

# THE MIRROR

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## “Playing with the Mind”



Group photo of Crimea

N. JETTY

### Retreat with Chögyal Namkhai Norbu The Black Sea, Crimea, Ukraine September, 2002

by Artur Skura

I would like to say thank you, first of all to our Master and also to all the people who organized the September Crimean retreat with Chögyal Namkhai Norbu. The logistical wizards of the Russian and Ukrainian Dzogchen Communities organized the site and activities for approximately 1300 people, including the 10 day Yantra Yoga course with Fabio Andrico (3 new people were instated as instructors) and the Vajra Dance course which was attended by around fifty people (led beautifully by Adriana dal Borgo). Since there were so many people participating in the retreat there was much to do and the Russians do everything on a grand scale. The wine for the Ganapujas came in 40 liter jugs!

It was very exciting to greet people arriving from so many different countries. We thought our 40 hour journey from Poland was long until we met people traveling for 7 days from as far as Vladivostok and Buryatia, as well as participants from the US, Estonia, Lithuania, Latvia, France, Italy and Germany.

Luckily, some of the early autumn days proved warm enough to enjoy the Black Sea, and Rinpoche looked well and joyful as he swam every morning accompanied by many of his students and various sizes of jellyfish.

The teachings Rinpoche gave under a large white canopy shielding the many interested participants from the elements were the *Longsal Ngondro*, *Yeshe Zangthal* and excellent advice about the integration of practice into daily life. What I remember most about this retreat is that Rinpoche stressed simplicity and to really go into the essence of Teachings. On the last day there was a long period of time for asking questions, and there were many of them. Rinpoche answered them so very patiently, one by one, after days of intensive and precise teachings. As you can imagine, sometimes the questions were very strange and by the end one could really feel bored. Rinpoche finished with, “If you play with your mind, you can ask infinite questions”.

Rinpoche continued to ask us to get into the essence so that we don’t need to ask so many questions. Many people asked for specific mantras for money, to eliminate mice, etc. Rinpoche summed up by saying everything can be obtained by the mantra of the Three Vajras, but that if we don’t understand that and don’t have the confidence, then we need all those complicated practices. Rinpoche said that the entire Dzogchen Teaching is contained in the Song of the Vajra, the essence of which are the six syllables, the essence of which are the three Vajras whose essence is A.

This was my first visit to another ex-Soviet Union country and I was surprised - no one tried to rob us, the people are wonderful, life is quite cheap, etc. Sometime ago Rinpoche took a commitment to come to Russia every two years and to always do Santi Maha Sangha. You can see that in practice he is there almost every year! So if someone is thinking about going to Russia, don’t even hesitate! See you next time in Kunsangar!

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Rinpoche's arrival in the Crimea with a welcome ribbon spectacle

A. MASHKIN





Good morning, good afternoon, good evening to all people who are interested around the world! We are very happy to have this communication and to be together spiritually and mentally. We are here at Merigar at our August retreat. We have a very nice day, not so warm but very nice. We know also that there are many people in the cold weather these days, in the snow, but we also know that many of you are having warm weather so let us enjoy this moment together in any case.

I want to communicate some very simple teaching to you. Among many of my Dzogchen teachers, one of the most important was my uncle who was called Ugyen Tendzin (*U rgyan bstan 'dzin*). He was not an intellectual person but he was an excellent Dzogchen practitioner and I received many Dzogchen Upadesa teachings as well as many teachings and knowledge of Yantra Yoga from him. He was one of the most important students of Adzom Drugpa.

Adzom Drugpa is a very important Dzogchen teacher who spent most of his life doing practice and had a really very high realization of Dzogchen. My uncle was an excellent practitioner and teacher, but not like those teachers who have studied for a long time in an intellectual way. When I last saw him in 1954 or 53, I don't remember which, I had gone to see him to receive some particular knowledge of Yantra Yoga. I spent a few days with him and when I left I asked him to give me some advice. In general we have that attitude when we are following a teacher, we ask him to give us some advice. It doesn't mean that I am telling you to do that. (laughter) But we have that attitude.

For example I asked my teacher at College and he gave me some advice. I also asked other teachers like Ayu Khandro and they gave me some advice. This advice is mainly about how to integrate teaching and go ahead with our practice. Some teachers write pages of advice. For example when I asked advice from one of my teachers, Kangkar Rinpoche, he wrote me a little booklet of more than fifteen pages.

If someone is a practitioner and also has intellectual knowledge it is easy to write it down. But when I asked my Uncle Togden, he said, "OK then, get a pen and some paper. You write and I will tell you." He only gave me four verses. This was his advice. Of course I considered this to be something very important and I want to explain these four verses to you so you too can maybe understand how advice on the essence of knowledge is given.

This is the first verse.

Kyebu (*skyes bu*) means person. When we say 'che bu' in Tibetan, it could be male or female. In English we say 'person', which could be male or female. Lodrö denpa (*blo gros ldan pa*) means not only a person but one who has a capacity of understanding, for example, what is a good way, what is a bad way. A person who can understand and also apply that understanding. In general we say that this is the characteristic of human beings. Human beings are different from animals.



Rinpoche teaching in Budapest

S.20172

## Four Verses of Advice from Ugyen Tendzin

A Teaching given by Chögyal Namkhai Norbu  
Web cast from Merigar, August 13, 2002

Animals do not have that capacity. People can explain, can talk, can communicate. Not only communicate but they can judge and think. Some people are able to communicate and distinguish the difference between good and bad. That kind of person is called lodrö denpa and has this kind of intelligence. So this was addressed to me, "You are the kind of person who has that capacity". It means, "You aren't stupid", if I explain something, you know how to understand and apply it. This is the first verse.

The second verse has a very condensed meaning. Tsulthun chöchöd gewar gyur (*Tshul mthun chos spyod dge bar 'gyur*). Tsulthun means you know how to apply everything according to its condition. It is a very important word. In general we human beings know a lot of things. But even if we know a lot sometimes we tend to go more with our fantasy and interests. This, however, doesn't correspond to the real condition. The real condition means how it is, its real function.

For example, if you are in samsara, you know what the condition of samsara is like. Samsara is not always pleasant; it is made up of a lot of suffering and problems. When they have problems, some people get upset immediately. Why? Because they do not notice or understand what the condition of samsara is like.

If, for example, you are aware that you are in samsara, you know what the situation of samsara is like, when you have a problem there is no reason for you to be too upset. Of course if you have some problems, it isn't very nice. You are not happy but you know what the situation is like so you can accept it the way it is and do your best to overcome and diminish problems. This way you don't get charged up

and accumulate tensions. Even when there are problems, they become lighter instead of heavier. This is called: knowing how the situation or the condition is.

### First Mindfulness

Then, in general, when we are following any kind of teaching, first of all our teachers introduce us to or teach us the Four Mindfulnesses. Why do they teach the Four Mindfulnesses first? Because it is not something that we have invented or created but is the real condition of our lives. But even if it is our real condition, we are not aware that it is. For this reason, teachers make us understand and be aware that the situation is like that.

The First Mindfulness talks about being aware of the preciousness of the human condition. When we study in a more intellectual way we say that there are eighteen conditions. We are free from eight of these conditions. For example we are not in the hell condition, we are not in the condition of animals, we are not pretas, we are not people without the capacity to judge or to speak. We are not in a country or place where there is no teaching, no transmission, where we don't know what the teaching or the path is. Even if we have a human birth, if we are in only one of these conditions then it is not so easy to be on the path. So there are eight different categories. But these eight do not really totally represent our condition. This is only a kind of example. We are free from all negative conditions; this is the real sense.

And then there is *jorpa chu* which means the ten things that we have perfected. Of these, five perfections are related to the individual and five are related to our circumstances. So then we learn which is the first, second, third, etc. Particularly those who are interested in

intellectual study learn these topics one by one and when they have learned them they think that they have realized that knowledge. If you want to explain these type of details to someone, then you will be able to explain better but in the real sense, the principle is not doing analysis. The principle is knowing, understanding concretely what the real sense is. For example if we compare ourselves to an animal such as a dog, a nice dog, a very famous dog. Even though that dog may be very famous, very good-looking, it cannot judge and think and follow teaching and do practice as we do. So it is very simple to compare ourselves to any type of being in order to understand that we have a very special opportunity.

When we speak about realization such as that of my Uncle Togden we are not talking about ancient history; it happened very recently during the Cultural Revolution. So if this type of realization still exists that means that there is this possibility and that this possibility is related to transmission, to a method of practice. We have method, we have transmission, we have a teacher. Also the transmission has not been interrupted. We have all these things which means that we have a very good opportunity to follow teaching and do practice.

So we can really reflect on how precious our human existence is because we can truly have some realization. Having realization means that we are totally free from samsara, free from all suffering. Not only do we become free ourselves but we can help many other sentient beings. Some people say, "Oh, I want to help others". It is a very good intention but before you can help others you need to have some realization yourself. If you have no realization or knowledge, you cannot help other beings. Helping others doesn't mean that you go and give a little food or water or some other type of help. That kind is necessary but it is not real help for sentient beings because they are transmigrating continually, infinitely in samsara. Helping means that you liberate someone from that type of samsara, you do something directly or indirectly. So to do these things you need to have certain realization and knowledge. For example, if you want to help someone who is ill, you really need to be a good doctor. That means you need to study to become a good doctor. It isn't enough that you go to that person, offer a little water and say that you are helping them. That is an example. Our realization is very important. All these possibilities are in our hands. Many teachers give advice saying that realization is in our hands. That means that the teacher gives you transmission, methods, and you know what you should do now. Now realization is more or less in your hands but whether or not that realization becomes complete depends on you. You remember what Buddha said, "I give you the Path, but realization depends on you." We have that kind of condition so this is the First Mindfulness.

### Second Mindfulness

Mindfulness in general means something that we should always remember. Why? You can understand this with the Second Mindful-

ness. The Second Mindfulness is the knowledge of impermanence. Even though we have this precious path and transmission in our hands, we exist in time. Today we think, "Oh, I've received a wonderful teaching and in a few days I want to do a personal retreat, I want to practice!" But after a few days you go back to your job and meet lots of problems and you think, "Oh, I can't do this today because I've got a lot of important things to do, but I'll do it next week!" When the next week arrives you still think, "Ah, I've still got a lot of important things to do. Maybe I'll do it the following week." Next week never finishes, it always goes ahead and one day we arrive at the end of our lives and we have a surprise, "Oh, this is the end of life! What do I do now? What did I do?" And we observe and discover that we have spent all our life thinking of practicing next week but what we have concretely is a collection of teachings. We have always written everything down but we don't really need it because when we die we can't take anything with us. That means we have not been aware of time and we have lost that good opportunity. So even if there is a good opportunity, if we do not understand and apply it, it has no value.

In the Dzogchen teaching we say that everybody has infinite potentiality. Our real condition and primordial potentiality is just like that of Enlightened Beings. But we are ignorant and are not in that knowledge. If we are not in that knowledge, even though we have that quality it has no function. So it is very important that we apply [our knowledge] and realize something. Time always passes very quickly. If you observe children when they are growing up, after a year or two has passed and when you see them again you think, "How much they have grown!" You only notice the children growing but don't notice that your time is passing. Even when we look in the mirror it is difficult to notice because we look there every day and the changes are gradual not immediate. We seem more or less the same. Spiritually we always feel young.

When I was very small one of my Chöd masters told me, "I never had time to be a young man." And I asked him, "How is that possible?" He replied, "Because I still considered myself to be a child. I always felt like that. Then one day someone called me an 'old monk' and I discovered that I was already old!" That is very real because we still have the same feeling that we had when we were very young. So it is very important that we know that time is passing.

For example, now it is summertime and if we think about next summer it seems a long way away but actually it arrives very quickly. When I draw up my retreat program I always notice that after a month, four months, five months we will do this and that retreat. I still think we have lots of time until we reach that point [in time] but then going ahead, day after day passes and becomes history. So it is very important for practitioners to remember that time is passing quickly. It isn't necessary that you concentrate on your death. If you concentrate on your death too much

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you become pessimistic and you also feel bad. We don't need to do lots of visualization of death but we should understand that it is something real. We must be aware and present about everything that is real. Being present about time is very important. First of all it is very important for the teaching and the practice. That way we can realize something. And also it is very important for ordinary life. An example, if you are a young person, you should go to school and study. This is your duty in our society in our human condition. If you do not study and travel around instead, then you lose time. At the end, when you are thirty years old and start to study it is not so easy. When you know that time is passing you can study and do what you have to do so that you will have more time later on to practice and do other things. It is also very important for relationships in families and between people such as husband and wife who marry and stay together. When their emotions diminish, then all sorts of problems manifest. At that moment they think, "How can we live all our lives this way?". They think like this, get charged up and accumulate and develop tension. If you are aware of time when you get married, then you think, "We want to be together, helping each other and collaborating, we want to spend our lives together". When time passes and your emotions diminish you won't have this idea, "Oh, how can we spend our lives together?" because you know what life means. Life can be one day. Life can be one week, or even some years. There is no guarantee. Our life is just like a candle lit in an open place.

There are three very precise facts. One is that we really die one day. Another is that there are plenty of secondary causes for dying. Another thing is that there is no guarantee whether we live a long or short time. When we know these things we can become more aware of the situation. If you become more aware of time then you can relax the arguing and not paying respect to each other. It is also very important to be very aware of time. Time is passing and it is impermanent.

#### Karma

You see, we exist not only in time, but in general everything depends on our actions. We cannot exist without doing something; we are always in action. In this case it is very important that we know that we must not create negative karma and that the situation of karma is related to time. We must always be aware of karma, too. If we accumulate negative karma in any case we experience the effect of it. So instead of accumulating negative karma, when we are aware and the potentiality of negative karma arises, we try to purify and eliminate it. That means that we are doing our best. This mindfulness of karma is also very important. Why do we need to be aware of negative karma? Because we are also able to be aware of the situation of samsara. We know that samsara is full of painful problems. All of the suffering of samsara is produced by karma. Karma is produced in time so in this case it is very important that we are mindful of this. With mindfulness we don't create negative karma and in that way we have less problems of samsara.

So you see these Four Mindfulnesses are not something that we

have invented in a theoretical way but are something concrete. First of all we need to know this and then apply this knowledge in a correct way. I'll give you a very simple example. If you go to a foreign country which is very different from your own, such as a country where there are some very heavy and terrible rules, then you must be aware of the rules and the situation in that country. You cannot do anything against the rules of that country. It does not depend on whether you like or dislike the rules, whether you agree or disagree. If you want to return from that country then you must be aware, pay respect and not argue with the people. This is called, 'how the situation is'. You know about the situation, apply yourself to that so then you will have less problems. In the same way, the four mindfulness are the universal situation of our condition.

#### Working with Circumstances

Not only the Four Mindfulnesses but there are infinite things. We cannot make a dictionary of them all and even if there was a dictionary, you couldn't use it. But it is much better that you use your awareness, applying it as you should. That is why in the Dzogchen teaching when we speak of our attitude, we always say that we should work with circumstances. Circumstances mean that whatever the situation is like, we apply [our knowledge] in that way. Some people say, "Oh, I couldn't come to this retreat. I'm really sorry because my mother is really ill and in the hospital". Or other say that they have some illness or problem. Or some say that they can't come because if they do they will lose their job. So then I reply to them, "Don't worry. When you have the possibility one day, you go and study and follow the teaching." Remember that the most important thing is that you work with your circumstances. Circumstances say or show that you shouldn't come to this retreat, that you should do these other things. You don't pay respect and come to the retreat, maybe later you will have a lot of problems. So you see, then, what working with circumstances means. In general it is very important for our practitioners to learn how to work with circumstances. That is why I really like this Italian song which goes, "La vita, la vita è bella, basta avere un ombrella in queste giorni della festa per coprire la testa". [Life, life is wonderful, all you need is an umbrella to shade your head during these days of happiness.] That means it is sufficient to have an umbrella. But it doesn't mean that if you have an umbrella you don't have any problems. For example, today we don't need an umbrella. A few days ago, however, when there was heavy rain, we needed one. That is called circumstances. According to the circumstances if you need certain kinds of practices then you can apply them.

In the Dzogchen teaching we say that if you don't feel like doing practice, you should never force yourself. Some people say, "Oh, if I don't do practice then my laziness will be stronger than me and I will lose my possibility of doing practice," and you fight with your laziness. This is a method that is used more in the Sutra style of practice. If you follow a Dzogchen teacher and you ask him, "What shall I do? I don't feel like practicing today." The teacher will say, "OK, don't do any practice. Relax, enjoy your-

self." But don't relax and enjoy yourself without having presence. You always need your presence. If there is a continuation of your presence then you relax, you don't practice. After a few days you will discover why you don't feel like practicing. You can't feel that you don't want to do practice without having a cause. There is always a cause, a factor. It's very important that you give yourself more space, relax and discover what it is. When you discover what it is then you can work with that and then you can do practice, you have less problems.

Practices are not only done in one way. Sometimes we do practice in a formal, ritual way, you do it for one, two three, four days etc., then one day you don't feel like doing it. You feel tired of doing it. That's normal. But it isn't necessary that you do that kind of practice. You can do practice in a relaxed way simply relaxing in a state of Guruyoga or doing recitation of the Vajra.

There are many ways of doing practice and that is why you should learn them. You need to learn different kinds of practices so that you can work with circumstances. In Tibetan we say that if someone shows you their index finger, you should reply with your index finger, not with your little finger because it doesn't correspond. Not even with your thumb because it doesn't correspond. This is an example to show that we must work with the situation the way it is. This is called working with circumstances and is really a very important thing.

So then you know how the situation is and how to work with that situation. This is the meaning of the words *tsulthun* (*tsul* *ni* *thun*) in the advice from my uncle.

#### Following Dharma

Other words in the advice are *chöchöd* (*chos* *spyod*). *Chö* means Dharma, applying with our attitude. When we follow Dharma, how do we apply it? We try to apply it according to the real condition and according to the way it is explained in the teaching. Today we have many types of these problems in general because a lot of people talk about 'Dharma'. Many people use the name 'Dharma' for political and even economical situations but this doesn't correspond. If we apply Dharma it must correspond with the meaning of Dharma.

There was a very important teacher called Atisha who was the source or origin of the Gelugpa tradition. But Atisha is also considered to be very important in the Sakyapa, Kagyupa and all the other traditions. And Atisha gave some advice not only for a single person but for Buddhist practitioners in general. He said, "Dharma must be applied according to how Dharma is. If you don't apply it to how it is, it can also become a source of samsara."

But how, then, can teaching become a source of samsara? Teaching is for liberating us from samsara. But he said, "If you don't apply it in a correct way, how should Dharma be?" Then Dharma becomes that way. But of course, real Dharma never becomes that way. But Dharma teaching is applied by human beings and those who apply Dharma are called practitioners of Dharma. If someone has some qualifications then we call him Lama of Dharma, a reincarnation of Dharma. Head lamas of Dharma. Then there are many

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His Holiness the Dalai Lama

## Kalachakra Graz 2002

by Liz Granger

On an unusually warm bright autumn afternoon in the Austrian town of Graz, His Holiness the Dalai Lama brought to a close the Kalachakra 2002 as he gently poured the sand of the mandala into the swift flowing waters of the Mur River. Then flanked by his devoted following of maroon robed monks, imposing Austrian policemen, and a gaggle of photographers, he ambled along the riverside back to his hotel under the gaze of curious locals, huddles of bowed Tibetans offering silk scarves and his many non-Tibetan followers gathered together from many far-flung parts of the planet. It was a magical event, bringing more than 8,000 devotees from over 70 countries together to receive preliminary teachings and the three day Kalachakra Initiation from His Holiness during the last half of October, 2002. It was also the 27th time His Holiness has conferred this Initiation. The event was open to Buddhists and non-Buddhists alike, the only people that His Holiness asked not to attend were the followers of "the malevolent spirit Shugden". For those taking part, the rituals represented a very special form of blessing to promote the qualities of peace and harmony in oneself and throughout the world. It is also considered to be a blessing on the area where it takes place.

The word Kalachakra means "wheel of time" and refers to the unique representation of the cycles of time contained in the Kalachakra Tantra. According to tradition, the Kalachakra Tantra was taught by Buddha Shakyamuni to King Suchandra of the mythical kingdom of Shambhala more than 2500 years ago. Its practice was cultivated there, reaching India around 1000 years ago before being transmitted to Tibet where it is still practiced today.

The Tantra is divided into three parts: the external, the internal and the alternative Kalachakra. The external and internal Kalachakra focus on the life and time cycles of the cosmos and of man and have made great contributions to the Tibetan astrological and medical sciences. The alternative Kalachakra is a system of practices by which the practitioner and his world can be transformed into a state of enlightenment.

During the preliminary teachings given by His Holiness, monks from Namgyal monastery created the sand mandala of Buddha Kalachakra, celebrating its completion with ritual dances. Representatives of the five Tibetan traditions held a series of evening lectures in order to present a broader spectrum of spiritual traditions in Tibet and included Lopon Tenzin Namdak Rinpoche for the Bonpo, Kyabje Sechen Rabjam Rinpoche for the Nyingmapa, Kyabje Sakya Trizin Rinpoche for the Sakyapa, Kyabje Drikung Chetsang Rinpoche for the Kagyupa and Kyabje Rinzong Rinpoche for the Gelugpa. The initiation itself consisted of a series of complex visualizations in which different aspects of human nature are purified and transformed analogous to human development. On the final morning His Holiness gave a long-life initiation of White Tara before the mandala was dismantled.

Graz is the third European city in which the Kalachakra Initiation has been held and the city hosting it for the first time in the 21st century. The Mayor, Alfred Stingl, had invited the Dalai Lama to give the Initiation there and organizers, under the direction of the Chairman of the Kalachakra Committee, Manfred Klell, had spent three years to prepare for the complex and multi-faceted event in all its many details. It was also the first time that the Kalachakra was transmitted live over the internet.

The Kalachakra Initiation was also attended by Chögyal Namkhai Norbu who met with his many students one afternoon in an impromptu question and answer session in one of the VIP halls there. The moment was a joyful one as followers from distant parts of the Russian Federation were able to have such close contact with the Master and the banter was in both Russian and English. Those practitioners fortunate enough to remain a few days longer in Austria attended Chögyal Namkhai Norbu's retreat in nearby Sinabelkirchen. For others, the event ended with the Dalai Lama's joyful laugh and sincere advice to all those present - if, when we leave, we find ourselves better people who can express inner peace and compassion towards others, then surely we will have obtained the aim of the Initiation. Otherwise, our attendance at the event will be no different than a tourist's holiday trip.

May we realize this aspiration and become a vessel for the propagation of peace throughout our world!



levels, first, second, third levels and so on. At this point we must be careful because Buddha never taught many levels. Buddha only taught knowledge of Dharma. But we humans created have created many of these types of positions.

Once I went to India for a big meeting of reincarnations mainly organized by His Holiness the Dalai Lama. I received a letter inviting me to go there. I felt that I was not a big or important lama and that perhaps it wasn't necessary for me to go. I also had work at the university because at that time we were preparing examinations. So I wrote saying I was sorry but I couldn't come because I had exams at the university. Later I received a letter from the Office of the Dalai Lama; the Dalai Lama himself asked me to come. So then I decided to go.

One day we were doing an offering, a type of Ganapuja, in front of the big Stupa. I also participated with all these big lamas. That night I had a very strange dream; we were going to do a Puja in front of this Stupa and they had prepared a very high throne for the Dalai Lama. It seemed to reach half way up the Stupa. There was also a staircase for the Dalai Lama to get to the top. The Dalai Lama arrived and started to go up the staircase. There were many other thrones there, first level, second level, third level and so on. All the big important lamas were running to take up their positions. Then I was a little surprised but I was worried about the Dalai Lama. I thought that when he got to the top his throne might collapse because it was too high and couldn't balance well. I was really worried and communicated this to the Dalai Lama mentally. I was saying, "Please Dalai Lama, don't go up there". The Dalai Lama had climbed about five or six stairs when he turned around and I thought, "Oh good. The Dalai Lama has understood my communication." And really he then came back down the stairs. In front there was another throne that was much lower and quite stable so he went there and sat down. Then all the other lamas didn't have the courage to sit on the same level as the Dalai Lama and so everyone sat on the ground and I was very satisfied. (laughter) Sometimes we have these kind of problems because people consider that positions are very important. In the real sense there are no positions in the teaching. What is important is the teaching, knowledge, understanding and transmitting that. And also applying teaching that way, not using it for power, or position. This is what we call *chöchöd* (*chos spyod*), applying Dharma in this way. This is the advice of my uncle.

Also when I told my uncle that I was going to central Tibet, he immediately said, "Oh, you reincarnations! You are always going around with lots of monks and horses. This doesn't really correspond in the real sense." I said to him, "I have no intention to do things in that way." In the real sense this is true because I traveled with my family in a very simple way. It was also part of the political situation of the moment. Even if we wanted to do things in the old way, we didn't have the possibility. It didn't mean that I was very clever. So *gewar gyur* (*dge bar 'gyur*) means that you work knowing how all conditions are. If you follow Dharma you apply it as it should be applied. Then everything becomes positive and virtuous. Then there will be no problems. This is the more relative condition.

#### Integration

Another verse says *ati rangrig kedchigma* (*a ti rang rig skal cig ma*) when we talk about our real knowledge or understanding, that means that we Dzogchen practitioners are following Ati Yoga. Ati means primordial state; the primordial state of ourselves. We are not talking about the state of Enlightened Beings. *Rangrig* (*rang rig*) means our knowledge of instant presence of ourselves. That is not something that we are building or constructing but rather that we discover how our real condition is. This is always beyond time. When we say beyond time it also means instantaneous, not first, second, third etc. That is our real knowledge of understanding. That understanding is not constructed in any way, it is simply knowing how our real condition is. It manifests as the self-perfected state. So we say in general that knowledge of the Dzogchen teaching is beyond effort, beyond construction. That knowledge is also related to our relative condition. That is why I always say that it is very important that we integrate all our experiences into practice. Life should become practice, not thinking that practice is something apart. For example when we present the Thun book, people say, "What is this book?" We say, "Oh, this is Dzogchen practice". How do we do this practice? If you have some time you do the Short Thun, if you have more time you do the Medium Thun, and if you have still more time you can do the Long Thun, the Ganapuja, etc. Then people have the idea that the practice is that and think that they have to do Thun practice and during retreats we do practice together and people are satisfied. But when we finish the retreat and go home, some people live in the city, others in the country, some live very far away from other practitioners. They say, "How good it was to do practice together during the retreat, but now I am alone I can't do any." Many people get really upset and say, "I can't do practice!" It is very important that you know what practice means. Practice means not only doing collective practice together. Collective practice is one way. When we have the circumstances, for example a lovely day when most people are free, then we can gather some place and do a very nice Ganapuja. So we have that circumstance, that possibility, in this case it isn't necessary that we don't do a Ganapuja and instead limit ourselves to a very simple Guruyoga. But very often we don't have these possibilities. When we have no possibility we need to practice in an easier condensed way, for example doing Guruyoga with the White A in a thigle. We simply pronounce A and remain in that presence. With that presence we relax in instant presence. Just that is practice. It is not so difficult. And also if you only try to be aware, aware of the Four Mindfulnesses in daily life and also aware of how the situation is, what you are doing at that moment, this is also practice. If you are doing practice of being aware, you notice if you are charged up and have a lot of tensions. You can relax then if you relax you have more benefit and you make your life more comfortable. This is an example of how you go ahead with your practice during your lifetime.

#### Limitations

Now we are living the 2000's, in modern times. You know very well how easy communication is today. Even if you don't stay with other practitioners, it is not difficult to communicate with them at all. The same is true between groups of practitioners. It is very important that we communicate among ourselves and that we pay respect to each other. You can see how many human beings there are in the human condition on this earth. But how many of them follow teaching such as the Dharma teaching of the Buddha? And in particular, how many of them are Dzogchen practitioners? If we compare them with the quantity of humans in the human condition on the earth, there are almost none. We only have a few practitioners on the earth and so it is very important that we communicate, pay respect to each other and collaborate among ourselves. We know that human problems are very much related to our egos. In particular in the modern condition, we are very busy, we don't have much time. We only dedicate a little time to teaching and practice. That possibility is also very limited, limited by our egos and the dualistic condition. For example, someone meets a teacher, follows that teaching then creates a kind of small group. Instead of learning the real sense of the teaching that person always remains blocked with this group saying, "Oh, we are students of this and that lama, this group, that group." I am not saying that you shouldn't follow different teachers and different groups, but you must understand the limitation of schools, the limitations of groups, because all these limitations are the source of samsara. The teaching doesn't teach you how to limit. If someone teaches you that, it is not teaching, it is some special teaching of that person. You should know this and not follow that person. You know that teaching is for liberating us from limitations. If it corresponds to liberating us from problems then even if it has different names, different groups, it doesn't matter. It

may even be called a Dzogchen group but if it teaches some kind of limitations it is better that you don't follow it otherwise it means we are not following the Dharma teaching as it should be. It is very dangerous to spend a long time moving in the wrong direction because we lose all our precious opportunities. Life becomes practice.

You remember when we learn about teaching, particularly Dzogchen teaching, the principle is 'tawa', 'gonpa' and 'chödpä' (*lta ba, sgom pa, spyod pa*). 'Tawa' means point of view, learning what our real condition is and how we can get in that state; all these types of considerations are point of view. 'Gonpa' means that we are not only explaining or learning in an intellectual way doing analysis but we really apply [our knowledge] in order to discover how and what our real nature is. In the teaching, even in the Sutra teaching, in the Tantra teaching, in Dzogchen, our real nature is explained as being beyond explanation. Nobody can explain.

But we can have knowledge of it with our practice and our experience. That is the reason we say that we must "taste", not just talk and make analyses.

I always give the example of a sweet. If someone has never had the experience of 'sweet' in their life, that person cannot understand what sweet means. But if someone tastes a small piece of a sweet then they have already discovered what sweet means. There is nothing to change that idea. When you have no knowledge, then there is something to change. Sometimes you have the idea, "Oh, now I believe this or that," that means that you have decided with your judgement. You believe that things are in that way although you have no real experience. If you have no experience, today you believe in white but tomorrow you may believe in red. That is an example to show that you should apply meditation. And the knowledge that arises from applying meditation we need to integrate at the end. Integrate with our *chödpä* (*spyod pa*) or conduct. *Chödpä*

doesn't mean a series of rules about what we can or cannot do. If it is necessary we can always learn such things and use them. But no kind of rules can really correspond globally to how our situation is. They can only correspond if we are really being aware. When we are aware we do our best and we can really manage to overcome problems. In this case we must develop our clarity. In order to develop our clarity then we need to apply practice. So if we have such knowledge and remain in that knowledge then finally we discover that we can develop our attitude in order to integrate in that state. Then in this case, for practitioners, life becomes practice. When we say 'Dzogchen practitioner', we don't mean someone who does a retreat for three years, three months, three days. Dzogchen teaching doesn't say not to do that. If you like you can dedicate not only three years but all your life, like my teacher Ayu Khandro who spent most of her life in dark retreat. There are no limitations. But the teaching is for all sentient beings, not only for a few people. A few people have the possibility to spend [their lives] in the dark, a few people can do three or seven year retreat, but not everyone can do that. Most people have families, they are fathers and mothers with responsibilities. Sometimes people who have this kind of responsibility say, "Oh, I'm going to do a three year retreat!" They leave their wife, their children, their house, job, and everything and go for their three year retreat. Maybe they have a very nice idea that if they do a three year retreat they won't need anything. They will be realized without need of a house or job. But three years pass very quickly. When the three years are over they are more or less the same. When they come out they have no wife, no job, no family, nothing! Your realization is that! That is not comfortable in society. That means that you are lacking awareness. You must be aware of how the situation is concretely. If you have a guarantee that you will become fully realized in a three year retreat, then it is not so bad at all. You can also have your wife and children all getting realized. But I think that nobody can guarantee that you can have realization in three years. That is why we do not ask people to do that kind of retreat. People are free. But it is very important that you have such knowledge and learn how to integrate your life with practice. Following Dzogchen teaching means that you are not changing anything. In Dzogchen we say beyond modifying, beyond changing anything. How you were before, continue in that way only now you have knowledge and the capacity to integrate with it. This means that you go ahead as you were before but in instant presence, in presence and integrating. This is what you should learn.

#### Instant Presence

And also you must understand that when you really become a Dzogchen practitioner you are not conditioned by dualistic vision, you are not always distracted. Even if you speak with someone or you are doing something, your actions, your mind, everything is governed by instant presence. Many people think, "How can two things be together, being in instant presence at the same time as thinking and judging?" That is the reason why we do *Rushen* practice at the beginning of Dzogchen. We do many kinds of *Semdzin* practices for noticing and distinguishing what is at the level of mind and what is beyond mind. So it is very important that you learn to distinguish that. When you are beyond time, although time can be within that dimension it does not govern you. For example, when you are the real potentiality of the mirror, it doesn't mean that the mirror can't reflect all kinds of things. Everything related to time manifests in the mirror. First there may be a dog in front of the mirror, then the dog goes away and there is a man. The dog doesn't always remain in the mirror because now there is a man. That means being in time. So you see, for example, when we go to the toilet, especially on a plane, there is a red light when it is occupied. Even if you knock, you can't go into the toilet because it is occupied. You have to wait for someone to come out so that you can enter. This means time: the time someone enters the toilet, the time they come out and the time you go in. Beyond time is not that way. Beyond time is just like the mirror in which everything can manifest. When you are in the state of contemplation or instant presence, everything can manifest that is related to mind. When you talk for an hour, you don't have to be distracted. If you are a good practitioner you can be in instant presence and talk, you can sing, you can judge. It is for this reason that in the teaching it says that Enlightened Beings are omniscient. They have the wisdom of quantities and qualities. Why do they have all these things? Because they are in the Dharmakaya, they are not in time and can manifest everything. So it is very important that you know what the level of your mind is, what your real nature is and integrate your attitude with everything. When you have this capacity it means you are really becoming Dzogchen practitioners. This is our aim, our point of arrival not only Dzogchen practitioners but other kinds of practitioners. It is easy to understand that. But our way of applying methods and following teaching is different, for example the Path of Renunciation, the Path of Transformation, the characteristics of these teachings are different. To get to that point they use different methods. We should not think that different methods means some type of conflict. Everything is relative particularly for Dzogchen practitioners. Any kind of method even if it is Hinayana style or Mahayana style, if we need it and know how to do the practice, we can apply it. Even if it is something that doesn't belong to the Buddhist tradition, belonging to some other religion, it doesn't matter, we can use it. The principle is our knowledge, we need this knowledge like a central pillar because then we can integrate everything. We don't need to be limited and always try to free our limitations. So this is the characteristic of Dzogchen teaching, how it is taught and learnt.

So I have explained a little about Dzogchen teaching because the last two verses of my uncle's advice are about that. I promised to explain these four verses, so now I have finished the explanation.

Transcribed and edited by Liz Granger





# retreats with Chögyal Namkhai Norbu from Merigar to Austria



Community Meeting in Merigar Gongpa

N. ZHITA

## August Retreat

Merigar, 2002

by Anna Prisco

As already happened in July, a lot of newcomers arrived in Merigar to attend the August retreat. It was soon very clear that this kind of event nowadays attracts ordinary families. This fact points out that the need to widen consciousness is always increasing, as well as integrating the spiritual level with ordinary life. For ten days Merigar was filled with children from all over the world playing together on the land, while the grown-ups and some of the teen-agers were in the Gongpa attending the Teachings.

After an introduction to the Four Noble Truths, the Master explained the Three Paths of the Buddhist Teaching: the Path of Renunciation, the Path of Transformation and the Path of Self Liberation; all three paths leading to realization and each one with its own methods and time. As far as the specific subject of the retreat, Rinpoche introduced us to the preliminary practice of the purification of Vajrasattva: "It is true that there is no better (deeper) purification practice than being in a state of contemplation, but we have to consider that we spend the most of our lives in a distracted way. For this purpose we need specific practices. Entering into the essence of the Mantras we achieve a deep purification." During the afternoon Adriano Clemente, with patience and skill, helped us to resolve new and old practitioners' doubts on the purification of Vajrasattva and after we practiced the Thun.

For three days the Master penetrated into the Longsal Teaching. It is a very ancient Teaching belonging to the Upadesha tradition, which Rinpoche discovered through several dreams he had from 1972 to 1983.

As usual, through continuously passing from seriousness to a sense of humor, Rinpoche emphasized the importance of the state of presence and awareness, both during the waking state, and in dreams through the Practice of the Night. He also reminded us of the importance of self-observation for correcting our natural tendency to individualism. With regard to this, Rinpoche told us a dream he had had during an assembly of reincarnated Masters (Tulkus) where Rinpoche was invited by His Holiness the Dalai Lama. During the dream Rinpoche noticed that the Dalai Lama was preparing himself to climb on a very high throne and that all the important Lamas were strongly competing to be as close as possible to him in order to achieve a position worthy of respect. The Lamas were irreparably compromising (damaging) the throne's stability by doing this. Realizing this, His Holiness decided to sit in a lower position obliging all the Lamas to sit at the same level; the quest for some kind of power is part of the human nature and the outcome of this attitude is very clear.

During the retreat we had terrible news about disasters happening in many parts of the planet. Nature seemed to violently rise against the foolish management of men intending to deeply change the biological and social balances. After these considerations, the gratitude to the Master for the gift of the Teaching and above all for his practice and everyday integration is essential. Regardless of the extent of our contribution, it is important that we practice seriously being aware that this work (commitment) will produce changes not only in ourselves, but also in all sentient beings.



Rinpoche at Karmaling

C. BRAVO

I consider now as essential among the Teachings given by the Master. Most of all, it is a way to remind us to be simple, to be open and to relax. Not to get lost in fancy, obscure practices but to come back home into our fundamental simplicity. In that way I keep the practice of Guruyoga as a major path and a major way of opening to the world, a way to be related. This experience of being related and open was mostly experienced in the common practices, among them the chanting of the Song of the Vajra.

One can say, at least I dare say, the most meaningful openings were shared and given to us all, close to 400 participants, by the Master, which were practiced together with a final Ganapuja. I may not be familiar with many practices and teachings of the Dzogchen Community, but I hope to share through this brief summary an invitation to a profound opening, a profound relaxation and a deep invitation to simplicity; so I dare to say this with my simple words and experience.

## Observations of the French Retreat with Chögyal Namkhai Norbu Karmaling, August, 2002

### Homage to The Master!

by Philippe Tainfour

Being a member of the Karmaling Sangha and feeling very close to the teaching of Namkhai Norbu Rinpoche, I attended the four day retreat in Karmaling, France, last August, 2002. It was my first contact with the Master and members of the Dzogchen Community.

Writing this small article helps me focus on what I consider now as essential among the Teachings given by the Master. Most of all, it is a way to remind us to be simple, to be open and to relax. Not to get lost in fancy, obscure practices but to come back home into our fundamental simplicity. In that way I keep the practice of Guruyoga as a major path and a major way of opening to the world, a way to be related. This experience of being related and open was mostly experienced in the common practices, among them the chanting of the Song of the Vajra.

## CHÖGYAL NAMKHAÏ NORBU

2002-2004

REVISED SCHEDULE



November Retreats with Chögyal Namkhai Norbu in Singapore and Thailand have been cancelled. Please see schedule below.

### 2002

#### ASIA & AUSTRALIA

November 22nd - 28th Ko Samet, Thailand  
November 29th Leave for Brisbane, Australia  
December 21st Leave for Namgyalgar  
December 26th - January 1st Namgyalgar Retreat Teaching: Longsal  
Ati Ngondro and Yeshe Zangthal

### 2003

January 6th Leave for Caloundra  
January 24th - 28th Caloundra Teaching Retreat  
Teaching: Longsal Tsalung

February 24th Leave for New Caledonia  
February 28th - March 2nd Teaching Retreat  
March 7th Leave for Brisbane  
March 28th Leave for Namgyalgar

Santi Maha Sangha  
April 8th - 10th Santi Maha Sangha Base Exam  
April 11th - 15th Santi Maha Sangha 1st Level Training

April 18th - 22nd Easter Retreat at Namgyalgar  
Teaching: Longsal Longde

April 28th Leave for Singapore  
May 2nd - 4th Singapore Teaching  
May 7th Leave for Taiwan  
May 9th - 11th Taipei Retreat  
May 14th Leave for Japan  
May 16th - 18th Tokyo Retreat

#### EUROPE

RUSSIA  
May 21st Leave for Moscow

Santi Maha Sangha  
May 27th - 29th Santi Maha Sangha 2nd Level Exam  
May 30th - June 3rd Santi Maha Sangha 3rd Level Training  
June 6th - 10th Kunsangar Rereat Teaching: Longsal Tsalung

#### ITALY

June 13th Leave for Rome  
June 18th - 22nd Dzogchen Padma Nyingthig Teaching Retreat  
June 27th - July 14th Personal Retreat

Santi Maha Sangha  
July 15th - 17th Santi Maha Sangha 2nd Level Exam  
July 18th - 22nd Santi Maha Sangha 3rd Level Training

August 13th - 19th A retreat about rigs-drug gnas-sbyong

#### USA

August 25th Leave for New York City  
August 29th - 31st New York City Teaching  
September 1st Leave for Tsegalgar  
September 5th - 9th Dzogchen Padma Nyingthig Teaching  
September 9th - 14th Longsal Gongpa Ngatrod Teaching

Santi Maha Sangha  
September 17th - 18th Santi Maha Sangha 1st Level Exam  
September 19th - 23rd Santi Maha Sangha 2nd Level Training

September 29th Leave to visit new West Coast place  
October 3rd - 5th West Coast Retreat

October 7th Leave for Miami  
October 10th - 12th Miami Retreat

#### MARGARITA ISLAND, VENEZUELA

October 13th Leave for Margarita  
October 31st - November 4th Longsal Tsalung Retreat

#### TASHIGAR, ARGENTINA

December 19th Leave for Cordoba

### 2004

December 26th - January 2nd Tashigar Retreat



# Thanks to the Lokapalas of Kirchheim

A Retreat with Chögyal Namkhai Norbu in Germany

September 6th - 8th, 2002

by Alexandra Trencsényi

After a four year absence, our precious Master visited the German Dzogchen Community. Chögyal Namkhai Norbu came from France and attracted over six hundred disciples from all over Germany and neighboring countries. This Vajra Sangha gathered in the middle of Germany, in Kirchheim, for a retreat from September 6th - 8th, 2002. In the brisk late summer air, sunlight fell on the large lake seen from the hotel and many small cottages around where the participants stayed during the retreat. The water element was gently present; fortunately manifesting as well as a swimming pool in the hotel for some swimming Thurs with Rinpoche. Here our Master invited us to experience the Bardo while diving directly into a huge bubble making machine.



THOMAS LITTLER

Rinpoche started the retreat pointing out the preciousness of time as part of our condition and how we need to work with it. This message entered into the calm silence of the first evening. Rinpoche taught most energetically; deeply moving us with the first of the Four Awarenesses which became kind of a subtle red thread of the retreat. Rinpoche energetically demonstrated how firmly we hold on to our habit of struggling with problems, even if we know they are simply characteristics of samsara, and related it to the preciousness of birth, our chance to receive transmission and discover the primordial state.

Rinpoche, in four sessions, offered a most comprehensive teaching for beginners - including the precise basis with which to start. Along with this, he also explained the chance to step from the base right into the unfolding complexity and profoundness of the Teachings. A very wide opening of the door to Dzogchen!

Rinpoche displayed a serious intensity mixed with clarity and great humor; all of which became strong vehicles for us to get in touch with his view, compassion and the sense of ease that arises from both.

On the second day he clarified - useful also for newcomers from other lineages - the Dzogchen transmission lineage and how much we needed to develop our capacity to go beyond any limitations.

"Essence" was one of the many strong terms to be understood; repeatedly he encouraged us not to let limitations dominate our life and practice, and also not to become attached to method. Rinpoche used the example of carrying an umbrella when it is not needed, even if it may be a very fine one, but instead to be aware of our concrete situation and always remember

to unify all our teachers within Guruyoga no matter which practice of which school we may be familiar with. Rinpoche reminded us that the only clash of teachers or lineages happens in our limited minds, but never for the enlightened beings themselves.

The day ended with a wonderful Short Ganapuja, after which a sparkling, powerful energy and a communicative joy set free the rather silently focused people we were, even outside the hall, and filled the whole place with a playful sense of ease, movement, and laughter - a truly rich spectrum!

On his last teaching on Sunday, Rinpoche answered many newcomers' questions. As there were so many newcomers, he received engaged questions on how to reasonably move within the immense treasure of the manifold practices and approaches. Rinpoche did so by emphasizing again how we can, and should, make use of our daily life with all kinds of Guruyoga practices, purification and relaxed awareness. We can use these practices to progress towards the permanent state of contemplation and deepen our experiences of the state beyond mind. Concerning working with dimensions - even the habitually arising one of cigarettes - remembrance may be used. Rinpoche said, "Every 15 minutes", (he assured he had done research before on statistics of the average smoker's capacity of memory, we would finally train the reflex of thinking), "now Guruyoga and then for ten seconds remain in the primordial state. I often think how great potential would manifest if that happened every 15 minutes in 24 hours ...", he said with his broadest smile. I heard some smokers sigh.

The really special aspect of this retreat was that even if there was not a kind of special, rarely given Teaching, everything opened up from there. Rinpoche clarified on different levels the essential aspects of Sutra, Tantra and Dzogchen, view, method and behavior; and at the end even different kinds of Phowa. He mentioned the Nirmanakaya Phowa, working within the level of mind and making use of the base, path and fruit; what mind/syllable moves and how and where to (Amithaba/Dewachen), in contrast to the Dharmakaya Phowa we may use where we instantly unify with the state of our Teacher and remain in contemplation. He suggested that the latter might be a more effective way to go through the immense fears and other strong movements that often arise on the mental level in the Bardo of dying.

Jakob Winkler translated for all four Teaching periods with fine presence and an ability for expressing Rinpoche's subtle humor to the non - English speakers as well, so we were all really in one boat of Teachings.

Besides the intensive Teachings by Rinpoche, there was evening Vajra Dance attended by many practitioners. Yantra Yoga was introduced to about one hundred fifty newcomers in the early mornings, as well as explanations of collective practices by inspiring elder students. There was also time to rummage most happily through the richly stocked bookstore and its wonderful texts, books and reprints - like bees in early summer on their way to honey.

When Rinpoche closed the retreat, after having given many *lung*s (among the rich spectrum included was the *lung* of "The King of Space" - one of the twenty -one Semde root texts recently published by Oddiyana Shang Shung Edition in the German language) a compact and precise unfolding of the three days had perfectly closed its circle. We could leave and continue with the energy, clarity and experiences it provided seemingly effortlessly.

Thank you especially to the organizers and the many, many helpers and, of course, to the Lokapalas of Kirchheim for the smoothness of everything. Thank you, Rinpoche, for allowing us to enter the precious boat of transmission!

Dzogchen teaching and practice more specifically, relating it to the bone-marrow truth of daily life and the soup we all seem to find ourselves in. At moments I was fascinated by his beguiling "normality" which is paradoxically incredibly rare (why can't I be so relaxed, so natural?). Then I find myself giggling helplessly as Rinpoche imitates a pigeon that cannot settle down for the night, "always preparing for rest, but never actually doing it... muk, muk, muk," he exclaims, flapping elbows and craning his neck.

The third session focussed more strongly still on how we might practically integrate the teachings with daily life: building a constant awareness and presence in all we do ("difficult at first... but isn't driving too?"), and then more on the secondary practices of Vajra breathing, the Short Thun, and the kaleidoscopic aspects of the Song of the Vajra. This was followed by a whole host of transmissions and *lung* readings, the speed and generosity of which I have never experienced or even heard of.

This crude summary, however, is an arid and lifeless reflection on something quite subtle and exquisite. I feel like I am describing a surrounding desert when I'm actually sitting in an oasis. It was the life, the energy, the emanation of the man that shone so gently, and yet so certainly. I felt weak and ignorant, and yet so inspired and encouraged by his presence.

If I had to nail down three things that I will take back with me to the ways of England, three things to 'put above my bed', they would be as follows:

- 1) There's no magic. No bolts of grace and favor; it's up to me.
- 2) There's theory and thinking. Then there's practice and actually doing it.
- 3) Doing it is not a part of life. It's a way of being while life is going on.



Slovenian Vajra Family in Budapest

N. ZIEGLER

As I think back now, it's that pigeon that sticks in my mind most. I've been restless, preening and preparing for that never-never day when I actually get down to the business of waking up, and I've been doing it for years. Yet again I find myself asking "Have I the courage or determination? Can I let the charms of dear old samsara finally slip away - even a little?" "Is this realization stuff really true and real?" ...and just as I start to get heavy and serious with myself, I remember Rinpoche flapping his arms and cooing. And suddenly it all seems possible, and funny, and there's some sunshine in the Budapest daylight again.

"Muk, muk muk." It will make a fine mantra for this pigeon Englishman.



Rinpoche teaching in Budapest

N. ZIEGLER

## Pigeon Englishman

Namkhai Norbu Rinpoche in Budapest

by Will Ord

I have to confess. It was Budapest - not the unmet Tibetan lama - that initially attracted me. A beautiful city, an escape from English ways, the remains of Summer weather... if there was a lama in with the bargain, so much the better. How differently I think now.

Norbu Rinpoche held a three day retreat on his inaugural visit to Hungary. The modern school hall was comfortably filled between 350 to 500 eager faces; some from the emergent Dzogchen Community here (sure to burgeon, I suspect), some - like myself - newcomers, and some very familiar with this extraordinary man. "Haven't you heard these teachings before?" I asked one of them. "You can't get an excess of Rinpoche," he beamed.

Those familiar with Rinpoche's teachings will no doubt know that summarizing his sessions is an impossible task. But I shall abuse the freedom of a fresh face, and offer some first impressions for what they're worth.

It's not a profound truth in any sense, but it did strike me strongly. My work often involves public speaking at conferences, and I know just how much work and preparation a two hour talk can involve. Back-up notes are always to hand (and usually needed); I find that keeping an audience out of a coma after two hours is a considerable challenge. Rinpoche's first two hour talk was therefore a revelation; it was seamless, note free, and flowed effortlessly and engagingly over the enormous landscapes of Dharma history and wisdom. What is Dzogchen? What is it not? How did it arise? What's more, it seemed as though his flow was *inexhaustible*.

So, the scene was set. Dzogchen had been placed in a richly layered context that allowed both novice and devotee to learn something new. The second session then honed in on



RETREAT WITH CHÖGYAL NAMKHAÏ NORBU RINPOCHE  
PRAGUE, CZECH REPUBLIC  
OCT. 5<sup>th</sup> – 7<sup>th</sup>, 2002



Rinpoche teaching at Prague Castle

N. ZEITZ

by Alan Jarkovsky

In summer 2001, we received from Rinpoche in Merigar a small red envelope with a picture of a sailboat on it. After opening the envelope, our Community was overcome with a surge of joy – “he will come!!!” Later on, our joy was mixed with feelings of responsibility. During the preparatory stage, we did not always manage to feel wholly relaxed; but the willingness to cope as best as possible with such challenge as the first visit of Chögyal Namkhai Norbu in the Czech Republic helped overcome all problems.

We had wished to welcome Chögyal Namkhai Norbu to the Czech Republic for a long time. However, due to the relatively recent establishment of the Czech and the Slovak Communities, we feared that Prague would not become a stop on Rinpoche’s journeys so quickly. We have found out, however, that he keeps in mind all crew members sailing the ship of the international Dzogchen Community. Thus we got an excellent opportunity to join the weather beaten sailors experienced in organizing retreats. Our three-colored “wheel of joy” started turning faster and faster with the aim to prepare a dignified place for the first and unique opportunity for the Czech public to get acquainted with the precious Dzogchen teachings and to offer to the Master a pleasant backdrop for a one week stay.

Nobody from our Community had any extensive experience with the organization of a similar event. Thus, the organization of the retreat became a real “maturity test” for us and opened a new chapter of our journey. We learned a lot of things and developed our contact with an earth element, which often becomes a difficult adversary in spiritual aspirations, but with which we wanted to make friends and to which we wanted to bring sacrifice.

Our intent was to find such place for the retreat whose nature would correspond to the dignity and beauty of the Teachings. We wanted to demonstrate our gratitude and thanks to Rinpoche. Therefore, we decided to organize the retreat directly in the Prague Castle, the seat of Czech kings and the current residence of the President of the Republic, which has always had, beside its political role, also an important spiritual dimension. The administration of the Prague Castle, namely the director of its program division, helped us by providing us a discount on the lease of the splendid premises in the renaissance-style “Ball Court” palace, situated in the Royal Garden of the Prague Castle, which is increasingly becoming a center of tradition for spiritual meetings, including lectures given by His Holiness the 14th Dalai Lama.

The retreat did not last long – three days (from Saturday until Monday, October 5<sup>th</sup> – 7<sup>th</sup>, 2002).

## A Clear Light in Bratislava

by Ed Hayes

October 9th was an auspicious day for the Slovak Dzogchen Community. Chögyal Namkhai Norbu spoke to an audience of nearly three hundred at the Kultúri Dum – Lucinov, a cultural center outside of central Bratislava in the Slovak Republic. In his public talk, Rinpoche introduced fundamental concepts of Dharma such as karma and the nature of suffering. He spoke of the Sutra, Tantra, and ultimately the Dzogchen view. Afterwards, interested audience members were allowed the opportunity

to ask questions of the Master. Rinpoche clarified some concepts involved in dream yoga and the karmic law of cause and effect. As a symbol of gratitude and devotion, Rinpoche was presented with the gift of three roses for gracing Bratislava with his presence and teaching.

On the following day, Rinpoche met with the nuclear members of Slovakia’s youthful community (some 15 people) in a private residence. Joyful enthusiasm pervaded as he blessed us with his intimate presence. In an expression of his

but its program was very rich and intensive. In the mornings,

Chögyal Namkhai Norbu conveyed the teachings and his good mood was an impulse for all of us. The time before noon was devoted to Yantra Yoga exercises led by Fabio Andrico. In the afternoons, Gerd Manusch and Jakob Winkler explained the practices and Rita Renzi taught the Om Ah Hum dance on our new beautiful Mandala. A public lecture took place on Saturday evening and on Sunday the Master led the common Ganapuja.

The number of participants was surprisingly high; approximately 380, while only 200 to 250 were expected. About 50% of them were new participants. A lot of participants arrived from Europe and the whole world. The Ball Court was crammed beyond its capacity during the lecture and Rinpoche addressed 650 people.

The retreat took place in a very concentrated and pleasant atmosphere. The participants followed carefully every word of the Master and joined actively the afternoon programs. In the meantime, we were dancing on the waves of joy that everything was going only surprisingly smoothly, and were enjoying the common success. Chögyal Namkhai Norbu brought about not only the wonderful Indian summer weather but also living knowledge and the state of Dzogchen. Rinpoche’s way of conveying the teachings was very condensed, open and strong. Many people felt and confirmed that his visit was a real blessing for Prague. The festive spirit of this meeting lightened up our common experience and the eyes of many people reflected the strength of the new horizon and openness. Let this inspiration spread through our daily lives!

At the same time, Rinpoche also pleased the Slovak Dzogchen community by accepting their invitation to visit Bratislava on his way to Kalachakra in Graz. In Bratislava, Rinpoche held a public lecture with the topic “Three Ways to Liberation”.

It was a significant experience for us in many respects and a difficult test of self-reliance, will and courage. I believe, however, that we have successfully passed through this gate and may pat each other on the back.

So it has really happened. I see the red envelope with the sailboat, which we received last summer, the withering flowers on the altar, a couple of Rinpoche’s cough drops in my pocket and that telling gesture of blowing out the candle, by which he ended this year’s retreat at Merigar – let us have the strength to use the opportunity to which we have been invited!

Thanks very much to everyone who was not afraid to assume responsibility and to materialize our vision. We will need it in the times to come. We did a lot of work and it was good.

natural generosity, he presented each person with the gift of a purification sang. Rinpoche seemed pleased with the Community’s plans to develop a center in the area and grow.

It was a rare treat for many of us to experience Rinpoche’s gentle, playful personality at such close range. But, the meeting could not last. We thanked Rinpoche for his presence and wished for his return. With great sadness we gathered around his departing car and waved him goodbye.

## Golden Days in Austria

Retreat with Chögyal Namkhai Norbu  
Sinabelkirchen, Austria  
October 25<sup>th</sup> – 27<sup>th</sup>, 2002

by Naomi Zeitz

I was drawn to Austria not so much by a desire to experience Austria, contrary to the Pigeon Englishman’s reason for going to exotic Budapest, but by the Kalachakra Initiation with His Holiness the Dalai Lama and following that, the opportunity to spend just a few more days in the presence of Chögyal Namkhai Norbu at the retreat at the Sport und Kulturhalle in Sinabelkirchen, near Graz, before returning to Tsegyalgar for the long winter months. I must confess my skepticism when Oliver Leick – who picked up my sick and sniffling friend Saadet and me that rainy, cold and foggy night after our seemingly endless trek by car, train and bus from Prague to Graz – said that this little jewel of a region was “just like Tuscany”.

After having had the great fortune to travel and attend so many retreats with Rinpoche, no matter how many times I receive these precious teachings, if there is just one more possibility to receive Rinpoche’s infinite stream of wisdom and profound understanding it is impossible to refuse. Rinpoche has given these teachings time and time again with an unsurpassed clarity and potency, and there is always the hope that maybe this time something will become more manifest, more developed, more part of my own experience and not just something listened and aspired to.

What amazes me most after this grueling European travel and teaching schedule of which Austria was the last stop – Rinpoche went to six countries giving six retreats in a two month period (sometimes traveling by train for 30 hours or more) and gave two summer retreats at Merigar – is Rinpoche’s capacity to deliver the teachings over and over again with such tremendous



Rinpoche teaching in Austria

N. ZEITZ

energy and patience; as if each time would be the first. No matter how far he has traveled or how much rest he has or has not had, or any other circumstances he encounters that would probably drive the rest of us long since mad, Rinpoche more than rises to any and all occasions and gives one hundred fold, over and over again, high level teachings in a riveting and broadly accessible way. Rinpoche teaches like a great musician or choreographer with precision, grace and directness. He moves through highly complex information like a dolphin through the sea and fortunately, for us, has the ability to drag us along for the ride. It all seems so clear in the moment. And, as we all know, Rinpoche not only gives formal teachings, but works with each and every one of us tirelessly and selflessly, reflecting our unique and universal condition. What we need is what we get, so to speak.

So the few days in Austria turned golden. Oliver was right. The leaves were shining with color and reminded me of autumn in Massachusetts. Many of us, with thousands of others, attended the Kalachakra initiation. We moved back and forth between Gasthauses, hotels and dormitories by car, tram and foot. Some of us caught the flu. We ate sauerkraut, apfelstrudel and kren (horse radish). We played bachen. We put kusha grass under the pillow and waited for dreams. We pushed the scan buttons on our little blue radios imprinted with the Kalachakra symbol to hear the various languages spin by filled with the bodhisattva activity of His Holiness in the generous transmission of this highest of Tantric initiation to thousands of people.

Then the mandala was thrown into the river and His Holiness and the throngs of people were gone. Afterwards passing by the hall where the Kalachakra was held we could still see a smattering of maroon robes moving here and there and the prayer flags were still flying; but the hustle and bustle of the Kalachakra was finished.

After the Kalachakra we turned to our Master for the precious Dzogchen teachings and it was like turning our faces to the warmth of the great sun. Rinpoche transmitted knowledge of the primordial state of Dzogchen to about 395 practitioners from 22 countries. He also taught an essential Guruyoga to develop our capacity to work with that transmission. There were many old students as well as some new ones. Some of the Russians who attended the Kalachakra were lucky enough to stay on for this retreat.

Oliver, his wife Gabrielle, and their two lovely daughters, Anna and Eva, were gracious hosts, and everyone felt welcomed and cared for. Gerd Manusch translated into German, Fabio Andrico taught an advanced Yantra Yoga course 2 weeks before the retreat and Oliver Leick a beginner’s Yantra Yoga course 3 weeks before. During the retreat Fabio led early morning Yantra Yoga practice sessions and Adriana dal Borgo practiced the Vajra Dance with others and demonstrated some changes.

So, the retreat over, Aneco and I set off by car to Holland and, what can I say, but the inevitable rainbow appeared, large and full. An arched blessing for the journey. Grateful for the beautiful time and filled with memories of Chögyal Namkhai Norbu and all the wonderful variety of Vajra family, I head on back to the winter in Massachusetts and all the magic to come.



# Shang-Shung Institute

## The Life of Chögyal Namkhai Norbu An Ongoing Video Project by the Istituto Shang-Shung

**The Shang-Shung Institute, Italy,** is pleased to announce an important project concerning the production of a video on the life of Chögyal Namkhai Norbu, a precious historical document of the utmost interest for present practitioners and for future generations. Several people will be involved in this remarkable task: Fabio Andrico, Adriano Clemente, Carla Caponi, Angelo Fontana, Maurizio Mingotti and Paolo Brunatto. The ten hour video (sold in a little coffer containing five tapes of two hours each), will presumably require five year's work and won't be ready before 2007, at the latest. Chögyal Namkhai Norbu himself will narrate the most relevant events of his life and the many meaningful dreams he has had, while the images of the video will show all the places where Chögyal Namkhai Norbu has lived, worked and taught, particularly Tibet, Sikkim, Italy and all the countries around the world where he has been teaching and giving retreats. It has always been a tradition of the Shang-Shung Institute Video Depart-

ment to be financially self-sufficient in producing videos on the teachings and activities of Chögyal Namkhai Norbu, but in this particular case, because of the specific characteristics of the task and the considerable expenses needed to carry out the project, we would appreciate if we could get some financial support and if somebody could volunteer to collaborate offering his/her skills for free. For this reason we are launching a sponsoring campaign aimed at raising some funds for the project. The name of the sponsors will be acknowledged on the back cover of the video. It is possible to send the money to the Istituto Shang-Shung at Merigar specifying that the donation is for the Video Biography of Chögyal Namkhai Norbu. For any further information, please contact the secretary of the Institute: [ssinst@tiscalinet.it](mailto:ssinst@tiscalinet.it) or Paolo Brunatto: [p.brunatto@iol.it](mailto:p.brunatto@iol.it).



Italy

America

Austria

## CALENDAR OF THE ITALIAN SHANG-SHUNG INSTITUTE

### Courses held by Doctor Nida Chenagsang 2002 - 2003

ROME: November 23rd-24th, 2002  
Revision Course of First Level Ku Nye  
Conducted by the students  
Information and registration:  
Anne Marie Clos  
Tel: 39 06 588 5142  
Email: [arura@libero.it](mailto:arura@libero.it)

MERIGAR: November 23rd-24th, 2002  
Revision Course of Ku Nye First Level  
The course is for students who attended the September course in order from them to deepen the knowledge  
Registration fee: 80 Euro  
Anne Marie Clos  
Tel: 39 06 588 5142  
Email: [arura@libero.it](mailto:arura@libero.it)

AUSTRIA: November 29th-December 1st, 2002  
and December 6th-8th, 2002  
Second part of the Second Level Ku Nye Course  
Information and registration:  
Oliver Leick  
Email: [oliver.leick@utanet.at](mailto:oliver.leick@utanet.at)

ROME: December 14th-15th, 2002  
Course to review First Level Ku Nye  
Registration fee: 114 Euro  
Information and registration:  
Anne Marie Clos  
Tel: 39 06 588 5142  
Email: [arura@libero.it](mailto:arura@libero.it)

ROME: January 18th-19th, 2003  
Entrance exam for the Second Level of Ku Nye  
Registration fee: 730 Euro which includes six courses and all materials  
Information and registration:  
Anne Marie Clos  
Tel: 39 06 588 5142  
Email: [arura@libero.it](mailto:arura@libero.it)

ROME: January 25th-26th, 2003  
Course of Sah Che Second Level  
Registration fee: 115 Euro

Information and registration:  
Anne Marie Clos  
Tel: 39 06 588 5142  
Email: [arura@libero.it](mailto:arura@libero.it)

ROME: February 1st-2nd, 2003  
Final exam for students of Third Level Ku Nye  
Registration fee: 100 Euro  
Anne Marie Clos  
Tel: 39 06 588 5142  
Email: [arura@libero.it](mailto:arura@libero.it)

MILAN: February 8th-9th, 2003  
Final exam for students of Third Level Ku Nye  
Registration fee: 100 Euro  
Anne Marie Clos  
Tel: 39 06 588 5142  
Email: [arura@libero.it](mailto:arura@libero.it)

CONEGLIANO VENETO: February 15th, 2003  
Third International Conference on "Healing and Alternative Therapies"  
Conference on Introduction of Tibetan Massage  
Information: Ass. Oltre l'Infinito, via Garibaldi 5, 31025 S. Lucia di P., TV, Italy  
Tel: 0438 701054; [www.oltrelinfinito.it](http://www.oltrelinfinito.it)

KARMA LING, FRANCE: February 22nd-23rd, 2003  
Course on Diet and Behavior  
Information to follow

ROME: March 8th-9th, 2003  
Second course on Ku Nye Second Level  
Anne Marie Clos  
Tel: 39 06 588 5142  
Email: [arura@libero.it](mailto:arura@libero.it)

MERIGAR: March  
14th - Exam to admit students to Third Level Ku Nye  
15th- 22nd - Intensive course of Third Level Ku Nye  
23rd - Exam to admit students to Second Level Ku Nye  
24th-31st - Intensive course of Second Level Ku Nye  
Registration fee for each course: 400 Euro

Shang-Shung Institute Secretary  
Tel: 39 0564 966941  
Email: [ssinst@tiscalinet.it](mailto:ssinst@tiscalinet.it)

## Shang Shung Institute, America

As part of an institutional reorganization, Malcolm Smith has assumed the role of Acting Director of Shang-Shung Institute in America. Shang-Shung Institute in America is seeking two other interested individuals who would like to join the board of SSI to constitute a rotating Acting Directorship. The Acting Directorship is an active role that requires local participation at the Institute. When these two persons are found, the Acting Directorship will rotate to each of the three individuals for a period of one year, in which that person will be responsible for continuing the programs and activities of the Institute.

Persons who are interested should contact Malcolm Smith.

At this time Shang-Shung Institute in America would also like to announce that SSIA will be launching a Tibetan Buddhist Studies program with Chögyal Namkhai Norbu's enthusiastic approval. The Shang-Shung Institute Tibetan Buddhist Studies program will be inviting qualified Khenpos, Geshe, Lamas and Western scholars from all lineages of Tibetan Buddhism to conduct intensive seminars in various aspects of Tibetan Buddhist studies such as Madhyamika, Perfection of Wisdom, Logic, Abhidharma and Language. These will run concurrently with our other regular programs such as the Classical Tibetan Medicine and Tibetan Arts Programs.

With the introduction of these new programs, SSIA will be entering into an exciting new phase in its history. With increased interest in Tibetan Buddhism, and a serious lack of facilities where qualified teachers can teach, in collaboration with one another Shang-Shung Institute in America and Dzogchen Community in America are in a unique position to provide high quality educational resources that meet specific needs of members of Dzogchen Community as well as reaching out to other Buddhists and non-Buddhists who are interested in a deeper appreciation of Tibetan cultural and intellectual history.

Malcolm F. E. Smith  
Acting Director  
Shang-Shung Institute in America  
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Tel: 413 369-4928  
PO Box 277  
Conway, MA 01340  
USA

## Shang-Shung Institute in America Web Site

[www.shangshung-usa.org](http://www.shangshung-usa.org)

HISTORY & LITERATURE  
TIBETAN MEDICINE  
ART STORE LINKS  
RESOURCE MATERIALS

MP3 Foundation Course on Tibetan Medical Theory 3 levels  
with Dr. Thubten Phuntsog

MP3 Foundation Course on Tibetan Medical 2 Theory 2 levels  
with Dr. Phuntsog Wangmo

MP3 The Theory and Practice of Moxibustion with Namkhai Norbu

2 CD sets: Tibetan Medicine with Namkhai Norbu

2 CD sets: Merigar Web cast with Namkhai Norbu, August 15, 2001  
It is restricted to members of the Dzogchen community only.

2 CD sets: Tashigar Web cast with Namkhai Norbu Tashigar, Argentina on December 30, 2001

2 CD sets: The History of Ancient Tibet; Shang Shung, web cast recorded at Tsegylgar in Conway, Massachusetts on May 11, 2002.

Shang-Shung Institute in America  
PO Box 277, 18 Schoolhouse Road  
Conway, MA 01341  
USA

Detailed information and on line purchasing available at the SSIA web site:  
<http://www.shangshung-usa.org/store2.htm>

Also can be purchased at the Tsegylgar Bookstore:  
[tsegylgarbookstore@yahoo.com](mailto:tsegylgarbookstore@yahoo.com)

For further information about our year-round residential programs, please contact program director, Malcolm Smith at [mfe.smith@verizon.net](mailto:mfe.smith@verizon.net)





## The Shang-Shung Institute Austria is happy to announce its new project: The International Course for Translators

by Oliver F. Leick

### New activities

In August, 2002, Chögyal Namkhai Norbu and Oliver Leick from Austria had a talk in Merigar about the future activities of the Shang-Shung Institute Austria. In that talk Rinpoche expressed that it would be very helpful if Oliver could work more for the Institute and invest more time in the coordination of the different projects of the Shang-Shung Institute. The main tasks of the Institute will be to spread information about the various activities in the different Institutes, and based on this to do fund-raising and to collaborate with the other Institutes with their projects.

### Team of the International Course for Translators

One of these projects is the International Course for Translators (ICT), with the aim to train new Tibetologists to enable them to translate Tibetan texts - especially of Namkhai Norbu Rinpoche - into English. According to Rinpoche's wish, Elio Guarisco will be the trainer or instructor of the group of new translators, and the Shang-Shung Institute Austria will be responsible for the coordination and the finances of this project. Adriano Clemente and Jim Valby, two of the most experienced translators in the Dzogchen-Community, will be the advisors of the whole project.

### How to participate

Everybody who wishes to participate is very welcome. It is recommended that you are member of the Dzogchen Community, but it is necessary to have received the transmission of Namkhai Norbu Rinpoche. The criterion for taking part in that group is not having a diploma from the university, but having qualifications. So, also people who are still studying Tibetan but who have good qualifications, can join the group.

In order to see which qualifications you have, first of all one will have to take a test. Everyone who would like to be part of this new group will have to translate one page of a text, and Elio Guarisco and Adriano Clemente will check these tests. After having passed the test we can start.

### Application for that training

If you are interested and think that you are qualified, please send us a letter or a mail and include also your curriculum vitae. After that we will send you a text, which has to be translated.

### Organization structure

In order to learn and to get experienced and qualified in translating Tibetans texts into English it would be very helpful, if the whole team - Elio and those, who want to become translators - could stay together in one place for a longer period and translate a text together. Depending on the text which is to be translated (Rinpoche will choose the text) it would be necessary to stay 3 - 6 weeks together and work on the translation. The result of one of these meetings is an already finished text which will be published afterwards.

The place, where you will work together, is not fixed. Probably it would be good to start in Merigar, because in that way Adriano Clemente could give an introduction and could help when it is necessary, but in the future, the

meetings could be in any other places, i.e. in Austria, Germany or USA - this mainly depends on the number of interested people and from which country they are coming.

### Finances

The Shang-Shung Institute Austria will sponsor the whole project. As we know that someone, who intensively works on a translation for about one month or more, cannot work at the same time in his job, the Institute will also give scholarships to the participants, who are in need of such a scholarship. The amount of the scholarship is not yet fixed as we don't know how many people will take part in that training.

### Donations

The money we need for that project comes from donations. Everybody who wants to contribute to that training course for new translators is very welcome, and in that way it will be guaranteed that we can go ahead to translate and to publish many texts still not translated of Rinpoche. The donors will be listed in each of these new publications. You can give your donations also by Visa or Master card, for further details please contact the Shang-Shung Institute, Austria.

### Contact address

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Fax: 0043-3386-23371  
Email: ssi.austria@utanet.at  
Web site: www.dzogchen.at/ssi.at

### Reflections on the International Course for Translators

by Elio Guarisco

Knowledge in Tibetan culture is traditionally classified into five major and five minor fields. The major fields of knowledge include art, craft, linguistics, poetry, medicine and, most important then all the so called "inner knowledge". Inner knowledge refers to the understanding of the relative and ultimate condition of the individual within his or her universe. This field is comprehensive of all forms of Buddhism that exist only partially in other countries. It also includes a myriad of hidden and highly specialized esoteric instructions that can be considered like a real treasure of our planet.

This treasure is buried in a textual tradition written in an ancient and complex language that for the most part was devised for the very purpose of expressing and transmitting such inner knowledge. To be fully grasped in both its meaning and words, the content of this textual tradition needs, in most cases, an unbroken explanation with commentary. With this unbroken explanation becoming increasingly more rare, the language devised to contain such knowledge, is paradoxically becoming a major obstacle to the access to such knowledge, both for westerners as well as for the new generations of Tibetans.

One cannot help but to acknowledge that not after long good translations in Western languages of complex works will be more clear and understandable (for readers both Westerners and Tibetans) then their original Tibetan. Soon only a handful of masters will be fully qualified to give exhaustive commentaries on ancient texts. Nowadays the access to this knowledge is a privilege of few who have the leisure to dedicate long years of study to Tibetan language. However, when a book is translated properly, that is clarifying the difficult points of meaning and words with the support of adequate oral explanations or written commentaries, it can be read and its content applied by thousands. For instance we have the Santi Maha Sangha written by Chögyal Namkhai Norbu, that Adriano Clemente translated so that all the precious teachings of the master can be read, studied and applied by the many people who are following the Santi Maha Sangha training. From this we can understand the importance of translation work.

To have these books translated we need capable translators and a course to train them. That is a project that Rinpoche suggested to the directors of the Shang-Shung Institute in Italy last year. This year Rinpoche appointed Oliver Leick as the coordinator of the project. Elio Guarisco was indicated as the one who would follow those interested in the training and actual translation work.

It is important that all members of the Community who have a basic knowledge of Tibetan language contact as soon as possible Oliver and send a curriculum of their study on work in this field. A sample of Tibetan text to translate will be sent to them to test the level of their knowledge of Tibetan language. This they should return translated in English or in another Western language. Those deemed to have a sufficient knowledge will be contacted and informed on how the actual project will take place. We envision that those interested will have to gather together in a location to be decided and study and train together. To implement the project in an effective way, we will, from the very beginning engage in a translation of a text that will be chosen by Rinpoche himself. We hope that eventually Adriano Clemente and Jim Valby will have time to extend their kind collaboration to the project. Time is short and passes quickly, for this reason we like this project to start and proceed swiftly. We would like that all people in the community who wish to collaborate with the fulfillment of the master's wishes to come forward and help us.



j a n u a r y

a.s.i.a in america

PLEASE CONSIDER PURCHASING A.S.I.A. CALENDARS AND/OR GREETING CARDS TO SUPPORT HUMANITARIAN PROJECTS IN TIBET.

July 2002

Dear friends,

This year we are promoting the selling of the calendars and the greeting cards for the year 2003 a little bit early because we'd like to give you the possibility to order them in time so we can comply with your requests.

We will, as usual, commit the income to the realization of some projects in Tibet. You surely have noticed how many projects we are carrying out and some of them need immediate intervention. With the income of this year we have started the building of some classrooms and dormitories in the school of Shala, in the Mongolian prefecture of Hainan but more classrooms and dormitories are needed. With the income of the year 2003 we hope to complete the school buildings. That's why we need your help! We hope you'll like them and we thank you all for your support!

The calendars are silver on the outside and for every month there is a full color beautiful photo of Tibetan nomadic people. The calendar and the photos follow the Master's Chögyal Namkhai Norbu's travel in Tibet in 1951. In fact, every month and every photo represents a step in this travel, written by the Master in the "Journey into the Culture of Tibetan Nomads" (1990 - Shang Shung Editions). The cards outside have one photo of Tibetan people, and are green/orange/pink on the other side. Inside they are blank.

### Prices

CALENDARS: only US\$10 EACH plus Shipping & Handling  
GREETING CARDS: only US\$9 EACH plus Shipping & Handling

Both calendar and greeting cards can be personalized. The price for the personalization on the first page of the calendar is US\$55; on all the pages is US\$220; for the greeting cards is US\$55, for at least 100 pieces.

YOUR ORDERS ARE GREATLY APPRECIATED AT THIS TIME!!!

PLEASE PLACE YOUR ORDERS BY NOVEMBER 1st.

### TO PLACE ORDERS IN THE U.S. CONTACT:

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CONTACT SILVIA AT: info@asia-onlus.org

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Name:

Address:

Email Address:

Number of calendars you want:

Number of cards you want (sold individually, \$1 each):

Do you want your calendars/cards personalized? yes/no

For orders within the U.S. please mail your check or money order made out to A.S.I.A. to:

A.S.I.A., P.O. Box 277, CONWAY, MA 01341, USA

For orders of up to 3 calendars shipped within the U.S. please add \$3 for shipping and handling. The shipping cost will be adjusted for larger orders. Please wait for an email reply for final cost with shipping before sending your payment.

THANK YOU VERY MUCH!

Andrea Nasca, A.S.I.A. America

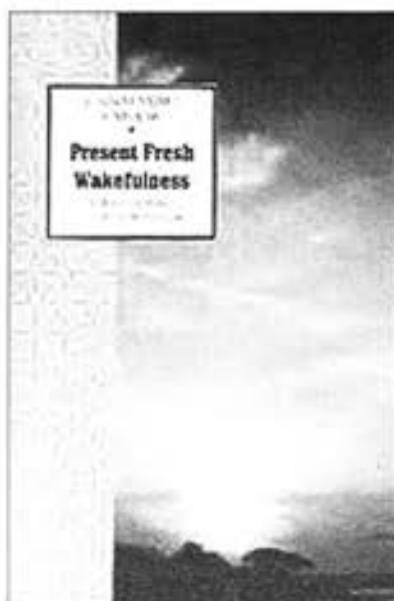
View the A.S.I.A. web site at: [www.melong.com/asia](http://www.melong.com/asia)



# BOOK REVIEW

## Chökyi Nyima Rinpoche *Present Fresh Wakefulness: A Meditation Manual on Nonconceptual Wisdom*

Rangjung Yeshe 2002  
190 pages \$20 ISBN 962-7341-479



Chökyi Nyima Rinpoche is one of the four sons of the late Tulku Urgyen, a respected Dzogchen master. Chökyi Nyima has previously taught at Tsegylgar. He is the author of several books, of which *Present Fresh Wakefulness* is his latest. The material was compiled from a series of talks on Dzogchen given in various locations between 1997 and 1998.

The book is organized into ten chapters. Since the original talks themselves were not part of a single series of teachings, the chapters do not always build upon one another in a sequential manner, but tend to be more like self-contained lectures.

Chökyi Nyima uses many different arguments to show the limitations of conceptual mind, which inevitably involves us in disturbing emotions. He says, "Every thought is an involvement in hope and fear. The hope and fear may be subtle, of medium strength or quite intense" (p.53).

There is no conceptual way out of this dilemma, "Normal grasping is grasping. Trying not to grasp is also grasping. The meditator has a

basic problem here, and that is the thought, 'I should not grasp.' We may remain with that thought, which is merely another way of grasping" (p.187).

"One of the most important instructions in the book concerns the difference between mindfulness in Dzogchen and in other Buddhist vehicles: 'From moment to moment don't lose mindfulness.' ... That kind of mindfulness is conceptual. ... The watcher is needed to keep watch, to keep asking 'What is happening?' ... [But] the mindfulness I am talking about here means there is one moment of reminding. In the next moment, the watcher, the noticing is dropped and allowed to dissolve." (p.103) Don't try to artificially prolong this type of mindfulness; "Short moments, many times. ... It is much better when we just allow it to be for as long as it lasts, without trying to create something artificial" (pp.160-61).

Chökyi Nyima contrasts the scholarly and simple meditation styles of Dzogchen practice. "In the case of the scholar's analytical meditation, ... try to discover the ultimate and true nature of things. We examine repeatedly, deeper and deeper, until we arrive at the point at which we are honestly at a loss for words. ... beyond words and concepts" (p. 187). The less analytical approach uses "a moment of devotion or compassion" in which "the empty essence dawns nakedly." But, positive emotions are not the only ones that can give rise to Rigpa, "The empty essence can be vividly revealed in a moment of acute fear. In the moment of anger, desire or in any other state of mind, there is always an opportunity to recognize the essence" (p. 188). "There comes a point where every movement of thought becomes an opportunity for recognizing mind essence" (p.190). Though this degree of accomplishment may seem out of reach, our teachers are here to remind us that it is possible.

by Paul Bail

## NEW PUBLICATIONS from Shang Shung Edizioni

Chögyal Namkhai Norbu  
*The Essence of the Three Statements of Garab Dorje*  
Based on an Oral Advice by Khyenrab Chökyi Özer  
New York - July 1999

This transcription of the teachings transmitted in New York in 1999 contains the text of the four lines written by the Master Khyenrab Chökyi Özer and the related oral commentary by Rinpoche. Among other things Chögyal Namkhai Norbu is saying: "Some people say that to practice the Dzogchen teachings you don't need a teacher or transmission, you can learn it from a book and then you can apply it. This is a very wrong view. In Western countries today they are developing this kind of tradition or school but you must not follow it... Since Garab Dorje until today the transmission has continued without interruption. If there is no transmission you cannot enter into real knowledge, it's impossible. That is why here it is saying that really you can have that knowledge only if you are connected with the three transmissions... To really enter into this knowledge by just reading books is a fantasy."

This book contains a picture of Khyenrab Chökyi Özer, by courtesy of Rinpoche himself, and the Tibetan text of the four lines written by his Master, translated by Adriano Clemente.

## Available Books by Chögyal Namkhai Norbu for the Public in Czech Language

Contacts:  
*Crystal and the Way of Light* or *Kristal a cesta svetla*;  
[www.dharmagaia.cz](http://www.dharmagaia.cz)  
*Dream Yoga and the Practice of Natural Light*;  
via [www.avatar.cz](http://www.avatar.cz)  
*Dzogchen, The Self Perfected State* or  
*Dzogchen, prirodzene dokonaly stav*;  
[www.dharmagaia.cz](http://www.dharmagaia.cz)  
*The Mirror or Zrcadlo*;  
[www.dharmagaia.cz](http://www.dharmagaia.cz)

## Hungarian Translations of Books & Videos by Chögyal Namkhai Norbu

The Hungarian Dzogchen Community has translated the videos *Yantra Yoga* and *General Introduction to Dzogchen* videos and the new version of the book *Dream Yoga and the Practice of Natural Light*. In the near future *The Mirror* book and the booklet on Tibetan medicine, *On Birth and Life*, will be published.

For more information please contact:  
Tibor at [dzogchenhu@yahoo.com](mailto:dzogchenhu@yahoo.com)

## Important Change with Shang-Shung Editions, Austria

Shang-Shung Editions, Austria, former Edition Tsaparang, was founded in 1988. Since that time Oliver Leick was responsible for the distribution and translation of books and practice materials of Chögyal Namkhai Norbu. Now, after 14 years, there will be a change: From the 1<sup>st</sup> of August, 2002, Oliver Leick will retire from this job and Siegfried Schwaiger, from Graz, a member of the Dzogchen Community for many years, will take over this responsibility.

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Web site: [www.dzogchen.at](http://www.dzogchen.at)

## The Mirror Reprint Book Published in Japanese

The Japanese title of the publication of  
The Mirror Reprint Book is "Eichi no Kagami"  
which means "Mirror of Wisdom".  
The publisher is Daihorinkaku, Oizumi Bld., 2-5-36  
Higashi Shibuya-ku  
Tokyo, Japan  
Tel: 03-5466-1401/1403

The book can be purchased any book shop in Japan and  
through the internet at Amazon Japan, Kinokuniya.  
For further details please contact Mr.Sasaki directly at:  
Email: [sasaki@daihorin-kaku.com](mailto:sasaki@daihorin-kaku.com)



## Teachings of Chögyal Namkhai Norbu Reprints from The Mirror

This book is a compilation of teachings from 20 issues of The Mirror newspaper and contains a wide variety of information including The Difference between Sutra and Tantra, Helping the Dead and Dying, How to Follow a Master, Yantra Yoga, Contemplation in Dzogchen and more.

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## Dondrup Ling\*

Dzogchen Community West Coast, USA  
October, 2002

by Ann Clarkson

This year the Dzogchen Community West Coast, has realized the dream of having a center. Our precious teacher, Chögyal Namkhai Norbu, has given the center the name Dondrup Ling, which he says means "obtaining all desire."

The desire for the center is to provide an inviting and welcoming place where practitioners can become acquainted with and deepen their experience of Rinpoche's teachings. There are weekly practices of Yantra Yoga, Vajra Dance, Chöd and Santi Maha Sangha study and practice, in addition to the special practice days for Ganapuja.

The Community has offered many workshops. In June practitioners gathered to construct Namkhas; many Namkhas were completed and authenticated. There have also been workshops for studying the Long Life practices from the Collective Practice Book and The Yoga of Arya Tara.

In an effort to support the new center, members of the Community are offering benefit workshops and lectures. In September, Gisela Schubach De Domenico, a renowned therapist in the use of sand play, offered a workshop entitled "Sand Play Journey Day to Nourish Body-Mind-Heart-Soul and Spirit". Also, in September, Steven Goodman gave a benefit lecture titled, "Trauma, Terror and Transcendence - Buddhist Reflections". In November, Silvia Nakkach, a pioneer in the field of sound and award-winning composer, will give a workshop titled "Devotional Chanting."

In October, 2002, the Community hosted a Liberation of the Six Lokas Dance Course with Anastasia McGhee. Many attendees were experienced practitioners of the dance. This added the opportunity to go into the finer details of foot placement and mudra as well as learn new changes. Anastasia offered careful and encouraging instruction for new and old student alike guiding our discovery of Rinpoche's precious terma.

Also in October, the DCWC hosted a retreat in Joshua Tree National Forest, located in Southern California. The purpose is to spend time at the Dharma Dena Retreat Center which is being considered as a possible site for the winter Gar for North America. On November 14th - 17th, 2002 the Community is pleased to announce that it will host a Yantra Yoga Course with Lynn Sutherland. The course is open to those with transmission from Rinpoche and prior instruction in Yantra Yoga. From February 7th - 16th, 2003, Jim Valby will grace the Community with his inimitable presence to guide us in our study and practice of the Santi Maha Sangha Base level.

The schedules for the Dzogchen Community West Coast's activities can be found on the web site: <[www.dzogchencommunitywest.org](http://www.dzogchencommunitywest.org)> and by email announcements. If you wish to be on the email list, please notify the Community at <[aha@dzogchencommunitywest.org](mailto:aha@dzogchencommunitywest.org)>.

\*don grub gling

don = artha = value, benefit, worth, meaning

grub = siddha/ siddhi = manifest, realize, happen, occur

don + grub = siddha + artha = siddhartha, the "name" of the one who became known as "Buddha" - Siddhartha Gautama.

gling = site, place, location, island

don grub gling = the place where (everything) beneficial manifests

(courtesy of Steven Goodman)



Lama Wangdor teaching at Dondrup Ling

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INTERNATIONAL

## COMMUNITY NEWS

## merigar

MERIGAR AUTUMN/WINTER  
CALENDAR

November 16

Practice Day - Dance of the Song of the Vajra

November 23 - 24

Introduction to the Practice of Contemplation  
with Costantino Albini

Cost: 72 Euro with 30% discount for members

November 30 - December 1

Yantra Yoga Beginners Course - Preliminaries  
with Laura Evangelisti

Cost: 72 Euro with discounts for members

December 6 - 7

Green Tara Practice Retreat

December 27 - January 1, 2003

Explanation and practice of "The Chöd"  
with Costantino Albini

January 4 - 6

Practice Retreat of Guru Yoga of the White A

January 11 - 12

Course on the first series of yantras of Yantra Yoga  
with Laura Evangelisti

January 18 - 19

"Being Parents, a Difficult Job"  
with Gino Vitiello and Alison Duguid

January 25 - 26

Karma Yoga Festa

February 1 - 2

Retreat of Guru Amitayus Long Life practice

February 8 - 9

"The Role of the Mind during Illness"  
with Barrie Simmons

February 15

Day of Dance of the Liberation of the Six Spaces

February 22 - 23

Purification of the Six Lokas Practice Retreat

March 1 - 3

LOSAR, TIBETAN NEW YEAR

March 2

Tibet Day

March 8

Day of Dance of the Three Vajras

March 15 - 16

Mandarava Long Life Practice Retreat

March 29 - 30

Course on the second series of yantras of Yantra Yoga  
with Laura EvangelistiFor further information, contact: Merigar, 58031 Arcidosso GR, Italy.  
Tel. ++39 0564 966837 Email: merigaroffice@tiscalinet.it

## Merigar Travel Information

You can find this at the Merigar web site:  
[http://web.tiscali.it/merigar/HOW\\_eng.htm](http://web.tiscali.it/merigar/HOW_eng.htm)The main Merigar web page in English is:  
[http://web.tiscali.it/merigar/main\\_eng.htm](http://web.tiscali.it/merigar/main_eng.htm)

## NEW GAKYILAT MERIGAR

The new Gakyil of Merigar was elected during the Members' Assembly held on August 18<sup>th</sup>, 2002.**Blue:** Alison Duguid (Director), Sergio Quaranta, Anna Pucci**Yellow:** Mauro Coglio, Gian Paolo Imola, Davide Gregoriani**Red:** Marco Tafi, Giuseppe Palermo, Bepi Goya with Stefano Battistella as assistant**Gekös:** Anna Lopez and Alfredo Colito**Secretary:** Claudia Harkan

## Kumar Kumari with Laura Evangelisti

by Costance Soehnlen

Chögyal Namkhai Norbu:

*Kumar Kumari Yantra, la ghirlanda di fiori di loto - Lo Yantra Yoga per bambini. Shang Shung edizioni.*

On a beautiful, green spring weekend in Merigar, May 24<sup>th</sup> and 26<sup>th</sup>, a Kumar Kumari course was offered to adults. A group of twelve, including one man with the rest women, mostly all mothers, followed the clear explanations and exercises presented by Laura Evangelisti. The course began on Saturday morning with an introduction to Kumar Kumari, yoga for children, a wonderful and joyous teaching for a growing child from Namkhai Norbu Rinpoche. Kumar Kumari can be taught to children from 5 to 13 year old, after which the adolescent can continue on with Yantra Yoga. Kumar Kumari has 15 movements in all, including the beginning purification breathing, 5 tsijong movements, 5 lunsang, 1 tsandul, and 3 yantras. At the end of each of the Kumar Kumari sessions, there is also a concluding breathing. Each of the movements have a particular benefit for the child's growing body and this is indicated in the Kumar Kumari book Laura explained that particular sounds/mantras (the seed syllables A, A, HA, SHA, SA, MA - OM, A, HUM and HAM) are used in the varied types of breathing linked to the movements. She read a description given by Rinpoche of these sounds and how they should be. For example, the sound OM possesses the qualifications of being rigid, smooth, relaxed and weak; it is the sense of the Vajra of the body and is used in breathing in quickly. The children then make this breathing in or breathing out sound, linking it to the particular movement in each exercise. Imagine trying to teach one of the Yantra Yoga movements to a 5 year old child explaining to them to breathe out a certain way and breath in like this - you immediately understand how very clear and helpful sound is when teaching children!

In the lessons on Saturday and Sunday we practised the warm up exercises and all the yantra movements with breathing which were explained several times. There was always time to ask questions or repeat those movements that were a little rusty or tricky. As all of us went on, we realised that Kumar Kumari was quite a work out. One participant asked when Yantra Yoga for the elderly "anziani" would be introduced. Maybe that was more our speed! A teacher would certainly have to be in good shape to teach an hour Kumar Kumari lesson to children! And this is a good time to mention that a Kumar Kumari teacher should have knowledge of Yantra Yoga and be familiar with its movements and breathing. The course also generated plans to form children's groups for younger (5-8 yrs.) and older children and see if some of the course's participants wanted to organise lessons this summer at Merigar. Kumar Kumari could be a fun experience for children and there is no doubt that it is a wonderful and beneficial for them. I want to thank Rinpoche for this precious teaching and thank you to Laura Evangelisti for reintroducing and renewing interest in Kumar Kumari Yoga for children.



Advanced Yantra Yoga Merigar of July 12th to 21st, 2002





## The Path of Healing

From August 8<sup>th</sup> to 18<sup>th</sup>, 2002, a photo exhibition entitled "The Path of Healing" was held on the veranda of Serkhang (the Yellow House at Merigar). In about a dozen photos, Yuchen Namkhai, Rinpoche's daughter, immortalized some moments of the long months her father spent at the Sloane Kettering Hospital in New York in 1994-95 being cured of leukemia.

Today the Master is healed from this illness and is in good health, but these photos remain an act of love on the part of his daughter and a means for many of us witness moments that we experienced only through the medical reports that reached us from the USA during that period. The exhibition was also a source of inspiration for those who are ill or who have suffered from illness.

Many warm thanks to Yuchen Namkhai for sharing the images of those days with us and all best wishes for a long life to our Master.

David Ruiz

Curator of the exhibition

## THE MERIGAR LETTER EUROPE IS BORN!

The Blue Gakyil of Merigar is pleased to announce the birth of the MERIGAR LETTER EUROPE, the English version of the MERIGAR LETTER. The first issue was sent out in September, 2002 and this current one, the October issue, is the second. This is an online publication only for members of the Dzogchen Community in Europe. It will be produced monthly and posted on Gakyilnet, as well as being sent to the main international Gars. Individual Communities in different European countries should be in charge of forwarding it to their local members who wish to receive it.

The editors are: Tatiana Minghetti, editor-in-chief of the Merigar Letter Italia; Liz Granger, editor-in-chief of the Merigar Letter Europe; Massimo Facchini, editor and translator.

We would also like to mention Naomi Zeitz, editor-in-chief of The Mirror for her active collaboration with the European publications, hers is a real example of cooperation between practitioners.

Anyone who wishes to collaborate with the Merigar Letter in its Italian or European version can contact the editors at: merigarletter@explora.org (Tatiana Minghetti) and merilettereuro@explora.org (Liz Granger).

We would like to extend our thanks to Rinpoche for having directed and encouraged us to work towards realizing this means of communication for the Community. As ever, his far-sightedness has shown the way and we, to the best of our ability, will try to follow it.

The Merigar Blue Gakyil and the editors of the Merigar Letter

### Yantra Yoga Course in Berne, Switzerland

with Yann Leguen under supervision of Laura Evangelisti  
November 8<sup>th</sup> - 10<sup>th</sup>, 2002

This course is only for people who have already done a Yantra Yoga Weekend.

What we do: 5 Tsigjong, 8 Lungsang,  
First Group of Yantras (Yann Leguen)  
Second Group of Yantras (Laura Evangelisti)

Teachers: Yann Leguen under supervision of Laura Evangelisti

Date:	Friday November 8 <sup>th</sup>	15.00 - 18.30
	Saturday November 9 <sup>th</sup>	10.00 - 12.30 / 16.00 - 18.30
	Sunday November 10 <sup>th</sup>	10.00 - 12.30

Where: Tai chi School John Lash  
Harmonische Drachen  
Laupenstrasse 5a  
Bern, Switzerland

5 minute walk from the main train station.

Price: 160 Sfr./Members of the Dzogchen-Community: 120 Sfr.

Registration from now to end of October:  
Katharina Gusset  
Lindenstr. 11  
CH-3043 Uetligen  
Tel: 0041 31 829 40 23  
Fax: ditto

## THE ZI, THE TURQUOISE AND THE CONCH SHELL

Chögyal Namkhai Norbu has given all the buildings at Merigar a name to distinguish them because every place of the Community is special since the Dharma and Teaching is actively practiced there. These places can now be called by their new names as indicated by Rinpoche:

**Zikhang** (Zi house) for the "capannone" with the Mandala Room, the library and the audio/video archive.

**Yukhang** (turquoise house) for the lower house at Merigar Two where the dormitory is currently located.

**Dunkhang** (conch shell house) for the building at Merigar where Shang Shung Edizioni is located.

In the past Rinpoche gave the following names:

**Serkhang** (the golden house) or main house which includes the offices of Merigar and the Shang-Shung Institute, the kitchen and refectory, the Merishop. On the first floor the accountant, the Merigar Letter and the Mirror, the Gekös apartment and the Small Gonpa.

**Gadeling** (the place of happiness) for the house of the Master and his family.

**Dukhang Thongdrol Chenmo** (the meeting hall which gives great liberation through seeing it) is the name of the **Gonpa** which in Tibetan means literally "place of solitude" or "place of meditation".

**Changchub Chorten** (Bodhi Stupa) for the Stupa which in translation means "receptacle for offerings".

## Best Wishes to Laura Albini

Last July 17<sup>th</sup>, 2002, Laura Albini celebrated her ninetieth birthday. She is, without doubt, a very special person for the people at Merigar. A student of philosophy and a skilful painter, she met the Master in 1974 and from that time on has contributed to the birth and growth of our Community with her tremendous energy and enthusiasm. On Friday, August 23<sup>rd</sup>, her son Costantino brought her up for a late birthday celebration with Chögyal Namkhai Norbu and many of his students still at Merigar after the summer retreat. On the sunny terrace behind Serkhang, Costantino introduced Laura to the many people present, some of whom had never met her. He talked about Laura's meeting Rinpoche in 1974 when she begged him to start teaching. During the following two years she asked him repeatedly to give teachings without receiving a reply until 1976, when he gave his first teaching retreat at Subiaco near Rome. In this way, explained Costantino, Laura could practically be considered a sort of secondary cause for Rinpoche starting to teach. Throughout the little celebration many of us were very moved by Laura's great devotion and faith in Rinpoche which she manifested so openly.

All our warmest greetings to Laura and our heartfelt thanks for her determination, energy, faith in the Master and the Teachings and her constant generosity to the Community.

Below we publish an extract from an interview given by Laura in the Merigar magazine, November, 1987, which gives a hint of the great character that she is.



Rinpoche and Laura celebrating her 90th birthday, Merigar

INTERVIEW WITH  
LAURA BERLE ALBINI  
by Cesare Spada

**Interviewer:** Would you tell me something about yourself?

**Laura:** What do you want to know? Maybe what do I like the most?

**Int.:** Yes, it makes it much easier for me.

**Laura:** I like dawn and sunset!

**Int.:** Both?

**Albini:** They are very much the same. Dawn because it is very difficult to experience for people like us who are so sleepy. We get up very slowly and then we find in such a pure perfect air ... a little bit of fog. The Bardo has the same milky glimmer when an entity floats in that non-being. Sunset, on the contrary, is growing awareness, something ending every day and always in a different way. The rest of the day is unimportant.

**Int.:** Dawn and aurora ...?

**Laura:** No. I am not speaking of aurora. I had only one really fantastic experience during my first awakening in Alexandria, my first contact with Egypt. I had arrived there at night and then I saw the flaming sky of aurora. I can't say I like aurora, though. It's inanelly violent!

**Int.:** What a splendid expression, "inanelly violent".

**Albini:** It's just all an act, for nothing. Think a bit about it. There isn't even the sun. In fact it comes later!

**Int.:** And what about the moon world?

**Laura:** I must always go back to the Eastern world. Full moon there is really a thrilling experience. It's real light, cold light. During the war ... it meant bombing for me. But if you speak of full moon you can't help speaking of the Eastern moon. We don't know why it's nearer to the earth there than here in Europe. Why is that?

**Int.:** When I was your guest in Seggiano, in a small room in your house, I saw a screen which you had painted with sparkling colors of an incredible depth. In contrast your pictures at the exhibition had subdued, spent colors as if they would show an inner speech, a way ...

**Laura:** Do you mean some obstacles? There have always been obstacles, Cesare, ever since I was a child. I was the one who should never paint anything whatsoever. Then, afterwards, I wasn't allowed to choose the subjects I wanted to, but only the academic ones. When finally I could choose free subjects, I didn't feel free but I felt like a prisoner. I used violent colors and I was ashamed of them. For this reason the Lombard tonal school suited me as it softened my instincts, my violent colors. Today I don't know my way of painting. I'll tell you tomorrow."

### New Gakyils of Austria

Styria - Tirol Austria:  
Siegfried Schwaiger - Blue  
Oliver Gstoettner - Yellow  
Monica Wittib - Red

Vienna:  
Ursula Kogler - Blue  
email: Kogler.dr@chello.at  
Johannes Binder (Walter Camerloher) - Yellow  
Elisha Koppensteiner - Red

2003  
Santi Maha  
Sangha Retreats  
in Europe  
with Jim Valby

France, May 16th-25th  
Spain, May 30th-June 8th





## Jim Valby on the Mandala

by Pia Barilli

Months ago, when I heard that Jim Valby was coming back to us at Merigar, I decided that I wouldn't lose the pleasure of attending a retreat with him.

And I was more than happy to be able to enjoy it so much.

Jim is like a big brother who has studied, reflected and practiced a lot and who truly tries to integrate, so a retreat with him means feeling continually linked to the transmission of our Master, with profound devotion. But it also means the closeness of a person who has faced problems, a person who has lived with the obstacles that many of us meet in our practice or with the difficulties linked to the practice and integration. Having overcome many of these difficulties he is in the dimension of one who uses all his capacities to walk intensely along the Path.

For me, a very small sister, all of this was a very precious help. It didn't matter if the occasion was the Base of the Santi Maha Sangha because Jim always took us back to the essentials of the Teaching, at whatever level it was. These five days made it very clear to me that the Base of the SMS is a complete Teaching, truly useful for all of us who follow this Path.

Each day we spent six hours, four Thurs, together, alternating between moments of listening and moments of practice, a very fruitful rhythm between study and understanding and applying method.

At this point I would like to quote Jim directly in order to give a "taste" to those who were not able to enjoy his wisdom.

"As Dzogchen practitioners we do not try to go from samsara to nirvana. Everything that happens is already the manifestation of the wisdom of primordial illumination. We try to be present at the source."

"Taking refuge means to recognize that for most of the time we are distracted and not in the knowledge with our Master."

"We can familiarize ourselves with the primordial state only if we develop our capacity through study and application of the methods we have received from our Master."

"Dzogchen is a secret teaching which means that it is difficult to understand. If we have samaya problems with our Master, the teaching or the Sangha, our practice gets blocked. When we purify ourselves and do not have samaya problems, we can work with our Master's transmission. This is also a meaning of secret. Secret means that we use the teaching as a mirror to see our own condition and not to judge or limit other people. Secret means that Ekajati controls access to Dzogchen knowledge."

"Our capacity develops when we notice how much we are distracted and bring our attention back to what we are doing. Everything of life and practice is an opportunity to work with our Master's transmission to become familiar with rigpa."

"Non-conceptual does not mean liberation. In fact, if we have an anesthetic or get drunk, we are beyond concepts but this isn't useful. If we are present in our primordial condition, we can have millions of concepts but not be conditioned by them."

"It is a fatal error to confuse attentive presence with instant presence. Attentive presence implies effort and concentration on some project. Instant presence is beyond time, cause and effect. It has no direction, structure, or program. We are Dzogchen babies who hardly know how to roll onto our stomachs. Instead of remaining distracted, we apply attentive presence to make samsara a lot lighter and this helps us to follow the teaching. We are not very familiar with the state so we should take Refuge continuously to familiarize ourselves with rigpa by working in the context of our Master's transmission."

"We cannot pretend that our emotions self-liberate. When we argue with our lover, consumed by rage, it is rare that we manage to transform in the moment in which anger arises, even less to self-liberate. We try to use the Sutra method of applying the antidote of emptiness in our daily life. But often we don't even manage to use the Sutra method."

"The practices are not only rituals. When we notice that we are distracted, we take up our attentive presence once again in the form of our ritual. Or we apply contemplation without form, project, time or effort."

"It is not necessary to do the SMS exam. Our whole life is an exam. We do need to know the essence of Sutra, external Tantra, and internal Tantra. It is necessary to practice rushen and semdzin to work directly with our Master's oral, symbolic, and direct transmission."

### Yantra Yoga with Laura Evangelisti

November 22nd - 24th, 2002 in Milan Italy

The Dzogchen Community of Milano is pleased to announce that Laura Evangelisti will be teaching a course of Yantra Yoga in Milan, Italy, November 22nd - 24th, 2002. The course will focus on 2nd level of Yantra Yoga pranayama and the 3rd and 4th group of yantras.

Contact: Giovanna Conti  
Tel: 39 (0)2 6571529, Mobile: 338 532007

Address:  
Centro Yoga Bhadra  
Via G. Bruno 11  
Milano

Program:  
November 22 7:30PM  
November 23 10:30AM - 1:00PM, 4:00PM - 6:30PM  
November 24 10:30AM - 1:00PM

Cost: 75 euro

## Dzogchen Community, Italy, enters European Buddhist Union

In late September this year the Annual General Meeting of the European Buddhist Union (EBU) took place in a Buddhist Center in Northern Italy. Here follows an excerpt from EBU official information.

"The European Buddhist Union (EBU) is an umbrella organization of Buddhist communities and organizations in Europe. As a union it is broad, impartial and open to Buddhists of all schools and traditions. Its principal aims are to promote the fellowship of and encourage co-operation between the Buddhists in Europe: To promote Buddhists in Europe to meet and to get acquainted. To promote the development of friendly relations between Buddhist organizations and consequently to promote co-operation on matters that are of interest to all. As such EBU supports and promotes a natural growth of Buddhism in Europe. The European Buddhist Union as we know it today is due to the initiative of Judge Paul Arnold and dates back to 1975. Originally membership was limited to national umbrella organizations but gradually this scope proved to be too narrow. In 1990 the constitution was adapted so that membership now includes:

1. National umbrella organizations such as the Deutsche Buddhistische Union (Germany) or the Unione Buddhista Italiana (Italy).
2. Organizations that are active throughout Europe such as the Foundation for the Preservation of the Mahayana Tradition or the Friends of the Western Buddhist Order.
3. Organizations that are active on a national or regional

level such as Le Bouddhisme Reiyukai (France) or the Buddhist Community Zen Soto/Temple "Luz Serena" (Spain)."

Two years ago the Gakyil of Merigar, as Continental Center of the Dzogchen Community of Europe, enlisted me to submit the Community's application to become a member of the EBU. After the first meeting with the Presidents last year, I went to the Annual General Meeting this year and was available to answer, on behalf of the Dzogchen Community, any questions the different delegates of the member organizations had.

After a short discussion, covering mainly the situation in the Unione Buddhista Italiana and the existing problems that our Community has been highlighting in the UBI in the last three years, the delegates finally voted on our application and the result was positive; we can now consider the Dzogchen Community as a member of the EBU.

Chögyal Namkhai Norbu recently stated that he considers EBU membership as something important for the Dzogchen Community, in the light of the present situation of Buddha Dharma in the Western world generally, and of the presence of our Community in Europe in particular.

Accordingly, the Merigar Gakyil wishes this information to be given to all Gakyils in Europe, with the invitation to make it known to all members of the Community. Further information on this subject will follow shortly.

Sincerely yours,  
Costantino Albini

## e u r o p e

### International Database Development

by Peter White

The Gars of the Dzogchen Community are developing a database to be able to integrate, standardize and make the administration of memberships more efficient. It is hoped that the database functions as a worldwide base; each Gar will have its own autonomous copy which the individual satellite Gakyils (e.g. UK in Europe) will be able to tap into and update with their demographic data. Demographic means that the database is wider than simply membership; it is too complex to try and make it completely worldwide. The database will be of direct use to all local Gakyils when the system runs securely across the internet using standard web browsers like Internet Explorer. The system will be initially developed and tested at Merigar and its local Gakyils.

Ideally we should keep a record of every person who attended a retreat with Chögyal Namkhai Norbu. For example Merigar, Tseggyalgar, Tashigar, Namyialgar and Kunsangar will each have their own autonomous copy of the database. Each of these databases would be accessible from anywhere in the world (given that the would be user has access privileges!) because we will use web browser technology to act as a window for the user into the database (e.g. Any Mac, PC or other machine that can browse the web can use the system).

Malcolm Smith is involved on the USA side and will be involved in the design.

Maurizio Mingotti from SSI/Italy is managing the project and Grisha Mokhin from Russia and some others may do the actual construction. I, Peter White, am collecting requirements for what the system should do.

We are currently at the stage of working out what is needed. To do so I am asking that the person who handles membership in each country write a short description of how they presently administrate their membership. This could be maximum one page in length, but concentrating on the essential points. Some questions that might help in this are:

What does the membership secretary do when someone asks to become a member?

How does the communication with Merigar/Tseggyalgar, etc. work?

How is the total amount payable to Merigar/Tseggyalgar, etc. estimated?

How is the paperwork kept?

Are computers involved?

Is there a members database? If so what software/format is used?

Do you have a cheap internet connection?

How do addresses for mail outs get printed/written?

What do you see as the main problems, and how could they be solved?

Please send this information to me Peter White at pwhite@i12.com, where it will be treated in confidence.

We hope to have the first working version up within a year.

### Update from Kunselling, UK

Dear All,

This is a short report on the progress of the development of Kunselling retreat center in the United Kingdom.

Kunselling is located in Wales, in the west of the country, on the hills above the rapid flowing river Wye. It is a 4 bedroom farmhouse with a number of dilapidated buildings close by. Together they make a sheltered courtyard. Our Community bought the place in 1997 and Chögyal Namkhai Norbu visited in October, 1998, staying for several days. The farmhouse is very comfortable and we use it to do practice in - both group weekends and individual retreats. However space has gotten very limited to do group weekends and it's hard for people to do personal retreat together in the house. For these and many other reasons we've been working on plans to expand Kunselling.

These plans include: A small Gonpa, 4 retreat cells - one of them for dark retreat, Outdoor; Semi-covered Dance Mandala, Office; Small kitchen and additional toilets.

We are now pleased to say that the plans have been completed and approved. We have a builder on site under contract. He is contracted to finish the main work by June 19th, 2003.

When he has finished we will still have considerable work to do. We hope to finish by December, 2003. The total cost of the project is estimated at 390,000Euros. Currently we are 50,000Euros short of this figure, but hope that with help from our community both in the UK and internationally that we will be successful!

We would be interested to hear from anyone in the community who has experience in joinery. We have to make a kitchen and furniture, and are starting to look for someone to take on this work.

We hope this is of interest to some of you.

We would like to hear more from other projects in other countries too!

Best Wishes,  
Peter White, UK Gakyil





# kunsangar

## Retreat with Jim Valby in Kunsangar July & August, 2002

by Melissa Johnston

"No experience affects the mirror in any way, but they - the experiences - are there to help us get into the state of the mirror."

Post Longsal Retreat blues. Early one morning in Margarita with my Vajra family, drinking coffee, talking about retreats, the Community, etc., we concluded that we'd had enough teachings for a while and decided that we needed to apply what we've learned; to do some intensive practice. By the time I got on my bicycle after our Thun, it was clear that a radical experience was about to transpire in my life. Circumstances, and a very loving Vajra sister, had presented me with the opportunity to go to Kunsangar to participate in the base level Santi Maha Sangha retreat with Jim Valby.

Some friends asked me how I could go to Russia since I don't speak the language. Well, I speak Dzogchen, was my reply. This turned out to be very accurate; I felt completely at home in Kunsangar right from the beginning. The countryside around Kunsangar (as well as the Gar itself) is beautiful and touched some deep primeval place within me. The Russian members are so friendly; so welcoming and caring that they made sure that I was comfortable or had whatever I needed almost before I even realized I needed it. I was able to quickly relax and overcome my insecurities about being in a new place and meeting new people in the *banha* - Kunsangar's large, very hot, come-as-you-were-born happy sauna experience!

Even though there is a prevailing sense of enjoyment among the Community members, it was very clear that we were all gathered together to advance our experience of the teachings with the help of our Vajra brother, Jim Valby. One of the main reasons I had wanted to attend this retreat was the idea that it was mostly practice; at first I was disappointed that Jim was doing a lot of talking. But by the third day, I was feeling deeply grateful for what was being presented and more than satisfied. Above all, we were always conscious and aware that we were working with the transmission and teachings of Chögyal Namkhai Norbu.

Jim's speaking style - gently encouraging and never patronizing - made me feel equally capable of applying the knowledge and attaining realization. Jim has the ability to take intellectual ideas like emptiness (yawn) out of the realm of "concept" and into some tactile, understandable experience. Oh, what a relief for me to finally know and feel, the differences and the relationships between Sutra, Tantra and Dzogchen. Of course we did lots of collective practice, such as the beautiful Marne Monlam invocation, a favorite of all those who recognize, as Jim does, the importance of our connection as Vajra brothers and sisters. It was also good to fine tune and clarify details of the practices. I really liked Jim's sense of humor and the anecdotes he used to help us understand what he was explaining. I especially appreciated the steady "you can do it" encouragement he transmitted.

Perhaps one of the greatest benefits of this three week experience is that we were solidly reminded of our connection with Chögyal Namkhai Norbu, his transmission and the Dzogchen teachings. I was able to actually experience what that connection means in a real sense and why I am a part of it. This may seem obvious to others but for me it keeps shifting into deeper levels; it's like waking up in the morning maybe a little more awake than the day before.

Among the 200 people who participated in the retreat were many long time practitioners who have already passed the Base level Santi Maha Sangha exam and higher. They and I seem to understand more that Santi Maha Sangha, any level, is not about "passing the course and selling the book" as it was in University, but a way to discover our real nature. So for now, we continue to welcome all opportunities to deepen our knowledge, to study together, to learn some more, to practice, to experience; and to "get in the state of the mirror".

My heartfelt thanks to Jim Valby and the many Vajra brothers and sisters who collaborated so generously to giving us this wonderful and transforming experience.

# tsegyalgar & west coast

## Editor Request for Tsegyalgar.org!

Tsegyalgar's web site ([www.tsegyalgar.org](http://www.tsegyalgar.org)) has an opening for an editor. This work consists of reaching out to practitioners of North America to develop three short features on a monthly basis.

The primary requirement is interest and self-responsibility. It will be up to you to begin to develop a small band of individuals who would like to write short features on an ongoing basis. You are welcome to write some of the features yourself. You may be located anywhere in North America; this work can be done primarily online with assistance from the telephone. The position of web site editor falls under the E-communications Team and is considered karma yoga.

If you are interested, please contact Rafal Borkowicz ([rborkiewicz@go2.pl](mailto:rborkiewicz@go2.pl)) and Ed Goldberg ([edw\\_goldberg@hotmail.com](mailto:edw_goldberg@hotmail.com)) with one or two writing samples.

Thank you,  
Ed Goldberg and Rafal Borkowicz

## Tsegyalgar Practice Schedule

2002 WEEKEND PRACTICE RETREATS AT TSEGYALGAR  
Nov. 16-17 Karma Yoga Weekend at Khandroling/schoolhouse  
Nov. 22-24 Thanksgiving Practice Weekend  
Dec. 8 Chögyal Namkhai Norbu's Birthday Tara Practice & Party  
Dec. 14-15 Karma Yoga Weekend at schoolhouse  
Dec. 27-31 Christmas SMS Practice Retreat with Jim Valby

PLEASE PLAN TO JOIN US FOR MONTHLY KARMA YOGA PRACTICE! THANK YOU!  
Ganapujas are held in the Gonpa, 7:30 PM  
GANAPUJA DATES: (SEE DATES IN WATER HORSE CALENDAR FOR LONG LIFE AND OTHER SPECIAL PRACTICES)

REGULAR WEEKLY PRACTICES AT TSEGYALGAR  
Yantra Yoga, every Tuesday & Thursday, 6:00 PM  
Vajra Dance, every Monday & Wednesday, 6:00 PM  
Guardian practice at Guardian cabin at Khandroling, every Friday, 6:00 PM

Every Sunday:  
9:30 AM - Santi Maha Sangha Base practice  
11:00 AM - Vajra Dance practice  
2:00 PM - SMS Level I practice  
6:00 PM - Yantra Yoga/Longsal Ngondro/Chöd

**Tsegyalgar Office Hours**  
Regular office hours at Tsegyalgar  
are as follows:  
Monday - Friday  
8:00 AM - 1:00 PM

## Kunsangar, Russia

### Vajra Dance Training - First Level with Prima Mai and Adriana dal Borgo

June 5-11, 2003

To participate in the course you should be a Dzogchen Community member and know well the male and female parts of two Dances (Om Ah Hum and Liberation of Six Lokas). Those who want to attend the course should send a request with a photo to Prima and Adriana, and/or to Kunsangar Gakyil, explaining where and with whom you learned the Dances.

[kunsang@gar.legko.ru](mailto:kunsang@gar.legko.ru)



Vajra Yoga local instructor qualification course in the Crimea, September, 2002

## NEW GEKÖS NEEDED IN TSEGYALGAR, USA

Our Gekös will be leaving June 1st, 2003. We would like to know who is interested in serving as Gekös of Tsegyalgar next year. The commitment is for a minimum of one year and requires that the person live at the Gar during that time and be able to work legally in the U.S.

Those who are interested should:

- Send a letter/email application and qualifications to the Tsegyalgar Gakyil: Gerry Steinberg at: [gss47@aol.com](mailto:gss47@aol.com)
- Email Damien Schwartz, the present Gekös, for a complete job description and compensation information at [damienschwartz@hotmail.com](mailto:damienschwartz@hotmail.com).

Thank you very much,  
Andrea Nasca  
Secretary, Tsegyalgar

## Tsegyalgar Web Site Update

The web site of Tsegyalgar, the Dzogchen Community in North America has been updated for the fall. Please visit [www.tsegyalgar.org](http://www.tsegyalgar.org).

New features include:

- The Dzogchen Community to Community Meeting at Joshua Tree, CA
- A Report on the Winter Gar Land Search
- Preserving the Sacred Land in Buckland

We also invite you to fill out an online questionnaire concerning the future Winter Gar of North America.

The practice schedules for the Gakyils and Communities of North America have all been updated as well.

Come visit [www.tsegyalgar.org](http://www.tsegyalgar.org)!

## Tsegyalgar SMS Base Level Practice Retreat with Jim Valby

December 27th - 31st, 2002

The four daily sessions are:  
8:30-10 AM, 10:30-12, 4:30-6 PM (Yantra Yoga), 6:30-8 PM  
Cost: \$100 or \$20/day

Anybody who has attended a retreat with Chögyal Namkhai Norbu or participated in one of the three universal transmission practice days may participate in our SMS Base Level Practice Retreat where we will focus on the essential theory & practice of Sutra, Tantra & Dzogchen as transmitted Chögyal Namkhai Norbu in his book named "The Precious Vase - Instructions on the Base of Santi Maha Sangha". This SMS practice retreat will be led by Jim Valby who has been a student of Chögyal Namkhai Norbu since 1982.

To register and/or reserve dorm space, please contact the Tsegyalgar office:  
Tel: 413-369-4153 phone  
Email: [DzogchenUSA@compuserve.com](mailto:DzogchenUSA@compuserve.com)



## Buckland Land Case Settled, Tsegyalgar, USA

"What a long strange trip it's been..." (Grateful Dead)

And so, with these mighty words: "Therefore, it is hereby ADJUDGED and DECLARED that, pursuant to the Dover Amendment (i.e. a governmental body is restricted from applying laws that impede a religious organization from pursuing its religious activities), the Town (of Buckland) may not apply the frontage requirements of its By-law to prevent Plaintiff's (that's us) proposal to construct several structures on Locus (the Buckland land, now known as Khandroling) to be used in furtherance of Plaintiff's religious activities. By the court, Judge Scheier", the more than 10 year legal battle to use the sacred land for the vision that Rinpoche has laid out, has now ended. Halaluluya!

As many of you know, but for those who don't, when Rinpoche did his first personal retreat on the land in 1991, he indicated a number of locations for retreat cabins for Dakini and Togayl practice. He also envisioned a ceremonial gate that led to the area of these cabins as well as a cabin dedicated to the Guardians. As you know, the Guardian cabin was built and dedicated by Rinpoche this spring in a truly incredible ceremony befitting a new home for the Protectors. Originally, he outlined their location with multi-colored string. Time and the elements have taken their toll on the string but the locations are still known. When we applied for the building permits for these cabins, we were challenged by the Town of Buckland as to the legality of building anything on the land based on their interpretation of the status of the road leading to and abutting our land as regards it's being a lawful Town road. The Massachusetts's laws, known as Town By-laws, have been enacted to regulate building and land use that are particular to a given Town and thus the Town of Buckland applied the By-law that restricts building on land that does not abut a Town road. We challenged their interpretation of the status of the road and our right to use our land as we want. In 1992, our case was heard by another judge, who ruled in our favor, but the Town of Buckland appealed that decision and with the wheels of justice hitched to a tortoise, ten years passed before the decision rendered above was issued.

In addition to the cabins and the ceremonial gate, we are required to have sanitary facilities on the land and so we also need to build a bath house, the leach field for which is already in place, and the permit for such is included in the above decision.

Now, the fun begins. We have, literally, tons of tree and brush clearing to do, construction planning, and foundation work to complete before any cabins can materialize. More importantly, though, is we need the money for labor and material to make Rinpoche's vision come to fruition for the future.

How important is this land and his vision for its use? While joining him daily during his retreat this Spring, working hand in hand with him to clear trees, work on the Guardian cabin, talk, have dinner and wine, etc, he told us, in some detail, of his dreams related to the Dance and specific location of the Dance Mandala on the land; how the Dance participants moved and how their numbers stretched out infinitely while dancing on an endless Mandala. He also told us that it was necessary for him to be physically present on the land in order for certain clarifications of the Dance and Universal Mandala to manifest. (He also said that it was also true for Merigar as well.) Thus, this sacred land, now known as Khandroling, is truly unique; a place of discovered Treasure; home to the Protectors of the Teachings and envisioned by Rinpoche as place for practice for us and future students to accelerate our realization.

For those unable to participate physically in the furtherance of Rinpoche's vision, please consider dedicating money for this purpose. Some more well off practitioners might even want to consider endowing a specific cabin, I mean, who wouldn't want a plaque with their name on it dedicating a Dakini practice cabin?

All the best,  
John Foster.

### SMS Base Level Retreats in USA

with Jim Valby

Tsegyalgar, December 27<sup>th</sup> - 31<sup>st</sup>, 2002

West Coast California, February 7<sup>th</sup> - 16<sup>th</sup>, 2003

Boston, April 19<sup>th</sup> - 21<sup>st</sup>, 2003

### The Web Cast Teachings from Chögyal Namkhai Norbu

For everybody who could not listen to the live web cast from Merigar on August 13<sup>th</sup>, 2002, you can listen NOW to the archived web cast:

[http://fig.newz.ru/webcast/connect\\_archive.htm](http://fig.newz.ru/webcast/connect_archive.htm)

[http://members.ams.chello.nl/a.jehee/connect\\_archive.htm](http://members.ams.chello.nl/a.jehee/connect_archive.htm)

[http://www.xs4all.nl/~loekjehe/webcast/connect\\_archive.htm](http://www.xs4all.nl/~loekjehe/webcast/connect_archive.htm)

#### DONATIONS:

Donations to contribute to the expenses related to the web casts are much welcomed! Currently the Gars of the international Dzogchen Community subsidize the web casts, but we would like to see if private donations can cover the costs in future so that we can relieve the Gars of this burden. Please use the Donation Button at the web site. Thank you!

### The Goma Devi Raffle to Benefit Glen Eddy

There was a benefit raffle to help Glen Eddy with hip surgery in August, 2002. The prize was a Goma Devi painting won by Thierry and Anneck Jeanneret of Switzerland with number 334.

## Preserving the Sacred Land in Buckland

by Diane Sievers

The Gakyil of the Dzogchen Community in America has taken the initial steps toward protecting and preserving the sacred land in Buckland for future generations of Dzogchen practitioners. Rinpoche, in 1999, made a specific request of the Gakyil that they take whatever steps are necessary to ensure that this land remains available to Dzogchen practitioners, not only for our current use, but also for generations to come after us.

This land consists of 165 wooded acres in rural Buckland, Massachusetts. It was on this land that Rinpoche received the terma of the vajra dance. During his personal retreat on the land this past May and June, further clarifications about the dance were received. Rinpoche spoke to us about the importance of place for certain energies and the results of certain practices to manifest.

The Dzogchen Community in America, which is established as a non-profit educational corporation, holds the legal title to this land.

If the Dzogchen Community were to fall on hard times and not have enough money to pay our bills, our creditors could place a lien on the property in Buckland. They could eventually force a sale of the land in order to pay the creditors. If we decide to purchase more property and take out a mortgage, this land would be used as collateral to secure the mortgage. Suppose we couldn't pay the mortgage on the new property, the bank could force a sale of some or all of the land in Buckland to pay for the mortgage and we would lose ownership and control over the property. We also have to consider that we live in a litigious society and DCA could be sued for the negligent acts of any member of the Community or of our employees if the act occurred in relationship to some activity of the organization. Any large settlement could force a sale of the property.

So, to avoid the possibility of losing the land to creditors or because of a legal judgment against us, the Gakyil has established a title holding company called Khandroling Properties, Inc. This new corporation is a special type of non-profit organization. Its sole purpose is to hold title to real estate of the Dzogchen Community in America. Many large non-profits, such as universities and hospitals, hold title to land in this manner. It separates out the liability of the main operating organization and shelters the legal ownership of the land in another corporation.

The Dzogchen Community will transfer title to the Buckland land to Khandroling Properties, Inc. Then the Dzogchen Community and Khandroling Properties will enter into a lease agreement for renewal periods of 6 years. This lease agreement will permit the Dzogchen Community to continue to use the land and develop the retreat cabins and manifest Rinpoche's vision for the land, just as it does today. There will be no difference in how the Community uses the land.

You can think of Khandroling Properties as a type of subsidiary of the Dzogchen Community. In fact, if Khandroling Properties has any profits at the end of the year, all profits must be paid over to the Dzogchen Community. Khandroling Properties cannot retain any profits; it is not a business in that sense. Its sole purpose is to hold title to property, not develop it for its own use. It cannot exist as a separate entity on its own.

This type of title holding company has to be associated with another non-profit organization at all times.

### Proposed Santi Maha Sangha Base Level Retreat with Jim Valby

April 19<sup>th</sup> - 21<sup>st</sup>, 2003

Boston, Massachusetts, USA

Hello Vajra Brothers and Sisters,

Your input is greatly needed for planning a proposed intensive Santi Maha Sangha Base practices weekend with Dr. Jim Valby. Please take a moment to reply to this message and to advise us if there is sufficient interest to hold this retreat in Boston.

The retreat is proposed for Patriot's Day weekend in Boston, April 19<sup>th</sup> - 21<sup>st</sup>, 2003. Three sessions of practice interspersed with explanation and clarification will be held from 10AM to 6PM. There will be a modest registration charge - approximately \$20 per day.

PLEASE NOTE: IF THERE IS NOT SUFFICIENT INTEREST INDICATED FOR THIS RETREAT, IT WILL BE POSTPONED OR RELOCATED.

Please reply to:

Marsha Langer Ellison, Ph.D. Senior Research Associate Boston University Center for Psychiatric Rehabilitation  
940 Commonwealth Ave.

West Boston, MA 02215

Web site: <http://www.bu.edu/cpr>

Tel: (work) 617-353-3549

If, for any reason, the non-profit entity called the Dzogchen Community in America, Inc. should cease to exist, then the Khandroling Properties, Inc. would have to find another non-profit organization to be its "umbrella" so to speak. We could move under the Dzogchen Community West Coast, Inc., for example, or, some other legally incorporated non-profit organization of the North American Dzogchen Community, such as the Shang Shung Institute. Where Khandroling Properties moved would all depend on the viability of that umbrella organization to take on the responsibility of using and maintaining the land.

How does this affect you? If you are a current basic or sustaining member of the Dzogchen Community in America, Inc., you are automatically a member of Khandroling Properties, Inc. As a member, you will be asked each year to vote for the Board of Directors of Khandroling Properties. You will also be asked to vote on any by-law changes and any other matters that require a vote of the entire membership. For example, if the Board of Directors ever decided to sell the land, they could not do so without a 100% unanimous written vote of all the members. We felt this was another way to further protect the land and ensure that it never be sold.

The current Board of Directors of Khandroling Properties, Inc. consists of the following members: John Foster, President; Vern Harrington, Treasurer; and, Diane Sievers, Clerk. These individuals have done a lot of work to bring this organization into existence. Further work is needed with the accountant and lawyer to establish the financial reporting relationship between the two organizations as well as to work out the details of a lease agreement with the Gakyil.

If you are a current basic or sustaining member of the Dzogchen Community in America and would like to participate on the Board of Directors of this new organization, please contact the Clerk, Diane Sievers c/o Khandroling Properties, Inc., PO Box 277, Conway, MA 01341, email: [dsievers@rocket.com](mailto:dsievers@rocket.com), or call her at 413-586-2079.

In reality there will be very little for this Board to do once the initial work with the accountant and lawyer is done. The Board will hold meetings two or three times a year, as needed. It is not necessary that you live near Conway to be on this Board. It would be nice to have representation from around North America and even internationally, as this land is a sacred site of the International Dzogchen Community. The only local requirement is that the Clerk must be a Massachusetts resident and it would be helpful if the Treasurer were local in order to work with the accountant once a year for the annual tax filings.

Elections of Officers and election of new members to the Board will be held later this fall. Each member will receive a mailing about this upcoming election. Those interested in holding an office or serving as a member of the Board will be listed and you will be asked to submit your written vote. So, if you have not yet renewed your membership for 2002, you might want to consider doing so, in order to participate in this election process and/or to serve on the Board.

We will be discussing this new organization at the upcoming C2C meeting in October, as well as at upcoming Community meetings to be held in Conway. In the meantime, if you have any questions regarding this new organization, please direct your questions to John Foster, Vern Harrington, or Diane Sievers; or, to any member of the Gakyil.

## changes

Gakyil &  
Shang-Shung Institute  
Changes at  
Tsegyalgar, USA

Malcolm Smith has moved over from the directorship of the Dzogchen Community at Tsegyalgar to the Interim Director of Shang-Shung Institute, USA; one of three rotating directors including Jacqueline Gens and Constance Williamson.

Mark Alston-Follansbee has taken over as Gakyil Director in Tsegyalgar and Nicole Bini has replaced Malcolm as Blue Gakyil.





## From the North American Dzogchen Community, Tseggyalgar

Dear All,

Thank you to everyone who has contributed to the Teams Project; to all those who have attended Community-to-Community (C2C) meetings, provided input, and remained patient as we find our footing. This is a short update on the development of the work and our next steps.

Since the Santa Fe C2C in January, the Teams Committee has been crafting a simple, clear structure by which the teams can function within the given model of the Dzogchen Community in North America. Drafts of this proposal have been circulated to all of the Gakyils and local Communities throughout North America. This feedback was collected and incorporated into the documents.

As this process came to a close in May, a new Gar Gakyil was elected and a new round of revisions was required. The new Gakyil is now on board and we are ready to begin a new stage of collaborating, communicating, and developing projects.

One outcome of the latest round of revisions concerns the Steering Committee, now called the Teams Committee. It has been decided to expand the Committee to include representatives from each North American Gakyil. This will provide each Gakyil with a direct conduit into teams' activity, and bolster the aim of focusing the energy from throughout North America toward the needs of the Dzogchen Community.

Please consider this call for participation. Discuss the idea with your local Gakyil members and practitioners. The tasks of a Committee representative are outlined in the enclosed document. Please let us know who from your Gakyil would like to join the Committee by September 1<sup>st</sup>.

The next C2C meeting is scheduled for the weekend of October 18<sup>th</sup> - 20<sup>th</sup> at the possible site of the West Coast Gar in Joshua Tree, California. We invite the attendance of all new Teams Committee representatives, Team coordinators, those who have participated in the past, and those of you who would like to get started.

A new stage of work is about to begin. It would be great to have your participation. Thanks for supporting this effort.

*The Teams Committee*

## Yantra Yoga Course with Lynn Sutherland

November 14<sup>th</sup> - 17<sup>th</sup>, 2002

Dzogchen Community West Coast  
Dondrup Ling  
2748 Adeline Street #D, Berkeley CA  
Contact phone: 510/644-2260

Website: [www.dzogchencommunitywest.org](http://www.dzogchencommunitywest.org)  
Email: [aha@dzogchencommunitywest.org](mailto:aha@dzogchencommunitywest.org)

Dondrup Ling in Berkeley California is pleased to announce that Lynn Sutherland, a certified local instructor of the first level of Yantra Yoga for North America, will be teaching a course November 14<sup>th</sup> - 17<sup>th</sup>. The course is open to those with transmission from Chögyal Namkhai Norbu and prior instruction in Yantra Yoga.

WHEN: November 14<sup>th</sup> - 17<sup>th</sup> (Thurs. - Sun.), beginning with one session Thursday evening

WHERE: Berkeley CA, at Dondrup Ling

COST: Cost \$140.00 for the course - 10% off for Dzogchen Community members

CONTACT: [aha@dzogchencommunitywest.org](mailto:aha@dzogchencommunitywest.org) or 510 644 2260

TO REGISTER: Registration is limited to 20 people. Send check or money order for \$50 (deposit) or the whole amount made out to:

THE DZOGCHEN COMMUNITY WEST COAST  
Mail to: DCWC, 2748 Adeline Street Suite D, Berkeley CA 94703

Course schedule:

Thursday evening: 7:30PM-9:00PM

Note: there will be a Guru Rinpoche Ganapuja at 6:00PM-7:00PM

Set up begins at 5:30PM with the practice beginning promptly at 6:00PM

Fri, Sat and Sun Nov 14, 15 and 16

Morning session: 10:00AM - 12:30PM

Afternoon Session: 4:00AM - 6:30PM

## TALENT FOR THE COMMUNITY

### Request from Dondrup Ling, California

*There is much talent in our Community!! Those who can provide interesting classes, workshops, talks, slide-show presentations, stand-up comedy and/or who have other valuable expertise up their sleeves are warmly encouraged to offer benefit workshops, classes and performances at the Dzogchen Community West Center, Dondrup Ling, to be scheduled as time is available. This is an outstanding karma yoga opportunity which will not only financially contribute to the Center but can attract participants to our multi-faceted Community.*

Respond to Patrick Tribble, Email: [ptribble@atbi.com](mailto:ptribble@atbi.com)

## Taklung Tsetrul Rinpoche Visits Tseggyalgar October 2nd, 2002

The Dzogchen Community in Tseggyalgar invited Taklung Tsetrul Rinpoche, a Nyingmapa master who has come to the United States for the first time, to give teachings during his brief visit in Western Massachusetts. Rinpoche gave a teaching on Chenrezig (the Buddha of Compassion) practice, which included transmissions of the development and completion stages. This teaching is from the Northern Treasure or "Jang Ter" of Guru Padmasambhava, which are rarely given. We are hoping to have him return again early next year to give more teachings at Tseggyalgar.



## Santi Maha Sangha Base Level Practice Retreat, California

with Jim Valby

February 7 - 16, 2003

Location: Dondrup Ling

The Dzogchen Community West Center

2748 Adeline Street, Suite D, Berkeley CA

Four daily sessions: 8:30-10am, 10:30-12noon, 4:30-6pm (yantra yoga), and 6:30-8pm

The Dzogchen Community West Coast is pleased to host a Santi Maha Sangha Base Level Practice Retreat with Jim Valby. Anyone who has attended a retreat with Chögyal Namkhai Norbu or participated in one of the three universal transmission practice days may partici-

pate in this retreat. The focus will be on the essential theory & practice of Sutra, Tantra and Dzogchen as transmitted by Chögyal Namkhai Norbu in his book titled, "The Precious Vase: Instructions on the Base of Santi Maha Sangha" 1999, 2001.

Jim Valby has been a student of Chögyal Namkhai Norbu since 1982. He is an authorized instructor for the Base Level of Santi Maha Sangha.

Cost: TBA

Dondrup Ling:

Tel: 510/644-2260

Web site: [www.dzogchencommunitywest.org](http://www.dzogchencommunitywest.org)

Email: [aha@dzogchencommunitywest.org](mailto:aha@dzogchencommunitywest.org)

## Dzogchen Community West Coast November & December 2002 Schedule

Dondrup Ling  
2748 Adeline Street Suite D,  
Berkeley

Contact phone: 510/644-2260

Web site: [www.dzogchencommunitywest.org](http://www.dzogchencommunitywest.org)

Email: [aha@dzogchencommunitywest.org](mailto:aha@dzogchencommunitywest.org)

Please check the web site and call 510 644 2260 for possible schedule changes!

## SPECIAL EVENTS

### NOVEMBER

Yantra Yoga Retreat with

Lynn Sutherland

Dates Nov 14 - 17 (Thurs - Sun)

In this course, we will focus on Tsandul (Controlling the Channels), the First Series (The Four Characteristic Conditions), the Second Series (The Four Profound Applications), and time permitting, the Vajra Wave. Emphasis will be on developing and deepening an understanding and experience of the breath, both within the yantras (movements) and the pranayamas (breath practices). This course may be of particular interest to those who are engaged in the Santi Maha Sangha training.

The course is open to those with transmission from Chögyal Namkhai Norbu and prior instruction in Tsigjong and the Eight Movements.

(For details see announcement left)

### DECEMBER, 2002

Namkhai Norbu Rinpoche's Birthday Sunday December 8<sup>th</sup>, Sunday Long Life Practice - Amitayus Ganapuja begins at 3:30PM (Dance Practice re-scheduled at 1:30PM)

Christmas Party & Raffle/Auction Saturday December 14<sup>th</sup>

Guru Rinpoche Ganapuja - Set up 5:30PM, begins at 6PM

Christmas Party & Auction begins

at 7:30PM  
Live Entertainment - Food - Dancing & FUN!

2003

February 7<sup>th</sup> - 16<sup>th</sup>

Santi Maha Sangha Base Level Training with Jim Valby

## REGULAR WEEKLY PRACTICES

Yantra Yoga  
Practitioners' group 11:00AM to 12:30AM

Prerequisite: One prior Yantra Yoga Session

Practice of Vajra Dances:  
Tuesday and Thursday evenings at 7:00PM - 9:00PM

Sundays 3:00PM - 5:30PM  
(Includes the Dance of the Three Vajras, Liberation of the Six Lokas & Dance of the Vajra)  
Please contact Dawagail at 510 482 9901

Santi Maha Sangha - Study/practice  
Every Sunday, 6:30PM - 8:30PM

Chöd Practice  
7:30PM - Monday - canceled on Ganapuja Days

Mandarava Practice  
10:00AM Mondays in November  
For the month of November Margaret Bradford will be doing a Mandarava practice on Mondays at 10AM. Any and all are welcome to join her. On Nov. 11th, Veteran's Day, there will be an all day Mandarava Retreat.

Guru Dragpur Practice  
10:00AM Thursdays for the month of November & December  
Rosanne Welch will be doing a Guru Dragpur Retreat for the month of November & December. Any & all are welcome to join her. (Practice will not be held on Thanksgiving, Nov 28th.)

## GANAPUJA & SPECIAL PRACTICE DATES:

### NOVEMBER, 2002

Nov 14 - 17  
Yantra Yoga Retreat with Lynn Sutherland  
7:30PM - 9:00PM Beginning session of Yantra Yoga Retreat

Nov 15, 16 & 17 Fri - Sun  
Yantra Yoga Retreat  
10:00AM - 12:30PM  
4:00PM - 6:30PM

Nov 19 Tuesday  
Full Moon Ganapuja  
7:00PM setup - 7:30PM Ganapuja begins

Nov 22 Friday evening  
Benefit seminar with Silvia Nakkach  
Time: 6:00 - 9:30PM

Nov 29 Friday - Post Thanksgiving  
Dakini Day Ganapuja  
1:30PM setup - 2:00PM Ganapuja begins

### DECEMBER, 2002

Dec 4 Wednesday  
New Moon Ganapuja  
7:00PM setup - 7:30 Ganapuja begins

Dec 14 Saturday  
Guru Rinpoche Day Ganapuja  
5:30PM setup - 6:00PM Ganapuja begins  
Christmas Party / Auction begins at 7:30PM  
Live Entertainment - Food - Dancing & FUN!

Dec 19 Thursday  
Full Moon Ganapuja  
7:00PM setup - 7:30PM Ganapuja begins

Dec 29 Sunday  
Dakini Day Ganapuja  
3:00PM setup - 3:30PM Ganapuja begins





## Community Check-In C2C Meeting

Joshua Tree, CA  
Oct. 18 - 20, 2002

The Fourth Community to Community Meeting was held in Joshua Tree, California. These bi-annual meetings are dedicated to developing collaboration at a practical level between practitioners throughout North America. After an introductory Friday evening session, each Gakyil and local Community were provided a chance to share their recent accomplishments, challenges, vision for the future, and how the Teams project might offer support. Meeting participants accounted for many of the sites, while those who could not attend forwarded their comments.

### Representatives Present

#### Tsogyalgar

Representative: Rafal Borkiewicz  
**Dzogchen Community West Coast**

Representative: Carol Fields  
**Hawaii**

Representatives: Melinda Sacarob  
(in person), Jim Rashick, by letter  
**New York City**

Representative: Ed Goldberg  
**New Mexico**

Representative: Julia Deisler  
**Northwest**

Representative: David Scalzo  
**Portland**

Representative: Letter + Community Report  
**Toronto**

Representative: Letter from Eve-Marie, Deepak, Steve and Des  
**Crestone, Colorado**

Representative: Lidian King  
**Southern California**

Representative: Dani Colajacomo  
**Santa Cruz, CA**

Representative: Margherita Pagni  
**Boston**

Representative: Rafal Borkiewicz  
**Chicago**

Representative: Community report  
by Jey Clark

#### A.S.I.A.

Representative: Carol Fields, additional information, Jey Clark

#### Shang-Shung Institute

Representative: Information from Rafal B. and Jey C.

*Thoughts and observations on the Fourth C2C*

Joshua Tree, California  
October 18-20, 2002

As always, to be together with the bunch of characters that we are is a refreshing break from the "normal." It makes me aware that being a practitioner inspired by Chögyal Namkhai Norbu and his precious teachings is not for the faint of heart nor the vapid. Likewise, you, my Vajra Kin, inspire me: what passion, what native intelligence and humor!

Highlights for me, as a Vajra Dancer, was the early morning dance in the first blush of day & in the waxing light of the nearly full moon; the joy of dancing 4 times in one day under the canopy of the Joshua Tree sky. Loved hiking in Joshua Tree National Monument - such a surreal place & great vistas. Our soak in the hot springs afterward makes me aware that for me, a "must-have" for our Winter/Western Retreat Center is having hot springs nearby. What remains poignant for me in our C2C gathering is the sense of heart-felt mutual warmth/love/respect and the spirit of collaboration - I

loved tuning in to the sound of us in the dining room or the meeting room before the sessions began: it was the roar of a happy river, with all its tributaries, flotsam & jetsam, all flowing together.

Susan Harris  
New Mexico

After attending my fourth community-to-community meeting I am convinced that these meetings, with whatever faults they may have, are the best way to move us forward as a community. Nothing is quite like having face-to-face contact with people from far-flung locations and discovering that they not only struggle with the same problems but also find faith, hope and even joy in the same teachings.

As for specific memories, I remember watching the moon surrounded by a moon bow sitting high up in the vast open sky. I also remember the delight of observing as a Vajra sister (whose name will remain unknown) scrambled over the rocks, high above the canyon floor, overcoming her fear of heights. I mostly recall the remarkable warmth and comfort I experience with people, even though we haven't seen each other in months or, sometimes, even years.

Strangely, time passes yet there is no distance.

Michael Hass  
Southern, CA

What stands out most from the weekend for me is the Sangha. It was clear that every one was participating with the highest of intentions. Specially, when there were difficult or emotional areas to deal with. Everyone seemed willing to listen and be very present with the process of working through the various issues. Ed kept everything very focused, which I really appreciated. Getting to experience the different personalities and how respectful every one was of each other was a real treat. What a pleasure to be included in such a powerful event. The place is one of few distractions and the C2C meeting seemed to reflect that. Thanks for encouraging me to go.

Larry Brebes  
San Luis Obispo, CA

The C2C meeting seemed truly inspired by the individual efforts to listen and collaborate with each other. The guide lines and principles of "the blue book" as it was fondly called was used and referred to over and over again as the ground we needed to follow as willing representatives of the larger National DZ community.

Ruth Denison, our host, a well-known Vipassana teacher held the light of the practice in her conversations with us. Having been a leader and taught so many people over the years, she showed great delight in CNN's students' capacity to conduct themselves with seeming effortlessness without the master present. I felt an incredible gratitude to CNN for his generous teaching that had allowed us to continue without doubt.

When we arrived there was an agenda to follow, but as the collaborative effort continued it was fascinating to see schedule change to the real needs of the meeting. Quick program changes headed by Carol Fields and the team leaders created a necessary flexibility that allowed information to flow among the group like a dance.

Loving kindness and the ability to conduct ourselves with a relaxed confidence in group practice and meetings was encouraged. Personally, I found working with representatives from all over the country very inspiring. We came away with a sincere knowledge of who is in the DZ boat, the challenges we face as a community and the strength developed from having been face to face with each other.

Melinda Sacarob  
Hawaii

The practices, the meeting sessions, and the field trips, not to mention just being able to talk with people we haven't seen for a while, were stellar. The dance in the morning on the desert as the sun rose on the flat horizon was incredibly beautiful (beautiful actually at any time of day) and inspired both Bo and (the cook) and Ruth Dennison (the founding teacher of Dharma Dena) to attend Rinpoche's next retreat to get the transmission.

On Saturday night, there was a strong and spirited discussion about the Winter Gar, particularly about whether Joshua Tree was suitable. Though many liked the desert well, and some felt the site was workable, and all realized this site was affordable, there was an overwhelming consensus that there were many drawbacks to the site in terms of its fit with our Community.

Most felt that they would not want to spend long periods of time there and would not visit often.

I thought the most exciting result of the meeting was the formation of a new team - the Winter Gar Search Team. This is the much needed group assistance, which will enable us to search intensively over the next six months and actually find a property that suits our needs.

The energy was high, and it was extremely apparent, that the Winter Gar effort is certainly not just a local one, though the DZWC has been given the responsibility and opportunity to be the midwife. I found myself wondering if the reason why our property has not surfaced as yet is because we did not have enough consensus and commitment in the larger group. Now, we have both and a deadline, and Rinpoche's pledge of support in the form of offering a retreat "in the new place." In any case, Yay, Team!

We are looking toward many years of future during some of which Rinpoche may not be with us. We need to plan well to establish a site which will attract and support us, host the many activities we want to have, and be amenable to those who wish to retire, do long retreats, form residential communities, etc.



Advanced Yantra Yoga with Fabio Andrico in Tsogyalgar, May 31 - June 5, 2002

## Vajra Dance Course in Chicago with Anastasia McGhee

December 5th - 8th, 2002

Dzogchen Chicago is pleased to announce that Anastasia McGhee, a certified local instructor of the first level Vajra Dance for North America, will be teaching a dance course in Chicago, December 5th - 8th, 2002.

This course is for those who already practice both the Vajra Dance of the Liberation of the Six Lokas and the Dance of the Three Vajras. The focus of the course will be deepening and refining our knowledge of these dances, as well as learning the Special Dance of the Three Vajras. In light of the recent clarifications that Rinpoche has made, we will have the opportunity to learn and integrate the changes for both dances.

**COST:** Cost \$125 for the course

**FOR INFO CONTACT:** Lynn Sutherland  
Tel: 773 784-4168  
Email: lynnsuth@aol.com

**TO REGISTER:** Registration is limited to 20 people.

Make check for \$125 made out to:  
**DZOGCHEN CHICAGO**  
Mail to: Dzogchen Chicago  
c/o Lynn Sutherland  
5717 N. Washtenaw Ave.  
Chicago, Illinois 60659

Carol Fields  
DZWC

I had a surprisingly wonderful time at the C2C. I say surprising because these kinds of meetings are not always fun. Hiking and the hot springs were great as were the people who hosted us at the center, but what really blew me away was how harmonious and respectful the process was during our meeting. I came home feeling that we had accomplished far more than deciding on a prospective Gar, we had actually embodied some of the principals of the Dzogchen Community. I am so impressed by the community's dedication, commitment and hard work and also their great capacity to laugh and have fun. I look forward to seeing everyone soon.

Denise Cody  
New Mexico

This was my first visit with our Vajra brothers and sisters beyond the local area. I came away feeling like I'd been struck by lightning. The energy was high and the atmosphere friendly and positive, with really great people. The lesson for me was consistently given that this meeting was not about getting my needs met (my usual preoccupation) as I went about doing the registration, karma yoga coordination, and bookstore, but rather about being of service in the flow of energy of the group process. The "self" and its grasping fell out of focus or stuck out like a sore thumb "wink". It was so wonderful practicing together. The closing Ganapuja was pure white light.

Catherine de Neergaard  
Berkeley, California

I am happy that I went to Joshua Tree; the bright and confident force of being a Vajra family was especially strong in contrast with the austere and vulnerable energy of the place. For those of us who were fortunate enough to visit both places, Margarita and Joshua Tree, we were able to experience when the elements are in balance and when some elements are clearly missing. Rinpoche's teachings ring like bells in our mind, and they are specially resonant when we need to apply them as a group. This was a powerful group experience of commitment and agreement.

Silvia Nakkach  
Berkeley, California

## News from the Dzogchen Community of Alaska, USA

by Pat Martin

The Dzogchen Community of Alaska (DCAk) has been functioning for about two years now, but really gained momentum about sixteen months ago with the March, 2001, Transmission. Most of us came to DCAk through a connection with Song Pak, a longtime student of Rinpoche's.

There are about twelve of us who are active and committed and we generally have six to ten members at Ganapujas and other celebrations. We are very grateful to Song Pak who has so kindly shared with us his knowledge and experiences of Dzogchen. We call him our TA; Teacher's Assistant! He is also helping us with our Santi Maha Sangha study when we meet every other Sunday after Vajra Dance practice.

Our activities include: celebrating all the monthly lunar practice days, and every Sunday morning we practice the Liberation of the Six Spaces Dance. Twice a week we practice Yantra Yoga; we enjoyed a two day Yantra weekend in January, 2002. Easter weekend we did a two day Rushen practice. Last summer we enjoyed two weekend retreats consisting of the Purification of Six Lokas and Shitro.

Jonathon Schaefer spent time with us last fall and helped us remodel a 12 x 12 foot shed (formally used for drying and storing commercial

*continued on next page*





fisherman's nets!) and transformed it into a lovely Gonpa where we have our lunar celebration practices. Jonathon also led us in our three hour 9/11 Naggon practice.

Being so active has helped us form a very cohesive group. It feels like a loving family and we have become very close Dharma Brothers and Sisters. We hope at some point to be able to invite Rinpoche to visit us in Alaska and of course, all of you Dzogchen Community members are always welcome up here in the Last Frontier!!!!

## Aloha, Kohala Natural Healing Arts is pleased to announce:

Two Tibetan doctors from Men-Tsee-Khang (Tibetan College of Medicine) will be in Hawaii for a five day workshop on Tibetan Medicine. The doctors have been selected by Men-Tsee-Khang and will also be available for personal consultation. Please share this information within your organization and network of people interested in Tibetan culture.

Perhaps you can join us in Hawaii for this rare and excellent event. Please assist in getting the word out and share this announcement with your network of friends and associates who may be interested in Tibetan culture and natural healing.

Sincerely yours,

Jonathan H. Gaines

President, Kohala Natural Healing Arts, Inc. 501 (C) 3

Web site: [www.knha.com](http://www.knha.com)

Tel: (808) - 889-0839 (HST)

## Tibetan Medicine Camp

Hawaii, October 23<sup>rd</sup> - 25<sup>th</sup>, 2002

Kohala Natural Healing Arts, Inc., working for and under the direction of Men-Tsee-Khang, the Tibetan College of Medicine, is hosting a 'Tibetan Medicine Camp' in Hawaii, October 23<sup>rd</sup> - 27<sup>th</sup>, 2002. The camp will be held on the Island of Hawaii (Big Island) at the Hamakua Ecology Center near Waipio Valley. Men Tsee Khang was founded by His Holiness the Dalai Lama in Dharmasala, India.

The physicians conducting the camp are Dr. Pema Dorjee and Dr. Namgyal Tsering; both senior and experienced doctors. Dr. Pema Dorjee is currently the General Secretary of the Institute and Dr. Namgyal Tsering is the Principal of the Medical and Astrological College.

The doctors will explain the following:

- 1) Brief History of Tibetan Medicine.
- 2) Differentiation of Healthy & Unhealthy Body according to the Three Nyespas (Lung, Tripa and Bedken).
- 3) The Three Diagnostics Methods (Visual, Touch & Interrogation) according to Tibetan Medicine.
- 4) The Treatment (Lifestyle, Diet, Medicine and External Therapy) of Diseases according to Tibetan Medicine.

Tibetan Medicine is a combination of the best of Indian Ayurveda Medicine, Traditional Chinese Medicine, and Persian Traditional Medicine directly from the time of the Tang Dynasty, the flowering of Traditional Medicine in Asia.

The doctors will also be available for personal consultations from, October 18<sup>th</sup> to 27<sup>th</sup>, 2002. The fee to be charged for medical consultation is US\$ 25/- per person. The charges of medicines will be directly collected by our doctors from the patients. The cost for one month medicine is approximately US\$ 35/-, for two months is approximately US\$ 70/- and for three months is approximately US\$ 105/-, depending upon the prescribed medicine prices.

Cost is \$475.00 for the camp. The camp with lodging and meals is \$975.00. Airport pick-up and delivery is available.

Register online at <http://www.knha.com/>

Email: [knha@aloha.net](mailto:knha@aloha.net)

Tel: (808) 889-0839

If you would like to print one or more posters from our web site and display locally it will be a big help.

PRINT A POSTER <http://www.tibetanhealing.com/poster.html>



## October 31st, 2002 Anniversary Adzom Drukpa Video Transmission Day

Amsterdam, Holland where an editor of The Mirror was stranded on her way back to the US. Thank you to Anneco and everyone who made the stay very enjoyable!

## ONGOING VAJRA DANCE IN CALIFORNIA

Dondrub Ling

Dzogchen Community West Coast

Dondrub Ling

2748 Adeline Street #D, Berkeley

Contact phone: 510/644-2260

Web site: [www.dzogchencommunitywest.org](http://www.dzogchencommunitywest.org)

Email: [aha@dzogchencommunitywest.org](mailto:aha@dzogchencommunitywest.org)

### ONGOING VAJRA DANCE

The daily Thun is in addition to the regular weekly

Vajra Dance on

Tuesdays and Thursdays\*, 7:00-9:00PM and Sundays

3:00 - 5:30PM.

Please call Dawagail at 510-482-9901 to check for any possible schedule changes.

\* Thursday night dance starts on October 17<sup>th</sup>, 2002.

## New Gakyil of New Mexico

### BLUE

Denise Coady

Tel: 505-867-3562

Email:

[dcoady@salud.unm.edu](mailto:dcoady@salud.unm.edu)

Susan Harris

Tel: 505-983-5668

Email: [harrisre1@aol.com](mailto:harrisre1@aol.com)

### YELLOW

Julia Deisler

Tel: 505-473-2837

Email: [jmdeisler@aol.com](mailto:jmdeisler@aol.com)

### RED

Josefa Candelaria

Tel: 505-890-7022

Email: [ashikrugs@aol.com](mailto:ashikrugs@aol.com)

Ellen Halbert

Tel: 505-281-5163

Email: [ellenhalbert@hotmail.com](mailto:ellenhalbert@hotmail.com)

Treasurer (no longer on the Gakyil)

Susie Marlow

Tel: 505-455-0885

Email: [guysue@earthlink.net](mailto:guysue@earthlink.net)

Contact Person

Susan Harris

Tel: 505-983-5668

Email: [harrisre1@aol.com](mailto:harrisre1@aol.com)

# tashigar, north & south & south america

## Margarita Co-Housing Opportunity with Tsegylgar

Tsegylgar, the Dzogchen Community of North America, has chosen to purchase a lot at Tashigar Del Norte on Margarita Island in Venezuela. We are looking for a total of 5 participants to help us purchase this Lot and to build a home with private units (minimum of a private bedroom and bathroom with use of common areas) for each participant. So far we have 3 participants and we are now looking for 2 more. Interested parties must be able to make an initial investment of \$8,127.60 immediately to cover the purchase of the Lot. A Limited Liability Company is being formed so that each member will have a 20% interest in all income and expenses of the property. Additional costs for building the structure are expected to range from \$15,000 to \$25,000 each. If you are interested in more information, please contact Diane Sievers at [dsievers@crocker.com](mailto:dsievers@crocker.com). Please include your phone number and a good time to call.

## Margarita Project Update

By Rosemary Friend

Green enjoyment is pervading the lower fields of the land as 110,000 plants of varying sizes soak up the gravity fed drip irrigation feeding down from one of our spring fed water tanks. Some plants are already producing healthy succulent babies which will be able to be transplanted soon.

We are asking shareholders to nominate themselves and each other as board members for the Community Land Association. The function of the CLA is crucial for the next phase of development as the urbanization plans and costs are nearing completion and some house designs have been finalized.

We have developed the Mission Statement of Proyecto Comunitario Tashigar del Norte. Practitioners

of the Dzogchen Community who have jointly invested in the purchase and development of Proyecto Comunitario Tashigar del Norte, by their continuing collaboration will: (1) Provide a place of residence for our Master, Chögyal Namkhai Norbu

(2) Provide a secure and stable base for the Gar of Tashigar

North and its activities, the continuation of the Dzogchen Teachings and Practices as transmitted by our Master

(3) Provide a place for practitioner/shareholders to reside, in cooperation with our Master, in the Gar of Tashigar North, the International Dzogchen Community and the local Margarita Community

(4) Create and manage an agricultural/commercial enterprise profitably, for the sustainability of PCTN and the benefit of the Dzogchen Community in general.

## Tashigar del Norte Community Land Association Update October 2002

Architects have made presentations to members who wish to build soon at Tashigar del Norte. At this time, it appears that 7-10 homes (including Rinpoche's) will be constructed during the next twelve months. Proposals and detailed plans for roads, electricity and all the other necessary "urbanism" items are in their final stages, with work commencing shortly.

Beautiful plans are being made for an expanded Gonpa, Community offices, parking areas, recreation and dance spaces. In short - all is well, and the Margarita community will soon have homes sprouting like mushrooms in a fertile field.

## Yantra Yoga Course in Lima, Peru

August 19 - 23, 2002

by Yone Catalano

We first experienced Yantra Yoga with Fabio Andrico each time our beloved Master Chögyal Namkhai Norbu came to Peru to conduct retreats. Aware of the fact that we were in need for learning more and for longer periods of time, the Peruvian Gakyil decided to invite Marisa Alonso, our Argentinean instructor.

Marisa agreed and we immediately started to organize and promote in order to succeed in every aspect concerned with the course. We announced that an International Yantra Course would be held from Monday to Friday, two hours a day, from 7 - 9PM. Despite our initial schedule, participants asked for an additional course in the morning, from 9 - 11AM, with Marisa's total cooperation.

From the very beginning, Marisa created a very nice atmosphere where communication could flow and interaction arose openly. Fear disappeared and exercises, as difficult as they might seem, were really enjoyed. During the weekend Marisa worked full time with

those who have had transmission from the Master, widening and making our knowledge of Yantra Yoga more precise. We closed the day joyfully in a traditional restaurant in the Chinese Neighborhood.

In her spare time, Marisa visited Virreyal Lima, the wayfarers, the seaside, the bohemian side of the city, up to the red zone... and she couldn't escape from interviews for radio and "El Comercio" national journal.

On Sunday, when the course came to an end, El Comercio published the interview and to our surprise, people started to phone very interested in having more information with regard to Yantra Yoga and participating in future courses. Neither TV nor radio publicity had such impact and reception from the general public as this interview.

Marisa left, but she is still with us. For everyone the Yantra Yoga course was a vital, rich and meaningful experience. We still have plenty of motivation, we keep practicing and our doors are wide open for the next time.

Thank you a million fold to our precious Master for giving us the Teaching, and to his instructor disciples for helping along the way!





Tashigar Sur, present the last digital publication  
**Yantra Yoga, the Eight Movements.**  
**Interactive Multimedia CD Rom**  
for Windows and Macintosh, english & spanish



Very intuitive interface. You can jump from one movement to any one. Quick visualization of names, numbers and breathing. Each movement has its own breath rhythm. You can watch rhythm and movement simultaneously. The whole audio track is also in easy handling reach text. It scrolls automatically when you jump from one movement to other. Very useful if you want to keep the sound level off. Instant full control of the audio-video track, you can rewind and fast forward. Also each movement has four cue points for easy jumping into the same movement. This cd rom contain 70 minutes of digital controlled video, explained by Fabio Andrico, with an introduction of Namkhai Norbu Rinpoche.

Buying this CD you can help 100% to support the gar of Southamerica.  
[www.tashigarsur.com.ar/edigital](http://www.tashigarsur.com.ar/edigital)

## namgyalgar

The Dzogchen Teachings  
Chögyal Namkhai Norbu  
Australia  
Summer / Autumn 2003

### Namgyalgar Retreats

Namgyalgar Summer Retreat  
December 26<sup>th</sup>, 2002 - January 1<sup>st</sup>, 2003

Namgyalgar Autumn Retreat  
April 18<sup>th</sup> - 22<sup>nd</sup>, 2003

Santi Maha Sangha  
April 8<sup>th</sup> - 10<sup>th</sup>, 2003: Base Exam  
April 11<sup>th</sup> - 15<sup>th</sup>, 2003: Level 1 Training

For further information and registration please  
contact the Namgyalgar Secretary, Viki Forscutt:  
Tel/Fax: 02. 4473 7668  
Email: [namgyalg@acr.net.au](mailto:namgyalg@acr.net.au)  
Web site: <http://www.dzogchen.org.au>  
Postal: PO Box 14, Central Tilba, NSW, 2546, Australia

### Sunshine Coast Teaching Retreat

January 24<sup>th</sup> - 28<sup>th</sup>, 2003  
Ewen Maddock Dam Recreational Center, Caloundra, Queensland  
For further Information and Registration please contact:  
Dammika Mills - Bodhicitta Buddhist Centre  
Tel: 07-40382482 / Fax: 07-40382682  
Email: [bodhicitt@iig.com.au](mailto:bodhicitt@iig.com.au)

SEE FURTHER DETAILS ABOUT THESE RETREATS  
and Rinpoche's teachings in the Asia-Pacific and elsewhere at these web  
sites:

<http://www.dzogchen.org.au/retreats.html>

<http://www.dzogchen.org.au/retreat2003.html>

<http://www.dzogchen.org.au/schedule.html>

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Chögyal Namkhai Norbu

### NAMKHA SOFTWARE UPDATE

As many of you know, at Tashigar South we have written a program for calculating and displaying the namkha design for years ranging from 1900 to 2002. I've written a first version some 7 years ago (version 1.0) and it was distributed freely along the Dzogchen Community during all these years.

Since the end of 2001, a new version was issued and it was bundled with the Namkha-Kit, a complete set which includes wooden sticks (with notches), 6 colors-threads, a book with the explanations regarding the construction of namkha and a CD with an audio track of Rinpoche singing the Puja for authentication of namkha and the above mentioned software in English and Spanish languages.

Although this software is bundled with the Namkha-kit, it is ABSOLUTELY FREE so then you can make copies and give it to anyone who belongs to the Dzogchen Community. Please don't let this program go outside the Community because it is based on Chögyal Namkhai Norbu's teachings and for this reason it deserves respect.

Two months ago, we detected a problem in version 1.2 regarding the calculations of mewa for namkhas because of a misinterpretation of the book used as source of information for this version. Immediately we fixed it. Therefore, version 1.2 of software must NOT be used. The correct version is 1.21. Please, be aware that version 1.0 did NOT that problem, just version 1.2 so that, if you have built your namkha based on version 1.0 you MUST NOT correct anything at all.

I personally apologize for the inconveniences of people who have built their namkhas based on version 1.2 of the software. This software is a collaboration for helping people to build their namkhas and must be used since 1995 when I wrote the first version. Soon we are going to place version 1.21 in Tashigar South's Web Page at [www.tashigarsur.com.ar](http://www.tashigarsur.com.ar) for free downloading.

If you want the full set with sticks, threads, book and CD you can buy it for \$15US by contacting the nearest Gar to the place where you live (Tsegyalgar, Merigar or Tashigar South). In this way, you support us for developing this and other projects (we have already finished a multimedia Yantra Yoga CD-ROM).

Thanks to everybody who kindly helped to debug the software reporting the differences with their manual calculations and for the patience in the cases that namkhas should be rebuilt.

All the best,

Daniel Simonelli  
Tashigar South's Blue Gakyil

### Course in the Vajra Dance of the Song of the Vajra with Adriana dal Borgo

January 3<sup>rd</sup> - 18<sup>th</sup>, 2003  
Namgyalgar, Tilba Tilba, NSW, Australia.

The Dance of the Song of the Vajra will be taught at Namgyalgar in two parts.

First Part: Friday, January 3<sup>rd</sup> to Thursday January 9<sup>th</sup>, 2003

Second Part: Sunday, January 12<sup>th</sup> to Sunday January 18<sup>th</sup>, 2003

During both parts of this course there will be a teaching session of three hours in the morning from 10:00AM to 1:00PM and then a two hour practice session from 4:00PM to 6:00PM.

Registration is limited to 20 people, so register your interest early as there is a lot of interest in this course. You can register with a deposit of \$50 to insure your place in the course.

#### COST:

Full Price: One Part only: \$350 / Parts One and Two: \$700

Concession Price: (Basic members and Concession)

One Part only: \$280 / Parts One and Two: \$560

Sustaining members: One Part only: \$210 / Part One and Two: \$420.

(Prices are in Australian dollars.)

The Dance will take place on a large Mandala in the Gonpa at Namgyalgar. Please bring socks or dance shoes to wear on your feet while dancing.

#### Registrations to:

The Secretary, Viki Forscutt  
Namgyalgar, PO Box 14  
Central Tilba, NSW, Australia  
Tel: 61 02 4473 7668  
Email: [namgyalg@acr.net.au](mailto:namgyalg@acr.net.au)

Information: Jean Mackintosh  
Tel: 02 4473 7049  
Email: [jeani@sci.net.au](mailto:jeani@sci.net.au)





## NAMGYALGAR GAKYIL

### JULY 2002 REPORT

The Namgyalgar gakyil welcomed to Yellow, Ivan Barker who replaces Mark Farrington. Mark is resigning after many devoted years on the Namgyalgar Gakyil, particularly in the area of Namgyalgar development. With enthusiasm and vision, Mark played a major part in bringing the Gonpa and surrounding facilities to the significantly more-comfortable current state and bringing us to within easy reach of sign-off on Stage One of the public-area development of the Gar. We are grateful that Mark will continue his work with the Gar through the Committee system which he initiated, in particular the Santi Maha Sangha Scholarship Group and in fundraising, which has been one of his specialties. Mark Fulton, who has already been replaced on the Yellow Gakyil, by Peter Phipps.

Mark Fulton has moved to the USA to take up a new position with his firm. The Gakyil also extends thanks to Mark for the generous support and energy he has given in many different ways to Namgyalgar over the last few years. In particular, his contributions in the areas of building development, the land fund, and in introducing new accounting systems, have been invaluable and have helped provide a solid base on which we can continue to build Rinpoche's vision for Namgyalgar. We appreciate that Mark and his wife, Jane are both maintaining their close connection with the Gar through continuing membership. We send the whole family best wishes in their new adventure. And so we are now moving into the next stage. After years of submissions and negotiations, local council finally

approved our development application. We are now free to build the camper's kitchen, retreat cabins on the land, a community house for members and a house for the Gekös.

Elise Stutchbury had good news for funding of her Community work on the International Publications Committee, Shang Shung International and Santi Maha Sangha. After two years of submissions to the Perpetual Trustees Tibetan and Hindu Dharma Trust, by Elise, the Dzogchen Community has been given A\$15,000 for a project to introduce people "to authentic Tibetan Buddhism and to help establish them in Dharma practice". This gift consists basically of A\$10,000 for the Project Manager and A\$5,000 for associated costs such as printing educational materials. Meanwhile, the Gakyil has been addressing the many organizational tasks for retreats with Rinpoche at Namgyalgar and Caloundra (Noosa, Queensland). For full information on retreats at year-end at Namgyalgar and early 2003 at Caloundra, please see the Retreat announcements.

A report from our Gekös informs us that the original Bush Kitchen is being renovated once again. For a temporary building, it has as many lives as a cat. This time the construction is being done on a very low budget with donated and recycled materials. A wood heater, like the one in the Gonpa - but much smaller - has been installed by Alan and Patrick, resulting in a warmer, cozier atmosphere. A workshop room is being built adjoining the back of the kitchen and a window has been installed so the building can be used for Namgyalgar during retreats. Thanks to Jean and Andy, the Gonpa garden is looking vibrant again.

## SPONSOR A RETREAT CABIN AT NAMGYALGAR

Recently the Namgyalgar Gakyil received the go ahead to build three retreat cabins on the land of Namgyalgar. One cabin has already been sponsored by a generous donor and will be constructed soon. It is a simple kit design and can be erected quickly at a cost of Aus\$40,000 or US\$20,000.

Also in the coming months Namgyalgar will launch its International Scholarship Program which will sponsor international Dzogchen Community students to study Santi Maha Sangha for 6 to 12 months at Namgyalgar.

The extra retreat cabins will be indispensable in enabling this to happen. Rinpoche returns in December, 2002 to Namgyalgar after a three year absence. With your help we could have two more retreat cabins up and functioning by the time he arrives.

For further information please contact:  
Jan Cornall, President of Namgyalgar at:  
Email: jnana@ozemail.com.au  
Tel: 61 2 95571378

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The Shang-Shung Institute in America [SSIIA] is pleased to inform you of the availability of GLEN EDDY's exquisite watercolors. The paintings are produced on very good quality paper, using all natural pigments and painted in a watercolor manner called "Golden Vajra Style".

#### THE ARTIST

GLEN EDDY is one of the most talented and experienced Western artist who has mastered the Tibetan thanka painting tradition. His work has been published since the first books and publications on Tibetan Buddhism started to appear in the West. Having dedicated his entire life to this unique art, Glen's work is the perfect artistic counterpoint to the diffusion of the Tibetan tradition in the West.

Glen is also responsible for the SSIIA's Vajra Guild Project, under which the unique collection of thankas currently kept at Tsegalgar have been produced, the most recent one being the thanka of the Dzogchen Primordial Masters.

#### SMALL PAINTINGS \* Size: [15" x 22" or 38cm x 56cm]

##### GOMA DEVI \* [Code SPGD1]

One of the ancient 21 Semde Masters and the principal teacher of the Longchen Odsal Khandro Nyinthig. She is a Nirmanakaya historical figure and appears as a princess of Oddiyana, full faced and dressed in the traditional attire. Her left hand rests in her lap and supports a crystal ball in which manifests the Longsal Symbol, the source of light in the Dimension of Light. Her right hand extends from her right knee and is open outwards in the mudra of The Supreme Gift.  
Cost: \$360.00 plus \$30.00 Shipping & Handling

#### LARGE PAINTINGS \* Size: [22" x 30" or 56cm x 76cm]

##### 1. Central figure: GOMA DEVI \* [Code LPGD1]

Goma Devi as described above.

Background figure: LAS KYI WANG MO. She is a Nirmanakaya manifestation, and appears in a joyous form. She is a reddish color and is naked except for a loose skirt and various ornaments of bone. In her right hand she supports a Vajra in front of her heart and her left hand holds a Kapala slightly to the side of her body. She sits in a relaxed Vajra position. She received these teachings from Garab Dorje and passed these teachings on to Goma Devi by appearing to her in visions.

Cost: \$750.00 plus \$30.00 Shipping & Handling

##### 2. Central figure: GOMA DEVI \* [Code LPGD2]

Goma Devi as described above.

Background figures: SAMANTABHADRA [Dharmakaya], SANGWA YESHE [she is Samboghakaya, and in a joyous form. She is Blue colored. In her raised right hand she supports a Chopper Knife (Drigug) and her left hand rests in her lap and supports a Kapala. She wears a short skirt and the bone ornaments of the chamel ground. She appeared to Garab Dorje in the cemetery of Odiyana and revealed the teachings of the Longsal].

Cost: \$780.00 plus \$30.00 Shipping & Handling

##### 3. Central figure: GOMA DEVI \* [Code LPGD3]

Goma Devi as described above.

[These paintings are of Goma Devi alone. Her face is not full forward but she is looking to the side [3/4 position]. All of the paintings include the Duncie Mandala and White "A".]

Cost: \$650.00 plus \$30.00 Shipping & Handling

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Goma Devi 1		

Large Painting [Code LTGD2]		
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Goma Devi 3		

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To place your order fax or mail this form to 413-369-4165 [in the U.S.A.]







PRIMA MAI

## Dedication

Written on back of the Mandala painted by Prima Mai  
(Size: 100 X 100 cm)

On the day of August 6<sup>th</sup>, 2002, this large Vajra Dance Mandala was completed in my house in Arcidosso as an offering to my Master Chögyal Namkhai Norbu who in these days dedicated, with great compassion, his precious time to complete his work on the Vajra Dance for the benefit of his students of the Dzogchen Community and for the benefit of all sentient beings.

May his life be long and in good health and may this Mandala be of benefit to all sentient beings.

Prima Mai

## Revision Courses for The Dance of the Vajra Merigar, Italy

This summer at Merigar, Chögyal Namkhai Norbu generously dedicated a part of his precious time to checking and correcting the passes and movements of the Dance of the Vajra. From this began work on updating the videos and the book with explanation and designs, this will be presented on CD-ROM and in a new edition of "The Precious Light". Merigar will be holding two courses revising and updating these changes of the passes and movements:

Nov 8<sup>th</sup> - 12<sup>th</sup>  
Song of the Vajra dance course for advanced  
with Prima Mai

Dec. 12<sup>th</sup> - 15<sup>th</sup>  
Liberation of the Six Lokas and the Three Vajra Dance course with  
Adriana Dal Borgo

### Course Program

Song of the Vajra dance course for advanced  
with Prima Mai  
Friday, November 8<sup>th</sup> from 6PM till 9PM  
Saturday, November 9<sup>th</sup> until Monday November 11<sup>th</sup>  
Two sessions daily (hours to be confirmed).  
Thursday, November 12<sup>th</sup>, from 10AM until 1PM and closing Ganapuja  
Cost: 140.00 Euro with a 30% discount for members.

Liberation of the Six Lokas and the Three Vajra Dance course  
with Adriana Dal Borgo  
Thursday, December 12<sup>th</sup> from 6PM until 9PM  
The updated Liberation of the Six Lokas and the Three Vajra Dance  
Friday, December 13<sup>th</sup> from 6PM until 9PM  
Liberation of the Six Lokas and the Three Vajra Dance  
Saturday, December 14<sup>th</sup> from 10AM until 12PM and from 4PM until 6PM  
Three Vajra Dance (regular and irregular)  
Sunday, December 15<sup>th</sup> from 10AM until 12AM and 4PM until 6PM  
Three Vajra Dance (regular and irregular)  
Cost: 105.00 Euro with a 30% discount for members.

**NO MORE SLEEPLESS NIGHTS WONDERING  
WHEN THE NEXT GANAPUJA WILL BE**

For those of you who have iCal (the new Mac OS X calendar program) or another program compatible with this format, you can subscribe here to remind you of your Ganapujas:

<http://www.xs4all.nl/~loekjehe/Tibetan.ics>

## Changes in the Vajra Dance

by Prima Mai  
September, 2002, Merigar

In times of modern technology, with its fast daily changes and updates, it can become a fanatic hunt to keep up and a threat to a natural born desire to feel safe and comfortable with little wish to perform with constant flexibility - especially when we get older. We like the idea that nothing should change in our daily excursions out into the world, but we all know that changes come like the weather, so to worry about them seems pointless. Maybe it is important to keep a constant awareness about what types of change are important enough to make them our 'home' and truly integrate them into our daily life and routine.

For example in the case of the car, if the car industry should one day change the way we have to turn the wheel there would be no way to keep the old way, because the car simply will not function anymore.

This is similar for having the true function and benefit when doing

the practice of the Vajra Dance. We need to be in unison and precise in our choice of step, time and movement in order to have all the relative and absolute benefits for ourselves and all sentient beings. And now we have some new changes!

Since we all know how much work our Master Chögyal Namkhai Norbu is taking on for the benefit of the Teachings and the Dzogchen Community and his many other projects and books, apart from his intensive travel

work in order to

have the best and most precise way to remember and communicate further. Most changes are more subtle and probably only very advanced Vajra Dance practitioners might notice them; for example foot points and some general movements. As well, there are some easy changes in Mudra and arm movements. Besides these points, the measurements of the CENTER of the Mandala has changed. In all, it should not be difficult to integrate these new changes; but they are basic in order to truly 'turn the wheel' in unison and start the 'car'!

We wish to prepare a way to communicate this information through modern technology as soon as it is possible for us, and as well through all local authorized instructors who partly still need to be updated. Until then you can joyfully continue the way you studied the Vajra Dance so far.

All Mandalas, also, made with the measurements of the 'old' Center are equally fine in 'function'. Historically, even if the Vajra Dance is still relatively young on this Earth, when we started practicing it in 1991 for about 2 years, we only knew our way to *ke la nam* and knew nothing about the correct arm movements or Mudras. Then we learned more and more. Maybe we should understand it in that way. We simply evolve, and it would be great if we could participate in this evolution by making a serious effort to change our habits in moving 'the old ways' and adjust to this few changes with the spirit of a new beginner when taught or shown. This way the Vajra Dance is kept true to its essence and can develop as Rinpoche is transmitting it to us.

I would like to thank Rinpoche in all our names for his tireless guidance. May it truly benefit all sentient beings.

MEASUREMENTS FOR THE CENTER OF THE MANDALA OF THE VAJRA DANCE  
AUGUST 2002

### SMALL CENTER

1 = 1 palm = 22 cm  
2 = 2 palm = 44 cm

TOTAL = 3 palm = 66 cm

### MEDIUM CENTER

1 = 1 1/2 palm = 33 cm  
2 = 2 1/2 palm = 55 cm

TOTAL = 4 palm = 88 cm

### BIG CENTER

1 = 2 palm = 44 cm  
2 = 3 palm = 66 cm

TOTAL = 5 palm = 110 cm

\*palm refers to the palm span of the thumb and small finger spread out hand of Chögyal Namkhai Norbu and does not refer to the American palm measure.

Note: all the other measures remain the same as we have used since 1991

Note: it is best to use the large center measures now for a Mandala used by more practitioners.



Vajra Dance with Anastasia McGhee in Santa Fe, New Mexico September 2002

and retreat schedules and daily email correspondence, we would like to do a small part in trying to communicate to you the results of Rinpoche's work on his Book of the Vajra Dance for all our benefit.

This past August, 2002, in Merigar, Rinpoche worked with our (Adriana Dal Borgo and myself) collaboration to clarify and confirm the movements and directions, etc., of the Vajra Dance; sometimes checking word by word from this vast Text. The original Text was written in Rinpoche's handwriting and in the last months Rinpoche has entered the entire text in his computer so it will be easier to translate. Still Rinpoche will continue to work on some last points to confirm or clarify, but already we would like to inform you to prepare for some changes in all three Vajra Dances.

We have video and audio taped all these many hours of



W. DANKOFF

The Dzogchen Community of New Mexico hosted a course in the Vajra Dance of The Liberation of Six Lokas with North American local instructor Anastasia McGhee September 12 - 15, 2002, in Santa Fe at Alma Socorro's beautiful newly repainted Dance Mandala. There were about thirteen participants, some of whom were learning the dance for the first time, some who've danced for a while learning the second part (the other gender).



## Vajra Dance Courses with Prima Mai & Adriana dal Borgo

### Vajra Dance Schedule of Prima Mai 2002 - 2003

2002  
November 8th - 12th Vajra Dance advanced with new changes in MERIGAR, ITALY  
December 13th - 15th To be confirmed in GERMANY  
December 20th - 22nd To be confirmed in GERMANY

2003  
January 18th - 19th Liberation of Six Lokas advanced in VENICE, ITALY  
March for 5 days Vajra Dance Advanced in London UK  
June/July 6 days 2nd part Vajra Dance in SPAIN  
May 20th - 26th 1st Level Training in KUNSANGAR, RUSSIA  
August 4th - 10th 1st Level Training in MERIGAR, ITALY

September 24th - October 3rd 2nd level Training in TSEGYALGAR, USA

Tentative Schedules  
October 2003 USA  
November 2003 TASHIGAR NORTE

### Vajra Dance Schedule of Adriana dal Borgo 2002 - 2003

2002  
Rome  
November 30th - December 1st  
Dance of the Song of Vajra  
Advanced

Spain  
December 2nd - 8th  
Dance of Liberation of Six Lokas and Three Vajra Dances

Merigar,  
December 12th - 15th  
Changes of Dance of Liberation of Six Lokas and Three Vajra Dances

2003  
Namgyalgar  
January 3rd - 18th  
Dance of the Song of Vajra

New Zealand  
Between February & March  
Dance of Song of Vajra

Trainings (Merigar, Kunsangar and Tseggyalgar) will be done by both Prima Mai and Adriana dal Borgo.  
The Training in Merigar may change according to Rinpoche's schedule.

## New Utility Convert to Tibetan Text in MS Word XP Documents into Wylie Transliteration

Dear All,

Now a utility is available that converts Tibetan text in MS Word XP documents into Wylie transliteration. I hope it will be helpful for publishers and Tibetologists in the Community, as well as for people who just want to know Tibetan better.

You can download the file here:

<http://www.xs4all.nl/~loekjehe/Tise/LTib2Wylie.zip>

You can download all Tise files from here:

<http://www.xs4all.nl/~loekjehe/Tise/>

How to use the utility:

1. LTib2Wylie.zip contains LTib2Wylie.bas file. Unzip it into any folder, for example, into C:\TEMP
2. LTib2Wylie.bas is a Visual Basic macro that should be imported into MS Word. It is done in Word XP by pressing Alt+F11 shortcut. Visual Basic editor will be opened.
3. From File menu of Visual Basic editor choose Import File... and then browse to the location of LTib2Wylie.bas, that is, e.g., to C:\TEMP. When the file is imported, a macro called LTibetan2Wylie will be available in Word documents.
4. Conversion of Tibetan into Wylie is achieved with the help of this macro as follows:
  - Select the Tibetan text in L or LTibetan font you wish to convert. If nothing is selected, the text starting from cursor till the end of the document will be converted;
  - Press Alt+F8 to invoke the list of available macros;
  - Choose LTibetan2Wylie macro and run it. The converted text will appear in Wylie transliteration in Arial 10pt font.

Since it is the initial release of the utility, it has some limitations. It is sensitive to improper formatting of the Tibetan text. It can't handle mantras and Sanskrit syllables, for which there is no standard Wylie representation. It runs rather slowly as any Visual Basic macro. It is better to have a backup copy of a document before you run the converter. I don't know whether it will work properly on previous versions of MS Office and on Mac. I would be happy to hear any feedback from the Community people to fix another bugs if any.

Best regards,  
Grisha Mokhin  
Email: [mokhin@bog.msu.ru](mailto:mokhin@bog.msu.ru)

## p a s s a g e s

Died:

The members of the Victoria, BC, Canada Dzogchen community have just learned that Annaliese Hlavac died late yesterday. Lisa was able to die at home with her family, according to her wishes. We are confident that she was prepared for death, but our small group love her dearly and will miss her. Lisa was a long time student of Rinpoche, a very devoted practitioner of his teaching, and a committed member of the Community. She worked on translating a number of Tantras and books with other Community members. This work, along with her practice and her family, were her life's passions. Lisa was a kind, generous and loving person. She readily shared her knowledge, experience and enthusiasm with those who knew her. Lisa loved animals and shared her home with many during her life. She was a dedicated activist for animal rights. She cared much for the environment, world peace, freedom and justice.

Lisa provided her home and her offering of beautiful food for our coming together for practice over the years. She had a fine sense of humor and an intelligent, open and inquiring mind, which made for many lively and joyous gatherings around her dining room table. Lisa loved life and people, and had a zest for experience and adventure. We were planning to get together at her home for the Universal Practice day on the 31st of October. Please include her in your hearts, prayers and practices.

May all beings be happy!  
In Peace,  
Colleen, Mike, Marlo, Jacque and Raphael

Died:

Antanas Danielius  
With deep grief, the Lithuanian Community would like to inform the world wide Dzogchen Community that our good friend and oldest practitioner, Antanas Danielius, died on October 17<sup>th</sup>, 2002. For the last few years Antanas suffered from diabetes. Antanas was one of the few persons who turned wheel of Dharma in ex-Soviet Union, and especially in Lithuania, since 1970. Please do Shitro practice for him.

Died:

Joe Saviers died on July 15<sup>th</sup> in Colorado, USA. Joe met Rinpoche in 1992 Santa Fe, New Mexico. Joe was a licensed acupuncturist, loved nature and had a very kind and generous heart.

Died

On July 31<sup>st</sup>, 2002, our Vajra brother Vittorio Cudia of Bologna, Italy, passed away after a serious illness. Vittorio was known for his generosity and warm heartedness which will be missed by all who knew him. He was a long standing member of the Dzogchen Community in Italy who became a serious practitioner and was a familiar face at retreats at Merigar. His memory will remain in our hearts until our next meeting. Our deepest condolences to his wife and daughter.

## p o e t r y

EXPERIENCE WITH NEPA

It's like going away and remaining,  
floating in the air  
surrounded by light.  
The body disappears,  
in its place only the conscience,  
center of the light.  
All is deeply quiet,  
also the pine's branch  
which rocks in the wind.  
The sounds emerge from the  
silence,  
from the calm emerge the shapes,  
but all is silence and calm.  
The mouth opens, absorbed.  
The eyes leave,  
birds getting lost in the space,  
getting drunk with blue.  
The images pass,  
the feelings answer.  
Let them free  
like balloons on a holy day.  
How I feel like laughing!

Griselda Gálmez

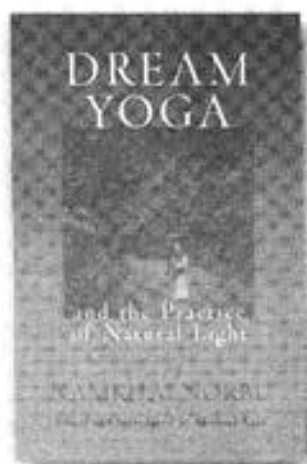
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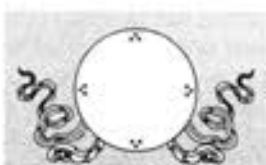
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## PASSAGES

### BIRTH

We are happy to announce the birth of our new born daughter, Lotus Laura-Lieve. Lotus weighed 4.1 kg. at birth and was born on October 5th, 2002, at 11AM in Amsterdam, Holland.

Regards,  
Jaap, Karla, Iris and Lotus

### MARRIED:

Suzana Dewa and Peter Phipps were married on September 28th in Slovenia. They reside in Melbourne, Australia. Congratulations & Tashi Delebs!!!

### Ancient Buddhist Site

### Discovered in Afghanistan

National Public Radio, USA, reported a recent discovery of the largest unexcavated ancient Buddhist site in Afghanistan near the Pakistan border. For a full report go to the NPR link.

<http://www.npr.org/programs/morning/features/2002/aug/afghanistansite/index.html>

Courtesy of Jacqueline Gens,  
Vermont, USA

## Errata

Issue 61  
Chogyal Namkhai Norbu Teaching Corrections\*

Page 2, last column

"I also understand why when we start the cycle of six years, why we always start with the year of the wood mouse."

Correction:

Six years should be sixty years.

Page 3, it reads in the lower middle of the first column:

"Later there was Nyatri Tsenpo, the first Tibetan king. In the Tibetan language nape means here, and tri means throne, the king is put here with many people and is honored."

Correction:

"Later there was Nyatri Tsenpo, the first Tibetan king. In the Tibetan language nya (wa) means here (Rinpoche is pointing to the nape of the neck), and tri means throne. The (throne of the) king is put here (Rinpoche is pointing to the nape of the neck) by many people and is honored."

Page 4, 2nd column upper paragraph:

Langdarma; long means wild bull  
Correction: Langdarma; lang means wild bull.

\*Corrections courtesy of Jakob Winkler

Page 22, Interview with Babeth Van Loos:

The name of the German artist and founder of the Green Party in Germany is *Joseph Beuys*.

*Pat Enkyo O'Hara Sensei* is the name of the Zen Master.

The film festival was in *Wiesbaden, Germany*.



## THE MIRROR

Newspaper of the  
International  
Dzogchen Community of  
Chögyal Namkhai  
Norbu

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# REFLECTIONS

## From Mountain Retreat to Mountain Retreat

by Oni McKinstry

*"In the teaching of Dzogchen, a retreat means a preparation of practice to return to daily life. You have to make use of your time, you have to practice with care in order to obtain a concrete result in your retreat. You apply concentration, visualization, mantra. You make use of every possible means in order to obtain a result that you'll then bring back into daily life. It's not that you 'do' a lot of things (in retreat) in order to continue doing, it's that you do a lot of things in order to 'not do'."*

Chögyal Namkhai Norbu, Yellow Book, Volume II.

Merigar - end of April/May 2002

In the late spring after having been to Margarita Island to receive Longsal Teachings from our Precious Master, I returned to Merigar after eight months absence to enter into a nyingthig retreat. The air was crisp and cool and the Tuscan Hills lush and verdant. The Gar was still quiet even with a Karma Yoga Festa weekend on. It was nice to see changes to the Gonpa and also nice to see the Gar was how I'd left it. After this retreat I traveled to Adzom Ling, another mountain retreat place, this time for six weeks.

Like some of you, I read about this Ling in a previous issue of The Mirror and the only image I had was that it's in the mountains. The day I took the train to Cuneo, it was overcast and rainy and cold. Adriano Grimaldi picked me up and drove me to Caraglio to purchase provisions. He spoke less English than I do Italian, which isn't saying much. But the great thing about Italians is that no matter how you chew up and mangle their beautiful language, they seem to continue talking as if you were actually making sense. Up and up we climbed through the Occitane villages of Val Grana, Pradleves, Monterosso, Grana, Campomolino and finally the hilltop hamlet of Colletto at 1200m. Some

time last year the local council had built or rather widened the track from here all the way past Adzom Ling to the top of Colle Margherita. So on this unsealed road we drove, slowly, slowly up as the fog started to creep in from the north.

We had to walk the last 20 minutes because



Oni at Adzomling

the rain had loosened the rocks and the road was completely blocked. Adriano had had the foresight to bring along an empty backpack and we were able to carry everything up. This was how things were brought up in the days before the road and it is no stroll in the park. On my weekly shopping trips, the half hour walk down to Coletto turned into an hour's crawl back up with a heavy pack. At a 400m climb it is one foot in front of the other.

As soon as I arrived, I instantly felt a sense of coming home. The energy of the place is incredibly quiet, comforting, clear and yet at the same time it is totally alive and potent. In the daytime the scenery is so breathtaking, so peaceful, the wild flowers peeking at the sun, the cuckoos singing cheekily as they fly from tree to tree. Yet at night, there is a sense of some beings roaming around, the only sound is the constant trickling of the fountain and occasional hooting of the owls in the middle of the night. I slept peaceful sleep and dreams were lucid and the full moon shone at me brightly through the window like a giant light bulb.

The days were full and even in retreat there is still not enough time! The first week the weather

closed in. The view from my first floor balcony looked down onto the fountain and ruined houses at ground level and straight out onto Rocca Cucuja and the range of Stura mountains and hills to the south. All around the Ling were peaks of varying heights and steepness. The fog would weave its way in and out of the valleys like a creeping serpent. Sometimes it would be as thick as pea-soup yet within minutes the sun would peek through the clouds long enough to entice the leaf buds to open. By the time I had done my ablutions, cleaned out the wood stove, collected firewood and had breakfast, it was already getting on for mid-morning!

My karma yoga project for the duration of the retreat was to plant a kitchen garden. Cosimo had started one some time back but it was now overgrown with nettles and dandelions which did provide some wild greens. But I began to dream of spinach, lettuce and herbs to supplement my plain diet of cheese, 'prosciutto' and the odd vegetable and fruit from the Campomolino store. During session breaks I used to look out onto the garden planning the vegetable plot and these words of Urygen Tulku make me chuckle and brought me out of my reverie. "By abandoning activities, you approach the nature of non-doing. That is the entire reason for staying in mountain retreats. Otherwise, without meditation practice what would be the reason for staying in a cave? A cave is not necessary to build. Some people miss the point and spend time interior decorating and making cave improvements. They end up owning the cave thinking, 'What a great place to live'. They forget the quote about non-doing." [Urygen Tulku, "Vajra Speech"]

For the first two weeks I was alone at Adzom Ling. I stayed in the big room on the first floor of the main building which was large and comfortable with an old iron double bed and wood stove. There is an altar and a large bookcase which contained a stock of library books as well as a selection of warm clothes in case the weather deteriorated. Sure enough it did. Aldo and Cosimo came up the first weekend to check on me. The sun came out and it was warm enough to wear sleeveless shirts while we cut grass, dug the garden and ate our meals outside.

I spent the next week hardly leaving my room. I cooked big pots of soup on the wood stove which was going all day to keep the cold and damp out. I was very diligent in my retreat and resisted temptations to go out walking around the Ling until I had finished my practices. There are wild flowers all along the paths, yellow ranunculi, pink and mauve geraniums, bright orange lilies and magnificent red poppies. There are wild deer roaming in the forest and I heard snorting noises from the cinghiale (wild boar) but I didn't see them. After a couple of warm sunny days I spotted little baby vipers and a large grass snake slithered across the road past the Ling on one of my walks. In the early mornings, the sky was usually a clear blue azure canvas and that was always the best time to do practice in the little cave which you could only get to by climbing up a Tibetan style ladder that Rinpoche had carved when he was there many years ago. You are at most at eye level with the tallest peaks in front and there is just immense space.

By afternoon the clouds covered the mountains and fog would rise up from the valleys and visibility was almost nil. For bathing, if it was sunny in the mornings, I would put out large pots of water on the slate stones to heat up in the sun and by noon, it was indeed warm enough to wash with. The delicious water that came out of the fountain was cold and crisp and tasted of earth and snow.

Even though there were no modern comforts, the toilet is a hole in the slate and open to the sky and you have to chop wood and carry water, it is this basic simplicity that fits in with retreat living so well. Gradually practice mingles with daily activities and there is less differentiating between sessions and breaks.

I am traveling to the Southern Hemisphere to go into longer retreats now that I have experienced the benefits of time in solitude. My deep heartfelt thanks go out to Silvana Pisani and Aldo Oneto and especially Adriano Grimaldi for all their efforts to get me up there and also to Luciano Limonta for his care and attention at Merigar.

May the glorious feet of our Master remain long upon this earth so he can guide us to realization.

## "Kang Rinpoche, The Precious Mountain" A Journey to Mt. Kailash

by Monica Wittib

At the beginning there is a picture and out of the picture arises an idea. Now I see that the picture must have been the view out of my study on Mount Patscherkofel, Innsbruck, Austria, which very distantly resembles Mount Kailash and I remember watching the video of Chögyal Namkhai Norbu's tedious journey to and around the Holy Mountain at the very beginning when I first joined the Dzogchen Community.

It took about two years until

I could put the idea into practice, basically due to the fact that I didn't find a suitable group to join or friends to come with me.

In May, 2002, we were seven people in the end: three Germans, one Swiss, Keith Dowman, who has written several books about sacred places in Tibet and Kathmandu, Roger Pfister, a Swiss living in Kathmandu who has organized the whole trip, and me.

From hiking in the Austrian Alps, I'm well aware that no trip into and up the mountains is easy. It took one day by bus from Kathmandu to Nyalam, the next village behind the Chinese border where we stayed for four days to acclimatize. Three days of ten hour travels through the desert, the Tibetan Highland followed. The magnificent view of the Himalayans in the south vanished slowly on the first day opening up to the endless land of sand and stone. Now and then near rivers or pools of water herds of yaks or sheep gathered. In Dunche we met the thousands of Tibetans who were traveling on open lorries carrying all their belongings and the kettle with them. They put up a city of tents at the starting point around the Holy Mountain. In this year, the year of the horse which recurs

every twelve years, it is especially auspicious to visit a sacred site and one circumambulation of the mountain is popularly considered to be equivalent to thirteen rounds at other times. In addition there is a yearly celebration at the first full moon in May, the month of the enlightenment of Buddha Shakyamuni, the Sagadawa festival. While thousands of Tibetans are chanting mantras and doing a

Chora around then ten meter high flagpole, it is raised slowly to its full height.

First we passed Darbochen, the place of the full moon festival, on our way of the outer Chora round "Kang Rinpoche", or precious mountain, some time after we started from Darchen. The walk past the Yogi's sky burial place (above Darbochen) through the

lucky Chorten Kangny, past Chukku Gonpa, was long but not steep as we had started from a height of 4,575 meters.

There is the story of Gotsangpa, who wanted to open up the pilgrimage as a power place for a Drukpa Kagyü Meditation. He followed a wild female yak who disappeared in a cave. When he climbed up into the cave he only found the horn prints in the rock and it turned out that the wild yak was a female emanation of Senge Dongchan the "Lion-headed Sky Dancer".

Shortly before Dirapuk Gumpa (4900 meters) I felt short of breath at every movement due to the height. Fortunately I didn't get sick, because I had been on a fortnight's trek up to 4600 meters in Nepal before. We stayed in tents overnight, went up to the Lama Karma Jinley Tashi for a blessing and after the second night joined the incessant stream of Tibetan pilgrims, the old, the young with small children on their backs, chanting "Om mani padme hum". It created a spiritual atmosphere that virtually carried me up the last meters to Dolma la (5636 meters) the highest point, where everybody left prayer flags, incense, and prayed. Before

and after the pass you find footsteps of Milarepa, can drink water from the holy lake.

Zutulpuk Gonpa, where we stayed another night in tents,

is supposed to be the place where Milarepa went into competition with the old Naro Bönchung of the Bön tradition and won Kang Rinpoche for Buddhists.

We finished the Chora by returning to Darchen but didn't stay amongst the tents of hundreds of thousands of Tibetans but drove to Lake Manasarovar and rested three nights in Chiu Gonpa cleaning ourselves in the baths of the hot springs. For the full moon festival on May 26th we returned to Darbochen, joined the Tibetans in the Chora round the pole while it was being raised, went into the Lama's tent for a blessing. Tibetans had spread goods for sale on blankets like prayer flags, gems, pictures of Dakinis, etc.

I took with me the deepest compassion for the Tibetans who have lived and survived in this barren land for centuries even enduring the hardships and humiliations of foreign rule and I have great esteem for a belief that makes them unquestioningly chant mantras on the Chora round Mount Kailash with many doing prostrations for three weeks on their way.





# REFLECTIONS

## TRANSLATORS ARE MY MOUTH

From the 4<sup>th</sup> to the 6<sup>th</sup> of July 2002, His Holiness the Dalai Lama made an historic first journey to Slovenia. Chögyal Namkhai Norbu's student, Suzana Dewa, who is a member of the Melbourne Gakyil as well as an Australia Tibet Council Board Member, had the immense good fortune to be His Holiness's translator and media coordinator for the visit. In the following interview Suzana shares her unique experience.

**Q. Suzana, could you tell us what prompted His Holiness to visit Slovenia?**

A. His Holiness was officially invited to be awarded a Senatorship of the University of Ljubljana and to meet, not only students, law faculty and officials of the University, but also, unofficially, all the main politicians of the Slovenian Government, including the President, the Prime Minister, the Foreign Minister, the Speaker of the Parliament, the heads of all Parliamentary Groups, the Mayor and the Archbishop of Ljubljana, which is the capital of Slovenia.

**Q. And how was it that you came to be translator and media coordinator? Tell us about yourself before we discuss His Holiness's Slovenian visit in more detail. What life journey led you to be in this position?**

A. Although my father is Balinese, my mother is Slovenian and I received my degree in Law from the University of Ljubljana. During my student days, when I was 16 years old, I founded the Slovenian Section of Amnesty International.

During my 9 year Presidency of Amnesty, I met a Representative of the Tibetan Government in Exile who was stationed in Budapest and looking for people to help set up a Tibet Support Group in Slovenia. My first meeting with His Holiness was when I was invited to an audience with him in Budapest in 1996.

By then I had already taken Refuge and begun practicing Buddhism, and I helped set up a Tibet Support Group. It was this group that eventually invited me back to Slovenia to work as His Holiness's translator and media coordinator.

**Q. You say, "back to Slovenia," where did your journey lead you before you went back to Slovenia?**

A. In 1999 I went to Dharamsala for His Holiness's teachings and on to Pharping, Nepal, where I met Peter Phipps, National Yellow Gakyil member, from Melbourne) at the Guru Padmasambhava Caves. I had studied Dzogchen with a different master before, but Peter introduced me to the teachings of Chögyal Namkhai Norbu. Three months later, after meeting Rinpoche at the retreat in Merigar and receiving transmission, I joined Peter in Melbourne. I became deeply involved with the Dzogchen Community of Namgyalgar. However, I still kept in contact with the Tibet Support Group in Slovenia and continued to work for Tibet through the Australia Tibet Council. I was a member of the media team for His Holiness's Melbourne visit, which prepared me for the Slovenian assignment.

**Q. How did it happen that HH's visit to Slovenia coincided with his 67<sup>th</sup> Birthday? And what were the celebrations like?**

A. The original October visit date was cancelled due to the war in Afghanistan, then the second was cancelled because of His Holiness's illness in March. When he finally was able to come, it turned out that his only public talk fell on his birthday.

We were agonizing over what to do for his birthday. Presents? A big cake? Earlier a reporter had asked His Holiness, "How will you celebrate your birthday?" His Holiness said, "As a monk, birthdays are not important. Every dawn, every day is like a birthday to me. I have 365 birthdays a year." When pressed about what he would like to receive as a present he said, "I want to see smiling, happy faces."

## A DREAM OF MERIGAR

by Michael Katz

I am in the beautiful Gonpa at Merigar or am I dreaming that I am here with a group of people from around the world. They have gathered with me to focus on Dream Yoga and the development of lucidity in their dreams. It is the largest group I have guided, more than seventy, and I am working with a translator for the first time. Still I am feeling more or less relaxed, and of course honored to have been invited.

On the first day we share a passion for dream work. Many of the people are Sangha within the Mandala of Chögyal Namkhai Norbu, one of the world's great Dzogchen masters and dream work practitioners. There are many old friends amongst the group and also many I have never met. Despite this, as we develop and share dream material it is apparent that our ties are inexpressibly deep. As we familiarize ourselves with the extraordinary meditation practices which Chögyal Namkhai Norbu has added to the second edition of *Dream Yoga and the Practice of Natural Light*. We meditate on the Gonpa's porch and time becomes the timeless time or *kairos* of the dream world.

During a "guided nap", the floor of the entire Gonpa is filled with sleepers. I look over at the translator and share a smile. Would a casual observer believe we are participating in a meditation retreat? I hear a few snores. Upon concluding the nap we spend time writing down our dreams. As always, I have a brief moment of panic fearing that no one will have dreamt. I am relieved once again as I sort through the material and find many examples of the workings of clarity.

I choose a dream for dramatization that illustrates an example of re-entering a dream and continuing as lucidity as well. We are in the process of finding volunteers to play the various parts of the dream, including three or four horses and riders, when suddenly galloping on the

And that's exactly what he got! What a beautiful warm summer evening it was, about 25 degrees. What a beautiful environment, the central park in Ljubljana, Park Tivoli. How happy everyone seemed on his birthday. The whole audience – 6000 people – sang "Happy Birthday" to him in English and Slovenian. His Holiness joked about the heat. It was so relaxed, like a summer picnic on the lawn.

His talk was interrupted every three minutes by applause. The event was televised the same night and the whole talk was re-run the next day, which was Sunday. Two Prime Times! It made a huge impact in Slovenia.

**Q. It sounds as if the Media Coordinator was receiving a gift as well. How did you go with the media? What was the response?**

A. His Holiness was front-page news for three days with in depth coverage about all Tibetan issues. The jourmos (Australian for journalists) were personally touched. Even the cynical ones came over after press conferences and events saying "Wow, what an amazing guy!" "How kind!" They were especially impressed with His Holiness's personal touch during interviews. At one point he noticed a cassette recorder had stopped and reminded the jourmo to turn the tape over. Others commented on how he actually looked directly into their eyes when he answered their questions. They were flabbergasted. They bought His Holiness's books, and brought them to him, asking for his autograph.

Staying in the same hotel as His Holiness were the King and Queen of Spain. Unfortunately for them, they were on a different schedule and never got to meet His Holiness the Dalai Lama, and also, unfortunately for them, the media treated his visit as bigger news than their visit, so they were upstaged. However, their Spanish speaking security guards came to His Holiness's "Meet the Press" event and wanted to shake hands and be photographed with him. In their eagerness to meet His Holiness, they

were the only ones who disregarded the security protocol we had set up.

**Q. It seems that the Slovenian Government was quite open and welcoming to His Holiness.**

A. Yes, although the meetings did take place in a "semi-official" capacity, and were said to be "unofficial" all the high level officials did meet His Holiness. In fact, the Prime Minister of Slovenia, who is about to run for President, asked for forty-five minutes private time with His Holiness to receive coaching in meditation and other spiritual matters.

**Q. What was the main message His Holiness brought to Slovenians?**

A. It was the energy he brought into the country and the power of his compassion. It actually changed something in the public perceptions, in the public consciousness. The aura around his being is so special, incredible. People were touched by how simple he is, and the simplicity of his message.

Buddhism is small in Slovenia; there is a Catholic tradition. Many are Orthodox and there's some Protestantism as well. His Holiness said on several occasions, "Don't change your religion because of fashion or thinking you can get something somewhere else." He wasn't saying anything new, just compassion and love – human values rather than promoting a religion.

One day he decided to walk from the University Building to the Law Faculty instead of using the car. He walked through an outdoor fruit market that he passed by on the way. He walked, all the while playing a little wooden whistle – a traditional Slovenian instrument. His presence alone very significantly raised awareness about Tibet and the Tibetan situation.

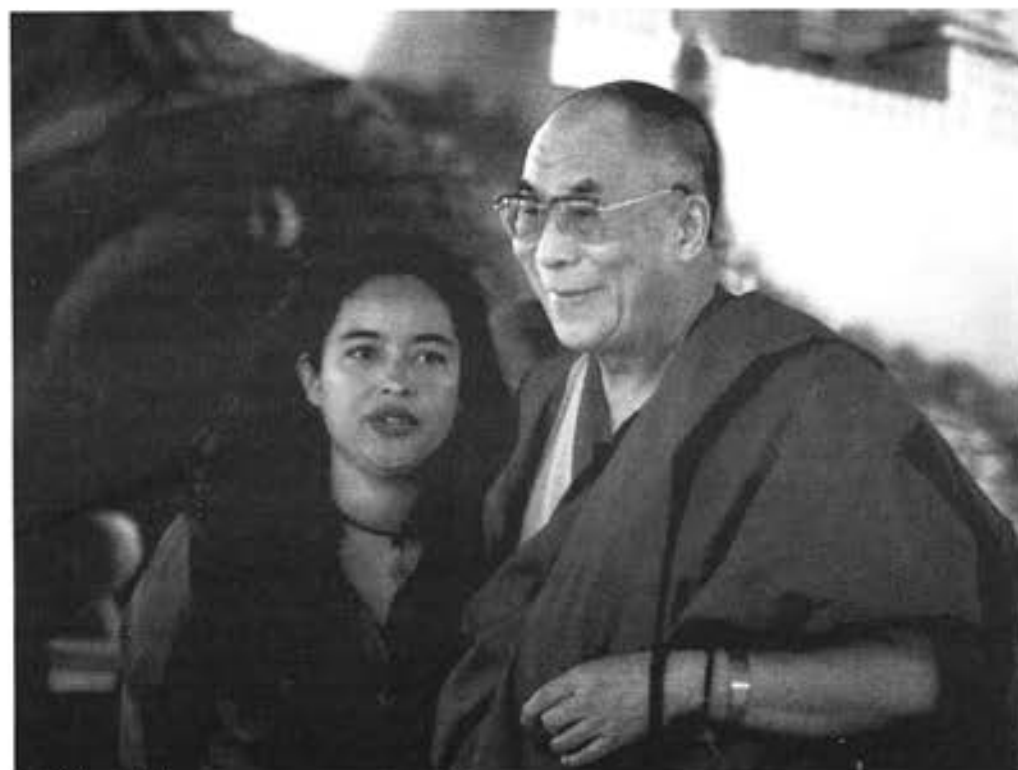
ridge on the ridge above the Gonpa three or four horses and riders actually appear. I direct the groups attention to this example of synchronicity one of many over the two days.

After the conclusion of the first day I have a clear contact with local guardians and a protector in my dreams. There are many occasions when other classes of beings are in relationship with us, frequently we are not aware. There are many occasions when other classes of beings are in relationship with us, frequently we are not aware. I discuss this particular contact with Rinpoche who makes a particular face which somehow I understand completely. I am happy to have Rinpoche in close proximity.

The second day people relate dreams they had during the night. I have made some suggestions to improve the likelihood of dream lucidity, including awakening at different points during the night and attempting to re-enter the dream. I have also suggested that people forgo their morning cups of coffee so as to be ready for our group naps. The combination of these two suggestions has left more than a few fatigued and everyone is more than eager to take a snooze.

After napping we continue the intensive workshop by dramatizing dreams. After another lunch, we reconvene and do another induction exercise to develop familiarity with changing the elements of dreams. There are many questions and the workshop goes overtime before finally we end. I sell out a few copies of my novel "The White Dolphin" which also explores possibilities of making contact with animals within dreams. The recurring dream of Merigar has ended for the moment.

*Dr. Michael Katz, a student of Chögyal Namkhai Norbu since 1982, is a psychologist living in New York City. He is the editor of the recently reprinted edition "Dream Yoga and the Practice of Natural Light" by Chögyal Namkhai Norbu published by Snow Lion.*



His Holiness and Suzana



# INTERNATIONAL GAKYIL NEWS

BLUE: KARIN KOPPENSTEINER-EISENEGGER  
RED: FABIO ANDRICO  
YELLOW: SPILL LOOKING

Merigar, November 2002

Dear Vajra Brothers and Sisters,

This summer during the meetings of European and Italian Gakyils, we were stressing the importance of raising funds for the project "Complete Works of Chögyal Namkhai Norbu". At that time we were asked to disseminate some updated information about the work in progress. Therefore you find here a list of the works done by Adriano Clemente during the first two years of this project and a schedule of the next translations to be done in the near future.

In the first year of this project (July 2000 - June 2001) we collected about USD \$40,000, in the second year (July 2001 - June 2002) we collected about USD \$23,500.

Our goal is to collect every year a fair amount of money for the translation work, so that all of Chögyal Namkhai Norbu's texts could be translated in the best way and as soon as possible.

We hope that all the Gurs, Gakyils and Members of our Dzogchen Community will continue to collaborate as they did so far very generously.

Long life to our precious Master!

Tashi delégs  
The International Gakyil

For any further information please write to Karin Eisenegger-Koppensteiner, garuda@bluewin.ch, and Igor Legati, edizss@tiscali.it

## CHÖGYAL NAMKHAÏ NORBU'S WORKS

TRANSLATED IN 2001-2002

- 1) THE YOGA OF PRANA FOR CLARITY AND EMPTINESS (gsal stong rlung gi mal 'byor), in LONGSAL TEACHINGS VOL. 1, 2001
- 2) THE UPADESHA OF THE ORAL TRANSMISSION OF THANGTONG GYALPO (thang rgyal snyan rgyud kyi man ngag), in LONGSAL TEACHINGS VOL. 1, 2001
- 3) THE ROOT UPADESHA ON THE VAJRA BRIDGE OF LONGDE (klong sde rdo rje zam pa'i man ngag gi rtsa ba), in LONGSAL TEACHINGS VOL. 1, 2001
- 4) THE OPENING OF THE GATE TO THE STATE OF ATI (a ti'i dgongs pa sgo 'byed), in LONGSAL TEACHINGS VOL. 2, 2001
- 5) THE UPADESHA OF INTRODUCTION TO THE STATE OF ATI (a ti'i dgongs pa ngo sprod kyi man ngag), in LONGSAL TEACHINGS VOL. 2, 2001
- 6) THE UPADESHA FOR THE SELF-LIBERATION OF THE SIX LOKAS (rgyud drug rang grol gyi man ngag), in LONGSAL TEACHINGS VOL. 2, 2001
- 7) THE YOGA OF ARYA TARA ('phags ma sgrol ma'i mal 'byor), in THE YOGA OF ARYA TARA, 2001
- 8) YANTRA YOGA, THE YOGA OF MOVEMENT ('phrul 'khor nyi zla kha sbyor gyi dgongs 'grel dri med nor bu'i me long), to be published by Snow Lion, 2003
- 9) THE ATI TREASURE OF THE CLARITY EXPANSE (a ti klong gsal dgongs mdzod), Fourth Level of Santi Maha Sangha
- 10) THE ADVICE OF KHYENRAB CHÖKYI ÖZER (mkhyen rab chos kyi 'od zer gyi zhal gdams), in ESSENCE OF THE THREE STATEMENTS, 2002
- 11) CONCISE EXPERIENTIAL INSTRUCTIONS ON THE SHORT THUN AS A DAILY PRACTICE FOR THE DZOGCHEN COMMUNITY (rdzogs chen 'du sde'i rgyun gyi nyams len thun bsdus kyi nyams khrid nyung 'dus), 2002

## WORKS IN PROGRESS TO BE PUBLISHED BY 2002

- 1) ATILAM GYI SNGON 'GRO
- 2) LTA BA BLO 'DAS CHEN PO'I GNAD SBYANG
- 3) YE SHES ZANG THAL GYI MAN NGAG
- 4) KA DAG KHREGS CHOD KYI MAN NGAG

All four belonging to the Longsal Cycles

## WORKS FOR 2003-2004

- 1) FIRST LEVEL OF SANTI MAHA SANGHA: REVISION AND INTEGRATION OF MANY NEW QUOTATIONS FROM THE ORIGINAL TIBETAN TEXT
- 2) SECOND LEVEL OF SANTI MAHA SANGHA: REVISION AND INTEGRATION OF MANY NEW QUOTATIONS FROM THE ORIGINAL TIBETAN TEXT
- 3) LHUN GRUB THOD RGAL KYI MAN NGAG (Longsal Cycle)
- 4) NEW EDITION OF THE CYCLE AND DAY AND NIGHT PLUS ORIGINAL TEXT FROM THE VAIRO GYUD BUM
- 5) THE TOTAL SPACE OF VAJRASATTVA, WITH ORIGINAL COMMENTARIES BY GARAB DORJE, SHRI SIMHA AND VAIROCHANA
- 6) THE NECKLACE OF JEWELS (NOR BU'I DO SHAL), on Tibetan history and culture
- 7) THE DANCE OF VAJRA, TRANSLATION OF THE NEW TIBETAN EDITION

## HOW TO CONTRIBUTE TO THE PROJECT

The money could be sent directly to the following Bank Account dedicated to the Project:

Account number: 6840.82  
Bank: Monte dei Paschi di Siena  
Address: Filiale di Arcidosso, Arcidosso (GR), Italy  
With reference to: Complete Works ChNN  
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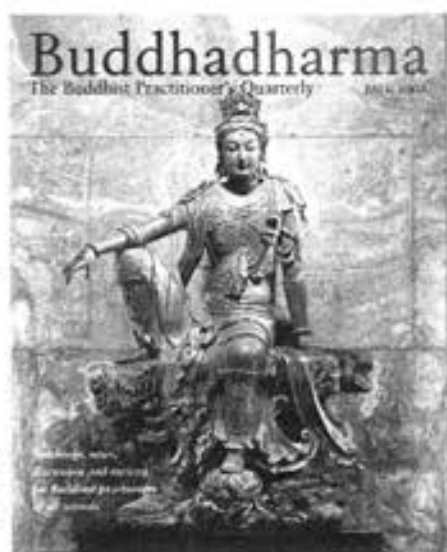
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