

# THE MIRROR

No. 118  
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INTERNATIONAL  
DZOGCHEN  
COMMUNITY

Upcoming Retreats with  
Chögyal Namkhai Norbu



## 2012

Spain, Canary Islands, Tenerife  
November 9–13  
Santi Maha Sangha, Vajra Dance  
and Yantra Yoga Teachers Meeting

November 15–22  
Yantra Yoga Teachers Training

November 23–29  
Longsal Longde Teaching Retreat

December 7–13  
Chöd Teaching and Practice  
Retreat

December 26–January 1  
Guru Dragphur Teaching  
and Practice Retreat

## 2013

January 6–16  
3rd Tibetan Cultural Event

February 11–13  
Tibetan Losar Ceremony

February 15–25  
Mandarava Chudlen Retreat

Venezuela  
March 8–15  
Tashigar Norte Retreat

Argentina  
March 22–28  
Tashigar Sur Retreat

April 1–8  
Santi Maha Sangha Training

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Photo: R. Kogel

## Tashi Delegs from Athens

Retreat with Chögyal Namkhai Norbu and Tibetan Cultural Event in Greece

Pan Stambolis

Sunny summer days in Athens in the midst of autumn... under a brilliant Attica sun and a turquoise blue sky, from September 28th to September 30th, the Hellenic Dzogchen Community, in collaboration with The Shang Shung Institute of Italy and Austria, hosted the Tibetan cultural event "Color and Spirit of Tibet in Athens – a Precious Garland of Gzi under the Blue Mediterranean Sky".

There were a variety of presentations: Elio Guarisco on Tibetan Medicine, a lecture on the Teachings of Dzogchen, and a presentation and commentary of the newly translated book published by Shang Shung Editions, "Tibetan Book of the Dead", Oliver Leick with the Application of the Teachings in Everyday Life, Aldo Oneto with a lecture and a presentation of Kunye Massage, Laura Evangelisti with explanations and two workshops on Yantra Yoga; all of these filled the atmosphere of "Shantom", a

beautiful multi-space building for Yoga and Alternative therapies, with the fragrances of the Himalayan wisdom, and exposed the light of the Teachings before an attentive and deeply interested audience.

An exhibition of statues and thankas, and pictures from the Kyung Lung Expedition, offered by the Shang Shung Institute of Austria was presented, throughout the event, together with a small bookstore with Shang Shung publications and the "Self Perfected State" in Greek. More than 170 people, during the two and a half days attended the lectures, workshops and the exhibition.

On the last day, with the kind and generous permission of the producer and director of "My Reincarnation", a video projection of the film took place before an ample audience of participants, while Chögyal Namkhai Norbu was landing in Athens airport coming to Greece after an interval of 12 years, to teach the Preliminary Longsal

purification practice "Ati Lamgyi Ngondro". Taking under consideration the situation in Greece, it couldn't be better than that for us, certainly what we need, to overcome the karmic obstacles manifesting like clouds in the sky of our lives and hearts here in Greece.

Rinpoche stayed in a nice spacious house, and soon after the enthusiastic welcome, he organized Tibetan singing and dancing afternoons in his living room until the days of the upcoming retreat. Adriana and Egle showed the movements of the dances, we all sang, and Rinpoche explained to us and we discovered with commotion the beauty of the Tibetan people and particularly their brilliant youth, the power of their hearts and their indomitable minds, the power and wealth of their music, a real revelation, a teaching on the fundamental truth that we often forget, that the true spirit of man

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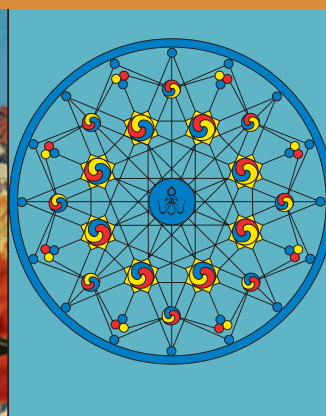
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# Shitro Khorde Rangdrol: Terma Teaching of Rigdzin Changchub Dorje Retreat

Merigar West,  
September 21–27, 2012

Excerpt from Day 1– September 21

Good day to everybody everywhere. We are starting our retreat of *shitro* here at Merigar West. In these days we will learn how to do practice and also what the real sense of the *shitro* is. You know that *shitro* is a very diffused and important practice. There is a Tibetan teaching that is very diffused in the Western world called the Tibetan Book of the Dead, and that is the *shitro* practice. That *shitro* practice, and in general that teaching, comes from the *shitro* called the Shitro Gongpa Rangdrol. Gongpa means the real state of the individual and rangdrol means self-liberation that is related with the principle of the Dzogchen Teaching. Guru Padmasambhava taught Shitro Gongpa Rangdrol, which he put in a *terma*, and later that *terma* was discovered by a *terton* called Karma Lingpa; so that teaching series is very diffused. In the Western world what is mainly diffused is *bardo tagdrol* and the explanation of the *bardo* and death, etc., not really the understanding of how to do that practice and what it means to really deal with our condition with *shitro* practice. That is not the only *shitro*, there are many kinds of *shitro*, but the source of all the *shitro* teachings is Guru Padmasambhava, because the teaching always corresponds with circumstance and the circumstance corresponds to the relative condition of the individual. There are so many different kinds of individual conditions. Someone can apply a complex practice of teachings and instructions and someone else will apply a shorter and simpler way. For that reason, the *shitro* is diffused in different ways.

After this *shitro* of Karma Lingpa, another very diffused *shitro* is the one of Jatson Nyingpo. Jatson Nyingpo is a very famous *terton* and he had a *terma* teaching of *shitro* called Shitro Ngedon Nyingpo. That means the essence of the real condition and that is also very diffused in the Kagyupa and Nyingmapa traditions because Jatson Nyingpo is a *terton* originally belonging to the Kagyupa tradition; he became a *terton* and many series of his teachings came out. There are many volumes and not only this *shitro* teaching.

For example, there is one kind of a practice very diffused in the Kagyupa and Nyingmapa lineages called *kanchog chindu*. Kanchog means jewels, in general we are saying three jewels, Buddha, Dharma, Sangha; *chindu* means the union of all. It is diffused in Kagyupa because Terton Jatson Nyingpo is related to the Kagyupa tradition and his Dzogchen teaching originated with Guru Padmasambhava. For that reason this *terma* was also diffused in the Nyingmapa tradition. In Nyingmapa there are many different currents of the various *terton* teachings. You see, for example, in the Nyingmapa tradition there are the currents of the *kathog* tradition and *palyul* tradition and the Dzogchen Mindrolling tradition, etc. In the *palyul* tradition one of the main practices is *kanchog chindu*.

I was in China together with Kangkar Rinpoche, Kangkar Rinpoche is one of the teachers of the 16th Karmapa, a very high-level scholar and practitioner of the Kagyupa tradition. When we were together in a Chinese office they indicated that Kangkar Rinpoche and I should teach in the schools in China. For some months we were together, and I later discovered that Kangkar Rinpoche was a very important teacher and I asked him to give me the teaching of *konchog chendu*, because this teaching is also related to Dzogchen practice. There is *trechö* and *thogyal*, both upadesha teachings. In the daytime we did not have much time because we had to teach, so he gave me this teaching in the nighttime. I then discovered it was a *terma* teaching of Jatson Nyingpo. Jatson Nyingpo's *terma* is not only that, it has many volumes. Then I asked to receive all these *terma* teachings, and



I received the entire series of the teachings of the Jatson *terma* from him. We still had a little more time so I also received teachings of the Kagyu tradition of Mahamudra, *naro chodrug* and *nigu chodrug*, etc. For this reason I am little familiar with the *terma* teachings of Jatson Nyingpo.

There is also another *shitro* practice very diffused in the Kagyu tradition, which is called Shitro Padma Vajra. There had been a *terton* called Yabgon Minjyur Dorje, (this is not the same as the Minjyur Dorje, from which we have the *shitro*), Namcho Minjyur Dorje. The Shitro of Namcho Minjyur Dorje is also a *terma* teaching but very short, and is the unique *shitro* we have, which is very condensed and the essence of the practice of *shitro*. For that reason we are using that. That transmission I received from my teacher in the transmission of the *semde*, *longde* and *upadesha*. I received all the series of Namcho Minjyur Dorje's *terma* teachings from that teacher. But Yabgon Minjyur Dorje is another Minjyur Dorje in the Kagyupa tradition. This *shitro* is not very diffused in the Nyingmapa tradition, but in the Kagyupa, particularly the Karma Kagyu, it is diffused very much. Also that *shitro* is a very rich *terma*, something like the *terma* teaching of Karma Lingpa.

So you can see there are many practices of *shitro*. Sometimes it is not given that name. Also, the titles of many of these practices are coming from the practice of Vajrasattva. First we transform into Vajrasattva and then we manifest the *shitro* mandala. For example, in the *terma* teaching of Adzom Drukpa, there is also Vajrasattva and a very rich explanation of this Vajrasattva practice, but in the inner practice there is the same manifestation with all the same manifestation as inside the inner mandala of *shitro*. But the title is not *shitro*. So you see there are many kinds of these practices of *shitro* without having a particular title of *shitro*. In this case it is very important that we know why *shitro* is an important practice. Shitro corresponds to our real condition.

When we introduce the teaching of Dzogchen, we ask what is Dzogchen? Intellectually we can reply that Dzogchen is our real nature. What is our real nature? Intellectually we say it is *kadag* and *lhundrub* - non-dual. That means not separated, how the real condition is, and that is called Dzogchen. That is not a book or a tradition;

that is our condition. Not only human beings, but any kind of sentient being, their real nature is Dzogchen. Of course, even human beings, we can speak, judge and think, and we are considered much more intelligent and developed than animals and other sentient beings. But we are also ignorant that our real nature is Dzogchen, we do not know that. The other sentient beings are much more ignorant, of course. That is why we have the infinite transmigration in samsara.

So when we say *kadag* and *lhundrub*, what is *kadag*? *Kadag* means emptiness, how is its real nature, but even if its real nature is emptiness it has infinite potentiality. When potentiality manifests there are different aspects; this is called all qualifications of *lhundrub*. So for example in our dimension, in our vision, we have pure and impure vision. So there are those who relatively have such knowledge and understanding, and if we are missing that understanding, we have pure and impure vision. All this means *lhundrub*, self perfected qualifications. So non-dual is your real condition.

Now when we are observing in the ordinary way; for example we are living in samsara, in the dualistic vision, we are not in *kadag* and *lhundrub* even if we have qualification of *kadag*, how its real nature is, but we are ignorant and in dualistic vision. Now how does *kadag* and *lhundrub* correspond with our condition? For example, we are observing when a kind of thought arises, then we are observing, where is this thought, where does it come from, where is it, where does it go? We can observe for hours and hours and each time we are observing, the thoughts disappear. This is not something that I say and you believe. You should observe and you can discover for yourself.

You need to have that experience. When you discover that the thoughts have disappeared, what do you find? You cannot find anything, so that is empty, and that is called emptiness. But you are not in emptiness for hours and hours continuously. Immediately another thought arises and you are thinking, "Oh I observed, but I did not find anything." This is also another thought. You observe it and you also arrive at emptiness. You can have infinite thoughts continually arising. So this is the part of our clarity in the emptiness; the self perfected qualification. So you see how it

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is related to our condition. Emptiness and movement exist. Movement is thought.

Now you can understand what *shitro* means. Shi means peaceful, the state of emptiness. When you are in emptiness there is no movement. Tro means wrathful manifestations. That means movement. Just like a wrathful manifestation, movement, represents also our thoughts, and any kind of energy level movement. That is the symbol of the wrathful. Shitro represents our condition, it is not something that Guru Padmasambhava or someone invented. Shitro is to make us understand or discover how our real nature is and then we have that method of the teaching. So this is called *shitro*; *shitro* is something like the universal symbol of all teachings.

For example in the Nyingmapa tradition, when initiations are received, instructions for applying the practice of Vajrayana, you need to receive at least an initiation of Vajrasattva. Even if you are not receiving all kinds of initiations, then at least you can apply that method of Vajrayana. Why does the Nyingmapa tradition say that? In the Nyingmapa tradition *rig-gya rig-chig dorje sempa* means that when we receive an initiation of Vajrasattva it represents the initiation of all. You see *rig* means family, when we say the three states of all enlightened beings we say body, speech and mind and then manifestations like Manjushrimitra, Avalokiteshvara and Vajrapani for example, these three are called *rigsum*, which means three families. All families related with body, speech and mind are included in these symbols.

In general in Vajrayana, when we have a mandala, you remember there are five families. In the center is the Buddha family, and then there are the Vajra, Ratna, Padma and Karma family. All these five families represent any kind of practice and function, etc. This is called family in Vajrayana, just like in a mandala, and the family can increase infinitely. It can be infinite manifestations. So *rig-gya*, one hundred different kinds of families unified in one family, this is Vajrasattva. That means going into the essence. For that reason in the practice of Vajrasattva, in the mandala, *shitro* always manifests.

Also in *shitro*, manifestation is called *tampa rig-gya*, *tampa* means sacred, *rig-gya* means one hundred families, because when we are doing a more detailed visualization of *shitro*, the main visualization is of the one hundred manifestations. If we are chanting the one hundred syllable of the Vajrasattva, you remember that mantra is one of the main practices of that, there are one hundred syllables, we can count one by one and there are one hundred. There are one hundred syllables because in *tampa rig-gya* the main manifestation is one hundred. Each of those syllables represents this manifestation. When we do any kind of *shitro* practices, we should do the visualization of peaceful and wrathful forms. You know already that peaceful represents emptiness, the calm state, and wrathful manifestation represents movement. In the real sense, that is related to *kadag* and *lhundrub*.

So how is our real calm state and movement? There are these two manifestations – peaceful we do in the center of our body. You remember that when we do Vajrayana practice we always say mandala. What does mandala mean? Mandala means there is a dimension with its principle, its center; any kind of energy level has its dimension. For that reason, when we translate mandala into Tibetan, we say *kyilchor*. This is a perfect translation. Kyil means center

because there is a center, there is a potentiality or something. When there is potentiality it has its dimension. This is called *chor*. So you see when we are drawing a mandala, there is a center, and a border, at the end there is a circle and that is a symbol of that dimension. Any kind of mandala is presented that way.

Also the individual, our condition is a mandala. So where is the center? The center is the center of our physical body. In Tibetan that is called *nyingkha*, *nying* means heart; heart is considered something more central but the heart organ is not really in the center. We feel the center of the physical body, when you practice it is not necessary you physically measure where the center is, but you feel where your center is, so when you do visualization you do not do it at your head, you do it at your heart, that is the center of our physical body. So our physical body has its dimension just like a mandala. There we manifest peaceful forms that represent the seat of our primordial state in general.

We have our mind; mind means what we are thinking and judging, etc. Where is the seat of mind, where is mind? Mind is at the center. Mind is not in the head. Many people say mind is in the head and that we think in the head, but we never think in the head. We receive information in the head because in the head we have all our organs of senses. If you do not have eyes, you could not see from your heart, from your mind, you always need eyes, for hearing you need your ears, for that reason we have organs of senses and they are all in the head. For that reason we have contact with objects, and we receive that information with our senses. In the teaching this is called consciousness of the senses, it does not mean the same consciousness with which we judge and think, that is another thing. It means only we are seeing, we are hearing, and we are receiving this information. There is some concrete function and that function is called consciousness of senses, and that information is immediately communicated to the mind. Mind receives that information and after it receives that information, mind judges and thinks. This mind is the center of our body, not in the head. The head has the function of receiving something. We can think, for example, that the office of mind is in the head.

Now we are doing visualization of the wrathful manifestation in the head chakra. In *shitro* this is called *tungkhang*. What does that mean? Dung means conch shell and a conch shell is something that has had contact with water for hundreds of years and is very clear and pure. Most conch shells manifest white, or reddish white, like that. A *capala* is just like a conch shell and that is why it is called *tungkhang*. Khang means dimension, just like a hall, for example when we are being together like in the Gonpa, in general Gonpa's more common name is *tungkhang*. Tung means many people meeting together there. Khang means that hall, dimension. Here *tungkhang* means just like the hall of the conch shell. So this is our head, but of course when we are doing *shitro* and we are doing the visualization, we are not visualizing our head and brain, the dirty things, but we do a visualization of a luminous conch shell hall and in this dimension manifests all wrathful manifestations. So now you can understand the real sense of the *tungkhang*.

What are we manifesting there that is different from the central manifestation? In the center we are visualizing Five Dhyana Buddhas, sometimes in the center of Vairocana manifests Samantabhadra, and in some *shitros* there

is a main manifestation of Samantabhadra and in front of Samantabhadra there is Vairocana. It is always the same principle. It is always peaceful and that represents the calm state of the empty dimension. Now we are in this wrathful manifestation. In the *tungkhang* we are manifesting but we are not doing some visualization, some deities are different from what we did as the central visualization. If we visualized Samantabhadra or Vairocana, they are now manifesting as a wrathful aspect. In our real nature, when we are being in a calm state or in movement, the aspect has changed but the nature has *not* changed at all. In the transformation here we instantly manifested as the wrathful aspect. You should understand it is always the same principle, the same sense, not something different. So then there are the Five Dhyana Buddhas manifesting as the Five Wrathful Heruka manifestations. Also they belong to five different families. So then they are integrating the aspect of the calm state and movement in our real nature. Why do we need to integrate? Our real nature is non-dual *kadag* and *lhundrub*. We should be in a non-dual state. For that reason relatively we are transforming and then we are working with that principle, and at the end we can get in that state. So you see that is the principle of *shitro* practice. It is also one of the most important practices for purifying our obstacles and negative accumulations of the negative karmas.

Transcribed by Naomi Zeitz  
Edited by Margaret Jasinski and Naomi Zeitz



Chögyal Namkhai Norbu  
Schedule 2013

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Peru  
April 19–21  
Lima Retreat

Mexico  
April 26–28  
Mexico Retreat

May 8–12  
Tsegyalgar West Retreat

USA  
May 17–19  
Los Angeles Retreat

May 31–June 2  
New York City Retreat

June 7–12  
Tsegyalgar East Retreat

June 13–15  
Santi Maha Sangha  
Level I Exam

June 16–23  
Santi Maha Sangha  
Level II Training

Russia  
June 28–July 5  
Kunsangar North Retreat

July 19–26  
Kunsangar South  
Retreat

August 2–9  
Santi Maha Sangha Training

Romania  
August 16–23  
Merigar East Retreat

Germany  
August 30–September 1  
Berlin Retreat

Italy  
September 6–13  
Merigar West Retreat

September 28–30  
Zhitro practice and  
Jyangchog

Spain  
October 9–13  
Barcelona Retreat





## New Statute for the International Dzogchen Community

Dear friends,

Rinpoche has recently launched the new important initiative of the Global Gar in Tenerife. This is a meaningful development of Rinpoche's vision and a major project that will bring along important challenges for the Dzogchen Community.

Rinpoche, together with Khyentse Yeshe, has encouraged us to develop a new International Statute for the Dzogchen Community with the aim to have a formal legal and organizational structure

that could include all the Gars and Lings worldwide and that could be functional to the needs of the international Dzogchen Community.

As you may know the present situation in this respect is far from being ideal. We have 10 Gars and about 60 Lings that in most of the cases are not connected amongst themselves in any formal way. In some countries the Community has adopted hybrid organizational structures where the Gakyil and the entity in charge of managing specific assets are not coinciding. Furthermore, given the absence of a formal coordinated strategy and of standard management systems and procedures, this complex reality is very difficult to govern. Rinpoche is forced to adopt a level of micromanagement that is no longer sustainable.

Rinpoche's vision about the organizational structure of the Com-

munity and about its management has been explained many times over the years and it has been summarized in his book about the Dzogchen Community and how it should work on the basis of the Gakyil. When talking about the organization and the management of the Community Rinpoche has repeatedly stressed that the Dzogchen Community is based on the Dzogchen Teaching. The organizational structure and the management of the organization should always reflect this. The Gakyil represents the correspondence between the organization and the principle of the teachings. The regular turn over of the members of the Gakyil also guarantees that the Community does not become an authoritarian organization controlled by a limited group of individuals.

As you may know, after the approval of the new Statute draft by Rinpoche, the new International Dzogchen Community was formally established in the first days of October 2012. We foresee that it will become fully operative sometime next year. In the meanwhile a lot of work will be still needed in order to refine the International Statute. The group of people that Rinpoche has designated to manage this transitional phase will work with the different Gakyils around the world in order to better understand the legal and organizational situations relevant to the different countries. The National Statutes will be eventually modified in order to comply with the International Statute. The final aim of this project is to have an integrated and functional organizational structure based on an international membership sys-

tem by which any member of the Dzogchen Community in any part of the world will be automatically a member of the International Dzogchen Community.

At the same time, a project for the reorganization of the Dzogchen Community management systems will be developed and discussed with Rinpoche and Khyentse Yeshe and eventually implemented.

Thank you in advance for your collaboration.

Best regards,  
The IDC Interim Management Committee

Fabio Andrico  
Giovanni Boni  
Enrico Dell'Angelo  
Mark Farrington  
Karin Koppensteiner

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## IG Members Wanted

Dear Gars, Gakyils & Lings,

Could you please send this message out to your email lists as soon as possible (do not post on your website). We are hoping to receive many applicants for the position of International Dzogchen Community (IDC) Board of Directors, also known as International Gakyil (IG).

The newly formed International Dzogchen Community (IDC) association, is requesting that all Dzogchen Community members from around the world that are interested in the following leadership position please submit their CVs and letter of intention. We will present a short list of candidates to Rinpoche for approval and these successful candidates will be proposed to the IDC General Assembly for official approval/confirmation. The IDC IG has a minimum requirement of 5 members and a maximum of 9.

For practitioners who, even though living and working in society, have gained a stable Dzogchen view and practice, there is a unique possibility coming up. You could become part of the new International Gakyil and this way contribute with practice and your professional skills to work towards a vision of evolution and mutual collaboration between all the Sangha and the Master of the Dzogchen Community.

The task of building-out the full capacities of the IDC will likely take more than a year and will require the productive energy of more than just the Start-up Committee, and therefore the recruitment of this primary decision making Board is the first step in the process. With more capable Members joining the process, we will be able to complete some of the more difficult tasks such as writing the IDC Membership Agreement, the IDC – National Gar agreements, IDC-SSI & IDC-ASIA agreements, etc. The process of implementing the IDC framework also implies a lot of training of Gar & Ling Gakyils, and in particular, writing procedure manuals. Therefore, we very much need to

complete the establishment of the International Gakyil Board as soon as possible, bringing more human resources to the urgent tasks. We are looking forward to receiving many interested applicants.

The following is a list of prerequisites for successful candidate application:

- Minimum 9 years membership with Dzogchen Community
- Excellent written and oral communication skills
- Strong Organizational skills
- Ability to work well with other people in a demanding, constantly changing environment
- International Experience
- Computer proficient
- Fluent in English
- Confident in a multi-cultural, multi-lingual environment

- Demonstrated strong leadership / interpersonal skills
- Critical thinking with ability to define problems and identify and execute timely solutions
- Project management experience a plus

## Global Gar

Dear Community,

Recently there was an important email sent out to everyone from Rinpoche informing them of the new Global Gar project (see The Mirror issue 117 page 41). Since this letter was published the new International Dzogchen Community (IDC) association has been created, which will be the legal entity that owns the Global Gar. As a result, we have new bank account details for all Gars, Lings & Community Members to take note of. All donations toward the new Global Gar should be directed to these bank accounts only. And please remem-

Applicants should email their CVs and Letters of Intention to the following 2 email address:  
Mark Farrington,  
Executive Director IDC  
[earthmind@mac.com](mailto:earthmind@mac.com)  
Enrico Dell'Angelo,  
Board of Directors IDC  
[edellangelo@mac.com](mailto:edellangelo@mac.com)

ber to send notification of all donations made by email to Mark Farrington ([earthmind@mac.com](mailto:earthmind@mac.com)) so that they can be tracked and confirmed.

Many thanks to all for your attention and collaboration.

EUR Account:  
IBAN: IT22S0103072160000000798242  
BIC: PASCITMIG99  
SWIFT: PASCITMMXXX  
Name account: Comunita' Dzogchen Internazionale  
Podere Merigar Nuovo  
58031 Arcidosso Gr, Italy

USD Account:  
IBAN: IT73V010307216000000000006

Thank you to all for your kind assistance and interest.  
The IDC Interim Management Committee

Mark Farrington  
Fabio Andrico  
Giovanni Boni  
Enrico Dell'Angelo  
Karin Koppensteiner

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» *Tashi Delegs* continued from page 1 cannot be defeated, unless cheated and persuaded to give in and yield voluntarily. This is something that also us Greeks as people and country should not forget in the years to come.

Moreover, Rinpoche unceasingly and spontaneously teaching in every single minute of his presence here, manifesting his most joyous aspect, shared with us wondrous mornings in a nearby thermal-water lake, under a warm summer-like sun, going together in swimming expeditions around the rocky orifices of the lake, joking, having traditional "Greek coffee readings" in a hilarious atmosphere, sunbathing, swimming again, and teaching us "Lu Jin" – body offering to the tiny dry-skin-peeling fish of the lake, which worked hard every day, cleaning the skin of all the swimmers of the lake, unaware of the luckiest

"nyandrol" moment of their sam-saric transmigration. Pure joy, in the total presence of the Guru, in a place that Rinpoche said in Tibet would be considered Sacred.

The main event, from October 3rd–7th, Rinpoche's Teaching at the retreat started, and we found ourselves with more than an average of 200 participants per day. Luckily, the Hall we had chosen was quite spacious, and it all worked fine. Rinpoche started directly with the essence of the teachings, addressing the main issues of life and the need for the teachings, the 3 main vehicles and the state of self-liberation, clarifying everything in a simple and straightforward way. As always, he conquered the doubts of our dualistic mind and opened up our hearts in recognition of the presence of an authentic Teaching and a True Master. With immense patience, step-by-step, again and

again he gave instructions on the essential practices of Guruyoga, and specifically of the simple version of the purification practice, which we also practiced together. In the meanwhile, Adriana was instructing us on the Vajra Dance of the 12A's, and Laura initiated beginners to Yantra Yoga.

On the fourth day, after a short Ganapuja, a lottery with many prizes, many of which were offered by participants, took place. With great joy we witnessed the manifestation of the incredible energy of our Master, sweeping up all the important prizes, only to give them back again, offering them to the other participants of the lottery, and at the end, offering the top prize he had won, the Statue of his root Master Changchub Dorje (donated by the Shang Shung institute of Austria), to the Hellenic Dzogchen Community.

We continued the party with Greek songs and dances, and finished with Tibetan dances (Tashi delegs), with the assistance of Egle and Adriana, and surprisingly enough, of many of the international Sangha members that showed a developed familiarity with them. In the early afternoon of the following day, after the final transmissions and instructions for daily life, and the short group practice of Guruyoga, Rinpoche, after seeing the last from the long queue waiting for advice and assistance, left for the party.

Up at Liakos's cottage and garden, in the forest of Mount Parnitha, with an abundance of food, drinks,

(And Liakos's "probiotic secret recipe potion") offered generously by Liakos and Egle, defying the crisis, a "Big fat" Greek feast took place. Participants from the retreat sang and enjoyed them-

selves, and in the presence of Rinpoche, with guitars and a cappella songs, with repeated toasts for the long life of our precious Master, and Greek dances, until the late afternoon hours.

With immense gratitude, and deeply touched again and again by the vast compassion and immeasurable generosity of Chögyal Namkhai Norbu, we bid him farewell for his flight to Barcelona, hoping to see him soon again in another retreat, through webcast, live elsewhere, and in due time also again in Greece, whenever it is possible for him.

After his departure, we savor the moments and the days Rinpoche spent with us with the inspiration firing up, and we are trying to do our best, continuing as he always instructs us to.

Precious Master, from the depths of our hearts, thank you,

» continued on the following page





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Let’s Get Them  
to School

Campaign for Long Distance  
Sponsorship of  
500 Tibetan Nomadic Girls

Rome, October 2 – Drolma wants to become a pianist, but has never seen a piano and does not know how to play one. Padma wants to be a painter because she really likes to draw, while Lhamo Tso wants to be a teacher when she grows up.

In a time of serious crisis like the one at present ASIA has decided to invest its energies on education and, in particular, on **educating girls**. Educating a girl means to make a woman aware of herself, it means to significantly improve the living conditions of her future children and of their families. In our case, to educate a nomadic girl also means **supporting a nomadic civilization in danger of extinction**. The Tibetan nomads, who have survived for thousands of years in extreme weather conditions, are now at risk of extinction. Their disappearance would permanently destroy the very origin of Tibetan culture.

Drolma, Padma and Lhamo Tso study at the school in Golok, built by ASIA to give Tibetan nomadic children in the Golok prefecture, in the Chinese province of Qinghai, the possibility to receive good quality education that respects their cultural roots.

The school answers the need to ensure the right to education for the girls of this region where the rate of female illiteracy is 75%. *“Educating a girl means to make a woman more attentive to her own health and that of her family, it means giving her the tools of emancipation with beneficial effects for the whole community in which she lives. For this reason it was important for us to set up the girls school in Golok”* – says Andrea Dell’Angelo, the Director of ASIA. *“When we started to build the school in this area at the foot of the sacred mountain*



*of Amnie Keto, there was nothing. There were no roads, there was no electricity, we had to get a generator here to start the work.”* Today, the school has about 500 girls, most of them come from very poor Tibetan nomadic families who could not afford to send them to school if ASIA’s long distance sponsorship project was not operating.

In September 2011, **Giuseppe Cederna**, actor, writer and mountaineer, accompanied the Director of ASIA on one of his periodic missions to monitor projects that the organization looks after and manages in historical Tibet. From that trip a video story of the school was made (<http://youtu.be/-zcK-Q7H-ZSE>) and Giuseppe strengthened his commitment, alongside

ASIA, for the safeguarding of the Tibetan people.

**The goal we want to reach by the end of the year is to “send to school” 500 Tibetan nomadic girls.**

At this time in the only school in Golok there are 300 girls who are in need of a parent at distance and there are others in the schools in Dongche and Tanggan, both built by ASIA. In order to distance support a girl and follow her studies it only costs 25 euro per month (300 euro per year, and guaranteeing your commitment for at least 3 years).

Long distance sponsorship is not just economic help but allows a relationship to be established between supporter and beneficiary through the exchange of letters and often mutual understanding.

For us at ASIA it is undoubtedly one of the most effective ways to support the Tibetan people.

To start a long distance sponsorship of a nomadic girl:  
[adozioni@asia-onlus.org](mailto:adozioni@asia-onlus.org)  
[www.asia-onlus.org](http://www.asia-onlus.org) ©

» continued from previous page  
for every single moment you spent with us and everything that you have done and you are doing for us, and mostly for staying with us and sharing your profound knowledge of the teaching with us. May your Lotus Feet stay firm upon the earth for many years to come!

We also wish to express our thanks to all karma yogis who greatly assisted and to all participants from Greece, Europe, Italy, Bulgaria, Russia, Germany, etc., who with their participation and presence enriched our experience

during those five days of the retreat. Also to the Shang Shung Institute for all their effort and generous sponsorship, to Eduardo for his work for the webcast, his encouraging and assisting discreet presence and to all the presenters at the event for their inspiring work and their generosity.

“Tashi Delegs” from all of us to all of you. May we see you in Athens soon...

“Tashi... Tashi Sho...” ©

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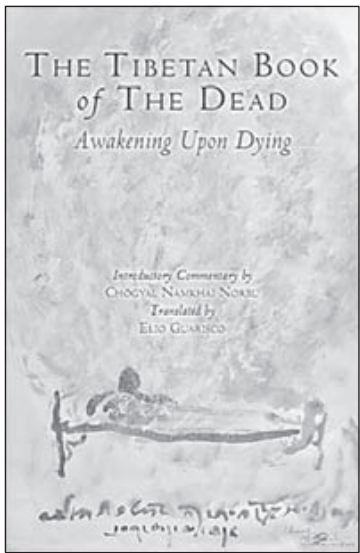
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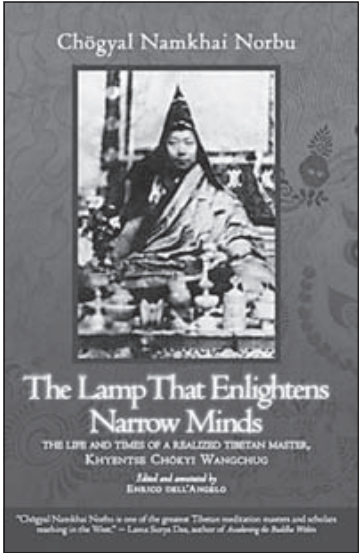
# The Latest Additions to Shang Shung Institute Webshop

## Public Books



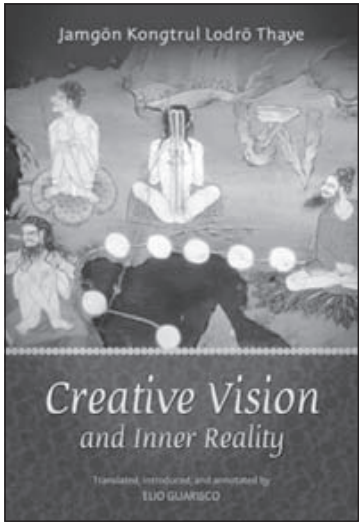
**Awakening upon Dying:**  
**The Tibetan Book of the Dead**  
Introduction by  
Chögyal Namkhai Norbu

A new translation of the famous text describing the process of dying and the after-death state, and offering instructions on how to achieve liberation.



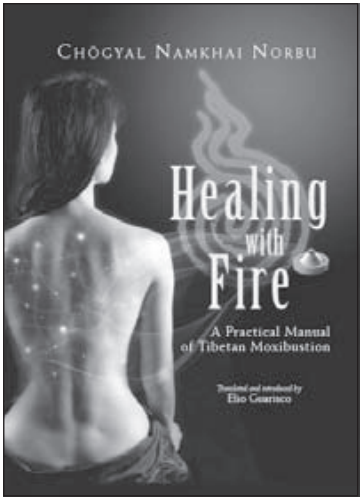
**The Lamp That Enlightens Narrow Minds:**  
**The Life and Times of a realized Tibetan Master, Khyentse Chökyi Wangchug**  
By Chögyal Namkhai Norbu

The biography of Chögyal Namkhai Norbu's famous teacher and uncle, a reincarnation of Jamyang Khyentse Wangpo.



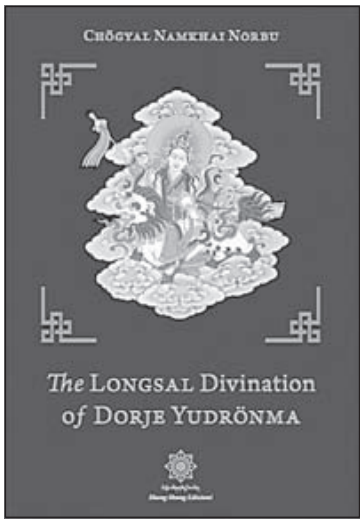
**Creative Vision and Inner Reality**  
By Jamgön Kongtrul Lodrö Thaye

Practical instructions of Jamgön Kongtrul Lodrö Thaye and explanation of how the state of Dzogchen is the ultimate goal of all Vajrayana practices.



**Healing with Fire**  
By Chögyal Namkhai Norbu

## Restricted e-books



**The Longsal Divination of Dorje Yudronma**  
By Chögyal Namkhai Norbu

A method of divination related to Dorje Yudronma using a set of dice.



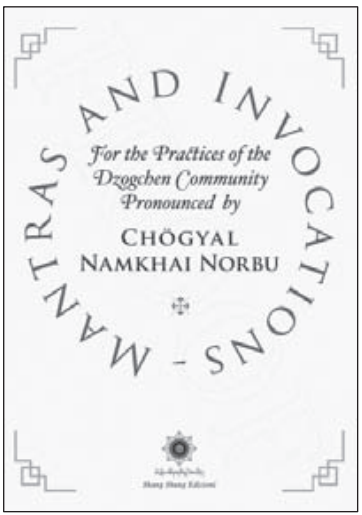
**The Practice and Action Mantras of Dark Garuda**  
By Chögyal Namkhai Norbu

The explanation of the practice of Dark Garuda, together with its specific action mantras (restricted only to those who have received this particular transmission). (Downloadable MP3 also available)



**Guru Arya Tara and Her Twenty-One Praises**  
By Chögyal Namkhai Norbu

A complete explanation of the practice of Guru Arya Tara, together with 21 invocations and action mantras, as well as the practice of Odser Chenma. (Downloadable MP3 also available)



**Mantras and Invocations**  
By Chögyal Namkhai Norbu

An extensive collection of mantras and invocations used in the Dzogchen Community, prepared by Chögyal Namkhai Norbu, to be used with a CD/DVD (downloadable MP3 also available) in order to learn the correct pronunciation.

We are very pleased to be able to introduce to you to the new initiative of the Shang Shung Institute:

## Shang Shung Institute Photo Archive

Photo Archive dedicated to Chögyal Namkhai Norbu and the Dzogchen Community

The aim of this initiative is to collect all images of Chögyal Namkhai Norbu, His family,

and of the international Dzogchen Community, in order to preserve them and to protect them for any possible damage or misuse. The collection of photos of Chögyal Namkhai Norbu, His family, and the worldwide Dzogchen Community is a unique treasure and a testimony of the immense work that Chögyal Namkhai Norbu has been doing for all people throughout His life.

As you probably know, many years ago Rinpoche decided that the copyright of all His images and words that are being published in any form, are under the

jurisdiction of Yuchen Namkhai, the Vice-president of the Shang Shung Institute. In order to follow and respect Rinpoche's advice we have built up this new site that is part of the Archive of the Shang Shung Institute and the Dzogchen Community. Yuchen Namkhai has approved this new initiative.

As nowadays it has become very easy to make high quality photos with the new cameras or mobile phones, there exist thousands of photos of Rinpoche, His family and the Dzogchen Community. People who have taken these photos want to share them

with their friends and Vajra sisters and brothers, and therefore they upload them on social network sites like Facebook. But these sites are not really safe and actually not the best place to preserve the images of our Master.

Being aware of that situation, and also of the risks and traps of the social network sites, the Shang Shung Institute has set up this new Photo Archive site as being a single place to which people can upload their photos of Chögyal Namkhai Norbu, His family and the Dzogchen Community. On that site each user can of

course enjoy the photos of others and share his or her photos with others, and their photos are safe and protected.

For that reason we invite everybody to upload all their photos on a server owned by the Shang Shung Institute, and to enjoy the photos of others.

The only thing that you need to do is to register and to upload your photos. It will be the same as in Facebook, where you can also share your photos with other registered people. Note: please register with your real name, so

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# The Lamp That Enlightens Narrow Minds

By Chögyal Namkhai Norbu

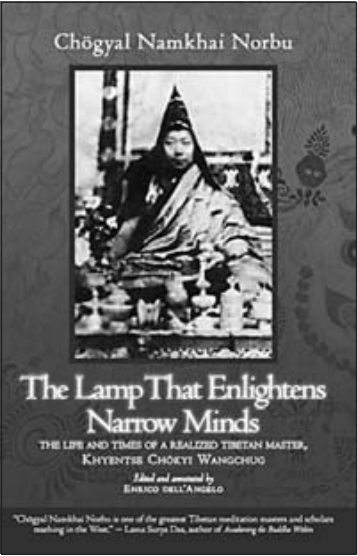
Translation from Tibetan to Italian by Enrico Dell'Angelo and from Italian to English by Nancy Simmons

Malcolm Smith

One of the remarkable features of the Tibetan literary corpus is a species of literature known as *namthar* (*lram thar*). The word *namthar* literally means "liberation", thus *namthars* are not biographies in the usual sense of the word but are more closely related to the Western notion of a hagiography, writings about a holy person, a saint.

The saintly qualities of the main subject of this *namthar*, Khyentse Chökyi Wangchug (1909–1960), are certainly evident throughout the narrative. He is described by the author, Chögyal Namkhai Norbu, as a man free from the eight worldly concerns, chiefly interested in pursuing spiritual learning, practice and teaching.

Despite his pure aspirations however, Khyentse Chökyi Wangchug does not remain untouched by the vicissitudes of the world. The author describes a tainted atmosphere of treacherous and byz-



antine politics that permeated the monasteries and halls of power in the kingdom of Derge, which led to the sad marginalization of this great master during his lifetime.

Derge, an important kingdom nestled amongst the mountains of Eastern Tibet along the tea trade route to China, had gained fame in the eighteenth century for its printing house. Derge has a long history of monasteries going back to the imperial period and was a stronghold of the Sakyapa tradition.

During the nineteenth century a remarkable master from the Sakya tradition was born there named Jamyang Khyentse Wangpo (1820-1892). He is regarded as the mastermind and architect of the now famous Rime tradition. One of the main concerns of this book is a partial account of the incarnations of Jamyang Khyentse

Wangpo after the latter's death in 1892.

Khyentse Chökyi Wangchug was the second mind incarnation of Jamyang Khyentse Wangpo. We learn that Jamyang Chökyi Wangpo (1893-1908), the first recognized incarnation who was installed at Dzongsar monastery in 1897, passed away in 1908 amid inauspicious circumstances. In 1909 his incarnation had been located, the author's uncle and teacher, Khyentse Chökyi Wangchug.

The central political issue which lies at the heart of this book's title, *The Lamp That Enlightens Narrow Minds*, was the question of which tulku of Jamyang Khyentse Wangpo was to be installed at the seat of Dzongsar Monastery in Derge: the elder reincarnation, Jamyang Chöki Lödo (1896–1959) or his junior, Khyentse Chökyi Wangchug.

The stakes were very high. Reincarnated lamas often possessed great wealth, social stature, power and influence, and were under constant pressure to satisfy the needs and wants of myriad supporters. Such reincarnations were also constantly under surveillance and risk of attack by enemies as we can see from the poisoning incidents of both Khyentse Chökyi Wangchug and Chögyal Namkhai Norbu at Dzongsar described in the book. We gain a window into the intense family and political rivalries that plagued Derge during the early 20th century into which both the author and his uncle were born.

But this book is not primarily about politics, intrigue, schemes and assassination plots. While the author candidly reveals the flaws of jealousy, avarice, pride and hatred that drove the political troubles he describes, his purpose in showing these flaws is to dispel any continuing animosities between the followers of Khyentse Chökyi Wangchug and Jamyang Chökyi Lodo, proclaiming that these two masters are of one continuum, one mind. The book describes in detail the deep affection and devotion the two men had for each other.

The book's primary focus is on Khyentse Chökyi Wangchug's life, culminating in his death in prison and the recognition of his reincarnation, Khyentse, the author's son.

The bulk of the text is devoted to recounting Khyentse Chökyi Wangchug's spiritual accomplishments and the major events in his life – from his long years of practice in retreat to his public revelations of treasure teachings. His travels, retreats and pilgrimages are described in detail, as are his masters and disciples. Khyentse Chökyi Wangchug devoted himself with a single mind to the Dharma, demonstrating to ordinary people like us the way a true spiritual master conducts his life even in the face of unbidden trouble and difficulty.

To enable the reader to understand the central themes of the book, the Italian translator, Enrico Dell'Angelo, wrote an informative introduction to the book provid-

ing necessary background about Jamyang Khyentse Wangpo, the system of reincarnated lamas, Tibetan society and so on. The book is fleshed out with detailed footnotes that contain additional information provided by the author, a detailed index, transliteration tables and a bibliography. Nancy Simmons skillfully translated the book from Italian into English. ©

## SSI UK Events

Friday 26 October 2012  
SOAS Lecture Series:  
**Women Lineage Holders in the Bonpo Tradition**  
with Dmitry Ermakov

Thursday 01 November 2012  
CTHS Lecture:  
**Ashoka and Tibet – An Illustrated Lecture**  
with Charles Allen

Friday 02 November 2012  
CTHS Lecture:  
**Indigo, Gold and Human Blood – Illuminated Tibetan Manuscripts**  
with Dr Agnieszka Helman-Wazny

Saturday 03 November 2012–  
Sunday 04 November 2012  
Conference: Gateways of the Mind  
**An exploration of the realities of lucid dreaming**

Thursday 15 November 2012  
**The Legends of the 84 Mahasiddhas of early Indian Buddhism**  
with Robert Beer

Saturday 26 January 2013–  
Sunday 27 January 2013  
**Introduction to Tibetan Ku Nye Massage**  
with Aldo Oneto

Thursday 31 January 2013  
SOAS Lecture Series:  
**18th–20th Century Mongolian Buddhist Paintings and Appliques**  
with Zara Fleming

Friday 08 February 2013  
CTHS Lecture:  
**The Study of the Ganden Phodrang Aristocracy (1895–1959) – New Results through Prosopography**  
with Dr Alice Travers

Saturday 09 February 2013–  
Sunday 10 February 2013  
**Tibetan Calligraphy Workshop**  
with Tashi Mannox

Thursday 28 February 2013  
SOAS Lecture Series  
**Himalayan Ascetics and Mystics**  
with Dr Sondra Hausner

Thursday 07 March 2013  
SOAS Lecture Series:  
**The Origins and True Meaning of Om Mani Padme Hum**  
with Alex Studholme

Friday 15 March 2013  
CTHS Lecture:  
**Archaeology of a Text – Creation and Redaction of Tibetan History**  
with Dr Michael Willis (British Museum)

Friday 26 April 2013–  
Sunday 28 April 2013  
**The Vajra Dance of the Six Spaces**  
with Cindy Faulkner

Friday 03 May 2013  
CTHS Lecture  
**The Life of the Buddha in Wall Inscriptions of Western Tibet**  
with Dr Kurt Tropper

Thursday 09 May 2013  
SOAS Lecture Series:  
**Tantric Arts and Crafts in Bhutan**  
with Timea Tallian

Saturday 18 May 2013–Sunday 19 May 2013  
**An Introduction to Traditional Thangka Painting and Tibetan Visionary Art**  
with Timea Tallian

Saturday 15 June 2013–  
Sunday 16 June 2013  
**Traditional Tibetan Song and Dance Workshop** ©

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that we can know who the photographer is.

All photos will be categorized in the following categories:

- **Who** the main person is shown in the photo (Chögyal Namkhai Norbu, members of the Dzogchen Community, etc.),
  - **Where** the photo was taken,
  - **When** the photo was taken,
  - **At which** event the photo was taken,
  - **Who** took the photo.
- Please follow this link:

<http://photoarchive.dzogchencommunity.com/> and register there.

Thank you very much for your collaboration and very best wishes,  
Oliver Leick  
Coordinator of the Photo Archive of the Shang Shung Institute  
October 2012 ©

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# The International Dzogchen Community (IDC)

On September 3 and 4 a meeting was held at the Merigar West Gonpa between the Gakyils of the Gars and the Asian Lings of the Community. The two afternoon sessions were long and full of important presentations. We would like to let you know about the most salient points regarding the International Dzogchen Community.

We all know the symbol of the Dzogchen Community given to us by Chögyal Namkhai Norbu. Merigar West is one of those Gakyils, the first to flower, surrounding the center, represented by the Longsal symbol. Now the Community has grown, blossomed and there are several other active Gars in different parts of the world and the number of members has increased significantly. In addition, Rinpoche has recently launched the Global Gar project to really integrate the potentiality of the entire Dzogchen Community.

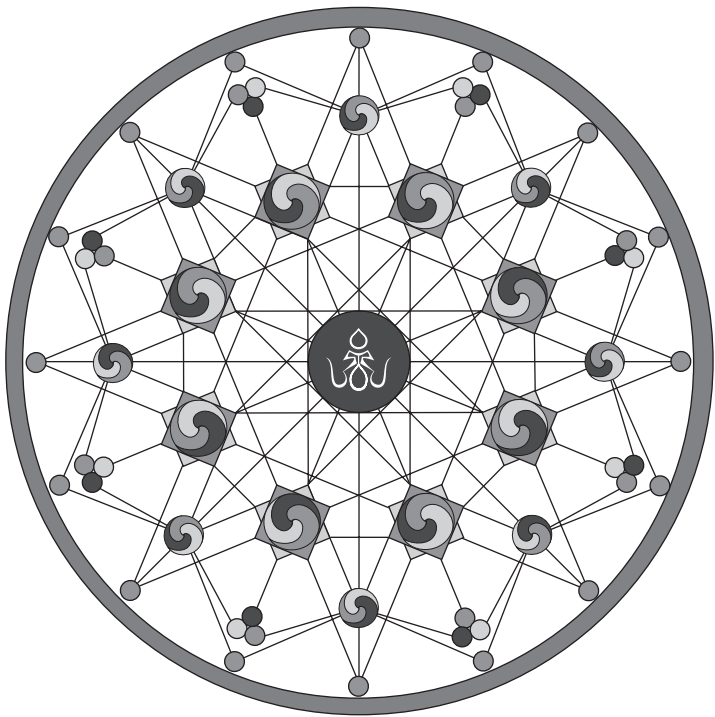
As the “old” Gar we realize how important it is that our Community resembles more and more the

design that represents it, that in the ordinary world those Gakyils that are connected to each other will really become so in their legal form, organizational structure and external image.

This follows the guidelines of our Community linked to the Dzogchen Teaching and given to us many years ago by our beloved and precious Master Chögyal Namkhai Norbu – acting according to the circumstances of the place and time in which we find ourselves and, at the same time, coordinating and harmonizing our energies. In other words, trying to move toward a flexible organizational structure, based on the responsibility of individuals and groups that are relatively small and interconnected.

This is why we are promoting some proposals to be implemented effectively and really need the collaboration of all members of the International Community.

They are proposals that will really need the collaboration of all the Gars in order to inform and



share, respond to questions and offers of collaboration.

At the moment they are making their own pathways, and our hope is that they will intertwine more and more and become more useful and effective for the life of the Community.

· Statute of the International Community – new proposal approved by the Master

- Database of the International Community – presentation of the new software
- Logo and brand image in the International Community – presented months ago and currently in distribution
- Collaboration Website for the Dzogchen Community – a virtual space to share information and experiences

- Membership, membership fees and discounts at the different Gars – a report and work in progress that needs the collaboration of all the Gars
- Shang Shung Institute – embarking on an International Transformation Program for effective management to reach its objectives
- Webcast service – how Rinpoche’s teachings are brought to an international audience
- Merigar Library Project – information about the work being done and the new online catalogue
- Tibetan Language Project – courses for Community people and non, future plans for online learning and material

## Excerpt from ‘The Dzogchen Community’

Published by Shang Shung Edizioni

The following excerpt is from Chögyal Namkhai Norbu’s book about the Dzogchen Community first published on behalf of the International Gakyil in 2001 but later abridged due to the reorganization work in progress. It explains the symbolism of the Mandala of the Dzogchen Community in detail as well as the symbol of the Dzogchen Community, both of which illustrate the basis for the development of Rinpoche’s vision and project for the Global Gar and the new International Statute for the Dzogchen Community, a legal structure that will include all the Gars and Lings around the globe.

### 16. The Mandala of the Dzogchen Community

This is the diagram which represents all of the Dzogchen Communities in the world. At the centre of the *mandala*, inside a *thigle* of five colours there is the letter ‘the unique golden syllable’, which symbolizes the absolute condition. It radiates light and represents the Rigdzin master of Dzogchen of all of the communities of the world, wherever he lives.

The eight Gakyils in the eight (compass) directions, each decorated with eight points, represent all of the Gars in all of the countries and zones of the world. The fact that there are eight Gakyils decorated with eight points does not mean that the number of Gars should necessarily be eight; there could be more or less than eight Gars of the Community, depending on the different times and circumstances in the countries.

Here eight Gars have been drawn to symbolize all of the infinite directions, starting with the four main directions (N.S.E.W.) and the four intermediate directions (NE. NW. SE. SW.).

The eight precious points that have been added to the Gakyil to make a symbol of a Gar, symbolize that a Gar, being a centre of the precious Dzogchen teaching, is precious, and that the basis of the teaching found in a Gar spreads into all of the Gakyils of the surrounding places and countries, and that all possible benefits to the Gakyils of the

countries and the single individuals belonging to them derive from the different Gars.

Around these, in the different directions, there are Gakyils of three colours, representing all of the Gakyils of the countries, regions and cities, found in all directions around the Gars of the Community. These Gakyils are indispensable to members of the Community who live scattered in the countryside or in regions or cities far away from a Gar, so that they can collaborate together to develop their knowledge and experience of Dzogchen, or to give birth to such knowledge, and to integrate it with their own three doors (body, voice and mind) relaxed so that each person really becomes Dzogchen, and to cultivate the enthusiasm and capacity to practise.

Around these, in the different directions there are eight triads of yellow, red and blue *thigles*, representing the organizations of private work co-operatives of the Community, and this means that the energy of these co-operatives should be indissolubly linked to one of the Gars or Gakyils of the country.

Around these in the different directions there are sixteen little five-coloured *thigles*, representing the self-perfected state of Dzogchen of each single member of the Community, conducting their particular kind of life according to their place and time.

The way the single practitioners are linked to the Gakyils of the different countries, and the way the work co-operatives of the people of the Community are linked to the Gakyils of the different countries or of the Gars, and the way the Gakyils of different countries are linked to the Gars of the Community are represented by lines joining them together.

### 17. The Symbol of the Dzogchen Community

In the centre there is a sky-blue basis, representing the primordial base of the condition of original purity. Inside this dimension there is the ‘unique golden syllable’, symbolizing the absolute condition. It represents the Rigdzins of the Longchen Ötsel Nyingthig, the Rigdzins of the direct, oral and symbolic transmissions, the master of the whole Dzogchen Community, whoever he may be, the vital spirit of the Ati teaching.

In the four main directions (N.S.E.W.) and the four intermediate directions there are eight Gakyils decorated with eight points. These represent the Gars, which have the following five qualifications. They are places:

- where Dzogchen Rigdzins and Masters give teachings and instructions;
- where members of the Community can obtain a concrete and particular knowledge of Dzogchen;

- where all members of the Community can study the Dzogchen teachings;
- where they can meet to study subjects related to the teachings;
- where Vajra brothers and sisters practitioners living in all directions can meet together from time to time.

The three colours, yellow, red and blue, of the Gakyils symbolize the three doors (body, voice and mind) of those on the path; or the three Vajras of body, voice and mind of the realized beings; or the three dimensions of Dharmakaya, Sambhogakaya and Nirmanakaya.

As these three colours are the basis of all colours, they signify also that all of the infinite manifestations of existence are spontaneously self-perfected.

Around these in the eight directions there are eight Gakyils representing all the different possible types of Gakyil of the countries, large medium or small, which have the function of allowing all those living in a country, region or city far from a Gar that has the five qualifications, to carry on particular activities such as collective practices, the organization of co-operative work and mutual collaboration.

Again, around these in the different directions there are small five-coloured *thigles*, representing all of the single members of the Dzogchen Community who exist in world. The fact that the Gakyils decorated with eight points, the simple Gakyils and the five-coloured *thigles* are all directly joined to each other, represents:

the relationship between the single members of the Dzogchen Community and the Gakyils of the different countries or of the central places (Gars);

the relationship between the Gakyils of the different countries and the Gakyils of the Gars of the Community;

and the relationship between the different Gars, which, without being in a relationship of subordination to one another, based on the Dzogchen principle of the presence of awareness, are all united with the ‘unique golden symbol’, representing the absolute condition, or that all are integrated in the authentic state of knowledge of Dzogchen.

The circle of blue light at the border represents the dimension of our universe in the infinite space of Dharmadhatu.

All those who trust in me, Namkhai Norbu (Longchen Rolpai Dorje), and who seek to realise the primordial state of Dzogchen, I request to act in this way.

Dzogchenpa Chögyal Namkhai Norbu  
5th December 1985

(revised 1990)



# Setting Up a Statute for the International Dzogchen Community

Rinpoche recently launched the new important initiative of Zamling Gar, the Global Gar. This project that is a further development of Rinpoche's vision is bringing together new important and exciting challenges for the Dzogchen Community.

At the moment the Dzogchen Community is a complex reality with about 7200 members, 10 Gars and more than 60 Lings all over the world, with each Gar, and in some cases each Ling, with its own statute according to national

regulations. However, there is no formal connection between the different Gars. Rinpoche and Khyentse Yeshe have strongly advised studying the means for establishing a legal structure that could be functional for the needs of the international Dzogchen Community and could reflect Rinpoche's vision.

Rinpoche's vision about the organizational structure of the Community and about its management has been explained many times over the years and has been

summarized in his book about the Dzogchen Community and how it should work on the basis of the Gakyil. When talking about the organization and the management of the Community Rinpoche has stressed again and again that the Dzogchen Community is not an organization like other organizations because its principle is the Dzogchen teaching. The organizational structure and the management of the organization should always reflect this. The Gakyil represents the correspondence between the organization and the principle of the teachings. The regular changing of the members of the Gakyil also guarantees that the Community does not become an authoritarian organization controlled by a limited group of indi-

viduals. The point of starting this International Statute is also to facilitate the management of the organization, which is difficult at the moment with separate legal entities.

After the approval of the new Statute draft by Rinpoche, the new International Dzogchen Community was formally established in the first days of October 2012. We expect it to become fully operative sometime next year. In the meanwhile a lot of work will still be needed in order to refine the International Statute. The group of people that Rinpoche will designate to manage this transitional phase will work with the different Gakyils around the world in order to better understand the legal situations relevant to the

different countries. The National Statutes will eventually be modified in order to comply with the International Statute. The final aim of this project is to have an integrated and functional organizational structure based on an international membership system by which any member of the Dzogchen Community in any part of the world will automatically be a member of the International Dzogchen Community.

At the same time, a project for the reorganization of the Dzogchen Community management systems will be developed and discussed with Rinpoche and Khyentse Yeshe and eventually implemented. ©

# International Dzogchen Community Database

## Membership System

This is a new online membership database for the whole International Dzogchen Community around the world in which members will be able to access their data 24/7, modify them and have access to a variety of services. This database is one of the first steps in collaborating as a single global Community.

The first phase in the project is to update the information of all members of the international Community around the world because, up to now, there has been no single database for the whole Community but a number of local ones belonging to each Gar.

The responsibility for updating membership information will be given to the Gars and the Lings who will be in charge of taking care of information about their members and their membership. Each member will have an international number. Once this has been done, in the future, there will be many other services that will be linked to this database and each member will have a sin-

gle username and password with which they will be able to access all the services within the International Dzogchen Community such as the webcasts, The Mirror, registration for retreats etc. So this database will become really central to life in the International Dzogchen Community.

**How it works**

The first step in this project is implementing a basic version of the database with basic membership functions. Once this phase has been completed, the next step will be to add international courses and events, while the third step will be to link other services (webcasts, The Mirror, etc.).

The database has been built with 5 types of users:

- Admin
- Gar Admin
- Country Admin
- Ling Admin
- Members.

This structure with 5 types of users means they every type of user will need to take some responsi-



New membership system.

bility and collaborate. The International Gakyil Admin will take care of the whole database, its backup and will have access to all members. The Gar Admins have access to their Gar members, the Ling Admins have access to all their Ling members, and individual members have access to change some of their information. In this way everyone will have access to change some information, according to his or her level of authorization.

The person in charge of Admin at various levels doesn't necessarily have to be a Gakyil member but should be somebody that the Gar or Ling decides is able to manage the system – it could be the secretary, a yellow gakyil person, or a person chosen by the Gakyil.

The Administrator at Gar level can choose other Administrators

at the Country level. Each Country Admin creates Administrators at the Ling level. The Ling Admins should be responsible for all their Ling members and their membership. If you are the Ling Admin, you list the members from your Ling, check their membership and their personal data and put this into the database so that this person will be able to make use of other services that will be connected with the database in the future.

Some countries, for example Spain and the Czech Republic, have a single Country Admin rather than Admin at the Ling level, so each Gar Admin should decide about their Admin structure. Of course, some of these things may change when we have a definitive version of the Statute of the International Dzogchen Community.

All Gars and Lings will shortly receive an e-mail with a document explaining how the database works and the data that they will be responsible for keeping up to date. This e-mail will also specify the access data to the system.

**Taking responsibility**

The software of the basic version is currently working. The most important thing is that it needs to be updated in order to make it become really functional and for this, responsibility has to be taken at all levels, from the main Admin down to the Members. We need to show people that they are connected to the International Dzogchen Community.

The success of the project is based on shared responsibility. Every Gar and Ling will have their own access, limited to their geographical area, and will be responsible for updating their own members. By the beginning of 2013, individual members will also be able to access the database to update their own data.

**admin@dzogchen.me**  
**http://dzogchen.me** ©

# The Collaboration Website

The Collaboration Website is a tool that has been created for the Gakyils of the Gars and Lings to share information and experiences.

The system includes different groups such as ASIA, Community Books and Publications, the international Dzogchen Community and the Gakyils of different Gars and Lings around the world. When a Gakyil receives its membership to the website, they can subscribe to the group they wish to join or they can create their own group. Each group can share calendars, make projects and manage them,

make notes, write a blog in order to have discussions, have group discussions and add other members to the group.

Each group can create all those projects, activities and discussions mentioned above and can also share files with their own group or globally, such as business plans or architectural plans etc. The notebook can be used for putting up information about things that need to be done so that everyone in the group can access the info. If there are some particular documents or some important information that needs to be made available, for example how to invite Rinpoche, the Master's diet etc, all the Gakyils can have access to them. In general, the whole idea of the platform is to share knowledge. Many people in the various Gakyils have knowledge about dif-



Collaboration website.

ferent facets of Community life, but when the Gakyil changes and they leave, this knowledge can disappear with them.

The website is intended to create collaboration among the different parts of the Dzogchen Community so that we can be a single Community rather than individual

tribes. Each country has its own Community and usually we do not know anything about what is going on in other countries. As an example, a while ago, the Polish Community planned and built a Dark Retreat cabin. Now, through the Collaboration website, other Communities wishing to build a

similar cabin can download the architectural plans and other information to help them build their own. This is the idea – to have good collaboration in the international Dzogchen Community. It is not a kind of facebook but a genuine tool for working together.

In order to have access to the Collaboration Website, every Ling and Gar should send a request to **admin@dzogchen.me**

It is better if an official email is used so that when there are changes in the Gakyil, there will not be any problems to change access.

In the request people should specify which Ling or city gakyil they are so that we can put them in the appropriate group. ©



Focus on The International Dzogchen Community

10

Membership, Fees and Discounts at the Gars

A Report on Work in Progress by the MW Yellow Gakyil

We tried to collect information on membership, fees and discounts from the different Gars of the Dzogchen Community in order to have a universal view of the different situations at the various Gars. Although we have not received full information yet from all the Gars and the new Lings in Asia, we have tried to create tables so that the situation of membership, membership fees and discounts in the international Dzogchen Community around the world can be seen.

Number of Members

The first table that we drew up has information about the numbers of members and their type of membership at the different Gars in 2011. There are 6 types of membership – meritorious, sustaining, ordinary, reduced, introductory and others and that table broke the membership down into these different categories. From the information we received you can see that in total in the international Dzogchen Community we are 7486 members although, unfortunately, the data on the new Lings in Asia is missing. Merigar West had 2733 members in total. Merigar East had 676. Kunsangar North had 1542. Kunsangar South had 1596. Namgyalgar had 270. Tsegyalgar East had 292. Tsegyalgar West had 93. Tashigar North had 56. Tashigar South had 228.

Membership fees

Another important issue was to have an overview of the membership fees at different Gars. Al-

though we had not received all the data, from the information we received about membership fees at Merigar, Tsegyalgar and Namgyalgar we could see that the cost of different types of membership was not the same at each Gar, and the proportions between different types of membership were not consistent. For example, the fees at Namgyalgar Gar are considerably higher than at the other two Gars.

Discounts for own Gar members

The next important issue was to see the discounts applied at different Gars for their own members. We received information from Merigar, Tsegyalgar, Namgyalgar and Tashigar North. Here we could see that although most of the discounts were the same at all the Gars, some of them for Gar members at one Gar were not the same for members at other Gars. For example, ordinary members at Merigar, Namgyalgar and Tashigar North receive a 20% discount while ordinary members at Tseg-

yalgar receive a 50% discount on retreats and courses.

Discounts for other Gar members

The last topic taken into consideration was the amount of discount for external members, for example, if you are a member at Namgyalgar, what discount do you receive at Merigar or Tsegyalgar etc. This was an important topic for all the Gars but unfortunately we only had information from Merigar East and West where Ordinary members have a 20% discount, sustaining 40% at MW, 80% at ME, meritorious 100% and reduced members 50%.

As a result of these statistics, we asked ourselves if the fees and discounts applied at one Gar should be applied at the other Gars? Would it be useful to standardize them throughout the international Dzogchen Community?

Our conclusions to these statistics were that some issues need to be considered when de-

ciding whether the same rules should be applied at all the Gars

Is it better to have a uniform cost for each membership category at the different Gars or not? Is there any specific reason to have different fees?

Should the discounts be uniform for all the members of Gars at their own Gar? Is there any specific motivation to maintain different discounts?

It would be useful to know the discounts for external members at each Gar because we don't have all that information.

The Yellow Gakyil at Merigar West kindly asks all the Gakyils of the different Gars around the world to contact them for full information about these issues in order to have a complete picture of the situation. Once we have a complete idea we will then be able to circulate the information to all the Gars which will help us to know each other better and to start a better mutual exchange of information.

yellow@dzogchen.it ©

The Evolution of the Shang Shung Institute

The Institute today is a motivating and challenging organization with 7 world branches and more to come. SSI speaks more than 8 languages, covers the entire global geographical landscape, from Australia to the USA, from Russia to The United Kingdom, has more than 60 steady collaborators worldwide, actively involves and participates in a social network spanning some of the most re-known world universities, like Oxford, La Sapienza, SOAS, just to name a few, to scientific and medical institutions of international relevance such as The Meridian Trust and the Russian Yoga Federation.

The activities of the Institute have also greatly expanded in the years: the Publications include Public and Restricted editorial lines and encyclopedic endeavors of immense benefit to humankind such as the KA-TER and the OPERA OMNIA projects; the Institute is heavily involved in the field of culture and education, with seminars, public talks, lectures and courses in each of the 5 Great Fields of Tibetan traditional knowledge (Spiritual Path or Tibetan Buddhism, Art, Medicine, Language & Grammar and Logic), training doctors and therapists, translators, practitioners and artists all over the world in Tibetan Buddhism, Sciences and Arts; it runs several core services for the Dzogchen Community, bringing the webcast to more than 2000 users worldwide, publishing The Mirror for the entire Community of members, coordinating the processes and guidelines for the Santi Maha Sangha examination and Vajra Dance and Yantra Yoga demonstrations and courses and maintaining the treasure teachings of



SSI in the world.

Chögyal Namkhai Norbu, Khyentse Yeshe and several other Dzogchen masters in a rich Archive of text, audio, video and photographic documents and in the Merigar West Library; its activities of preservation, presentation and divulgation of the Tibetan culture and tradition and, very importantly, of the gem at its heart, the Dzogchen teachings, also extend to lectures on Tantra, Tibetan History, Tibetan Performing Arts (song making, music and dances), Tibetan Medicine, Massage, Language, Astrology, Thangka Painting. Just this year the Institute launched Tibetan Medicine Courses online and a new School of Tibetan Medicine will see its opening in Russia in 2013.

Such an open embrace of the world's opportunities demands, of course, clear organization and governance. And very often with such fast development, vision needs to be made sharper and priorities

and objectives need to be refined and re-emerge to awareness as a call to our true direction.

The Institute evolves in its moves to ensure that mission and vision are constantly refreshed and accomplished and for this reason this year we have embarked on an International Transformation Program that will seek to provide the adequate structure, governance, policies, processes and tools required for the effective management of a growing international Institute, ensuring its ability to reach its objectives and accomplish its mission. We have started with an All Hands Meeting which saw the participation of Community representatives and of the collaborators of SSI in the world; we have already compiled a new Statute, with a refreshed set of objectives supported by inspiring values and a global governance model. We will continue in the coming months with assess-

ing the needs and requirements specific to our time and circumstances and our capacity to meet them. This will result in new programmatic lines and intense organizational activities to allow their implementation. There is a lot of work to be done and lots of professionals will be needed to bring expertise to very specific areas of strategic direction and organization, with competences ranging from financial to marketing, information technology and public relations, fundraising and event organization, business training and human resources management. We call everyone interested to participate in this journey of collaboration which will bring new prosperity and development for Tibetan Culture and Human Knowledge in its whole.

As our Vision statement reminds us, at the Institute "we strive for a vital Tibetan culture, rooted in its own tradition and

able through exchange and communication to contribute to the improvement of the life and evolution of individuals in a contemporary global society where the different cultures coexist in harmony and enrich each other".

On this note, in a recent speech which was released in a video on Dzogchen TV, Rinpoche clarified the relevance of Tibetan Culture for the prosperity of the Dzogchen Teachings and the reasons why maintaining and developing the activities of the Institute through personal collaboration and individual interest is a very important aspect of the activity of each of us in this life. I invite everyone to listen and open their minds, their hearts and their life circumstances to this awe inspiring vision! [www.youtube.com/watch?v=WZCPgGD1Pw&feature=youtuve\\_gdata](http://www.youtube.com/watch?v=WZCPgGD1Pw&feature=youtuve_gdata) ©



Focus on The International Dzogchen Community

# Dzogchen Community Webcast

Bringing Rinpoche’s Teachings Live Worldwide Introduction, Status and Development

**What is it?**  
The webcast is an online streaming service provided by the International Shang Shung Institute. It was created following Rinpoche’s desire to transmit the Teaching to all practitioners worldwide.

**Who is the Webcast Team?**  
The webcast team is composed of several volunteers inside the Dzogchen Community, staff of the Shang Shung Institute and staff/ infrastructure provided by YLON Consulting.\*

**How it works**  
An audio-video stream is sent over the Internet from the location of the event (source stream) and is received by the streaming servers. The servers will multiply the stream to all the clients.  
This setup relies on the Internet connection of the source (latency and bandwidth in particular) and the capacity of the CDN (Content Delivery Network) where the servers are located.

**Technology**  
Flash streaming (standard worldwide) Icecast streaming (previous standard de facto for streaming) Teamspeak streaming (v.2)

**Our infrastructure**  
Live Flash servers: Live and on demand Flash server: Icecast and Teamspeak servers: USA ENG-LAND HOLLAND

**System Capacity**  
The estimated maximum capacity of the actual Flash system is around 4000 connections, Icecast and Teamspeak\*\* servers could sustain other 600 users.

**2010**  
Average users per webcast session: Peak users: over 800 (simultaneous live users) over 1800 (simultaneous live users)

**2012**  
Average users per webcast session: Peak users: over 1500 (simultaneous live users) over 2200 (simultaneous live users)

**Webcast’s users**  
Over 7300 users registered in the system  
Growth trend: +87.5% usage, in two years

**Comparison chart**  
In our continuous process of improvement we checked the major

providers of similar services, and we create partnerships to receive the best possible conditions. This way we could vastly increase the service availability and still reduce costs!  
The data provided in this chart is provided from official quotes (July 2012) of the mentioned companies, considering the same service requirements.

**How is it supported?**  
Donation from Gars (mostly Europe and Russia), donations from private DC members, and other donations.  
Support your Gar and SSI to support the Webcast!

**Future developments**  
· Double servers’ hardware and peak bandwidth capacity (September 2012)  
· New portal system with new database of webcast users (October/November 2012)

· New flash-based replay system with large free online archive of past webcasts (November 2012)  
· Online on-demand video courses (Fall 2012)  
Migrate more services to UK servers to save on costs and cover the servers’ enhancement (Winter 2012)  
The Webcast service brings Rinpoche’s teachings to a constantly increasing international audience. For the future it is important that we are able to augment the economic resources of the service by greater contributions from all the Gars of the International Dzogchen Community as well as private donations.

\* YLON is a US based corporation owned by Luigi Ottaviani and Yuchen Namkhai. This service is provided without profit and all the staff/volunteers involved in the webcast do not receive any compensation.  
\*\* Icecast and Teamspeak server just 8% of our users and they are becoming obsolete. Their use will be reduced or eliminated in future. ©

# The Tibetan Language Project

Fabian Sanders

Tibetan language is important for those interested in Buddhism but particularly for those doing the practices of the Dzogchen Community since the practice texts are in Tibetan or Sanskrit. In these texts in fact, while the Sanskrit part is mostly made up of mantras and thus does not necessarily have a relevant meaning, the Tibetan text is intended to convey content as well. The Tibetan language courses offered by the Shang Shung Institute can be divided into two types – for those within the Dzogchen Community and for the general public.

**Drajyor courses for the DC**  
The Drajyor courses are mostly intended for the Community in order to enable people to pronounce the Tibetan texts in the practices correctly using the phonetic transcription system devised by Chögyal



yal Namkhai Norbu. These courses have an introductory part on the sacredness, the importance and the structure of the classical Tibetan language and then go on to show how the various syllables are pronounced. As a practical rehearsal, we find that it is very useful to focus on one practice text, in general the medium ganapuja, as well as other texts on request like the Mandarava or Chöd practices. In the experience of many students, this is very useful since the quality of the practice increases very much if you know what you are saying when you are saying it, if you don’t have too many mental processes between your voice and

the meaning you are pronouncing. At the basic level this can be done in a two or three day course or even in a single day.  
We are also trying to enable people to self learn Drajyor by means of a video course that will be available online soon.

**Public Courses**  
The Ka ter courses are directed more towards the general public who may be interested in the Tibetan language but not necessarily in Dzogchen Teaching.  
The Tibetan Language Project has three levels of Tibetan language courses: Basic, Intermediate and Advanced. In the Basic course,

students learn how to read and write Tibetan, how to spell and basic grammar. We are also doing this with a set of videos which people can consult online. I have tried them with my students both here and at the university using colors identifying the function of a word within a sentence so that people can upgrade their basic understanding into seeing how the structure of the sentence works in Tibetan.  
In the Intermediate course participants apply the knowledge that they have acquired to reading and starting to translate Tibetan texts. They are also at the point where they can start to enjoy the beauty of the language.  
Participants in the Advanced course are able to translate texts from Tibetan with increasing competence and collaborate as a group to prepare a text for publication. We also work on the cultural base that people need to have before they start translating.  
We have been doing these courses for the last six years and both the participants and myself have been satisfied with our work.

The Tibetan Language Project will shortly have complete online audio/video material for downloading which will include the alphabet, spelling and grammar. It will help people who have already done a course to refresh their knowledge or those who would like to take a course to take the first steps into the language.  
There will also be online support for translators. We can send them a page, they translate it, we correct it and send it back. We also have a rotation system in which different translators translate different pages, rotate them and correct each other’s work. In addition, our online material includes interviews with knowledgeable people and mostly Western translators of Tibetan language.  
We have had a recent idea to form an online collaborative dictionary of quotations and I would like to invite all the translators who are interested to participate. It is a dictionary of quotations and can be accessed with a username and password. This will become a growing repository of translated examples from the Tibetan language. So if anyone has any contribution to give, it is welcome. ©

# The Merigar Library

Fabian Sanders

The library at Merigar West is an important Tibetological library that has been mostly collected by Chögyal Namkhai Norbu. It contains around 9,000 texts of which more than 5,500 are in Tibetan and includes the most important canonic collections, works of the most important teachers of the Tibetan tradition especially the Dzogchen tradition, medicine texts and others. The library also contains the complete works of Rigzin Changchub Dorje, the root Master of Chögyal Namkhai Norbu. The rest of the books are Tibetological texts in various languages, mostly

English and Italian but there are also books in French, German, Russian, Chinese as well as a few in Mongolian. The premises were fully renovated this year and now include a spacious beautifully decorated reading room.  
A couple of months ago when we started to work in this library the situation was not very good because there was an inventory but not a proper catalogue so while you could know more or less which books were contained in the library, you had no idea where they were positioned.  
What we are doing at the moment is creating the shelves where the books will be collocated according to categories, which means dividing them according to topic. We are preparing highly descriptive labels, which will be inserted into the pecha folders (the

material covers). They will contain the title, the number in the series, a general description, etc., and, sometimes, the index of the text. For example, at the moment we are working on the ‘Bonpo Kangyur’, of which we have 2 editions in 150 and 192 volumes, some of which contain up to 95 texts, so it is quite a long job to write down the titles.  
Then we are putting them into an online catalogue which can be consulted from anywhere in the world and, in addition, can be worked on or edited if you have access to it, from any device you may be using, for example an iphone or ipad etc. The catalogue is an online record in which you have the usual library entry with a title, also written in Tibetan, which is useful for those who are not used to the Wylie standard

transcription. Then you have a description of the contents, mostly based, in the case of the ‘Bonpo Kangyur’, on the catalogue, the different volumes, their numbers, and from anywhere in the world you can know where this book is on the shelves of the Merigar library. If you need that book and have the opportunity to come here, you will be able to locate it. If you are not able to come, we are planning to provide a scanning service for those books which cannot be found elsewhere so that we will be able to send the scans in exchange for a fee or donation.  
Of course the catalogue is searchable. It complies with international standards and all information will shortly be available on the Shang Shung Institute website.  
To carry this project ahead in the future what we basically need

is funding because the acquisition of books has been suspended for the last 10 to 15 years. In the meantime a lot of publication has been going on, academic as well as public Buddhist translations, which would be really useful to have in our library both in Tibetan as well as Western languages. I have heard that there is interesting translation work going on in Chinese and we would be very happy to host all of Rinpoche’s books that are available in different languages.  
Another thing is to have permanent staff so that when people come here they will be able to access the library.  
The address of the online catalogue is: <http://opac.libraryworld.com/opac/signin?libraryname=MERIGAR%20LIBRARY> ©



# Being in the Presence of the Dance of Khalong Dorjeikar

Prima Mai

Since 1991 we have been practicing the Dance of the Vajra in the Dzogchen Community, based on a Longsal terma by our Master Chögyal Namkhai Norbu.

In the first years of existence of the Vajra Dance, I accompanied Rinpoche on his intensive travels around the World following the many requests for teaching the Dance of the Vajra in between and during retreats. In 1993 Fabio Andrico and I accompanied Rinpoche on some months of pilgrimage mainly in North India and, before continuing to Australia, we passed some time to rest in Goa in South India, where Rinpoche taught me a little about the movements of the Dance of 12 A or Khalong Dorjeikar.

When we arrived in Moscow, Russia in 1994 for a big retreat, there was a great interest among practitioners to learn the Dance of the 3 Vajra and they had prepared some Mandalas, but not enough for such large interest and, as well, time to study the Vajra Dance during retreats is limited. Rinpoche asked me to teach instead the movements of the Dance of Khalong Dorjeikar for the first time and since it is not necessarily practiced on a visible Mandala, this way everyone interested was able to study the Vajra Dance together.

We did not continue to study this Dance, because from time to time when we asked Rinpoche to teach this practice, he said it was not necessary.

Then last year in 2011 when we asked him again in Tenerife, Rinpoche gave permission to start teaching and studying this dance with the comments that our movements had improved and the time might be right.

The first time we learnt together this Dance again was in Khadroling in the USA in the nearly finished enormous Vajra Hall in July 2012.

There is now a large interest to practice this method and, in addition, with this Upadesha method, we have to respect Rinpoche's vision of correct development through teaching it by authorized Instructors only. Through a closed webcast it was possible to serve the wider interest and also reach out to all our authorized Vajra Dance Instructors, so they can practice it before meeting soon in Tenerife, where we can confirm our correct understanding of this precious method and, if approved by Rinpoche, all Vajra Dance instructors can assist in our interest to learn this method in the correct way.

Practitioners of the Vajra Dance are familiar with Rinpoche's vision of properly developing the Vajra Dance through Instructors following Teacher Training programs. It consists of 3 Levels and I want to inform people that, regarding a communication from our Master, the Dance of Khalong

Dorjeikar is not only part of the 3rd Level Teacher Training, which is reserved for the Dance of Space. These Dances are still to be developed.

The brand new webcast system was launched on this occasion and even our precious webcast team was working with great dedication and time behind the scenes as usual, even though we still had some little troubles due to the unfamiliar set-up and some minutes did not get transmitted properly. In any case a few days later we also prepared a spontaneous video with a more detailed explanation and demonstration of the movements again and the videos are available on the Webcast website/Files in the "Restrict-



Prima Mai.

ed Texts of Retreats" area where Login and password is required. In addition I have updated the Text file with more detailed information regarding collective practice. We hope to make a more professional DVD available soon.

Please give your support and consider making a donation to the webcast so that you can connect to the abundance of this precious teaching.

The Title "Khalong Dorjeikar" translated means "The Vajra Dance of Space" and in its deep meaning it is all to be discovered and specifically connected with our Master's essential teachings of Dzogchen given tirelessly for over 30 Years.

Kha stands for Space or Sky  
Long means Dimension or Space

Dorjei is the Tibetan term for the Sanskrit Term Vajra or meaning Diamond or thunderbolt

Kar is translated into Dance

All Vajra Dances start or evolve from the integration into the unborn state with the Sound of A, symbolic essence of the state of all enlightened beings. To my understanding, this Dance of 12 A is the complete Symbol.



Dancing on the external Mandala at Merigar East.

Photo: R. Kogel

Adriano Clemente, one of the main translators of Rinpoche's Longsal Teachings and Books has recently been given the Root text of this Terma Khalong Dor-

easily possible for everyone to learn the Vajra Dances. It creates no harm to make first experiences this way, being aware that in order to learn Khalong Dorjeikar, receiving Dzogchen transmission is indispensable. Although it is easy to learn its technical points, this practice is the spiritual property of Chögyal Namkhai Norbu and under the protection of the Guardians of the Dzogchen Transmission.

Khalong Dorjeikar is practiced with the natural Sound of 12 A or breaths, which is best produced through one's voice and can also be integrated with one's voice in the presence of the natural Sounds of A of whatever origin, integrating in the movement and state of contemplation.

In 1994 Rinpoche said to me that we could, for example, apply repeatedly the melody of the first 2 Lines of the Dance of 6 Liberations. But I think it is not limited to these 2 Lines of melody, but an example to use when, for example, we do it in a collective way.

When I was in Argentina, on a sleepless maybe jetlagged night, I tried to create some music to accompany my practice of 12 A and offered it to our Master. After it was approved by Rinpoche, since all Mantra sounds are our Master's spiritual property, we then used it in collective practice to help keep correct timing. In any case, I want to point out that this is not the official Music for this Practice and not absolutely necessary to use. This would be conditioning or even limiting and does not comply with the real sense of this method.

This method can be done alone and without a Mandala. We imagine a Mandala and imagine in the center a support of practice, which can be an image of a Statue, Ganapuja, Stupa, Crystal, a sacred image. In case we are naturally in the presence of this, we can also apply it as a center of support.

A Tun of 12 A is done in one time. We can of course also repeat it as many times as our circumstances permit.

Based on instructions by Rinpoche from 1994 and reconfirmed recently, if we do this practice collectively more times, also the Pamo turns facing the imaginary outer circumference, but only starting in the second TUN,

not in the first TUN, where the Pawo already has to turn, facing the external Mandala. Both, Pawo and Pamo, always start facing the internal imaginary Mandala with the Base of the Sound of A. We can find detailed explanation in the updated text file to download from the webcast restricted files site.

Pamo and Pawo are the Tibetan terms meaning Heroine and Hero or a practitioner being on the Path of Ati, so not being an ordinary being distracted by worldly actions.

As Rinpoche recently explained again: "Sound and Energy, its real condition is movement." The Vajra dances are a method and essential symbol integrating movement and are a key to the essence of Dzogchen Teachings.

Regarding Rinpoche's teachings, the Song of Vajra Dance and the syllables mainly function in coordinating our existence with energy points or Chakras and sub or secondary Chakras. The many main and secondary energy points in our internal physical existence resonate and interconnect inseparably with our outer existence or vision and the sacred energy points on Planet Earth.

The Dance of 6 Liberations, on the absolute level with the same functions, is more the essence of the Song of Vajra and resonates more with the principle of our physical existence and main chakra system. It emphasizes our material manifestations in connection to conditioned emotional actions and purifies them into the 5 Wisdoms. It creates a cause to enter the path of Liberation through a maturation of awareness in consciousness with sacred Sounds integrating movement. If one is in the state of non-dual contemplation or instant presence, he or she realizes the supreme Purification.

The 3 Vajra Dance, even more essential, corresponds mainly to our three main inseparable existences of Body, Energy and Mind, of which the state of Mind is most important and integrated into the sounds of the most important Mantra in Dzogchen, symbolizing the state of all enlightened beings.

The total essence beyond body, energy and mind, also called the unborn state, is the Sound of A, also symbolizing Sound, Rays and

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# Chögyal Namkhai Norbu Speaks About the Vajra Hall Atop Khandroling

July 3, 2012 Khandroling

I am very happy for the big effort to build this Vajra Hall and I want to say thank you very much to everybody who did this work and made this effort, and also to those who gave support – that is very important.

This Vajra Hall is not only for only Tsegyalgar, but it is important for all people who are interested in the Dance of the Vajra because all originated in this place.

I was here on this land doing a retreat in my cabin. Sometimes in the nighttime I would also come here [on this spot], to sleep and I had a small tent here. All the teaching of the Dance of Vajra came through my dreams. So I couldn't have all knowledge only in one night's dreaming, so for continuing I waited and then went ahead.

I came to sleep here on the top of the land in the nighttime, and immediately before I went back in my cabin I wrote quickly in order not to forget. The mosquitoes followed me and I had nothing to cover myself with. In that way I went ahead and wrote down the dreams, more or less completely, during the retreat here.

You remember I also drew a small mandala down [by the pond] for training, to understand. It was very difficult because I am not a dancer. In Tibet we have also many different dances: dances of the monastery and popular dances. Also, I am a scholar, and I studied and know many things of Tibet, but I don't know how to write down movements. I never studied that. So sometimes I found this difficult. Then I made the mandala and tried to see if the movements corresponded or not. And some dreams I had again, correcting what I wrote down. For example saying, "Oh, what you did is not perfect".

I wanted to finish [the dance] and then I had to leave for Italy. Also at Merigar I continued to have these dreams and wrote them down. Some are not complete. But then later I discovered the reason I had these dreams of the continuation of the Dance of Vajra at Merigar. At the beginning I had no idea but I thought it was interesting, and later something I had not finished writing came to me here.

I understood later that it is because the small mandala represents our globe. This place, [Khandroling], and where Merigar is, are all in this red line, this circle. Later I also discovered why we start dancing in the red color, the red line; it is because the Dance of Vajra started in Tsegyalgar East, in this place – and also Merigar is connected in the same line. These are interesting things particularly for the future.

In this moment I am here. I am also happy to be in this place and to see something concrete. In my dreams there was also a place, a hall, a mandala, and also outside, just like this mandala hall; it was a very big hall with many people. So that is something concrete that we now have. For that reason I am happy – it is very good.

And also I think people who are interested in the Dance of Vajra know that the Dance of Vajra is related with Song of Vajra and Song of Vajra is the essence of the Dzogchen teaching. So the people all over the world who are interested in the Dzogchen teaching for this epoch must be interested in this Vajra Hall.

For the future we need something for remembering; when I have disappeared and I am no more here on this globe. When people are dancing they will ask where this dance comes from. "Oh, there is a place called Tsegyalgar and on the top of Khandroling there is a place for the mandala – you can visit." That is not so bad. We must think not only of our lives, not only this moment, but also for future generations.

It is very important for Dzogchen practitioners to remember that, because we are still in our dimension, which is a very dualistic condition. We are in the condition where everything is limited. The principle of the Dzogchen teaching is contrary – being in the real nature of the individual. Instead of doing something outside, concentrating outside, you concentrate a little more inside yourself, and you can understand which is our problem, our limitation. If there is a problem, we can discover it ourselves.

This is called evolution, not revolution. Revolution means we are fighting outside. We should evolve. This is very important for the future.

You see how many problems we have, not only practitioners, but all over the world, between religions, between



countries, between political parties, group and group. Everybody says, "Oh, we need peace, peace of the world". Some places have meetings and these meetings are fantastic. I took part in many of these meetings. In that moment I am happy, everybody is saying: "Oh, we need to make peace". But after the meeting is finished nothing remains. It doesn't help very much.

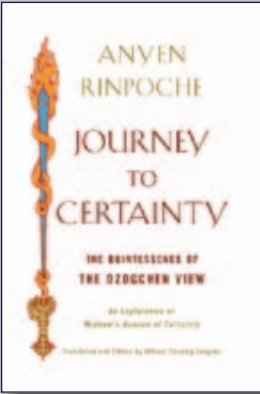
If you really need peace, you need to have evolution. Start from you, from each person. We say society, but who is so-

ciety? Society means the aggregation of many people. Many people have their individual condition. For that reason they don't agree, they fight, discuss, always going after mental concepts. So the teaching makes you understand not to be dominated by your mind – you dominate your mind, you govern your mind and you use your mind.

How you can use that? You should be in real your nature. This is the principle of the Dzogchen teaching. If you are in

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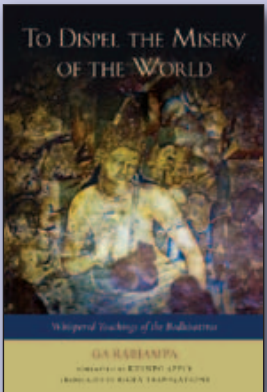



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Merigar Under the Stars

Winners of Merigar West Under the Stars!

The winning team of the first round of MW Under the Stars was Kunsangar. Many congratulations to the team! The group were presented with colorful katags from Chögyal Namkhai Norbu in the Merigar West Gonpa after their win. The dance competition took place in the Merigar West Gonpa on September 2nd, 2012 between four teams: Kunsangar South, Kunsangar North, Merigar East and Merigar West. The Jury was made up of four judges from

Tashigar North, Tashigar South, Namgyalgar and Samtenling. The final result was reached by adding together the votes of the Gars with the same name (Kunsangar South and Kunsangar North, Merigar East and Merigar West) with the result that Kunsangar was the winner of this first round of MW Under the Stars with 68 votes. Merigar received 65 votes. The second round will take place in 2013 at Tashigar South between Tashigar South and Tashigar North and the winners of the first round of the competition – Kunsangar South and Kunsangar North.

The third round will take place in 2014 at Tsegyalgar East between Tsegyalgar East, Tsegyalgar West, Namgyalgar North and Namgyalgar South. ©



The winning Kunsangar dance team on the steps of the Gonpa.

Fabio's Tour

Notes on Fabio Andrico's tour to North America's Yoga Centers

by Carolina Mingolla

The end of this summer, Fabio Andrico furthered his commitment to spreading Yantra Yoga in North America – as he has done all around the world for the last 30 years. On this tour, the hosting venues for the open level Yantra courses in the United States were the Esalen Institute on the ocean in Big Sur, California; Tara Mandala in the mountains of Southern Colorado; and the Kripalu Yoga Center in hills of Massachusetts. These three places had some very interesting common organization procedures, and some strong differences in terms of the profile of the students, the possibilities of outdoor activities, the infrastructure, and more. Esalen and Kripalu are huge retreat centers, with impeccable organization developed after 40 or 50 years respectively of receiving students, volunteers, workers, and instructors from many different traditions, from all over the world. Tara Mandala was a more familiar experience for me, since it is a Dharma Center. It radiates a soft feminine energy, a kind of pastel color in the wider spectrum of retreat centers.



Yantra Yoga at Esalen.

Esalen, on the Pacific Ocean in the wonderful Big Sur area, was the first stop. I heard about it not many years ago, when I first came to the States. Esalen is globally renowned for the development and practice of transpersonal psychology, the classical massage system they developed, the hot springs with sea-wide viewing, and the permacultural vegetable gardens that captured my attention from the very beginning. As you see, not too much yoga. . . This was one of the challenges that Fabio discovered right after the first encounter with the students. Many of them come to Esalen for having a nice relaxing week. That was the motivation for running the course in a different way than we normally do. So, instead of teaching

from one series to the next, he organized the course so they had a lot of breathing practices in between. We always practiced the nine-purification breathing together with rhythmic breathing outside the yurt (the traditional Mongolian tent-like structure that was designated as our practice space), in front of the Pacific Ocean. In this way, it was easier for them to get engaged with Yantra and understand the deepness of the practice in a soft way, enjoying the hot springs and the fantastic food in between the classes. Because of the design of the site, everybody had to walk through the gorgeous gardens to arrive to the practice place, to the dining room, and to our rooms, as everything is spread

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out, with pathways, bridges, lawns, and artistic installations in between. Tara Mandala, Tsultrim Allione's retreat center in Colorado was our 2nd stop. The environment felt very familiar. There, the Tibetan atmosphere was everywhere – the impressive three-story temple decorated in the traditional way, the 21 Tara statues, the monk, two nuns, and small group of practitioners living on the land running the daily practices. The cooks were preparing delicious food for the 20 people who were sharing the time there those days. I had a very nice

time helping with the gardens that were asking for some mulch with urgency, as the powerful Colorado sun was cooking the soil. For everybody there, the power of Yantra Yoga and the link with the lineage was evident, and their diligent interest to learn was the seal of the group. The Kripalu center is definitively focused on yoga practice and has more of the tone of a mega corporate yoga center. The welcoming process is very careful – after the check in, somebody in front a huge map of

» continued on the following page



Tara Mandala.

» *Khalong Dorjeikar* continued from page 14

Light, the state of Guru Yoga. In the complete version of the 12 A we now, to my understanding, also practice and dance its symbolic manifestation. Transmission and introduction into the State and having developed Knowledge of the state of Contemplation is essential in order for practitioners to receive all the functions and absolute benefits. Please treat this method and all related published materials with the utmost respect, as if we have found by chance a secret treasure of incalculable awakening value on a magical walk, as if it is falling at our feet from the vast spaces of the sky or glittering in rainbow colors under a half buried rock or holy tree or as if shining up to us from the depths of a deep blue sea. Then it never can be lost and will naturally expand in and from us in joyful waves beyond space and time.

Since this year all over the world we are pointed towards the famous date of 21 December 2012, it has become like a concentrated energy collected by the whole of Humanity, as if entering a Mandala. We could consider including these 3 days from 20–22 December in our established World Vajra Dance Days, integrating as well the Dance of Khalong Dorjeikar according to our circumstances, either in collective or personal practice. As Rinpoche points out, singing and also dancing the Song of Vajra in collective practice, being in the state of contemplation, enforces the benefits to all sentient beings beyond our imagination. Modern science is, to my understanding, also confirming the benefit of collective states of consciousness and its benefit for conditions on our planet and sentient beings. Thank you dear Master from our Hearts ©

» *Chögyal Namkhai Norbu* continued from previous page

your real nature, it doesn't mean problems with the mind; you can dominate your mind, you can use your mind. It is necessary because we are living in a dualistic vision. We couldn't live without mind, without judgment, without these kinds of limitations. But we are dominated by mind and we are ignorant of our real nature. We think that this and that are important and then we fight with each other. Even the countries say, "Oh there is political party, right and left, right and left" and they are fighting for years and years. Someone wins and they have a little revolution, another wins and makes a little revolution, but nothing changes. This is samsara and transmigration. So we need to go a little in the essence. This is the principle of the Dzogchen Teaching. We are following the Dzogchen teaching and the Dzogchen teaching is for discovering our real nature, being in our real condition. This is the root of the evolution, so we should go in this direction. Even if we cannot succeed to do great things immediately, it doesn't matter. All are conditioned by dualistic vision. Even if you succeed today to have a revolution – you have conditioned, convinced or dominated people and then there is no benefit. Instead of that, we liberate ourselves from our limitations, and we have this presence, and this a kind of example for other people. Then we go

ahead and develop through evolution in the future. The future is long, so if we have something bad, that is what develops. If we have something good and someone is developing a little, day after day, there is development. I am always saying that when I arrived in Italy, there was no one talking of or interested in Dzogchen teaching. But today, not only Italy but everywhere, you see there is a Dzogchen Master teaching Dzogchen. People are asking for that teaching and they try to understand. Not for many centuries, only for some years in our life. The future is much longer, and therefore it is really very important that we do our best to do something concrete: base, knowledge, etc. That is why I'm making effort and going everywhere. Some people say: "Oh, you like traveling very much." Not really. I see it is necessary, we have a very short time, a short life, and nobody knows how long we still have that possibility, but with what we have, we do our best. This is very important. For that reason I am happy and I say thank everyone very much for doing this gigantic work. That is good. ☸



Fabio's Tour

» continued from previous page

the building describes all the areas we can enjoy, the locations to sleep, eat, as well as practice. Someone explained how the activities are organized so both instructors and students can participate in some of the regular classes. While the course was an open level Yantra course, 80% of the participants had already received Rinpoche's Transmission or were somehow linked with Tibetan Buddhist practices. This qualification always brings a greater understanding of the value of Yantra Yoga as a discipline related to the profound path of the Dzogchen Teachings. Fabio was assisted by Naomi Zeitz and by myself here, so the students had the privilege of receiving a lot personal attention for each of them.

In Kripalu, everything was going on mostly inside the building, 4 floors plus the downstairs floor, where the hot tubs were located. There were five or six big workshops running at the same time, about 300 people eating in the dining room everyday, though they have the capacity for hosting around 650. There is a beautiful lake ten minutes walking distance from the building and a gigantic lawn that my mind's permaculture sensibility was envisioning as a rich food forest a couple of years ahead.



Fabio and Carolina at Kripalu.

My trip ended with a presentation of Yantra in Tibet House in New York, where around 35 people arrived to listen and experience the flavor of Yantra. We found that they became aware of Yantra in various ways--from seeing the videos on you tube, web pages, even facebook. Some were made aware of Yantra from practitioners around the globe, or some even bought the complete set of Yantra videos.

The experience of bringing Yantra to a wider public is challenging, with so many different conditions, interests, and expectations, requiring so many ways to approach teaching it due to the conditions of the people in the class. I had the experience of

both being a spectator and part of the initial spreading of its seeds in these big North American centers. Fabio's capacity, a resilience and flexibility born of over thirty years of teaching around the world, enabled him to approach all kind of circumstances in front a of these very different groups of people in these classes. All of this was very inspiring for me, feeling there is so much to give and receive, while the task seems to be huge, as more centers start asking for Yantra Yoga courses. This will take a lot of concentration and sacrifice along the way, all just a single spark, an echo of Rinpoche's inexhaustible example of dedication and service.

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Amherst College.



Tibet House, NYC.

MerigarWest

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Exhibition At The Castle

by Matteo Maglietti

On September 22, within the stone walls of the castle of Arcidosso, the museum of Tibetan Art and Culture was inaugurated. An encounter between the cultures of the Far East and the West, that, although they developed independently of each other, were finally were able to meet in an era such as ours, where communication has reached a higher level than in the past.

During the opening ceremony of the exhibition Chögyal Namkhai Norbu presented the biography he wrote of Kyentse Chokyi Wangchug, a very important teacher for the Dzogchen lineage, and his own uncle. The book also focused its attention on the condition in which Tibet finds itself today, a condition that arose more than half a century ago, resulting in the disappearance of large parts of the Tibetan tradition, as well as putting an end to the lives of many important masters, including the same Kyentse Chokyi Wangchug. All of this was brought to light by the words of the Master who, after thanking the local authorities that were present, spoke about the moments of the capture and death of Kyentse Chokyi Wangchug during the Cultural Revolution. But the book is not just about this, but above all about the incredible life of a great master of the Dzogchen lineage, who lived in the century that has just passed.

Fabio Risolo, headmaster of several schools on Mount Amiata and a member of the Dzogchen Community, made some interesting observations on the meeting of Tibetan and Western culture, pointing out, for example,



Photo: C. Gnechhi

the different conception of body and mind which exists between the two cultures, two things that are clearly seen as separate by us in the West, but not by the Tibetans.

The mayor of Arcidosso spoke thanking the Master and expressing his satisfaction with the cooperation between the municipality of Arcidosso and the Community that has

become even closer thanks to the project of the Museum of Tibetan Art and Culture for which even funding had been obtained .

After the conference, the Master visited the exhibition with its display of beautiful photos of Tibet, of Zhang Zhung and many places connected with the Master himself, such as Kyentse Chokyi Wangchug's monastery



Photo: R. Kogel

where Chögyal Namkhai Norbu had spent several periods of time in his youth. Inside the museum a room had been painted with typically Tibetan colors and at the entrance, a door had been mounted with beautiful traditional designs. Outside at the back of the building you could see a Tibetan nomad tent, filled with ob-

jects and tools of various kinds, necessary for survival in the Himalayas.

The opening ceremony ended with a hearty portion of *momos*, traditional Tibetan dumplings, for everyone to try including the local inhabitants who were present in large numbers at the opening.

©

Merigar West New Gakyil

During the AGM held at Merigar West on September 26, the new Gakyil was nominated.

**Blue Gakyil**  
Giovanna Natalini, Giovanni Boni Camilla Capuccini

**Yellow Gakyil**  
Claudio Maritano, Giovanni Totino Valeria Piperno

**Red Gakyil**  
Ignazio Bernardoni, Dimitri Fieri Claudio Donadio

**Geko**  
Alessandro Ambrosio and Maren Artkämper







Merigar West

Zhitro Retreat

By Nicki Elliott

A gentle mist descended on Merigar West for many days of the September Zhitro retreat. It was a mysterious and luminous atmosphere filled with presences. Sometimes, as I walked from Merigar 2 to the gonpa for the morning teachings, I was not quite sure which Bardo I was in. In the gonpa however, our Maestro shone like the sun, guiding us through forgetfulness into presence.

Over seven days Rinpoche explained the lineage, the function and the practice of the Zhitro which consisted mainly of the practice of Namcho Mingyur Dorje's terma with an important part from the terma teaching of Rigdzin Jyangchub Dorje's "Zhitro Khordas Rangdrol". Rinpoche reminded us that Zhitro represents our real nature. It is a very powerful practice for purification because the mandala of Zhitro represents our entire dimension.

On the third day of the retreat 3098 or more practitioners from



Photo: R. Kogel

around the world joined Merigar West in webcast for the Donwang, essential initiation of the Zhitro. Amazing that so many could join for the initiation of Vajrasattva which is the initiation of all.

Practitioners listed their friends and family amongst the dead for the Changchog practice led by Rinpoche on the second last day of the retreat. The gonpa sizzled with the energy of many beings as Rinpoche and the sangha practiced for the deceased. Our minds and hearts came close to those of the dead in the light of our Master's wisdom, making a good cause for so many existing just beyond our senses.

After our brush with the dead it should be mentioned that, aside from our morning sessions of teachings, we were fortunate to have Our Singing Master lead us in singing Tibetan pop songs. It was a joyful experience, especially when Rinpoche encouraged everyone to dance; the young, the old and the uncoordinated, like me. What a unique teaching, to sing and dance with our Master and our sangha, which at the very least reminds us we are alive!

Longsal Retreat

by Matteo Maglietti

The teaching transmitted by the Master during the September retreat at Merigar West belongs – as you could see from the golden symbol on the retreat badges attached to clothes and bags – to the Longsal cycle. A special teaching from Padmasambhava, received and put into writing by Chögyal Namkhai Norbu.

During the first hours of teaching the Master explained the essence of Atiyoga, trying to make his students understand the main points, pausing at times to talk about episodes in his life, explaining through metaphors, as he often does, the meaning of his words. During one of these episodes he expressed the fact that the teaching must be adapted to the particularities of the various cultures within which it spreads, as Buddha Sakya-



Photo: R. Kogel

Photo: R. Kogel

muni did in his historical era in India. The importance of the guardians was underlined by incredible stories about his travels in his youth with his family. The following days he introduced the condition of the teaching in this degenerate era and the Practice of Liberation of the Six Lokas based on the principle of reversing *samsara*.

Those were rainy days during the first week of September, with only a few rays of sunshine appearing occasionally between the gray clouds. But the rain did not affect the depth of the teaching of the Master, nor the wonderful atmosphere that every retreat creates at the Gar, and perhaps, after all is said and done, rather than a hindrance the water was something more.

But during the retreat there was not only the valuable opportunity to listen to the teachings. There were also days full of learning Tibetan songs and dances. On September 1, in Arcidosso, the *Merigar Under the Stars* dance competition took

place, a wonderful opportunity to see practitioners and the inhabitants of Mount Amiata together once again, with the Master and the mayor of Arcidosso enjoying the dances of the four European Gars in an incredible demonstration from the warmth of the Kunsangar South dancers, to the bright colors of the two Merigar teams and then the detailed dances of Kunsangar North. And the songs and dances continued in the Gonpa, where everyone took part in the Tibetan dances. A well-deserved praise to the traditions and culture of Tibet, which for so long has preserved and cultivated the teachings of many traditions, making it possible to us to follow and experience them. The Master pointed out the importance of this more than once, trying to make practitioners understand that we must try to preserve the spirit of Tibet both for the richness of its culture and for the deep connection that this country has with the teaching.

**For lodging nearby Merigar West and for general information**

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2012 / 2013 Gakyil of Zhenphenling, Rome

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## KunsangarSouth

Kunsangar South  
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### Autumn Lectures and Retreats in the Crimea.

September – it is the kind of season when hot summer weather becomes soft and gentle. This time the South Kunsangar Gakyil and the Yantra Yoga and Santi Maha Sangha instructors had planned classes and courses devoted to Dzogchen Teaching. Inspired by the words of our Precious Teacher Chögyal Namkhai Norbu about lectures, seminars and retreat organization, they decided to do things in another way.

It was decided to make these events according to the “ascending” principle. It meant organizing open lectures and seminars in towns first and then all those who were interested could join other practitioners to come to Gar and take part in closed Yantra Yoga and Santi Maha Sangha retreats.

This approach would let new people (who had met The Teaching for the



first time) develop their interest more easily. As we all know, it is not so easy to understand new information during our daily life and to go from interest to something concrete.

Yantra Yoga and Santi Maha Sangha instructors Victor Krachkovsky and Alexandr Gomonov supported this idea and collaborated with the Gakyil and the project supervisors very actively.

As a result there were a series of brilliant open lectures from September 24 to 29 held in Sevastopol, Semfiropol and Yalta. The lectures and workshop topics were different

and corresponded to the place and the interest of the public. They covered topics such as relaxing the mind with breathing techniques, about the history and value of Yantra Yoga, about Kumar-Kumari yantra yoga for children and Vajra Dance. Different people listened very carefully to the talks about the traditional culture of Tibet and recognized that ancient Tibetan knowledge about the Universe and human beings is an example of an ecological mentality since it does not make a division between the person and the external world; ancient Tibetan knowledge about the nature

of mind makes the spiritual evolution of human beings possible.

It was rather an intensive process. There were 3–4 lectures a day. Instructors spoke at Yoga centers, fitness clubs, bookshops, universities for students and local esoteric centers. The lectures received keen and lively interest and some Yoga centers invited the lecturers for additional public talks devoted to Yantra Yoga.

There is no doubt that the organizers met some problems and decisions came with time. It was about introducing instructors for universities, yoga centers and so on in the right way. And it was about right advertisements and right places for such events. But now we have different contacts and relationships that will allow us to collaborate in organizing such public lectures.

The open seminar for Yantra Yoga and Santi Maha Sangha started immediately after the open lectures took place (September 29–30). It was led

by Victor Krachkovsky and Alexandr Gomonov. All participants had some knowledge about the base of meditation and Yantra Yoga. Then there was a closed course “Practical application of Dzogchen knowledge: prana and mind” from October 1–7. Practitioners who wished to have deeper understanding took part.

This autumn the South Kunsangar retreat (which has already become a tradition) brought together 30 participants. The amazing kind weather, healthy mountain air and peaceful autumn created favorable circumstances for maximum relaxation and receiving knowledge.

It has been a beautiful voyage of knowledge and realization working with circumstances. The new approach for organizing a whole series of open lectures and seminars has brought particular results. And we hope to develop this experience in other cities.

See you in Crimeal ©

## KunsangarNorth

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

### Preparing for the Dance contest

By Elena Fokina

What was at the beginning? First, it was May, a few people from Moscow and Ryazan gathered and thought about the genre of the future dance and the kind of music to use for it. This was a preliminary meeting, just a preparation for the brainstorming. Most of us preferred the Art Nouveau style. Then we created a group on face book, and a special newsletter to announce the recruitment of choreographers, designers and dancers. Suddenly it became clear that we could not distinguish who should belong to which team: where does Kunsangar North end and Kunsangar South begin? Psychologically we still see ourselves as one country, as at the time of the Soviet Union: even the representative of Kunsangar South, Vita Adamenko, lives in Moscow. In the end we let everyone decide which team he or she wanted to belong to, without imposing any conditions.

The next meeting took place in June with about 10–15 dancers. We arranged a brainstorming: everyone expressed their view, we summed up all the brainchildren, and then the best ideas were selected. The choreographer decided the dance would consist of three parts – the “waking up after the long winter”, “the exuberance of samsaric life”, and the “triumph of spirituality”. The music was selected. In the first two dances it was an ensemble Daha Braha, in the third a modern adaptation of G. F. Handel. All the time there was a turnover of people – someone came, someone went or refused to dance for different reasons. This greatly hampered the creating of the dance because every day the participants were a bit different. It happened at every new meeting! Each time new members joined in, they brought new ideas. These



Photo: P. Fassoli

new ideas were not better or worse than the old ones, just the change of the people also caused changes in the dance. If a participant left the team, the changes they brought in went with them, and the dance went back to the original choreography.

Gathering together from the different cities was not an easy task, therefore we needed to create the dance and rehearse it very quickly. We were busy from morning till night. Physically, we were very tired. Personally, Yantra Yoga saved me. Every free moment I sat down on my heels or lay in a turtle position. As a result, despite my age (I’m 55), I often felt better than younger participants.

In the summer many retreats were organized, it was almost a cascade of retreats! All of them very welcome, important, and not to be missed! Two of them with Rinpoche, three with Adriana Dal Borgo, in Moscow, in Kunsangar North and in Kunsangar South. Two retreats with Laura Evangelisti, one with Igor Berkhin and Victor Krachkovsky, a retreat on the first level of SMS with Igor, a retreat with Fabio Andrico...

Besides the desire to follow retreats, there were other obstacles to rehearsing. For many dancers it was difficult to take time from work for more than for a week.

Maria Danko, unanimously recognized as our main artistic director, said about this situation: “our preparation and the future performance are a practice tool After all, Rinpoche said that participation in the competition is very important!” so we rehearsed.

Professional groups need a year to choreograph a new dance. In extreme cases it could take six months, but we had only a few weeks. We had to get together somehow, renouncing retreats, jobs and summer vacations. At that time it was very hot in Moscow and everybody wanted to go to the countryside, to swim, to sunbathe. We rehearsed.

After ten intense days in June, it was decided to continue to rehearse at least once a week, then get together again on August 21st in Moscow, to refine the dance. It was so difficult to get together even for Muscovites! Two of us got married:

they celebrated the event in Ukraine, with national rites and many guests, which required a lot of preparations! Another participant discussed his doctoral thesis, a very serious task! Many of us had to work intensively to be able to ask our bosses permission to go to retreats and the competition in Italy. And everyone had to earn money!

It was very interesting to create a dance for a round stage, where the audience would sit on the four wings. It was a bit like dancing on the mandala.

We all discussed what the costumes should be like. Dresses, shirts, pants were designed and mock-ups were made by Valeria Fokina. Lira made the drawings on the dresses. Irina Potaeva, mother of our 7-years-old soloist Lola, made her the dress of a shaman.

At the end of August, the week before departure, dancers from Moscow, St. Petersburg, Izhevsk and Samara started rehearsing together again.

Meanwhile fatigue and stress began to accumulate. For me, being the coordinator, it was difficult enough, for every day brought new surprises. People, which it seemed you could rely on, could not withstand the pressure of circumstances. Unexpectedly the problem of money for costumes vanished, but earlier it had caused stress for us. Rehearsals were often ineffective because of the constant debates. Participant turnover was like in McDonald’s. Just before leaving two members did not get their visa and could not come with us! In Italy, one of the dancers injured his leg.

When I complained about troubles to Maria Danko, she would say: “We have to work with what we have. There are 15 of us and not 20? It means we will dance with 15 people! Rinpoche always taught us to work with circumstances!”

And I suddenly found myself lying in a relaxed position on the floor of Merigar’s gonpa, before my eyes the very ceiling we see so often in pictures. Rinpoche and all the spec-

tators watching in silence our outstretched bodies and the curtain with the image of Yarilo approaching us... Something we had spent so much time and effort for, was actually happening.

It is impossible not to write about the Tibetan dances that occupied such a large part of our time. Under the guidance of Adriana we started to study them in July, during the supervision course of the dance of the Song of the Vajra. Some of us danced with Adriana at Kunsangar North during the teacher training in summer. It was an extraordinary joy! One day, Rinpoche asked us to sing Tibetan songs and to dance from 3 to 9 pm, without a break. On other days, we sang and danced from 3 and a half to 4 hours, while Rinpoche was watching us and also sang.

All this really inspired participants. Irina Potaeva choreographed the Tibetan dance, based on the clips shown us by Rinpoche. She sewed the costumes. We did not know yet whether this dance would be a part of our competition program or if we should dance it separately. Due to some misunderstanding, we were given the opportunity to dance our Tibetan dance in front of Rinpoche at the time when we were not prepared for it. We hadn’t even brought our costumes with long sleeves. We danced somehow, though if we had been warned in advance, we would have performed better.

In Merigar all of us learned Tibetan dances with Adriana or with Tsering and Topgyal. Both methods were great! It was very nice to dance after the ganapuja, the entire gonpa sang and danced! This is what our communities in Russia have to learn; our local people in Russia can be taught how to dance too.

One day Rinpoche invited all participants of *Merigar under the Stars* to a restaurant. We were able to talk with other teams without haste,

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Kunsangar North

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could listen to their stories about the preparation for the show. It was so joyful to be part of a large team because a competition is just an excuse for cooperating and getting to know each other better. We are a family, brothers and sisters.

It is important to say something about the hospitality at Merigar. The food for the dancers was at a reduced price, and it was delicious! Accommodation was free and a special bus was rented to bring us to Merigar and back. A spacious room for rehearsals was given to us. Communication with local practitioners and others from all over the world was pleasant and joyful. Luna Mitchell and Anastasia Ermilova took very good care of us.

When we returned to Moscow we were met at the airport by a group of practitioners carrying flowers.

Well, work had been waiting almost each of us. Many of us were

told: "Vacationed and rested? Now do the work you missed!"

At the beginning of September a new Moscow Gakyil was chosen. Khyentse Yeshe told them that they would have moments of triumph and moments of shame, someone would applaud them, and someone would be angry. But all of this is not very important: it's like a comedy. Not a tragedy, but a comedy, it should be perceived this way.

I think the same can be said about the work of the coordinator. During the preparation of the program, events interspersed with such speed that there was no time to stop for each one; we had to do what needed to be done in any case. It was like running over breaking ice, moving forward very quickly, regardless of the water opening up under your feet, just remembering what we are here for.

Homage to our Master. ©

Russia, Izhevsk » Kungaling

Kungaling completes  
1st Longsal Stupa

The first Longsal Stupa connected to the terma of our Precious Teacher Chögyal Namkhai Norbu, has been built in Izhevsk, Russia, completed on October 12, 2012!

Kungaling, in Izhevsk in Russia, warmly thanks all who took part in this project:

- Our precious Teacher Chögyal Namkhai Norbu, who made all the arrangements about this Stupa.
- Khyentse Yeshe – we couldn't have realized this project without his participation.
- Giovanni Boni – the architect of the project.
- Migmar – the artist and ritual master.
- all those who gave gifts of work, time and material objects for the Longsal Stupa.



The 2nd stage of this project will start In April, 2013. We will improve the area round the Stupa. We are plan-

ning to plant flowers and lay out stone blocks in the area around the Stupa. ©

NamgyalgarSouth

Namgyalgar Dzogchen Community in Australia	PO Box 214 Central Tilba NSW 2546 Phone/Fax: 61 02 4473 7668
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secretary@dzogchen.org.au www.dzogchen.org.au
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Gekö Vacancy

Namgyalgar South is seeking a new Gekö to commence early December.

The Gekö appointment is usually for one year (with a possibility of extending longer), however until the position can be filled expressions of interest are welcome from members in the international Dzogchen Community to be the Gekö on a temporary basis for 3 months. Whilst ideally applicants will have visited and be

familiar with Namgyalgar South, all applications will be considered.

**Gekö Responsibilities:**

In general the Gekö is responsible for the day-to-day smooth, warm and friendly running of the Gar, with the support of the local land management team and Red gakyil. Full details of the Gekö role and duties are available.

**Gekö Allowance:**

The Gekö receives AUS\$150/week, plus free accommodation, some use of phone and internet and use of the Gar car (subject to conditions). The Gekö is responsible for their own ambulance cover, and medical insurance if from overseas.

**Applications:**

Applicants may be invited to meet via skype with Gakyil members and the Namgyalgar South land management team.

If you are interested and would like to receive information about the Gekö responsibilities, conditions of service and an application form or discuss being a temporary Gekö please contact: Barbara Robertson, Tel: 02.6493 5851 [barbara.robertson3@gmail.com](mailto:barbara.robertson3@gmail.com)

The Namgyalgar South Gakyil would like to thank retiring Gekö, Jakub Augustinsky, for the wonderful contribution he has made to the Gar during his time here and wishes him all the best in his future endeavours!

Some Information about Namgyalgar South is available at: [www.dzogchen.org.au](http://www.dzogchen.org.au)

A vimeo of Rinpoche's retreat at NStH in April 2012 is available on YouTube at: <http://www.youtube.com/watch?v=k9wGLKerZio>

Namgyalgar South Gakyil ©

TashigarNorte

Tashigar North/Finca Tashigar	Prolongación de la Calle Bolivar Valle de Pedro González Isla de Margarita	Tel: 0058 0295 2580332 secretary@tashigarnorte.org www.tashigarnorte.org
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The Longsal Paradise

by Carlos García

It is very difficult to write about Tashigar Norte without mentioning the Longsal teachings and vice versa. In Tashigar Norte Chögyal Namkhai Norbu gave in 2002, like a birthmark of the place, for first time in the human dimension The Longsal Root Initiation of the Jñanadakini in a complete way, and of the six times that Rinpoche has given these teachings, four were in Venezuela. Only the fortunate students who participated in one of these six opportunities can read and practice the volumes of Longsal teachings reveled and propagated by Chögyal Namkhai Norbu and published by Shang Shung Institute.<sup>1</sup>

At the moment eight volumes of these teachings are published in western languages by the work of Adriano Clemente. These teachings are connected with Anuyoga and Atiyoga and comprising the essence of the three series of Dzogchen in their fundamental aspects related to the view, meditation, and behavior.

In a dream that our Teacher Namkhai Norbu Rinpoche had in Margarita in 2002 the Mentsün<sup>2</sup> Padma Paldzinma, said: *This time, once you have written properly the full text of The Main Points of the View Totally Beyond the Conceptual Mind, it is important to teach it in the Margar-*

*ita Island to your devoted students, before any other teaching Longsal.<sup>3</sup>*

Rinpoche asked her: *How are the conditions for the diffusion of the Samantabhadra's Teachings in Margarita Island?*

The Mentsün replies: *Oh yes! The conditions are totally perfect!*<sup>4</sup>

It was the "official opening" of the Longsal Cycle and Tashigar Norte.

But, what are the Longsal teachings?

Rinpoche explains:

*Longsal teachings are called: Longchen Ösel Khandro Nyinthig, Longsal Cycle or The Innermost Essence of the Dakinis of Luminous Clarity of Universe. Long means longchen, universe in all its dimensions (Three kayas, pure and impure vision, etc) Chen means "total". Ösel: stands of lights, which means that all sentient beings have that original potentiality represented by light, and so the light represents all the dimensions of the universe. Khandro Nyinthig: means knowledge is related with to energy and energy is the principle of functioning. Khandro means Dakini and the Dakini are the sign of the energy of the entire universe. Nyinthig means the essence of knowledge, nying means center the center of our knowledge, thig means something like thigle, potentiality and is really the potentiality of all the existence of the teachings. So*

*when we make this title shorter, we say Longsal. This is short version of the title.<sup>5</sup>*

The Longsal cycle of teachings was received through dreams of clarity and visions, called terma, by Chögyal Namkhai Norbu, since Rinpoche was seven years old, and still now the dreams and visions continue. It means we are the first and fortunate human beings who received that Longsal Initiation of the Jñanadakini, the transmission, explanations or just the lung of a specific teaching part of the cycle, so, it means we are also the people who have the commitment to continue that knowledge alive and the lineage to benefit to all the sentient beings. Happily we have Khyentse Yeshe who will be the main holder, who is also receiving teachings from dreams.<sup>6</sup>

Khyentse Yeshe said about the meaning of Longsal Cycle: *Longsal is the perfect representation – synthetic, essential, direct without the principle of method and prajna, revealing all kinds of knowledge. For example, we have a Longsal teaching of Kalachakra; through the cause of receiving the information of Kalachakra; Father received the disclosure of this knowledge. Just this way everything manifests and this is more connected spontaneously, when there is need the knowledge it manifests. This is the*

*real meaning of Longsal and we should understand that way. (...) The first aspect that was useful in Longsal is not worshipping on the text, but opening the collaboration and communication in this opportunity of understanding. Just like when you turn on a light and you can see a little better, now you can discuss this aspect and this aspect is just like the pure dimension of Ati.<sup>7</sup>*

Khyentse is the guarantee of continuation of the Longsal Lineage; further the people who received these precious and deep teachings should collaborate somehow doing our best.

Like our Teacher said: *Sometimes there are very good students who have some knowledge of the teachings, like an imprint, all the teaching is very precise and they do not invent, add, change or modify anything. These kinds of students are like chödag or terdag<sup>8</sup> and the teachings continue.<sup>9</sup>*

Rinpoche call the Longsal also the "teachings of Samantabhadra",<sup>10</sup> it means the root of the lineage is Samantabhadra, what is the same to say our real and naked nature. In our dimension, in the Nirmanakaya, the root is Guru Garab Dorje, just two generations in the lineage after him is Goma Devi who transmitted his teachings to our Precious Teacher, under the protection of Ekajati through dreams and visions, because Rinpoche

has all the qualities and capacities to receive these precious teachings, it is the time and it is the place with the perfect conditions. Because of that, the Venezuelan Gar is specially connected with the Longsal, and Khyentse Yeshe said the last time when he gave teachings in Margarita Island: Tashigar Norte is the Gar of Goma Devi.

Here is the list of the main activities connected with the Longsal teachings by Chögyal Namkai Norbu in Margarita Island.<sup>11</sup>

- 1 The Upadesha of Introduction to the State of Ati. 2001 (Hotel Miragua).
- 2 The Transmission of the Longsal Root Initiation of Jñanadakini. 2002
- 3 The Main Points of the View Totally Beyond the Conceptual Mind. 2002.
- 4 The Purification of the Six Lokas as Preliminaries Path of Ati. 2002
- 5 The Upadesha on All-Penetrating Wisdom. 2002
- 6 The Upadesha on the Thögal of Self-Perfected Luminous Clarity. 2002.
- 7 The Transmission of the Longsal Root Initiation of Jñanadakini. 2004.
- 8 The Actions of the Guru Jñanadakini. 2004.

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Tashigar Norte

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- The Profound Essential Upadesha of the Long Life Practice "The Thigle of the Vajra Life". 2004.
  - The Bardo Instructions Sealed with Hum. 2004.
  - The Upadesha of the Twenty-Five Spaces. 2004.
  - The Way of Practices of Kalachakra. 2004
  - The Upadesha on the Tregchö of Primordial Purity. 2004.
  - The Direct Introduction to the Principle of the Mirror of Vajrasattva. 2004.
  - The Upadesha on All-Penetrating Wisdom. 2004.
  - The Upadesha on the Total Behavior of Equal Taste. 2004.
  - Transmission of the Longsal Root Initiation of Jñanadakini. 2005.
  - The Upadesha on the Tregchö of Primordial Purity. 2005.
  - The Upadesha on the Profound Path of the Illusory Body. 2005.
  - The Purifications of the Six Lokas as Preliminaries Path of Ati. 2006.

- The Yoga of Prana for Clarity and Emptiness. 2006.
- Transmission of the Longsal Root Initiation of Jñanadakini. 2007.
- The Outer, Inner and Secret Practices of Guru Wisdom Dakini (Drubchen). 2007.
- The Root Upadesha on the Vajra Bridge of Longde. 2009.
- The Profound Essential Upadesha of the Long Life Practice "The Thigle of the Vajra Life". 2010.

The main teaching of these Longsal teachings was given for first time in Margarita Island. The last time Rinpoche gave the Transmission of the Longsal Root Initiation of Jñanadakini in Tashigar Norte was in 2007. It was also the first Drubchen of the Dzogchen Community, The Outer, Inner and Secret Practices of Guru Wisdom Dakini. Before the Drubchen started, Chögyal Namkhai Norbu had a conversation again in a dream with the Mentsü Pramoha Padma Paldzinma mentioning Tashigar Norte, in

this case about the complete initiation and instructions of that practice. After that Rinpoche finally received the complete form the outer, inner and secret practices of Guru Jñanadakini.<sup>12</sup>

All these things, and others, happened in Tashigar Norte and we hope it will continue happening. Tashigar North is definitely the place where began to spin the wheel of Longsal, the Gar of Goma Devi as Khyentse Yeshe said, but this wheel has no geographic limitations and moves around the world. We know that the teachings are not limited by a place, but still the people make pilgrimages to Bodhgaya or Maratika, for those who feel intimately connected with Namkhai Norbu Rinpoche and particularly with the Longsal Cycle, Tashigar Norte is a sacred place, a place of pilgrimage and practices.

A few years ago, Paula Barry wrote an article for The Mirror referring the Longsal teachings and Tashigar Norte, and this was the last sentence: *We cannot thank enough Chögyal Namkhai Norbu for transmitting these*

*Longsal teachings to us so that we may truly discover Paradise.*<sup>13</sup>

Every true paradise has its serpent, and does not cease to be Paradise, but maybe the poet Cavafy<sup>14</sup> was right when he wrote: *The Lestrygonians and the Cyclops, the fierce Poseidon you will never encounter, if you do not carry them within your soul, if your soul does not set them up before you.*<sup>15</sup>

We are waiting for you here in the Longsal Paradise!

- \* I would like to thank Adriano Clemente for his kind collaboration.
- Notes, Bibliography And Hemerography
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  - Mentsün: *it means she is a Dakini who is dominating the Nirmanakaya dimension*. Chögyal Namkhai Norbu.
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  - (Idem)
  - Chögyal Namkhai Norbu. (Interview) *The Meaning of Longsal*, Tashigar South March 5, 2010. The Mirror No. 102.

- Khyentse Yeshe Namkhai, *Part II Longsal Interview with Khyentse Yeshe Namkhai*. The Mirror No. 106.
- (Idem)
- Chödag and terdag: mean that there is a student closely related to the person who has received the terma and the teaching, and that student becomes the terdag or chödag, wich means they spread or become the upholder of that teaching and transmission. This is related with the lineage*. Chögyal Namkhai Norbu
- Look note 5.
- Look note 3.
- Look note 1.
- Chögyal Namkhai Norbu. *Longsal Teachings*, Vol. 8.
- Paula Barry. *An Experience in the Paradise, The Longsal Retreat Bardo Dampa Hum Gi Gyachen and Longchen Nyishu Tsa-Ngal Men-nag. Instructions to the Bardo with the seal HUM and Upadesha on the twenty-five Spaces*. Septiembre 3-12 Margarita Island, Venezuela. The Mirror Oct/Nov. 2004 Issue No. 70.
- Constantino Petrou Cavafis (1863-1933) Greek poet.
- The name of the poem is "Itaca". ©

Ecofairs at Tashigar Norte  
September 22, 2012

On September 22 Tashigar organized the first EcoFair aimed to show the projects where the Community has worked locally in Margarita. Mainly we show Tashipark project initiatives to generate greater interest of parents to send their children to participate in the workshops that we offer to schools. We also take this opportunity to introduce our project Tortuga Dorada (Golden Turtle), which seeks to improve our relationship with the local people around Tashigar Norte, working together a proposal to provide services related to agro and eco tourism. Some farmers from El Salado sector participated as guests, over 15 artisans from Municipio Gomez and more than a dozen different local proposals that feed with the idea of the Ecofair also were here. Many organized groups around ecology helped us with the diffusion and we assembled an interesting network of people to help develop and disseminate our projects.



Important local artist showing their works at Tashigar North Comedor.

In this first fair, about 400 people visited, enjoying a pleasant moment of relaxation in Tashigar. The program included free workshops on permaculture and yoga for children, guided tours of the Gonpa, local art exhibition, sale of handicrafts, trails wildlife contact and the end of the evening offered a sample of the Dance of the Six spaces of Samantabhadra.

This November 17 will offer the second fair, and the central focus

will be a series of lectures related to environmental conservation and permaculture. The idea is to establish the Ecoferias as monthly events that will leave to us an income to contribute to sustainability of Gar through the sales of the restaurant, the Tashishop and all services we are able to incorporate in it. It also constitutes an important showcase for all the benefits that Tashigar could provide to local society. ©



Local art sale and exhibition around Churuata.



Participants of the Ecofair enjoying a meal at Tashigar North Comedor.

TashigarSur	Tashigar South	Tanti 5155	Phone & Fax: 0054 - 3541 - 498 356
	Comunidad Dzogchen Tashigar	Pcia. de Córdoba	secretaria@tashigarsur.com
	Calle pública S/N	Argentina	www.tashigarsur.com

Fundraising with an  
Important Prize

We are happy to announce that TASHIGAR SUR has organized a very special Fundraising Event: a Raffle for all the members of the DZOGCHEN COMMUNITY worldwide. The lucky winner will receive as a prize a piece of land with a MARVELOUS HOUSE at the Mandala of the Gar. There are 500 tickets at 200 USD each so don't delay.

You have to be in it, to win it!!!! The house is located on the most elevated part of the Gar and surrounded by beautiful enormous rocks. It has a spectacular panoramic view over the valley below. The house includes: A spacious living room with large windows, an upstairs room, on the second floor, Full kitchen and bathroom. All with splendid views!



**Property Specifications.**  
Approx. land area: 1200 m², House area: 80 m², Brick and timber construction, Potable water, Electricity, Option to add third storey, Usufruct and water rights

NB: The Winner is totally in charge of: Indoor Paintwork, Light Fittings, Final Floor (ceramics, wood, etc.)  
FACEBOOK: Loteria Casa Tashigar Sur.

This Fundraising Project has the  
following two-fold purpose:

- To make the necessary infrastructure improvements at Tashigar Sur such as: Increase the resources available to host practitioners, The construction of kitchen and bathroom facilities at camping site, The renovation of all rooms such as bathrooms in need of repair, The construction of the Gakyil Meeting room, The purchase of a car for the Gar Community
- The funding of the establishment of the future GLOBAL GAR in Tenerife (will receive 20% of total funds raised.)  
Your active PARTICIPATION in this very rewarding project not only supports the development and maintenance of the Practice Centers, but also revitalizes and makes our precious teachings a reality.

How to get the numbers:

- From ABROAD:
- Pay with Paypal  
1- Enter [www.paypal.com](http://www.paypal.com)  
2- The email for payment is: [paypal@dzogchencommunity.net](mailto:paypal@dzogchencommunity.net)  
3- Address: Loc. Merigar 58031 Arcidosso GR (Grosseto)
  - Send an email to: [secretaria@tashigarsur.com](mailto:secretaria@tashigarsur.com); and to [office@dzogchen.it](mailto:office@dzogchen.it), informing: Name and Family Name  
Transfer Number  
Amount  
Concept (Fundraising)

THEN, you have to write to: [secretaria@tashigarsur.com](mailto:secretaria@tashigarsur.com)  
Informing Name and Family Name  
Gar you belong to

» continued on the following page



Tashigar Sur

» continued from previous page  
Information of the paypal transaction:  
(date, amount, transaction number)  
The gar will confirm you the number you have selected, otherwise, it will give you other options for you to choose.

**Conditions**  
· It is necessary to have a minimum of three years as a member of the

Dzogchen Community at the moment of the raffle.  
· If the person doesn't have this minimum amount of time as a member, it will be necessary to wait until this period is fulfilled.  
· From the very moment in which the person becomes the winner, the yearly expenses should be paid to the Administration of Tashigar Mandala.  
· The winner must sign out the usufruct contract, and respect all the

rules stipulated for the usufructuaries of Tashigar Mandala.  
· The person must also pay his/her membership as "supportive" member of Tashigar Sur (320 US a year) from the moment that he/she turns out to be the winner.  
  
Tashi Deleks! And Good Luck!!!!  
Gakyil of TASHIGAR SUR

Argentina >> Delegling

**New Ling Buenos Aires, Argentina**  
  
Hello Vajra Family,  
  
Here in Buenos Aires we are very pleased to announce that FINALLY, after several years, a Ling has been officially created: DELEGLING, was the name given by our Master and the official date of birth: September 29th, 2012.

You can see our official Facebook page here: [www.facebook.com/dzogchen.ba](http://www.facebook.com/dzogchen.ba) and soon we will have our own official website.  
Soon also we will host a very interesting event: a workshop led by Michael Katz on Dream Yoga ([www.facebook.com/suenios.ba](http://www.facebook.com/suenios.ba)).  
  
Tashi Delegs to everybody!!  
The Gakyil of Buenos Aires  
[gakyil.ba@gmail.com](mailto:gakyil.ba@gmail.com)

Courses



Participants in the SMS Level 2 training.



Breathing and Kumbhaka with Fabio Andrico in Venice, Italy, October 20, 2012.

Italy

September in Venice  
Asia Concert and  
Vajra Dance

by Sabina Ragaini

This year September was a magic month in Venice. For the weather, with splendid days, reminiscent of spring and rather than autumn, that seemed to want to remain. For the light that illuminated the canals and the lagoon with shades of gold and crystal. And magic for the activities of our Ling. Returning from the summer holidays is tiring for everyone. It means returning to busy working life, for those who are fortunate enough to have a job. To family commitments, perhaps having to convince children that school is useful for learning something or, if nothing else, at least learning how to interact with others. A return to a pace of life dictated by a society in which carrying out unpaid activities and even lazing about, even for those who can afford it, is always a bit out of place. In short, everything starts up again in September and the rest of the hot summer past seems to soon be a thing of the distant past. For this reason it was particularly important for the Venetian Ling to immediately resume Community life with two major events.  
On September 9, the Filanda Motta at Campocroce di Mogliano Venice opened its doors to us, with great



generosity, for a concert and a small market in favor of ASIA. An ancient Filanda beautifully restored in the middle of the Venetian countryside, with brick buildings used as studios for artists, architects, photographers and a beautiful room surrounded by windows with the original terracotta floors where the Daedalus Trio, with the precious and unique voice of Elvira Cadorin, gave a concert of a thousand flavors. Interpretations that ranged from Vivaldi to De Andre, from the sweet singing of northern Europe to fairy tales set to music in the oral tradition of storytelling. Elvira gave her voice to ASIA for an afternoon of a sunny Sunday to the immense pleasure of the spectators. The market, five stands and several racks of used clothes were very fruitful.  
On 14 and 15 September the Festival of Arts took place on the island

of Giudecca in Venice. Artists from everywhere were able to exhibit their works in different rooms distributed throughout the island and various associations were offered a space to show the public their activities. So Friday afternoon our Venetian instructor Marco Baseggio gave a free Yantra Yoga lesson in the cloister of St. Cosmo and Damian. A first overview for the public, followed on Saturday afternoon by a very special event for our Community: a demonstration of Yantra Yoga and the Dance of Liberation of the Six Spaces at the Basilica of the Most Holy Redeemer. It is difficult to explain the uniqueness of the place to someone who is not accustomed to the sights of this ancient city: a space at the foot of one of the most beautiful churches of Venice, located on the opposite bank to San Marco, offering the viewer a marvelous view of the

Slovakia

Mandarava retreat with  
explanation of Tsalungs

led by Nina Robinson

In Slovakia, October 3–7  
  
By Ludovit Mianovsky (Red Gakyil)  
  
We had a very intensive retreat of Mandarava practice with Chudlen and Tsalungs. I want to thank Mrs. Robinson very much on behalf of the Slovak Gakyil for her explanations, correcting mistakes and updating these precious methods which our precious Master has been transmitting for years. The retreat was also accompanied with listening to the webcast and two ganapujas. We will be glad to see Mrs. Robinson in Slovakia again.



lagoon, a skyline of beautiful historic buildings illuminated by clear sunlight with the reflections of the water on which the 'Most Serene Republic of Venice' is located. Adriana Dal Borgo very kindly came especially to Venice to dance with us on the Mandala spread out in front of the Basilica over the grains of rice thrown after a wedding that preceded the demonstration. Before the demonstration

Adriana gave a concise, detailed and clear explanation of its meaning and its importance as a practice, helping our Community to be known among the people of Venice. Dancing in such an environment was an exciting and unforgettable experience for all of us. And among the grains of rice lying in the churchyard we trust a precious seed of Dzogchen practice remains. ©



Kunsangar South



Fortunate ones on the Mandalas

by Andrea Bogeovichus

Right after the big retreat with precious Master Namkhai Norbu Rinpoche at Kunsangar South one more joyful event took place – the Teachers’ Training 2nd Level on the Dance of the Song of Vajra, led by wonderful dakinis Prima Mai and Adriana Dal Borgo.

I was fortunate to be on this course, attended by 36 people, 25 of which were active participants. At the beginning of the course Adriana Dal Borgo underlined that such courses are not for bureaucratic reasons but

for direct collaboration with each participant, discovering each individual’s particular qualities as far as each person is a different universe, the whole world with its own opportunities and potential.

Thanks to the organizers of the course three Mandalas were provided, two for participants and one for observers. In these circumstances observers could also train on the Mandala, sharpen details and improve their understanding and performance of the Dance of the Song of Vajra. It was an unique opportunity for all the participants – enough places for everyone. At the same time it gave possibilities for international instruc-

tors to concentrate their attention on active participants, those who had already decided to demonstrate their capacities to transmit Vajra Dance.

The atmosphere of the training was very friendly. Prima Mai and Adriana Dal Borgo listened attentively to the explanations of each participant. Then, without making any comments or judgments they gave full information about this fragment. Deeper and deeper these fragile women brought us into the awareness that this is not just a kind of test or examination but the way to continue, to bring the precious Upadesha of our Master into the future. And what they presented to us directly from the heart is impossible

to put into words and sentences. Communication with them was inspiring, and on the Mandala transformed into the bliss of wisdom.

At the end of the course three Dances of the Song of Vajra were recorded on video. Participants could demonstrate how they could integrate with the knowledge they had received. Although there were enough places on the other Mandalas, many people preferred to remain near the Mandala where the international instructors were dancing – to enjoy a few more minutes. Some of the observers were also invited on this Mandala. This

once again showed that only personal involvement and diligence has value.

After the training and warm and hearty farewell, Prima Mai in private conversation underlined the fact that Dance is not how we do movements, it is the state. These words didn’t need any commentary: the state that our precious Vajra Dance teachers transmitted to us tirelessly despite hot summer weather left no doubt. We are incredibly fortunate that Namkhai Norbu Rinpoche prepared such amicable teachers for us.

May the benefits of this practice spread through all dimensions for benefit of all. ©

Russia



Kunye Massage Course with Aldo Oneto, October 15–21 in St. Petersburg, Russia.

China



Song of Vajra Dance Course with Wes and Tracy Guo in Samtenling China, Sept. 8–19, 2012.

Japan



Vajra Dance of 6 Spaces in Tokyo, September 2012 with Kyu.

Namgyalgar South



Spring Retreat at Namgyalgar South, 2012. Practicing the Essence of Ati Yoga: The Seven Semdzins – Meditative Stability through Simultaneous Shine and Lhagthong. Led by Elise Stutchbury, authorised SMS Base Level teacher. Saturday 29th September – Friday 5th October.

Namgyalgar North



Chöd retreat with Angie Gilbert in Namgyalgar North Sept. 2012.

Behaviour of Dzogchen – Chöd

Hot, balmy climes pervaded the Glasshouse Gar on the first day of our springtime exploration into the profound gift of Machig Labdrön over the recent three day holiday weekend. We were once again delightfully refreshed by the arrival of friends from near and far. Even in this vast country of seven million square kilometres, the sev-

enteen hundred kilometres between Brisbane and deep south Melbourne can seem like a long distance to travel for such a brief experience... however with the spontaneity of keen chödpas, we are increasingly experiencing a confidence in relinquishing concepts of distance, division and isolation. Not surprisingly, musings of overcoming distance have been a theme of our Gakyil’s newly developing community – communication – collaboration project and are integral as we begin

to develop understanding and insight into our internal, external and IT processes.

And so what of our experience of Chöd? How is it possible to describe such perfection? With the basis of Sutra, Tantra, Dzogchen and honoring Jigme Lingpa, Machig Labdrön, Buddha Shakyamuni’s words, we commit ourselves, fill our vision with purity, remember our refuge is our real nature, rest in that unified state of our Masters primordial mind as the incomparable Machig, offer ourselves vastly and universally until every being is established as our invited guests and all are completely satisfied in every possible aspect of our imagination.

The intimacy of our experience together, of the teaching – discussion – understanding – knowledge – practice led expertly by Angie, assisted us to deeply reflect on those challenging, vital, precious relationships which, due to our ego and attachment, are repetitively destined towards tension and conflict. We remind ourselves of Maestro’s story of the danger of the pride of great clarity that is lacking compassion... and we immediately

Australia, Sydney



Santi Maha Sangha Base Teaching & Practice Weekend Retreat led by Angie Gilbert in Sydney, Australia Sept 8–9, 2012.

.....

abandon our need for protection, offer our bodies by our tears of compassion if that is what is required in the circumstance and relax into our unwavering empty blissful nature of nondual presence. ©





Namgyalgar North



Yantra Yoga course with Amare in Namgyalgar North Oct 13, 14, 2012.

Yantra Yoga Emerging Spring  
October 13–14, 2012

by Rosemary Friend

It is quite something to set aside a weekend out of our busy lives, especially as we have the advice on daily life from our Master at the end of every webcast, an event increasing and luxuriously frequent these days. So when we have received the precious transmission, have understanding of the view and recognition of our real nature, then we simply have the limitless opportunities of developing our knowledge by integrating every vision that manifests to our senses, ornaments for integration, every moment of our day and night. So what of the weekend practice retreat, whether

the focus be Yantra Yoga, Vajra Dance, Anuyoga or Santi Maha Sangha practices? Well, the fact is that something extraordinary happens when practitioners come together and while the experience is beyond words and explanation, like the precious transmission, it is somehow worth attempting to create the picture. Among our small and intimate group, some of us experienced Fabio teaching Yantra Yoga in 1991 and some are experiencing Yantra Yoga for the first time with Amare Pearl teaching the Eight Movements. Some are here for the weekend, some for a day or half a day. And the freshness and rejuvenation we all experience together as we realise the form of the movements, via the pranayama, is leading our minds

to greater awareness and relaxation begins to facilitate a soft sensation of empty pleasure in our bodies – minds. We move between two hour Yantra sessions to practicing the Dance of Space together, to collaborating in the kitchen, preparing food and cleaning, to watching the new Yantra 108 Movements DVD, to sitting in the Gonpa as Maestro transmits the *donwang* of Avalokiteshvara Khorwa Tontrug from Barcelona. Wonderful – Marvellous – Aho Maha Sukha Ho. ©

Tsegyalgar East



Vajra Dance Refresher Weekend with Margit Martinu at Tsegyalgar East Gonpa October 19–21, 2012.

Canada, Toronto



YY Toronto Lynn.

Tsegyalgar West



First Level Yantra Yoga Supervision with Fabio Andrico in Mexico City, from left to right standing Martina Kacurova, Nataly Nitsche Di Gaetano, Josefina Robles Ocampo, and in front Loybáá Perea Monroy.

Tashigar Sur



Pranayama of the 3rd Series of Yantras with Carolina Mingolla May 2012.

A 7 day retreat: Pranayama of the 3rd Series of Yantras with Carolina Mingolla May 2012

by Michel Hanono

I prostrate with respect and veneration in front of the masters who through their realization remind us of our illuminated origin and offer us countless methods for recovering our true nature. It was an immense joy to train the rider with yantra yoga in order to ride the horse of the mind time and again during 7 days and to connect through

the practice (the only real way) with the steps of the master Humkara. Overcoming the gross veils of ignorance, our group traveled a stretch of this path of vitality, luminosity and essence leading to liberation. Recognizing one's own consciousness as the illuminated base of endless energy of which we are made in the three aspects of body, voice and mind is an experience that brings enthusiasm and confidence to the path of establishing our mind in the primordial state. We waste a lot of time in the net of confusion and suffering, while we

could escape it sounding the song of freedom, echoing continuously, albeit in a limited way and which is the support of all manifestations. I encourage the Vajra brothers to do this practice in order to find the embodiment of all this live potentiality that contains our experience of uninterrupted clarity, always there to be recognized and developed. Thank you our master Chögyal Namkhai Norbu for laying out these diving boards for us to immerse in the ocean of liberation! ©

Tashigar Sur



Steven Landsberg – 7th Lojong in Lima Peru, October 2012.



Part I of the Song of the Vajra Dance with Nelida Saporiti at Tashigar South, Argentina Oct. 4–8, 2012.

Passages Died

Tsegyalgar West



Karin Reesa, from Oregon, passed on September 29th after a return of cancer. She will be greatly missed by her Community, family and many friends. Nina Donnelly ©





# Programs

## Germany

**Vajradance, Song of the Vajra Part 2**  
with Karin Heinemann  
Dec. 01–03, 14–16 at Dargyaling, Cologne  
Registration: Lea Pabst,  
Tel.: 0049 22 41-958 86 37,  
[leapabst@gmx.de](mailto:leapabst@gmx.de)

**Birthday of Chögyal Namkhai Norbu, Vajradance, practice weekend, Webcast**  
with Karin Heinemann,  
Dec. 07–09 at Dargyaling, Cologne  
Registration: Lea Pabst,  
Tel.: 0049 22 41-958 86 37,  
[leapabst@gmx.de](mailto:leapabst@gmx.de)

## Singapore >>Namdrolling

**Beginners and Series 1 & 2 Yantra Yoga Workshops**  
with Emily Coleing

**Workshop 1 – Yantra Yoga for Beginners**  
This workshop is open to all. It is suitable for absolute beginners to yoga, for those who already have a regular practice in any style of yoga as well as an ideal refresher course for those who may have been practising it but need some reminding of the breath and movements.

*Dates:* January 29–February 01, 2013  
*Time:* 6.30 pm to 9.30 pm  
*Workshop Fees:* S\$ 330/  
Early Bird (before 30 Oct. 2012): S\$ 310  
Dzogchen Community members: S\$290/

**Workshop 2 – Deepening the Understanding of the Preliminaries and Yantra Series 1 and 2**  
This workshop is open to those who already have some experience in this practice. In order to benefit most from this workshop, those who register for

## Italy, Milano >>Dribselling

The Gakyil of Dribselling  
in Milano, Italy  
**Review course of the Vajra Dance of the Song of the Vajra**  
with Maurizio Mingotti  
January 19 & 20, 2013

For organizational reasons, we kindly ask you to confirm your participation as soon as possible.  
[info@dzogchenmilano.it](mailto:info@dzogchenmilano.it) Yantra Yoga  
[rosso@dzogchenmilano.it](mailto:rosso@dzogchenmilano.it) Vajra Dance

## Kunsangar South

**SMS Base Exam and 1st Level Training**  
Rinpoche has confirmed that the SMS Base exam and the 1st level training are scheduled for July 27 to August 9, 2013 at Kunsangar South. You can find the information on the SMS exam at <http://www.kunsangar.org/ru/sms/>. See you in Kunsangar South!  
KS Gakyil

## Australia

**Program for Namgyalgar Oceanic Region**  
  
Namgyalgar North  
**Dance of Song of Vajra Part 1**  
with Cosimo Di Maggio  
December 7–12, 2012

**Yantra Yoga presentation**  
@ Woodford Festival  
December 27, 2012–January 2, 2013

**Dance of Song of Vajra Part 2**  
with Cosimo Di Maggio  
January 11–16, 2013

Further information available at:  
[www.dzogchen.org.au](http://www.dzogchen.org.au)

Namgyalgar South Summer Program  
**Family Friendly Practice Retreat**  
December 27, 2012–January 2, 2013  
Collective Practice of the 25 Spaces of Samantabhadra  
Plus access to webcast, Karma Yoga, Vajra Dance, Yantra Yoga

**Vajra Dance Practice Retreat**  
with Lynne Geary  
January 3–10, 2013

**Yantra Yoga Camp**  
with Emily Coleing and Amare Pearl  
January 13–19, 2013

**Mandarava Practice Retreat**  
with Elise Stutchbury  
January 21–27  
Further information available at:  
[www.dzogchen.org.au](http://www.dzogchen.org.au)

Melbourne – Samyasling  
Monthly program available at:  
[www.dzogchen.org.au](http://www.dzogchen.org.au)

Sydney – Adelaide – Brisbane – Cairns – Central Australia  
Practice schedules and contacts available at: [www.dzogchen.org.au](http://www.dzogchen.org.au)

New Zealand  
**Dzogchen Teaching Retreat**  
with Angie Gilbert  
October 19–22, 2012  
Further information available at:  
[www.dzogchen.org.nz](http://www.dzogchen.org.nz)

Fiji  
**Yantra Yoga**  
with Oni Mckinstry and Emily Coleing  
March 5–16, 2013  
Further information available at:  
[www.dzogchen.org.nz](http://www.dzogchen.org.nz)

## Namgyalgar South & North

**Elio Guarisco Australian Tour**  
March–May 2013

Elio Guarisco is an authorized 2nd level Santi Maha Sangha Instructor. He has a relaxed and engaging style of teaching and has led a number of retreats in the International Dzogchen Community. Since 2003 he has been actively engaged in the Ka-ter project of the Shang Shung Institute of Austria. He is also the instructor of the Training for Translators from Tibetan language and also works for the Dzogchen Tantra Translation Project.

Namgyalgar South  
**Jñanadakini Gomadevi Retreat**  
29 March–3 April (Easter)

**SMS Level One Teaching / Practice retreat**  
6–10 April

Namgyalgar North  
**Longsal Saltong Tsalung Retreat**  
18–23 April

**SMS Level Two Teaching / Practice retreat**  
27–30 April

**SSIA Tibetan Public Cultural events**  
3 & 4 May

Further details will soon be available on the Namgyalgar website  
[www.dzogchen.org.au](http://www.dzogchen.org.au)

## Tashigar Norte

**Permaculture Course**  
with Saviana Parodi  
Nov. 19–30

**Purification in Sutra, Tantra and Dzogchen**  
with Jim Valby  
Jan. 03–07

**SMS 1st Level Course**  
with Jim Valby  
Jan. 11–15

## Fiji

**Yantra Yoga and Writer's Retreat in Fiji**  
March 9–16, 2013  
Come learn, practice, and enjoy in the beautiful paradise of Fiji.

Namgyalgar Dzogchen Community members Jan Cornall and Second Level Yantra Yoga Instructors Oni McKinstry and Emily Coleing will be teaching a Yantra Yoga retreat in tandem with a Writer's Retreat in Fiji, March 9–16, 2013.

You can attend the Yoga Retreat and join in Writing/Reading sessions or attend the Writer's retreat and join in for Breathing and Yoga sessions. Relax, play and revel in the company of the talented Jan Cornall. Rejuvenate, breathe and coordinate your Prana with Oni and Emily. All levels welcome – Individual attention offered.

## Tsegyalgar East

**Chöd Practice Retreat**  
Chöd Practice retreat at the Gonpa from December 7–13, 2012, at the same time as Rinpoche's Webcast from Tenerife. More information:  
[secretary@tsegyalgar.org](mailto:secretary@tsegyalgar.org)

## Tsegyalgar West



**TSEGYALGAR WEST  
BUDDHIST RETREAT CENTER  
Baja Ca Sur**

**Upcoming Retreats & Workshops:**

October 2012: Gregory Mokhin on Clarity, Emptiness & Sensation  
November 2012: Yantra Yoga & Longde Sangha Retreat  
December 2012: Chod and a Jim Valby Retreat on DZOGCHEN  
Dec 26 to January 1, 2013 : Holiday Sangha Group Retreat  
January 2013: Vajra Dance and Yantra Yoga  
February: Dream Yoga Retreat with Michael Katz  
February 11th LOSAR PARTY & Mandarava Sangha Retreat  
March/April: Nina Robinson Chod/Mandarava Retreat  
May 2013: Song of the Vajra Dance Retreat  
*\*Public Talks in Todos Santos & San Jose del Cabo, BCS each month*

**May 8 -12, 2013 NAMKHAI NORBU RINPOCHE  
DZOGCHEN RETREAT**



[www.Tsegyalgarwest.org](http://www.Tsegyalgarwest.org)  
<http://bajagar.blogspot.com>  
Please contact us for updates and information  
[tsegyalgarwestsecretary@gmail.com](mailto:tsegyalgarwestsecretary@gmail.com)





# How I Met Chögyal Namkhai Norbu

Candida Wright

It seemed to me that I had stumbled across the Dzogchen teachings and the teacher, but when I look back at my interests and healing, it was all leading me to a time when I was ready and the teacher would appear.

In 2003 I was living and working in the centre of London, enjoying all the city had to offer in culture and entertainment. A listing in *Time Out* Magazine for a quantum physics lecture at University College London called *Beam Me Up Scotty* captured my imagination. This talk rekindled my interest in science from my school days and initiated my investigation into contemporary science.

I attended many interesting science lectures at universities and institutes and found the modern scientific approach to have a narrow focus, each scientist only concerned with a small area of research. I concluded that polymaths were much needed.

I was intrigued by a quantum physics theory where particles are said to have a state of *quantum entanglement*, even if they are at a great distance apart. This concept of interconnectedness led me to attend more esoteric lectures from the margins of science to spiritual ideas of a mainly New Age type. A notable one for me was *Hidden Messages In Water* by Masaru Emoto about our interaction with water molecules through thoughts, words, emotions and healing through love, gratitude and music. He showed slides of water crystals growing, which had been exposed to particular words or music.

I was also reading many books, including, *The Sense Of Being Stared At And Other Aspects Of The Extended Mind* by Rupert Sheldrake in which the author investigates what he calls the seventh sense – the extended mind – which includes telepathy, premonitions, the power of attention – sensing the gaze of another and mental fields.

Another significant talk I went to was by a Tibetan Lama, Bino Tulku, a yogic disciple of Kunzang Dechen Lingpa. I remember hearing about dakinis and healing with Chod practice. My investigations seemed to be taking me beyond my world view to wider possibilities.

At a Mind, Body and Spirit festival in 2005 I met a lady on a stall talking about prayer and healing. She agreed that science was interesting although she thought it was missing the heart and love. She recommended a book called *Autobiography of a Yogi*, by Paramahansa Yogananda, which she said I'd find on a book stall opposite. I spent many days reading it cover to cover enthralled by the mystical tales of yogis and saints in India and Europe in the first half of the twentieth century.

During this time a friend who was a keen Chi Gung practitioner, Adrian Hope Lewis – AJ for short, recommended Chi Gung to help my neck and spine which have been misaligned since birth. Also on an accommodation search, I met a landlady who said yoga could help my spine.

I began Chi Gung workshops with AJ's teacher Andrew Popovich and started to learn about my own energy and energy blockages. For the next few years I had a period of intense healing with Chi Gung and other methods including shamanic healing. I became more interested in spiritual subjects and AJ gave me a reading list of books

he'd found helpful including *The Crystal And The Way Of Light* by Chögyal Namkhai Norbu. I found the stories in it amazing and was filled with wonder at the path of the Tibetan Yogis but I missed the fact that these teachings were available as near as a centre in Italy.

Then Andrew started to talk about his teachers including his Tibetan Dzogchen teacher, Chögyal Namkhai Norbu. In 2006 I moved to Folkestone in Kent on the south coast, attracted by cheaper accommodation, artists' studios and beautiful seascapes and hills. I continued with my healing some of which brought to the surface lots of fear. Suddenly I had a strong urge in 2008 to meet Chögyal Namkhai Norbu and receive transmission.

During the year I took steps towards going to Merigar, searching for Dzogchen practitioners close by, becoming a member of the Dzogchen community, finding Arcidosso on maps and checking accommodation in Castel Del Piano with Christine Von Geispitzheim's booking service. The Journey it seemed had already begun. An unexpected call from my bank secured a loan. Then my parents offered me some money for a trip to India! When I told them it wasn't India but Italy the said they were happy for me to have it anyway.

Whilst working in a stationery and art shop I helped a man who was printing tickets for an event and needed card. I asked what kind of event and he said it was for a Buddhist teacher who was teaching in London. He also told me his wife held regular meditation sessions at their house. I subsequently met Chantal Delli Paoli-Knowles who introduced me to Shinay meditation. I later attended teachings by their teacher, Gyetrul Jigme Rinpoche, holder of Ripa lineage and head of Pema Lingpa Lineage.

Among Chantal's books I found one by Chögyal Namkhai Norbu called *Dream Yoga*. Since I'd started Chi Gung I had some dreams that seemed instructional about healing. I found the book very helpful and following the practices it in I had some dreams where I became lucid.

During that summer I had a significant dream in which I dropped a toy boat with a red sail from a bridge into a river. I watched it and became concerned that it was speeding off uncontrollably and tossed about. As my concern grew it turned to panic and then a crow picked up the little boat in its beak and brought it back to the bank. I looked to the bridge where I launched the boat and saw a wolf that scared me at first, before I somehow realised it was actually benevolent and I relaxed. In dream and animal omen books I have, the crow is seen as having wisdom, bringing change and understanding and is in contact with the gods or Otherworld. The wolf is described as a Native American symbol, thought of as a teacher, guide and source of sacred wisdom.

Well, finally the day arrived for me to set off on my pilgrimage. I travelled by ferry from Dover to Calais and overnight train from Paris to Milan. Then onward to Florence and by coach to a motorway coach exchange for Castel Del Piano where I was due to stay. I missed the exchange and the coach sped on towards the coast. After conveying this to the driver, I understood at the next stop I could get a return coach. Safely back at the exchange stop I was baffled by



the bus time symbols and wondering how was I ever going to reach the mountains? Then a lady was dropped by car, she spoke good English and was from Castel Del Piano! She helpfully explained the timetable and confirmed a bus was due soon which she duly ensured I boarded. After some beautiful mountain sight seeing, the bus rounded a square in Castel Del Piano and Germaine who was letting a room to me was waiting with her car. Relieved, finally I'd reached my destination!

When I arrived for the first evening of the teachings at Merigar I felt transported to the Tibet I had read about in *The Crystal And The Way Of Light*. Mountain mists, the largest incense burner I'd ever seen as well as painted and carved symbols on stones and rock all added to this impression. I listened intently to the teacher, Chögyal Namkhai Norbu, and tried to follow and take notes. I felt immersed in a centre of wisdom and that the Master and the sacred place were trying to communicate with me.

As the week progressed, although I had beginner's nerves, I had the feeling that I'd arrived at a home I didn't realise I had. I was made very welcome by long term students of Rinpoche and also found camaraderie with the new students. There were many discussions which helped my understanding of this new study. I tried the Vajra Dance and Yantra Yoga and attended

explanations of practices. Even though everything seemed very new and some what confusing, I had complete confidence in Rinpoche as my new teacher and in following the Dzogchen teachings. I realised I was studying something fundamental, the most important thing I'd been taught in my life even if I was only just beginning to understand some of it.

On the second day I was drinking tea near the gonpa when I heard a voice say "Hi Candida, you're here!" I looked up surprised to see my Chi Gung teacher Andrew Popovich – I thought Andrew must be far away in his new life in Los Angeles. It was good to catch up and benefit from his advice. I also met for the first time Judy Allan and Julia Lawless both from London, who have been an ongoing help with explanations of practice.

I'm a nervous type at what seem to me like big occasions but I finally got through this and decided to see Rinpoche in person, I had brought with me a crystal ball that had become a symbol for me during my time healing and I'd learned it was also used in Dzogchen teaching. I decided to get it blessed thinking at the time of wanting a sacred object that would link me to the Master, still not fully understanding the connection I'd already made with him that week.

After returning from Merigar I started to attend explanations and group practice with Richard Stevens and Julia Lawless in London and Kunselling in Wales, making connections with many UK practitioners. I also started to learn the Vajra Dance at courses taught in London by Cindy Faulkner and practice regularly. I've learnt all three Vajra dances, just completed my first dance practise retreat at Kunselling and have found it a very useful method.

I feel very fortunate to have met Rinpoche and grateful to have received his teachings and ongoing guidance. I am also very happy to have attended teachings by Rinpoche and his son Khyentse Yeshe Namkhai in London in the last two years.

Since that first retreat many concepts I've held have began to dissolve, I'm more aware how unruly my mind can be and my understanding of the Dzogchen teachings is slowly growing. ©

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