Sangha principle is like this, something connected with evolution, which is the key point. Now after more than 30 years of my life in which I have received and lived with this teaching, all my life until now, I am totally certain that evolution is something that works.

I see for myself that my lead-time to learn and do things decreases year by year. If something took 6 months before, now it takes 6 weeks. After a while it will

take 6 days to learn and apply and to change and be responsible to the condition that I have. So this is the key point of evolution, being able to do the right thing in the right moment. This is important for us because this is the real treasure, if we, the Dzogchen Community, succeed in becoming effective from this point of view, obviously all ideas of problems, needs and so on, become very relative. They are not important anymore as ideas and concepts, but it becomes more important that we effectively understand our context and from this context we always relate publicly. This is a point about evolution that I want to improve on somehow [in the Dzogchen Community] in a fashion that is different, also from an ordinary working point of view.

That is why also I am collaborating with Dr. Gino Vitiello, who is a psychologist, and in each place I will try to collaborate to have a more practical aspect as part of the retreat. What is good I will try to apply and make people understand that all these paths arrive to the same point. But if we are not able to understand all this process there is no real knowledge, and most of all there is no retention of this knowledge. There is experience, but we waste this experience.

#### The Future

If you look at this presentation that is on the website, evolutionhub.pro, about evolution, you can see that I am also moving my consultancy activity more in this direction which is more essential than only doing field work, where there are only certain aspects that are explained. I would like to do this work so that everything becomes an aspect of our evolution and knowledge. Also what we know from our practical understanding and experience, like life and work and so on, becomes part of our evolution for collaborating and so on, but this will take some time. There needs to be some retreat to practically show how to be in this process of evolution, starting from a very traditional point of view and integrating in an extremely modern field; the reality of today.

This is something that requires a skill, which comes from the kind of consultancy experience I have in my life. This is what we thought and spoke of very much with Rinpoche for months and months, trying to get to some understanding of how to proceed. Recently we made some experiment from different events in the last two years that show that some kinds of results are possible, even in a short time with relative investment. In fact we invested very little in this in terms of money, time, people and so on.

Now it will take a few years to create some practical courses. Every time I do a retreat I will do some kind of workshop, and my idea is to do workshops mostly on Sundays so people don't have problems to follow. My idea is to do four Sundays, four weekends,

in a month. These workshops will be my ordinary consultancy work. When a customer asks me about ordinary systems, the main idea of this evolutionhub is very simple. For example, instead of saying I have the answer, or that my answer is better than any other provider from the market because my experience has this degree of success, this rate of importance, or I present a CV of my system and so on like some of these companies are doing; I am saying that the customer can choose whatever he wants and is convinced is the perfect solution. For sure he is not able to apply it because if he could, why would he look for a consultant? I will just prepare and do what the client wants and then the client discovers if their choice works or not. The main problem of people is that they do not know what they are doing, they are not in the state of presence and awareness; all the rest they are very skillful to do.

#### Point of View

For me it is very easy to change my own point of view. I have been trained for years and years with Vajrayana and Dzogchen; the practice to change point of view instantly and to accept hundreds of different points of view. So for me it is very easy to say, "You are perfectly right, my dear customer, you are right so let's try to make it work." Then we do exactly as the customer wants and we discover his idea of his company or people's expectations on the market or all the aspects that make people understand and somehow be successful. This is more business activity.

For the Community I want to do something similar to make people discover their own knowledge. So for many years, 10 or 20 years of following this teaching, there have been very good and precise results, but the Community does not see this. This is just like a customer who has his or her own idea of how to apply this paradigm, but does not know how. It is the same thing.

#### Making Knowledge Easier and Working Together - the Hub

People do not see because transmission is not something you see easily with your eyes. Even if it is working, it does not mean you see, you become aware and this satisfies you. I know for example that I have total trust in my Teacher, so if he told me this works, I will work for years to make it into a three dimensional aspect in numbers, in sentences, in respective qualities, and in trust. My goal in the next years is to write down many things and do many different workshops, so that in the end there are a large number of courses and knowledge base with all these possibilities so one then can choose what he or she likes. This makes a hub; you connect with something that makes knowledge easier.

We have different levels of working together and communication, so there is one level that

we cannot renounce, which is the level of Teacher to student, and about transmission, and this will not change. I should behave like a teacher and from a traditional point of view it will remain like this and then from the other side, a kind of communication is needed and so it means a possibility to exchange and understand students' problems and worries. So this is a completely different level of communication that needs to be set up and that in this moment does not exist in the Dzogchen Community very much.

#### The Four Moments

Something like feedback exists, but that is more for structural changes. Instead this is more about working together, so just like we are working on the same experience with the same understanding, with the same presence, in this moment also we discuss what the obstacles are. The point is the four moments. There is a moment of education, which means more explanation, and then the moment of meditation, so it means we enter this understanding through the method, we apply the method and then we understand this method, we conceive, and we try to make it work. Then when it works there is the aspect, the moment, which is experience. Then if we do not want to lose this experience we need to do all that is needed to retain and this experience becomes the base of our knowledge. This is the fourth moment and this also goes through a level of communication.

This is a different concept from sharing, sharing has nothing to do with this, sharing is not a base of knowledge. Sharing is a base of discussion and discussion doesn't bring any knowledge. There is one level of communication, trust and confidence, which we need to grow. We need to be used to positive happenings and then turn the positive happening into our ordinary life instead of it being some unique situation that through our tension we destroy and form into obstacles. So there is a precise schema we need to follow so that these four moments become something stable.

#### My Reincarnation and Tibet

My experience in Tibet as people witness in the film, My Reincarnation, has been, of course, an important factor for the way I approach teaching since I have returned. One important way is that I can understand my father's life better. Not only in terms of his life, but I could see many things, so many things he told me now have a flavor, they have a precise place and scene I can refer to, so this is extremely important, because the teaching we receive and understand through our Teacher, not through our mind. So it is important that we understand who our Teacher is and we have this complete vision of his work and life. So for me this was most important. It gave me a lot of information and opportunity to

>> continued on the following page



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## Let's Save the Manasarovar School

**Roberta Caminiti**  
Project manager for ASIA Onlus  
distance support

**A**nother difficult year for Tibet and for the whole world is about to finish.

In spite of the attempts to annihilate their culture and spirituality that the Tibetan people have been submitted to for 60 years now, we at ASIA continue to believe in the importance of this culture. Now more than ever, in an era characterized by a progressive estrangement of man from himself and from nature, it can contribute greatly, along with other cultural traditions, to the evolution and progress of humanity.

And it is the young people in which ASIA has chosen to invest in order to give momentum to this evolution. Only the young, with their energy, creativity and courage will be able to carry the Tibetan civilization into the future while preserving its roots and at the same time renewing its languages and way of being in the world.

For this reason we care a lot about the Manasarovar School, an educational model that is of great value, as many supporters who have been on a visit to Kathmandu can attest.

This is an primary school, established in Kathmandu in 1999 by two women who wished to give child refugees in Nepal an opportunity to receive an education that respects the cultural tradition to which they belong. Since its beginning, ASIA has chosen to support the school by starting up the distance support project and in these 12 years, through the efforts of many supporters, has contributed to the education of more than 300 children, who have not only been able to learn the Tibetan language and culture,



but also English, mathematics, Nepalese and many other subjects.

### Unfortunately, the current situation of the school is very difficult

The building that houses the school was put up for sale by the owner and the director of the Manasarovar Educational Foundation, Mrs. Tsultrim Sangmo, after verifying the impossibility of finding other solutions, very courageously pledged to buy the property.

In the last two years part of the total amount has been raised, but there are still **160,000 Euro** to find in order that the Manasarovar Educational Foundation becomes the owner of the property and to ensure that the Tibetan

children in exile in Boudanath have access to good quality primary education.

I appeal to all those who have this cause at heart and ask for help to buy the Manasarovar School. **We cannot allow the school to close – the children who attend will be forced to discontinue their studies and future generations would suffer a great loss.**

We take this opportunity at Christmas to launch a **fundraising campaign to save the Manasarovar School**, which will continue throughout 2012.

Help us to spread our appeal, propose it to your friends, relatives and friends as a very special gift: become a supporter of a primary school where the core val-

ues of Tibetan culture, tolerance, compassion and respect for life are transmitted every day.

Support the school:

- **with a donation of 100 euro:** you can give a symbolic brick and help build a more stable future for the children of Manasarovar;
- **with a donation of 300 euro:** you can give a m2 of their school to the children;
- **with a donation of any amount.**

You can donate by:

- Credit card on our website **www.asia-ngo.org**
- Bank transfer to the non-profit organization ASIA:  
IBAN: IT 27 01 030 72 160 000 000 389 350 M  
SWIFT BIC: PASC IT MM XXX  
Please state for the "Manasarovar School"

For further information you can contact me at:  
**adozioni@ASIA-onlus.org**

Thank you for your attention and understanding, I am sure that together we can beat this challenge!

All best wishes for the holiday season!  
Roberta Caminiti

PS: Donations to ASIA are tax deductible in Italy as well as in countries where ASIA is formally registered. For information:  
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bridge all these aspects together, to match them so they can work easily. This is true and definitely something useful.

Then obviously all experiences are like any other. Culture is culture and we should always be trained that we are changing point of view constantly. To be flexible is most important, it is not important to be attached to one - it is important to be flexible. It is more important to go into the process of getting used to, being flexible and adapting,

than staying and grasping something we like.

### Teaching Program & Accessibility

I would like to conclude with information about teaching in this period. I would like to dedicate half of the year to teaching and half of the year to my own life, my normal life activities and work and so on, because everything is relative so we cannot base things on aspects that are unreal. We should always remember we should work, like my father was working for the university until

the end and so on. I will try always to have 6 months free to travel and teach half of the year, going up and down as needed like I did in the last four years. I will try and teach in this way as much as possible, so that there is easy accessibility for people's understanding. The key point for me now is that people have access to knowledge, not that knowledge is superior. When there is not this access and a certain level of communication, people get stuck. People get passive and the Community, instead of having its own natural move-

ment, creates a forced movement that is always driven by reasons that are not knowledge and happiness and so on. It becomes driven by problems, needs, emergencies and so on. I feel very sad when I see this kind of situation and for this reason all my travels and retreats will be well scheduled, well budgeted, and organized with limited numbers of people. Everything said, within a few days at least, if we are working we will get some results. For me this is important because the result that comes out becomes

the knowledge base of evolution, which is very important now and will also be the base of working together with my father. ©

Transcribed and edited by  
Naomi Zeitz



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## Ka-Ter Translation Project

**D**ear friends and supporters of the Shang Shung Institute,

I am very sure that you all perfectly know the great value of the translation work mainly done by Adriano Clemente and Elio Guarisco, but also of the other translators like Jim Valby, Fabian Sanders, and others.

Adriano started to work on translations from Tibetan for the Dzogchen Community in 1983 and for many years he has been the person in charge of ALL translations of texts written and composed by Chögyal Namkhai Norbu.

In 2000 the translation project "Complete Works of Chögyal Namkhai Norbu" was created by Chögyal Namkhai Norbu in order to help and support the work of Adriano Clemente. For five years it was administrated by the Dzogchen Community at Merigar West, and since 2006 the Shang Shung Institute Austria has been responsible for that project.

In 2002 the Ka-Ter Translation Project was founded by Chögyal Namkhai Norbu and the Shang Shung Institute Austria was put in charge of that project.

Many translated books and texts have been published in the last years – just have a look at our site: [www.shangshungpublications.org](http://www.shangshungpublications.org)

Chögyal Namkhai Norbu said about translations: "If you want to have an understanding of Dzogchen, then we need the original books. And particularly, if in the future you want to teach and keep that transmission, you must study and apply the original texts. It is not sufficient that you follow a teacher and listen what he says, although that might be good for you if you practice, for your realization. However, if you are a practitioner, you must also think about tomorrow and of other people. In fact, when we do practice we say from the beginning that we practice to benefit all beings. But how do we benefit them if we don't teach and do not preserve the Teachings for the future? So that's why we also need to know about the original books of Dzogchen. That is very important."

About the Ka-Ter translation project Chögyal Namkhai Norbu said: "In order to become familiar with the unique knowledge of the ancient masters of Tibet, one must comprehend their scriptures and precious texts and make them available



for future generations in Western language in a precise and correct translation. The Ka-ter Translation Project is an important step in that direction. I really hope that all of you who are interested in this area will support this project, directly or indirectly, and collaborate with its various aspects. You are really welcome to collaborate on this project!"

The two translation projects were exclusively financed by donations, mainly by private donations from members of the Dzogchen Community and until 2010 the donations collected covered all the expenses for the translators.

Unfortunately in 2011 we could not collect enough donations - at the end of the year we will have a loss of 35,000 Euro.

If we do not receive enough donations anymore we will not be able to continue with this unique and precious work which is so extremely beneficial also for future generations.

Please support us, so that we can continue with our projects, so that the translators can concentrate on their highly qualified translation work and will not have to worry about finding other jobs. Your donation would be so helpful and necessary.

Here is the link for our web-safe site to enter the details of your credit card:  
<https://ssl13.inode.at/ssi-austria.at/creditcardoffering.htm>

You can also make a money transfer to our bank:  
Name of the bank:  
Raiffeisenbank Ilz  
Address: Hauptstr. 39  
ZIP and town: 8262 Ilz  
Country: Austria  
BIC (= SWIFT): RZSTAT2G151  
IBAN: AT19 3815 1000 0003 0387

I really want to thank you for your support and send you my very best seasonal wishes,  
yours,  
Oliver Leick  
Project Manager of the Ka-Ter Translation Project and of Complete Works of Chögyal Namkhai Norbu  
Director of the Shang Shung Institute Austria  
[www.ssi-austria.at](http://www.ssi-austria.at)  
[www.completeworks.info](http://www.completeworks.info)

### 10 years Ka-Ter Translation Project

## Weekend Seminar on Draljyor Tibetan Language and Correct Pronunciation of Practice Texts

February 10th-12th 2012  
Shang Shung Institute Austria

**C**högyal Namkhai Norbu, our precious Master, has pointed out many times, that it is extremely important to pronounce Tibetan words correctly in order to make them meaningful. In particular the practice texts are said to be efficacious only if pronounced correctly, both in Tibetan and Sanskrit.

Although Chögyal Namkhai Norbu devised the Draljyor phonetic transcription system for students who do not know Tibetan

in order to be able to easily pronounce the Tibetan practice texts of the Dzogchen Community, not many students are able to pronounce Tibetan correctly.

For that reason the Ka-Ter Translation Project of the Shang Shung Institute Austria offers this specific course that has three main parts:

1. A general introduction to the Tibetan language, its nature, structure and general grammatical features.
2. Explanation of the structure and phonology of the Tibetan alphabet.
3. Explanation of the Draljyor system, following the texts of the main practices of the Dzogchen Community also including the correct pronunciation of the Sanskrit mantras.

Dr. Fabian Sanders from the University of Venice will lead the course.

## Ka-Ter Translation Project

**I**n 2012 it will the 10th anniversary of the Ka-Ter Translation Project.

As the project manager of the Ka-Ter Translation Project I am pleased to inform you about two Languages Courses at Merigar West in summer 2012.

Everybody is welcome to participate in these wonderful occasions to gain more information and insight of the meaning and value of Tibetan language.

Very best wishes,  
Oliver Leick  
Director of the Shang Shung Institute Austria  
Project manager of the Ka-Ter Translation Project  
[www.ssi-austria.at](http://www.ssi-austria.at)

### 10 years Ka-Ter Translation Project

## Weekend Seminar on Draljyor Tibetan Language and Correct Pronunciation of Practice Texts

July 14th-15th 2012  
Merigar West

**C**högyal Namkhai Norbu, our precious Master, has pointed out many times, that it is extremely important to pronounce Tibetan words correctly in order to make them meaningful. In particular the practice texts are said to be efficacious only if pronounced correctly, both in Tibetan and Sanskrit. Although Chögyal Namkhai Norbu devised the Draljyor phonetic transcription system for students who do not know Tibetan in order to be able to easily pronounce the Tibetan practice texts of the Dzogchen Community, not many students are able to pronounce Tibetan correctly.

For that reason the Ka-Ter Translation Project of the Shang Shung Institute Austria offers this specific course that has three main parts:

**Place**  
Shang Shung Institute Austria and Yeselling  
Gschmaier 139, 8265 Gr. Steinbach  
Phone: 0043 676 3221365  
office@ssi-austria.at

**How to participate**  
In order to be able to participate in this course one has to be a member of the Shang Shung Institute and the Dzogchen Community in 2012.

**Costs**  
Course fee: € 50  
Food and accommodation are not included in the course fee. All participants are requested to book their stay individually. You can find a list of accommodations at [www.yeselling.at](http://www.yeselling.at)

Very best wishes,  
Oliver Leick  
Director of the Shang Shung Institute Austria  
Project manager of the Ka-Ter Translation Project  
[www.ssi-austria.at](http://www.ssi-austria.at) ©

1. A general introduction to the Tibetan language, its nature, structure and general grammatical features.
2. Explanation of the structure and phonology of the Tibetan alphabet.
3. Explanation of the Draljyor system, following the texts of the main practices of the Dzogchen Community also including the correct pronunciation of the Sanskrit mantras.

Dr. Fabian Sanders from the University of Venice will lead the course.

**Place:** Shang Shung Institute Merigar, Italy.  
**How to participate:** In order to be able to participate in this course one has to be a member of the Shang Shung Institute and the Dzogchen Community in 2012.

**Costs:** Course fee: € 50.-, Food and accommodation are not included in the course fee. All participants are requested to individually book their stay in the area of Merigar, and are advised to do so early.

## 1st Styrian Tibetan Cultural Days at the Shang Shung Institute Austria and at Yeselling

8th-11th November 2011

Oliver Leick

For the first time ever I organized a four day Tibetan cultural event in Styria, one of the nine counties in Austria. The whole event was especially for the local people who in general did not have much idea about Tibet, Tibetan culture, meditation, Buddhism, etc. up to now.

We opened the Cultural Days with the “Khung Lung – The Ancient Tibet” exhibition (some of the photos that were also shown in London in 2010) at the local bank. The exhibition lasted for five days.

The highlights of the event were a public talk by the official teacher for Buddhism in schools in Styria (who is also a student of Rinpoche) about Buddhism and the visit of the local priest to Yeselling who gave a talk about Christianity.

The other highlight was an event at a well-known local pub: there was a concert by traditional musicians of Styria and by a Tibetan musician, and a public talk by the ex-director of the Harrer-museum in Huettenberg about Tibet, Heinrich Harrer, H.H. Dalai Lama and the value of Tibetan culture.

At the end of the Cultural Days Elio Guarisco gave two pub-

lic talks about the various aspects of “Death according to Tibetan Buddhism”.

Every day in the afternoon I gave some very basic talks such as “Introduction to meditation”, “The path of breathing”, “Introduction to Yantra Yoga” and “Meditation in everyday life”.

All in all about 120 people attended the various events, but more or less half of the people participated in several parts, so I think that about 60 different people came to at least one talk or presentation. The whole event was a great success, because to attract 60 people in that area is really a great success. The local newspapers reported in a very good way on the Cultural Days and it was even announced on the radio. I also received some very good feedback and support from the mayor, the priest, the director of the bank, and the owner of the inn, who is also vice-mayor.

Now quite a lot of people know much more about the various aspects of Tibet, its people and culture than before the Cultural Days.

The Cultural Days were followed by a restricted retreat led by Elio Guarisco on Chang Chog, the Purification for the Deceased. ©



Styrian musicians playing traditional songs at the local pub.



Oliver Leick and the Priest at Yeselling.



Tibetan musician Tsewang.

### 10 years Ka-Ter Translation Project

## Tibetan Language Course and Training for Translators from Tibetan

July 16th-August 15th 2012  
Merigar West

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

fulfilling to be able to follow Dharma teachings while reading the text on which they are based. To give the possibility to the practitioners of the Dzogchen Community and others to begin and further the study of Tibetan language, the Ka-Ter project of the Shang Shung Institute has been organizing trainings for Translators from Tibetan. Starting from 2010 we have divided the course into three levels: beginners, intermediate and advanced.

From July 16th until August, 15th 2012 the Shang Shung Institute offers already the tenth training at Merigar, Italy. Dr. Fabian Sanders from the University of Venice will again be the instructor. The course will be held in a sequence of three days of work and one day of relaxation. For example Monday, Tuesday and Wednesday could be working days for courses on all three levels while Thursday would be free. Friday, Saturday and Sunday could be working days for courses on all three levels with Monday being free, etc.

#### Beginner's course

This course is open to everybody who is interested in learning Tibetan, no specific requirements are necessary for participation. It is designed to teach the basics of the language starting from the alphabet and pronunciation

up to and including all the basic grammatical features. It takes place in the morning from 9-10am and will be supported by the audio/video materials on pronunciation, calligraphy and grammar produced for the Tibetan Language Project of the Shang Shung Institute. During the whole day the teacher will be available for support. Course fee: € 115.00, for people who also participate in the course on Draijor: € 95.00. Food and accommodation are not included in the course fee. All participants are requested to individually book their stay in the area of Merigar, and are advised to do so early.

#### 2. Intermediate Course

This course is open to all those who have participated to a beginner's course, directly or online, or have otherwise acquired the basics of reading/writing and grammar. The main work during this course will be focused on the translation of a selection of texts of different styles. Participants will work three hours in the morning and two in the afternoon session, individually or in small groups, and from 12 am-1 pm and 4.30-5.30 pm they will discuss and explain their translation with the instructor and the participants in the advanced course. Course fee: € 70.00, for people who also participate in the course

on Draijor: € 50.00. Food and accommodation are not included in the course fee. All participants are requested to individually book their stay in the area of Merigar, and are advised to do so early.

#### 3. Advanced Course

The participants of the advanced course will read a few lines each in turn and translate them without having prepared them in advance. The translation and all the issues related will be discussed with the other participants and the teacher. The resulting translations should then be published. Course fee: € 35.00, for people who also participate in the course on Draijor: € 10.00. Food and accommodation are not included in the course fee. All participants are requested to individually book their stay in the area of Merigar, and are advised to do so early.

#### Dr. Fabian Sanders

After studying for more than twenty-five years the languages and cultures of China, India and Tibet in both academic and traditional ways Fabian teaches Tibetan Language and Culture at the Università Cà Foscari in Venice. He has also been teaching language and translation courses for the International Shang Shung Institute for many years.

#### Place

Like in the last years the courses or trainings of the Ka-Ter Tibetan Language Project will take place at the Shang Shung Institute Merigar, Italy.

#### How to participate

All courses or trainings with its three levels takes place in a relaxed and friendly atmosphere so, in our opinion, this is a wonderful opportunity for all those who wish to learn or further their understanding of the Tibetan language. In order to be able to participate in this training one has to be a member of the Shang Shung Institute in 2012. The membership-fee and the course-fee have to be sent to the Shang Shung Institute Austria latest until the end of June 2012. Everybody needs to register first. Without registration and a valid membership we cannot accept students wishing to participate.

Please send your data to

[office@ssi-austria.at](mailto:office@ssi-austria.at)

First Name; Family Name; Address; City & ZIP; Country; Date of birth; E-Mail; Have you already participated in a Tibetan language training of the SSI: YES or NO ©

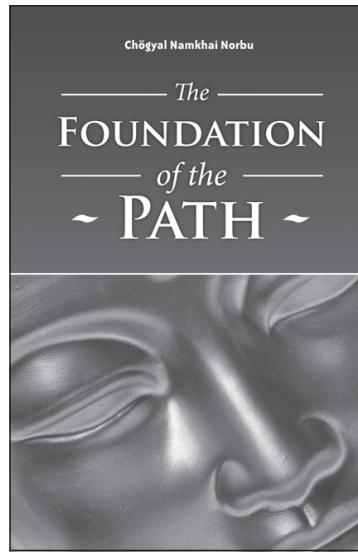


## The Foundation of the Path: New E-Book by Chögyal Namkhai Norbu

We are very happy to announce the second e-book of Chögyal Namkhai Norbu published by Shang Shung Publications: *The Foundation of the Path*. The book is based on oral teachings by Rinpoche regarding the four awarenesses, Refuge, Bodhicitta, the dedication of merit, the relationship with the Teacher, the importance of observing oneself, purification, the seven ways to accumulate merit, the four causes of awakening, the three trainings, the practice of contemplation and the Vajra State.

The book can be found on Amazon.  
For English-speaking countries, please use:  
<https://www.amazon.co.uk/dp/Boo6QAXEVK>  
or:  
<https://www.amazon.com/dp/Boo6QAXEVK>  
For German-speaking countries:  
<https://www.amazon.de/dp/Boo6QAXEVK>  
For Spanish-speaking countries:  
<https://www.amazon.es/dp/Boo6QAXEVK>  
For France:  
<https://www.amazon.fr/dp/Boo6QAXEVK>  
For Italy:  
<https://www.amazon.it/dp/Boo6QAXEVK>

The book is available for the Kindle platform, so it can be read on the Kindle reader as well as on a PC, Mac, iPhone/iPad, BlackBerry, Windows Phone, Android smartphones and tablets and on any system with a browser (see information on <http://www.amazon.com/gp/kindle/kcp>).



Apart from *The Foundation of the Path*, other Kindle e-books by Chögyal Namkhai Norbu include: *Longchenpa's Advice from the Heart*, *The Supreme Source*, *The Crystal and the Way of Light*, *Yantra Yoga: The Tibetan Yoga of Movement*, *Dzogchen Teachings and Dzogchen: The Self-Perfect-ed State* (see <http://goo.gl/qU5JD> for the full list).

With Best Wishes,  
Shang Shung Publications Team  
[www.shangshungpublications.org](http://www.shangshungpublications.org)

## SSI USA Upcoming Tibetan Medicine Trainings

**Diagnostics of Tibetan Medicine,  
Pulse and Urine Analysis**  
January 13th–23rd

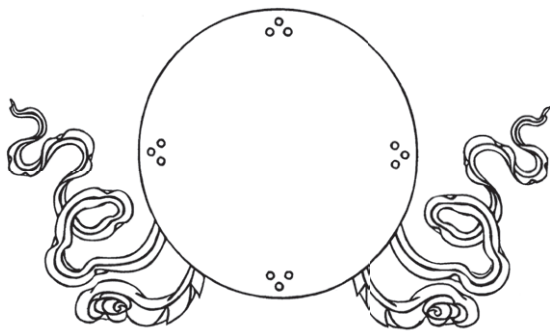
Students will be introduced to the practical theory of investigating and examining the basis of an illness through the primary components of diagnosis in the Tibetan tradition: pulse analysis and urinalysis.

### Tibetan Kunye Massage Therapy Certification

In January of 2012, the Shang Shung Institute will launch our new comprehensive Kunye Therapy Certification Program. Located at our new class space in Florence, MA, this is the most advanced Kunye training we have ever offered. Apply by January 6th.

### Student Clinic Consultations

Consultations are supervised by Dr. Phuntsog Wangmo, Director of the School of Tibetan Medicine. Consultations are available on Thursdays and last for approximately one hour. They consist of questioning about personal diet and lifestyle, health history and symptoms, as well as pulse diagnosis and urine analysis. ©



# THE MIRROR

Newspaper of the International Dzogchen Community

## Important Message from the Editors

Dear Mirror Readers and Vajra Family,

First of all, we send our good wishes for the New Year to everyone, near and far – wishes for a year of peace, good health and success in all your aspirations. We would also like to thank all those who have helped and continue to help *The Mirror* through karma yoga. Thank you!

In 2012 the Mirror team – the editors, graphic designer and website management – will be working on improving and developing our website. We will do our best to make the website as user friendly as possible and bring you frequent updates on important Community news.

Our website video link, which has been up and running for several months and can be accessed from our homepage without logging in, will be expanded. In this area viewers can see clips of some of the most recent activities of Chögyal Namkhai Norbu as well as important activities linked to the Dzogchen Community. We also welcome participation from Community members who would

like to contribute their own videos. Contact: Artur Żółkowski at [biuro@artismedia.com.pl](mailto:biuro@artismedia.com.pl)

In 2012 our website will finally host the pdfs of all the issues of *The Mirror* that have been published since its birth in 1990. This means that our archive will have a total of 113+ online issues narrating the history of the international Community from its early days. We will shortly be making them available online by subscription, although they will be available as a free service to Dzogchen Community sustaining and meritorious members.

For those who receive *The Mirror* through their Community membership, 2012 will bring some changes. Due to problems of financial support for the newspaper, there will be some modifications in the form of the newspaper that members receive. At Merigar, this year members will be entitled to:

**Ordinary & Reduced members** will receive free online subscriptions for the year.

**Sustaining members** will receive free online subscriptions of all issues starting from the very first issue with possibility to download pdfs for free, and the paper version for 15 euro (or equivalent).

**Meritorious members** will have the same benefits as sustainers but with a free paper version of the newspaper.

At the time of publishing this issue, we have not received confirmation from the other Gars that they will be applying the same terms, but we consider it quite possible.

Diminished financial support for the newspaper is also, unfortunately, putting at risk the paper version of *The Mirror*, which has been published uninterruptedly for more than 20 years. Our limited circulation within the Dzogchen Community, little paid advertising and higher printing and mailing costs, mean that it will be difficult to sustain the printed *Mirror* without participation from you, our readers.

In 2012 we appeal to all those in the Dzogchen Community who still enjoy reading the printed page to support *The Mirror* in paper form by either subscribing at your Gar as a sustainer, or by upgrading your online subscription to paper using the 'upgrade to paper' button on our homepage. The upgrade to paper service works through paypal, costs 20 euro for 6 issues and is very simple to use. Even if you already receive paper, think about making a gift of an upgrade to a friend. Help us keep the paper version going!

Please check out our website if you haven't done so yet – [www.melong.com](http://www.melong.com)

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## Focus on The Third International Tibetan Language Conference

10

# Welcome

It is a pleasure to welcome you to the Third International Conference on Tibetan Language. This conference, jointly organized by Columbia University, Shang Shung Institute, Tibetan Buddhist Research Center and Trace Foundation follows two previous conferences convened in 1987 and 1992 in India and Italy respectively. We are holding this conference in New York, a location that is, by all appearances, very far from the Tibetan Plateau. In Tibet we have a proverb that says “every valley has its own language,” but one could easily say that in New York every street has its own language. New York is, in fact, one of the most culturally diverse cities in the world. There could hardly be a more appropriate venue for an event that will address issues relevant to linguistic and cultural diversity than this city, where as many as 800 different languages are spoken. Twenty-four years have elapsed since the first conference was organized. Today, we find ourselves in a very different world, one where the global economy and the interaction of a wide range of factors are reducing diversity and eroding the long-term viability of minority languages. Tibetan language is not yet an endangered language, but given the increasing speed of global development, if a rise in general awareness and coordinated action do not take place it will not be long before it passes that threshold. This conference has been organized in the spirit of cooperation and mutual respect with the aim of ensuring equitable participation of the Tibetan linguistic minority in the world’s evolution. I hope that it will serve as a base for developing future initiatives and collaboration amongst all parties involved. I wish all of you good work and fruitful discussions.

Sincerely,  
Chögyal Namkhai Norbu  
(from the Conference Program)

>> *Dedication continued from page 1*  
cluding “The Teachings of Thönmi” and “The Speech of Thönmi”.

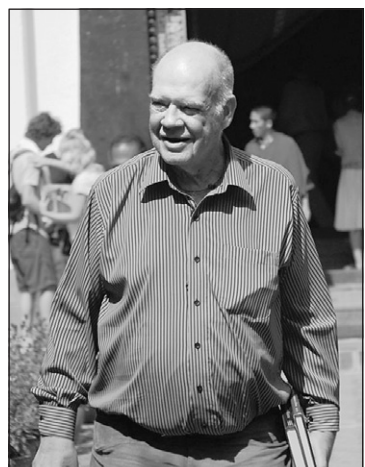
## Muge Samten (1914-1993)

He led Tibetan grammar training workshops, a critical step in reviving Tibetan language amongst the Tibetans of Sichuan.

## Dungkar Lozang Trinlé (1927-1997)

His works comprise seven volumes, including the *Dungkar Dictionary*.

## In Memoriam



Another important light in the world of Tibetology was **E. Gene Smith (1936-16th December 2010)**. He dedicated his life to the preservation of Tibetan texts, running the Tibetan Text Publication Project (PL480) of the Library of Congress for thirty years. In 1999 he set up the TBRC (one of the organizers of this year’s conference) whose aim is to preserve and distribute texts with digital technology.

This article will not go into great depth about each and ev-

ery presentation as the range and depth of the conference was considerable. Instead, it will, hopefully, serve as an overview and perhaps whet the appetite for the next conference. Here is a brief example of one of the offerings we enjoyed. For example, who knew that the Tibetan spoken in Amdo (in Eastern Tibet) and in far away Balti (part of Pakistan) exhibit similarities that put them closer to one another due to their second syllable stress than to the sounds in Tokpe Gola and Lhasa where this stress pattern has come to be interpreted as tone.

## The Opening Ceremonies

The opening ceremonies included addresses by the Chair and conference promoter Chögyal Namkhai Norbu, the co-chairs of the Organizing Committee Enrico Dell’Angelo of Trace Foundation and Gray Tuttle of Columbia University. We also heard remarks by Bill de Blasio, Public Advocate for the City of New York, who also read the Mayor’s statement. (printed elsewhere in this issue) and Myron L. Cohen, Director of the Weatherhead East Asian Institute.

Immediately the importance and applicability of modern technologies in the communication, strengthening and preservation of the Tibetan language was in evidence. Firstly, Chögyal Namkhai Norbu’s his address was received via a pre-recorded video message (He was unable to attend in person due to illness). And secondly the conference and the Saturday night’s concert were broadcast via a live internet webcast facilitated by Shang Shung Institute.

This enabled people from where ever to attend virtually.

## The Conference

By mid morning of the first day a ritual which would be with us throughout the conference had begun. I refer of course, to the wearing of the invaluable wireless headsets that enabled those amongst the attendees who are not bi-lingual or trilingual to understand the presentations of the speakers by means of the dedicated efforts of a team of translators who made simultaneous translations of the presentations that were in Tibetan into Chinese and English and the English presentations into Chinese and Tibetan and the Chinese language presentations into Tibetan and English.

## Background:

In an interview (below is an abridged and edited version) with *The Mirror* Enrico Dell’Angelo tells us:

The first conference was organized in 1987 by the late Lozang Rikha in India. The conference focused mainly on Tibetan grammar and was attended by Tibetan scholars of the Diaspora and a few scholars coming from the Himalayan region.

In 1987 there was no possibility for scholars to come from China to attend the conference and therefore Chögyal Namkhai Norbu, who attended the first conference, was asked to organize a second event. Rinpoche organized the second event in 1992 and the conference was held in Italy, between Siena and Arcidosso, the seat of the Shang Shung Institute. Eventually we managed to have some scholars come from India, China and from Western countries, all attending the conference. I believe there were around 40 scholars attending. Rinpoche was the primary organizer, I helped and the Shang Shung Institute convened the conference.

The second conference was very important because it was the first time in 30 years that Tibetan scholars from Tibet could meet and work together on the issue of Tibetan language.

After that conference nothing was done for 20 years, but Rinpoche recently discussed with me the idea to revive this event and eventually asked me to take care of the organization, so we did.

The majority of the participants on the last day voted to establish something called the International Conference on Tibetan Language and a preparatory committee has been appointed to draft the charter of this organization. So if we will be able to create this organization, probably this event will become a regular event happening every 2, 3 or 4 years. We have to see.

I believe this is important because we could see that this 3rd conference has been an important opportunity to assess that status and the future prospects of the Tibetan language.



Enrico Dell’Angelo (right), Executive Director of Trace Foundation and Gray Tuttle from Columbia University, Co-Chairs of the organizing committee of the Conference.

All photos by Isabel Wagner

**M:** In terms of the organizational factors, you had said earlier that the organizers were trying to steer the process, like trying to choose topics for the panels in order to get the most benefit. Could you talk a little bit about that?

**EDA:** Yes it has been a major concern of the organizers to make out of this conference an event that could eventually have a practical outcome and an impact.

**M:** Can you say a few words about bio and linguistic diversity related to globalization and how that can endanger languages and cultures?

**EDA:** If we put things in context and we look to the issue of Tibetan language, within the larger context of the issues related to globalization, and the trends we are seeing in the present world, we can understand that the Tibetan language is part of a larger discourse and it is a discourse that is also related to the present development trend that implies in any case a drastic reduction in diversity. When we think of diversity we think, of course, of bio diversity, but we have clearly in mind that also cultural diversity is being reduced. I think many people are aware of the fact that the biodiversity is being reduced and that many animal and plant species are disappearing and so on and also many people may be aware of the impact of this present developmental trend on what we call the tangible cultural heritage and also the natural heritage in the sense that the environment is affected, the natural scenery is affected, but in the same way the tangible cultural heritage like towns and monuments and the material heritage, is heavily affected.

That is why it is meaningful that a conference such as this is happening in New York City, which is somehow the center from where this globalization is propagated in the world. This is why everyone should be concerned about the languages and cultures and about the reduction of diversity in this world. And this is why everyone should be concerned about Tibetan language and about the need to guarantee the long-term viability and make sure this culture, this language,

and remains vibrant and vital for the long term.

**M:** What is the time frame for the finalizing the charter and will this information be published somewhere?

**EDA:** We hope in the next months to finalize the charter; we have to decide how to establish the association. We will notify people through a new website of the association and we will move the contents from the previous website of the 3rd conference [[www.languageconference.org](http://www.languageconference.org)] to the new one. We want to have continuity because this event has a history and we shouldn’t forget about that. Of course the information will be published on the website and participants will be directly informed by email.

**M:** The final question is about the future of the conference and what are your hopes and aspirations about its future?

**EDA:** About the future of the conference I cannot say much, but that we have the hope to institutionalize the event and have the conference happening on a regular basis. We hope that in the future it will be easier to convene such an event in the sense that we hope that many of the concerns we have – for example that next time the situation this time that precluded many speakers from attending the conference will disappear in the sense there will be a clear understanding of the non political nature of such an event – and I believe the majority of the people understood the benefit of having this kind of space where to discuss issues related to Tibetan culture in a non political way.

Unfortunately, nowadays, anything related to the name Tibet attracts tension, suspicion, and political factions. And this is, in French, what they call a ‘cul de sac’, a way with no way out, no exit, and I hope that this kind of event could show another kind of approach of things related to Tibet and Tibetan culture; a more productive approach and an approach that could bring benefit to the people, and not only the people speaking Tibetan language but also to the world community, to the national community

>> continued on page 12

# Opening Address by Chögyal Namkhai Norbu

Guests, Participants – I want to express my thanks and gratitude for coming to this conference from such diverse places.

As you all well know, convening the Third International Conference on Tibetan Language is extremely important to preserve the existence of Tibetan culture. This year we are able to have the Third International Conference on Tibetan Language in New York City because of the great support from Columbia University, Trace Foundation, Shang Shung Institute and TBRC. So, I would like to say thank you very much to all of them.

The language tradition of the Tibetan people is the basis of the knowledge and history that the six original clans of the Tibetan people passed down from generation to generation. It is indisputable that the Tibetan language is the vein of life for all history and culture and therefore, the value of Tibetan knowledge and history is not just for Tibetan scholars alone. International scholars have also clearly realized that Tibetan knowledge is not just for Tibetan people, but it is important for all of humanity and for this reason they not only pay attention to it, but also care a lot about Tibetan culture. From the bottom of my heart, I would like to thank these scholars.

Concerning the Tibetan language, the Tibetan people who originated from the six original clans live on the top of the world in the very large area known as the Land of Snows. Even though there are many dialects in this area, this place is well known as a holy Buddhist place. From the time of



the three great ones, Shantarakshita, Padmasambhava and Trisong Deutsen until today, thanks to Buddhism, which can be considered the best of the five major sciences, all of the Tibetan people from Ngari to Amdo and Kham have a common language, a written language that allows them to understand each other. All scholars know this fact. However, Tibetan society needs to continue to develop their knowledge based on the changing times and situations by creating new terminology and vocabulary, and many scholars believe that we should use the already existing common language to create these new terms and vocabulary.

The knowledge and economic development of each area should take into account the importance of rapid globalization. Therefore, it is necessary to cooperate in these efforts otherwise the Tibetan language could become endangered. It is important not only to be aware of this situation, but also to cooperate to retain the valuable knowledge of each nation. This is especially true for our Tibetan knowledge, which we need to save since it is of great value for all of humanity. Because of this, in these changing times and situations, I think it is very important to develop Tibetan knowledge.

I would particularly like to let scholars know that I have spent many years researching the ancient history of the lineage of the six original Tibetan clans of Shang Shung

and Tibet. These are also related to the famous five major sciences. I have written my findings from this research in a series of books called, “The Light of Kailash: the history of Shang Shung and Tibet”. These books cover three different time periods. If you have a little time to read these books, then you can understand very clearly the value of Tibetan knowledge.

Keeping in mind the current situation, we should ask what the earliest source of Tibetan history and knowledge was and how it was established as well as what its valuable contributions are. I think that it is very important for us to maintain this basis for the long life of Tibetan history and knowledge in this world.

I will give you a new example. Many Tibetan scholars think that the Tibetan year 2138 is a very important time in history because in this year, the first Tibetan kingdom was established. But this beginning does not represent the beginning of Tibetan history and knowledge. Looking at the ancient Tibetan lineages of sBra, Khyung, gDong etc., research suggests not only that the lineage of sBra and Khyung had a system of writing, together with a history and a culture, but that the time of Khri Wer, the first king of the kingdom of Shang Shung, was also the time of the great founder of the Bön of Shang Shung, Shenrab Miwoche. Shenrab Miwoche created the first system of writing for Shang Shung. At the same time, we can see that the history and knowledge of these original ancestors from Shang Shung and Tibet, all descended from this period.

By examining the written documents of Buddhism and Bön concerning the historical period from the time of Shenrab Miwoche’s birth in Shang Shung until today, I was able to explain the principle of the “sme lo” or mewa counting system for the cycle of years in the book, “The Light of Kailash: the history of Shang Shung and Tibet”.

The “sme lo” begins in the year of Shenrab Miwoche’s birth. But this is not only the start of “sme lo” but also the first use of the astrology of the elements to mark the year, month, day, and time. As a clear example of this, in the ancient biography of Shenrab Miwoche called, “Zermig”, it is stated not only that the first “sme lo” is the year of Shenrab Miwoche’s birth, but also that it corresponds to the first usage of the astrology of the elements to mark the year, month, day, and time. Similarly, in the work called, “rtsa rgyud nyi sgron” it is said that Shenrab Miwoche was born on the fifteenth day of the first month of the Wood Male Mouse year under the Gyal constellation at daybreak. Therefore, Shenrab Miwoche was born in the Wood Male Mouse year, corresponding to the white mewa number year. Counting backwards according to the mewa calculation starting from the white mewa of the first day of the month, since he was born on the fifteenth day of the first month, this day corresponds to the fifth yellow mewa. We can then clearly understand that the system of placing the fifth yellow mewa in the center of the mewa wheel originates from this.



Rinpoche’s address was webcast directly from Tenerife.

Photo: N. Zeitz

Since the mewa of the Wood Mouse Year in which Shenrab Miwoche was born must be 1-white of the first mewa cycle [sixty year cycle], when we proceed to count from that year, we have the Wood Female Ox Year, with mewa 9-red; then the Fire Male Tiger Year, with mewa 8-white; then the Fire Female Hare Year, with mewa 7-red, and so on, until we arrive at the last year of the first sixty year cycle, which is a Water Female Pig Year, with mewa 5-yellow. The middle mewa cycle must start with a Wood Male Mouse Year, with mewa 4-green; the last year of this middle cycle ends with a Water Pig Year, with mewa 8-white; furthermore, the third and last mewa cycle must start with a Wood Male Mouse Year, with mewa 7-red, and end with a Water Pig Year, with mewa 2-black. The first year of the next sixty-year cycle, which will be a Wood Male Mouse Year, will also have, as in the same year of the first mewa cycle, the mewa 1-white. Altogether, the three cycles of sixty years each, for a total of 180 years, form the so-called sMe-’khor.

Shenrab Miwoche died when he was 82 years old. We can learn this from the “rtsa rgyud nyi sgron” and other texts, where it is written very clearly. Shenrab Miwoche was born at the time of the first mewa cycle and the start of first sMe-’khor. So, when he was 82 years old this was during the second mewa cycle in the Wood Female Bird year (Me-lo 82), corresponding to the first white mewa.

The rGyal rabs bon gyi ‘byung gnas (volume dhi, page 183, line 4) says:

After the Teacher passed away, [sNya-chen] Li-shu [sTag-ring] was born. When the latter was 2,500 years old, in the Water Pig Year, [King] Trisong initiated the persecution of Bön.

Counting 2,500 years from Shenrab’s death, we arrive at the Wood Female Ox Year of the middle mewa cycle of the fifteenth sMe-’khor, that is, the Tibetan year 2582, or year 665 of the Common Era. Reliable historical documents affirm that the Dharmaraja Trisong Deutsen was born in a Water Male Horse Year, which should correspond to the Water Male Horse Year of the last mewa cycle of the fifteenth sMe-’khor, (Tib. year 2659, year 742 CE). In that case, 2,577 years would have elapsed after Shenrab Miwoche’s death. If Trisong Deutsen initiated the persecution of Bon 2,500 years after Li-shu sTag-ring was born, that should correspond to a Water Pig Year that could not be later than the Water Female Pig Year (2700, 783 CE), the year in which Trisong Deutsen was 41 years old, or 42 according to the Tibetan system. Subtracting the 2500 years of the time of Li-shu’s birth from the Water Female Pig Year 2700 leaves a gap of 200 years. This gap could be removed by placing the birth of Li-shu sTag-ring 200 years after Shenrab Miwoche’s birth, namely, in the year 200 that would correspond to the Water Female Sheep Year of the first sMe-phreng of the second sMe-’khor. From the Water Female Pig Year 2700/783 CE to the present Metal Hare (2011) 1228 years have elapsed. If we add these 1228 years to the 2700 years that have elapsed from the beginning of the first sMe-’khor, corresponding to the birth of the Teacher Shenrab Miwoche, we would have a total of 3928 years. This date could be very important in assessing when ancient Shang-Shung/Tibetan history actually began.

Some people think this calculation is only important for the history of Shang Shung, but not special for the Tibetans. Ancient Tibetan history, no matter if it is Bon or Buddhist, must be based on the six ancient clans. If you want to know what the differences are between Tibet and Shang Shung, and what the origin of the six clans is, please read “The Light of Kailash: the history of Shang Shung and Tibet”.

I wish you all good health and best wishes!



## Focus on The Third International Tibetan Language Conference

12

### The 11 Panels

Domains of Use – plenary

Linguistic Interactions

Composition

Standardization of New Terminology – plenary

Preservation of Literary Heritage

Teaching Tibetan as a Second Language

Teaching Tibetan as a First Language

Editing

New Technology – plenary

Dictionaries

Grammar

&gt;&gt; continued from page 10

in China, because these kinds of things are useful and functional to alleviate tension and are functional to enhance communication between people, ethnic groups and so on. So I hope that this could enhance this kind of understanding; that these kinds of events could enhance this kind of understanding.

Once the preparatory committee drafts this charter then we ask the participants for consensus to approve the charter and establish the association. Once the association is established the task to organize the next conference will be entrusted to another institution and/or individuals who will volunteer to be in charge. This is the process.

**M:** Thank you so much for your time.

#### General

The first day's events were held in the Aultschlus auditorium and during the breaks the participants milled quietly amidst the

everyday goings on of the Columbia School of International Affairs where the students went about their business.

In the earlier days of Tibetology English was the main language. Currently Tibetan, English and Chinese are the three main languages in which the study of Tibetan is carried out and presented. And these were the three languages in which the papers were presented and translated between by the crew of dedicated translators.

In all there were more than eighty presenters spread out amongst eleven different panels. The chair of each panel was charged with introducing each panelist and keeping the flow of the presentations going. On the final morning each panel presented (usually via the chair) the overall findings and recommendations for their area of study.

#### The Panels:

As the sessions unfolded it became clear how the order in which they were presented

formed an organic sequence with each session building on the previous ones so that there was a certain overlapping reinforcement of ideas and objectives.

After the opening ceremonies the rest of the first day was dedicated to the panel on Domains of Use, the first panel of the conference. This set the tone for the following days.

Here is a brief explanation of what this panel covered.

Domains of Use is presented as follows in the Conference program:

### Domains of Use

Eliot Sperling



In a rapidly globalizing world the languages we use, and when and where we use them, take on ever-greater significance. The prescriptions on language use in our interactions with family, friends, religion and the state define specific domains of use for a language or language variant. These domains of language use are crucial indicators of a

language's vitality. For minority languages in particular, firmly establishing domains of use will be critical to survival. Drawing from studies of Tibetan language use in the public sphere, this panel will explore the roles of demographics, public policy, culture, technology and more in defining domains for Tibetan language use. The panel will further explore where and how domains for Tibetan use can be expanded in the future.

This was a plenary session, which opened the conference, and it was very vibrant and many interesting issues were brought up. We heard how there coexists in the PRC the drive for a national language and the efforts to preserve and respect the so-called minority languages. We heard about the importance of teacher education especially in the teaching of modern subjects. It was found that clearly there is not enough International Tibetology available in Tibetan which points to the need to have more International Tibetology available in Tibetan. We learned that there are legal and regulatory provisions (in the PRC) for language use already in place.

#### Excerpts from the Statement of the Domains of Use:

The Tibetan people are overwhelmingly found within the People's Republic of China so our understanding of their linguistic circumstances must be rooted in this clear fact. Questions about the use of Tibetan ultimately are questions about the Tibetan language within the People's Republic of China.

There are multiple Domains of Use for the Tibetan language – in academic writing on Tibet the situation has improved but still lags behind the state of affairs regarding Chinese language writing on Tibet. In education the situation is complex and encompasses conditions and situations in many different localities. The understanding of the minority issue in general is affected by the oft times inability of the majority to see the minority point of view ... One major hindrance to the solidification of Tibetan language use in Tibetan areas is the lack of awareness about the legal and regulatory provisions for language use that already exist. The practical result of this has been the implementation of Chinese language tracks in education in some areas where they were not wholly required. It is also necessary that there be the needed technological support as well as appropriate policy support for this.

The next day there were two panels Linguistic Interactions and Composition in the morning and the afternoon saw our second plenary session on the topic Standardization of New Terminology.

### Linguistic Interactions

Professor van Driem  
Leiden University



“The Tibeto-Burman language family covers a large swath of Asia, from Pakistan to Vietnam. Across this wide geographical area, linguistic and cultural contact with other groups has greatly enriched this language family, while prompting questions as to the origin and classification of its diverse dialects and subfamilies. This panel will address issues related to the history, evolution and origins of the Tibetan language from a historical and linguistic perspective. The panel will include papers on the geographical itinerary of the language, the relationship between Tibetan and other languages, language contacts, lexical exchange, lexical comparison, linguistic features, and linguistic classification etc.”

“The term ‘Tibetan’ in fact refers to a language of tremendous diversity which is spoken across the Trans-Himalayan Plateau and beyond. This area includes Pakistan, India, Nepal, China, and Bhutan. Recent estimates propose over 200 varieties of Tibetan, grouped into c. 25 distinct – i.e., mutually unintelligible – groups (Tournadre 2005, 2008).

#### Findings

Amongst the main points of the Linguistic Interactions group was the request more such conferences in the future. They suggested the focus of future research should be more on the modern language while at the same time preserving the classical grammatical structure.

### Composition & Editing

These two panels came together in the panel discussions and presented their ten-point proposal on the final mornings proceedings.

The Composition panel's abstract reads, in part, as follows:

“New styles – including novels, free-verse poetry, and comics – technology, and distribution channels have dramatically increased both the number of authors and the potential audience. This panel will examine the current direction of Tibetan litera-

### Organizers

#### Trace Foundation

Trace Foundation was established in 1993 to support Tibetan culture while strengthening the ability of Tibetan communities to meet their own needs. Housed within the Foundation's headquarters in New York City, Trace Foundation's Latse Library is the premier research library dedicated to the study of Tibetan and Himalayan civilization.

#### Shang Shung Institute

The International Shang Shung institute was founded in Italy in 1989 by Chögyal Namkhai Norbu and inaugurated in 1990 by His Holiness the Fourteenth Dalai Lama. Its aim is to deepen the knowledge and understanding of Tibetan cultural traditions in order to ensure their survival and preservation. Currently the Shang Shung Institute has three branches located in Italy, Austria and the USA, which work together as one to promote all initiatives.

#### Tibetan Buddhist Resource Center TBRC

TBRC is a registered non-for-profit corporation dedicated to the preservation, organization, and dissemination of Tibetan literature. Using the latest technological solutions, and a dedicated team of scholars, engineers, librarians and technicians, TBRC aims to make the extraordinary literature of the Tibetan people available to all.

#### Weatherhead East Asian Institute

Since its establishment in 1949 as the East Asian Institute, the Institute has been the center for modern and contemporary East Asia research, studies, and publication at Columbia, covering China, Japan, Taiwan, Hong Kong, Korea, Mongolia (Inner Asia), Tibet and increasingly the countries of Southeast Asia. In 2003 the Institute was renamed the Weatherhead East Asian Institute to honor the generosity of the Weatherhead Foundation.

#### Columbia University's Department of East Asian Languages and Cultures

Founded in 1902, as the Chinese Department, the Department of East Asian Languages and Cultures (EALAC) at Columbia University is an international center for the research and study of East Asian civilizations. The department offers courses in Chinese, Japanese, Korean, and Tibetan languages, as well as classes in the arts, literature, and history of the region. The department includes more than 60 faculty members and associated scholars.

## Focus on The Third International Tibetan Language Conference

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ture as well as how the language has been adapted to meet the new demands of 21st century writing styles and topics.”

Editing Panel’s (also in part) thus: “The past thirty years have seen a renaissance of Tibetan literature, as new literary magazines, journals, and websites have appeared across the Tibetan Plateau. The aim of this panel is to understand present needs and constraints in editing Tibetan literature with a focus on modern publications. The panel will provide a survey of editing marks, and systems and manuals of style currently in use by Tibetan-language publishers, and will seek to develop standards and best practices for use throughout the Tibetan-reading world.”

Here are a few highlights from their ten points:

How to have standardized new terminology that is acceptable. In order to unify and standardize all new terminology should have websites accessible to all scholars all over the world. Use the methodology, the classical way, which

has been used to write Sanskrit in the Tibetan language.

With respect to editing, different editors use different terminology and so cannot communicate. Need to unify by exchange, the scholars from say Amdo should visit USA and vice versa and have conferences and debate about this.

### Standardization of New Terminology

Lobsang Shastri



“In the past two hundred years rapid advances in science and technology, and major political, philosophical and artistic movements have added thousands of words to the world’s lexicons. This panel will evaluate specific issues regarding the challenges of coordinating and authoring new Tibetan terminology and their incorporation into the lexicon. In addition, it will discuss the process of standardizing new terminology for general use throughout the Tibetan linguistic community.”

Something that was recognized by all was the urgent need for the standardization of new terminology. This need encompasses all the fields of science, the areas of composition and editing as mentioned above and the writing of textbooks for all levels of education.

The lack of principles or guidelines for standardizing new Tibetan terms is a problem that needs to be addressed and solved. Many of the panelists from the various groups will be

working together in the future to resolve this critical issue.

Lobsang Shastri presented three points – which encompassed much of the general feeling of the group – to be considered and discussed:

1. Standardize new Tibetan terms based on Mahavyutpatti and Sgra sbyor bam gnyis;
2. Create guidelines for developing terminology to be approved by a commission for scientific and technical terminology, and consult non-Tibetan language sources for standardizing new Tibetan terms ;
3. Adopt principles as a priority and organize conferences in order to standardize new Tibetan terms.

### Somes Notes from Final Report of the Panel

There is a vital need to bridge the gap left by the absence of new terminology. Before terms are standardized it is important to have dialogue and discussion on the new terms, these discussions should take place inside and outside Tibet. Place names need to

be also given special consideration.

### Preservation of Literary Heritage

Tudeng Nima Rinpoche



“Tibet is home to one of the world’s great literary traditions. Preserved in Tibetan texts are the religious, philosophical, medical, and cultural tradi-

>> continued on the following page

### Welcoming Speech

Bill de Blasio

Public Advocate for the City of New York

Good morning everyone. It is a great honor to be with you this morning. I want to say thank you to Enrico and to Professor Grey Tuttle of Columbia University and I want to say that this is a home coming for me because I spent two years of my life in this building as I got a masters degree in international affairs from Columbia University focusing on Latin America and then promptly went into New York City government and that’s the way life turns sometimes.

I would like to thank the president of Columbia University, Lee Bollinger, and Chögyal Namkhai Norbu from the Shang Shung Institute. I would like to first read a letter from Mayor Bloomberg welcoming everyone and then say a few very brief remarks of my own.

Words of Mayor Michael R. Bloomberg:

Dear Friends,

It is a great pleasure to welcome everyone to the Third International Conference on Tibetan Language, hosted by Columbia University and organized by the Trace Foundation, the Shang Shung Institute, the Weatherhead East Asian Institute, the Department of East Asian Languages and Cultures at Columbia University, and the Tibetan Buddhist Resource Center.

Home to people of every culture and belief, New York City is strengthened by its diversity and sustained by the spirit of mutual respect that characterizes our residents. Our City’s Tibetan community, one of the largest in the United States, plays a key role in the rich cultural environment that makes New York unique. With Tibetan artistic and cultural traditions influenc-



ing many aspects of life in our City, it is only fitting that New York host the Third International Conference on Tibetan Language. This event provides academics and researchers with an important forum in which to discuss their work on issues related to the history and evolution of the Tibetan language and cultural expression. We take this opportunity to recognize the valuable work that so many have done to preserve Tibetan heritage, while exploring how it is transformed in new contexts. With the help of organizations that continue to support Tibetan culture, our City can look forward to a future that is as dynamic and vibrant as its’ past.

On behalf of the City of New York, please accept my best wishes for an enjoyable event and continued success.

Sincerely,  
Michael R. Bloomberg  
Mayor

Now I just want to add my own thoughts and I was struck when listening to Enrico, I was struck by the fact that this city in so many ways has grappled before with this question of how we balance and embrace the many cultures, heritages and traditions that all coexist here. It is interesting that, and many of you know the history of New York City long ago, it became common and understood that this was a place for all peo-

ple and in fact diversity, cultural diversity, different languages and customs, that these strengthened us and there was no real belief in New York history that you could homogenize our cultures. I am sure some people tried but when you really look at the continuity over 400 years it has been a very deep understanding that that is not our goal as New Yorkers. That we believe that the different strands of culture, including language, should be preserved. That they strengthen us and in fact we would never have known in the 1600, 1700 and 1800’s that we would one day have such a globalized economy and New York would find a new strength as an international center.

But perhaps somewhere even without knowing that somewhere we understood that by preserving the traditions and that each of them by having their own strength and meaning did not stop us from having the unity we needed to succeed as a city, but in fact gave us a special strength and special accessibility to people of all kinds. The roots of this literally go back 400 years because at some point there was the turning point where we had to decide whether we were going to be a place that tried to embrace every kind of culture and language and tradition or whether we going to try to put it together in a more homogenized form and in 1657 a group of Quakers in Queens, New York, petitioned the local government because they had been pressured to change their ways and they petitioned to have a right to continue to practice their religion as it was and it was a famous moment in local history called the Flushing Remonstrance in 1657 and ultimately they won that right. It was one of the examples of the natural evolution of this city as one of tremendous tolerance and diversity,

which has continued throughout our many waves of immigration and I think we are a place that has a special understanding and appreciation for people who happen to be in exile or for people who happen to be far from their homes.

I was personally here and involved when Nelson Mandela came to this city, after his release from prison but before the political situation in South Africa was resolved. And the people of New York City embraced him and gave tremendous backing and strength to the notion that there had to be a new and positive outcome in South Africa. We are a city that believes in trying to help progress around the world, trying to help the march of tolerance and understanding. So this is a perfect place for this conference to occur and the fact that one of the largest Tibetan communities outside of Asia is here in New York City makes it an even more appropriate location.

We have so many important Tibetan schools and cultural spaces here in this city and it is becoming something more and more New Yorkers are understanding, and if you want some insight into the history and culture and language of Tibet, that is available here in many, many ways. I think New Yorkers feel a real connection to the people of Tibet, a real connection, and for some it is the spirituality, and that is certainly the case for, I happened to mention to Andrea, that my oldest brother happens to be deeply engaged in Tibetan Buddhism. For some it is spiritual and for some it is cultural. For some it is about history.

But there is large number of people here in New York City who feel very connected and concerned about Tibet, who watch the situation there very carefully with great interest and look forward to every effort such as this

conference that can be made to embrace and protect the culture, the heritage and the language.

Just two more points - language, and I say this as an Italian American, is a parallel in a different way. Language is something we all need to cherish, as everyone in this room knows, there is something about the original language that is irreplaceable, there is a place that translation cannot reach, and I say it as an Italian American because I am always frustrated when I come across people whose heritage is Italian and who have no connection to their ancestral language, which I think is particularly beautiful. I think there is more and more of an understanding that the preservation of language is quintessential to the preservation of culture and heritage; you cannot understand and appreciate a heritage once that language is lost in the same way.

Finally I think this conference speaks to the fact, in this ever more globalized world, that each of us, literally every citizen, has a responsibility for making sure that this world acts in a more cooperative and understanding fashion and that is something we New Yorkers understand with particular clarity. And I will just finish with this quote that I appreciate deeply from the Dalai Lama, he said, “In the present circumstances no one can afford to assume that someone else will solve their problems. Every individual has the responsibility to help guide our global family in the right direction. Good wishes are not sufficient. We must become actively engaged.” I think that is a beautiful summary of the role of the individual in a globalized and modern world. I want to thank you all for being actively engaged and for being part of this conference and I wish you great success on the important work you are doing here. Thank you! ©

## Focus on The Third International Tibetan Language Conference

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tions not only of Tibet itself, but also of large portions of South and East Asia. In the tumult of the past half-century countless texts were destroyed or lost. Recently, great strides have been made towards the preservation and dissemination of Tibetan literature. Many rare texts and collections that were presumed lost forever have been rediscovered, republished and distributed back to the communities that authored them. Others, however, are still at risk of being lost. This panel will assess the status of Tibet's literary heritage, identify priorities and best practices for preservation, and build understanding and cooperation amongst preservationists."

This was another vibrant and thought-provoking panel comprised of many distinguished scholars.

The question was posed. Preserving for what? The response was that preservation for the sake of preservation alone is useless. When value is recognized the need for preservation becomes apparent. Texts need to be collected, catalogued and made accessible. To this end the digitization of texts is one method whereby it is becoming possible for much wider access to Tibetan texts. This panel also addressed some of the latest technology and cataloging techniques being used. And so the principle of preservation for access emerged as a strong theme.

**Recommendations of the Panel**

The challenges identified resulted in the consensus that those working in this field need to support each other: institutions, organizations, individuals, and not remain possessive. There is the need to share not only fi-

nancial resources but also share human resources. Other identified needs: Make good content catalogues and figure out how to publish and make accessible to the general reader.

**Teaching Tibetan As A Second Language**

Tsetan Chenjor

**Abstract (excerpts)**

Since the 1980s there has been a dramatic surge in interest in studying Tibetan languages, teaching methodologies and resources remain significantly behind those available for the teaching of other languages. The focus of this panel is the current methodologies for teaching Tibetan to non-native speakers. Presentations will focus on standardizing criteria for the evaluation of Tibetan-language ability, and how to improve the overall quality of instruction for non-native speakers.

Amongst the points the panel presented:

Tibetan language concepts are very different from those of Eng-

lish. Using the English language as a model to teach Tibetan language is ineffective. The best-organized language books still needs someone to teach the language. A teacher's goal is to help the student learn to read, write and speak accurately as close as possible to the level of a native speaker.

**Some Proposals of the Panel (ATTSL)**

Invite specialists in the areas of teaching of linguistics and also experts in the areas. Develop textbooks that will be used at University level. Initially taking the lowest objective – at the level of 101, 102. Connect all those teaching Tibetan and share the experience and teaching tools. This can be done via the web and there should be the sharing and exchange of tools such as a/v resources etc. The panel also recommended the establishment of an Association of Teachers of Tibetan as Second Language.

**Teaching Tibetan As A First Language**

First language training has emerged as a crucial component of education systems around the world, conveying an essential set of skills for modern life. Many of the books available to Tibetan language teachers out-of-date and few meet the needs of modern first-language education. This panel will analyze current and traditional methodologies for teaching Tibetan to native speakers.

Some of the topics addressed included: improving teaching methodologies for teaching Tibetan at primary and middle level, the use of content and level appropriate storybooks, textbooks, reference works and a/v materials, the use of modern technologies in the teaching of Tibetan. Two quotes from the abstracts: "Language is the essence of knowledge and the life-force of humankind". And "As Zhangtön Tenpa Gyatso (1825–1897) once said, "It is good to learn all languages, but forgetting one's own language is a shame."

**Some Recommendations/Observations from the Panel**

Everyone should learn and know one or more (of their local) dialects. There are various issues facing the Tibetan language. Tibetan speakers scattered all around the world. In the US, for example, Tibetan faces influences from the English language. There is the need to use modern education methods and to have more instruction through the mother tongue. There is the need to introduce modern education in Tibetan. These subjects; physics, biology, chemistry; are the fundamental basis of modern education. In China and particularly amongst the Tibetan population we have a shortage of experts in these fields. But in the US and other parts (of the world) Tibetans have more facility so those

with access should consider it a responsibility (to develop proficiency in these fields).

**New Technology**

David Germano

**Abstract**

The future of language is bound to the rise of digital technologies. Cell phones, computers, and the internet have created a host of potential new domains of use for minority language speakers, but for Tibetan significant challenges, due in part its complex orthography, remain. This panel will assess the use of Tibetan language with computer systems. It will address specific issues regarding the adoption of Tibetan Unicode, the development of an online searchable repository, and recent advances in optical character recognition. Issues such as collation, inputting and formatting systems, and Tibetan font converters will also be examined.

This is a vast and important topic and it touches on all areas of Tibetan language study and use. From the preservation of texts, the development of library management systems, developing a Tibetan corpus, enabling the development of spell-check programs, character recognition software, dictionaries and registries of resources, etc.

**Presentation of the Panel:**

Tibetan Language and New Technologies

Issues:

- Not knowing what each other is doing.
- Need for greater collaboration so that we can work together, avoid duplication of effort and optimize resources.
- Need for open access.

**Six Objectives**

1. Creating fundamental computational tools. Eg., text to speech, spell checking. We need Tibetan computer scientists to work to develop them.
2. Building repositories for structured data and media that will allow storage of large amounts of text, videos, images, etc., to be used in the long term and in flexible ways.
3. Visualization tools. Eg., Use Tibetan language in mapping tools that allow us to take that data and see it in powerful ways.

4. Web deployment methods and systems. Building websites and using modern technologies to deploy them. The people who build the fundamental computational tools are not the people who deploy websites. They're different. And the second group of people is not in this audience.

5. Services. Examples include: geographical services, say, for mapping; audio-video recording services after models such as youtube and so forth.

6. Content development. Many of the people involved in building the technologies are also involved in building large dictionaries, large text collections and so forth and we need to work together on that.

**Recommendations:**

Building A Collaborative Forum

1. Email.
2. Discussion forum.
3. News: We need to be able to tell each other about new developments.
4. Knowledge Base.
5. Bibliography and Registry.
6. Resource sharing.
7. Source code repository.
8. International Journal of Tibetan Information Technology.

**Proposal:**

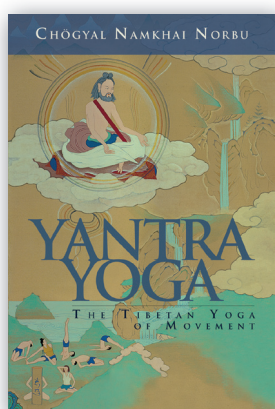
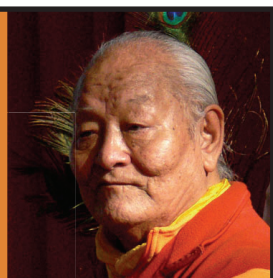
Future meetings have to include private business. We cannot have a cogent resolution to the problem of Tibetan Language and Information Technology with only academics. The need for the involvement of the website builders/ engineers and the entrepreneurs that are developing these technologies. The plan is to make the platform operational immediately. Currently the group is exploring a particular technology to use and if it decided to use it will be localized and offered by the spring offer.

At a meeting in Beijing earlier this year that included stakeholders from Sichuan, Beijing and Xining and Lhasa, a similar conclusion was arrived at. So, we plan to make this immediately operational and the main problem that we have is languages.

However, in Xining, in particular there are many young Tibetans who are fluent in Chinese, Tibetan and English and they could do an excellent job at helping to facilitate communication but of course they need to be paid. And so that linguistic problem is not only what we are trying to address but it is also a significant problem for building this collaborative platform. Thank you.

(Edited from David Germano's presentation who reported for the panel)

## Books by Chögyal Namkhai Norbu



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



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## Grammar

Dongzhucalrang



This panel examined the state of Tibetan grammar, and proposed updates to current grammatical structures. Papers focused on reintroducing grammatical particles with decreased functionality, adapting verbs and transitional clauses used in oral Tibetan for usage in written text, reevaluating grammatical structures to differentiate between sentences, and updating punctuation.

## Dictionaries

Nathan Hill



Dictionaries are an essential component of modern language-use and essential for the further development of the Tibetan language. This panel addressed existing compilations of dictionaries and lexicons, the challenges of coordinating and authoring new dictionaries, as well as traditional versus modern methods of dictionary compilation. Finally, it evaluated the methodologies being used by the individuals and organizations engaged in lexicon compilation, the purposes for which these dictionaries are being

created, and the channels through which they are distributed.

We were told of the history and current status of dictionary compilation, that there is a right way and a wrong way to make a dictionary. Two right ways, in fact, modern and traditional. Some of the pitfalls to avoid are relying on earlier dictionaries, relying on intuition, making up sample sentences.

### Summary of the Panel

There are two kinds of dictionaries: proscriptive and descriptive. The former is needed for the panoply of new terminology that needs to enter the Tibetan language. The latter is a collection of words and how they have been and are used. Dictionaries that are proscriptive have as their goal to help with the standardization of technological terminology; things like science, biology, physics and this is very different than (sic) a descriptive dictionary which collects information about how words have been used in the past and these are the kinds of dictionaries that scholars want.

Next point the panel agreed upon is that dictionaries have a close relationship with technology and better technology helps to make better dictionaries. For functions such as screen readers,

automatic completion, etc., there needs to be some kind of dictionary accessible to the machine. So it is a two way street between new technologies and dictionaries.

A lot of the technology and very specialized computer science sort of information is totally unavailable in the Tibetan language. It's either in English or in Chinese and this is a big problem and some effort should be made to bridge the gap between the English and Chinese specialized technological literature and Tibetan is an obvious choice for bridging that gap. So those are the themes that we discussed and the priorities that we agreed upon." (Edited and quoted from Nathan Hill's presentation who reported for the panel)

goes hand in hand with these objectives and this will enable the language to continue to develop and function appropriately. The members of the conference embraced all the challenges and opportunities presented by these topics. It is an inspiring and exciting time with the will and skills being applied to all of the above and new technologies being used to enhance dictionary development, communication and the sharing of resources, to name buy a few aspects.

Distinguished and accomplished scholars from all over the world converged on New York City's Columbia University to attend the Third International Conference on Tibetan Language.



Kyijam from Kham.



Tsewang Lhamo from Kham.

Saturday also saw

### The Concert

On Saturday, December 10th at Columbia University's Miller Theater the organizers of the Conference presented a concert of Tibetan music. The concert also featured opening performances by the children from Diki Daycare and Trace Foundation's Latse Library Children's Program. The children sang some songs and we were treated to a fashion show that was more than just a fashion show. Pairs of children paraded across the stage in the traditional costumes of a number of regions in Tibet. There was style and swagger and wit and attitude. The entire event was greatly enjoyed by all present and it was even possible to watch the concert via live webcast provided by the Shang Shung Institute. The adult performers were the very popular Kyijam, Tsewang Lhamo and Pemsu. The concert was played to a sold out house.

### Summary

In the earlier days of Tibetology English was the main language. In recent times Chinese has risen in prominence with a lot of work being presented in Chinese and there is now a need for more Tibetology in Tibetan. The conference pointed out the need for education to be available in Tibetan to University levels and along with this the need for suitable textbooks for all levels of study, including for those learning Tibetan as a first or second language. The development of scientific terminology in Tibetan

The conference which in addition to being a forum for the presentation of papers and research on many aspects of the value, definition, variety of the Tibetan language and dialects also provides a container for informal meetings, conversations and exchanges throughout the six days of the conference. These exchanges and meetings have already seen the intention to publish New Journals and form new Associations and we look forward to further expansion of communications in the following weeks and years that will further the survival and development of Tibetan language in the Trans-Himalayan regions and throughout the globe.

This conference; the third; follows on the two previous ones, which were held in India in 1987 and Italy in 1992. And with this one a resolution has been passed by the body of the conference to institutionalize the conference so that it will become a regular event and become an ongoing forum for scholarly presentations and exchanges concerning Tibetan Language and Linguistic issues which will be addressed in a non-political, non-religious atmosphere.

(See *The Declaration of Intent* below.)

### A very special thank you to Enrico Dell'Angelo

Executive Director of Trace Foundation, for his most generous and kind gift of his time and knowledge whose information was invaluable in the completion of this article. ©

## Declaration of Intent

The institutions and individuals who are proposing the present Declaration of Intent, meeting in New York from December 9-14, 2011.

Sharing the same understanding about the importance of supporting linguistic diversity and a full and equitable development of each language as a precondition for the peaceful coexistence of peoples, nations and the harmony of society,

Sharing the same understanding about the need to guarantee to Tibetan speaking communities the possibility of an equitable participation in the present global development process,

Sharing an understanding of the importance of cultural and scientific exchanges as a key factor for furthering the understanding between peoples and nations,

Considering the important results achieved by the Third International Conference on Tibetan Language in assessing the status and the future prospects of the Tibetan Language,

Considering the important results achieved by this Conference in improving communication and understanding amongst scholars coming from different parts of the world,

Sharing the same understanding about the importance of platforms such as the Third International Conference in guaranteeing a non-political arena where Tibetan language discourse can be developed on a purely scientific and academic base,

Declare their intention to establish an association to be called "The International Conference on Tibetan Language."

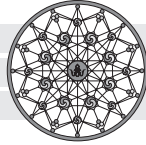
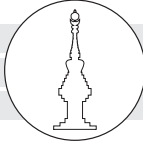
The International Conference on Tibetan Language is to convene biennially as an open scholar forum for scholars for the Tibetan language. Contributions on Tibetan language and Tibetan linguistic issues are welcome. The forum is secular and scholarly and not open to political or religious contributions.

The Proponents of the present Declaration appoint the following persons as members of a Preparatory Committee that will be charged with drafting the association's charter:

Alak Zenkar  
Atso  
Chögyal Namkhai Norbu  
Elliot Sperling  
Enrico Dell'Angelo  
George van Driem  
Gray Tuttle  
Trowu Gyaltzen

New York, December 12, 2011

## Merigar West



### Merigar West

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### Merigar West News

2012 is about to begin and it is the time to make practical projects and work plans for Merigar West for the new year.

The financial and organizational aspect is only a part – the Community is certainly much more than this – and our goal is ambitious. We have been trying to reach it for a long time, and we will do our best to persevere in order to reach it: we want to make the budget balance through regular activities, made up of courses and retreats led by qualified instructors, membership and small businesses (such as the Merishop and Meribar). This ambitious goal is still far from being achieved as 30% of the Gar's revenue still comes from the retreats of our Teachers.

As the Gakyil we have discussed the very difficult economic period that Europe is going through and how we should not discourage activities, without having a loss, in order to try and reach the ambitious goal.

What we have worked out is:

- we will not ask members for more money, the membership quotas will remain the same as in 2011;
- costs at Merigar will be reduced (salaries reduced by 5%, maximum attention at all costs);
- courses and retreats will be encouraged at Merigar with different characteristics from those that are held at the Lings (intensive practice, insights into particular aspects), as well as courses and seminars for people who are not Community members, such as the Yoga Holiday week;
- greater collaboration with the Shang Shung Institute to improve the services that are offered to the Community;
- contact with the other Gars in order to involve them in projects that are important for the entire world Community, but which, at the moment, are mainly dependent on Merigar West (webcasts, multimedia archive, senior instructors).



Merigar West Gakyil at work.

Photo: L. Granger

### Some small changes to membership in 2012:

“basic” membership in the Shang Shung Institute will be included in the cost of membership at Merigar West but will not affect the cost of MW membership. It will be part of the amount that Merigar credits to the Institute for its services. This will help to increase the number of members and bring the SSI balance sheet into line with Italian regulations.

There will be a new type of card, the Welcome Card, which will be a form of membership for those approaching the Teaching for the first time and who may not want to immediately become a member of an association that they do not know.

Membership types remain the same: meritorious, sustaining, ordinary, reduced.

We would like to tell you how the money collected for Merigar West membership is used with some statistics and with some ideas that we would like to implement in the coming year:

### Ordinary costs at Merigar

such as electricity, heating, telephone. We are trying to reduce heating costs by concentrating activities in selected areas and by investing in less expen-

sive systems. The type of telephone contracts are being changed both for internet and mobile phones in order to get cheaper rates.

Extra expenses at Merigar, such as organizational expenses for large retreats, major maintenance works and new construction will be covered by other funds (such as donations from the Master and lotteries), not from revenue from membership. We will shortly be communicating an update on the progress of work.

### The quotas granted by Merigar West to the Lings in Western Europe

There are currently 17 active Lings, which, in proportion to their size, keep part of the membership quota of Merigar West that they collect. This is 30% of the total revenue of Merigar West. For the Lings this represents a significant part of their income.

### The salaries of people working at Merigar West

a secretary, an accountant, a maintenance person and the Geko. They are all people who work for wages that are lower in comparison to the same work done for outside companies. This year

we have asked them to reduce their wages by about 5%.

The Salaries for the 4 senior instructors of Yantra Yoga and Vajra Dance. The role of these instructors is very important for all of the Dzogchen Community, not only for Merigar West. Their task is to train teachers around the world to transmit the Teaching correctly. They do not work only for Merigar West, but also for all the other Gars. When they work at the other Gars, those Gars send a contribution for their salaries. At the moment the contribution that comes from other Gars is only about 25% of the total amount of their salaries. However the activities of the instructors also brings in money when they work at Merigar. Then there is the income that comes in at the different European Lings when they work there.

The instructors have also been asked to accept a 5% reduction in salaries next year.

### The Webcasts

in collaboration with the Shang Shung Institute and the Webcast Team, a free service for all members of the Dzogchen Community around the world. The cost of the service is related to the number of hours and the number of people who are connected, in other words, on the amount of traffic. In the last year there has been a lot more traffic as well as technical improvements. With the exception of some generous donations, the bulk of the expenditure for this service is borne by Merigar West. We are looking for ways to involve the other Gars in the costs in order to be able to plan and create an even more frequent and efficient service.

### The multimedia archive

to catalogue and preserve all of the Teachings of Chögyal Namkhai Norbu. Shortly we will let you know about the project and the work plan we are pursuing in collaboration with the Shang Shung Institute. There is no need to emphasize just how important this service is.

### Two publications

the **Merigar Letter**, a magazine published twice a year and produced entirely in karma yoga, but with costs of printing and distribution. For next year we have agreed with the editors to bring out a single issue during the summer and distribute it by hand without mailing. This will reduce costs by more than half.

**The Mirror**, newspaper of the international Community in English that comes out every two months. In 2012 it will be available online to all members of Merigar West, in return we will pay 52% of staff costs from the amount coming in from membership.

There are also **other activities at Merigar**, which are not related to membership from the financial point of view, but in which every member can participate through their membership. These are: basic and in-depth courses on practices transmitted by our precious Master, practice retreats, collective practices, retreat cabins, the cafeteria, the dormitory and the library.

We are working on a new website, a new brochure, an email newsletter and a new database that can be accessed by members, Lings and Gars around the world in order to share information. These are all jobs that are being realized through the work of practitioners in karma yoga.

Please remember that all the activities that the Lings do in Europe are for the benefit of all members.

We thank all the Sangha for their collaboration and are ready to clarify any of your questions.

The Gakyil Merigar

All members, especially members of Merigar West, can subscribe to the Merigar newsletter, which comes out every 15 days in Italian and English with information about activities at Merigar West and its Lings. To subscribe send an email to [newsletter.merigar@dzogchen.it](mailto:newsletter.merigar@dzogchen.it) specifying your name, surname, membership number, membership Ling, Italian/English. ©

### Feeding Your Demons Tsultrim Allione teaches at Merigar

by Gino Vitiello

The retreat that Tsultrim Allione held at the Merigar Gonpa was an event of particular interest and was preceded by the presentation of her book “Feeding Your Demons” at the Public Library in Arcidosso.

During the two days of retreat, Tsultrim alternated explanations of the Chod practice with those of a method that she has developed of “feeding one’s demons,” which takes its inspiration from the Chod.

This method can be considered a point of contact between a spiritual teaching and a Gestalt-type psychotherapeutic technique and should not be construed as an improper contamination of the two paths, which, as Chögyal Namkhai Norbu has clearly taught, are different. Perhaps the different nature of the two approaches, which one should never lose sight of, could be a useful opportunity for Western prac-



Tsultrim at the book presentation in the Arcidosso library.

Photo: G. Vitiello

tioners who do not always find it easy to understand the language of tantric teachings in a correct way.

In the small but profound booklet, “Buddhism and Psychology,” the Master says, “... following one path can help

another because every positive action helps to develop every aspect of existence.” We know that in tantrism intention is a fundamental aspect.

The demons of Chod are not outside of us; they are our fears, our attachments, our pride, everything that makes our lives heavy and is an obstacle for living it.

Tsultrim’s method proposes a change of perspective in dealing with these obstacles: instead of denying our passions, fleeing from them in fear or shame, we try to meet them, not to oppose. Rather than fighting them, which is often useless, she suggests that we try to look at them, to know them better, to recognize the real need hidden behind their pressing demands and to feed this rather than that. When we succeed, we often discover that the demon has transformed into a trusted ally.

About 200 people attended the retreat, many of them at Merigar for the first time. For those who already knew Tsultrim, it was a pleasure to find a practitioner who has returned bringing the fruits of her efforts. ©

Italy, Rome >>Zhenphenling

### New Gakyil of Zhenphenling

Blue: Daniela Monaci (vice-director)

Monica Marinelli

Red: Gemma di Santo

Annamaria Moscatelli

Yellow: Giorgio Horn (director)

Federica Mastropaolo

Zhenphenling

Ass. Comunità Dzogchen

Via G. Miani 5 – 00154 Roma

tel. 06-57 30 03 46 fax 06-86 90 58 85

mob. 334.588 58 24

[www.zhenphenling.it](http://www.zhenphenling.it) ©



## Spain, Canaries, Tenerife



We are very happy to announce that on November 20, 2011 on the Anniversary of the Parinirvana of Master Adzom Drugpa the first Canarian Dzogchen Community Gakyil was constituted and confirmed.

The Gakyil is made up of 6 members:

Carles Jaes  
[carles.rojo@meriling.es](mailto:carles.rojo@meriling.es)  
 Tomas Oran  
[tomas.rojo@meriling.es](mailto:tomas.rojo@meriling.es)  
 Kamil Selwa  
[kamil.azul@meriling.es](mailto:kamil.azul@meriling.es)  
 Francisco Viader Martin  
[kiko.azul@meriling.es](mailto:kiko.azul@meriling.es)  
 Aurora Marrero Ramirez  
[aurora.amarillo@meriling.es](mailto:aurora.amarillo@meriling.es)  
 Tinguaro Fierro Diaz  
[tinguaro.amarillo@meriling.es](mailto:tinguaro.amarillo@meriling.es)

We feel very fortunate that Master Chögyal Namkhai Norbu has chosen the Canary Islands as one of the centers of expansion of his precious Teachings.

We want to thank numerous members of the Dzogchen Community and

especially our friends from the Barcelona Gakyil and Community for an excellent job in organizing the Tenerife Retreats and the Tibetan Culture Week. Without your effort we wouldn't have been able to celebrate this moment.

We promise to do everything possible to achieve the aim of preserving and spreading the Teachings, always being in the service of The Master and the Dzogchen Community and we hope that our activities will multiply and benefit all sentient beings.

A  
*Homage to the Master – may he live long!*  
 Gakyil of the Canarian Dzogchen Community

### Meriling – New Ling in Tenerife

As most of you know, thanks to Rinpoche's instigation we now have a ling in Tenerife and the Canary Islands Gakyil.

In the past two years Tenerife has hosted four Dzogchen retreats with Rinpoche and two Weeks of Tibetan Culture. Rinpoche stayed here for several months at a time and underlined the importance of Tenerife for the international Dzogchen Community and future generations. He also said on the last day of the recent Ati retreat that he felt very well in Tenerife and wished to spend more time here in the future.

On the 20th of November, after the Guruyoga Worldwide transmission Rinpoche gave on the Anniversary of Adzom Drugpa, the new Gakyil of the Canarian Dzogchen Community was constituted.

To satisfy the needs of the growing local community and to provide support for the five retreats starting in October 2012 in Tenerife, our Master decided to provisionally establish our new ling in

a rented house. Rinpoche inaugurated Meriling on the 4th of December, Guru Padmasambhava day, with a Ganapuja and a lovely party where we enjoyed Tibetan songs and games personally taught by our Master.

Meriling is located in a large, well-equipped house where Rinpoche stayed for three months, at Punta del Hidalgo, where the Dzogchen Ati retreat took place last November. It is indeed a special place, blessed by Rinpoche's presence and practice.

And last, but not least, we honored Rinpoche's birthday on the 8th of December with a practice of Mandarava transmitted by webcast.

We are currently preparing a program of monthly courses destined not only for the local Dzogchen Community but for everybody willing to come here and enjoy Dharma in this beautiful place. The Meriling house has spaces for individual and group practice.

We would like to announce that on the 2nd and 3rd weekend in February 2012 Laura Evangelisti will give an open Yantra Yoga course here at Meriling.

Practitioners interested in coming to Tenerife and sharing some time of life and practice here can contact Tinguaro: [tinguaro.amarillo@meriling.es](mailto:tinguaro.amarillo@meriling.es) Everyone is welcome!

Punta del Hidalgo is a quiet fishing village located in the north east part of Tenerife, offering beautiful coastal and mountain walks, as well as swimming in natural sea water pools and very good local food etc.

Rinpoche expressed the wish to establish a permanent Dzogchen Community center in Tenerife, therefore we are looking for suitable land. For the time being, no decision has been made, as we are considering and investigating various possible options.

Soon we will publish updated information about Meriling activities etc. on our website: [www.meriling.es](http://www.meriling.es).

We want to take this opportunity to express our heartfelt thanks to our Master Chögyal Namkhai Norbu for his precious teachings, as well as to the Barcelona Dzogchen Community and Gakyil for their work and efforts in organizing the Tenerife retreats and also to the countless members of the international Dzogchen Community for their support and karma yoga. Without them this new project would not be possible.

All the best to everyone in the New Year 2012!

This is the Meriling address:  
 C/. Océano Pacífico 6  
 38240 Punta del Hidalgo,  
 Santa Cruz de Tenerife  
 Spain

The Gakyil of the Canary Islands  
 Dzogchen Community

## Spain, Tenerife



### Ati Yoga Retreat

In mid-November, Chögyal Namkhai Norbu gave seven days of teachings on Ati Yoga in Tenerife. This was the second retreat that Rinpoche had given this year on the island after the very well attended Thogyel retreat a couple of weeks earlier.

The teachings, entitled 'Nyan-gyud Khor-va Dongtrug' were a *terma* teaching of Rinpoche's root master, Rigdzin Changchub Dorje, and belong to the Dzogchen *upadesa* series related to the third statement of Garab Dorje.

The retreat was held in a large white tent in the exotic flowering garden of the Oceano Hotel in Punta del Hidalgo, the venue for Rinpoche's retreats the previous year. Punta del Hidalgo, a

small holiday resort and fishing village is situated in the northern part of Tenerife, at the foot of the Anaga mountains and is the last stop at the northernmost tip of the coastal road.

This retreat hosted far fewer participants than the previous one but they came from a variety of countries across the globe with various simultaneous translations quietly going on in different places in the audience. But if the number of actual participants was not large, the virtual audience was huge with more than 2700 audio and video connections on some days, as Rinpoche would announce daily at the end of teachings!

Photo: P. Fassoli

#### Accommodations near Merigar West

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

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

#### Accommodation Service

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

Christina von Geispitzheim

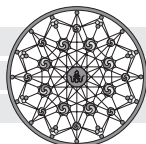
Email: [acomodationservice@gmail.com](mailto:acomodationservice@gmail.com)

Phone: 0039 0564 957542

Mobile phone: 0039 339 1370739

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

## Merigar East



**Merigar East**  
Asociatia Culturala Comunitatea Dzog-Chen

23 August 907005 phone: 0040 746 26 08 61  
Constanta office@dzogchen.ro  
Romania www.dzogchen.ro



### Merigar East Gonpa Painting Project

Be connected with one of the paintings!

The Merigar East Gonpa manifested from Rinpoche's visions and Khyentse Yeshe's dreams, and thanks to your generous offerings in a very short time it manifested in the middle of Romanian sunflower fields. Next summer a team of Dzogchen Community artists led by Migmar Tsering are coming to decorate the Gonpa inside and outside in accordance with Rinpoche's vision. At the moment we are preparing the Gonpa and raising the funds. We would like to invite you all to support this project and to connect with one of those paintings!

Our aim is to collect 13,000 euro by June 2012. So all big and small donations are very welcome! Visit our website [www.dzogchen.ro](http://www.dzogchen.ro) if you would like to donate by PayPal. You can also transfer the money to one of our bank accounts:

#### Account in Ron:

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

#### Account in Euro:

UniCredit Tiriac Bank SA  
30, Constantei Str., bl. H1a  
RO-905500, Mangalia, Romania

Asociatia Culturala Comunitatea Dzog-Chen  
IBAN: RO50BACX0000000267513001  
Swift: BACXROBU

Everyone who donates more than 100 euro will receive a memorial picture of the newly painted Merigar East Gonpa. Thank you for your help and support! Merigar East Gakyil ©

#### Slovakia

#### New Gakyil of Slovakia

Blue: Oliver Chmelik, Mira Reiss  
Red: Ludovit Mianovsky,  
Drahoslav Chmelik  
Yellow: Ales Suslik, Miro Balaz ©

#### Administrator wanted

For those who were in doubt, or those whose circumstances have changed, we have very good news. Merigar East is still looking for an administrator. If you would like to help the developing Gar as well as have the time to develop your own practice, please send your CV and motivation letter to [office@dzogchen.ro](mailto:office@dzogchen.ro)

We offer a salary on which you can live comfortably in Romania, as well as good secondary conditions. As the administrator you will be dealing a lot with local authorities, therefore good knowledge of Romanian is a prerequisite. Being able to communicate in English and having a driving license is compulsory.

If you have any questions, please do not hesitate in contacting us at [office@dzogchen.ro](mailto:office@dzogchen.ro)  
Merigar East Gakyil ©

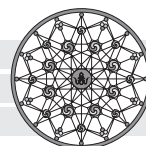
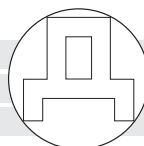
#### Czech Republic



#### New Czech Gakyil 2012

Blue@dzogchen.cz Dana Hauerova (vice-director), Romana Zemanova, Tomas Bunata  
Red@dzogchen.cz Radim Zeman, Renata Tylova, Ales Slama  
Yellow@dzogchen.cz Nikol Stanisoava (director), Martin Kourim, Jakub Ryska ©

## Kunsangar South



**Kunsangar South**  
[kunsangar.blue@gmail.com](mailto:kunsangar.blue@gmail.com)  
<http://kunsangar.org>

### Plans for 2012

by Olga Bondar

Last summer, when Rinpoche and Khyentse Yeshe came to Kunsangar South, the gakyil and the geko had an excellent opportunity to have closer interaction with the Teachers, and received different recommendations on the strategy for the Gar's development and construction.

The program of retreats and other events for 2012 has already been set and approved by Chögyal Namkhai Norbu. First of all, there will be Rinpoche's retreat August 3rd-9th. Immediately after that we will have a second level Vajra Dance teachers' training with Adriana Dal Borgo and Prima Mai. Also, in May and October we plan to have Santi Maha Sangha retreats with A. Pubants and I. Berkhin respectively.

Rinpoche brought to the gakyil's attention to the fact that Kunsangar South should work not only in the



Giovanni Boni and the Kunsangar South Gakyil working on construction plans for 2012.

summertime, but all year round. So following Rinpoche's advice, we plan to celebrate Losar on the 22nd of February 2012 and have the first winter retreat at Kunsangar South. This will be an advanced intensive Yantra Yoga practice course with V. Krachkovsky.

In addition we are planning a Goma Devi practice retreat with Enzo Terzano in late May and a thangka painting course with N. Dudko at the beginning of June.

Next summer in June and July we will be painting inside the gonpa. Migmar from Merigar West will come to guide and inspire all the karma-yogi painters. Sessions of SMS and YY practice will also be organised during the painting work.

Regarding the development of the gar in general, as advised by Rinpoche and Khyentse Yeshe, the geko is trying to make the gar even more attractive for visitors. Next year we will be doing more landscape gardening to create more shadow and make it more com-

fortable for practitioners. We need a stable water supply for that, so we have already started to drill a deep well.

The work of decorating the Gonpa is continuing. All the work is scheduled to be finished before August, so that Rinpoche will be able to do the inauguration.

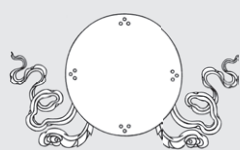
During architect Giovanni Boni's visit to KS, the gakyil and the geko drafted a plan for further construction. Next year we plan to build a house for the geko and a cafeteria for practitioners.

Also with the initiative and financial support of one practitioner, we have started a project to build a dark cabin at KS.

You can get more detailed information on what goes on at Kunsangar South on our website <http://kunsangar.org>

Looking forward to see you all at retreats here in Crimea next year! ©

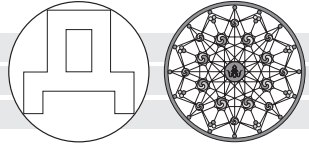
## THE MIRROR



Newspaper of the International Dzogchen Community of Chögyal Namkhai Norbu

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## Kunsangar North



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

### Kunsangar North: The Past, the Present and the Future

By Ludmila Vasilyeva

**K**unsangar North is a unique place where dreams come true, destinies change and obstacles are overcome. Since 1998 for many years this place has served the Dzogchen Community as an indicator of interrelationship between society and the authorities.

Until 2005 Kunsangar North had the status of a Gar and after which Chögyal Namkhai Norbu renamed it Kunphenling – “the one which brings benefit to all”. For the past years Kunphenling became the biggest Buddhist retreat center in the Central European part of Russia. Teachers of other spiritual traditions and activities such as Yoga, Paganism, Taoism, Shamanism, etc. have also held their courses there.

Now, since the place has become a Gar again and has been named Kunsangar North, the Gar and the retreat center co-exist: Dzogchen Community retreats and workshops on Buddhism, Hinduism, etc. take place at the same time.

In 2011 at Kunsangar North there were two retreats with Khyentse Yeshe: the first teaching called “Upadesha of



Khyentse Yeshe teaching at Kunsangar North.

Photo: L. Vasilyeva

introduction into the state of Ati” was given January 14–18, and the second teaching on Namkhai Norbu Rinpoche’s commentary “Brilliant Moon” to the root Upadesha of Vajra Bridge of Longde took place on January 21–25.

On May 2–6, 2011 Chögyal Namkhai Norbu gave a Teaching there on Tibetan medicine according to the root terma text of Rigdzin Changchub Dorje.

Recent activity at Kunsangar North includes SMS retreats with instructors Oleg Troyanovsky and Mikael Kazaryan,

a course of Yantra yoga with Marina Sukhanova, courses of Vajra Dance “6 Spaces” and “OM A HUM” with Tatiana Pronicheva and Mariya Stepanyk, regular webcasts of Chögyal Namkhai Norbu’s Teachings, SMS practices with Igor Berkhin, Alexander Pubants and Oleg Troyanovsky, calendar ganapujas and regular practices of Vajra Dance.

Chögyal Namkhai Norbu will give his teaching at Kunsangar North on 25–29 of July 2012.

SMS trainings with Alexander Gomonov, Oleg Troyanovsky and Mikael Kazaryan, as well as Vajra Dance Teacher Training 1st level and courses on Yantra Yoga and Vajra Dance and some other events are also scheduled for next year.

Many practitioners from the Dzogchen Community traditionally celebrate the beginning of the New Year at Kunsangar North. Those who have decided to participate this year will enjoy a ganapuja, a festive fire in the

pine forest on New Year’s night, quizzes and jokes. The first days of the New Year practitioners can dedicate to Vajra Dance and practices of Gomadevi, Santi Maha Sangha and Yantra Yoga.

A unique project named “Construction of a settlement of Dzogchen practitioners in Kunsangar North” has been launched lately. Now there is a possibility to buy a piece of land in the space of the practice – Kunsangar North. The land at Kunsangar North will be sold to members of the Dzogchen Community.

Currently there are 16 lots of land of 11,360 sq.m. each available. It is also possible to purchase one lot and divide it into two equal parts of 5,680 sq.m. each for two owners with the subsequent construction of houses for residence.

Despite all the difficulties and obstacles that arise, Kunsangar North continues to develop, and the unique experiment of coexistence of the Gar and the retreat centre is destined for success. ©

Translated by Anastasia Eremenko

Moscow Russia

### First Public Yantra Yoga Teacher Training with Fabio Andrico

By Slava Potapenko

**I**t was quite a fresh early November morning in Moscow, the 16th of November 2011, when Fabio arrived from the warm beautiful island of Tenerife. By “fresh” I mean, of course, our perception of the temperature at this time of the year. For Fabio, who was born and brought up in a country with much softer climate and who had also just come from the coldest place in this world I’m sure it wasn’t just “fresh” but rather cold and freezing. But he was very well equipped with a nice orange extra-warm jacket made according to the most recent technologies for such places like Moscow in the late autumn and with some other warm things. So, for me it was a good example of awareness while traveling.

That morning the traffic was not so bad and quite soon Marina and I drove Fabio to the place he would stay over the next two weeks in the central part of Moscow just two or three kilometers north of the Kremlin. That place had been chosen because it was near the Yoga Federation Center where the two courses with Fabio were going to take place. Fabio had just one day to rest and adjust to the climate and then the first course began which was about the correct way of developing complete and relaxed breathing in our life.

At the very beginning I want to say that both courses were organized according to Khyentse Yeshe’s advice and in collaboration with the Yoga Federation of Moscow for people who were not from the Dzogchen Community but who were interested in getting to know what Yantra Yoga was and about the complete way of breathing and relaxation.

So, the first course started. Fabio taught and I translated for him. The



first difference I noticed in comparison with similar courses within the Community was that at the very beginning almost all the participants were quite serious and didn’t communicate much. But I knew what would happen in a couple of days and it happened! With his open hearted way of teaching and very good sense of humor Fabio managed to make people become more relaxed, more open to each other and, at the same time, more aware of what they were doing during the course. People suddenly discovered very simple but at the same time very essential things about the everyday way of breathing that they always used but were just not aware how to use correctly. In addition, they really enjoyed the twenty minute or half hour sessions of relaxation with the breathing. Sometimes they didn’t even want to stop! This course took four days altogether.

Then after a three-day break, the second open course with Fabio started dedicated to learning what Yantra Yoga is and its source. The course was open to all willing to receive this knowledge in theory and practice and also to those yoga teachers and instructors who had the intention to become Yantra Yoga

teachers in the future. The training was very intensive with three-hour sessions twice a day over nine days. During this period the people had a wonderful pos-

sibility to completely learn Yantra Yoga from the very beginning, from the nine purification breathings and warm ups to all twenty-five basic yantras and the base of rhythmic breathing. Almost all the participants came to this course after the previous breathing course with the intention to also learn what Yantra

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Yantra Yoga teachers Ekaterina Stepanova and Maxim Lechshenko who assisted Fabio Andrico during the course with translator Slava Potapenko.

two of his very good students who are already Yantra Yoga teachers to help him with the course. Maxim and Katia really helped a lot in demonstrating all the yantras and other things and checking and explaining to people how to do them in a correct way.

So, finally, the people discovered for themselves a very unusual form of yoga that they had never met before: the yoga of the unification of movement and breathing in which breathing and holding the breath play the main role and actually rule the way of moving our body. For many of them it was really a discovery! And to my mind the main result of the two courses was that people had a chance to, let’s say, touch this knowledge, to try to use it in practice and, hopefully, in the future to become a source of it for many others! Moreover, the participants were happy and the Yoga Federation is gladly willing to continue such kind of courses on a regular basis, so it seemed that everything went perfectly!

As everything that has a beginning always has an end, the open courses with Fabio finished and another early morning on the 5th of December Fabio went back to Tenerife to meet our Master Namkhai Norbu and accompany him on his trip. What a wonderful life Fabio has, I thought that morning – very intensive, sometimes very tiring and not so easy but still wonderful. I think this is a supreme gift to be so close to the Teacher, to be his student for such a long time and to have this incredible possibility to continue his teaching and to give this knowledge to all who are interested. Thank you so much, Fabio, for all you do for all of us! ©

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**China**

**Help Samtenling to Buy a Piece of Land**

**D**ear Vajra Family, Samtenling in China has successfully signed a contract and given a down payment for buying a piece of land as our actual Ling, which will be a place for retreats, collective practices and Vajra Dance, Yantra Yoga and SMS courses.



It is located in Yichun, Jiangxi Province, in the middle of China and so it is easy to travel to with public transport. (<http://www.yichun.gov.cn/English/about1.html> <http://www.ilsdesign.com/en> poor English but readable).

Yichun was famous historically for being the major center of Chinese Zen Buddhism (especially after the Sixth Patriarch Huineng in the Tang Dynasty).

The local government is currently promoting development of “Zen culture”, of course for economic purposes, and is spending hundreds of millions of RMB [Renminbi – the official currency of the People’s Republic of China] to build an “International Zen Retreat Center”, which has given us a good “opportunity and reason” to build a Retreat Center. I believe that once local conditions have

matured, it won’t be very long before Rinpoche can come to this place to give a Teaching retreat.

The land is surrounded by mountains and forests that cover 9 acres (about 6000 square meters), and already has some existing infrastructure that could be converted into a good size Gonpa (big enough to put three Vajra Dance

mandalas at the same time) and some rooms for living and office functions.

At the moment Samtenling China has about 250 paid members and some 600 general Dzogchen followers. People are really eager to learn and practice Rinpoche’s teachings so a center like this is really necessary and expected. Although this piece of land is very cheap (generally in Beijing or Shanghai something like this is many times more), as a young community we are still short of some 300,000 RMB (about 35,000 euro), and we have to borrow money.

So Samtenling China hopes for and welcomes donations from all the Dzogchen Community worldwide.

Our donation account (please understand that we don’t have a public account yet due to the special circumstances of China):

**Japan**

New Gakyil

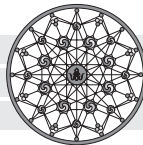
Yoko Morita (yellow)  
Takatomo Sasaki (red)  
Keigo Yoneda (blue)

1) Paypal account:  
**thevoidone@hotmail.com**

2) Bank account:  
Commonwealth bank of Australia  
BIC/ SWIFT Code: CTBAU2S  
IBAN: 06318210491346  
Branch: Mt Wavely, VIC  
Account Name: Yiwei Guo  
BSB: 063 182  
Account number: 10491346

With great appreciation, and lots of Tashi Deleks!  
Wes Guo, on behalf of Samtenling China  
May the Teachings of Samantabhadra spread in all realms!

**Namgyalgar North**



<b>Namgyalgar Dzogchen Community in Australia</b>	206 Glass House-Woodford Rd, Glasshouse Mountains, Qld., 4518 P.O. Box 307, Glasshouse Mountains, Qld., 4518	Phone: 07. 5438 7696 nntn_geko@dzogchen.org.au
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**“Jumping Hoops” for Namgyalgar North – The New Australian Gar**

“Jumping hoops” – I’m not sure how international this expression is, but in Australia it is an expression used when people have to complete some action just to keep bureaucracy (usually government departments) happy. In the case of getting approval for our new Gar at Namgyalgar North there have been a lot of hoops. We engaged a town planner to help us with

this task at the beginning of the year, and now, at the end of the year we have lodged our application with the local council. It has so far cost us \$25,000, and the report is 120 pages long. It is still quite possible that the local council will require more information about what we intend to do, and what impact our activities will have on the surrounding community. Of course we have highlighted the fact that we will benefit local businesses!

We think we have covered everything. Basically the council wants to

know that we are going to look after the land and not cause problems for the surrounding community.

But what exactly does “looking after the land,” mean? It means that we think about how our effluent is treated so that it does not pollute the local creeks. It means that we think about bushfire risks, and how we can minimise them. We need to think about traffic flow past close neighbours, and any noise that we may create during large retreats. (It has been useful to document past retreats held at Namgyalgar South and also the

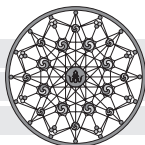
retreats held locally, and to show that we have been managing retreats for many years now.) We need to show that we intend to look after the vegetation that is already on the land, and plant more trees around the boundary of the property.

There is state government help for farmers and rural landholders who say they want to look after their land. The government scheme is called “Land for Wildlife”, and there is government money available for tree planting and weed management. We will be asking for help with this.

The process will take another couple of months before it is complete. The council will advertise what we intend to do, and ask the community if there are any objections.

The documents were lodged on December 2nd. According to the Tibetan Calendar, this date was positive – “combination of youth – it brings happiness”. We didn’t choose this date – it just happened that way – so maybe our collective karma is ripening well! Let’s hope this continues!  
Rick Albert – for Namgyalgar community

**Tsegyalgar East**



<b>DCA Tsegyalgar East</b>	PO Box 479 Conway, MA 01341 USA	Phone: 413 369 4153 Fax & Bookstore: 413 369 4473	secretary@tsegyalgar.org www.tsegyalgareast.org
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**Summer Fling In Khandroling**

As you well know, Chögyal Namkhai Norbu will be coming to 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.

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 plat-

forms and develop a camp kitchen with a screened-in dining area.

We hope you will join us for some or all of these activities. The best way to get to know your Vajra Brothers and Sisters is to work together.

Stay tuned. Sign up with [secretary@tsegyalgar.org](mailto:secretary@tsegyalgar.org)

**Tsegyalgar West**



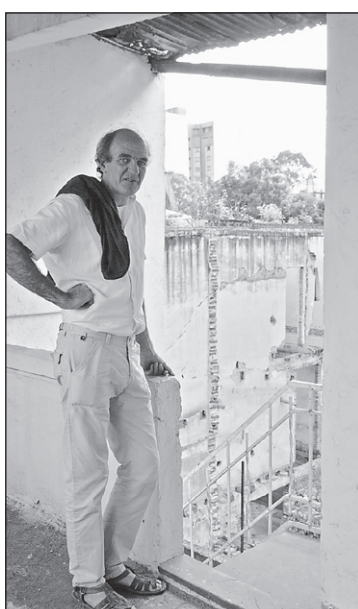
<b>Tsegyalgar West Baja California Sur, Mexico</b>	tsegyalgarwestsecretary@gmail.com <a href="http://tsegyalgarwest.org">http://tsegyalgarwest.org</a>
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**Update from Mexico City, Pelzomling**

In December 2011, the Gakyil of Mexico City signed a long-term rental contract for a beautiful house, which will host the new Pelzomling in Mexico City.

We already began cleaning work to prepare the way for the trades people and workers who will start renovations. With the help and vision of many friends, the work should be completed around mid-February 2012.

The Ling will have a big sized Gonpa, a library and reading space, small professional kitchen, inner courtyard where food and drinks will be served,



Giorgio Minuzzo at the new Ling.



Patrizia Pearl with students at the breathing course at the new Ling December 12, 2011.

breakfast bar and different rooms for practice. On the roof there is a large space has been chosen for the dance Mandala and we also started the renovation of a small apartment designated to welcome instructors in Mexico City. Two large rooms in the Ling will be shared to a well-known “Ashtanga Yoga Center” from Mexico City to make the place attractive for different types of people.

We decided to move in this direction as we want to be able to offer more regular practices and courses to a wider range of people in Mexico, particularly with Yantra Yoga, Vajra dance and other activities.

**Tsegalgar West**

>> continued from previous page

Patrizia Pearl has been in Mexico for three weeks and was able, with the help of everyone here and our Gakyil's organization, to teach Yantra Yoga every weekend as well as evenings during the week and for the first time we organized a complete breathing course with a full Gonpa where all the people had real

enthusiasm and appreciation about this new approach.

We now have more demand for such courses as well as Yantra Yoga beginner's courses and, with the new Ling; we will be able to offer more continuity with courses and classes in the 2012 program.

We also plan to invite many teachers from the Dzogchen Community, this being part of our vision for the future.

Through the links bellow, we show some photos of the first days work in new Pelzomling and a photo of the breathing course with Patrizia on the 3rd-4th Dec 2011:

<https://picasaweb.google.com/patrizia.pearl/NewPelzomlingDec2011?authkey=Gv1sRgCNDrpPnE--ihsAE>

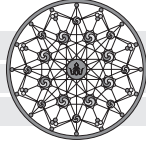
<https://picasaweb.google.com/patrizia.pearl/BreathingCoursePelzomlingDec2011?authkey=Gv1sRgCJe774We30Ogdg>

We would also like to send a message to all the International Community, that everybody is very welcome to come to Mexico and help develop this beautiful new place or simply enjoy time with us.

We look forward to the success of Pelzomling

©

**Tashigar Norte**



**Tashigar North/Finca Tashigar**

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

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

**The Festival of the Orient**

November 18-20, 2011  
Porlamar, Margarita Island Venezuela

Everyone who participated in the recent festival oriente held in Isla Margarita had the opportunity to experience the spirit of genuine collaboration. The festival unfolded without any obstacle and was thoroughly enjoyed by all those who attended. Tashigar Norte is no longer just a small community of practitioners in Pedro Gonzales but a genuine spiritual force for the people of Margarita and the rest of Venezuela. We were truly surprised that people came from other cities located on the mainland.

When the doors opened Friday evening, people came in to view the thanka



and photo exhibition. After a brief introduction people viewed the various exhibits and then proceeded to the main hall where there was a talk on Tibetan Buddhism and its relevance in the modern world followed by the screening of "My Reincarnation".

The following day there was a yoga breathing course, a Vajra Dance demonstration, and an explanation of the worldwide transmission, and in the evening an Indian music concert. The night culminated with an exquisite Indian dinner prepared by a famous Venezuelan chef.

The last day provided the attendees with a brief meditation course and further instructions regarding natural breathing and concluded with the screening of "Kundun".

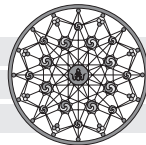
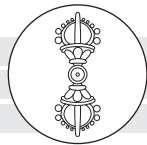
The festival was so successful that many new people attended the early Sunday morning worldwide transmission.

Tashigar Norte collaborated with many local businesses and institutions in order to make this event possible and that collaboration resulted in financial and service support.

It is evident that Tashigar Norte has taken a huge step by establishing these contacts and will continue to work with the wider community in order to benefit the goals of the gar and the Dzogchen Community as well as the spiritual needs of people living in Latin America.

©

**Tashigarsur**



**Tashigar South**

Tanti 5155  
Comunidad Dzogchen Tashigar  
Calle pública S/N

Pcia. de Córdoba  
Argentina

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

**Planting Trees**

Last Sunday we continued with the task of restoring the original woods at Tashigar South. For this reason we are planting native trees in the wild areas, but also in the more familiar gardens so we get used to their beauty that seems exotic because we have almost none of them around. A group of 14 volunteers, between practitioners and neighbors, arrived to hear a talk on reforestation by an expert for the NGO "Ecosistemas Argentinos". We planted 95 small trees, most of them in the east, on the face of a hill just above the Gonpa and the camping kitchen.

We stopped to have lunch and we had a nice time sharing experiences. During the "maté break" we saw a beautiful movie on the condor, the huge Andine bird that sometimes we can see flying above Tashigar South sky.

We are looking forward to receive Rinpoche and Rosa soon; they asked us kindly to take care of the trees and plant new ones before leaving the Gar last February. We are glad to discover that this is just the beginning.

Find us in facebook... and practice some Spanish!!!!

ReforestacionTashigarSur@groups.facebook.com

Carolina Mingolla  
caroming@yahoo.es

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# Courses Review

## France



### Dance of the Three Vajras

From Friday December 2nd through Sunday the 4th of December, we “Parisians” had a fantastic weekend doing the Dance of the Three Vajras in a workshop with Prima Mai and Nadia Poureau.

Everyone was grateful to be so lucky as to study with Prima Mai thanks to the intention of Nadia to become a Vajra dance instructor. She inspired us with her understanding not only of the symbolism of the mandala but also of the importance of simply being as we dance, and discovering our true condition. Observation, acceptance, integration,

being exactly as we are at this moment without judgment. Such a great vehicle for evolving and realization. A practice that really helps us to integrate our three existences, what a fantastic mirror the dance is!

It ended with a short Ganapuja. E Ma Ho! Long life to Chögyal Namkhai Norbu and this fantastic teaching!!

It seems that more than a few of us came away with the feeling of Om A Hum humming throughout the universe – within you, without you, as the Beatles said, in a diaphanous confirmation that existence is vibration and that all is one! ©

## Italy



SMS base course in Turin Nov. 12–13, 2011, with Fabio Risolo.

Photo: F. Risolo

Vajra Dance course in Venice.

### Diary of a Vajra Dance course Part 1 8–11 December 2011 in Venice

By Paola Pillon

8–11 December: this year the long holiday weekend for the Immaculate Conception gave four consecutive days of vacation to many Italians, schools were closed and there was a break from work for some lucky people.

For some time now, in Venice, we had been waiting for the opportunity to organize a course on the Song of the Vajra Dance for beginners, so when, during Rinpoche’s retreat at Merigar

last August, Adriana Dal Borgo offered us the opportunity to invite Elisha Koppensteiner to teach a course on the first part of the Dance under her supervision, we immediately accepted.

The long holiday weekend was perfect: 4 days because Gyamtsholing, the Venetian Ling, wanted to organize the course with Elisha for its own dancers as well as other practitioners of the Dzogchen Community. Adriana had to remain in Tenerife and hence decided to do the supervision on skype, via web cam. Initially this decision spread a bit of panic in parts of Gakyil. The internet connection in the gymnasium of St. Jerome, where the course would be held and where the Gyamtsholing

dancers meet to dance every Saturday, is very unstable. After long and futile attempts, and when the Gakyil was just about to give up, we finally found a corner in the gym in which the computer could receive a good signal. Adriana could see us!

**December 8:** it was the Master’s birthday! In the morning we met to follow the Mandarava practice and ganapuja via webcast. The course began in the afternoon. There were many participants – from Milan, Turin, Bergamo, Bolzano, Pomaia and Vienna. Some were learning the Dance for the first time, others were repeating and refreshing their practice. Elisha welcomed us and led our steps on the Mandala in

a lovely way. Adriano followed us by skype.

**December 9:** the “adventure” continued enthusiastically. We were all happy to learn and to be together. In the lunch break we went to a local Venetian place for a snack, enjoying the feeling of well-being we had reached while dancing.

**December 10:** After an intense day spent on the Mandala we moved to the premises of the Ling at the S. Alvise center to do a ganapuja and for the extraction of a lottery to raise funds for Gyamtsholing.

**December 11:** this special weekend ended. We said goodbye with the promise to nurture this knowledge and to meet often in order not to forget

the steps taken on the Mandala with joy, lightness and recognition of the value of this precious teaching. And so ended the course of surprises, the first of which was on December 8 when, to initiate the beginning of the Dance, thanks to the web cam, Adriana let us send our good wishes to the Master and to receive a sort of “baptism of the Mandala” with his greetings.

A huge heartfelt thanks to a tireless Elisha, who guided us in this practice with grace, energy and skill. Thanks to all those who participated and did their best so that this course could take place.

Now the dance will live in us even more, thanks to the infinite compassion of Rinpoche! ©

## Italy, Vicenza



On November 26–27, Marco Baseggio in agreement with the Gyamtsholing gakyil (Venice) led an introductory course to Yantra Yoga in Vicenza province. It was held at Mason Vicentino at the invitation of Beppe Vanzo, a Yantra practitioner who had started to practice last year in Mestre with Marco.

The course went very well and the eight participants were introduced to the preliminaries of Yantra Yoga and the nine breathings. The group hopes to continue to meet every week in order to practice what they have learned with the help of Beppe and Emanuela Citton so that they can follow a second course on the first group of Yantra in the spring.

## Czech Republic, Prague



Kunye exam with Aldo in Praha from 3–8 December.

Czech Republic



Vajra Dance with Rita Renzi in Phendeling 16–19 November.



Yantra Yoga for beginners with Fijalka Turzikova in Trinec 9–11 December.

Singapore



Discover Yourself in the Mandala

By Jimson Lui

Although many of us in Singapore had intellectual knowledge of the Dance of the Song of the Vajra, we wanted to know and under-

stand more of these profound terma teachings. So most dancers were delighted to hear that this Vajra Dance would be taught by our instructor, Cosimo di Maggio in November 2011.

The SOV Dance is a deep teaching, full of meaning, that we wanted to explore and experience ourselves and we

were very happy that this opportunity had been created and that we were fortunate enough to receive, learn and have contact with these teachings in our life time, as chances are difficult to come by.

We are always grateful and blessed by the vast opportunities to receive numerous teachings from our Guru, Chögyal Namkhai Norbu, who so generously gives and shares his endless knowledge and teachings without holding back. Thank you.

As our Guru has explained, in the SOV Dance, our body is integrated in the Dance, our voice in the song and our mind in contemplation. In this way the individual integrates his existence in contemplation.

At the beginning of the Dance course, for most of us, our minds were interrupted and confused with excitement, but after some weeks of practice with experiences, everyone stabilised

and began to relax. We simply integrated in the sound of clarity, and many faces filled with joy could be seen on the Mandala.

Our Body – the silky smooth momentum of our movements contemplating with the sound, gliding freely, gracefully, as light as feather with continuity, flow of blissful energy within.

Our Energy flowing with our bodies, hand movements and foot steps in contemplation, in the state of non-duality is beyond any words or thoughts. Our whole dimension embraced with peacefulness and filled with blissful energy.

Our Mind, contemplating each step with understanding and awareness, with graceful hand movements and mudras.

Fundamentally, it was a good start for new dancers to have such feelings and I wanted to share them.

Sometime back, I was invited to join Vajra dancing lessons. It was beyond

my imagination – how could someone like myself, who had never danced a single step in my entire life dance in the Mandala? Dancing, exposing myself openly, prominently gliding in the Mandala with arms swinging, in front of everyone especially during Ganapuja at times, fearing making mistakes, wrong footsteps or hand movements etc. Telling myself no way, I could not do this. That was my first feeling when approached. Obviously, the ‘I am’ within was dominating my thoughts.

I gave myself a chance, trying out the taste of being in the Mandala. Then discovering many experiences beyond my imagination, beyond description. Those were some unimaginable experiences: calmness, joyfulness and more.

Find out more, give yourself a chance, try to discover yourself – in the Mandala. ©

Namgyalgar South



Song of Vajra Dance Course with Cosimo Di Maggio at Namgyalgar South, December 2011.

Melbourne



Yantra yoga ongoing practice group Melbourne November 2011.

Tsegyalgar East



Santi Maha Sangha: Parlung with Jim Valby December 3–4, 2011 Tsegyalgar East. Photo: N. Zeitz

USA, Amherst



Dream Yoga with Michael Katz at Amherst College, Massachusetts USA November 19, 2011.

Tsegyalgar West



Yantra Yoga and Breathing course with Patrizia Pearl, Dec 16–18, 2011 at Tsegyalgar West, Baja Mexico.





**Kunsangar South**

**Schedule of Retreats and Events in 2012**

Tibetan New Year  
**Practice of Long Life, Ganapuja**  
February 22

**Yantra Yoga practice course**  
Study of pranayamas of senior Yantra groups and applying them in semzins, rushens and lodjongs  
with Victor Krachkovsky  
February 24–29

**Santi Maha Sangha Base retreat**  
with Alexander Pubants  
May 1–6

**Santi Maha Sangha First level retreat**  
with Alexander Pubants  
May 8–13

**Gomadevi practice retreat**  
with Enzo Terzano  
May 23–27

**Thangka painting practice course**  
with Nicolai Dudka  
June 2–9

**Decorating the walls of the Gonpa**  
June 10–July 20

**Yantra Yoga practice course**  
with Margarita Solovtsova  
June 20–July 5

**Santi Maha Sangha retreat**  
Course of theory and practice  
with Oleg Troyanovsky  
July 7–17  
**Chögyal Namkhai Norbu Retreat**  
August 3–9

**Vajra Dance teachers' training**  
Second Level  
with Prima Mai and Adriana Dal Borgo  
August 9–16

**Santi Maha Sangha Base, First Level and Yantra Yoga course**  
with Igor Berkhin and Victor Krachkovsky  
September 29–October 7

Welcome to Kunsangar South!  
Pavel Filimonov  
Kunsangar South Secretary  
+7 953 356 19 17  
[kunsangar.assistant@gmail.com](mailto:kunsangar.assistant@gmail.com)  
[www.kunsangar.org](http://www.kunsangar.org)

**Namgyalgar South**

**Beginners Course in the Dance of the Song of Vajra – 2nd Part**  
taught by authorized instructor  
Cosimo Di Maggio  
February 17–23, 2012

Cost:  
Ordinary or Introductory Member – \$ 224.  
Sustaining/Concession (Reduced) Member – \$ 140.  
Non Members – \$ 280. full / \$ 140. concession  
Victorious Member – Donation  
\* To attend the course it is necessary to have transmission from Chögyal Namkhai Norbu and to have completed Part 1 of the Song of Vajra Dance.  
Inquiries: Jean: 02. 44 73 70 49  
[jeanimack@southernphone.com.au](mailto:jeanimack@southernphone.com.au)  
Bookings/Course & Gar Accommod.:  
Vicki: 02. 44 73 76 68  
[secretary@dzogchen.org.au](mailto:secretary@dzogchen.org.au)  
[www.dzogchen.org.au](http://www.dzogchen.org.au)

**New Zealand**

**Vajra Dance of the Song of the Vajra**  
with Rosa Altamirano  
First Part January 27–31, 2012  
Second Part February 3–9, 2012

Locations: Blockhouse Bay Boat Club, Endeavour St., Blockhouse Bay, Auckland New Zealand

Cost:  
First Part \$ 100 without discounts  
Second Part \$ 120 without discounts

Inquiries and registration:  
Home: 04-472 68 23  
Mobile: 021 1824 182  
[info@dzogchen.org.nz](mailto:info@dzogchen.org.nz)

**Namgyalgar North**

**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](http://www.dzogchen.org.au)

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

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

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 Tent-site 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, 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!

**Complete Harmonious Breathing Course**

with Fabio Andrico  
23, 24, 25 March 2012  
at Namgyalgar North

Information at: [www.dzogchen.org.au](http://www.dzogchen.org.au)  
Enquiries: [secretary@dzogchen.org.au](mailto:secretary@dzogchen.org.au)

**Tsegyalgar East**

**Tsegyalgar East and Shang Shung USA Programs**  
January–April, 2012

**Yantra Yoga, First and Second Series**  
with Paula Barry  
Second in a series of continuing public courses. All are welcome.  
January 7–8, 2012  
Florence MA

Shang Shung Institute:  
**Diagnostics of Tibetan Medicine, Pulse and Urine Analysis**  
with Dr Phuntsog Wangmo  
January 13 & 23, 2012  
Florence MA  
Open to the public

**Santi Maha Sangha Base: Mahayoga Tantra Inside Dzogchen**  
with Jim Valby  
January 28–29, 2012  
Open to the public

**Yantra Yoga, Perfect Rhythm of Life**  
with Fabio Andrico  
February 10–12, 2012  
Kripalu Yoga Center  
For all levels including physical limitations

**Santi Maha Sangha Base: Guru Yoga**  
with Jim Valby  
February 18–19, 2012

**Yantra Yoga: Tsadul and Deepening the Eight Movements**  
with Paula Barry  
Third in a series of continuing public courses. All are welcome.  
February 18–19, 2012  
Florence MA

**Santi Maha Sangha Base: Establishing the View**  
with Elio Guarisco  
March 3–4, 2012  
Open to the public

Anniversary of Ayu Khandro  
**World-Wide Vajra Dance Day**  
March 17, 2012

**Breathing and Kumbhaka**  
with Naomi Zeitz  
March 24–25, 2012  
*Familiarity with the preliminaries of Yantra Yoga and transmission from Chögyal Namkhai Norbu are required*

**Calmness and movement**  
with Jim Valby  
March 31–April 1, 2012

For more information: 413 369 4153 or [secretary@tsegyalgar.org](mailto:secretary@tsegyalgar.org)  
[www.tsegyalgar.org](http://www.tsegyalgar.org)

**New York City >> Kundrolling**

**Santi Maha Sangha Base: Establishing the View**  
with Elio Guarisco  
February 24–26, 2012  
For more information contact:  
Dzogchen Community Of New York  
151 West 30th Street, 4th Fl. New York, NY 10001  
Hot Line: 212-564-1024  
[nydzogchencomm@gmail.com](mailto:nydzogchencomm@gmail.com)  
[www.nydzogchen.com](http://www.nydzogchen.com)

**Tsegyalgar West**

You are welcome to joint to the program of Tsegyalgar West 2012  
Contact:  
[tsegyalgarwestsecretary@gmail.com](mailto:tsegyalgarwestsecretary@gmail.com)

**Courses & Retreats in Vajra Dance**  
with Anya Neyman

**Vajra Dance of the 6 Spaces**  
January 13–15, 2012  
February 24–26, 2012  
April 13–15, 2012

**Vajra Dance of the Three Vajras – During Group Retreat**  
March 8–11th, 2012  
April 4–10, 2012

**Yantra Yoga Advanced**  
with Patrizia Pearl  
February 3–12 During Group Retreat

**Open House**  
with Instructors of the Dzogchen Community  
January 3, 2012  
(Anya Neyman, Patrizia Pearl)  
February 5, 2012  
(Steven Landsberg, Patrizia Pearl)  
March 4, 2012  
(Jakob Winkler, Anya Neyman)  
April 8, 2012  
(Costantino Albini, Anya Neyman)

**Retreat on the The Precious Vase. “Sutra, Tantra and Dzochen, view meditation and behavior”**  
February 3–12, 2012  
Steven Landsberg and Patrizia Pearl  
Early morning collective and individual practices: 7th Lojong, Rushen, and Semdzin.

Late morning: teaching on SMS Base  
with Steven Landsberg  
Afternoon Yantra Yoga class with Patrizia Pearl  
Evening collective practice: Chöd explanation and practice

**Relevance of Tibetan Buddhism Today**  
Public Talks with Steven Landsberg  
February 1 or 2, 2012  
Todos Santos (and/or San Jose)

**Clarity and Emptiness Practices, from the Longsal Visionary Teaching of Chögyal Namkhai Norbu**  
with Elio Guarisco  
February 16–19, 2012  
A set of exercises and practices on how to approach experiential knowledge of the inner energy, channels and vital essence in

order to discover the innate natural state within oneself.

**Assistance for Practitioners of Santi Maha Sangha Base and 1st Level**  
with Jacob Winkler  
February and March, 2012

**SMS Retreat**  
with Jacob Winkler and Anya Neyman  
March 8 to 11, 2012

**Public Talk**  
with Jacob Winkler and Anya Neyman  
March 5 or 6, 2012  
Todos Santos (and/or San Jose)

**SMS Retreat**  
with Costantino Albini and Anya Neyman  
April 4 to 10, 2012

**Public Talk**  
with Costantino Albini and Anya Neyman  
April 3, 2012  
Todos Santos or San Jose

Please check back for changes and more information as it becomes available!  
Contact:  
[tsegyalgarwestsecretary@gmail.com](mailto:tsegyalgarwestsecretary@gmail.com)  
[www.tsegyalgarwest.org](http://www.tsegyalgarwest.org)  
<http://bajagar.blogspot.com>

## USA, Berkeley &gt;&gt;Dondrubling

**7th Lojong Retreat**

with Fabio Andrico  
Jan. 30–Feb. 5, 2012  
at Dondrubling Berkeley, CA, USA

“The meditative stability in the state completely beyond thought is the base whence all contemplations arise, just like a well tended field” – Chögyal Namkhai Norbu, The Precious Vase

The 7th Lojong is the last of seven special mind trainings which form a part of the base level of the Santi Maha Sangha teachings of Chögyal Namkhai Norbu. The Seventh Lojong works directly with the Kumbhaka breathing which is integral to the Yantra Yoga Teachings as well as other Tsalung practices. This course is open to all

those who have received Chögyal Namkhai Norbu's Transmission.

When: Jan. 30–Feb. 5 Evenings, 7–9 pm, Saturday two sessions 10–12 pm and 4–6 pm final Sunday session 10–12 pm. There will be a Ganapuja on Thursday Feb. 2

Cost: \$ 250, \$ 200 early bird registration by Jan. 15, 2012

Contact: Luke Karamol  
[lotusblossomkiss@yahoo.com](mailto:lotusblossomkiss@yahoo.com)

This is a rare and precious opportunity to receive the Lojong Teachings and the first time Fabio will be teaching the Lojong on the West coast.

## Hawaii

**Chögyal Namkhai Norbu Hawaii'i**

June 8–20, 2012  
Register: <http://Tsegyalgar.org/localcenters/hawaii/>

Contact:  
Phone: 608-406-1789  
After Feb. 1st 808-937-8252  
[hawaiiandz@gmail.com](mailto:hawaiiandz@gmail.com)

**Chögyal Namkhai Norbu Dzogchen Teaching**

Subject TBA  
June 13–17 Kapa'au, Hawaii'i

**Santi Maha Sangha**  
with Steven Landsberg

June 8–10  
Study and practice a course of nine levels of Buddhism that was created by Chögyal Namkhai Norbu in 1994.

**Yantra Yoga**

with Fabio Andrico  
June 13–17  
Learn to relax your mind, balance your energy and bring health to your body with one of the oldest systems of Yoga in the world.

**Vajra Dance**

Teacher TBA

June 18–20  
Harmonize your energy with precise movements to the sound of mantras while dancing on a mandala representing your inner and outer dimension.

## Tashigar Sur

**The Program of Tashigar South 2012**

Arrival of Chögyal Namkhai Norbu  
January 6th

**Course for deepening the different aspects of breathing**

with Fabio Andrico  
January 13th to 15th  
Cost: US\$ 100 (without discounts)  
Open to everyone

**Breathing and Kumbhaka course for Advanced**

with Fabio Andrico  
January 16th to 18th  
Cost: US\$ 100 (Without membership discounts)

Those who participate in both courses will have 20% of discount

**Retreats with Master Chögyal Namkhai Norbu**

January 20th to 24th  
February 3rd to 7th

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% discount  
From other Gar: 20% discount  
Sustaining Members:  
From Tashigar Sur: 80% discount  
From other Gar: 40% discount  
Meritorious Members: Free

**Course of the Vajra Dance of the Song of the Vajra 1st part**

with Nélida Saporiti  
January 26th to 31st  
Cost: US\$ 100 (without discounts)

Those who have received the Transmission from the Master Chögyal Namkhai Norbu can participate.

**Course of the Vajra Dance of the Liberation of Six Lokas**

Supervised by Adriana Dal Borgo  
February 10, 11 and 12th  
Cost: US\$ 80 without membership discounts  
Everyone can participate. Not previous experience required.

**Teacher's Training of the First Level of the Vajra Dance**

With Prima Mai and Adriana Dal Borgo  
February 15th to 20th

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](mailto:secretaria@tashigarsur.com) and ask for the bank account information or how to make the payment from abroad.

**Losar (Tibetan New Year)**

February 22nd

**Advanced Course of the Vajra Dance of the Song of the Vajra**

With Prima Mai  
February from 24th to 28th  
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](mailto:secretaria@tashigarsur.com)

**Rinpoche Leaves for Brisbane**

March 2

Secretaría Tashigar Sur  
Tashigar South Secretary  
+54 03541 408356 / 885  
[secretaria@tashigarsur.com](mailto:secretaria@tashigarsur.com)  
[www.tashigarsur.com](http://www.tashigarsur.com)

## Review

**Tibetan Dream Yoga**

The Royal Road to Enlightenment

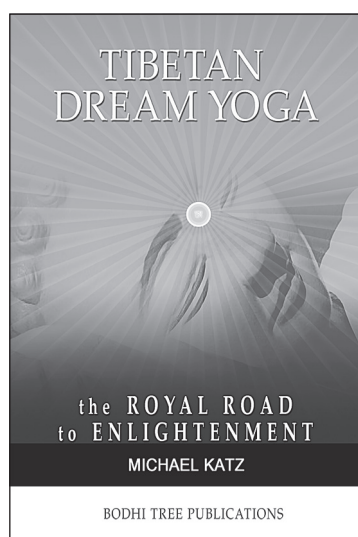
By Michael Katz

Gerry Steinberg

This fascinating book by Michael Katz gives an overview of different interpretations of dream content and reviews lucid dreaming and dream yoga. It is interspersed with examples of clarity dreams of great masters, dreams of famous historical figures, as well as of the author and students of his lucid dreaming and dream yoga seminars.

The book is essentially divided into three parts:

In part one, Michael gives a well researched and referenced historical and cross cultural view of dream content ranging from Tibetan dream yoga, shamanism, to Western gestalt therapy and Carl Jung. Dreams of clarity, prophecy, purification, healing and others are reviewed with many examples.



The concepts of lucid dreaming and dream yoga are then introduced and Dr Katz gives an excellent overview of the study and practice of lucid dreaming in the West and how that relates to the traditions of dream yoga.

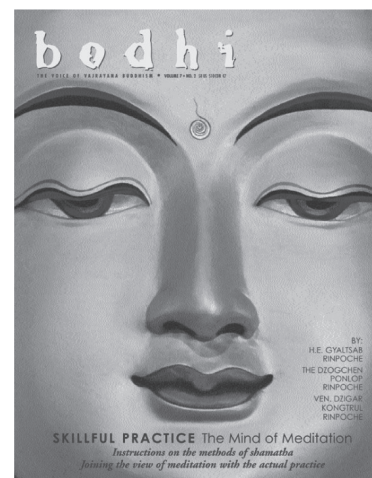
In part two we are introduced to methods of both remembering and also developing lucidity, such as seeing waking life as a dream, keeping dream journals, and being aware of incongruities within dreams that might trigger lucidity.

Part three is more specifically oriented to dream yoga as practiced in the Tibetan Buddhist

tradition. A clear distinction is drawn between lucid dreaming and the practice of natural light. Dream yoga is seen in relation to other Buddhist teachings, death and dying, and as an essential aspect of the paths of tantrism and self-liberation. This book will greatly inspire those of us who have difficulty with this practice to keep trying and will be of interest to those who want a broad overview of lucid dreaming and dream yoga. ©

**b o d h i**  
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## Orgyenpa Rinchen Pal (1230-1309)

The Great Tibetan Mahasiddha

Giorgio Dallorto

In all the religions of this world extraordinary individuals have appeared who have incarnated the wisdom and the kindness of their tradition. These great practitioners capture our hearts in a special way because their lives challenge us to think outside our 'comfort zone' and increase our faith, which is often sleepy and withering. Orgyenpa was one of these masters. His name literally means 'the one (who went to) Oddiyana, indicating that he was so famous that he was given the name of this country after he returned to his homeland, Tibet. He was the most important disciple of the great yogi, Gyalwa Gotsangpa (1187-1258) and together with Yang-Gonpa (1213-1287) the three of them were considered to be 'the Three Victorious Ones', in the history of the Drukpa lineage in recognition of their spiritual realization.

Orgyenpa was also a disciple and master of the great Karmapa Karma Pakshi (1206-1283) and during his stay at Tshurphu, the main residence of the Karmapa, Orgyenpa received many secret precepts from him. Years later, he became the guide of the Karmapa's next reincarnation, Karmapa Rangjung Dorje (1284-1339), his main disciple and lineage holder. When Orgyenpa knew through his clairvoyance that the young child that was coming to visit him was the Karmapa, he prepared a throne for him and when the child arrived he climbed on the throne without hesitation and declared, "I am the Karmapa". Afterwards Orgyenpa gave him numerous teachings and empowerments and their spiritual link became stronger and stronger.

Orgyenpa is mentioned in the *Chos byung*, a history of the dharma written by Pema Karpo (1527-1592), one of the most brilliant scholars of Tibet and a great realised Drugpa Kagyu yogi. The inclusion of the biography of Orgyenpa in his chronicles was linked to the fact that Orgyenpa belonged to the same school as Pema Karpo, both being adepts of the Drugpa lineage which was very widespread in Tibet but with its epicentre in Bhutan.

Orgyenpa was born in the Iron Tiger year (1230) in Go Lun in the area of Zur Ts'o. His clan was called Gyu. From the age of seven up to sixteen, he studied and practised the Nyingma systems such as Mamo and Phurba and many Tantras such as Samvara, Hevajra and Vajrapani, together with their commentaries, *sadhana*s and rites, becoming expert in them all. At the age of sixteen he went to Bodon where he learned the *Abhidharmakosa* from Rinchen Tsemo. He became very fa-

mous in debating, composition and teaching.

At the age of twenty he was ordained as a monk receiving the name of Rinchen Senge Pal (Glorious Precious Lion). For twelve consecutive years he practised meditation without getting up from his meditation cushion and without eating meat. After this he studied the Kalachakra Tantra, deepening his knowledge with Bodon Rinpoche who was his tutor during his ordination.

He completed his studies at the monastery of Gotsangpa, who was to become his root master and it was there that he had his first spiritual realisation. During a conversation between the two of them, Orgyenpa expressed his wish to go to Shambhala in order to dispel some of the doubts he had connected with the Kalachakra Tantra. Gotsangpa clearly answered that his student did not have a karmic connection with Shambhala but with Oddiyana and it was there that he had to go. Later Gotsangpa explained these difficult points of Kalachakra to him and gave him a complete initiation by appearing



Buddha statue found in Swat.

Photo: M. Nascari

to Orgyenpa in a dream in which he manifested as the form of Kalachakra *yidam*.

Most probably the only pilgrimage that he made to Oddiyana was undertaken in the spring and summer of 1259. In Orgyenpa's *namthar*, (spiritual biography), discovered by Prof. Tucci at the Hemis library in Ladakh in 1930, one can follow the accounts of his pilgrimages from Tibet to Jalandhara, then to India in the direction of the Indus river, through the Swat Valley then back to Tibet passing through Kashmir. His diary shows us that in that period Buddhism was still thriving in the Swat Valley (Oddiyana), even though Islam had started an onslaught that would eventually eradicate it completely in that area. Through his pil-

grimages, Orgyenpa renewed the old tradition of the *lotsawas* (the translators) who had gone to the sacred land of India in order to study Sanskrit and learn from the scholars of Nalanda and Vikramasila the secrets of the Tantras, even if, at that time of Orgyenpa, Buddhism had lost its vital force and there was no longer much work remaining for the translators. From the diary of his pilgrimages, we can deduce that the customs of the local people had not been entirely dominated by Islam at that time and there

were still enclaves of Buddhists in which the Vajrayana teaching was practised and spread. However, contact with the sacred land of India was still considered, among the Tibetans, the cause of purification and inspiration. After having obtained formal permission from his master to make a pilgrimage to Oddiyana, he travelled to Kailash, passed through Ladakh, and, together with five companions set out in the direction of Jalandhara, another pilgrimage place, in Sanskrit called *pitha*, dwelling or abode. According to the Buddhist tradition, this was one of the 24 places of the 'Vajra Body' as illustrated in the Samvara Tantra and corresponded to the crown of the head. It was also the name of one of the famous Mahasiddhas.

During his life Orgyenpa was known among Tibetans for contributing to the financing and restoration of the Mahabodhi Temple in Bodhgaya. Immediately after the death of his great Drugpa master, Gotsangpa appeared to Orgyenpa in a vision in which he urged him to travel to Bodhgaya in the Year of the Bird. This happened in 1261. During his travels to the south, Orgyenpa passed through the Kathmandu valley, staying in Godavari, another *pitha* corresponding to the left ear in the Vajra Body.



A great meditator and practitioner, Orgyenpa realised both mundane and super mundane *siddhis* such as being able to walk fast. Setting off from west Tibet, in half a day he managed to reach the North Gate of Mt. Kailash and after having meditated together with hundreds of *repas*, he reached the town of Kulu (Kuluta is the ancient name) located in present day Himachal Pradesh, which corresponded to the knees of the Vajra Body. At that time, he covered in a single day a distance that an ordinary person would take seven days to travel without slowing down and without being tired in body or spirit.

At this point in the pilgrimage, four of his companions decided to return to Tibet leaving Orgyenpa and a single companion, Pal Ye, to continue on their way to Oddiyana. On reaching Jalandhara on his way to the Swat Valley or Oddiyana, Orgyenpa was caught by a group of Mongol bandits who tried to kill him but he managed to free himself from them by using his *siddhi* powers. After this he finally reached Dumathala in Oddiyana where Vajrayogini appeared to him in the form of the daughter of a prostitute, offering him a bowl of curry and thus blessing him so that all his obscurations and karmic traces were cleared away.

In Nepal, Mahakala appeared to him and advised him to go in haste to Bodhgaya in order to repel the Muslims with his practice and impede a new attack.

It should be pointed out that throughout all his travels, Orgyenpa never lost contact with his Guardians who protected him during numerous attacks from brigands and criminals. One of the most famous episodes is when Ganapati appeared in front of him, transformed into a white horse, which came to greet him on the banks of the Ganges River. On another occasion Ganapati appeared to him and promised to sustain him with all his strength.

Orgyenpa spent three years in Bodhgaya, called Dorje Den in Tibetan (Vajra Throne) and Uruvela at the time of the Buddha, taking care of the maintenance of the sacred complex and arranging for the construction of a statue of the Buddha. Fulfilling the requests of the four local Buddhist masters, he drove away the troops who were advancing on Bodhgaya, sending away the menace of the Muslim invasion and giving some respite to local Buddhist practitioners.

After his first pilgrimage to Bodhgaya, he returned to Tibet from where he sent funds to Bodhgaya to restore the Mahabodhi stupa. He returned to Bodhgaya another time right after the year of the Iron Bird, in 1270, passing once more via Nepal, making numerous offerings to the Buddha at the Mahabodhi Stupa and sustaining with his presence the practitioners who courageously sat under the Tree of Illumination in those risky times, not far from the banks of the nearby Neranjara river. Orgyenpa also contributed financially to the reconstruction and the restoration of the wall surrounding the Mahabodhi Stupa, destroyed by the attacks of the predatory Muslims. In particular he restored the north part of the wall, which was the section facing in the direction of Tibet and was known as the 'gate of Tibet'.

The fame of Orgyenpa grew considerably in the eyes of the Mongol Emperor of China who gave him luxurious gifts in spite of the antipathy Orgyenpa felt for the political manoeuvring he exerted, however, in the end Orgyenpa accepted them keeping in mind the survival of Bodhgaya and sent the gold and silver received from the Emperor to continue with further construction. This took place between the years of the Wood Horse (1294) and the Fire Sheep (1307).

Already at that time he had shown abundant manifestations of his miraculous *siddhis*, as mentioned in a work of Situ Panchen, such as levitating and walking on water. After he contemplated in front of the bodhi tree, a sudden natural awaking arose within him and from that time he was able to cure all the illnesses and the influences of bad spirits just with a glance and touching with his stick he was able to subdue gods, demons and men and there

>> continued on the following page

# How I Met Chögyal Namkhai Norbu

Kamil Selwa

**M**y story has got a few chapters but I'll try to go through it fast. Twenty years ago I met the *dharma* through Ole Nydahl and the Kagyu and I got really interested in teachings. This started when I was working in Germany and wanted to have a vacation but at the same time I wanted to do something useful, inspirational, so I got the Yellow Pages and called the first Buddhist centre that I found. So a Kagyu centre came up and I asked them if I could go to some centre to do meditation or whatever because I had some free time. They told me that there was a retreat in Kassel on the other side of Germany so I hitchhiked 600 km across Germany to get there. It was my first meeting with the *dharma* and it was a *phowa* initiation and I had no idea what it meant, I was just crying, laughing. I got a very strong initiation. It was my first meeting with *dharma* teachings.

Later I started to work and made a big career. I was very young about 23 years old. I went back to Poland and worked in advertising, earning a lot of money, partying like young people do and having a very *samsaric* style of life, I would say.

In another moment I thought that I should take a vacation again because things were getting to be too much for me, and this time I went to Lindau in Germany where I met a guy from the Nyingmapa in the campsite. I had my *mahamudra* book with me – I was still very fresh in the *dharma* thing – and I saw that he had a book by Longchenpa that looked very interesting. He said that I could read it and in exchange I lent him my *mahamudra* book. So I started to read Longchenpa and it blew my

mind! It was totally different from what I had learned with the Kagyu, it was in another style and totally another dimension. Two weeks passed and I said to him, "You can keep my *mahamudra* book but I would really like to keep your Longchenpa one!" In fact I still have this book now and it's very inspirational.

And then a friend of mine told me – let's go somewhere – and we went to the travel agents, bought the tickets and came to Lanzarote in the Canary Islands for a holiday. I landed in Lanzarote and really loved the place and stayed a week, then another week. At the time I was working in Poland, earning a lot of money but in Lanzarote all of a sudden I was robbed and lost all my money and instead of calling my parents to ask them to send money for me to go back, I thought that it might be a good moment to start off again from zero, from nothing. So I didn't go back to Poland.

In Lanzarote I met a very interesting person, a Dzogchen practitioner. I had heard something about Dzogchen but I didn't know what it meant. He understood my situation – I was in trouble, I had no money – and he told me that I could live in his cave. He also left me his motorbike so I lived for four or five months in the cave, without food, without anything, just reading the only book I had, the Longchenpa one. I got to the point. I did my retreat, I renounced everything I had, I realized all my *samsaric* life and started from zero.

Of course my family was worried about me. They couldn't understand why I had done it because I had everything – a position, a successful life in Poland.



I lived for many months in the cave and then in a tent and since I had studied fine arts, I started to paint pictures to sell to tourists. I didn't speak any Spanish so I had to learn the language to survive.

And then the moment came when – because I had left my studies – the military service in Poland started to ask for me so I couldn't go back to Poland otherwise they would have taken me. They were very serious, and they would not only have forced me to do military service, they might even have put me in jail. At that moment I understood that I was really forced to make my living abroad, there was no choice. I would have to follow my story here in the Canaries.

So little by little I painted pictures, I did different things then I started to work on a construction site and started to earn some good money and make a living. But I still had a little curiosity and a feeling to follow some spiritual path.

Anyway in the meantime from Lanzarote I moved to Tenerife and one day I came to the bookshop and to keep my inspiration going I bought *The Crystal and the Way of Light*. I started to read it and one night I had a dream. The Master manifested and – I think I can talk about it because it isn't

a big secret – he offered me a *melong*. I was aware during that dream and I woke up with the presence of what had happened and I realized that something serious, something very very important had happened.

When I woke up I started to look on the internet to see where the Master was and found that in a few months he would be in Barcelona in Spain, so I immediately bought a ticket to Barcelona and flew there. It was my first meeting with Rinpoche, three years ago.

I can see that there was some logical progression there but you can only see it in perspective.

A year after my first meeting with Rinpoche I went to Merigar East in Romania three weeks before the beginning of the retreat. I thought I could have my vacation and, at the same time, help the Community with the organization of the retreat. So I went there and thanks to that I met lots of people and helped a bit with the organization, it was fun and a very special moment for me.

Fabio Andrico heard about me, that there was someone coming from the Canary Islands and he asked me straight if I could organize the retreat in Tenerife. At the time I was pretty fresh to the Community and I said, "Yes, of course!" but in my mind I wasn't sure if I was up to it because I had only had a little experience in organization. At that moment there were only three people in the Dzogchen Community in Tenerife. At the same retreat Fabio asked me about the land. In fact he asked me about the land first and at the end of the retreat he asked me again about organizing a retreat in Tenerife and it started like that.

Now after what Rinpoche has said about the Canaries becoming a very important place for the teachings, maybe there are places where you can make more money and have more success, but there are not many places that are better to live and follow the *dharma* than this place. I am pretty positive. In this moment I think we are very fortunate. ©

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was no teaching of Sutra or Tantra that he didn't possess.

Dudjom Rinpoche summed up the realization of this great master in the following way in "The Nyingma School of Tibetan Buddhism": "The great accomplished master Orgyenpa, the Venerable Gotsangpa, Yang-Gonpa and others who realised *samsara* and *nirvana* to be of the same savour obtained accomplishment in the expanse of the Great Perfection, no matter upon which path they provisionally relied."

This precious Mahasiddha passed away at the age of eighty in the Earth Bird year (1309).

This brief account is mainly based on: "The Blue Annals" by George Roerich, Delhi, Motilal Banarsidass 1976.

"Travels of Tibetan Pilgrims in the Swat Valley" in Opera Minora Part 2 by Giuseppe Tucci, Roma, Dott. Giovanni Bardi Editore, 1971;

"In the Presence of the "Diamond Throne": Tibetans at rDo rje gdan (Last Quarter of the 12th century to Year 1300) by Roberto Vitali in "The Tibet Journal – The Earth Ox Papers", 2010. ©



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