

## Upcoming Events with Chögyal Namkhai Norbu



2013

Italy  
September 28–30  
Zhitro practice and Jyangchog  
Open webcast

UK

London

October 3

Public Talk

October 4–6

London, Camden Centre

Dzogchen Teachings Longsal Ati

Nadzer

Open webcast

Spain

Barcelona

October 9–13

Kyungchen Khading (Tib. khyung

chen mkha' lding) of Vimala Mitra

Closed webcast

Canary Islands, Tenerife

November 15–18

Dzamling Gar Inauguration

Open webcast

December 5–9

Mandarava Chudlen retreat

Open webcast

Spain, Canary Islands

Tenerife

December 26–January 1, 2014

Kyim Losar (zodiacal new year) retreat

Anu Ati Kalachakra teaching

and practice mainly according to

Rigzin Changchub Dorje's Terma

teaching

Open webcast

» continued on page 3



On the boat with Rinpoche travelling towards the Oberbaum bridge crossing the Spree between Kreuzberg and Friedrichshain, formerly West and East Berlin.

Photo: L. Vesselova

## Berlin(g) Calling or Be(rl)ing in one Boat

Jan Böhm

When we found out (after being informed by our magnificent Mirror staff and checking the schedule on [www.melong.com](http://www.melong.com)) that Rinpoche was planning to visit Berlin, at first we were singing and dancing with joy. Then we stopped dancing quickly because being proper Germans, we felt the need to immediately start planning in order to have everything ready in time. As usual, at first it really seemed as though we had plenty of time and the Rinpoche's visit was still so very far away. Then after only a couple of days seemed to have passed, suddenly it was not so very far away anymore at all, but already the day after tomorrow and I found myself thrust in a state of perpetual overdrive trying to connect a couple of the last loose ends that our planning mind of course was not able to join in advance.

I jumped in the car, with a couple of screens and projectors that we needed for the translation for our deaf practitioners during the teaching and the singing and dancing of the 108 Tibetan songs afterwards in the backseat, to drive to the big hotel which would be the site of our retreat and Padmasambhava was riding shotgun. Quite literally so, as I just put the seatbelt around the box containing the beautiful statue one of our practitioners recently brought back from her travels to Nepal, China and Tibet and generously offered to be used on the altar during the retreat.

As I just wanted to go very quickly into the hotel, I parked the car right in front to bring everything inside very quickly. "It will only take a couple of minutes", is what I think, before getting swept away by the continuous waves of tasks that demanded to be addressed immediately, so that after

a couple of hours when I suddenly began to wonder: "Where did I park the car again?" I'm at first shocked and then very relieved after I rush out and find it still standing right in the driveway of the hotel, apparently without anybody having noticed. Time flies by, but also seemed to stretch and it became increasingly surreal how much activity can be packed into a single day. And Rinpoche has not even arrived yet.

What might sound like a lot of stress is actually a very interesting experience, especially since everybody who was collaborating in the preparation was doing their best and somehow everything got done right on time, not always as it was planned before, but according to what was possible in the moment, with many hands moving smoothly in unison. When it was so obvious to everyone that there really was no time

» continued on page 11

## Content

Evolution . . . . . » Page 2

Editorial. . . . . » Page 3

International Gakyil . . » Pages 7–9

Kunsangar South . . . » Page 12

Singing and Dancing . . . » Page 13

International Dzogchen  
Community News . . » Pages 14–21

Artists: James W. Fox . . » Page 22

How I met . . . . . Page 24







We are practitioners of Dzogchen and I always say that we have responsibility for all sentient beings. Not all of them are on the path and even though they have no relationship with the cause of liberation, we are on the path, and sooner or later we will have total realization. We have that responsibility to create benefit for all sentient beings.

You know how to use this method [for the cause of liberation] with different aspects like *tagdrol* [liberation through touch], *thongdrol* [liberation through seeing] etc., any different methods related with the function of our senses, to create benefits for sentient beings. I have already taught how to do that in a correct way so you should not think, “Oh, that is *thödro* [liberation through hearing], which means that if I pronounce something, if I make that sound, it will make a good cause of liberation for everybody”. It doesn’t work that way. If you use this, there is a way of using it. You should be in the state of contemplation. If you have that possibility, that capacity, when you use this mantra, by being in that state, you can make a cause of liberation. If you do not have this capacity, there are other methods – you transform, just like Samantabhadra etc. – you learn this method and use this mantra.

There are also other things, for example *nyongdrol* [liberation through tasting], *thongdrol*, *tagdrol*, but you don’t just prepare a piece of paper and it works. This is only an object of preparation. You should empower it, related with your state of contemplation, and then you can do something for others. Many people think something like, “Ah, I want to make some very nice music for the Song of the Vajra and perform it publicly. I’m creating benefit for all sentient beings because they will hear it.” But it doesn’t work like that. You should be very careful and do these things in a correct way otherwise they have no benefit.

#### Evolution begins with us as practitioners

Then we should go in a more concrete way. We have good intention towards all sentient beings, and even though we cannot apply something gigantic for all sentient beings, in this moment we are human. We live on this globe. There are so many people. So it is very important that you know how the principle of the Dzogchen teaching is. Knowledge of Dzogchen teachings goes beyond limitations. Try to get into its real nature. I always say that we should develop evolution – that means developing my knowledge, not remaining in dualistic vision too much, not being conditioned by that. And developing my knowledge then that becomes a good example in this society.

Many people say that we need peace in this world. But how can we have peace in the world when everyone is limited and will not open up a little, always thinking of ‘me’ ‘we’ etc. Political parties are the same, countries are the same. If we need peace, we need evolution and evolution must develop in the condition of the individual, not revolution. We always have the idea that we want to change someone. This is called revolution, but it doesn’t work and it has no benefit.

Evolution means that one by one we know the principle of the Dzogchen teaching, we relax, we should do our best and work with people according to the circumstances. We know that limitation is negative, but relatively, if we do not apply limitations, we cannot live in this society. Everything is limited – this is our condition, our dualistic vision. We are not yet in the state of Samantabhadra and for that reason, we must be present.

We know that everything is limited but it is indispensable. I eat two or three times every day. This is also a limitation and I cannot go beyond that because I have my physical body and I should respect it. But I know that this is not really the main point. It is relative. For example, when I die I don’t need food. My consciousness continues but my body finishes in the cemetery.

We know that everything is relative. We cannot see ‘relative’ – “Now I am not going after limitations, I don’t want ‘relative’”. We should pay respect and work with ‘relative’. We must be very aware of it. This is related to the teaching.

Some people say, “Try to do evolution”. But nobody does evolution. People cannot understand what evolution is. But if you do practice, if you discover your real nature, knowing what the relative condition and the real condition is, then you can do it.

Some people have conflicts and think egoistically, “That person is creating problems for me, but I am innocent.” That is not true because Buddha said that everything is interdependent, so if you know that, it is not difficult to understand. If you have nothing to do with that person, why do you have problems? If you have a problem it means that there is a relationship. In this case you shouldn’t think that you want to make a revolution. You cannot convince another person



Photo: A. Domanova

# Evolution and Our Responsibility Towards all Sentient Beings

Merigar East August 21, 2013

at all. You can observe yourself and free your tensions. It is not difficult to discover your real nature, your condition. If you have this kind of problem and free your tensions, you feel much better. You are happy. If you develop your tensions more and more, you feel much heavier and are more charged up and confused.

#### The Dzogchen Community is the seed of evolution

It is very important that we pay respect. In general we pay respect to all dimensions. All sentient beings have their dimension, particularly human beings. And particularly people who are near us, we are practitioners together, we have the same knowledge, this is called Dzogchen Community.

Many people think that the Dzogchen Community is like any kind of dharma center, but it is not like that. Other kinds of dharma centers are more related to social conditions. In our society, if there must be some kind of group, the group makes money, carries out certain activities, and this is how it develops.

The Dzogchen Community is the seed of evolution. You must understand this. You should learn this if you want to learn Dzogchen teaching. For that reason you have many responsibilities – the responsibility for all sentient beings particularly for the Dzogchen Community. I always say that if you are interested in the Dzogchen teaching, you should collaborate. The Dzogchen Community is not only a social organization.

But you might think – then why are we organizing the Dzogchen Community? If we do not organize anything, we cannot do anything in society, because we are living in a limited society. At least we should organize what we need. Our organization is mainly coordinating and collaborating with each other. This is the main point. It is not a hierarchical kind of organization.

#### The continuity of the teachings for the future

We also have a responsibility to the teaching, to continuing this teaching, this transmission, understanding it very deeply, not only for us, for our generation. After a hundred years not one of us will be alive on this earth. Our lives are

very relative in this moment. But when we die, when we disappear, our world does not disappear, neither does this population of human beings.

So we have this responsibility, we should take this responsibility – it is very important – and continually keep the pure dimension of the teaching and knowledge [of it]. For that reason I have dedicated [myself] only to the Dzogchen Community everywhere in this world.

The teaching is also very much related to Tibetan people and Tibetan culture. You should understand that because many people have no idea. When I sing Tibetan songs, when I ask people to do Tibetan dances, many people are not interested. They think that because my origins are Tibetan, that is why I like them. But that is not the main point. I’m singing and dancing because the Tibetan people are the only population in this world who have saved this precious teaching that we have today. If there were no Tibetan people or Tibetan culture and tradition, today Dzogchen teaching would not exist in this world. Even Vajrayana teaching would not exist. For example, the origin of the Vajrayana teaching and Dzogchen teaching is [what is known] today as Pakistan and Afghanistan. Most of the teaching came from India where Buddhist teaching does not even exist and is only developing now. Everything like tantra, like the collection of the teaching, the Kangyur, the Tengyur, and not only books but transmission, practice, everything is alive in Tibet up to today.

#### Importance of Tibetan Culture and Language for the whole world

You know very well how the situation is in Tibet today. Tibet is part of China. China is a very big nation with many different peoples. Tibetans are considered to be one of these. The different places where Tibetan people live are now divided into five parts – the Autonomous Tibetan Region and the others that are different separate provinces. None of these officially use the Tibetan language and writing. The official language and written language is Chinese. Of course I am not saying that Tibetans need to separate from China. It is

» continued on the following page



» continued from previous page

not like that. I very much agree with what His Holiness the Dalai Lama says. He says that we Tibetans are underdeveloped people and we need the Chinese. We need to be with the family of the Chinese. I also agree with that. But we must maintain Tibetan culture and writing etc. It must not disappear.

The last time I went to Tibet, for example, a few years ago, I saw some Tibetan children who had just finished school and were walking on the street. I stopped for a while there and gave the children some pens and I spoke to them asking them which class they were in, what they were studying etc. When I spoke I used the east Tibetan dialect, which they could still understand, but they replied to me in Chinese. After a little I told them that it was very useful for them to study Chinese but that they should understand that Chinese and Tibetan are two different languages. I told them that I was talking to them in Tibetan and they were replying in Chinese, but that they should reply in Tibetan. Then they answered saying a word which meant ‘it’s true, it’s correct’ but in Chinese!

This is [happening] in this very lifetime, with this generation. When all my generation of Tibetans and I will have disappeared, the new generation will only know Chinese. Then where will Tibet be? Tibetan history, Tibetan culture and knowledge will be in a museum. You should think a little about how it will be then because although you are not Tibetan, Tibetan culture and knowledge is valuable for all the people on our globe. For that reason I am also making sacrifices to do my best and many of my students are also working through the organizations called A.S.I.A. and Shang Shung Institute for maintaining Tibetan culture. This is important. Everyone should support them – you should understand this.

Sometimes people show that they do not understand or they are a bit indifferent and I feel very sad about that. I cannot do very much by myself but I hope people understand that.

Transcribed and edited by Liz Granger

## Editorial

Recently we sent out an online survey to our readers regarding The Mirror. The survey was conducted because at the moment the Dzogchen Community newspaper is facing a serious challenge to continue with the printed version because of the relatively high costs of printing and mailing. We felt that it was essential to receive some feedback from our readership so that we could go back to the Gars and Lings with a proposal based on the interest of our readers.

We asked for responses to two questions:

- if readers would like the paper version of The Mirror to be continued or discontinued
- how they would prefer to help support the costs: by 20 euro annual subscription for 6 issues as is the case at the moment, by including the cost of printing in Gar membership fees thus possibly increasing them, or by having an individual ‘on demand’ subscription which would be more costly.

We received 397 replies to the survey and, from the results, we saw that there was no definitive answer to our first question with our readership being split almost equally on whether to continue the printed version or not.

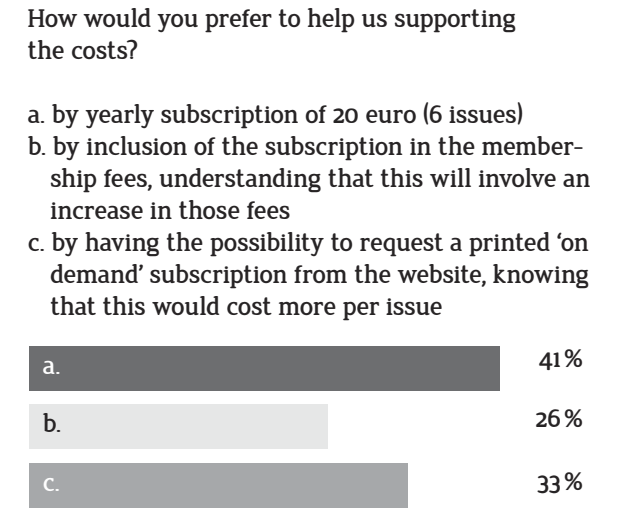
Would you like the paper version of The Mirror to be:	
Continued. . . . .	52%
Stopped. I think the Online Version is sufficient. . . . .	48%

Although the survey did not permit people to give the reasons for their choice, over time, we have received written and verbal feedback from many readers who prefer the paper version because they do not have a computer or do not have computer skills to access the online version, or because they find it more pleasurable to read paper copy, or simply because they work on a computer all day and prefer to read paper copy when they are not working.

Moving on to the second part of the survey, since the main obstacle to continuing with the printed version is supporting the costs, the responses to the second question were equally important, but once again the feedback we received was inconclusive.

At the moment annual subscription for 6 printed issues is 20 euro. This option had a slightly higher percentage of 39%. The second option of including subscription to paper in the memberships fees of the Gars and hence slightly increasing them, was chosen by 28% of those who replied. The third option of having individual ‘on demand’ subscriptions received 33% of the total responses. This last option is a new possibility that would avoid the large costly offset printing process and mass mailing and would mean that subscribers

to the paper Mirror would receive ‘on demand’ newspapers printed individually or in small numbers, on higher quality paper and print, but, of course, at a higher price.



In addition to the responses to the survey we also received some messages justifying particular choices and expressing personal opinions, such as:

*“I hope the paper version continues as my work involves looking at a computer all day, and even now at home I am still on the PC.”*  
*“Is it possible to format the newspaper online such that it would be easy enough for individuals to simply print off the entire edition for themselves if they want a paper version?”*  
*“I always upgrade to a paper version and take The Mirror with me on the subway to work.”*

Although unfortunately the results of the survey have not been conclusive, they have demonstrated that there is interest in the future of the paper version of The Mirror. They have also raised many other potential questions about the online format, the type of printing if the printed version continues, and resolving how to cover the costs. From the two questions on our survey, there are many more coming up that will need to be taken into consideration.

We would like to thank everyone who participated in the survey. If you have not participated and would like to do so, here is the link:  
<https://docs.google.com/a/shangshunginstitute.org/forms/d/166Gi46JbDButzLALDj68zIo2kkFjP3FkfiwEFe5mB7A/viewform>

If you would like to send us your personal feedback and suggestions, contact: [liz@melong.com](mailto:liz@melong.com)

The Editors  
[mirror@tsegyalgar.org](mailto:mirror@tsegyalgar.org)

## Chögyal Namkhai Norbu Schedule

» continued from page 1

### 2014

January 10–14 Sorig Lhandus Tshogschen	February 21–25 Dzogchen Community Instructors Dagther conference
January 24–28 Int. Ludroi Tshogschen	Feb. 28-29 Festival for ending the Melo 3930
February 6–9 Tibetan Culture Event at La Laguna	– Wood Horse Melo: 3931 –
February 16–20 Umdze Training at Dzamling Gar – a special course on how to lead ritual practices led by Adriano Clemente	March 2 Losar Festival
	March 7–11 Ati Yoga retreat at Meriling Open webcast
	April 4–10 Longsal Thodgal teaching retreat (For this retreat, those who really believe they have the base of the Tregchod should make a request to attend to the Dzamling Gar Gakyil who will coordinate the retreat.)

Italy Merigar West April 24–30 Merigar West Retreat
May 7–13 Guru Amitayus teaching and Chudlen practices
Romania May 23–31 Merigar East retreat
Ukraine, Crimea June 6–14 Kunsangar South retreat
Russia June 20–28 Kunsangar North retreat
USA July 4–6 New York retreat
Tsegyalgar East July 11–13 Mandala Hall Inauguration
July 16–20 Tsegyalgar East retreat

Italy Merigar West July 31–August 2 Changchog retreat
India August 27–31 Retreat at Doboom Rinpoche’s centre
Bhutan September 2–11
Singapore September 17–21 Singapore retreat
PRC September 26–28 Shanghai retreat of Ati Yoga
October 1–7 Main Ati Yoga retreat at Samtenling
Australia October 20–26 Namgyalgar North retreat
Argentina November 21–27 Tashigar Sur retreat

Brazil December 5–9 Sao Paolo retreat
Peru Lima December 17–21 Peruvian retreat
Venezuela Dec. 26–Jan. 1, 2015 Tashigar Norte retreat
For the year 2014 there is not yet information about the Teachings. For that reason, we do not yet know about the nature of the webcasts.





# ASIA

O N L U S

ASIA Onlus  
Via San Martino della Battaglia 31  
00185 Rome, Italy  
Tel +39.06.44340034  
Fax +39.06.44702620  
[info@asia-ngo.org](mailto:info@asia-ngo.org)  
[www.asia-ngo.org](http://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](mailto:andreamnasca@yahoo.com)  
[www.asia-ngo.org/en/](http://www.asia-ngo.org/en/)

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

## ASIA's New T-Shirts Have Arrived!

Manuela Canneti

The new shirts have finally arrived. It took us a long time to make up our minds and a long time to make them.

This time last year, we had just launched a contest asking all of you to help design a special T-shirt, one that was not a simple piece of clothing but a real means of communication.

Every time we choose an item of clothing we are actually making a choice that is not at all superficial, but that tells something about us, about who we are. For this reason we wanted to make a T-shirt that would be able to convey a message that we feel strongly. With the slogan +Tibet want to say that Tibetan culture is one of the ancient paths of evolution opened by mankind. It is the bearer of universal values of compassion, tolerance, respect for man and the environment, of awareness, values that are today, more than ever, necessary to support the evolutionary path of Humanity.



The prize-winning T-shirt in this competition says this – the creation of a combination of the

words +Tibet with the universal values of peace, tolerance, harmony, spirituality etc., is a way to

remind us why it is important to safeguard the cultural heritage and traditions of which the Ti-

betan people are the guardians. If, as has already happened with other rich and fruitful cultures, we should lose the contribution of Tibetan culture in the development of Humanity, we will lose everything. The +Tibet T-shirt is therefore a way of saying that we do not want this to happen, we want there to be:

**+Tibet in Tibet** because serious social, cultural, economic and environmental dangers are severely affecting its existence;

**+Tibet in our daily lives** because the values of this culture are essential bulwarks to which we can anchor our lives in this time of crisis;

**+Tibet in the evolution of Humanity** for the valuable contribution that this centuries old tradition can give.

The T-shirts are available for women, men and children, in various colors and sizes. We need a donation of 15 euro per T-shirt to which we must add the costs of postage. The funds we collect from the T-shirts will be used for our projects in Tibet.

Information from:  
[www.asia-onlus.org](http://www.asia-onlus.org)

©

## “To Raise a Child it Takes a Whole Village”

And so Campolivo Village in Villavetro di Gargnano (BS), Italy came about.

In May the friends of the Essentia Cultural Association told the Dzogchen Community in the province that they would like to host a party for Asia to promote its activities, in particular the project “Let’s get them to school.”

Thanks to them, in the picturesque setting of Campolivo we had a chance to join our energies to create what we called Event + Tibet.

The common thread was the Tibetan songs and dances that communicate and make known the feelings of Tibetans with joy, fun and enthusiasm. The evening was enhanced by other activities that we have learned about over the years, such as Vajra Dance, Yantra Yoga and Kunye massage.

Those who were in the mood for shopping enjoyed the stalls of Asia. The dinner was varied and tasty, and elicited generous donations from those enjoyed it.

There was no lack of help to keep the site of the event clean and tidy. Many people both from the Dzogchen Community and outside worked together for the success of the event.



Our thanks go to all, but especially to Giulia who made the beautiful surroundings available; to the Essentia Cultural Association that encouraged us and helped us to promote the event; to

Paola Manuela and Adriana who came from Venice to teach the Tibetan dances, and to Claudio and Stefano who entertained us with their music.

Finally, a special thanks to our Master Chögyal Namkhai Norbu, who is the source of this event.

The staff of Kunsalling  
Gargnano, July 27, 2013


©



# b o d h i

THE VOICE OF VAJRAYANA BUDDHISM

**BODHI MAGAZINE** is dedicated to providing



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

**Profound, Challenging and Rewarding.**

**SUBSCRIBE or GIVE A GIFT**  
[subscriptions@nalandabodhi.org](mailto:subscriptions@nalandabodhi.org)





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

Gschmaier 139  
8265 Gr. Steinbach, Austria  
Office: 0043 3386 83218  
Fax: 0043 3386 83219  
[www.shangshunginstitute.org](http://www.shangshunginstitute.org)  
[www.ssi-austria.at](http://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](http://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](http://www.shangshung.org)

# Ka-Ter Translation Project

## Complete Works of Chögyal Namkhai Norbu

*“To learn the Dzogchen Teachings we must remember first of all that the key lies in our three-fold existence of body, voice and mind. All our knowledge is linked to these three aspects, and this is also true for any kind of teaching or method.”*  
Chögyal Namkhai Norbu in  
“The 21 Semdzins of Dzogchen Upadesha”  
Shang Shung Edizioni, 2008

We can understand these words intellectually – but that is just one aspect of our threefold existence. We also need to apply this advice, this teaching, with the help of precise methods and finally integrate the experience and wisdom we have gained into our daily life.  
But what do we do if we cannot remember the teachings and the methods? What do we do if we are not sure anymore about the correct way to apply the methods? Very simple – we purchase one of Chögyal Namkhai Norbu’s books that contains the teachings we need. Fantastic. Now we remember again and we can continue our practice.  
But what would you say if you were only able to get the teachings in Tibetan? In that case – what would be the benefit for you? Are

you able to read and understand these texts in Tibetan? It would be really great if you were one if those privileged people who have such abilities, but probably this is not the case for most of us.  
In order to make the most precious teachings of our Master written in Tibetan understandable and applicable for all of us, the Shang Shung Institute Austria started an extraordinary initiative more than ten years ago: the Ka-Ter Translation Project and the translation program “Complete Works of Chögyal Namkhai Norbu”. Besides a few very qualified translators from Tibetan, Chögyal Namkhai Norbu has chosen Adriano Clemente and Elio Guarisco as the main translators of his teachings and put the responsibility of these translation programs into their hands.  
For several decades Adriano and Elio – and of course other translators, too – have dedicated all their knowledge, their skills, their time and their energy to the translation of the teachings written in Tibetan into English. How wonderful. The translators could say: “I am a Tibetologist and student of Rinpoche, I can read and understand these teachings. That is fine for me. I don’t care

about others.” But our highly qualified translators are not self-ish and egoistic at all! They use their qualifications and their potentiality to offer it to all those who are interested. Due to their immense offering to our society even our children and grandchildren will have the opportunity to read unique texts of wisdom in a language they can understand.  
Due to their effort and wisdom a remarkable list of books has already been published.

**Books for the Ka-ter Translation Project already published:**  
Awakening upon Dying:  
The Tibetan Book of the Dead  
Chögyal Namkhai Norbu:  
Birth, Life and Death according to Tibetan Medicine and the Dzogchen Teachings  
Chögyal Namkhai Norbu:  
Healing with Fire: A Practical Manual of Tibetan Moxibustion  
Chögyal Namkhai Norbu:  
Longchenpa’s Advice from the Heart  
Chögyal Namkhai Norbu:  
Rainbow Body: The Life and Realization of Togden Ugyen Tendzin  
Chögyal Namkhai Norbu:  
The Longsal Divination of Dorje Yudronma  
Jamgön Kongtrul Lodrö Thaye:  
Creative Vision and Inner Reality  
Kathog Situ Chökyi Gyatso:  
Togden Shakya Shri. The Life and Liberation of a Tibetan Yogin

**Books of the “Complete Works of Chögyal Namkhai Norbu” already published:**  
Chögyal Namkhai Norbu:  
Longsal Teachings Vol.1  
Chögyal Namkhai Norbu:  
Longsal Teachings Vol.2  
Chögyal Namkhai Norbu:  
Longsal Teachings Vol.3  
Chögyal Namkhai Norbu:  
Longsal Teachings Vol.4  
Chögyal Namkhai Norbu:  
Longsal Teachings Vol.5  
Chögyal Namkhai Norbu:  
Longsal Teachings Vol.6  
Chögyal Namkhai Norbu:  
Longsal Teachings Vol.7  
Chögyal Namkhai Norbu:  
Longsal Teachings Vol.8  
Chögyal Namkhai Norbu:  
Longsal Teachings Vol.9  
Chögyal Namkhai Norbu:  
Longsal Commentary Series Vol.1  
Chögyal Namkhai Norbu:  
The Four Methods of Development  
  
**To be published in 2013:**  
The Mejung Tantra: the Marvelous Primordial State

Since 2002 the Shang Shung Institute Austria has been responsible for collecting funds and for financing the two translation projects. Every year about 65,000 Euro are needed. The translators get computers to work on and a small donation for their outstanding work on a monthly basis, so that they do not need to look for a job to cover their basic living costs.  
In the last years it has become increasingly difficult to col-

lect enough funds for covering the costs for the translation programs, especially in 2013 in which we have received just about half of the needed funds.  
Please, let’s follow the example of our Master with our translators. Let’s not think too much just about our problems and ourselves – let’s act for the benefit of others. Please support the Ka-Ter translation project and the “Complete Works of Chögyal Namkhai Norbu” by donating to the Shang Shung Institute Austria.  
You can do so by using PayPal or by using our web-safe credit-card-offering site.  
You can also make a bank transfer to our bank:  
Name of the bank:  
Raiffeisenbank Ilz  
Address: Hauptstr. 39  
ZIP and town: 8262 Ilz  
Country: Austria  
BIC (= SWIFT): RZSTAT2G151  
IBAN: AT19 3815 1000 0003 0387  
Name of account:  
Shang Shung Institute

Thank you for your generosity, your support and your collaboration.  
  
Oliver Leick  
Director of the Shang Shung Institute Austria  
Project Manager of the Ka-Ter Translation Project and of Complete Works of Chögyal Namkhai Norbu  
[www.ssi-austria.at](http://www.ssi-austria.at) ©



# Ka-ter Tibetan Translators Training Course

August 2013

Ani Tenzin Palmo

I had the pleasure to take part of the Ka-Ter Tibetan Translators Course in Merigar this summer. Not the whole course though, I could only join two weeks of it and not from the beginning, so when I arrived, I jumped straight into the middle of a question – answer session between Vairochana and Guru Padmasambhava. When Vairochana asked questions like “What closes

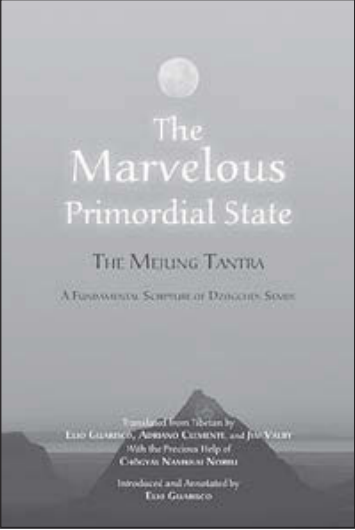
the door of lower rebirths” or “How to obtain the Lama’s blessings”, it was still somehow manageable (after all, these sentences are quite simple in English too), but when it came to “What is the meaning of dharmata”, I felt rather lost.  
I started to study Tibetan quite recently. Before the course I had never tried to translate a text on my own, perhaps a few little sentences, but when I came across something that I had no idea about, I simply looked into the English translation – and then, of course, the Tibetan sentence somehow made sense. But to elicit something meaningful when each of the words can have many possible meanings and when I am really not sure about which word

relates to what (yes, there are some grammar rules, but again, they can be interpreted in more than one way!) was a hard job. On top of that, all the other students in the group were much more advanced than me, so sometimes it was difficult for me even to follow what they were talking about.  
Starting the next text from the beginning and being already more used to working with the language almost the whole day as well as the fact that there were topics more familiar to me (initial homage to the four bodies of a Buddha, precious human rebirth, impermanence – unlike specific Dzogchen ideas, these are things I had already come into contact with before) made it somehow

easier for me. At the beginning I was not very happy when Fabian Sanders, the teacher, insisted that I should also try to translate and not only listen to the others, but then I had to admit that it really makes a difference just to listen or to try to produce something. Also, all the other people in the group were very patient, helpful and happy to share their deeper knowledge.  
And then – I had to leave before the course finished. It left me with a feeling of an unfinished job. I would have definitely appreciated some more time to organize and “digest” what I learned and also I realized that the opportunity of dedicating if not all, then most of

my time to Tibetan will probably not come again soon.  
Now, being back at my Dharma centre and back to my Dharma studies, I can see the benefits of the course coming up, from practical things like being able to read and look up words faster, up to the fact that I became a bit more receptive to the language in terms of seeing more possible ways of translating things and also – being more patient and determined to figure them out! I hope I will be able to do a similar course in future and last but not least, I really enjoyed my stay at Merigar, a beautiful place with many friendly people. So thank you to all. ©





# The Marvelous Primordial State

Translated from Tibetan by Elio Guarisco, Adriano Clemente, and Jim Valby

With the Precious Help of Chögyal Namkhai Norbu

Available now from [www.shangshungstore.org](http://www.shangshungstore.org)

The *Marvelous Primordial State of Great Perfection* is a profoundly important root text of the Mind series of Dzogchen. Although this ancient text is not as large, nor has it as many chapters as *The Supreme Source*, it teaches all the essential principles of Ati Dzogchen that can be subsumed in the view without fixations, contemplation beyond concepts, and the fruit that is not obtained by treading a path. Therefore, this book contains the essence of all sutras and tantras of the Buddha's teaching, with nothing missing.

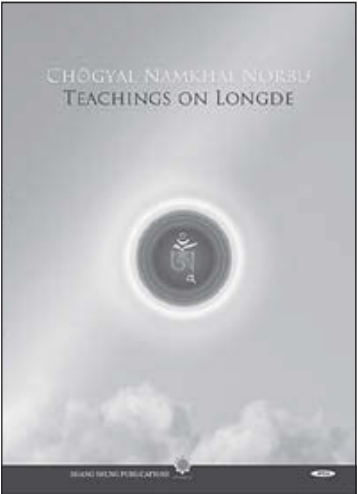
Our English translation and publication of *The Marvelous Primordial State*, an ancient and extraordinary text the like of which is rarely found in the world and whose value is immeasurable, have been made for the benefit of those fortunate ones who wish to gain an understanding of the real meaning of Ati Dzogpa Chenpo. I truly hope and wish that it will serve to open the doors of their minds and engender a genuine understanding of the principle of Ati Dzogpa Chenpo.

— Chögyal Namkhai Norbu

The root of the three poisons having been cut, in me there is no cause and effect of the three worlds. I am the *heruka* who kills that which has no life. Beyond attachment and grasping, I am encircled by the eight unfettered charnel grounds. My pure realm cannot be left, cannot be entered, has no objects, and is devoid of sense organs. Devoid of outer and inner, gateway and interior, it is the great vastness of the inner reality. Beyond Body, Voice, and Mind, it is the supreme greatness. Beyond mantra and mudra, it knows no violations of commitments. Perfect as the total greatness, it is marvelous.

— *The Marvelous Primordial State*, Chapter 30

# Chögyal Namkhai Norbu Teachings on Longde

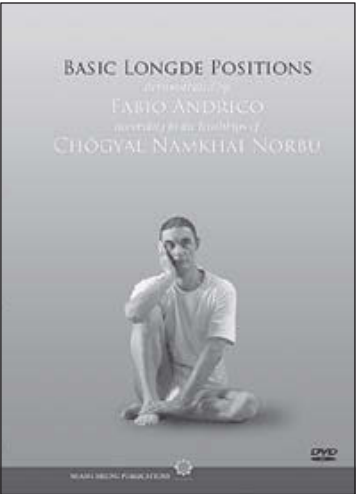


In this series of seven videos Chögyal Namkhai Norbu explains the practice of Longde, or series of Space, the second in the three series of the Dzogchen teaching (Semde, Longde and Upadesha) according to the division made by Manjushrimitra, and corresponding to Garab Dorje's second statement: "not remaining in doubt". Accordingly, the practices of Longde help a practitioner in strengthening his or her experience of contemplation, making it stable and certain.

These teachings were given in Tenerife in November 2012.

The seven sessions are available as high quality HD mp4 files, either downloadable or recorded on two DVD disks. Standard DVDs (in this case, one disk for each ses-

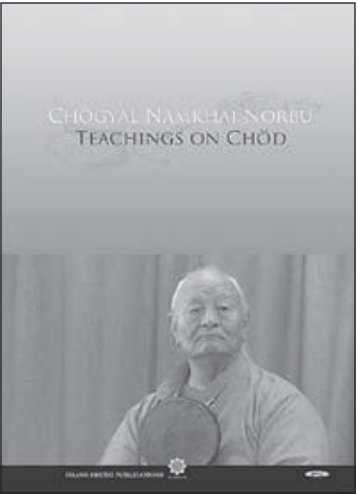
# Basic Longde Positions demonstrated by Fabio Andrico according to the teachings of Chögyal Namkhai Norbu



In this DVD Fabio Andrico, international Yantra Yoga instructor, demonstrates and explains in detail the main positions used in the practice of Longde, as well as the use of the physical supports, namely belt and stick, used in many of these positions. The video contains the instructions for learning the positions in a correct way, but no other explanation: practitioners who have received transmission are invited to study the available books, audios or videos containing the indispensable, detailed teachings on the Longde practice by Chögyal Namkhai Norbu.

..... sion, seven disks in total) can be made available on request.

# Chögyal Namkhai Norbu Teachings on Chöd

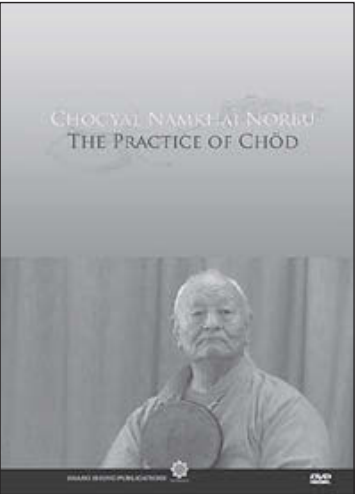


This is a series of seven videos containing the complete teachings on Chöd given by Chögyal Namkhai Norbu in Tenerife, in December 2012.

Chöd is a wonderful practice for overcoming the "four demons" of our ego, that are the root of all attachment and create endless obstacles to a practitioner on the path.

Each video covers one session of the teachings. The videos are available as high quality HD mp4 files available for download, or recorded on two DVD disks to be sent by mail. Standard DVDs (in this case, one disk for each session, seven disks in total) can also be made available on request.

# Chögyal Namkhai Norbu The Practice of Chöd



In this DVD, Chögyal Namkhai Norbu performs the practice of Chöd with damaru and bell. The practice is performed in three different versions:

- 1. The Chöd of Khandro Kejang ("The Loud Laugh of the Dakinis") from the Longchen Nyingthig;
- 2. The Chöd with Ganapuja (Chöd Tsog);
- 3. The standard or concise Chöd practice as used in the Dzogchen Community.

The first two were recorded in Tenerife, 2012; the third was recorded in Merigar in 1998.

All practices are subtitled with the Tibetan text in Drajyor transliteration. This DVD does not contain explanations: practitioners who have received transmission are invited to study the available books, audios or videos containing the indispensable, detailed teachings on the Chöd practice by Chögyal Namkhai Norbu.

# The Short Practice of Mandarava Explanation by Nina Robinson according to the teachings of Chögyal Namkhai Norbu

In this video Nina Robinson, authorized instructor, explains the short version of the Long Life Practice of Mandarava, a terma teaching of Chögyal Namkhai Norbu. The short version of this practice includes all mantras and the mudras done without the use of dadar; for a detailed explanation of the Mandarava practice practitioners who have received

transmission are invited to study available books, audios and videos containing the related teachings of Chögyal Namkhai Norbu.

This video is available as a downloadable mp4 file; on request, it can be made available as a standard DVD.



# Shang Shung Institute

School of Traditional Tibetan Medicine in Russia  
Kunsangar North, August 11, 2013  
Most of the students after the first semester exam



# Shang Shung Institute UK

For details about the Shang Shung Institute in the UK, please see our website: [www.shangshunguk.org](http://www.shangshunguk.org)

## Upcoming Events

Conference – Padmasambhava, Different aspects  
14th September



Following the very successful conference in September 2011, ‘Bon, Shang Shung and Early Tibet’, sponsored jointly by SOAS, Circle of Tibetan and Himalayan Studies and the London Shang Shung Institute, we will be holding a follow-up, one day conference on ‘Padmasambhava: Different Aspects’ on Saturday, 14th September 2013.

**Speakers and titles include:**  
Lama Jampa Thaye:  
‘Sakya perspectives on Padmasambhava and his legacy’

Dr Cathy Cantwell:  
‘The Formative Impact of Guru Chöwang’s (gu ru chos kyi dbang phyug, 1212–1270) Secret Embodiment of the Lama (bla ma gsang ‘dus) on the Padmasambhava Ritua’

Dr Rob Meyer:  
‘Padmasambhava and the evolution of bla ma’i rnal ‘byor (guru yoga).

Dr Fabian Sanders:  
‘The Farmer of Time and Space, some remarks on gter mas and sbas yuls’

Dr Martin Boord:  
‘Padmasambhava as “the second buddha” according to his biography: O rgyan guru padma ‘byung gnas zhes bya ba’i rnam thar bcu gnyis dri ma med pa’i rgyan, revealed by bSam-gtan gling-pa (gter ston sTag-sham nus-ldan rdo-rje, born 1655)’

Dr Lewis Doney:  
‘The first Padmasambhava Biography’

Dr Mike Dickman:  
‘What Use is Guru Padmasambhava’

Jamyang Oliphant:  
‘The significance of Padmasambhava in the bcud len tradition’

**Chögyal Namkhai Norbu Public Lecture: Light of Kailash Volume II 3rd October**

Linked to our conference on Different Aspects of Padmasambhava at SOAS on 14th September, Chögyal Namkhai Norbu will be delivering a keynote lecture on the second volume of his book ‘The Light of Kailash: A History of Zhang Zhung and Tibet’. This volume covers the period when Padmasambhava arrived in Tibet.

**Traditional Thangka Painting Workshop at the V&A with Timea Tallian 12th–13th October**

This course is suitable for beginners as well as professional artists. After a short introduction to thangka painting, this course gives a taster of traditional methods. Timea will demonstrate the preparation of pigments from semi-precious stones and 24 carat gold, making paint that is used in thangkas, furniture and wall painting; she will show tracing methods, brush drawing and ways of applying colour by floating, hatching, stippling and airbrushing. The participants will have the opportunity to experiment with these methods and playfully explore their creative potential.

**The Tibetan Yoga of Movement: Yantra Yoga for Beginners 19th–20th October**

Yantra Yoga is a fundamental method to integrate the profound essence of the Dzogchen Teaching in the three doors (body, voice and mind) of the practitioner. Through positions and movements combined with advanced pranayamas one’s energy is coordinated and harmonized, so as to let the mind find the authentic balance and relaxation which is the basis for getting into contemplation.

John Renshaw is a qualified Yantra Yoga Instructor, who has studied under Chögyal Namkhai Norbu and been teaching Yantra Yoga for over 18 years. John is also trained in Traditional Chinese Medicine and runs a London practice. ©



Ku Nye graduates.

## SSI USA

**Open to the Public – Two Intensive Trainings Back to Back**

**Tibetan KuNye Massage Theory and Practice: Level 1**  
with Dr. Phuntsog Wangmo, International Director of SSI School of Tibetan Medicine  
**November 8–13**  
9:30 am–12:30 pm and 2:30–5:30 pm

**Tibetan Hospice Training**  
with Dr. Phuntsog Wangmo, International Director of SSI School of Tibetan Medicine  
**November 15–20**  
9:30 am–12:30 pm and 2:30–5:30 pm

**January, 2014:**  
**Closed to Enrolled Medical Students – Practical Intensive Preparation of Medicines**  
with Dr. Namgyal Tsering  
Dates TBA  
9:30 am–12:30 pm and 2:30–5:30 pm

**Tibetan Medicine On-Line & Tibetan Medicine On-Site Programs February 3**  
Semester one of eight begins for both the On-line and On-site four-year Tibetan medicine programs. These programs begin only once a year. Entry level candidates must apply to the school for admission into these programs.

**KuNye Therapy Certification Program February 4**  
This is a special opportunity for students to become LMTs in the art of KuNye Therapy. The on-site KuNye Therapy Certification and Licensure program is a 3 semester program that begins once every other year. Entry level candidates must apply to the school for admission into this programs.

Contact [secretary@shangshung.org](mailto:secretary@shangshung.org) for more information on these and other upcoming classes or events.  
Dates subject to change due unforeseen events such as last minute changes in visa statuses of visiting lecturers, student enrollment outcomes, etc.. ©

## Focus on The International Gakyil

# International Dzogchen Community Progress Report

It is fortunate not to have known at the beginning how much there is to accomplish in this transition; and also fortunate to discover how many are happy to participate in what needs to be done, if not already actively involved in this work!

The planned schedule of meetings with Gakyils and members of Gars and Lings is going ahead- the “Why” “What” “How” and “When” of the reorganisation, and the “Five Key Points” which form the basis of our presentations are given below.

Following a meeting with Namgyalgar North and South Gakyil and Gakyil support team, the Gakyil adopted as its aim

- to have Namgyalgar membership incorporated with that of the IDC at the start of its membership year, July 2014
- and to have a new Statute fully aligned with that of the IDC, prepared and ready to be voted on at the Namgyalgar AGM while Rinpoche is at Namgyalgar North in Oct 2014

Following a similar meeting with Merigar West Gakyil, it is hoped that its alignment can be achieved even by the end of 2013. There will

be a meeting of representatives of all the Lings of Merigar West in the middle of September, which all are welcome to attend. This will include presentations by IG members on aspects of the transition.

There has already been a productive meeting held during Rinpoche’s retreat at Kunsangar South which was also webcast in translation for Russian commu-

nity members; and shortly to be a similar event in Merigar East; while Lings, and groups and individuals associated with Tsegyalgar East will meet in person and by webex late in August. Many thanks to the Gakyils and support teams involved in creating these opportunities for open and more personal communication!

Successful appeals have gone out for members for some of the Comittees which will support the IG in its work - the work of these committee members is fundamental to a successful transition.

As the IDC takes on some of the services which have been provided by the Shang Shung Institute, there will be further calls for people with skills to match the tasks needed.

## IDC Reorganization Project

**Transition – Why change?**  
It is to realise Rinpoche’s vision of a Global Mandala: At the moment we have a network of separate entities around the world – although mutually supportive, there is no formal link between us all. The centre of the Mandala is not a physical place, it is the Master; the Gars around the world have been centres for particular activities, now also Rinpoche has chosen a place for a Global Gar, where all other Gars are represented.

At the same time, we can create a unified international framework to which all Gars and Lings

» continued on the following page

.....				
	<b>Red Gakyil</b> Enrico Dell’Angelo Roberto Zamparo Scott Townell	<b>Yellow Gakyil</b> Mark Farrington Ricardo Kogel Tan Keng Leck	<b>Blue Gakyil</b> Libor Maly Julian King-Salter	
<b>Committee Chairs</b>				
<b>IDC Coordination Committee</b> Roberto Zamparo Scott Townell	<b>Fund Raising Committee</b> Mark Farrington Ricardo Kogel	<b>Communications Committee</b> Julian King-Salter Libor Maly	<b>Asia Committee</b> Tan Keng Leck Enrico Dell’Angelo Mark Farrington	
<b>Management Systems Committee</b> Roberto Zamparo Scott Townell	<b>Membership Committee</b> Roberto Zamparo Mark Farrington	<b>Technology, IT &amp; Website</b> Libor Maly Julian King-Salter	<b>Motivation / HR Committee</b> Ricardo Kogel Libor Maly	
<b>Legal Committee</b> Enrico Dell’Angelo Mark Farrington		<b>AD &amp; G Committee</b> Libor Maly Mark Farrington		



Focus on The International Gakyil

8

Roberto Zamparo  
Red



**G**raduated in electronic engineering, master in Business Administration in Italy. Main experience in Business planning and control as a manager for 30 years. Joined Rinpoche in 2003. Started helping the Merigar West Gakyil on Membership in 2008 and then also on other economic topics. Auditor of Merigar West since January 2013. ©

Mark Farrington  
Yellow



**R**inpoche's student since 1991. Professional background in International Finance and Politics. 21 Years as a Fund Manager, working in New York, Japan, Singapore, Sydney and London. Member of Merigar since 2003. Previously member of Namgyalgar and Tsegyalgar since 1996, and Lot Owner at Tashigar Norte since 2002. Resides in London with wife Ekaterina and daughter Moe Andrea. ©

Ricardo Kogel  
Yellow



**M**et Rinpoche in 2003. Biologist, Master in Agricultural Science and Natural Resources (specialized in Molecular Biology). Worked promoting Organic Agriculture in the field and on the retail level. Project manager and director of programs on The Nature Conservancy in Costa Rica and at a regional level (Peru, Ecuador, Colombia, Venezuela, Panama and Costa Rica). Lives on a farm with 7 dogs in Costa Rica. Has a wood workshop and is interested in sculpture and tourism. ©

Enrico Dell'Angelo  
Red



**S**tudied Tibetology at the University of Napoli with Chögyal Namkhai Norbu. Served on the Gakyil of Merigar and contributed to the establishment of the Shang Shung Institute. Has been working for many years on the Tibetan Plateau to support the way of life of the local communities and for the continuation of Tibetan culture. ©

Julian King-Salter  
Blue



**M**et Rinpoche in 2003. After graduating in Theology, became a self-sufficiency peasant farmer, then artist potter, Buqi practitioner, and after moving to Australia in 2000, a High School Community Liaison Officer. Joined Namgyalgar Gakyil in 2009 and has been working full time for the Dzogchen Community in various roles, always on a Karma Yoga basis, since 2010. Home is in northern NSW, Australia, but seldom there! Sons Luke and Harri currently both studying in the UK. ©

» continued from previous page and all members of the Dzogchen Community around the world belong. This framework will also become the 'service provider', of the webcasts, the Teachers of Santi Maha Sangha, Yantra Yoga, Vajra Dance, and the information channels. We are already together in Guruyoga, in this way we bring that into this material world.

**What?**  
The most immediate task for the International Gakyil is to organise the means for:  
a) All members of Dzogchen Community Gars and Lings around the world to be registered as members of the International Dzogchen Community, connected with a particular Gar and maybe also a Ling.  
b) All Gars and Lings of the Dzogchen Community around the world to be legally aligned with the International Dzogchen Community, in whatever way is possible given the national laws of the countries involved.  
c) And for some central services to members (eg Database, websites, webcast, Teacher care) to be gathered under the organisational umbrella of the IDC.

**How?**  
It is also fundamental to Rinpoche's Principles of the Dzogchen Community that these things are done in a collaborative and non-hierarchical way, while at the same time fully in line with the structures that exist in society.  
a) Therefore we have an International Gakyil as well as the Gakyils of Gars and Lings; but it is not that one Gakyil gives orders or instructions to any other. Rather it is that each Gakyil and each member of a Gakyil has particular roles, functions and responsibilities according to what needs to be done. (That is why, for example, messages from the IG use words like "suggest", "recommend", or "request").

b) We also have an International Coordination Committee, which includes the directors of the Gakyils of Gars and Lings and all members of the IG. It is the forum in which its members can work together to establish the organisational and legal structure of the Community in a way that corresponds as nearly as possible to Rinpoche's image of the Worldwide Mandala

**When?**  
It is hoped that all members around the world can become members of the International Dzogchen Community by the start of the year 2015. It is possible that some Gars and Lings can complete the process of alignment with the IDC in a similar timeframe; but it is also recognised that this can be much more complicated in some parts of the world.

- 5 key points**
- 1. Establishing the Governing, managing, administrative and coordinating bodies of the International Dzogchen Community**  
a) Rinpoche is the President, supported by the International Gakyil and General Assembly, which is a deliberative body that includes all the voting members of the global Dzogchen Community  
b) The International Coordination Committee includes all members of the International Gakyil and representatives of the Gakyils of all Gars and Lings. It will usually include the Director or equivalent of each Gakyil.  
c) Two other bodies need to be established to meet our legal obligations – the Board of Auditors, and the Board of Guarantors  
d) We will work to improve the structure and processes by which the global community is managed and developed.

Libor Maly  
Blue



**S**tudied computer science, worked as a programmer, marketing manager, headhunter and on-line recruitment business owner. After selling his business he is active in philanthropy and his global gift-economy NGO startup. Met Chögyal Namkhai Norbu for the first time in 2001 in Prague, studying SMS 2nd level. Married to Jarmila, and has 2 daughters, Natálie and Johana. ©

Tan Keng Leck  
Yellow



**S**ingaporean of Chinese descent. Student of Rinpoche since 1986. Served on Singapore Gakyil for many terms. Publisher of Chinese translation of The Crystal and the Way of Light, Great Perfection, Yantra Yoga etc. Chairman of a Mahayana Temple in Singapore and Committee member of a worldwide World Peace "Shanti" Stupa Sponsorship and building project organised by lay Buddhists from China, Taiwan and other parts of the world. ©

Scott Townell  
Red



**S**tudent since 2001. First met Rinpoche in Philadelphia in 2002. Member of Tsegyalgar East. Originally from the Philadelphia area. Traveled or worked in 25 countries. Former professional musician. Profession: 28 years experience in corporate strategy, management consulting, technology, and general management. Formerly with an international bank, currently owns a boutique consulting firm specializing in turnarounds of middle-market companies and mid-sized not-for-profits. Member, board-of-directors of an arts organization and board-level committees of a philanthropic organization. Resides in Manhattan, NYC. ©

- 2. The legal & institutional alignment of Gars, Lings and any organizational structure affiliated with the IDC**  
A Statute and Membership protocol for the IDC have already been written. Also, a protocol for how the Gars and Lings can apply to be formally aligned with the IDC. Templates of these documents have been completed and are awaiting legal approval.
- 3. Membership management system and Members Data Base**  
This is already in place and the majority of members around the world are now entered on the database. The next step will be for everyone to become a member of the IDC as well as of their Ling and Gar.

- Develop and make available a value-added suite of services for the global community. For example:
- The new IG website is visible on search engines and is being officially launched on August 23rd at the address <http://dzogchen-community.org/>.
  - As soon as it becomes practical to do so, the IDC will take on responsibility for global communications, collaboration, and the broadcast of teachings
  - As soon as it becomes practical to do so, the IDC will take on responsibility for the coordination of Santi Maha Sangha, Yantra Yoga and Vajra Dance Instructor services
  - Membership Management Services

- 5. Develop a financial support system for the Community**
- Yellow IG is working on this aspect, for example through establishing a fundraising committee
  - IDC Budgets will always work on a cost basis – that is, seeking only enough income to meet the actual cost of providing services. In some cases the IDC expense will even replace an expense/service at the Gar & Ling level.
  - Improved efficiency should also see a net reduction in the cost of managing the IDC globally. ©



## Yellow Report August 2013

The IDC Organisational Project Outputs that the International Yellow Gakyil (Yellow IG) are responsible for are divided into three categories; Fund Raising, Membership, Finance & Accounting Systems. We have a number of individual task objectives within each of these three categories that, if achieved, should result in our overall Output goals being achieved. Below are the three categories and related task objectives.

### Fund Raising

- ✱ Establish Fund Raising Committee
- ✱ Develop Specific Fundraising Campaigns
- ✱ Develop Strategic Fundraising Strategies
- ✱ Evaluate Rationale for Establishing a Foundation
- ✱ Issue General Guidelines and Legal Requirements for Fundraising
- ✱ Develop a Study of Potential External Donors
- ✱ Establish a Foundation Aimed to Facilitate Effective Long-Term Fundraising
- ✱ Target date for this process is up to mid 2015

### Membership

- ✱ Establish a Membership Committee
- ✱ Establish Global Policies/ Guidelines and Define Membership Types
- ✱ Define the Share of the Membership Fee Allocated to Gars and Lings
- ✱ Establish Logical Structure for the Management of Membership Services
- ✱ Activate the Functions of the Database Relevant to the Management of Memberships
- ✱ Develop System to Monitor and Evaluate Member Satisfaction
- ✱ Develop Systems and Relevant Tools that Facilitate Members' Participation
- ✱ Bringing the Present Skills of the IDC Members to the Service of the Community
- ✱ The aim is to have this in place by end 2015

### Finance & Accounting

- ✱ Establishing Accounting Committee
- ✱ Analyse Financial Situation of the Gars & Lings
- ✱ Analyse the Current Systems of Accounting and Financial Management of Gars & Lings
- ✱ Define IDC Accounting Organisation, Including the Processes and Relevant IT
- ✱ Develop Financial Strategies for the IDC
- ✱ Define a Budgeting System for the IDC, Gars and Lings
- ✱ Aiming for completion of these processes by mid 2015

At the current stage, we have established the relevant Committees and are recruiting skilled individuals from amongst Community members. The Fund Raising

Committee has had several meetings and is growing. The other two Committees will also soon become more active. At the IDC level, we have appointed our external Accountant and Consultant. The next step for the Accounting Committee is to obtain the list of all external accountants used by the Community in different countries. Together with this list of external accountants, we will invite all Yellow Gakyil members entrusted with managing Community accounts to join the Accounting Committee. For the Membership Committee, we remain at present still focused on defining various types of membership and analysing our membership base. Getting the membership pricing and category formula correct is likely to be the most difficult task, and we are therefore approaching this delicate subject with care.

We will keep our Yellow Timeline graphs on the website and will announce timeline updates.

In addition to this general information report, we will release a fund raising summary for Dzamling Gar (DG). As most of you are aware, IG Yellow has been responsible for the "start-up" fundraising for Dzamling Gar. This will continue to be the case until the new DG legal entity is fully established according to Spanish law, and until we reach a full DG Gakyil of 9 members. At present, the extensive retreat and events schedule for Tenerife is stretching the 3-member DG Gakyil to its limits. We are happy to be a supportive team for them at this important juncture in Dzamling Gar's evolution. ©

## A Call for Volunteers to Serve on the Management Systems Committee of the International Gakyil

3 August, 2013  
Dear Vajra Sisters and Brothers, worldwide:

We are currently in the process of building the International Dzogchen Community (IDC) organization according to Rinpoche's vision of a Global Mandala. For this reason, the International Gakyil is seeking **six highly-qualified individuals to serve as members of the IDC's new Management Systems Committee (MSC).**

The MSC's mission is to design, build, and implement at a global level the methods and processes by which the IDC operates.

Among other responsibilities, key elements of this mission include:

- ✱ Proposing the strategy, and designing the landscape and architecture for the organization and management systems of the IDC and the IG at the global level
- ✱ Proposing, designing, communicating, implementing, and overseeing global standards and guidelines for IDC and IG services, products and processes

## International Gakyil Meeting at Tsegyalgar East

Scott Townell, who is a member of Tsegyalgar East and of the International Gakyil, gave the presentation, which was about some of the changes being implemented to bring to fruition Rinpoche's vision of a Global Gar, a true representation of the International Dzogchen Community. Other IG members who attended the meeting online were Julian King-Salter, Mark Farrington and Enrico Dell'Angelo.

The main document he discussed was Tsegyalgar Five Key Points made accessible to interested people prior to the meeting. The Five Key Points are:

- 1) Establish the governing, managing, administrative and coordinating bodies of the International Dzogchen Community.
- 2) The legal & institutional alignment of Gars, Lings and any other related organization with the IDC
- 3) Membership management system and Members Data Base
- 4) Develop and make available a value-added suite of services for the Global Community
- 5) Develop a financial support system for the Community

Scott covered each of the points and delineated the first three steps of decisions for Tsegyalgar East to make.



I. That the Tsegyalgar East Gakyil adopts as its aim that its members become members of IDC as well as of Tsegyalgar East and a Ling (if applicable) by the end of 2014. (possibly even at the time of membership renewal 2014.

II. That Tsegyalgar East aims to have statutes in place to align with IDC by the time Rinpoche arrives to celebrate Tsegyalgar East's 30th anniversary, at which time a formal signing ceremony could take place.

III. That the Gakyil renewal notices, as positions fall vacant, include as additional criteria the need for Gakyil members who have skills and capacity to enjoy the work of establishing the legal framework for this transition. (it is also suggested that Gakyil renewal process should become more of a selection than election process); IG is happy to support this process.

It was decided by those present as well as those online that the decision should be taken up at the next Gakyil meeting on Sept. 8 at 12:30 pm at the Schoolhouse.

The remainder of the meeting consisted of a question and answer session in which IG members clarified various aspects of the process and listened to statements from those present.

The recording of the meeting will soon be up on the website for members. An announcement will go out when it is ready.

Following the meeting, there was a community meeting addressing the application of Anna Bartenstein for the open Blue Gakyil position. She was unanimously selected so her name will be sent to Rinpoche for confirmation.

Elisa Gonzales, Blue Gakyil  
Tsegyalgar East

©

- ✱ Leadership Development
- ✱ Knowledge Management
- ✱ Product and Service Design
- ✱ Service Quality Management and Improvement
- ✱ Documentation and Knowledge Management Design
- ✱ Team Leadership

Since the MSC has a foundational role, we are looking for:

- ✱ productive "team players" of a positive, open-hearted nature, who
- ✱ enjoy building new, real-world things from concepts, and are
- ✱ comfortable collaborating in a structured manner as a virtual, global team, and
- ✱ who can deliver high-quality work products in a dependable manner.

### What Can You Expect?

We ask that each member be willing to commit to serving up to three renewable, one-year terms on a karma yoga basis. Each member of the Committee will at different times serve as designer, leader, and get-your-hands-dirty grassroots do-er. Time commitment will vary on a monthly basis depending on the progress of the committee's overall workload and an individual's share in it. Travel is not anticipated but the ability to collaborate effectively in virtual teams through the Internet is important.

### Necessary Requirements

All team members should:

- ✱ have unlimited access to a personal computer with MS-Office 2010 or higher, webcam, and conferencing software,
- ✱ have reliable, high-speed access to the Internet, and
- ✱ be proficient in the Microsoft Office Suite of products (especially Word and PowerPoint; proficiency in Visio and Microsoft Project is desirable).

Awareness of, and sensitivity to, differing cultural norms relating to work and of a diversity of personal communications styles is essential, as is fluency in English.

### Next Steps

If you are interested or know someone who might be a good candidate, please e-mail a letter-of-introduction and a current professional CV or resume to [red@dzogchencommunity.org](mailto:red@dzogchencommunity.org) by no later than Friday, 30 August.

In the cover letter, please clearly state specifically how the candidate's professional background aligns with the needed skills listed above.

Thank You!

We hope to hold our first team meeting in early September. Un-  
» continued on the following page



# Characteristic, Innovative and Unique Aspects of the Dzogchen Teaching of Chögyal Namkhai Norbu

Fabio Maria Risolo

## The work of Chögyal Namkhai Norbu

Before describing some specific and characteristic aspects of Chögyal Namkhai Norbu's Dzogchen teaching, it is important to emphasize that all his activities and initiatives are based on his intention to make people aware of the culture and spirituality of Tibet in order to preserve them for future generations, in the belief that they can be of great benefit to mankind.

The basic assumption of the historical research of Chögyal Namkhai Norbu, which he has supported with precise and documented texts, is that Tibetan culture is a complex system that acquired deep knowledge in many fields of learning well before the spread of the Buddhism and whose roots can be traced back to the Bön (*bon*) civilization and in particular the kingdom of Shang Shung (*Zhang Zhung*). This extraordinary cultural and spiritual source was then integrated into the Buddhist tradition that followed.

By means of the theory of backdating the origins of Tibetan culture, supported by studies and innovative contributions and contested with special attention and care, Chögyal Namkhai Norbu has radically transformed traditional historiographical theory.

He has provided a decisive contribution to knowledge of the originality and the depth of Tibetan culture, in which his work in the fields of medicine and astrology play a very important role. It is enough to simply refer to the activities of the *International Shang Shung Institute for Tibetan Studies* and *A.S.I.A.*, to the publications of *Shang Shung Editions* and the *Ka-ter (bka 'gter)* project.

Research related to the Tibetan cultural tradition and the teaching of Dzogchen, should be considered in their entirety as a single corpus. Chögyal Namkhai Norbu has given a unique and incomparable contribution to the spreading of Tibetan culture and spirituality in the West.

» continued from previous page  
til then, we will eagerly anticipate beginning a wonderful collaboration for the benefit of the whole Community and, as always, for all sentient beings, everywhere.

Yours in service,  
Scott Townell and  
Roberto Zamparo  
Red International Gakyil  
red@dzogchencommunity.org©

## 2. Specific aspects that characterize the way of presenting the Dzogchen Teaching

Master Chögyal Namkhai Norbu has, first and foremost, given attention to making his transmission and his teaching alive and direct in order to establish an effective and intense contact with his students. From this has arisen his use of a direct style of communication in transmitting the meaning and the content of the teaching, always taking into account the need to make it accessible by communicating its essence.

From the moment he began to teach Dzogchen, Chögyal Namkhai Norbu has been committed to reaching Western audiences, who are not expert in Eastern philosophy and Buddhism, in the most direct way possible. To achieve this end, he has undertaken, in a unique way, to make it possible to understand the Dzogchen teaching in relationship to the world and to Western culture, with the aim not only to preserve it but also to regenerate the potential for dynamic and creative potentiality for the spiritual evolution of human beings.

Chögyal Namkhai Norbu's approach as a teacher and master of Dzogchen does not consist of an anachronistic attempt to transfer Tibet (with its specific social, cultural, spiritual characteristics) to the West, but to bring about integrating the essence of the Dzogchen teaching, through presence and awareness, in the life of each person.

The Dzogchen teaching has real value only if it is alive in the place and time in which it manifests, emphasizing its intrinsic potential to lead every human being who recognizes his true nature to be himself in a way that is completely free from rules and regulations, in all situations and circumstances – whether human, social or cultural – in which he has to live. Our condition is perfect from the beginning and, hence, if we become aware of it, all circumstances are perfect for recognizing our nature and realizing ourselves.

It is within this frame of reference that the almost forty years of teaching given in the West by Chögyal Namkhai Norbu can be better understood.

## 2.1. Direct transmission

Closely connected with the aforesaid is the first characteristic aspect of Chögyal Namkhai Norbu's teaching: the centrality of direct transmission [3, 7, 9, 11], a principle

specifically cited by Garab Dorje (*dga 'rab rdo rje*), the first master and knowledge-holder of Dzogchen in our era.<sup>1</sup> Dzogchen is a non-gradual path – the teacher introduces the student directly to the knowledge of his or her perfect self-perfected nature or natural state. This state is not generated by the practitioner through the progressive application of methods of practice, because it is present in every being. It is for this reason that Chögyal Namkhai Norbu gives direct introduction at all of his teaching retreats.

For more than ten years, this transmission has also been able to take place simply by connecting to the website of the Dzogchen Community in which the teachings of the Master can be followed live in audio or video, without any prior study or practice.

The specific method of Chögyal Namkhai Norbu is, therefore, not only to directly transmit the primordial state, but also to make this opportunity available for an increasingly larger number of people, regardless of their physical presence in the same place where these teachings are given. This is made possible by the fact that the simultaneous presence of master and disciple at the event of the transmission is a unique and unrepeatable moment, because it is beyond the dualistic concept of space and time within our ordinary minds.

Once the direct transmission has been received, a practitioner who follows the path tries to be in the state of the master in each moment of life, particularly through the practice of *Guruyoga*, until his/her recognition of it is continuous and stable. *Guruyoga* is a Sanskrit word that means union (*yoga*) with the master (*guru*), although the etymology of the Tibetan word allows us to understand its true meaning more precisely.

In Tibetan *Guruyoga* is *lamai naljor (bla ma'i rnal 'byor)*. *Nal* is the essential condition of each individual in which there is nothing to change or to modify; *jor* means to possess such knowledge. *Lamai* is the genitive of lama (master). *Guruyoga* therefore means being in the same state of knowledge as the master, the Guru. This is the fundamental practice of the Dzogchen teaching, and all other practices are considered secondary.

## 2.2. The language used

The second characteristic aspect of Chögyal Namkhai Norbu's way

of teaching is his use of a non-specialist language, but at the same time with great attention to the hermeneutics of the words and particular care in the choice of words. What arises above all is faithfulness to the Dzogchen tantras, of which Chögyal Namkhai Norbu is a tireless scholar, philologically going back to their original and essential meaning.

To this end it is enough to mention the critical edition of the *Kunje Gyalpo (Kun byed rgyal po'i rgyud)*, the main tantra of the Dzogchen *Semde (sems sde)* the mind series, and studies related to the *Dra Thalgyur (sGra thal 'gyur chen po'i rgyud)*, the root tantra (*rgyud*) of the Dzogchen *Menngag (man ngag)*, the series of secret instructions.

In his teachings Chögyal Namkhai Norbu pays special attention to his choice of words and language, prescribed by his search for a perfect adherence between his chosen words and the authentic meaning of the Dzogchen tantras, an element he has specifically insisted on for a long time.

Chögyal Namkhai Norbu's dedication to this philological and hermeneutic aspect has made a crucial contribution to a real understanding of the teaching and is also the main guarantee that it remains pure and intact, as it has been transmitted, for future generations.

## 3. Unique and innovative aspects 3.1. The lineage and purity of the transmission

As is generally the case in the tantric tradition – but particularly stringent in this case – the importance of the lineage of transmission is especially emphasized in the teaching of Chögyal Namkhai Norbu.

The lineage of the Dzogchen transmission began, in our era, with Guru Garab Dorje (*Bla ma dGa'rab rdo rje*), from whom this knowledge has been transmitted, without interruption, from master to disciple up to the present day.

In each cycle of Dzogchen teachings, master Chögyal Namkhai Norbu points out the specific lineage of the teaching that he gives. This is not simply an external fact because, as we have already mentioned, the very existence of the Dzogchen teaching is subject to the continuity of the transmission of teachers who embody this knowledge and transmit it to their disciples.

What it means is that each teacher does not invent anything, but simply transmits the knowl-

edge he/she has received, within the forms and methods of the tradition. It is, therefore, an essential fact, intrinsic to the teaching and which guarantees the origin and value of it, similar to a sort of trademark, a *seal*.

The cycle of the *Santi Maha Sangha (San ti ma ha san gha'i)* Teachings complies precisely in this context.

## 3.2 The Santi Maha Sangha: the Dzogchen Community

In 1993, the Master created the *Santi Maha Sangha*. In the language of Oddiyana *Santi Maha* means Dzogchen (*Great Perfection*); *Sangha* is the community of practitioners. Hence *Santi Maha Sangha* means the Dzogchen Community. The purpose of the *Santi Maha Sangha* is to ensure the continuation of the Dzogchen teaching in a pure way, as it has been transmitted starting from Garab Dorje up to today, within a very specific lineage and as the Master has been transmitting it for more than 30 years.

With regard to the structure of the *Santi Maha Sangha* and its object of study,<sup>2</sup> starting from the *Base* and then throughout the next nine levels, it is a completely original and unique presentation in Western culture of the essence of Buddha's teaching in the light of specific knowledge of Dzogchen, written specifically for Western students.

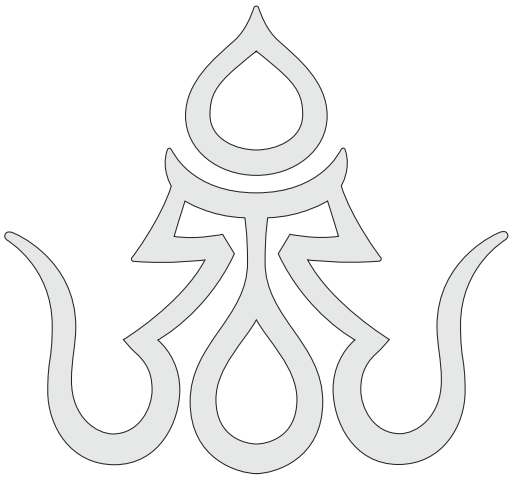
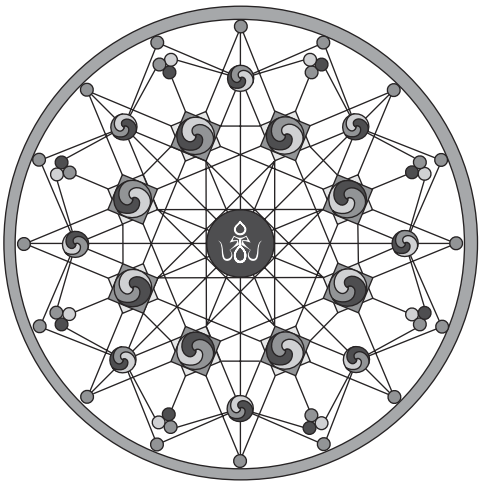
The Master has given complete explanations relating to the three paths of liberation: the path of renunciation (corresponding to Sutra teaching), the path of transformation (corresponding to tantric teaching) and the path of self-liberation (corresponding to Dzogchen Teaching).

But the main point is that study is only one aspect, not necessarily essential for the *Santi Maha Sangha*. It is, in fact, most important to devote oneself to the Dzogchen teaching by way of integrating it into one's life of body, voice and mind, the three gates through which we can access knowledge.

No teaching like Dzogchen gives so much importance to the non-separation of the three Dharma of the path: the point of view, meditation and behavior.<sup>3</sup>

Through forms, modes of communication and innovation, Chögyal Namkhai Norbu's teachings have tried to make this aspect become something concrete, active and integrated within practitioners of the Dzogchen Community.

» continued on the following page





» continued from previous page

Firstly, the study of the views of several vehicles belonging to the Tibetan Buddhist tradition should not be intellectual, but rather lead back to one's own true condition through the *prajña* (*shes rab*) of reflection, in order to arrive at real knowledge of oneself.

Meditating means to recognize one's own profound nature and apply specific methods to ensure that this recognition becomes stable. Integrating means, ultimately maintaining presence in one's behavior in every circumstance of life.

3.3. The Longsal cycle

Chögyal Namkhai Norbu transmits *terma* teachings during in his retreats.

The word *terma* (*gter ma*) refers to teachings or sacred objects hidden in a given period and then rediscovered later. According to the tantric tradition, Guru Padmasambhava hid teachings and prophesied that the reincarnations of his disciples would bring them to light in propitious moments. The title *tertön* (*gter ston*) is reserved for these Tibetan spiritual masters who, over the centuries, have discovered hidden spiritual treasures, or *terma*.

In some cases we speak of earth *terma*, or treasures hidden in the earth, but there are also *terma* called mind treasures. These are texts written by masters as a re-

sult of their spontaneous visions. An example of mind *terma* are those teachings that can manifest in a dream, that arise from the clarity of one's mind.

The cycle of *terma* teachings or rediscovered treasures of Chögyal Namkhai Norbu is constituted precisely of mind *terma*. This is the *Longsal Cycle or The Luminous Clarity of the Universe, Innermost Essence of the Dakinis* (*Klong chen 'od gsal mkha' 'gro' i snying thig*).

Chögyal Namkhai Norbu has, therefore, begun a new lineage of transmission at the visible level on planet earth. The *Longsal Cycle* is a sign of the uniqueness of his transmission.

Through the vision of the symbol of the mandala (center, Sanskrit *kyilkor*, *dkyil 'khor*) of the Dzogchen Community, with the *Longsal* symbol at the center of its vibrant heart, Chögyal Namkhai Norbu has given us tangible evidence of the real meaning of the existence of the Dzogchen Community.

Around the pole star, the compass, consisting of the transmission and the teaching of the Master, represented by the *Longsal* symbol, have evolved the different Gars (the main centers of the Dzogchen Community on the Earth) represented by the Gakyils (*dga' 'khyil*) and then the Lings (local centers), down to individual practitioners, all connected at the

same time autonomous and interdependent.

The aim is the realization of each person and the continuity of the teaching and the Dzogchen Community for the benefit of future generations.

This is the final vision and auspice for the future of the life and teachings of Master Chögyal Namkhai Norbu.

- 1 According to the most ancient Dzogchen tantras, this teaching was also known in other times and places, beyond our solar system.
- 2 The Master has provided nine consecutive levels of deepening study of the Santi Maha Sangha. Passing the exam of a level leads to the next level by following a training given by the Master. After the Base, there are three levels for each of the three series of Dzogchen teaching: Semde (sems sde, the mind series), Longde (klong sde, the space series) and Upadesha (man ngag, secret instructions).
- 3 Tawa (lta ba), gompa (sgom pa) and chöpa (spyod pa).
- 4 This is a system that has significant similarities with holistic models whose various parts are interconnected and, at the same time, thanks to its own aware nucleus, is productive and self-generating with extraordinary potential for creativity and realization. See in particular the self-poietic principle of the Santiago School, which can be considered the culmination of the research of contemporary cognitivism. ©

Poem for Ayu Kandro

Barbara Paparazzo

Living for the deep nectar  
your mind clear water

the inner dimension  
illuminated

light pouring out  
& breaking open the container

so bright inside your retreat hut  
with no windows

the lamp in the dark  
is you

» *Berlin(g)* continued from page 1

left to discuss or argue about anything, resolving momentary difficulties together seemed to happen rather effortlessly.

Then the day came when our one and only Dharmaraja comes to town (the ground shook, the dragons danced, eagles flew and lions roared...) the plane with him and Rosa, Adriana and Thinley arrives and as we were driving back to the hotel, while now there seemed to be rather even more things to prepare and think about, it seemed as though an ocean of calm descended onto the city and we felt very light and happy.

When we arrived at the hotel, a group of our practitioners were already lined up in front waving and cheering at Rinpoche's arrival with a transparent that read: "Welcome to Berling Maestro!"

Why Berling? The story goes like this: Before finally mustering up the courage to ask Rinpoche for a name for a Ling, we had a meeting in Berlin after doing a practice together and then started joking between each other how the name of the Ling could be. Somebody said: "Berling" and everybody

laughed. Someone even went to check if "Ber" meant something auspicious in Tibetan. We never really mentioned this to anyone, still from this day on Rinpoche always addressed us in his emails and also his letters as "Dzogchen Community of Berling"... while the name of the Ling itself is actually: Dödjungling. Dödjung means "obtaining all desires".

While we were driving through the city Rinpoche asked us about the rivers, how many there are (two) and whether they are connected (they are), so the next day which fortunately was very sunny and clear, we decided to take Rinpoche's words that we are all in one boat literally and organized a collective boat trip from east to west through the historic center of the city that many practitioners participated in with great joy. (The boat's name? "Europa!")

On the following day the retreat started officially and Rinpoche simply continued to teach impeccably as always and without fail perfectly according to the circumstances of his students. Afterwards he told us that there were a lot of young and new peo-



Rinpoche receiving a statue of Tara at the end of retreat.

Photo: D. Siegel

ple in the audience and that this was a very good sign. To which we all agreed. To us it all seemed to be a little like organizing a party, it's not so easy to just sit back and talk to everyone for very long, neither to old friends nor new acquaintances, but if everybody is happy afterwards, the party can be considered a success.

During the whole retreat there were so many things to do and

there almost seemed not even enough time to eat in the daytime or to sleep at night, certainly no time to waste, but then again and again we find that there was always enough time to sing and dance with joy together. So also, on the very last evening, we ended appropriately with all of us singing the Dzamling Gar Song together with Rinpoche that ends:

"Happiness is not lacking. Our state, our condition as it truly is, as evolution, we integrate and applying it the sun of Samantabhadra arises. Perfecting fortune and all positive things. Manifesting the self-perfected qualities. All enjoy the state of definitive happiness." ©

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](mailto:mirror@tsegyalgar.org) \*\* **European Office:** The Mirror, Istituto Shang Shung, Merigar 1, GR 58031 Arcidosso, Italy \* Tel: 39 3298865292 \* Skype: lizmirror \* [liz@melong.com](mailto: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](http://melong.com) \*\* *Visa and Master card welcome* \*\* **Online Mirror:** [www.melong.com](http://www.melong.com) \*\* All material © 2012 by The Mirror \*\* **Reprint by permission only** \*\* We reserve the right to edit all submissions.



## Kunsangar South

12



Santi Maha Sangha Training with Rinpoche.

Photo: A. Domanova

## Summer Time at Kunsangar South with Tibetan Dances

Warm greetings from Kunsangar South to everybody! This year the retreat season happened to be especially intense and we want to share the impressions it has left.

Everything started with the Yantra Yoga Level 2 Teacher Training, which gathered 20 instructors and 45 practitioners from various parts of our continent. It was the first time such a training had been organized in a Russian speaking territory and it went very well in spite of the wasps which invaded the Gar and were constantly crossing it in all directions. Our deep gratitude to Laura Evangelisti and Fabio Andrico for their patience and desire to pass their knowledge further. Hopefully, all instructors will make good use of this knowledge and this will be reflected in their practice and bring benefit to members of the Dzogchen Community who attend their courses.

Somewhere in the middle of the training Rinpoche arrived at the Gar and on the same day Tibetan songs and dances started at Kunsangar South. In the beginning, the number of participants was few, but people walking around the Gar gradually became spectators, then from spectators they became participants and after a week our Gonpa seemed a bit small for hosting everyone.

On July 18, Guru Padmasambhava Day, we had the Worldwide Transmission and the next day the retreat with Rinpoche started. The subject of the retreat was the "Invocation of Samantabhadra", a chapter from the *terma* cycle discovered by Rigdzin Godem in the 14th century. We hope that all who could not reach Kunsangar South could participate and follow this wonderful retreat via webcast. The retreat gathered around 800 people, with many new people among them, who met the

Dzogchen Teaching for the first time.

Right after the retreat the Santi Maha Sangha Base exam started. More than 160 people came to be examined and 4 instructors worked 5 days non-stop. At the same time, we had the Dance of the Vajra Teacher Training and two supervisions for both Vajra Dance and Yantra Yoga. Once the supervisions were over, the candidates were introduced to Rinpoche and he presented them with diplomas. Here are their names:

*Dance of the Vajra*  
Adelya Mustafina  
Natalia Makarova  
Polina Kosik  
Vera Andreeva

*Yantra Yoga*  
Irina Cheverda  
Mikhail Greshnyakov  
Nadejda Kopaneva  
Yanina Bekshibaeva

With all our hearts we congratulate them!

By the time August started, most of the big retreat participants had left, but a new wave was approaching – those who

came for the Santi Maha Sangha Level 1 Training again. The training took place between 2 and 9 of August and more than 270 practitioners participated.

Of course, all this time we kept on singing and dancing Tibetan songs and dances in the presence of our precious Master. We danced every day from 5 pm till 9 pm or later and, in this way, any person could have a go and integrate with Tibetan culture. This trace stayed alive in our hearts and there is no doubt that many of us are still singing some of the songs even now. Our deep gratitude to Adri-

ana for dancing every dance with us and making us familiar with Tibetan dances.

On August 10th we said goodbye to Rinpoche and sang one more time the Dzamling Gar song, with which we ended every evening spent with Rinpoche. We expressed our best wishes to each other and everyone also started to leave for home.

Kunsangar South sends warmest greetings to everyone. See you again!

The Gakyil of Kunsangar South ©



## New Gakyil

We are pleased to announce that on 26th July at Kunsangar South we had elections of Gakyil and Geko with Rinpoche! We present the new team:  
**Blue – kunsangar.blue@gmail.com**  
Bondar Olga, Rutkovsky Anton  
Nepochatov Sergey  
*Blue assistant:* Smirnov Vladimir,  
Ponomarenko Ekaterina

**Red – kunsangar.red@gmail.com**  
Avzalov Eduard  
Rogozina Natalia, Pavlova Elena  
*Red assistant:* Surmina Galina

**Yellow – kunsangar.yellow@gmail.com**  
Pakhno Elena, Domanova Anastasiia  
Evsuykova Elena  
*Yellow assistant:* Malkush Anna,  
Sukhova Anna, Ovchinnikov Mikhail



**Geko – kunsangargeko@gmail.com**  
Fomichev Yuri

**Secretary – kunsangar.assistant@gmail.com**  
Pedak Elena

All Information about the life of Gar, retreats and others – on our website – **kunsangar.org** ©



## Longsal Stupa

All summer at Kunsangar South work on the construction of the Longsal stupa went ahead. Practitioners carried out the work on the lower and upper part of the stupa, the *sogshin* was painted with mantras and set in place and relics were put inside. The final assembly of the stupa and the finishing works are planned to take place in the autumn. ©



Singing and Dancing

Following are two examples of the 108 Tibetan Songs compiled by Chögyal Namkhai Norbu, all of which are soon to be released in a book published by the Shang Shung Institute. A few years ago on the island of Tenerife, home to the new international Gar called Dzamling Gar, Chögyal Namkhai Norbu took a deep interest in the modern Tibetan music disseminated through the internet and after spending many hours watching each video repeatedly and writing down the words from each of these songs, Rinpoche generously transliterated them all for his students to be able to sing. The singing became a tremendous joy for everyone, as well as a way to enter and understand Tibetan culture, and then the Tibetan dances developed and are now done all around the world. The dances have become so famous that even Cyber Tibet (see below) has covered them in their news report!

An excerpt from the introduction to the book reprinted in The Mirror 122, page 15.

“Hearing this song, I realized that not only was it pleasing, but that these new Tibetan melodies also have special value of communicating in words the aspirations and the happiness and suffering of the Tibetan people and that this expression is perfectly connected to the authentic nature of Ati Dzogpa Chenpo, which is endowed with a power beyond limitation.” Chögyal Namkhai Norbu

1

gyidbo legmo

1/6

yanqen lhamo

ya~ la pa ~ma xúg ~dǎŋ gyid~ le~ jig ~ ,  
miŋ ~siŋ zòm ~dǎŋ gyid~ le~ ñís ~ ,  
ya~ la~ raŋ ~yul gyid ~dǎŋ gyid~ le~ sùm ~ .  
gyid ~bo leg ~mo gyid~ gyid~ gyid~ .  
ya~ la~ raŋ ~yul gyid ~dǎŋ gyid~ le~ sùm ~ .  
gyid ~bo leg ~mo gyid ~bo leg ~mo gyid~ gyid~ gyid~ .  
  
ya~ la baŋ ~gyán me ~dog xád~ dǎŋ~ jig ~ ,  
sèr ~gyi drán ~qun dín~ dǎŋ~ ñís~ ,  
ya~ la~ ku ~jyűg sùn~ gad drăg~ dǎŋ~ sùm ~ .  
gyid ~bo leg ~mo gyid~ gyid~ gyid~ .  
ya~ la~ ku ~jyűg sùn~ gad drăg~ dǎŋ~ sùm ~ .  
gyid ~bo leg ~mo gyid ~bo leg ~mo gyid~ gyid~ gyid~ .  
  
ya~ la yú ~drüg sùn~ gad drăg~ dǎŋ~ jig ~ ,  
drán~ qar sil ~ma băb~ dǎŋ~ ñís~ ,  
ya~ la~ gyá ~jaŋ lo ~ma yag~ dǎŋ~ sùm ~ .  
gyid ~bo leg ~mo gyid~ gyid~ gyid~ .  
ya~ la~ gyá ~jaŋ lo ~ma yag~ dǎŋ~ sùm ~ .  
gyid ~bo leg ~mo gyid bo leg ~mo gyid~ gyid~ gyid~ .  
  
ya~ la dūs ~cod dé ~dǎŋ gyid~ le~ jig ~ ,  
gal ~ba yag ~dǎŋ gyid~ le~ ñís~ ,  
ya~ la~ miŋ ~siŋ dé ~dǎŋ gyid~ le~ sùm ~ .  
gyid ~bo leg ~mo gyid~ gyid~ gyid~ .  
ya~ la~ miŋ ~siŋ dé ~dǎŋ gyid~ le~ sùm ~ .  
gyid ~bo leg ~mo gyid bo leg ~mo gyid~ gyid~ gyid~ .

Group 1 Song 6  
Translation by Adriano Clemente

Happy And Fine

Yangchen Lhamo

Ya La! Father and Mother are here, the first happiness,  
Brothers and sisters are all here, the second happiness.  
Ya La! The joyfulness of my homeland is the third happiness  
Happy and fine, happy, happy, happy!  
Ya La! The joyfulness of my homeland is the third happiness.  
Happy and fine, happy and good, happy, happy, happy!

Ya La! The blossoming gentian flowers are the first (happiness),  
The flight of the little golden bees is the second,  
Ya La! The voice of the cuckoo resounding is the third.  
Happy and fine, happy, happy, happy!  
Ya La! The voice of the cuckoo resounding, is the third.  
Happy and fine, happy and fine, happy, happy, happy!

Ya La! The thundering of the turquoise dragon is the first (happiness),  
The rain falling softly rain is the second.  
Ya La! The beautiful leaves of the willow are the third.  
Happy and fine, happy, happy, happy!  
Ya La! The beautiful leaves of the willow are the third.  
Happy and fine, happy and fine, happy, happy, happy!

Ya La! A lovely period of time is the first happiness,  
A fortunate kalpa, the second happiness.  
Ya La! Happy brothers and sisters are the third happiness.  
Happy and fine, happy, happy, happy!  
Ya La! Happy brothers and sisters are the third happiness.  
Happy and fine, happy and fine, happy, happy, happy!

1

arog kamba

1/1

yanqen lhamo

a~rog~la kam~ba nan~la qun~se~ro  
yár~ ka~ baŋ~la zès~jyűŋ.  
e~ma yar~gyi so~ ya~ lani~ so ~ .  
paŋ~ la~ me~dog ya~ lani xád~ jyűŋ~ .  
gyid ~bo raŋ~yul luŋ~ ba~ nan~la qun~se~ro ~ .  
gyid ~bo raŋ~yul luŋ~ ba~ dra~la xis~ba xog ~ .  
gyid ~bo raŋ~yul luŋ~ ba~ nan~la qun~se~ro ~  
gyid ~bo raŋ~yul luŋ~ ba~ dra~la xis~ba xog ~  
  
a~rog~la kam~ba nan~la qun~se~ro  
gún~ ka~ zeg~kyim gyid~jyűŋ.  
e~ma yar~gyi so~ ya~ lani~ so ~ .  
zeg~ kyim~ ñi~ma ya ~lani drö~ jyűŋ~ .  
gyid ~bo raŋ~yul luŋ~ ba~ nan~la qun~se~ro ~ .  
gyid ~bo raŋ~yul luŋ~ ba~ dra~la xis~ba xog ~ .  
gyid ~bo raŋ~yul luŋ~ ba~ nan~la qun~se~ro ~  
gyid ~bo raŋ~yul luŋ~ ba~ dra~la xis~ba xog ~

Group 1 Song 1  
Translation by Adriano Clemente

Khampa Friend

Yangchen Lhamo;

Khampa friend, happy in a small house!  
How nice to be in the meadow in the summer!  
Wonderful!  
How beautiful!  
Flowers are blooming in the meadow.  
Happy is our land! We are happy in a small house!  
Happy is our land! May all be auspicious!  
Happy is our land! We are happy in a small house!  
Happy is our land! May all be auspicious!

Khampa friend, happy in a small house!  
How delightful to be in a many storied house in the winter!  
Wonderful!  
The many storied house is kept warm by the sun.  
Happy is our land! We are happy in a small house!  
Happy is our land! May all be auspicious!  
Happy is our land! We are happy in a small house!  
Happy is our land! May all be auspicious!



Cyber Tibet

Tsering Kyi hosts Cyber Tibet feature segment that explores the voices and opinions on the Tibetan blogosphere, and shares Tibetan music, videos and images that appear on the internet with our wider television audience.  
<http://www.voatibetanenglish.com/media/all/latest.html?z=2741>



Dancing in Kunsangar South.



Dancing in Berlin.



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

Welcome to Merigar

During the spring and summer of 2013 a new initiative was introduced at Merigar West entitled “Welcome to Merigar.”

The purpose of these meetings, which were held on six Saturday mornings between March and July, was to allow people of the Amiata area and, more generally, any person interested, to get to know Merigar, its history and the activities of the Dzogchen Cultural Association, founded by Chögyal Namkhai Norbu more than 30 years ago.

During the meetings various initiatives were proposed relating to the presentation and the history of the Dzogchen Community and Merigar, the general principles of the Dzogchen teachings, and Tibetan culture and medicine.

Several people coordinated initiatives including Elisa Copello, Fabio Maria Risolo, Tiziana Gottardi, Aldo Oneto, Gino Vitiello, Gloria Pera, and Giorgio Dallorto.

The initiative was met with appreciable interest on the part of the residents of the area, including high

Restoration of the Gonpa

The Temple of Great Contemplation at Merigar West was decorated 20 years ago and over time the colors of the painted figures and decorations have become damaged in some places and faded in others. For this reason it was necessary to start work on restoration of the paintings, work that will continue in the coming years.

On 6 June the first phase of the restoration work began and continued for about 45 days. We had waited for the summer to start this project and finished this first phase on July 25 in order not to block the calendar of activities planned at Merigar West over the summer. Work was done principally on the ceiling and the large supporting beams to bring the colors back to their original shine. Watercol-  
.....  
school pupils, and people from all over Italy. Altogether a total of about 200 people attended the meetings. The initiative will certainly be repeated in the coming years. ©



The painting team in the Gonpa at Merigar with Migmar Tsering.

ors and natural pigments were used and the surfaces were slightly sanded to allow for greater adherence of the new paint. A group of highly skilled people from various countries took part in the work under the direction of Migmar and with the help of many local practitioners.

In the next few years the inner ring of paintings that depict the Masters of

the various schools will be completed, and this will require skilled painters. Even the paintings on the external Gonpa require maintenance at least every two years because being exposed to the sun and rain damages them very quickly.

We thank all those who participated in this work and also all those practitioners who supported us. In

addition a big thank you to all the people who were deprived of the use of this magnificent Gonpa for a month and a half! In particular we thank Migmar Tsering, Anna Pucci, Yushan Zhong, Pille Viires, Natalija Kushnareva, Lalita Dolgova, Magdaz, Kasia Dmyterko, Nikol Stanisova, Rita Bizzotto and Claudio Donadio who worked more than 20 days. ©

Dzamling Gar	Dzamling Gar		
	Avenida Adeje 300,	Urbanización Playa Paraiso	phone (+34) 635 211119
	Parcelas 12 and 13	38678 Adeje, Tenerife	gakyil@dzamlinggar.net
		Spain	www.dzamlinggar.net

New Dzamling Gar website

We would like to invite you to visit our new website: [www.dzamlinggar.net](http://www.dzamlinggar.net)

It is still a work in progress, but there you can already find some information about Dzamling Gar, our schedule, suggestions of accommodation in the area, and start planning your trip!

The construction at the Gar is progressing and in the website you can see photos of all the changes in course, as well as the comments from our visitors.

Life around here has its own peculiarities – so you can ask questions and make your comments about it all on our Facebook wall <http://www.facebook.com/groups/dzamlinggar/>

Please keep in touch, tell us about your arrival, make suggestions, and come give us a hand.

With much joy and expectation, we send you our warmest regards from Tenerife!

Dzamling Gar Placement Service

Dzamling Gar is going to offer a service aimed at helping people to find accommodation. The service is for people from the Dzogchen Community coming here for the retreats, and is offered for free by employing people working on it as karmayoga. So please don't expect something at the level of a professional agency, but anyway we're going to try to do our best.)

For information write to: [placement.service@dzamlinggar.net](mailto:placement.service@dzamlinggar.net)



The Risolo family on vacation in Tenerife

by Maria Napoleone

We arrived in Tenerife on July 18th to spend two weeks' holidays. I was particularly happy not only for the opportunity to enjoy the island and go for strikingly wonderful swims right in the middle of the ocean currents, but also in order to know the local community, to visit the place of the worldwide Gar and to understand the state of works in progress.

When we arrived, it was the anniversary of Guru Padmasambhava and in the evening together with 15 vajra brothers of the local Tenerife community, we practiced the ganapuja. At the beginning I thought it might be difficult to communicate with people speaking different languages but then since all the practitioners seemed to be used to understanding one another utilising a mixture of English and Spanish, a soft jingle of Portuguese, Italian and Russian, at the end everything turned out to be much easier than I had expected. Fabio had a few meetings in the afternoon with some practitioners to explain the Santi Maha Sangha in Spanish and all together, Renatina and me, joyfully

spent some nights keeping the presence of our Master and of the future community in our heart.

Ana Sanchez, blue Gakyil, is a very kind person who welcomes you with her Portuguese jingle and “todo es posible para vosotros” ( everything is possible for you) is the sentence she used to repeat, the same my daughter Renata mentions, whenever Ana comes up to her mind!

During our stay, we went sight-seeing almost all around the island and we really enjoyed the Teide lunar landscape, but what really impressed me was the breathtaking view of Los Gigantes: the sea inhabited by families of whales (a bit smaller than other ones) and of welcoming and joyfully playing dolphins. I shed quite a few tears when watching the dolphins swimming freely in the sea and all of a sudden, I thought I might start an association meant to preserve their natural environment, at present invaded by tourists like me.....

The energy of the island is very special indeed and I felt ' recharged' without even realising it, in spite of the skyscrapers, resorts, cruising boats and tourists contributing in some way to spoiling the environment, but undoubtedly all negative judgements melt away when enjoying



Libor Maly's visit to Dzamling Gar

by Libor Malý

Yesterday I was lucky to spend a few hours inside Dzamling Gar and I was really surprised.

Things are definitely changing for good and you can see progress wherever you look. It was amazing. Dzamling Gar is really waking up through the dedicated effort of many great practitioners and an external contracted company.

But to reveal its hidden beauty, the Gar still needs help. What about all of us donating some money to Dzamling Gar? Things might change even faster and in even higher quality.

Long live our precious Master! ©  
.....

the strength of the elements present here and the harmony ready to manifest thanks to our contribution as well.

Our dear Giovanni Boni showed us the Gar and we realised how the project is rapidly developing and proceeding. I'm happy indeed for the wonderful opportunity of seeing the Gar at its very beginning. In the future it will grow and turn into a paradise, just like the one described by our Master in his song, the one the island was waiting for, after naming the coast 'Playa Paraiso'. ©

MADE & EMPOWERED IN AMDO TIBET

BIMALA

20 USD - 15 EUR - 660 RUB

HIMALAYANREMEDIES.COM

Traditional Tibetan Medicine



MerigarEast	Merigar East	23 August 907005	phone: 0 040 746 26 08 61
	Asociatia Culturala	Constanta	office@dzogchen.ro
	Comunitatea Dzog-Chen	Romania	www.dzogchen.ro



We have a new Gakyil in Merigar East!

*Red:* Piotr Marcik from Poland  
Orlin Karaivanov from Bulgaria  
[red@dzogchen.ro](mailto:red@dzogchen.ro)

*Yellow:* Harri Jaalinoja from Finland  
Lubomir Michna from Slovakia  
[yellow@dzogchen.ro](mailto:yellow@dzogchen.ro)

*Blue:* Elisaveta Dimitrova from Bulgaria  
Paula Dziemidowicz from Poland  
[blue@dzogchen.ro](mailto:blue@dzogchen.ro)

We also asked one of the new but active Romanian members to become Gakyil assistant to help in collaboration with local practitioners: Alexandru Anton from Romania

Great thanks for the last year members, Yael Rotbard from Yellow, Helga Hegedus from Blue and Mihai Ciobanu from Red – thank you so much for your work and cooperation during the last year! ©

Again we had a wonderful retreat at Merigar East! Our dear Master gave us the teaching “Man-ngag Tag-drol Tantra” a precious Terma Teaching of Rigdzin Jyangchub Dorje.

The “earliest birds” at the retreat were our Polish gakyil members on the 2nd of August. After the arrival of some karma yogis, work started in and around Rinpoche’s house – painting, gardening – and also at the Gar.

Our Master arrived on the 10th and in the next days to our greatest pleasure we accompanied him to the Hotel Doina and the sea to swim together.

Those wonderful songs and dances every evening – hours of joy! It is by really not so easy to bring one’s right leg to the left arm – especially with the speed that music requires! But these moving funny songs and choreography are an enormous pleasure with all the experiences and inner processes one is having while dancing. In order to carry out the movements more precisely, one afternoon



Adriana explained the meaning of some songs – what a difference in dancing them!

In the teaching Rinpoche repeatedly stressed the importance of the Tibetan songs and dances in order to preserve Tibetan language and culture.

As previously announced in our newsletter, in order to have a clearer picture about the situation and needs of the ME related countries and Lings, we gathered at the “ME and you” meeting. After having heard all the reports, Enrico Dell’Angelo, representative of the International Gakyil, spoke about the idea of the Global Gar and helped us with a lot of useful advice.

Rinpoche’s retreat was followed by a weekend retreat with Alexander Pubants entitled “Guru Yoga, Being Aware and Collaborating with Circumstances: Integrating Daily Life as a Path” first of all for newcomers who were really interested.

The retreat is over but projects are continuing at the Gar. Please follow our website [dzogchen.ro](http://dzogchen.ro) for current information and possibilities!

We are looking forward to seeing many of you at Merigar East next year! Tashi deleg! ©

Slovakia >>Wangdenling



below the Gonpa and around the stupa. The weather was beautiful and the atmosphere was very friendly, altogether more than 30 people, coming and going, attended the course and karma yoga throughout the weekend.

The weekend was topped with the surprise visit from Santi Maha Sangha and Yantra Yoga instructor Oliver Leick, who donated some relics for the stupa and gave a short lecture on Dzogchen meditation for the people present in Wangdenling. Of course this is not the end of the activities here, since we have to complete the stupa before the beginning of October, when an important master, Taklung Tsetrul Rinpoche, the current head of the Nyingma School, will come to consecrate the stupa. Therefore we invite you to participate in this great practice of karma yoga, which is a profound method of purification and accumulation of merit. The activities related to the building of stupa and preparing Wangdenling for the reception of such precious guest will continue throughout the August and September, so you are more than welcome

Slovak Dzogchen Community Update

The first two weeks of August were marked by intense activity in Wangdenling.

During the first week we began to build the first ever stupa in Slovakia by pouring the concrete foundation. The activity continued into the second week when we built up the foundation, where the weapons will be buried and above them symbols of the worldly wishes and prosperity.

At the end of the second week the ling hosted a course on the basics and the first series of Yantra Yoga with the instructor Jan Dolensky and since his partner, Elisha, is a Vajra Dance instructor, people had the opportunity to participate in the Dance of Three Vajras and Six Spaces during the breaks between the sessions of Yantra. Others participated in all sorts of karma yoga related to building of the stupa, such as making tsa-tsas and painting mantras on the *sogshing* – the central axis of the stupa – and even the grass cutting on the meadow

Serbia >>Thayasling

Thayasling in Serbia

We are very happy to inform you that we have received from Rinpoche the name for the Ling of Serbia, Belgrade: **Thayasling** (Ling of the Beyond). [www.dzogchen.rs/english](http://www.dzogchen.rs/english)

New Gakyil of Serbia

Maja Agatonovic Markov, *blue Gakyil*  
Bojana Ban Djordjevic, *red Gakyil*  
Zoran Sokolovic, *yellow Gakyil*  
[dzogchen.com.rs@gmail.com](mailto:dzogchen.com.rs@gmail.com)  
[yantrayogaserbia.com@gmail.com](mailto:yantrayogaserbia.com@gmail.com)

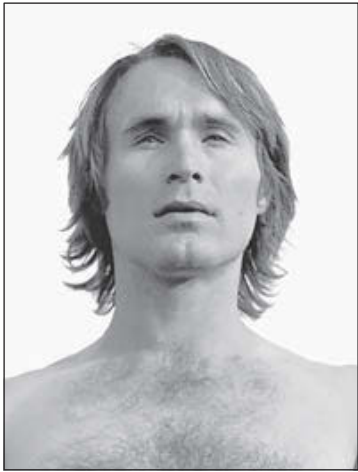
With many Tashi Delegs !!!  
Gakyil of Serbia ©

to come and join, please let us know and contact us at: [red@dzogchen.sk](mailto:red@dzogchen.sk) or at phone number +421948226637 (Lukas Chmelik), so that we can give you actual information about the current karma yoga and prepare for your stay. Also for more information, please check out our web: <http://www.wangdenling.sk/> and facebook: <https://www.facebook.com/pages/Wangdenling/119835018042793?fref=ts> All the best from Slovak Dzogchen Community! ©

KunsangarSouth	Kunsangar South
	<a href="mailto:kunsangar.blue@gmail.com">kunsangar.blue@gmail.com</a>
	<a href="http://kunsangar.org">http://kunsangar.org</a>



Meeting of Russian Speaking Yantra Yoga Instructors at Kunsangar South.



New Yantra Yoga Instructors: Mikhail Greshnyakov, Irina Cheverda, Yanina Beshikbaeva.





## KunsangarNorth

Kunsangar North

Moscow region,

Pavlov Posad, Bolshie Dvory

phone +7 (985) 769-18-52

+7(916) 213-97-50

kunsangar.blue@gmail.com

<http://kunsangar.org>

### Green Tara Retreat

June 28–July 5, 2013

By Song Park

This summer Kunsangar North was blessed again by teachings and with the presence of our Precious Master – Chögyal Namkhai Norbu. Days were warm, bright and busy, full of all kinds of activities. The retreat of “Practice of Green Tara in accordance with outer tantras combined with Anu Yoga and instructions on essential methods of Ngang Gom practice” attracted many people from all over Russia and even from abroad. Deep insights and profound detailed instructions, where the finest points of Dzogchen teaching, along with intricate subtleties of practice on all levels of practice of Green Tara, were given to all fortunate participants. Not only clear oral instructions were given, but also practical experiences were tasted together with the Maestro’s leading of the practices. A big auction was quite a success at the end of the retreat, raising money for the development of the Gar. There were up to 1300 participants every day during the main retreat, listening to the teachings, learning Yantra Yoga, Vajra Dance and Collective Practices.

The main retreat was followed by a week of Tibetan Culture where there was a presentation of Rinpoche’s book, “Light of Kailash”; the week highlighted different events and activities that were organized. There were medical and astrological lectures and presentations, as well as Tibetan arts, were among all that happened during that week. At the end of the day, a few hundred dancers gathered in the main tent to sing Tibetan songs with our beloved Master and dance Tibetan dances, led by Adriana Dal Borgo, under the attentive supervision of Chögyal Namkhai Norbu himself. This was a great surprise for many



Photo: L. Vasilyeva

participants, and yet a greatly appreciated precious gift and teaching from our Master. Five hours of dance every evening during a couple of weeks really did wonders, making people smile and happy, finding both amusement and discovery of a raw unconstructed state, trying to be present and learn these unfamiliar movements with no instruction, but just following along. Once the chaotic crowd recovered from shock and a hedewa like state, they always came out at the end of the daily marathon as a coherent group, harmoniously moving together with ever changing rhythms of Tibetan songs, accompanied by the Maestro singing himself. And the day-by-day visible effects of such an unusual practice became evident – through relaxed faces, through seemingly growing awareness of movements and body consciousness and, towards the end, a nice performance of all newbies, who finally started to look like natural seasoned Tibetan dancers. Quite a transformative experience that was!

The Russian School of Tibetan Medicine (International Shang Shung Institute) held a Tibetan party for

Rinpoche and invited important guests after the inauguration of the school and a long awaited empowerment of Urgyen Manla. This empowerment was done at the request of Dr. Phuntsog Wangmo – the director of the Tibetan Medicine School under ISSI for all the first students in Russia. With Rinpoche’s permission, a little over one hundred people had this opportunity, including all students of Traditional Tibetan Medicine School in Russia and others, who had professional interest and occupation in this healing field.

Over all, the retreat went joyfully and smoothly. It was very nice to see



In the evening, Dr. Phuntsog Wangmo explained how to prepare and perform Sur, a ritual to pacify the ancestors by burning tsampa on a bonfire.

very-well organized karma-yoga that set up and ran a field kitchen, a tea-bar and a kindergarten. The few people from abroad seemed to be well situated and accommodated in the Gar. Every day Rinpoche enjoyed swimming in a swimming pool, was

seemingly very strong, healthy and always in a relaxed-happy state.

A very auspicious retreat indeed!

These are a few recollections from the wonderful times and experiences of the retreat. ©

Russia, Izhevsk »Kungaling

### The construction of the Longsal Stupa is finished

Kungaling (Russia, Izhevsk) would like to announce the accomplishment of construction and landscaping around the Longsal Stupa.

This project started in 2009. The Stupa is located in the middle of the city near the administrative institutions of Udmurt Republic facing a municipal maternity hospital not far from the city center park. The Stupa stands in a square near the gonpa of Kungaling and is about 8 meters high. From above it is crowned with the golden Longsal symbol.

The owner of the Longsal Stupa is Chögyal Namkhai Norbu who personally coordinated all the construction stages.

Kungaling is deeply grateful to Rinpoche for a miraculous manifestation of the Longsal Stupa in the center of Izhevsk. It became possible due to His wisdom, patience and compassion.

Kungaling is deeply grateful to Khyentse Yeshe. The Stupa in Izhevsk has a direct connection with Him. Without His participation this project would never have been accomplished.

Kungaling is deeply grateful to the architect and the project coordinator Giovanni Boni. He is certainly the best!

Kungaling is deeply grateful to the ritual master and the project artist Migmar Tsering. He is unsurpassed in his mastery!

Kungaling is deeply grateful to ALL OF YOU, every member of the



Dzogchen Community for the participation in this project. Each member of the Community has a connection to his Gar. The Gars, Lings and members of the world Community made rich offerings to the Longsal Stupa. The energy of the whole Community is united in this Stupa.

There are always many birds near the Stupa. Many people come to walk around the Stupa. They also offer flowers and money. Children offer sweets. Newlyweds come to the Stupa. Mothers with babies come to the Stupa. Many older people come to the Stupa. TV reports about the Stupa are made. People say that their wishes made near the Stupa are fulfilled.

Kungaling hopes that the Longsal Stupa will be blessed by Rinpoche very soon.

With love, devotion and respect,  
Kungaling ©

## NamgyalgarSouth

Namgyalgar

Dzogchen Community  
in Australia

PO Box 2014 Central Tilba

NSW 2546

Phone/Fax: 61 02 4473 7668

[secretary@dzogchen.org.au](mailto:secretary@dzogchen.org.au)

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

### The Santi Maha Sangha Scholarship

**Arnaud:** When did you start the SMS Scholarship and how long did you do it for?

**Emily Coleing:** 2007–2008 for 12 months

**Arnaud:** What motivated you to do it?

**Emily:** The opportunity to dedicate a year to practice and Dzogchen community life – these things to me feel like the real work of this life. Why? Because they are meaningful, dedicated to many beings– not just around Namgyalgar, but way beyond, and also into the future. The SMS Level 1 retreats I’d attended – at Namgyalgar and DejamLing – were (are) real highlights in my life. To do those practices in an applied way? What an incredible opportunity! The mentoring from Rinpoche’s SMS teachers in Australia was really meaningful too, and continues to be as they’re inspiring, generous women.



**Arnaud:** If you were to qualify this year in 3 words, what would they be?

**Emily:** Intense. Precious. Illuminating

**Arnaud:** How did the SMS scholarship year influence your development as a Yantra teacher?

**Emily:** The year at the Gar toughened me up in a way! Living in the isolated situation of the Gar wasn’t easy, when gakyils and most community members are at least 7 hours drive away. We had to learn how to live away from the electricity grid, away from Mains water and sewerage systems. We had to learn about self-sufficiency not only at a practical level but also at an emo-

tional/psychological level. So you get to live with your condition “in your face”! And in the company of the Dzogchen teachings in a more focused way.

People said I got more confident in my teaching of Yantra. My partner was the Gekö at the same time at Namgyalgar. He says that I started to trust myself more as a Yantra teacher, that I became really focused on it and realized the responsibility more fully.

It really brought home to me that Yantra is an offering in collaboration. The karma yoga aspect of the Scholarship rendered Yantra another aspect of service. That year I washed up enough cups for all the tea in China! I collaborated with the SMS teacher on a regular basis re my practices and Yantra was part of my practice schedule. I was Gekö support (a very needed role generally) and reported monthly at gakyil meetings about the Gar. I was fortunate to attend and help organize local community shared practices as well as all group practice retreats at the Gar.

Being supported by the scholarship served to clear away some of my

strong conditioning in quasi-scientific cultural skepticism toward anything spiritual.

(this is the cultural norm in Australia) It made pursuit of a spiritual path more valid (to my stupid mind!)

Since then I see Yantra in the context of practice that should be good in the beginning, middle and end. So I start with refuge, and as well as calling Rinpoche to mind I often call on the guidance of Humkara, Padmasambhava or Orgyen Tenzin. I try to maintain non-judgmental presence so the practice is good in the middle, then I dedicate to the benefit of all sentient beings like any other practice, empowering with “Om Dhare dhare...” Mantra, (whether out loud or in my mind.)

**Arnaud:** What would you say to potential donors/recipients for the SMS Scholarship?

**Emily:** As students of Chögyal Namkai Norbu, the SMS Scholarship a wonderful way to offer gratitude to Rinpoche for his teachings. The SMS programme is so important to Rinpoche that he

talked about it – when he talked about having cancer – as something important to continue his life for!

The SMS study for me has given me insight and respect for all the Buddhist paths, and the Dzogchen community is a healthier community if we have this understanding of other practitioners in the wider community.

Having it in a retreat centre like Namgyalgar South, which provides retreat conditions isolated from majority lifestyle is incredibly precious! Please support the scholarship to continue! THANKYOU FOR THIS AMAZING OPPORTUNITY! MAY IT HELP TO CULTIVATE THE DZOGCHEN TRANSMISSION FOR YEARS TO COME! MAY CHÖGYAL NAMKAI NORBU’S TEACHINGS REACH FAR AND WIDE!

You can be part of this program.

AU\$600 supports a practitioner for one month

Please contact us at:

[scholarship.sms@dzogchen.org.au](mailto:scholarship.sms@dzogchen.org.au) ©



Namgyalgar South

SMS Program

Dear International Dzogchen Practitioners,

It is now 10 years that the Santi Maha Sangha scholarship has existed, and very little fundrais-

ing has been done. The money comes mainly from Rinpoche, Mark Far- rington and Fabio Andrico. We are asking the International Dzogchen Community to give a little bit of help this year for this extraordinary pro- gram. *We need to raise \$2000 be- fore Christmas for the 2 actual SMS scholars living at Namgyalgar South.*

Of course, any donation will be much appreciated.

Use the Bank detail information below or write to the committee if you need any information on the scholarship:

**scholarship.sms@dzogchen.org.au**

*Bank details:*  
Commonwealth Bank of Australia  
BIC/SWIFT Code: CTBAU2S  
BSB/Account No.: 06 2652 / 10032135  
Recipients Name and Address:  
Dzogchen Community of Namgyalgar  
Inc Operating Account 131 Wagonga  
Street – Narooma NSW 2546  
IBAN: 06265210032135

With much love to you all,  
Arnaud

©

NamgyalgarNorth	Namgyalgar	206 Glass House-Woodford Rd,	Phone: 07 5438 7696
	Dzogchen Community	Glasshouse Mountains, Qld., 4518	nnth_geko@dzogchen.org.au
	in Australia	P.O. Box 307, Glasshouse Mountains, Qld., 4518	http://namgyalgarnorth.com

Dear Vajra Kin

Today we are launching the new Namgyalgar North Blog (you can google Namgyalgar North Blog or Namgyalgar North Development) or <http://namgyalgarnorth.com/>

This is a DCN Community blog to keep you informed with text and images of the development progress at Nam North. Please interact with us! Ask your questions, make your comments, send your photos of ex-

periences at NN, support and inspire this project of Rinpoche's with your energy!

Something is happening at Nam- gyalgar North!

This Blog will be your gateway to what is happening.

Maree Ploetz  
(Team Leader NN Development Team)©

TsegyalgarEast	DCA Tsegyalgar East	Phone: 413 369 4153	secretary@tsegyalgar.org
	PO Box 479	Fax & Bookstore: 413 369 4473	www.tsegyalgar.org
	Conway, MA 01341 USA		



**Sustaining Our Dzogchen Community – For the Community and by the Community**

Interview with Ruben Eduardo  
June 10, 2013  
Tsegyalgar East

Here we present an interview with Ruben Eduardo, one of the founders of RYL Consulting\*, informing the Dzogchen Community of a proposal to promote the sustainability of Dzamling Gar and Tsegyalgar East. The initiative proposed here could become a prototype for the entire Dzogchen Community.

*"Ruben Eduardo and Luigi Ottaviani have formed a consulting agency called RYL. RYL has been successfully providing service to the restaurant industry since 2011. They provide complete restaurant startups solutions, custom financial analysis and reporting, and front of the house and back of the house operational set up. RYL encompasses all the knowledge gathered from their years of experience working*

.....

**Supporters:**

If you would like to contribute mon- etarily and would prefer to receive your money back after some time, then we strongly encourage you to become a supporter. Supporters will receive after the first full year of op- eration a 3.5% on their investment. This percentage will be paid every year up to 5 years, and after that, the establishment will return the initial investment to the supporters and then provide the last payment of interest. Being a supporter is a great way of collaborating in the project while gaining interest on your invest- ment.

**Project Initial Limit:**

This project aim is to establish a restaurant with the sole purpose of supporting our gars. If the funding will not reach the planned minimum amount of \$150000, the amount to reasonably start a successful opera- tion, all donations and contributions given by supporters and donors will be returned minus the bank transac- tion fees.

©

*in some of the most famous res- taurants in NYC and Western Mas- sachusetts. At RYL the focus is to provide clients with solid platforms in order to achieve a stronger base for competitive growth.*

The initiative proposed by this dy- namic team is something that could be of great benefit to the Dzogchen Community financially and as well as a model for other Communities. Ru- ben and Luigi would like to establish a restaurant with the sole purpose of generating profit for Dzamlingar (the new International Gar on Tenerife Is- land in the Canary Islands) and Tseg- yalgar East, establishing a precedence of a new view for the sustainability of the Dzogchen Community.

**The Mirror:** Can you tell us a little about how you and Luigi came to this idea, your intention behind it and what you might need as far as sup- port from the Dzogchen Community?

**Ruben Eduardo:** In short, I personally have been working as a professional in the restaurant trade for more than twenty years. For the past two and half years I worked with Luigi on two major projects here in Western Mas- sachusetts. While working together, we realized how in this area there are **many non-profit** organizations that, under their umbrella, **have busi- nesses that are for profit**, meaning businesses that generate money used to bring more sustainability to the main non-profit organization.

We have been very successful in the restaurant trade, and we thought: *"Why don't we explore the opportu- nity of having a restaurant where instead of generating profit for an independent entity, we generate profit to support the Dzogchen Com- munity?"*

Being part of the DZ Community we are aware of the many Commu- nity projects going on; therefore, one of the hard questions is how are we going to maintain all these projects in the future?

When I was participating in the Gakyil it was clear that we heavily re- lied on membership and the income we could get from retreats. But it is a struggle, year after year, trying to sustain the Gar(s). So we thought, especially now with the installa-



Beginning the coloration of the mandala at the Universal Mandala Hall with Jim Smith at Up- per Khandroling, Buckland, M. Photo: P. Barry

.....

tion and growth of the new Gar in Tenerife: *"Why don't we actually use our resources with the purpose of bringing more sustainability to the Community?"*

It is very simple. Our intention is to make a business whose sole purpose is to generate profit for the Commu- nity. In the past we have dedicated our work to make profit for business owners – now we want to dedicate our work to bring more economic stability to the Community.

**M:** So what are the first steps, how are you going to proceed? We know you have developed a proposal, a project brief, and you would like to present that to potential investors inside the Community, correct? Can you give us some idea of step by step how you en- vision proceeding from the project's inception, timelines, etc.?

**RE:** We started working on this project around a month and a half ago when we came up with this idea of creating a business with the sole purpose of making a profit for the Community, not for personal gain. We have started looking at different venues in Western Massachusetts, exploring the differ- ent alternatives in terms of location. What we know is that we need to generate a minimum of \$150000 US in order to launch the operation. We are trying to appeal to people who are

» continued on the following page

July 8, 2013

**Project Brief**

**Supporting Your Gar**

**Objective:**

Promote the sustainability of Dzamling Gar and Tsegyalgar East.

**Approach:**

To establish a restaurant with the purpose to generate profit for Dzam- ling Gar and Tsegyalgar East.

**Outline business case:**

There is a strong opportunity for Dzamling Gar and Tsegyalgar East to receive a steady flow of income every year by establishing an independent business whose sole purpose is to support the Gars financially. The ben- efits of this project should translate into a greater influx of income and sustainability for Dzamling Gar and Tsegyalgar (East?).

**People directing this initiative:**

RYL Consulting – Ruben Eduardo and Luigi Ottaviani.

RYL has been successfully providing service to the Restaurant industry since 2011. We provide management support, complete restaurant startups solutions, and custom financial analy- sis and reporting, POS setup, wine list development, Foh and Boh operational procedure set up. RYL encompasses all the knowledge gathered from our years of experience working in some of the most famous restaurants in NYC and Western Massachusetts. At RYL our focus is to deliver superior

services and solid improvements to our customers' businesses.

For more information, please con- tact [info@rylconsulting.com](mailto:info@rylconsulting.com)

**Goal:**

To raise up to \$300k.

We hope to reach our funds in the following months as we are targeting December 2013 as the projected open- ing date.

**Location:**

Currently scouting locations in West- ern Massachusetts: North Hampton, Hadley, Amherst, and South Deerfield.

**Sustaining the Gars**

**How we plan to sustain the Gars:**

Our aim is to give 50% of the net income of the restaurant to the Gars in form of annual donations. The re- maining 50% of the income will be invested back in the business to in- sure business expansion and further its profit potential.

The restaurant's profit will be divided into (1) main donations to the Gars, and (2) investments to the res- taurant to encourage further business growth.

**How to Participate**

**Donations:**

We are currently accepting dona- tions. If you believe in the initiative of opening a business with the aim of generating profits for the Gars, and would like to donate, you may do so by contacting us at [info@rylconsulting.com](mailto:info@rylconsulting.com)





Tsegyalgar East

» continued from previous page  
in the Community, who believe in the importance of supporting our Gars and consider being either donors or supporters.

**Donors** are people that believe in the project, that understand that it is not for personal gain and wish to make money offerings. **Supporters** are investors who want to participate financially and get a percentage back after the first five years of operation. After that period, we will return their initial investment. This is because the focus is that all the profits go to sustain the Community.

We would like to raise the necessary start up funds within this October. By that time we will still be in time to launch the operation by the end of 2013, a restaurant's high season in Western Mass.

It is a very straightforward operation and is something we have both done in this area with a lot of success. We have all the expertise, knowledge and skills, and the only thing we need now is the initial capital. We have already been approached by other businesses not related to the Community, but at this time we want our focus and aim to be addressed in creating a greater good: **an organization that years from now can be passed off to other people who can maintain it and it will continue to generate incomes for the Gars.**

**M:** Can you give us a little background of what you and Luigi have done in restaurant management for potential donors and investors?

**RE:** I am not the best to talk about myself because it is not so important to put a spotlight on oneself. But for the sake of transparency, I started in the restaurant trade fairly young, because my brother was a member of the Court of Master Sommeliers, he still is, and basically I started my career in New York City working for Lidia Bastianich. I obtained my certification from the Court of Master Sommeliers, and the American Wine Sommelier's Society and I became the wine director for Mario Batali. I worked for the Bastianich's family for more than seven years, and for other chefs in the organization, like Dave Pasternak. If people are familiar with the restaurant business in New York City, they will recognize these names as some of the most influential restaurant groups in the US.

To be closer to the Gar, I relocated in Western Massachusetts and my first contact with Luigi was working along side him in the Tsegyalgar East's Gakyil. At that time I realized that he has a lot of amazing organizational skills and a lot of knowledge related to operating and running businesses. Our first project was the start up and running of The Farm Table Restaurant in Western Massachusetts. [Ed note: This restaurant has become a very successful business, with sales over \$2M just the opening year.] We worked from the ground up, starting with the architect and blueprints, we purchased everything, we hired all the staff, we trained everyone, and we ran all the operational systems. I had worked for the company that opened The Farm Table for about three years before the actual opening the restaurant. Luigi spent two years managing

full time for this restaurant. After that we did consulting together for the Deerfield Inn, which is a hotel and restaurant. It was through that working period at the Deerfield Inn that we learned how their restaurant and inn are the "for profit" sites of a non-profit organization called Historic Deerfield and how this could be run easily!

At that time we realized how we used all our resources and skills to make other people rich and asked ourselves: *"Why don't we use our resources to make our Community rich instead?"* I know we have all the know-how and energies needed to make a successful restaurant. In addition, we have a lot of presence here in Western Massachusetts; lots of people already experienced our work style and work ethic, and their respect it's been a great feedback to us. We honestly believe this is a good opportunity for us all to realize a not self-centered and self-gain project, but looking into offering our expertise for a greater good: our Community's sustainability. Usually we all try to donate here and there according to our possibilities... but can we make something more: starting up an operation that has a solid business platform capable of generate steady profit in order to help the development of our Gars?

**M:** What kind of restaurant do you want to open?

**RE:** That is a good question. For people who specialize in the hospitality trade that is one of the essential points. We have done a lot of market research, work that we did also before opening the Farm Table and for the reopening of the Deerfield Inn. We are looking at a target of a broader spectrum of clientele, meaning we have seen that the local restaurants that market themselves as "special occasion or fine dining" are the ones that are not so stable. Our focus would be, in terms of price range, a more open offer for the middle class. We are interested in generating profit – and to achieve that – you must do numbers. To get the numbers you look for, you must attract patrons and so you need not only an establishment that is attractive, but also affordable. The market research shows that people want to go out, but they go out to places they can afford. So we look for a restaurant that is approachable to many people, a place any of us would like to hang out with friends without the worry of not being able to afford it.

**M:** When and why did you form RYL?  
**RE:** We formed RYL time ago because we realized that our **collective** expertise encompasses all the areas of the hospitality business. We wanted to open a consulting firm that could work with **anything** from a big scale hotel to a small town restaurant. Luigi has a very impressive background in information technology, but even besides that, what I value a lot, is Luigi's stable and keen approach to business. At the end of the day, business is run to make profits; he is an asset in running the operational and financial side. He has been the best business partner I have ever had. As for myself, I work more on the human resource side,

training personnel and the operation itself, while Luigi focuses more on the financial aspect of the entity to make sure it is in pristine shape.

**M:** Can you tell us about the timeline for the project and by which date the funds need to be in place to begin?  
**RE:** Right now we are trying to find people who are interested to collaborate in a business that is **not for self-gain**, that is literally to make profit for the Gars. We want to find donors who would like to participate in this way or those who would like to be sponsors; the sponsor is like an investor. **Sponsors** can expect to get their money back in a period of **five years time and meanwhile they will collect some interest for their support**. If for some reason the initiative is not realized, then **we will return** the money back to the donors and supporters.

A big challenge in the business industry is to follow the companies' mission. A company's mission should bring benefits in people's life. Unfortunately often what happens is the purpose is somehow forgotten and the profit becomes the entire purpose of the business. In our initiative we have **purpose motives combined with profit motives**. Since we've been so blessed to have met our Teacher, the Teachings and the Community, there's a strong motivation of combining profit and purpose together to sustain our Gars and the Community.

**M:** Are there ways that people who do not have finances can collaborate in this project?

**RE:** In the past, when we directed The Farm Table restaurant (Kringle Company), many members of the Community became part of the experience there. Yes, we welcome anyone. Anyone with interest or who believes in this initiative should contact us by email.

**M:** Is there any idea about the nature of this initiative as a prototype for other Communities?

**RE:** The focus is to realize this project as our first pilot, generate money and expand the operation because the more financial strength you have the more possibility of financial donations you can provide to the Community. Then we can run this as a model for other Communities to use. Everyone knows about chain restaurants and how they spread to other locations to maximize their profit. Here the focus will be for the model to solidify and adapt to different places, to sponsor businesses whose sole purpose is to generate money for the Community.

What I am hoping for is, not limited to the hospitality business, that other people get excited about this idea and say: *"Ok maybe I am not in the hospitality but I can do this on my own related field. Can I make something to bring profit to the Community? Can we start to focus on support our Community in unconventional ways?"* I think that especially now it is important for us to think of ways to bring greater sustainability to our Gars.

**M:** Your proposal says the profit of this particular project will go to Dzamlingar and Tsegyalgar. Why those two?

**RE:** What we would like to do is to split the profit for Dzamlingar and Tsegyalgar East. We reside in Tsegyalgar East right now, and that's where we are focusing at the moment. The international Gar is simply a responsibility of all the other Gars. So we wanted to make sure we are doing our part right from the start to help manifest and sustain Dzamlingar as well.

**M:** Is there anything else you would like to say that we have not covered?

**RE:** I would like to make a synopsis. In short, the intentionality and the aim are to generate incomes for the Gars, in this case for Dzamlingar and Tsegyalgar East.

Luigi and I have specialized in the hospitality trade, so we have these expertise and resources that we can apply, and instead of opening a business of our own or for a private entity, we want to open a business, a restaurant, to support our Gars.

That is why we are making this campaign public for people in the Community to participate. Because it should be for the Community and made by Community's members. We are looking for donors and supporters for the sole purpose to bring benefit to us all by creating a business that sustain our Community. I hope to stimulate a conversation among people into how we can continue on the path where we join profit motives with purpose motives and inspire others to locally bring greater stability to our Community.

**M:** How can people get in touch with you?

**RE:** They can contact us through email at [info@rylconsulting.com](mailto:info@rylconsulting.com) and also at <http://www.supportyourgar.com> where they can read more about the project, the principles, and make donations or become a supporter.

**M:** Thank you Ruben for you time. It sounds like a wonderful project and it can only benefit us all! ©

Peru »Norbuling

New Norbuling Gakyil

We are glad to tell you that in July 2013 our Beloved Rinpoche accepted the proposal of a new Gakyil. They are:

*Blue:* Paul Sablich (Director)

*Red:* Susanna Rodriguez (Secretary)

*Yellow:* José Eduardo Padrón

We will also continue with the support of our Geko, Rocio Rodrigo.

Many thanks to the previous Gakyil members (Charo, Pepo and Raúl) for offering their service to the Community.

We invite you all to come to Norbuling (Peru)!

Norbuling Comunidad Dzogchen del Peru

[secretarianorbuling@gmail.com](mailto:secretarianorbuling@gmail.com)

<http://www.dzogchenperu.org> ©

.....



**J. Crow's®**  
Mulling Spice Folk Medicine  
Tibetan Medicine  
**SpicedCider.com**  
fax or phone: 1 800 878 1965 603 878 1965  
**jcrow@jcrow.mv.com**





# Courses

## Merigar West



Photo: L. Gräf

## Yoga Holidays

From 4th to 11th of August 2013 the “Yoga holidays” were held in Merigar for the third consecutive year. The residential seminar was presented as a holiday of Meditation and Yoga from the most ancient Tibetan tradition, to help relax body

and mind and rediscover the natural condition of energy. An opportunity for adults and children to experience new ways to cope with the stress of everyday life and enhance wellbeing.

For adults the course offered mainly Yantra Yoga sessions for beginners and advanced (guided by Laura Evangelisti and Tiziana Gottardi), but also sessions

of introduction to the practice of meditation (led by Fabio Maria Risolo).

For children aged 6 to 12 years there were Kumari Kumar Yantra Yoga classes and meetings with Caesar Torricelli for reading fairy tales theatrical animation.

The seminar, which was attended by 40 adults (many of them new to the Dzogchen Teaching) and 10 children, was held in a very positive and cooperative environment, especially appreciated by all participants, fascinated by the beauty and power of Merigar and no less intrigued by the activities that take place there. The participants were very much in favour of continuing this type of initiative and we all think it is an activity to foster for the future. ©



Yantra Yoga Teachers Training First Level held at the Gonpa at Merigar West with Laura Evangelisti and Fabio Andrico August 26–September 1, 2013.

## Italy, >>Kunsalling

## Chöd practice retreat

by Claudio Regali  
translated by Alberto Benassa

From June 27 to July 1, 15 practitioners from Italy and Austria took part to a Chöd practice retreat at Kunsalling (Brescia district, Italy). The retreat place of the community is especially suitable for this kind of practice such as Chöd: hidden in the mountains, far from urbanized areas and from communication tracks. So you don't run the risk of practicing Chöd and having a policeman show up.

Nina Robinson, thanks to her knowledge of the teachings of our Master Chögyal Namkhai Norbu and to her very long experience, led practitioners with clear and essential advice to a deep understanding of the Teaching, to a literal text analysis, to the pronunciation of Tibetan words, to sing the melodies as well as to play

instruments. It was precious help and we were really grateful to her for that.

All participants had to face unfavorable weather conditions (the retreat started with a torrential rain and rather low temperature but it ended with the sun), and everybody collaborated in communal life. Our special gratitude to the kitchen chef, who prepared delicious food in such difficult circumstances. The Chöd practice was repeated many times a day and it worked so deeply inside us that at the end we all felt that we had lived an authentic experience. Our cheerful faces watched delightful white clouds passing in the sky. A great thank you to our Beloved Master!

PS.The retreat place of Kunsalling is the ideal place for collective retreats of small groups (10/15 people), but it is particularly suitable for individual retreats in a state of complete solitude. It is also possible to do dark retreats. Visit our web site! [www.kunsalling.it](http://www.kunsalling.it)

## France

## Kunye Course in France

By Manon Ribat from  
the French Community

We just finished the second session of our Kunye course with Aldo Oneto. It took place in the wonderful pure land of Karmaling in Savoie (Kalou Rinpoche's center), France. It's the sixth year Aldo has taught Kunye here. We are the future sixth generation!

We were 14 people meeting again three months after the first session in April, five from the Dzogchen community with Aldo.

In his very relaxed way of teaching inspired by the Master, very condensed and profound, we learned about acupressure and, at the same time, experimented its effects on each other. We also reviewed all the previous movements we learnt at the first session in April.

We discovered still more how profound that method is, as part of the external therapies in Tibetan medicine.

At the same time we could enjoy the waterfall of Karmaling for some of us who like very cold water, walks and a relaxing time.

It was the first time we met a Kunye cat masseur! He stayed almost all



the time with us in the small room of the course, on the ancient Chartreuse of Savoie and showed us how to apply acupressure!

And also together with some practitioners of the French Dzogchen community we could follow the Worldwide Transmission of our Master Chögyal Namkhai Norbu for the anniversary of Padmasambhava at sunrise! A practitioner invited us to her house to gather for this beautiful auspicious day all over the world.

All those things combined made us learn very joyfully the wonderful treasure of Kunye with our dear Aldo!

Johann, a participant at the course and a French practitioner of the Dzogchen Community talks about how he experienced the Kunye massage course:

“Due to its profound links with the Dharma, I consider kunye massage as an extension of my spiritual practice, to integrate in a unique way the different aspects of the person, physical, energetical and mental in our fundamental nature. If a kunye practitioner gives massage in with presence, in the state of contemplation, the patient gains immeasurable benefits”.

For myself during a Kunye massage session I felt a meeting between two dimensions at the energy level, that of the patient and the masseur. Kunye gives the opportunity through intention and presence to rebalance energy, which is also linked with physical body and mind. So it is a very complete approach. Also in this way, working with transmission can become really powerful. Of course, it was just a taste at this level and it gives us motivation to continue practice and feel even more what is happening during Kunye.

So all the participants thank Aldo and the Shang Shung Institute very much for having made possible this high quality course in France. Always grateful to our Master.

May the benefits of this course spread for all sentient beings. ©

## Czech Republic



Dream Yoga with Michael Katz in Czech Republic May 5, 2013.

## Serbia



Oliver Leick and some participants in SMS base level seminar in Belgrade, Serbia June 2013.

## UK >>Kunselling



Photo: M. Farmer

## Jñanadakini Retreat with Enzo Terzano at Kunselling, July 2013

By Mike Farmer

So, there were twelve of us, Enzo our teacher and some twelve hundred sheep disporting themselves in the glorious hills around Kunselling in Wales. Most un-

usually for Wales it was both hot and dry – in fact it was glorious. Both outside and inside the Kunselling Gumpa.

Enzo gave a very rigorous and thorough description of virtually all of the deeply profound Jñanadakini teachings which Rinpoche has so far transmitted to us. We worked hard to perfect the chants and complex visualisations and Enzo was rightly con-

cerned that we practised as much as possible. We were more than happy to oblige as there was so much to do and learn. In particular, we worked through the Kalong Dorjeikar dance and, as the weather was perfect, we were able to complete each practice session dancing the Song of the Vajra. The teachings were recorded, and although the sheep occasionally tried to join in with the mantras, we think we have a marvellous resource to share with the rest of the Community.

I think this was one of the most harmonious, integrated retreats I have ever attended at Kunselling. Our thanks of course to Rinpoche for providing such extraordinary teachings and to Enzo for his excellent explanations and commentary. Many thanks also to Amely Becker for organisation and Thomas Beaver for robust sustenance. ©





Slovakia



SMS course on Rushan presented by Steven Landsberg at the Slovakia ling from June 28 to 30. It was the first time they had held a course in their new gonpa which is under construction.

Namgyalgar North



Updates and Deepening Course, Song of the Vajra with Cosimo Di Maggio at Namgyalgar North August 2013. We all enjoyed greater harmony on the Mandala. Wonderful!

USA



Saltong Tsalung Retreat with Elio Guarisco at Tsegylgar East, Khandroling, August 3–8, 2013.

USA, Berkeley



Dream Yoga with Michael Katz in Berkeley California August 22–25, 2013.

Passages

Died

Canada



Katherine Ling Chan passed away on August 29 after a two year struggle with cancer. She was a student of Rinpoche, in Vancouver, Portland, Paris and Merigar. Katherine will be deeply missed by her partner of 22 years, Peter Dimitrov, a long time student of Chögyal Namkhai Norbu.

Kunsangar South



Yantra Yoga Teachers Training with Fabio Andrico & Laura Evangelisti July 10–18, 2013.

Tsegylgar East



Vajra Dance Intensive of the Song of the Vajra with Kyu Kyuno August 31–September 9, 2013.

USA, Washington



Yantra Yoga and Tibetan Medicine with Matthew Schmoockler at the White Lotus Yoga Studio in Washington Township Michigan July 5–7, 2013.

USA, Vermont



Introduction to Yantra Yoga with Paula Barry in Vermont, August 24–25, 2013.

Passages

Died

Italy, USA

Andrea Sertoli

On 19 August at 3 pm in Rome, Italy, our beloved Vajra brother Andrea Sertoli, left his body. He was one of the first disciples of Rinpoche and he enriched us with his generosity and sense of humor. He left light, he is light

Stella Sangiorgi

Just a few words to remember a brother and a devoted practitioner, his kindness, his generosity, his unfailing support to our sangha. Those who knew Andrea Sertoli loved him, who did not know, may find inspiration from a life like his, spent in the only research that is worth to undertake. You've gone too soon Andrea.

Raimondo Bultrini



In loving memory of our beloved Vajra brother Andrea Sertoli. You have gone silently, Andrea, as silently as you have been living all your life.

We'll miss you, your devotion, your generosity. May you have a very smooth journey and a quick rebirth in the most wonderful realm.

Gloria Pera

Oh Andrea, my dearest friend – now you are gone in peace – how wonderful. All the days we spent together, all our common gained experiences – thank you for joyfulness – so wonderful. All your generous support especially towards the Ka-Ter translation project – thank you so much for your generosity – how wonderful. Farewell my dear heart-brother, now you are being free from all worldly suffering, may you be meeting now your real mother. Thank you for everything,

Oliver Leick

©



# Programs

## Merigar West

1st Communication-Meeting of all Lings and Gakyils  
**Openness: can it be more than a theoretical idea?**  
International reorganization and the implications for Lings and Gars  
September 14th–15th 2013

Saturday September 14, 2013  
Plenary session 9–10.30 (*in web cast*)  
**“A general introduction to the International Dzogchen Project”** – International Gakyil member  
9.00–10.00  
**“The mandala of the Dzogchen Community – the role of the Gar and Ling: results of the survey conducted among the Lings”**  
Merigar West Director Giovanna Natalini  
10.00–10.30

Morning parallel sessions 11.00–13.30  
**1) Vajra Dance and Yantra Yoga open courses: our language and the capacity to fully communicate our intentions**  
Coordinators: Fabio Andrico, Prima Mai, Adriana Dal Borgo, Laura Evangelisti  
**2) Alignment of the Statutes of Gars and Ling: changes and implications**  
Location Gonpa  
Coordinator: Enrico Dell’Angelo  
International Gakyil

3) Kindness and welcoming: European Karma Yoga network  
Location: Library – Zhikang  
Coordinators: Lella Guidotti e Migmar Tsering

Afternoon parallel sessions 16.00–18.00  
**The Mirror, Merigar letter online, ML magazine, Web sites, Norbunet, FB, collaboration portal, General web site of the Dzogchen Community: who are the recipients and what is the message?**  
Location: Gonpa  
Coordinators: Nikol Stanisova and Sicilia D’Arista

2) Membership and data base of members: current state and future  
Location: Meeting Hall – Serkhang  
Coordinator: Roberto Zamparo  
International Gakyil

3) “Good Accounting Procedures. Transparency and Accountability”  
Location: Library – Zhikang  
Coordinator: Pamela Rinci and Giovanni Totino

15th September 2013  
Plenary session 9.00–13.00 (*in web cast*)  
**Presentation of the outputs of each of the 6 sessions**  
Free discussion  
Conclusions

## Dzamling Gar

**Vajra Dance Activities**  
from November 2013 to April 2014

**Deepening course on Dance of the Six Spaces of Samantabhadra**  
with Adriana dal Borgo  
November 5–7, 2013

For those who already have the basic knowledge of that Dance and wish to work more on the level of harmonious movements, timing, coordination with arms movements.  
2 sessions each day: 10–12 am and 3–5 pm.  
Price: more information soon.

**Deepening course on Dance of the Three Vajras**  
with Adriana dal Borgo  
November 8–10, 2013

**Beginners course on Dance of the Song of Vajra**  
Supervision with Adriana dal Borgo and Prima Mai  
January 11–23, 2014

To take this course it is necessary to be a member of the Dzogchen Community  
Sessions: to be decided.  
Price: more information soon.

**Worldwide Vajra Dance Day, Anniversary of Ayu Khandro**  
March 26, 2014  
Vajra Dance Practice and Ganapuja  
Sessions: to be decided.

**Deepening Course on Dance of the Song of Vajra**  
With Prima Mai  
End of March/beginning of April, 2014

For those who already have the basic knowledge of that Dance and wish to work more on the level of harmonious movements, timing, coordination with arms movements.  
2 sessions each day: 10–12 am and 3–5 pm.  
Price: more information soon.

**Vajra Dance instructors meeting**  
with Adriana dal Borgo and Prima Mai  
January 7–10, 2014  
For authorized instructors.  
Sessions: to be decided.  
Price: more information soon.

For those who already have the basic knowledge of that Dance and wish to work more on the level of harmonious movements, timing, coordination with arms movements. To take this course it is necessary to be a member of the Dzogchen Community.  
Sessions: to be decided.  
Price: more information soon.

[www.dzamlinggar.net](http://www.dzamlinggar.net)

## Germany

**Authentic being with oneself and others**  
**Jamgön Kongtrul Lodrö Taye’s septuple mind training**  
with Elio Guarisco  
September 13–15, Berlin  
Registration: [rot@dodjungling.de](mailto:rot@dodjungling.de)

**First Level Yantra Yoga**  
with Jan Böhm under supervision of Laura Evangelisti  
September 17–22, 2013, Berlin  
Registration: [rot@dodjungling.de](mailto:rot@dodjungling.de)

**21 Taras Retreat**  
with Sasha Pubants  
September 19–29, Höfen  
Registration: [barbaschwe@gmail.com](mailto:barbaschwe@gmail.com)  
Accommodation: Hans-Jochim Vogel, 0049 91 66-99 53 11  
[hans-vogel@gmx.net](mailto:hans-vogel@gmx.net)

**Tibetan Medicine and Yantra Yoga**  
with Elio Guarisco and Saadet Arslan  
September 20–22, Dargyaling Cologne  
Registration: [leapabst@gmx.de](mailto:leapabst@gmx.de)

**Yantra Yoga, course for beginners**  
with Saadet Arslan  
September 27–29 in Munich  
Registration: [gakyil-muenchen@dzogchen.de](mailto:gakyil-muenchen@dzogchen.de)

**Vajra Dance, Six Spaces of Samantabhadra**  
with Karin Heinemann  
October 04–06, Dargyaling Cologne  
Registration: [leapabst@gmx.de](mailto:leapabst@gmx.de)

**Kumbhaka and Yantra Yoga**  
with Zhenya Rud  
October 18–20, Dargyaling Cologne  
Registration: [christianpogoda@gmx.net](mailto:christianpogoda@gmx.net)

**Kumbhaka**  
with Zhenya Rud  
October 25–27, Munich  
Registration: [gakyil-muenchen@dzogchen.de](mailto:gakyil-muenchen@dzogchen.de)

**Vajra Dance, Six Spaces of Samantabhadra**  
with Karin Heinemann  
November 01–03, Munich  
Registration: [claudia.winter@dzogchen.de](mailto:claudia.winter@dzogchen.de)

**Vajra Dance, Six Spaces of Samantabhadra**  
with Lenka Kroh  
November 1–3, Berlin  
Registration: [rot@dodjungling.de](mailto:rot@dodjungling.de)

**Vajra dance, 6 Spaces of Samantabhadra for beginners**  
with Karin Heinemann  
November 08–10, Langen/ Frankfurt  
Registration: [heike-schindler@t-online.de](mailto:heike-schindler@t-online.de)

**Namkha**  
with Viktoria Gerschevskaya  
November 12–19, Dargyaling, Cologne  
Registration: [leapabst@gmx.de](mailto:leapabst@gmx.de)

## Dzamling Gar

**Umdze Training**

We’re pleased to announce the Umdze Training: a special course on how to lead ritual practices led by Adriano Clemente  
Date: February 16–20, 2014  
Two sessions a day.  
The price will be announced soon.

global peace for humanity in the future, and at the end he said, “So now, to learn evolution, start from learning how to lead a practice!”

“This struck me, and since he was looking at me while saying this, I thought we should start this course for the benefit of all practitioners, and moreover, to show our love and appreciation to our Master and letting him enjoy collective practices without having to worry about our mistakes. Also it is fundamental that the ritual tradition of the Dzogchen Community be preserved in a pure way, as all melodies are originated from spiritual experiences of highly realized masters and pure dimensions of dakas and dakinis.” Adriano Clemente

have the capacity to lead and also to teach others how to lead practices. Knowledge of the melodies, of the timings, of the use of ritual instruments, and perfect pronunciation of the Draja system of transliteration are requested from whoever wishes to be tested and authorized by Rinpoche on the last day. Even if no candidate shows up this year, the course will still be very useful to improve one’s capacity and prepare oneself for the next occasion.

Before attending the course it is advisable to download the following audio recordings of two previous courses respectively on the ganapuja melodies and on the Draja transliteration:  
[http://www.shangshungstore.org/index.php?l=product\\_detail&p=529](http://www.shangshungstore.org/index.php?l=product_detail&p=529)  
[http://www.shangshungstore.org/index.php?l=product\\_detail&p=528](http://www.shangshungstore.org/index.php?l=product_detail&p=528)  
Visit our website for more information and updates  
[www.dzamlinggar.net](http://www.dzamlinggar.net)

For organizational purposes, we kindly ask you to confirm your participation writing to [blue.gakyil@dzamlinggar.net](mailto:blue.gakyil@dzamlinggar.net)

Warm regards,  
The Dzamling Gar Gakyil

*All instructors of the Dzogchen Community are kindly requested to participate. Qualified candidates will have the possibility to be examined by Rinpoche on the last day.*

During the last few years very often our precious Teacher Chögyal Namkhai Norbu has emphasized the need for practitioners and especially for SMS instructors to be able to lead a Ganapuja in the right way. He has repeatedly explained, “If my students cannot learn how to sing and lead a practice after thirty years, what do I have to think about their understanding of the profound knowledge of Semde, Longde, and Upadesha?”

In Tashigar Norte, one night after the Tibetan songs and dances, Rinpoche spoke at length about the necessity of evolution to guarantee

## Tsegyalgar East

**Jim Valby’s Program 2013–2014**  
Sep 17–21, 2013, Tel Aviv, Israel, **The Primordial Source of All Knowledge**  
Sep 25–29, 2013, Kiev, Ukraine, **Dzogchen without Buddhism**  
Oct 1–5, 2013, Kunsangar South, Crimea, Ukraine, **SMS Base**  
Oct 6–10, 2013, Kunsangar South, Crimea, Ukraine, **SMS Level One**  
Dec 13–17, 2013, Sao Paolo, Brazil, **SMS Base**  
Jan 3–5, 2014, Kundrolling, NYC, **SMS Level One**  
Jan 17–19, 2014, Tsegyalgar East, **SMS Level Two**  
Jan 31–Feb 2, 2014, Kundrolling, NYC, **SMS Base**  
Feb 14–17, 2014, Tsegyalgar East, **SMS Base**  
Mar 7–11, 2014, Berlin, Germany, **SMS Base (Primordial Knowledge)**  
Mar 14–18, 2014, Cologne, Germany, **SMS Level Two**  
Mar 21–25, 2014, Vienna, Austria, **SMS Base (Purification)**  
Mar 28–Apr 1, 2014, Phendeling, **SMS Base (Purification)**  
Apr 2–6, 2014, Phendeling, Czech Republic, **SMS Level One**



James Walton Fox

This June, I visited the 2013 Biennale di Venezia, considered by many to be the world’s most important exhibition of contemporary art. The show this year is entitled *The Encyclopedic Palace*. The Italian curators address the all too human quest to know everything. And the many artworks in the show manifest our urges to organize and manage all that delicious data and spiritual omniscience into a comprehensible format.

The centerpiece of the show, the keynote, is Carl Jung’s *Red Book*; a compendium of his dreams and prophecies in a book of watercolor drawings depicting energies of the subconscious and collective unconscious in images that seem to have many sources; from ancient Egyptian manuscripts to Navajo sand paintings. I think Jung himself referred to some of these dream designs as “mandalas”. *The Red Book* is Carl Jung’s personal spiritual biography in the form of a dream diary.

I think every artist is, in his or her own way, writing a spiritual biography.

As a member of the Dzogchen Community since 2002, my experience in Venice this summer provoked some thoughts about the relationship between my own art practice and my dharma life. For this essay, I would like to propose two principal categories of artistic practice: Creation and Nature. And, if everything goes well, we might arrive somewhere nearer an understanding of the nature of creation. On the other hand, perhaps it was Kukai who said, “For a lump of mud in a puddle, big plans make no sense.”

Creation

Creativity is fundamental to the human experience. Personally, the mystery of creation as formulated in the Dzogchen teachings has deeply influenced my approach to poetry and painting. To take just one example of an explanation of the nature of phenomena found in the Dzogchen teachings, I’d like to consider some modes of artistic creation in terms of what most readers of the Mirror will find to be a familiar formula: Sound, Light, Rays.

Sound

In many of the world’s spiritual heritages we find narratives about the creation of the earth. Sometimes God speaks; and the word magically manifests in the material dimension. Sometimes a god or hero dreams and from the dream cosmic systems rise and fall. All of these stories of cosmic creation are allegories of artistic creation. More generally, Creation mythology allegorizes the power of thoughts and emotions to form dimensions. Practitioners of Mantra know the power of seed syllables. I would suggest that Bernard Shaw was on to something similar when he wrote that not only



Portrait by: Varvara Bracho.

was the Bible written by the holy ghost, but that this same spirit was the author of *all* books. Students of Dzogchen will perhaps one day organize and interpret the world’s spiritual literature according to the principles of the great perfection, bringing under one bridge the hundreds of rivers of human understanding.

This year I’ve been living in the pleasant precincts of the Jewish quarter of Le Marais, in the 3rd arrondissement of Paris. It was in a bookshop there I discovered the Sefir Yetzirah, often called “The Book of Creation”, or “The Book of Formation”, one of the fundamental texts of esoteric Judaism. The Sefir Yetzirah describes in some detail how the Hebrew alphabet is the source of all creation, from cosmogenesis to artistic composition. For example:

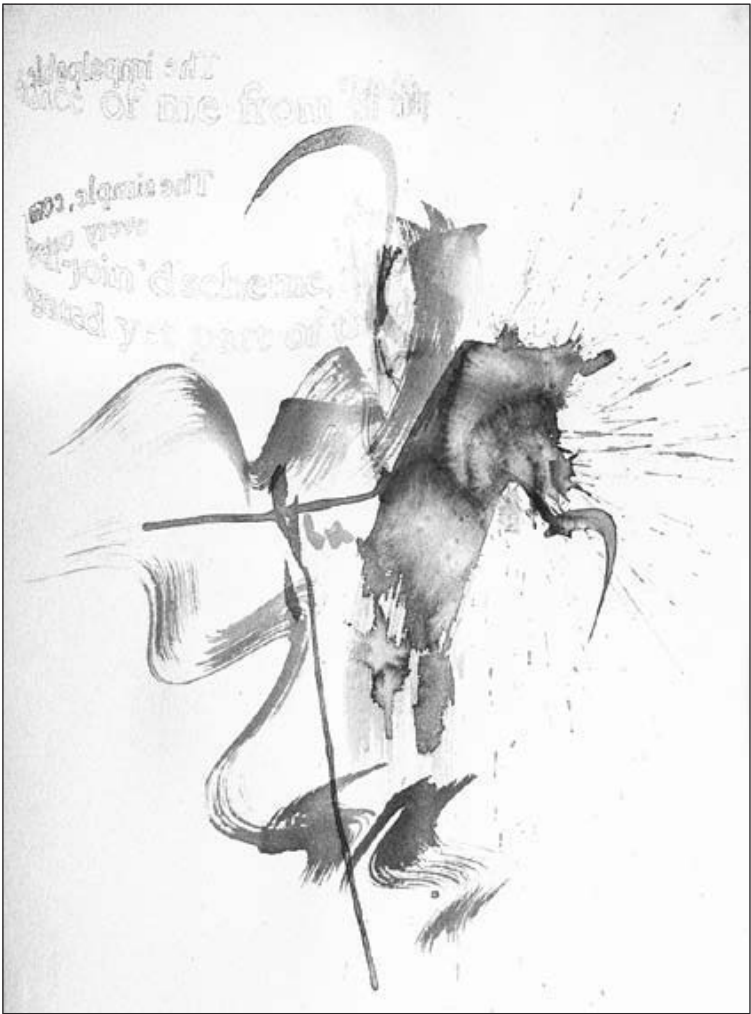
II.2. *He hath formed, weighed, transmuted, composed, and created with these twenty-two letters every living being, and every soul yet uncreated.*

II.3. *Twenty-two letters are formed by the voice, impressed on the air, and audibly uttered in five situations, in the throat, guttural sounds; in the palate, palatals; by the tongue, linguals; through the teeth, dentals; and by the lips, labial sounds.*

I propose that all linguistic systems are participating in the kinds of creativity described by the Sefir Yetzirah. My opinion on this is certainly a product of my practice. For students of Mantrayana, the relationship of sound to creation is abundantly evident. For students of Dzogchen, the multimodal perception of the relationships of each to all that comes with discovery of rigpa is truly limitless. For lovers of poetry, be it terma texts composed in seven syllable lines of highly musical Tibetan, or the songs of Milarepa, or the Russian of Joseph Brodsky, or the Italian of Dante, or the inchoate mumbling of infants: language, sound, is an enduring source of creation. And the utterance of sound, be it The Song of the Vajra, or a simple @, has profound energetic consequences that extend far beyond cultural specificity. Alas, a Dzogchen analysis of European literature has yet to be written. Moving forward 3000 years, from the age of Abraham, to what historians of Europe call, rather euphemistically, “The Enlightenment”, let’s turn to an essay by the English poet Shelley. Shelley’s *Defense of Poetry*, written about 1819, is an inspiring *crie de coeur* in favor

of the integration of art forms. Shelley’s *Defense of Poetry* is, as well, as a solid prescription for the proper view of Poetry as a kind of pure vision: A passage reads:

*“In the infancy of society every author is necessarily a poet, because language itself is poetry; and to be a poet is to apprehend the true and the beautiful, in a word, the good which exists in the relation, subsisting, first between existence and perception, and secondly between perception and expression. Every original language near to its source is in itself the chaos of a cyclic poem: the copiousness of lexicography and the distinctions of grammar are the works of a later age, and are merely the cat-*



“Ruiue Solaire”, 2013 watercolor and pencil on paper, 30 x 22.5 cm

*alogue and the form of the creations of poetry*

*But poets, or those who imagine and express this indestructible order, are not only the authors of language and of music, of the dance, and architecture, and statuary, and painting: they are the institutors of laws, and the founders of civil society, and the inventors of the arts of life, and the teachers, who draw into a certain propinquity with the beautiful and the true that partial apprehension of the agencies of the invisible world which is called religion”*

In Shelley’s telling, artists are those who “imagine and express this indestructible order”. Had Shelley been aware of the poetry of Padmasambhava, he may have said something about the Vajrayana. The “indestructible order” Shelley refers to, may have direct correlation to principles of the Dzogchen Teaching. Such comparisons are for me a continuing fascination. Part of my job as an artist is to bridge disparate cultures, to remove limitations to cultural integration. Dzogchen is a perfect guide.

Light

Illumination. Inner Light. Enlightenment. *Ego lux mundi*, the list goes on. We find light as a primary metaphor of mental and supramental states in the poetry of all cultures. In the *Tibetan Book of the Dead*, we find elaborate instructions for navigation of the several bardos in terms of choosing between brilliant and hazy colors; green or grey, red or blue, etc. One’s future birth might become a function of one’s perception of color. For a painter steeped in the tradition of 20th century abstraction, the *Bardo Thodol*, a text firmly rooted in Dzogchen, presents a rich field of enquiry. If we follow the logic of the Dzogchen formulation of Sound, Light, Rays,

vision experiences. The rays are myriad symbolologies, schools and styles, trends, fashions and follies. This is the realm of composition, the materials have been laid out, and the editorial function commences. As Trungpa Rinpoche expressed it in the three principles of Heaven, Earth, and Man. Heaven is the blank canvas, shunyata; we are a little afraid to begin. Earth is the first mark made (“First dot: best dot.”) and Man is the organizational relationships. Painting is the journalism of the flesh; a transubstantiation of sound to light to rays. When green is a symbol of karma families, etc., contemporary abstraction takes on a vivid new potency.

Nature

On being introduced to the teachings of Buddha, I was especially enamored of the philosophical and spiritual implications of Buddha Nature. The assertion that enlightenment is innate yet veiled by emotion, as a jewel under cloth, was for me a cause for rejoicing. Like so many of my kind, I had labored long in the debtors prison of Christian morality, and Buddha Nature opened the door. Moreover, in the literature of the Dzogchen tradition, the term “nature” is often synonymous with rigpa. Kasimir Malevich said his paintings were not natural; Agnes Martin said as much about hers. And yet, I wonder why we insist that the life of the mind is not natural if the nature of mind is.

The global environmental catastrophe we inhabit is a crisis of our vision of Nature. And a crisis of creativity. Capital insists upon exploitation relative to ecosystems, and mass extinctions continue apace. Today whole ecosystems are regarded as economic inputs whose value beyond monetization is ignored or ridiculed. I am in search of a definition of art (and what is art if not the metaphor of human creativity oft attributed to gods in creation myths?) that allows universal and limitless states to be experienced regardless of cultural biases; where rigpa is the primordial poem, perception the natural light, and purified emotions the rays. And the best thing of all about nature? It is natural!

My feeble and clumsy essay, filled with nonsense, is now finished. Tashi! ©

we may glimpse a genetic heritage in all painting that descends, as light from sound, from Poetry.

Rays

As light differentiation and diffusion continues, spectrums are observed, and, as the metaphor of light passing through a crystal, from the white light of @ comes infinite rainbows of sound and

.....



Drawing by Tenzin Gendun.



# The Dalai Lama and the King Demon

Tracking a Triple Murder Mystery Through the Mists of Time

Raimondo Bultrini  
2013 Tibet House  
New York

Andy Lukianowicz

Raimondo's message  
of July 12, 2013:

Dear all,  
I would like to inform you about the publication of the English version of my book 'The Dalai Lama and the King Demon, (Tracking a Triple Murder Mystery Through the Mists of Time)' until now available only in Italian language.

It has been published by courageous Tibet House of New York with an introduction by Prof. Robert Thurman, curator of this new edition, updated and revisited after the first Italian version of 2008. The excellent translation is by Maria Simmons.

As many of you may know, the text is about the long time conflict created among Tibetans (and Westerners in more recent years) on the issue of worshipping Gyalpo Shugden, a controversial entity considered extremely dangerous for the Teaching itself and for the future of Tibet by H.H. the Dalai Lama and by most of the Tibetan Masters, including our beloved Chögyal Namkhai Norbu, who kindly supported and helped in many ways my long research. The Dalai Lama gave me several interviews on the historical, religious and political conflict aroused by the controversial cult.

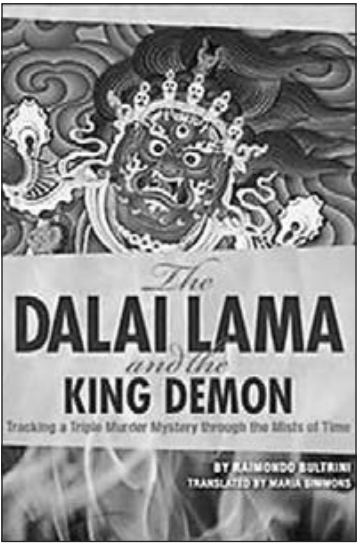
For more information on this book you can check [www.hayhouse.com](http://www.hayhouse.com) or [www.amazon.com](http://www.amazon.com).

Long Life to the Master!

"Do not be afraid of spirits, but beware of men with knives"

In this important book Raimondo Bultrini, a reporter with 30 years experience of journalism, provides readers with a definitive account of the cult of Gyalpo Shugden that is causing such consternation in the Tibetan Buddhist world especially among followers of the Gelugpa order. Readers may wonder why this issue is important and what has it to do with them? As Raimondo shows this is not simply a doctrinal matter or a quaint esoteric battle of magic: what is at stake here is the survival of Buddhism in Tibet free of Chinese control.

To give a brief overview (interested readers may also read my short article published in this Journal some ten years ago) Gyalpo Shugden or Dongyal is a 'protector' worshipped by Gelugpa sectarian extremists. It is es-



pecially antagonistic towards the Nyingmapa order of Tibetan Buddhism, to a lesser extent towards the other schools, and even towards other Gelugpas and in particular the Dalai Lama, an outspoken opponent of the practice of this demonic spirit. Its followers claim that its aim is to maintain the purity of Tsonghkapa's teaching, and are particularly intolerant of the present Dalai Lama due to his openness towards the teachings of the other schools of Tibetan Buddhism. In recent years a prominent Gelugpa lama in the west, Kelsang Gyatso, founded the New Kadampa Tradition, in which the worship of Shugden forms a crucial part – so much so that he now forbids membership to those unwilling to do the Shugden puja. Another prominent practitioner is the Milan-based Ganchen tulku, once the darling of Milanese media stars, who as we shall see has become very active in forging alliances between his group and the Chinese authorities.

In this book Raimondo thoroughly examines the religious and political aspects of this matter. It took eleven years to write, and it is well worth the wait. The wealth of detail, the investigative zeal, the shrewd analysis of person and fact, alongside Raimondo's honed professional skill in reporting and writing, his evident empathy with the Dalai Lama, his passion for the subject and concern for the threats it poses, combine to make this a very good read.

The sub-title of the book, Tracking a Triple Murder Mystery Through the Mists of Time, introduces the three main themes of the book: murder, religion and politics.

Part 1 is an account of the murder in Dharamasala in 1997 of a Gelugpa geshe, Lobsang Gyatso (who had attended the Conference on Tibetan Language held at Merigar, the west Europe seat of he Dzogchen Community of Chögyal Namkhai Norbu) and two of his students. The geshe was teacher and Principal at the Institute of Buddhist Dialectics and an outspoken critic of the Shugden cult among the Gelugpa school. The police investigation led to the identification of Tibetan followers of the Shugden cult as having committed the brutal murder. More importantly, it unearthed the commissioners of the murder as Shugden followers in Delhi and machinations of a plot masterminded by them and a murder hit

list of opponents of the cult, with the Dalai Lama in the first position. Starting from here, Raimondo unravels the facts behind the murder and follows up clues that lead him back in time to the seventeenth century and afield into Shugden centres as far apart as India, England and Italy. (Psychologically speaking, his encounter with the cunning Ganchen tulku in Milan makes a fascinating contrast with the openness, frankness and concern of the Dalai Lama in their many meetings.)

Parts 2 to 5 seamlessly weave a historic overview of the Gyalpo Shugden cult from its start among Gelugpas at the time of the Fifth Dalai Lama (1617–82). Ably assisted by translator Elio Guarisco part 4 gives a potted biography and details of the mysterious death of Dragpa Gyaltsen (1619–56), the Gelugpa lama who out of rancour became the spiteful gyalpo spirit Shugden. (In an interview with Raimondo the Dalai Lama speculates that in fact Shugden may be a 'dam-sri' spirit, the spirit of an oath-breaker subservient to the gyalpo class, and thus not a true gyalpo spirit after all.) Part 5 deals with Pabongka Rinpoche (1878–1941), a prominent Gelugpa teacher and leading proponent of the Shugden cult and enemy of the thirteenth Dalai Lama who opposed the cult for its divisive sectarianism, and with Pabongka's main disciple (and fellow Shugden worshipper) Trijang Rinpoche (1901–81). The latter was junior tutor to the Dalai Lama, who in his youth himself did the practice imparted to him by Trijang. (As Raimondo informs us, the current Trijang tulku has given up his robes and retired to private life with very few disciples, not wanting to be involved in further murderous plots devised by the Shugden cult.)

When however the Dalai Lama observed the baleful effects of the practice, both on the individual practitioner and on the present situation in Tibet and among Tibetan Buddhists in the world at large, he himself stopped practising the Shugden puja. In fact the practice of Shugden gives quick results but leads ultimately to madness in the case of the individual practitioner and leads to social unrest and violence in the case of the populace. (Chögyal Namkhai Norbu has indicated the excesses of the Chinese 'cultural revolution', which even Chairman Mao Dzedong admitted got out of control, as an example of the latter.) In fact he now actively discourages its practice, speaking against it in public. Contrary to Shugden propaganda, the Dalai Lama does not deny others the right to worship as they please: however he does ask those who practise Shugden not to attend his teachings. In one interview with Raimondo the Dalai Lama raises the crucial spiritual issue of this matter when he casts doubt about whether Buddhist practice and spirit worship are compatible.

A curious fact struck me and would be amusing were it not so sinister. The Chinese People's Armed Police have publicly de-

stroyed large and important Padmasambhava statues at Kailash and at the ancient Nyingmapa monastery of Samye (does this remind readers of Pabongka and of the Taliban?). However when some monks from Ganden destroyed a statue of Shugden in their own monastery they were arrested, imprisoned and made to pay for another statue. This statue was installed in Ganden monastery in the presence, among others, of Ganden tulku and representatives and officials of the TAR regional government, Chinese Communist Party and Lhasa municipality, shortly after a law was passed by the TAR government regulating religious affairs and specifically the construction of open air statuary. With no hint of irony, the Chinese authorities accused "the Dalai Lama clique" of violating religious freedom.

Interestingly, the fact that the Dalai Lama granted Raimondo much time for interviews during the Tibetan riots early this year evinces that he deems the Shugden question of great importance. In Part 6, the most important in terms of the future of the position of Buddhism and of the Dalai Lama in Tibet, Raimondo investigates and analyses at length and in detail the growing ties between the Shugden movement and the Chinese political authorities, in particular the powerful United Front Department (the infamous Chinese Octopus). There have been international meetings and conventions, attended among others by Ganchen tulku who is now a prominent figure in a Chinese-Tibetan government committee, further cementing ties between the Shugden faction and the Chinese authorities. Financially and politically supported by the Chinese, the Shugden Charitable Society now publishes a magazine whose title, Times of Democracy, betrays its largely political intent. Incidentally the Shugden supporters, perhaps more media-wise, organise much other counter-information. Anyone interested can consult YouTube or wikipedia, the online encyclopaedia, in which nearly all the information available on the Shugden affair is supportive of the Shugden side and critical of the Dalai Lama. (But on the other hand there is a Yahoo Group specifically for "new Kadampa survivors"!)

Raimondo indicates the final aim of all this is to take control of the selection of tulkus (as has already happened in the case of the Panchen Lama) and thus eventually to choose the reincarnation of the Dalai Lama, politically and spiritually the most important Lama in Tibetan Buddhism. Thus by controlling this unique and crucial feature of Buddhism in Tibet, not inappropriately labelled by some as lamaism, the hegemony of the Chinese over Tibet will be complete, with the connivance of the Shugden supporters. At first glance theirs may seem an unlikely alliance, however these are two ultra-conservative, authoritarian and reactionary organisations, one political and atheistic, the other religio-obscurantist, both bent on denying freedom of thought, speech and action and not stopping at beatings and murder to achieve their aims. In this way the Chinese will continue, with abating opposition, in their inexorable transformation of the social, human and physical geography of Tibet, assisted by their Shugden demonocratic lackeys relentlessly stifling and repressing all other spiritual traditions to promote their own 'pure' version of Buddhism. In their intentions the freedom of the Tibetans to receive teachings and transmissions and engage in practices to free the nature of mind from the shackles of the dualistic mind will gradually be replaced by the sordid worship of a demonic spirit.

As is clear from the last part of Raimondo's book, which makes grim reading for the future, the danger is real: the NKT is already the largest and also the fastest growing Tibetan Buddhist group in the west, and maybe also in Asia. Practitioners and people with an interest in Tibet need to be informed about the facts and take action where possible and appropriate. It is for this reason that this book is essential reading for all those interested in the future of Tibet and of Tibetan spirituality, and Raimondo is to be congratulated and thanked for having done such a good job.

©

**Books on Asia:**  
**Buddhist Practice**  
**Philosophy**  
**Art**  
**Language**  
**Culture**  
**Travel**



We are pleased to deliver any new and antiquarian books on Asia, remote publications, or hard to find titles. Ask for our actual stock list! Garuda Books Switzerland Bookshop.

Peter Eisenegger • Garuda Books • [garudabooks@mercantil.ch](mailto:garudabooks@mercantil.ch) • Fax 0041 56 648 40 88



# How I Met Chögyal Namkhai Norbu

Gregg Johnson

4 July, 2013

The supreme good fortune of meeting Chögyal Namkhai Norbu is an occasion that I sincerely wish may manifest for as many beings as possible, and it is certainly the most precious of opportunities in this life. For me, the circumstances leading up to my first retreat in 1986 evolved through many other favorable circumstances, and I am in awe to consider the auspicious occasions that ensued. How these times of life are brought about, one never knows, despite all efforts to reconstruct some tattered threads. To recount the bumps and slides of my life along the way is to risk a fatuous exercise in pointless vanities. I dedicate it to your entertainment, perhaps a laugh or two, and testament to the supreme compassion of our precious master.

When very young I had dreams, nightmares perhaps, in which vast proportionality and microscopic tiny-ness were somehow interchangeable. Much later, reading of Milarepa staying dry in a yak horn during a hailstorm, I understood. Like others in the sixties, I was greatly amused by an English plumber claiming to be a Tibetan Lama, T. Lobsang Rampa. Soon after I encountered writings of Lama Kazi Dawa Samdup through Evans-Wentz – it was 1970 in Colorado Springs.

My freshman year at Colorado State University passed being enrolled as a philosophy major studying Eastern thought with Professor Suk Koo Lee, and expert in the work of Zhuangzi. Take away? My most carefully considered conclusions were entirely misguided, and the life of an academic would do nothing except reinforce them. I was accepted at California Institute of the Arts and declared my major in the classical music of North India, Tabla. CalArts. Ahh, the E-ticket ride down the razors edge. What's it going to be, hedonism or asceticism? (Luckily I've not been forced to select.) My professor Bill Douglas introduced me to Chögyam Trungpa Rinpoche, and Bill brought me to many events, such as with His Holiness the 16th Gyalwa Karmapa in the Black Crown Ceremony at the Masonic Temple in downtown L.A.

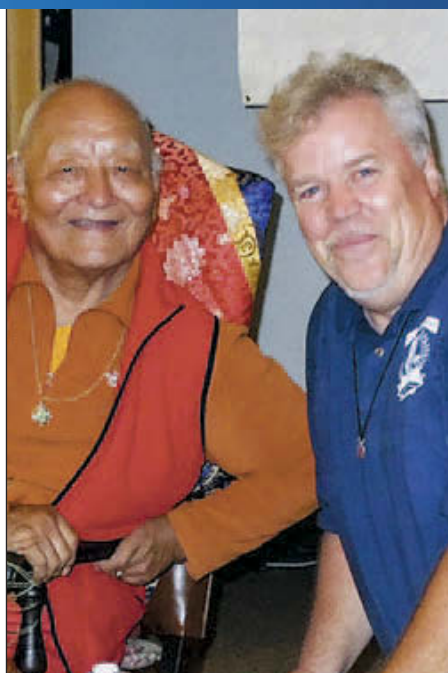
By this time I'd been performing in concerts of the classical music of India and meeting a great many of the musicians in this milieu. Steve Landsberg and performed in concerts in California, New Mexico and Hawaii. Thus it was that I became aware of Dzogchen and discovered that a retreat was to be held in Redwood City in 1986. When I arrived at this gorgeous piece of wooded land that summer afternoon, a kind of auction was going on such as I had never experienced. Outside in a field, in the most relaxed way one can imagine, Chögyal Namkhai Norbu was conducting a slow motion bidding exchange: "Who will fifty" he would say in an extremely pleasant and good natured tone. Then, after several minutes, again, "Who will fifty?" I took my seat in the grass, totally amazed by the proceedings. I could not ascertain that anyone was paying attention or communicating their bid. Clumps of friends nonchalantly chatted and laughed, and somehow the bid would be acknowledged, completely unseen by me no matter how I tried. Then, "Who will hundred?" and thus time passed by. Eventually the thanka or statue would sell, and a round

of scattered applause would erupt. On to the next item. It was absolutely the most slow motion transaction imaginable, and I was mesmerized. The pure joy of it, utterly without tension whatsoever. And, somehow a transmission of the most relaxed presence throughout it all.

Now, after 27 years, the Dzogchen Community in Los Angeles is alive and well, and we are growing. The journey of our sangha continues along, having survived 25 years of cultivation, energized by the amazing devotion of our precious Master. Fascinating place, Los Angeles. Much maligned, and deservedly so. I remember Alan Watts using us as a verb: the 'Los Angeles-zation' of society, when referring to the ugly wanton suburban sprawl of consumeristic hot rodgers blazing mindlessly across an asphalt prairieland. But alongside the monstrosity of Hollywood celebriosity and the endless miles of concrete, glass and steel there is also another side.

The first series of annual retreats by Chögyal Namkhai Norbu in Los Angeles took place at the International Buddhist Meditation Center – a three-story house located in a very urban neighborhood at 928 S. New Hampshire. Retreats were held in the living room, which could hold maybe 40 people sitting packed on the floor. Yet, there we were, surrounded by light.

There were three years of retreats in 1987–89 as I remember, and several in Northern California as well. On one occasion, Michael Katz of Dream Yoga fame asked me to accompany them to dinner in small group that included our precious master. To say that I was surprised and overwhelmed was an understatement. I felt suddenly embarrassed even to admit that I needed food, much less to be in the presence of Chögyal Namkhai Norbu in a small Thai place.



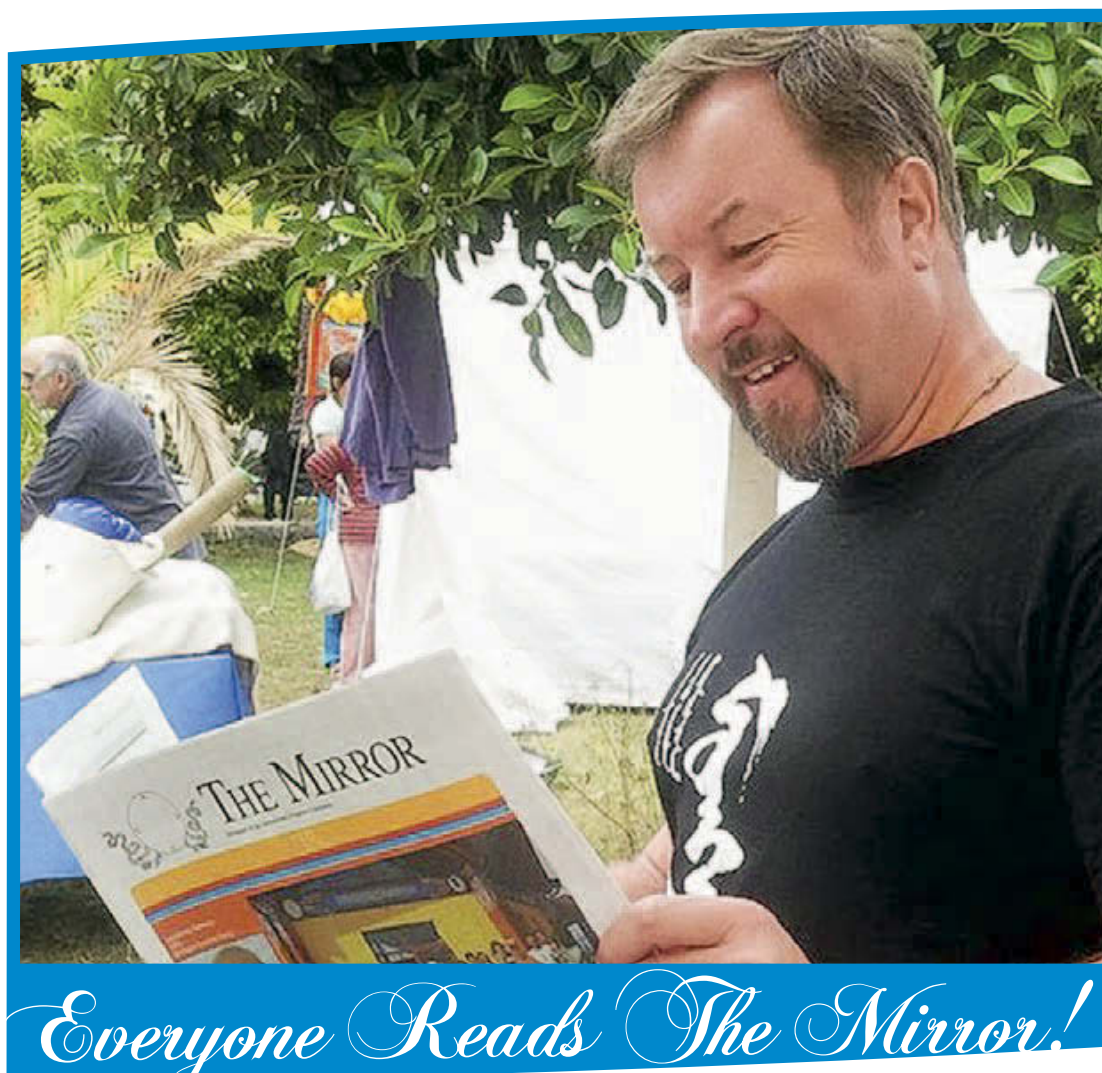
But, somehow, I mustered the courage and agreed. As we waited to cross the street, Michael said, "Rinpoche, I saw something really interesting in Santa Monica yesterday." And Rinpoche replied, "No, I don't believe it. Something interesting in Santa Monica?" Instantly, a wonderfully humorous way of total presence and, in the laugh, a profound statement about the entire scene. Here we were, surrounded by the noisy smoggy rumble on one of those stinky humid L.A. nights, and, suddenly freed from any tension, the darkness sparkled. Yet though this wretched LaLa city, so devoid of any redeeming points of interest, was naked for anyone to see, out of nowhere this glimmer of "reason to be here" just ... arrived, and it continues to arrive today.

Once during those days at the IBMC in which the retreat deliciously stretched long through the mornings and afternoons, having just arrived back from a lunch break, I entered the room to see our precious Master napping on the floor in the center of the room. Around the edges were various of us practitioners, not daring to peep. The magical absurdity of the moment was palpable. How could this be? Asleep in our midst, dressed in relaxed L.A. casuals, this master of the Great Perfection totally relaxed, and then, he rose up, instantly fully awake, and began conversing with the stone statue of Buddha Shakyamuni on the alter across the

room. No hesitation, nothing to it. And we all sat transfixed, waiting for the statue to reply. Although it was not audible to us, apparently the discourse was rich and woven with meaning. All of this, to me, was miraculous. How could it be? Beyond explanation, beyond definition. I just relaxed in the state. What else to do?

After those years there were four retreats. In 1995 a retreat took place at a camp in Malibu, and we slept over in bunk beds. During the Ganapuja on the last day, as I sat in the middle of a sizable assembly of over 200 practitioners, the plates were distributed, and I found myself overcome with mirth. As we sang and sang A La Ho, Maha Suka Ho for what seemed like 30 minutes while everyone received their plate, I was laughing out loud. Rinpoche was laughing as well, and the room seemed filled with light. Just another incredible moment in and endless stream of revelations over the years. Fast forward to 2005 at a retreat in Topanga. I was ensconced in a small corner surrounded by mixing boards controlling the audio. On Sunday morning the audio signal was not reaching the webcast equipment, and there was a delay for some minutes. During this time I felt a surge of pressure as I traced the connections and struggled to solve the dysfunction. On stage, Rinpoche's presence was radiant, and then, all at once, freed from tension, the signal resumed and the teaching session commenced. Just another concrete transmission – allowing this instant presence to arise naturally, and the struggle ceases.

Last year our Gakyil formed for the retreat in Pasadena. It proved that an urban setting could work and propel our momentum tremendously. This year a venue in Glendale was identified for the retreat. Our Gakyil has expanded; we meet regularly and stream our practice so anyone in L.A. can participate. The schedule for this year promises Vajra Dance, Yantra Yoga, Santi Maha Sangha retreats and much more. Supreme good fortune. And may it be the occasion for benefit for all beings, in Los Angeles, on this planet, and far beyond. ©



*Everyone Reads The Mirror!*