

THE MIRROR

Newspaper of the International Dzogchen Community

No. 88

September, October 2007

upcoming retreats
with
chögyal namkhai norbu



Photo: Romain Piro

Spain
Barcelona
November 25–29
Longchenpa's Nyingtam Sumchu
(Thirty Pieces of Advice from the Heart)

Brazil
Sao Paulo
December 7–12
Paltrul Rinpoche's Shri Gyalpo'i Khyadchos
(The Three Lines Which Strike the Essence,
The Three Statements of Garab Dorje)

Argentina
Buenos Aires
December 15–17
Weekend of Dzogchen Teaching

Cordoba, Tashigar Sur
December 27–January 3
Longchenpa's Choszhi Rinchen Phrengwa
(The Necklace of the Four Precious Dharmas)
Open Webcast

2008

January 7–10
Santi Maha Sangha First Level Exam
January 11–17
Santi Maha Sangha Second Level Training

February 1–6
Zhine and Lhagthong according to Atiyoga
Closed Webcast

February 15–20
Zhitro Khordas Rangdrol, a Terma of Rigdzin
Janchub Dorje

Peru
February 29–March 5
Zer-nga

Venezuela
Margarita Island, Tashigar Norte
March 21–26
Dzogchen Teaching retreat
Open Webcast

April 4–9
Santi Maha Sangha, Yantra Yoga &
Vajra Dance Teachers Training

April 25–30
Dzogchen Teaching Retreat
Open Webcast

May 9–14
Dzogchen Teaching Retreat
Open Webcast

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Photo: Romain Piro

purifying the karma of the dead

shitro retreat

november 1–4, 2007
merigar, italy

elio guarisco

Although the temperature was crispy cold, clear sky and sunshine blessed Rinpoche's Shitro Retreat for the dead. This is not a small thing in the rough environment of the Merigar Mountain, because this time of year can be bone chillingly cold. I know that piercing cold from the past years when I was working at Merigar with a Tibetan doctor. I used to walk back to my quarters at Merigar Due from the Yellow House in the middle of the night. Bianco, the Mareman sheep dog that unfortunately is now nowhere to be seen, always accompanied me. That dog was a kind of guardian of Merigar. Strangely he would not bark at the Community people, but at outside people who came to do some work or deliver something. So the weather in Merigar, especially in this part of the year, can make a wonderful event such as a Rinpoche retreat a hard thing to endure because of cold and wind. Also, the beautiful Merigar Gonpa is somewhat small for the big

retreats and many people are destined to stay outdoors in the cold. Even if the outdoor tents were furnished with gas heaters, sitting in them is definitely not very comfortable.

In any case, all the three retreats Rinpoche conducted this fall at Merigar witnessed a vast participation of people and a dedicated interest, obviously pleasing the Master whose effort is thus not spent in vain. The September retreat on Paltrul Rinpoche's Vision of Luminous Clarity was a typical and wonderful introduction to the very core of the Dzogchen contemplative practice. It must have blessed the understanding and practice of many students, new and old alike. The October retreat on the Twenty-one Praises to Tara, which arose from Rinpoche's dream visions, was a rare opportunity to approach the practice of Tara from a Dzogchen point of view and the chanting of the Praises in Sanskrit.

The November retreat in a way was a unique event in that, to my knowledge, it was the first time that the practice of the Rite for the Purification of the Dead was introduced to the Western world. This rite is the central part of funerary rites in the parts of the world that are influenced by the Tibetan culture, such as many regions of the Himalaya.

In our Western world death is a strange event that nobody quite understands. In fact, death is often a taboo topic for conversation. Young people talk about life, middle age people talk about business, early seniors talk about disease, but only very senior people talk about the possibility of death. In our society death is generally concealed, and even when it occurs they apply make up, etc., to the deceased body in a way that it still looks alive, beautiful and smelling nice. We do not know what goes on in the mind of the deceased, but we know that as relatives, father, mother, children, wife, or husband of the

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Teaching



Chögyal Namkhai
Norbu
The nature of
transmission

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USA



Congressional
Medal of
Honor for
HH Dalai Lama

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Naples



Namdelling
A Ling of Joy
without End

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the nature of transmission

tara retreat
day 5

october 5-11, 2007
merigar west
open webcast

Hello everyone everywhere. We are continuing our teaching of Green Tara. Today, firstly, I want to give the complete transmission of the lung of all these 21 lodes (praises) of Tara. I have checked the 21 lodes in the root text of the Kangyur *. The Kangyur is considered authentic. All the words that we use in general are more or less the same, but there are a few words that are a little different. These words may be particularly different if we are translating, because then their meaning has changed slightly. Therefore it is better to use what we find in the Kangyur. In general, slowly the teaching is being modified and changed. The attitudes of people and how words are used modify the teaching. That is normal. All of us who follow and apply the teachings are human beings. If there are ten people, ten people have ten different ideas. Even if the teacher explains and helps people understand one thing, then later many students have understood the same thing differently.

For example, consider the original teaching of Buddha Shakyamuni. Buddha Shakyamuni taught the same way to all his students, but when his paranirvana or death manifested, the students collected his teachings and one said, “I understood this way” and another said, “I understood this way.” So they did not agree among them. That is how different schools and traditions start. Buddha never created different schools or traditions. For example, after his paranirvana, there were eighteen different schools and then later, more of the collected teachings became Mahayana, Hinayana and Tantrism teaching. All these different schools arose. It is only in Tibet that we have Sakayapa, Kagyupa, Gelugpa, etc. Everybody considers that these teachings are the teachings of Buddha and therefore Buddhist teachings. Slowly these teachings were modified and changed.

Aside from the origin of Buddhist teaching, when I first arrived in Italy I taught Yantra Yoga. I taught Yantra Yoga because it is a more simple and easy teaching, but in Yantra Yoga there are many things, like the pranayamas, that are linked with Tantra teaching and must be kept secret. Many years ago when people asked me to teach Yantra Yoga I was a little worried. I remembered when I was a small boy in East Tibet and one of my uncles was a monk in a Sakyapa monastery. He spoke of a kind of yantra of Hevajra. There was a lama there who was considered very good and important, and it was said that he was a very good lama always doing yantra, trulkhor** and many people heard that he was doing trulkhor. I was very surprised and I asked my uncle what the trulkhor is like and he said that once I received the Lamdre (lam 'bras) teaching of Hevajra, I could receive this trulkhor instruction. Then I asked my uncle if he had received this Lamdre teaching and he said yes. I asked him to show me how to do this trulkhor. I think now that he said he could not show me because he didn't know how to do the movements. I insisted he show me because I was interested to know. He said he could not show me because I had not received the Lamdre. I asked him what would happen if I did the trulkhor. He told me I would become blind. Then I became afraid and didn't ask again.

I know that all the traditions of Sakyapa, Nyingmapa, and Kagyu, keep these trulkhors very secret. I thought maybe I shouldn't teach the trulkhor, that it was not good. Maybe I would create some problem with my samaya, my commitment. Three or four times people insisted that I teach Yantra Yoga, but I did not accept. I was worried. Then one night, I had a dream of my Uncle Togden. I remember my Uncle Togden doing Yantra Yoga when I was around three or four years old. In one period I spent almost three months with my uncle. He was living in a cave in a very isolated place. I slept in a small wooden house inside the cave and my uncle slept in a bigger cave. In the daytime I had nothing to do. In that period I was learn-



Photo: Walter Camerloher

ing the Tibetan alphabet and how to read, so sometimes I was reading a little, but many times I did not feel to read or study. My uncle was always doing meditation. Sometimes, for periods, he was doing trulkhor and I would go behind him and disturb him because I had nothing to do. Sometimes he said, “Oh you do like this”, so I would try to do a little of what he was doing.

So the Yantra Yoga that we are learning, this main principle teaching and transmission, I received from my uncle. Uncle Togden is the source of the Yantra Yoga that we apply. I had a dream of my Uncle Togden and I asked him if there would be any problem if I taught Yantra Yoga. He said no, there would be no problem, I could teach because the visualization in Yantra Yoga is not connected with Tantrism, with transformation.

In Tantra, in the Kalachakra for example, we have a trulkhor called jordrug (sbyor drug). We also have yantras related to the Hevajra and Chakrasamvara Tantras; there are many of these kinds of yantras. All these yantras are connected with transformation. Transformation is done, and with these channels and chakras you do trulkhor. For that reason these kinds of teachings are considered secret and that is the reason they are kept secret.

In Yantra Yoga we do not have this kind of visualization and transformation because Yantra Yoga is connected with the Dzogchen teaching and the final goal of Yantra Yoga is the knowledge of Dzogchen. We have body, speech and mind, and in Yantra Yoga we are working more with body and speech. Of course it is not complete to only work with body and speech; we need also the mind level and then we need the teaching of Dzogchen. We also do not remain only in the mind level but go beyond. For that reason, when do visualizations of channels and chakras, we don't need to do those transformations, but we do a visualization called tongra. Tongra, tong means emptiness and ra means dimension, so tongra means the dimension of emptiness, our dimension of the physical body. You can have a little idea of that by looking at Samantabhadra. Samantabhadra manifests like the dimension of the human body; not as a transformation of a particular figure. Samantabhadra shows the dimension of human being, so we all know we are human, so tongra is the dimension of our physical body in the human condition. That is sufficient and developed in that way.

So you see, with Yantra Yoga there is not much problem for those without transmission. For that reason we are teaching Yantra Yoga. Of course, if you go more into the pranayamas, if you go a little deeper, then you need at least the base of knowledge of Dzogchen teaching. We cannot teach pranayama publicly, but it doesn't mean that people need to have transmission. It means that they need to have interest to follow and recognize that this is a teaching. This is the base in a teaching, something very important.

Some people ask if they can do practice if they have not received transmission. They ask if they can they participate and do practice with practitioners of the Dzogchen Community. If someone is interested and really has a serious interest, then they can participate, there is no problem, but doesn't mean the practice will produce a function. The function is related to transmission. If you

don't receive transmission it is difficult to produce a real function. If you are seriously interested you can participate and learn and slowly you can receive transmission, because you have that interest. When there is no interest you have a problem. So you see for that reason sometimes the teachings are a little limited for people who have no transmission. Of course there is Upadesha and many methods of Dzogchen Semde and Longde, so for example, some people say they have never received the transmission of Dzogchen Longde but are interested to do it. They ask me to please give them permission to do that practice. I can say yes, I can give you permission, but that doesn't work. It doesn't work because permission means you must follow the teaching and receive transmission. That transmission is related to instruction and once you have received the transmission, you can learn how to work, one by one, and you can work with the transmission and instruction and produce some function.

Sometimes practitioners are like small babies. When small babies go into a big shop, they see many different things and they like this and that and want everything. In the same way, a practitioner reads a book and thinks it is interesting and then wants to do the practice. I always ask people what kind of transmission they have received. If you remember that transmission, you try and do that instead of doing something you did not receive the transmission for. Transmission and teaching always have their perfect function. It is not always necessary to do something like Dzogchen Longde. There are many ways of doing practice. So it is very important we are going in that way, in a more concrete way, and it is important to know that sometimes we must be careful and not change or modify the essence of the teaching. So that is the example of why I say with these 21 lodes (praises) there are different words. ❀

Transcribed and edited by Naomi Zeitz

* Collection of Buddha Shakyamuni's teachings in 108 volumes, the Tripitaka translated into Tibetan (one of the two parts of the Tibetan Buddhist canon, see also Tengyur).

** Yantra, movement (of the body), yantra yoga.

the words of chögyal namkhai norbu

merigar west gonpa
november 5, 2007
annual membership assembly

the reorganization project:
the project that aims to help the gars
become self-sustaining and last in future

“As you have heard from Yeshi’s report, Merigar has now more or less no financial problems and is not dependent on my retreats for income. In general, though, all the other Gars are waiting for me to come to keep them alive and help them continue. This is very negative. I am not permanent or immortal. One day, for example, there will be no Namkhai Norbu. When Namkhai Norbu disappears, then the all the Gars will disappear, and that is not positive. I am aware of that and for that reason, I have asked my son Yeshi and Luigi to work on a program [to help the Gars become autonomous].

Last year, you remember, we had many problems with people not collaborating. Instead of

collaborating they were criticizing. Some people would say, for example, that when we talked about multiplying membership that the Dzogchen Community was becoming a business. I don’t think that is the way to continue the Dzogchen Community; continuing the Dzogchen Community means continuing Gars, Lings, practitioners, practices, cause of the teachings, etc. How can we do all this if there is no base? For that reason, I am asking people to please collaborate. This is something very important.

So now you have heard Yeshi’s report. For example, here at Merigar, we are already economically independent to continue. That does not mean that all Gars are in the same condition. Many

Gars are still not seriously collaborating and that is why they have economic problems. For example, they say they do not have sufficient memberships to maintain the Gar. Of course, if you are not following this program [of Yeshi’s] how can you develop membership if you always maintain an old style? We must adapt to change in time. For that reason, Yeshi and Luigi know how things should work in this period and in this situation, therefore their collaboration is very important for me and necessary to continue this teaching in a serious way. I think it [collaboration with Yeshi and Luigi] is very, very important and that not only Merigar, but also the Gars and Lings all over the world, understand that and try to change their brains and ideas a little and not remain like gorgonzola. We can’t really change and progress in this case. So please give that message to everyone interested in the Dzogchen Community.

Regarding Merigar and the Gakyil, the new Gakyil must collaborate with the old Gakyil. The old Gakyil needs to collaborate with the new Gakyil of the next year. The new Gakyil does not know how to do everything very well and which kind of programs, projects and courses they should organize. When you have done one or two years on the Gakyil,

you have experience. It is very important that we work and go ahead that way. Also for the new Gakyil, it is very important, and I told you since the beginning, not to create tensions. If you create tensions, then the work is nothing. This is very negative. That means respecting each other and collaborating with people.

Another thing, in general, is that between the Gakyil and the gekö there are always some little problems. At the beginning there are no problems because you have just chosen someone new and you feel very good. But after a little while, problems arise. So in order to not have these kinds of problems, the Gakyil needs to have a kind of rule or program of how to work with the gekö. Also the new gekö must learn with the old gekö how things should be and what he/she should do. I think this is very important for living in the Gar or continuing the work of the Gar.

I said already, particularly for the gekö, and also for Gakyil, that it is very important to have patience and not immediately disagree with people and create problems, etc. Of course we are living in samsara and problems always arise. Very serious and heavy problems do not really exist. If there is a problem you must think a little what the source of the problem is. There are some

things that do not correspond to this situation and for that reason problems arise. So then you relax that and free that tension and then no problems exist. You do your best. That is what I want to say.

Other Gars and Lings should take example from what we are doing at Merigar. You should remember that Merigar is the first Gar. I have spent many, many years here. We worked a lot from the start of the first Gakyil. That means at Merigar we have the accumulation of all of our experiences and for that reason it is better you learn and apply this and not always go in an egoistic way.

So then we will go ahead if we are still alive. Maybe most of you are younger than I am, and maybe you will live a little longer. I also hope to live some years and together we can do our best to continue and maintain the Dzogchen Community and teaching. That means it is very important and useful that everybody collaborates. That is what I want to say. Thank you very much to everyone who is taking responsibility and dedicating their time and effort to be on the Gakyil and doing all these things.”

Transcribed and edited by Naomi Zeitz

chögyal namkhai norbu’s advice before the election of the new gakyil

merigar west, 14 october, 2007

translated by cristiana de falco
transcribed and edited by liz granger

We are more or less all the practitioners who live around Merigar. Our principle is the principle of the teaching, so if we do something for the Community it should always have the principle of knowledge or intention, something of the practice. To do service for the Community is a practice, but many people do not have this kind of idea or intention. When there is something to do for the Community they think of the Community as a kind of company. They want to have a job and they think they can have one with the Community and live and earn money this way. If you want to do this, go and try to find something else, because in this way you will also earn more money and you won’t have to risk the money that comes from the blood of all the faithful people (in the Community). The truth is that all the money we have here in the Community is the blood of the faithful. One of the greatest obstacles for the practice is called ‘kordrib’ (*dkor grib*), the obstacle of the ‘kor’, which means the riches of the Community and its faithful. It is absolutely not positive. If a

person wants to find work, it is much better today in the modern world to look for work in modern society and you will probably earn more money.

If you want to do something for the Community, the first intention you need to have is that it is a type of practice to provide a service to practitioners. At least I do like this all the time. So if you are learning from me, try to do things in the same way. Even when we have a meeting, it is not just any type of meeting, but it is about how we should do things to serve the Community. So we should do these things with awareness because they are something that is very important. This is true not only for today, but in general.

Today, now, we have this meeting during which we should renew the Merigar West Gakyil. Sometimes it seems that people don’t want to make a commitment to the Gakyil. They have their work, their family and their own commitments and it’s not so easy. We know that serving on the Gakyil is not something that you do to earn money, it’s a kind of autonomous service. In this case someone may find it really

difficult and we can understand this well. One should have some good intention to participate and really do something because it is important. I always say that the Community is important for keeping the teaching alive so in this case if somebody succeeds in doing some service, this is also a good action. So you shouldn’t think, “Oh, I’m not really interested because there are so many conflicts among people”. If you don’t put your ego in first place there are usually not these kinds of problems. If you put your ego in first place, there will never be a lack of problems. So remember that we are practitioners and we are doing a kind of practice. We are doing our best.

For example, I like it when somebody does something useful for the Community and doesn’t create tensions. If people create tensions among themselves, I don’t want to be the judge. I’m not interested in who is right and who is wrong because both are negative for me. If they are practitioners, there is no need to create tensions. When somebody says that they are doing their best in a very harmonious way and something manifests, I am very happy about this. But if they start to accuse each other saying, “Oh, I am doing the right thing but he isn’t”, I get annoyed. So anybody who serves on the Gakyil or takes a commitment for the Community should remember this. For me this is the first important thing, not the second. Then if they manage to do something positive, that is fine. Even if they don’t manage to do

lots of marvelous things, as long as they manage not to create tension and to work in a harmonious way, I am happy. This is what I wanted to say so you should try to understand this and work on it. This is my wish.

Sometimes people say that they don’t want to do the Gakyil because it’s difficult. Of course when you do something in society there is always some difficulty. Even if it is like this you should move in the right way. You shouldn’t concentrate only on doing things from a legal point of view even though this is necessary when you do something in society; you should work with the circumstances considering what we can do and what is better to do. If we go in this direction, there is no problem.

Some people, for example, work for the Gakyil, while others don’t do anything, just watch them and criticize and discourage them a little. They say, “Oh, that person doesn’t do anything but criticize!”. That doesn’t matter. For example, personally I am quite convinced that I am teaching people in the right way and I am quite convinced that most people who follow me think that I am doing the right thing. There are also people who write me very negative things and criticize me saying that my teaching is bad for them, rather than good. But I really don’t care because I know very well that in society there are many different kinds of people and many points of view. However, if most of the people thought this then I would reconsider a bit. In this way if

somebody is responsible for the Gakyil and receives some criticism from one or two or three people, that doesn’t matter. It’s much better not to discuss things with these people because if you discuss with them, they are convinced that you want to develop this type of argument. So you shouldn’t worry about people who are not happy with things.

Whether there is a Gakyil of nine or six or three people, it is important that they agree with each other and communicate really well. We often have the problem of people not receiving or communicating information in a perfect way. One reason is that sometimes people are not very open, or sometimes people don’t make much commitment. Their intention is good, they say that they want to serve on the Gakyil, that they want to do their best to give this service, but when there is something to do they either forget or they don’t communicate within the Gakyil and in this way some problems arise. So it is very important to communicate and nowadays it is very easy. Everyone has a mobile phone and some people even have three! They like to use them and talk when they are eating, walking, working, always. So if it is like this, why don’t you communicate well within the Community? Even if there is the slightest thing, it is always good to communicate and establish something. In this way, everything works well. So I also wanted to say this about communication among the people of the Community and the Gakyil. It’s very important.



Photo: Walter Camerloher

buddha shakymuni's praise to the 21 taras

enzo terzano
translation: liz granger

“To be aware you have to be present”. The Master opened the retreat with these words spoken in Italian just before the beginning of the webcast. As his voice was broadcast over the network and we started the retreat called “The twenty-one homages to praise Tara and their benefits” (sGrol ma la phyag ‘tshal nyi shu rtsa gcig gis bstod pa phan yon dang bcas pa), those words began to take shape in our consciousness. The Master explained at length how he received knowledge of this practice through a series of dreams he had over a period of forty-two years, between 1959 and 2001.

The Master had the first dream, he said, in 1959 at a particularly distressing moment when his family was in Tibet, his father and brother in prison. He himself was in exile in Sikkim and had tried to cross the border into Tibet to help them in some

way. A series of events and a clear dream he had showed him that his trip would have been ill fated. Not only would he not have been able to help his family, but he would have put his own life in danger as well.

The dream he had in Sikkim was also precious from the point of view of the Teaching. In fact, during the dream, the Master received an invocation in Tibetan, which more or less meant, “Tara, save us through your compassion”. The deeper meaning of the dream could be summed up as a clear understanding of the value of karma. The Master reminded us that sometimes when we have problems and there isn’t much we can do about them, but they can often be overcome especially thanks to reciting this invocation.

From that moment, the Master has used the short invocation to Tara personally and has included it in the collective practice

for the Dzogchen Community. During the retreat he asked us to use this short but very important invocation on all occasions in which the eight fears and their related sufferings appear and in all circumstances in which we feel we need Tara’s help.

In 1965, the Master had another dream while he was in Rome, Italy, which led him to the twenty-one praises to the twenty-one Taras. In the dream, he heard the praises sung in Tibetan and then, with the same melody, they were sung in Sanskrit. A yogini who was there revealed to him where he could find the text in Sanskrit: in the Tantra of different actions of Tara, Mother of all the Tathagatas (de Bzhin gshegs pa thams cad kyi yum sgrol ma las sna tshogs ‘byung ba zhes bya ba’i rgyud) contained in the Kangyur (Bka’ ‘Gyur). For two weeks in a row the Master searched in the Kangyur and in the end finally found the praises.

Other similar dreams followed in 1982 and 1997, the latter in particular that he had in New Delhi was connected to the Dzogchen Teaching. “When we do the practice of Green Tara we say Guru Arya Tara, which means that this is the state of the Guru.

>> continued from page 1
dead person, we feel a sense of disbelief that a life has ended. We do not know how to explain it and we remain very much in pain and helpless until we eventually forget the event and continue with our life involvements.

In the world influenced by the Tibetan culture and particularly the practices associated with the treasure teachings of the Liberation through Hearing in the Bardo or intermediate state, death is viewed as an important event, both for the deceased and for the people who loved him or her, as well. It is a moment that, first of all, reminds us of the transitory nature of our life on this planet; thus of the need to fully utilize the potentialities we have during our life to capture the essence of

the meaning or reality that underlies Birth, Life and Death.

Moreover, we know that at the moment of death all our concepts cease and there manifests the natural state of the mind in all its nakedness and luminosity, called ‘mother clear light’. If during the life we had had the great opportunity of being introduced to that state, which is called ‘son clear light’, at the moment of death we would recognize it and enter it in a definitive way and attain realization. Those that do not have such fortune, or other methods, are bound to experience the illusory vision of the bardo as real and then be reborn in the six worlds of samsara according to their different karmas. These are people who are dear to us, so for them we practice the Shitro and in par-

ticular the byanchog. Byang means purification, chog rite. There are many classes of this rite, mostly connected to the Buddha Vairocana or Kunrig, which are elaborate, lengthy and complex. Unfortunately, in the East, these kinds of rites are mostly for professionals, and when professionals lose their professionalism and degenerate, the rite becomes another way of making money, and a not nice one, as it uses the suffering of others. Moreover, when professionals become fewer, the practice also faces the danger of extinction.

So it is a great fortune and a great privilege for us to be able to learn this practice and apply it for our relatives and friends as they leave us behind in this world. Rinpoche has prepared a



Photo: Naomi Zeitz

happy birthday to rosa namkhai

october 24, 2007

TO YOUR LONG LIFE AND GOOD HEALTH.
THANK YOU FOR ALL THAT YOU HAVE DONE FOR OUR MASTER,
THE TEACHINGS AND OUR COMMUNITY.
WE ARE DEEPLY GRATEFUL!

The International Dzogchen Community

congratulations FOR THE NEW ADDITION TO FAMILY NAMKHAH, EMY!

Emy is Born!
On November 7, 2007, Yuchen Namkhah, Luigi Ottaviani and Maya welcomed a new baby girl called Emy into the world.
Congratulations to all!

You know that in the Dzogchen Teaching the most important practice is Guru Yoga... In Dzogchen the manifestation of Green Tara is the union of the Three Vajras of all the masters of the lineage and of all their transmissions. The three potentialities of the Base, essence, nature and energy, this is the real nature of Tara. For a practitioner she is the union of all the Dharmapalas ... Tara is the principle of knowledge. In the sutra Buddha explained that Tara is Yum Chenmo, the Great Mother of all the Buddhas. Great Mother doesn’t mean mother in the ordinary sense of Buddha’s mother or father but the source of Illumination... We are in the state of Yum Chenmo of the Prajnaparamita. This state represents the knowledge and understanding of Dzogchen”.

Another dream that is essential for understanding the practice of Tara in relationship to the Dzogchen Teaching is the dream the Master had in Singapore in 1996. From a symbolic point of view, in this dream a Chinese statue representing Avalokiteshvara transformed into Green Tara. Something similar took place in the last dream the Master spoke about which happened in Peru in 2001 when he was coming back from a retreat in Chile that was held in a Catholic monastery where: “Outside the monastery there was a beautiful Madonna. I often went to see that fantastic Madonna.” In the dream in Peru: “I was in front of the statue of Madonna and it became Green Tara and I thought it could be something very interesting”. ©

very simple yet complete practice for the purification of the karma of the deceased. He explained the details of the rite, which has as its preliminary the Shitro of the famous tertön, Namchö Mingyur Dorje, and then practiced it with us for three days. On the last day, at the final momentum and apex of the practice, Rinpoche burned many names and photos of dead people. I imagine that at that time many of us were relieved of a big burden of the death of some relative, envisioning the possibility that our beloved may, through this rite, have a better destiny.

Moreover, we will all personally face the moment of death. Many in the Dzogchen Community have already reached that point and many others are in

line. Learning this rite we hope that in addition to reshaping our life with the Dzogchen Teaching, we can shape our death and our future destiny as well. Thus everybody took very seriously the retreat in an unprecedented manner. This was very touching and very moving!

This event also coincided with the publication in Italian language of a book that Rinpoche cherishes very much, Birth, Living and Dying, that contains a total teaching on a healthy approach to life and beyond. The whole retreat was thus a brilliant example of the way in which Rinpoche is trying successfully to re-educate our Western conceptual and conditioned mind and to step into a more realistic and genuine approach to Life and Death. ©

his holiness the dalai lama receives the congressional medal of honor in washington d.c., usa

october 17, 2007

adam butros

The sky was bright and clear, as golden light bathed the U.S. capitol in honor of the visit of His Holiness the Dalai Lama. We arrived in the city the previous night, after a ten hour ride from Tsegylgar East down to Washington D.C. There were fifteen Community members crammed into the van with several remarkably well-mannered kids.

We jumped off the subway train, ran up the steps to the street, and joined the jubilant throngs of people streaming towards the Capitol Building. Smiling faces converged on the swelling queue through the security gates. The West Lawn spread out below the tall steps of the Capitol Building. The crowd grew large and buzzed with excitement. People from all around the world gathered this day to witness the profound recognition of our precious Dalai Lama, his works and light in the world.

On September 27th, 2006 President Bush signed the Public Law to present His Holiness the 14th Dalai Lama with the highest civilian award our government can bestow: the Congressional Gold Medal of Honor. The gold medal was first given to George Washington in 1776. In recent decades Congress has conferred the award upon diverse heroes and famous figures from John Wayne to Mother Teresa. Since 2001 the United States ratified sixteen congressional resolutions in support of the Tibetan people. Of those, this gold medal carries the most monumental bearing on the world stage. It sends a clear message of support for Tibet, calls for religious tolerance and freedom, and acknowledges His Holiness's great contribution to the world. Like the auspicious tradition called *ser tram tar chas*, offering of the gold coin and kata, our government chose to honor the Precious Lama, and invite his teaching to our great hall.

It was a beautiful crowd at the Capitol Building. There were students, families, tourists, activists, journalists, practitioners, and of course, hundreds of Tibetans wearing their finest festive attire and grinning warmly. The Tibetan community had come from far and wide. Performances of Tibetan music and dance preceded the ceremony. Elegant brocade and bright sleeves whirled across the stage. Rich melodic voices rose over the sharp rhythmic strum of the *dranyen* strings. The crowd cheered loudly for the contemporary Tibetan vocalist who crooned praises for His Holiness.

Then the crowd hushed and pushed forward as the giant screen above us switched to show inside the Capitol Rotunda. The honorary ceremony began. First there were several introductory speakers. Then President Bush rose and gave his brief address. He clearly stated his support for His Holiness and the rights of Tibetan people. Bush claimed that the religious diversity in America is a source of strength, and that the Dalai Lama had won the affection of the American people. Bush closed his talk by lauding His Holiness as “a universal symbol of peace and tolerance, a shepherd for the faithful, and a keeper of the flame for his people.”

President Bush, Speaker of the House Nancy Pelosi, and Senator Byrd together bestowed the honorary gold medal upon His Holiness. The front of the medal is engraved with His Holiness's likeness with the title “14th Dalai Lama of Tibet: Tenzin Gyatso. Act of Congress 2006”. The other side is marked with a lotus flower and His Holiness' quote: “World peace must develop from inner peace. Peace is not the absence of violence. Peace is the manifestation of human compassion.”

Then His Holiness delivered his acceptance speech. With humble grace, His Holiness transformed the congressional rotunda into a giant Gonpa, and began to give a powerful teaching to our Capitol government. He spoke with relaxed ease, in his signature tone of wise and gentle mirth. He informed our congress that, although politicians at times make “a little bit of lies”, he feels that their genuine efforts for freedom and peace will benefit them in the future. He spoke to the current situation in Tibet and with China, and challenged the U.S., “As a champion of democracy and freedom, you must continue to ensure the success of those endeavors aimed at safeguarding basic human rights in the world”. He also called for U.S. leadership on environmental issues, stating that, “... each one of us must, in whatever way we can, use our talents and resources to make a difference so that we can pass on to our future generations a planet that is at least safe to live on”.

His Holiness pointed out that many people present, important figures in our government, were close friends of many years to him. His Holiness said that his friendship with them was not based on money or politics, but on their kindness and warm-heartedness. He said this while pointing out to the crowd, and a powerful moment of clear



Photo: N. Nyinda



Photo: N. Nyinda

peaceful energy lit up through the Rotunda and in us gathered outside.

His Holiness emerged from the Capitol Building with Speaker Pelosi and Richard Gere, among others. He gave an address to the crowd outside, first speaking in Tibetan and then in English. Nancy Pelosi was gifted a miniature stupa. She told His Holiness that today he brought peace to the Capitol. His Holiness explained to her the stupa as a symbol of the Mind of Enlightenment. The flags of Tibet waved, and the giant *dungchen* horns blared on the steps of the Capitol Building. I looked up and saw the towering white dome of the nation's capitol, with the colors of the three vajras flying high, and saw a giant stupa, surrounded by thousands of practitioners. The closing speaker, Namgyal Phuntsog, exclaimed his delight that the wishes of six million Tibetans today were broadcast to the world on the “big screen” of the U.S. government platform. Somehow, it did not seem so very far-fetched when Richard Gere closed his heartfelt address by saying, “we will see you in Lhasa in two years...”. ©

foundations of
the shang shung
institute

Dear members, donors and friends of
the Shang Shung Institute,

It is our great pleasure to present to you a new document entitled “**Foundations of the Shang Shung Institute.**” These guidelines are a real milestone in the history of the Institute as they precisely clarify all aspects regarding our work and the possible ways to collaborate with the Institute.

This document includes a section called “**Guidelines for Local Branches of the Shang Shung Institute.**” These guidelines describe a brand new initiative cre-

ated to establish a new way of collaboration between the SSI and countries with a strong interest in our programs.

We kindly ask you to read the text on the Foundations very carefully as it may clarify any questions regarding the Shang Shung Institute that you may have. If there are still some unclear points, please feel free to contact the Institute or visit our website.

Thank you for your attention,
Very best wishes,
Luigi Ottaviani, Oliver Leick,
Paola Zamperini
www.shangshunginstitute.org

The foundation document can be downloaded from the website by clicking on Mission:
http://www.shangshunginstitute.org/media/Foundations_SSI.pdf

Staff Position Available

in the Multimedia/Archives Department of the Shang Shung Institute in Merigar, located in Arcidosso, Grosseto, Italy. Starting in October/November 2007 (training on the job provided for 3 months).

Profile: The candidate is a motivated person with good education and at least a few years of experience working in office environments where computers and other electronic equipment are routinely used. Previous exposure to professional Multimedia and Video is a desirable plus, but a strong personal commitment (and capacity) to train on the job and acquire required skills quickly may also be considered.

Requirements:

Member of the Dzogchen Community
If not a EU citizen, the person must be eligible for a legal permit to live and work in Italy.
Capacity for teamwork and relating with people, reliability, dedication.
Ready to find an independent living accommodation around Arcidosso.
Good English both written and spoken, working knowledge of Italian
Skilled in the use of Computers, email, Internet.
Working knowledge of PC architecture, Windows systems, Networks (or capacity/willingness to study and learn).
Working knowledge of Multimedia: CD and DVD creation, audio-video compression and format conversion, Web streaming (or capacity/willingness to study and learn).
Working knowledge of Video editing (or capacity/willingness to study and learn). Working knowledge of Video recording/shooting and photography (or capacity/willingness to study and learn).
Working knowledge of multimedia archives (or capacity/willingness to study and learn quickly).
Capacity and willingness to study and learn new things and keep up-to-date.

Primary duties: Video editing, recording, shooting and duplicating. Creation of CDs and DVDs.
Taking care of basic computers/networks maintenance.
Give collaboration and support to the Archives (data entry and backup, file duplication, compression, conversion).
Webcast reception and transmission in/from Merigar (audio and video). Webcast Users administration (password processing etc.).
Hours = 40/week, Wage = negotiable.
Applicants must be willing to commit for a minimum of 2 years.
Interested people fitting the job description are welcome to send their resumes (in English or Italian) to **info@istitutoshangshung.org**

Thank You,
The Shang Shung Institute.



**JOB ADVERTISEMENT:
EDITOR FOR BOOKS IN ENGLISH**

The international Shang Shung Institute is looking for a qualified English editor for future publications of Shang Shung Editions. The person we are looking for should fulfil the following requirements:

- The person should be an English or American native speaker.
- The person should be a senior practitioner with a sound knowledge of Rinpoche’s teachings.
- The person should have a solid mastery of English/American language at a literary level.
- The person should have previous experience of working as a literary editor.
- The person should be member of the Dzogchen Community and the international Shang Shung Institute.
- The person should have studied the “Foundations of the Shang Shung Institute” well and be in accord with them.
- The person should be reliable and dedicated to the Master and the Teachings.
- The person should be able to do this editorial work as a long term job.
- The person should have knowledge of use and access to the Internet.

Job description:

- The editor will edit Rinpoche’s books as well as translations from the Ka-ter Translation Project which will afterwards be distributed to the public and also within the Dzogchen Community.
- The editorial work may be done from any place in the world, but a stable broadband internet connection is definitely a must.
- At the beginning of the collaboration the editor will have to participate in a special training course in order to become qualified. This training will last between 3-4 weeks and will be held at Merigar.
- The person must guarantee regular communication with the Project Manager of the Public Books Project and Shang Shung Editions through means such as Chat, Skype conference, etc. also on a daily basis.

Financial aspects

- In order to start collaboration the person will receive one book to edit as a kind of test of his/her qualifications.
- If the person passes this test and fulfils all requirements he/she will receive a limited regular monthly payment the same as the other staff of the Institute. A bonus payment for excellent work is possible. Further details will be discussed and fixed after the person has been approved.

All interested people are asked to send their CV including especially their working experience to the Institute at: **projects@shangshunginstitute.org**
Thank you for your collaboration and best wishes,
The Board of Directors

karma yoga for shang shung institute

phonya - international shang shung institute’s newsletter

The international Shang Shung Institute is looking for a capable person who could work on the next issue of our regular newspaper **Phonya**. The next issue should be ready by the end of December 2007 or the beginning of January 2008.
The person will have to edit the texts, work on the pictures, add them into the text and layout the Phonya.
You could use the layout of the first issue of the Phonya (**http://www.shangshunginstitute.org/media/download_gallery/phonya-2007-1.pdf**)

This work is a “collaboration based on Karmayoga”, which means that you will not get a payment for your work, but you will receive a certificate that you have worked a certain amount of hours for the Institute. Read more about such collaboration with the Institute in the text **Foundations of the Shang Shung Institute**.

If you are interested in such collaboration, please send your applications to: **karmayoga@shangshunginstitute.org**

Thank you and best wishes,
Board of Directors of the Shang Shung Institute
www.shangshunginstitute.org

shang shung institute of america update

With the start of a new academic year at Shang Shung Institute's Tibetan Medicine Program comes the announcement for the upcoming monthly talks. In a series previously known as "Tibetan Medicine for Everyone", participants have the opportunity of learning key topics in Tibetan Medicine in an intimate and inspiring setting with Dr. Phuntsog Wangmo. Starting in November 2007, Dr. Wangmo will be speaking on the first Friday of the month at Shang Shung's Healing Center in Northampton, Massachusetts. The Center hosts monthly talks, offers Tibetan Medicine Consultations, and Tibetan Kunye Massage. It will also be home to a display of Tibetan Medicine in the future. The Healing Center is beautifully decorated in Tibetan style with artisan pieces including

thankas, appliqué artwork, and furniture. The cozy environment is an 'added bonus', as we say in America, to what is already a rare opportunity to learn from a highly qualified and inspiring teacher.

The suggested donation for the talks is \$15.

Upcoming Talks Include:

November 2nd, 7-9pm, The Seven Constitutional Types in Tibetan Medicine

During this course, Dr. Wangmo will introduce the seven constitutions in Tibetan Medicine. Every person is considered to be one of these seven constitutions, based on how the diet and behavior of one's mother affected the five elements during the gestation period. This class will discuss how to recognize these seven constitutions, their application in the



Dr. Phuntsog Wangmo.

Tibetan medicine, and the useful application of this knowledge in daily life.

December 7th, 7-9pm, Conception and Embryology

Dr. Wangmo will introduce the basic theory in Tibetan Medicine of how conception is considered to take place, as well as how the body is formed inside of the mother's womb. You will be introduced to Buddhist concepts,

such as karma and consciousness, and learn the biological phases of development that the fetus goes through according to Tibetan Medicine.

February 1st, 7-9pm, Understanding & Treating Menopause in Tibetan Medicine

In the ancient texts of Tibetan Medicine menopause is included in the chapters on gynecology. There are many types of female

disease, but most are connected with the menstrual cycle. In this system they are divided in two: *trag tsab* – early stage menstruation problems and *lung tsab* – that includes chronic problems. Dr. Wangmo will be discussing the view of gynecology and treatment of menopause according to Tibetan Medicine in this course.

Accepting Applications for February 2008

We are now accepting application for the Spring 2008 semester. Applications can be found on-line. If you have any questions or clarification on the curriculum on the Tibetan Medicine Program please contact Shang Shung Institute by phone or email, 413.369.4928 or info@shangshung.org.

Be on the watch for the release of the new, updated www.ShangShung.org website!

become a member of asia!



At this time of great troubles for the entire world and particularly for the Asian continent, we feel the need more than ever to devote ourselves even more strongly to the survival of the Tibetan people and their values of non-violence, tolerance and peace which are a fundamental part of their Culture.

We need to develop ASIA and find the economic and human re-

sources to carry our work ahead. For this reason we ask all those who hold dear the same objectives as ourselves to join our association.

By becoming a MEMBER of ASIA you could be our "ambassador" and actively promote our projects, campaigns and initiatives. Together we could create a network of people who would be aware and committed to safeguarading the human rights

of the minorities and the infinite richness of the ethnic and cultural diversity of the Asian peoples.

To become a member of ASIA you simply need to:

- pay a membership fee of 55 € a year in one of the following ways:

- * by **bank draft** to account no.3893.50 in the name "A.S.I.A. Onlus" – at the Monte dei Paschi

di Siena S.p.a., IBAN: IT 27 M 01030 72160 000000389350, SWIFT BIC: PASC IT MI G99

- * by **credit card** (VISA, MasterCard, American Express, Carta Si) through our website – www.asia-onlus.org – or authorization by fax – 0039 06/44702620 Please indicate "Membership fee" with your payment.

- send us your application form for membership which can be downloaded from our website www.asia-onlus.org to the following email address (I.fidanzia@asia-onlus.org) or

fax (06-44702620) or by regular post. (or alternatively you can send us your details: name, surname, address, telephone number and email.)

You'll receive:

- your membership card
- our bi-monthly online newsletter
- information on our projects, videos and publications.

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Vajra Dance

8

vajra dance teachers meet in merigar

october 12-16, 2007

prima mai

Outside, on our Earth, we are always confronting battles of the elements, as if the elements themselves are in competition with each other and wish to show off their strength and force themselves on each other. As well, our so-called modern life shows similar battles between nations and neighbors. There is hardly time to deepen anything and we are rushing to find quick aids to digest quickly and run for the new thing to come, to update, to upgrade and not be caught out of time. In any case, we always run out of time.

To find a balance beyond rejecting and accepting is a challenge and we are the most fortunate ones to have received whatever method needed for whatever capacity to find inner peace, an inner space beyond time, to be in the real nature of what is and be in total integration beyond suffering.

Reflecting on the fact that to meet such fortune, to connect with an authentic source, and to be able to follow that path freely, is as rare today as in ancient times. In ancient times Masters would not reveal all their knowledge openly and seekers of knowledge had to sacrifice and take on hardship to show their worthiness and pure intention for receiving introduction into the heart of knowledge. Today in the midst of all the confusions, created by the “modern” life, in some ways nothing has changed.

In ancient times sacred images, symbols, music, Sacred Dances and Yogas would communicate whole volumes of knowledge to awaken or enlighten and books were to accompany the knowledge, to give add commentary. One of these methods is the Sacred Dance of the Vajra.

This year for the first time, all the Vajra Dance instructors authorized by Rinpoche and the candidates with whom we had done supervision courses with, came together at Merigar from October 12–16.

For all of us to meet at the same time was a miracle, considering that most traveled from far and made a sacrifice to be able to come. For six days we dedicated mornings and afternoons to come together in the Gonpa and work mainly on the Vajra Dance of Six Spaces and the Three Vajra Dance. A bright October sunlight traveled through the Gonpa all the days and warmed our spirits.

Rinpoche appointed Adriana dal Borgo and me in 1992 as the two main international Vajra Dance teachers, and since then we have been teaching around the globe. Later Rinpoche asked us to train more local Vajra Dance instructors, to offer a more con-

tinuous and coordinated assistance to the local Dzogchen Community members wishing to learn the basic steps of the Vajra Dance.

The Vajra Dance has been developing, changing and deepening since its first day. Adriana and I have worked closely together with Rinpoche, who has been guiding us with much compassion, patience and correcting us when necessary. Adriana and I also check with each other to make sure we maintain the principle of the Dance.

We have previously done at least two Teacher Training courses of the same level with local instructors who have been authorized by Rinpoche and asked for supervision course. The local instructor then leads a course where we assist and check. We meet again at Teacher Training given by Rinpoche to all Santi Maha Sangha, Yantra Yoga and Vajra Dance candidates and we present our “candidates” and then Rinpoche approves or not our choice for local instructor. After that, we often do not see each other again in courses. Most local instructors dedicate their time to participate in Teacher Trainings or advanced courses to keep updated and check with us. That is very good. At these times we often expressed the wish to meet with only instructors to work together more concretely.

From our experience, Adriana and I are very aware of the need to continuously check each other and us to maintain a strong awareness in order to keep the Vajra Dance pure in its transmission. This is also in relation to the more technical parts, especially the timing. At this meeting, we not only worked on the technical parts of the Dance and checking the correspondence between us, but we also exchanged information about the organization of courses and other issues related to the Vajra Dance. Here I would like to communicate some beneficial aspects for everyone wishing to deepen in this practice.

Timing

A really important issue we worked on was being in the correct time. In 2004 Rinpoche, after having done examination of a few candidates to become instructors of the Vajra Dance in Tashigar Norte, he talked about the importance of being in precise time. The experience of the Dance becomes very harmonious and has benefits by being in precise time or beat, and the function will manifest automatically.

Rinpoche explained that first we learn the steps, the arm movements, etc. and once we master that aspect we can have experiences and integrate. If we



succeed to integrate then we also have realization. Time is related with our mind and with our energy. It is very important.

Taking Rinpoche’s advice to heart, I tried to listen to the rhythm and I observed that our rhythm does not always correspond very well and I also had to correct myself in a few places. During courses I observed that we had to develop a better understanding of the timing or the beat. That it will be essential for the next stage, to make sure we have a concrete experience. If we dance together in correspondence with the beat, it is very easy to observe how eventually the movements change.

In the small booklet that accompanies dance courses, I have already integrated notes on the beat. And in the recent courses, I started to count the beat of each step loudly, delighting some and despairing others. I think maybe some dancers find it disrespectful to the sound of the Mantra to exchange it with chanting “one and two and”, and I agree it is a poor expression and one is in need of a stable state of equanimity to be able to integrate. It does help though, to finally understand. The best help is to be present with each step and syllable. The next best help is the accompanying music of the Vajra Dance. If we still cannot find the correct correspondence with our step and the sound, then we should count the beat.

The Music

Under the guidance of our Master, Matteo Silva offered the first Vajra Dance music. We used very simple electronic sounds and Rinpoche offered to record himself singing the Mantras together accompanied by a choir of practitioners. We used this music for many years and it helped us to develop the Vajra Dance. It is not so easy, dancing and singing at the same time.

For the past years, Costantino Albini, who is an excellent and professional musician, has dedi-

cated time to create music for each of the Three Vajra Dances, based on his understanding and study of Rinpoche’s description of instruments used for the Song of Vajra that Rinpoche received in his dreams. Many of us have already been able to listen and dance to the first versions and enjoy the sensitive arrangement of sounds. Costantino is still finalizing his complex arrangements and hopefully it will be available soon through the Shang Shung Institute and we can integrate also with his precious work.

Roberto Cacciapaglia also offered music to Rinpoche to accompany the Vajra Dance. He created a simple and delightful arrangement on the Song of the Vajra, which is very helpful to correct the beat. Roberto is also working on some music for the Vajra Dance of Six Spaces and Three Vajras. We look forward to integrate his compositions with the Vajra Dance. It is enriching to have various types of music to integrate with, as well the different experiences related to our emotions.

We have all observed that music with subtle but clear indications of the rhythm has helped us a great deal to find ourselves in the precise beat, to develop understanding of the importance of timing and to establish a concrete experience that automatically leads to the state of integration and realization the state of Rigpa. This is how Rinpoche explains. In this course, most of the time we dedicated to working on our rhythm and the variations in our movements. At the end of our sessions, we would sit down together around the Mandala and talk about other issues or experiences related to the development of the Vajra Dance in our Community.

Vajra Dance courses & the Role of Instructors

In general when organizing Vajra Dance courses, it is very good to add one or more days to only practice together. It is cru-

cial for memorizing the newly learned steps or changes to practice them intensively in the beginning. Otherwise, one forgets very quickly or falls back in old habits of wrong movements and cannot develop. It is also important to communicate from the beginning when and where are the committed days of practicing together or even a follow-up practice retreat weekend. The Gakyil could also inform via Norbunet or the local network regularly about these kinds of activities.

We discussed what to do when someone who is not an authorized Vajra Dance practitioner takes strong charge, even teaches others or pushes to correct them and creates tensions, so that in the end dedicated practitioners dislike coming to practice together. That is quite a delicate situation, and also a very negative condition that should really be taken care of. The best, of course, is to observe oneself and realize that through one’s behavior others are not comfortable and try to relax. If these kinds of negativities develop, the local instructor should feel responsible and address this, in collaboration with a blue Gakyil person, and talk to the involved practitioners to find out the real cause. There may also be the need to organize differently for courses or weekly instructions or practice weekends with the possibility to clear doubts with the local instructor. The local instructor should coordinate this together with the local Gakyil.

We do not have Vajra Dance instructors to create positions or because they are better practitioners. Rinpoche needs to have points of reference. If he sees or hears that something is developing in a wrong way or sees changes in the movements, then he can ask, “Who is teaching in that part? You should check together and correct.” Then there is no problem. If one wishes to learn the Vajra Dance and does it in a correct way with clear com-



mitment to learn and correct with an authorized instructor, then there is no problem and one can have the function of this precious method. If it is clear that a practitioner is not applying this awareness, he or she should be addressed by the local instructor and asked concretely to stop and continue in the correct direction. Personally, I believe a good dose of humor helps a lot.

To Correct or not Correct

Another observation that came up at this course was that it seems unclear to all practitioners that the Vajra Dance is in itself a complete path/method toward total realization. This observation came mainly from comments made by practitioners not interested in correcting their movements or mistakes; defending themselves with arguments that they just want to do the Vajra Dance to relax and enjoy, move the body and are not so interested in knowing it better or doing it precisely. For some practitioners it seems sufficient to know the steps more or less well and they have no intention to deepen their understanding.

This really blocks not only the understanding of entering the knowledge to discover one's real nature, but is also disrespectful toward other practitioners who could not discover the full function when done together this way in a collective practice.

For example, Rinpoche stresses the importance to pronounce correctly the Mantras and invocations in order to have real function of the various methods we have. The same applies to the Vajra Dance. It is a very complex method and definitely needs a lot of dedication to learn well. But the function drives from exactly that intention. It is not the mistakes that hinder our path of developing capacity toward realization. It is probably being indifferent and ignorant of our mistakes or distractions that blocks our path. Then it seems that many of us are doing our own Vajra

Dance, with little awareness of the dimension beyond and remaining in the idea and illusion of an individual identity.

Awareness on the Mandala

To look from another angle, the Vajra Dance can be practiced “alone”, but also collectively. It is a Dance done together, but is beyond trying to “dance” with the other, but it is also not about ignoring the other. To create its full function it is essential that the individual practitioner realizes their responsibility in the whole and not only for themselves. In my experience, if we try our best to apply the movements, the rhythm and sounds in the best way, according to our capacities, only then we can have experience and connect to the forces that go beyond our ordinary view of self and other and connect with our true nature of Body, Speech and Mind. It's not about being a perfect Dance practitioner, but doing one's best to observe, to keep presence of what is and develop capacity, including the capacity to correct oneself. Then there is a function and it is also respectful to the others and there is real benefit beyond.

The Future

In conclusion, this meeting of Instructors of the Vajra Dance proved to be of much benefit for a correct development of this precious practice. Thank you to the Communities who helped to sponsor their local instructors to come and participate. We hope to continue this way and also prepare for Instructor Training for the 2nd level, the Dance of the Song of Vajra.

A precious jewel can be obtained when secondary circumstances are in favor, when the karma is ripe, when efforts show results, and when intentions are clear. The Vajra Dance is such a rare precious jewel. We all made sacrifices to be able to learn and continue it. Especially in big cities and in our modern life, it is not at all easy to find a place and

coordinate everyone's schedules and distances in order to meet.

For the future, we are also preparing for a new and more complex DVD on the Vajra Dance. The wonderful news is that at the beginning of next year, the translation of Rinpoche's book about the Vajra Dance, THE PRECIOUS LIGHT, by Adriano Clemente, will finally start!

With great gratitude we would like to wish Long Life to our Master for being the source of us being most fortunate, for having met these precious teachings and being guaranteed totally liberation.

May we be able to do our best to bring benefit to all sentient beings in return. ©

upcoming

The Brazilian Dzogchen Community announces:

Retreat with Chögyal Namkhai Norbu Rinpoche

**“Patrul Shri Gyalpo'i Kyadchos”
The Three Statements that reach the Essence**

December 7–12, 2007 in São Paulo, Brazil

Lhundrubling-information

Tel: 55 11 32871324 or 55 11 32877362 Email: heloisa@dzogchen.com.br

Payment

After November 3: R\$ 380,00 or U\$ 190,00
No Reimbursement In Case Of Cancellation.

There will be a discount for member: 20% for ordinary membership
40% for sustaining membership 100% for meritorious membership
A membership card is necessary to receive the discount.

More information: www.dzogchen.com.br

Tashi Delegs

Lhundrubling - São Paulo, Brazil.
José Maria Lisboa streeat, 860, 9 floor, cj. 93- Jardim Paulista
Tel: 55 11 32871324 or 55 11 32877362.

Welcome to

Chögyal Namkhai Norbu Barcelona retreat

If you look at the DC in Spain web page www.dzogchen.es clicking on ‘ChNN 2007 Retreat BCN’ (go past the Spanish and you will get the retreat info in English), at the bottom of the new page opened, there is a ‘menu’ where you will find every information needed regarding Barcelona retreat:

Retreat inscription · How to arrive to Barcelona · Barcelona city itself
Clicking again on ‘Accommodation’ you will find a very wide price range of nice accommodations.

Pre-inscription: If you plan to come is good to make pre-inscription as soon as you have decided, this will make the real inscription faster for you the first day of the retreat, because the form will be already filled when you arrive. Then you will have only to sign this form and pay the first day of the retreat.

Pre-inscription does not mean the retreat is already paid.
No need to pay in advance, you can pay in Barcelona the first day of the retreat.
To make the pre-inscription we need you send us:
Name and Surname · Date of birth · Membership number and type or Non-member · Gar · Full address · Telephone · Email · Number of days attending the retreat

Retreat fee:
If you are not 2007 member of the Dzogchen Community but this will be the first time you attend a retreat with Chögyal Namkhai Norbu, the price to attend the whole retreat (five days) will be 250 euros.
If you have already attended any retreat before this but you have not renewed your Dzogchen Community membership in 2007, is advisable you do before this retreat in order you enjoy the discounts on the retreat fee that will apply for members updated 2007.
If you wish to become member before the retreat, you can contact the local Gakyil in your country or you can contact Merigar: merigaroffice@tiscalinet.it (www.dzogchen.it).

Timetable:
Usually Rinpoche teaches from 10am to 12am. Before 10am an introductory course into Vajra Dance practice will be held, in the afternoon you will have the chance to attend an introductory course into Yantra Yoga. The real timetable will be spread with another information sheets the first day when you pay the retreat fee.
After the retreat we will have some more courses: a Kumbhaka course will be held from November 30th to December 1st with an international instructor of the Dzogchen Community, a Yantra Yoga for beginners course from December 2nd to 5th with an international instructor of the Dzogchen Community, and a 1st level Yantra Yoga course with the same instructor from December 6th to 9th.
If you still need some help, clarification or anything else, please feel free to ask as much as you need to Yolanda: yfguerrero@yahoo.es or Lella: kungaa@wanadoo.es and spread this information to anybody interested.

We are all pleased to help all of you with anything you need. Please, will you be so kind as to spread the retreat information as much as possible and let interested people know we expect everybody feel free to ask for any help or information needed. We will try to help as much as possible with any doubt, problem, etc. We hope this will help you.
Thank you for your interest. We hope to meet you in Barcelona!!
Very warm wishes from Spain, Yolanda (yellow gakyil)

namdeling, a ling of joy without end

a place in the sun

Chögyal Namkhai Norbu inaugurated the new center of Namdeling (Ling of Joy Without End) in Naples, Italy on September 28th, 2007. Naples was one of the first places Rinpoche taught and some of his long-standing students come from this city. We spoke with Gino Vitiello, one of Rinpoche's original students and a principal person active in setting up this new ling, at Merigar during the September Tara retreat.

The Mirror: Can you tell us why after more than 20 years you decided to have a center in Naples? **Gino Vitiello:** Actually we haven't had a center in Naples for more than 30 years! The one we used to have closed at the end of the 70's for a number of reasons and from that time on we've remained without a special place where practitioners could meet. In the meantime the Dzogchen Community gradually grew but it was difficult to have a point to meet particularly for new people because in the end people always used to meet at the houses of the same people. So people really felt there was a need for a common place to meet.

Rinpoche really encouraged us to find a place saying that it was a favorable moment and that when a city has a lot of practitioners, it is important for it to become a Ling otherwise the people become a bit like gypsies wandering here and there without stopping in one place. The enthusiasm to find a place started when the woman who is the director of the place where I teach Yantra Yoga told me that there was a large space that would be free shortly and that it could become our center. I went to see it and it seemed perfect because our problem had been finding a space big enough to house a Mandala. We needed a place with a surface area big enough for a mandala and to accommodate people for the webcasts, etc. I immediately spoke to the Gakyil in Naples about it, showed them photos and they were enthusiastic about it, too, and so we entered into long negotiations because although the cost of the place was not excessive, it was still a big financial commitment for our Community. We had some insecurity at the beginning



Photo: Gino Vitiello

but we went ahead and in the end we had this wonderful result. **The Mirror:** So you rent the center? **Gino:** Yes, we've rented it and I must say that we've had a lot of collaboration from the people we rent it from because the price we pay is definitely lower than the going price. We asked them to help us by starting with a low rent. At the moment we are renting it for what we consider to be a reasonable amount.

The Mirror: Could you tell us about the inauguration of the center with Chögyal Namkhai Norbu? **Gino:** When we were ready, we asked Rinpoche if he could give a name to the center and come to inaugurate it. He said that if there is a Ling, there is, of course, a name for it and that he would come on 28th October because it was a very favorable date. We had twenty days to prepare everything for his arrival which became a type of driving force and we spent the time rushing about like characters in an old

Charlie Chaplin film, preparing the throne, booking the hotel, fixing this and that. And like magic, everything was ready in about fifteen days. It was absolutely joyful when Rinpoche came to Naples because he hadn't been there for 7 or 8 years. When we asked him to come he said that he would be happy to see the center and the city of Naples, too. The night he arrived there was a tremendous storm and Neapolitans know that when it rains heavily some of the streets practically sink and since part of the

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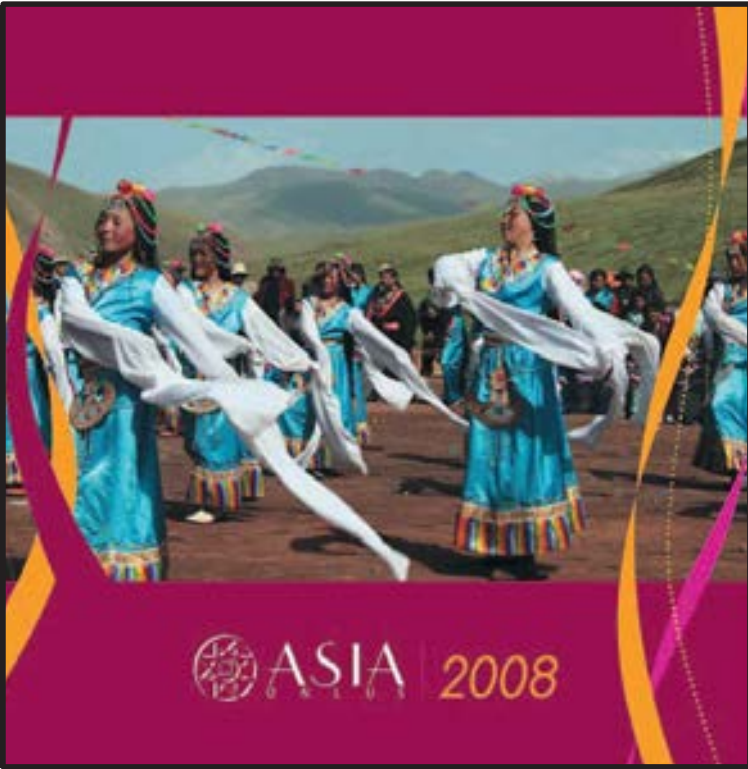


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Rinpoche authenticates a thangka held by Gino Vitiello.



Photo: Gino Vitiello

city was blocked we organized a little walk for Rinpoche in some of the most beautiful parts of the city. And we had a lot of luck, too. We knew that Rinpoche liked to watch an Italian serial called ‘Un Posto al Sole’ which is filmed in Naples, and in one of the places we visited they were actually filming one of the episodes! So Rinpoche was able to watch it live – we couldn’t have organized things better if we had tried!

Then in the afternoon Rinpoche was brought to the center to which he gave the name ‘Namdeling’ which means the Ling of joy without end. He said that he had also given it that name because the first syllable of the name is ‘na’, just like ‘Naples’. Then we asked him to do a ritual of sang and serkyem to empower the Ling. Everything went very

well and now it is up to us to continue the work that has been started so enthusiastically.

The Mirror: What projects does Namdeling have for the future?

Gino: We have lots. Besides ordinary projects there will be the webcasts that will be held at the Ling, Dance of the Vajra and Yantra Yoga courses. Recently we re-elected the Gakyil and doubled the number of members because a single person for each color wasn’t able to manage everything and at the moment, the blue Gakyil is considering how the Ling can be introduced into the city with cultural activities at a certain level.

The Mirror: Are you going to let similar minded groups rent the

space for their activities in order to support the Ling?

Gino: At the moment, the center cannot cover the costs of the place based on our activities alone because the Ling only has 40–50 people and is a big commitment for us. We will certainly share the center with other activities. We are in touch with the Sangha Rime group who also follows Rinpoche’s teachings and they are interested in doing something with us so we could share the center with them but not necessarily other groups because this type of thing has to be done with a lot of care and attention. The center could become a place where cultural meetings are held.

The Mirror: Thank you Gino for your time and all our best wishes for the future of Namdeling. ©



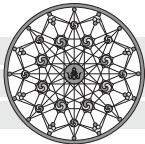
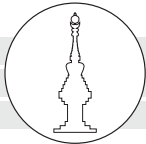
Sang practice.

Photo: Gino Vitiello

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merigaroffice@tiscalinet.it
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calendar of events 2007

General Program

In case of any changes to the current calendar, we suggest you check our website – www.dzogchen.it – from time to time for confirmation of the courses.
The Tibetan letter **A** in this program indicates events that are particularly suited to those who are approaching the Dzogchen Teaching for the first time.
We would like to remind those who are genuinely interested that it is indispensable to meet the Master. This can take place by following one of his Teaching Retreats or by participating in one of the Worldwide Direct Transmission days.

November

November 25–29, 2007 **A**

Chögyal Namkhai Norbu
Open webcast from Barcelona, Spain
Teaching retreat
Longchenpa's Nyingtam Sumchu (Thirty Pieces of Advice from the Heart)
(Sung Thorbu, vol. I, p. 354)

December

December 8, 2007

Master Chögyal Namkhai Norbu's
Birthday

December 8–9, 2007

Green Tara practice retreat

Dec. 27–Jan. 3, 2008 **A**

Chögyal Namkhai Norbu
Open Webcast from Tashigar South,
Argentina
Teaching Retreat
Longchenpa's Choszhi Rinchen Phrengwa
(The Necklace of the Four Precious Dharmas)
(Sung Thorbu, vol. I, p. 247)

December 27–January 3, 2008

Dance of the Song of the Vajra
course for beginners (Part 2)
with Rita Renzi
Start: Thursday December 27 at 10.00
Cost: 200 €
(with discounts for members)

New Merigar Gakyil & Gekös

Gekös: Tom Greensmith
Filip Stys

Yellow: Lella Guidotti
Anna Prisco
Luna Lattarulo

Blue: Giada Villaermosa
Jenny Pritchard
Franca Fubini

Red: Yvonne Richter
Ivan Dosdrow
Michela Moraglia



Santi Maha Sangha Level 3 Training Merigar West, September 18–24, 2007

Yantra Yoga Teachers Training

August 24–30, 2007
Merigar West, Italy

by Marc van Westreenen

This is a brief report on the first level Yantra Yoga Teachers Training that took place in the Merigar Gonpa from the 24th till the 30th of August, 2007.

A diverse group of practitioners participated in the retreat; for most people it was their first Teachers Training, some followed for the second time and there were also a few certified Yantra Yoga instructors who participated to refresh their knowledge and also to

give Fabio and Laura an opportunity to see them.

Because of the Mandarava initiation that Rinpoche gave on August the 31st (the originally planned final date for this retreat) we had to do with one day less. In spite of that, Fabio and Laura managed to go through all the preliminary exercises, the yantras and the pranayamas of the first and second series.

A lot of time was spent on details and commonly found mistakes in the Tsigjong and Lungsang.

Fabio and Laura complimented each other nicely and put in a lot of effort in correcting positions, the timing of the breathing and the movements.

What I personally liked very much was the strong emphasis on the common mistakes found in the positions. By repeating over and over (mainly Lungsang) this resulted, at least for me, in a training of the 'eye' to be able to see more clearly your own weak points in a position or movement and the weak point of others. These courses are very important for deepening your own knowledge and, of course, even more so for practitioners aspiring to teach in the future!

Besides all of this, we laughed a lot and we were all happy to be there. Now it is only a matter of taking back home what was learned, integrate it in practice and, of course: Practice! ©



Accommodation Service at Merigar

Information for people who intend to come to Merigar for retreats or to follow courses.
If you are looking for accommodation, airport transfer, local car hire or only logistic assistance, you can contact the following information and reservation service:

Accommodation Service

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

Christina von Geispitzheim
Email: accomodationservice@libero.it
Phone: 0039 0564 957542
Mobile phone: 0039 339 1370739

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



Photo: N Zeitz

passages

Married: Adriano Clemente and Dina Priymak were married in Seggiano, Italy on October 19, 2007.

merigareast

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The New Gakyil of Merigar East, Rumania
Existing Gakyil of Three of Merigar East, confirmed for a second year by Chögyal Namkhai Norbu in July 2007:

Ida Pazman “Duci”, yellow Gakyil and secretary
Email: yellow@dzogchen.ro

Attila Frugyik, red Gakyil
Email: red@dzogchen.ro

Gabriella Schneider, blue Gakyil
Email: blue@dzogchen.ro

Josef Imre, Gekö
Email: geko@dzogchen.ro

New: Six representatives to the Gakyil of Merigar East, proposed by their respective Gakyils and confirmed by Chögyal Namkhai Norbu Rinpoche, November 2007.

Their colors will be defined at the first Gakyil Meeting.

Bulgaria:
Vasil Dabov
Email: vdabov@gmail.com

Poland:
Grzegorz Ladra
Email: grzegorz.ladra@gmx.de

Moldavia:
Vitalie Bivol
Email: armonita_moldova@yahoo.com

Czech Republic (and Slovakia):
Tereza Starkova,
Email: t.starkova@gmail.com

Hungary:
Sandor Vaszi
Email: urgyen61@gmail.com

Russian speaking Gakyil:
Yana Sokolova
Email: uliana.sokolova@gmail.com

Europe

Denmark

upcoming
Introduction to Yantra Yoga
with Laura Evangelisti
November 17–21, 2007
Copenhagen

Contact: Christen Norre Bundgaard
Tel: + 0045 60 63 34 60
Email: chrismat@m2.stud.ku.dk

France

upcoming
Yantra Yoga Courses
with Laura Evangelisti and Tiziana Gottardi
November 10–18, 2007 in Paris

There will be 2 sessions :
• Level 1 from November 15th to November 18th. This course is focused on the Yantra Yoga preliminary practice: the eight movements. Level 1 course is open to all. Tiziana Gottardi leads this course.
• Level 2 from November 10th to November 13th. This course is intended for practitioners who have already follow a Level 1 course and will be focused on the first and the second series of Yantras. Laura Evangelisti leads this course.

The cost of each session for ordinary members is 150 euros, 75 euros for low income members and free for meritorious members.

The course will take place in:
Compagnie Blanca Li — Calentito
7–9 rue des petites écuries
75010 Paris

Contact:
Arianna De Toni,
ade_toni@hotmail.com
Tel: 0033678825951
Elisabeth Dongm,
elisabethdongparis@hotmail.com

*

Ku Nye at Karmaling
September 2007
by Elisa Copello

At Karmaling, in the picturesque setting of the ancient Abbey of St. Hugon, surrounded by thick pine forests, the seat of a hardworking community of Carthusian monks from the Middle Ages devoted to religious practices and ironwork, the first part of the newly restructured Ku Nye course was held at the beginning of September by Aldo Oneto, one of the instructors and teachers of Ku Nye from the Shang Shung Institute.

The course is the result of the agreements reached between Karmaling and the Shang Shung Institute, recently renewed and reinforced thanks to the spirit of full collaboration by the two institutions whose primary target is the spreading and preservation of the ancient heritage of Tibetan culture of which Tibetan Medicine and Ku Nye are an integral part.

A considerable number of students registered; seventeen people, mostly women, followed with interest and enthusiasm both theory and practice sessions. Aldo was helped in his work by an excellent translator, Lama Randrol, an Italian man who has completed the traditional retreat of three years, three months, etc. very common and popular among the Kagyupa practitioners of Karmaling.

The second part of the course will take place at the end of November and students interested in becoming Ku Nye practitioners will have to take a final examination and pass it. The course has been so successful that already agreements have been made to organize another seminar in 2008.

Michele Corrado held other courses of Ku Nye before this seminar, both in Russia and Perugia, Italy. Michele Corrado, another instructor and teacher of the Ku Nye school founded by the Shang Shung Institute some years ago,



will very soon inaugurate a Tibetan Medicine Center in Moscow where he will continue his teaching activity in collaboration with the Institute. In Spain, as well, in a few months, another course is expected to take place with another instructor. Consequently, we are happy to say that the activity of the school is in full bloom and fast developing; our hope is that more and more courses will be booked and organized all over the world to contribute to confer to this ancient healing art of great value and tradition the fame and respect it deserves.

*

Six Spaces Course at Karmaling
with Cindy Faulkner

From October 5–7, 2007 at Karmaling in France, we had a very harmonious course of the Dance of the Six Spaces. The whole group showed great energy and enthusiasm. The group was composed of four members of the resident



Sangha and five others visiting from France and Germany. As a result, there is now a fresh commitment to a daily

thun practice here on the Mandala in the ‘Temple Vajra’.
You are welcome to join if you are passing!

Germany

Yantra Yoga for Beginners
led by Elke Glander
November 30–December 2, 2007
Munich, Germany

This course is open to all

Schedule:
The course starts Friday 7.30 pm,
last session Sunday 10.00 am

Location:
Praxis für Physiotherapie Preuss
Herzog-Spital-Str. 5 80331 München

Registration: Alexander Geier
Email to: alexander@dzogchen.de

Price: € 104
reduced: € 52/65, sustainer: € 20/26,
nonmembers: € 104/130

Payment:
Dzogchen Gemeinschaft Deutschland e.V.
Stadtsparkasse Düsseldorf
IBAN: DE40 3005 0110 0011 0478 91
SWIFT-BIC: DUSSEDDXXX

Hungary

New Hungarian Gakyil

Blue: Elisabeth Kubát
kubaterzsi@gmail.com

Red: Monica Lakatos
karakom@t-online.hu

Yellow: Irén Gedeon
gedeon.iren@gmail.com

Attilas
www.dzogchen.hu

Italy

New Gakyil of Namdeling, Naples

Blue: Paolo Pappone
Gino Vitiello
bluegakyil@dzogchennapoli.org

Yellow: Lucia Di Tommaso
Antonella Carlevalis
yellowgakyil@dzogchennapoli.org

Red: Vincenzo Santonocito
Chiara Tortorelli
redgakyil@dzogchennapoli.org
www.dzogchennapoli.org

*

upcoming
Yantra Yoga Courses for Beginners and Advanced
2007/2008
Milan, Italy

Advanced Course:
Time: Each Wednesday at 19.30
beginning October 17, 2007
Venue:
Terreno di Danza, via Nino Bixio 15, cit. 20

This course is open to those who are familiar with Yantra Yoga or have at least had one course in the base of Yantra Yoga and have received transmission from Chögyal Namkhai Norbu. Taught by authorized instructors.

Introduction to Yantra Yoga for Beginners:
November 10–11, 2007

Saturday, November 10
from 10.30 until 16.30
Sunday, November 11 at 10.30

Venue:
Terreno di Danza, via Nino Bixio 15, cit. 20

Open to all

Europe (continued)

Beginners' course:
Each Tuesday at 19.30
beginning on November 13, 2007

Venue:
Sole Luna, via Pecchio 1, cit. Demages

Open to all.

For information contact:
Giovanna Conti, Tel: 334 1844897,
Email: mailgiovanna@libero.it

**An Initiative for promoting
Yantra Yoga**
The Milano Yoga Festival, Milan Italy
October 19–20, 2007
by Clara Loviseti

The second edition of the “Milano Yoga Festival” held last October, organised by the Italian “Yoga Journal” magazine consisted of three days of conferences, workshops, concerts, and exhibitions. It was held at the Superstudiopiù exhibition facilities of Milan.

This was an event addressed to anyone interested in Oriental disciplines, not only Hatha Yoga but also meditation, shiatsu, ayurvedic medicine as well.

This was an ideal occasion to introduce Yantra Yoga and the courses organized in Milan, Rome and Merigar by the Dzogchen Community to interested people.

Besides an exhibition desk offering DVDs, books and information material about Yantra Yoga and Rinpoche's retreats, we presented also a short introductory lecture to which some thirty people came.

The task of introducing Yantra Yoga, as a method belonging to the Dzogchen teaching and transmitted by our Precious Master, Chögyal Namkhai Norbu, was kindly carried out by Elio Guarisco, who underlined that Yantra Yoga is more than gymnastics, but it is a method for discovering our primordial state, which we all have since the beginning.

The talk was followed by a practical demonstration of the nine purification

breathings, guided by Giovanna Conti, Gino Merlini and Clara Loviseti. To close the meeting, the whole sequence of the eight Lungsang was demonstrated to the public

The participation in this event was thanks to the efforts of the whole Dzogchen Community of Milano, while special thanks must be paid to the Gakyil of Merigar for paying the exhibition fees, to the Milan Gakyil for the organization; the setting up of the stand and the printing costs of the information material. In particular, to Alessandro Petrini, who offered at no cost, his graphics expertize for the realization of leaflets and posters, with the addition of a contribution to cover the printing costs.

A positive balance we may say, in spite of some “commercial” aspects of this event but, as our Precious Master always says, one must work with circumstances and use the opportunities we are offered.

Lithuania New Gakyil of the Lithuanian Dzogchen Community:

Yellow: Normante Bajorunaite,
normante@takas.lt

Red: Egle Indriunaite,
egle.iii@gmail.com

Blue: Jurgita Misiunaite,
jurgamis@gmail.com

Poland Mandala in Paldenling for Vajra Dance Dear Vajra Brothers and Sisters!

We are collecting money for finishing the place for the Mandala of The Dance of Vajra at the Polish Dzogchen Center, Paldenling, on the top of the mountain located in a beautiful mountainous region. (see www.dzogcen.pl)

Until now we have done the base – the foundation for the Mandala made of concrete (9m/9m). We have also already painted a Mandala on Tyvek material, but it is too delicate to put it

on raw concrete. Therefore we need to cover this foundation made of concrete with some gum-like material (like is done for tennis courts), which can resist all the seasons for many years. We think this is the best solution with the circumstances we have in Paldenling. The estimated cost of this work project is about 4.000 EUR.

Another thing to accomplish for the project for the place of Mandala is to make some roof over that platform. The easiest and quickest solution for time being is to buy a big tent. It will enable us to dance during all seasons (except extreme winter). The estimated cost is about 5.500 EUR.

Of these two projects, the most important is the first one, which means covering foundation of the Mandala with the gum-like material, which cost about 4.000 EUR.

We are kindly asking everybody of the International Dzogchen Community for a contribution for these projects. We also invite everybody from the Dzogchen Community to come to Paldenling to Poland. As a special offer, every person who contributes for one of these projects with minimum 250 EUR can do one-week retreat for free in the Center.

People interested to contribute can send money to Polish Dzogchen Community account (with note “for the Mandala in Paldenling”).

Community address:
Wspolnota Dzogccen w Polsce
ul J. Bruna 2 m 86
02-594 Warszawa
Poland

Bank name and address:
Bank Slaski o/Warszawa
ul. Nowowiejska 5/7
00-643 Warszawa
Poland

iban: PL60 1050 1038 1000 0012 0001 5855
swift: INGBPLPW

EUR account:
37 1050 1038 1000 0023 1298 9128
USD account:
64 1050 1038 1000 0022 4638 5047

Russia Two Yantra Yoga Retreats in St. Petersburg with Victor Krachkovsky

The Dzogchen Community of St Petersburg, Russia is happy to announce 2 retreats on Yantra Yoga with the experienced certified instructor Victor Krachkovsky from December 1–16, 2007.

December 1–7
1st level of Yantra Yoga for beginners

December 9–16
Advanced course
for those who already know the 1st level of YY with a deepening of pranayamas and yantras.

The participants are required to be members of Dzogchen Community and have transmission from Chögyal Namkhai Norbu.

The cost of the retreat depends on the number of participants and will be specified later. As usual there will be discounts for DC members with paid membership and an additional discount for those who participate in both retreats.

Early registration is welcome. For additional information and to register please contact Marina Orlova: Tel: +7(911)214-7422 (cel.), Email: mashusha@mail.ru

The Gakyil of Sangyeling,
St Petersburg, Russia
*

Vajra Dance Moscow November 2007– January 2008

Moscow Gakyil is happy to announce a Vajra Dance course of Song of the Vajra for beginners with Lyuda Kislichenko, certified 2nd level instructor. The course will consist of three parts. For participation membership in Dzogchen Community is required.

Dance of Song of The Vajra – I Part
November 23–25 (intensive weekend)
Opening session: November 23 at 7 p.m.
Cost: 25 euro with usual discounts for DC members.

Dance of Song of The Vajra – II Part
November 30–December 2 (intensive weekend)
Opening session: November 30 at 7 p.m.
Cost: 25 euro with usual discounts for DC members.

Note: November 25–29 (during webcast from Barcelona) Luda also will stay in Kunphenling, so it will be possible to practice the Dance with her.

Dance of Song of The Vajra – III Part
December 28–January 3 (during webcast from Argentina)
Cost: 75 euro with usual discounts for DC members.

Pre-Registration is advisable so that we could have an idea of participant numbers. To pre-register please mail to maritsey@gmail.com (your name, city and country, type of membership, number of your membership card, which dates you are going to participate, male or female part you need)

Location: all three parts will take place in retreat centre Kunphenling (ex-Kunsangar), near Moscow. Accommodation is available from 5 euro a day and more, but please make reservation in advance. For meals there is a canteen, lunch costs 5-7 euro. To ask for details and to reserve a place please mail to kunphenling@gmail.com

With many Tashi Delegs,
Gakyil of Moscow DC Rinchenling

interview with fabio andrico about breathing courses

september 27th, 2007
crimea, ukraine.

andrei besedin

Andrei: There are courses on breathing and kumbhaka started in recent years. What is the story of their creation and how are they connected to Yantra Yoga?

Fabio: I originated these courses because I tried to find a way to make people understand how to do the kumbhaka. When we were in Margarita, Rinpoche was giving some teachings using kumbhaka. There were also new people there, as well as those who couldn't do or didn't want to do Yantra Yoga. Yantra Yoga is not so easy for everybody. All the people were very interested and they asked me to explain how to do the kumbhaka. I went to Rinpoche and asked if I could explain it, and Rinpoche said, “Yes”. For that reason I told Rinpoche that maybe I could try to do something which is not

necessarily Yantra Yoga and he gave me the permission to do that.

I tried with my knowledge of Yantra Yoga to create some exercises and sequences that could help people to get a little understanding of how to do kumbhaka. In my experience, and also I discussed this a little with Rinpoche when I had the opportunity, one of the core problems is that people don't know how to do a complete breathing, especially in practice, they simply don't have that experience.

So I thought that it was important to create a base with which people could correctly do the breathing in and breathing out. And slowly it came to be a course on the breathing. Also, as I saw that there are not so many courses around, taught in a coor-

dated way about this complete breathing, I structured it in a way that it could be taught openly for anyone, not necessarily to people from the Community. Therefore anyone could benefit from having more harmonious, complete and coordinated breathing. This is the origin of the breathing courses and this is not Yantra Yoga. We can consider this a kind of warm-up for the breathing - like we have a warm-up for the body. That's the way I consider it from the view of Yantra Yoga. From the view of normal people, anyone who wants to try and find a way to have a more conscious breathing, regardless what you call it, if it works, it works.

The courses on kumbhaka are a different thing. Obviously, it's only for inside the Community. It's true, if people could and would practice Yantra consistently, they wouldn't need anything else, but in reality not everybody does that. A lot of people would like to try, if they have the possibility, to apply the kumbhaka and have some experience, so these courses try to give not an alternative to Yantra Yoga, but a

help to find a little base for the application of kumbhaka.

A: It was said that you also have started the system of teachers for the breathing courses. Is this true?

F: No, that is not true, that was a misunderstanding. Maybe the way it was presented was not correct. In some places people are asking if there is someone who could lead these courses. Since I started to give these courses and I cannot go to all the places where they ask me because I don't have time, I need to have some ability to properly supervise people who use these methods. I asked Rinpoche how should I do that and he said: “Since you started, you have to control it a little bit.”

I don't have the authority of blocking or not blocking anybody, but since I coordinated these sequences, before people go around and teach that, I would like to be able to see them and to give the most possible precision to people, so that they would know what and how to do.

So it's not teachers' training. What I am doing is called autho-

rization courses. Right now for such a course I can have five to six people maximum. I will do one in Argentina, which is already booked.

There I can really be with people and watch them to be sure that by the end of the course they really know what they are doing and how to explain it. So that when people would be asked to do such courses, they could do it, and to make sure that they have some concrete understanding, that's all.

A: Some people say that yantras are complicated and first they should do some hatha yoga to get in good shape for the yantras. Is it a good way to do practice?

F: I don't think that is really necessary. If you feel the practice of the yantras and tsigjong and tsandul - if you practice them steadily and feel that you have some problem - you can do a warm up. Warm ups, if they help you, can be used to overcome certain limits you might have or problems that might arise with your suppleness and flexibility. We have that in the warm ups,

you can practice and do what you like. Obviously I have seen that people who have practiced other forms of yoga naturally have their body trained and they can get easily into position, but sometimes if it is too much, then can become a little bit of conflict, because sometimes you are not able to let go what you've learned before and you keep comparing yantra with that and mixing it. So in some cases it can be very difficult to let go the old practice and really take a new one. But a little base, if somebody already has it, obviously is helpful, because you your body may be a little more flexible and probably the understanding of breathing - that is good. If some people find Yantra a little difficult at the beginning and want also to practice some hatha yoga, why not, they can. But if you go slowly and steadily, maybe using warm ups to help you overcome difficulties, then there is no reason why you should do something other than Yantra Yoga.

A: Do you have some general advice to the participants of the training here and people who participate in Teacher Trainings in general?
F: It's always the same, in the sense that if you want to understand Yantra a little bit, you have to practice it. And if you decide that you want to teach, teaching becomes somehow a means which, if you have a little sense of responsibility, can lead you when you try to practice more and in a better way and get more understanding. You can help somebody only if you know what you are doing. Of course if you understand something, you can help people understand that as well. It is important that you have a good base yourself – and you can have that only if you practice, not just do yantra once in fifteen days. The reason a lot of people are interested in these courses on kumbhaka, is because actually they don't practice Yantra very well. And unless you practice constantly, it is difficult

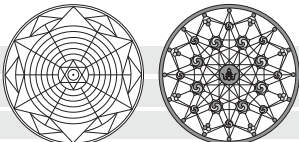
to have some real result, no? You need to apply and to continue to dedicate to this if you want to get some results and some understanding. ☉

Spain
Vajra Dance Course in Barcelona
from June 20 –24, 2007
with Adriana Dal Borgo (3rd part of Dance of the Song of the Vajra). ▶

Ukraine
Yantra Yoga
Advanced and Teacher Training
With Laura Evangelisti and Fabio Andrico
September 23–30, 2007 ▶



tsegyal gareast



DCA Tsegyalgar East
PO Box 479
Conway, MA 01341 USA

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

secretary@tsegyalgar.org
www.tsegyalgar.org

retreats and courses

November
November 25-29
Open Webcast with Chögyal Namkhai Norbu Rinpoche
Teachings on Longchenpa's 30 Nyingtams [Sung Thorbu vol. I P. 354]

December
December 5-10
Advanced *Song of Vajra*
Dance Course with Adriana Del Borgo

December 8-9
Bagchen Practice Weekend in honor of the birthday of Chögyal Namkhai Norbu.

December 8
Rinpoche's Birthday
Mandarava Long life Practice

December 9
Ganapuja and Birthday Party

December 27-Jan 3
Open Webcast with Chögyal Namkhai Norbu Rinpoche
Retreat of Teaching on Longchenpa's Choszhi Rinchen Phrengwa [Sung Thorbu vol. P. 247]

Weekly Practices
Collective Practices: Sundays at 9:30 am
Vajra Dance: Sundays at 11 am;
Thursdays at 7 pm; Fridays at 9 am
Yantra Yoga: Tuesdays at 6 pm

open position

Dear Sangha,
Tsegyalgar East, the Dzogchen Community in America, is offering you a unique opportunity to serve our Dzogchen Community.

Tsegyalgar Gakyil announces an **open position** for a Secretary/Administrative Assistant starting November 15, 2007. This position is available to all members of the Dzogchen Community, under the

guidance of our master, Chögyal Namkhai Norbu Rinpoche.
We offer a competitive salary for 30–35 hours per week. Applicants must provide their own lodging and be able to work legally in the United States.

The position will include the following tasks:
• Public Relations (phones and emails)
• Activity Scheduling for the Gar
• Acting as a liaison between the Gakyil and the Community

• Office co-ordination / leadership (with other staff)
• Compiling and editing the Community Newsletter
• Sound, video, multi-media set-up
• Use of Quick Books for basic accounting
• Maintaining databases
• Collecting and sorting mail

Applicants should be:
• A current member of the Dzogchen Community.
• Calm, helpful, and welcoming

• Familiar with office organization
• Able to multi-task
• Good communicators
• Attentive to details
• Familiar with basic PC operation (e-mail, Microsoft Office etc.)
• Familiar with the Dzogchen Community and its practices
• Self directed and able to follow through with projects
• Able to work well with others
• Willing to learn.

To apply please send your resume and cover letter to Deepak Ramachandran, Yellow Gakyil, at **gakyil@tsegyalgar.org** or fax to 413-369-4473 by November 1st, 2007. In your cover letter please refer to your date of availability and your pertinent skills.

Thank you,
Tsegyalgar East Gakyil
*

STILL PHOTOS NEEDED FOR DOCUMENTARY ABOUT CHÖGYAL NAMKHAIR NORBU RINPOCHE

by Filmmaker Jennifer Fox

Dharma sister and documentary filmmaker, Jennifer Fox, is asking for kind assistance on her long-term biographical film about Chögyal Namkhair Norbu Rinpoche for the Buddhist Television Channel of the Netherlands (BOS).

Tentatively entitled, **Learning to Swim: Travels with a Dzogchen Master**, the film will be a portrait, filmed over many years, of our Teacher's life as he travels around the world. Primarily shot, the film has been in post-production in New York with the help of

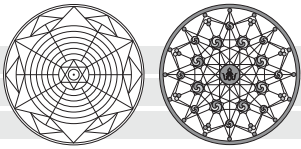
another Vajra-sister – Soledad Suarez – who spent many months managing a small team to log and digitize the footage.

Editing of **Learning to Swim** began this month with an esteemed documentary editor, Mary Lampston (Harlan County USA, Lion In the House, Rain in a Dry Land to name just a few).
As the editing progresses, Jennifer is looking to fill in some important gaps in the footage. Particularly, she is searching for still photographs or film or video footage of our Master

during his earlier years – before 1988. All photos will be given proper credit and those who contribute will also be given credit in the final film.

For more information about the film and submissions please contact us at:
shelly@zohefilms.com

tsegyalgar east



the 1% campaign and new membership plan

tsegyalgar east, conway

Dear Sangha,
This has been a great year at Tsegyalgar East in Conway!

We've taken seriously Chögyal Namkhai Norbu Rinpoche's call for us to collaborate better as a unified international Community. We've co-coordinated with the new International Gakyil, led by Yeshe Namkhai. We have increased our activity at the Schoolhouse and on the sacred land at Khandroling. We have a lot of exciting work ahead of us in the coming year to continue realizing the vision of Rinpoche and to serve our Community.

Normally, at this time of year, we run a Fall Campaign to raise money for building repairs that will take us through the winter. This year, we'd like to shift the focus – to building our intangible infrastructure, the membership that holds us all together.

As part of integrating our activities more closely with the worldwide Dzogchen Community, we are proposing to align our membership fees with those of Merigar. This will mean close to a 50% reduction in the Basic Mem-

bership rate. One impact of the new rates may be a reduction in our total income and an increase in our annual deficit.

To offset this risk, we ask you this year to join our "1% Campaign". In the 1% Campaign, we suggest that you donate 1% of your gross income to Tsegyalgar in the form of a recurring monthly withdrawal from your checking account or credit card. This is just a suggested amount; you are free, of course, to donate more or less. We suggest this as a guideline because it means that every Sangha member can donate according to his or her financial capacity.

For instance, if you earn \$3,000 per month before taxes, you would donate \$30 monthly to Tsegyalgar. Your donation, as always, will be tax-deductible. You don't need to tell us how much you earn; just tell us what monthly withdrawal you would like.

This year, we are also suggesting that people develop a relationship with their "local" gar. If you live in Mexico,

or in the Mountain or Pacific time zones of the US or Canada, we suggest you allocate your 1% donation to Tsegyalgar West. We will collect the money at Tsegyalgar East as always, and forward it to the Baja Gar every quarter. If you live in Eastern or Central time zones, we suggest you contribute to Tsegyalgar East.

This system of support will allow us to manage our annual budget better than one-off, miscellaneous donations. It will help build the fabric of our Vajra Community. As an expression of support, our Gakyil has voted to kick-start this campaign with their own donations.

To join this campaign, please call our secretary Oni McKinstry at (413) 369-4153.

We look forward to the coming year of the Earth Rat and sharing it with you in the practice.

With much love and respect,
Tsegyalgar Gakyil and Staff

The following webcast retreat Mp3's are now available at the Tsegyalgar Bookstore:

Longsal Ati'i Gongpa Ngotrod, Barcelona: Oct. 26th–30th, 2006
#10119 \$25.00

Ati'i Gongpa Ngotrod, Tashigar South Dec. 26th–January 1st, 2007
#10120 \$25.00

Shine and Lagthong in Dzogchen Way, Peru, January 19th–23rd, 2007
#10121 \$25.00

Dzogchen Man Ngag 'Odsal Nangcha of Patrul Rinpoche, Merigar, Sept. 7th–13th, 2007
#10122 \$25.00

SMS Base Retreat, Tashigar Norte Mar. 30th–Apr. 5th, 2007
#10123 \$25.00

Please remember that in order to receive the Mp3 you should have participated in the webcast retreat or received the specific transmissions or have permission from the Master.

To place an order please contact:
Matthew Schmookler
Tsegyalgar Bookstore
bookstore@tsegyalgar.org
413-369-4473 (Ph/Fax)
PO Box 479, Conway, MA 01341

New Online Bookstore

We wanted to remind everybody that we have a new online bookstore. Along with bookstore items you can also get Mirror subscriptions, renew your membership and make donations through this new site:

<http://tsegyalgareast.org/bookstore/>
Please use this link only as the old site no longer works properly. Thank you!



passages

Born: Our baby boy, Dariel, was born on October 7th, 2007 in the early morning. He truly is our bundle of joy.

Kisses to everyone,
Maya Stolkiner and Orlando Cardenas
New York City

upcoming

Advanced Dance of the Song of the Vajra

Practice Retreat
with Adriana dal Borgo
December 5th–10th at Tsegyalgar East

This advanced course is open to current Dzogchen Community members already familiar with the Dance of the Song of the Vajra. Retreat fees will be announced soon. Please confirm your attendance as soon as possible with Tsegyalgar East secretary, Oni McKinstry at 413-36-4153 or secretary@tsegyalgar.org as soon as possible.

Limited dorm space is available on site. For more information, please contact Gekö, Joey Mella, at 413-695-0044 or geko@tsegyalgar.org

Daily Schedule:

10am–1pm Instruction and Practice
7–9pm Unsupervised Practice



New York

upcoming
Yantra Yoga
with Naomi Zeitz

Intermediate:
Thursday evenings 7–9 pm
Nov 22–Dec 20
One session tba
(to make a total of 6 classes)

Beginner's Weekend:
November 30–December 2
Friday evening Nov 30, 7–9pm
Sat and Sun, Dec 1 & 2, 10 am to noon,
2–4 pm

Location: Kundrolling 151 West 30th St.
4th Floor, New York, 10001

Contact: janefulton100@hotmail.com

*

Join us on the Mandala at Kundrolling The Dance of the Six Spaces of Samantabhadra Training

with Kyu and supervised by
Adriana Dal Borgo

151 West 30th St. 4th floor, New York,
NY 10001

December 14, 15, 16 (Fri, Sat, Sun), 2007
Friday, 6.45 pm for a 7 pm start–9.30 pm
Saturday & Sunday, 10 am–Noon &
2 pm–5 pm

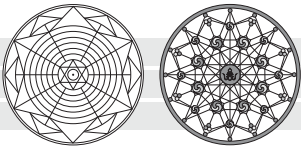
This training is a method to integrate the three existences of body, voice and mind into the knowledge of the state of contemplation. ALL those interested in the Dzogchen Teachings or Vajra Dance are **Welcome**. Neither transmission from Chögyal Namkhai Norbu, nor membership in the Dzogchen Community is required for this retreat.

Cost: \$ 120, less 10 % for Kundrolling Donors, or \$ 30 per session.

To Register please contact:
Edward Goldberg, 718-690-1962,
edw_goldberg@hotmail.com

Bring white socks to dance on the Mandala

tsegyalgar west



Tsegyalgar West/Baja Mexico
Dzogchen Community West Coast

755 Euclid Ave.
Berkeley, CA 94708
cabass@prodigy.net.mx
carolfields@aol.com
www.bahasangha.org

open position

Tsegyalgar West/Jardin de los Naranjos BajaGar (WinterGarforNorth America) seeks a part-time secretary to assist the Gakyil, approximately 5 hours/week.

This is a job that can be done at home if the person has computer and phone (costs will be reimbursed) or at a North American Community site having the same.

Major tasks are as follows:

1. Email reminders regarding Gakyil meetings; collect agenda items for Gakyil meetings; distribute agenda before Gakyil meetings; take minutes at the meetings; distribute minutes after the meetings.

2. Handle Gar membership, including updating spreadsheet, sending out membership cards and stickers, handling payments, and informing the Mirror of new members who qualify to have a subscription paid for by the Gar. Coordinate with Webcast team (re. member passwords for restricted Webcasts).

3. Conduct correspondence with other sites of the Community and elsewhere as instructed by the Gakyil.

4. Act as a phone and e-mail contact for the Gar and help with retreat inquiries and registration.

5. Communicate planned Gar activities to other sites of the Community and work with Webmaster to make sure that the website is up-to-date with Rinpoche's teaching schedule and other information.

6. Conduct publicity activities (submit ads and notices) as needed on Community listservs and elsewhere.

Qualifications:

1. Be a member of the Dzogchen Community and have good familiarity with the Community's structures and values.

2. Have basic computer skills including use of word processing, spreadsheets, and e-mail software and have access to a personal computer and high-speed internet connection.

3. Have good verbal skills and enjoy communicating with a wide variety of people. (Strongly preferred: be comfortable communicating in both Spanish and English.)

Hours: approximately 5 hours per week, 20 hours per month. Pay negotiable.

Contact: Julia Deisler
jmdeisler@aol.com or
jmdeis@yahoo.com

tashigar norte



Tashigar North /Finca Tashigar

Prolongación de la Calle Bolívar

Tel: 0058 0295 2580332

Valle de Pedro González

tashinor@mail.dzogchen.ru

Isla de Margarita

www.dzogchenvenezuela.org

tashigar north update margarita island

by Robin Bennett – Red Gakyil

On Monday mornings at Tashigar North we are like a swarm of busy bees in the office – the Gakyil, the secretaries, solicitors and the gekö. It’s a bit like downtown New York with voices calling out for more sweet coffee please.

All this productivity is slowly giving way to a concrete reality for the vision and direction of the many projects that our Master has asked us to implement at the Gar.

One of these projects is the painting of the Community’s largest Gonpa. We

are very close to giving a full coat of paint with traditional Tibetan designs. We will start the painting precisely on January 25, 2007. Airline tickets have been purchased for our friend Migmar, the manager of the infrastructure and construction at Merigar. We look forward to receiving him, along with Community member Michele Salvatore from Rimini, who will be the project co-coordinator.

We are seeking further help with painting through karma yoga, so if there are any bees out there with some painting experience who would like to participate, please contact the Secretary of Tashigar North. This wonderful project will take six weeks and we will try to find accommodation and provide one meal to those willing to join us here on the Island of Margarita. Airline tick-

ets can be bought very cheaply here, so we are waiting for your response. We have dedicated money that was kindly donated during the auction at the Drubchen Retreat recently held here and would like to give great thanks to all those donors for their generosity.

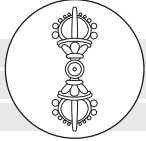
Our next projects will be the road for Rinpoche’s house, and the accommodation complex with library. Then there is the sport’s park and parking areas. We welcome any donations or collaboration for these projects. Again, for any information please contact our secretary Rosa at secretary@tashigarnorte.org

Many, many thanks!!!
Tashigar Norte Gakyil and Community



A lunch break during Karma Yoga at Tashigar Norte.

tashigar sur



Tashigar South

Tanti 5155

Phone & Fax: 0054 - 3541 - 498 356

Comunidad Dzogchen Tashigar

Pcia. de Córdoba

tashigarsur@gmail.com

Calle pública S/N

Argentina

tashigar mandala argentina

Tashigar Mandala is the name of a piece of land for practitioners belonging to the “Dzogchen Community” that is part of the Tashigar South Gar. These approximately 40 hectares were chosen by our Master, who went over them and offered them for building houses and retreat cabins. His generosity has permitted us to enjoy this beautiful place at the feet of the mountain range called “Los Gigantes”, at El Durazno, Tanti, and Cordoba, only 55 km from Cordoba City.

This land has a lower part crossed by small streams, and a higher part with a view of the Punilla valley, San Roque Lake and the city of Carlos Paz.

In this dreamland we can build our retreat cabins or houses to live permanently, thanks to a law of land use called Life Usufruct, a legal statute put into place by the Argentinean government.

On this piece of land, a division into parcels of approximately 1500 square meters each has been done. From this private division 47 lots resulted and at the moment 17 of them have houses, 8 have been booked, and 22 are free.

Those who already enjoy this benefit also collaborate concretely to support the Gar. We wish that many more people would fulfill the dream of living in Tashigar Mandala. We invite you to communicate with the Secretary to receive more information.

Best wishes for everybody!

Tashigar Mandala Tashigar South, Argentina

Proceedings for the application and adjudgment of lots, presentation of projects and beginning of construction works.

I – Choice of Vacant Lot: The choice of the lot is personal, with the assistance of the Administrator or person responsible appointed by the Administrator, after checking Tashigar Mandala’s map of vacant lots. A written statement has to be done stating the provisory choice that has been made waiting for the final confirmation and adjudgment. When two or more persons are interested in the same lot, the priority in the time of application will decide the choice.

II – Application: After choosing the lot and checking if it is vacant, a written application should be done for its final adjudgment to the Administrator who, in turn, will present it to the Gakyil. In this application, all the personal information that shows the applicant fulfils the conditions asked to be an usufructuary, should be included.

III – Presentation Letter: If the person is not a member of Tashigar South, he/she should present a letter from the Gakyil of the Gar he/she belongs to informing:

- He/she has been an active member of the Community he/she belongs to for at least 3 years.
- He/she has attended at least 3 retreats with Chögyal Namkhai Norbu
- His/her membership fees have been paid up to that date.

* If he /she wants to make an usufruct of a lot he/she should become a sustaining member of Tashigar South.

IV – Payment of the Reservation : If he /she has fulfilled the four points mentioned beforehand, he/she should pay the amount of U\$s 200 as right of reservation (equivalent to 20% of the total amount of the lot, which is U\$s 1000).

V – Total Payment: Once the right of usufruct has been confirmed by the Gakyil, the payment of the remaining U\$s 800 should be agreed with the Yellow Gakyil, as it is stated in the usufruct contract. This payment should be done within the following twelve months after the adjudgment of the lot. The total amount of money fixed for the usufruct (U\$s 1000) should be completely paid before the construction starts.

VI – SIGNING OF THE CONTRACT: The usufruct contract will be signed in the presence of a public notary by the usufructuary and the legal representatives (President and Secretary) of the Dzogchen Community.

VII – PROJECTS: Before the construction starts, a copy of the architectural plans of the retreat house should be presented to the administrator who, in turn, will present it to the Gakyil for its approval. They should be done and signed by a responsible professional registered in Córdoba. They should be made following the security and city planning rules included in the usufruct contract and in the present legislation of the City Planning Code.

VII – Beginning of Construction: If all the conditions have been fulfilled in time and form, the usufructuary should comply with the following requisites in a written form:

- He/she should ask for permission to start the construction of the retreat house to the administrator.
- Once the construction has been started, he/she will have two years to finish the construction so that the building is in conditions to be inhabited.
- He/she should appoint someone responsible for the construction ‘in situ’ and let it be known to the administrator, accepting his/her instructions regarding the way of proceeding within Tashigar Mandala, and respecting the rules of the Community.
- He/she should present to the administrator the complete list of people

that will work in the construction, including: name, last name, ID, and address with the corresponding accident insurance. He/she should also comply with the fixed conditions with respect to the staff and/or vehicles and all the modifications that the Gakyil or the administrator could establish in the future regarding these aspects.

IX – Services Supply: The water and electricity supply will have to be paid by the usufructuary. He/she cannot claim the Community for any of these services.

X – It is to be understood that everything stated beforehand is part and subject of the internal rules and administration of Tashigar Mandala, as well as the usufruct contract.

The Administrator

*

Good News!!! Reconstruction of the Tashigar South Mandala!!!

The Mandala

The external Mandala of Tashigar South, surrounded by beautiful pine trees next to the main house of the Gar, was built in the end of 1990 and the beginning of 1991, with the aim of fulfilling the dream our Master had upon receiving the Dance of the Three Vajras. Rinpoche himself donated the wood that was used for the floor of the Mandala and participated in the construction, sanding, and painting of it. Then he personally gave us the first classes of this Dance, and that is how we showcased our first Mandala!!! These events give it a unique value and that is how we feel those of us who make up this Dzogchen Community.

Time and weather conditions have deteriorated the wood floor of the Mandala and even though we have fixed it in various opportunities, today we have reached the point of needing to take on a reconstruction project, to also

protect it from the resin that falls from the pine trees and the organic waste falling from the birds.

Two years ago the first step was taken, when we built a concrete base. For that project we relied upon the economic collaboration of various practitioners, who we thank once again with all our hearts. This next step includes the completion of the floor, consisting of a new concrete base over which the Mandala will be painted, followed by a final protective layer for better maintenance. In regards to the roof, it will be a wooden roof, supported by wooden pillars, and over this base a layer of insulation will be added. The completion of the roof will be with French style shingles, covering an area of 144 m2. All of this has a budget of u\$s 13,900, which is u\$s 1,354 for the floor and u\$s 12,546 for the roof.

Because of the program of activities we will have here during the summer and with Rinpoche’s presence, we would like the Mandala to be active once again, just like our Master saw it in his dreams.

In order for this dream to become reality and so that all of us can enjoy the Dance in this auspicious place, we need the help of everyone. Alone we cannot fund this because we have other expenses and investments to make for the preparation of the Gar and the Webcast transmissions for the summer 2008 retreats.

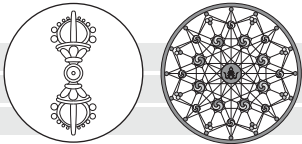
Therefore we are asking the International Community for their generous support to make this important project possible that with no doubts will be a great benefit for everyone and will give us happiness.

Long Live our Master!!!

How to send us your donation:

Those who can collaborate with donations can do so in the following ways. For information, questions and noti-

tashigarsur



>> continued from last page
fication of delivery, always consult the secretary of Tashigar South:
tashigarsur@gmail.com

Contact People:
Baja California, Carolyn Bass,
cbass@prodigy.net.mx
New York, Soledad Suarez,
suarezsoledad@yahoo.com.ar and
Naomi Zeitz, **mirror@tsegyalgar.org**
Italy, Elisa Copello,
elisa_cop@libero.it

During the Barcelona retreat:
Adriana Battisti **desde.sur@gmail.com**

System Moneygram:
www.moneygram.com

International Deposit:
Name of the Bank. BANCOPOSTA
Name of the account owner:
Valter Bianchini
Account number : 41553462
A B I: 07601
C A B: 01600

If the deposit are coming from outside of Italy you need to include these numbers: IBAN IT 44

Please communicate your deposit to Valter Bianchini
email: **valterbi@alice.it** and **tashigarsur@gmail.com**

From the USA and Europe you can send personal checks directly to Tashigar.

Make sure to communicate with the secretary so you know where and how to send the checks.

Attention! Everyone that collaborates will be given a piece of the wooden Mandala that was used in the first construction of the Mandala with Rinpoche. Please contact the Secretary and Adriana Battisti **desde.sur@gmail.com** so we know who to give it to.

We are already infinitely thankful to you for answering our request and for what you can do to help.

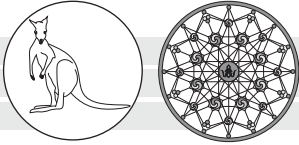
Best wishes for everyone, we await your arrival this summer to share once again with everyone together.

Tashi Delegs!

tashigarsur@gmail.com
www.tashigar-sur.com.ar
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namgyalgar

and pacific rim



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

spring retreat at namgyalgar

written in collective effort

Springtime in southern Australia heralds warm sunny days and cool starry nights. The sea glistens and the rolling hills are green despite the tough drought conditions. What a perfect time for a retreat at Namgyalgar, situated on the slopes of Mount Gulaga – a place that symbolizes the mother and provides a basis for Aboriginal spiritual identity.

Participants for the retreat traveled from Brisbane, Melbourne, regional Victoria and Sydney to participate in a program of the Seven Lojongs, Rhythmic Breathing and the Kumbhaka. SMS Base Level teacher Elise Stutchbury and intermediate Yantra Yoga teacher Emily Coleing led the weeklong retreat. Daily sessions were held in the Gonpa but some smaller groups convened in Gawaling – “Place of Happiness” Rinpoche’s house – with its majestic views over the Gar and to the ocean.



Photo: Lea Joyce

Mornings started with the preliminary practices of the Base of Santi Maha Sangha and a teaching and contemplation each day on one of the first six Lojongs. Training in Yantra Yoga and rhythmic breathing, suitable for beginners and experienced practitioners, followed this.

A group of advanced practitioners studied the practices of the 7th Lojong with Elise at Gawaling, then later in the week everyone gathered in the Gonpa for 7th Lojong practices including the powerful Kumbhaka.

As the wind picked up strength around the middle of each day

we were reminded that the area is near the town of ‘Tilba Tilba’ – an Aboriginal name meaning “windy windy”. It was so powerful that we took to spreading oil on our skin to prevent excessive ‘lung’.

The long break after lunch enabled people to do some Karma Yoga – either organizing the library, preparing lunch and dinner, gardening or tending to the Gonpa. There was also time to take walks around the Gar, see the spring blossoms and observe the fauna, as well as view the facilities available for people to do personal retreats. On the first day of the retreat we saw our first

snake – right at the entrance to Gawaling. The Gar’s famous 6-foot Goanna was on view too as it clung to a tree near the kitchen area. By night possums were also seen in the trees and a wombat was sighted grazing on the grassy saddle.

On the last evening of the retreat we did a Ganapuja celebrating the day of the Dakinis.

It was bliss to experience the natural beauty of Namgyalgar, the harmony and presence from the instructions and practice, and the oneness with our Master.

*

The New Zealand Dzogchen Community is pleased to announce

A Longde and Semzin 5 day Retreat to be held at Kaiaua Seaside lodge (Approximately 1 hours drive from Auckland.)

The Lodge is situated on the water’s edge of The Seabird Coast, famous for its bird-watching, Miranda Hot Springs, regional parks and fish ‘n chips. Four km north of Kaiaua Township, the Lodge features attractive beach gardens and panoramic views of the Coromandel. It is ideally positioned for leisurely seashore strolls or more active tramps in the Hunua Ranges (Native New

Zealand bush). It is perfect for swimming at high tide and relatively private. Please go to <http://www.bnb.co.nz/kaiauaseasidelodge.html> to view the facility. The lodge has been offered to the Dzogchen community at a reduced rate. The total cost of the retreat will be \$325 (NZ), with special rate for campers and sustaining members. This includes accommodation and food. A few of the experienced members of the Community will lead the sessions. The only qualification for attending the retreat is that one must have had Guru Yoga transmission from Rinpoche (In person or via webcast). This will be a very good opportunity to put into practice Rinpoche’s teaching and thus develop presence and clarity. The New Zealand Community welcomes the international Community to attend the retreat should they have the resources and time to do so. Please register for the retreat by 15th December with NZ Gakyil: **nzgakyil@yahoo.co.nz**, so the Gakyil may prepare what is required for retreat participants.

Homage to the Master – may he live long!

NZ Dzogchen Community
Email: **nzgakyil@yahoo.co.nz**
P.O Box 18183
Glen Innes
Auckland, NZ

upcoming retreats with chögyal namkhai norbu

>> continued from page 1

USA
New York City
May 23–25
Weekend Teaching

Tsegyalgar East
May 30–June 6
Retreat

June 27–29
Santi Maha Sangha III Level Exams
June 30–July 7
Santi Maha Sangha IV Level Training

Romania
Merigar East
July 14–20
Teaching Retreat
Open Webcast

July 21–24
Santi Maha Sangha Base Level Exam
July 25–31
Santi Maha Sangha Level I Training

Italy
Merigar West
August 11–18
Teaching Retreat
Open Webcast

Kalmykia
September 8–15
Dzogchen Teaching Retreat
Open Webcast

Italy
Merigar West
September 26–October 3
Dzogchen Teaching Retreat

October 6–9
Santi Maha Sangha III Level Exam
October 10–17
Santi Maha Sangha IV Level Training

October 31–November 3
Practice and Teaching dedicated to those who have died

Spain
November 14–20
Barcelona Retreat

Brazil
November 26–30
Brazil Retreat

Argentina
December 5–8
Buenos Aires Weekend Retreat

Tashigar Sur
December 26–January 1
Dzogchen Teaching Retreat
Open Webcast



House For Sale
Charming house for sale, 20 minutes from Merigar. Stone house, 95 sqm, facing Southwest, completely restored with traditional materials and biological products + methods. Ready to live in. More info at caroline.pirovano@tiscali.it

the mahasiddhas

elio guarisco

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the merigar letter, no.5 year II, october 2006

The tantric mystics of ancient India were called mahasiddhas or those whose search for knowledge through yoga has been crowned with success (siddhi). Maha attached to the term siddha generally denotes greatness or completeness. There are mainly two types of siddhi: ordinary or mundane and the supreme siddhi or total realisation of one’s own primordial condition.

Ordinary siddhis are magical powers that are described in various ways although one of the most well-known classification lists eight: the siddhi of celestial dimensions or the power to dwell and move around as one pleases in the celestial worlds; the siddhi of the sword or the power to conquer a multitude of enemies in war; the siddhi of the pill or the power to make oneself invisible using medicinal substances: the siddhi of the fast foot or the power to walk for long distances in a very short time; the siddhi of the vase or the power to enjoy infinite riches; the siddhi of subjugating powerful spirits and using them for one’s own projects; the siddhi of the vital essence which lengthens life; the siddhi of the elixir for the eyes which permits one to discover treasures that have been hidden underground.

Ordinary powers are acquired by the yogi with the aim of acting for the benefit of others in an effective way. These siddhis give the yogi the faculty to modify the ordinary laws of nature and to display miracles even though in the eyes of the yogi these extraordinary actions are nothing other than part of the reality that he is experiencing.

The eighty-four mahasiddhas are the symbol of all those who, over the centuries, have realized their authentic condition in a direct way. Moreover, it was the mahasiddhas who propagated Tantra in Tibet either directly or through their disciples thus enabling it to be preserved outside India.

Basing themselves on the philosophical thought of the Madhyamika and the Yogacara and often integrating the two, the siddhas applied numerous yogic techniques both physical and mental, sung mantras and were absorbed in contemplation with the aim of arriving at the experience of the natural state of being.

Even though there were great Mahayana scholars such as Nagarjuna, Aryadeva, Santideva, Naropa, Santipa, etc., among the siddhas, I think that among Tantric practitioners there was a tendency to disassociate from the excessive scholasticism and intellectualism that was characteristic of monastic studies.

Tilopa said to his disciple, “Naropa, books are only words that are like watered-down milk that you buy at the market”. A lot of siddhas were ordinary people, completely lacking in philosophical studies yet strongly determined to realize the ultimate experience.

Within Buddhism we find two main currents of thought: the Hinayana, which is widespread in the countries of south East Asia and the Mahayana that is widespread in the countries of north Asia. The ideal of the Hinayana path is the monk who is calm and disciplined, respectful of the monastic rules that he follows until he becomes an arhat – a saint who has conquered his passions. In the Mahayana, the ideal model is the altruistic lay person, always devoted to others and also with the calm and equilibrated behavior of the Bodhisattva by whose ethics he strictly abides.

The tantric practitioner, however, shatters the pre-established image of how a religious person should be; the tantric practitioner is the siddha who generally lives outside the monastic community, in solitary and inhospitable places or amongst the crowds in the markets of India accompanied by low caste women. He is free from social conventions, roams about and does what he pleases, makes no distinction between friends and enemies, between beautiful and ugly, dirty or clean. For him there is no good or bad, no pure or impure, the circle of outcastes is more conventional and for this reason it really is among the outcastes, whether for birth or for vocation, that the practice of Tantra started to spread.

The siddhas’ behavior was often outrageous in the face of common morality, but it was the spontaneous product of their crazy wisdom and, in spite of their indecent way of presenting themselves, they showed that they had obtained inner knowl-



edge and revealed an enormous inner richness and complete freedom from any type of conditioning.

The siddha was a pure being, without blemish or name, without beginning or end, without limits, like the sky; his mind was radically founded on an altruistic view: he did not distinguish profit from loss, praise from insult, misery from richness, eulogy from reproach. He saw everything with the same view. Secretly compassionate, he obtained illumination in the embrace of the yogini and, often wearing only bone ornaments, wandered in the wild forests, drank wine, ate meat and enjoyed the company of women.

To those who asked them, “Where do you come from?” they would reply, “I come from ignorance!” meaning that they had transcended the state of being linked to lack of awareness of the reality of things.

We often find siddhas as ordinary people who are engaged in normal activities such as weavers, ironsmiths, shoe-makers, painters, farmers, tailors, fishermen, hunters, washer-men etc., who, while dedicating themselves to their work, obtained the highest knowledge, thus showing that the profound mystical experience and the ordinary aspect of existence are not incompatible.

Once they had obtained these powerful realizations, the siddhas began to do great miracles and showed their extraordinary powers, hence creating an irresistible fascination both among the people and their rulers. Virupa said,

“If I hadn’t done these miracles how could the people have faith in a doctrine that is only ideas?”

They aroused respect and veneration but also perplexity and, at times, fear because they carried out acts that were commonly considered to be deplorable, like drinking wine excessively or enjoying the company of prostitutes or women from the lower castes, all of which were means of inner growth.

Although in Buddhist thought the social structure of the castes in condemned, on a concrete level it was not possible to stamp it out. The siddhas, however, showed no prejudice, were impartial to people of all castes and in fact usually favored those from the lowest classes who were generally ignored by the official religion. The lowest classes’ problems of survival, physical pain and misery were more obvious and able to induce that existential desperation that often acts as a spark to undertake the inner path, making one more determined to discover the real condition.

The masters of the future siddhas were profound psychologists and did not suggest that their disciples enter into conflict with their social and mental conditions. On the contrary, they taught them to attain realization using the means that they possessed and which permitted them to continue to lead the life that they had always led. It was not important to change the social condition in which we live but rather to renounce clinging to concepts of it.

The story of Darika who sees his pride destroyed by a prostitute shows that belonging to a caste, one’s job and external education have no value whatsoever. The only thing that is important is one’s own psychological condition and the master who fully

understands the mind of his disciple and proposes a precise and immediate psychological solution to his problems.

By revealing himself to the desperate man, the siddha shows himself as the incarnate symbol of the highest possibility of being, leading the ordinary man to understand that this potentiality is also present in him.

At the end of their lives, instead of dying the siddhas vanish taking with them their bodies that have been so radically transformed by the alchemy of the tantra in order to enter that pure dimension called ‘the land of the women of knowledge’. In this land the siddhas who have not reached total realization during their lives on earth will find all the conditions that will help them the complete this part of the path.

In conclusion, the anti-conformist character of the siddhas, free from any type of conventionality whether moral or religious, cannot have other than a great appeal. They appeared at the time of the great spread of Buddhism in India, between the 9th and the 11th century when the monasteries enjoyed great prosperity and were completely established within the social structure, even though they tended to remain behind the times with their intellectualistic forms of formal study of doctrine and philosophy.

The great monastic universities educated hundreds of scholars but the spirit of the Buddha’s teaching was drying up behind the institutionalized scholastic formalism. For this reason the siddhas came on the scene to revitalize the Buddha’s teaching outside the monasteries, choosing places for their exploits like cemeteries, caves, the areas of the outcastes, but also royal palaces. In the suburbs of the city lived the beggars, prostitutes and butchers and the siddhas showed that even the “lowest” could enter the path of awakening. In the palaces of the nobles and royalty, the monasticism that renounced the world and its pleasures could not take hold while the siddhas, who presented an inner research without having to renounce the pleasures of life, found fertile ground for their “revolution within Buddhism”.

The siddhas were those who brought the last wave of vitality into the history of Indian Buddhism before its definitive decline. Through them the teaching of the Buddha arrived in a fresh creative way in Tibet where it penetrated deeply and was conserved intact for more than a thousand years up to our time. ©

THE MIRROR



Newspaper of the International
Dzogchen Community of
Chögyal Namkhai Norbu

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how i met chögyal namkhai norbu

eugenio amico

I must say that the circumstances that led me to meet Rinpoche were interesting and auspicious at the same time! It was the year 1974 and I was 18 years old living in Naples, Italy. In that period I had met a healer, a loving and very interesting man in his 70's whom we used to call "il maestro"(the teacher). He was a retired self-taught pranic healer and we used to go to his house to learn about the potentiality of mind-power, paranormal, yoga and pranic healing.

One day "il maestro" informed us about an upcoming conference with a Tibetan Teacher in Napoli and I couldn't have asked for a better opportunity to feed my soul in search for spiritual guidance! Rinpoche was then university professor of Tibetan and Mongolian language in Napoli, and on that occasion he was invited to a small conference to give a general introduction about Tibetan Buddhism, Yoga and meditation. That evening I remember feeling fascinated by the presence and wisdom of this young, simple, sweet and joyful Tibetan man who spoke softly for

more than an hour about the potentiality and power of the human mind, answering all kind of curious question from guests in the audience.

After the conference some of us went to have pizza with Rinpoche at a restaurant down the street and I was very intrigued by Rinpoche's personality – as we were sitting at the table waiting for the pizza, I remember watching Rinpoche making little huts out of folded paper napkins and placing them playfully on beer bottle tops! I loved his free, joyful spirit and somehow I felt he was not just an ordinary man! When we left the restaurant I asked Rinpoche about the possibility to meet him again to learn more about yoga and meditation and, with his simplicity and compassion, he made himself available, allowing me to call him to arrange for a visit at his house.

In that period Rinpoche lived with his sweet family in a very unique location of Naples, in fact his apartment building was located right above a major tourist attraction site called "Solfatara", which is an



ancient volcanic vent emitting vapors of sulphur and where people can experience the effect of Naples's volcanic soil, including boiling sands, steamy caves and colorful sulfuric ground formations. Rinpoche used to enjoy that strong smell of sulphur because it reminded him of a special location in Tibet.

In that period we were a small group of fortunate people that used to visit with Rinpoche's and his family on the weekends. I remember how relaxing, playful and nurturing those evenings at Rinpoche's house were, sipping on delicious teas with his wife Rosa and the kids while talking about the Dharma, playing games or having some dinner together. In

the times that followed, Rinpoche and our small group of less than twenty students, started the first Dzogchen Community in Naples, as a non-profit organization and later on Rinpoche, after having auspicious dreams, decided to transmit officially the Dzogchen Teachings to us.

We used to meet with Rinpoche once a week to receive the Teachings in Napoli, including Yantra Yoga that Rinpoche himself would perform! What a treat it was to learn the yantras directly from Rinpoche, watching him performing all the movements and the asanas wearing his shorts and t-shirt! I actually became a very good student of Yantra Yoga to the point that Rinpoche, at the beginning, authorized me to teach Yantra Yoga in his absence, which I did for several years.

I have so many wonderful memories and stories to tell about those precious times with Rinpoche in Napoli and I can only feel very fortunate, privileged and grateful for having received so much and for having been part of all that! Long life to our precious master and blessings to everyone!

Your brother of the Vajra,
Eugenio Amico

Eugenio is a massage therapist and instructor who, after having traveled around the world, has settled back in Naples.
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the origins of the game "calaco"

riccardo moraglia
translated by nina robinson

In September 1995 Rinpoche, together with Rosa and Phuntsog Wangmo, his niece, did us the honor of visiting us in Sardinia to spend a holiday by the sea. The holiday place is called "Calacorallina" and in fact many small pieces of coral can be found on the beach.

One afternoon Rinpoche was resting when all of a sudden he woke up and asked us to find some white card, a pair of scissors and blue, yellow and red coloured felt-tip pens. Then he started to cut up the card while we watched silently, full of curiosity.

With great patience and precision Rinpoche cut 42 equal-sized pieces of card, the size of playing cards. On nine of the cards he wrote the numbers 1 to 9 with the blue felt-tip; on another nine he wrote the numbers in yellow and on the last nine he wrote them in red. There were 15 cards left. On three of them he wrote a blue zero; on another three he wrote a yellow zero and on three a red zero. Then he wrote a zero with all three colors on three cards and on each of the last three cards he drew a Joker.

At this point Rinpoche told us how much he enjoys games and that while he was resting this game had come into his mind. Then he began to explain to us how it worked.

The three colors correspond to three levels: yellow is the highest level and beats the blue and red; blue is medium level and beats red, which is the lowest level of all.

He told us that the zeros are used to liberate and the Jokers liberate from negative situations and double the positive ones.

It was all beginning to be very attractive!!!!

Then Rinpoche asked us all to sit around the table to try to play, and here are the rules he explained to us.



There are two types of cards: the "Main" ones, which are all the numbered cards; and the "Luck" cards – those with the Zeros and the Jokers.

Every player is assigned a place number from 1 to 9, just the way the cards are numbered. One player holds the bank and deals out the whole pack of cards. In the following round the bank passes to the next player in a clockwise direction and also the numbers assigned to the players changes: number 1 is always the player on the left of the bank.

After having arranged ourselves around the table in this way Rinpoche explained how to decide the value of a "point" and how to choose the first player to hold the bank. Then, without yet knowing how, we began to play!

Rinpoche held the pack of cards and dealt one card to each of us, starting with the person on His left (clockwise). Then we turned them face up on the table.

The yellow cards win. If the bank has a yellow card all the players have to pay him the number of points indicated on the card (which can be from 1 to 9); if the bank has a red card he loses and has to pay all the players the number of points indicated on his card; if the bank has a blue card he gives the number of points indicated on his card to the player with the corresponding place number.

But watch out! Now the zeros and the Jokers come into play. Zero annuls any winnings and payments and so if, for ex-

ample, the bank has a yellow card everyone pays except those who have a yellow zero or a three-coloured zero or a Joker. Thus, also for the payments, if the bank has a red card he pays everyone except those who have a yellow or a three-coloured zero or a Joker; likewise if he has a blue card.

After having settled accounts with the bank, one continues with regard to the relationship of each player's card to that of the other players. If, for example, a player has a yellow four he wins four points from the person in place number four, still following the rules of the Zeros and Jokers. If the player has a red four he pays four points to the player in place number four and if he has a blue card he pays the corresponding value to the bank, always keeping to the rules for the Zeros and Jokers.

What happens if a player who is in place number four has a yellow or red four? He can't beat or pay himself. In this case he is either paid by the player on his left or he has to pay the player on his right, not forgetting the rule of the Zeros and Jokers.

If a player or the bank has a Joker he never pays and if he is paid he receives double.

We were all very much taken up with the game. Rinpoche encouraged us to play very quickly and we made a lot of muddles which made him laugh with pleasure.

After a couple of days of trying out the game it was refined: a player could Gamble on it, doubling or tripling the points,

so that winnings and losses could be doubled or tripled, but only for those who accepted the bet.

While playing we also came to understand that it was necessary to have two packs of "Main" cards and one of "Luck" cards.

You can imagine how, when we went to bed at night our vision was full of red, yellow and blue numbers and coloured zeros!

Rinpoche was very happy that the game worked and was great fun. It was also very amusing to see how the zeros could suddenly reverse winnings and losses.

What should we call the game? Rinpoche decided that, since we were in Calacorallina, it should be named "CALACO".

Before his departure Rinpoche asked us to write down the rules and we offered to get the cards printed so that everyone could buy them and play.

This is the brief history of the birth of a game that sprang forth entirely from the Mind of Rinpoche. In all these years it hasn't become very widespread but it would be good if more practitioners were to get to know it.

With these same cards one can play many other games from solitaire to a game similar to poker. Those who are interested in "Reading the Cards" would have plenty of food for their imagination: it's enough to think of the meaning of the three colors, the function of Zero and the fortune of the Joker, then all you need is ... clarity.

The cards are on sale in Merigar together with Rinpoche's instructions and some proposals for other games that came into our minds. We think that there are many, many possible combinations and it's up to all of us to find them and broaden the possibilities of playing.

We hope these few lines will inspire you to approach this fantastic game.

Thank you Rinpoche!!!

Calaco is available at Merishop, Merigar West, Italy