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Upcoming Retreats with Chögyal Namkhai Norbu

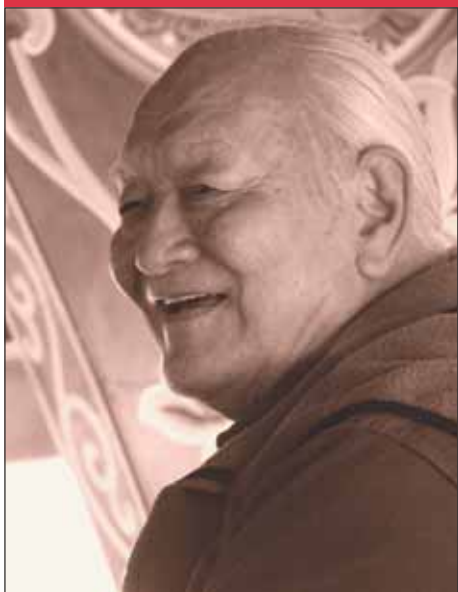


Photo: Romain Piro

2008

USA
New York City
May 23–25
The essential Dzogchen teaching of Sangyas
Lingpa according to the Longsal teaching

Tsegylgar East
May 30–June 6
The Bardo teaching from Dzogchen Upadesha
root tantra „Dra Thalgyur“
Open Webcast

June 13–15
Santi Maha Sangha III Level Exams
June 16–22
Santi Maha Sangha IV Level Training

Canada
Toronto
July 4–6
Dzogchen Teaching Retreat

Romania
Merigar East
July 14–20
Khordas Rushan from Dzogchen Upadesha
root tantra „Dra Thalgyur“
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
The Method of Integration from Dzogchen
Upadesha root tantra „Dra Thalgyur“
Open Webcast

Kalmykia
September 8–15
The real nature of Ati Dzogchen
from Dzogchen Upadesha root tantra
„Dra Thalgyur“

Italy
Merigar West
September 26–October 3
Dzogchen Teaching Retreat:
Training with the sounds of elements from
Dzogchen Upadesha root tantra
„Dra Thalgyur“

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SMS Teachers, Vajra Dance and Yantra Yoga at SMS Teacher Training Margarita.

Photo: A. Bartenstein

Chögyal Namkhai Norbu's Introduction to Santi Maha Sangha Teachers' Training

Tashigar North, Margarita Island, Venezuela
April 4, 2008

Good morning everybody. You know we are starting our Santi Maha Sangha training today. You also know that this not only a kind of examination like at the university. It is basically always related with our teaching. We will begin by doing Guruyoga altogether and then I will explain what we will do. [Guruyoga]
I want to welcome everyone. I know many of you have sacrificed a lot to come here. That means that you also consider Santi Maha Sangha Teachers' Training as something very important. People have come to participate, so they consider this training important. Many people don't know that Santi Maha Sangha is important. Santi Maha Sangha has been created to continue the pure teaching for the future. That is also why I am trying to make the effort to continue Santi Maha Sangha teaching and for people to learn and do examinations. So it is not only for you, but also for me. I

am alive mainly for Santi Maha Sangha. It is not that I am very satisfied in this confused world. I do know that the Dzogchen Teaching is something very important. I know in these days many people use some kind of title or words of Dzogchen and consider that this is Dzogchen, and then they use this as some kind of teaching of Dzogchen. Maybe you know, particularly those of you who do Santi Maha Sangha, what I do and transmit each time we do retreats. The reason I do Santi Maha Sangha is to have a living continuation of this teaching in this world.

You know very well that we are not only in kaliyuga, but we are also in a very confused world with so many problems for the future, particularly for future generations. We know this and then what should we do? We cannot make a revolution or struggle to do something; that is not the main point. I have always told you that if you really understand, you will see that the

Dzogchen Teaching is the unique teaching that can really make some contribution to the world. We are always speaking about and applying the Dzogchen Teaching to free our limitations. The problem is that all politicians, all religions, all ordinary people are concentrated on fighting and struggling with their ego, all their emotions, etc. If each person can basically understand and change just a little, then there is some benefit for all sentient beings. I am very focused on this point and this knowledge.

There is nothing more important for me than the Dzogchen Teachings. I cannot see any way to continue the Dzogchen Teachings if we do not do something like Santi Maha Sangha. That is the only way I can see. For that reason, I insist that we go ahead with Santi Maha Sangha. It is also very important that all Dzogchen practitioners understand that. I am always doing my best by working to develop this knowl-

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Teaching



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Tsegylgar East



Victorious
Summit of
Pure and Total
Presence

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Good day to everybody. Today we start the teaching called *Khading Shoglap*, which is related with the practice of Guruyoga. I explained how we should do Guruyoga yesterday. First of all, we should do Guruyoga with a white A; that means visualizing a white A in a five-colored thigle in the center of our body and we remain in a relaxed state. Then we sing the Song of the Vajra and integrate all our body, speech and mind in that state. So first we do that.

[Practice of Guru Yoga]

The explanation of this teaching is how we should be in a state of Guruyoga. In general, we say we are in the state of Dzogchen *tregchö*, but there are different ways to explain *tregchö*. For example – in Dzogchen Semde we explain the four *naljor*, or four yogas; and in Dzogchen Longde we explain the four *das*. Also in the Dzogchen *tregchö* we explain the four *chogzhag*. But *chogzhag* is not always the principle of *tregchö*.

These teachings are about how we achieve *tregchö*, how we apply different kinds of experiences, and different aspects of our condition. Here when we explain Dzogchen *tregchö*, we are not explaining to the four *chogzhag*.

In this teaching Shabkar explains the point of view and real knowledge of Dzogchen *tregchö*; and at the end of his explanation he says that he is putting together the essence of different kinds of instructions of Dzogchen, like the *Rigpa Cherthong*, a teaching from the *Shitro of Karmalingpa* – including the Tibetan Book of the Dead – which means being in the naked knowledge of instant presence, which is a teaching originally taught by Guru Padmasambhava, many written instructions by Longchenpa, and Namchur Mingyur Dorje's terma called *Sangye Lagchang*. Shabkar uses the essence of all these kinds of teachings to explain, because his students can more easily understand. All students or people interested in the Dzogchen teachings are not necessarily intellectual. So for many reasons, these kinds of teachers write and explain in a very simple way. Shabkar's way of writing and giving this teaching is like giving advice to the students. So this is more or less the characteristic style of this teaching.

Now we will go into the teaching of Shabkar in a practical way.

Emaho!

Fortunate students listen well! I am going to explain all by singing this essence of the teaching of Dzogchen *Tregchö*, which is the method for overcoming all our past and attaining the state of total realization.

This famous 'realization' is the state of the Buddha and is always present in all sentient beings in the six lokas. So that is fantastic because there is no need to search, to go and find it anywhere, because it is *already* there.

So it is interesting because even though we have total realization in ourselves, in general everybody searches outside, not knowing that it is in ourselves. Just like the sun shining in the sky, even though realization has this quality only a few people ever discover it.

So then our real nature of mind, which from the beginning is the perfected and illuminated state, unborn and without having parents; and even though being in *samsara* we have many different kinds of experiences of happiness and sorrow, our real nature is not changed by anything, whether good or bad. So this real nature of our mind, without changing or modifying its real quality, every aspect, is from the beginning self perfected. That is fantastic.

Knowing that our real nature since the beginning is the self-liberated state, with knowledge of this real nature and relaxing in that state we can have realization of that state. This is fantastic.

So listen again, my fortunate students. All Buddhas of the three times taught many teachings. Even though they taught infinite teachings, in the real sense they are all solely for discovering our nature of the mind. There is no other aim of these teachings.

For example, if we cut one tree trunk, infinite leaves and branches start to shrivel and in a moment everything is



Photo: P. Barry

Khading Shoklap Flight of the Garuda

An excerpt from Day 2

March 22, 2008

dry. For that reason, if we discover what the root of our mind is, we can overcome all our dualistic concepts.

For example, a house remains one thousand years in the dark; but when we turn on a light in the room, everything is instantly lit up and we can see all. In the same way when we discover our real nature of mind, its luminosity and how its real condition is, we can overcome and purify all obstacles and negativities accumulated over infinite kalpas.

The real nature of this clarity of mind is like the clear light of the sun; even though there is the accumulation of darkness of many kalpas, it will not become dark. In the same way, our real nature of the mind has its luminous essence and even if for many kalpas we remain in obstacles, those obstacles do not become dark.

In the nature of the space, the condition of the sky manifests different kinds of colors, different kinds of forms, but they are never conditioned by the space, with light and dark, etc. In the nature of the mind, all good and bad aspects can manifest infinitely and yet it cannot be conditioned by our considerations of *gewa* and *drigpa*, virtue and its opposite, good and bad. That means our real nature is free from being conditioned by these things.

For example, milk is the cause of the production of butter, but if we do not churn it and do not add milk, butter is never produced. In the same way, all sentient beings have the cause of the *tathagata*, *dersheg nyingpo*. But if we do not practice, then it cannot manifest.

If we practice, everybody can realize. There is no difference between someone having more capacity or less capacity. If someone practices and doesn't know anything, if we discover our real nature, how our real nature is, its luminosity, then there is no need to learn many logical explanations. For example, when we eat sugar or salt, there is no need to explain, we taste and know the real sense.

If we do not have a real experience or cannot get in that knowledge, even a Pandita, a very learned person, can be very far from the real condition; even someone very expert in explaining all the nine vehicles can be just like someone who is expert in explaining ancient history, because ancient history is learned from a book and repeated. In this case, that person may not really know and may have no experience of that. In that case, the knowledge of the real nature of Buddha can be very distant, in the same way that the sky and the earth are very far apart.

If we do not discover or know how our real nature is, it is possible that we follow moralities for eons, or alternatively we apply *zöpa*, patience, etc., for a very long time; and in this case we are unable to go beyond the condition of the three worlds. For that reason, it is very important we try to discover the root of how the real condition of the mind is.

Emaho!

If we do not listen, all my fortunate students, and we do not search for the root of our mind we will discover that any kind of practice we do will not become important and will not bring about realization. For example, if you place a target very far away and you shoot from very far and do not hit the target, it is as if you have thieves in your house and search for them outside; or you keep the bad spirit at the door of the east and you give *torma* for drawing bad spirits away at the door of the west; or a poor man who has a stone in his kitchen, a stone which is precious and this person always has contact with it, but doesn't know and is always going outside to get money. For that reason, in this way you should research the real nature of your mind.

What we call the mind seems to be something because we have thoughts. When we go to find and observe thoughts, they disappear. So you couldn't say there is nothing and even though you couldn't find anything, immediately thought arises. Something continually arises. That means that when you see something, there is a thought and you observe it, it disappears and you cannot find anything. Even if you observe a thought arising, it does not remain, it is always changing, modifying. In general, when we have an experience of happiness or sorrow, everything is because of our mind.

So from where do these thoughts arise? You observe, do they arise from outside, from the mountains, the river, or the forest? Or do they arise from the wind or the space? Does something exist concretely, or does it not exist? Where does it come from? You observe and try to discover that.

Alternatively we may think, oh yes, these thoughts come from our physical body and the cause is our father and mother. Also we observe how they come. When you are unable to find any place from where they come, you observe them at this moment to see where they are - if the thoughts are related with our physical body, the upper part, lower part, with our organs of senses, or with our

heart, etc. Even if we think they are related to our heart, how are they related? What is the form or color of the thoughts; how are they?

If you cannot find anything, at the end you observe where thoughts disappear and where they go. See if they go through our senses or from where they come and where they go? So then, are our thoughts related to our physical body or our mind? Or are they related with both our physical body and our mind? So we observe all these things.

In the same way, when any kinds of emotions arise, from where do they arise and where are they and how do they disappear? Even when we are dying then, how are the thoughts going away? All these things we must observe and look well, because when we observe, we can discover their real condition of emptiness.

It is not sufficient for someone to say everything is emptiness. Rather we must search and discover. Then we can really understand what emptiness means. If someone says there is a place where there is a tiger and another person says that the tiger isn't there anymore, if you do not search and discover that there is no tiger, you always have that fear and that idea. For example, if you search and go to that place, look and discover that there really is no tiger, than you won't have that idea anymore. This is something related very much with our daily life. Even though many people quote Buddha saying that everything is unreal, just like our life is like a dream, they say they understand that intellectually but in a practical way, it doesn't work. So that is an example. It is very important we apply with experience and discover.

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edge. For example, there are some important and ancient books, but these books are not sufficient. Then you only have ancient books. You need to have a basic knowledge – otherwise these ancient books have no function because you are not able to understand what they are introducing or what they speak of. So this is what we learn and how we go ahead with Santi Maha Sangha training.

Santi Maha Sangha is something very important and we should give it that importance. Also people should not do Santi Maha Sangha teachers training thinking they will become teachers. Then it becomes a kind of business or way of living. You should change this kind of idea completely, otherwise it doesn't work and there is no benefit. Santi Maha Sangha is related to your practice; you should deal with it in your life and then you can find its real sense and benefit. So it is very important that we deepen this knowledge. Some people say, “Oh, there is a course of Santi Maha Sangha. I listened and it is interesting.” ‘Interesting’ you can find everywhere; sometimes you go to a theater and see something interesting. But it does not relate to your life and future and the future generations. We must think a little of all these things. That is called being aware. ‘Being aware’ doesn't mean only in this moment, but how it will be in the future. Most people think the future depends on governments and political parties. I don't agree at all. These things are very relative; for some moments, one or two years, we can have something like this. But to have some real benefit, we need evolution and that is related to our knowledge. We cannot teach or make everyone understand. This is impossible. But some people learn and understand and have understood seriously what Dzogchen is. Those people can contribute to society.

Society means many people. That is what we call society. Society is made up of many people. Many people are individuals, just like me. I am one of the individuals. I arrived in Italy with my small suitcase. There were no students, no assistants, there was nothing. For many years I worked at the university. Many people asked me to teach. I said I was not a teacher, and I still felt like a student. Of course, I gave lectures of what I had learned at the university and also in college when I studied Sutra and Tantra. I mainly taught Tibetan and Mongolian literature. I also taught language and did research on Tibetan history. I did many things, but they were not the main point for me. The main point for me is my knowledge. I didn't feel that I was really a teacher and could give that knowledge. Then I saw there were so many so-called teachers teaching and going around everywhere. I am not saying they were not good teachers; maybe they were good teachers of Sutra and sometimes of Tantra, but I did not see anyone seriously teaching Dzogchen knowledge.

When we say everything is unreal just like a dream, if you are really familiar with your practice of night like a dream and you are aware in a dream, later when you say everything is like a dream then you understand. This is what is meant by experience.

Emaho!

So still listening my fortunate students, when you examine and search where the mind is, how it disappears and from where it emerges, when you cannot find anything concrete, then you can say that this is the condition of the mind. When you do not find anything, then it means you find emptiness. When you don't find anything, this is the best thing.

Since the beginning our mind has no origin, no place from where it comes. So that means that since the beginning its condition really is emptiness. We are unable to confirm from where it comes, where it is now, its form, its color etc., we couldn't confirm anything about it; and in the end when it is finished, we cannot say where it went and there is no remaining trace of what happened.

So then all the movements of the mind are just movements of emptiness. Already that is emptiness. Even if there are some things that are like a vision of emptiness, the real nature of the mind since the beginning has no cause of how it developed. For example, what is the cause of everything in our relative condition? We can find the cause because there is its effect. The nature of mind is beyond cause and effect. Although secondary causes in circumstances manifest different kinds of good and bad, they are

You know that the Dzogchen Teaching is supreme; the Dzogchen Teaching is at the end of all teachings. So it is something very important. I more or less have that knowledge. I could not say I have complete knowledge, or very deep knowledge, but of course day after day I practice, learn, and teach, and I always go deeper and deeper. That is true. When I started to teach Dzogchen at the first retreat at Vesuvio [Italy], the kind of knowledge I had in that period and what I have today are incomparable. I know that very well. The knowledge that I have now is integrated. In that period, I could only say how to integrate, but didn't know how to do it. Today I am one of the experts. You can search and listen to those who call themselves Dzogchen teachers; you listen well and try to study with them. Then you tell me what the difference is between Namkhai Norbu and these teachers. Many people in the Dzogchen Community do not understand that or it seems the same to them – a teacher giving Dzogchen teachings and the Dzogchen teachings of Namkhai Norbu. They seem the same to many people. If you find that they are the same it means you are not integrated. It means you have no knowledge of Dzogchen. You do not really know what real Dzogchen is and what the knowledge and understanding of Dzogchen is. That is what you should learn, starting with the base of Santi Maha Sangha and then going ahead.

In Dzogchen Santi Maha Sangha there is all my experience and knowledge of Dzogchen. If someone wants to learn, they can really seriously learn that. That is why I feel it is very important. I have already told you that when I discovered I had cancer and went to the hospital in NYC, at the moment I received the news I thought this was the end of my life. At that moment I checked the information of how long I would live with the information of my teacher Changchub Dorje and another teacher Khenpo Lodro Gyatso, and they both said that the signs of the end of my life arrived at that moment. Then I thought there was nothing to do and now was the time I would go away. Then I thought I was very sorry that I was not able to finish Santi Maha Sangha. I was not thinking of my children, my family, my wife, my relations, and the Dzogchen Community people, not anyone. It doesn't mean that I do not love them, but they are in samsara. We are in samsara and our final goal is dying. Now death had arrived for me, so there was nothing to feel sorry or afraid for. I only felt sorry that Santi Maha Sangha was not finished and not only was it not finished, but when I did the 3rd level trainings some people created problems. Of course I was very upset, but even though I was upset I could not stop Santi Maha Sangha.

Santi Maha Sangha is the only way that I see something useful for the future. When I was in the hospital in New York City, I thought of some people in Russia, Australia

and not changing anything regarding the nature of the mind, which always remains the same. There is no developing or becoming bigger or more gigantic or sometimes then diminishing. Nature of mind is pervaded with our consideration of samsara and nirvana. We cannot limit it in any way. So we call that ‘beyond any kind of limitation’. We cannot find any example that says that is similar to this. Even when we don't find anything concrete, still its manifestation is without interruption. It has its movement.

Nothing exists concretely. That means we cannot confirm existence or non-existence. All thoughts of ‘existing’ or ‘not existing’ are our dualistic concepts. When we are in our relative condition, we can have those concepts and also we can apply them, but the nature of mind is beyond that. That is the saying, beyond any kind of limitation.

Also nature of mind does not have the characteristic of coming and then going. So you see, when thoughts arise, we say now thought is coming, now there are no thoughts. Remember, I always explain with the example of the mirror. Thoughts are just like reflections in mirror. When there are secondary causes, reflections manifest in the mirror. But that reflection is not coming from this object. That is the secondary cause, only a kind of interdependence. Reflections are manifesting because there is the potentiality of mirror. ✱

Transcribed and edited by Rosemary Friend

and Italy, who had had some illness of cancer and I had given them the practice of Red Garuda or Guru Dragphur to do, for example, and many of them overcame their illnesses. I thought maybe there was a possibility to practice and overcome this illness. Also in my life I have particularly done the practice of Mandarava. This is something very special and I received that special teaching. Then I thought that with all these benefits, maybe there was a possibility to live a little longer. I wanted to live a little longer to finish Santi Maha Sangha. In my program of Santi Maha Sangha there are nine levels. If I do not finish the nine levels, at least I want to finish seven. That is my desire. I am still alive and still working; I am something like ‘dead still alive’. You must understand that. You must not think this, “Oh, Namkhai Norbu is always saying this and he is still alive.”

Life is precious for everyone. It is especially precious when we have knowledge like the Dzogchen Teaching. We try and know this and go ahead in the correct way in the Dzogchen Community and Santi Maha Sangha.

So now I want to explain a little how we will do the training and how we have done it until now. We have done Santi Maha Sangha Teacher Training, Yantra Yoga, and Vajra Dance many times and now there are some teachers who maintain this teaching and give seminars. We did that, but it does not mean that it is sufficient. We should do it as much as possible. It does not mean only quantity, but quality. If there is quantity but no quality of teachers, we do not need this. Teachers must have the correct intention of seriously going ahead to bring the knowledge of Dzogchen Teachings into the future. The principle is not that we build a house, a Gar or Ling; these things are relative. The principle is that first we need knowledge and understanding. Of course, for understanding we need many secondary things. You know very well that I make a lot of effort to create Gars, like for example, at this moment in Romania. It is not so easy. We need a lot of effort but it will be important. It is important that we have places for the Dzogchen Community.

Also you can see, for example, that we do Santi Maha Sangha training when I go to a Gar. I do that only in a Gar to make people understand that Santi Maha Sangha and the Gar are important points for the future for everyone. One day there will be no Namkhai Norbu, but all Gars and practitioners will not disappear. Maybe there will be many old people, my students, who have knowledge. They can collaborate together and learn; they have some basis prepared for them to learn. So you see it is important we prepare very well. This is the main point of our Santi Maha Sangha Training. ✱

Transcribed and edited by Naomi Zeitz



The Closing Words of Chögyal Namkhai Norbu Santi Maha Sangha Teacher Training

Tashigar North, Margarita Island, Venezuela
April 9, 2008

Today is the last day of our Santi Maha Sangha Teacher Training. You already know how important Santi Maha Sangha training is; I have told you many times and also explained at the beginning of the training. So that means we should consider it something important. ‘Important’ means that it is something related to the teaching and how the teaching continues. Of course, when we do Santi Maha Sangha training it means that someone is going to teach. That means that the people who are going to teach must understand very well. It is not that they only know some words from a book, but their knowledge must be integrated. You see in the teaching and on the path, we say: *tawa*, *gumpa* and *chöpa*. *Tawa* means the understanding of our real nature and the knowledge we have received with the transmission of the Dzogchen teachings. *Gumpa* means application, which is related to transmission, so we should learn and apply in the correct way. We cannot personally invent things. If we invent things then the teachings will not continue in a pure way.

For this reason, sometimes I ask the teachers how they think we can continue the pure transmission and teaching. The entire lineage since Garab Dorje has kept the transmission and teaching in a pure way. You remember in Santi Maha Sangha, in the *Rigpai Tselwang* in the second level training, it says how you should receive the teaching, how important it is for the teacher to transmit the teachings in the correct way, and that means transmitted in the same way teachers have done historically until today. In the explanation of the teaching we have very precise indications. For example, it says the student must be something like a stamp, *tsa tsa* or statue of the teacher. Even if there is one statue multiplied one hundred times, it is always the same. So students must act in this way and not personally invent things. In general, when you explain the teachings in a personal way, it creates many traditions and schools, etc. In sutra, they do not have this problem because there are intellectual arguments. You can apply many intellectual things, but in Dzogchen we transmit knowledge. Since the beginning until today I have introduced the Dzogchen teaching without inventing anything. I follow my teachers; I follow Tantra and ordinary Dzogchen teachings. I am getting old but still today, day after day, I read, learn and apply things in a more correct way. If you consider yourself my student, then you must learn how I teach and transmit, how I practice; if we do a practice like a *Ganapuja* or a short or medium *thun*, I correct things very often. Maybe that is not as important as communication and Dzogchen teachings, but it is also relative.

In the 2nd level of Santi Maha Sangha training it says *chagzhe* (*phyag bzhes*), [ritual tradition], and we cannot ignore this. We are still not Mahasiddhas and if you feel like a Mahasiddha, you are wrong. No one is a Mahasiddha yet, not even me. We live in society with our dualistic vision; there is no way to invent anything. If you want to invent, please don’t teach, because that is not my teaching. If you want to teach like me, then you try to teach how I teach and that is how it should be done. This is the guarantee of the pure continuation of the Dzogchen teachings. This is something very important for you to remember.

When you communicate the teaching, you must understand the situation of the people. Sometimes people do not explain very clearly and do not speak very well. For example, Santi Maha Sangha people who are training should try and learn English; English is now an international language. I am not saying you should speak perfect English, but when you communicate you should know how to communicate. That it is something important. Also you should not eat half the words. You should try to explain completely and clearly. Some people speak with half and disappearing words. People cannot understand and when you give teachings people must understand you. That is the main point.

Maybe you think you can do Santi Maha Sangha training and it is not very difficult. I told you that these exams are not like the ones in the university. I worked for many years in the university and I know how to do that kind of examination. Our examination is related to *tawa*, *gumpa*

and *chöpa* and that is why I am also asking some questions about how you feel and how you want to be in the Dzogchen Community. Also it is related to our *chöpa*; you must observe yourself and see if your *chöpa* is perfect or not. If your *chöpa* is not perfect, you try to make it perfect. Then you do Santi Maha Sangha training and you can have benefit.

If you have the idea to go on with your same attitude, it is not good. *Tawa*, *gumpa* and *chöpa* are all related to our knowledge of Dzogchen. At least when we do training, and I told you precisely how to manage the time; time is something important. I did not say to observe the time approximately, but precisely. What did that mean? That meant to be present. Our practice in the Dzogchen Community, and the most important point in daily life, is to be present. You are not present if you do not know how to follow time. Most people are very agitated when they do the Santi Maha Sangha training. I am not a tiger or a lion and there are only some people here from the Community listening. I really do not understand. There is not much reason to be agitated so much. Agitation means you have not integrated what you understand. If you have integrated the Dzogchen knowledge, why are you agitated? In daily life, if you are a good practitioner, you integrate and are not agitated. I have told you many times, I don’t know how many people really understand my teaching and have integrated the teachings into their lives, but in general I receive many emails a day speaking of problem number one, two and three, etc. It seems for some people their problems are diminishing. I understand that that means they have understood a little something and they have integrated just a little.

So you see, this is an important point. Here in the Santi Maha Sangha training, we have the 1st and 2nd level. There are 2nd level people here who can give advice about the base and first level candidates. I did not decide alone who passed and who did not. I asked them to be a kind of committee for the base and 1st level. When I give these diplomas, if you do not receive one, you did not pass. You should not worry if you did not pass. That is not the end. There will be other occasions, but it means you should be better prepared, learn better and integrate that knowledge in you. You must manifest that and people who already did the base level, they should still do seminars for base level and go a little deeper into the first level by studying, learning and applying.

In that way, we can have such qualifications when we consider the teachers. If there are no qualifications and there are many teachers, then we become like the New Kadampa tradition. In the New Kadampa tradition someone says they want to open a center, and immediately they become a teacher. We are not interested in that. Even if there is not one single Dzogchen Community, Ling or Gakyil, I don’t feel at all bad. I am happy if there are many people who have knowledge of Dzogchen. That is what is related to qualification. I only want only Dzogchen teachers of Santi Maha Sangha who are seriously qualified. If they follow me, it should be in a perfect way. You remember this.

Now I will give the diplomas. When you receive this diploma, you should remember that now you have become a base, first or second level Santi Maha Sangha teacher, and you have that responsibility. You remember that and do everything in the correct way. If you do everything in the correct way and more people become qualified, then I am happy, because I know the Dzogchen teachings are important and we must help many sentient beings understand them. That is the reason I am happy. You should understand that. Do not think I am happy, that Namkhai Norbu is happy, because there are more Community members and more followers of the Dzogchen teachings. That is not my aim, I already told you. Now I will give the diplomas one by one.

Santi Maha Sangha Teachers

Base Level

Ricardo Sued, Argentina
Alexander Gomonov, Russia

First Level

Jakob Winkler, Germany
Alexander Pubants, Germany

Second Level

Elio Guarisco, Italy
Jim Valby, USA
Igor Berkhin, Ukraine

Yantra Yoga

First Level

Saadet Arslan, Germany
Zsolt Somogyvári, Hungary
Naomi Zeitz, USA

Second Level

John Renshaw, UK
Amare Pearl, Argentina
Victor Krachkovskiy, Russia
Zhenya Rud, Russia
Giovanna Conti, Italy
Paula Barry, USA
Elke Glander, Germany

Vajra Dance

First Level

Enzo Terzano, Italy
Cosimo DiMaggio, Italy
Yolanda Ferrandiz, Spain

Second Level

Karin Heinemann, Germany
Rita Renzi, Italy

So now we have completed Santi Maha Sangha, Yantra Yoga and Vajra Dance Teacher Training. In general, these are the main teachings we apply in the Dzogchen Community. Teachers of Yantra Yoga and Vajra Dance should not concentrate only on the movements and positions or when you dance, how you pass or put your feet, etc. When you train as a teacher it means you must communicate with people, and when you communicate, firstly you must explain and you need to have that capacity. Many people do not have much experience doing this. If you have no experience, you should try and learn how to communicate and explain. That is important. Secondly, it is very important that you are patient, because people do not always understand very well. For example, when I give teachings, I explain some points two or three times, but when the teaching is finished someone comes and asks me and I say, “But you didn’t listen.” That is an example.

Sometimes I know very well it is my fault. When I explain I do not remember all the words perfectly. I need to use some English words. Maybe I know a word better in Italian, but I need to speak English. I don’t always remember the spelling, so then I say something roughly, but it is not always complete. I know very well this is not good; but I am missing that capacity because I am not English or American. I learned English after I arrived in Italy and at the beginning I learned more Italian than English. At that period in Italy only some professors spoke English. Today it is different and many young people learn English. But I am still underdeveloped, and now I am getting old, so it is not so easy for me to learn perfect English and I try and do my best for somehow explaining. If I do not know the precise word and I am explaining and if I remember the word in Italian and there is someone nearby, I say the word in Italian to him or her and ask what to say in English. That is an example; this is not your problem but my problem. So it is very important that you explain well. You should concentrate and help people understand what you are saying.

In the world today we have a language called standard language. I will give you an example using the Tibetan language. For example, at one time in Tibet all the people studied and tried to learn the dialect of Lhasa. They considered that dialect to be very elegant and perfect. In that period I met the Dalai Lama, and I felt badly because I did not know this Lhasa dialect. In Lhasa they have a double language - the way to speak for a noble person and for an ordinary person. I came from East Tibet and we did not have this system. We know only some words for forming some polite expressions, and I tried to explain and talk



Photo: M. Alonso



Photo: P. Barry

with the Dalai Lama in that way. I felt that he felt very badly. In any case, he understood. Later, not only for speaking to the Dalai Lama but also for giving lectures in Tibet and China, since I did not know how to speak the Lhasa dialect, I used a little mixture of the Lhasa dialect and how they used language in East Tibet. Later when I went to Peking for three months to the minority university, I gave teachings. Everyday I explained in Tibetan. All the students said that my Tibetan language was easy to understand because it was a mixture of East and West and literature, etc. I was not convinced but then later I understood that inside and outside Tibet, when they went to lecture, etc., they would speak Tibetan as I spoke it.

That language is called the standard language of Tibet, so you see it is very important to try and help people understand when we speak. If you do not understand when I explain, that is my fault, particularly because of my language since language is not so easy for me. I have not had very much experience, especially with the Western languages. Still today, for example, if I want to remember the name

of some Westerners, I need a lot of effort. If some people say the name of a Tibetan, Mongolian and Chinese, for example, I remember the name right away. For Westerner's names and family names, etc., even if I read and repeat the name twenty times, I still can't remember it. These are our different conditions; you do not have that problem so much because you live here and do not have to teach Tibetans. You teach Westerners. So it is very important that the language is clear and you explain clearly.

Also, people who do Santi Maha Sangha Training, try to do it in a more correct way. This is what I hope you do. I hope you do not invent anything or do it too much in a personal way. Otherwise, we will end up like the Kagyupa tradition with its four big and eight small sub-schools. Most of these eight schools are students of Pamotrumpa, but they do not teach as Pamotrumpa explained and taught. They teach as they have understood and have added their personal way. They succeeded to create eight different schools. In Dzogchen we do not need any school. We only need the knowledge that was transmitted by Garab Dorje,

or originally from Samantabhadra. So you should try and go ahead and work in this way, and everything will manifest perfectly. This is what I want to say. ✱

Transcribed and edited by Naomi Zeitz



Zsolt Somogyvári missed the group photo on page 1. Photo: P. Barry

Shitro (The Mandala of our True Nature)

Retreat at Tashigar South, Argentina
with Chögyal Namkhai Norbu

February 1-6, 2008

Sergio Oliva

When Rinpoche explains the meaning of the word Shitro, he says that 'Shi' means 'peaceful' and makes reference to the calm state, 'nepa', represented through peaceful manifestations such as the five Dhyani Buddhas, whereas 'Tro' means 'wrathful' and makes reference to the movement state, 'gyuwa', represented through wrathful forms like the Herukas.

However, the Master clarifies, that what is presented in the Shitro is not the real Shitro, but just a symbol. The real Shitro is our condition. All of us, whether we follow the teachings and receive transmission or not, have Shitro as our nature, although not all of us know it. For this reason, the Dzogchen teaching speaks of 'rigpa' and 'marigpa', the knowledge or the ignorance of our true nature.

Rinpoche arrived at Tashigar South at the beginning of summer, with all the energy and joy of this season. This summer particularly could be called 'the summer of the retreats'. The activities of Chögyal Namkhai Norbu started in Buenos Aires, where from the 15th to 17th of December 2007, he gave a talk about

the Dzogchen teachings. Then in Tashigar South, Rinpoche began a long cycle of teachings with the retreat on 'The Necklace of the Four Precious Dharmas', a short teaching of the great master Longchenpa, that was held from December 27th 2007 to January 3rd 2008, and that was transmitted through an open webcast. Rinpoche explained that when speaking of the four dharmas, Longchenpa made reference to the four dharmas of Gampopa, that is to say, the four vehicles of the Buddhist teachings, Hinayana, Mahayana, Tantra and Dzogchen, and in this way he developed the principle of these dharmas or teachings.

Later, from January 11th to the 17th, after the First Level exams of Santi Maha Sangha, Chögyal Namkhai Norbu led the Training corresponding to the Second Level, a genuine retreat during which the Master gave precise instructions on Dzogchen Semde.

February started with another retreat. From February 1st to 6th, Rinpoche gave essential teachings on Shine and Lhagthong according to Atiyoga style. In Dzogchen it is explained that Lhagthong does not arise as a consequence

of having deepened our knowledge of shine (as explained in the Sutra teachings), but that from the very beginning, when we do the practice of shine, we should understand what Lhagthong is, that is, that our true condition is not just the calm state but also movement. Lhagthong means that we discover this movement with which we should integrate.

Also in February, for the first time, we had the important visit of Yeshe Namkhai, who was received with great joy while he came in through the main road of Tashigar South, riding over the auspicious signs painted on the ground. During his stay, he generously offered his time and knowledge and in various meetings, with the Gakyil first and later with the whole Community. We enjoyed his incredible capacity to keep us totally engaged with his talk without letting our attention decay for a single minute. When the meeting ended, we had the feeling that he still had much to say and that if he had gone on, we would have kept on listening with the same interest for a long time.

Trying to make the meaning of the document 'Collaboration' and the breadth of his work in the organization of the Dzogchen Community more accessible, Yeshe transmitted his knowledge and his ideas in a really clear, concrete and precise way.

Among other things, Yeshe explained that the growth of the Community is directly linked to the level of growth the Community has in relation to the teaching. Though we have received teach-

ings of a really high level, when we apply them in practice our level is very low. For this reason, the Community as an organization has not developed in correspondence to the high level of the teachings. These aspects are interdependent, not separate things. Therefore, we should make our Community organization and its spiritual level grow together, so as not to block each other.

Lastly, the Master ended his cycle in Tashigar South with a Terma teaching of Rigdzin Changchub Dorje, 'Zhitro Kordas Rangdrol', from February 15th to 20th. On the second day, Rinpoche gave us the initiation related to this Terma, the only one he received, after insisting, from his root master, Changchub Dorje. The same initiation which we have read so many times in 'The Crystal and the Way of Light' and that now he was transmitting to us, a numerous group of practitioners from all over the world getting together to receive it. Rinpoche recalled for us many details of that initiation. He especially remembered that after many hours, around midnight, his master finally finished the formal initiation. Then, thinking everything was over, Rinpoche was about to leave when Changchub Dorje asked him to stay. He asked his assistant to leave the room and to close the door and then the 'tönwang', or initiation of the true meaning that gives the real principle of the initiation, took place. Through this, his root master gave him a precise explanation of the true sense of the initiation and of the transmission.

The following days after the formal initiation, Rinpoche transmitted the true meaning with his characteristic clear, direct and essential way.

The Master pointed out that when we received an initiation, it does not depend on the master only, but that those who receive it should take an active part through the three aspects of our existence: body, voice and mind and, above all, of the knowledge of our potentiality. Actually, both the initiation and the introduction have the same principle: we should somehow discover our potentiality.

It seems that everything took place fleetingly and lasted the time an ant takes to walk from the tip of the nose to the forehead. However, during that time the master taught so many things, that he even gave us a class on 'Tibetan Drayjor' (Tibetan phonetics) so that we could learn to pronounce words correctly.

Rinpoche left. The rains calmed down, the voices and birds too.

It gets dark earlier, autumn is coming.

If we look back, maybe we could see this intense summer we spent with Rinpoche as a huge practice of Shitro, during which the Master helped us experience our nature incessantly while calm followed movement and movement followed calm. To be more precise, there was more activity than calmness, but this is just our condition. We all know that the wrathful manifestations are fifty-eight and the peaceful ones only forty-two. ©

The Flight of the Garuda

Retreat with Chögyal Namkhai Norbu

Tashigar Norte, Isla Margarita
March 21-26, 2008

Elio Guarisco

The gardens of Merigar are now growing here in Venezuela! Nursed with care by Alix de Fermor, beautiful plants and flowers of many colors have filled up the Margarita Gar and are a feast for the eyes. The Gar is transforming into something resembling the sporting garden of Indra in the paradise of the thirty-three chief gods, foretelling the harmonious merging of the minds of the Master's students.

A day before the beginning of the retreat, from the balcony of my room I see an eagle with wings with white undersides turning effortlessly in large circles, perhaps in anticipation of the teaching of the *Flight of the Garuda*.

In this natural setting on the full moon of the 21st of March, Chögyal Namkhai Norbu, as joyful and relaxed as someone just returned home from a long journey, gave a short introduction to the subject of the retreat, and a concise explanation of the short Ganapuja followed by the practice.

The famous text that Rinpoche elucidated is called *The Flight of the Big Eagle*, which, as the author specifies in the colophon, appears to be a condensation of many essential points on the view, meditation, and conduct found throughout important and inspiring Dzogchen works. Shabkhar, a realized master in the lineage of Jigme Lingpa, wrote the text and it presents the nature of the Tregchog practice of total relaxation.

The following is the little I remember of what Chögyal Namkhai Norbu said during the retreat.

Everything obtained by following different kinds of paths, especially the result that many wish from a spiritual practice, called the three *kayas* or enlightened Body, Voice and Mind, is already present from the beginning in our natural condition. For that result to unfold we do not need to wish for it, nor act on ourselves in any way, but rather relax and let that self-perfected condition emerge.

To illustrate that self-perfected condition we use examples such as space, yet such indications are partial and cannot represent the totality of our real condition, which can only be understood through one's own instant presence.

From which angle can we approach our self-perfected nature when the outer world seems so overpowering and our "self" so small compared to it? Whatever we see, hear, etc., all that we call appearances or vision which we very much believe in, in reality is a mixture of truth and untruth. It is untruth because although appearances seem exceedingly real,

when looked into sharply they do not reveal their supposed truth, which then begins to shake and collapse. This is what Buddhists call "emptiness." Yet we experience the world we live in concretely. This is what Buddhists call vision. Like the reflection of the moon in water, or a rainbow in the sky, untruth does not hinder the manifestation of what seems to be true, and vice-versa, and referring to this, the teaching speaks of vision and emptiness simultaneously. When this simultaneity manifests in our mind, the problems we experience in daily life cannot undermine the courage of our being. Moreover it becomes a door for the arising of a spontaneous release of tensions and blocks, leaving a space – our natural state – that is our basic ground of being and emerging, again and again.

Because of untruth in appearances, what we call conditioned life or nirvana, on one hand, and habitual life or samsara, on the other, is nothing but the goal of spiritual practice – three enlightened dimensions. The untruth of what we see and experience is the basic ground of existence or *dharmakaya*, its energy is the luminosity or *samboghakaya*, and its continuous presence is the *nirmanakaya*. Perfected without the need to perfect them, these three *kayas* are nothing else but the "mandala" or great configuration of the three *kayas* and when one recognizes this, what's the need of meditation?

But how do we approach our real condition when from within ourselves strong waves of the emotions mount? Accumulation of karma generally follows the surge of strong emotions, but if one observes the emotion without distancing even as far as a hair's breadth from it, without doing anything whatsoever but just watching the nature of the emotion, where it arises from, where it dwells, etc., then the emotion loses its grip on us. Thus without the need to work on emotions with an antidote, as it done in the Sutras, or of transforming them using creative imagination, as done in the Tantras, the emotions leave a place for wisdom to arise.

Even if it is not the principle of Dzogchen, at the beginning when we are still unable to release thoughts by looking directly into their nature, we intentionally observe thoughts with some effort in what is a form of analysis, *chegom*. Release occurring in such a way is called *cerdrol* or "liberation upon observing nakedly." Then, when familiar with this, there is no need to observe intentionally and as soon as an emotion arises it dissolves without having estab-



Photo: M. Salvatore

lished any grip whatsoever on us; this is called *shardrol* or "simultaneous arising and release."

Emotions arise in a context in which we are aware of their unreality; thus their simultaneous arising and unreality is the ground where spontaneous release occurs. Also when release occurs there is nothing special to be happy about, as Garab Dorje said: "Let free whatever arises, just observe it. Even when it releases itself, just observe its releasing: arising and liberation are not different."

When we are able to do that, then emotions themselves are revealed as the five wisdoms: anger as mirror-like wisdom, attachment as the wisdom of discernment, jealousy as all-accomplishing wisdom, pride as the wisdom of non-duality and ignorance as the wisdom of the *dharmadhatu*. Thus one's emotions, without the need to seek another kind of wisdom outside, are wisdom. They are Vairocana, Akshobhya, Ratnasambhava, Amitabha and Amoghasiddhi, which are not found anywhere outside in some constructed mandala, but in ourselves.

Emotions are not the only things that condition us: there are also feelings of various natures that follow the sense perceptions of forms, sounds, etc. When these arise we can watch them, and if we perceive their unreality manifesting simultaneously with their appearance, then we can discover the nature of equality that pervades everything without distinction. Being a beggar living in misery or a king living in luxury will not make any difference to us.

Likewise whatever comes to mind is the not able to be found clarity of instant presence, primordially pure. The surging of thoughts is the very condition of what is hidden; it is the energy manifestation of natural instant presence. So whether our mind is calm or moving, there is no fundamental difference, since these moods occur within and are ex-

pression of one's natural state. And whatever we experience, see, or think of, is nothing but the vibrating energy of being in our natural condition of instant presence.

Having understood the view as one's own condition, one needs to have an experience of it, and for that it is traditionally advised that one go for certain periods of time into solitude and apply the practice. While to do short terms of personal retreat in solitude is certainly advisable for all, longer retreats in solitude are not suitable for our circumstances in the Western world, and can conflict with the responsibility we have toward our family, children, etc.

The circumstances of life in which we find ourselves, however negative and evil they may be, do not need to be changed if we can't change them. Many great realized beings of the past, such as the Mahasiddhas, lived by performing deplorable and non-virtuous jobs, like being fisherman, bird hunters, etc., and yet they found a way to practice and become realized even in the midst of what is generally considered samsara.

In any case, having become a good practitioner, one never reaches the point of being overcome by thoughts or emotions or a given circumstance of life, but remains in a space-like frame of mind. In brief, when we are not limited and conditioned by concepts and ideas of various kinds, that is the perfect view. When we have nothing to meditate or concentrate on, that is the perfect meditation. When we do not bother to accept something and reject something else, we have the perfect conduct of Dzogchen. If some idea of what to confirm or negate comes up in our mind, we notice it and it releases itself in the vast space it came from. When we know that there is nothing to obtain, that is perfect result, primordially present.

Such a practitioner has not even the concept or idea of remaining in the natural state, and

is not worried about being sleepy or agitated. Transient thoughts have not the power to influence one, and with ease one relaxes in whatever situation one finds oneself in. Thus with mind we can reach what is beyond mind and with effort we can't reach the state beyond effort. How do we do then? We do not attempt to adjust ourselves to what we conceive as the authentic state, nor we try to modify our mind in any way, we do not do any kind visualization, we just remain in and with what is, present and relaxed. This is the best meditation.

Not even instant presence is something concrete, yet its clarity is view, meditation, and action. Self-liberation is the very essence of presently existing attainment, but is what others consider the final goal of a long and tortuous spiritual pursuit. The senses and mental consciousnesses moving freely in their natural disposition, without being conditioned by ensuing judgement – this is the conduct. And to be beyond expectations and apprehension is to have the result in one's hand.

Like all great rivers and glacier waters merging into the great ocean, all that which is experienced with the senses, and thought with the mind, is integrated in the dimension of space-like reality. Such integration is the sign of having succeeded in understanding and applying the principles of view, meditation, and action. When we do not perceive any distinction existing between present and future, this is a sign of having integrated the view. When, in any circumstance we do not conceive of a need of, or of an object of meditation, this is a sign we have integrated meditation. When we are not affected by what we experience, whether it is pleasure or pain, this is a sign of having integrated the conduct. We experience the body as a reflection, the voice as an echo, and all that is perceived by the mind as a mirage or an illusion. Although at the beginning of the practice thoughts gush out like the waters of a turbulent river, later the experience is like the slow flow of a big river such as the Ganges, and at the end the experience is like the holy place of Gangasara when the water of all rivers merge into the ocean.

In brief, Dzogchen is the only teaching that trains the individual to go beyond limitations: no other teaching does. That is the only feasible way to a radical awakening in our life, and awakening of society to a peaceful co-existence between human beings. That is where the importance and rarity of such teaching is.

At the end of the retreat a meal was offered to Rinpoche, Rosa and all participants at the comedor and who then enjoyed the songs, music and dances of happy practitioners in the mood of thanksgiving to Rinpoche. Thus once again, the great eagle flew with its imposing presence, powerful gaze, and exemplary power of flight revealing the immense space of Dzogchen Ati Yoga. ©

Remembering Zernga

Retreat in Lima Peru
February 29th 2008

Charo Verastegui

We could hear Rinpoche’s steps so close. It was almost time for his arrival. His closeness was like a tsunami. Everybody worked hard, but even so we needed more help.

Everybody was ready to help. We made up teams for everything. Peruvian brothers and sisters were generously offering time to collaborate. The three person Gakyil was united; one arm would write to Daniel Simonelli: “the Zernga books per favore”, our sister Patricia translating to Spanish, more and more people from abroad registered. We reached 80 registrations from all over the world. There was great expectation in the air!

Finally the day arrived and after waiting for him at the airport, we later celebrated after Fabio was released after being retained for a long time in customs. We were laughing with Rinpoche, we started off and fuff! We had two flat tires even before leaving the airport! It seemed we were never going to arrive. The Maestro was laughing, we arrived home, and he was full of energy like a tornado.

The days went by. He worked on the book of translation of a text that had taken him three years. He only had three more pages to go to finish it.

The day of leap year arrived: February 29th. We set out for ESMON, the Center for training in High Altitude in the Mountains, in the outskirts of Lima. It seemed like last year’s retreat. All looked the same and Rinpoche was with us. We were almost 300 people. Then Thunder spoke. What precious teachings!

Nelida Saporiti helped us with translation and we didn’t miss a word. Rinpoche explained the nature of Mind and external phenomena, and about his teacher Ayu Khandro. He explained how the practice of Zernga can help work against attachment, and refresh the practice for those students whose practice had become stagnant.

Rinpoche also explained how that practice is a requirement for Yantig retreat. So much love in every sentence! Then he spoke about each element we are made of: air, water, earth, fire, space, how to work disintegration of the body and the element until only the A remains in open space. He then explained three different ways to discover Instant Presence through Emptiness, Clarity and Sensation. Rinpoche has the most incredible tools in his infinite wisdom.

Teachings alternated with laughter and games in the pool. The glorious Mandala dance with Nelida, Yantra with Fabio with Marisa as helper, the team of Asia Onlus headed by Milagros, the evening lessons for newcomers, the Dharmashop which Monica and the Sangha prepared so earnestly, Nanu in the Atibar dancing



Rinpoche at the performance if the Yuyachkani Theater Company.

Photo: Luis Chiang Chang-Way

and laughing and serving delicious Pisco chilcano.

There was an absolutely enchanting evening. On the day previous to the end of the teachings, we gave Rinpoche a small surprise. We all went to the soccer court and a show started. It was Yuyachkani, the most prestigious theatre group in our country. They did a dance with devils that was very amusing and then we had some songs. Our sister Claudia sang “La vita é Bella”, and then spontaneously Paul sang and Pepo surprised us with his “icarado” song (jungle music).

Then there, the final act. Trying to emulate a Ganachakra we brought in two enormous cakes: one had the edible picture of Padmasambhava in yab yum with

Yeshe Tsogyal, and the other, the beautiful face of the Great one and we ate him!

The sincere and spontaneous comments of the foreign brothers were so beautiful! We had loads of them, “that they had never attended such a beautiful spontaneous retreat, that Maestro looked so happy, that they would come to the next retreat”, so beautiful.

Then we took him back to his bungalow. He was going in, but he stayed at the door, grabbed a chair, smiled at the moon, took out his flute and began playing. What delight! And we were three, then eight: he was telling stories “Let’s see what do you want me to tell you, ask...love stories? What do you want to know?”... and then

stories flowed. And what stories! We were twenty, forty, fifty, sixty students. “Maestro, you have to sleep, it is late”. Fabio stared at us but Rinpoche carried on until early in the morning with all enchanted at his feet like old times. The next day he said, “That was a magic evening which shouldn’t have ended. We don’t always have an evening like that.”

Well we are in Samsara!

Maestro, this is your home, thank you for your infinite compassion. We are always at your feet, listening to your web casts when we are not near. We are at your feet in the Sacred Guru Yoga. Come to Peru, our hearts await you. ©

Luipa the Yogi who fed on fish entrails

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Translation from the Tibetan by Elio Guarisco
(this translation has not been published yet)
English Translation by Nina Robinson

Once there was a king who had three sons. He was as rich as the son of Kubera; his palace was decorated with jewels, pearls, silver and gold.

When the king died an astrologer was consulted to establish which of his three sons should inherit the kingdom. The astrologer did his calculations and then said, “If the second son sits on the throne the people will be happy and the kingdom will be secure.”

Thus it was decided to entrust the kingdom to the second son. The older brother and the younger brother and the subjects of the kingdom crowned him king, but he did not want this. He tried to escape but his brothers and his subjects tied him up with golden chains.

The prince bribed the servants and guards with gold and silver and during the night, dressed in

rags and accompanied by an assistant, to whom he had given a lot of gold, he fled to Rameshvara, the city of King Rama. There he abandoned his soft silk cushion and used a rough one instead and no longer slept in the royal apartments but in the ashes. But anyway he was so attractive and handsome that everyone offered him food and he never lacked what he needed to live on.

One day the prince decided to go to Bodhgaya where the Dakinis took care of him and gave him secret teachings. Then he went to Saliputra, the residence of kings, where he nourished himself on the food people offered him and chose a cemetery as his home. One day he went to the market and entered a tavern. The landlady, the owner of the tavern, was a worldly Dakini and as soon as she saw the prince she thought to herself, “That man has completely purified the four chakras but



there is still an obstacle the size of a pea in his heart: it is the opinion he holds of his social position”. The Dakini put some rotten food into a clay bowl and of-

fered it to him. The prince threw it away. The Dakini got angry and said, “You still need to discriminate between good food and bad food; how can

you receive Dharma teachings?” In that moment the prince understood that concepts and their dualistic distinctions are obstacles to total realization and he freed himself from them. During the following twelve years of practice Luipa fed on the entrails of fish that fishermen threw into the Ganges. When the girls who sold fish saw him eating fish innards they called him Luipa. He became famous as Luipa everywhere and with that name he attained total realization. The rest of his story can be found in the life story of Dengipa and of Darika, the man of the prostitutes. ©



Dear ASIA friends

In these dramatic days for the Tibetan people we are writing to you to share our reflections and worries and to update you on the situation of the schools and our projects.

The Tibetan areas of China are undergoing nowadays a tragedy of a dimension not seen since 1959.

In 1988, exactly 20 years ago, ASIA was founded with the aim of improving the social and economic condition of the Tibetan people and to protect and transmit those values of spirituality, peace, respect for the environment and altruism which are a feature of that precious culture.

Working in this region means working in a culturally oppressed country, where the resentment of young Tibetans towards the Chinese is much in evidence. Our aim has always been to improve the economic, social and cultural conditions of young Tibetans and to try to create for them work and development opportunities equal to those available to young Han Chinese, without any political involvement.

Over these 20 years, thanks to the support of many of you, we have been able to create 15 schools, 10 hospitals, 8 colleges for Tibetan studies; we have given support to more than 3,000 schoolchildren, monks and nuns; we have distrib-

uted animals, food and medicine to the nomads, hit by the natural disasters in the remoter regions of Amdo, Kham, and in the Autonomous Tibetan Region.

At the moment of writing we have local and expatriate ASIA staff working throughout the Tibetan territories: in Xining, capital of the Chinese Province of Qinghai; in Derge, province of Sichuan; in Chamdo and in Lhasa in the Tibetan Autonomous Region, and we keep constantly in touch.

We are also in contact in China, India and Nepal, with local ASIA staff working in schools that are being supported under the long distance sponsorship project and they have told us that the situation is under control even if conditions vary from region to region.

Today more than ever we believe that the presence of international organisations in the Tibetan areas of China is fundamental to contribute to alleviate the suffering of the Tibetans and protect this precious Cultural Heritage

We feel it is important to help the local people to feel they have our support, and so we have decided to stay in these areas to represent civil societies and the entire international community which believes in the values of peace and reciprocal respect.

We are convinced that peaceful coexistence is possible but only



if it is based on respect for diversity and on a strong awareness of each others' cultural roots.

We would like to thank you for your precious support and will continue to keep you up to date.

We are sure that you will not let us down, now more than ever, in responding to the requests for aid and solidarity which come from the Tibetan people in these tormented times

Andrea Dell'Angelo
Director ASIA Onlus

ASIA – Onlus
Via S. Martino della Battaglia 31
00185 Rome, Italy
Tel: 06-44 34 00 34
www.asia-onlus.org



Tibetan Medicine in America 2008

June 13th-15th
at Amherst College

A historic symposium featuring keynote speaker Chögyal Namkhai Norbu, speakers from the American Tibetan Medical Association and Tibetan doctors from around the world.

All symposium sessions are free and open to the public, and will be held at Amherst College, in Pruyn Hall, Fayerweather.

Speaker Schedule

Friday, June 13

Pruyn Hall, Fayerweather, Amherst College, 4:30 PM

Welcoming remarks by Professor Paola Zamperini, Department of Asian Languages and Civilizations, Amherst College

Opening remarks,
Dr. Phuntsog Wangmo

Keynote lecture
by Chögyal Namkhai Norbu



Saturday, June 14

Pruyn Hall, Fayerweather

9-10:30 AM

Dr. Yang Ga – The Historic Roots of Medical Knowledge in Tibet

10:45 AM-12:15 PM

Dr. Kunchok Gyaltsen – Understanding the Basis of the Tibetan Healing Science

2-3:30 PM

Dr. Tenzin Darje and Dr. Phuntsog Wangmo – Preventative Measures and Practical Applications of Tibetan Medicine

3:45-5:00 PM

Dr. Tenzin Dakpa and Dr. Chimed Rabtan – Modern Day Study and Practice of Tibetan Medicine in Tibet and India

Sunday, June 15

Pruyn Hall, Fayerweather

9-10:30 AM

Dr. Chodying Phuntsog and Tashi Rabten – Tibetan Medicine in America

10:45 AM-Noon

Concluding Remarks

Dr. Yang Ga, Dr. Kunchok Gyaltsen, Dr. Tenzin Darje, Dr. Chodying Phuntsog and Tashi Rabten

Moderators: Dr. Phuntsog

Wangmo and Professor Paola Zamperini, Department of Asian Languages and Civilizations, Amherst College

Sponsors

Sponsored by the American Tibetan Medical Association; the Department of Asian Languages and Civilizations, the Dean's Office, the Hamilton Fund, the President's Office, and the Tagliabue Fund, Amherst College; and by the International Shang Shung Institute.

For more information

contact the Shang Shung Institute at (413) 369-4153
secretary@shangshung.org
www.ShangShung.org

Information about the webshops of the Shang Shung Institute

The international Shang Shung Institute wants to give you an update of the information regarding the shops of the SSI. The possibility to purchase any of our products offered in our shops is **only** given to members – either to members of the Dzogchen Community or to members of the Shang Shung Institute.

A. Members of the Dzogchen Community

Actual members of the Dzogchen Community can choose from all our products.

In order to be able to buy **restricted materials** (books, CDs, MP3s, etc.) of Chögyal Namkhai Norbu in one of our shops

1. One **must** have received the transmission of Chögyal Namkhai Norbu (depending on the Teaching either the transmission



of the actual practice or the transmission of Guru Yoga), and

2. One **has to be** an actual member of the Dzogchen Community.

Precious and unique Teachings and instructions of our Mas-

ter on how to do the practice are the topic of all restricted materials. With your membership in the Dzogchen Community you show your respect towards the Teachings and the Master. For becoming a member of the Dzogchen Community please contact your local Gakyil.

B. Members of the Shang Shung Institute

Members of the Shang Shung Institute can get all products that are **not restricted** like several products of the Tibetan Medicine, various books, CDs, MP3s, etc.

With the membership in the Shang Shung Institute you show your interest in the preservation of Tibetan culture and support our various activities.

Here you can download a text about the membership in the Dzogchen Community, on the website of the Shang Shung Institute you find more information about the membership in the Institute.

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



Photo: Laila Reiss



Dr. Phuntsog Wangmo gives a Ku Nye Treatment.

Photo: Laila Reiss

Shang Shung Institute USA

Dear Friends,

The Shang Shung Institute of America is happy to announce the 2008 Calendar for Summer Intensives and Events, and the brand new California Kunye Massage Therapy Program.

SSI features special guest teachers from around the world who offer valuable intensive courses in Tibetan medicine. The following summer classes will be held at Tsegyalgar, the seat of the Shang Shung Institute of America, 18 Schoolhouse Road, Conway, MA 01341. Courses are open to the public, unless otherwise noted, and pre registration is encouraged. For more information or to register, please visit us at the USA Branch website: <http://www.ShangShung.org> or contact us by phone at (413) 369-4928, and by email at secretary@shangshung.org

Special Event:
Medicine Buddha Empowerment, June 1st, 5-6 pm
Chögyal Namkhai Norbu has very kindly accepted the Shang Shung Institute of America's request

to give a Medicine Buddha Empowerment, to promote health and well being among practitioners and in honor of the four year traditional Tibetan medicine program. The Medicine Buddha empowerment will occur during Rinpoche's retreat scheduled for May 30th-June 6th, 2008 at Tsegyalgar East, Conway, MA.

Tibetan Moxibustion - with guest instructor Dr. Tanzin Dargye

June 7th-9th, 2008

Fee: \$ 225

The Tibetan Healing Science Tantras list moxibustion as one of the 'strong' external therapies. Moxibustion treats disease by applying heated herbs, oils and/or minerals to specific external points on the body.

Tibetan Medicine Symposium with Dr. Phuntsog Wangmo and keynote address by Chogyal Namkai Norbu Rinpoche

June 13th - 15th, 2008

Mental Illness, Health of Body, Mind and Spirit in Tibetan Medicine - with guest instructor Dr. Konchog Gyaltsen

June 17th- 19th, 2008

Fee: \$ 150

This course will explore the interdependent relationship between the body and mind, and the many factors which contribute to our mental health and illness.

Tibetan Kunye Therapy Level I - with resident instructor Dr. Phuntsog Wangmo

June 25th-29th, 2008

Fee: \$ 380

Kunye Therapy is the traditional system of gentle external treatments taught in the Tibetan Healing Science Tantras. The function of Kunye Therapy is to soothe and relax tensions, balance the elements of the body, and therapeutically relieve many ailments. Kunye Therapy includes massage, treating crucial points, medicinal oils, gemstones, hot and cold stones and compresses, medicinal vapors and baths.

Tibetan Kunye Therapy Level II - with resident instructor Dr. Phuntsog Wangmo

July 17th - 20th, 2008

Fee: \$ 380

Kunye Therapy Level II explores the techniques indicated for both healthy and sick people including massage, treating crucial points related to the internal organs, the properties and applications

of medicinal oils, hot and cold stones and compresses. Kunye Massage Level I is a prerequisite.

California Tibetan Kunye Therapy 250 & 500-Hour Certification Courses

The courses will be taught by the Shang Shung Institute's resident physician and head instructor, Dr. Phuntsog Wangmo, and her esteemed colleague Dr. Kalsang Yangdron of the American Tibetan Medicine Association (ATMA).

Course Dates and Times:

Basic Level: July 30th - September 10th 2008 (250 hours)

Advanced Level: January 5th - February 16th 2009 (250 hours)

Daily session times: Monday-Friday 8:30am-12:30pm, and 2:00pm-6:00pm

Course Tuition:

Basic Level course: \$ 2500.00

Advanced Level course: \$ 1000.00

Course location:

The course will be held in Berkeley, California, at the center for the International Dzogchen Community, West Coast, USA: Dondrubling 2748 #D Adeline St, Berkeley, CA 94703

information and registration by phone: 413 369 4928 or email: secretary@shangshung.org
Contact us now for our early-registration discount!

Visit our brand new website at **ShangShung.org** for more information about Kunye Therapy, Tibetan Medicine, and all the exciting courses and events offered by the Shang Shung Institute of America. At **ShangShung.org**, you now can register for intensives, programs, pay for memberships, give donations and order a multitude of wonderful items from our bookstore, including a full selection of Chogyal Namkai Norbu Rinpoche's books, CDs, and DVDs.

Contact
secretary@shangshung.org
(413) 369-4928 for more information and to register.

A Unique Moxa System of Chögyal Namkhai Norbu

Elio Guarisco

Background

Moxa and Tibetan traditional medicine are very ancient systems that also existed in the pre-Buddhist period. Two ancient books found among the Tung Huang documents, which originally came from the Shang Shung Kingdom in Western Tibet, substantiate that.

Later, Traditional Medicine developed very much in Tibet. Ayurveda and Chinese medicine also influenced the emergence of a very homogenous and complete system of Tibetan medicine.

There are five main kinds of external therapies, which are always applied in Tibetan medicine: bloodletting, moxa, medical baths, compresses, and massage. A detailed list would include twenty special therapies useful for curing various illnesses that are neither heavy nor dangerous and are effective and easy to apply. Among these various therapies moxa is considered very important, because it can cure illnesses that cannot be cured in other ways.

Moxa

Although moxa is a form of therapy originally found in Tibet, China, and Japan, nowadays it is known in all parts of the world. Moxa is most effective when applied in colder climates, so it had fertile ground for development in Tibet. Aside from being a general cure for many illnesses, it is very useful for relieving pain and restoring vital energy.

Moxa is applied to general and specific points of the body. The general points are those where an illness manifests an illness or problem. The specific points are those explained in moxa manuals. Although many moxa and acupuncture points correspond, it is not always the case because moxa does not exactly follow the system of meridians particular to acupuncture.

In Tibet and Mongolia a rough form of moxa was often performed with a heated metal instrument. This type of moxa, which is indispensable for some kinds of illness, needs to be applied by a knowledgeable physician and not just by the common therapist.

During Rinpoche’s last visit to China, he had a dream in which he met someone who explained to him very clearly that the application of this rough form of moxa was not always necessary and that there were other very effective ways of applying moxa, such as using the small Japanese tubes or the Chinese sticks.

From that dream Rinpoche understood that moxa does not need to be applied as traditionally done in Tibet, but could be taught and applied more freely without having the qualifications

of a doctor or an experienced practitioner.

Chögyal Namkhai Norbu’s Experience with Tibetan Medicine

When Chögyal Namkhai Norbu was studying Buddhism at the Sakya college in Eastern Tibet, his teacher Khyenrab Ozer, who was also a physician, taught him the *Four Medical Tantras*.

Upon the completion of his studies, Rinpoche went to a Khamding or Dartsendo, a border town between China and Eastern Tibet. There he spent more than two years as a teacher. At that time, Kangkar Rinpoche was also residing there and teaching at the same school. When Chögyal Namkhai Norbu came to know that Kangkar Rinpoche held the transmission of the *Four Medical Tantras* that came through the great Kongtrul, he requested that from him.

Although Chögyal Namkhai Norbu had thoroughly studied the *Four Medical Tantras* twice and gained a general theoretical knowledge of Tibetan medicine, he still lacked practical experience. When he later met the Dzogchen master Changchub Dorje, Rinpoche told him that he had studied the *Four Medical Tantras* twice. Upon hearing that, Changchub Dorje responded, “Good! You learned medicine intellectually, now you should practice it. You should work with my students.” Changchub Dorje had three students who were very good in the practice of moxa and bloodletting. Practicing with them day after day, Rinpoche quickly learned their methods and benefits and began to apply these techniques upon the many patients who came to visit Changchub Dorje daily.

Chögyal Namkhai Norbu’s Research on Moxa

After collecting and comparing many Tibetan texts on the subject of moxa, Chögyal Namkhai Norbu chose the seven most important ones, including a document from Tun-Huang and a hidden teaching rediscovered by his master Changchub Dorje. From these he made a compilation of the moxa practice that includes the description of more than 3000 moxa points and their respective benefits. This is still an ongoing project and he hopes one day it will be completed. But even though his research is not complete, Rinpoche thought it would be useful to prepare a book summarizing this information for people who wish to study and use it now. Thus an abbreviated version entitled *the Clear Crystal Mirror, A Concise Guide on the Practice of Moxa* has been prepared, and a translation will soon be available through Shang Shung Editions. It is written in a simple style and is a compilation of 500 different

points with an explanation of their therapeutic benefits.

By studying this book interested people can deepen their knowledge, learn how to apply moxa in a safe and effective way and benefit themselves and others.

The Moxa Course

Rinpoche orally transmitted parts of his newly compose text *the Crystal Mirror* in Crimea and at Merigar in the year 2005 and gave the complete transmission in Isla Margarita in the year 2006. In the year 2007, Chögyal Namkhai Norbu was taking a drive with his wife Rosa at Merigar 2. I met him along the road and he lowered his window and asked me if I would be willing to teach his system of moxa based on the new book he had prepared. He said that we should first hold a moxa course at Merigar West and then at the other Gars of the Dzogchen Community. Although I hardly feel qualified for this responsibility, due to some familiarity with the subject that I have acquired throughout many years of translation for and collaboration with older Tibetan doctors, I felt I could not refuse Rinpoche’s wish and accepted. Rinpoche later specified that he wanted me to complement the moxa explanation with an explanation of additional therapies used in traditional Tibetan Medicine, such as cupping and compresses. With the intention to make this system of moxabustion known and available to the members of the Dzogchen Community and to whomever wishes to apply moxabustion for their own and other’s benefit, we started to organize courses in moxabustion, the first of which was held at Merigar in February and March 2008.

The course consists of three levels spread over three weekends in which the 500 moxabustion points are introduced along with their benefits and additional therapies are explained and applied. The rough schedule for this course is as follows:

The Three Levels of Training in Tibetan Moxabustion

According to the Tradition of Chögyal Namkhai Norbu

First Weekend – First Level

First Day:

Morning:

- General introduction to the practice of moxabustion
- Methods for preparing artemisia for moxabustion
- Illnesses for which moxabustion is indicated
- Illnesses for which moxabustion is not indicated
- Points on the body where moxabustion is not to be done

Afternoon:

- Moxabustion points indicated by an illness
- Moxabustion points to be located by measures
- Measures used to determine moxabustion points
- Four different methods of applying moxabustion

- Norms to be followed after moxabustion
- Benefits of moxabustion
- Reference books for the *Clear Crystal Mirror* manual of moxabustion

Second Day:

Morning:

- Location of 80 moxabustion points on the central part of the back
- Therapeutic benefits of applying moxabustion on the 80 points
- Training in recognition of the 80 points

Afternoon:

- Method of applying moxabustion on the 80 points of the central part of the back
- Training in applying moxabustion on the 80 points of the central part of the back
- Moxabustion points on the cervical vertebrae
- Introduction to the three humors of Tibetan Medicine

Third Day:

Morning:

- Bodily location of the three humors
- Characteristics of the three humors
- Location of the 74 moxabustion points on the lateral part of the back
- Therapeutic benefits of applying moxabustion on the 74 points
- Training in recognition of the 74 points

Afternoon:

- Symptoms of the imbalance of the three humors
- Training in applying moxabustion on the 74 points of the lateral part of the back
- Seven types of humoral constitutions

Second Weekend – Second Level

First Day:

Morning:

- Location of 65 points on the central forepart of the body
- Therapeutic benefits of applying moxabustion on the 65 points
- Training in recognition of the 65 points

Afternoon:

- Causes for the imbalance of the three humors
- Training in applying moxabustion on the 65 points of the central forepart of the body
- Diet and behavior for the imbalance of the three humors

Second Day:

Morning:

- Location of 30 points on the lateral forepart of the body
- Therapeutic benefits of applying moxabustion on the 30 points
- Training in recognition of the 30 points

Afternoon:

- Moxabustion with wood, water, salt, calcite
- Training in applying these form of moxabustion on the 30

- points of the lateral forepart of the body
- Introduction to other traditional external therapies of Tibetan medicine: massage, compresses, medical baths etc.

Third Day

Morning:

- Location of the 81 points of the head
- Therapeutic benefits of applying moxabustion on the 81 points
- Training in recognition of the 81 points

Afternoon:

- Training in applying moxabustion on the 81 points of the head
- Explanation of the moxabustion practice of the Golden Needle
- Training in applying the moxabustion practice of the Golden Needle

Third Weekend – Third Level

First Day

Morning:

- Location of the 84 points of the arms and hands
- Therapeutic benefits of applying moxabustion on the 84 points
- Training in recognition of the 84 points

Afternoon:

- Training in applying moxabustion on the 84 points of the arms and hands
- The use of hot and cold compresses
- Training in applying hot and cold compresses

Second Day

Morning:

- Location of the 86 points of the legs
- Therapeutic benefits of applying moxabustion on the 86 points
- Training in recognition of the 86 points

Afternoon:

- Training in applying moxabustion on the 84 points of the legs
- The use of the Fire-vase therapy (cupping)
- Training in applying the Fire-vase therapy (cupping)

Third Day

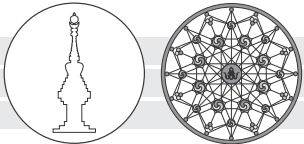
Morning:

- Moxabustion using horns and wood
- Mongolian moxabustion
- Preparation of the Mongolian moxabustion
- Application of Mongolian moxabustion for relieving stress

Afternoon:

- Training in applying moxabustion
- Indications on some basic Tibetan remedies for the imbalance of the three humors to be utilized in conjunction with moxabustion

Merigar West



Merigar West

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merigaroffice@tiscalinet.it
www.dzogchen.it

Calendar of Events 2008

May
May 17-18
Explanation & practice of “Secret Khorde Rushen”&”The 7 Semdzins” (SMS Base) with Fabio Risolo
60 € discounts for members
Starts the 17th at 10.00
Finishes 18th at 13.00

May 23-25
Yantra Yoga 3rd series with Laura Evangelisti
120 € discounts for members
Starts the 23rd at 17.00
Finishes 25th at 13.00

May 30-June 4
Vajra Dance – Advanced Course
Supervised by Prima Mai
Rita Renzi
240 € discounts for members
Starts the 30th at 17.00
Finishes the 4th at 13.00

May 30-June 6
Chögyal Namkhai Norbu
Open Webcast Audio & Video:
Dzogchen Teaching Retreat “Bardo teaching from Dzogchen Upadesa root tantra Dra Thalgyur”
Tsegyalgar East, USA

June
June 7-8
SMS Base Collective practice, 7th Lojong
Starts the 7th at 10.00

June 14-15
SMS Base Collective practice – Rushen
Starts the 14th at 10.00

June 21-26
Dance of the Vajra for Beginners, 1st part
Supervised by Prima Mai
Maurizio Mingotti
240 € discounts for members
Starts the 21st at 17.00
Finishes the 26th at 13.00

June 28-29
Explanation and practice of pranayama and kumbakha, a preparation to the practice of Tsalung with Laura Evangelisti
80 € – discounts for members
Starts the 28th at 10.00

July
July 4-8
Explanation of the Tsalung of Mandarava with Elio Guarisco
150 € – discounts for members
Starts the 4th at 16.00

July 14-20
Chögyal Namkhai Norbu
Open Webcast Audio & Video:
Dzogchen Teaching Retreat “Khordas Rushan teaching from Dzogchen Upadesa root tantra Dra Thalgyur”
Merigar East, Romania

August
August 1-3
Dance Course of the 6 Spaces of Samantabhadra with Maurizio Mingotti
90 € discounts for members
Starts the 1st at 17.00
Finishes 3rd at 13.00

August 5-9
Advanced Vajra Dance course combined with the practice of Gomadevi with Adriana Dal Borgo
200 € discounts for members
Starts the 5th at 17.00
Finishes the 9th at 13.00

August 11-18
Chögyal Namkhai Norbu
Dzogchen Teaching Retreat “Method of Integration from Dzogchen Upadesa root tantra Dra Thalgyur”
(Open webcast)
Starts the 11th, at 16.00
Cost: 400 € – discounts for members

August 20-28
Yantra Yoga 4th and 5th Series and Variations with Laura Evangelisti and Fabio Andrico
360 € – discounts for members
Starts the 20th at 17.00
Finishes the 29th at 13.00

September
September 1-7
Teachers Training 1st level
Dance of the Vajra with Adriana Dal Borgo and Prima Mai
280 € – no discounts
Starts 1st at 17.00
Finishes the 7th at 13.00

September 8-15
Chögyal Namkhai Norbu
Dzogchen Teaching Retreat
Kalmykia, Russian Federation

September 19-21
Yantra Yoga Beginners Course
Open to everyone with Laura Evangelisti
120 € – discounts for members
Starts the 19th at 17.00
Finishes 21st at 13.00

Sep. 26 -Oct. 3
Chögyal Namkhai Norbu
Dzogchen Teaching Retreat
Starts 26th September, at 16.00
Cost: 400 € discounts for members

October
October 4-8
Explanation and practice of the 1st SMS level with Jim Valby
150 € – discounts for members
4th–5th: 9.00–12.00 & 16.00–19.00
6th–8th: to be defined

October 6-9
3rd Level SMS Exam

October 10-17
Chögyal Namkhai Norbu
Training of the 4th SMS level
400 € no discounts

October 17-19
Deepening the practice of 8 Movements and explanation of Tsandul with Laura Evangelisti
120 € discounts for members
Starts the 17th at 16.00

October 19-26
Vajra Dance Teacher’s Training
Reserved to authorized instructors only with Prima Mai and Adriana Dal Borgo
320 € no discounts
Starts the 19th at 17.00
Finishes the 26th at 13.00

Oct. 31-Nov. 3
Chögyal Namkhai Norbu
Teaching and Practice dedicated to the dead
Starts the 31st at 16.00
Cost: 200 € – discounts for members

November
November 4-9
Vajra Dance Course, 2nd part
Supervised by a main teacher
Local teacher
240 € discounts for members
Starts 4th at 17.00
Finishes 9th at 13.00

November 14-20
Closed Webcast Audio & Video
Chögyal Namkhai Norbu
Dzogchen Teaching Retreat “Terma teaching Kunsang Jaku by the great terton Duddul Dorje”
Barcelona, Spain

December
December 6-8
Long life retreat practice of Mandarava
Starts the 6th at 17.00
Finishes the 8th at 13.00

Dec. 26 -Jan.1 '09
Closed Webcast Audio & Video:
Chögyal Namkhai Norbu
Dzogchen Teaching Retreat “Dzogchen tredchod teaching of Jigmed Lingpa from the Instruction Yeshe Lama”
Tashigar Sud – Argentina

Candidates for Gakyil and Gekö at Merigar West

Dear members,
Becoming a member of the Gakyil or the Gekö at Merigar West is a wonderful opportunity for all those who would concretely like to help the Dzogchen Community. Taking on one of these roles means really putting into practice the teaching of our precious Master Chögyal Namkhai Norbu.

In a few months the Gakyil and Gekö will change for 2008/2009. To stand as a candidate does not mean being elected and the position is not an irrevocable commitment. If you express your interest from now you will have the possibility to speak in greater detail with the current Gakyil and Gekö who are available at any moment to clarify any of your questions.

Candidates for Gakyil

In general candidates for the Gakyil should possess the following qualifications:

- be a paid-up member of the Community for at least three years
- be motivated and offer his/her time to the Community
- guarantee his/her presence at Merigar at least once a month
- be able to work in a group
- possibly know English

The duties of the Gakyil within the Community are the following:
Blue Gakyil – all activities linked to the organization of teaching retreats and collective practices at Merigar
Yellow Gakyil – financial management of all the activities at Merigar and membership
Red Gakyil – supervising ordinary maintenance work and extra work, organizing karma yoga

Candidates for Gekö

Gekö in translation means “Custodian of virtue” and is a fundamental role for the management of daily activities within a Gar. This role is particularly important because it is the first contact that new people who are approaching the teaching have.

The Gekö represents the Dzogchen Community and its principles.

Those who would like to have detailed information on this role and the duties of the Gekö can ask for the Gekö report in the office.

Those who apply for the position of Gekö have to be able to move to Serkhang (Yellow House) for the whole year of their task.

The Gekö can candidate him/herself alone, as a couple or with an assistant.

The main qualifications that are necessary include:

- being a member of the Community for at least three years

- capacity to work in a team
- know Italian and English
- know how to use the computer and internet
- lots of patience and elasticity

Don’t hesitate to present yourself as a candidate. Those who have already had this experience can certainly guarantee that it is an excellent daily practice.

Greetings to all
The Merigar West Gakyil

Upcoming

Costantino Albini, Fabio Risolo and Oliver Leick have been offering at Merigar seminars of the practices needed to prepare the SMS Base exam.

Fabio Risolo will do the next one on the Seven Semzin and the Secret Rushen. He will also give the relative references to the explanations contained in the ‘Precious Vase’.

Seven Semzin and the Secret Rushen
May 17th and 18th 2008
with Fabio Risolo
Cost: 60 € with discount for members
The course start the 17th at 10 am – finish the 18th at 1 pm

For further information, please contact the Secretary: Anna De Sole
Merigar West Secretary
+39 0564 966837
merigaroffice@tiscali.it
www.dzogchen.it

The first moxabustion course at Merigar West given by Elio Guarisco

Elisa Copello
Translated by L. Granger

About fifteen people participated in the course of moxa given by Elio Guarisco in the Gonpa at Merigar West, all of them very interested in and eager to learn about this ancient healing art which, together with blood-letting, hot and cold compresses, balneotherapy and massage, belongs to the group of external therapies used in Tibetan medicine. The extent and complexity of the material involved required three courses of three days each, however, many of the participants felt that in future the course could be organized into four seminars in order to give students the possibility to practice and experience more fully the various techniques.

Elio Guarisco’s explanations during the course were based on his translation of the book on moxabustion written by Chögyal Namkhai Norbu which was the result of scrupulous and meticulous research by the Master in

various sources ranging from the Four Tantras of Tibetan medicine to other unpublished texts which include, in particular, a precious *gterma* of Chan Chub Dorje.

Many different aspects of moxabustion were covered during the course: the unit of measure traditionally used in Tibetan medicine to identify the points on the body to be treated, indications and contraindications of moxa, the four main methods of application, the various types of moxa which include not only the use of pre-prepared ‘cigars’ and cones prepared on the spot with artemisia, but also the use of other substances and objects. In fact during the course the gentle perfume of different spices and aromas wafted through the Gonpa: nutmeg, aniseed, ginger and powdered dry garlic to prepare the *horme* or Mongolian moxa, slices of garlic or ginger used to protect the skin and avoid burns,

>> continued on page 14

Tsegyalgar – Victorious Summit of Pure and Total Presence

John Foster

Tsegyalgar East is undertaking some rather ambitious projects that will be of great benefit to both the local and worldwide Community. These projects (described below) will require a great deal of money and we are asking the International Community’s support to help bring them to fruition.

A Short History of Khandroling

Around 1986, it became clear that the small meeting house we owned in Conway, Massachusetts, would no longer be suitable for our growing Community or for some of the practices that Rinpoche was teaching (like Rushen). Our original meeting-house was located on a busy road next to a batch of new construction, so we began to look for a more suitable property. We showed Rinpoche several locations that we thought were possibilities. Eventually we showed Rinpoche a remote parcel of land in Buckland, Massachusetts, about 20 minutes away from Conway by car. When he saw this land he said, “This is the place.” It had no buildings and consisted of 162 acres of undeveloped, wooded land (about 65 hectares), a beautiful 1-acre pond, and three small mountain peaks.

We sold the house that we owned and purchased this property instead, which Rinpoche named Khandroling, or ‘Land of the Dakinis.’ For several years we held summer retreats with Rinpoche under a large tent on one of the peaks. Rinpoche wanted to stay

on the land and so we gave him the finest of accommodations: he had his own tent, his own privy, and a black plastic solar heated bag for showers. We also had a plywood platform down near the pond that was used for meals, some teachings, and things in general.

After a few years of large open retreats Rinpoche said that he would like to do a personal retreat on Khandroling. We proceeded to build him a two-story cabin on a hill overlooking the pond. To build the cabin we first had to build a bridge to that location. After about 2 years, the cabin was ready for his use. It was definitely an improvement over his tent. It had a small kitchen area, a woodstove, a bathroom, a gaslight, and a beautiful view of the pond below. Around 1990 Rinpoche did his first personal retreat on Khandroling.

About half way through his personal retreat of Vajrapani and the Long Life Practice of the Dakini Mandarava, he asked for some paint and paint brushes. We gave him some small brushes and paints like you would use to paint a small picture. He asked for bigger brushes and more paint. No one could figure out why. Toward the end of his retreat, he invited everyone to join him. There, on the plywood platform near the pond, was the very first manifestation of the Vajra Dance Mandala, painted by Rinpoche and ready for its first Nirmanakaya dancers.



Universal Mandala.

As it turned out, Rinpoche had begun having dreams related to his Vajra Dance terma while we were having our first retreats on the land. He related that the actual location of the Mandala in his dreams was on the hilltop, right where we had put the large tent during the previous retreats. He told us that he had spent a night on this spot, sharing it with all the other creatures of the forest, including a bear.

Rinpoche revealed a number of places on the land that would

be best for retreat cabins. There were to be several Dakini cabins, a Thögal cabin, a particular cabin dedicated to the Guardians, and a ceremonial gate that led to the retreat cabin area. Due to legal issues related to the building of the cabins, we were only able to build the Guardian cabin a few years ago, after a 12-year legal process. Currently, in addition to Rinpoche’s cabin, we have a Guardian cabin, a Mandarava Long Life Practice cabin, an almost completed Thögal cabin, and a bathhouse replete with hot

running water and a small kitchen. We also built a very beautiful stupa dedicated to Rinpoche’s long life.

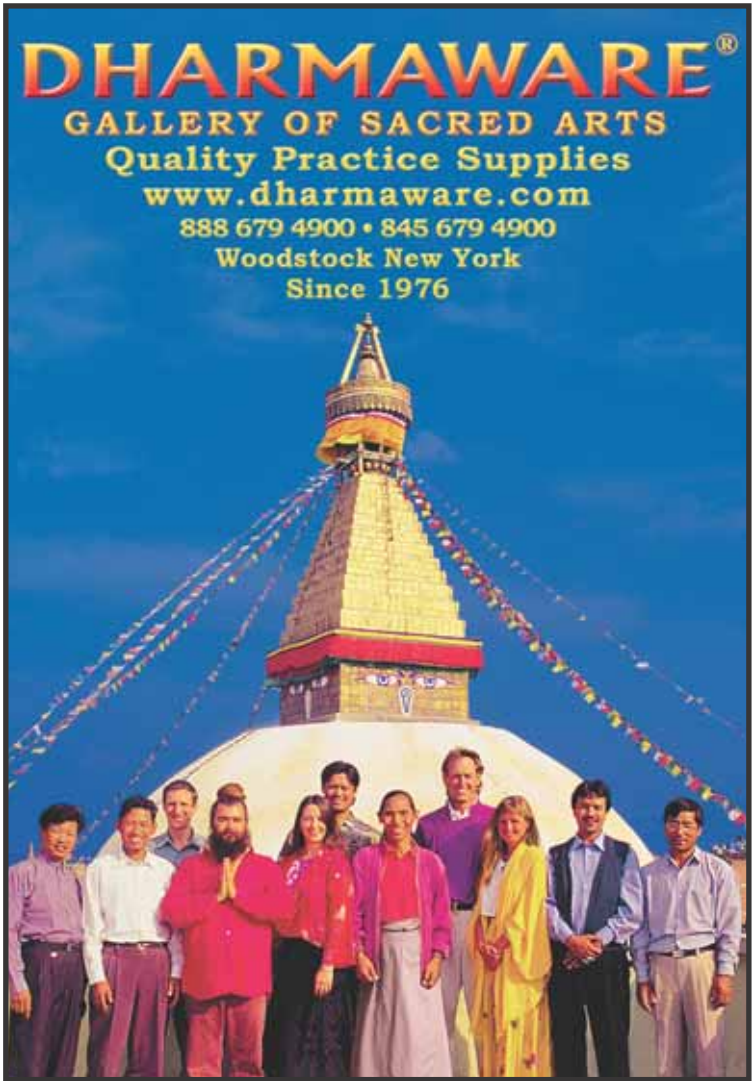
The Vajra Dance Mandala of the Universe

The following year, we built the first Vajra Dance Mandala on the spot that Rinpoche indicated. It served us well for a number of years, but when it was time to replace it, we built a Universal sized Mandala in its place. On May 10, 2005, Rinpoche consecrated the International Dzogchen Com-

Songs from Tsegyalgar

The light of the heart of the Dakini
Falls as blessings upon this
Sacred place
It illuminates the darkness
Of our age
May her song and dance
Lead the way to liberation

Joseph Zurlyo



munity’s first Universal Mandala with the very moving and powerful practices of Sang, Serkyem, and short Jñanadakini. In 2005, Rinpoche asked Tsegyalgar to construct a cover over the Mandala, and at last we are ready to proceed.

We are now approaching the end of our design phase for the Universal Mandala pavilion. The Mandala of the Universe is 84ft (25.6m) in diameter, and the cover will need to be 100ft (30.5m) in diameter to allow for viewers and to provide the necessary protection from the snow and rain. Even though we cover the existing Mandala every winter, it’s no match for the winter conditions typical to the higher elevations in New England. The structure itself must be professionally engineered to be able to span this large area with no internal supports, to be able to withstand high winds, large snow loads, and even the occasional earthquake. The roadway leading up to the mountaintop must also be improved to get the materials and heavy equipment up to this very remote location. This would be a daunting construction project even if it were in a more convenient location. The bottom line

ing a building that can stand for many years and provide future generations with the possibility of integrating the dance practice on the site of its inception is, you guessed it, not cheap. We estimate the cost to be close to \$700,000. To this end we have tentatively come up with some very unique fundraising awards for individuals or gars that we may quantify as greater capacity donors. Jim Smith has produced an altar-sized, gold-plated stupa that Rinpoche has agreed to empower with some very special relics, including some from Rigdzin Changchub Dorje. There will be more than enough to accommodate any and all greater capacity donors. The Community has also commissioned a number of important statues, including Jñanadakini in Yab-Yum with Vajrapani, as well as Gomadevi, Mandarava, Ekajati, and Sinhamukha. These statues would go to our medium capacity donors. We will also have many other beautiful gifts for donors of any capacity to these important projects. We will send out this information soon.

Time is of the essence for this project. Rinpoche has asked to have the Universal Mandala pavilion completed by 2011. That



Rinpoche dancing on the second Mandala on the land in 1992.



Farmhouse.



Rinpoche's Cabin.

Gonpa and administrative offices, now located at the Schoolhouse in Conway, are being used by the ever-expanding Shang Shung Institute of America. Many of the Shang Shung Institute’s activities, particularly the Tibetan Medicine Program taught by Dr. Phuntsog Wangmo, are currently hosted there. The Institute’s need for classroom and administrative space has compelled us to raise some \$25,000 in the last month to begin the first phase of work to transform the dilapidated farmhouse on lower Khandroling into a practice and office space. We will begin the process as soon as weather permits, and the necessary authorization is received. If we can raise more money soon, we can also continue our work renovating the farmhouse to include guest quarters, a kitchen and baths. We estimate the cost of the first phase to be around \$95,000, and the total cost, including phase



The Pond.

is that we have been asked to construct a structure that will ensure the protection and use of the Universal Mandala in various weather conditions. The Vajra Dance is one of the most important and sacred practices for all the followers of Rinpoche’s teachings, and most likely the world in general.

This being the United States, there is a high cost for everything. The necessity of construct-

may seem like a lot of time, but in reality, we can only access the land by car, truck, or heavy equipment for 6–7 months out of the year to due to the long and unpredictable New England winter. We hope to raise sufficient funds soon to produce the required engineering specifications, acquire the necessary permits, and engage professional contractors, so that we can begin the road repair and foundation work for the Mandala pavilion this year. We

usually only have until early October or November to work on the land before the snow prevents vehicle access. Stay tuned for further info and the exact ways and means to contribute to this immensely beneficial endeavor.

A Home for Rinpoche, a Gonpa, and Guest House for Pilgrims
Another important project directly related to the Mandala pavilion involves the use and improvement of another piece of property that we own. This property directly abuts Khandroling, and we call it lower Khandroling. Several years ago the opportunity arose to acquire this piece of property. It seemed that it would be the only property ever available to us that would directly abut the original Khandroling land, as well as a legally recognized town road. Our long 12-year court battle to build our retreat cabins was centered on a dispute of the legality of the road that leads to Khandroling. In the state of Massachusetts, a dwelling must be constructed on land that fronts

a legal road. By acquiring this property we circumvented any possible issues that may arise in the future regarding the road issue. Rinpoche said it would be very wise to buy the land of lower Khandroling, and of course with his great clarity, he saw how it would be of great benefit to the Community for the future. The property, about 40 acres of forest, field, and a running brook also hosts a small, old, and dilapidated farmhouse, which is currently the home of our land Gekö. It is also the home to two dilapidated barns and several outbuildings that are attached to the house. Because the house and land are on a maintained town road, they can be accessed and even used during the winter months. Rinpoche felt that another great use of this property would be to provide guest quarters for people who would come to Khandroling for a pilgrimage in the future.

Developing lower Khandroling seems more and more necessary as of late, because our existing

2, to be around \$375,000. The two phases also incorporate the need for new foundation work, new electrical service, updated plumbing, and the addition of a 2nd floor and stairs. The construction of a roadway connecting upper and lower Khandroling and the construction of a new house for Rinpoche and his family, we estimate, will cost an additional \$500–700,000. After our upcoming retreat with Rinpoche in May and June 2008, we will undoubtedly have more details and information for all. We will keep everyone informed by all the usual resources as well as through our new blog, which will be announced soon. Please feel free to contact Tsegyalgar East with any questions or ideas you may have. May the fruit of your generosity benefit all for a long time to come!!!

With Tashi Delegs,
John Foster
Tsegyalgar East Red Gakyil



desde el sur
fine jewelry and
vajra dance shoes

tel:
0054 351 488 09 94
email:
desde.sur@gmail.com
cordoba, argentina

adriana battisti designer

MerigarWest

>> **Moxabustion** continued from page 11

adhesive cones, wood and calcite utilized particularly for pain and articular effusions, the golden needle used for serious imbalances of lung humor, copper sticks, alabaster and glass cups.

Elio dedicated the greater part of the course to explaining the 500 points identified by Rinpoche during his research. The Master had personally done designs to help students understand and locate the points situated on the back, torso, head and limbs. Elio explained each one clearly and patiently, pointing out how to find them and listing their related therapeutic indications and benefits. In order to help students memorize better the map of points in question, we worked as a group to look for and identify them using felt-tip pens to show their positions.

During each session, students tried out the various techniques under the watchful and attentive eyes of Elio who guided our practice and gave suggestions on where and how to work on the basis of the actual or supposed pathology of the patient who had been chosen as a 'model'.



Photo: Liane Gräf

During the course there were also explanations of the fundamental principles on which Tibetan medicine is based such as the theory of the five elements and the three humors, the description of symptoms that are typical of an imbalance of the humors, advice on how to work with less serious problems through use of diet and behavior, the physical and mental characteristics that distinguish the seven types of 'personality' as well as other information which is indispensable in order to better understand and deepen one's

knowledge of the various therapeutic approaches of this ancient discipline. Elio then went on to illustrate the other external therapies, some only in theory such as blood-letting, balneotherapy and hot and cold compresses while others from a practical point of view such as cupping, another type of therapy that uses heat and is therefore often associated with moxa.

To conclude, Elio spoke at length and in minute detail on various types of herbs, minerals and other substances used in



Photo: Liane Gräf

Tibetan medicine for therapeutic purposes both in the form of decoctions and compresses and cited the most famous and suitable medical preparations to cure pathologies that are typical of Westerners.

Even though the course was relatively short it was very detailed and, besides providing extremely useful and in-depth indications on the use of moxa, it offered an overview of the whole spectrum of Tibetan medicine which was very much appreciated by the students and was an im-

portunity for many of them to continue their studies whenever there is a possibility.

All the students were united in their appreciation of Elio's preparation and undoubted teaching qualities, his good humor and great willingness that helped to make the difficult and complex subject much easier to understand.

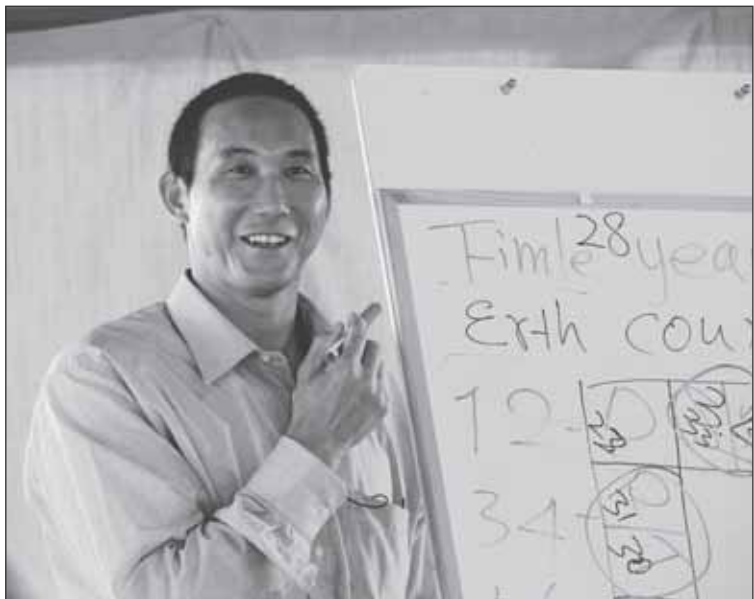
Thank you to the Master for writing such a precious treatise and thank you to Elio who gave us the possibility to receive this knowledge. ©

Tibetan Astrology at Merigar West

with Dr. Gendun Dhargay
April 25-27, 2008

Liz Granger

During the long weekend of April 25-27, 2008 Merigar West was the venue for the first seminar on Tibetan Astrology organized by the Shang Shung Institute. The course was given by Dr. Gendun Dhargay, a Tibetan doctor/astrologer who graduated in Tibetan medicine and astrology at the Chagpori Tibetan Medical Institute in Darjeeling in India under the guidance of Trogawa Rinpoche. After specializing in herbal medicine at the Men Tsee Khang institute in Dharamsala he came to Europe where he currently resides in Assisi, Italy. The doctor teaches on a regular basis at the Ben Gurion University in Tel Aviv.



Dr. Gendun teaching.

There were about 35 participants at the course from a variety of backgrounds including both medicine and astrology but each with a particular personal interest in the subject.

Dr. Gendun opened the course by explaining that normally the study of Tibetan astrology lasts five years and that in three days

he would be able to simply give participants an introduction to this fascinating science.

He began by presenting an overview of the three types of astrological systems in use in Tibet and then went on to give details of the astrological signs related to the directions and the organs of the body. Although the subject

is very vast, he said that Tibetan astrology was all contained within the hand, which was the means to work out many of the calculations involved, and showed us how to reckon the animal signs, the elements and directions on the three fingers of the left hand.

Dr. Gendun explained about the different types of diseases according to the Tibetan system and how astrology could be related to them.

The students struggled somewhat trying to learn how to use the many charts the doctor presented in order to calculate birth signs, elements, the Me-Wa or potential of a person and the Par-Ka or use of a person's birth date to foresee possible future tendencies. During one of the sessions, he mentioned that it could be faster to use the fingers or the charts rather than a computer to work out astrological aspects. Some participants were not entirely convinced about this.

The three-day course was intensive and covered many aspects including the consideration of

the lunar calendar, the aspects of the days and the combination of days and constellations. The doctor concluded the last session by comparing the various aspects of the charts of two individuals.

Although it was short, the course was an intense experience and one that many of us hope the Shang Shung Institute will be able to continue in the future. ©



Passages

Born: Welcome to baby Stella who was born on March 28th in Rome to Lucia Antonelli, last year's director at Merigar, and Luca Tirello.

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)

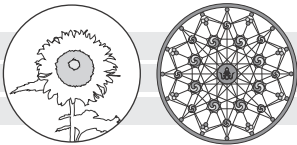
Information service and reservation of accommodation during retreats, local transport, & logistic solutions:

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.

MerigarEast



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

News from Merigar East

There have been some changes at Merigar East and we are happy to present the new Merigar East Gakyil of six people:

Blue:
Gabriella Schneider, Romania:
blue@dzogchen.ro, president of ME-Gakyil
Yana Sokolova, Russian Speaking Community:
uliana.sokolova@gmail.com

Red:
Grzegorz Ladra, Poland:
ladra@dzogchen.ro
George Tenger, Hungary:
george@dzogchen.ro

Yellow:
Tereza Starkova, Czech Republic:
tereza@dzogchen.ro, also secretary of ME
Vasil Dabov, Bulgaria:
vasil@dzogchen.ro

Geköe:
Blaga Tibor, Hungary:
geko@dzogchen.ro

Secretary:
Tereza Starkova, Czech Republic:
tereza@dzogchen.ro
Romanian speaking assistant secretary: Ioanna Ortopelea at ortopelea@gmail.com

We would like to inform you also, that after reorganization the Gakyil meets monthly in Merigar East to prepare the summer retreat. The next Gakyil meeting will be May 1–5.

The next activities we are planning are:

- Yantra Yoga courses in Bucharest and Sofia,
- A public talk with Chögyal Namkhai Norbu Rinpoche in Bucharest, before the summer retreat.

We urgently need helpers for preparing the summer retreat. Many relaxed and enthusiastic karma-yogis and yoginis are very welcome from now on at 23 August, Romania. Interested practitioners please contact the red Gakyil.

Details about our activities, retreat costs and accommodation-possibilities will be announced in time on Norbunet and on the website www.dzogchen.ro. We will update our website with all requested information till the end of May.



Meeting of Merigar East Gakyil with Red IG member Karin Eisenegger. Photo: K. Eisenegger

Practitioners can already register for the summer retreat from now on by contacting registration@dzogchen.ro.

For Santi Maha Sangha exams please send your applications as recommended

by SSI to Igor Legati for Merigar West and East or to Igor Berkhin for the Russian Speaking Community.

With many Tashi Delegs, Gakyil of Merigar East

Europe Austria

upcoming
Vajra Dance – Introduction to the Dance of the Six Dimensions of Samantabhadra
with Karin Heinemann
Innsbruck, Austria

Tuesday, May 20th, 2008,
4 pm – 9.30 pm

Pfarrsaal Wilten West
Zollerstr. 6

Fee: 40 € with reductions possible
Contact: Monica Wittib
Tel. 0043(0)512 940002
Email: monicawittib@hotmail.com

Czech Republic

New Czech Republic Gakyil
Blue: Katerina Osancova, Pavel Spanily, Daniel Kopriva

Red: Cyril Lojda, Jakub Augustinsky, Martin Zmydloch

Yellow: Michal Kunes, Martin Erhardt, Petr Lisy

Contact: Gakyil@gmail.com

Denmark

New Red Gakyil in Copenhagen
Christen Norre Bundgaard
tel. +0045 60 63 34 60
email chrismat@m2.stud.ku.dk

Post adr.
Sofiegade 1, lejl 45
1418 Copenhagen K
Denmark

Estonia

The Dzogchen Community of Estonia has elected a **new Gakyil** as follows:

Andres Zelmin blue@dzogchen.pri.ee
Mart Viires yellow@dzogchen.pri.ee
Katri Ojasoo red@dzogchen.pri.ee

France

In February the following people were elected as the national **Gakyil in France**
Yellow:

Patrick David mala73@voila.fr
(Yellow – Treasurer), Lyon
Bruno Rousselin
brunorousselin@laposte.net
(Yellow – Membership), Toulouse

Red:
Laurent Maurice
Imaurice@worldonline.fr
(Director and Red), Paris
Vincent Mardélet
vinkeurzlamer@club-internet.fr
(Red, Dejam Ling), Alès

Blue:
Stoffelina Verdonk
stoffelina@orange.fr (Blue),
St Rome de Tarn
Catherine Duez
catherineduez@club-internet.fr
(Blue) Sisteron

Also, there is now a **Gakyil in Paris**, chosen by the members there.

This Gakyil is:
Yellow: Beatrix Orbeiceta
bea.leoz@free.fr Paris
Red: Arianna De Toni
ade_toni@hotmail.com Paris
Blue: Régina Martino
regina.m@noos.fr Paris

The 2 Gakyils are working together to develop activities in France, Paris and Dejamling and all regions.
See the program in our web site :
(in French)
<http://www.association-dzogchen.org>
(program in English will soon be published on Norbunet)

Work Exchange in Dejam Ling (Southern France)

For its 10-year anniversary, Dejam Ling is hosting many retreats this summer (Santi Maha Sangha Base with Jim Valby and Jakob Winkler, Vajra Dance with Prima Mai and Stoffelina Verdonk, Breathing with Fabio, Chöd with Zeljka Jovanovic).

The French Community is offering free accommodation and attendance to the retreats from May to August against building, gardening and housekeeping work.

Applicants should be able to communicate in French or English and have some experience of the Community.

SMS practitioners are welcomed, as location and job provide plenty opportunities for their practice.

Interested people should contact Laurent Maurice
(Imaurice@worldonline.fr),
Director, Red Gakyil.

Dejam Ling, Place of Infinite Bliss, consecrated by Rinpoche in 1998, is in an isolated private valley 1-hour drive from the city of Montpellier at the Mediterranean Sea. Buildings include a big old stone house with full comfort and a very inspiring mandala hall.

Upcoming:
Summer 2008
Exceptional Retreat Program in France 10-year Anniversary of Dejam Ling

You are cordially invited to participate at the retreats and courses in France... in Cannes (Cote d'Azur)(French Riviera):

Many teaching retreats with qualified instructors:
5–11 July
Dance of the Song of the Vajra 2nd part with Stoffelina Verdonk

12–19 July
Base of Santi Maha Sangha with Jim Valby

28 July–1st August
Advanced Course of the Dance of the Song of Vajra with Prima Mai

5–8 August
Breathing Course with Fabio Andrico

8–10 August
Dance of the 6 Spaces with Stoffelina Verdonk

11–18 August
Chöd – Namkha with Zeljka Jovanovic

Practice retreats
1–4 July and 20–27 July
Practice retreats of Longsal Preliminaries, Mandarava, Vajra Dance

Fiesta – Special events – Surprises!!!!
2–3 August

Don't delay your registration as some courses can take only a limited number of participants!

Accommodation in the Ling (dormitory or camping), or in nearby guesthouses.

More on our website:
<http://www.association-dzogchen.org>

Registration: Hélène Lafage:
hmsmf@hotmail.com

Thanks and Long Life to our Master!

Germany

Namkha Course in Essen with Liane Gräf

January 31–February 3, 2008

Translated excerpt from Larissa Rieve's article in Dzogchen Brief, issue 58

Namkha is a three dimensional object, constructed with sticks and colourful threads, which, after its authentication, will harmonize one's elements of birth. Last year I had a quite naïve idea to quickly construct a Namkha by myself, but after reading the Namkha book I soon realized that I would

need help to do so. When I heard that the German Gakyil was organizing a 4-day Namkha course in Essen with Liane Gräf, I didn't hesitate to participate.

After a short Guruyoga we start – first of all we learned some theory. We learned about the history of the Namkha and the origin of Chögyal Namkhai Norbu's teach-

ing which he generously gave to us to harmonize our elements and to improve our everyday life.

We learned about the relationship of the five elements Wood, Fire, Earth, Metal and Water; the 12 animals and their related elements, the elements of the year and the Mewa: with this knowledge everyone starts to calculate the chart of their birth year.

The next day we learned how to calculate the proportion of the Namkha and the size of the sticks to cut and we start preparing them. This is one of the major challenges during the course for most of us: cutting, sawing and making the sticks fit to-



Europe

>> continued

gether. Liane helped each of us and those who finish preparing their sticks help the others.

The next day we continued with the five colors of cotton thread. According to our manual capacities we chose bigger or smaller dimensions and thinner or stronger thread and we soon noticed that each Namkha would be individual.

Moving the thread anticlockwise around the sticks and making the knots from one color to the next was not so easy at the beginning. But slowly, with the patient help of our teacher, we improved and at the end we all finished putting the final thread around, the 'Lha' that surrounded all the other squares, making the very last rounds and the final knots. Everybody finished and to conclude the course we did a Ganapuja including the Namkha ritual for authentication.

Thank you Rinpoche for your transmission. Thank you Andrea Beckmann for organizing the retreat. Thank you Liane for sharing your knowledge with us and thanks to all the participants who made this course possible. ©

Italy

Tibetan Painting Workshop

March 2008

Zhenphenling, Rome

A Tibetan Painting course took place in Rome at the Dzogchen Community Center, Zhenphenling. It was the first Sacred Tibetan Painting workshop, an 18-hour course, which took place over the weekends of March 8–9, and 15–16, 2008. Muriella Colajacomo and Washington Malaga, with six dedicated students, completed the study of traditional measures by creating beautiful drawings, deepening their knowledge of the symbolism and by putting into practice the traditional techniques of preparing canvases, mineral colors and various systems of gilding. The model followed by the Workshop permitted all the participants to acquire the basic knowledge necessary to apply this extremely interesting branch of Tibetan Culture – the Painting of Sacred Thankas.

All the participants expressed a strong desire to continue the study of Sacred Tibetan Painting by organizing a study group focused on a more advanced program. The Workshop was dedicated, with affection, to the memory of Glen Eddy, a great painter and practitioner of Dzogchen, and to all the Tibetan people.

Any member of the International Dzogchen Community that may be interested in organizing this basic workshop in their area can find additional information at the following address:



<http://dettaglicorsi.blogspot.com/> or by emailing Muriella Colajacomo at muricolaj@gmail.com

I also thank our Precious Teacher for the encouragement and support he has always shown towards this initiative.

Zhenphenling
Comunità Dzogchen sez. Roma
via Giovanni Miani 5
00154 Roma
posta@zhenphenling.it

*

Adzomling Dzogchen Community (Southeast Italy) has elected a new Gakyil:

The Blue: Luca Mastrogiuseppe
staff@domiweb.it
The Red: Attilio Russi
attiliorus@alice.it
The Yellow: Antonella Pasqualone
volpetta80@yahoo.it

The Netherlands

The Dzogchen Community the Netherlands has elected the new Gakyil:

Blue: Daiva Razmarataite
trolio_blaxtiena@yahoo.com
Red: Larissa Katayeva
katayeva@hotmail.com
Yellow: Andy Hodge
hodgesxm@gmail.com

Poland

Upcoming

Oliver Leick in Warsaw

May 22, 2008 at 19:00
Lecture on the Shang Shung Institute

May 23 – 25, 2008
Explanation and practice of the Seventh Lojong (SMS Base)*

Europeen Academii of Photographie
ul. Mokotowska 4/6

Payment:

All retreat if paid After May 10: reduced 125 PLN, normal 250 PLN, sustaining 50 PLN – : for 1. session reduced: 25 PLN, normal 50 PLN, sustaining PLN

* The Seven Mental Trainings (*blo sbyong*) belong to the Dzogchen Upadesha tradition and have been included in the Base of Santi Maha Sangha as preliminaries of the true practices of Dzogchen. The topic of this seminar is the three methods for experiencing pleasure and void, clarity and void and the ultimate nature of phenomena. The three methods are linked to breathing and visualization and aim to lead the practitioner to an understanding of the state of contemplation through the three specific experiences.

Oliver Leick has been a disciple of Chögyal Namkhai Norbu since 1977. He is an authorized local Yantra Yoga teacher and in the last years he has given several seminars on the 7th Lojong in different countries.

Romania

Upcoming

Yantra Yoga course for Beginners

with Tiziana Gottardi

May 16–18, 2008
Bucharest

Since this is the first Yantra Yoga course in Bucharest, Romania, we offer special prices:

non-members 40 Euros, ordinary members 30 €, reduced members 25 €.

For registration and detailed information, please contact Ioana

tel: 0040-752 53 89 47
email: yybucharest@gmail.com

Many greetings,
Gabriella, blue@dzogchen.ro,
Blue Gakyil Merigar East

Spain

Mandarava in Barcelona

with Nina Robinson

March 2008

This past Easter in Kundusling, we had the excellent opportunity of having Nina Robinson with us leading the Mandarava practice retreat. There were thirty practitioners from all over Spain sharing intensive days of explanations and practice together with the Tregchöd webcast from Margarita.

During these days we were able to deepen our knowledge of this precious practice. Nina clarified some aspects of the practice according to Rinpoche's dream, we all made our *dadars* and now we are doing the *mudras* much better than ever, as well playing the instruments, singing melodies and doing the breathings.

The second day of this retreat, just after the webcast teachings finished, a



spectacular thigle manifested around the moon, it was really amazing. The huge moon was surrounded by rainbow colors and we enjoyed this manifestation for about 20 minutes.

We were all absolutely delighted with the course with the wonderful Nina. It has been a marvelous experience.

Infinite thanks to our Precious Master for his Precious Teachings. ©



Vajra dance in Barcelona

Vajra Dance Course (Liberation of 6 Lokas) held in Kundusling April 18–20, 2008 with Yolanda Ferrandiz.

UK

Upcoming

Kunselling Program Year 2008

The Dance of the Three Vajras (Om Ah Hung)

Beginners course led by Cindy Faulkner
May 23rd–26th

Open to all have received transmission from Chögyal Namkhai Norbu.

Cost: £ 80 ordinary members; £ 20 sustaining; £ 50 reduced.

Food and accommodation £ 20 per day. Please send non-refundable deposit of £ 20 made out to Dzogchen Community UK to Rowan Wylie

Tel: 00 44 (0) 1223 47 35 28
rowanwylie@hotmail.com

*

Tara (Personal Retreat) Practice Week

with Julia Lawless

7th–15th June

To book, please contact Nick Segust

Tel: 02920 65 28 55 Email:

kunsellingbookings@yahoo.co.uk

*

Creative Writing Workshop

with Des Barry

21st–22nd June

To book, please contact Judy Allan

Tel: 0207 586 73 72 Email:

allanjudith@googlemail.com

*

Introduction to Meditation

with Oliver Leick

5th–7th July

To book, please contact Julia Lawless

Tel: 0207 722 25 39 Email:

lawless@kunsel.u-net.com

Advanced Dance of the

Song of the Vajra

led by Stoffelina Verdonk

July 19th–24th

Open to those who have already learnt the Dance of the Vajra. A wonderful opportunity to perfect the timing, steps and arm movements, and integrate deeper into the practice.

Cost: £ 128 ordinary members; £ 32 sustaining; £ 80 reduced.

Food and accommodation £ 20 per day. Please send non-refundable deposit of

£ 30 made out to Dzogchen Community UK to Rowan Wylie

Tel: 00 44 (0) 1223 47 35 28

rowanwylie@hotmail.com

*

Karma Yoga with Semdzin Practice

26th July–3rd August

To book, please contact Nick Segust

Tel: 02920 65 28 55 Email:

kunsellingbookings@yahoo.co.uk

*

Week of Vajra Dance Practice

August 4th–10th

Open to all who love the Dance! At only £ 5 per night no booking fee is required but please register with Rowan or Nick Segust

kunsellingbookings@yahoo.co.uk

*

AGM Weekend with Ganapuja & Marme Monlam (Lamp Practice)

23rd–25th August Bank Holiday

The AGM will be 2–5 pm Saturday 23rd

To book, please contact Nick Segust

Tel: 02920 65 28 55 Email:

kunsellingbookings@yahoo.co.uk

Yantra Yoga Intermediate Level

with John Renshaw

6–7th September

To book, please contact Mary Duckett

Tel: 07717 43 23 39 Email:

treemonkey73@hotmail.co.uk

*

Karma Yoga with Six Lokas and Chod

13th–21st September

To book, please contact Nick Segust

Email:

kunsellingbookings@yahoo.co.uk

TsegyalgarEast

DCA Tsegyalgar East

PO Box 479

Conway, MA 01341 USA

Phone: 413 369 4153

Fax & Bookstore: 413 369 4473

secretary@tsegyalgar.org

www.tsegyalgar.org

Schedule Conway 2008

May
May 23-25
New York City
Dzogchen Retreat with
Chögyal Namkhai Norbu
*The Essence Dzogchen Teaching of Sangyas
Lingpa according to the Longsal Teaching*
\$ 200 full price or \$ 70/day

May 25, 27, 28, 29
New York City
Introductory Breathing Course
Instructor: Fabio Andrico
To register, please contact the
NYC Dzogchen Community
www.nydzogchen.com
Fee: TBA

May 27-30
Advanced Song of the Vajra Dance
Course
Instructor: Adriana Del Borgo
Full price: \$ 250 or \$ 65/day

May 30–June 6
Tsegyalgar East Dzogchen Retreat with
Chögyal Namkhai Norbu
Jigmed Lingpa's Dzogchen Teaching
“Yeshes Lama”
\$500 full price or \$70/day

June
June 13-15
Santi Maha Sangha III Level Exams
with Chögyal Namkhai Norbu
June 16-22
Santi Maha Sangha IV Level Training
with Chögyal Namkhai Norbu
\$ 350 full price

July
July 4-6
Toronto Dzogchen Retreat
with Chögyal Namkhai Norbu Rinpoche
\$ 180 full price or \$ 70/session

July 21-28
Jnanadakkini Practice Retreat
on Khandroling
with Intermediate Yantra Yoga
Led by Naomi Zeitz
Full price \$ 160 or \$ 10/session

August
August 8-26
Santi Maha Sangha Retreat
on Khandroling
Four sessions:
August 8-11
SMS Base, Emphasis on Semdzin
August 13-16
SMS Base, Emphasis on Rushen
August 18-21
SMS Base, Emphasis on 7th Mind
Training with Kumbhaka
August 23-26
SMS Level 1

Instructors:
Santi Maha Sangha with Jim Valby
Yantra Yoga with Paula Barry & Naomi
Zeitz
Vajra Dance with Bodhi Krause
\$ 1000 full price for entire retreat
\$ 275 for each 4-day session or
\$ 25 for each individual session

October
October 20-24
Long Life Practice of the Dakini
Mandarava with Tsalung
Instructor: Elio Guarisco
Full Price: \$ 300 or \$ 25/session

Transportation to Tsegyalgar East

Dear Sangha Members,
As time arrives for our Master’s retreat
at Tsegyalgar in Conway, MA, many
people will be flying and taking buses to
reach our Gar. If you are in need of trans-
portation, either from Bradley Interna-
tional Airport in Hartford, Connecticut,
or from the Peter Pan bus station in
Northampton, Massachusetts, we have
arranged for a Community member to
be available to transport people from
those two locations, as well as on the
return trip. Please email any ques-
tions or requests to: Harvey Kaiser at
kcsoundhv@verizon.net

*

Call for New Gekö

Tsegyalgar East in Conway, Massachu-
setts is currently seeking a new Gekö.
The position begins in July, and includes
a monthly stipend and free room in the
Tsegyalgar East Schoolhouse.

Please direct all inquiries to
secretary@tsegyalgar.org
or call 413-369-4153

*

Publicity/Fundraising Consultant

The Khandroling Project Publicity/
Fundraising Committee is looking for a
professional Fundraising Consultant to
devise and lead a fundraising campaign
for the ongoing development of Khan-
droling. Future projects include: Vajra
Hall, Chögyal Namkhai Norbu’s house,
and the renovation of the farmhouse.

The ideal candidate will have a non-profit
background, and 8+ years experience
including experience leading a multi-
million dollar fundraising campaign.

The Publicity/Fundraising Consultant
will work with a Fundraising Team as
well as the Publicity/Fundraising Com-
mittee from the International Dzogchen
Community to devise and execute a
plan for our 5–10 million dollar capi-
tal campaign. Compensation will be
competitive and commensurate with
experience.

When applying please respond to
mirandashannon@gmail.com with
Khandroling Project Publicity/Fund-
raising Consultant in the subject line,
and include a cover letter and resume.

*

Dpyid Gsar, The New Spring at Tsegyalgar East!

Dear Community,
Last year we initiated New Spring, The
Tsegyalgar E-Newsletter with the inten-
tion to help provide a nicely formatted
email publication for our members and
interested people that gives updates
on the Dzogchen Community around
North America and shows all of our
activities in one place. The name New
Spring came from Dpyid Gsar the Tibet-
an name it was given by Dr. Phuntsog
Wangmo. Dpyid Gsar literally trans-
lates as New Spring, but also means the
time of growth, fresh energy etc.

Since starting Dpyid Gsar we have pro-
duced three colorful newsletters and a
couple smaller course reminder mes-
sages using the service. We would like
to make our newsletters more frequent
and since it is intended to represent all
of North America we would like to in-
volve more community members in the
process of creating it. This is a great op-
portunity for people to do Karma Yoga
from where ever they live, since it is an
online tool.

Applicable Skills include:

- Communications
- Writing
- Very basic web content management
and/or design
- A collaborative attitude!

Tasks may include:

- Working with a team
- Contacting Gakyils for write ups and
schedules
- Designing the newsletter with online
software including layout, photo
editing and uploading, etc.
- Collecting and/or taking photographs
- Writing and editing
- Working with the Tsegyalgar Blue
Gakyil and Staff
- Being creative!

The time commitment will vary based
on frequency of newsletters (hopefully
4–6 a year) as well as team efficiency
and how many people work together.
It would be approximately 10 hours
of Karma Yoga every 2–3 months. A
consistent commitment for at least one
year is very important for participation
in this project.

If you are interested please write an
email to: **assistant@tsegyalgar.org**

Best wishes,
Matthew Schmookler
Tsegyalgar East Office Assistant

*

**The Shang Shung Institute
Bookstore USA**
We are pleased to announce for the
Earth Mouse Year (2008–2009) the
arrival of the agenda calendar and 13
page wall-sized calendar.

Tibetan wall-sized calendar Earth
Mouse Year (2008–2009) \$ 14.50

Contains beautiful photos from the
recent travels Yeshi Namkhai made to
Galenteng, Tibet and that Romain Piro
took during his trip to famous places of
pilgrimage, also in Tibet. Guru Rinpoche,
Dakini, full moon and dark moon days
are richly illustrated and the names
of the corresponding Tibetan months
as well as Tibetan lunar calendar days
are clearly indicated. The anniversaries
of important Masters of the Dzogchen
Communities lineage are also included.

Tibetan Pocket Calendar Earth Mouse
Year (2008–2009) \$ 14.50
Pocket agenda containing concise indi-
cations of the practices recommended
by Chögyal Namkhai Norbu for special
days, positive and negative days for the
Nagas Practice, astrological data of the
Tibetan Calendar and the individual
aspects for those born between 1921
and 2008. Indispensable for finding
out favorable and unfavorable days for
daily activities and to remember special
practice days.

Reply with your shipping and billing in-
formation and we will send you a copy!

Best wishes,
Matthew Schmookler
Shang Shung Institute
USA Bookstore
413-369-4473 (Ph/Fax)
Email: **bookstore@tsegyalgar.org**
P.O Box 278
Conway, MA 01341

Yeshi Namkhai’s Program at Tsegyalgar East

Public Talk on Collaboration
June 4th at 4 pm

Teaching on the Base of Dzogchen
June 7th at 10 am

*

**Schedule of Santi Maha Sangha
Practice Retreats**
with Jim Valby in 2008

SMS Base Practice Retreat
July 12–19, Dejamling, France

SMS Base Practice Retreat
Aug 8–11, 13–16, 18–21, Tsegyalgar East

SMS Level One Practice Retreat
Aug 23–26, Tsegyalgar East

SMS Base Practice Retreat
Sep 5–14, Toronto, Canada

SMS Level One Practice Retreat
Oct 4–8, Merigar West, Italy

SMS Base Practice Retreat
Oct 19–26, Kunselling in Wales

For more information please contact the
local Community.

Introduction

Kathy McGrane

that day in grade school
rain beating at the tall windows
clock unwinding on the wall
row upon row of blue uniforms
neckties bowties white shirts and blouses
the irony smell of ink

the nun scratched the numbers
on the chalky slate
there was 12, there was 9, familiar
as the holes for your shoelaces
there was zero
that hole in the universe

“and these are negative numbers”

the other side of zero opened up
into eternity
the floor fell down
the room hummed

minus numerals duly recorded
by classmates between inkblots
while i sat transfixed

time spooling away

Tsegyalgar West

Tsegyalgar West
Baja California Sur, Mexico

ejgon@hotmail.com
At Tsegyalgar West itself: betilupema@hotmail.com
<http://jardindelosenaranjos.org/>

New Contact:
Tsegyalgar West, Baja California Sur, Mexico
<http://jardindelosenaranjos.org/>

Elisa Gonzalez
Secretary, Tsegyalgar West
1533 Austin Hwy, Ste 102, #402
San Antonio, TX 78218
ejgon@hotmail.com
At Tsegyalgar West itself:
Bertha Saenz,
betilupema@hotmail.com

On the Tsegyalgar West Gakyil:
Julia Deisler, director,
jmdeisler@aol.com
Michael Hass, vice director,
mhass@socal.rr.com

Seeking New Gakyil Members for Tsegyalgar West

At the end of May it will be time to select a new Gakyil for Tsegyalgar West. Several of us will be staying on, but

we will definitely have openings in all three Gakyil functions, Yellow, Red, and Blue, and we would like now to invite people to consider joining us. If you are interested, please send us a note with a short statement letting us know about yourself. (This statement should include things like how long you've been in the community, how you envision participating, how your profession[s] or skill set[s] will help you collaborate with Yellow, Red, and/or Blue Gakyil in particular, and how much you think you could see yourself being down in Baja California Sur, Mexico.)

- To serve on the TW Gakyil, one should, preferably,
1. be a current member of the Dzogchen Community (this is required);
 2. have attended at least three retreats with Chögyal Namkhai Norbu (either in person or via webcast) and/or have been a student of Rinpoche's at least three years;
 3. be (or become) familiar with both Yeshe Namkhai's *Collaboration Document* and Rinpoche's book on the nature,

- purpose, and organization of the Dzogchen Community (*The Dzogchen Community: Principles and Guidelines for Practitioners and Gakyil Members*);
4. have the desire and capacity to work collaboratively with members of the Gakyil and the International Dzogchen Community at large to help support and sustain Rinpoche's Transmission, Teachings, and vision for the Dzogchen Community;
 5. be able to attend monthly meetings via conference call and to collaborate on-line;
 6. be able to travel to the Gar at least once a year, preferably more;
 7. commit to remaining on the Gakyil at least one year.

(We also are seeking individuals with some knowledge of Spanish, but this is not necessary for being on the Gakyil.)

Tsegyalgar West, consisting of 3000 acres of tropical drylands, is nestled in the mountains about halfway between the Pacific Ocean and the Sea of Cortez and about 45 minutes north of Los

Cabos International Airport at the tip of Baja California Sur, Mexico. There is much work to be done developing the land both for individual and group retreats and for sustainable land use. In the past year, we have completed basic teaching and Mandala spaces that are usable now and that can be further improved over time, and we have made improvements to the road into the Gar. Projects currently underway include the completion of two composting toilets and ongoing work to complete 21 unfinished casitas (with 4 completed now, including Rinpoche's, and 3 in the process of being completed), upgrading our outdoor kitchen and solar-electric and water systems, and planning for the creation of a more permanent Gonpa and library. Our most recent retreat was a week-long Base-Level Santi Maha Sangha retreat in February led by Jim Valby with Vajra Dance instructor Bodhi Krause teaching the Dance of the Three Vajras. Forthcoming, in April, will be an intensive Dream Yoga and Rushen Retreat with Michael Katz, similar to last year's. We are discussing offering

a series of "open" retreats (in the Eight Movements of Yantra Yoga and the Vajra Dance of the Six Spaces) at the Gar and in the nearby cities of La Paz, Cabo San Jose, and possibly Todos Santos.

Because of its size and its isolation, we have decided there should always be a minimum of three people at the Gar itself, to oversee construction, take care of the land, and welcome visitors. Thus, we now have a land staff of three Dzogchen Community members staying on the Gar and caring for it: a land supervisor, Bertha Saenz, who is bilingual in English and Spanish, and two Spanish-speaking caretakers.

We hope to form our new Gakyil in time for (or at) the retreat with Rinpoche in Tsegyalgar East in late May / early June.

Please let us know if you are interested in joining us!

Julia Deisler (current director, Tsegyalgar West Gakyil)
jmdeis@yahoo.com or
jmdeisler@aol.com

Lumbini Gardens Ready for Construction Are you drawn to living near the ocean in a Dzogchen Community?

John LaFrance

After three years of intensive planning and legal work, Lumbini Gardens recently received approval from Mexico's federal environmental agency, SEMANART, to proceed with development. Now, with a clear title to the land and with the approval of local and county officials, Lumbini Gardens' shareholders will begin building houses later in 2008. Several shares are available for purchase by interested members of the Dzogchen Community.

Lumbini is located on the Tropic of Cancer less than a mile from the beautiful Sea of Cortez in the small town of La Ribera and just 3 minutes from a wide sandy beach where water temperatures

can approach 90 degrees Fahrenheit in the summer. Southern Baja is known as the "dry tropics" with warm weather and low humidity most of the year. The air temperatures are similar to Margarita Island with lower humidity.

Lumbini consists of 16 acres, 10 of which will be developed as organic gardens producing food and fruit for the community and for income, as well as areas for walking and meditation practice. We're fortunate to have world-renowned botanists and environmentalists, Gabriel and Kitzia Howearth, who have developed Buena Fortuna, an amazing Botanical Garden, across the road from Lumbini and who serve as Lumbini's garden consultants helping us design and build the gardens.

In the fall of 2008 the first cluster of houses will be built on a 4-acre hill on the southern end of the property. The residential property is an average of 18 meters above sea level and far removed from the effects of the tides but close enough to receive sea breezes. The houses are planned in "hacienda" style, clustered around a central courtyard

or patio. Use of the clustered-housing model will minimize the building impact on the land while fostering interaction among members.

Lumbini's vision has many facets primarily revolving around Rinpoche's teachings on collaboration, and also the use of permaculture principles to create living and garden space, and maintaining a very low environmental impact from the energy and materials we use for building and living. All facilities will use solar energy. We are also committed to integrating with the local community and using our skills and resources in a helpful manner.

When built the community building will allow members and guests to share meals, to conduct meetings and to practice together on a daily basis. A circular Gonpa containing a dance mandala will be available for daily practices and Yantra Yoga.

Known as the "Magnificent Peninsula", Baja Mexico extends 1000 miles from San Diego, California, USA in the north to Cabo San Lucas in BajaSur, Mexico

in the south. On the west is the Pacific Ocean and on the east is the Gulf of California, also known as the Sea of Cortez. The peninsula contains long stretches of open beaches, deserts in the north, rugged mountains in the center and many protected biosphere areas. Tsegyalgar West, the winter gar of North America, is in the mountains near the southern tip.

The southern portion of the peninsula, on the Sea of Cortez side, is known as the "East Cape" with many beautiful beach towns with names like Los Barriles, Buena Vista, Los Frailes and Cabo Pulmo, site of wonderful snorkeling in a coral reef. Lumbini Gardens is located in the middle of the East Cape region, about one hour from Tsegyalgar West yet only 45 minutes from the International airport at San Jose del Cabo.

Being a shareholder in Lumbini Gardens requires a big commitment to participation, on committees, on conference calls, in working on the land, and in decision-making. We follow C.T. Butler's "Formal Consensus Model" for decision-making in which members

work together to create proposals that best reflect the community's goals. While this is sometimes a time consuming process, in the end we've been able to make very difficult financial and site-development decisions in a way that addresses everyone's questions and concerns.

So, if you're ready to make a commitment of time, energy and a reasonable amount of money and ready to enjoy the beauty and warmth of BajaSur, you might want to consider joining in the development of Lumbini Gardens. We are especially interested in Dzogchen Community members who might be willing to make Lumbini Gardens their primary residence or who might live a good part of the year here to practice together, to work in the gardens and to support the work of Tsegyalgar West.

For more detailed information about purchasing a share, please contact Lumbini's Membership Committee Chairperson, Janet Janka by email at: janetjanka@yahoo.com Or call her in the US at 856-854-1412

Dreaming in Baja

with Michael Katz
April 19-25, 2008

From April 19 through April 25 2008. Tsegyalgar West hosted Dr. Michael Katz for a Dream Yoga and Practice of Natural Light and Rushen retreat amidst the stirrings of spring in beautiful Baja Sur Mexico. It has been several years since the Master was at the Gar and we began our retreat at the ancient fig tree where Rinpoche first gave teachings here and shared with members of the Community the connection of this land with powerful Nagas living below the extraordinary trees.

Each morning we practiced the Dance of the Three Vajras, relaxing into awareness and our Master's teachings and later returned to the fig tree for instruction in the Dream Yoga and Rushen practices. It was here that the echoes of potent dreams, as well as Rinpoche's clarity and connection to the land of the Gar and grace, opened the doors of lucidity to some of our fellow Vajra brothers and sisters. As we dreamed and practiced beneath the shade of the fig tree, Michael's gentle demeanor and humor as well as his knowledge of the practices of day and night gave us the tools to use these precious teachings in a direct and personal way. Thank you Michael!

Our afternoon practice led us out amongst the vastness of the

3000 acres of Gar land and into the 95-degree heat to the arroyos and azure skies providing ample space and elemental inspiration for the Rushen practices. It is here as well in the arroyo that prehistoric boulders shoulder together to allow for pools of mountain streams to gather, and for practitioners to enter contemplatively, a welcome respite from the heat of the day.

Michael reminded us of Rinpoche's advice to utilize our night practice to our best advantage so that we may become familiar with and stabilize our awareness in the nighttime as well as during the day time, impressing upon us the tremendous gift that we have been given in the opportunity to be near such profound teachings.



We completed our retreat as we began it: with a Ganapuja, the Gar and practitioners transformed, a feast of experiences, vistas and visitors to this beauti-

ful land and to the land of the enlightened Masters and Protectors of the pools of pristine awareness. Thank you Rinpoche! ©

Hawaii

Vajra Dance

with Bodhi Krause

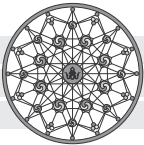
In January 2008, the Vajra Dancing retreats with Bodhi Krause were held at Paleaku Peace Gardens on the beautiful Island of Hawaii. A short drive away you could see dolphins in the bay and palm trees blowing in the wind. Bodhi referred to the group as the one room schoolhouse. There were not only beginners, but also older students learning the official correct movement with

music that reflected a more graceful timing. In the beginning, the older dancers seemed to know the dance yet something was missing in timing. Beginners came hopeful, and with patience and endurance Bodhi brought everyone, old and new, into a deeper understanding of timing and clarity of each step.

Although the Hawaiian Sangha has danced almost every week for years, it has never been so harmonious and enjoyable as it is now as the entire group flows in and out of the Mandala with arms that remind us of angel's wings.



Tashigar Norte



Tashigar North /Finca Tashigar

Prolongación de la Calle Bolívar	Tel: 0058 0295 2580332
Valle de Pedro González	secretary@tashigarnorte.org
Isla de Margarita	www.tashigarnorte.org

Upcoming

Moxibustion Course

With Elio Guarisco
First Level: May 22nd–24th
Second Level: May 27th–29th
Third Level: June 1st–3rd

Tibetan Medicine
The healing power of the heat
In Tibetan medicine moxibustion is the queen of all external therapies. Moxa uses heat that has the power to unblock the causes and the effects illnesses. This course is inspired by the work and the vast research conducted by Chögyal Namkhai Norbu over many years, studying and comparing numerous ancient sources on Tibetan moxibustion. The Shang Shung Institute is organizing a course of moxibustion on three levels. Each level consists of three days of explanation and practice. The course

will be an introduction to the practice of moxibustion on the basis of the principles of Tibetan medicine, illustrating the 500 points on which moxa can be applied and the relative therapeutic indications, and also using the different method of application

First Level
May 22nd:
Morning: 10:00 am–12:30 am
General introduction to the practice of moxibustion
Methods for preparing artemisia for moxibustion
Illnesses for which moxibustion is indicated
Illnesses for which moxibustion is not indicated
Points on the body where moxibustion is not to be done

Afternoon: 3:30 pm–5:30 pm
Moxabustion points indicated by an illness
Moxabustion points to be located by measures
Measures used to determine moxabustion points
Four different methods of applying moxabustion
Norms to be followed after moxabustion
Benefits of moxabustion
Reference books for the Clear Crystal Mirror manual of moxabustion

May 23rd:
Morning: 10:00 am–12:30 am
Location of 80 moxabustion points on the central part of the back
Therapeutic benefits of applying moxabustion on the 80 points
Training in recognition of the 80 points

Afternoon: 3:30 pm–5:30 pm
Method of applying moxabustion on the 80 points of the central part of the back
Training in applying moxabustion on the 80 points of the central part of the back
Moxabustion points on the cervical vertebrae
Introduction to the three humors of Tibetan Medicine

Afternoon: 3:30 pm–5:30 pm
Method of applying moxabustion on the 80 points of the central part of the back
Training in applying moxabustion on the 80 points of the central part of the back

May 24th:
Morning: 10:00 am–12:30 am
Bodily location of the three humors
Characteristics of the three humors
Location of the 74 moxabustion points on the lateral part of the back

Therapeutic benefits of applying moxabustion on the 74 points
Training in recognition of the 74 points

Afternoon: 3:30 pm–5:30 pm
Symptoms of the imbalance of the three humors
Training in applying moxabustion on the 74 points of the lateral part of the back
Seven types of humoral constitutions

Fee: Bs. F 1.000 for the three courses
Discounts for members of the Dzogchen Community do not apply

Minimum of participants 15 people, so please, if you are interested to attend these courses please register by email to secretary@tashigarnorte.org



Vajra Dance Advanced and Teacher Training with Prima Mai and Adriana dal Borgo in Tashigar North March 2008.



Yantra Yoga Advanced and Teacher Training with Laura Evangelisti and Fabio Andrico in Margarita April 2008.



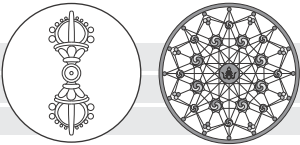
Passages

Born: Gabriel Rinchen Parrella Fedorchenko, was born on March 29, 2008 to Gilberto Parella and Tatiana Fedorchenko in Porlamar, Clinica del Valle, Margarita Island, Venezuela.

Passages

Married: Congratulations to Steve Landsberg and Fanny Santos on the occasion of their marriage. Steve Landsberg and Fanny Santos were married on March 18, 2008 in Pedro Gonzalez, Margarita Island, Venezuela.

TashigarSur



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

Chögyal Namkhai Norbu’s Schedule Change

2008
Brazil
November 26–30, Brazil retreat

Chile
December 5–7
Santiago weekend retreat

New Secretary needed

Dear members of the Dzogchen Community Tashigar South needs a new secretary. Please contact us if you are interested to collaborate in this role and you are capable of satisfying the profile that is presented below:

- Knowledge of PC and office equipment

- Knowledge of English and Spanish in writing and oral communication.
- Possibility to carry out the daily activities required in the gar.
- Ability to establish personal relationships.
- Capacity to register, classify and file diverse information (bills, events, etc.)

We offer:

- Housing and services
- Salary
- Retreats with Rinpoche for free
- Social benefits

For the previously expressed reasons we await your communication soon.

Best wishes for all,
Gakyil of South Tashigar

tashigarsur@gmail.com
www.tashigar-sur.com.ar
Tel: 54-3541-49 83 56/885
New Gakyil of Buenos Aires, Argentina

Blue: Juan Chiarella
Red: Ramiro Fernandez
Yellow: Carlos Martino, Clara Bordeu

Remembering Ricardo Cayo

(Lima, July 6, 1965-April 28, 2008)

Regina Robles

Ricardo has been gone for only a day and we miss him already. Born on July 6th 1965, he had a condition that manifested in kidney failure around age 15. He later had a kidney transplant and did fine until he contracted meningitis and the cure for that ruined the new kidney. Such was his life: alternating the search for truth with long stays in hospitals, but he always kept his spirits up and carried on.

We met Ricardo around 2002. He was ecstatic after his first retreat. Through Marisa Alonso, we heard about Christian from Argentina, also a transplanted kidney patient, and she told us once she came to Lima that it would be great if Ricardo could attend Mandarava Retreat in July



2004. Several months before this date, the Gakyil got to work and after several activities (a luncheon included) we raised money for his trip. By a stroke of luck we found incredibly cheap airline tickets for him and his mother, and the Margarita Gakyil offered him the retreat once they were asked. That was crucial for his life. He came back with a better skin color and for the next

years his hemoglobin levels were much higher than other dialysis patients. (Something the doctors couldn’t understand!)

In Lima we have a saying in the Community: “You cannot reach enlightenment if you only speak Spanish”. That is because even though translators do a fantastic job, most books are in Italian or English. Ricardo started studying Italian after his return from Mar-

garita in order to be able to speak with Rinpoche. He also started buying books from Shang Shung and reading avidly.

Sometimes there was a practice posted on the internet and only a few would turn up, but you could be sure Ricardo was one of them even though he lived more than an hour away, in Callao, Lima’s port, and he had to use public transportation. He also had to be connected to dialysis ten hours a day, but that never stopped him. He would even attend open Gakyil meetings and in time became a Gakyil member for a year. After his father died he could claim his pension since he was considered handicapped. That was a windfall and enabled him to become our first Sustain-ing member last December.

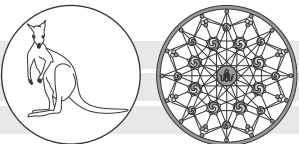
Ricardo was a talented musician, and he played guitar for us on several occasions. He was always reading, and he translated the Zernga text from Italian for us, which helped with the final version for this year’s retreat. Sadly the same day Rinpoche ar-

rived, he was taken to the hospital with an infection. During the retreat he phoned and asked for a blessing. After two months his heart could not take it any longer and passed away April 28. A good practitioner, he did the Vajra breathing till the end.

Only last week we had done a several hour Naggon for his sake. He will be buried with a small Mandala at his heart that Rinpoche gave us. What remains ahead is Shitro for the next six weeks. I don’t know what I will miss most - his tart sense of humor or his kindness, for his heart was of gold.

This loss is a lesson in impermanence, but also in courage and patience. Rinpoche says the connection of Vajra brothers and sisters is forever, until enlightenment. Ricardo will be always with us in our hearts and in our practice until we meet again in Chögyal Namkhai Norbu’s mandala. Until then, we have the good memories.

Namgyalgar and Pacific Rim



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Chögyal Namkhai Norbu in Australia

2009

January 30–Feb. 1
Sydney weekend retreat

Feb. 9–15
Namgyalgar retreat

Feb. 17–19
SMS Base exams
Feb. 20–26
SMS Level I Training

March 16–21
Caloundra Teaching Retreat

April 3–5
Melbourne Weekend Retreat

April 10–15
Namgyalgar Retreat

April 17–22
Namgyalgar Retreat

Work Exchange in Namgyalgar, Australia!

In preparation for Rinpoche’s visit in 2009, and for the general upkeep of Namgyalgar, we are asking for people who have the possibility to come and help us with our many projects on the land.

We offer free accommodation in a dorm style environment, or possibly a private caravan, time for personal retreat, a beautiful, peaceful setting, location near to beaches and spectacular scenery. We have regular group practice, warm, friendly atmosphere and vast amount of space. We may also be able to provide food.

Ongoing work includes cleaning, gardening, landscaping, weed control and general maintenance. Specialized skills we welcome include carpentry, mechanical knowledge, plumbing, and electrics.

Some fluency in English is essential, as is an easygoing nature, tolerance, and love for the teachings.

Namgyalgar is near Tilba on the south-east coast of Australia, 4 hours drive from Sydney, also accessible via public transport.

Interested people should contact Nicki Elliott, geko@dzogchen.org.au

*** Preparations for Rinpoche Australian 2009 tour in full swing**

Practitioners from around Australia gathered at Namgyalgar over the Easter weekend to work on the Gar and prepare for Rinpoche’s visit from January to April in 2009.

The Easter Retreat weekend included webcast teachings live from Chögyal Namkhai Norbu, Karma Yoga preparation for the Master’s 2009 visit, Ganapujas and Naggong practice.

Around 30 practitioners worked collaboratively and enthusiastically on repainting Gawaling–Rinpoche’s house, clearing the road to Gawaling, repacking and painting

the mud-brick walls of the Gonpa, and gardening around the Gonpa.

As we worked we were conscious of the plight of the Tibetan people who are suffering violence and unrest. A Nag-gong practice was held through Saturday and many practitioners moved from Karma Yoga activities to participating in the Naggong – in some cases they chanted as they worked!

Teams ebbed and flowed easily where the work was required, in addition to meal and Ganapuja preparations. The misty rain was welcomed after a long dry period, especially as it nurtured and softened the earth enabling easier weeding.

A Community Meeting was held where the Gakyil and tour committee reported on long-terms plans for development of the Dzogchen community in Oceania in association with Rinpoche’s tour.

The tour will encompass weekend teachings in Sydney from 30 January to 1st February, Melbourne from 27–29 March, Caloundra in Queensland from 16–21 March. There will be two retreats at Namgyalgar near Tilba Tilba in New

South Wales on 9–15 February and 10–14 April. In addition, SMS base and levels 3 and 4 exams will be conducted at Namgyalgar in February and April.

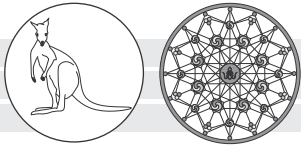
Registrations for the retreats will be online from August this year and our new website will feature strongly in providing information and contact, visit www.dzogchen.org.au to register your interest or find out more.

Local committees are working in each centre and a national promotions committee has developed a campaign to encourage attendance of all members as well as attract new members to the teachings and the community.

The Dzogchen community in Australia is buzzing with anticipation at Rinpoche’s visit next year and we’ll be busy throughout the year making sure that the trip is a success and that all visitors will be made very welcome.

Namgyalgar

and Pacific Rim



Easter Retreat at Namgyalgar.

New Zealand

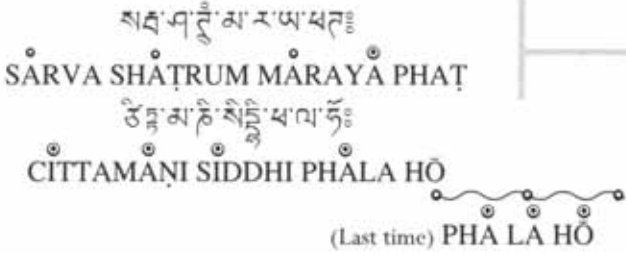
Dear Members of the Dzogchen Community, Riding on the idea by Kundrolling and The New York City Dzogchen Community, the New Zealand Dzogchen Community is also looking for someone interested in doing some Karma Yoga, by building a simple website for us. If you are interested in helping out please email: nzgakyil@yahoo.co.nz

Thanks
Richard Clarke

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Correction

for Nagkong drumming in the new tun book:



International Gakyil

Dear Gakyil Members of the International Dzogchen Community,

The Collaboration Website has now been in use for more than a year. Gakyil members and their collaborators, according to their needs and abilities, have used it.

Now the work on the Collaboration Website steps into a new development. The International Gakyil has entrusted the work of this further step to Paolo Ferraro. He will work as the Assistant of the International Gakyil and his computer skills will help us all to collaborate better.

From now on Paolo Ferraro will also be responsible for the User

Administration. Please turn with all further questions to him: collaboration.dzogchen@gmail.com

It was very nice to collaborate with all of you, but from now on please turn to Paolo with all your questions.

Karin Eisenegger-Koppensteiner
Red International Gakyil

Errata

Mirror 90, Page 20
In the book review on page 20 there was some misinformation that is corrected below:
The second one has an equally suggestive title, Eye of the Storm, and contains Five Original Dzogchen Texts translated by Vairocana

Error, page 4
Eduard Gromaches, not E. Rubinat, took the photo of Chögyal Namkhai Norbu and Yeshe Namkhai on page 4.
Apologies.

>> upcoming retreats continued from page 1
October 6–9
Santi Maha Sangha III Level Exam
October 10–17
Santi Maha Sangha IV Level Training
Oct. 31–Nov. 3
Practice and Teaching dedicated to those who have died

Spain
November 14–20
Dzogchen Upadesha transmission and instruction „Kunsang Jaku“, a Terma teaching of the great tertön Duddul Dorje

Brazil
November 26–30
Transmission and instructions of Longsal Guru Yoga of White A
Chile
December 5–7
Santiago Weekend Retreat
Argentina
Tashigar Sur
Dec. 26 – Jan. 1
The Dzogchen tredchod teaching of Jigmed Lingpa from the Instruction „Yeshe Lama“
Closed Webcast

2009

Australia
Sydney
Jan. 30–Feb. 1
Weekend retreat

Namgyalgar
Feb. 9–15
Retreat
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Santi Maha Sangha Base exams
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Caloundra
March 16–21
Teaching Retreat

Melbourne
April 3–5
Weekend Retreat

Namgyalgar
April 10–15
Retreat

April 17–22
Retreat

Subscribe to The Mirror

The New Year is upon us and if you have made a New Years resolution to stay in closer contact with the Dzogchen Community, what better way than with a subscription to The Mirror. In many Gars and Lings and even some smaller Communities, The Mirror is included in membership in some form. Membership is the best overall way to maintain contact with Chögyal Namkhai Norbu and the Vajra Family, and often you will receive access to the Mirror in that way.

If you would like to subscribe to The Mirror:

\$35 US or 35Euro in Europe for **paper only**.
\$25 US or 25Euro in Europe for **on line only**.
\$50 US or 50Euro in Europe for **both paper and on line subscriptions**.

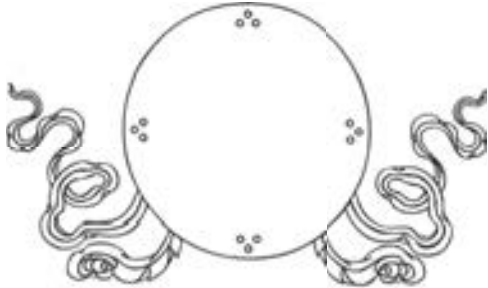
You can subscribe through your local Community or by contacting us directly at:

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For South America and Mexico we have reduced rates, so please contact mirror@tsegyalgar.org for more information.



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Happy Holidays!
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Thank you!

Dzogchen Community Message Board

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How I met Chögyal Namkhai Norbu

Song Park

I first heard of Chögyal Namkhai Norbu in the winter of 1991 when my friends gave me the Russian translations of *The Crystal and the Way of Light* and the *Lectures in Conway* to read. In 1992 Rinpoche came to Russia for the first time. My friends in Moscow were actively involved with organizing the retreat. However, at first I was undecided whether to join them or not. I was already involved with Tibetan Buddhism and had a Tantric master, Lama Darmadodi, who gave me certain practices and initiations. Dzogchen was just another dharma word to me; I had no understanding what it really meant.

I decided to at least check out the retreat and went for the first day in Moscow. I listened attentively and at the end was impressed with the clarity of the teachings. Looking back now, I see that I did not understand more than intellectually what was presented. I had a very busy life at that time, running two companies in Moscow and Vladivostok, and crossing the country every two weeks. So I was unable to attend more than that first day. I followed the retreat somewhat by hearing the comments of my friends who were attending every day. A few weeks later I had a big meeting with my company experts in Vladivostok. This was meant to be a very important intensive two weeks of work, dedicated to making strategic changes in our technology. This coincided with the dates of Rinpoche's retreat in Buryatia [eastern Russia], so I did not plan to attend. However, after a few days of working, I suddenly felt that I must go and receive teachings

from the master that I met in Moscow. It was very clear to me, despite the fact that I needed to be with my colleagues.

Since I had a very vague idea of what Dzogchen was, I couldn't explain, even to myself, why I had to go and how I was going to do it. The next day I excused myself to my somewhat shocked colleagues, and flew to Ulan-Ude – the closest airport to the place of the retreat. I arrived at 2 o'clock in the morning and took a taxi to ask my Buddhist friends where to find the retreat. I did not have any plans and did not even know exactly where the retreat was taking place. All I knew was that it was about 200 kilometers from Ulan-Ude, near some resort by a lake. After driving for two hours I discovered that none of my friends were in town (they actually had already left to receive the teachings). So I got out of the taxi and asked pedestrians where to find a resort near the lake 200 kilometers from Ulan-Ude. Everyone I asked indicated a different direction. Soon I found out that in every direction there was a resort on a lake and all were about that far from the city. I knew the retreat was starting that day, so I was beginning to feel desperate, since this was before the time of the Internet or cellular phones. There was no way for me to know where to go. I did not know what to do, so I decided to take a bus toward one of the places where the retreat could be happening. I thought that maybe I could visit a few places before I had to give up.

When I arrived at the bus station it was so full already, even at this early hour, that it was practically impossible to get on any



of them. Lines were full in each and every direction. Suddenly a man walks in and asks if anyone wants to go in a certain direction because he is driving there and charging 10 rubles a person. Immediately I said: "Yes. I will go", since it appeared to be the only way to go anywhere that day. After driving for a few hours through woods in the mountains I was dropped in the middle of nowhere near an exit for some resort on the lake. The driver refused to take me there, saying that I could walk a few kilometers myself. Not having any choice I got out of the car and started walking. At first all I saw were trees and the mountains. Then at the end of the road I saw a resort and many people all over the place. Almost immediately I saw familiar faces. By pure luck and thanks to the karmic connection and blessing of the Master I had arrived in the right place! The first day of teaching was already finished, but that day I had attended in Moscow. The following days I had all the heavens opened to me...

Teaching after teaching of our precious master opened my eyes, my mind and my heart to the truth of the real condition. It was like being in a pure realm with a per-

fect guru who abides in the treasure of absolute bodhichitta. I felt all confusions, illusions, and obstacles to understanding fade away with each word master spoke. It resonated with the very core of my being. I felt like my life accelerated thousands of times. It seemed like all the people at the retreat were in a heightened, awakened and in a blissful state. I felt that I understood everything I heard, and yet even more was happening in my whole being, moving and illuminating beyond all my expectations. Of course it took years for me to even approach the meaning of such a profound transmission. Yet it is still fresh, every time I have the fortune to receive transmission through web casts or live. Fifteen years later I still feel like I am just a beginner. Every time I see our precious guru I feel both moved by blessing and humbled by seeing the purity and clarity of the space around him, by observing his infinite compassion and by such a greatness of heart and mind. Long life to our precious guru! ©

Earth
Mouse
Year
(2008-2009)

THE SHANG SHUNG INSTITUTE
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