

THE MIRROR

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INTERNATIONAL
DZOGCHEN
COMMUNITY

Upcoming Retreats with Chögyal Namkhai Norbu



2013

Mexico
Tsegvalgar West
May 8–12
“The Wisdom Light of the Base”
Retreat

USA
Los Angeles
May 17–19
Dzogchen Upadesha “For Freeing
Illnesses of the Body”, Ten-zhi
Lus-kyi Gags-sel
Tara Mandala, Pagosa Springs, CO
May 24–26
TBA

New York City
May 31–June 2
Longsal Ati Gongpa Ngosprod

Tsegvalgar East
June 7–12
Teachings on the “Khorde
Rangdrol” from the Dra Thalgyur
June 13–23
Santi Maha Sangha 1st Level
Exam and 2nd Level Training

Russia
Kunsangar North
June 28–Jul. 5
“Green Tara practice according
to the methods of Outer Tantras
combined with Anuyoga and its
Ngang Gom instructions”

Crimea
July 19–26
Kunsangar South Retreat

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Dancers from Kunsangar North who participated in “Dancing Under the Stars” at Tashigar South.

Tashigar Sur: The Hidden Jewel

Scott Diamond

Nestled in the rolling green and gold hills outside of Cordoba, Argentina, Tashigar Sur holds a very special place in the hearts of everyone who has had the great fortune to spend some time there. A magical ambience pervades the Gar and its surrounding pastoral landscape. The earth beneath your feet literally glistens with crystals and minerals. The vast blue sky is endless and fills with stars each night. Horses wander gracefully through the fields and gaze at the people as they pass through the entrance gates. There is such a strong feeling of warmth and intimacy being with Rinpoche and The Community in a place out in the country that feels like it rests gently in its own world. This year at Tashigar Sur, we gathered together for a month in the beginning of autumn for an amazing non-stop dance of joy.

Rinpoche arrived several days before the first Retreat and his every word, gesture, and activity was an immediate transmission of The Dzogchen Teaching. From the time of his arrival, he referenced the earliest Dzogchen Tantra, The Dra Thalgyur, while casually discussing the necessity of working with circumstance. It was clear that Tashigar Sur presented the ideal circumstance to listen, reflect, and contemplate the Teachings in a very relaxed, open, and friendly environment. A traditional Argentinian asado was arranged and the earliest arrivals congregated to eat, drink, and enjoy.

The time everyone shared at Tashigar Sur cannot be described, from the beginning, without conveying the incredible and central experience of “Canciones y Danzas Tibetanas”: almost every single evening for the entire month – before, during, and after the Retreats – Rinpoche led us into several

hours of singing and dancing to contemporary Tibetan pop songs. During his previous visit around Losar 2012, everybody at Tashigar Sur enjoyed this in its early phase, but now after a full year in which the activity – or practice, if you will – had evolved and developed in Tenerife and other locales into a complete set of 108 songs, with an ever expanding series of choreographed group dances (at the time of this writing, there were 27). This experience unfolds on many levels, including outer, inner, and secret! As with everything, Rinpoche has completely integrated the singing and dancing into the Teaching of Dzogchen. He explained that “the word ‘dharma’ means all phenomena” and if people “came to a dharma center and only saw statues” then it would be a stiff and static situation. Singing and dancing to these modern songs, whose lyrics are often

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Simhamukha Retreat

Tashigar South March 22 2013
Excerpt from Day 1

Good day for everybody everywhere. So here we are in Tashigar South and the retreat is starting. We are doing a retreat to learn how to do the practice of Simhamukha. Very often we use the two practices of Guru Dragphur and Simhamukha. For that reason, I thought it might be a good idea that we use this teaching of Simhamukha for this retreat. Then it becomes easier for everyone, instead of learning something complicated each time. When we use one practice we concentrate to learn how to integrate it. This is very important for practitioners to learn in general.

Most people are going after different names and titles. There are infinite titles and practices. If we are not interested in the essence of the teaching, we are not getting into the real sense of the teaching. For that reason it is also important to learn the essence of the Simhamukha practice and dealing with that. Of course, if the practice is presented in different ways that means there are also different transmissions. If you receive different transmissions of the same practice, that is good, it is not bad at all. But you are only learning different ways of doing practices and then you lose the essence, because there is no difference in the real sense.

I will give you an example. In Vajrayana teaching, for example, you know about lower Tantra of Kriya and Ubaya Tantra; there are hundreds and hundreds different kinds of practices. When we go to a little higher level, there are Chakrasambhava and Kalachakra. When you go after names, then you might think, "Oh maybe Hevajra is better than Chakrasambhava", for example. For that reason people concentrate outside instead of integrating and going inside. Then they chase different kinds of teachings everywhere.

If you are a teacher who is carrying a lineage, then it is important you receive different kinds of transmissions, because in that way you can give transmissions for others if there is some request. If you have not received the transmission, you cannot give it. Sometimes people come to you and say, "Oh I received this Yamantaka teaching", and they give you a book and ask that you give them the transmission. When I looked at this book I realized that I never received that transmission. Even though I am considered a teacher, I could not give that transmission. For giving transmission you should have received it, should have practiced it, you need to have that knowledge, and then you give it. So this is useful if you are becoming something like the maintainer of the tradition of the school. I don't think you are interested in that. Maybe you are interested for having realization, doing any kind of practice.

In this case, you should go into the essence, otherwise you lose it. I can give you an example: In the teaching of Vajrayana we have something very important called the three roots. When we are doing a Vajrayana style retreat, *namo guru bhaye, namo deva bhaye, namo dakini bhyae, guru, deva, dakini*, these are the three roots. In Tibetan we say that the root of receiving blessings is the Guru, the Teacher. This is just like in the Dzogchen teaching, the essence of all practices, when we are using method, like Vajrayana style transformation, then we need to transform. To transform, we must know a method. This method for which we receive an initiation is called *deva* and *dakini*. *Deva* is a general name and form of the male like Guru Dragpur, *dakini* is an elevated practice with wrathful manifestations like Guyajana, and Simhamukha. These are methods for transforming.

For example, if we are doing Dzogchen practice it is not necessary to transform because the Dzogchen teaching is the path of self-liberation. Self-liberation is different from transformation. Transformation means you are still using mental concepts; you are not going directly from mind to nature of mind. Maybe you don't have that capacity or maybe you did not receive that transmission. We use mental concepts to transform impure to pure. When we are getting in a pure dimension then we can get in our real nature easily. This is the traditional Vajrayana system. So transformation is an indispensable method we should apply.

So you see in Vajrayana we need to receive initiations and if we do not, we cannot apply Vajrayana practices in a

perfect way. To receive initiation does not mean receiving a blessing. With the initiation the teacher is showing you how you transform and how you get in the pure dimension. We need to receive the information of how to transform when we apply transformation practice because if we do not have that knowledge, then we are just living an ordinary life with dualistic vision. Dualistic vision is how we live in time and space in general. For example, if you want to see something you need to open your eyes, the same for hearing and for all contact of senses with objects. On the physical level we are completely dependent on our organs of senses.

For example today, the day of Guru Padmasambhava, when we invoke Guru Padmasambhava, he must be in front of us, that is his commitment. Guru Padmasambhava is enlightened and he is not lying. So it is sufficient we have that confidence, but when you are invoking Guru Padmasambhava, can you see him in front of you? If you can see him that means you are very developed because ordinary people cannot see Guru Padmasambhava. What we see is impure vision, karmic vision, the production of our karma. We are doing transformation like Simhamukha, like Guru Dragphur, because we transform mentally once we have received that transformation method, and then we do the visualization. We are not thinking that we are in this hall, we imagine that we are in the pure dimension of the mandala, the mandala of the nature of the five elements, like five lights, and this is not the material aspect. So we cannot see Guru Padmasambhava, but we can create the visualization. This is called doing visualization for having that realization.

When we received that initiation the teacher introduced that method to us. The teacher empowered that. For that reason, we have that connection and when we apply it, we can have that possibility of realization. If we are doing Guru Dragphur, in the same way we are manifesting as Guru Dragphur. When we are doing Simhamukha, in the same way we are doing *dakini* manifestation, but always in a pure dimension. So we are training for having that pure vision. Having total pure vision totally is the dimension of Sambogakaya. Sambogakaya means being in the pure dimension of the five elements. It means the impure vision of our pro-

duction of karma is overcome. If we are doing Simhamukha that way it means we are being in a pure dimension. If we are doing Guru Dragphur it is the same. If we are doing Kalachakra or Hevajra, it is also the same.

When we are in a pure dimension there is no one controlling you or asking, "Which kind of passport do you have to come here?" This is called realization. So then you can understand, integration means that, then you know that and you give value to any kind of practice, instead of making a collection of practices. So it is very important to know that when you follow Vajrayana teaching, this is a very important point. If you are following Dzogchen, you can do any kind of practice, there is no problem. But the principle is not transformation; if you like, you can transform. The principle of transformation is that we are working with mind.

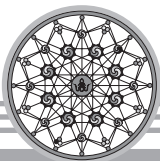
Being in a state of Dzogchen means that we are directly being in a state of contemplation. The concept of mind in Dzogchen is only the starting point, not the application of the main practice. In Vajrayana it is different and for years and years they apply mental concepts. First receiving the initiation and then instruction, followed by a long-term personal retreat. What should you do in this case? First you learn the development stage, that means how you transform from being in the impure dimension to emptiness, then you construct the mandala and then the manifestation of deities. You have perfected all that capacity, which means you have realized the development stage. It takes years to get there. After that you should do the accomplishing stage - what you did until now looks a little like fantasy. You have closed your eyes, you are in the pure dimension, you have constructed the mandala, you are manifesting the deities, etc. You have developed this development stage, but once you open your eyes and look around still there is this dimension. Nothing has changed.

Now what should you do? You know that it is not separate, your existence and what you are doing with this practice. In your physical body you have chakras, channels and energy, different kinds of energy, the five elements, prana energy and kundalini energy. Something alive. When you

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Photo: D. Suchamda



Meeting of the International Gakyil

chaired by Enrico Dell'Angelo and Roberto Zamparo, with Gakyil members of Gars and Lings present from different locations, in the Merigar Gonpa, on April 2, on the last day of Khyentse Yeshe's teachings.

Enrico Dell'Angelo: Hello, I am Enrico, and I work for the International Gakyil. We convened this meeting in order to give an update about what we are doing in terms of integrating the organization of the Dzogchen Community on an international level.

I would like to ask each of you to introduce yourself in order to know who we are and where we are coming from.

(About twenty people from Bologna, Roma, Venice, Torino, Milano, Tenerife, Brescia, Munich, Berlin, Amsterdam, Slovakia, Barcelona, Russia and Czech Republic introduce themselves.)

Standardizing all DC statutes

As you may know, we have started this work to develop a global integrated organizational structure of the Dzogchen Community with the aim of having a unified membership system. Rinpoche established this new organization, called International Dzogchen Community (IDC), in October 2012. The idea is now to gradually adapt all the statutes of the different Dzogchen Communities around the world to the International Statute. This does not mean that we are aiming to have identical statutes all over the world because there are widely differing circumstances in different countries. We are aiming to have the different statutes complying with the main principles that are stated in the International Dzogchen Community Statute, which has been signed and approved by Rinpoche.

What is the main principle of this work? It is to reflect, at an organizational level, the idea that Rinpoche has presented to us about the organizational form of the Dzogchen Community, which he introduced through the symbol of the Gakyil. There is a principle that is related to the meaning of the Gakyil and Rinpoche has always insisted on implementing the organizational work of the community through the Gakyil. There has been discussion over time about whether or not this is an effective way to do things, but I think that most of us believe that this is an ideal form of organization that really reflects Rinpoche's vision about the Community and so we should try to implement it.

What has happened, unfortunately, is that these indications that Rinpoche gave us have not been effectively integrated into the work of the Community in the different social and socio-political circumstances around the world, hence, at the moment, we do not have an organizational form that effectively implements Rinpoche's



Merigar West meeting of the lings with Enrico Dell'Angelo, April 2, 2013.

Photo: L. Gräf



International Gakyil meeting at Merigar West on April 20.

Photo: C. Gnechchi

vision. This is what we are trying to do and what Rinpoche has asked us to do for many years. Twenty years ago he wrote a book about the Dzogchen Community in which he explained what he was expecting to see in terms of organization. In that book, we can see that all the main principles of the functions of an organization are explained and clearly expressed. But, in one way or another, we have managed not to hear this, or not to read these instructions properly. Several years ago, Khyentse Yeshe tried to implement some work in order to have the Community comply with Rinpoche's vision, but, at that time too, we managed not to hear very well.

Following Rinpoche's request, we are trying to do something at this point, and with this base that we have created of the International Statute, we are now trying to implement this properly, at an international level. So in order to make things short, because it is late, I would like just to point out the few main steps that we are going to implement in the next few months.

Criteria for creating a Ling

Now we have Gars and Lings and, according to Rinpoche's vision, the International Dzogchen Community, which is organized through these Gars and these Lings. The Gars are the main seats of the Dzogchen Community and the organizational reference point for a specific geographical area. The Lings are the local organizational structure of the Dzogchen Community. Most of the Lings, in general, are related to the Gars in such a way that a number of Lings, sometime located in different countries, are connected to a

specific Gar. For example, we have Merigar West whose related Lings are mainly located in Western Europe, we have Merigar East with a number of Lings that are specifically related to it, and then Kunsangar North and South, Tashigar North and South and Namyalgar North and South, Zamling Gar and so on.

At the moment, there are things that are not clearly defined. For example, there are a number of names of Lings that Rinpoche has given over the years that do not correspond to legally established organizational entities. As a matter of fact, the Tibetan word "Ling" indicates a place and, therefore, at present, there are many Lings' names around the world used by groups of Dzogchen Community members. From an organizational point of view, though, the criteria by which a Ling is created were not defined.

Rinpoche has now clarified that, in general, in order to have a Ling, there should be a legally established organization. That means there should be a statute, and there should be a place where the practitioners of the Community can meet and implement activities together. It does not matter if the place where Community members meet is not owned by the Ling. It is sufficient that it is rented. As a general criteria, in the new regulations that will be issued very soon (to avoid conflict of interest and other possible sources of confusion) a Ling cannot be established in the private residence of one of the members. These are the main criteria that should be observed and respected. If there is not a legally registered statute, the Ling is not integrated into the general organizational structure of the IDC. This means

Editorial

A Tibetan friend concluded after reading everything available in the news to try and understand the motivation in the senseless bombing in Boston, Patriot's Day, Monday, April 15 – a public holiday intended to be joyful, hopeful and fun that ended in devastating misery and suffering aimed at a population of totally innocent bystanders and participants – that we are deep in the Kaliyuga.

According to Wikipedia, Kaliyuga is defined as:

Kali Yuga (Devanāgarī: कलियुग [kəli juɡə], lit. "age of [the demon] Kali", or "age of vice") is the last of the four stages the world goes through as part of the cycle of yugas described in the Indian scriptures. The other ages are Satya Yuga, Treta Yuga and Dvapara Yuga.

Kali Yuga is associated with the apocalyptic demon Kali, not to be confused with the goddess Kālī (read as Kaalee). The "Kali" of Kali Yuga means "strife, discord, quarrel, or contention."

The action taken by these two young men in Boston had a horrific effect, reflecting the qualities described by the Wikipedia definition of Kaliyuga: "strife, discord, quarrel or contention." Apparently their motivation was related to religious zealotry. However, what seems to be missing in this so-called "religious" action is the understanding that religion is intended to benefit human kind – all religious faiths profess this principle – not destroy it.

In this issue of The Mirror, we offer some features that discuss the nature of religion and the common aim among all the world's religions, a way to relieve tension and discord through understanding. Of course, His Holiness the Dalai Lama, the great spokesperson for religious tolerance and love, tells us:

"Among the followers of theistic religions, you have Jews, Christians and those who accept a creative God - Christianity believes in the Trinity, Islam believes in a single Allah and so forth. But all these different philosophical views have the same message for us, the message of love and compassion, how to be a good person through the practice of love and compassion and I always try to give this message wherever I go."

This is excerpted from a teaching given by His Holiness at the Fribourg Forum in Switzerland on April 13 attended by one of our editors, that you can read in full on page 9.

We also have a report on a seminar "Building Peace through Learning and Understanding – A dialogue between Buddhism and Christianity" organized by the World Buddhist Culture Trust in Hyderabad, India in March this year. Lama Doboom Tulku, founder of the WBCT, said that the objective of the Trust is to make a significant contribution towards building peace and harmony in the world through inter-religious dialogue at different levels.

Representing Chögyal Namkhai Norbu at the seminar, Fabio Andrico presented a very relevant concept at this moment in time:

"In times like these, which in so many ways seem difficult and challenging, it is more imperative than ever that we, as inhabitants of planet earth, find ways to be tolerant with one another and learn how to collaborate for the well-being of us all."

We have to understand that evolution, and not revolution, is the way forward. Evolution is based on collaboration, not competition. It is not and will not be the fittest who survive and evolve better, but rather those who learn to understand one another and to collaborate."

We hope that in some way the messages in these articles will offer some solace that knowledge, understanding and dialogue can help create peace and harmony among all people of the world, whatever their faith.

Editorial Staff

that there will not be the possibility for that Ling to be part of the unified membership system and that place will not have the right to receive a share of the IDC membership fees.

From now on, for example, if there is a group of Community practitioners that would like to create a Ling, they should ask Rinpoche's authorization (it is Rinpoche who decides if a branch of the Community is allowed to be created or not, because this is the Dzogchen Community following Chögyal Namkhai Norbu's teaching). The written request should be addressed to Rinpoche care of

the International Gakyil. The International Gakyil will submit the letter to Rinpoche, and if Rinpoche approves, he will give it a name. After that, the interested people should draft and eventually register the statute on the basis of the guidelines provided by the International Gakyil.

Integrated membership system

Of course, as I said before, we cannot expect statutes to be identical in all the different countries. The laws are different, so we have to understand that. But we will provide guidelines about the main

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The International Gakyil

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points that should be included in the statute. For example, it should be stated that the association, the Ling that has been created, wherever in the world, belongs to the International Dzogchen Community, which is a group of people following the teaching of Chögyal Namkhai Norbu. It should also be stated that people applying for membership through that specific association, which belongs to the International Dzogchen Community, will become members of the International Dzogchen Community, not only members of that specific Ling or that specific Gar.

That means that we will have an integrated membership system, which is one of the main objectives that we are trying to achieve through this work. We will not be members of Merigar West or Merigar East or Tashigar North or South any more, but members of the International Dzogchen Community so charters should be conceived in order to allow for this possibility.

Use of the Dzogchen Community logo

Another set of procedures that will be implemented very soon is related to the use of the name and the logo of the Dzogchen Community. Last year a manual about the branding and the use of the branding was distributed. We are now going to produce specific contracts or protocols through which the right to use the name and the logo of the Dzogchen Community will be granted. This means that since Rinpoche is the owner of this name and the name has been registered at an international level

and national level, he will grant the use of the name and of the logo to the different Gars and to the different Lings on the basis of specific prerequisites and conditions. The people responsible for those Gars and Lings will have to sign the protocol in which it is stated: "Such and such a Gar or such and such a Ling is granted the use of this name and this logo on the basis of the following conditions...". And, of course, those protocols will reflect the principles that are explained in the International Statute, which are the guiding principles that Rinpoche has established for the Dzogchen Community.

Please understand that this is not done for the sake of implementing bureaucracy, or for the sake of business, but that these are necessary measures aimed to protect the Dzogchen Community. If we do not have this kind of structure or if we do not have the name and the logo protected, any person could wake up tomorrow with a good idea and decide to start a 'Dzogchen Community' using the name and the logo that we are using and that would not be something that we can accept. That is also something that could cause a lot of problems in the future, if it is not properly addressed.

We should think in advance and create preconditions to avoid problems in the future. This is one part of the work that we are trying to do. I hope very soon we will be able to send out these kinds of documents and you will have the possibility to see them and make your comments. These are the

main things, in terms of documentation, that will be sent out.

The Coordination Committee

The last thing I would like to communicate, before I finish, and let you ask questions, is about the Coordination Committee, a new organizational body of the IDC that has been defined in the International Statute. How is this Coordination Committee supposed to function? All the representatives of the different realities belonging to the Dzogchen Community – at the moment we have Gars, Lings, we have ASIA and the Shang Shung Institute – should be represented on the Coordination Committee, which will have a consultative function. For example, now we are going to produce these protocols regulating the relationship between Gars, Lings and the International Community. We will send these out to all the members of the Coordination Committee and ask for feedback within a limited frame of time. For example we will say: "Please let us know your comments within two weeks, one week, ten days regarding this document that we have produced". This will enable the overall DC to participate in the process and will enable the International Gakyil to make informed decisions. The other ideas underlying the creation of the Coordination Committee are related to the need to enhance communication, to ensure broader participation and transparency.

Creating preconditions for organizational management

The creation of the International Dzogchen Community does not imply implementing a top down centralized approach from now on. On the contrary, the idea is to create the preconditions for having members of the DC participating more actively in the life of the Community and feeling more ownership. This implies the creation of specific communication channels and tools that will enable us to get feedback, to exchange opinions, to participate in a more direct way in the matters of the Community. This is crucial: if we do not establish this kind of communication, if the sense of ownership is not reinforced, there is no future.

You all know very well how difficult it is nowadays to get only a few people to work on a Gakyil. Nobody volunteers. But not because people are bad, because if we look around all over the world, we know how many things have been done, and this is because of Rinpoche's work and also because of the generosity, the good will, and the good intention of many people. It is not an issue about people being bad, but it is an issue about the fact that we, Rinpoche's students, have not been able to put in place practical systems that would enable the proper management of an organization and the efficient participation of the members of the Dzogchen Community. We now need to work together and not to expect passively that there will be a top down approach and that the so-called International Gakyil will find all the solutions. We have to work together.

One thing I have forgotten to say is that we have also now finalized the membership regulations for the IDC. We will soon send it out for your comments, hopefully within May.

So this is what I needed to say. It was important to communicate this face to face because if we start to send out emails it would probably give another impression and there would be the risk of creating misunderstanding and people starting to think that there are orders coming from somewhere. There are no orders, this is a network, and we should try to collaborate and implement things together.

International Database

Roberto Zamparo: I would like to remind you about the database that we are going to use for the membership system. The base of the membership system will be a new international database that is going to be uploaded soon. Within the next month we hope to open it to the people in charge of membership at the Gars and Lings. We have already officially asked all the Gars and Lings in the world to send us the name and the address of the person in charge in order to know which people can have access to this database. So I just wanted to remind you to send us the contact details of the person in charge of membership for this international coordination.

To contact Roberto: Roberto Zamparo zamparob@gmail.com ©

Transcribed by Sarah Theiss
Edited by L. Granger

» *Simhamukha Retreat* continued from page 2

use visualizations you feel that, something alive. Now you are integrating this with your visualization in the development stage. You see it takes a long time still, when you are integrating totally and then you are using mantras. Mantra is sound and sound is the origin of all manifestations from emptiness. That is why it says with any kind of practice you should do a quantity of the mantra. This is the development and accomplishing stages for integrating and in the end you are not remaining separate in the development stage or accomplishing stage. Now the manifestation of the realization is something like a Mahasiddha. Now with this integration there is the state of the Mahamudra. So you see Dzogchen and Vajarayana are very different.

In Dzogchen it is considered that any kind of path is related to Dzogchen. In a teaching in general, you should understand; in Tibetan we say beyond the worldly condition. Even in the worldly condition we can have some higher-level obtainment. But this is not total realization. We say beyond that worldly condition when we are in our real nature, then we can have total realization. In any kind of path that exists in our dimension that kind is called *jigten le depa*, which means beyond the worldly condition. This is also in the Dzogchen Teaching and included in Dzogchen. In Dzogchen nothing exists that is not related with our condition.

Buddha Shakyamuni taught two different types of teachings: Sutra and Vajarayana. Buddha taught Sutra teachings and the two vehicles of that teaching are Hinayana and Mahayana. These are called oral teaching. Buddha manifested just like a normal person. We are thinking that Buddha is an enlightened being, and he is enlightened. But Buddha was a prince in India, and then he applied the practice and manifested that realization. After that Buddha did not disappear, he taught all oral teachings of the Buddhist Sutra. When Buddha gave teachings he was just like a normal human being. Sometimes when you read some books of Mahayana you say Buddha has many qualifications and different ways of manifesting, but in the real sense Buddha was a

human being. His birth and death, everything manifested normally.

When Buddha was giving a teaching in Sarnath, anyone who was interested could go, listen and receive teachings. Today in our dimension we have many important teachers. They are giving many teachings and people who are interested go and receive that teaching. In the same way Buddha taught that way and this is called oral transmission. Someone wrote down what Buddha taught. This was called Sutra later. Sutra is the conclusion of the event of the teaching. Someone came and listened to the teaching of Buddha, they wrote it down and that is called Sutra. We do not call it Sutra, but we are doing many transcriptions of our retreats. There is not much difference. This is the characteristic of the oral transmission.

Vajrayana is not that way. For example, in the Kalachakra, we say that Buddha Shakyamuni manifested the Kalachakra and taught as Kalachakra. It does not mean Buddha is explaining and someone is going there and listening. Buddha manifested in the pure dimension. We are ordinary people and have no capacity to be in the pure dimension, so how can we receive that teaching. Only people who realize a high level of realization like Mahasiddhas can directly receive that transmission of the transformation. It is not oral transmission, no one is explaining. If you are reading a Tantra, in many of these important Tantras it says: "Oh there has been this Samantabhadra, there is Vajrasattva who asks Samantabhadra and Samantabhadra explains." This is a way of presenting teaching. Because our attitude is that way, so we can understand just a little. The teaching is presented that way for ordinary people. No one has explained a single word at the end of the Tantras. So that way of presenting makes us understand how the real sense is.

Transformation manifestation is called the natural sound. Sometimes for integrating we have different kinds of mantras and this is the symbol of the natural sound. So through manifestation we have already received that transmission. The initiation method we are using in general, the famous initiation, presented by Mahasiddhas, this is the work of

the Mahasiddhas. They know very well that the Vajrayana teaching is very precious because we can have realization in a lifetime. For example, even in the Lower Tantra and belonging to Vajrayana, it says if you apply method, practice, everything in a perfect way, in sixteen lives you can have realization. No one exists who says we can have realization in a lifetime. This is only in the Higher Tantras. For that reason it is very important that we know how to get directly into our real nature. So Mahasiddhas have infinite compassion for ordinary people who have no capacity to see the pure dimension.

Most Mahasiddhas did practice and followed teachings in the same way we are doing. For example, in the biography of Virupa, for years and years Virupa did transformation following Hevajra practices; chanting mantras, doing personal retreat, etc., and at the end being in the state of Mahamudra – the non-dual of the development and accomplishing stage. In that moment he finally understood how the real state of realization is. The first thing he did was throw his mala in the toilet because he chanted mantras for years and years using this mala. Not only did he throw his mala, but at the same time he sang Doha, this Mahamudra knowledge. This is an example of getting in the real knowledge. For that reason Mahasiddhas know that ordinary people cannot see and hear the pure dimension. ❀

Transcribed and edited by Naomi Zeitz



ASIA Onlus
Via San Martino della Battaglia 31
00185 Rome, Italy
Tel +39.06.44340034
Fax +39.06.44702620
info@asia-ngo.org
www.asia-ngo.org

Association for International
Solidarity in ASIA, Inc.
ASIA, Post Office Box 124,
Conway, MA 01341-0124 USA
Phone: 413.369.4153,
Fax: 413.369.4473
andreamnasca@yahoo.com
www.asia-ngo.org/en/

Förderverein ASIA Deutschland e.V.
c/o Gisela Auspurg
Königswieser Str. 2
82131 Gauting
Tel.: 089 / 127 630 32

In Support of ASIA

Andrea Sertoli

Dear members of the Dzogchen
Community:

I have noticed that lately there have been a few communications regarding ASIA and the work they are carrying out in Tibet. I hope nobody will mind if I add my “2 cents” to the conversation, mostly because I have been around since ASIA’s foundation in 1988 and its early days.

Some 25 years later since its beginning, ASIA is still around and kicking, but – perhaps – now that our Community has grown to a size that was hard to imagine at the time – not all of us are in the position to appreciate the caliber, the length and the significance of ASIA’s performance over a quarter century. A performance that has not only had, through more than 150 projects implemented, an impact on more than half a million Tibetans, but that also reflects magnificently on the original intention and vision of Rinpoché, and – by extension – to the Community as a whole. In a way, ASIA belongs to all of us, members of the Dzogchen Community.

But, as they say, it was not a “walk in the park”, if that’s what



anybody’s thinking. These outstanding results have been reached over 25 years of hard work and no little sacrifice by ASIA staff. I can tell, because I have seen almost all of it. Even in the early days, when Development Aid was somewhat “fashionable”, I saw how difficult it was for a young non-profit to get access to sponsorships and govern-

ment financing. How complex and paved with obstacles was the path of navigating through bureaucracies, as much as it was learning “how to ask” the public. And how delicate and difficult was the implementation part, working with Chinese authorities. If anything, it has constantly been like walking a razor-blade fine line, trying to keep balance between the au-

thorities’ ever-present suspicion and the necessity to being loyal to the mission of helping Tibetans to maintain their culture and bring help and relief to their hardships.

But in recent years, it has got worse on all sides. Financial crises in the West have shrunk the ability to access governmental funds or receive donations and sponsorships. And even worse, a

number of events have resulted in a severe belt-tightening on the part of Chinese authorities in the regions served by ASIA. As a matter of fact, most non-profit organizations have been banned or have seen their ability to operate restricted to a minimum. Because of a number of fortunate – as much as foreseeing – decisions, ASIA remains one of the very few organizations with a reasonable capacity to operate. It is one of the very few that raise the hopes and the expectations of the Tibetan population. It is critical not to let them down. When people come to the point of burning themselves alive to express the extent of their distress, we can perhaps imagine how every little piece of hope and relief becomes so very significant.

ASIA’s campaign to give 500 young girls the opportunity to attend school has been successful. This is fantastic! However, I think that we – as a Community – should make no mistake: this is a never ending work. The extent of the need is overwhelming and there is certainly no shortage of projects that deserve contribution to ensure their implementation. This is ASIA’s work, but it also the work of our Community, simply because in every bit of ASIA’s actions, there is the inspirational, visionary input of Rinpoché. Would you like to join the effort, then chose among the options <http://www.ASIA-ngo.org/en/>.

PS. This message is exclusively a personal one. It has been written on an early morning out of spontaneous motion and it only reflects my personal experience and opinion.

A Message from ASIA Supporters

Dear Mirror Readers,

Have you ever wondered what it means to become an ASIA sponsor? Why do people do it? How does it feel when a connection is made? Here are some thoughts and insights from one of our newest sponsors, Curzio Aloisi, from NYC:



ASIA sponsor Curzio Aloisi.

“was not interested [in becoming a sponsor] in the beginning. First off, I didn’t have the money. How could I sustain someone in another part of the world, when I can barely take care of myself? I live in a very tiny room in Brooklyn!

But then, I have wanted to help for a while. The circumstances to do so manifested... so I just did it. I was compelled to do it, and it felt very good.

Now, in the process of writing my first letter to Yantso Kyid, I will tell her about my life here in NYC, mostly a good life, but lots of hard work... Sometimes you lose the meaning of it all, so know-

ing that through my support I can change someone’s life for the better, warms my heart and really makes my day.

I know the people at ASIA well. I even briefly interned for them when I was living in Rome. They know what they’re doing, and I am very happy to support Yangtso get an education and keep her marvelous cultural identity with ASIA’s help.”

How many of you have thought of becoming an ASIA sponsor but just haven’t gotten around to it?

With just over a dollar a day, you can start a sponsorship – now. And help ASIA to meet one of our most important goals in 2013: starting lots of new sponsorships

- For the children and orphans in the schools we’ve built and repaired in remote regions,
- For the monks and nuns with their study and practice in the monasteries,
- And for the respected elders who need support to live their lives with some dignity and comfort.

Please let 2013 be the year that you too actively participate in helping to insure that Tibetans are able to continue their traditional culture and learn skills that will help lead them, as well as their families, out of poverty. Thank you so much!

To start your sponsorship right now, you can
Pick up the phone and call Andrea Nasca with credit card/debit card info at 413.204.3556.
Mail a check to ASIA, P.O. Box 124, Conway, MA 01341-0124.
Make a payment via PayPal to ASIA.america124@gmail.com.

To sponsor a child, for example a young girl in the Golok School for Tibetan Nomad Girls, it’s only \$ 400 USD/year. To sponsor a monk, nun or elder, it’s only \$ 300/year.

People living in other countries can contact directly ASIA Headquarter in the person of Roberta Caminiti (Email: adozioni@ASIA-onlus.org – Tel: +390644340034) or visit the website www.ASIA-ngo.org.

With kind regards,
ASIA America

©

©



Shang Shung Institute Italy
Località Merigar
58031 Arcidosso (GR, Italy)
Phone : +39-0564-966940
info@shangshunginstitute.org
www.shangshunginstitute.org
www.shangshungstore.org

Shang Shung Institute Austria
Gschmaier 139
8265 Gr. Steinbach, Austria
Office: 0043 3386 83218
Fax: 0043 3386 83219
www.shangshunginstitute.org
www.ssi-austria.at

Shang Shung Institute UK,
The London School of Tibetan
Studies
The London Centre for the Study
of Traditional Tibetan Culture
and Knowledge
www.shangshunguk.org

Shang Shung Institute of America
18 Schoolhouse Rd
P.O. Box 278
Conway, MA 01341, USA
Phone (main-Anna) 413 369 4928
Fax/Bookstore 413 369 4473
www.shangshung.org

Digital Archiving Project

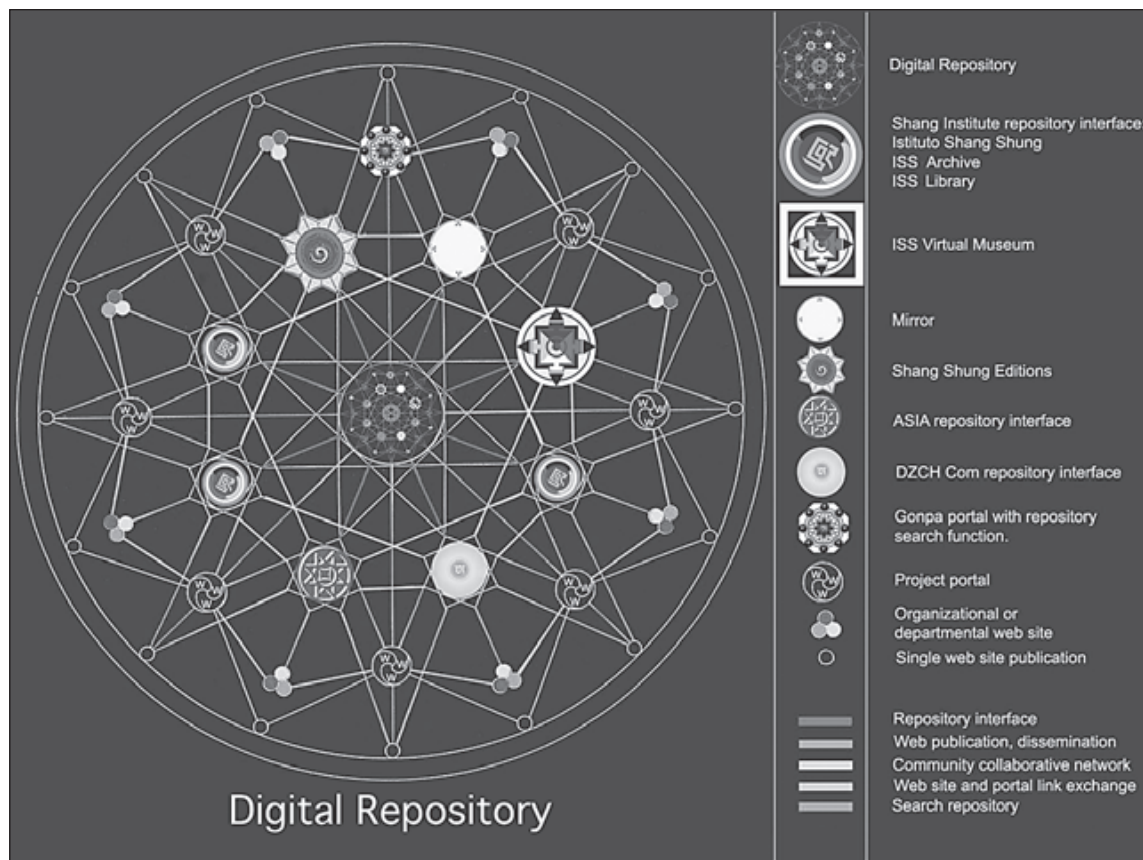
Fabian Sanders

The SSI digital archive is the place containing the history and the memory of all aspects concerning the teaching of Chögyal Namkhai Norbu and Tibetan culture at whatever level they have been produced with the support of the Dzogchen Community and the SSI. Everything should be contained there and not be fragmented because fragmentation means non-accessibility and when information is basically hidden it is useless. Of course this does not include, for example, restricted teachings that have to be hidden up to a certain point, but it means that the material is accessible to people who have the requisite to access content which should be found in a single place for the whole international Community and Institute.

The archives should be understood not as a storehouse where you put things you don't want to have in your house and just forget about them, but rather as the digital aspect of the library. It is, in fact, a library, but what is delivered to people is not only the physical paper books but also the audio and video materials that we store, catalogue, make searchable and thus accessible.

In the end there should also not be a distinction between the kind of support we are giving out. We are delivering content and whatever degree of refinement we reach is another thing behind it. Even the multi-media – work is done on material from the archive, sub-titles are added, a beginning and an end is made, a package is created – can go back to the archive where they are served to people. It is not useful that they take a different road altogether.

Of course there is the need to continue delivering physical support from multi media material like DVDs and USB drives and so on, but more and more, if we come out of this digital 'middle age' we are in now, things will be delivered on the internet which will make it much easier to make faster products. For example, it is very easy to make different language sub-titles and things like this, which can be added and then put in the repository where they are ready to be delivered with the video files. I do not think it is a wise idea to separate these things. The only thing is that we have to find a perfect, useful and 'well-tuned to our needs' technical solution that makes this possible.



© A. Siedlecki/Shang Shung Institute, 2012

The Input

Basically we have three parts to the archive: the input, the repository where data is stored, and the output where we reach people. In the input we have most importantly Chögyal Namkhai Norbu's teaching, the retreats and so on, which have an articulated, complex events based structure related to texts, audio, video, pictures. Then there are the secondary things like explanations of these teachings or practices done by other people that are related and can come together in the system cataloguing.

Then secondarily there are other more specialised things, like concept-centred material such as Santi Maha Sangha teachings by Rinpoche, retreats with other SMS teachers and so on, Yantra Yoga, Vajra Dance and all these kind of things that come into the archive as inputs where they are organised and catalogued.

Then there are other things like language courses that we are trying to produce now that can be included in the multi-media section. For example, I would like to design a nicely useable language course for which we have already prepared a lot of material. Then the material from The Mirror, from ASIA, from local journals of the lings etc., all of that should be included, can be indexed, become searchable and is a wonderful resource.

In addition we have materials that are related more strictly to the mission of the SSI, basically materials that concern other sciences of traditional Tibetan culture such as medicine, art, language, logic aside from dharma, or inner meaning. As Rinpoche's wish, we could set up a kind of

virtual school for these things. We already have so much material that just needs adaptation. For example, in Conway they have filmed two full semesters of Tibetan medicine and if we can just integrate this it will make wonderfully usable online courses. I am not saying that this excludes or completely replaces the teacher/pupil relationship, but whenever something is organised regarding different aspects of Tibetan culture, it can be recorded, put in the repository, and classified accordingly.

As a return the possible financing that comes in – because of course it will not all be free, we can give some material for free and then with more advanced material people pay something – can be reinvested: for example, an online course on how to paint a thangka, interviews with people in Nepal and Tibet to record the knowledge that they have and that is at risk of getting lost etc. This would be one more brick in the construction of this virtual SSI.

Everything that comes in will be put in the repository, catalogued and from there it can go to the public. This public is not only the Dzogchen Community. When Rinpoche asked to create the Five Science Academy in London I think he considered having contents that can be given out universally to anyone because there is no problem teaching Tibetan art, language, medicine etc. to the public. When people are interested and see the value of Tibetan culture, according to their possibilities, they get involved and may like to continue their interests. So our users, our customers, our donors, the people who are interested in Tibetan culture will

be stimulated to invest and with that we can build a lot of interesting things.

Up to now we have been 'building castles in the air'. The potentiality is the greatest part of Rinpoche's heritage in coming to the West, teaching Westerners and bringing Tibetan culture, which even in Rinpoche's life, before he left Tibet, was very self contained. This is a very unique feature today because no other traditional culture has been allowed to continue unspoiled or unchanged without a strong influx of external non-traditional ideologies as Tibetan culture has. Up to the 1950s Tibetan culture was completely closed. But circumstances obliged people to open up and export their culture.

From the moment that Rinpoche started to teach we have, more or less, everything he has taught for more than 30 years. This is an enormous heritage and a really rich asset that we need to get out to interested people. If we agree that inner spiritual and a more organised understanding of the world, of the history and the fate of beings is interesting to human culture and heritage, then I think that Tibetan culture needs to be preserved as a living tradition, something real within people's minds.

Browsing the digital library/archive

Users will be able to go to a page such as the 'SSI Digital Library', for example. It might be a good idea to change the name from 'archive' to 'digital library' because most people have the idea of an archive as something that is out of circulation and not accessible, whereas with a digital library you can go

in and select something that is interesting.

[The idea of the archive as something that cannot make profit, or be self sufficient, is closely linked to the idea of the archive as a place where you put things, leave them and forget about them. But if you think you can make these things work and come alive, then of course it is useful and a great resource for its users. It can bring financing and donations, not only from the public and the Dzogchen Community, but, if we have well-structured data and cataloguing, other academic institutions may be interested for investigation and collaboration. As long as we have chaos, they will not step in because there is nothing to offer.]

The basic idea is that the user will have a search box and a catalogue or index, a list of things that were added recently, for example. Through the search box you can also look for things according to many criteria based on topic, place, time etc. But most importantly – and this will be quite an innovative idea – we would like to develop a technology that makes it possible to search inside the content of digital files. Of course this needs a lot of work and for this we will take advantage of the kind collaboration of Dzogchen Community people, so that we can have searches by key words in Tibetan because the Tibetan words are the source. Doing a search in a non-Tibetan language means that you cannot be sure you are searching for the correct term because in different languages Tibetan terms have different translations. If, for example, you search for *tregchod* or *semzin*, you will definitely find what you are looking for. We are already working on a kind of glossary, which we have to develop further.

If, for example, you search *semzin*, you will get a list of links, hyper-texts, for example, the title of a file with information on 'when', 'where', 'who', 'what'. You can click on it and go to the particular file and the particular place in that file where Rinpoche is talking about that topic in that retreat. It will be like an index to the audio and video files because the problem with the audio and video files is that they do not contain semantically exposed indexes of what happens inside the file. This is something we would like to add so that people can search, can listen to a whole retreat but can also listen to a particular topic across different events. This will really make a difference to the accessibility of information. It will involve a number of big problems but if we strive in that direction

>> continued on page 8

Ka-Ter Tibetan Language Training

Dear all,
In 2013 it will be the 11th anniversary of the Ka-Ter Translation Project.

As project manager of the Ka-Ter Translation Project I am pleased to inform you about the upcoming Tibetan Language Training that will be held at Merigar West in summer 2013.

Everybody who is qualified is welcome to participate in this wonderful occasion to gain more information and insight into the meaning and value of Tibetan language.

Very best wishes,
Oliver Leick
Director of the Shang Shung Institute Austria
Project manager of the Ka-Ter Translation Project
www.ssi-austria.at

Ka-Ter Translation Project of the Shang Shung Institute Austria

11th Training for Translators from Tibetan

August 10th–September 4th, 2013

Tibetan is a sacred language and the sheer beauty of the Dharma is mirrored by the



clarity and imaginative creativity of the Tibetan language. For this and many other reasons the study of Tibetan language represents a crucial step towards a closer relation with the Teachings.

To give the possibility to the practitioners of the Dzogchen Community to study Tibetan language, the Tibetan Language Trainings have become a major aspect and task of the Ka-Ter Translation Project of the Shang Shung Institute Austria for already more than one decade.

The Tibetan Language Training focuses on the classical Tibetan language and is divided into two levels: Intermediate and advanced.

A course for beginners will be taught separately in a more compact fashion, the dates are yet to be defined.

1. Intermediate level

The Intermediate level is intended for students who have already assimilated to a certain degree Tibetan grammar and are able to start translating.

They receive relatively simple texts and can analyze the text and formulate translations, individually or in groups.

Their work is checked and corrected in group sessions and everyone may ask the tutor for clarification. The purpose is to famil-

iarize students with texts, grammatical structures, and syntax in their actual context.

Course fee: € 85,00

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

2. Advanced level

Advanced level students translate in groups with the tutor and focus on all aspects of the language as well as translating theories and techniques. They will read and translate straightforwardly one sentence each, the text is more complex both grammatically and in terms of content. The aim is to produce refined translations ready to be published.

Course fee: € 45,00

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

Instructor

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

Place

Like in the last years the courses or trainings of the Ka-Ter Tibetan Language Project will take place

Tibetan Language Course for Beginners

Merigar West
22–28 June, 2013
22–23 June – Introduction
24–28 June – Intensive Course
with Prof. Fabian Sanders

The Tibetan Language Course for beginners will be an intensive, week long, course in two parts. There will be a weekend with a general introduction and the first steps in reading and writing that will be free and open to all. Following this, the rest of the course will include

.....
at the Shang Shung Institute Merigar, Italy.

Requirements

As the Ka-ter Translation Project is managed and financed by the Austrian branch of the Shang Shung Institute, all participants have to be at least an *ordinary member* of the Shang Shung Institute Austria in 2013.

The membership-fee and the course-fee have to be sent to the Shang Shung Institute Austria before the end of July 2013.

Everybody needs to register first. Without registration and a valid membership we cannot accept students wishing to participate.

You can register and get your membership here: www.ssi-austria.at/shop/shopframee.php ☺

morphology, word production and basic grammar.

Every day we will have a two-hour lesson in the morning 10–12 am and another session in the afternoon 2–4 pm. In addition, for the first time, a course in Tibetan calligraphy will be included 4–5 pm.

Starting from a general introduction to the structure, history, sacredness and place of the classical Tibetan language, we will study the alphabet and the basic rules of reading and writing. Then we will consider lexical morphology and word production before we spend the rest of the time studying basic grammar.

Participation in the course and assimilation of its contents will enable students who wish to participate in the intermediate translation course held, like every year, at Merigar from August 10 to September 4, 2013 with the Ka-Ter project.

Costs:

The weekend of 22–23 June – general introduction and the first steps of reading and writing – will be open to all for free.

The cost of the full course, 24–28 June, which includes morphology, word production and basic grammar, is 100 euro per person.

The course will also be available in webcast with free access during the weekend and a cost of 120 euro 24–28 June (with pre-enrolment and a password for the webcast).

To enroll, please contact:

secretary@shangshunginstitute.org

The course will be held at Merigar, Arcidosso GR, Italy. Tel. +39 0564 966940

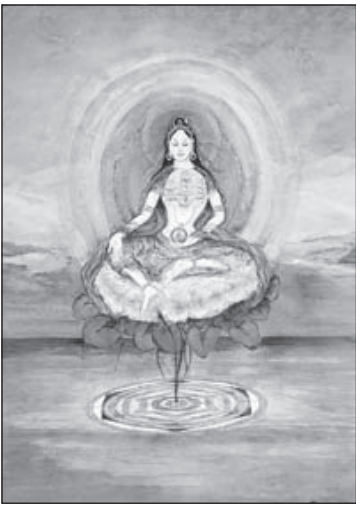
Visit the Shang Shung Ka-ter Project website ☺

Gomadevi Practice Materials

by Chögyal Namkhai Norbu

The Jñanadakini Gomadevi practice belongs to the precious cycle of teachings entitled *The Luminous Clarity of the Universe, Heart Essence of the Dakinis* (*Klong chen 'od gsal mkha' 'gro'i snying thig*), received by Master Chögyal Namkhai Norbu through revelations in a series of dreams in the period from 1985 to 2007.

The root text was published in *Longsal Teachings*, volume VI, in *The Action of Guru Jñanadakini*, and in volume VIII in *The*



Outer, Inner, and Secret Practices of Guru Wisdom Dakini. Other Jñanadakini teachings were published in *Longsal Teachings*, volume VII, with the title *The Wish-Fulfilling Jewel, Thigle of the Mind of the Guru Wisdom Dakini*.

New Book and eBook

Guru Wisdom Dakini Gomadevi Retreat

Dzogchen Master Chögyal Namkhai Norbu dreamed of an alabaster statue of Wisdom Dakini Guru Gomadevi on the night of January 9, 1985, in Singapore. This was the first in a series of seven dream termas revealing the precious Gomadevi teachings to him.

This new book contains the very first teachings on Wisdom Dakini Guru Gomadevi given by Chögyal Namkhai Norbu. As explained by the Master discoverer himself during a retreat at Tashigar Norte, Margarita Island, Venezuela, in March 2004, the text is a precise transcription of these special teachings.

When he gave these teachings, the Master said: “We must understand what Jñanadakini means,

what Gomadevi means... Jñanadakini is what we call instant presence; it is our real knowledge, our understanding. If we are not present in that state, Jñanadakini does not exist.”

Essential Instructions for the Practice of Gomadevi

(with illustrated practice texts, now available as ebook only)

The Gomadevi practice, which can be combined with the Dance of the Song of the Vajra, has been transmitted in long, medium, and short forms. This book contains all three versions. The practice can be done using ritual instruments such as the damaru and the vajra and bell, or only with the vajra and bell, or even without ritual instruments, simply with mudras.

The first part of the book contains essential instructions for do-

ing the practice, the second part contains the text of the practice, complete with illustrations for the visualization and with instructions for the use and the timing of ritual instruments.

The Appendix contains instructions for ritual offerings and the benefits of the practice.

CD or Downloadable MP3

The audio contains:

- Explanation of the short practice
- Long practice
- Medium practice
- Short practice

All products are available on the shangshungstore.org website

To purchase any books or recordings on Gomadevi, you must have received the Longsal initiation or the oral transmission (*lung*) for this particular practice. ☺

THE MIRROR



Newspaper of the International Dzogchen Community of Chögyal Namkhai Norbu

Main Office: PO Box 479, Conway, MA 01341, USA * Tel: 413 369 4208 * Fax: 413 369 44 73 * mirror@tsegyalgar.org * **European Office:** The Mirror, Istituto Shang Shung, Merigar 1, GR 58031 Arcidosso, Italy * Tel: 39 32 98 86 52 92 * Skype: lizmirror * liz@melong.com * **Editorial Staff:** Naomi Zeitz, Tsegyalgar, Conway, MA, USA * Liz Granger, Istituto Shang Shung, Arcidosso, Italy * **Literary Editor:** John Shane * **Advisors:** Adriano Clemente, Jim Valby * **International Blue Gakyil Advisor:** Fabio Andrico, *International Publications Committee* * **English Language Advisor:** Liz Granger * **DC Brand Design:** Paolo Fassoli * **Design & Layout:** Thomas Eifler * **Printer:** Turley Publications, Palmer, MA, USA * **Distribution:** Tsegyalgar at Conway, MA, USA * **Subscription Rate/6 Issues:** 25€ printed, 15€ online. Available at melong.com * **Visa and Master card welcome** * **Online Mirror:** www.melong.com * All material © 2012 by The Mirror * **Reprint by permission only** * We reserve the right to edit all submissions.



Tibetan Songs and Dances Workshop and Performances

Topgyal and Tsering Dolker

We are happy to present our Tibetan Songs and Dances Workshops and Performances programmes from April 2013 till January 2014 to everyone in the International Dzogchen Community and outside.

The source of all our positive energies in our activities comes from the blessing and guidance of Venerable Rinpoche la (Chögyal Namkhai Norbu la). We know very well how much importance Venerable Rinpoche gives to singing Tibetan songs and dancing, especially those songs and dances that have very specific messages connected to Tibetan Culture and the Tibetan people.

Venerable Rinpoche has also collected and prepared 108 Tibetan songs and dances over the last couple of years with corrected

lyrics in Tibetan and the Drajyor system for those who don't know how to read Tibetan. Venerable Rinpoche has given us reasons why singing and dancing Tibetan songs are important. Tibetans are communicating and expressing their actual condition of life and the situation of Tibetan culture in Tibet through melody or songs and so it is very important to support them to safeguard Tibetans and Tibetan culture. The source of Tibetan culture is the Tibetan people and it would be a great pity to lose Tibetans and their culture not only for Tibetan people but for the people of the whole world. He often tells us to give our hands and support to Tibetans in as many ways as possible.

Our Schedule is as follows:
27-29 April 2013, Moscow: Two of us will be joined by vajra brothers and sisters from Rinchenling to perform Tibetan dances selected by Venerable Rinpoche at the World Dance Olympiad in Moscow, on behalf of the Dzogchen Community. After this we will give a workshop on Tibetan songs and dances. Our intention is to teach

the maximum number of dances and songs to practitioners in a short period of time.

10 May 2013: Peace in Tibet Concert in Moscow.

5 July 2013: Performing the Tashi Shoelpa dance particularly on behalf of the Tibetan Community in Italy for the opening ceremony of H.H. the Dalai Lama's birthday.

Brief meaning of this opera dance: Tashi Shoelpa is the oldest opera company in Tibet. This dance originally appeared in a dream to the Fifth Dalai Lama in 1645. The performer, wearing a white bearded mask, represents Saint Thangtong Gyalpo, the founder of Lhamo/Tibetan opera, who reputedly lived for 140 years and also symbolizes long life and good health. The purpose of this dance was to raise funds for the construction of Iron Bridges over the mighty rivers of Tibet in order to benefit the masses.

21-23 June 2013: Workshop at Merigar West.

15-16 July: Workshop at the Shang Shung Institute in London.

August: Dejamling and Merigar West.

26 December 2013: Australia. We might do some performances at the Woodfork Music Festival on behalf of the Dzogchen Community there.

January 2014: Workshop at Namgyalgar in Australia.

I would like to suggest that the Gakyils organize regular singing and dancing of the 108 songs and dances either before or after the Ganpuja in the respective place for at least one hour. We could also spice up our private parties and ceremonies with Tibetan Songs and Dances and foods flavors. In this way, the strength of Dzogchen comes together - we can really make differences.

Finally offering our infinite prostrations from our three doors, we would like to thank Venerable Rinpoche la and Khando la for giving us the opportunity and unrelenting support.

We also would like to express our thanks to all the people who give their support and interest to the promotion of Tibetan songs and dances. Without your collaboration our readiness to teach alone means very little.

Thank you all once again.
Our thanks also to The Mirror for publishing this article and the readers for taking the time to read it. Tashi Deleg!!!

Topgyal and Tsering Dolker
Italy, Merigar
Our contact – E-mail:
tibet4you@gmail.com
tse_dok1982@yahoo.com
Skype: tsetopolo

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www.shangshung.org (413) 369-4928

» *Digital Archiving continued from page 6*
we should be able to overcome them.

Of course this will be linked to the International Dzogchen Community database or another device in order to establish people's rights to access particular information. There will be degrees of accessibility, types of hierarchical subdivisions of access. For example, only people who have attended certain retreats will be able to access the material from that retreat. This is a basic notion of *samaya*, for one's own protection and for the good of everything.

We will start with trying to implement a selection of topics that are open. For example, when Rinpoche talks about *sutra*, *tantra*, and Dzogchen, in general that is an open purely doctrinal topic and does not involve any practice. So let's say one searches *tantra*, one of the results the person may get will be 'sutra, tantra and Dzogchen' as a topic. He clicks on that and he might go to a closed retreat but can only listen to the part in which Rinpoche explains that topic and nothing else.

Streaming

Another important thing that has been proposed is that people do not download the physical files but get them in streaming, which means that the files are streamed through the web. This comes from

the idea of service and product – streaming is a service that the user does not own, while a user pays for, downloads and owns a product. Of course, it would also be good to stream the products although it is important not to have these two – the multi-media and the archive – overlapping but rather have a clear distinction. The user will get the service, the streaming, and for the product he will go to the shop and buy it. But the website is also a shop – for example, a person may want the *Chod* practice as a finished product and also get it from the archive. It is possible to relate services and products.

The content of the archive should be in streaming because otherwise people may start to download the entire archive (this that can be done with digital copies), which would not be correct regarding copyright or undue dissemination of material.

If you talk about multi-media material, basically it does not leave the archive because you use material that is there, work on it and put it back together with the material from which it is taken, giving it a new sense and new organisation. You make something that can be served by the very same system, which is the most logical and organic way to look at it.

Chögyal Namkhai Norbu. The Master Who Revealed Dzogchen to the Western World

A message from Alfredo Colitto, Fabio Maria Risolo and Paolo Roberti di Sarsina

We have the great pleasure to inform you all that the first article of the Special Issue "Dzogchen" of the international peer-review, scholarly, open-access journal called Religions has just been published. The title is: Chögyal Namkhai Norbu. The Master Who Revealed Dzogchen to the Western World. Being a full-text open-access article, you can download the article cost-free for dissemination within the Community as well as in institutional fields. I express my gratitude to Fabio Maria Risolo

who is the Italian assistant to the editorial project of Religions Special Issue "Dzogchen" which has been launched after the publication of my previous article on Rinpoche.

<http://www.melong.com/files/pdf/religions-04-00230.pdf>

Paolo Roberti di Sarsina

Chögyal Namkhai Norbu Schedule 2013

» continued from page 1

Crimea
Kunsangar South
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

UK
October 3
London, ASIA House, 6.30pm
Lecture Padmasambhava & the Light of Kailash volume 2

Oct. 4-6
London, Camden Centre
Dzogchen Teachings
Longsal Ati Nadzer

Spain
October 9-13
Barcelona Retreat

H.H. the 14th Dalai Lama

The Main Message of All Religious Traditions is the Practice of Love and Compassion

The following is an excerpt from a teaching given by H.H. the Dalai Lama on Saturday April 13 2013 at the Fribourg Forum in Switzerland.

The different religions have different philosophical views, but all of them acknowledge that love is something that everyone likes and that gives happiness to people. Then there is also the teaching of tolerance and forgiveness and so the main message of all these religious traditions is the practice of love and compassion. In order to help us cultivate love and compassion and to feel convinced about it, there are the different philosophical views.

For example, in the theistic religions they say that God creates everything. Christians say that this very life of ours was created by God and so because of this theological view and belief, what you feel is closeness to God, the Creator, and accordingly as you feel close to this all-infinite love of God then what this philosophical view actually inspires us to do is to cultivate more love and compassion and to strengthen our love and compassion towards others. We have many Christian and Jewish practitioners who really serve others in society and so they are really helped by their religion.

Whereas the religious traditions that do not believe in a theistic God or creator God, their understanding is that causes and conditions bring about pain and pleasure and, therefore, when you do something good it has a good effect on you and when you do something bad, accordingly, it has bad consequences on you. Therefore the non-theistic religions teach the positive things, that is to say, to help others. So when you create causes and it brings about happiness in others, that in turn brings happiness to you as a consequence, and when you do something that harms others, that accordingly brings harm and negative consequences to you. So the philosophical views are different and may be contradictory but the main message is the same.

The Buddha himself gave different teachings, such as the three Vehicles – the Sravakas, the Pratyekabuddhas and the Bodhisattvayanas – and then regarding the philosophical aspect of the teachings there are the four philosophical schools within Buddhism. The Buddha himself gave these teachings, these philosophical understandings, different philosophical views of the different schools according to the different needs and mental dispositions of his followers.

If you look at the different views, the different means, or techniques that are taught in the different philosophical schools, for exam-

ple within Buddhist philosophical schools, the Prasangikas and Svatantrikas accept selflessness of the person but not the selflessness of phenomena while the Chittamatra and Madhyamika assert the selflessness of phenomena as well. So for those who follow the Chittamatra philosophy, the assertions that are given in Chittamatran philosophy are more suitable to them. Some Chittamatran masters have rejected and criticised the Madhyamika view because they say that nothing exists ultimately and they are nihilists. So within Buddhism itself we have these different philosophical schools.

From this lesson we can learn that there are different religious traditions in accordance with the mental dispositions of their different followers. Among the followers of theistic religions, you have Jews, Christians and those who accept a creative God – Christianity believes in the Trinity, Islam believes in a single Allah and so forth. But all these different philosophical views have the same message for us, the message of love and compassion, how to be a good person through the practice of love and compassion and I always try to give this message wherever I go.

We have to think seriously. The concept of one religion, one truth and the concept of several truths, several religions is itself a contradiction. There is no third choice. Either you accept one truth, one religion, or several truths, several religions. Both are very important. Now how can we reconcile these? In terms of a single individual, one truth, one religion is very relevant. In terms of community, then several truths, several religions are very relevant. Whether we like it or not, the whole world will not follow one religion. That is reality, so we have to accept several different religious traditions. So in terms of community we have to accept the concept of several religions, several truths. That is important.

Sometimes we just follow our own faith in order to confirm one truth, one religion and only that way, that thinking is relevant [for us]. Meeting with other traditions, we simply reject them, which sometimes causes problems. Then how can someone be reconciled [with this]? By respecting and accepting several truths, several religions, while following one's own practice, one truth, one religion. Here we make differences between faith and respect: faith in one's own religion, respect to all religions, then there are no problems.

According to my own experience, I am Buddhist and from my childhood from when I was 6 or 7 years old I had already started to study Buddhadharma. I also studied the writings of a lot of Indian masters, very critical sorts of de-

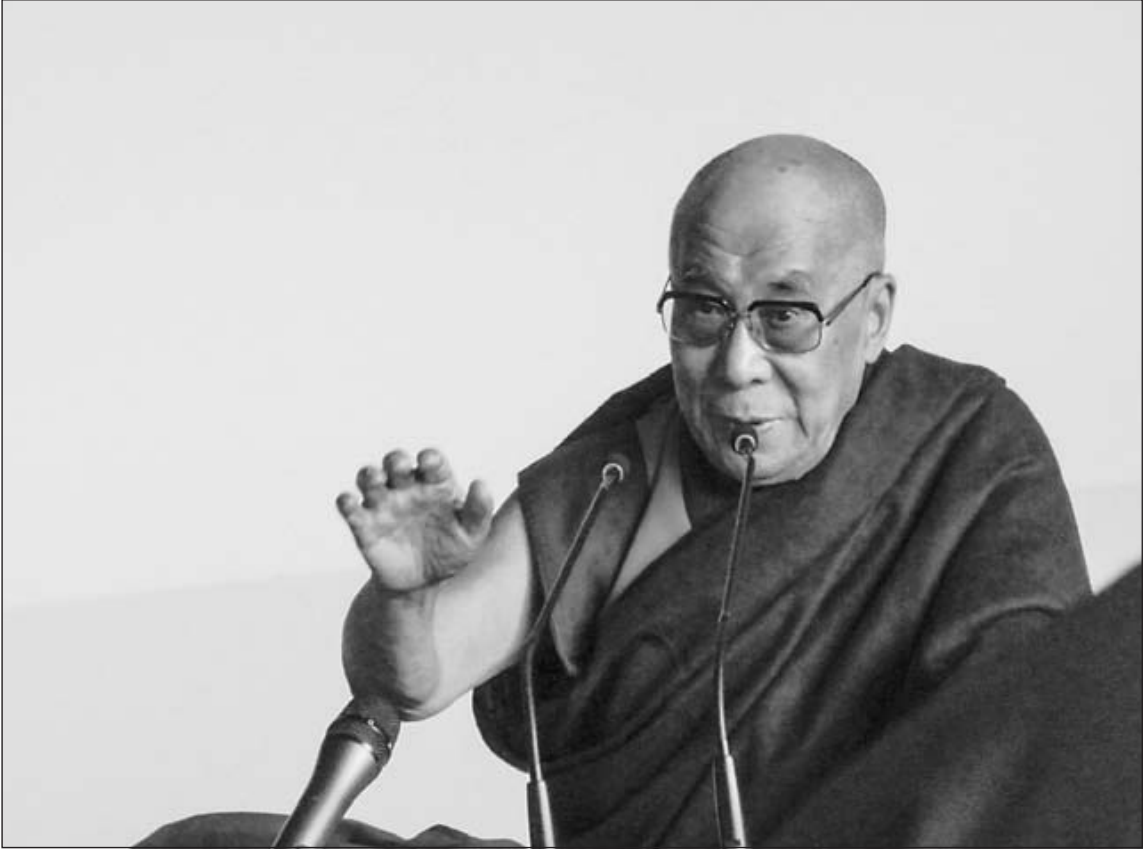


Photo: L. Granger

bates between these different ancient Indian spiritual traditions or philosophical views. I saw some contradictions in religious concepts but, as I mentioned earlier, the purpose is the same.

There are plenty of people who really became wonderful people because of their faith, like the late Mother Teresa, the late Thomas Merton, who was a wonderful Christian monk, and many others. Such good qualities, such good human beings came out of their faith. All these religious traditions have the same potential to produce good human beings so it is sufficient reason to respect and admire and appreciate [them].

I myself am a Buddhist. Sometimes I discover that I am a staunch Buddhist – there is no more contradiction. Then out of our respect for other traditions, whenever I give some lecture on Buddhism, for example like here [in Switzerland] – this is not a Buddhist country, it is basically a Christian country – therefore I always make it clear that people of this country should keep their own traditional faith rather than change. In America, in other European countries and also Australia I always make it clear. I never try to propagate Buddhadharma.

In the Buddhist tradition, in Gunaprabha's Vinayasutra it says that unless someone comes to you and requests you for teaching you should not go ahead and give teaching. Then also in a sutra it says that unless someone comes to you and requests teaching you should not go forth and give teaching on your own. But there are exceptions, of course, when you can tell that what you teach, what you actually express to others about Buddhism being a good religion and so forth might be 100 percent helpful to somebody, that you can actually see that it can help, then there is an exception to go forth and give teaching.

Sometimes I have some reservations about things such as the construction of big Buddhist institutions and Buddhist temples in non-Buddhist countries. If they

are used as academic centres for study, for Buddhist philosophy, to promote religious harmony and develop mutual learning, that is okay. Non-believers can also participate because they are not aiming to propagate Buddhism. I think I would like to mention that. There are many Tibetan monks here so please keep in your mind that these are not Buddhist countries so if you find one individual who requests something, then you may be overjoyed and try to build something, but you should be careful. That is important.

More than 99 percent of Tibetans are Buddhist. But among Tibetans there may be some individuals who, due to their mental disposition, are more attracted towards Islam or Christianity. Similarly among the millions of Christian brothers and sisters, some individuals – from a Buddhist viewpoint – due to their imprints from past lives have more interest in and find more effective the Buddhist approach. Then, in the individual case, if you really feel that, the individual has the freedom to choose. However, you must keep genuine respect for your traditional religion, your country's religion. That is very important.

Then another thing. There are obviously, I think, a number of people who are actually not much interested in religion and, in fact, are not believers. Some of them are even atheists, anti-God. Recently I saw a report that mentioned that over a billion human beings out of seven billion are non-believers. That is quite a big portion. Whether these non-believers accept religion or not, that is up to them. But the problem is that when these people have no interest in religion, they also have the impression that concepts of love, compassion and forgiveness are part of religious practices. So since they have no interest in religion they completely neglect these values.

Whether you accept religion or not, that is up to the individual. Without religion there can be some very nice sensible people.

So now we have to find ways to approach, to educate these non-believers. As I mentioned earlier, finding a method that brings permanent happiness or calm mind on a mental level, that, I think is very important. Since these people do not believe in religion, we have to find an approach that does not depend on religious concepts, I think a secular approach.

In the west some of my friends have the view that 'secular' means something negative towards religion. But according to Indian understanding about secular, it is not at all negative towards religion but rather respects all religions without any preference to this or that religion, and also respects non-believers. This is why India's constitution itself is based on secular concepts. India is a multi-religious nation and you must respect all religions. For a thousand years, the Sravakas, the nihilists, have usually been criticised, but, at the same time, people respect them. This is secularism according to Indian understanding.

So we have to find a secular way to educate these non-believers about inner values. And that will be very useful in secular education, which is universal. If we find a secular way to educate warm-heartedness it will very much fit into the secular education field. Any type of education about moral ethics based on religion cannot be universal.

Therefore in the last few years we have committed ourselves to further research on how to introduce these secular ethics into the modern educational curriculum, how to educate from kindergarten up to university level. That I think is something that is important and relevant in today's world. ©

This excerpt was transcribed and edited from a recording of the teaching, in which, in parts, H.H. the Dalai Lama speaks in English, while in others, he speaks in Tibetan and is translated into English. Any mistakes in this teaching are entirely due to the transcriber/editor: L. Granger

Building Peace through Learning and Understanding

A dialogue between Buddhism and Christianity

March 10–11, 2013

An interim report

World Buddhist Culture Trust (WBCT) organized a 2-day dialogue seminar on “Building Peace through Learning and Understanding: A dialogue between Buddhism and Christianity” on March 10 and 11 at Henry Martyn Institute, Hyderabad, Andhra Pradesh, India. The seminar was conceived as an event with limited participants from public, giving maximum time and space for inter-action among the speakers and with the keen participants.

On the first day, March 10, Lama Doboomb Tulku, Founder Managing Trustee introduced the theme of the seminar in the following lines: I am happy to introduce the idea of the seminar with a quotation from His Holiness the Dalai Lama: *Although there are philosophical differences among our religious traditions, they all have the potential to help their followers to become more compassionate, better human beings. This is the ground for mutual respect that inspired me since 1975.*

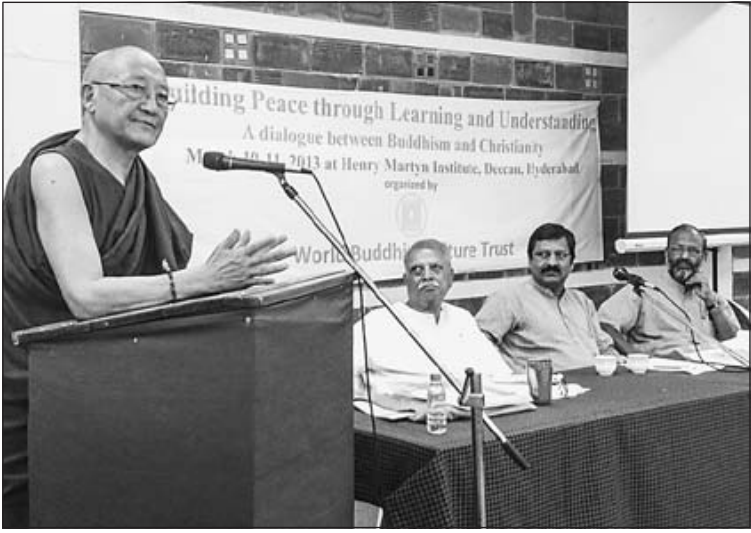
He also quoted from the Archbishop Helder Camara of Brazil who said: *We have to enter into deep dialogue. We have to be in relation, to live in relation, to conceive ourselves as relational being. Thus we will put our “personal” truths in deep dialogue, so that they become universally valid truths. If we have to “live-with-the other” (and not I live and you live) then we have to identify clearly that “homousios” (that one indivisible*

substance) hidden in our different religions that makes such a deep relationship possible. It is not just about commonalities. It is about the “source”, the “substance”, from which fullness of life overflows. We believe that the more relevant way for interfaith dialogue is to recognize, preserve and promote the truth or any values found in the followers of the world religions.

The third quotation was from Swami Vivekananda: *It is necessary for the different religious groups to be acquainted with the traditions, ideals and history of one another, because cultural intimacy will pave the way towards communal peace and harmony.*

Introducing the organizing body, the founder of the trust said that World Buddhist Culture Trust (WBCT) works on inter-religious and intra-Buddhist dialogues at different levels (mostly basic and humble levels) aiming to make a significant contribution towards Building Peace and Harmony in the world.

He recalled fondly an event called “meeting of the minds” organized by him as part of the Festival of Sacred Music in Bangalore in 2000. This event was attended by among others, religious leaders like HHDL, Scientists, thinkers, and public figures to address on common concerns. He stressed the need of enduring efforts for building dialogue process for understanding among religions. He also pointed out that not only inter-religious but intra-religious contacts and respect for each other



Lama Doboomb Tulku (left standing) with other presenters.

er is crucial for bringing peaceful atmosphere in the vicinity. He recalled that at times even among followers of one tradition of religion, people belonging to sub divisions refuse to join in chorus to recite a common scripture just because they come from different lineages.

He mentioned that Art and Culture related activities, and cross cultural contact works are taken by him not as life style but as a life mission.

Professor Darrol Bryant from Waterloo University, Canada delivering the key-note speech said that the real learning and dialogue between traditions requires an encounter with the living tradition. He focused on his encounter with (1) the Chogye Order in Korea & Soto Zen tradition in Japan, (2) Tibetan Buddhism in India, and (3) Theravada Buddhism in Sri Lanka.

Prof. Krishnanath, a thinker, writer, seeker and solitary wonderer chaired the Session two of the first day of seminar and gave an address of great significance.

Fr. Varghese Manimala, Director of Henry Matyin Institute, and the paper of Prof. Lobsang Tshewang from Leh read by Susan Bryant,

both dealt in great length with Love and Compassion in Buddhism and Christianity.

On the 2nd day, March 11, Prof. John S Moolakkattu, Director of the School of Gandhian Thought and Development Studies, Mahatma Gandhi University, Kotayam, Kerala made the first presentation on Forgiveness. He pointed out that in the last two decades the concept of forgiveness in other (than Christianity) faiths came to be examined carefully after the term became an important topic in psychology, philosophy and politics.

Fabio Andrico, a Yantra Yoga Master from Dzogchen Community, Italy made a presentation on the subject. He was present there as representative of Chogyal Namkhai Norbu, the world renowned Dzogchen teacher, and founder of the International Dzogchen Community. Fabio’s paper dealt with the point that compassion is a selfless form of love; wisdom is beyond “I” and others. He also said that the evolution theory “the fittest survives” is being shaken as there are good number of examples to show that those learnt

to live coexistent way have more chances to survive.

In the concluding session, Shri Radhakrishna Ghatttu, an Abhidhamma teacher from Hyderabad talked about need of reviewing the scope of the essentials of religions. This was followed by a presentation by Prof. M P Mathai from Gujarat Vidyapith, Ahmedbad.

Prof Mathai made the following points:

Religion has become a stronger (and sometimes a threatening) presence in human affairs today than in the last century. As the world is getting globalised fast the peoples of the world and their cultures are encountering one another as never before in human history. It is even argued that the future of humanity is going to be determined by the clash of ‘religiously defined civilizations’. Religions impact human thinking both negatively and positively. Religious fundamentalism is identified as one of the most dangerous threats to human survival today and nuclear eschatology and religious fundamentalism are now seen as almost inseparable. We must also see the positive side of the resurgence of peoples’ interest in religions wherein we see that more and more people are experiencing religious pluralism – appreciating the vitality, beauty and influence of various religions on the lives of their adherents. So the question how persons and communities holding radically different world-views can come to understand and appreciate each others’ positions assumes crucial significance. In this interconnected world where human destiny is inextricably tied together religions should learn to encounter in creative and peaceful ways; this is a sine qua non for human survival and progress. And it is obvious that inter religious dialogue is the only way open to us to achieve it.

The models which dominated the attitudes of Christian churches to other religions have undergone a sea change over the centuries, from conservative exclusivism to liberal inclusivism and there from to pluralism. It was a virtually universal assumption among Christian churches that Christianity is ‘unique’, ‘absolute’ and ‘final’ and there was no salvation except through the Christ. Liberal inclusivism recognised the co-validity of the salvific value of other faiths but the superiority and perfectness of Christian faith was implied in a subtle manner, betraying a kind of sanctimoniousness. The pluralist position, on the other hand, goes well and far beyond Christian uniqueness and absolutism, rejects the doctrine of extra ecclesiam nulla salus and accepts other faiths as equally authentic. Thus it has paved the way for meaningful dialogue among different living faiths of the world.

Thus the seminar came to an end with this befitting summing up of the dialogue idea; and chanting of Mangala Sutta by Shri Ghattu and melodious chant by a group of Tibetan monks from Mundgod.

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Building Peace

Fabio Andrico

The following is the paper presented by Fabio Andrico, one of the main Yantra Yoga instructors in our Community, given at the seminar ‘Building Peace through Learning and Understanding – A dialogue between Buddhism and Christianity’ in Hyderabad, India in March this year. Fabio attended the event as a representative of Chögyal Namkhai Norbu.



Fabio Andrico (left) with other presenters.

In times like these, which in so many ways seem difficult and challenging, it is more imperative than ever that we, as inhabitants of planet earth, find ways to be tolerant with one another and learn how to collaborate for the well-being of us all.

We have to understand that evolution, and not revolution, is the way forward. Evolution is based on collaboration, not competition. It is not and will not be the fittest who survive and evolve better, but rather those who learn to understand one another and to collaborate.

Knowledge, even in its limited meaning of “know-how,” or knowing things, is a cardinal point of our modern society. Information is a very valuable asset in our times. But knowledge, meant as the capacity of knowing, should be integrated with compassion and understanding of human nature, the spiritual dimension of our existence. Mere material progress will not bring happiness, peace and understanding.

Only when we will learn to have a really profound dialogue

based on true understanding of the basic needs of human beings and everything else that surrounds us, with and through respect, tolerance, and collaboration, will we all be able to enjoy those basic needs and to achieve peace.

Then, material progress, with all the innumerable gifts that is bringing and will bring in the future, will be an evolutionary progress.

To foster peace and understanding, we need evolution, both on the personal and on the global level.

It is important to be fully aware that we have to start from personal evolution, which means to take responsibility as an individual – not to be egotistical and self-centered. We have to understand that we need to develop all the evolutionary qualities in ourselves first.

It can be done in an interdependent dynamic with what surrounds us, but it remains the first unavoidable step, the foundation for the development of a concrete

Art and the Teachings

Interview with
Jacqueline Gens

1. How did you encounter the teachings? Can you tell a little of your history?

Early on in my childhood I felt very connected to Tibet through various books my European parents had around the house by authors like Alexandra David Neal and Lowell Thomas, an adventurer who traveled to Tibet in 1949 and photographed the country extensively. I used to look at these pictures for hours, which must have awakened something in me. My mother’s Russian family especially had ties to Asia for three generations. I even had a great, great aunt who was a pure land nun living in China. So there was some cultural recognition to the teachings.

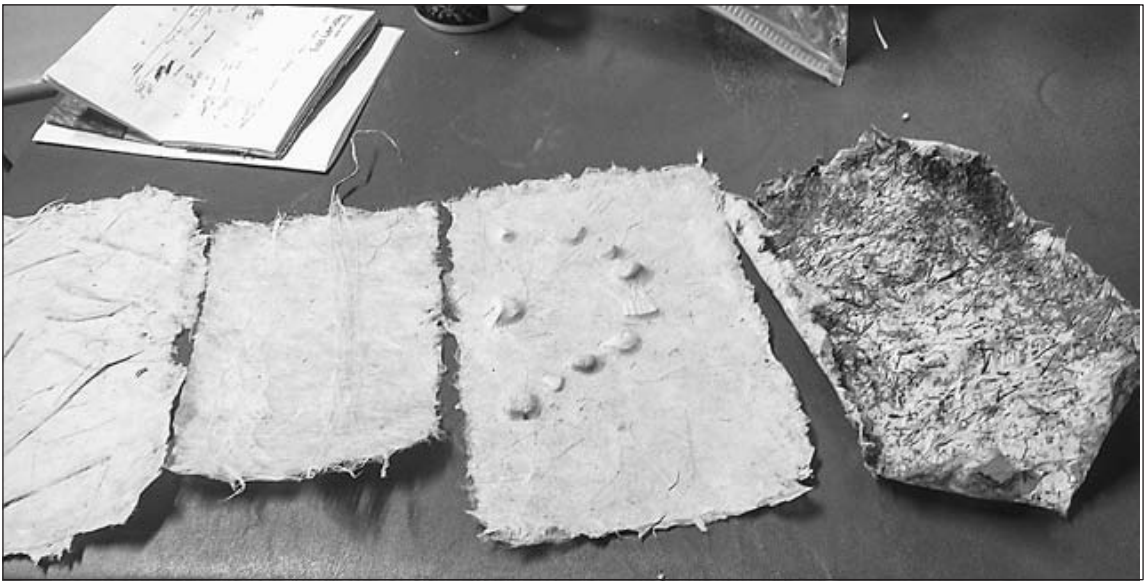
Around age twenty in 1970, I actively began to seek practical information about the Teachings. Thomas Merton and other popular writers being introduced to Zen in the early 1960’s here in the US shaped my interests. Finding information about the Teachings was not so easy and it wasn’t until I read Chögyam



Jacqueline with her friend Ati.

died, I moved from Boulder to New York City to work full-time for the poet, Allen Ginsberg. During a Kalachakra in New York City with His Holiness the Dalai Lama, I reconnected with Tsultrim Allione, whom I had already met through Allen and became introduced to the Chöd practice and later the Dakini Simhamukha practice belonging to Chögyal Namkhai Norbu. Then everything clicked and I found practices that agreed with me for the first time. For a couple of years I did these practices day and night using a video of Rinpoche whom I hadn’t yet met.

Community. It seemed time to get my life back after over a decade of serving such a charismatic person like Allen. This move brought some significant changes in my life. Things did not work out in the Community as expected and for several years I cleaned houses for a living and cooked at the Putney School while undergoing therapy, since I had given up my well paying job with Allen. Yet, I always remain grateful for my experiences in the Dzogchen Community, which serves through the blessings of the lineage to help in one’s development, even at times



Handmade paper from the Khandroling Paper Cooperative.

Trungpa Rinpoche’s book, *The Myth of Freedom* that I knew I had found something. At the time I was working in a factory and in this book he has a sentence about how even people working in factories could get enlightened. That grabbed me! It was published in an almost neon bright orange cover so it literally did jump out at one and grab your attention!

A few years later, after graduating from Smith College in 1981, I immediately applied to the masters program in Buddhist Studies at the newly formed Naropa University to study Tibetan and Sanskrit. I really enjoyed my years at Naropa where contemplative arts were very prominent especially poetry in the Jack Kerouac School of Disembodied Poetics founded by Allen Ginsberg and Anne Waldman.

Eventually, I became a bit disillusioned with the whole dharma scene and just couldn’t relate with the traditional Karma Kagyu ngondro. After Chögyam Trungpa

Sometime in the early 1990’s, I finally met Chögyal Namkhai Norbu in person through Tsultrim when he came to New York City to teach at Columbia University. I immediately felt connected to his energy and had a wonderful dream about meeting him again in a joyful reunion; only it was a different face and body than his this lifetime. Later when I saw photos of the Merigar Gonpa, I recognized the person in my dream.

Around that time, I became part of the first Gakyil in New York City, which coincided with Rinpoche’s introduction to his Santi Maha Sangha teachings. For me, those were wonderful times when a dedicated group of us practiced together all collective practices and on special weekends and we often went to Tsultrim’s house outside the city. She was and is very gifted at creating a practice environment.

In 1994 I decided to move to Tsegyalgar East, as the editor of the Mirror, to be closer to the

when the meaning is obscured as it was then. Since 1994 I’ve been a member of Tsegyalgar East while living in Southern Vermont. About four years ago I moved to Conway so that I could learn Yantra Yoga and participate more fully in the Gar’s activities.

2, How have the teachings informed, or not, your artwork?

Mainly, after being introduced to the Dzogchen teachings, I had a strong desire to make art of all kinds. I had many strange dreams of making a special kind of paper raining down on me in a kind of luminescent cascade of different colors. As I was living in New York City working for Allen Ginsberg, I began taking some courses here and there in bookmaking, papermaking and letterpress printing with the mind that later in life when I retired I could return to these crafts. Working for the late poet Allen Ginsberg too was a great influence since he was a serious practitioner and deeply

empathetic person. I observed his process up close, which inspired me to take a natural approach to my writing based on his Mind Writing training and his aesthetic echoed in William Carlos Williams’ *no ideas but in things*. He always encouraged me to write especially in the style of surrealism, which I am only now beginning to understand from the context of the Teachings as manifesting from the unfabricated mind.

In my youth I read and wrote poetry and later attended many poetry classes while at Naropa. I even got an MFA in poetry although, to be honest, I am not that prolific or ambitious a writer. I started writing poetry seriously when I was 14. Around then I made a list of my life goals – “to write

in New Hampshire and Mexico, while observing some classes in printmaking, I thought wow I can do that or more like, “I want to do that.” The instructor invited me to make a simple monoprint. So I just made a huge abstract calligraphic gesture like in Zen first stroke, inspired by Chögyam Trungpa’s style of dharma art. I remember everyone gathering around as we peeled back the blankets to show the print and we saw that it was very nice – so I just put my thumb in red ink and “signed” the picture. This experience was very powerful and a manifestation of the kind of art I am interested in.

I was reminded of Gary Snyder’s final lines to his life’s work *Mountain and Rivers Without End*

The Lilac Thief

This year I looked for lilacs
off the beaten track
in places no longer tended –

A different kind of boundary,
long rows where once houses stood,
lots now empty.

I love the deeper purple of old bushes,
their crushed bloomets falling into my hand
taken from gnarled bark bearing heavy plumage.

I am the local lilac thief,
that one who stops to follow
the scent of unseen blossoms.

Jacqueline Gens

poetry, sing, and be thin.” Rather odd goals, in retrospect. Well, the singing part came with the Teachings. Poetry was already in the works. So far I haven’t achieved my final goal of being thin except for my 20’s when I would starve myself. I remember that the Zen poet Phil Whalen used to say that people would forgive you of anything except being Fat. I find that true. These days that is what I am working on psychologically, practice wise, health and artistically, and with medicinal plants, even mantra and chülden.

3. You have a variety of creative methods you use, poetry, printmaking and papermaking. Can you talk a little about each one in relation to what inspired each one and how they compliment and work together?

Naturally each discipline has a level of craft that must be learned and accomplished. I’m totally impatient so I rush to learn some basics, and then I jump in. I don’t consider myself very accomplished in any of these disciplines, but I love the process and continue to learn. I’m a great fan of the Japanese concept *wabi sabi* or the perfection of imperfection in nature and art. I like to see what emerges in an experimental approach without being too judgmental, but still maintaining a critical eye to learn from.

On printmaking – some years ago when I was a literary program director for an arts institute

The space goes on
But the wet black brush
tip drawn to a point
lifts away

I took many courses after that. I have a huge box of prints of several editions made by an *atelier* in Montreal.

For papermaking – I just love it. It’s messy, wild and provocative, an ancient art form that has a living organic aspect to it. In Dard Hunter’s famous book, *The History of Papermaking*, he describes how an early emperor of China wanted to cut out the hearts of famous poets to empower the calligraphy paper made for him. The empress, however, suggested maybe just recycle their writings instead and spare the poets. Here at Khandroling Paper Cooperative, we are learning the craft with the intention of recycling sacred text, The Mirror with Dzogchen Teachings, and substances with the intention to create a secondary cause to the teachings. A similar notion for sacred uses.

The great thing about papermaking is that anybody can do it. I recently watched a video of disabled children making paper – they were so happy grinning from ear to ear. If you look at our slide show of the papermaking workshops at Khandroling Paper Cooperative, you see the same joy. All of the Tibetans in our Community are very gifted at making paper. Because there are endless applications for making paper, we

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Poetry – it's a long story. Who knows why one is compelled to say the "unnamable" or go down into the root cellar of one's mind looking for cabbages. Several lamas when they first met me asked if I had written any poems. So I must have some karmic propensity. Poetry at this point is more connected with my practice as a manifestation of mind. In recent years, I have started working more with spontaneous modes where I meditate on the subject and then release my focus and see what emerges. All my Losar poems are written that way with an undertow of mind training, which emerges in the content of the poem. I am hoping soon to work on all 60 of the animal/element combinations to finish before I die. Lots of people like these so maybe these can be my anonymous contribution to the lineage.

Now seems to be a period in my life when I am combining all these forms. So we'll see what happens. For me it is more an experimental process – a “love letter to the world”, as Emily Dickinson called it, connecting to a larger heart.

4, Has your artistic life gone through periods of waxing and waning and then re-forming? How do you see the cycles of creativity correspond to the place you are at with your practice?

Generally, I go for several years focusing on either work, practice or art. In my fifties, I studied for two masters degrees - a really foolish decision I now think in retrospect. But I needed some credentials professionally for my college in order to preserve my director's status. I am not terribly integrated or disciplined to manage everything altogether. With retirement I have gotten rid of the work compulsion. Sometimes I have to really restrain myself from taking things on, as I do love to do administrative work, to make things happen. Founding the first MFA program in poetry was very rewarding. I also loved working with SSI for years in service to the Tibetan medicine program. These were hard to give up but now it's all I can do to manage my health and have some time for a little practice and making paper or writing a poem.

Getting old is an interesting process of choosing how to spend one's limited energy, especially if there is illness involved. One just has to let go of a lot of things and also rearrange one's sense of identity acknowledging that one is now entering a different stage of life. In the Dzogchen tradition there is the metaphor of the old man basking in the sun – nothing to do, nowhere to go, no one to call. Just remaining in the natural state.

5. You have a very interesting history of being around for the end of the beat generation and the dharma bums, and you

worked for Allen Ginsberg for many years. Can you talk about your life inside that art/dharma world and how it affected you and your art?

Both Chögyam Trungpa, my first teacher, and Allen Ginsberg were huge influences. I'm so grateful for the contact I had with them in my thirties. They collaborated along with Anne Waldman on developing a philosophy of dharma art that really interested me, especially the notion *First Thought, Best thought*, which many people still misunderstand as to mean spontaneous and lack of "revision." Chögyal Namkhai Norbu, on the other hand, has on occasion mentioned this slogan in his teachings on the clarity of pure perception, which is far more accurate than statements by literary critics.

During the years I worked for Ginsberg, he was in the process of developing mind training for writers based on slogans like Atisha's famous slogans called the *Mind Writing Slogans*, which I've used for many years. They are all over the internet these days. For me, the Naropa Institute, now a University, was a highly inspirational and artistic place, a bit wild rather than purely academic which is better for poets (in my opinion). To be honest I was more interested in Allen during his mature years as a teacher of poetry at Naropa than in the Beat writers with the exception of Philip Whalen. Diane di Prima, and Gary Snyder – those who were practitioners of some kind of meditation.

5, Is there anything that as an artist you have found as a limitation to your art – like maybe serving on the Gakyil or working for Shang Shung Institute and having no time or energy left to be creative or was that activity inspirational and did it get some kind of juices flowing?

That's a tricky question and related to your earlier question about waxing and waning. Sure, being on the Gakyil or working for SSI or even one's full-time job can limit one's time for other activities like practice and making art. My own personal rhythm in the Community tends to be on for several years in the center of things, then off for several years more on the fringes of our mandala. As you can imagine, being on the fringes is more productive for personal projects. On the other hand, being in the center of Community offering service, is good for personal development and good relations with the guardians.

Artistically, my main limitations are to do with acquiring the level of craft and techniques I need to bring to fruition some of my inspirations and imaginings. Now I am trying to learn Tibetan calligraphy and different fonts as well as gold leafing techniques. Sometimes my financial situation limits my ability to take courses. I am not very handy so I often need to rely on people who have that gift to execute some projects. Some people in the Community have been so enthusiastic about

the paper cooperative. It was really great to have the support of the Gakyil and use of the schoolhouse basement as a temporary studio to kick-start our efforts. That was a huge inspiration to our process. In the end, artistic collaboration is a lot more fun than expected and seems to be a new part of our Community culture. So let's continue and make art together!

6, Is there anything we have left out you would like to say!

I personally feel that the arts are one of the important activities for the development of one's personal practice and also a means to give back to one's culture and communicate the essence of the Teachings as a kind of entre. Making art can be joyful and a way to get outside conceptual thinking without imposing judgments or self-deprecations. That's what we are trying to do with the Khandroling Paper Cooperative by making something with your hands as in the original meaning of poeisia from the *Latin* – it's poetry in motion. For me the artistic process is about OTHER, creating a bridge from THIS to THAT. So art and practice naturally go together.

<http://khandrolingpapers.blogspot.com>

» *Building Peace* continued from page 10

evolution that can really bring peace and respect to mankind, and heal the environment we are living in.

We have to observe and discover ourselves. We need to study and learn how to bring change in us and in the world around us.

We must apply what we learn and concretely experience it, in order to develop true understanding.

Only through presence and awareness can our learning become real knowledge, and can we govern and enrich our life and the life of countless sentient beings as well.

We have to evolve and be actively dedicated to the well being of others to listen to others: only then can change take place.

Then, and only then, there can be tolerance and respect .

As I understand it, in Buddhism, compassion is a selfless form of love that consists in desiring the wellbeing of all sentient beings.

Happiness, in other words, is found in the happiness of others.

In Christianity it is said: love others more than you love yourself. That is powerful and compassionate love.

But we also need to develop compassion and love in and towards ourselves. We have to discover what it is real love. As we learn to know and understand love, we also have to allow ourselves to develop this higher form of love, the real fruit of true evo-

lution, with compassion, awareness, and understanding.

Free from ignorance of our real
sacred nature. This is wisdom.

Wisdom is beyond "I" and others. It is a condition of wholeness, based on the concrete understanding that all is interdependent, connected, not separated.

In wisdom, evolution reaches its natural condition of compassion, knowledge, and love without effort. It is not an intellectual construct: rather, it is a natural, spontaneous manifestation of our essential nature, the fulfillment of spiritual evolution.

Not only learning and understanding are of paramount importance between Buddhism and Christianity, but among all religions and ultimately all human beings. Human beings follow re-

ligions and Ideologies, human beings move through time, make history and shape the future. Human beings are to evolve if the world has to become a place of peace.

We human beings have our body, energy and mind, that is our dimension, and these three potentialities should be in balance and harmony. This is also the purpose of the teaching and practice of yantra yoga, to help balance our body, energy and mind.

When our potentiality is in harmony we can help others to find the path to harmony and peace. Not only our three potentialities are interdependent, but all sentient beings, all forms of life on earth and on the universe, what we see and what we do not see, all is interdependent all is

interconnected. Everything and everyone should, and will, evolve when we start from “Number One,” ourselves. With compassion, love, understanding and collaboration, anything can happen.

There are no barriers, no borders, no limits.

All we have to do is to free ourselves from our self-centered ignorance. With wisdom and compassion we can all be free from intolerance and selfishness, live in a better world where future generations have the opportunity to experience true evolution. ©

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Borobudur: Adventures of a Pilgrim

(Part II)

Lynn Newdome

Having settled into a retreat-like experience at the Manohara Hotel <http://manoharaborobudur.com/> in Java, Indonesia, Lynn spends her days viewing and studying the thousands of relief sculptures in Borobudur's four ascending galleries www.borobudurpark.co.id/temple/borobudurTemple. (Lynn welcomes your comments at vajrarose@comcast.net.)

The following day I was ready to enter the first of Borobudur's four Galleries, corridors of relief sculpture wrapped around the *candi's* mandala-shaped outer edge. I planned to view each panel one-by-one before ultimately reaching the top. My logical mind told me that to cover all 1,460 reliefs arranged in ten series along both sides of the four levels, I'd need to average sixty panels a day. This, however,



But the corridors turned constantly right then left, and I continually got lost in their labyrinth. With little opportunity for shade and hot sun overhead, sweat rolled down my back. Pushing on,

hitian Women, my favorite painting. Again and again was the presentation of a central Buddha in teaching mudra, with monks to his right and lay men and women to his left. To me this conveyed, even emphasized, that Buddha taught to secular practitioners, and not just in the monastic tradition which established the Buddhism we know today.

During my fourth day in the First Gallery, I viewed the scenes of the *Lalitavistara*⁴ and listened as Indonesian tour guides, women and men, recounted the stories of Buddha's life. It was wonderful, hearing the dharma spoken in so many languages – English, Indonesian, French, German, Japanese... I found that these Muslim guides demonstrated more openness toward Buddhism than most Westerners, and with a greater understanding than many Buddhists. Among them I heard, "*Buddha is the last and greatest Buddha for now, (but) there were many Buddhas before him, and the next Buddha is Maitreya,*" and also, "*This Buddha was born as a man, but 'Buddha' is a title. Everyone can become like Buddha.*"

Borobudur's second, third and fourth levels all portray the *Gandavyuha*,⁵ a teaching of Buddha perceived by celestial beings, but not humans. This long and detailed sutra describes a boy's quest to attain enlightenment in a single lifetime. Sudhana's journey takes him through many lands to meet 53 spiritual guides. Strikingly, about half of these are women. His teachers are Buddhist and non-Buddhist, religious and secular, of all ages and social classes, and from various vocations. None claims to own the "truth"; each explains her or his wisdom, then sends Sudhana on to meet the next.

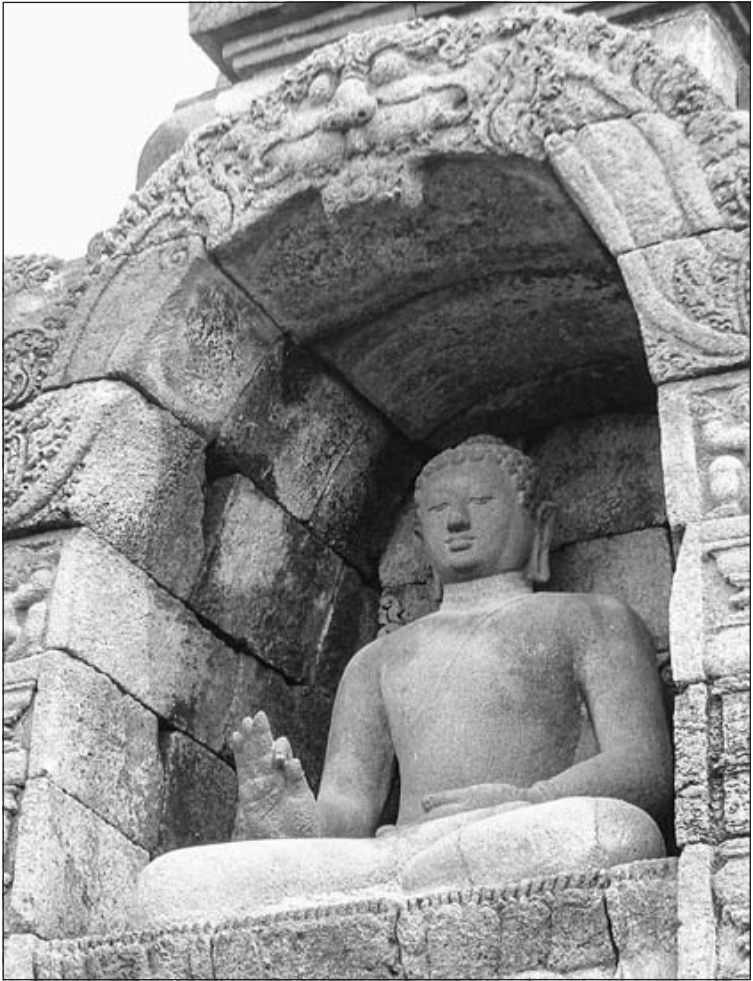
The upper galleries are entered via narrower, steeper staircases and elaborate gateways crested with gaping-mouthed kalas. On the Second Gallery I sat on stone benches built into the walls while looking at panels and reading corresponding passages from *Entering the Realm of Reality*.⁶ That

first day I followed Sudhana as he met monks, then a banker, a lay woman, a seer, a girl... I made it less than a quarter of the way around, but felt peaceful as I viewed, studied and contemplated. The following day I was continuing my concentrated efforts when something made me look up. Above me, I finally noticed the seated Buddhas of the walls, watching over me all along.

I'd arrived in Java during the month of Ramadan, when Mus-

ments and multi-armed Buddhas. Finally, that afternoon I completed the Second Gallery, and Sudhana met his 51st teacher, Maitreya.

That evening I wrote in my journal, "*After a day of reading and viewing stories of wondrous beings, abilities and displays, I feel like I've walked into one of those scenes... The dharma is so close, and the world becoming so transparent, as if the veil between fixed view, solid reality, and miraculous display is being*



Dhyani Buddha.

lims, about 88% of Indonesia's population, observe the fast of not eating or drinking between sunrise and sunset. This was a time of relative quiet for Borobudur, but that day I learned that the tranquility would come to an end on August 19, when the close of Ramadan would be celebrated with the holiday of *Idul Fitri* and a week-long school vacation. Hoards of people would come to visit, and not just from Java, but from all over Indonesia's islands. Abruptly, I realized that I'd like to finish the Galleries before then, to have a few quiet days on the Upper Terrace.

But at the close of yet another day, I still hadn't made it halfway around the Second Gallery. The teachers' visions became more and more extraordinary, climaxing in fantastic tales of the Night Goddesses. Each woman described vast attainments over countless lifetimes and limitless worlds. Even so, each concluded with "...but this is the limit of what I know. To truly learn of enlightening practice, go on to see (the next)..."

By my fourth day on the Second Gallery, my mind was pretty much "blown." Sudhana continued meeting guides – women, men, boys and girls – and the panels became increasingly difficult to figure out. I was aware, though, of an overall transformation taking place, as elements of Vajrayana emerged – mudras, tantric imple-

lifted, or shed in stages." I saw elephants stroll across the lawn at breakfast...met the artist who taught these elephants to paint... and white bats appeared in the night sky, dancing like butterflies...

The next day I viewed the Third Gallery's balustrade, where decorative reliefs of multiple bodhisattvas alternated with the narrative scenes. I felt enveloped in a circle of enlightening beings. On the inner walls, Sudhana approached the closed gates of Maitreya's palace, and slowly, panel by panel, the gates opened wide. Once inside, Sudhana experienced towers within towers, each larger, grander and more ornate. I gave up trying to follow the words of my book as he returned to his first teacher, Manjusri, then met his final guide, Samantabhadra. Merging minds, Sudhana entered the realm of the primordial Buddha. ©



Buddha's family.

wouldn't leave much time to be on the Upper Terrace, so I came up with the alternate plan of making one circumambulation, i.e. viewing one series, per day.

Again entering through the East Gate and greeting the lion pair, I climbed to the First Gallery, counting 124 stairs, some nearly as high as my knees. A small sign with a left-pointing arrow said "*Pradaksina*,"¹ and I turned left into the passageway. To both sides, the inner walls and balustrades² were covered in dense sculpture, with open sky above.

Using homemade tools – a map numbering the panels and a binder of small captioned pictures – I started the task of identifying the reliefs. This was often difficult, as centuries had worn at the sculptures' details. Slowly I was able to correlate each with its description, study its meaning, then stand back to appreciate it. These depictions of the *Avadanas*³ and Buddha's past lives, the *Jataka-mala*, included many pictures with babies and of families. In these worldly scenes, humans and animals all acted with generosity and kindness toward each other.

after two hours I paused to check my "progress," only to find that I hadn't even made it to the South Gate, a quarter of the way around. Taking a deep sigh and allowing the heat to soak in and relax me, I continued. It took almost five hours to complete the series, back at the East Gate where I'd begun. I was utterly exhausted, with sore knees and aching back... and filled with gratefulness for this precious, incredible opportunity.

Each day I persisted in this way, spending four days on the First Gallery's four series. Gradually I got more familiar with the ancient iconography and was able to identify bowls, lamps, flowers and jewels. I recognized symbols of different classes of beings: the shaved heads of nuns and monks, ornamented crowns of royalty, wild headdresses of yaksas, and snake-headed nagas.

The Northwest balustrade was particularly intriguing, with sensual images of bodhisattvas in relaxed postures, joined by women dancing or caressing. I saw graceful deities bearing trays of fruit beneath their breasts as Gauguin's inspiration for *Two Ta-*

1 The practice of circumambulating a stupa clockwise.
2 In mapping Borobudur's Galleries, "balustrade" indicates the outer wall.
3 Stories of noble deeds of pre-Buddhists.
4 Sutra of the life of Buddha, as he told it.
5 This Sanskrit sutra is also the final book of the *Avatamsaka Sutra* (Flower Ornament Scripture).
6 *Entering the Realm of Reality: the Text*, a translation of the *Gandavyuha* by Thomas Cleary, Shambhala Publications, 1989.

The Song of Dzamling Gar

“The sun of Samantabhadra is shining in our real condition.”

A spontaneous talk by Rinpoche giving a more detailed explanation of the Song of Dzamling Gar following one of the dancing sessions Tashigar South in March 2013

Z*am lin* means globe, this globe, where we are. *Kyon* is, you remember, total, whole. *Kyon* means all. *Zam ling kyon gyi* is the entire globe, *zog qen dus de*, you know, means the Dzogchen Community. When we say Dzogchen Community, we are not considering a group or organization – it is not that. Dzogchen *dus de* is Santi Maha Sangha. Santi Maha Sangha is what we are learning and through that we are trying to become more aware and less limited like people are ordinarily. Dzogchen, *dus de*, means where the entire Dzogchen Community is on this globe. *Zam ling kyon gyi zog qen dus de* we repeat two times. That is interesting when we are singing.

Dzamling Gar la ji gyog gan gyog de lhod du peb xog. We are creating Dzamling Gar in Tenerife, the Gar of the globe. *Dzamling gar la, la* it means we are also creating Dzamling Gar. *Ji gyog gan gyog* means as soon as possible, not slowly, or maybe next year. But when we say to come as soon as possible, it does not mean that you should get nervous and you stressfully force to come soon. That is not the point. The point is to come as soon as possible in a relaxed way. *De lhod* means relaxed. *Peb xog*, means please come. Why? It means *please come* because we repeat it two times. *Dzamling Gar la ji gyog gan gyog de lhod du peb xog*.

The reason, *ga gyid zom jyun lag*, is that Dzamling Gar is a fantastic dimension that is manifesting. *Ga* it means light, also, love, *gyid* means happiness. *Zom jyun* means all manifests here, *ga gyid zom jyun lag*. All manifests here, so for that reason, please come. It is true, we are not only saying it. Some times people think that it means that because Tenerife has nice weather and a nice condition for people, etc., that all manifests here. But those are secondary things; it is not that way. There are so many secondary things, altogether and manifesting, that's why we now have the birth of Dzamling Gar. If there were not these kinds of conditions it would not so easy really even to think to create Dzamling Gar somewhere, it would be impossible. For example, two years ago, I had no idea of Dzamling Gar. When I was staying in Tenerife, and we were doing a retreat, it all came out that here must be Dzamling Gar. That means that many things are manifesting because there are the secondary causes.

Pun sum cog jyun lag means that it is something related to a human being, for example. We have three existences; body, speech and mind. All our existence is included in this, in our condition. *Pun sum* means these three aspects are perfected here. When an individual is going deeper into knowledge, then the three kayas, *dharmakaya*, *sambogakaya*, *nirmanakaya*, our three qualifications of the primordial state, etc., that we have relatively in our body, speech, mind; when we have all that we need, all the necessary things related to body, speech, mind, then everything is perfect. *Ga gyid rol la peb dan*.

Why are asking you to come here as soon as possible? *Ga gyid rol la* you know already before, *ga gyid zom jyun*, is that there are lovely things, and happiness, everything is then called *ga gyid*. *Rol la* it means enjoying. *Gag yid rol la peb dan* is come here, enjoy happiness and everything. This is the reason to come.

De gyid nam du rol means that we enjoy together this happiness and all good things. Not only I want to enjoy, but

also you and others, all people can enjoy. *De gyid nam du*. *Nam* means together. *Rol* means enjoy here. *Dra la xi bar xob* – and then everything goes well. Everything goes well because we are not doing something in a dualistic way, not fighting or struggling to obtain something. We are dealing with how our real nature is, our nature as it manifests, we are working with that. Of course then everything we manifest is positive.

Sam don drub par xog means we hope that all our desires manifest because there are all these kinds of conditions. *Dra xis lhun gyis grub nas* means with our fortune, all automatically manifests. Everything automatically manifests because everybody in the Dzogchen teaching, since the beginning, has infinite potentiality. If we have this knowledge and we are in that state, of course it manifests. When we are missing that, and we do not have this kind of knowledge or understanding, it does not manifest. When you do practice and you concentrate too much on which is the action mantra, for example, you are too concentrated on dualistic vision. If you really have knowledge, everything manifests, if you are in its real nature.

Sometimes when we do a retreat; by retreat I do not mean that I am a special person and from doing this retreat I have this condition, but through the retreat we are learning and applying the Dzogchen teaching. We are trying to be in that state. There are many people who already have this kind of knowledge and are in that state. Each time we do something of this kind, good signs manifest.

If we do *serkyem* or something, for example, we need just a little rain. At the beginning and at the end, almost everywhere we are doing retreats, there is a little rain. Rain and this kind of weather means the local guardians are moving. The local guardians' dimension is space. For that reason they are moving and it means they are happy and they are coming, and making contact with us. That is a very small example and the rain is a symbol.

So, everything can manifest without effort. Also, there is nothing to be surprised about. It means that we have this kind of knowledge and something is developing, that is good. For that reason, when we apply these things, then *dra xis lhun gyis grub nas* – all fortune is automatically manifesting. *Qyog gun las nam par gyal* means we have total victory. Victory means that what we want, what we wish, manifests. It is not that we are struggling to obtain that. We are not making particular effort. There is no need for effort, we are in our real nature and then everything manifests. This is the first group.

Now the second group is a little different. *Ned jag gi dob xug lhan jig du dril dan* means we are practitioners who are being in the knowledge of Santi Maha Sangha. The Dzogchen Community is Santi Maha Sangha and therefore a perfect community. Everyone, the group and individuals, have primordial potentiality. That is related with our circumstance and our potentiality.

So *ned jag gi dob xug* means our energy, our effort, everything. *Lhan jig du dril dan* means we are putting it all together. Putting it together doesn't mean that we organize by fighting and struggling; not that way. Being together means just like when we do Guruyoga. When we do Guruyoga, in that moment, thinking this or that does not distract us. We try to be in a state, the primordial state. That is our real nature. So *lhan jig du dril* means we are being in that kind of state, and we repeat that line two times. This is very important for practitioners.

Also, the teacher introduces to the student, which means: *zog qen dus de yon*, to all the Dzogchen Community. *Yon* means everyone, all individuals, as well as the group. All our potentiality and everything is in the same state. So we repeat that also and ask to be that way; we ask that two times. *Gag yid zom jyun lag* – you know already there is all circumstance, nothing is missing, and we have this kind of possibility. For that reason, with our awareness, we need to be in that unified state. *Dob xug lhan* means then we are

The New Models of the Vajra Dance Costumes

Drawings by Prima Mai



Pamo (female).



Pawo (male).

not organizing or struggling to do something, but it is our self-perfected qualification, the real nature of each of us. Being in that state is the real point of view, the real state of the Dzogchen. We try to be in that state and continue in that state.

A tii da gong gyon means that Ati is the state of Dzogchen. *Zam lin la de gyid hon* means if we are that way, even if there is someone who does not follow the Dzogchen

» continued on page 16

The Dance of Life



The winners from Tashigar North and South performing in the town of Tanti.

» continued from page 1

concerned with raising consciousness about the life of the Tibetan people, really challenges limited expectations and pretenses of a conventional “spiritual” retreat. In essence, it also gives everybody a collective forum to integrate the experiential knowledge transmitted by the Maestro in a whole new way. As the first formal set of Teachings, “The Simhamukha of Ayu Khandro”, got underway, it was obvious that singing and dancing together each night was given equal importance as part of the Retreat. Based on the laughter erupting from Rinpoche and the dozens of people who continually participated, there was an overflow of happiness in being together and developing knowledge of Dzogchen in this way.

The Simhamukha of Ayu Khandro was a fantastic and precious Teaching that Rinpoche gave for one week. He received this Anuyoga practice from the great yogini when he was a teenager in Tibet and she had already spent decades in dark retreat. A few days into the Teaching, we were all delightfully surprised when Rinpoche revealed that he would also share his own commentary on the practice that was recently found inside the Simhamukha text when he asked his translator Adriano Clemente to retrieve it from the library in Merigar. In a very direct and practical way, Rinpoche gave detailed explanations of the Simhamukha practice that dispels obstacles within the context of the Dzogchen Transmission. The Gonpa was full of people from all over the world listening closely and receiving the Teachings, it was cozy but never felt crowded (another special feature of Tashigar Sur). In the mornings, there was Yantra Yoga led by Carolina Mingolla, before the Teachings. In the afternoons, Adrian Mascherpa from Buenos Aires taught The Dance of Three Vajras. There were presentations about the ASIA Onlus philanthropic work in Tibet, as well as the Tashigar Sur environmental development project dedicated to the reforestation of the Gar and the surrounding area.

And of course, in the evenings there was singing and dancing led by Rinpoche. All in all, very full days and nights practicing together! In true Argentinian style, there was also time for the occasional late night barbecue with local favorites like asado, chorizo, and red wine.

A couple nights later, the dancers got to show their stuff again in a public theatre in the town of Tanti, which was attended by the town’s residents. In addition to the performances, there were public demonstrations of Yantra Yoga, narrated by Fabio Andrico, and the Vajra Dance of the Six Spaces of Samantabhadra. It was a great

exam and the level one training deepened their understanding and commitment to the Teaching. Each evening, singing and dancing to Tibetan songs continued, which Rinpoche thoroughly integrated with the all aspects of Dzogchen; under the tireless guidance of the seemingly superhuman Adriana Del Borgo, the dancing became increasingly refined and everybody brought more and more presence and awareness to their participation.

The day after the conclusion of the SMS level one training, Fabio Andrico led a five-day Yantra Yoga course for prospective instructors. It was the first time a Yantra Yoga

ated about the new Global Gar in Tenerife. The choreography for the dance continued to develop during the month in Tashigar Sur, and by the end there were three distinct sections that matched the verses of lyrics. After one of our last nights dancing, Rinpoche illuminated and inspired everyone with an extended half hour commentary on the Dzamling Gar song’s lyrics, completely relating each word to the key points of the Dzogchen Teaching (see article).

After this Teaching, Rinpoche laid out the next day’s program. We gathered in the morning to fill and consecrate the large Green Tara Statue that belongs to the Gar.

offering and Serkyem together. Afterwards, under a cloudless and pristine midday sky, Rinpoche led us in a sing-along of some of the Tibetan songs we has done together so many times. This was followed by a midday pizza picnic, which everyone enjoyed together. As Rinpoche waived goodbye, we wondered if we would get together one more time that evening for more singing and dancing. Of course at 5 pm, Rinpoche got right to it! That last night, the fifty or sixty people remaining at Tashigar danced together, their movements, timing, and rhythm harmonized perfectly with the music and with each other, the culmination of so many nights singing and dancing together. Noting how well people did each dance, Maestro noted how much people had learned.

On the final morning, as Rinpoche was leaving for the airport, big group gathered on the lawn of his house and bid him farewell with one last dance. Rinpoche departed with a big smile, and everyone expressed their tremendous gratitude as he headed to the airport. It was a truly amazing month spent living together in the Transmission of Total Perfection. Each day and night was a continuously unfolding opportunity to integrate Rinpoche’s Teaching. If you live in South America, it is wonderful to have this gem of a place near you. If you live in other parts of the world, consider a visit to Tashigar Sur, it is truly one of the great manifestations of Rinpoche’s vision for the International Dzogchen Community. ©



All the performers from “Dancing Under the Stars” at Tashigar South.

way for the local people to enjoy making contact with Community of Tashigar Sur.

In the days that followed, twenty-five individuals who had come from many countries (including Japan, Poland, The US, and Italy) sat for the Examination of the Base Level of Santi Maha Sangha. SMS Base Instructors Ricardo Sued of Tashigar Sur and Steve Landsberg of Tashigar Norte administered the oral exam, based on the study and practice of The Precious Vase. Everybody celebrated successfully passing their exams and joined another forty people (who were repeating the SMS training) for the Santi Maha Sangha Level One Training. Rinpoche’s eight-day Retreat with this relatively small group was intimate and profound. Participants felt that the base

Teacher Training had been given at Tashigar Sur, so yogis were thrilled to have this opportunity to go into a precise and detailed immersion in the practice. Although participants were tired after long days of intensive yoga, again a dedicated group would gather with Rinpoche each evening to sing and dance. The Maestro often stopped to explain the meaning of a song, or a dance, and relate them to the Teachings, or simply to burst into laughter with everybody. Each of these moments was extremely precious, and each person who stayed on as the weather got colder and the leaves fell from the trees felt very fortunate to be present. The last dance each night was The Dzamling Gar Dance, which was done to the song Rinpoche recently cre-

Then, following the Maestro’s plan, we walked past the campground into the hillside, where the Tashigar Sur’s new Stupa had recently entry been completed. There, we practiced the Riwo Sangcho Smoke



Dancers from Kunsangar North.



“Tashigar Dancing under the Stars”

Dance Competition at
Tashigar South, Argentina
March 30, 2013

by Scott Diamond

At Tashigar South, after the Ganapuja concluded the Simhamukha Retreat, there were several days of exciting events. Many students from Russia and Ukraine had come to compete with students from all over South America in “Tashigar Dancing under the Stars”, the latest installment in a big ongoing international dance tournament in which teams from different Gars perform elaborate dance routines, in their own costumes with original choreography.



Tashigar North and South Dancers, The Winners!

Ukraine's Kunsangar and Russia's Kunsangar were the defending champions. Both dance crews, as well as the Tashigar South/North team (which combined formidable Latin dance forces from Argentina, Chile, Peru, and Venezuela) were there to win, and all three teams spent many hours in the days leading up to the competition rehearsing their moves. A

panel of judges were chosen from the Gars of other countries, with two from Namgyalgar, two from Tsegylgar, and two from Merigar. The event was webcast to the teams' fans all over the world. Rinpoche drew numbers to determine the order in which each team performed.

From the moment the Ukrainian Team came out dancing

fiercely to the high energy beats of house/techno music, it was clear that the dancers had really prepared seriously and were giving it their all. They ran through a rapid-fire medley of dance styles and musical soundtracks. Next up was the Tashigar team, whose bright costumes evoked the movie *Avatar* and combined live musicians with recorded sound. Their routine was a theatrical dance journey that felt very contemporary and true to the culture of South America, like something choreographed for Cirque De Soleil. Last but not least was the Kunsangar North team, who were classy and extremely tight in their execution of a broad range of dances and musical styles. Scores were recorded on the basis of each teams quality of presentation and dance performance.

The competition was extremely close because everyone was so

good! In the end, the home team of Tashigar South/North won the judges over. All the dance teams exchanged hugs and then joined together for a large spontaneous dance accompanied by the live musicians. The following day, Rinpoche addressed the participants and told them the competition is only a relative aspect, but the most important point is the collaboration that was involved to bring so many people together to dance in this event. There was a lot of work and the dancers all prepared extremely well and demonstrated not only their skill as dancers but also an open loving attitude towards one another demonstrating a sense of total integration without bias. The event was a wonderful manifestation of the worldwide Community growing closer and developing their capacity to manifest together. ☺

» Song of Dzamling Gar continued from page 14

teaching, not dealing with Dzogchen, they also have the potentiality of being in their real nature, and therefore everyone in this world can have benefit and happiness. When there is no happiness and we limit and struggle, this creates problems; it is completely contrary.

Dra la xis bar xog, sam don drub par xog is the same as before.

Ran gyud gyi nal lug gyas nas means that everybody, one by one, has our real nature and that is the state of the Dzogchen. We know that and we are in that state. Even in this moment if there are only ten people who have the real knowledge of Dzogchen, for example, maybe next month, next year, there will be twenty. After two or three years maybe there are one hundred. Time goes ahead. In that way, knowledge develops slowly, without struggling or conditioning or doing something like that, but knowledge automatically develops. This says *ran gyud gyi nal lug gyas nas* – automatically increasing that knowledge.

Zam lin gun zhi de la rol means slowly all the world is in that kind of peace. The peace of the world can really manifest in this way. This is unique. Only talking about peace doesn't correspond. First we invite and secondly we ask what to do. You remember, in the teaching there is also base, path and fruit. Now is the third.

A tii gon don ran gyud la dril dan. Ati means that the primordial state is the state of Dzogchen knowledge. *Gon ran* means the real sense of Dzogchen, not in an intellectual way, but we have that knowledge. *Ran gyud la dril dan* means we integrate that knowledge in our condition. Most people are not integrated, only learning in an intellectual way. They think, “Oh, now I know this or that.” It doesn’t work. Even we learn only one thing, we integrate that and it becomes something useful. Particularly, we really need to integrate the knowledge of the state of the Dzogchen Ati, and then we can really have evolution. So I am asking please, everybody, try to integrate in the state of Dzogchen. This is really the sense.

Ran gyud nal lug dog jyod gyis zam lin xi de la kod xog.
Ran gyud nal lug means our knowledge, our understanding, of being in real our nature. First is *dog*. *Dog* means you understand, not in intellectual way, but concretely. You discover how your real nature is. *Jyod* means that you not only know it, but then you remain in this knowledge. *Jyod* it means you also integrate your day and night into your life. You do this without limitation, because you cannot integrate in a limited way. If you limited, you are never being in the state of Dzogchen. You know first of all if there is limitation, and then you go beyond that. So when you are being that way, beyond that kind of limitation, then you can understand that what you are doing, everything you do is relative. If you sit for hours and hours like a statue of Buddha, without movement, or if you dance or work or do something – there is no difference.

It means that in the Dzogchen teaching we integrate. In the Dzogchen teaching, fortunately we have the capacity and possibility of integrating. For example, in Sutra teaching, this does not exist at all. But in Vajrayana teaching, partially, sometimes, there is just a little something, some integration, but not totally. In the Dzogchen teaching, the

main point for practitioners is to try to integrate when you have the base. So *gyod* it means that – we in our life in an ordinary way. If you have a shop, for example, you need to go everyday in a shop. Then you think, “Oh, I am not doing practice.” Going to a shop and working is also your practice if you in a state of Dzogchen. This is part of your *chopa*, your attitude. With any kind of attitude we enter in that state of the practice.

Ran gyud nal lug, so, when we are in that state then any kind of attitude, knowledge, everything is in a Dzogchen way. Of course then, that progress is everywhere; there is no need for us to become missionaries. Being a missionary is negative in the Dzogchen teaching because you are conditioning people. It is not necessary to condition anyone. If you are good practitioner, you show how you are. If there are ten people, and you are a Dzogchen practitioner, you are the most relaxed of the ten people. Day after day, they discover that. Why are you always relaxed and not worried about problems? Dzogchen practitioners know very well that we are in *samsara*.

Many people say, "Oh, this year we have problem, on the 12th of December the whole world will be destroyed, what we should do?" Many people ask me. I am not saying there is not a problem. Maybe there is something, it is possible. But you don't need to worry for that. There is no reason to worry in this way. It's very important we know how the situation is and go ahead. In that way slowly everyone develops and we can really understand and there will be no need of any kind revolution, or changing or doing something. We slowly develop. Our time is not very long. Maybe we disappear after one hundred years; after one hundred years not one of us will still be on this globe. But the Dzogchen teaching will never disappear. That knowledge, if we are working and dealing with people, will continue for centuries and centuries. This kind of evolution can perfect all sentient beings. So we know that and should apply it. This is something very important.

Then *gag yid zon jyun lag*, you know already that *de ga gyas jyun lag* means manifesting everything in a perfect way. *Ran gyud nal lug la jyor dan* – each person is in the real condition. *Nal lug la jyor* means to try to be in our real condition. When you are in that condition, *gun san gi ni ma xar* means the sun of Samantabbhadra is shining in our real condition. This is a realization also – it is the fruit, when we say base, path and fruit. *Dro gun de xin gyid nas* means all sentient beings are not fighting or limiting anyone. And slowly this knowledge is spreading and developing. All sentient beings find happiness. *Dro gun de xin gyid nas dan de yi bal la rol* – then they can definitively benefit, not provisionally, and have happiness, etc. This is also how we apply benefit for others. This is the meaning of this song. This is a kind of teaching in a real sense. Ok, now it is finished. ❀❀

Transcribed by Catherine and Scott Diamond

Edited by Naomi Zeitz

The Tibetan text of the Song of Dzamling Gar.

MerigarWest

Merigar West		
Arcidosso 58031	phone: 39 0564 966837	office@dzogchen.it
GR Italy	fax: 39 0564 968110	www.dzogchen.it

What's Going On At Merigar West

A report on projects past, present, future

Red Gakyil

The most important work was carried out in the autumn with the renovation of the roof of Zhikang (Capannone) and the inclusion of new skylights for greater illumination. The renovation work was necessary due to some leakage in the archive of the library and the Mandala hall. Around the same time the foundations for the dark retreat cabin were laid. Construction has been interrupted for lack of funds, but will be resumed thanks to recent donations.

Recently a pellet stove was installed in the office at Serkang (Yellow House) and a thermal heating system on the upper floor, which saves money and heats the rooms well. Work on the Cinerarium was stopped because of frequent rain and snow, but has now resumed.

In the meantime Migmar and his team have started work on building a new hall for meetings alongside the refectory that will give us the chance to be pleasantly and comfortably together even in the colder months.

Among some of the smaller works will be the creation of a cement platform for the external *mandala* on which a sort of cover can be put on and off easily.

Finally, the restoration of the paintings in the Gonpa is expected to start at the beginning of June until mid-July.

One of the projects that the Gakyil would like to carry out in order to reduce costs at Merigar concerns the cleaning. Currently there is a company that takes care of this but we would like to reduce these expenses with partial self-management, and we want like to know who of the local Sangha would be willing to cooperate.

Yellow Gakyil

The Gakyil has appointed Roberto Zamparo and Daniela Garbo as auditors of the accounts and they will be invited to each Gakyil meeting.

The membership is suffering a bit in this period of economic crisis. These days we are running a final check but it seems for now that there is a drop in membership, both numerical and quality (from sustaining to ordinary members, from meritorious to sustaining) although we have tried to urge the gakyils at the various Lings to work in-depth with their members about this.

To comply with safety regulations we are making some additions to the work area such as installing handrails etc. Early in the summer we will organize courses in first aid and fire security. Most probably Migmar will be in charge of security on site, as well as several other people who currently work at Merigar.

We are changing our accountant for the association and have chosen a professional specializing in monitoring and advising associations like ours, the management of which is different from a normal commercial activity. With the new accountant we plan to ask for legal recognition of the

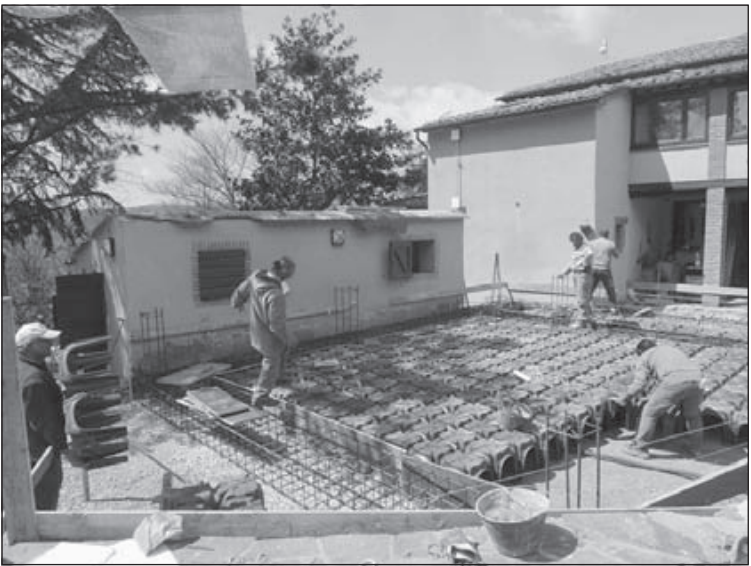
association that would result in numerous tax advantages for members including being able to deduct donations. The application for approval will be submitted by July 2013 in order to have it approved by 2013.

The 2012 balance and 2013 budget have already been presented. The deficit forecast seems to have improved since costs were reduced in the last months of 2012.

For the kitchen we are organizing an alternative. We have contacted a caterer, the La Peschiera association, and are in a phase of experimentation and therefore have not yet made a final decision. What is certain is that, whether we continue or not with the

"new" people, repeating the week of Yoga Holidays – given the success it had last summer – and introducing for the first time a week of Dance Holiday. Then there will be base courses open to all. We are also organizing a few "open" days during which we can present Merigar to tourists and all those who are curious to understand what we do. After the middle of July we will have the instructors meeting.

Another novelty is the courses in webcast for those who are preparing for the SMS exams, which are a pilot project. The Gakyil is working to create the right framework in which to make them in order to standardize the management with the SSI brand.



Karma Yoga at the yellow house.

Photo: K. Selwa

catering experiment, it is increasingly important that participants for courses specify on enrolment if they want to stay for lunch or not in order to buy or order the correct amount of food. So it is really important to bear this in mind: if we want to have lunch at Merigar we need to book!

Blue Gakyil

We are promoting more active participation in the organization of the Ganapujas by the local Sangha. We have prepared a chart where people can sign up as coordinator of a Ganapuja. We also think that it will be useful to have a small reminder listing the things that need to be done.

Direct contact: the Gakyil has commissioned Gloria Pera as an assistant to carry out interviews to assess specifically the degree of satisfaction and collaboration within the Sangha and between the Sangha and the Gakyil. There are already a dozen or more interviews from which the Gakyil has extracted a summary, in order to highlight the key points to be answered. The Gakyil is evaluating the proposals, including external interventions, workshops, to give an adequate response to the most urgent things.

There has been a major event held locally: the event of Losar organized by Claudio Maritano went well with the participation of 60–80 people. From this result we may think about repeating the event.

We have drawn up a rich program of activities throughout the year.

Briefly: there will be three Teachers Trainings, some in-depth courses for both Vajra Dance and the Yantra Yoga. Most importantly there will be two weeks dedicated to opening to

The Gakyil regularly uses some communication tools including the online newsletter that works well and has had unanimous success, and continues to come out about every 15 days. It will continue to publish announcements and reminders about courses and activities.

For the Merigar Letter the Gakyil has accepted the request to continue to publish at least one issue per year in paper form. The objective of the Gakyil is to achieve harmony and synergy between the means of communication currently in use: the Merigar Letter, The Mirror and the newsletter.

We are working on the creation of a new website for Merigar that will be more functional and richer, to replace the current one.

The Collaboration website could be a useful tool for exchanging information but for now it still has not taken off, and not many people have registered. The gakyil will have to think about something to make access easier and management more understandable.

Regarding Facebook we would like to make an important point: many people open pages without extensive knowledge of the potential (and the dangers) of the web. For this there was a day course on this topic conducted by M. Grazia Florido. If there are requests, we will repeat the experience that was much appreciated so that those who wish to can create and manage pages and profiles for themselves or for the Community efficiently without causing damage or confusion.

In addition, we have set about to have a couple of representatives of the Gakyils of the Italian Lings at each Gakyil meeting at Merigar West which

Regulations on the Use of the Cinerarium

Introduction

The Merigar West Associazione Culturale Comunità Dzog Chen, on the recommendation of Master Chögyal Namkhai Norbu, has initiated the building of a Cinerarium, a building to house the cremated remains of members of the Community.

Conditions for Access

In order to have access to the Cinerarium a member should have followed and fulfilled some practical indications when he/she was still alive and of sound mind.

1. The member must have been registered with the Associazione Culturale Comunità Dzog Chen or the International Dzogchen Community, at any of the centers, Gars and/or Lings of the International Dzogchen Community.
2. The member must have followed at least one of the Master's retreats.
3. The member must have declared or left instructions in their will asking the Associazione Culturale Comunità Dzogchen and/or the International Dzogchen Community to accept their cremated remains in the Columbarium.
4. The member must contribute to the costs of construction and/or maintenance of the Cinerarium in one of the following forms:
 - by having made a donation of at least € 50000;
 - alternatively, the legal heirs can make the above donation;
 - by having left a bequest or having appointed the Associazione Culturale Comunità Dzogchen as their heir, subject to the rights of the "legitimate heirs" to the inheritance, for an amount equal to or greater than € 50000. The accompanying notes give more information about this.

Specifications for Access

The cremated remains must be contained in appropriate urns, of types and characteristics conforming to Italian legislation (<http://www.governo.it/Presidenza/USRI/confessioni/>.....

leads to direct contact between the Gar and the Lings in order to achieve a greater harmony and a more effective coordination. Up to now we have hosted the Gakyils of Naples, Rome, Venice and Bologna. We will continue by extending the invitation to the European Gakyils.

We would also like to inform you that we have made an official invitation to HH the Dalai Lama together with all the neighboring towns to pay another visit to Merigar and the Amiata area. We are now waiting for a response.

Some final important information about fundraising. We are collecting important contributions, but we have not yet reached the point that allows us to complete the work, especially for the Cinerarium. So we urge you to carefully read the Regulations about the Cinerarium that have just come out. Your donations will be invaluable! ☺

norme/legge_130_2001.pdf) or the country of origin.

The specific form of the urn is not specified.

As per current legislation, the urn must have a plaque bearing the name and dates of birth and death of the member.

Transport to the Cinerarium of the Associazione Culturale Comunità Dzogchen at Merigar West will be the responsibility of the legal heirs or those who have been appointed by the member as will the expenses involved.

The Associazione Culturale Comunità Dzogchen at Merigar West will accept delivery of the urn at the Cinerarium.

Obligations of the Dzogchen Community

The Associazione Culturale Comunità Dzogchen at Merigar West will keep a special registry of the urns stored in the Cinerarium.

It will provide for their maintenance and material care.

It will periodically activate and perform special rituals of the Dzogchen Community as directed by Master Chögyal Namkhai Norbu.

Decisions of the Dzogchen Community

The Gakyil of the Associazione Culturale Comunità Dzogchen at Merigar West reserves the right to decide on the acceptance or not of cremated remains, according to various factors, for example, satisfaction of the above conditions for access, problems arising with the legitimate heirs, availability of adequate space, etc..

A. C. C. D. at Merigar West, Arcidosso, February 11, 2013

Notes on the Last Will and Testament

The decision of the member to ask the Community to accept their cremated remains at the Cinerarium must be formalized in the form that current Italian legislation allows.

The Merigar Cinerarium is intended as a final destination for urns containing ashes. It is not the responsibility of the Associazione Culturale Comunità Dzogchen at Merigar West to cremate or to transport the urn to the Cinerarium.

The member is required to make a will, which can be public, in the presence of two witnesses (neither relatives nor beneficiaries of the will), or a holographic will, that is issued, dated and signed (with name and surname) entirely by the member in his/her own handwriting on a simple sheet of paper. In the case of holographic will it is advisable to file the original of the will with a notary, while retaining a copy.

Depositing the will with a notary may be a safer way to protect the wishes of the member. ☺



Discover the Secret of the Buddhas
Retreat with Khyentse Yeshe
March 29–April 1 2013 at Merigar West
by Matteo Maglietti

Rain and clouds covered the sky during Kyentse Yeshe's Easter retreat at Merigar West, but the special atmosphere that is felt at every retreat in the Gonpa was not affected, an atmosphere of laughter, meeting friends, acquaintances and vajra brothers and sisters once again, a warm and welcoming atmosphere that was not spoilt by the inclement weather. During this retreat Kyentse Yeshe explained the *terma* of Jigme Lingpa (1730–1798), Yeshe Lama (*rdzogs chen khrid yig ye shes bla ma*), which is part of the Longchen Nying thig series. Yeshe Lama has become the most comprehensive manual of Dzogchen meditation in the Nyingma tradition.

Photo: L. Gräf

Germany

New Ling

Dear all!
We are very happy to inform you that our precious master gave the name **Gelekling** to the new, upcoming Ling in Offenburg in the south-west of Germany. Of course Gelekling is part of the German Dzogchen Community together with Dargyaling (Cologne) and Dödjungling (Berlin). But it should not only be a Ling located in the south-west of Germany. It should be open for all interested practitioners to collaborate and practice together. For this we want to create a virtual space to connect together on the special practice days to celebrate ganapujas together. (In the beginning it will be by telephone conference as there is no WLAN yet, later

by internet). If you are interested to be a member of the mailing list please write to gelekling@dzogchen.de. As Offenburg is close to France and Switzerland (30 km from Strasbourg) we invite especially the practitioners across the borders for practicing and collaborating together! Don't be shy about contacting us... Of course there are lots of things to do and organize (renovation, electing a gakyil etc.). We invite all practitioners to collaborate by practicing, giving a hand, and last but not least, by financial support. (For this you can make donations to the account of the German Dzogchen Community for 'Gelekling'; account name: Dzogchen Gemeinschaft Deutschland e.V., bank name: Stadtparkasse, City/State: Düsseldorf/ Germany, IBAN: DE 4030 0501 1000 1104 7891, SWIFT/BIC: DUSS DEDD XXX). In joy at receiving the name Gelekling from Rinpoche and protection khordo on Buddha day we sincerely wish our precious master long life with good health, that all his wishes be fulfilled and the precious Dzogchen teachings will spread and develop everywhere. Let's do our best to accomplish this! Wishing you all the best The team of Gelekling Ilona Makrutzki + Ulrike Ebandt + Michael Möhle + Michael Voigtländer Gelekling c/o Ilona Makrutzki Weingartenstr. 120 D-77654 Offenburg mobile 0049 (0)151 25 32 13 32 (Ilona) Phone 0049 (0)721 46 36 39 or mobile 0049 (0)178 137 42 61 (Michael) Mail: gelekling@dzogchen.de ©

New Gakyil Dödjungling

A new Gakyil of Dödjungling, Berlin, has been elected and approved by Rinpoche. Below you can find our contact details:
Blue: Jan Böhm blue@dodjungling.de
Red: Hannes Strobl red@dodjungling.de
Yellow: Thomas Eifler yellow@dodjungling.de and all together: gakyil@dodjungling.de
All the best and hope to see you soon in Berlin, Gakyil of Dödjungling ©

Spain

New Gakyils

Now that it has been approved by Rinpoche, we would like to share with you the names and contact details of the new members of the Gakyil of Kundusling, Barcelona and the local Gakyil in Madrid for 2013.
Gakyil Kundusling
Yellow: Olaya Martínez olaya.amarillo@dzogchen.es and Lourdes Muñoz lourdes.amarillo@dzogchen.es (or administracion@dzogchen.es)
Red: Marc Beneria marc.rojo@dzogchen.es and Isabel Vallejo isabel.rojo@dzogchen.es
Blue: Laura Aguilera laura.azul@dzogchen.es and Yanko Angelov yanko.azul@dzogchen.es

MerigarEast

Merigar East	23 August 907005	phone: 0040 746 26 08 61
Asociatia Culturala	Constanta	office@dzogchen.ro
Comunitatea Dzog-Chen	Romania	www.dzogchen.ro

Merigar East Update

- More than 60 trees were planted in our Gar in March by our geko – Anatolie and assistance of villagers.
- At the end of March we held our third Gakyil meeting at Merigar East and we are meeting in May once more before the summer retreat. (pictures)
- This year we would like to build at least one stupa.
One of the related key sub-projects is the hand-making of some 3000 tsa-tsa figurines that each stupa will be filled with. This will be most likely carried out in Bulgaria and Poland over spring and summer time.
- By October 2013 we should lay the foundation for the dormitory.
The Gar's resources are limited so we kindly ask your support to make it happen: https://dzogchen.ro/component/option,com_zj_donation/Itemid,101/id,4/view/campaign/
- Throughout the year a number of dedicated people put their time and effort into various tasks required for a Gar to function. Merigar East, still a very much developing Gar, is in a need of new candidates to fulfill the role of Gakyil for 2013/2014. We are hoping that you can be one of them.



Planting trees.

Here you can find more details on what Gakyil role consist of: <http://dzogchen.ro/questions-and-answers>
Should you be interested, please apply by submitting a short letter with information about you, and your motivation to office@dzogchen.ro
The Gakyil election will take place in Merigar East during the summer retreat in August. Even though the actual election takes place in a while, you could be involved a bit earlier and gain some experience working alongside with the current Gakyil.
• It is also time to find a new Geko
The *Geko* is the face of the Gar and representative of the Teachings.
This person is responsible for the continuous functioning of the Gar.
An ideal candidate for the role of *Geko* should:
• Be a serious Dzogchen practitioner and the member of the Dzogchen Community (DC) for at least 3 years;
• Be able to provide credentials from the senior members of the DC or Gakyil of the place where the candidate resides;
• Be patient and kind;

• Totally dedicated to and focused on the Gar and related activities;
• Communicative;
• Have good command of English and Romanian;
• Be eager to learn and develop own skills to serve the Gar better;
• Possess at least some basic knowledge of construction, gardening, infrastructure supporting systems (e.g. electricity, gas, water supply, sewage), IT and legal affairs;
• Have a valid driving license;
• Have organizational skills (task & time planning).
This is how our actual *Geko* concluded the essence of his experience in Merigar East:
"When working here it's important to focus totally on this place, to integrate with this place and feel it like your body. Being Geko, the most important practice is to BE Geko, to do in time what is necessary to do – this is a kind of Guruyoga for the Geko."
Anatolie Carp, Geko of Merigar East
All serious applicants that are confident of performing this role are requested to email their resumes and letters of credentials to: office@dzogchen.ro ©

Local Gakyil in Madrid

Yellow: María Parra mpaguilar2005@hotmail.com
Red: Rosana Llorens rllorens@pas.uned.es
Blue: Julia Giménez vajralia@yahoo.es
Please, feel free to contact us for any questions that you might have.
With our best wishes to integrate the Dzogchen Teachings in our daily life, Gakyil Kundusling ©
.....



Merigar East meeting, March 2013.

KunsangarSouth

Kunsangar South
kunsangar.blue@gmail.com
<http://kunsangar.org>



The bungalow for instructors in the process of construction.



New trees planted in the autumn need care.



Installation of a water tank where water can accumulate in summer.

KunsangarNorth

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

Kunsangar North is glad to introduce our new Gekō, Natalia Makeeva, to the International Dzogchen Community.

For many years Natalia worked as a financial director in a big industrial company. After she turned 50 she decided to finish with business and dedicate herself to practice. The last several years she spent in Nepal practicing Chöd in the Bon lineage and there met the Dzogchen teaching through the webcast. In 2012 she came to the retreat at Kunsangar



North and became a Dzogchen Community member. Having big experience both in business and in traditional Buddhism, she was very much impressed by and admired the spirit of the Dzogchen Community and the principles of awareness and collaboration, instead of a number of rules. She felt a strong intention to contribute to the development of the Dzogchen Community, so she was one of the first candidates who applied for the position of Gekō that came up in KN for the first time after a 7 year break.

As Kunsangar North is a place with a big area, many facilities, established economics and a lot of differ-

ent kinds of activities (including SSI Tibetan Medicine school and seminars of other spiritual groups), it was not easy to find the right person for this role. The KN Gekō has to collaborate and communicate with everybody: with the Gakyil, with SSI representatives, with participants in DC events, with other groups, with local authorities etc. Natalia's skills, life experience and strong personality made us choose her from 7 candidates – and her 2 months probation period was really very successful. She is a responsible, well-organized person, and at the same time a very charming and careful woman with a good sense of

humour. In spite of the fact that she is a newcomer to the Community, she is seriously interested in the Teaching, listening all webcasts, practicing Yantra Yoga and preparing for the SMS Base exams. This work at Kunsangar North is a precious opportunity for Natalia to contribute to the Teaching and at the same time to develop her personal practice. So, we wish her much enthusiasm, awareness and patience!

You can contact Natalia through facebook: <http://www.facebook.com/natalia.makeeva.52> ©

“Tashigar Under the Stars” Dance Competition: Kunsangar North team

By Yanina Bekshibaeva

The idea of this project originated from Rinpoche and Rosa, and its main purpose was collaboration, which is a very important aspect of the Dzogchen Community. It manifested from the very start, when we were looking for the ways to make possible our participation in this event. We organized a special lottery in the Russian DC where a lot of people took part, and we also got great support from Rinchenling (Moscow) and Sangyeling (St Petersburg).



All the teams together: Kunsangar North, Kunsangar South and Tashigar.

The Russian team consisted of 13 people – 6 males and 7 females; the ages were from 16 to 50, and there were people from Moscow, St Petersburg and Gelendjik. When the team for the competition was formed, we started the preparation – choosing the concept of our performance, making costumes and of course hard rehearsals that went on for two months. There was only one professional dancer among the 13 participants, and most of us had never danced on the stage before. We appreciate and thank very much our choreographer Roman Tsiganenko who trained us for this competition and always inspired us at Tashigar Sur.

The competition itself was absolutely wonderful! Everybody was anxious about their team but there was always a feeling that we are something unified and whole. “We” – it means not only the Kunsangar North team but the whole International Dzogchen Community. It's difficult to describe in words that fantastic atmosphere of friendship and love, when all the participants were encouraging each other. And the words that Rinpoche told us after the performance were the main reward for us – there is nothing more beautiful than the Maestro smiling! ©

China »Samtenling

New Gakyil

Blue: Wes Guo, Felix Geng
Red: Ben Chen, Ming Yue
Yellow: Tracy Ni, Jing Xia

President: Wes Guo
Vice president: Felix Geng
Secretary: Shenguang Dorje

NamgyalgarSouth

Namgyalgar
Dzogchen Community
in Australia

PO Box 214 Central Tilba
NSW 2546
Phone/Fax: 61 02 4473 7668

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

Santi Maha Sangha

Precisely two years ago, I was about to start the deepest and richest journey of my life.

During Rinpoche's tour in Australia in 2011, I was granted the SMS Scholarship. I was so happy and grateful, but didn't realize the extent of this opportunity.

As I started a year of Study on the Base and Level 1 of SMS at Namgyalgar South, an uncontrollable anxiety filled up my whole existence. A stress present for a long time, connected with the worry of perfection, that I usually controlled and hid. But this time I wasn't able to overcome the unbearable pain on my own. What to do? The idea of stopping and going back home to France came into my mind a few times.



Rabgyi and Arnaud with Namgyalgar South's flags.

But my confidence in Rinpoche and the Teaching, assisted with the love and support of the Sangha, made me stay day after day. Slowly helpful experiences manifested and my strength increased.

When you are studying SMS, it is a complete exploration of your life. The instructions teach and remind you always of the essence of your aim. The practice makes the words a concrete

experience within you. And most of all, karma yoga shows you what you concretely understood and integrated. Namgyalgar South is the ideal place to make this journey a lifetime dream. There is all you need to fulfill these three aspects of SMS.

I spent my daily life in the care of Rabgyi Lama, an admirable example, and the Gekō at that time. Hand in hand with him, the Gakyil and local Sangha, projects on the Gar flourished while personal study and practices went ahead slowly.

Frequently tiredness arrived, and the few weeks of holidays I spent under the constant love and support of my partner and vajra sister Nicki Elliott were essential for the continuity of this year.

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You see, I never doubted the necessity of our Teacher and the Dzogchen Teaching to free ourselves from suffering. But these experiences showed me that without virtuous companion, the path seems impossible to realize.

This year showed me how SMS is one of the most efficient programs to observe deeply our condition. It was

crucial for me to face my tensions and to discover my potentiality to truly relax and love.

A few months after the end of the scholarship, I passed the First Level Examination and participated in the Level 2 Training. I am now in France working and waiting for my visa to Australia. I have never been able to work continuously without suffering

and stress in the past. Now it is really different, responsibilities are not so heavy and I am able to enjoy my whole life much more.

I am infinitely grateful to Rinpoche. Many thanks also to all donors who made through this scholarship, my life a dream.

I am now involved in the SMS Scholarship Committee, and wish to

help any of you who would like to undertake the scholarship. It is a good thing to do at a personal level, but it is also one way to secure good understanding of our Master's Teachings for future generations.

We will soon have two SMS scholars at Namgyalgar South: Marek Jaks and Samuel Pearson. In order to go ahead next year with new applicants, we are

looking for donors and fundraising ideas. Please contact us if you wish to contribute (arnaudmc17@gmail.com).

Thank you all for your devotion in our beloved Master,

Arnaud

NamgyalgarNorth

Namgyalgar
Dzogchen Community
in Australia

206 Glass House-Woodford Rd,
Glasshouse Mountains, Qld., 4518
PO. Box 307, Glasshouse Mountains, Qld., 4518

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

Namgyalgar North Update

By Julian King-Salter

It has been quiet at Namgyalgar North for the period of retreats with Elio Guarisco down at the southern Gar, over Easter. Not only quiet, but also unseasonally wet! But two days before the start of the Longsal Saltong retreat, also with Elio, there was a brief but mighty thunderstorm greeting us all back to

the north, and since then the weather has been wonderful, sunny days and cooler nights!

Next edition will have full reports of the retreat, and the Gakyil Strategic planning meetings which follow-meantime, enough to say that it is wonderful to have 50 people learning and practicing together in the Namgyalgar North Gonpa as we move towards development approval! ©

Inaugural Shang Shung Institute Australia Thangka Art course with Karma Phuntsog March 22–24, 2013.



TsegyalgarEast

DCA Tsegyalgar East
PO Box 479
Conway, MA 01341 USA

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

secretary@tsegyalgar.org
www.tsegyalgar.org

Tsegyalgar East Updates

As Spring approaches, Tsegyalgar East is preparing for Chögyal Namkhai Norbu's visit and retreats. The main retreat is scheduled June 7–12, 2013 in the Conway Schoolhouse. Rinpoche will teach from what is considered to be the most important of all Dzogchen texts, the *Dra Thalgyur* (*sgra thal 'gyur*). The Teaching is called "*Khorde Rang-drol*," which means, "self-liberation of samsara and nirvana."

Following the main retreat, Rinpoche will conduct a Santi Maha Sangha Level 2 Teaching, June 14–21, 2013. Those interested in taking the Level 1 exam can contact the SMS representative in their country about requirements. People planning on attending the main retreat are advised to pre-register by May 1 in order to take advantage of the discount. Visit the main retreat page at www.tsegyalgar.org for schedules including Vajra Dance, fees, housing information and online registration. Individuals new to the Teachings or if they will be attending their first retreat may come for the first day free, then pay \$25 per day afterwards.

Following our retreats with Rinpoche, there will be a retreat on the Longsal Saltong Tsalung Practice Retreat taught by Elio Guarisco held entirely at Khandroling from August 1–6, 2013. Please make your reservations for camping or dorm space as spaces will fill up soon. A full roster of SMS courses including Base, First and Second levels are scheduled through the rest of 2013 beginning in September through December with Jim Valby and Steve Landsberg. We also hope to have courses and practice retreats in Yantra Yoga and Vajra Dance scheduled throughout the summer, autumn and fall.

Other programs include the vibrant opportunity to live and work at Khandroling under our annual Summer Encampment program outlined below. The Khandroling Coop is currently planting and developing a pilot farm project to cultivate 2 acres on Lower Khandroling. Khandroling Paper Cooperative has resumed operation. To read about further updates visit our Tsegyalgar website (www.tsegyalgar.org) or Tsegyalgar East Community Blog (www.tsegyalgar.blogspot.com) ©

Summer Encampment Program in Buckland Massachusetts

Three Months
June 1–August 31, 2013
Daily Work Schedule and Contemplation Practice
Free Retreat with Chögyal Namkhai Norbu

In Tibet, generations of practitioners gathered together in summer encampments to practice, work, live and play together in a community dedicated to cultivating one's awareness. Continuing in the same tradition, the Dzogchen Community in Conway, Massachusetts is offering a three-month encampment from June 1 to August 31, 2013.

Participants must commit to one three months (one month minimum, from June 22) of living on the Community retreat land in Buckland, Massachusetts, Khandroling, and engaging in the daily karma yoga schedule. Participants are free to take part in daily group practices and the rich culture of Tsegyalgar East. There will be no charge; participants will be provided with two meals a day; free camping, and free retreat with Chögyal Nam-

khai Norbu from June 7–12, 2013. The program is limited to 6 participants who must submit an application to take part.

Participants can expect to work for at least four hours a day in supervised Karma Yoga as they learn light construction work, forestry, and landscaping and land management skills.

Senior practitioners will lead weekly Yantra Yoga, Vajra Dance, and other practices from the lineage of Chögyal Namkhai Norbu from the Community on Khandroling and in our Schoolhouse Gonpa in Conway. A variety of Community social events and programming will be announced as it develops.

Participants must be prepared for rough camping in a rustic environment, as well as the physical capacity to engage in the activities listed. Participants provide their own camping gear. Onsite facilities include fresh potable water, a bathhouse with two showers and flush toilets, kitchen with gas stoves and propane refrigerator, several portable toilets and outdoor showers.

The program is free for accepted applicants and includes free camping plus two meals a day.

For further information, contact the program supervisor, Joe Zurylo at jzurylo@yahoo.com

Click on the link below to download the application.
<http://tsegyalgar.org/localcenters/tsegyalgareast/khandroling/summerencampment/> ©

USA, New York City »Kundrolling

New Gakyil

On behalf of the New York Community, the 2013 Kundrolling Gakyil.

Yellow
Jason Baumann Montilla
Oscar Montero, Treasurer

Red
Curzio Aloisi
Dan Brittingham
Tara Keegan, Vice President

Blue
Jeremiah Aviles
Ed Goldberg, Secretary
Tashi Kaiser, President ©

USA, Amherst

Picturing Enlightenment: Tibetan Thankas at the Mead Art Museum, Amherst College, Amherst, Massachusetts

April 9, 2013

Report by Tom Burton for The Mirror

On Tuesday, April 9th, at the Amherst Bookstore, we joined Professor's Paola Zamperini, current Director of Shang Shung Institute USA, Marilyn Rhei, Mead Museum Director Elizabeth Barker and Master Restorer and Preservationist Camille Breeze to celebrate the release of *Picturing Enlightenment. Tibetan Thankas At the Mead Art Museum*.



Dr. Paola Zamperini (center) and Marilyn Rhei, Editor (left) Photo: T Burton

While searching through the many treasures in the storehouse of Amherst College's renown Mead Art Museum in 2007, Director and Curator

Elizabeth Barker discovered a number of pieces of Tibetan religious art including several rare thankas depicting the various manifestations of Guru Rinpoche, or Guru Padmasambava.

In the intervening six years she commissioned Camille Breeze to begin a year's long project to clean and repair the fragile tapestry and canvas. This catalog is a beautiful record of their efforts and a guide to any closer examination one may choose to make.

Mead Museum and Amherst College have historically strong connections to the Dharma through the teachings of Robert Thurman in the 70's and 80's and Paola Zamperini today. This catalog is one of the fruits of their efforts.

For the practitioner, the Eight Manifestations of Guru Rinpoche are of particular note and along side each there is a detailed description of the images. Senge Dradog from mid 18th century, {pictured above} is an excellent example of the quality of the work and profound devotion of the artist. Rather than merely dwelling merely upon technical detail, the descriptions accompanying the photos reveal the process of realization one would strive for in a meditative state. ©

For more information about viewing the thankas, please visit www.amherst.edu/museums/mead

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

Daily Life in Tashigar Norte

Tashigar Norte is special in so many ways – because of the teachings that have been shared, the terms that have been discovered, the love and the energy and the abundant beauty of the place. Also, Tashigar Norte is one of the few places where we as practitioners can actually live a “normal” daily life in a Gar.

Attending a retreat in the Gar is spectacular and exciting I think we all know that well, but what is it like when the crowds go home? What is it like when the Master is teaching elsewhere and we’re responsible for being present, aware, collaborative with His energizing immediate presence? The short answer to that question is one word – “fantastic”! Never before have I seen or felt such earnest dedication to “walking the walk” instead of just “talking the talk” of the teachings.

So what is it like from a resident’s perspective? Firstly, it is beautiful, clean, safe and quiet. You can stroll along well-tended paths and streets with lush tropical gardens all around you. There is the remarkable gomp, the comedor (food hall and entertainment place), the churawata (round open air place for various activities), an administration building and lovely houses in the tropical rustica style. The residents range in age from very young (less than one year) to people in their 60’s. There is always somebody to talk to or to help you if you need anything.

If you want a quiet place for a personal retreat, Tashigar Norte is perfect! If you want to have a party or a dinner or something – it’s also quite alright and there are fun people to invite.

Every day there are two tuns of the Dance in the gomp – (Dance of the Vajra and Kalong dorje kar tun) and the mandala is always open for you to use as your own time permits. There are four Ganapujas monthly and they are well-attended by practitioners from all round the area. Webcasts are also broadcast in the gomp. With several senior instructors from the Community often in residence there is also the opportunity to schedule



New Gakyil.

(and attend) classes in SMS, Yantra, Vajra Dance, Tibetan Song/Dance and Draljor. The Gakyil maintains a good lending library of reference books on Dzogchen, Bon, Buddhism, history and related subjects. Practice materials and other publications are also available. Twenty-four hours a day the Gomp is open to you for practice. The mandala rests under a shimmering crystal chandelier and the teaching throne echos Rinpoche’s presence whilst the room is graced by the watchful eye of Guru Rinpoche looking down from a magnificent thanka. It’s nothing short of spectacular, inspiring, calming and joyful.

The Gakyil has developed some great projects. “Tashi-Park” is one such project. Children from local schools come to Tashigar Norte (Tashi-Park) for a day and receive instruction in perma-culture, ecology, Kumar-Kumari. The trees and other plants are part of an educational nature walk. Gakyil members and residents are facilitators for these days with the kids. To hear their laughter and be part of their awakening and learning is something very special. Everybody at TdN is invited to participate! During the year there are also well-organized courses in Perma-Culture and Tibetan Culture. There are neighborhood gardens bringing forth fruits and vegetables for all to share. The mango orchard provides a huge annual harvest from which the community has made pulp for juice, chutney and other delights.

The Gakyil operates a “posada” (inn) just outside the gate to the Gar. Inside the gar there is also a dormitory and camping. If you are a larger group maybe there will be space in one of the houses in the TdN Village – please contact the Gakyil for details on all of

these fine options for lodgings at the Gar. You can also see more information on the Tashigar Norte website.

Margarita Island has many beautiful beaches. Most have a variety of cafes where fresh-caught fish and tropical beverages are served at lunchtime. Two-hour lunches are the custom, and a little siesta in a hammock afterwards is a truly lovely thing!

Margarita has pretty much everything you need for daily life. There are food shops, malls, plant nurseries, doctors, lawyers and dentists. There is a gym and a spa at a nearby hotel. There is wi-fi, and very affordable cellular phone service. With current attractive currency exchange rates, a foreign visitor will find life in Venezuela very inexpensive. There are occasional temporary shortages of certain commodities, but in general there is nothing you really need that you can’t find.

Many people find themselves so content with “daily life” in the Gar that they don’t do much outside the property, but for anybody wanting adventure there is plenty to be had. For variety you can drive over to Pampatar and walk the tree-lined Spanish colonial boulevards where you will find a museum, a fort & cathedral as well as exotic boutiques. You can have dinner by the sea in an upscale sports-bar/steakhouse or in a cutting-edge gourmet boutique eatery. Maybe you’d like to take up windsurfing at El Yaque, one of the world’s premier windsurfing locations? Or you can tour the mangrove swamps or visit the beaches of magical Macanao (the desert side of the island). There is also a daily ferry boat to the nearby island of Coche.

Shine and Lhatong at Tashigar North

March 8–15, 2013

by Eliana Civile

At Tashigar North we were very fortunate, once again, to receive and host our precious Master and his wife Rosa. It was an intimate retreat with about one hundred people, including a significant group of new people who came to Tashigar North for their first retreat with Rinpoche. Most of the attendees were young Venezuelans from both Isla Margarita and the mainland.

Moreover, it was a fantastic experience that was shared by all the old practitioners to observe the new people discovering the transmission for the first time. It was wonderful to perceive the energy that manifests when something that lives within us is suddenly awakened, comes alive, and begins to vibrate when the sound of primordial knowledge is heard from the Master.

It was a great joy to be able to be in the presence of Rinpoche and

listen to his teachings on Shine and Lhatong. The master explained in detail the differences between these two fundamental pillars of meditation according to the traditions of Sutra, Tantra, and Dzogchen. Although Shine and Lhatong are common principles in all three of these paths, Rinpoche clearly pointed out the different ways in which they are applied.

The projects going on at Tashigar North were also displayed in a short video screened for Rinpoche and all the people at the retreat. Everyone was happy to see how the Tashipark project for the benefit of local students and the Ecoferia for the development of local handicrafts and agricultural produce are gradually bringing concrete results. Hundreds of students are coming every week to Tashigar and learning yoga, permaculture, and tree planting as well as getting a taste of the precious Gar.

May the Dzogchen teaching expand just like the rays of the sun shining in the sky! ©



Tashigar Norte Village is a residential retreat center dedicated to the Master and the Teachings. It is a place where Practitioners can come together in formal practice and in the essential practice of awareness in daily life. It is a place to live, learn, celebrate and enjoy. When it comes to finding a “good neighborhood” for daily life, it just doesn’t get any better than this!

Don’t wait for a big retreat to come to this special place Contact the Gakyil for information on year-round activities and programs and to learn how you can spend time with us “at home” in Tashigar Norte.

tashigarnorteseecretary@gmail.com
Helpful Website:
http://www.tashigarnorte.org ©

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

Tara Statue and Stupa Consecration

by Monica Varela

April 14th, last day before Rinpoche’s departure. the sun was shining and it was getting very hot. The hard rain and the cold weather disappeared. At 10 am we met at the Gonpa and Rinpoche consecrated a statue of Tara that Jorge Delgadillo gave as a present two years ago.

Once this was finished we walked up to where the Stupa was placed. It looked so precious, so white and golden contrasting with the deep blue sky. The Master sat down right in front of the Stupa covered by a big umbrella. Carolina’s little dog was under his feet. In front of him was Rosa.

All of us sat down on the rocks or on the ground around him. Alfonso was making smoke a little bit apart and we all practiced Sang and Serkyem.

Once we finished the practice Rinpoche looked so joyful and happy, so was Rosa, that he suggested to sing the Tibetan songs. although we all tried, it was not so easy to remember them. Nevertheless, we could cover one or two.

Suddenly the chefs of Tashigar South were coming down the hill with delicious pizzas cooked in Adriana’s mud oven. After Rinpoche and Rosa received their pizzas, we all jumped into them happily and also very hungrily. Wine and soft drinks were also offered. At the end Rita prepared some sweet little cakes and Solana a super delicious frozen tiramisu.

Around 2 pm, Rinpoche and Rosa left, some of us ran to finish the Yantra Yoga Teacher’s training with Fabio, while others enjoyed playing music and singing. Around 6 pm as usual, Rinpoche arrived to the Gonpa and we all sang and danced the Tibetan songs. The sky was very dark by then, and the stars so intensely bright.

Thank you Rinpoche and Rosa for sharing with us such unforgettable magic moments.

Thank you Jorge for giving the Gar such a wonderful Stupa. ©





Courses

France



Participants at Karmaling Institute, France, after the final session of the Ku Nye course with certification with Aldo Oneto, instructor from the Shang Shung Institute, Italy.



First part of the Ku Nye training course at Karmaling, France with Aldo Oneto, April 15–21, 2013.

Italy, Venice



Some of the participants in the Course on the Second Part of the Dance of the Song of the Vajra (first weekend) with Rita Renzi. Two wonderful days in Venice, March 23 and 24 for fourteen practitioners. Photo: S. Ragaini

Netherlands, Amsterdam



Goma Devi Easter retreat with Enzo Terzano in Amsterdam, April 2013. We all enjoyed very much Enzo's precise instructions and clear explanations. Thank you very much Rinpoche for this wonderful practice and thank you Enzo for your debut in Amsterdam! Photo: A. Swart

Czech Republic >>Phendeling



First Part of the Beginner's Vajra Dance Course at Phendenling with Rita Renzi, March 29–April 1.

Kunsangar South



At the beginning of March there was a Yantra Yoga course with Victor Krachkovskiy.

China



Dec 30, 2012–Jan 1, 2013 Semdzin course of SMS base, Samtenling Yichun, led by Wes Guo.



Jan 31–Feb 1, 2013, Vajra Dance of 3 Vajra (regular & irregular) course, Beijing, led by Tracy Ni and Wes Guo.



Feb 2–3, 2013, Preliminaries of Yantra Yoga course, Beijing, led by Tracy Ni.

China



Mar 2–3 Xiamen, Vajra Dance course of Six Spaces, led by Tracy Ni.



Mar 4–5 Xiamen, Preliminaries of Yantra Yoga Course, led by Tracy Ni.



Mar 7–8 Shenzhen, Preliminaries of Yantra Yoga Course, led by Tracy Ni.

China



Mar 9–10, Zhuhai, Vajra Dance of 3 Vajra (regular & irregular) course, Beijing, led by Tracy Ni and Wes Guo.

DZOGCHEN Lite

.....on the Mirror

by Crystal Dakini

Singapore >>Namdrolling



“The Yogic of Prana, related to Indivisibility of Clarity and Emptiness”

retreat conducted by Elio Guarisco, was held over 6 days recently in Singapore from March 14–19, 2013.

In this retreat, organised by Namdrolling’s Blue Gakyil, Wong Chee Meng, seventeen practitioners came together from Malaysia, Hong Kong and Singapore, to understand the “Longsal Tsalung” teachings better and also to deepen their knowledge on how to develop the clear and empty yogic state and inner heat with tsalung breathing.

Participants checked into this tranquil countryside resort that offers both fresh greenery and a peaceful beachfront, to practise the yogic breathing with relatively strict light diet and structured teaching and practice sessions. Each day would begin at dawn from about six o’clock, and end with a daily practice of Mandarava ganapuja in the evening.

Many participants reported that they had enjoyed the teachings blissfully and developed greater understanding of the pranic breathing. With this training, they are now able

to achieve better clarity, calmness and awareness in their routine tun practices.

“I learned to recognize the clarity of my yogic state after each practice session. A calm state that is so clear, empty and free of thoughts. My body feels lighter, yet so energized. It is a real treat to have attended this precious longsal teachings. Many of you should look out for the next such teachings and not miss it. It is really helpful for our development.”

“My breathing and visualization techniques in the Mandarava essence practice are enhanced with this pranic breathing practice retreat and I have benefited immersely. I really enjoy this contemplative presence when I observe my mind.”

“After dinner every day, we would enjoy a quiet stroll along the breezy beach with Elio and he would share many interesting experiences and stories with us. The retreat felt like a celestial family gathering. It was peaceful, insightful and deeply satisfying. We should have more such residential practice retreats”.

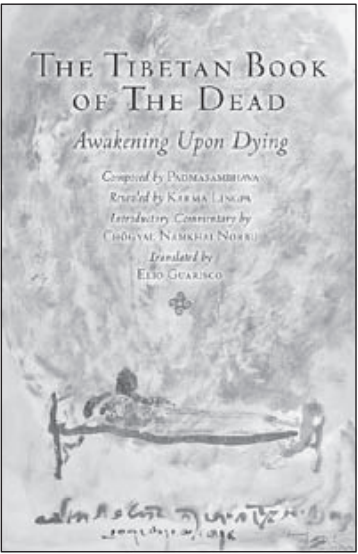
Indeed, Namdrolling will gather more dakas and dakinis together in the near future for more practice retreats.©

Presentation of New Book “Awakening Upon Dying”, The Tibetan Book of the Dead in Singapore 2013

On March 22, 2013, Namdrolling was proud to have organized the presentation of the newly published book in Singapore’s Ean Keng Si Buddhist Temple. The temple was the former practice centre of the Singapore Dzogchen community, now known as Namdrolling.

Elio Guarisco, who just finished teaching Longsal Tsalung retreat for Namdrolling’s seventeen participants, had worked on translation of related Tibetan texts for years in close collaboration with our beloved maestro, Chogyal Namkhai Norbu with the support of Ka-Ter Translation project for this book. Contained in this present volume are two texts from a large collection of teachings pertaining to the subject known in Tibetan as the Great Liberation through Hearing and provided great insights and precious knowledge on The Profound Teaching on Natural Liberation through Recognition of the Primordial State.

Participants were treated to generous sharings of Elio’s vast knowledge on how the maestro had presented this book as a manual of instructions to guide the dying person on the difficult path at the moment of death and the deceased person in the bewildering post-mortem state, as he or she wanders in a confused search for a new life.



Practitioners and readers were urged to practice diligently to develop that awareness of impermanence and how death is an ineluctable part of our life. The fortunate practitioner will then fully benefit from the rare merit to want to seek out or at least know a qualified holder of the living transmission, (like our beloved maestro) and to be able to achieve profound communion with the deepest levels of self. If we truly realize that and diligently participate in teachings, with urgencies as seriously as like our hair is on fire, to recognize our primordial nature, then this book will fulfill its objective of pointing its way to a profound method for reaching “Awakening Upon Dying” indeed. ©

Zhi-nas Practice retreat in Namdrolling during the Easter weekend 2013

Almost immediately after Rinpoche’s Webcast on Zhi-nas Ati Gonpa Ngospro, the Dzogchen Community in Singapore also organized a non-residential Zhi-nas practice retreat at our Namdrolling hall.

Our local SMS Base Teacher, Cheh Goh, conducted the three days program so that practitioners could revise teachings and begin the Semde practice at the same time.

The original live webcast was unfortunately subjected to many internet disruptions and many participants were grateful for an opportunity to receive the precious teachings more continuously.

The first day began when 8 participants checked into Namdrolling on the bright and sunny Good Friday morning

The Zhi-nas Longsal webcast was a retreat on Ati-Gonpa Ngospro , the teaching that introduces the practitioner to atiyoga, one’s primordial state. Rinpoche gave a detailed description of this Semde teaching, with full explanations of the four contemplations. The Maestro reiterated the importance of the practitioner’s need to directly and concretely discover his real condition, so that it is with real understanding and recognition of one’s real state that one practices integration of body, speech and mind for total realization or illumination. It should not be by just believing or by faith in a practice or religion that one embarks on a spiritual path. That way it is superfluous as there are hundreds of beliefs and they are all relative and time based. This is a practice to understand through concrete experiences, and it is totally beyond intellectual analyses, logical concepts, debates and scholarly studies.

The participants then received instructions to practice fixation in a one pointed way, and understand what nepa is (the calm state) of the 4 contemplations, i.e. an experience of emptiness, which is not yet the state of contemplation. In Dzogchen’s official semde teachings of the four

contemplations, there are 4 states and many experiences to discover, in order to arrive at understanding one’s real condition and to slowly learn to integrate one’s body, speech and mind in daily life. In this weekend retreat, practitioners were given instructions to recognize their experiences of the nepa stage.

In the second state to discover, and that is the miyowa of “no movement”, Cheh explained to participants when they continue with the fixation practices, they are to remain in a one pointed way, whilst they observe and remain aware of their body, breathing, thoughts and surroundings. Also one should relax and learn not to follow after thoughts. While fixating, there will be awareness of what one sees, hears and feels at the same time. Sitting in a relaxed way, the focused attention is not to be distracted by other functions of the senses, such as body sensations. There were other instructions on resettling into a one pointed state if one is aware of having lost that focus through maintaining presence, while watching one’s body, its sense recognition, thoughts in the mind and breathing. In a relaxed way, while inhaling calmly and exhaling slowly, one is to remain in empty hold for just a little while, before breathing in again, to maintain that relaxed co-ordinated one pointed concentration.

Each sitting session always began with Guruyoga and singing of the Song of Vajra to get into a centered and relaxed state. Participants then dispersed and each found a comfortable corner, to sit and focus on an object of their own choice, in timed sitting sessions of an hour each. Basically, everyone had to find a spot or an object to fix their gaze on and sit in a relaxed position.

In mindful silence, participants began dutifully sitting and staring into the wall of their corner. After every hour, they took a break from sitting and observing themselves.

After lunch, Cheh would continue to share experiences and correct any misconception of the practice. It was very interesting at the end of each day, when everyone shared their experiences of the Zhi-nas practice. There was a wonderful sense of cama-

raderie and it was commendable that though quite a few were new to Shine, they could sit for the entire stretch of an hour every time, without too much fidgeting!

Beginners were at first bemused when they first sat. One said basically they just sat and did nothing. Some were not used to staring into a wall with a marking, but dutifully stilled themselves to settle their normally busy state of being. By and by, some reported feeling gradually the rise of a restful peaceful state as they learned to watch their thoughts come and go.

One said it was like embarking on the art of just sitting and doing nothing, yet experiencing so many busy thoughts. Then there was the stage of body awareness of numbness, itching, thirst and hearing noises from outside the room. Some reported an increasing state of enjoying the state of rest and relaxation. Others felt that the thoughts were oscillating between past and future, and never seem to ebb. Still more were tensed up and saw patches of color on the wall! As a few shifted position, they were taught to re focus into a one pointed state without getting distracted or all tensed up.

The advanced and more experienced practitioners were happy to have shared the opportunity to collectively sit in meditative repose. They said it was just so nice to just sit and simply “be”. Our working lives are usually so full of movements and tension. To know the calm state is quite good progress after a few sessions. This was indeed such a peaceful insightful retreat for practitioners seeking to watch their mind activities and to discover concrete experiences, so as to recognize their real state.

To help more practitioners reach the state of seeing “jumping fishes” or lhangthong, as described in the teachings, a weekly Saturday evening group practice was started in April, without further ado.

Coordinated by Paul Gibbs and Audrey Ang, any practitioner who missed the retreat and wishes to learn more about the Zhi-nas practice, are welcome to join Cheh and practice every Saturday afternoon with us in Singapore. ©

Namgyalgar South

Mandarava Retreat at Namgyalgar South

By Gary Delllora

Between 21st–27th January at Namgyalgar South Vajra brothers and sisters were very fortunate to learn and strengthen our Mandarava long-life practice, at a retreat led by Elise Stutchbury. Since a Mandarava teaching webcast was to be offered in February by Rinpoche, January was an excellent time to refresh ourselves with what, to some, at very first acquaintance, appears a practice daunting through its richness. However, when taught by Elise, with such precision and clarity in progressive stages, the whole comes together in an inspiring way even for those new to it.

Starting with hand mudras and logically progressing through use of vajra, bell, dadar and damaru one

can break the practice into digestible bites. It was good to have a general idea of where all fit in by the end of the retreat, for future reference when we may take up a given ritual implement – e.g. I reserve that option for the damaru use, which is beyond me currently! The “icing on the cake” was that materials and opportunity was offered to make our own dadar during the retreat. I found that the personal crafting of one’s own ritual implement gave special impetus and meaning to the practise.

Also of great benefit was the combination of Chudlen pills with the practice, we ate a lighter diet and arose earlier in the morning possibly helped by this. Another aid with the Chudlen pills was imbibing of black pepper tea, which some of us, though finding it at first bitter, by the retreat’s end, were asking for seconds – positively craving it! Many thanks to Elise for her en-

ergy and thorough-going compassion instruction, to those who helped with the tea and organisation of a very beneficial retreat. As Rinpoche has clearly pointed out changes in the practice over time, the importance of knowing updates precisely cannot be over-stressed if we which to maintain the purity for the future Community. However, we know if a given visualisation seems beyond us we do our best currently working with conditions and get a general feeling for it without judging. We gained from seeing DVD of some of Rinpoche’s more recent Mandarava instruction, and realised a shorter practice requires prior strong foundation in the principles of the longer one. ©



Namgyalgar South

Dawn to Dusk - Practicing with Elio Guarisco at Namgyalgar South

by Jan Cornall

It's predawn at Namgyalgar South as shadowy figures make their way to the Gonpa for our six am practice session with Santi Maha Sangha instructor, Elio Guarisco. With the wood fire blazing before the day warms up, Elio takes us through the thun of Gomadevi and immediately we fall in love with this profound practice. Forty-five Dzogchen practitioners are deep in mantra recitation when sunrise throws a rainbow onto the wall behind Elio, illuminating the photo of Rinpoche (placed on the throne in his absence), with a startling brightness. Over five days, Elio transmits the Dzogchen teachings to us in a most accessible way, translating the finer points with a keen sharpness and dry humor, peppering his talks with everyday examples and stories from his life as a translator in India and Switzerland. Filling our day with the four-thun routine, and our minds with mantra and melody, he reminds us that practice, not mere intellectual understanding, is the way to progress in Dzogchen.

Each day the Dance Mandala is also in constant use, there are Yantra Yoga sessions with Emily Coleing, lively lunches and dinners, beach visits, an Australian Gakyil meeting and Community meeting, with an impromptu concert and dance party after our final Ganapuja.

The Santi Maha Sangha Level 1 Training follows with twenty practitioners in attendance. Daylight saving ends, bringing more light to our six in



Jñanadakini Gomadevi Retreat with Elio Guarisco in Namgyalgar South March, 2013.

Photo: G. Horner

the morning starts. It seems so natural to be awake and practicing at this time as Elio takes us through the Level 1 instructions and practices ending with a Gomadevi Ganapuja each evening.

In between Elio gives a public talk on The Tibetan Book of the Dead to a packed house of interested locals in the historic Tilba village hall. It is

wonderful to see the response at short notice to such a topic, and to observe how Elio's experience and knowledge in Tibetan history and culture is appreciated by the general public.

From here Elio travels to Sydney for another public talk and onto Namgyalgar North to lead the Longsal Saltong Retreat and Level 2 Training, finishing

his visit by participating in a Tibetan Culture event, organized by Shang Shung Institute Australia in Brisbane.

In thanking Elio for his diligent guidance (and for traveling so far to deliver it), we must first thank our master Chögyal Namkhai Norbu for providing not only the Santi Maha Sangha study program but all the methods

and opportunities he gives, so we may progress on the Dzogchen path. When we find the time to truly practice what our master teaches, we remember everything we are searching for is right there in Rinpoche's hand.

This visit by Elio to Australia is timely, bringing fresh energy to our practice and activities at Namgyalgar North and Nam South. In the north we have development projects in planning: an accommodation block where members can purchase their own apartment, singly or as a group, and a new Gonpa with views to the stunning Glasshouse Mountains. In the south there are plans afoot for artist residencies, creative retreats, dance-offs and workshop programs as we prepare to celebrate Namgyalgar's 20th Anniversary in 2014. It will be a great time to visit Namgyalgar. We are not really as far away as everyone thinks and you can always break your trip with a visit to Samtenling in China (Air China has cheap fares Europe - Oz). We hope to see you soon!

©



SMS Level 1 Retreat with Elio Guarisco in Namgyalgar South April 6-10, 2013.



Public talk on Tibetan book of Dead with Elio Guarisco in Tilba.

Photo: G. Horner

Namgyalgar North



Namgyalgar North Saltong Tsalung Retreat with Elio Guarisco, April 18-23, 2013.

USA, New York City



Feeding Your Demons: Ancient Wisdom for Resolving Inner Conflict with Lama Tsultrim Allione, March 15-16, 2013 at Tibet House, NYC. A three-way collaboration with Kundrolling, the Dzogchen Community of NYC, Tibet House, and Tara Mandala.

Photo: F. Murray

USA, New York City



Jim Valby in New York City march 22-23, 2013.

USA, Stockbridge

First Ever Teacher Certification for Yantra Yoga in the USA at Kripalu Yoga Center, Stockbridge Mass, USA March, 2013

The first ever Yantra Yoga Teacher Certification for people outside the Dzogchen Community in the USA, taught by Fabio Andrico with assistance from Nataly Nitsche, was held at Kripalu Yoga Center in Stockbridge Massachusetts March 2013.

It was a very well received and well-attended course. Fifteen people, primarily from outside the Dzogchen Community, participated and in six days Fabio miraculously managed to cover a very challenging amount of



Fabio Andrico with the group of Yantra Yoga students on the day of the public talk by Dr. Wangmo.

material with great skill and precision, and, of course, made the challenge seem softer through his typical charm, humor and stories.

There were also presentations by Dr Phuntsog Wangmo on the relation-
» continued on the following page

USA, Stockbridge

» continued from previous page
ship of Tibetan Medicine and Yantra Yoga, the five elements and pranas, and an introduction to Buddhism given by Lama Tsultrim Allione. The participants enjoyed these presentations immensely and found them helpful in understanding the profound nature of this Tibetan yoga they had entered into studying. These presentations greatly enhanced the overall level of material covered in the training. There was a nice mingling of the students of Lama Tsultrim, who were there for a course in Feeding Your Demons fol-

lowed by Chöd, and the Yantra Yoga participants.
Most of the participants look forward to the follow up courses that will lead to certification and were very impressed with the depth and unique quality found in the practice of Yantra Yoga and the instruction of Fabio Andrico. ©

Tsegyalgar West



Dream Yoga with Michael Katz at Tsegyalgar West, Baja February 8–10, 2013.

Mexico



Moxa. Program of Tibetan Medicine with Malcom Smith and Osa Mannel Mexico city and Tepoztlan, March 19–April 14, 2013.



Pulse course. Program of Tibetan Medicine with Malcom Smith and Osa Mannel Mexico city and Tepoztlan, March 19–April 14, 2013.

USA, Berkeley »Dondrubling



March 15–17, 2013 Vajra Dance of Six Spaces course with Carisa O’Kelly at Dondrubling in Berkeley, CA.

USA, Portland



Vajra Dance Open Course, Six Spaces of Samantabhadra, Zoomtopia, Portland, OR, USA, April 22–24, 2013

Photo: Jerene

Tashigar Norte



Introduction to Yantra Yoga with Dina Priymak February 8–10, 2013 Tashigar Norte, Isla Margarita, Venezuela.

Tashigar Norte



This are the people who participate to the Vajra Dance course with Bodhi Krause in Tashigar North from 18 to 23 of march. The course has given the opportunity to deepen and practice together focus on particular lines and steps answering questions and practice with body speech and mind.

Tashigar Sur



Santi Maha Sangha First Level Training, April 1–8, 2013 in Tashigar South.

Tashigar Sur



First Level YYTT in Tashigar South with Fabio Andrico April 9-14, 2013.

Argentina, Tanti



Yantra Yoga Demonstration in Tanti as part of a performance evening.



Peru, Lima

Public Presentation of Yantra
Yoga and Vajra Dance in Lima,
Peru

April 13, 2013

By Issa Cox and Jimena Piedra
Vajra Dance and Yantra Yoga Instructors

Last Saturday everything fell into the right place for an amazing and very special experience for the first public presentation of Yantra Yoga and Vajra Dance in Lima, Perú.

We tried to organize a public presentation a long time ago, but because of different circumstances it was not possible. On this occasion, we received the authorization of the town hall of Miraflores just one week before the presentation! We were so excited as it was the perfect time to promote the upcoming retreat of our beloved Master.

The presentation took place in a centrally located and beautiful park called El Reducto. Here, every Saturday, there is mainly an organic food market where a lot of people are interested in health. Also there are different kinds of presentations related to yoga, tai chi, music, dance and cultural activities for the local community's well being.



We arrived early, at 10 am, to get everything ready as the presentation was scheduled for 12 pm. We gave away flyers of the retreat, set up the electric connections for the sound and

placed the Mandala in the grass under the shade of some trees. We decided to use a very beautiful old hand painted Mandala as the colors looked very clear, like colors around us.



Chöd Retreat in Lima, Peru with Steve Landsberg, February 10–12 and 17–19, 2013.

As time was passing we observed old and new faces gathering around the Mandala. After the twelve chimes of the church on the corner, we started with Yantra Yoga. Six Yantra Yoga practitioners got into their places in the Mandala, three men and three women, and Gianfranco started to explain the movements as the practitioners were exhibited the movements for about of seventeen minutes. It was really special, looking from the outside, it was like we were all breathing at the same time. When you looked around you could see some people trying to imitate the movements and the children were also moving around us. Really nice!

Then Gianfranco made a very brief explanation of the Vajra Dance and we started to dance the Dance of the Liberation of the Six Spaces of Samantabhadra, just three turns. Looking from inside the Mandala it was magical... suddenly the nervousness of the initial movements disappeared and everything flowed in a very harmonious way. The sound of the six syllables reached every space, the trees, the wind, the earth, all the people and animal around us! What a beautiful moment!

We give you this information with the joy that we feel to belong to this fortunate Community and we send infinite love to our Master. ©

Programs

Merigar West

Dance Holiday

For Adults & Children
Merigar West July 21–27

One week to rediscover your vitality through practising the Vajra Dance, with games, creative workshops and yoga for children.

After the continued success of the Yoga Holiday, Merigar West is offering a Dance Holiday at Merigar West for the first time this summer. The program for adults will include sessions of guided meditation, teaching on the Vajra Dance and afternoon practice sessions. There will be two Dance classes: base level to learn the Dance of the Six Liberations and a more advanced level for those who have attended at least

an introductory course and want to work on the Dance of the Three Vajras and the Dance of the Six Liberations.

Activities for children run parallel to those for adults and the daily program will start with Yantra Yoga for children and continue with workshops, theatre, working with the voice, with colours, Tibetan dance etc.

All sessions will be in Italian.

Costs for the week:

Usual discounts for members and for bookings before July 5 and for enrolling 2 children or more.

Adults: 300 euro includes all guided activities and organic lunch.

Children 6–12: 100 euro includes all activities, organic lunch and snacks supervised by a childminder.

Info and booking: ++39 0564 96 68 37
corsimerigar@dzogchen.it
www.dzogchen.it ©

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Yoga Holiday

For Adults & Children
Merigar West August 4–10

One week to renew your energy with Yantra Yoga, in the heart of the countryside, with games, creative workshops and yoga for children.

After the success of the Yoga Holiday last year, Merigar West is offering another Yoga Holiday this summer. The program for adults will be divided into a base course with purification breathing, rhythmic breathing, loosening the joints, purifying the prana, five yantras and a more advanced course for those who have already attended an introductory course with in-depth work on the preliminary exercises, yantras of the first, second and third series, pranayama and the Vajra Wave.

Activities for children run parallel to those for adults and the daily program will start with Yantra Yoga for children and continue with work-

shops, theatre, working with the voice, with colours, Tibetan dance etc.

All sessions will be in Italian.

Costs for the week:

Usual discounts for members and for bookings before July 15 and for enrolling 2 children or more.

Adults: 300 euro includes all guided activities and organic lunch.

Children 6–12: 100 euro includes yantra Yoga for children, all activities, organic lunch and snacks supervised by a childminder.

Info and booking: ++39 0564 96 68 37
corsimerigar@dzogchen.it
www.dzogchen.it ©

France

8–12 May, Marseille

Open course of Yantra Yoga
with Stella Rungen supervised by
Laura Evangelisti
contact: stellarungen@gmail.com

18, 19, 20 May, Dejamling

**Santi Maha Sangha course
on the 7th Lojong**
with Oliver Leick
contact: dejamlingfr@gmail.com

25–27 May, Dejamling

Vajra Dance retreat
contact : dejamlingfr@gmail.com

30 May/4 June, Dejamling
Yantra Yoga 2nd level

with Zhenya Rud, for advanced
students

5–9 June

**Pranayama and Yantra Yoga
Retreat**
with Zhenya Rud
contact: dejamlingfr@gmail.com

28 April, Paris

Vajra Dance Retreat
(Venue: DanceFloor)
Information: cadette@sfr.fr

11–12 May, Paris

**Yantra Yoga deepening
course**
for advanced students
with Jesus Martinez
2nd Series/revision 3rd Series
Pranayama series 1/rhythmic breathing
Information & enrolment:
yantrayoga.france@gmail.com

31 May–2 June, Paris

Dance of the 3 Vajras Course
with Nadia Poureau
contact Gabriela garnon@wanadoo.fr

1–2 June, Marseille

Vajra Dance retreat
information:
francoise.casabianca380@orange.fr

15–16 June, Saint Affrique

Vajra Dance retreat
information:
stoffelina.verdonk@gmail.com

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**108 of Dejamling – 15 Years of
the French Ling,**
July 7–August 31, 2013

Reserve time for practice and relaxing on holiday at Dejamling, South of France! Dejamling celebrates 15 years! Holidays and practices! "Discover the Treasure of our Real Nature in Dejamling" from July 7–August 31!!! For adults and children. Come and enjoy with us the Summer of "the 108 of Dejamling":

August 1–7

**"Mandala of Pamo and Pawo"
deepening course of Vajra
Dance of Song of Vajra**
with Luda Kislichenko and
Stoffelina Verdonk



August 8–11
Tibetan Songs and Dances
with Topgyal and Tsering

August 10–11

**Open day of Dzogchen
Community and Open Day of
ASIA and demonstrations of
Vajra Dance, Yantra Yoga and
Tibetan Dances**



August 16–24
108 Chöd collaboration
with Cvetko Jovanovic

Children can discover of our wonderful nature and there will be treasure hunting for all!!! Also mandala painting and Kumar Kumari.

Also there is a possibility to do dark retreat! Be most welcome!!!

Information: dejamlingfr@gmail.com

UK

Song of the Vajra Part One
at Kunselling
Monday June 3rd 10.00 am
to Saturday June 8th

This course is taught by Cindy Faulkner every two years and is a wonderful opportunity to begin or deepen your knowledge of Vajra Dance. We will use the new dance floor at Kunselling for the first time!

To take this course it is necessary to be a member of the Community and you can join prior to the Retreat by contacting our membership secretary Raf Portas: memberships@dzogchencommunityuk.org

Costs
Ordinary member £ 300 (Accommodation £ 72, Teaching £ 174, Food £ 54)
Kunselling Package £ 288 (Accommodation £ 60, Teaching £ 174 Food £ 54)
Reduced £ 234 (Accommodation £ 72, Teaching £ 108, Food £ 54)
Sustaining £ 150 (Accommodation £ 48, Teaching £ 48, Food £ 54)
Meritorious £ 84 (Accommodation £ 30, Teaching £ 0, Food £ 54)
Reduced Kunselling Package £ 222 (Accommodation £ 60, Teaching £ 108, Food £ 54)

If you know the Dance and wish to attend for less than the full course contact the Organiser.

There is a reduction for those camping and those opting to stay off site. If anyone wishes to attend this course and is finding finance an obstacle please contact the Dance Organiser in confidence to discuss options jane.weston@dzogchencommunityuk.org

To book please send a non refundable deposit of £ 30 via the Dzogchen Community website, www.dzogchencommunityuk.org ©

Czech Republic >>Phendeling

We would like to invite you to Phendeling, Czech Republic for other parts of the **Course the Dance of Song of the Vajra**.

Second part
July 4–7, 2013
Third part
October 25–28, 2013

Contact blue@dzogchen.cz for more information and registration. ©

North America



Upcoming Retreats with Chögyal Namkhai Norbu in North America

May 17–19, Los Angeles
dzcommunity@gmail.com

May 24–26, Tara Mandala, Pagosa Springs Colorado
info@taramandala.org

May 31–June 2, NYC, NY
nydzogchencomm@gmail.com

June 7–12, Tsegyalgar East, Conway MA
secretary@tsegyalgar.org

June 14-21, Tsegyalgar East, Conway MA
Level 2 Santi Maha Sangha Training
secretary@tsegyalgar.org ©

Kunsangar South

Courses and events in Kunsangar South in summer 2013

June 18 to 23
Retreat of Longsal Thugthig of Jnanadhakini
with Enzo Terzano

July 10 to 18
Yantra Yoga Level 2 Teacher Training

July 10 to 18 there will be a Yantra Yoga Second Level Teacher Training under the guidance of the instructors of international levels, Fabio Andrico and Laura Evangelisti, at Kunsangar South. This training is mainly for Yantra Yoga First Level instructors who intend to become instructors of the Second Level and who will be given special attention during the course.

July 26 to August 2
Vajra Dance Level 1 Teacher Training

From July 26 to August 2 there will be a Vajra Dance First Level Teacher Training under the guidance of the instructor Adriana Dal Borgo at Kunsangar South. Practitioners who intend to become instructors of the First Level of the Vajra Dance are invited to participate in the course.

July 27 to August 1
Supervision of 4 candidates to become instructors of Vajra Dance
on the Dance of the Six Spaces of Samantabhadra will be held.

July 19 to 26
Retreat with Chögyal Namkhai Norbu

27 July–1 August
SMS Base Exam and First Level Training

Applications are accepted till July 1. If you apply before May 1 then your request regarding the date of your exam will be considered. If you apply later then you will be assigned the date which is available. In case of too many applicants the exam will start on July 28 or even on 27.

If you intend to take the exam, information on filling out your application form and the exam procedure is on the Kunsangar South website – <http://kunsangar.org/en/sms/>

August 2 to 9
Santi Maha Sangha Training, 1st level

All useful information about South Kunsangar (how to get ect.) on the website: <http://retreat.kunsangar.org/en/>

Kunsangar North



Kunsangar North is happy to announce the forthcoming retreat with Chögyal Namkhai Norbu Rinpoche. The retreat will be held from the 28th of June till the 5th of July 2013.

The teaching is “Green Tara practice according to the methods of Outer Tantras combined with Anuyoga and its Ngang Gom instructions”. It will be in open webcast.

Rinpoche will arrive in Moscow on the 25th of June at 7.45 a.m., at Scheremetevo airport, and will go directly to Kunsangar North.

Detailed information about retreat will appear soon on kunsangar.org.

You can also contact Kunsangar North Gakyil by e-mail kunsangar.north@gmail.com. ©

Siberia



The Hotel in Irkutsk with breakfast for 5 days, the lunch and dinner in Irkutsk for 5 days, 3 days course of complete breathing in Irkutsk, transport to the Island of Olhon by bus and ferry and back, the stay on the Olhon island including breakfast, lunch and dinner, the 7-day intensive Yantra Yoga retreat, and the two excursions during this retreat.

Not included in the price are: the personal expenses, insurance and the tickets to Irkutsk, which should be bought by participants depending from their departure place.

If you want to participate in the planned tour, please communicate us your intention as soon as possible so that we can organize well!

Write to:
yantrayoga.baikal@gmail.com ©

International Yantra Yoga Event

The Gakyil of the city of Irkutsk, southern Siberia, in collaboration with Evgeny Rud, Instructor of Yantra Yoga 2nd level, are organizing an international Yantra Yoga event from August 15th–26th 2013. Participants of the international Dzogchen

Community will meet and apply the practices of Yantra Yoga in the beautiful and spiritually powerful places of the Baikal region.

The global price for the complete journey is 1250 euros / 1660 dollars / 51000 rubels.

10% discount is applied if you inscribe before the 10th of June.

Included in the price of the event is all the following:

Tsegyalgar East

Chögyal Namkai Norbu: A History of Zhang Zhung and Tibet
Wednesday, May 29th @ 6 p.m.
at the Rubin Museum
Free with admission
<http://www.rmanyc.org/events/load/2194>

5–7 p.m. *Himalayan Happy Hour*,
6 p.m. *Bon tour of the galleries (free with the purchase of a book)*, 7 p.m. *Chögyal Namkhai Norbu gives a short talk, followed by book signing*

primitive and undeveloped, this book shares the rich cultural origins of the kingdom of Zhang Zhung – the “cradle of Tibetan culture,” which encompassed a vast area of Western and Northern Tibet in an area that includes sacred Mount Kailash.

Presenting the meticulous research of internationally known Dzogchen Buddhist teacher and scholar Chögyal Namkhai Norbu, the book investigates the mysteries of Zhang Zhung’s Bon religion, a set of shamanistic and animistic beliefs and practices only recently studied by a handful of academic scholars. Offering a critical analysis of a vast array of literary and primary sources, Norbu discusses the role of the Bon traditions within Zhang Zhung’s lineages, dynasties, and culture. Examining Zhang Zhung’s written language, sacred ornaments, rock carvings,

healing practices, music, and magical divination techniques, Norbu contributes to an understanding of the roots of Tibetan Buddhist culture and modern-day Bon religion – a practice followed by an estimated ten percent of Tibetans.

About the Speaker
Born in Eastern Tibet in 1938, Chögyal Namkhai Norbu is an internationally known Dzogchen Buddhist teacher and author. The direct descendant of the first Dzogchen Tibetan master of Tibet, Norbu is a former professor of Tibetan and Mongolian language and literature at the University of Naples L’Orientale. He is the founder of two nonprofit organizations including the Shang Shung Institute, which is dedicated to the preservation of Tibetan culture. He lives in Arcidosso, Italy. ©



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How I Met Chögyal Namkhai Norbu

Nicolas Brenon

I met Rinpoche in 2004 in Baja California. One year earlier, March 2003, a great change came to my life, a long expected change. I was 24, living in France, trying to smile in front of what is considered correct, of what is supposed to be. At that time I wasn't satisfied with my life or myself. That was my situation.

So I decided to work hard to save some money to travel. The idea was to go to Canada, to work there and see what would happen next. In March 2003 I took a boat from Marseille and left for a new world, that I was convinced would shed light on what was sleeping deep inside.

So, I arrived in Quebec, found a job and bought a car with a very good friend of mine. We transformed a Chrysler voyager into a house on wheels. After 6 months of work, we were ready to go into the wild, Canada being the perfect place to feel the power of "mother earth".

So, enjoying this new freedom, we went to several national parks, where wolves and bears still live as they have done for millennia.

Climbing mountains, crossing rivers, swimming in remote lakes, feeling the mysterious deepness under our feet, all that was like a profound healing.

The road trip started in the northeast, to the top of Terre Neuve, where Northern Lights were dancing in a dark sky. We then traveled over the plains to reach the Rocky Mountains. It was Christmas time, we stuck to the West, crossing the border of the United States, with our destination being San Francisco.

How wonderful the landscapes in the west are! How much diversity!

We finally reached the "City of the Golden Gate"; at that point, my friend decided to go to Peru and I, to stay in California, as this place had a pull on me.

Along my path, I came to know one place that I shall never forget: Mt. Shasta. It was here that I first heard the name of our Master and of his precious teachings. Mt. Shasta is not only a New Age place, it has been a sacred site for the native Indians for a very long time and, ever since, rituals and ceremonies have been performed there.



She told me that I should meet Chögyal Namkhai Norbu and that there was this retreat being held in Baja California, Mexico. I was undecided, but slowly something changed, and feeling a strange appeal, I went.

After having given my brave car to a welcoming family in New Mexico, I crossed the border and reached Cabo San Lucas. It was now March and Rinpoche was about to give a Longsal teaching.

I was waiting for this event to happen. So close to meeting the Master, literally on my way, destiny played tricks on me, nearly throwing me off my path. While I was camping on a beach, a few days before the D-day, I came across two Mexican guys, or rather, they came across me! Two guys who were actually on the run from the police, which I realized too late as I was already under threat! They wanted money, I wanted to be safe. In the heart of the night, waiting for them to sleep deeply, I flew, and for hours I walked on the beach, happy and grateful to be free. At dawn I reached the retreat and pitched my tent gently on the beach beside a Buddhist nun; she had an air of calmness. I felt very happy there.

It was one evening at sunset, when I saw Rinpoche for the first time.

I was sitting on the beach; the sky was burning with reddish colors, just like in some watercolor paintings. He was on his way to swim in the Ocean with Fabio and other practitioners. When an ocean enters an ocean, time and space disappear. I knew my life had begun.

Continuum

Long after the dead have left
we continue,
long after the numb the bitter
the emptiness so hollow
it may as well be all of space –
we are still here,
and we are living.
Knots of memory
release into the sky
like birds
spinning and opening in the current
as if that's all there is
and life depends on it

this brief opportunity
to fly.

©sue fielding 2013

Staring at My White Ceiling in 1996

Max Corradi

At last I found peace I feel no boundaries, earth is my mother, Eternity my father. At last my heart is at rest, for a moment I found peace in myself. Such peace, so unexpected and so becoming. Just a moment of peace and there no sorrow. no joy, no pain, nothing. The emptiness of not being entangled with the rich fullness of being. A moment of peaceful awareness, eternity that finds its own meaning, and there I see my soul enlightened by love, pure love. Such peace and no tears, so much love and no pain, the deepest loneliness without regrets, for a moment I found my peace in the loneliness of being. For a moment my past has vanished into eternity, at last the simplicity of peace in oneself needless of thoughts. At last no feelings but the one of

peaceful being with the universe. The mind at rest and the heart riding on the wings of an angel cruising around voluptuous moons. At last, one moment of peace and there no anger, no hate, no sorrow, no joy, no loss, no shame, no pride, no fear, NO! Just weightless peace and love, peaceful love. At last a moment of peace, a moment of peace with love.

After a wonderful retreat, Rinpoche went to see the land that would become Tsegylgar West. To be there and witness the coming of Rinpoche in that magical surrounding was very interesting!

The trees, the rivers, the animals; everybody was deeply touched by this land! I wish that everybody can enjoy and understand the value of such a place. ©

A Flower in a Box

There is a Flower in a Box
We cannot see it
Our Limitations prefer
When looking at the Box
to imagine a Flower dark and dry
Our Limitations prefer
When looking at the Flower
to imagine the Box dark and evil
Conditioned by judgemental thoughts
Unforgiving in the attachment to a view
Suffering in the illusion of seeing all separate
Hoping to avoid what we judge seeing in the Box
Fearing to become what we judge being a Box
Creating infinite Lifetimes in this activity
One Moment!
Why follow a vision
Seeing a flower in a box
In the first place?

Tenerife – 22.11.2012 – by Prima Mai

Birthday Poem

When Love is still
but a cloud
one feels like in Heaven
a happy bouncing cloud
passionately searching to meet and merge

Like when meeting my beloved spiritual Teacher
my Master makes me jump
and my fall is always back
into his or her compassionate Presence
unconditioned by my ego's play

Heaven with or without clouds
so is Love to you and you

Camogli 7.12.2012 – by Prima Mai

SIDDHI ENERGETICS

ALL-NATURAL TIBETAN FORMULAS
IMPORTED FROM KATHMANDU.

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