

## Upcoming Events with Chögyal Namkhai Norbu



### 2013

Spain  
Canary Islands, Tenerife  
November 15–18  
Dzamling Gar Inauguration  
Open webcast

December 5–9  
Mandarava Chudlen retreat  
Open webcast

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

### 2014

Barcelona *\*changed\**  
January 10–12  
Sorig Lhandus Tshogschen  
“Integrated Medicine Event”  
a meeting between different  
medical systems

Tenerife  
January 24–28  
Int. Ludroi Tshogschen

February 6–9  
Tibetan Culture Event.  
“Past, Present and Future of  
Tibetan Culture”

February 16–20  
Umdze Training at Dzamling Gar –  
a special course on how to lead  
ritual practices led by Adriano  
Clemente

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Photo: C. Arrowsmith

## The Seed for a New London Centre is Planted

Judith Allan and Julia Lawless

Rinpoche's jet touched down at Biggin Hill on 2nd October; Biggin Hill is a small airport made famous in World War 2 for its defence Operations. This was the start of a glorious seven days.

The following evening, 3rd October, Rinpoche delivered a lecture at Asia House, an elegant Georgian house in London, on Light of Kailash, volume two. Rinpoche's talk was the keynote lecture linked to the very successful Padmasambhava conference which took place earlier on the 14th September. It was so popular that we had people clamouring to get in, asking for last minute cancellations. Rinpoche was in his element, covering the spread of Bon in the intermediate period of Tibet and Shangshung, interspersing it with lively anecdotes: this included the story of King Songtsen Gampo's political manoeuvrings to gain control over the kingdom of Shang-

shung by marrying off his elder sister Sadmarkar to the Shangshung King Limichar... and Limichar's subsequent ambush and murder. In this way he separated myth from political reality.

We were delighted that Drubpon Ngawang Tenzin, the European representative of the Drukpa order, based in France, was present, as well as key representatives from the Tibetan Community: Thubten Samdup from the Office of Tibet, Tenzin Samphel, Chair of the Tibetan Community and Sonam Frasi as well as some younger Tibetans. There were also a number of academics present, including Charles Manson (SOAS and the Bodleian Library, Oxford) and Lama Jabb (Oxford).

Rinpoche's talk was followed by a book signing and a reception. Rinpoche has also expressed the wish to launch the third vol-

ume of Light of Kailash in London next year.

The retreat began the following day at the Camden Centre. The first evening, Rinpoche taught on Anuyoga and explained that Shambhala is present day Afghanistan. The teaching on Ati Longsal Nadzer began on Saturday when everyone present was handed the text. Rinpoche revealed that the story of this text coming to him through a dream. He very swiftly and skilfully took us through the text and its profound meaning relating to the View, Meditation, Behaviour and Fruit of Dzogchen. Rinpoche then gave Direct Transmission through the experience of Clarity. Rinpoche also talked about the twelve primordial masters of Dzogchen and how these very ancient Dzogchen teachings had been transmitted at times through Nyengyud, teachings whispered in the ear.

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# Three Essential Practices in Daily Life

Final day of the Zhilam Drasbui Nadyig retreat at Merigar West September 13, 2013

This is the last session of this retreat so we try to concentrate on what we should do when the retreat finishes. During the retreat we learned a little about how to do the practice: the main practice and the secondary practices. We should distinguish between them. Sometimes when I explain different topics in great detail, you shouldn't concentrate on them because they are relative things. If you understand everything, that is fine, but if you don't you can read about it in a book, for example. There are many ways in which you can go deeper into that knowledge.

However, the main point of any kind of teaching we have received, directly or indirectly, is going in the direction of our real nature. For that reason, at the beginning we explain the distinction between mind and the nature of mind. It does not mean that we are being in mind, in thought, but with this we know how to go to discover our real nature. We need to concentrate on it. This essence is, as I have already said, the practice of Guruyoga.

Today we have finished the retreat and think that we have learned something. But in a practical way, what should we do? I am asking you to do Guruyoga, in any moment, if you have that presence, particularly in the daytime and the night time which is our life. So this is the first point.

We have also learned very well how to apply Guruyoga, going into the essence, which means into knowledge of the three *vajras* because everybody has body, speech and mind. Their real nature is connected with what we call *semnyi* (*sems nyid*), the nature of the mind. In Guruyoga we unify the states of all the enlightened beings and particularly of all our teachers, their three vajras, Om A and Hum, body speech and mind. If we do Guruyoga in a formal way such as in a *tun* practice, we have indications on how we should apply it. If we go to the essence, the visualization of a single A within a *tigle* in which all the aspects of body, voice and mind of all our teachers are unified, it isn't necessary to go into detailed visualizations mentally one at a time. This is called Ati Guruyoga.

## Ati Guruyoga

Guruyoga is a very general name and we can find many different types of Guruyoga. But what I ask is that we try to do mainly Ati Guruyoga. It doesn't mean that we don't do other styles of Guruyoga. We don't need to have these types of limitations. But we do have to understand how our situation is and we do not have many possibilities to do complicated Guruyoga with visualizations, long invocations and *mantras*. It is only occasionally that we have the opportunity to dedicate ourselves to this kind of practice and that is why we have a practice like the *tun*. But I am not asking you to try to do a *tun* every day because I know very well that it is not easy. It is much better to go to the essence of Ati Guruyoga. We cannot say that we have no time for that because we only need a few seconds to do it. It is very easy and we can always apply it.

Now that we have finished the retreat, some people ask me which practice they should do personally. Sometimes people ask me that question because they have some relative problems and there may be secondary practices to overcome them so when they ask, they can receive some advice. For example, if we have many negative provocations, we can do Guru Dragphur practice to protect ourselves and overcome them because Guru Dragphur is the unification of many manifestations. But the first thing we should do in daily life is Guruyoga.

## Being present

And after Guruyoga what should we do? This means that we are not in the state of Guruyoga, but in time and space, in the relative condition. Then we must be present. This is the second most important practice in the Dzogchen teaching. Everyone knows what being present means because

most people know how to drive a car. Whether we drive for half an hour, an hour, or two hours, we are continually present because if we are not present when driving we end up off the road. When we drive, we don't have this kind of problem because we are present.

Many people have the idea that if they have to be continually concentrated on being present that they can't think, they can't work, they can't do anything. This is not true because when we become a little familiar with driving we don't have any problem to talk with our friends. We can also think using our minds. If somebody asks me something, I can think about it and reply, I don't have to stop the car, think about it, reply and then start driving again. So you can understand what being present means.

However we have only learned this presence for driving a car and it took quite a long time to learn. At the beginning before the exam, it was quite difficult, not at all easy. If we want to be present for everything, not only driving a car, we should understand that it is not easy to have that presence immediately. But we can train and learn to become present that way if we are Dzogchen practitioners.

A good Dzogchen practitioner must always be present, 24 hours a day. This means that even if we are not totally in the state of contemplation, it is a high level, a good point in Dzogchen practice. This is one of the reasons why in the Dzogchen teaching we say we should integrate our practice in daily life. What do we do in our daily life? We go to school, to the office, go shopping, we cook, etc. We are dealing with people, we are working and at any moment if we are present, even in the relative condition, our work and so on goes much better.

Many problems arise when we are distracted.

It is important to know that when we speak about distraction in an ordinary way and in the teaching that it is a bit different. In the teaching, distraction means that when a thought arises, we are immediately distracted by that thought. Even if we need to do something, we always have that. This is distraction. If we are not distracted, just like when we are driving a car, whether we are eating or talking with people, even if we are thinking about what we should say, it is not necessary that we are distracted by that. We can always be present. If it is not easy, we should learn.

Other than Guruyoga, when we are in time, we know it is very important to be present. If we know that we do not have this capacity, we can dedicate ourselves to it for a few hours. When we learned to drive a car, we went to school



Photo: P. Fassoli

to learn but we don't need to go to school to learn to be present. We can dedicate ourselves to it on our own for some hours.

Let's say, for example, that today we want to apply the practice of non-distraction, the practice of being continually present, for one hour. We look at our watch, start and go ahead for an hour as we promised. Maybe thoughts arise and we have many things to do but whatever we do we know that we are doing it. We don't need to concentrate but we are present. When we start to do this training, even though it is only one hour today, next time we do it we will find it a bit easier. Day after day we dedicate ourselves to that. It is really not so difficult but it is very important for practice.

I am not saying that you should go for a personal retreat for one or two years. Vajrayana practitioners do that type of thing because it takes time to develop and have success with the development stage and accomplishment stage, doing visualizations, working with channels, *chakras*, *kundalini* energy, *prana* energy, everything with this transformation. It is not easy. It is not integration like simply being present in what you are doing. For that reason they need a long time to do that type of practice and dedicate themselves day and night. Vajrayana practitioners sit in a box to do practice. That means that they do not even sleep at night. If it is necessary for maintaining their physical body they sleep a little in position and they do this kind of sacrifice for years and years. We can see that it is not so easy to have realization.

So if we try to be present for one week, two weeks, one month thinking that it is very difficult and we are not realized yet, we should compare ourselves to someone who is doing Vajrayana practice. We are not doing this kind of complicated practice. We are integrating. This is the characteristic of our fortune in having this possibility to do the practice in a Dzogchen way. So it is very important that you learn to be present. This is the second point.

## Working with circumstances

Then the third thing that is important in daily life is working with circumstances, knowing that we are living in time and time is impermanent. Today is not tomorrow. All situations change in different ways. For this reason the best thing is that we work with circumstances.

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This is also the reason in the Dzogchen teaching that there is no explanation or particular advice regarding attitude. For example, if we follow sutra teaching, there are volumes and volumes of explanations about the *vinaya*, that means receiving vows to control body, speech and mind, and there are infinite rules about what we can and can't do. This is the characteristic of this teaching. Most teachings have their rules.

The Dzogchen teaching never gives any kinds of rules because this teaching goes to the essence. When we go to the essence, we know very well how the relative situation is. If we make a kind of rule, it is connected with a particular condition, a moment, a place, an attitude of people and what they consider good and bad. More or less it corresponds in that moment.

But in general everything is different in space and time. For that reason there is no kind of universal rule that corresponds. The rule must be that we are aware and mindful of this knowledge. That is why in the Dzogchen teaching it says that we must become responsible for ourselves. We understand and learn this with presence. Then when we know what the circumstances are, we can work with them.

Giving space to ourselves

A practitioner may say, for example, that he/she has to go to the office and has no time to practice with other practitioners. There is no problem with this and he can go to the office. When he is there, he applies everything with presence. He also works with circumstances in everything he has to do. Sometimes there is also the possibility to go and do a practice like the *ganapuja* or another collective practice but he or she doesn't feel like participating today. There is no problem. If he doesn't feel like going, he doesn't go.

Some people say that practitioners who always used to come to collective practices but don't come any more are no longer interested in the teaching. This is wrong judgment. It cannot be that way because we should also pay respect to how we feel. If we don't feel like going to a practice or practicing today, we don't. We should never insist with ourselves. There is no problem. If we are present and know that we don't feel like going today, being present we will

gradually discover why we don't feel like going. When we discover that, we can overcome it. We should give ourselves space and time rather than insisting on things.

In our limited society, there are so many limited conditions and sometimes we have to do something, even if we don't want to. These are called circumstances and we cannot abandon them because we don't like them. We should participate because we are working with circumstances, such as making people happy. Working with circumstances is very important and we should apply it this way.

Remember that these three are the most important things to do in our daily life. When we are in these three, everything goes well because when we are continually being present, if we have some kind of tensions, we discover them immediately. When we discover them, we can free ourselves and for this reason, no problems arise. So in the Dzogchen teachings, these three things are the most important practices in daily life.

Of course, when we have more time, more possibilities and feel like doing something like secondary practices, going deeper into knowledge and increasing our capacity to do practice, it is very important that we work that way. But we should not insist and force ourselves. In our condition of *samsara*, *samsara* is *samsara* - sometimes some happiness manifests, but often sorrowful things. However, if we are present we know very well that we are in *samsara*, not in paradise. When there are problems and difficulties, we do not immediately concentrate on them. We know very well that they are relative.

Buddha said that everything is unreal. That life is a big dream. When we know that, why should we give so much importance to things? If we need to work with circumstances, we can do everything. There are no limitations. But working with circumstances doesn't mean that we believe them. Believing means we discover and know how the real situation is. That is being in the state of contemplation. But when we are not in the state of contemplation, the most important thing is to be present and work with circumstances. That way, practice and teaching become very useful and simple.

Transcribed and edited by L. Granger

# Editorial

The Mirror welcomes Dzamling Gar!!!

*Come as soon as possible, in a relaxed manner  
Happiness is present  
All is perfected, nothing is missing  
Come to enjoy*

Chögyal Namkhai Norbu

From November 15th–18th, 2013 there will be the inauguration of our newest Gar in Tenerife, Spain – Dzamling Gar. Dzamling Gar means Global Gar. Chögyal Namkhai Norbu has established this Gar in the hopes that Community members from far and wide will happily, and in a relaxed way, come and participate in all that the fledgling Gar, and Tenerife, has to offer.

Tenerife (/ˈtɛnəˈriːf/; Spanish: *ltene'rifel*) is the largest and most populous island of the seven Canary Islands;<sup>[1]</sup> it is also the most populated island of Spain,<sup>[1]</sup> with a land area of 2,034.38 square kilometres (785 sq mi) and 898,680 inhabitants.<sup>[2]</sup> 43 percent of the total population of the Canary Islands.<sup>[1]</sup> About five million tourists visit Tenerife each year, the most of any Canary Islands.<sup>[3]</sup> Tenerife hosts one of the world's largest carnivals and the Carnival of Santa Cruz de Tenerife is attempting to become a World Heritage Site.<sup>[4]</sup> Tenerife is serviced by two airports, Tenerife North Airport and Tenerife South Airport, and is the tourism and economic centre of the archipelago.<sup>[5][6]</sup>

Tenerife also has the highest elevation of Spain, a World Heritage Site that is the third largest volcano in the world from its base, El Teide.<sup>[10]</sup> Also located on the island Macizo de Anaga since 2013 is Biosphere Reserve.<sup>[11]</sup> The island's capital contains the architectural symbol of the Canary Islands, the modern Auditorio de Tenerife.<sup>[12][13]</sup>

Wikipedia

The time leading up the inauguration offers a wide variety of activities like Vajra Dance, Tibetan Dancing, Ganapujas, as well as Sang and Serkyem practice.

There will also be a boat trip with Rinpoche on the second to last day of the actual inauguration, Sunday, November 17th, on a boat called Flipper Uno that holds 86 people. The boat will travel from Los Gigantes to Masca, stopping to watch dolphins and whales. [The registration and payment will be done at the Gar on November 15th, before the Tibetan Songs and Dances at 5 pm.]

Here is an excerpt from a lovely and most tempting email from Ana Sanchez of the Blue Gakyil:

“Rinpoche is living here in our neighborhood and coming to Dzamling Gar every night for Tibetan Songs and Dances. We were gathering on the terrace of one of the houses with our best improvisation skills until last Sunday, when we moved to the tent [temporary Gonpa at the Gar] and had our first Ganapuja and Tibetan Songs and Dances there. After quite some time, we had rain and a rainbow. Rinpoche told us how auspicious these signs are in such occasion.”

General Inauguration Schedule.

Thursday, November 14: The Sang and Serkyem Practice will be at 9 am.

Friday, November 15: We “open our doors” to receive the local authorities, pay our respect and show our motivation to be here, to bring joy and prosperity to this place and tell them how grateful we are for the welcoming and support we found here to establish our Gar.

Saturday, November 16: We will have our first meeting: it's the beginning of the talks about the future we envision. This will also be our first family meal with Rinpoche in Dzamling Gar!.

Sunday, November 17: There will be a Mandarava Ganapuja, at 8 am. It will be a day for relaxing and enjoying the day together. At 2:30 pm we will go on a boat trip with Rinpoche.

The Mirror and the entire international Dzogchen Community send the new Global Gar all the best and the warmest wishes for infinite success and joyful manifestation. Certainly we all look forward to coming in a relaxed way to the happiness that is Dzamling Gar!

The Editors  
mirror@tsegyalgar.org



## Chögyal Namkhai Norbu Schedule

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February 21–25  
Dzogchen Community  
Instructors Dagther  
conference

Feb. 28–29  
Festival for ending  
the Melo 3930

– Wood Horse Melo: 3931 –

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  
Samtenling  
October 1–7  
Main Ati Yoga retreat

Shanghai \*changed\*  
October 12  
Public Talk on Dzogchen  
and Daily Life

Australia  
October 20–26  
Namgyalgar North retreat

Argentina  
November 21–27  
Tashigar Sur retreat

Brazil  
December 5–9  
Sao Paulo 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.





## News from the International Gakyil

By the time you are reading this edition of the Mirror, we hope very much that the full legally approved Statute of the International Dzogchen Community and associated protocols will be available on the International Gakyil website at <http://dzogchencommunity.org/>. Links to the documents should also have been sent to the International Coordination Committee members for each Gar and Ling. If your Gar or Ling Gakyil has not received these yet, please let us know by email to [blue@dzogchencommunity.org](mailto:blue@dzogchencommunity.org) in case the appropriate contact address has not been updated on the database. This means that each Gar can now begin to work on alterations which may be needed to their own Statute to bring it into alignment with that of the IDC. It will also be necessary to check with a lawyer in your own country who has good knowledge of this area of law, to make sure everything is correct and legal according to the law of your country. If these documents are not yet available, please bear with us! The process of final approval has been a slow one!

We are following on the IG previous communications about the work aimed to improve the organizational and legal structure of the Dzogchen Community at international level.

During last summer the IG has attended meetings, held in Kunsan Gar South, Namgyal Gar

North, Tsegyal Gar East, Meri Gar East and Meri Gar West and has made presentations to illustrate the work of the IG and the possible road-map for the alignment of the Gars and Lings of the Dzogchen Community within the organizational framework represented by the IDC. As you already know, IDC is supposed to become the organizational umbrella under which the different bodies of the Dzogchen Community worldwide will establish themselves within a functional organizational structure.

Please find below a set of procedures which explain in detail the necessary steps that need to be made in order to align existing Gars and Lings and the steps that need to be made to establish new Lings.

### Alignment of Gars and Lings that are already legally established

Their existing Statutes need to be amended, in compliance with the legislation of the country where they are based, according to the requirements indicated in the International Dzogchen Community Statute. The IG can provide a template of the Statute and it will assist Gars and Lings in the process of modifying their Statutes.

Once the Statute has been modified, a copy in the language of the country where the Gar/Ling is established, should be submitted to the IG for approval, together with an English translation.

The Gar/Ling Gakyil has to acquire a copy of the *International Dzogchen Community Statute*, the *Code of Use for International Dzogchen Community Trademarks, Logos and Brands*, and the *Dzogchen Community Mem-*

*bership Regulations*. The Gar/Ling Gakyil members should then sign the *Protocol for the Affiliation of Gars and Lings with the International Dzogchen Community* and send back an original copy duly signed to the IG. All these documents can be obtained by following the links on <http://dzogchencommunity.org/>.

Once the copy of the Protocol has been received by the IG, the Gar/Ling can then proceed with the legal registration of the new Statute.

### Establishment of new Lings

In order to establish a new Ling, a group of at least 9 persons living in the same area, who have been members of the Dzogchen Community for at least three years, should submit an application to the IG specifying the address of the place that will become the official seat of the Ling.

The seat of the Ling can be owned or rented by the Ling through a proper rental contract or gratuitous right of use with duty of care according to an agreed formula. Nonetheless any situation that could imply a conflict of interest must be avoided and will not be approved by the IG.

If their request is accepted by the IG, the Founding Members should request the Master of the International Dzogchen Community to confer a name to the Ling.

They should then acquire a copy of the *Template for Ling Statute*, the *International Dzogchen Community Statute*, the Statute of the Gar to which the Ling will be affiliated, the *Code of Use for International Dzogchen Community Trademarks, Logos and Brands*, and the *Dzogchen Com-*

*munity Membership Regulations* (these documents can be obtained by following the links on <http://dzogchencommunity.org/>).

They should draft, under the supervision of a legal consultant and with the assistance of the IG, a Statute of the Ling which is in compliance both with local laws and regulations and with the requirements of the IDC Statute;

The Statute should be submitted to the IG for approval (copy in original language and English translation);

Once the Statute has been approved by the IG, the Founding Members of the new Ling and the members who have been appointed as Ling Gakyil members should then sign the *Protocol for the Establishment of a Ling of the International Dzogchen Community* (another download from <http://dzogchencommunity.org/>) and send back an original copy duly signed to the IG.

Once the copy of the Protocol has been received by the IG, the Ling Founding Members can then proceed with the legal registration of the new Statute.

### In summary then, here is some explanation of the key points

The most important point of all is that a Ling is place for practitioners to gather together to receive instructions and to do practice together.

There should be a group of at least 9 members of the International Dzogchen Community to form a Ling. In practice, it is not so easy to start and maintain a Ling with only 9 members, because of the expense of renting or owning a place to meet; nevertheless Rinpoche is very clear that the

minimum number of members to form a Ling should be 9.

There should be a place to meet – that after all is the meaning of “Ling”! The Ling should be owned or rented by the Dzogchen Community. It cannot be the private house or property of a member, because this can lead to all kind of financial and personal complications.

The Ling should be registered as a not for profit association according to the law of the country and with a Statute in compliance with the International Dzogchen Community Statute; this requirement can be varied according to the particular circumstances in some countries. In any case, clear financial records should be maintained and reported to the members of the Ling and to the IDC.

There is a process then for applying to Rinpoche, through the Gakyil of the International Dzogchen Community, to be accepted as a Ling, and also for permission to use the registered Logo and design templates of the IDC.

Then also you should apply to Rinpoche, through the International Gakyil, for a name for the Ling.

The Ling will in general be automatically associated with a Gar on a geographical basis, and membership of the International Dzogchen Community will include membership of the Ling and the Gar.

The Ling and the Gar both have representation on the International Coordination Committee of the IDC, and all members of the Ling and the Gar (being primarily members of the IDC) are part of the General Assembly of the IDC. ©

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He stressed the importance of the Song of the Vajra as a practice to take one into the state of contemplation. Whenever we sing Song of the Vajra, countless Dakas and Dakinis are also present and that place is forever a sacred place. Rinpoche also said that he often uses the Vajra Song as a personal practice himself. Many new people were at this retreat and we hope we will see more of them in the future. The retreat concluded with a ganapuja and Yantra Yoga and the Vajra Dance.

Following the retreat, a significant development was Rinpoche's clear unequivocal support for a London Centre, which he gave during a gakyil meeting held at his house. Whilst busy authenticating statues and thangkas in a relaxed fashion, he talked generally about the importance of city centres, saying:

“Nowadays it is very important to have centres in big cities. Why? Because most people live in big cities nowadays. So that is how they can get a connection with the teachings. London is one of the biggest cities in the world so it will be very good to establish a London Centre.”

He stressed the fact that it should be open to all aspects of Buddhist teachings as well as



Chögyal Namkhai Norbu at Tibet House presenting *The Light of Kailash* Vol. II. Photo: P. Fassoli

other spiritual paths and that we should be flexible in our approach, by working with circumstances. He concluded: “You should do everything you can to make it happen...”

Rinpoche then very kindly gave all the financial donations which he had received during the retreat to the London Centre. He also offered a seated golden Thai Buddha statue to symbolise spiritual openness and a large clear-cut crystal set on a stand, as well as some other smaller gifts for the new Centre. With his energy behind us, this project has a powerful seed which will surely grow

and eventually manifest both flowers and fruit.

In addition, Rinpoche gave several personal presents to Kunselling, including an image of Yeshe Tsogyal painted by Robert Beer. He also gave his blessing to our most recent projects at Kunselling – the outdoor dance platform, the sang burner and plans for the new kitchen extension. It is impossible to thank him enough for his infinite generosity in offering us such a wealth of both material and spiritual gifts.

Then in the warm autumn sunshine, with full hearts we waved goodbye to Rinpoche as his small plane took off from Biggin Hill heading to Barcelona. May he return soon to London and his teachings flourish. ©



Chögyal  
Namkhai Norbu

## Secondary Practices of the Dzogchen Community

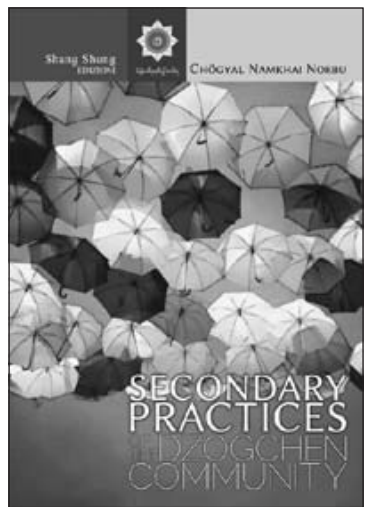
Transcript from oral teachings

...these practices are secondary; this means that you use them only when you need to. If you have a lovely umbrella, you do not use it always, you use it when it rains or to protect you from the sun. This is called working with circumstances.

This book contains the practices that Chögyal Namkhai Norbu transmits at the end of each retreat together with brief explanations of their content and function.

The practices are presented in the sequence generally followed by the Master. All of the publica-

SHANG SHUNG  
EDIZIONI



tions referred to in this book for studying the individual practices in greater depth are published by Shang Shung Publications.

The publication *Mantra and Invocations for the Practices of the Dzogchen Community*, which includes both a booklet and MP3 audio, provides the Tibetan and Sanskrit words in written form along with the correct pronunciation as spoken by Chögyal Namkhai Norbu.

[www.shangshungstore.org](http://www.shangshungstore.org)





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# The Galingteng Monastery Needs Your Help

**K**henpo Tashi Choepel has sent us this urgent request:  
“The monastery is going through an extremely difficult time. Many young students have come to Galingteng to study Tibetan cultural and spiritual traditions, but we cannot undertake to pay for their upkeep. Please help us.”  
Galingteng is a very important place for Chögyal Namkhai Norbu who studied here with his uncle, the then abbot Choekyi Khyentse Wangchuk.

In 1997, on his return from his trip to Tibet, Rinpoche asked the Merigar community to support this Monastery:  
“Galengon or Galingteng Monastery is one of the oldest monasteries of East Tibet and was originally founded by Lhalung Palgi Dorje, a student of Padma-sambhava and Sogpo Palgyi Yeshe’s student. Later there was a very important Sakyapa teacher called Ga Anan Dampa and since then Galengon has mainly followed the Sakyapa Tradition. It is the main residential monastery of my uncle Khyentse Choekyi

Wangchuk’s teacher Grubwang Kung Paldan and, for that reason, it later became the residence of my uncle Khyentse Choekyi Wangchuk. We have a project to build a College of Study and later a small College of Practice there. I would like to ask the Dzogchen Community of Merigar to take care and sponsor Galengon so that these colleges can be realized in a concrete way.”  
Over the years most of the structures requested have been

built. Now it is necessary to step in with distance support. In order to make sure that the profound knowledge and spirituality of Tibet continues in this sacred place, we want to ensure the 98 resident monks, all very young, mostly children, the opportunity to devote themselves to study and practice. Of these only seven are currently supported at distance.  
**91 young monks need us so let’s support them and keep the Monastery of Galingteng alive!**

The requested contribution is 25 euros per month for a period of at least 3 years.  
What you can do:  
**1) adopt a monk now!**  
Visit our website [www.asia-ngo.org](http://www.asia-ngo.org), fill out the application form and send your first payment.  
**2) In this period of crisis do you feel it’s difficult to take on this commitment?**  
**Bring out your creativity:** You can create a group of people you can

share the adoption with. You can send this appeal to your friends and colleagues, or find other original and sustainable ways.  
For further information you can write to me at [adozioni@asia-onlus.org](mailto:adozioni@asia-onlus.org) or call ++39 06 44340034.  
Thank you and warm greetings  
Roberta Caminiti  
(Long Distance Sponsorship Project)  
ASIA Onlus ©



## ASIA America

# The Khamdogar Project – Urgent Appeal!

**A** SIA, founded in 1988 by Chögyal Namkhai Norbu Rinpoche, is the humanitarian branch of our worldwide Dzogchen Community.  
ASIA has worked continuously for over 25 years to help the Tibetan people, providing crucial aid to remote Nomad populations, who otherwise would have no access to health services, educational opportunities or emergency disaster relief.

**The Khamdogar Project** is unique – it is the place of our Community’s spiritual heritage where Rigdzin Changchub Dorje, the root guru of our master, gave Teachings to Chögyal Namkhai Norbu.  
The project is also unique due to its extreme geographic isolation and other factors that make getting aid there very difficult, sometimes impossible.  
In 1999, Rinpoche sent a handwritten letter to Tsegylgar East, asking us to be responsible for Khamdogar.  
So far we’ve been able to support this holy place through the



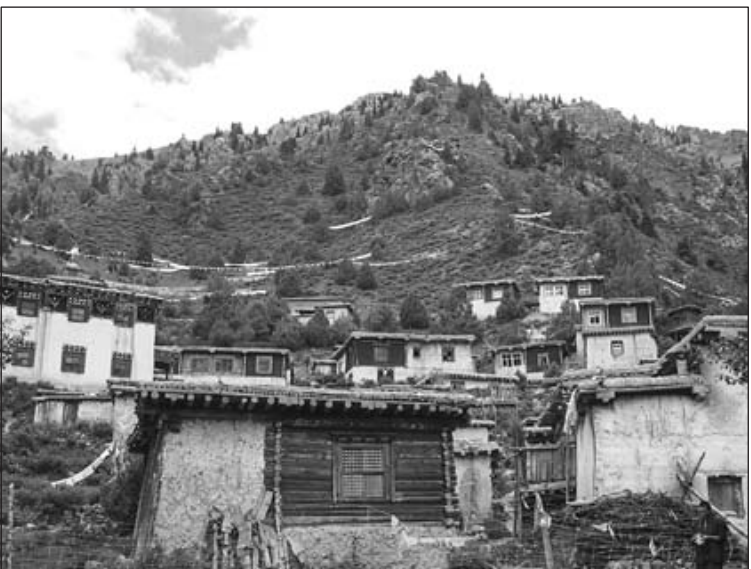
Main Temple of Khamdogar.

long distance sponsorship of the 60 nuns living there.  
Due to the very difficult situation in this region, we cannot manage this project in the usual way, preparing project proposals, budgets and financial narrative reports. Nevertheless, we must try to provide the financial support needed to maintain the life of the Khamdogar community and its spiritual tradition.  
The local community of practitioners, laypeople, monks and nuns who still live there, under the spiritual guidance of the son of Atha Lhamo – the daughter of Rigdzin Changchub Dorje, who at-

tained the rainbow body – need our help.  
Fortunately, at this very moment, we have the opportunity to deliver aid to them. For more than a year & a half now, we couldn’t go there to help them.  
**Please join us & make a generous donation now!**  
Please look in “The Mirror” & on Tsegylgarnet for updates.  
Thank you very much!  
Tashi delek! ©



The nuns during the pause of a ritual practice.



Nunnery.



# A Very Intensive September Indeed!

Elisa Copello

A relatively short stay for Rinpoche at Merigar, but an intense schedule of activities and events which saw the participation of a lot of people not only in the two retreats planned at the beginning and at the very end of the month, but also in the various meetings, practices, sessions of Tibetan songs and dances and in other formal and informal gatherings which occurred during the whole month.

It all began with the arrival of Chögyal Namkhai Norbu on September 2nd at the little airport in Grosseto welcomed by quite a few practitioners and followed by the usual stopover in a local cafe for a “cappuccino” on the way to Merigar, a pleasant tradition which has become a “must”, an opportunity to sit with Rinpoche and Rosa and to talk with them about the latest news. Then the joyful atmosphere of Merigar with children on horseback escorting the Master’s car, a song composed by Topgye and sung by a “Tibetan” choir, flowers and smiling faces, all of us sharing

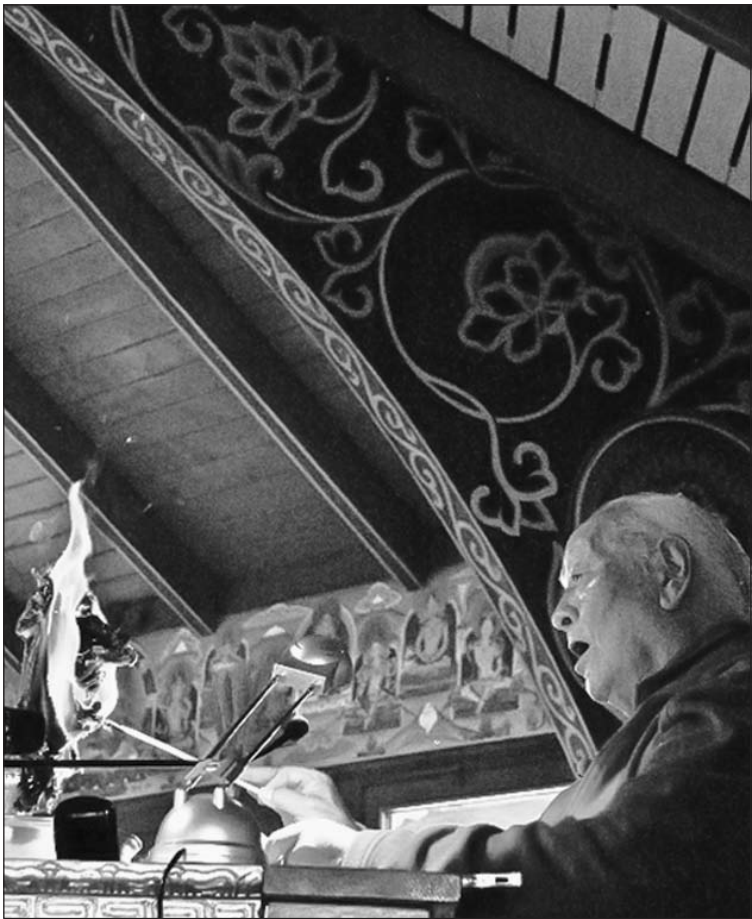


Photo: G. Vitiello

Dal Borgo with the precise aim of preserving Tibetan culture and showing to the western world the profound love of the Tibetan younger generations for their land, language and spiritual heritage. In fact at the very end of the last session of dances and songs with

the beginning of the retreat on *Zhilam Drasbui Nadyig* (Tib. *gzhi lam 'bras bu'i gnad yig*), “The Important Points of the Base, Path and Fruit”, a Terma teaching of Rigzin Jangchub Dorje’s. Almost 500 people attended the retreat, which saw the presence of quite



Photo: G. Vitiello

the happiness of his return!

On the following days before the first retreat, many practitioners gathered in the Gonpa to sing and dance together in the presence of Rinpoche and Tibetan songs and dances became a regular feature both with our Master and also during his personal retreat, when our resident Tibetan musicians/dancers, Topgye and Tsering, held a ten day course to teach the dances step by step to a group of enthusiastic people who attended their lessons with extraordinary interest. The motivation inducing many practitioners to learn dances and songs was undoubtedly the desire to appreciate and acknowledge all the work done by Rinpoche in the last couple of years in this field, writing down the texts of songs and coordinating the choreography of dances together with Adriana

Rinpoche in the Gonpa, a couple of days before his departure, he gave a short moving talk thanking the teachers who had taught and the people who had learnt the dances because this was a sign that people recognise their importance and the value of his precious work. He encouraged people to continue also during his absence learning and perfecting them, because it is part of the practice and as a symbol of his gratitude, he gave a little present to Yangcen, one of the youngest dancers, who had never missed a single session of dances and songs.

Then one event related to dances as well was the show “Merigar under the stars 2013” during which the whole second part was dedicated to Tibetan dances under the supervision of Adriana Dal Borgo. The show took place on September 7th, one day after

a few newcomers. Rinpoche gave detailed explanations on *Semde*, *Longde*, and *tregchod* and one session was entirely dedicated to *Bardo* teachings. Then, as usual, explanations directed to new practitioners in the afternoon and, as mentioned before, songs and dances for everybody till late at night.

Soon after the retreat an important event took place on September 14th and 15th, “Openness in the Community”, Internal Reorganization and Implications for Lings and Gars, a general meeting of all lings organised in order to inform them about the new structure of the international Dzogchen Community. In the first session, European Gakyil representatives participated in a general assembly and then people gathered in smaller groups to join the workshops focused on different topics:

# Openness in the Community

International reorganization and the implications for Lings and Gars

Over the weekend of September 14–15, the Merigar West Lings were invited to take part in a meeting at Merigar West to let them know about some of the changes being implemented in the reorganization of the Community at the international level. The meeting, which was also webcast, was one in a series taking place at the Gars around the world following the previous one held at Tsegvalgar East. The International Gakyil was represented at the meeting by Enrico Dell’Angelo, Mark Farrington, Riccardo Kogel, Roberto Zamparo and Julian King-Salter.

The first morning session was an introductory presentation by

memberships, accounting, Community media and so on (see the article ‘Openness in the Community’ in this section).

Another appointment organised on September 24th was the general assembly of Merigar West members meant to approve the balance and listen to the yearly reports of the Blue, Red and Yellow gakyils illustrated by their representatives. Then the new Gakyil and the new geko had to be elected and Rinpoche gave a very interesting talk in which he suggested that the new Gakyil should be formed of three people instead of the usual nine, because there were not many new candidates. So he proposed to reconfirm Giovanna Natalini, Dimitri Fieri and Giovanni Totino who had decided to stay on. Then he added, “We don’t have to make a war about the number of people in the Gakyil. What we need is some brains, not a lot of people. Those who want to collaborate with the Gakyil are very welcome to collaborate. But, in my opinion, we can do the Gakyil like this. Sometimes it is even better this way - a few people who are active and work seriously rather than a large number of people who may create problems.”

Then Rinpoche also thanked all the people who have committed themselves to working for ASIA, for the Shang Shung Institute, and for the many gakyils of lings and gars all around the world. These people know the importance of the Community which is not any type of organisation, but one connected to Dzogchen teaching. Then, quoting from Rinpoche’s words:

“Furthermore, this is not just about Merigar. In the Dzogchen Community worldwide there are many Gars, Lings and different types of Gakyils. Everyone is in the same boat for the same reason. This is why I am asking people to coordinate things and I have specifically asked Enrico Dell’Angelo to coordinate.” In fact since the

Enrico Dell’Angelo and Mark Farrington giving a general background, a brief history of the International Dzogchen Community and presenting the IDC Organizational Project. Among the many points that Enrico touched upon was the fact that at the moment the Community is not adequate in many fields such as management and accounting systems, meaning that it is not sustainable. If Rinpoche does not come to teach for a while, a Gar faces difficulties. Hence it is the responsibility of Rinpoche’s students to make sure that the Dzogchen Community is an organization that works properly and is sustainable. At this moment in time we are in a transition stage and the International Gakyil should not be left to do this work. It should be done as Community members, setting aside this kind of mentality based on a passive attitude that a limited group of people does everything. At this point Rinpoche’s students

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very beginning of the founding of the Dzogchen Community and Rinpoche’s first teachings, Enrico and Andrea Dell’Angelo together with other students have been listening to all the teachings of Rinpoche directly or indirectly and are perfectly aware of what he wants which corresponds exactly to Dzogchen teaching. That is what Rinpoche explained, inviting all practitioners, gars and lings to collaborate with the International Gakyil. If unfortunately there are people who do not agree with this vision, they should not create problems but stay silent and apart. It was quite an impressive speech, strong, clear and definitely effective.

September was a beautiful month, warm, sunny and bright but all of a sudden the weather changed with pouring rain, fog and humidity in tune perhaps with the *Xitro* and *Changchog* retreat which took place from the 28th to the 30th, a couple of days before Rinpoche’s departure for London. The ritual of *Changchog* was moving as usual and it seems it is becoming a yearly appointment, maybe also because in a very near future Merigar will have the very first cinerarium to be built inside the International Dzogchen Community to house the ashes of practitioners and where *Xitro* and *Changchog* practices will be regularly performed.

During the month we also had a Vajra Dance Teachers’ Training with quite a lot of trainees coming from all over the world and then during Rinpoche’s personal Mandarava retreat, some practitioners met every day at eight o’clock in the morning to do the Mandarava practice as well.

Rinpoche left on October 2nd and we are already missing him and looking forward to meeting him again... maybe here in April or elsewhere depending on our personal circumstances, but always with him in the state of Guru Yoga!



# Chögyal Namkhai Norbu Speaks about Tibetan Dances

After a dance session at Merigar West, September 30, 2013

I want to say thank you very much to the teachers of the Tibetan dances. They have really done a good job and are also always committed to teaching these dances. For that reason I am very happy and many people have now learned to dance.

Here [at Merigar West], in these days, I didn't have much time because I was doing a personal retreat, but even though I didn't come here, the teachers continued. This is something that is very important. And people who were interested to learn came to sing and dance. This is very useful and good.

When I take my responsibility, due to time and work etc., I don't do anything that is not useful because I know very well that our lives are very short. There is not much time. But in the relative condition it is necessary to do useful things. For that reason, I am happy that people participate and they also recognize what I am doing. This is something important. So I would like to thank very much all the people who followed and learned the dances. It is good for you and good for everybody otherwise we wouldn't do it.

In particular I want to mention the daughter of Migmar and Salima. Although she is very young, she is very responsible for dancing and singing. I saw that she is never missing when we are dancing and singing. When we sing she is present, when we dance she is present, and now she has learned all the movements very well. She is a good example for all students who are interested.



Yangchen, the daughter of Migmar and Salima. Photo: G. Vitiello

So I want to give a sort of present to her. It is a symbol – the youngest of all the people, she is really devoting herself [to the dances]. This makes me happy and it is very meaningful. You must understand that. If I do something, sacrifice myself for something, there is a reason, otherwise I wouldn't do it. Then if people participate, it is good. If they do not participate, it is worse for them. That is why I am saying that what she has done is a very good sign.

For people who are living here, you can always continue to dance because it is very useful for learning and perfecting. It is part of our practice. Practice is not only being like a statue of the Buddha. Integrating is more important. ❀

## Merigar Under the Stars 2013

On September 7, in the evening, the second edition of "Merigar Under the Stars", a show of music, dance and entertainment took place in the sports hall of Arcidosso in the presence of Rinpoche and Rosa, the local authorities and a packed and enthusiastic audience of Community people and locals. The event was

with a number choreographed especially for the occasion, and Nataly Nitsche, a Venezuelan dancer who presented a number of South American folk dances.

The second part involved amateur dancers from the worldwide Dzogchen Community who performed some of the modern and traditional Tibetan dances based on songs that Rinpoche has selected. The modern Tibetan dances have a profound cultural significance and celebrate themes related to everyday life and the



Photo: G. Vitiello

organized by the Dzogchen Community and offered performances by amateurs and professionals from all over the world.

In the first part of the show professional artists from the Community gave individual performances, including the "Cirque Garuda" from Prague with an act combining dexterity, balance and illusion, dancers István Boros and Monika Lakatos from Hungary

expression of feelings and universal values. Several children and young people also danced in traditional Tibetan costumes, much to the enjoyment of the audience. At the end of the show all those present joined in a collective dance to the tune of "Puyana" by Lobsang Delek.

The event was presented by Valentina Lo Surdo, a well known radio and television presenter. ©



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need to commit themselves to their *samaya* and to support, to help the Dzogchen Community.

Over the weekend, several workshops were held in three different locations – the Gonpa, the library (Zhikang) and the Meeting Hall in Serkhang – during morning and afternoon sessions. They included:

1. Vajra Dance and Yantra Yoga open courses: our language and the capacity to fully communicate our intentions. The agenda included discussions on Yantra Yoga presentations and Vajra Dance open courses.
2. Alignment of the Statute of Gars and Ling: changes and implications. The new statute of Merigar West with implications for the Ling and the new statute of the IG and its implications for the Lings and for the Gar were discussed.

During the afternoon parallel sessions, the following workshops were held:

3. The Mirror, Merigar Letter online, ML magazine, Web sites, Norbunet, FB, the collaboration portal, the general web site of the Dzogchen Community: who are the recipients and what is the message? The discussion centered on external communication – content, language and form – and internal communication – transparency and efficacy in creating collaboration.
4. Membership and database of members: current state and future, concentrating on the centrality of the Membership Data base for IDC.
5. Good Accounting Procedures: Transparency and Accountability with an agenda covering long period planning, management and

## Openness and Shoes

Sicilia D'Arista

When I was asked to write about the meeting of the Merigar West Lings I wondered what there was to write. We had a blog and had recorded all the interventions, a summary, and final conclusions. What else should be done? Web-cast included ...

So if I can still say something it is to go back to the initial mean-

reporting and knowledge management.

Besides the presentations at each of the workshops and the final plenary session, there was much space for discussion and clarifications of many of the points that were brought up. The general atmosphere was very positive and enthusiastic towards the many changes taking place within the Community and their beneficial long term effects for the future.

On September 15 there was a final plenary session that was web-cast in the morning and a presentation of the outputs of each of the five sessions, which can be found on the Openness in the Community blog at: <http://opennessmerigar.tumblr.com> ❀

ing that this has had for me and hence my "restricted" point of view.

"Openness in the Community: can it be more than a theoretical idea?" is a provocative title, it almost sounds a bit stupid. So, how can I explain this provocation?

I ask you to imagine walking in all directions of the rainbow, for each direction using a different pair of shoes and proceeding to step each time with different rhythms that adapt to the changing relative reality. We turn around and we rest our gaze to our interlocutor finding him within, but also at the side, and outside of ourselves as individuals and as a Community, the sum of the individuals.

And each person would speak with the language they need to communicate better. And to everyone we could extend a color, a different meaning of what we are and why we exist.

If this reflection could take place and take this direction and height then it would make sense for us to speak in such a provocative manner, to be "open," as if we were poets.

Being open so as not to create different and distinct groups by nationality, as was explained very well during the meeting, dialogue between individuals and people in order to mitigate and overcome the tensions between them.

Taking for granted the cultural and linguistic diversity, but making a concerted effort to overcome it, by adopting a language that for the majority of European coun-

tries is a "second" language, English, and trying to avoid thinking about the time missed, the missing answers to the missing questions and so on.

And then turning outside of ourselves, to our friends, to the people we interact with, to the Buddhist world and the Tibetan people, such as a shop keeper or the Mayor of the village where we live, we might ask ourselves what common trait can our words have?

Perhaps the effort to be understood, the ability to be clear, surpassing the method of rules, programs and standardized statements.

Who we are, what we do, why we do it, what has been the way for us to try and get closer to the Teaching, create and be a Community.

Can you ever say this in a single form?

There are as many forms as there are men and women and children and the invitation is to have the courage to walk, wearing different shoes, the endless open road in front of us, the world inside and outside the International Dzogchen Community.

Here's what the words of this meeting mean to me. ©



Focus on Retreat Cabins

8

Focus on Retreat Cabins in the Dzogchen Community

This issue we would like to focus on the personal retreat facilities available to Dzogchen Community practitioners around the world. Our international Community offers a wide variety of different retreat opportunities for members wishing and able to devote time and effort towards deepening their practice.

Merigar West  
Renewing the Retreat Cabins in the Wood

At Merigar West we have four retreat cabins all situated in the little wood directly below the Gonpa: two for regular retreats and two for dark retreat. Of the two regular retreat cabins, one is for use by practitioners and the other is for the Master's use.

Since all the retreat cabins were built many years ago and are situated in the wood which tends to maintain humidity, in the last few years we've started to have a few problems with them such as dampness, insects, and problems with the circulation of air in the dark retreat cabin and so on. So for the last couple of years we have been studying with an architect how to improve the situation and have decided the characteristics that the renovated retreat cabins should have.

The points that are important in the retreat cabins are things such as the air – people should be able to breathe well and the

air should circulate efficiently. The cabins should be comfortable and have a constant temperature – not too hot or too cold in winter. And if a person wants to do a longer retreat they should be able to access different services. If a person in retreat is unwell, there will have to be some type of alarm to let others know because the retreat cabins are fairly distant from the main house.

So there are a number of things we are working on to make the retreat cabins as functional as possible. We are planning to start this work very shortly and conclude it by the summer of 2014.

**Dark retreat cabins**  
We have pulled down one of the dark retreat cabins that had become unusable and laid the foundations for the new one in the same place. We will use octagonal types of columns in the new cabin and then circulate the air within the walls. The walls will be double, in brick, which will be much better for avoiding problems with humidity, and will have a few centimeters of air between them with cork insulation for sound proofing.

The other dark retreat cabin, which is octagonal in shape and made of wood, will be repaired and renovated.

**Other retreat cabins**  
One of the regular retreat cabins was built several years ago in wood using a particular technique, and over time the wood has unfortunately started to rot so it is not ideal for retreat at the moment. When we start the work, we will have to assess whether it may be more economical to rebuild it rather than try to renovate it. Rinpoche's retreat cabin will be renovated and once it is ready we will ask him if it can be available for practitioners to use for retreat.



There is some work to be done on both these cabins. In particular we would like to install wood burning stoves rather than gas in both of these cabins for cooking and heating and for this there needs to be a woodshed to store the wood.

At the moment none of the retreat cabins can be used.

**Clearing the wood**  
There is a lot of work to be done clearing the wood where the retreat cabins are situated. The wood has become quite overgrown and the trees and bushes will have to cut back. We are planning to build a new set of stairs in cement to get down into the wood and set up drainage systems as well where the rainwater is eroding the hill. The road leading down to the retreat cabins is halfway done.

A practitioner offered some money to Rinpoche to buy some excavating machinery for Merigar and so now we are well equipped for building and won't have to call in an external company for this type of work.



At the moment, we are in the process of beginning to lay the foundations of the cinerarium at Merigar and once the work really starts on that we will work

the wood itself, cutting back some of the trees etc. We want to invite some people to come from abroad to come and help here, like we did with renewing the painting in the



at the same time on the retreat cabins, because they are nearby. It is easier to work on both projects at once for buying material, transporting materials, etc. We are also planning on working on

gonpa last summer. We expect that the four retreat cabins will be ready for next summer. ©

Dejamling  
France

Dejam Ling is a two and a half hour drive from Marseille, close to Montpellier. Access is also possible by train and bus and then we will pick you up by car. This is a wonderful blessed space that our Master has made available to us, rustic but with central heating and hot water. It is very quiet and wonderful for re-energizing yourself. Water comes from a nearby spring. Respectful of each other, we live each retreat as a family enjoying the Garden of Bliss/Dejam. Practitioners come from the US, Israel and Italy to do retreats here.

We have two big dormitories and tent space for the summer. Fees are eight euro a day for the dormitory and five for a tent. Food is organized in family fashion, usually one person cooks a meal for all and we rotate the next meal. It's a great system where everyone gets to show off his favorite meal.



**Individual retreat cabins**  
**Dark retreat**  
This is a wooden cabin, well isolated in the woods of Dejamling, two minutes walk from the mandala and four minutes walk from main house. Sound isolation, aeration and heating are good. There is a toilet and shower.

The cabin is available all year round, dependent on the presence of the caretaker (almost always arranged).

We have received positive feedback from users.

The cabin is available for a single person per retreat and costs ten euro per day, food not included.

**Sky-cabin**  
This is a 20 sq.m. wooden cabin on the top of our hill. It is very simple with an ecological toilet at the side of cabin, a water boiler,

electric light and heating but no kitchen. There is a view of the sky with the top of the trees under your feet, on the edge of the balcony.

The best periods for retreat are April-June and the end of August to the end of October. The winter and summer are not easy, since it is too hot or too cold. (One of our future projects is to insulate the cabin.)

People arrange to cook before or after group meals, or join the meals with them.

One person per retreat, eight euro per night and one euro for sheets.

**“La Maisonette” upper floor**  
This is the upper floor of a stone house on the hill and is available outside programmed group retreats, from September to the end of June (sometimes also a shorter period in summer, but it is mostly occupied in the summer period by group retreat participants).

There is space for 1-4 people to sleep, another bigger space (about 40 sq.m.), toilet, shower, and, in the near future, a small kitchenette for simple cooking, wood-stove.

There is a big window all along the wall, open spacy view to the Cevennes sky and hills. It is a very pleasant space.

The cost is eight euro per night and one euro for sheets.

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Focus on Retreat Cabins

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**“La Maisonette” lower floor**  
This space is still available for the moment until we find a geko.  
It is about 24 sq.m. with a water sink, mini kitchenette for simple cooking, shower, toilet, woodstove. Beautiful window door.  
The cost is eight euro per night and one euro for sheets.

**Camping retreats**  
There is also the possibility to camp and do retreats on our beautiful land, close to the mandala or the spring or under the trees of our wood.  
Camping is best normally from May until the end of September although we cannot guarantee the weather. Reservation is at your own risk.

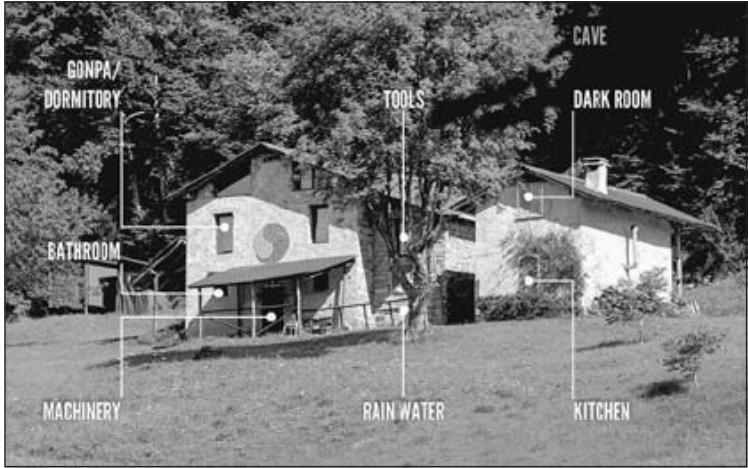


The cost is five euro per night. Possibility to reserve a tent and mattress from Dejamling (two tents and mattresses are available).  
Booking for all retreats: [dejamlingfr@gmail.com](mailto:dejamlingfr@gmail.com)  
Information: <http://association.dzogchen.free.fr/dejamling.htm>



Kunsalling  
Alto Garda Park,  
Magasa (BS), North Italy

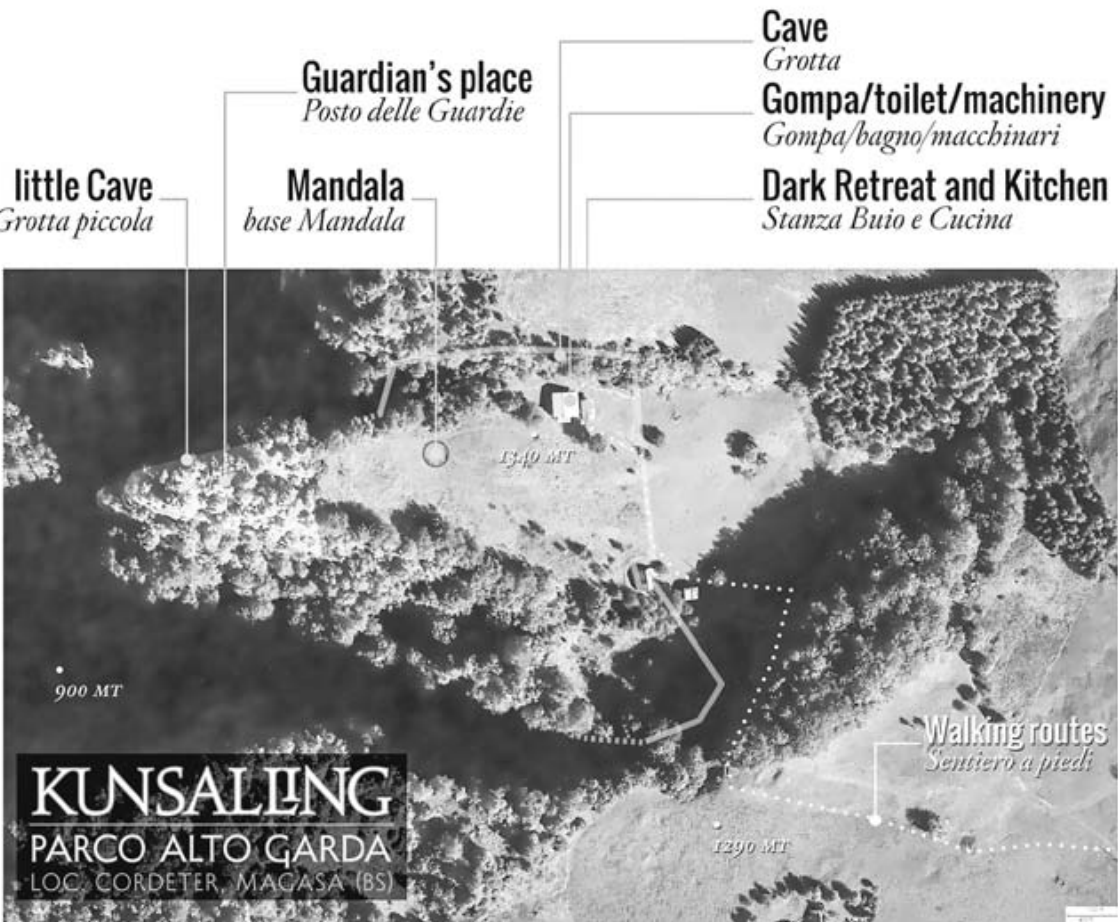
Kunsalling is located at 1340 m. altitude and the last stretch of road can only be done on foot. With the car you have to park about 1km from the Ling. By bus you should get to Gargnano (only 2 buses a day at 12 and 17). The bus stop is Magasa (990 m) about 4 km from Kunsalling.  
The Ling consists of two houses on two levels: one 10 x 9.60 m and the other 6.20 x 4 m. The large building has a Gonpa/dormitory on the first floor with place for about 10 people. On the ground floor there is the bathroom and storage for tools and machinery  
In the smaller house there is a kitchen with lpg gas, a fire and a wood burning stove as well as the room for Dark Retreat heated with an electric heater. The place is equipped with electricity, running potable water from the mains and a rainwater tank.



The Ling is available all year round, but since it is a bit “wild” in winter it is more suited for people accustomed to life in the mountains. In November, we have to close the drinking water because it freezes although we reopen in March and so the wintertime is more complicated for doing dark retreats. The Ling has wood heating except for the Dark Retreat room.  
We have done group retreats with up to 20 people, renting a barn near the ling.  
For Dark Retreats it is better to be in two, with one person who can cook and do a personal retreat at the same time.  
For personal retreats there is space comfortably for two people. There are also a couple of caves, one behind the house and the other only for people who do not suffer from vertigo, half a meter from the precipice.  
In hot weather people who want to make use of the retreat facilities can give a donation while in the cold period or in the case of a dark retreat we work out an amount based on electric consumption.



Bookings can be made at [info@kunsalling.it](mailto:info@kunsalling.it) email or telephoning ++39 0365 82 51 65 (Fulvio/Migi). Please consult our website ([www.kunsalling.it](http://www.kunsalling.it)) to check the calendar for reservations. The first time you go up to the ling (by car) it is better to be accompanied.



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Focus on Retreat Cabins

10

Kunselling  
UK

Kunselling is situated in a beautiful, secluded valley with views of the surrounding Welsh mountains and adjoins thousands of acres of wild, remote landscape. We have one dark retreat room. This is available to Community members all year round except during programmed retreats or Karma yoga periods.

The room is approximately 8x10ft with an en-suite bathroom, a shower, and a double bed. A small hallway joins the two rooms and both are heated by central heating.

Cost is dependent on the level of community subscription ie. £5 sustaining or £7 ordinary per night plus an extra £2 per night in the winter months for fuel allowance.

As Kunselling has no permanent residents, first time retreatants are advised to visit Kunselling before booking a personal/dark retreat to understand the layout and set up is required in case of arriving alone. Directions to Kunselling are given upon request.



Booking is done through Nick Segust by e-mailing  
[kunsellingbookings@yahoo.co.uk](mailto:kunsellingbookings@yahoo.co.uk)    <http://dzogchencommunityuk.org>    ©

Paldenling  
Poland

Paldenling is the retreat center belonging to the Polish Dzogchen Community.

The place is located in the south-eastern part of Poland, near the town Dukla, about 160 km east from Cracow and 350 km south from Warsaw, very close to the Slovakian border (25 km) and only 200 km to Lviv, the closest Ukrainian city.

Paldenling consists of about 9 hectares of land, mostly fields, meadows and forests located on the slope of a hill from where you can watch the beautiful landscape of the Beskid Niski mountains. The place is well isolated from the negative influences of human civilization like noise, pollution, crowds and movement and thus provides perfect conditions for a retreat center. Although the term “well isolated” may sound like “the end of the world”, there are quite good possibilities for getting there with different means of transport.

The easiest one is by car. The road is well-kept, even its last part is a 3 km-long dirt section, which leads directly to the front of the main Paldenling building.

One can also use train and bus, in this case, however, it is good to communicate with the Geko, who can organize a lift from the bus or train stop. Otherwise one can also simply walk from the nearest bus stop, which takes about 1 hour.

The only risky time is winter, when due to heavy snowfalls and lack of any snow-clearing service, the road is impassable for a car. In this case one must walk the last 3 km. There is also a possibility to leave the car down in the village.



Longde cabin.

The beautiful landscape, silence, isolation and nature are perfect conditions that make this place a valuable retreat spot.

There are 3 main places for practice in Paldenling:

The main house – a simple 2 storey building, located in the middle of the slope. The building consists of a Gonpa, office, geko’s room, and rooms for rent (6-bed group dormitory, and a smaller double bedroom). Upstairs there is a big, spacious loft, which is under reconstruction right now. There is also a kitchen, bathrooms and toilets.

The main house is mostly used for the bigger retreats with many people, however it is also possible to use rooms for personal retreats!

The Dark Cabin – the hit of Paldenling!

Going down the hill, one can see a new dark retreat cabin, surrounded by bushes and big trees. The dark cabin is quiet, comfortable, warm and has excellent ventilation. Since the cabin was designed especially for Polish weather conditions, there is a possibility

of doing retreats even in winter. It has its own electrical heating system, however, because of the frost, one can have periodic problems with running water! This can be solved by using the water from big bottles and containers.

The cabin consists of two parts: one room with a window (which makes the cabin suitable not only for the dark retreats), and the dark room divided into two parts: a practice area and a part with a small toilet, shower and sink. The cabin also has a special vent for the food supply. This is a special construction that allows a retreatant to restock while main-



taining dark retreat conditions. Only one person at a time can do dark retreat.

The Longde Retreat Cabin is located at the top of the hill, providing a 360° view. This small house is designed especially for performing all practices connected with space: Namkha Arte and Longde.

It consists of two floors: the

phone: +48 887 957 944  
mail: [paldenling@dzogczen.pl](mailto:paldenling@dzogczen.pl)

Since the only criterion for the availability of retreat cabins (for all members of the Community) is the order of booking, whoever plans to do a retreat at Paldenling, should contact the Geko well in advance!



Dark retreat cabin.

lower room with its heating system (good quality, economic fireplace), serves as a cooking and sleeping place. The upper practice floor is a simple octagonal-shaped room with windows all around, and an astonishing view beyond them. Since the Longde retreat cabin does not have its own bathroom, toilet and shower are available in the main house. There is, however, the possibility to provide big containers of water.

Retreat is possible throughout the year, however during the wintertime, one has to take more care because of cold conditions and snow.

For booking Paldenling retreat cabins please contact our Geko:

**Prices**  
for all members of the Dzogchen Community:  
Longde Cabin: 20 PLN (about 5 €) per day + electricity charge  
Dark Retreat Cabin: 35 PLN (about 8.5 €) per day + electricity charge  
Main House: 15 PLN (about 3.5 €) per day.

All additional information and help (how to get there, the map, exact postal address, pictures and so on) you can get by visiting our website: [www.dzogczen.pl](http://www.dzogczen.pl)

There is a link to the Paldenling site with an English description available.

We have also a facebook page: <https://www.facebook.com/paldenling?fref=ts>    ©



# Dark Retreat Cabin near Wangdenling

Slovakia

Although Wangdenling in Slovakia does not have any retreat cabins, our Vajra brothers Oliver and Lukas Chmelik have a dark retreat cabin about 45 minutes walking distance from Wangdenling that they would like to offer for the use for the world-wide Dzogchen Community.

The retreat cabin is a small cottage in the woods. The ground floor consists of a small gonpa for two practitioners with a stove and another room with a small kitchen and another stove. The upper floor has a small hall and the dark retreat cabin, which can also be converted into a regular retreat room. The dark retreat cabin was built according to traditional instructions and contains a practice room and a separate hallway with toilet. The hallway is used as an exchange point for food and other necessities brought by the caretaker so that the practitioner can easily spend all his or her time in darkness.



This dark retreat cabin inside the retreat cottage was build in 2001 and since then has served for both dark retreat and light retreat. Air circulation in the cabin is provided by three air-tubes, two of which are turned outside and one inside of the retreat house. There is no electricity, so it is not possible to use it in the cold winter season (December–January).

The assistant to the retreatant can stay on the lower floor of the house, do his or her own retreat in a small gonpa there, and take care of the cooking. Over time, practitioners of the Dzogchen Community have done 8, 7, 5, 3 or 1 day

dark retreats here. As the house and cabin are situated in an isolated spot in the forest, it is also an ideal place for normal retreats. A few people have done several months retreats here in the past.

For booking and further information, please write to:  
[chmelikoliver@gmail.com](mailto:chmelikoliver@gmail.com)  
[lukas.chmelik@gmail.com](mailto:lukas.chmelik@gmail.com) ©



# Namselling

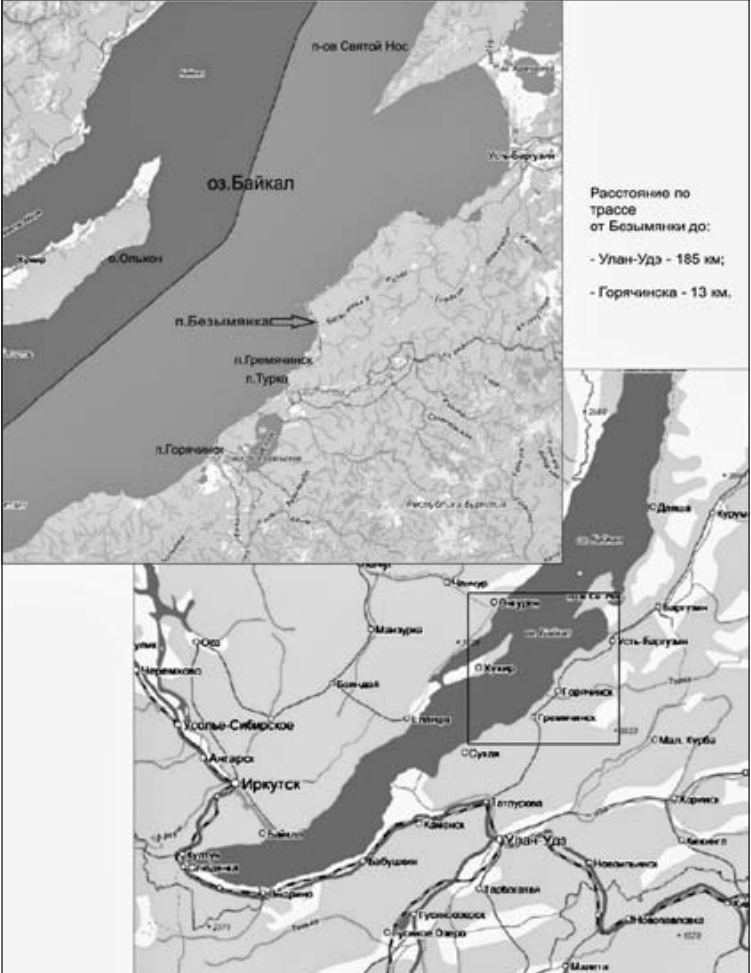
Lake Baikal, South Siberia, Russia

(Photos by Pavel Galkov)

Namselling, the Dzogchen Community land near Lake Baikal, is a small piece of land (12 hectares) located in the village of Bezmyanka in the middle of the eastern coast of the lake, 180 km from Ulan-Ude. The village mostly consists of dachas (used for recreation, not for gardening) visited by their owners only in the summer months.

This wonderful place is conveniently located 200 meters from the shore of Bezymianskaya, a shallow bay, which is heated well in summer and is closed from the north winds, while the coast of open Baikal with its sandy dunes and pine trees is 1.5 km away. The Goryachinsk resort known for its healing thermal springs and mud baths is situated 13 km from Bezmyanka. The land was purchased in 2001, the same year it was shown to Rinpoche and was named Namselling.

At the moment there are three rooms made of timber with the total capacity up to 20 people. Two rooms are for the warm season and inter-season (with potbelly stoves) and one room for winter with a brick stove – 7 people can stay there. All the rooms are connecting, i.e. located under the same roof – there is no extensive soundproofing. Wooden beds are double and single, double and single deck. Mattresses, blankets and pillows are available. You can bring your own linen or you can rent it .



In the warm season we have a gonpa for collective practices that has enough space for a mandala (and we actually have it there!).

The facilities include: three outhouses, a summer kitchen with a gas stove (in winter it is installed indoors), the necessary individual and shared utensils and cookware, a campfire with all its features, an unfinished sauna (but it is already possible to wash there!). Electricity is produced by a gasoline generator. We have cellular communication, but in order to listen to webcasts you have to be on the shore of Lake Baikal where the signal is more stable.

If you consider going on a personal retreat (especially long one) it is better to come in winter or in an inter-season, when snow absorbs all sounds and there are less disturbing factors. You can get here from Ulan-Ude taking any bus and minibus going in the direction of Barguzin and further than Goryachinsk. Travelling time is 2.5–3 hours. Suggested offering for Dzogchen Community members is 100 rubles a day, with extra for food and fuel for the power station.

It is recommended that you discuss your arrival with the Gekö not less than a month before you want to come:



tel. +7-924-652-6885,  
e-mail [pavel.galkov@gmail.com](mailto:pavel.galkov@gmail.com)

You can also get in touch with the Gekö of Kundrolling (Ulan-Ude), – please, find his contacts on Dzogchen Community website, in Lings and Communities section.

This October we plan to finish construction of one more winter house (now we have only a log house under a roof). Thus we will have greater possibilities for living and for conducting retreats! ©





Focus on Retreat Cabins

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Namgyalgar South Retreat Cabins

Namgyalgar South location (9000, Princes Highway, Tilba Tilba, NSW, Australia)

**Light Retreat Cabin (Tsamkhang)**  
This is a self-contained cabin with bed, kitchenette, shower (with hot water), toilet, solar power and a small wood stove for heating situated in a secluded location surrounded by trees on a grassy mountain slope, with views onto the forest. It is suitable for use by one person. Closed retreat in total privacy is possible as well as open style retreat with access to the Gonpa for Vajra Dance or Yantra Yoga practice and/or access to library.

**Dark Retreat Cabin**  
This is a straw bale cabin situated in a very secluded spot on a grassy mountain slope, surrounded by native forest. The dark section contains a bed, toilet and washbasin and a window for food delivery. Attached is a separate light section with just a bed and a small outdoor verandah, which has glass windows with spacious views to distant mountain range, lake and ocean. It is suitable for



Light Retreat Cabin at Namgyalgar South.

use by one person at a time for dark and/or light retreat. The light section is used before entering and emerging from dark retreat but can also be used just for light retreat (when the dark section is not in use) by those able to be self-sufficient as the cabin contains no shower or kitchen (a gas cooker can be used on the verandah at low fire risk times).

**Rushen Cabin**  
A small, simple cabin perched high on the top of Gulaga Mountain upon which Namgyalgar South is situated, with panoramic views of native forests, farmlands, lakes and the ocean stretching along the sapphire coast of south-

ern NSW. The cabin contains a mattress and is suitable for use by one person. There is no toilet, shower or kitchen or drinking water. The cabin is well suited to doing rushen practice though other practices may be done in it. Arrangements to use the cabin are to be made with the Gekö.  
The Gekö lives close by to all three cabins in the house of Gawaling.  
For information about travel to Namgyalgar South, price of cabin retreats, personal retreat, cabin availability and to make a booking please contact Namgyalgar South Admin Officer: [namgyalgar.south@dzogchen.org.au](mailto:namgyalgar.south@dzogchen.org.au)  
Tel: 02.44737668



Dark Retreat Cabin at Namgyalgar South.



View from Rushen Cabin at Namgyalgar South.

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

Summary of Retreat Facilities at Tsegyalgar East

The following retreat cabins are available for personal retreat on upper Khandroling from Spring through late Fall before the snow falls on a seasonal basis:

**Rinpoche's Cabin**  
Can be used for summer programs with limited personal retreat. This cabin is in the process of major repairs. Wood stove and gas cooking stove. No bathroom facilities. Wonderful view. Exceptional quality since Rinpoche has done several personal retreats there, including when he received the dreams related to the Vajra Dance.

**Mandarava Cabin**  
The Mandarava cabin is equipped with a wood stove, potable water is delivered as needed, a gas cooking stove and kitchen supplies included along with a food storage container for ice are included in the cabin. Retreatants can also store extra food in the Camp Kitchen and cook there as well. A small but lovely cabin free from animal activity and airtight. There are no bathroom facilities.

**Thögal Cabin**  
Two stories. No bathroom facilities. At the top of the land.



Rinpoche's Cabin. Photo: P. Barry

**Guardian Cabin**  
This is not a retreat cabin, but an overnight sleeping space *only* 1 night to begin and end retreat. Can be used for extensive Guardian practice.



Guardian Cabin. Photo: P. Barry

**In-season general Khandroling facilities include:**  
· Potable water for drinking and non-potable for washing  
· Bathhouse with two showers and 2 flush toilets  
· Camp Kitchen with gas powered refrigeration and cooking stove  
· Portable potties and outdoor showers for campers

**Dark Retreat Cabin (off site)**  
Use of the Dark Retreat Cabin is year-round with four rooms available upstairs including spaces used by Chögyal Namkhai Norbu and Yeshe Namkhai in the past. There is also a room downstairs for "light" personal. With prior arrangement, food can be delivered daily for a minimal fee. Built in 1985.



Mandarava Cabin. Photo: P. Barry



Thögal Cabin. Photo: P. Barry

The facility has a flush composting toilet, electric heat, gas stove, electric tea kettle, and microwave.  
Potable water is delivered for drinking.

Dormitory Spaces at 18 Schoolhouse Road, Conway, MA 01341  
For more information about any of the cabins and usage please contact the Gekö at [geko@tsegyalgar.org](mailto:geko@tsegyalgar.org) ©



Bath House. Photo: P. Barry



# Retreat Cabins of Tsegyalgar West

Baja California Sur, Mexico is the location of Tsegyalgar West, situated in Los Naranjos road in the San Jose del Cabo Mountains.

Tsegyalgar West is a 3,000-acre land in the middle of the mountains surrounded by wildlife, grand vistas and amazing desert tropical trees. After a summer rains the water streams down from the mountains, creating the sound of waterfall in the middle of the desert!

The nights have a deep quiet and the sky covered with millions of stars. There is enough land to find complete solitude, many places to hike to enjoy the infinite views. It is a prefect place to do personal retreats such as Rushen practices, as our precious Master has indicated.

For accommodations we have 16 rustic casitas with the basic commodities, each one with a special view.

A new kitchen has been built and there is a nice camping area



with showers and compost toilets. We have a large palapa with a view of the valley where the Vajra Dance takes place, and we are working on a large Gonpa to keep hosting all the upcoming retreats.

Tsegyalgar West is the home of Oddiyana casita, a secluded space with a small kitchen, bathroom and shower far from the rest of the cabins. This casita that works by donation, is open and waiting for all of the members of the Dzogchen community to be used. There are not dark cabins available.

We are now working on future development projects to improve the infrastructure as well as a Master Plan. We plan to offer environmental caretaking, organic and sustainable farming as well as a new residential area for people of the community to own a house.

With so much land comes responsibility. We will work to create an Eco friendly environment that can safeguard the land and all its amazing wild life as well as creating an oasis in this world for people that want to find a solitary quiet place to do serious practice. ©



# Tashigar North Retreat Cabins

Tashigar North offers our dark retreat cabin retreat to all members of the Dzogchen Community interested to develop their practice. In the same building there is also a meditation cabin.

## Description of the Cabin and Service

Our cabin is situated on the second floor of the house of Elias Capriles, located on the northern border of the land. It is equipped with an air conditioner, sound isolator, toilets and all the facilities needed for practicing according to the conditions recommended by Rinpoche. The cabin is for the use of one person at a time. The daily cost of the cabin is US\$15. Delivery of meals can be arranged at an additional cost according to the user's requirements. For bookings please contact the secretary at [tashigarnortesecretary@gmail.com](mailto:tashigarnortesecretary@gmail.com)

We would also like to invite anyone interested in an extended stay at Tashigar North for up to a period of 90 days, during which you can participate in the various projects that we are promoting. This can be useful to fulfill your required karma yoga for Santi Maha Sangha training. Please indicate in your booking letter your interest to participate in some of the projects shown below:

1. Tashipark Project (educational project for children about sustainable design and permaculture) Visit: [www.tashipark.org](http://www.tashipark.org)
2. Permaculture Design Development of the Gar: composting toilet, development of swales with different perennial fruits, retreat cabin buildings, fruit dryer, coconut plantation and the development of an ornamental species plantation around our water waste treatment plant.
- For details visit: <http://permacultureglobal.com/projects/1113-tashigar-norte-permacultural-project>
3. Surveillance service.
4. Restoring 1 hectare of our aloe plantation.



5. Gar regular maintenance: cleaning and minor repairs.

The Gakyil offers accommodation in the dormitory (equipped with bunk beds and basic services) in exchange for 30 karma yoga hours per week.

Regularly our Gar has Santi Maha Sangha and Vajra Dance resident instructors who can resolve some doubts related to your personal practice. There are also study groups that everyone is welcome to.



Keep in mind that due to the particular situation of the rate exchange controls, Venezuela is possibly the cheapest country in the world for all visitors entering with US dollars. This allows you

to extend your stay in an ideal location for your practice on a low budget. It is a unique occasion.

We are waiting for you! ©

# Dark Retreat Cabin in Tashigar Sur

The dark retreat cabin in Tashigar South is a small cabin with a soundproof room to practice in and a small toilet. The cabin is only big enough for one person.

It is located on the land of Gar close to the office and geko's house. The cabin is open all year. The cost 25 USD per day is with

meals included. Meal service and practitioner care is usually taken care of by the geko.

For bookings: [secretaria@tashigarsur.com](mailto:secretaria@tashigarsur.com)  
For more info how to get to Tashigar South: [www.tashigarsur.com](http://www.tashigarsur.com) ©







## MerigarWest

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

## Rinpoche Speaks About the MW Gakyil and Worldwide Collaboration

during the Members Assembly  
at Merigar West, September 24, 2013

### Merigar 3 person Gakyil

Three people have presented themselves again as candidates for the Merigar Gakyil: Giovanna Natalini for the blue Gakyil, Dimitri Fieri for the red Gakyil and Gianni Totino for the yellow Gakyil. There are not many new candidates so it is very simple – we will have a Gakyil with three people. We don't have to make a war about the number of people in the Gakyil. What we need is some brains, not a lot of people. Those who want to collaborate with the Gakyil are very welcome to collaborate. But, in my opinion, we can do the Gakyil like this. Sometimes it is even better this way – a few people who are active and work seriously rather than a large number of people who may create problems. I don't know if you agree or not but I think that we could do it this way.

### Commitment in the Community

In any case, I would like to say something to people who are involved in the Gakyil, in the Shang Shung Institute and ASIA, because we are all part of the Dzogchen Community and we all have our activities. I would like to thank everyone for taking on these commitments, knowing that this is something very important for the future because the Community is not just any type of organization. The Dzogchen Community is connected to the teaching. Everyone knows that this is the reason why we are dedicating ourselves and working so much.

### Community Coordination worldwide

Furthermore, this is not just about Merigar. In the Dzogchen Community worldwide there are many Gars, Lings and different types of Gakyils. Everyone is in the same boat for the same reason. This is why

I am asking people to coordinate things and I have specifically asked Enrico Dell'Angelo to coordinate.

You know very well that I started teaching and started the Community in 1976 when we did the first retreat of Dzogchen teachings. From that time there have been people who have been seriously dedicated to and interested in my teachings, such as Enrico Dell'Angelo and Andrea Dell'Angelo, these kinds of people. Many years have passed and just considering the teaching retreats from the first one up to the recent one here [at Merigar West], there have been 549 retreats. For all these retreats, people like Enrico have followed the teachings, directly or indirectly. They know very well what I want and what my wishes are: that things correspond with the teaching. For that reason, I have asked and placed my trust in Enrico, and in Andrea to follow the activities of the Community and ASIA. I have faith in them because they know what I want, and what I want corresponds with the Dzogchen teaching. I have confidence in this. That is why they are now working on the coordination and the way the activities of the Community worldwide should continue.

For this reason I want to ask both the Gakyils of the Community, and the Institute and others to please follow and collaborate because this is very important for the direction we are going in the future. This is also why we have Mark Farrington who is an expert and who understands the principle of the teaching and also what I want. They are working and following all these aspects. So try to collaborate instead of creating problems. Those who don't agree with this should remain silent and apart. Please let the work go ahead. This is what I want to ask to all the people in the Community.

The Merigar Community and Gakyil I always consider to be important because it is the place where we started. Merigar should be like a model so try to do your best and do it more precisely.

This is what I wanted to say. The rest, such as, the work of the Gakyil depends on the circumstances. You know that very well. These are my wishes and my ideas. ✱

### Merigar West New Gakyil

During the last assembly of the Merigar West members, held on September 24, 2013, in the presence and with the participation of our precious Master, the new Gakyil and Geko were elected.

The newly elected Gakyil members are:

*Blue:* Giovanna Natalini

*Yellow:* Giovanni Totino

*Red:* Dimitri Fieri

The new Geko is Nikol Stanisova. ©



Blue: Giovanna Natalini.



Yellow: Giovanni Totino.



Red: Dimitri Fieri.

### Austria

#### New Gakyil of the DC Austria Regions

The DC Austria Regions and Yeselling has a new Gakyil that has already been confirmed by Rinpoche:

*Red:* Claudia Weidinger

*Blue:* Gabriele Leick

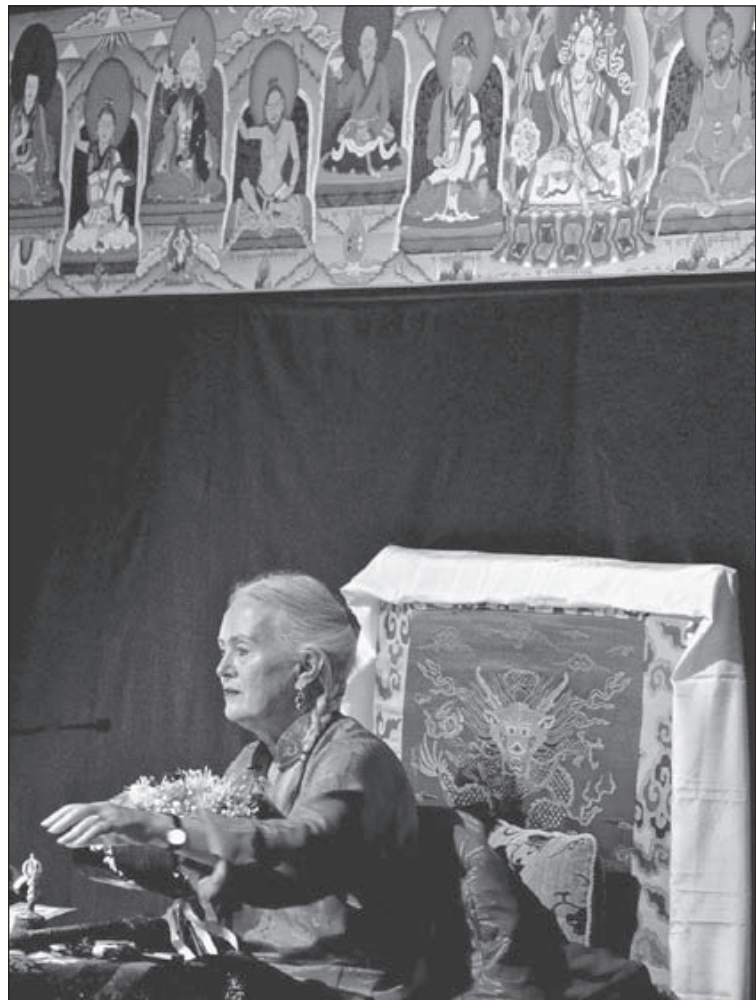
with the assistance of Monika Kletmann

*Yellow:* Oliver Leick

with the assistance of Anna Haas ©



Geko: Nikol Stanisova.



Tsultrim Allione led a Chöd retreat at Merigar November 1-3, 2013 with explanations and practice sessions.  
Photo: G. Vitiello

### France

#### Dejamling Celebrates its 15th Anniversary

We celebrated the 15th year of Dejamling at the Ling on August 10th, but also with an open day in the nearby town of Le Vigan the day after. It was very hot, and although not so many people attended, it was a wonderful day of collaboration between many practitioners presenting the Dzogchen Community, Vajra Dance, Yantra Yoga, Tibetan Dance, and the game of Bagchen. Beautiful music was offered, and there was a possibility to learn about ASIA projects, and books. A local association offered healthy food in their food tent. Several people in the park observed the activities from near or far, heard the mantras and songs and observed the movements and dances. It was a very peaceful and joyful event and we could all feel our Master's presence there, which was beneficial for the place and also for all of us as a Community. ©







Spain, Barcelona

Khyungchen Khading Retreat  
Barcelona, October 10–15

By Oriol Aguilar

Among the waters of the old harbour and big ships, the Barcelona retreat with Chögyal Namkhai Norbu started on Thursday October 10, in a new place called the World Trade Center. This business center, situated within the harbour and facing towards the historical part of the city, was considered an optimal location by many practitioners.

The day before the opening of the retreat Rinpoche gave a public lecture at Tibet House about the second volume of “The Light of Kailash”, his important work on the history of ancient Tibet. During the retreat, Rinpoche gave the precious teaching *Khyungchen Khading*, “The Celestial Flight of the Great Garuda”, a deep in-



struction on Total Relaxation (*tregchö*) authored by Shri Simha. This master was the link between Oddiyana and the Indian Dzogchen lineages with the later transmission in Tibet, and was the master of Vimalamitra, Vairochana and Padmasambhava.

With his majestic explanations, bestowed with precise clarity on many points, Rinpoche enriched our understanding and experience. Starting with the general explanation on the different paths, the master went on to explain the crucial points of the base, the path and the fruit of

Total Perfection. On Sunday 13, he bestowed the direct transmission, and the next day the Ganapuja for the end of the retreat was celebrated. During all days, the master alternated the explanations with the *lung* of the text. Around three hundred people gathered to receive the teachings, and as in other cases, the retreat was transmitted worldwide through open webcast.

Along with the teachings, in the morning explanations and practice sessions of Yantra Yoga and Vajra Dance were held, and also explanations on the practice of the Short Thun and Ganapuja. A presentation of the Shang Shung Institute and Publications was organized too, with the description of recent publications. Some days, in the evenings, Tibetan dances were organized, presided over by Rinpoche, in which dozens

of practitioners showed their skill in dance and melody. The hall where the dances were held had big windows, through which sometimes the people on boats crossing the harbour and sailors could see people dancing in the hall.

There were also two meetings in Kundusling, the Ling of Barcelona, one for the presentation of the film “My Reincarnation”, and the other as a welcome party. The last day, a group of practitioners offered two Tibetan songs to Rinpoche, one of them being the song of Dzamlingar, the new gar in Tenerife. The songs were accompanied with musical instruments.

The general atmosphere was harmonious and relaxed, and all of us were extremely fortunate to hear these precious teachings from the voice and wisdom of our beloved master. May he live long! ©

Dzamling Gar

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

Preparing Dzamling Gar, The  
Global Gar in Tenerife, Spain

by Scott Diamond

In the time leading up to Rinpoche’s arrival, a small but dedicated group of practitioners from all over the world have gathered on the island of Tenerife to begin developing the Dzogchen Community’s new Gar. This is a very exciting process, as Dzamling Gar will become a global headquarters for all countries in the Community. It is a truly massive project, and as a manifestation of Rinpoche’s Teaching, everyone is collaborating in a relaxed way according to the circumstances of the place and time in which it the Gar is currently taking shape.

The land for the Gar is located in the southern part of the island, in the town of Playa Paraiso. The region has already has a large infrastructure for residents, tourists, short and long term visitors. People working to organize Dzamling Gar are living in the surrounding areas. The Gar itself is still a large construction site (with many unfinished buildings from the land’s former owners, an unfinished residential health spa/hotel), and a group of karma yogis, as well as local professionals, work inside the property on a daily basis. The climate is consistently sunny and clear (with an



average rainfall of two days a year), so weather poses no obstacles.

Across the street from the Gar is a local café/bar where people regularly gather for the leisurely meetings over coffee that are a basic social ritual of Spanish island life. In the places where practitioners live near the Gar, a number of Community activities take place. Groups gather to watch webcasts of Retreats in other places as Rinpoche makes his way around the world. There are also collective study and practice groups happening near the Gar. A space has been found to practice Vajra Dance until the Gar is available. A study and practice group

meets on some nearby land every week. Ganapujas happen on the days of the lunar calendar, and have also begun to take place on a weekly basis with the intention of benefitting the smooth and successful development of the Gar. Rinpoche has said that this was extremely beneficial when Merigar was it was first created in Italy many years ago, and now this practice continues in Tenerife. Practitioners all over the world can participate in this from wherever they are by including Dzamling Gar in the merit that they dedicate at their local Ganapujas.

Everybody in Tenerife receives many emails from their friends in

other places asking how it’s going, what is the situation there, questions about accommodation, etc., so there is a sense among the group on the island that many people will soon arrive to participate in the Retreats planned for the next six months. There are so many aspects of the Gar that will require the collaboration of everyone interested (not just the building of the facility itself, but the organization of activities like Yantra Yoga and Vajra Dance, communication, building relationships with the local community, fundraising), but everyone in this laid back, idyllic locale understands that even with all the activity, this is a place to relax and enjoy! (as Rinpoche expresses in the lyrics of the song he wrote about Dzamling Gar)

A very exciting recent development was the raising of the massive tent (750 sq. meters with a very high ceiling) where activities will take place in the near future. In addition to the inauguration of Nov.15, when each Gar around the world will be connected with one of the houses on the land, there will be practice Retreats and Teachings, and of course Tibetan dancing! Close to the tent is the gigantic swimming pool that was already begun before the land was acquired. Obviously, a current construction current goal is to have this ready for everyone as soon as possible.

The locals in Playa Paraiso are understandably curious about the huge influx of foreigners heading their way. While they are accustomed to a big tourist population, and are aware of a small Sakya center in a nearby town, the Dzogchen Community is something completely new to them. As practitioners have begun to arrive, they have noticed that being respectful and friendly of the local environment goes a long way. While camping is illegal, there are many options for accommodation in the south of Tenerife at a variety of budget levels, and it’s useful to network within the community as well as with people in the area.

After weeks of preparation, everybody gathered together at the Tenerife North airport to greet Rinpoche as his plane arrived from Barcelona. The practitioners living in the south near Dzamling Gar, as well as the group from Meriling in the north, were so happy to see The Maestro return. As he approached the glass exit doors opening onto the dramatic mountains and early evening sky, Rinpoche’s hands gestured with appreciation of the beautiful scenery. “Ah, look”, he said with a smile. He was driven to his house, and within a matter of hours it was announced that we would gather there the next night for the first session of Tibetan Dance. ©

MerigarEast

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Latest News

The construction of the foundations of the multifunctional house (the dormitory) is starting in a few days. The very first steps have already been done such as marking the place and preparing it for construction works.

The process of building the two stupas is in progress. The foundations are ready. All the Lings of Merigar East are collaborating actively and are in the process of preparing *tsa-tsas*. The next step is to organize the painting of the *shrog shins* (Tree of Life,

the central wooden pole) which are kept in Bulgaria.

Our project about planting different kind of trees is also in progress. We have planted some fruit trees and now we are planting some Palownia trees. So we hope very soon to have a nice garden in the Gar. In spring next year we will continue.

We had a meeting with our Bucharest *sangha*. The meeting was great! Very effective and also much fun. We did a Ganapuja and discussed the possibilities and needs of the local group. Among them is the translation and

publishing of books and practices in the Romanian language.

Our Gakyil had a meeting at Merigar East in October. We discussed our projects and planned how to proceed further with fundraising and other important issues. Also the organization of the retreat with Rinpoche which will be in May next year is going to be a challenge for all of us.

And we are doing our best and looking forward to seeing a lot of you here in Merigar East in spring next year! ©







Slovakia >>Wangdenling

News from Wangdenling

Dear Vajra Family,

We would like to share some good news regarding the development of Wangdenling, the ling of Slovak Republic. First of all, we had the great honor of hosting His Holiness Taklung Tsetrul Rinpoche, an eminent Dzogchen master and head of Nyingma School of Tibetan Buddhism. Rinpoche visited Wangdenling on Saturday September 21, 2013 and performed an empowerment of both the Gonpa building and Stupa foundations and conferred many blessings. Also, on the previous day His Holiness gave an initiation of Guru Padmasambhava in our capital Bratislava, to which over 80 people including a majority of the Slovak DC sangha attended.

Secondly, during the weekend of October 25–27, 2013, we're about to finish the first Stupa in our country under Migmar Tsering's close supervision. We invite all of you who have the possibility to come and join us in filling the Stupa with tsa-tsas and precious relics and doing various collective practices.

Last but not least, thanks to our slowly improving financial situation, we're continuing the works around the new Gonpa. During the summer the building already served it's purpose, providing space for numerous practices, and within the next two months we're about to finish the drainage and installing gutters and downpipes.



Other finishing works are scheduled for next spring when the Gonpa should already be getting into its final shape.

Thank you very much for your support and all the best.

Yours in transmission, Lubo on behalf of Dzogchen Community of Slovakia.

New Gakyil of Wangdenling

At the Dzogchen community meeting in Wangdenling which was held on Sunday the 29th of September, we, the Dzogchen Community of Wangdenling elected the following members as gakyil:

Lubomir Michna – red gakyil  
Marek Riesz, Tomas Chaban – yellow gakyil  
Andrej Vergun – blue gakyil

Many thanks to the previous gakyil for their work and dedication. All the best from Dzogchen community of Wangdenling New Gakyil of Wangdenling (Slovakia)

H.H. Taklung Tsetrul Rinpoche in Slovakia

On Friday 20 September 2013, H.H.Taklung Tsetrul Rinpoche, head of the Nyingma school, gave the empowerment of Guru Padmasambhava to about 100 people at the Hotel Tulip House in Bratislava, capital of Slovakia. The empowerment is from a terma of Apang Tertön (1895–1945) and is related with the seven line prayer. After a short introductory teaching from the life of Guru Padmasambhava, H.H. bestowed the empowerment of body, speech and mind, as well as the empowerment of enlightened activity and auspiciousness. The event was concluded with short ganapuja. Translation from the Tibetan language to English was provided by Tulku Dakpa.

Due to his health problems which began in August, H.H. Taklung Tsetrul Rinpoche had to cancel all of his European teaching tour, where he was about to give Longchen nyingthig

transmissions (Poland, Finland, Belgium etc.), so his bestowal of the empowerment of Padmasambhava and the blessing of the gonpa and stupa foundations at Wangdenling was an act of his kindness and personal sacrifice. At the age of 87, and having severe difficulties merely walking, H.H. travelled to a small country with few

practitioners, even though in India or Nepal when giving transmissions, hundreds and thousands people attend. So our gratitude will hopefully be expressed by keeping our samayas and doing our best in applying the teaching in any moment of life and never doing anything contrary to dharma.

Russia, Moscow >>Rinchenling



Rinchenling New Gakyil

We are happy to inform you that the new Gakyil of Rinchenling was elected and confirmed by Rinpoche.

The newly elected Gakyil members are:

Blue: Katya Borisenko, Elena Bragina, Olga Dzhaferova

Red: Timur Gasanov, Philippe Khomenok, Dalia Kurmanguzhina

Yellow: Vlad Bepalov, Dima Buevitch, Artem Volk

With warm wishes,  
Gakyil of Rinchenling  
Moscow.ling@gmail.com

NamgyalgarNorth

Namgyalgar  
Dzogchen Community  
in Australia

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Namgyalgar North Development

Maree Ploetz and Julian King-Salter, for the Namgyalgar North Development Project team of Namgyalgar Gakyil

It has taken some time, but at last the period in which a neighbour could appeal against our Development Approval has passed, and work can begin!

The first step is to create the new road requested by Rinpoche on his last visit, which will create a one way

system up and down the final incline to the Gar and also make a more direct route to the retreat accommodation and community facilities to the North (sunny side in Australia) of the property. At the same time, repairs to the dam wall overflow will be made, to preserve our large lake against erosion damage.

Once again Alastair Gager is flying over from New Zealand to coordinate the work, assisted by four able-bodied workers, and Cedrick, our local Digger driver!

Construction plans are being prepared for the entire project, beginning with the block of seven retreat accommodation units and Community facilities including male and female dorms, teacher accommodation, kitchen, dining area, reference library. It is hoped this will be funded by individual and group donors making substantial donations and receiving rights of use of the seven retreat units – sufficient in total to build both the accommodation and the community facilities. We already have firm commitments

for three units, and need two more before the end of November in order to feel confident to begin the project early next year, for completion in time for our next retreat with Rinpoche in October 2014.

Keep up to date on the Namgyalgar North blog site,  
http://namgyalgarnorth.com



Married: Nicki Elliot and Arnaud Coquillard were married on September 14, 2013 at Namgyalgar North.

TsegyalgarEast

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Looking Towards the Pond

By Jacqueline Gens

Over the past couple of months, Khandroling, the retreat land for the Dzogchen Community in Buckland, MA, has undergone a dramatic transformation with the well-planned tree cutting to eliminate debris, white pine and hemlock, which in the past did not allow the forest to flourish.

The tree cutting project is based on a proposal to the Massachusetts State forestry department to create conditions for new habitat, especially birds and small mammals and the growth of hardwoods. Incorporated into this proposal was a plan to actualize our Master's directive finally to remove the white pine on the land

and open up certain views. These are optimal outcomes for the future of Khandroling's land management in our bioregion, which was carefully considered.

As one can see in the photo above recently taken by Sean Quinn, significant views have opened up with a clear view of the pond and hint of the valley below. On the other hand, arriving on upper Khandroling one immediately can view the golden Longsal atop the Mandala Hall, which houses the Universal Mandala. The overall effect is dramatically breathtaking.

For some years, the reforestation process will be a work in progress as the landscape reveals its treasures.

In the midst of all this activity and heavy machinery, the coloration of the mandala floor continues to be applied



painstakingly and with great care primarily by Jim Smith and Nary Mitchell with help from local volunteers. An arduous process, this work represents the final phase of construction for the interior of the Mandala Hall, now in its 5th year of construction. The last color remaining to be applied is red and the border of flames surrounding the entire mandala.

Meanwhile, at lower Khandroling farm surrounding Rinpoche's residence, there is another kind of transformation taking place with hundreds of

continued on the following page



» continued from previous page  
blueberries planted and attention to the land resulting in a full-fledged farm with garden, bees, and mushroom cultivations, as well as a state of the art greenhouse under construction.

At the heart of all these recent developments is the desire to present a perfect place for the Inauguration of the Mandala Hall for the Universal Mandala – the jewel of our community, scheduled during Tsegyalgar's 30th Anniversary Celebration, Come Join the Dance – July 11–13, 2014.

To view updates on Khandroling and at Tsegyalgar East, visit our Community blog at [www.tsegyalgar.blogspot.com](http://www.tsegyalgar.blogspot.com) and the farm coop's website at [www.khandrolingcoop.com](http://www.khandrolingcoop.com) ©

Photo to right of the land being cleared for the construction of a Gonpa on Khandroling. The aim of the activities on Khandroling, particularly Lower Khandroling where we find Rinpoche's house, the farm cooperative, the bees and a barn longing to be renovated, is towards the development of the Khandroling land as the functioning center for Tsegyalgar East. Photo: J. Gens



Universal Mandala in the Mandala Hall. Photo: P. Barry

TsegyalgarWest	Tsegyalgar West	tsegyalgarwestsecretary@gmail.com
	Baja California Sur, Mexico	<a href="http://tsegyalgarwest.org">http://tsegyalgarwest.org</a>

Tsegyalgar West:  
The Baja Gar, Mexico

Tsegyalgar West is the largest of all the Dzogchen Community Gar – 3,000 acres or 1,300 hectares. The Sierra de Laguna mountain range surrounding the Gar creates striking scenery and provides much privacy: although the land is situated less than one hour north of the popular San Jose del Cabo airport, we enjoy exceptional solitude.

Visitors to the gar can also take advantage of one of Baja Sur's splendid beaches – the Sea of Cortez is especially warm – or the area's many attractions, from hot springs to colonial towns.

The Gar is BIG. Big enough, in fact, that we are still a long way from actualizing its potential. Still, the work and funds poured into it have created a wonderful location for retreats, solitary or in group, and adequate facilities.

The Gar includes 18 casitas, a Mexican style kitchen, a roofed hall that serves as a Gonpa, and a lovely camping area with showers and compost toilets.

The land has its own magic and everyone who visits it feels it.

This is also rancho country, and several cattle ranches – enough so, surround our land that we began fencing the property to avoid overgrazing by trespassing animals. The



fencing is more than 60% completed, not a small feat on this terrain.

We are located at the same height of the Tropic of Cancer, and the landscape changes a lot according to seasons, from the tropical foliage and ripe mangoes of late Summer, to the semi-desert browns and oranges of the dry spring months.

We are blessed with an abundance of water. There are several springs on the land and semi-permanent pools of clean water amidst large flat rocks that provide a delightful swimming hole.

The best season to visit is November to early May, avoiding the rainy or the extremely hot season between July and mid-October.

In our view, the Gar is under-utilized by members of the international Community. We sent out a survey in

October to poll our mailing list and find out what would induce people to visit. If you have an interest in visiting, we invite you to take 5 minutes of your time to respond to this quick survey, posted on our website.

We offer excellent guided retreats every year. This fall we are featuring a Rushen retreat with Elio Guarisco, to be followed in the spring by a Mandarava retreat with Nina Robinson, and several Vajra Dance courses. We are also in conversation with Shang Shung instructors and with Rinpoche's niece, Dr. Phuntsog Wangmo, for courses in Tibetan Medicine beginning next year. Check out our upcoming programs.

The Gakyil defined its ordinary priorities for the year: (1) maintain a steady flow of group practices and karma yoga on the land; (2) offer

at least 3 instructor-led retreats a year, more if possible; (3) repairs and maintenance to keep the facilities in good shape; (4) advertise rentals of our facilities to attract other dharma and compatible groups and generate income; (5) take the first steps towards ecological sustainability (protect and strengthen the soil, impoverished by erosion and loss of appropriate vegetation, and develop further the magnificent potential of the land through trails and landscaping).

Sixth, last but not least, our goal is to actualize Rinpoche's recommendations during his May 2013 visit. The recommendations include: develop sites for building private homes for DC practitioners who wish to live on the Gar; expand the farm with edibles and herbs; establish an eco-tourism structure and activities; and build more secluded retreat cabins or huts. We made a start towards these ambitious plans by recruiting the help of an eco-planning firm of Mexico City, Taller de Operaciones Ambientales or TOA, producing the first stage of a master plan, presented to and approved by Rinpoche.

We hope this overview will inspire you to visit – consider doing an extended personal retreat on the land.

Doing a Solitary Retreat at TW

A solitary retreat at TW provides the opportunity to practice in seclusion in a remote, scenic setting both indoors,

in your comfortable casita but also outdoors in a vast uninhabited landscape.

The 14 available retreat cabins (or casitas), although rustic, are equipped with all the basic comforts.

The casitas run on solar electricity, and are arranged in a horseshoe shape, offering privacy from one another.

The land also houses the Oddiyana casita, which was donated to the gar and for which no fee is charged (although donations are gratefully accepted). It can be reserved by contacting our Secretary.

Our website has a detailed list of all the items you should bring with you, including of course your own practice materials, your cushion, and warm clothes during the winter months.

Renting a casita starts at \$ 30/day and the cost decreases for long retreats down to \$ 10/day. (Food is not included, but it can be easily arranged).

You can find detailed information about registration, required deposit, and cancellation policy at [www.tsegyalgarwest.org](http://www.tsegyalgarwest.org). To book a retreat, you can either write our Secretary at [Tsegyalgarwestsecretary@gmail.com](mailto:Tsegyalgarwestsecretary@gmail.com) or fill out an interest form on our website.

Please consider making a donation to help support the Gar and actualize its potential. ©

TashigarNorte	Tashigar North/ Finca Tashigar	Prolongación de la Calle Bolívar Valle de Pedro González Isla de Margarita	Tel: 0058 0295 2580332 <a href="mailto:secretary@tashigarnorte.org">secretary@tashigarnorte.org</a> <a href="http://www.tashigarnorte.org">www.tashigarnorte.org</a>

Tashigar North News

by Stella Sangiorgi

Here at Tashigar North the days are becoming shorter, is still very hot and we are waiting the rain, probably when it will arrive we will celebrate like in Bollywood musicals, dancing and singing.

Soon we will have a common party for four of our resident practitioners who have their birthdays in sequence and we will inaugurate the renewed "comedor".

We have to find some money to finance a new security camera project, (security here is very important), so we are launching a lottery. It will be announced shortly.

Rinpoche has chosen this Gar as a place from where he transmits the Precious Longsal Teaching; it has all the qualifications to give us the possibility to realize all our practices. It is



not as popular as it was before, so to maintain the Gar takes a lot of energy work and money and we are very few people doing daily miracles to keep it alive. We really need some support from Dzogchen practitioners and any Karma yoga and financial help is really necessary and welcome!

If you feel you want to spend some times with us contact [Tashigarnortesecretary@gmail.com](mailto:Tashigarnortesecretary@gmail.com)

Our Mandala is beautifully shining in the golden sunset light and our daily thun practice is more and more blissful. For Christmas Bodhi Krause, our resident Vajra Dance instructor, will give a Deepening the Vajra Dance Course from December 27th to January 5th, with a break for the New Year festivity. This course will answer questions on movement and timing; guide practice to harmonize energy; and, focus on integrating the three existences of body, voice, and mind in the knowledge of the state of contemplation.

Then from January 17th to 19th, our resident Santi Maha Sangha teacher Steve Landsberg, will explain all the Semdzin of the Santi Maha Sangha base and also others from the second group, which are not in

Tashigar North's  
Tashishop Portal

Tashigar Norte through its Tashishop portal is now making it possible for all lings and gars to .....

the Santi Maha Sangha book; the explanation will deal with a summation of the distinctive features of Sutra, Tantra and Dzogchen.

Although Venezuela is passing through a difficult economic period, Margarita Island is still a Caribbean pearl, we do not feel the heaviness of the mainland and we have a good relation with the people of Pedro Gonzales, the village close to the Gar.

So we hope you feel safe to come and enjoy. It could be a very nice occasion to celebrate the winter holidays in our beautiful Gar in the warmth of this perfect climate practicing with us. ©

order wholesale various ritual items. The list of available products includes incense, dorje and bell sets, serkyem, offering bowls, Tibetan medicine such as bimala and good quality damarus.

Please visit the following link: <http://tashigarnortesecreta.wix.com/tashishop#tashi-trade/c7hi>

Furthermore, it will be possible to make special orders individually. Tashigar Norte will charge a service fee based on the size of the order but will not profit on each item.

Shipping can be done through DHL or air freight.

All enquiries should be sent to Steven Landsberg, who has spent years in Nepal and is familiar with the best quality products at reasonable prices, or through our website contact page.  
Kind regards, Tashitrade Team  
<http://tashigarnortesecreta.wix.com/tashishop> ©



# Courses



Vajra Dance Teacher Training Level 2 at Merigar West Sept. 14–22, 2013 with Prima Mai and Adriana Dal Borgo.  
Photo: S. Diamond



## Gyamtsholing at the Giudecca Festival of Arts

Venice, September 14

By Riccardo Vrech

To find oneself in a public demonstration of Yantra Yoga and Dance of the Vajra is, in my experience, a fantastic opportunity to move between an “inside” or “us” view and share it with an “outside” view of

someone observing. Then if the idea of an inside and an outside dissolve, something happens and that’s what I think we call “generating, a cause.”

The sky is clear and Venice is shining with its elegant buildings that tell of the art and history of the city. The demonstrations are attended by adults, children and the ever-present pigeons and seagulls.

Everything happens in a few minutes – here comes the mandala, an

amplifier. Then untiring practitioners come with suitcases full of books and different articles to sell for ASIA. The stand for fundraising is ready: the mandala faces the sky.

After the summer break we find ourselves dancing once again and a few steps are enough for us to tune in while a huge cruise ship crosses the canal making the landscape very surreal .

Paola and Marco in the role of instructors then introduce who we are, what we do and people are curious to observe the Dance of the Six Spaces of Samantabhadra and Yoga in action.

A little later in the setting of an ancient cloister close to Giudecca we present the documentary “Chod cutting through illusion. Ritual journey in the sacredness of Bon in Dolpo.”

And the enjoyment is that of a special day spent in full synergy and collaboration with our Vajra brothers and sisters, something that the Master has always taught us to care about.

ALALAHO ©



Yantra Yoga Weekend Course for Beginners at Kunkhyabbling in Prague with Jeff Sable and Fijalka Turzikova – September 20–22, 2013.



A Course on the Essence of Tibetan Medicine under the guidance of Dr. Trinle Trogawa from Chagpori Tibetan Medicine Institute at Kunkyabbling, Prague October 7–9, 2013.



On the weekend of September 27–29 Patrizia Pearl led a Yantra Yoga course for beginners in Munich. Eleven people learned the nine breathings, the five Tsigjong and the eight Lungsang. Everybody was very happy. May all greatly benefit from practicing this profound path!



Weekend course of Vajra Dance of Six Spaces of Samantabhadra with Lenka Kroh in Berlin November 1–3, 2013.



A day dedicated to modern Tibetan dance with Paola Pillon in Venice October 12, 2013.





Hungary, Budapest

Dream Yoga with Michael Katz, October 21–16, 2013 in Budapest, Hungary.



Serbia, Belgrade >>Thayasling

**Yantra Yoga Beginners Course**  
with Zsolt Somogyvari  
Thayasling - The Ling of the Beyond  
October 5–6, 2013, Belgrade, Serbia

We were very fortunate to welcome our wonderful Vajra brother and Yantra Yoga instructor Zsolt Somogyvari for the third Yantra Yoga course in Belgrade, Serbia and the very first course upon receiving from Rinpoche the name for our Ling – Thayasling. The beginning of autumn in Belgrade had been rainy and cold until Zsolt arrived. The retreat started with a Ganapuja. All enjoyed it as it brought about relaxation and happiness. Fifteen people attended the basic course, 5 practitioners and 10 newcomers. The course had 4 sessions during week-end and ended with a Ganapuja in the evening. All of us went home with strong intention to practice regularly and integrate practice in our lives. We assembled two Yantra Yoga practice groups immediately after the course. Eternal thanks to our dear Zsolt, for His precious time, commitment and perseverance, and we hope to meet again in the near future.

May all be auspicious!  
Long Live the Masters, the Teachings and the Community! ©



Kunsangar South

Yantra Yoga and Vajra Dance authorization in Kunsangar South.



Ukraine

From September 25 to October 10 three retreats with Jim Valby were held in Ukraine. in Kiev the “Dzogchen without Buddhism” retreat September 25–29, in South Kunsangar two retreats were held October 1–10 – the Base and the First level of Santi Maha Sangha.



China

1st part of Song of Vajra Dance course in Zhuhai, Guangdong, Sep 6–10, 2013, led by Tracy Ni and Wes Guo.

Vajra Dance with Prima Mai in China Samtenling, close to the City Yichun, Jiangxi region – First Level Teacher Training, October 1–6, 2013; Supervision Course for Dance of the Six Spaces and Three Vajras Dance, October 8–12, 2013.





Namgyalgar South



Spring Retreat

by Gary Dellora

For the first week of October at Namgyalgar South we were privileged to learn and practice the Seven Lojongs according to the Dzogchen tradition, which have a different presentation compared to other traditions.

Under the clear and kind guidance of Elise Stutchbury and Emily Coleing we gently and progressively worked through “The Precious Vase” text

seamlessly incorporating the instructions into our practice, alternating with harmonious breathing exercises and Yantra Yoga.

Emily the Yantra Yoga teacher, and Elise the SMS instructor worked in a non-dual collaboration, which powered our “effortless effort”. Individualised instruction possible in a smaller group meant breathing was relaxed, not forced.

We discussed and contemplated the Lojongs both inside and outside formal sessions, the natural bushland setting stiling our minds despite the

strong wind gusts early in the retreat. Our attachment to the 8 worldly winds of impermanence diminished as the retreat proceeded, and correspondingly the external gusts abated.

A victim of the imbalanced wind element was a possum with a baby in its pouch, which was probably blown from its tree. We took it to a vet to check and it went back to its home after a few days retreat, just as we did. It appears the security of home is illusory – it is impermanent and dangerous – only the Teachings offer secure refuge. ©

Australia, Melbourne >>Samyasling



Updates and deepening course of the song of vajra with Cosimo Di Maggio at Samyasling, Melbourne Australia – October 18, 2013.

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.

New Zealand



We had a fantastic October retreat on Waiheke Island. We were a small group but managed to go through a lot of Rinpoche’s practices pertaining to the Tsalungs of Mandarava as well as Yantra Yoga. In the end the retreat cost was very modest due to a koha for accommodation and cooking ourselves. It was a happy rejuvenating time for all who attended and our practice was also very much with our vajra sister Gabrielle. Thank you to Rinpoche and those that could make it and those who couldn’t because of circumstance we hope you are able to come next retreat. PS Keep an eye out for the upcoming Yantra retreat in November with Oni Blessings, NZ Gakyil ©

Tsegyalgar East



Kumbhaka and Seventh Lojon with Naomi Zeitz at Tsegyalgar East, September 28–29, 2013. This was a pilot webinar that made a course available to a closed Santi Maha Sangha online Study group. It was a successful program bringing to qualified members an opportunity for participation while living far from Tsegyalgar East. Twenty people participated online from Mexico, Georgia, Texas, Washington D.C., Colorado, Virginia, North Carolina, Florida, New Mexico, Canada, and Brazil. Thank you to Ruben Eduardo and Adriane Boscardin for their excellent filming, managing of questions and overall good energy that supported the pilot program. Participants were very happy with the quality of the webinar and the opportunity to participate from long distances. ©

Tsegyalgar East



Deepening the Vajra Dance Course with Kyu Kyuno and Bodhi Krause at Tsegyalgar East from October 11–14, 2013.



Oct 13, 2013 Santi Maha Sangha Base Course on Semdzin and Rushen with Steve Landsberg. Photo: Ch. Kellogg

Tsegyalgar East



USA, New York City >>Kundrolling



Santi Maha Sangha Base Retreat at Kundrolling, NYC with Steve Landsberg, October 20–22, 2013.



Santi Maha Sangha Level One Retreat with Jim Valby at Kundrolling, October 18–20, 2013.





Mexico, Tepoztlán >>Wangdusling



Elias Capriles "Semdzins and introduction to the contemplation" September 20–22, 2013.

Mexico, Mexico City >>Pelzomling



Elio Guarisco at Pelzomling, Mexico City, Mexico. October 23 – Public lecture, Awakening upon Dying. October 24–27 – A course for the Community but also open to all: Introduction to the Nature of the Mind.

Brazil, Rio de Janeiro



Dance of the Six Spaces of Samantabhadra, August 31–September 8, 2013, in Rio de Janeiro, Brazil with Nélida Saporiti, basic level and advanced levels.

Peru, Lima



November 1–3, 2013 Semdzin Course with Steve Landsberg in Lima, Peru.

Peru, Lima



Public demonstration class of Yantra Yoga with Jimena Piedra. Saturday October 26th, 2013 October, Norbuling, Lima, Peru.

USA, Berkeley >>Dondrubling



Kumbhaka and Tsalung Course with Fabio Andrico at Dondrubling, Berkeley, California – October 24–25, 2013.

USA, Berkeley >>Dondrubling



Yantra Yoga in Berkeley  
California with Fabio Andrico  
October–November 2013

By Jacquelyn Sendak

After doing a smashing teaching in breathing at Dondrubling, the Berkeley Ling, where Fabio taught techniques breaking down everything so participants could open their bodies, lungs, and mind, Fabio followed it up with the first part of a Yantra Yoga Certification Training at Yoga Tree in Berkeley.

About 31 attendees, many from local Dzogchen Community, came. There were also folks from Ireland,

Taiwan, Hawaii, Nebraska, Colorado Tara Mandala students, and new comers to Yantra Yoga. One lady commented, "There is no Yantra Yoga in Ireland!"

I was surprised at Fabio's patient, slow and thorough teaching pace. Everyone observed how he progressively became funnier in his presentation. He claimed it was the lack of air in one of the rooms we used where the windows did not open.

He stated he would always remember this training as the one that had frequent parking breaks as Berkeley's parking meters require constant attention. He also pushed our group to

do more than they relished, because most of us were certified yoga teachers (in other styles and traditions). At one point, it felt like Yantra Yoga boot camp as we repeated what we learned.

Luckily, we had three Yantra Yoga teachers assisting, including two from our local Berkeley Community – Luke Karamol, Matthew Schmookler and Nataly Nitsche De Gaetano from Costa Rica. We now have a strong core group established in Yantra Yoga training in the San Francisco Bay Area.

Stories, jokes, and laughter by Fabio made this training exciting. Afterwards everyone pleaded for more! ©

## Programs

France >> Dejamling

Dejamling Program

All information:  
dejamlingfr@gmail.com

November 9–11  
Dejamling "nature" Karma  
Yoga planting and painting

November 28, 13 h  
Transmission of Guru Yoga on the  
Anniversary of Adzam Drugpa  
by webcast and ganapuja

December 7–8  
Weekend of Mandarava,  
Chögyal Namkhai Norbu's  
birthday, Kalongdorjeikar,  
Ganapuja

December 26–January 1  
Kalachakra teaching by webcast,  
Tibetan dances, Kalongdorjeikar

December 31–January 1, 2014  
New Years party!

Germany

Vajra Dance, 6 Spaces of  
Samantabhadra

with Karin Heinemann  
Dec. 1 part 1, Dec. 15 part 2, Munich  
Registration:  
gakyil-muenchen@dzogchen.de

Mandarava Tsalung  
and Yantra Yoga

with Nina Robinson and  
Marc van Westreenen  
May 1–4, Dargyaling Cologne  
Registration: leapabst@gmx.de

Italy, Milan >>Dribselling

Yantra Yoga course for  
beginners – open to all

with Laura Evangelisti  
supervising Tea Tamburini  
When: November 30–December 1  
Where: Dribselling, Via Sibari 15/a  
Milan  
Timetable:  
Saturday: 10 am–1 pm and 3 pm–6 pm  
Sunday: 10 am–2 pm  
Programme  
9 purification breathings – Tsijong-  
Lungsang – Rythmic breathing –  
Vajra Wave  
Fees for covering the expenses:  
45 € for members – no discounts  
50 € for non members, including  
the membership fee to Dribselling  
(compulsory)  
For info: mobile: + 39 33 45 78 26 63  
info@dzogchenmilano.it



## Alfredo Colitto

Alfredo Colitto is known to the general public particularly for his historical thrillers *Cuore di ferro* (English title *Inquisition*), *I discepoli del fuoco* and *Il Libro dell'Angelo*, which have been translated into seven languages and published in many countries. With his last book, *La porta del paradiso*, he leaves behind this genre to move straight into that of the historical novel. Besides his work as an author he is also a translator for some of the major Italian publishing houses. Website: [www.alfredocolitto.com](http://www.alfredocolitto.com)

**The Mirror:** Alfredo, when did you begin to think of yourself as a writer?

**Alfredo Colitto:** As a child one of my ideas was to be a writer along with several others, such as becoming an astronaut or an archaeologist. I loved making up stories. As an adult from time to time I thought about it, but then life always dragged me somewhere else. At alternating periods I resumed writing, usually short stories or stories about travel, but I still considered myself an amateur. It was only when I began to be paid to write that I realized I had finally become a writer.

**The Mirror:** How have your travels around the world influenced your writing?

**Alfredo:** In many ways I've been influenced by the places I've seen, the people I've met, the contact with cultures different from mine, and the desire to talk about them. For example, in my first novel, *Café Nopal*, I used the framework of a thriller to recreate the Mexico I had met traveling: charming and wild, romantic and violent. But perhaps the most important influence that traveling has had on my writing is another: during the years I spent travelling around the world, I didn't think about building a career. So when I came back to Italy, about forty years old, with no money and no job, I was practically forced to place a bet on the only thing I thought I knew how to do: write.

**The Mirror:** Up to now, your novels have been set in particular historical periods and environments. Is this due to the current trend towards novels set in medieval times or to your own personal interest?

**Alfredo:** Both. As I said I had the idea to earn money with writing so when a publisher asked me to write a medieval thriller because it was trendy, I agreed even though I wasn't sure of being able to write it. Then I became fascinated by the job of research that I did at the library and discovered that I liked to tell stories set in a world very different from the current one. So after that first experience I continued to write historical novels both because they sell well and because I enjoy writing them.



**The Mirror:** Are you more interested in the strict historical facts that are described in your novels or in the way the characters have



an effect on them, such as, for example, their search for power and immortality?

**Alfredo:** What interests me most is to create exciting figures with their characters, their weaknesses and their contradictions. Of course, these figures move in a precise historical context that I try to recreate as faithfully as possible, but without giving excessive explanations. As a reader I don't like those books in which the sequence of events related to the characters seems to be simply a justification for long paragraphs of historical explanations, and so as a writer I try not to write them. In my opinion historical information should emerge naturally with the unfolding of the novel. I'm not saying that it necessarily has to be done this way, but only that this is my way of understanding the historical novel.

**The Mirror:** Your novels are full of historical events, characters and descriptions. How do you go about researching them?

**Alfredo:** The most difficult thing is to *limit* my research. In the library I discover a great many interesting facts and historical figures and I could go on for months and months from one type of research to another. But I have deadlines to meet and so I try to get organized.

First of all I decide on the period and the places where the novel is set. Then I do some basic research that brings to light a number of facts and some information in order to write a detailed overview. Once the synopsis is ready I start to write. As the scenes gradually

unfold and the characters come to life I continue to do specific research moment by moment. For example, if a man is chased down a particular alley in Venice, I might decide that he takes refuge in a church. Then I check to see which churches there were in that area at the time the story is set, choose the most interesting and set the encounter with his pursuers there. And so on, one scene after another.

I always try to be meticulous in respecting facts and events that actually took place and I'm even careful about what the characters eat, the tools they use, and so on. Even when I put things in the novel that are entirely imaginary, I try to link them to the way of thinking and philosophy of the time.



**The Mirror:** How do you develop your characters?

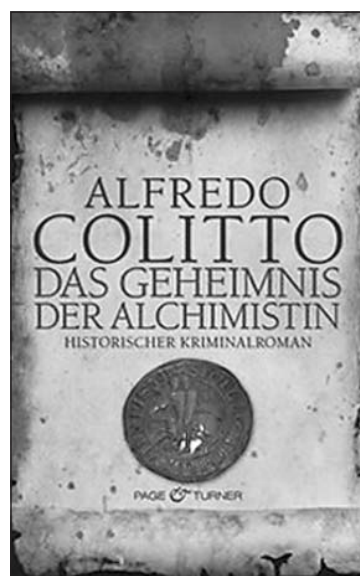
**Alfredo:** Before I start writing I already have an idea of how two or three of the characters are: the protagonist, the antagonist, and possibly a couple more. Depending on the role they play in the novel, I decide what kind of character



they should have. But at times a character surprises me by doing or saying something that I hadn't initially anticipated. If it is something that makes the character more interesting, I leave it, otherwise I take it out or have someone else do or say it. For example, I've already ended up turning a man into a woman and vice versa. Or developing moments of genuine humanity in a villain. I find that literary characters with some contradictions are more similar to real life people and therefore more interesting.

**The Mirror:** Can you talk about how you develop the plot? For example, in your trilogy starting with *Cuore di Ferro* (*Inquisition*) did you have a clear idea of the plot for all three volumes when you were working on the first one?

**Alfredo:** *Cuore di Ferro* was an experiment. I didn't even know if I would manage to do it, let alone think about it becoming a trilogy. I develop the plots of my novels one at a time generally from a basic idea that is fairly precise but not too much, and then in the course of writing I enrich it by trimming and adding scenes and characters as appropriate. Sometimes it is the historical events of the time that suggest a particular way in which the story develops. Other times I have in mind



the scenes that I would like to describe and look for a historical event or a suitable place to provide a background for it.

At first I write everything that comes. Then I re-read it and when I see that the pace is losing its intensity, it means that that part should be cut. If, however, it is a critical part for understanding the story, I might see if I can move it somewhere else and make it more interesting. If a secondary character takes up too much space, I decide to resize him or her, or to promote him to the rank of main character.

When I spoke about this with a friend of mine who is a composer, he told me that he composes his music in much the same way. And thinking about it, to decide what and what not to include in the final version of the novel, I also let myself be guided primarily by a sense of rhythm.

**The Mirror:** Did your experience as Gekō at Merigar in 2003 bring about any changes in your personal life and career?

**Alfredo:** It was a very intense experience that has changed me deeply. After being the Gekō at Merigar whatever else you have to do in life seems like child's play.

Seriously, for my wife and me it was first of all an invaluable opportunity to spend time in close contact with Rinpoche, which had a very strong effect on our way of understanding and living Dzogchen practice. In addition, it was also a way to participate more in community life and to learn how to collaborate.

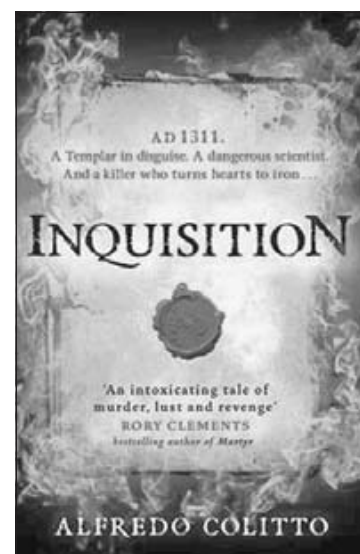
There were difficult moments, of course, but every time we needed a hand there was always someone ready to help. Ana Luz and I, compared to the Gekō who had preceded us, had the great advantage of being in two to divide the responsibilities between us so it was a little less tiring. As for my writing career, it began to take off precisely that year. A coincidence?

**The Mirror:** Would you like to talk about how your illness has affected your path through life on a professional and/or personal level?

**Alfredo:** For several years I have suffered from multiple sclerosis, and of course my life has changed in the sense that there are so many things I cannot do anymore.



For example, concentrating on my writing is really demanding. Promotional tours to present my books in various cities and literary festivals have become tiring and complicated. Things that I used to



do without thinking about them, such as getting dressed or having a shower, now need care and attention. However, I have found that by simply taking note of the present circumstances, making the most of them without thinking about what was in the past and how the future will be, the quality of life not only does not get worse but better.

For example, since I cannot work much, I have more free time. Since I cannot travel alone, I go everywhere with my wife, and so those that were once lonely and occasionally tiring business trips have now become an opportunity to have a nice trip as a couple. In the end, in life there are always

» continued on the following page



# The Way to Merigar West

Marie Stelmachowicz

Got up early and as I was preparing to make the trip to the September 2013 retreat to Merigar West, of course after my AHHHH I got into my Ozer Chenma practice. Gathered my bags together and off to the bus with a stomach full of all my nerves... my usual travel anxiety. Even as a practitioner, I still feel too affected by travel, so as I walked to the airport bus stop, I began analyzing what is this nervousness? Where is the attachment apart from the obvious fear of Italian driving style and airplane crashes, and lost luggage, and stuff getting stolen, and delays and then missing connections, and not being in the right place at the right time and on and on .... AHHHHHH. Finally I just stopped and sang to myself the Song of the Vajra. My disease quieted some, but was still there. OK, that is my condition I thought.

Bus came, and my travel companion was on it and off we went to Palermo's airport. Got there, got on the plane and even with the departure delay, we got to Rome on time. Then our bags were the first off the track, and off we were immediately to the trains for Rome city. No problems. No worries. All smooth. Yet still, nervous and a bit tired, we walked and found the ticket kiosk and there I plopped my bags and bits down to find my deeply embedded wallet to pay for the ticket as the train was there to leave for the city in just 5 minutes. Wow, fantastic connections. Bought the ticket and rushed to the platform and boarded and got seated and wow were we ever pleased that we would maybe be at Merigar in time for that evenings Tibetan Dances.

As the train started pulling out of the station, we decided to reorganize our bits and bags into one large one a piece. I began stuffing and shoving and then looked around for the paper bag with

the Namkhas and my copy of the Dorje Kotrab practice book, and all the little gifts for Rinpoche and his family and felt the empty sinking dizziness of the realization that IT WAS NOT HERE. IT WAS NO LONGER WITH ME. I couldn't believe it. We desperately rethought when we had last seen it, had it in hand, maybe someone on this train had transported it, all the usual thoughts and ideas. I got up to have a search on the train and came back empty, and full of utter disbelief. How inattentive, I am at times... How could I have been so inattentive, so not present, as to loose track of such an important part of my baggage? I sat there as my companion tried to console me, with my head in my hands, not crying, just desperate. I prayed to let me have the Siddhi of manifesting things and there the bag with all would be seated in the luggage rack above... no... not my Karma. AIYEEEEEE! Then as we were approaching the station in Rome, we decided I should remain on the train and return to the airport and have at least a look about. My companion so kind said she would wait at the Rome station for my return instead of going on. I felt really comforted by this, knowing my inattention is holding her up from an otherwise problem-free travel.

I forgot even that I had no ticket for this return, but thought, I am so desperate I will do something about this later. The half hour back to the airport was a struggle... I sorted out my feelings and struggled for some clarity. I tried some Ahhhs but to no avail. I was forcing myself. I reasoned that if the bag is taken then it is in someone's hands that probably had a need of such things and maybe this is as it is to be.

I struggled with my attachment and slowly let go, imagining my giving Rinpoche my empty palms and describing what I had for him, but that someone else had got everything... a sort of unintentional gift giving. I even imagined how he would smile or laugh over this.... Then of course I thought of the gold I had had a friend melt into a form of a circle

with a square in the center to represent something like the Vajra... like material, and continuation or infinity all in one... that too gone now.

Yet deep down, I felt like I was doing the right thing by returning. So I did a lot of song of the Vajra to myself the whole way, trying to concentrate on the sounds and words as I sang it in my mind, while also struggling for clarity and acceptance, and refusing to accept that the bag was gone. As the train pulled into the station, I got up on very shaky legs and stepped off and saw that the turnstiles were malfunctioning so the train personnel were ushering through people. At that point, my inner voice said you do not go there, you go to the left and straight to the ticket kiosk, which is exactly what I did. I reasoned that this is the best course of action before running all the way back to the baggage claim to see if it had been found there.

No one stopped me. It was as if I had become invisible to the ticket people, or maybe they saw my desperation.

I got to the little kiosk and saw no bag there so went inside and saw a young man serving the customers. I waited with some mounting anxiety until my turn and then asked if his female colleague had found by chance a bag with some woven things and gifts inside, and he smiled with "ah you must mean this one", and dipping down lifted my beautiful bag still in tact with all things there to my outstretched hands... I melted, and thanked him, his colleague, while inside I could have hugged everyone in that airport. Tears of joy were streaming down my face (obviously I was still very attached to this bag. As I left, after having purchased the proper ticket, I thought how wonderful that for all the negative publicity Rome Airport receives with respect to thievery etc., this is one grand story for some positive recognition.

I sat upon that train, feeling drained, relieved, and after doing more Song of the Vajra practice got to Rome, met my travel-

ing companion and off we went to catch the next train to Grosseto.

This time we laughed over the whole thing and just relaxed on the train. After I had slept for a bit, I felt something from my hand was missing. You see, that morning I had decided to take my husband's wedding band with me, as a kind of he-is-with-me-on-this trip thing. His ring is rather large for my finger. The ring was no longer on my finger.... I just started laughing, I could not stop. I was laughing and my friend started laughing and there we were giggling and laughing she not know-

ing why and I just said through tears from laughter that I thought I had lost my husband's wedding band. We just laughed harder, as I searched about in one of the little bags and of course at the bottom of the bag, was the ring, which had apparently slipped, off my finger earlier as I had rummaged for a snack. Presence, awareness, attachment all on the road to this retreat. I mean, ultimately, nothing had happened really, I started out in the morning with some belongings and arrived at Merigar with the same objects... Baggage, but a little less attached to it. ©

## Poem

Stephen Hill

in Dzogchen, you can swallow it whole. That's the original thigle. But Dzogchen has a very clean after taste.

There's nothing there.

Nothing at all.  
Absolutely nothing.  
Just like it was before.

In this way Dzogchen is known and is sometimes described as absolutely nothing

more than a good belch.

sometimes you can hear the silence

still rehearsing

for something else

When did you become dead?

Silver doesn't change color

Until it melts

» continued from previous page  
things you can do and things you cannot do. I try to do them (or not) with pleasure.

The Mirror: "Behind every great man there is a great woman." Could you talk about the importance of your relationship with your wife, Ana Luz?  
Alfredo: I could talk about it for hours. My wife is the energy that makes everything I do possible. However, in The Mirror we have limited space so I will just say the two most important things: it is thanks to her that I met the Dzogchen Teaching in the person of Master Chögyal Namkhai Norbu, and it was she who taught me by example what the joy of living is. ©



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# How I Met Chögyal Namkhai Norbu

Tatiana Gerasimova

My story starts in St. Petersburg in Russia where I live and work as a Gestalt practitioner. About one or two years before my story about meeting Chögyal Namkhai Norbu begins, a lama came to the Buddhist *datsan* – Buddhist center – in St. Petersburg and gave a Green Tara initiation. Some friends invited me and I went even though at the time I was not following any type of teachings. I found it very strange that all the people there, both men and women, could visualize themselves firstly as green and then as a woman. I wondered how it was possible. I wasn't following Buddhist teachings or that particular Buddhist teacher at the time, I only went for the initiation. But I could imagine all the flowers and it was very nice.

In 2000-2001 it was a period when my relationship with my boyfriend was not very good and I was very angry and upset with him. At some point Chögyal Namkhai Norbu came to Moscow and my boyfriend decided to go there to receive teachings.

During my boyfriend's time at the retreat with Rinpoche he met a man from Buryatia called Artur Namzhilov who came back with him to St. Petersburg. Artur was a masseur and was probably looking for some new friends and clients for massage. At the time I had some trouble with my spine and when I met Artur I asked him if he could take a look and see what was wrong. He told

me that more or less everything was fine and he just touched my shoulder.

After that I went to my home and got ready for bed. I lay down on the sofa and closed my eyes. Then I had a vision of an ocean and a boat coming directly towards me. The scene was very unusual because it was dynamic but, at the same time, stable. The vision continued for several seconds, I can't remember exactly how long, but it went on and I felt like I was in front of a big screen at the cinema. I could sense the waves of the ocean and a feeling of wetness from the water and these sensations were very alive. My eyes were closed but I was not sleeping because I could feel my body lying on the sofa. It was such a fantastic image – I had never experienced anything like it before. And then I slept.

Several days later I met Artur once again and I told him about the fantastic vision I had had the day that I met him. He was absolutely not surprised about it and told me that this was his teacher Chögyal Namkhai Norbu sending greetings to me and inviting me to join the 'boat' of the Dzogchen Community. Artur said that the ocean represented samsara and the boat was our Dzogchen Community. I was very surprised and had a very good feeling. I thought that it was a kind of invitation and really appreciated it.

About half a year went by and then I went to the Community meeting place in



days. My boss, who was a woman, said that I was not so young and that I was behaving just like a young person, a bit unstable, but in the end, she didn't tear up my contract. She waited for me to come back to start this new job.

So I finally met Rinpoche in Crimea. It had been quite a long period of time between receiving transmission and actually meeting him in person at a retreat. I didn't speak with him but just observed him from a distance. Then on one occasion he was coming back from the beach and I was going to the beach and just for a few seconds he was alone and in this moment I felt something direct from his eyes. That was my impression.

Now I have become a Vajra Dance teacher, first level. After I received transmission, for two or three years I was interested in the Vajra Dance but didn't have much possibility to learn it. During the big retreats there were always a lot of people who wanted to try the steps of the Dance on the Mandala and it was almost like a struggle, a competition to see who would get a place on the Mandala. So I thought it was not for me. That I would just relax.

Two or three years later, Larisa Rozhnova came back from Kunsangar North and said she had tried this practice and found it very powerful. So I thought maybe I should try it. Then Luda Kislichenko came to St. Petersburg in 2005 and I learned the Dance of the Song of the Vajra and started to practice it regularly.

The teachings and the Vajra Dance have brought me to Merigar West three times – the first time was in 2008 for teaching, then in 2010 for Vajra Dance and the Garuda retreat and this September I was there for the Vajra Dance Training. ©

## International Dzogchen Community in CID UNESCO World Congress in Dance Research

We would like to share with you the latest news from Russia.

From October 31 to November 3, the 36th World Congress in Dance Research organized by CID (International Dance Council) UNESCO took place in St. Petersburg, Russia.

As a member of the CID, the International Dzogchen Community was invited to participate in this event and to present Vajra Dance and Tibetan Modern Dances.

November 1 – a lecture on “*Vajra dance as a dance therapy*” prepared and presented by Uliana Sokolova, 2nd level Vajra Dance instructor.

November 1 – Vajra Dance master class with Uliana Sokolova.

November 3 – Tibetan Modern Dances and Vajra Dance performance at the Gala Concert.

The participants of the Vajra Dance presentation were mostly from St. Petersburg while the participants in the Tibetan Danc-



“I saw pictures and the video, together with Rinpoche.

The Master is very happy and is now showing your performance around, as example of how we should continue. He likes very much the way you went from one dance to another, the timing of the group was also really good and shows the harmony of collective work.”

Here you can find the video with the Tibetan Dances performance:  
[www.youtube.com/watch?v=AElnvTfVNoQ&feature=em-share\\_video\\_user](http://www.youtube.com/watch?v=AElnvTfVNoQ&feature=em-share_video_user)  
The Dancers team ©



Our programme was the following.

October 31 – lecture on “*Tibetan modern dances. The values of the profound and ancient Tibetan culture as a base of evolution in our modern world*” prepared by Adriana Dal Borgo and presented by Lyolya Matveichenkova.

es performance came from Moscow.

Everything went very well. Lots of people were interested, asked questions and just felt joy with us.

We wrote a letter to Rinpoche and Adriana with photos and a video and here is a little quote from Adriana's response:

As for us, we were very happy for having a chance to present the Dzogchen Community at the international level and endlessly grateful to Rinpoche and Adriana for their boundless dedication that brings so much joy and gives us the opportunity to collaborate and do something good and useful for the Dzogchen Community all together.

We would also like to say thank you to Rinchenling and Sangyeling for support in all aspects.

