

# THE MIRROR

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## Schedule Chögyal Namkhai Norbu 2005 - 2006

### 2005

#### ARGENTINA

Feb.9 Tibetan Losar, Mandarava practice,  
Argentina

#### PERU

Feb.18 - 20 Peru retreat

#### MARGARITA ISLAND, VENEZUELA

March 4 - 6 Retreat  
March 9 - 10 Santi Maha Sangha Base Level Exam  
March 11 - 15 Santi Maha Sangha 1st Level Training

#### MEXICO CITY

March 25 - 28 Mexico City Easter retreat

#### BAJA CALIFORNIA, MEXICO

April 1 - 4 Baja California, Mexico Retreat

#### USA

April 13 -17 Los Angeles Retreat  
April 27 - May 1 New York City Retreat  
May 6 - 8 Tsegyalgar, Conway, Massachusetts  
Retreat  
May 11 - 12 Santi Maha Sangha II Level Exam,  
Tsegyalgar  
May 13 - 17 Santi Maha Sangha III Level Training,  
Tsegyalgar

#### RUSSIA

June 3 - 5 Kunsangar , a course of Moxabustion  
(Limited to persons who know Medicine)  
June 8 -12 Moscow retreat

#### ITALY

July 1 - 5 Merigar , Italy Retreat 1  
July15 -Aug. 5 My personal retreat, Merigar  
July 22 -24 Moxabustion course for people who are  
familiar with medicine (Shang-Shung Institute)  
Aug. 10 -16 Merigar Retreat 2

#### SPAIN

Oct. 5 - 9 Spain Retreat

#### BRAZIL

Oct. 14 - 18 Brazilian Retreat

#### MARGARITA ISLAND, VENEZUELA

Nov. 4 - 8 Longsal Teaching Retreat  
Nov. 25 - 29 Santi Maha Sangha Base and 1st Level  
Teachers Trainings, Vajra Dance and Yantra Yoga 1st and  
2nd Teachers' Trainings  
Dec. 2 - 8 Tshedrup (Long life) teaching  
Dec. 26 - Jan. 1 Tashigar Norte retreat



Margarita Gonpa

N ZEITZ

## The Anuyoga and Atiyoga Kalachakra Retreat Tashigar North, Margarita Island, Venezuela

October 18 - 29, 2004

by Maurizio Piazza

In Tibetan Buddhism, the Kalachakra is a very important Tantric cycle. It belongs to the Anuttarayoga series, and more exactly, the non-dual Tantras that are considered to be the most esoteric Tantras among Tantric teachings. According to tradition, Buddha taught the Kalachakratantra more than 2800 years ago in the kingdom of Shambala, a kingdom situated in the south of India. The kings of Shambala were considered the principal guardians of this teaching. From the tenth century AD, the Kalachakratantra spread through India, and now it represents one of the last Tantric systems in Tibet. This teaching originally came from the Sakya and Kagyupa traditions; the Nyingmapa tradition also received the teaching and disseminated it with the Rime movement. The masters of all traditions were able to confer this initiation, and despite the variety of lineages, the transmission was left pure and uninterrupted.

According to the history of the Dharma, Sucandra, the King of Shambala, wrote the Kalachakratantra root and annexed commentary. This monarch was considered the first important pupil from the first initiation of the Kalachakra. Manjusri-yashas was the first of twenty-five Kalki kings ('guardians of the caste'). Manjusri-yashas wrote the brief Tantra of Kalachakra and his son, and heir, Pundarika wrote a commentary on it entitled: 'Spotless

Light'.

Cilupa and Kalachakrapada the Elder then spread these texts in India. The short Tantra is divided into five chapters: the first deals with the cycles of external time (cosmological, astrological, astronomical and historical) and the second deals with the cycles of internal time (physiological). The first refers to the universe; the second refers to the physical body. The subsequent three chapters deal with the alternative cycles: initiation, phase of generation (skye rim) and phase of completion (dzog rim). This is the meaning of the word Kalachakra (in the Sanskrit language, 'wheel of time'); through the knowledge of the various cycles of existence (external and internal) it is possible to obtain realization.

In 1970, His Holiness the Dalai Lama spread this teaching for the first time outside Tibet and in the Western world. The first Kalachakra initiation for the Western world took place in 1971, in the state of Wisconsin, USA. From that time onward, the Kalachakra teaching has spread throughout the world. So, last October 2004, in the Dzogchen Community of Tashigar Norte, on the island of Margarita, Venezuela, Chögyal Namkhai Norbu gave teachings about the Kalachakra.

The Sarmapa and the Nyingmapa traditions have the way of gradual Transformation in common, but in the Vajrayana system there is also the instantaneous transformation method

belonging to the Anuyoga vehicle of the Nyingmapa School. According to this method, it is not necessary to know every detail of the yidam and its mandala perfectly, but it is sufficient to have an idea of it. Therefore we work more with sensation, and instantaneously transform ourselves with the use of the principle of instantaneous self-perfection as the method of both the stages of generation and completion instead of gradual transformation. According to the gterma of Changchub Dorje given at this retreat, the first part of the Kalachakra practice was transmitted in the Anuyoga style and the second part according to the Atiyoga system. When we consider Atiyoga and Dzogchen, we note the fruit of the Anuyoga transformation practice, but a method apart is that of the method of self-liberation. The practice of self-liberation is to simply remain in the knowledge of one's own real condition and the primordial state. This method, like Anuyoga, belongs to the Nyingmapa and Bön traditions only. In the Dzogchen teaching, all beings have the same potentiality of sound, light and rays, like the mirror that is able to reflect, so that when the secondary causes are present, this capacity manifests. The Kalachakra is merely our primordial state with all its capacities, thus without any dualistic consideration, we try to remain in this condition and integrate.



Teaching by  
Chögyal Namkhai Norbu

### Letter on Reorganization of the Dzogchen Community from Yeshe Namkhai & Luigi Ottaviani



### An Essential Chronicle of the History of the Vajra Dance by Prima Mai, Part I Page 5 & 6







There are words written by a famous Dzogchen master called Jigme Lingpa that say, “If we have good intention, then our path and our realization, everything is good. If we have a bad intention, then everything is bad.” So most important is our intention. In general in Mahayana, it is most important to always try to cultivate good intention in any circumstance. This is a much more important practice of Mahayana than going to a Mahayana temple every day and making offerings, etc. In our lifetime we can’t always find a Mahayana temple in front of us. A Mahayana practitioner is not dependent on a Mahayana temple. Of course, if there is a temple, there are all possibilities. We never negate or limit and we do our best.

The most important practice in Mahayana is that you try to remember the kind of intention you have in any circumstance, at that moment. The moment when you are walking, working, talking with people, etc. You remember that if you have some bad intention then you discover it immediately, that it is not good. If you follow that you can produce negative karma. Therefore you recognize that the intention is negative and you turn it into good intention. In the place of bad intention, you create a something new, a good intention. If you work in this way, this is the supreme practice of Mahayana. You become really good practitioner of Mahayana and then you can understand what Refuge and Bodhicitta mean.

When you follow the teaching, like the Mahayana Bodhisattva’s path, there are explanations of the Six Prajna Paramitas, etc. You can apply them. You try to do your best. It is not so difficult in your daily life. There are many of these kinds of practices to apply, also related with our attitude, even if we do not take a vow and follow a particular rule. Buddha said, “You follow the example of others and do your best.” This is something very important for everybody. If someone insults me, I don’t like it. That means if I insult someone, they don’t like it either. Instead of insulting, I pay respect and talk in a gentle way. If someone gives me a punch, I don’t like it. Likewise, if I do that kind of gesture, no one likes it. So it is very important to take example from yourself.

This is the teaching of Buddha. I explain this to small children and they understand very well. For example, some children, small children, kill ants and small insects under their feet. When they do that I say, “Don’t do that.” You don’t do that because that animal suffers. If a you are, for example, a small boy or girl, and a very big, gigantic being comes and puts you under their feet and you are killed, how do you feel? You feel very sad and you suffer. It’s the same thing; you must not kill other animals. When I explain, they understand very well. That is an example of how Buddha taught - that way everybody learns and it is not necessary to follow rules. We more or less have an idea what is good and

what is bad. If there is a good thing, we try to apply and increase it. If something is negative, we reject and eliminate it. How we apply that is very easy in our daily life; there is no need for a particular rule.

For example, in Tibetan Buddhism, we have the Vajrayana teaching. Within the Vajrayana system we have lower and higher Tantras. There are many teachers of Vajrayana and they teach in different ways. In any case, if we follow the Vajrayana teaching, it is very important that we also know what the difference between Vajrayana and Sutra teaching is. “Vajra” means our real nature. In Sutra, for example, we say, “Prajnaparamita” or “Great Mother”, which represents our state of emptiness. There is no explanation of our energy level.

In Tantrism, the explanation is related mainly to the energy level. Our real nature is called “Vajra”. In general, people can understand Vajra, what Vajra is, and the symbol of the Vajra. The Vajra Symbol has a kind of ball at its center; on the top and bottom there are five points. That symbol is characteristic of the teaching of Vajrayana. This symbol is not a real Vajra, but the real Vajra is our real condition. We have that potentiality, just like a Vajra. The center ball is similar to the visualization of the thigle we use when we do Guruyoga in the Dzogchen teaching. Guru Padmasambhava said, THIGLE CHENPO DRAZUR MED, meaning “total thigle beyond any corner”. Corners represent limitations. If there are three corners, we say “triangle”, four corners we say “square”. We are always entering into limitations. The thigle has no limitation. Similarly, the thigle is our potentiality; our potentiality is beyond any kind of limitation. Also in the center of the Vajra symbol, there is this thigle-like ball.

We have our real condition beyond limitation, but with secondary causes our real condition can manifest as an aspect of the pure and impure dimension. In a pure dimension, we have the five Dhyana Buddhas, and Yab/Yum manifestations. In impure vision, everybody has the five aggregations, like form, sensation, etc. This is impure vision in the samsaric condition. We can then transform into a pure dimension because the same nature is connected with this center ball. Then we transform, directly or indirectly. In Tantrism, one of the most important aspects we work with is vision, pure and impure, like the symbol of Vajra, which has five points up and five points down.

We transform impure vision into pure vision through the two stages in the method of Vajrayana called the “development stage” and “accomplishing stage”. The “development stage” is when we mainly work with three kinds of manifestations. For example, we have peaceful, wrathful and joyful manifestations. We have these three aspects because we have mainly three emotions, the roots of all emotions, ignorance, attachment and anger. You remember that “ignorance” means we are missing clarity, like a sleeping



Rinpoche in Margarita

N ZEITZ

## Chögyal Namkhai Norbu Web Cast Teaching in Margarita

April 18, 2004

### Part II

state. To transform these three emotions into wisdoms, we need these three characteristic manifestations. First of all, in Vajrayana, we receive an initiation. In both lower and higher Tantra, we need to receive an initiation to apply the practice. The Vajrayana system is different from the Sutra system. In the Sutra teaching, even you don’t receive anything, a vow or something, if you read a book and understand, for example, then you can apply the teaching and go ahead.

When you speak of a teacher, the teacher of Sutra and Vajrayana are completely different. The teacher of Sutra is something like an ordinary friend or someone who can help you. For example, when you receive a vow, you should receive a vow with monks and nuns from the Sangha. You can’t receive a vow only from one teacher, you must receive it from a group of monks and nuns. In order to purify a wrong-doing, you can’t confess and purify with one teacher only; you always need the Sangha. So the teacher in Sutra is something like a collaborator. In Vajrayana it is not that way; with the Vajrayana teacher, you must understand the root of the path and how you follow, because you should receive initiations from the teacher. You can’t receive an initiation from a manifestation of Sambhogakaya.

For example, consider the initiation of Avalokiteshvara related with lower Tantra. You receive that initiation from your teacher, not from Avalokiteshvara. You don’t have the capacity to have contact with Avalokiteshvara, but you do have the capacity to meet your teacher and the teacher can teach you and transmit that initiation. Later you go with the visualization in that pure dimension. For that reason the teacher is important. Particularly in the higher Tantras like Kalachakra, Hevajra, Chakrasamvara, there are so many higher Tantric teachings, all these important initiations you receive from teacher. Your root practice is then related

to Guruyoga. Guruyoga means you are in the state of your teacher. Maybe the teacher transformed like Kalachakra and gave you that initiation. You then apply that method of Kalachakra practice, but you know that the real Kalachakra is your teacher. So if you work that way, you can obtain of realization.

You see, the teacher is important and initiation indispensable in Vajrayana. Initiation is indispensable because in the Sutra teaching, for example, the Nirmanakaya Buddha physically explains and teaches. You listen, learn and apply the path. In the Vajrayana teaching, the Buddha is not physically explaining and teaching. Buddha transforms like Kalachakra or Hevajra, etc., and the people who have contact receive that transmission. Ordinary people can’t have contact with a manifestation of Buddha like the Kalachakra, because ordinary people do not have that capacity.

So there are different ways of working and obtaining realization. When you say, for example, you renounce something, that means you consider that it has no value. For example, if you have a very old dress you think, “My dress is consumed, now it has no value,” and you throw it away. What you need is a new dress. So that means change. In the path of renunciation, there is a very strong feeling of changing something. That method is used very often. For example, someone receives a refuge vow and says, “Now I have changed. I am a Buddhist. Yesterday my name was George and today it is Dorje.” You feel you have changed something. Also George tries to change the attitude and dress a little. In the real sense nothing has changed, you are still George. If you have some knowledge or understanding, maybe it helps you. In Sutra, they really consider change as something important.

In Vajrayana and Dzogchen, that is not the main point. For that reason, the characteristic of the

Vajrayana path is called “transformation”. Transformation is not like you are throwing away your old dress. The nature of emotion and nature of wisdom are the same. That’s why in Tantrism they say, “If there is more wood, you can have more fire.” Wood represents a samsaric thing, the flame of fire represents wisdom. If you have a small piece of gold and you make a statue, then it becomes a golden statue. You put it somewhere, you offer flowers, incense, you pay respect. Now you change this aspect of the statue and make an ashtray. No more golden statue, but now a golden ashtray. It is an elegant ashtray, but you use it like an ashtray, not like a statue, and you are not praying and paying respect to it. So the aspect has changed, but not the nature. It is always the same gold. Guru Padmasambhava gave the example of what “transformation” means regarding our emotions. It is very important that we know what transformation is and that it is the characteristic of Vajrayana.

Many people think that Dzogchen is Vajrayana. Dzogchen is Vajrayana, but not a path of transformation. Many people believe that the Dzogchen teaching is a path of transformation. There is a transformation path within Dzogchen called the Anuyoga tradition. “Anu” also means “superior”. Guru Padmasambhava taught “Superior Yoga” originally. Later Guru Padmasambhava gave advice to his students that in the future that they should go to a country called “Trusha”. In Trusha, the teaching of Anuyoga is very different and the original books have been translated into Tibetan. Later, two very famous teachers called Nup Sangye Yeshe and Chetsen Kye went to Trusha and translated all the series of that teaching. So in the Vajrayana tradition of Tibet, we have the complete series of that Anuyoga teaching. Particularly we have this series of teaching in the Nyingmapa School because the Nyingmapa School has primarily maintained the teachings of Guru Padmasambhava.

The consideration of our primordial state is the same thing in Dzogchen and Anuyoga. In Anuyoga, we get into that state through transformation. In Dzogchen Atiyoga, we use the method of self-liberation. In Dzogchen we can use the Anuyoga method of transformation to get into that knowledge because of the consideration of the base, how our real nature is since the beginning. Anuyoga and other Vajrayana teachings are not the same. All Vajrayana teachings say that our real nature is Vajra. Vajra represents something indestructible and infinite potentiality. In Anuyoga, it is explained, that our real nature is sound, light and rays, the three primordial potentialities.

We can manifest everything in the Sambhogakaya aspect if there is a secondary cause. There is no need to construct or develop something. In Anuyoga, we do not use the development and accomplishing stage methods, as is done in the general Vajrayana

*continued on next page*



system. There is some aspect of that, but only through information on how we can integrate into that state which says, “There is nothing to construct.” In Anuyoga it is explained that we all have potentiality since the beginning. If I want to transform or manifest like Kalachakra or the Mandala of Kalachakra, then I only need the secondary cause. If there is no secondary cause, then nothing can manifest. For example, if you put a statue of Kalachakra or a thanka of Kalachakra in front of the mirror, it immediately manifests in the mirror: how it looks, the color, form, everything. There is no need for it to develop one by one. In Vajrayana, the development stage means we read and construct one by one. In the Anuyoga system we manifest instantly. If you put a thanka of Kalachakra in front of a mirror, it instantly appears in the mirror. It does not develop slowly, slowly, from the feet or arms, etc. For that reason it is not necessary to develop and create gradually. So we can understand the difference. For example, when we are doing our practice like Guru Traghur or Simhamukha in the Dzogchen Community, all these manifestations are the Anuyoga system.

The final goal of Anuyoga is called the state of Dzogchen. The transformation method in Dzogchen is called the Anuyoga system. When we say “Dzogchen”, that means Atiyoga. Atiyoga is characteristic of the path of self-liberation. Self-liberation means that we don’t need any antidotes for liberating. In the Sutra teaching there is an antidote for overcoming any kind of problem. In Tantrism there is a concept of pure and impure vision and you transform impure vision into pure vision. When you succeed and are in this clarity, then you can get in a state of the final goal. So you see, these are characteristic of Sutra and Vajrayana. In the Dzogchen teaching self-liberation means we don’t need these things. I will give you a very simple example: if you are sitting somewhere with closed eyes and you open your eyes, when you open your eyes you can see a tree, it has many nice flowers, etc., so that means your sense is having contact with object. What you are seeing is samsaric vision. In a Tantrism, that is impure vision. In Dzogchen, you are not working with concepts of pure and impure vision. You do not have any problem of pure or impure vision; you are not distracted and you are in instant presence. If you do not have that capacity, you at least try to be present. In that moment you are not conditioned by that vision; even if that vision is samsaric vision, you are not conditioned by it.

For that reason, also Mahamudra teachers like Tilopa and like Padampa, gave advice to their students saying, “Visions are not the problem, the problem is attachment.” In general, in Vajrayana, when you transform impure into pure vision, it seems impure vision has no value and then you are transforming. We discover that when we get in the state of Mahamudra. In the Dzogchen teaching, we introduce that state since the beginning. So then we can understand what it means, “self-liberation”. We don’t need any antidote; we don’t

need any method for transforming. If you have vision, pure vision or impure vision, there is no difference. Vision is always vision.

So when we learn self-liberation with the example of the mirror that is very useful and understandable. For example, if you look in a mirror you can see reflections. You understand that reflections are unreal. You still think there is something real in front of the mirror and there is a reflection, because that object and reflection are interdependent. For that reason your knowledge of reflection is unreal, it has no function or value. You should understand that you are not looking in a mirror and seeing reflections, but that you are the mirror. The mirror is an example of your dimension. Now you are looking in a mirror and you can see some reflections. What are the reflections for the mirror? Reflections are not a problem for mirror, because your real nature is the mirror. Reflections are a quality, a qualification, of how the mirror manifests. If there is no manifestation, no reflection, that means there is no quality. So you see, when you know that, good, bad, pure vision, impure vision, can all manifest in the mirror and nothing changes for the mirror. Manifestation is the only quality of the mirror. If you are being just like the state of mirror, then everything is self-liberated that way. All your existence, all your emotions, all your dualistic vision, everything is just like a reflection in a mirror. Then you can understand what self-liberation means; you need to be in instant presence and then everything, all visions, self-liberate.

For that reason, in the Dzogchen teaching we say, NANGWA RIGPAI GYEN “Nangwa” means “visions”. Visions are not only what we see with our eyes, but also what we hear with our ears, and smell with our noses, etc., everything. All these are like an ornament of the instant presence, the state of Rigpa. That means you should be in instant presence. When you are being in instant presence, everything is just like an ornament. When we say ornament, ornament means to make beauty, not to make problems. Then you can have more of an idea what “self-liberation” means. When you go into a teaching like the Dzogchen teaching and Mahamudra, etc., you should go in more into the essence. You must also understand that being in a state of Mahamudra or Dzogchen means being beyond time and beyond a dualistic condition. Then you have that knowledge as something alive.

You remember, at the end of our Thuns, that we dedicate merits. When we dedicate merits, we have two different aspects. One is, in Tibetan we say “Ngowa”, another is called “Monlam” “Ngowa” means we dedicate what we accumulate merits, to become the cause of liberation or bring benefit or happiness to all sentient beings. There are many verses for dedicating, but if you don’t know any verses then you don’t worry. The main point is your intention. We accumulate merits, and dedicate them to all sentient beings. Even if you don’t use any verses you can do that

with your intention. Another way is called “Monlam”. “Monlam” is that we pray with this cause that all sentient beings quickly have the manifestation of realization, etc.

When we do a Ganapuja at the end we have three verses. First we say “GEV A DIYIS NURDU DAG” That is dedicating, “With this accumulation of merits then all sentient beings having total realization.” Then there are two other two verses. One is: “BALDAN LAMAI XA BBAD DANBA DAN”. That means we pray that all our teachers live a long life. It is very important when we take refuge and dedicate this kind of prayer, we consider all our teachers. We are praying for the long life of all good teachers who teach and make benefit for sentient beings. That is something important. If there is no teacher, there is no teaching. Then “KANAM YONLA”, that means: “All sentient beings in our samsaric dimension have relative happiness and enjoy”. Also we pray for that benefit for all sentient beings. We say “all sentient beings”, not only our group of people. “DAG XAN”, means ourselves and all others accumulate two accumulations and complete all causes of realization, particularly purifying all negativity, obstacles, etc. for following the teaching for realization, etc. “NURDU SANGYAS”, immediately all obtain total realization.

We have more words of Guru Padmasambhava for spreading and continuing the pure, essential teaching in the universe. “GYALVA GUNGI”, that means that the treasure of all enlightened beings is the essence of teachings. “LAMA ZOGQEN”, represents the Dzogchen teaching. The Dzogchen teaching is introduced directly from mind to nature of mind. For that reason we say it is the supreme teaching for having quick realization. “JIDAR KALA”, just like sun is shining in sky. “GYALKAM YONLA...”, means spreading in all dimensions, not only the human dimension, but also other dimensions. So this is also an invocation.

After that invocation we dedicate empowering with the mantra: “OM DHARE”. This mantra is not itself dedicating merits but for empowers the dedication.

So this is how I want to inform you today and then you do your best to be aware. It is very important that we do practice, but still more important is that we try to be aware. You learn to be aware and that way you can relax in your real condition. So this is my teaching of today. Now we want to send greetings to all people who are living in the winter, summer, autumn and all the different seasons. We are here in Margarita enjoying very nice weather. We are also sending our enjoyment to you. And everybody is saying “Hello!” to you. ■

Transcribed by Jakob Winkler  
Edited by Naomi Zeitz



Yeshe Namkhai speaks with Tashigar Norte Gakyil

N ZEITZ

## TO ALL MEMBERS OF THE DZOGCHEN COMMUNITY

Since 2003 the Dzogchen Community has started a large project of reorganization.

AmbientiWeb Consulting has been chosen to develop this project by Chögyal Namkhai Norbu and Merigar's Gakyil (first Gar to run).

This project, born from the need to ensure the growth and prosperity of the Dzogchen Teaching (and Community), has come to its operational start these days.

The “vision”, plan and new resources (information technology, economic and financial model, or ganizational chart, operating control), have been presented to Chögyal Namkhai Norbu this November in Margarita and have received his full approval.

The first Gar to run will be Merigar, but the scope of the project is world-wide. Starting from the second half of 2005 the reorganization process will be extended to other Gars.

We would like to clarify that the reorganization will not deal with the principles of the Teachings but only with the activities of Gars and Lings, the way they manage resources, the way they work, the way people who work within the Community are managed, and so on.

This project introduces new systems for work and collaboration, new services for members and a number of exciting innovations!

We are working hard to set up a modern organization based on collaboration and communication. For these reasons we suggest to start working in a correct way from now on.

This means transmitting only information that is real, with a concrete foundation.

Requests for funds should be made only following approval by the Gakyil, providing detailed information about the idea, the budget, and a business plan.

If you want to propose/do something related to the President's image (on any media) consider talking also to the Shang Shung Institute at Merigar for approval, because they manage that field.

Do not provide information about the Dzogchen Community that is not first revised by qualified people. Always ask your Gakyil first.

We are sure you understand why this is so important. Too many resources and energies have been wasted in the past by carrying out activities without adequate planning and vision.

Best regards,

Luigi Ottaviani  
Yeshe Silvano Namkhai  
<http://www.ambientiweb.com>







Rinpoche teaching in Margarita

N ZEITZ

## Another Day in Paradise The Vajrapani retreat at Margarita Island, November 9-23, 2004

by Liz Granger

We were fortunate to be among the more than three hundred students seated in the new Gonpa on Margarita Island this November as the warm tropical rain provided a dull soothing background to Chögyal Namkhai Norbu's teachings on Lhalung Sangag, a terma teaching of Heka Lingpa. The piercing songs of exotic birds while highflying hawks wheeled circles high overhead punctuated the teachings from time to time.

Built in Caribbean style, the Gonpa was a sheltering roof, large enough to provide shade from a relentless sun and occasional storm clouds for three Vajra Dance Mandalas. Walled only on one side behind the place where Rinpoche sits to teach with his back to the mountain, it is open on three sides giving extensive views over the 'comedor' eating area, the several community houses in various phases of construction and the aloe fields that slope gently down towards the sea.

It was our first visit to the much talked about Island Gar and we were overwhelmed by the profusion of warmth, humidity, colors, sounds and sensations that struck us after leaving a crisp grey Europe behind for the Garden of Margarita. We were profoundly moved to see Rinpoche in person, deeply tanned and vibrant, as a tropical bird in his brightly flowered shirt, seated before his students to teach after what, for us, has been a very long pause. We were thrilled when we were able to accompany him at Zaragosa beach for a long lazy swim in the swelling green waters, out beyond the boat of still grey pelicans, to where we could float on our backs within the mandala of our Vajra brothers and sisters clustered like satellites around Rinpoche as we sky gazed and sang the Song of the Vajra. We were excited as we joined the intensely competitive activity of the 'bagchen' players as they concentrated on their tiles at the 'comedor' on Sunday afternoons.

It was our first retreat on Margarita Island and we gave ourselves over wholeheartedly to the heat, light and totally relaxed pace of life there. The precious teachings we and many others had come so far to receive from Rinpoche were entitled 'Lhalung Sangag', a terma teaching of Lhalung Palgyi Dorje discovered by Rinpoche's uncle, Khyentse Chokyi Wangchug, and were the penultimate in a long series of teachings he has given this year. Rinpoche spoke about the fact that while people make some sacrifice to arrive there, that kind of sacrifice is very useful. He said that although he has a program for the next two years, there was 'no guarantee' and for that reason he had decided to give this teaching at this time. Rinpoche outlined the detailed history of the origin of this teaching from Lhalung Palgyi Yeshe, a student of Sogpo, one of Padmasambhava's twenty-five

realized disciples, who hid this teaching in East Tibet. In the early 1950's, Rinpoche's uncle, Khyentse Chokyi Wangchug, through dreams, received indications that enabled him to discover the 'terma' statue of Vajrapani near a place called Galen. Later, his uncle gave the transmission to Rinpoche who was sixteen at the time. The manifestation of this terma is related to a special episode of Chögyal Namkhai Norbu. The episode was that while he was receiving the Nyingthig Yabzhi teachings in the cave where his uncle lived in retreat, Chögyal Namkhai Norbu had a dream in which he received particular signs that enabled his uncle to discover the whole teaching. Whereupon, his uncle entrusted the statue to his care and asked him to spread this teaching. After the essential empowerment, we received instructions on the main practice and ten related 'tsalung' practices for developing inner heat. On more than one occasion, Rinpoche emphasized the importance of keeping pure 'samaya'. He told us that the Vajra relationship between teacher and student and between students continues beyond this lifetime until total realization. It is more important and enduring than any other type of relationship and while it may sometimes be difficult for us to go beyond our limitations, it is vital to keep our commitments. On another occasion he spoke at length about how we provoke local guardians inadvertently and the effect this may have. He cited the class of Mamo and explained that the continuous destruction and pollution of the environment in different places around the globe has had the effect of provoking the Mamo, which has given rise to many wars around the world. He went on to talk about the dangerous influence of the Gyalpo in Tibet and how they were linked to the Cultural Revolution and the destruction of Tibetan culture. He warned us about the dangers of Gyalpo practice and the followers of this particular practice. As the thirteen day retreat drew to a close Rinpoche told us how this retreat 'will become history', and while we place a lot of importance on things, nothing is really important. It is all relative. However, that does not mean that we should remain indifferent but govern ourselves with awareness. He went on to say that the essence of the teaching is Guruyoga, which means getting into our real nature. We can keep our commitment through Guruyoga and at the end of our lives die with Guruyoga. Everything can be integrated if one understands the principle of the teaching.

Thirteen days of intensive teaching had passed, swept along by the fierce bright sun, the sudden squalls of torrential rain, red mud, waving palms, jade green sea. Rinpoche's final words as the sweltering sun broke through the grey clouds invited his students far and wide to come to the island for teachings in the future. ■

## A Talk on the Vajra Dance By Chögyal Namkhai Norbu

August 2004

Tashigar North, Isla Margarita

*During one of the spectacular red-violet sunsets in Tashigar North, Margarita Island, called by some local people "the island of fantasy" because of the unusual way time passes, on August 2nd, 2004, Chögyal Namkhai Norbu Rinpoche qualified two new Vajra Dance instructors: Karin Heinemann from Germany and Algis Lukosevicius from Lithuania.*

*Rinpoche asked them to show some steps of the Dance of Liberation of Six Lokas and the Dance of the Three Vajras and, with a brief commentary about the meaning of being an instructor, gave a diploma confirming them each as local instructor for the 1st level of the Dance of Vajra. After, Rinpoche gave the following talk about the Vajra Dance.*



Patricia and Alex model new Vajra Dance Costumes

When you are learning the Vajra Dance, you should always try to remember that timing is very, very important. When people first learn the Vajra Dance, they think about how they should move and how the arms and feet must be. Timing is also related with our mind and energy. So it is very important to remember timing. If you remember the Dance very precisely, then the timing will automatically come and the Dance becomes very harmonious. This is something important that you should always remember, not only for the Vajra Dance, but also for life.

There is the famous "working with circumstances" in the Dzogchen Teaching, and when we understand "timing", we really know how to work with circumstances. Timing is related to the harmony of the body, speech and mind. If everything goes together harmoniously, everything is fine. First you learn how to do the Dance and when you become more familiar with it, you try and be in the state of instant presence. The Vajra Dance is the supreme practice because it is related to body, speech and mind – altogether. When you are in the state of instant presence, there are always possibilities to integrate. You remember, in the teaching, it is most important that first we try to have knowledge and understanding and after we make sure that we have it. Finally we integrate. When we succeed to integrate, we also have realization. We do not go on a mountain or live in a cave like Milarepa, but we live a normal life in society. Living this way, how can we have realization? We have realization by knowing how to deal with our three gates and integrate in a state of contemplation. There is no difference being in a cave alone for years and years or integrating your body, speech and mind in instant presence in daily life.

In the Dzogchen teaching there are always possibilities to integrate everything in practice. So, using this method, one of the most important practices is the Vajra Dance, something very concrete. On one side you learn contemplation, how to be in instant presence and the other side, until you have that capacity, you try and learn the Vajra Dance movements related with the body and energy, harmonious movement, and then you integrate in the real state. This is the real essence of the practice of the Vajra Dance.

We still have not finished learning the Vajra Dance. There is the Vajra Dance with the Song of the Vajra, the Dance of the Six Liberations and the Three Vajras. We know and work with these Dances. We still don't know how to use the medium and large Mandalas. We are going to construct a large mandala, maybe in Merigar and Tsegylgar\*, and maybe also in Tashigar North. When there are medium and large Mandalas, we should learn how to dance on them. That means that there is still something to learn and do.

There are also different aspects of dance. In Tantric practice, there is a style for transforming the three kinds of emotions: wrathful, peaceful and joyful forms. The wrathful form is movement and the peaceful form is more on the mental level. These three forms are related with the Dance of the Vajra on the big Mandala. For example, on the big Mandala there are three levels. We have learned to dance on the small Mandala, so we already know how to dance in the heart of the Mandala, but we don't know the second and third levels. We can learn and develop them. That means we will do practice of wrathful manifestations on the border of the large Mandala - more movement and more quickly. In the center, where we now do the Vajra Dance on the small Mandala, that represents more the mental and peaceful levels.

I have always had a very great wish that people learn slowly and develop how the inner Mandala of the individual corresponds to the outer Mandala, and how that relates geographically to our dimension and how the geographical locations relate to the movements. When we think of the outer Mandala it also represents different places of this world. We don't know other dimensions, but we know our dimension and how that relates to this inner Mandala. For example, in the inner Mandala we have 4, 5 or 6 chakras. That is the rea-

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# AN ESSENTIAL CHRONICLE OF THE HISTORY OF THE VAJRA DANCE

Part I of a three part series

by Prima Mai, June 2004

One association with the word “memory” might be, for example, a nice roomy box. A box is something in which one hopes to have put something orderly together, as a point of reference or, perhaps, for later use. It seems my memory box is made of cardboard and that a mouse has taken a liking to it, creating a large hole and carrying away some of the contents to make its nest in a hidden place somewhere else. When I was asked to write something about the history of the Vajra Dance, I could at least remember where I had put my cardboard box. This was, maybe, promising and so I tried to write this article.

If any of you who were also present at the time remember things differently or in more detail, please accept my apologies. It is, also, at the present time, not possible to write a book, even though I might feel like doing so after all the research spent looking for the hidden mouse nests. A book would be nice one day and maybe it would be a good idea if we could all check our memory boxes - for as long as the fast-growing mice population can be kept at bay - so that we can write down what we remember about how the Vajra Dance practice manifested (somewhat miraculously) in our dimension and in our lives.

My own memory of the Vajra Dance begins in Merigar in 1990, as a new student of Rinpoche, having met the Dzogchen teachings just one year before. It was a time spent living as if in a constant magical cloud, in constant discovery and much study, trying to understand the many unfamiliar terms used in Buddhism, as well as memorizing as well as I could the main tunes and thus used in the Dzogchen Community. I remember, during my first retreat with Rinpoche in May 1989 at a place in the French Pyrenees called Marcevol learning the mantra of the purification of the elements and the Song of the Vajra, hiding in a little forest behind the retreat centre, hoping timidly that no one could hear me repeating the mantra aloud.

That same year I went to Merigar for the first time, for the Christmas retreat 1989/90. Rinpoche gave Longde teachings in the newly built Capanone, now called the Zikhang. It was very cold and damp, and the floor was still raw cement. After the teachings, Yantra Yoga and other practices were over, many of us rolled out our insulation mats and sleeping bags, and the teaching hall was transformed into a big dormitory. A bad flu, accompanied by lots of coughing, soon joined us. Even being fortunate to share a house with a group of practitioners, I fell very ill immediately after the retreat and stayed in bed for nearly a month in the old dormitory, which today is the indoor dining hall in the yellow house, or Zerkhang.

Rinpoche and his family,

when visiting Merigar, lived upstairs. At that time, Rinpoche worked as the Professor of Tibetan and Mongolian Languages at the Oriental Institute of the University of Naples, a post from which he retired in 1992. While I was slowly recovering and beginning to get out of bed (thanks in part to the kind care of Jean Macintosh), I remember sitting in the old,



Rinpoche dancing in Australia in the early 90's

UNKNOWN

small Gonpa (now Merigar's office) reading a book, when Rinpoche entered, followed by many Merigar children. Rinpoche started to teach the children some Tibetan songs and dances, making them walk in a circle. He called me to join in and so I tried, still feeling pretty weak in my legs. Soon, other adult practitioners crept curiously around the curtain and joined the happy group. Rinpoche came many of the following afternoons, playing his flute, teaching Tibetan tunes, singing and dancing, and playing games of “Samsara and Nirvana” for several hours at a time. In the end, the little Gonpa was more full of adults than children.

In the spring of 1990, a few months later, I made my second visit to Merigar, where I went to help with the many things needed to do before the visit of H.H. the Dalai Lama, who had been invited to the inauguration of the Shang-Shung Institute and the newly built Gonpa. That summer, I also decided to move from Spain, to live near Merigar, in Italy.

## Vajra Dance 1990

In the summer of 1990, Rinpoche visited Tsegylgar in the United States, where in August he did a one-month personal retreat on the practice of Mandarava, on the land, which is now called Khandroling. The first time Rinpoche had a dream about the Vajra Dance had been at a retreat at Khandroling the previous year, in summer 1989. During his personal retreat in 1990, Rinpoche received, in many dreams of clarity, his terma “The Tantra of the Liberation of the Six Classes of Beings into the Six Pure Dimensions” and “The Symbolic Manifestation of the Vajra Dance which Liberates the Six Classes of Beings into the Six Pure Dimensions”, which is a step-by-step explanation. Rinpoche wrote everything down in one enormous volume, which included drawings of the mandala and the

respective steps. Rinpoche himself in Khandroling painted the first mandala on this planet, right next to the pond, where Rinpoche found a wooden platform that was suitable in those circumstances. This mandala does not exist anymore. The winters are long and snowy in Massachusetts, the summers hot and humid, and in time the wooden platform and the paint vanished with the elements. The rest of this sacred platform was finally taken down and distributed in small squares between us practitioners to keep. This year, 2004, the first Mandala of the Universe on this planet has been completed in Khandroling.

In September 1990, Rinpoche returned to Italy. This was also the time when we prepared the first issue of the International Dzogchen Community Newspaper, “The Mirror”, under the care of Assam, meeting and working together in the offices in the Capannone, or Zikhang, which was still in a pretty rough state compared to today. The library, which today is suspended as if floating above the floor, was not built until 1993. The ceiling was high and a new sky-blue carpet was laid out in the big, almost empty hall, which had originally been designed to house a library on Tibetan and western texts for Buddhist and Tibetan studies.

The first time Rinpoche gave teachings on the Vajra Dance was during the time of the retreat that included teachings on the Khandro Nyingthig, “The Innermost Essence of the Dakini”, by Padmasambhava, which took place in Merigar from 21 – 29 September 1990. On one of those days, Rinpoche came to the Capannone, or Zikhang, to look at and measure the library hall. I do not remember everything very well in detail, but, at a certain moment, Rinpoche explained how to work out some kind of diagram of precise measurements to Renata Nani, who at that time taught art in school. Soon, under the guidance of Rinpoche, Renata and many collaborators painted the second mandala on this planet – the first Merigar mandala - on the sky-blue carpet. The measurements of the Vajra Dance mandala are very precise and are part of what Rinpoche receives in his dreams.

## THE MANDALA OF THE VAJRA DANCE

We practice the three Vajra Dances related to our existence on the so-called “small” mandala, which contains twelve thigles. The small mandala of the Vajra Dance represents our earth, the outer dimension we live in. On this mandala, we practice the Vajra Dance of the Song of Vajra, the Liberation of the Six Lokas and the Three Vajra Dance. There also exist the “medium” mandala, representing our solar system, and what we call the “large” mandala, representing our universe. The colors represent the five elements. If anyone is interested in learning more about the meaning of the Vajra Dance mandala, one

continued on next page

# Losar, Tibetan New Year

by Dr. Phuntsog Wangmo

Tibetan New Year is called ‘Losar’ and is celebrated to welcome in the New Year. New Year is a festival common to the whole world and celebrated at different times, according to the way the beginning of a new year is calculated. There are,

however, great differences within Tibet regarding the preparations for the auspicious ceremonies of the New Year determined by the customs of certain regions. Tibetan people who live in high, snowy regions have many traditional festivals, the New Year being the most elaborate. In Tibet there are several different ways of calculating the beginning of a New Year and various ways of doing the preparations for the auspicious ceremonies. For instance, there is a New Year called ‘New Year of the small sheep or new sheep’ (*gsar ‘am be’u lug lo gsar*) that begins on the first day of the twelfth lunar month; there is the ‘Kongpo new year’ (*kong po’i lo gsar*) that begins on the first day of the tenth lunar month; and the ‘Nyarong Losar’ (*nyag r ong gyi lo gsar*) that begins on the thirteenth day of the twelfth lunar month. These different ways of determining the beginning of a new year have reasons that can be traced to a very ancient past. In any case, the various ‘New Years’ celebrated in specific regions of Tibet are called ‘small year’ (*lo chung*), while the new year calculated as the first day of the first lunar month is called ‘great year’ (*lo chen*) and is celebrated in all the three regions of Tibet (*dbu gtsang, mdo stod, mdo smad*) by all the Tibetans who live in or outside Tibet.

Although the different ways to celebrate the New Year in Tibet vary slightly according to different provinces, for the most part they are similar. The preparations, which start on the beginning of the twelfth month, and culminate on the twenty-ninth day of the twelfth month, begin with the house being cleaned well, inside and out, smoke coats are removed from the fire wood kitchen and round marks are made on the pillars and beams of the kitchen with white flour.

There is the tradition of preparing a soup called ‘soup of (the twenty) ninth day’ (*dgu thug*), for dinner. That same evening, together with the offering of a sacrificial cake (*gtor ma*) to the gods, done by monks in the monastery, for the sake of casting off the bad influences of the previous year, each household carries some old clothes, broken kitchen utensils, some dirt from cleaning the house, a little of the ‘soup of the twenty ninth day’ in a broken bowl, and some pieces of dough mixed with some dirt from a body (symbolizing the removal of impurities and with specific diseases the place of the disease is touched) modeled with five fin-

gers in the dough, placed in a jar with the clothes, fallen hair, etc., to the nearest cross road. The main ingredients used to prepare the soup are meat, tiny sweet potatoes, rice, wheat, various greens, and cheese. Small pellets of dough are prepared and cooked in the soup. Some of the pellets are slightly bigger than others; if



one of more of the bigger pellets of dough falls into the bowl of someone, what the pellet contains serves as an indication of the character, behavior of the person and a sign of what will happen to the person in the future, i.e., chili (harsh

and scolding speech), coal (black heart), paper (unstable), wool (patient), wood (inflexible), salt (lazy), sugar (empty, sweet talk), bone (good and strong character), stone (stable and kind) are placed. Also placed in the soup are the sun (famous for showing the way for other beings) and moon (good and helpful for other beings), shoes (traveling), a polar star (intelligence) and a religious scripture (teachings and scholarship) all modeled in dough.

The substances put in the pellets vary a little according to the various regions, for instance in the nomadic regions a piece of the leather from the collar of animals is placed in the bigger pellets to predict whether the cattle will be good or not in the next year. Before eating the soup, the articles to be thrown away are prepared, a little soup is poured in a broken bowl and all this is carried away to the cross road. That night these articles are taken away by four or more young men, one of who carries a stick with a bundle of dry hay, which is then ignited. Heading to the group, the young men turn around three times in the house saying: “Come out! Come out”. The group leaves the house and the last of them lights firecrackers as a symbol of chasing away the bad influences.

Once they arrive at the crossroad (in Eastern Tibet it is the young men who arrive) they imitate the sound of barking dog and most of the firecrackers are lit. After the young men have thrown away the ‘ransom’, they return to the house without looking back. During the time of giving away the ransom, it is considered that if a member of the family (except those who went to give away the ransom) does not return to the house but lingers around for business or other purposes, in the following years they will encounter misfortune. When the young men return to the house, everyone eats soup, drinks ale (*chang*) and converses in a relaxed and playful way. As the bigger pellets are found in the bowls of various people, the significance is explained and is cause for merry laughter.

On the thirtieth day, the house is prepared for the festivity arranged with new tables, chairs, carpets, etc. Different foods are prepared: food for the family and guests and food that is offered to the gods. The house is cleaned again in the late afternoon of that day and the special sweet New Year biscuits called (*kha zas*) are arranged beautifully in an intertwined pattern on the altar of the house together with dry and fresh fruits, cheese, and butter. In Eastern

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can see Rinpoche giving more detailed explanations in Moscow, in 1992, in the video “Teachings by Chögyal Namkhai Norbu on the Vajra Dance from 1991 - 1999”, published by the Shang Shung Institute.

I looked up a more general explanation of “mandala” in an online encyclopedia:

“The term mandala may be applied to various tangible objects, depending upon the particular religious practice that uses the term. The term has Hindu origins and is also used in the context of Buddhism. Mandala is the generic name for any plan/ chart/ geometric pattern, which represents the cosmos metaphysically/ symbolically, a microcosm of the universe from the standpoint of man.

The mandala is usually a symbolic representation, which depicts the qualities of the Enlightened Mind in harmonious relationship with one another. A mandala may also be used to represent the path of spiritual development. On another level a mandala can be a symbolic representation of the universe, as in one of the four foundation practices of the Vajrayana, in which a mandala representing the universe is offered to the Buddha. One important type is the mandala of the “five Buddhas”, archetypal Buddha forms embodying various aspects of Enlightenment, the actual Buddhas depicted depend-

ing on the school of Buddhism and even the specific purpose of the mandala. The most common mandala of this type is that of the five jinas or conquerors, the Buddhas Vairocana, Aksobhya, Ratnasambhava, Amitabha, and Amoghasiddhi.

In the West, the term is also used to refer to the ‘personal world’ in which one lives, the various elements of the mandala being the activities and interests in which one is engaged, the most important being at the centre of the mandala, and the least important at the periphery. Depicting one’s personal mandala in pictorial form can give one a good indication of the state of one’s spiritual life.”

Vajra Dance 1990

If my memory is correct, some of us then discovered by chance that Rinpoche was coming to the Capanone every day, where he had asked to be given a table and chair in order to study something mysterious related to the mandala. We would come and sit quietly around, observing what was going on. From time to time, Rinpoche would get up and move around on the circles, lines and colors, humming to himself and mainly ignoring us observers.

*Part II  
Next Issue, Mirror 71*

*Losar, continued from previous page*

Tibet there is the tradition of preparing what is called ‘powdered butter’ that consists of roasted barley flour to which butter, sugar, honey, and milk are added. In Central Tibet this is substituted by an offering placed in a nicely painted box with two compartments; one compartment filled with roasted barley flour and the other with roasted wheat. These offerings are placed on the altar in the following way: at the center plates with nicely arranged sweet biscuits, next to it, a head of a sheep made with butter (in ancient time it was probably a real sheep head that was placed) and the head of the sheep is adorned with jewels and scarves and the mouth smeared with butter. The sheep symbolizes an offering for the cattle herding of the past year and an auspicious factor for the success in cattle herding in the New Year. Next to the sheep’s head, is a nice jar containing fresh sprouts of barley or wheat planted a couple of weeks before, as an offering for the past year’s crops and an auspicious growing season for the New Year. Early on the first day of Losar the main person responsible for the house, usually the mother, gets up early in the morning to prepare the ‘chang skol’, a Tibetan ale made with barley to which tiny sweet potatoes, molasses, butter are added and then boiled. This ale and some sweet New Year biscuits are distributed to the members of the family while they are still bed. Then a little later, from 5:30 to 6AM, the members of the family wake up. Another tradition is to leave a bucket of water outside the house exposed to the stars. This water is called water of the stars, ‘dkar chu’. In the morning, before the stars have disappeared from the sky, this water is brought into the house and hot water is added or the ‘dkar chu’ is heated, and when it is lukewarm,

the members of the family wash the five limbs: the face, mouth, hands and feet, with the water. In the very cold regions of Tibet, the water is not left overnight as it may turn to ice, but is only exposed to the stars for a while in the early morning before dawn. It is believed that the power of the stars reflected in the water can contribute to elimination of diseases and other impediments that the person may have. When the family members meet, as soon as they have woken up, they greet each other with the phrase (*bkra shis bde legs*), which means “Good luck and happiness to you!” Then the members of the family wear their best dress and ornaments and sit on their respective seats in order of seniority. Two youths, a female and male or two of the same sex, distribute ‘chang’ or ale from a new stock, to members of the family in order of seniority reciting auspicious verses for their fortune, long life and religious activities. In turn, the older members recite auspicious verses for the younger members. The ‘powdered butter’ is presented to each member of the family who in turn takes the powder three times, scattering it in the air reciting, for example in the Eastern regions: “A mouthful of powdered butter, the glory of merit, and everlasting happiness and joy. Oh what a joy!” (*phye mar gyi kha gang/ bsod nam gyi dpal gang/skyid dga’ la yun ring/ a la la ho*). In the Central Tibet the auspicious words are: “Good luck, happiness and abundance; may the beautiful mother be healthy and gain everlasting happiness; may this day of the New Year bring us together again in happiness.” After this, tea is distributed in porcelain cups adorned with the eight auspicious symbols or in wooden cups adorned and covered with silver. Then the members of the family

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# ISTITUTO SHANG SHUNG

2005 Calendar of Events

## KUNYE TIBETAN MASSAGE

**25-27 FEBRUARY: NAPLES, ITALY**

Second part of Ku Nye *First Level*. Cost: 720 euro for the entire course that began in November 2004.

**1-10 APRIL: MERIGAR**

Intensive course of Ku Nye *Second Level*. Cost: 600 euro including all teaching materials.

**15-17 APRIL: NAPLES, ITALY**

Third part of Ku Nye *First Level*. Cost: 720 euro for the entire course that began in November 2004.

**14-15 MAY: MERIGAR**

Exam for the final diploma of Ku Nye. Cost: 50 euro.

**20-22 MAY: NAPLES, ITALY**

Fourth and final part of the Ku Nye *First Level* course. Cost: 720 euro for the entire course that began in November 2004.

**10-25 JUNE: GERMANY**

Continuation of the Ku Nye courses held the previous year.

**15-21 JULY: MERIGAR**

Second part of the Ku Nye *First Level Instructors'* course which started in 2004. Cost: 500 euro.

**22-24 JULY: MERIGAR**

Course on moxa given by Chögyal Namkhai Norbu. The course is intended for those who have followed the courses of medicine and Ku Nye organised by the Institute as well as those who already know the fundamental principles of Tibetan medicine. Cost: 150 euro.

**17-22 SEPTEMBER: MERIGAR**

*Ku Nye revision course* open to all students who have attended at least the first two levels. The aim of the course is to clarify doubts, discuss cases, practise together under the supervision of the teacher and deepen one's knowledge. All students of courses organised by the Institute outside Italy are invited to participate in order to share their experiences. Cost: 350 euro.

**1- 28 OCTOBER: KUNSANGAR, RUSSIA**

Continuation of the Ku Nye courses held the previous year.

**1-15 NOVEMBER: ENGLAND**

Continuation of the Ku Nye courses held the previous year.

**17-26 NOVEMBER: KARMALING, FRANCE**

Intensive course of Ku Nye *Second Level*.

**18-20 NOVEMBER: NAPLES, ITALY**

First part of the Ku Nye *Second Level* course. Cost: 750 euro including a large amount of teaching material.

**2-11 DECEMBER: POMAIA, ITALY**

Intensive course of Ku Nye *First Level*.

**16 DEC.-31 JANUARY: AUSTRALIA**

Continuation of the Ku Nye courses held the previous year.

## FOUR YEAR COURSE OF TRADITIONAL TIBETAN MEDICINE

**1-10 MAY: MERIGAR**

First part of the second year course of *Traditional Tibetan Medicine*.

Cost: 1500 euro for the entire course including teaching materials (textbook and MP3).

**3-12 SEPTEMBER: MERIGAR**

Second part of the second year course of *Traditional Tibetan Medicine*.

## MANTRA HEALING

**23-26 APRIL: MERIGAR**

Intensive residential course of Mantra Healing Cost: 200 euro plus lodging and meals at a local country house.

**27-30 NOVEMBER: KARMALING, FRANCE**

Mantra Healing course.

## DREAMS AND TIBETAN MEDICINE

**5-6 MARCH: ROME, ITALY**

Course of First Level Dreams and Medicine. Cost: 120 euro.

**28-29 MAY: ROME, ITALY**

Second course of Dreams and Medicine. Cost: 120 euro.

**3-6 JUNE: MERIGAR**

Intensive residential course of Dreams and Medicine. Cost: 200 euro plus lodging and meals at a local country house.

## TIBETAN LANGUAGE

**18-31 AUGUST: MERIGAR**

Course of spoken and written Tibetan with Elio Guarisco. The first week will be for beginners and the second will be for those who are more advanced. Cost: 500 euro.

## INFORMATION AND REGISTRATION:

For general information on the courses please contact the Istituto Shang Shung at:

[ssinst@tiscali.it](mailto:ssinst@tiscali.it) or contact ELISA COPELLO: [elisa-cop@libero.it](mailto:elisa-cop@libero.it)

FOR COURSES ORGANISED IN VARIOUS PLACES, PLEASE CONTACT:

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## Shang- Shung Institute Italy presents A Course of Written & Spoken Tibetan

taught by Elio Guarisco

August 18-13, 2005

The Shang-Shung Institute, within the sphere of its activities of diffusing knowledge and preserving various aspects of the Tibetan culture, is organizing a course of spoken and literary Tibetan. The course is open to all those who wish to learn the Tibetan language, both scholars and non-scholars. The course will provide the basis for being able to express oneself in Tibetan or read ancient and modern texts in the language.

Tibet possesses a treasury of knowledge, which is traditionally articulated in five main disciplines and five lesser, among which are: art, medicine, spirituality, astrology, crafts, music, poetry, etc. Many of these disciplines are known in the West but others, such as medicine, spirituality and art have features that are unique to Tibetan culture and are able, without doubt, to enrich our knowledge and our way of life. Each aspect of Tibetan culture is founded on the principles that govern the forces of nature and on a profound knowledge of the real condition of the individual, beyond culture and time. These aspects were discovered and transmitted in the isolation and peace of the "roof of the world" by ancient sages.

Due to centuries of isolation, the greater part of this treasure has remained unexplored and hidden within a language which is complex but at the same time fascinating. It is language that we can learn in order to rediscover the treasures that it holds.

The course will take place in the new reading room of the library at Merigar and will be given by Elio Guarisco who will be flanked by other Tibetan assistants.

### FIRST WEEK: SPOKEN TIBETAN

Studying the alphabet/Practicing reading/Practicing writing/Conjugating verbs/Syntax/Elementary vocabulary/Formulating simple phrases/Practicing conversation  
Timetable: 10am-1pm. 3pm-6pm

### SECOND WEEK: SPOKEN AND LITERARY TIBETAN

Studying the rules of grammar/Reading and interpretation of short original Tibetan texts /Elementary vocabulary of the classical language  
Timetable: 10am-1pm. 3pm-6pm

### Dr. Nida in Australia

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Jan 2 - 11

Level 1  
Jan 15 - 24

Dream Analysis  
Jan 27 - 31

National Coordinator  
JuliaTilleyJulia1@optusnet.com.au

#### Sydney

Level 2  
Feb 4 - 13

Local Coordinator  
Helen Trehy  
helentroy@iprimus.com.au

Losar, continued from previous page

take breakfast of roasted wheat and rice with sweet potatoes, butter and resin called 'bras bsil'. Then offerings are made and to the front altar in the home and then in the temples. Another important activity of that morning is to go to meet one's teacher and offer the traditional white silk scarf and other offerings and express one's wishes for his or her long life and happiness. On the second day of the New Year, people visit the houses of close relatives and receive visits of close relatives. On the third day, all the members of the family go to the top of the house to change the prayer flags on the prayer flag pole on the roof of one's house and remain for a while on the roof offering to each other the powdered butter and drinking tea. Then, after the breakfast, together with the other

inhabitants of the area, they go to a sacred place nearby and authenticate prayer flags and perform the ritual of the 'bsang' offering of the smoke of the juniper and other fragrant substances to the gods. From the fourth day onward the people visit the houses of the neighbors and invite guests for meals. They start to enjoy the festivity, merrily engaging in various play and sports: playing dice, bagchen, singing, dancing, riding horses, pulling rope to measure strength, archery competition, and running competitions. The festivity usually lasts for fifteen days, but for another fifteen days the people are still infected with the atmosphere of the New Year and unofficially continue to celebrate.

THE VIDEO JOURNAL No. 4, the fourth and last issue for 2004, is currently being mailed to all our subscribers. In this issue:

Teachings from the Teachers' Training 2004.

A video history of Tashigar del Norte

Choegyal Namkhai Norbu speaking on Italian television in 1968!

Update on the reorganization project: Interview with Yeshe Namkhai

Recent Chronicles from Margarita

The first year of the Video Journal is now over. It has been a success. We warmly thank all those who have subscribed; your support allows us to enter the second year with renewed energy and confidence. Subscriptions for the four issues of 2005 are now open to all members of the Dzogchen Community at the same price of 2004, 100 euros inclusive of air mailing anywhere in the world. Current subscribers can renew online with credit card at the SSI secure site <https://ssi.dzogchen.ru>.

Please note that since for security reasons we do NOT store your credit card numbers but erase them immediately after processing, even if you have already supplied your card number for 2004, you'll need to do it again for 2005. For any other information regarding subscriptions please write to: [ssinst@tiscali.it](mailto:ssinst@tiscali.it).

**\*New: In 2005, THE VIDEO JOURNAL WILL BE AVAILABLE ALSO AS NTSC-DVD!**

This answers many requests coming from members living in NTSC countries like the USA, JAPAN or Venezuela. Note: the NTSC format will be available only as DVD disc, not as VHS cassette. The four issues of the Video Journal of 2004 will remain available on request (only as DVD), in PAL or NTSC format.

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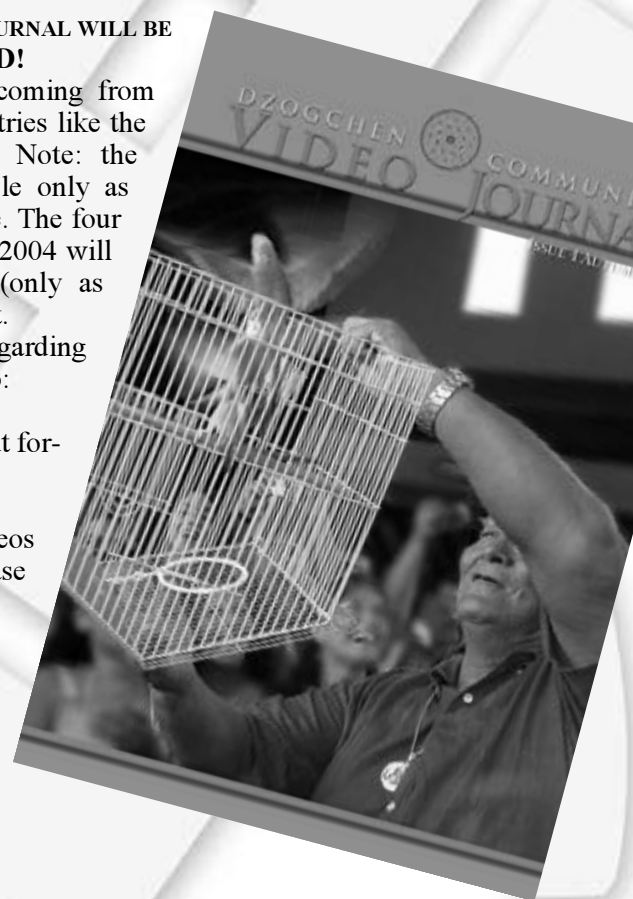
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For contributing your videos on Community events please write to:

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With Tashi Delegs to All,  
the Video Journal  
Editorial Staff



## TIBETAN KUNYE MASSAGE with Dr. Phuntsog Wangmo

March 4-6, April 1-3, April 15-17, and June 3-5, 2005

Kunye first appeared in the 8th century classic Tibetan medical text. Kunye is a unique form of massage, involving the application of herbally treated oils with various "cold" and "hot" properties, which, when applied, successfully treat problems of anxiety, tics, insomnia, fatigue and hearing loss, among others. Students will learn special massage techniques and the application of the medicinal herbal oils. The oils help the subtle life force in the meridians flow more smoothly, invigorating the body and mind.

Dr. Phuntsog Wangmo received her advanced degree from the Lhasa University School of Traditional Medicine in 1988 where she also served a two-year residency after completing her five-year training program (1983-1990) with two of Tibet's foremost doctors, who are credited with the revival of Tibetan Medicine.

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Chögyal Namkhai Norbu  
**THE BASIC YANTRAS OF THIRD, FOURTH AND FIFTH SERIES AND THE SEVEN LOTUSES**

Euro 6.00

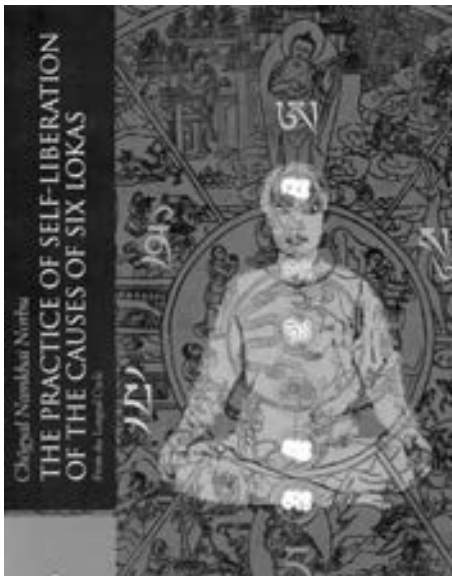
*Edited by Laura Evangelisti and Fabio Andrico*

*Translated from Tibetan by Adriano Clemente*

Any person approaching the practice of Yoga in general and in particular the true sense of Dzogchen, the teaching of self-perfection, should first of all be able to relax body, voice and mind in their natural condition. The Yantra exercises, which engage all three aspects of body, voice and mind, comprise an exceptional means to enable relaxation and consequently they should be deemed as a preliminary to any kind of practice.

This manual, which is complementary to the manual containing all the preliminary sections of Yantra Yoga and the first and second series of basic yantras, illustrate the basic movements of the last three series of yantras and the seven lotuses. The medical benefits of the fifteen yantras herein described are included.

This book is an extract from the Chögyal Namkhai Norbu's commentary to the original text of



Vairochana.

Chögyal Namkhai Norbu  
**THE PRACTICE OF SELF-LIBERATION OF THE CAUSES OF SIX LOKAS FROM THE LONGSAL CYCLE**

*Transcription from Oral Teachings*

Euro 13.00

“In the Dzogchen teachings a practice that is used very much is the Purification of the Six Lokas. What does Purification of the Six Lokas mean? We all have different kinds of emotions; particularly we have five or six emotions. We have all these emotions when we are in dualistic vision. We are always falling into dualistic vision, and then we are conditioned by emotions. We are always slaves of those kinds of emotions and so we are distracted and we accumulate many, many negative karmas, which are the causes of the Six Lokas.

The Six Lokas are recognized even in the Sutra teachings. They know them very well and call them samsara. In the same way in Tantrism they know

they have to purify them. That is why they teach practices like Ngöndro. The Dzogchen methods are a little different. In Dzogchen we don't do purification only. In general purification means that we purify what we accumulated, we purify and diminish our accumulation of karma and maybe also develop more clarity. But the Dzogchen method doesn't only purify the karma we accumulated but also we mainly purify our accumulation of causes.

This teaching is called Gyüdrug Rangdrol. All sentient beings have their consciousness, and that consciousness, related to their karma, produces particular accumulations. Liberating all of that is called Gyüdrug Rangdrol. This method for practicing the purification of the Six Lokas is different and is an important teaching for me.”

This book contains the root-text of the *terma*, a short commentary to the root-text written by Chögyal Namkhai Norbu and the transcription of the oral teachings given at Merigar on August 2003. Useful drawings of the positions for the practice are included.

Chögyal Namkhai Norbu

**THE PRACTICE IN DAILY LIFE**

*Transcription from Oral Teachings*

Euro 9.00

“Think about what you do from the early morning until the evening, what is your possibility? Everybody works, in the daytime we go to our job in the office or in a shop, and tomorrow what do we do? We repeat what we did yesterday. The day after tomorrow what do we do? We repeat. This is called samsara, we are always repeating. Repeating because we eat repeatedly, we consume repeatedly, and we go ahead that way. This is our concrete life. So when do you do your practice? In this case you have to deal with your practice in relation to time. We must integrate the teaching in our daytime. But integrating doesn't mean becoming like Milarepa, renouncing everything and going on a mountain. Maybe some people have that possibility, but it is very rare in the modern society, we have our family, our children, our children's children, so we have to help them, we have to work to make money. We must understand that we can't renounce all these things, but if we don't renounce then how do we practice? We must go to the essence of the teaching. There is not much time, there is not much possibility, and so we must not live in a fantasy.”

Only practitioners who have already received the transmission directly from Chögyal Namkhai Norbu can order the books of this section.

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Tel: 0039 0564 966039

Web page: [www.dzogchen.it](http://www.dzogchen.it)



Traleg Kyabgon. “Mind at Ease: Self Liberation Through Mahamudra Meditation.”

Boston: Shambhala

2004 (266 pages, \$16.95)

This book focuses on Mahamudra, a system of meditation most closely associated with the Kagyu tradition. The author states that sometimes Mahamudra is identified with a fourth vehicle, beyond the Vajrayana (or Tantrayana), called the Sahajayana. Classifying in this way emphasizes that “the Mahamudra teachings are a unique and separate vehicle in their own right”

(p.11) and not

merely the fruition of Tantra. The author translates “sahaj” as “coemergence,” though I think it has also been translated as “natural,” “spontaneous,” or “effortless” by other authors.

Although there are differences of lineage and practice between Mahamudra and Dzogchen, which I am not competent to comment on, there appear to be much in common in terms of view. Great lamas such as the Third and Tenth Karmapas were reputedly accomplished in both systems.

The book is organized into four main sections, Fundamentals, Ground Mahamudra, Path Mahamudra, and Fruition. The first section, which takes up half the book, provides an introduction to key concepts, and discusses the preliminary practices. The next section discusses Buddha Nature, or tatagathagarba, as the ground. The path is explained as tranquility and insight meditation (shamatha and vipassana). Vipassana here means experientially identifying the three interdependent aspects of mind: its empty essence, its luminous nature, and its characteristic of unceasing play.

“Whether deluded or undeluded, both mental states [that is, “pure” perception and “impure” perception] are referred to as the play of the mind. The word “play” is used to emphasize that we ought not to take these mental expressions too seriously, because they are not real or solid” (p. 176). “Mahamudra provides us with a more permissive method of meditation that allows us to see our distorted thoughts and conflicting emotions without a more amiable and accepting attitude” (p. 177)

Twenty pages are devoted to explaining various exercises for meditatively investigating the nature of mind. These include observing the mind in motion, comparing it to the mind at rest, and seeing that there is no essential difference. These exercises can lead to the meditational experiences of bliss, emptiness, and mental spaciousness (more often referred to as “no-thought” by other authors). These experiences are signs that the meditation is working, but they are not realizations and are not to be given undue importance.

Self-liberation is the main principle. “Some meditators become frightened and anxious when afflicted with disturbing thoughts and conflicting emotions. Often they will employ meditation on emptiness as an antidote [hoping] to make them disappear. [But] as emptiness and the thoughts and emotions are not separate, you should allow whatever experiences you have to arise in the mind. This is how these thoughts and emotions become self-liberated. Trying to suppress or eliminate them through the use of antidotes will only subtly reinforce [them]” (p. 204).

This process ripens into the Four Yogas of Mahamudra, which are the fruition. These are the yoga of one-pointedness, the yoga of non-conceptuality, the yoga of one flavor, and the yoga of non-meditation. On the surface, at least, these seem to closely parallel the four stages of Dzogchen Semde. Therefore, this book may be of interest to students of Dzogchen

by Paul Bail



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Merida Dzogchen Community

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WORLD WIDE TRANSMISSION  
ANNIVERSARY OF GARAB DORJE  
1ST TIBETAN MONTH – 14<sup>TH</sup> & 15<sup>TH</sup> DAY  
FEBRUARY 22 & 23

ABOUT THE WORLDWIDE TRANSMSSION

Newcomers who want to participate in the worldwide transmission must be truly interested in the Teachings transmitted by our Teacher, Chögyal Namkhai Norbu Rinpoche, and practiced in our worldwide Dzogchen Community. Participants in this Transmission should try to receive Teachings from Rinpoche in the future. After having received the Transmission, they should also try to train and collaborate with the Sangha of the International Dzogchen Community of Chögyal Namkhai Norbu Rinpoche.

Originally, Chögyal Namkhai Norbu had the idea of a “Transmission at a Distance” because he wanted to help people in different situations, who could not travel at that time to meet the Teacher. The Transmission will enable them to practice the Dzogchen Teachings transmitted by Rinpoche without needing direct contact with the Teacher at that time.

Here is a summary of how the Live-Video-Empowerment works:

1. To receive the World Wide Transmission, new students need to participate with an experience student who will host both the preliminary explanation as well as the actual practice. A long-time student of Chögyal Namkhai Norbu Rinpoche, well in advance of the event, should give the explanations.
2. Hosts of Empowerments with the videotape should be members of the International Dzogchen Community.
3. For new and interested persons, it is important to have seen the explanation by Chögyal Namkhai Norbu Rinpoche that is also on the videotape, in advance. They should also have the possibility to clarify any doubts about the practice on the videotape with some serious, dedicated older students of Chögyal Namkhai Norbu Rinpoche before the Empowerment.
4. Exactly at the given time (see timetable) at your place, you start the Transmission Video at the starting point of the part of the Anniversary of Garab Dorje. At that moment - worldwide - students and newcomers start to practice this session of the Thun together, which ends with the dedication of merits.

We wish you all a successful practice.

Please contact your local Community for details.

Schedule

Tuesday Feb 22 2005

17:00 Hawaii  
18:00 Fairbanks Alaska  
19:00 San Francisco, Los Angeles, Vancouver  
20:00 Denver, Salt Lake City, Pagosa Springs, Edmonton  
21:00 Chicago, Mexico City  
22:00 New York City, Conway, Montreal, Atlanta, Detroit, Havana, Kingston, Indianapolis, Ottawa, Lima, Quito  
23:00 Caracas, San Juan, Bermuda  
24:00 Buenos Aires, San Paolo, Rio de Janeiro, Santiago

Wednesday Feb 23 2005

03:00 GMT, London, Dublin, Lisbon  
04:00 Rome, Berlin, Oslo, Paris, Madrid, Amsterdam, Copenhagen, Brussels, Geneva, Prague, Salzburg, Stockholm, Budapest, Vienna, Warsaw  
05:00 Helsinki, Athens, Ankara, Beirut, Jerusalem, Vilnius, Johannesburg  
06:00 Moscow, Murmansk, Baghdad, Kuwait City, Riyadh, Tashkent  
07:00 ODDIYANA, Islamabad  
08:30 Delhi, Bombay  
08:45 Kathmandu  
09:00 Dhaka  
09:30 Rangoon  
10:00 Bangkok, Jakarta, Saigon  
11:00 Singapore, Beijing, Lhasa, Manila, Hong Kong, Kuala Lumpur, Taipei, Perth  
12:00 Tokyo, Seoul  
13:00 Brisbane, Vladivostok  
13:30 Adelaide  
14:00 Kamchatka, Melbourne, Sydney  
15:00 Fiji  
16:00 Wellington, Auckland

Is your contact  
information up to date? If not please contact



mirrornk@cs.com

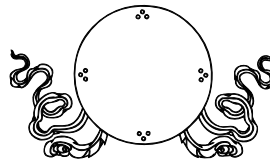
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The Mirror



norbunet

To subscribe to the Dzogchen Community:  
norbunet@xs4all.nl



The Mirror  
Newspaper of the  
International  
Dzogchen Community of  
Chögyal Namkhai Norbu

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I N T E R N A T I O N A L

# C O M M U N I T Y N E W S

*merigar*

## Merigar Winter Program 2005

Sat. 22nd – Sun. 23rd January  
Course with Barrie Simmons  
“Managing conflicts”  
The course starts on Saturday at 10.00  
Cost: 100 euro with discounts for members

Sat. 29th – Sun. 30th January  
Xitro practice retreat  
The retreat starts on Saturday at 10.00

Tue. 8th February  
Last day of the Wood Monkey year.  
16.00 Purification of the 6 Lokas practice  
19.00 Ganapuja

Wed. 9th February  
LOSAR, the first day of the Wood Bird year.  
9.00 Amitayus long-life practice  
19.00 Ganapuja and authentication of the Lungta

Fri. 11th February  
9.00 Sang ritual

Wed. 23rd February  
Anniversary of Garab Dorje  
Worldwide transmission day  
4.00 Garab Dorje guru yoga

Sat. 26th – Sun. 27th February  
Chöd practice retreat  
The retreat starts on Saturday at 10.00

Fri. 4th – Sun. 6th March  
Dance of the Song of the Vajra course for the first two groups  
(up to Bhetasana...)  
with Prima Mai  
The course starts on Friday at 16.00  
Cost: 105 euro with discounts for members

Sat. 12th – Sun. 13th March  
Course on “Emotions and the capacity to listen”  
With Sicilia d’Arista  
The course starts on Saturday at 9.30  
Cost: 50 euro with discounts for members

Fri. 25th – Mon. 28th March  
Explanation and practice retreat  
With Costantino Albini  
The retreat starts on Friday at 10.00  
Cost. 100 euro with discounts for members

MERIGAR, 58031 ARCIDOSSO 58031 GR, ITALY  
Tel. ++39 0564 966837  
Fax: ++ 39 0564 968110  
[merigaroffice@tiscali.it](mailto:merigaroffice@tiscali.it) [www.dzogchen.it](http://www.dzogchen.it)  
The office is open from Monday to Sunday from 9.30 am to 1 pm.  
Saturday also open from 2.30 pm – 5.30 pm. Wednesday closed.

### ENROLLMENT

If you wish to enroll for a course, seminar or retreat, please contact the office to book a place. It is important to contact the office sufficiently ahead of time since courses that do not reach the minimum number of participants will be cancelled. To take part in the activities of the Associazione Culturale Comunità Dzogchen you need to be a member. A first installment of 15 euro for the Ordinary Member’s card will be required before taking part. A first installment alone does not entitle you to the discounts for members.

Discounts for paid up members are: 20% for Ordinary Members, 40% for Sustaining Members and 50% for students and retired people on a low income.

A further discount of 10% will be given to those who enroll for courses at least 3 weeks in advance with a deposit of 30% of the price of the course, sent by postal order to the “Associazione Culturale Comunità Dzogchen” Merigar – 58031 Arcidosso GR, Italy, specifying the name of the course which is being paid for.

*p a s s a g e s*

Happy Anniversary!!!!

Dec.16 2004 -

Heartfelt congratulations to Barrie and Nancy Simmons on the 50th anniversary of your wedding from your many friends in the Dzogchen Community.

## Merigar

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Arcidosso 58031

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Web site: [web.tiscalinet.it/merigar](http://web.tiscalinet.it/merigar)



On Tuesday, November 30th, Silvana Pisani died in Naples, Italy. Silvana had met the Master and the Teachings in the 1970s. She married Antonio Festa and they had a child, Francesco. For many years she assisted in the development of Merigar and collaborated as a member of the Yellow Gakyil dedicating herself with energy and seriousness to her duties. She suffered for a long time with the illness that led to her death and passed her last days with difficulty and in pain. We wish her all the best from the depths of our hearts in whichever dimension of existence she is in and will be in, in the future.

## The New Merigar Letter

As you may know, the Merigar Letter is in a state of transformation. Starting in February, there will not only be the old newsletter but also a magazine with a cover in color. Since the monthly newsletter will become exclusively a news sheet, we considered just to have an online version in the future instead of printing it, bearing in mind that as soon as the Community website is ready, the newsletter will become part of it and all Community members will be able to consult it. The people, who are in charge of organizing in the cities and towns, should print out some copies of the newssheet for those who have difficulty consulting it online. If you wish to receive an online copy, please send your email address to the office at Merigar. The first issue of the new version of the Merigar Letter will come out in February, in printed form and in color. Since this new version is intended for all of Europe, it will be in both Italian and English. The first issue will be dedicated to a presentation of the Dzogchen Community in general. We understand that it may not be easy to adapt to all these changes and ask for patience and collaboration on the part of everyone.

Lucia Antonelli

*e u r o p e*



Seventh Lojong Retreat in Slovakia with Oliver Leick October 29-30, 2004

*p a s s a g e s*

### Wedding announcement:

Married in Vienna/Austria on December 9th, 2004

Elisha Koppensteiner from Austria

Honza Dolensky from the Czech Republic

We wish them a long and happy life together!



VAJRA DANCE  
COURSE  
with KARIN  
HEINEMANN in  
Munich, Germany:

February 4th - 6<sup>th</sup>, 2005 f

Dance of the Liberation  
of the Six Lokas

Everyone interested is welcome  
to participate.

Begins Friday 17.00 at the  
Studio Freitänzer, Euckenstr.15  
ending Sunday afternoon at  
16.00.

Fees:

Euro 130. -, Advance-booking  
until 1/3/05

Euro 120. - Without advanced  
booking

Euro 100. -

For members, advance-booking  
Euro 90. - Without advanced  
booking

Reduction for people with low  
income on inquiry

Please remit to the account of:  
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For registration & more infor-  
mation please contact:  
Regine Zettler,  
Email: [Regine-125@gmx.net](mailto:Regine-125@gmx.net)  
Tel: 0049-(0) 89-74298244

Yantra Yoga  
in St Petersburg,  
Russia  
January & February  
2005

The St. Petersburg Dzogchen  
Community, Russia is happy to  
announce Courses on Yantra  
Yoga with Vitya Krachkovsky,  
certified Yantra-Yoga Instructor.  
The schedule is the following:

The course for beginners:  
January 25-30

The course on Kumbhaka:  
February 2-6

On weekdays all the sessions  
will be in the evenings, on week-  
ends there will be 2 sessions in  
the afternoons each day.

Please send us your requests for  
participation as soon as possible  
on email [pola@iefphb.nw.ru](mailto:pola@iefphb.nw.ru),  
since we urgently need the infor-  
mation on the number of partic-  
ipants.

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on line  
at [www.  
melong.com](http://www.melong.com)



## JANUARY

## Bagchen Learning and Lungta Flag Making Weekend

Practice Weekend for Guru Yoga of the White A and World Wide  
Transmission of Guru Yoga Explanation

## Explanation for World Wide Transmission of Guru Yog

Purification of the 6 Lokas with Vajrasattva Practice 7:30am  
Ganapuja with Authentication of Lungta Flags and Namkhas 7:30pm

Practice of Mandarava 7:00am

Practice of Sang Followed by hanging of Lungta Flags 9:30am

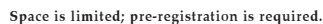
## Explanation for World Wide Transmission of Guru Yoga

Tsegyalgar, Conway, Massachusetts  
The Dance of the Liberation of the Six Lokas with Anastasia Mc Ghee

Anniversary of Garab Dorje World Wide Transmission of the State of  
Guru Yoga Explanation 9pm followed by Practice 10pm E.S.T

Tsegyalgar, Conway, Massachusetts  
Introduction to Yantra Yoga with Paula Barry

Advanced Course with Fabio Andrico / Laura Evangelisti – to be confirmed (date and participation)



18 Schoolhouse Road, Conway, MA 01341  
Tel: 413-369-4153 | Fax: 413-369-4473  
Email: [secretary@tsegyalgar.org](mailto:secretary@tsegyalgar.org)

signate part of your membership for your local Gakyil or Gar . We look forward to having you join us!  
The Baja Gakyil

For the first three years of participation in the Community, members will be considered “new.”

Year 3, 100 pesos, or \$100.00

50% discount if you are a student, or under 25 years old, or over 60 years old

5% discount on Dzogchen Community events and retreats (in Mexico only); and notification by email about all Dzogchen Community public retreats and events, including Namkhai Norbu Rinpoche's teaching schedule.

REGULAR MEMBERS (Year 4 and Onwards, or Earlier if You Choose)

Family, 2,225 pesos, or \$225

50% for students, and for those under 25 and over 60.

Privileges: Annual subscription to “The Mirror;” participation in the SMS (Santi Maha Sangha) training; participation in the Gakyil; members’ newsletter; 20% discount on all retreats and events; and email notification as described above.

## SPONSOR MEMBERS

Family, 4,500 pesos, or \$450

Membership Discounts: Same as above for students, youth and seniors.

40% discount on all retreats and events; plus one free retreat per year (in Mexico only); otherwise same as for regular members.

## SUSTAINING MEMBERS

Family, 7,500 pesos or \$750

Membership Discounts: Same as above for students, youth and seniors.

One free retreat and one free workshop per year (in Mexico only) and otherwise the same as for sponsor mem-



bers (40% discount on all retreats and events).

FOUNDATION MEMBERS

Individual, 25,000 pesos or \$2,500  
Family, 50,000 pesos, or \$5,000

All Community retreats and events free on a yearly basis (in Mexico only), plus all privileges listed for sustaining members.

WORKING MEMBERS

- 1. 160 hours (20 days) in one year of verified work for the Community (the candidate must document his or her hours and have them vouched for by the Gakyil of the site they are assisting) is equivalent to New Membership for Years 1 to 3.
- 2. 360 hours (45 days in one year) of verified work for the Community is equivalent to Regular membership.
- 3. 720 hours (90 days) of verified work for the Community is equivalent to Sponsor Membership

Notes: There is no mixing and matching, part financial, part work contribution toward membership. Additional hours of work can be carried over to the following year’s membership. The Community will supply letters of recommendation and documentation to verify the work contributed by working members.

MEMBERSHIP LEVELS

The establishment of levels of membership is meant to make membership in the Dzogchen Community as accessible and meaningful as possible for the members, while assisting the Community in its work. These varying levels are not meant to imply that any level of membership is better or worse than any other level. All constructive participation is deeply appreciated.

ACCOUNTABILITY

The amount of income obtained through memberships, and the progress achieved by the Gar will be documented and communicated to the members each year.

LOCAL GAKYILS

There has been a policy of returning up to 50% of the membership value to the local Gakyil with which the member is affiliated, if requested. We will continue that policy at the Sponsor, Sustaining, and Foundation membership levels. Send your full membership to the Baja Gar, and up to half (you decide) will be sent to the primary Community site you designate (please include address of site). You will receive a confirmation that your money has been sent as designated.

WHERE TO SEND YOUR MEMBERSHIP:

The membership period for the Baja Gar (Tsegyalgar West) will run from January 1 to December 31st in a calendar year, though it is possible to join at any time. All except new memberships will be pro-rated, depending on the number of months left in the year, if the member joins after January. (If you join from November – December of 2004, the membership will cover all of 2005).

Please mail your membership check (dollars or pesos) along with 2 passport photos and the form below to the following:  
Baja Gar (Tsegyalgar West), c/o 755 Euclid Avenue, Berkeley, CA 94708, USA. Make your check out to: Dzogchen Community West Coast Winter Gar Fund

Or wire your membership fee as follows: Wells Fargo Bank, 1800 Solano Avenue, Berkeley, CA 94707, USA; Account name: Dzogchen Community West Winter Gar  
Account; Account number: 0178831467; Routing number: 511400393  
SWIFT CODE: WFBIUS6S.

Please send us an email to let us know that you have wired your membership fees to our account. You will still need to send in two passport photos and your contact information.

You will receive an email confirmation of your membership number, which you can use to register for retreats worldwide until you receive your new official membership card.

When we have received by mail: A. your two passport photos; B. the completed form below; and C. your membership fee - you will be sent your new membership card and number from Tsegyalgar West. You will also receive a letter confirming the level of membership to which you have subscribed, and the privileges, which accrue to it.

Reminder: at the Sponsor, Sustaining and Foundation membership levels, you may assign up to 50% of your membership to a local Gakyil or Gar other than Tsegyalgar West. The customary 20% and 40% discount rates for the differing membership levels are honored throughout the world at retreats with Namkhai

Norbu Rinpoche. The possibility of earning free retreats and events is a feature only of retreats and events in Mexico plus being a member at least at the sponsor level in the Baja Gar or Tsegyalgar West.

If you have questions, please email the following: carolmfields@aol.com

TSEGYALGAR WEST (BAJA GAR) MEMBERSHIP FORM

1. Date \_\_\_\_\_

2. Name: \_\_\_\_\_

3. Address: \_\_\_\_\_

4. Email address \_\_\_\_\_  
Fax \_\_\_\_\_

5. Phone number(s) \_\_\_\_\_

6. Senior? (60 or older) Yes \_\_\_\_\_ No \_\_\_\_\_

7. Student or youth? (under 25 or in school fulltime?) Yes\_\_ No \_\_\_\_

8. Date of introduction to Dzogchen Community? \_\_\_\_\_

9. Previous Dzogchen Community member? Yes \_\_\_\_\_ No \_\_\_\_\_  
Where? \_\_\_\_\_  
How Long? \_\_\_\_\_

10. Level of membership you are selecting for 2004/ 2005?  
\_\_\_\_\_

11. Payment enclosed? Yes \_\_\_\_ No \_\_\_\_ Other \_\_\_\_\_

12. Passport photos (2) enclosed? Yes \_\_\_\_\_ No \_\_\_\_\_

13. Interested in doing volunteer work for the Gar? Describe:  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

14. Questions?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

15. Prefer Mirror subscription by email: \_\_\_\_ by snail mail: \_\_\_\_

Tsegyalgar West Website: <http://bajasangha.org>

Tsegyalgar West Email list: Send “subscribe” to [ati@bajasangha.org](mailto:ati@bajasangha.org)

south america

Tashigar North

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Tashigar North Gakyil:  
[tashinor@gruposyahoo.com.ar](mailto:tashinor@gruposyahoo.com.ar)

Aloe Experts Needed

The Dzogchen Community project of Aloe Vera cultivation and production in Margarita has reached a stage where expertise and personnel are required, in order to continue its development. The Board of Directors would like to know if these exist within the Dzogchen Community, before we look for them elsewhere.

We would like to hear from anyone who can collaborate with specific advice, and there are opportunities for temporary or permanent employment.

These are the skills we need:

- 1. General knowledge of commercial and organic farming, ideally also experience with Aloe Vera cultivation.
- 2. Expertise in financial management and planning.
- 3. Expertise in company management.

Tashigar South

Rosa Altamirano – Secretary  
Comunidad Dzogchen  
Tashigar  
Calle pública S/N  
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Pcia. de Córdoba  
Argentina  
Tel & Fax: 0054- 3541-498 356  
Email: [tashigar@dcc.com.ar](mailto:tashigar@dcc.com.ar)

- 4. Expertise in high quality organic product development and production.
- 5. Expertise in product distribution and marketing.
- 6. Experience in personnel training and management.
- 7. Technical / scientific expertise, to develop, install and operate an appropriate processing plant.

We are hoping to find Community members who have appropriate skills, and Spanish language fluency or ability to learn quickly, to add to our current resources and/or take over the enterprise in a more professional way.

If you think you may have these abilities, and are interested in the chance to visit, or live and work in Margarita, please contact the Board of Directors of Proyecto Comunitario Tashigar del Norte, at [pctn-info@mail.dzogchen.ru](mailto:pctn-info@mail.dzogchen.ru)

Dick Drury, Board Chairman



# *namgyalgar & pacific rim*

## Namgyalgar DzogchenCommunity in Australia

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Tel/Fax: 61 02 4473 7668  
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Web site: [www.dzogchen.org.au](http://www.dzogchen.org.au)

## New Gakyil Dzogchen Community of Singapore

### 1) Blue

Edmund Tai  
HP: (65) 96373010  
Email: [edmundkwitai@yahoo.com.sg](mailto:edmundkwitai@yahoo.com.sg)

Michael Foo  
HP: (65) 96155886  
Email: [michaelsj11@hotmail.com](mailto:michaelsj11@hotmail.com)

Sam Chan Teng Jiang  
HP: (65) 81136131  
Email: [chantengjiang581@msn.com](mailto:chantengjiang581@msn.com)

### 2) Red

Wong Hee Kun  
HP: (65) 93672288  
Email: [frogwong@singnet.com.sg](mailto:frogwong@singnet.com.sg)

Sandra Lee  
HP (65) 97928853  
Email: [san138a@yahoo.com](mailto:san138a@yahoo.com)

### 3) Yellow

Fan Chin  
HP: (65) 96711138  
Email: [fanchin@singtel.com](mailto:fanchin@singtel.com)

Lee Chee Teong  
HP (65) 91397862  
Email: [teong@starhub.com.sg](mailto:teong@starhub.com.sg)

## New Melbourne Gakyil

### RED:

Kelly Tracey  
Melbourne Contact person, Schedule and  
Newsletter  
Email: [kellytracey@aapt.net.au](mailto:kellytracey@aapt.net.au)

(Barbara Di Castro - Red support)

### YELLOW

Louise Davies – Treasurer  
Email: [little\\_louise12@hotmail.com](mailto:little_louise12@hotmail.com)

(Michael Pulsford – Yellow support)

### BLUE

Michael Di Tullio – Teachings  
Email: [grandpaboy@urban.net.au](mailto:grandpaboy@urban.net.au)

(Catherine Horner – Blue Support)

# *t r a v e l o g u e*

## An excerpt from Roman's diary kept during his trip to Tibet in July, August, & September, 2004

by Roman Piro

"This road is so dangerous!" I told my friend whom I just met 5 hours before, at the last bus stop. We were arriving slowly to the pass, the Cho La, the highest road of the region, the Kham, at 5050 meters high; here there is no real road, just a path without any security protections. Many people are smoking in the bus, many are sick, I'm just too tall to fit in ... I'm in a hurry to arrive, a bus ride in this part of the world doesn't mean the same as in the western world: here it is very long, tiring, stressful, but also very exciting. I've never been so far from everything known... Then, 1000 meters down, we arrive to Der ge, the last big city before the imaginary border of new Tibet. The town looks small, on the left side of the road and the river, with huge mountains standing everywhere, it is not open at all, and you don't even see much sky. There are many Tibetans, drogpas (nomads), with horses, arriving from every direction, many taxis (we are on the only road), many monks, but also many Chinese, more than in Lithang, where I've just spent one week, for the annual horse festival. Here I am, in the holy town where my master came to study his first Buddhist teachings, about 60 years ago, I feel impressed and honored to come here.

We've already spent 2 days in Derge. Sadly, this town is becoming more and more Chinese every day: old Tibetan houses are destroyed and big unwelcoming buildings grow in each street. Only the upper part of town is still traditional, many houses around the Parkhang, the actual biggest printing monastery of Tibet, and the religious school where many young monks are still studying. There we met some of them who took us up the hill, following the river to their pool actually just somewhere where the small river is big enough for a young child to jump and swim a little bit ...but even during summer it is freezing!! All young monks got naked and proudly jump in the water. I'm taking pictures, they really enjoy it. There were many yaks and marmots. It is a beautiful place, looks like the idea I had of ancient Tibet: a quiet place where people are working the ground, guiding yaks to grasslands, chanting mantras all the day long. The Tibetans we see there, as everywhere, smile to

me as soon as they see me, "TASHI DELEGS!!!" they are saying, shouting! They treat you as a friend coming to visit them, not as a stranger. They make you feel very, very good and happy. Tomorrow I'll try to go to Geoug, Rinpoche's birth village.

Geoug must be very close to Der ge, but nobody knew exactly where it is! We finally found a woman who told us that we had to follow the road in the direction of the border, about 10 Km, then turn right, and on the other side of the river, there is Geoug! So we took a taxi and



explained with difficulty to the driver where we wanted to go, luckily an Italian girl I just met in Der ge could speak Chinese perfectly and after 1/2 hour driving we got to the bridge and the driver said, "Here you are!" We went out of the cab, took our very heavy big bags and looked around us: there were no houses, nothing, just forest and steep mountain everywhere!!?? We ask the driver, "But where is the village?" he said, "Somewhere in that direction (showing the top of one mountain), few hours walking." "WHAT!!!!!!!" I shout. Nobody told us we had to climb to get Geoug, we are not ready for it, it is now 10:00am, the sun starts to be very strong, we have all our heavy luggage, and you say that we have to get the top of these mountains, maybe 4 hours walk, without any clear indications, without

a map, nothing!! My new friends and I decided to try to find it anyway and we start to walk, walk, walk, the path was pretty steep, the sun so hot, (at about 4200m high it is really burning your skin and eyes), but we still have to walk

after 4 hours, still no village, we had to choose many times between 2 paths so maybe sometimes we took the wrong one, and there is no one to show us the way. Sadly, we have to turn back, downhill, to the bridge. We are very tired and disappointed not to find the place. That is something hard in Tibet, because we didn't speak Tibetan and lack of time, I never found Geoug."

I spent 2 months in Kham, visiting lots of places: Ganzi, Tagong, Lithang, Yachen,

Manigango, Dzogchen. Many times I told people that I knew Namkhai Norbu Rinpoche, they all knew him, and were very impressed and happy. Tibetans are such a kind, welcoming and beautiful people. The land is amazing, so high, in the middle of the sky, clouds are flying few meters above your head, light is special, atmosphere so pure, it is a real desert of mountains, we can drive 100 km without seeing any houses, only few nomad camps with yaks on grasslands, near lakes, glaciers, hot springs. When you leave the main road, you enter into typical Tibetan villages: wood and earth made houses, no Chinese style building anymore, tsampa fields, people are living in a very simple way without electricity, no running water, like hundreds years ago, full family under the same roof, women working hard at the field, even more than men, elders walking around stupas or gonpas all the day long, chanting mantras and turning prayer wheels. Everybody and everything is very religious, it is good to see it!

Kham, because it is not part of the "new Tibet", is certainly the last place where you really can see how Tibet was before it lost its freedom; strangely they are more free there than in the "autonomous region", people have Dalai Lama photos around the neck and have special practice rooms at home with lots of pictures of His Holiness. 150 km further, beyond the new border, you can go to jail for 3 years for this.

Tibet is a world of paradox, maybe it is normal for a country place just in between earth and sky; it is a great feeling, one should go there at least once to feel it, then I think many things are easier to understand...



## Job Opportunity

Dear Members of the Dzogchen Community,

My name is Daniel Maldonado Fonken (Vajra Traveler), I met Chögyal Namkhai Norbu Rinpoche in 1996, and I am member of the Swiss Dzogchen Community. I would like to announce to the Dzogchen Community that new job positions will be available during 2005, 2006 and 2007. If you are interested in the following profile, please contact us.

### Profile

Whether traveling or living abroad or working from a home base or on line, members of interdisciplinary teams will collaborate on projects in the areas of development cooperation, education, travel, and investment with the purpose of innovation in solutions for global development and travel.

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Visit our web site: [www.vajrahaus.ch](http://www.vajrahaus.ch)

Our organization is dedicated to providing solutions for global development by offering quality services with projects in the fields of travel, development cooperation, education and investment.

May all these activities be a cause of liberation for all beings!

Warm greetings!

Vajra Traveler (Daniel Maldonado Fonken)  
Vajra Haus Owner

My web pages for communication to the Dzogchen Community:

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# HOW I MET CHÖGYAL NAMKHAÏ NORBU

by Artur Skura

I was brought up in a Christian family. I spent most of my childhood with my great-grandmother who was a very pious person. She started the day with her rosary, completing a series of prayers for many people she knew, living and dead. She said she had taken this commitment to pray for certain people every day until she dies. She asked me to read the Bible and told me many religious stories, about saints, helping the dead and so on.

I was very inspired by all this and I sincerely hoped I could become a priest or a monk, or choose some other way of life I could consider meaningful. I tried, above all, to apply in practice the teaching of Christ on most difficult points, like showing the other cheek. This wasn't always very helpful - when you are 6 and don't strike back when hit, your colleagues think there is something wrong with you, maybe you are afraid or weak. But I was proud I could succeed in controlling my anger many times.

Then, when I was 13, I discovered the book "The Cloud of Ignorance". It's a medieval text describing the practice of contemplation in the Christian tradition. I remember I didn't understand it at all. I could read everything many times, and I could understand words and sentences, but not the meaning. The text was a bit vague; it didn't spell out things clearly. There were fragments like "When you're looking for God, open yourself totally, but always keep something back, because when you're completely open, you become vulnerable to provocations of the evil one". But I couldn't find any method, any guide for starting the practice of contemplation.

A year later, I was traveling on the train with the father of my friend. He was a photographer, and a very nice person. I was coming back home from a weekend retreat with Christian monks, so we naturally started talking about religion. He was the first to tell me things about Buddhism and presented it to me in accessi-

ble way. Later I learned that when he was studying he met Kalu Rinpoche and some other Kagyu lamas, received some teachings and used to do practice. I was very, very impressed by all I heard. I thought that Mahayana, Buddhism and Christianity have so much in common that there is no conflict at all, and I must do something about it.

At that time Poland was still Communist and we didn't have hardly any books on Buddhism. I went to a local library and borrowed the only book I could find - it was some academic dissertation about Theravada sects. Even if it was boring, it was the only thing I could get, so I tried to read it all. But at the same time I felt a bit of a conflict, because the Catholic Church has very strong opinions regarding other religions, and I was really convinced that if I became Buddhist, after death I would have to go to hell. So I was both interested and afraid. When I was reading the book I caught a cold, and I thought, "Oh, this must be God telling me which is the real religion, I must give up reading this book on Buddhism" and I gave the book back to the library.

But my interest was strong. I asked the photographer I mentioned and he lent me some books, like "The Way of the White Clouds" and others about the mantra of Avalokiteshvara, etc. Later, I managed to contact Jacek Sieradzan, who was translating and publishing many books and compilations about Buddhism - not academic work, but normal Dharma teachings. When I first visited him, I told him I had read "The Way of the White Clouds" and books on mantras and I was very interested in Tantrism, I would like to receive initiations and start practicing. But Jacek seemed interested in something else. "You see",

he said, "There always many Kagyu lamas coming to Poland, don't worry, you can always meet one and receive your initiations. But there is a Rinpoche in Italy who is teaching the highest teaching of Dzogchen, you should get to know that" and he gave me



some books with Rinpoche's teachings. I read it all and I was afraid it was too difficult for me. This famous state of Dzogchen - what is it? Tantric teachings seemed so simple - you take initiations, and start doing visualization and mantra recitation as much as possible. But Dzogchen seemed something subtle, difficult to know. But I immediately felt it was a serious path which could give me something I was looking for until then. So I thought to myself - I will try to follow this Dzogchen teaching, and if I really don't succeed, I will do my best following Tantrism. I remember in one of the books published by Jacek, I found the sentence "If you have any questions or doubts, you can write to me". So I found the address of Merigar and sent a letter to Rinpoche. It was 1991 and I was 16. I couldn't go to Merigar, because I had an old passport, valid in ex-Communist countries only, and I couldn't get a new one, as I needed the signatures of both parents, and they already started to think I am up to something and refused to help me with it.

In the meantime Olek Skwara went to Merigar and when he came back, he told us many things, he also brought the Thun

book, showed us how to do the mudras and so on. Until then we - a group of people aspiring to be Dzogchen practitioners one day - were doing only the Guruyoga of Padmasambhava, based on the description found in the Collective Practices book. And then we learned that Olek invited Rinpoche to Poland and that Rinpoche finally agreed.

You can't imagine my joy when I heard this. Also I got the answer to my letter from Rinpoche - he said he would be coming to Poland in May 1992 and hoped to see me there. I felt now my life will really start. My parents were appalled at the idea of me receiving some non-Christian teachings. They said they would never agree to let me go and listen to Buddhist or any other teachings. But I made it very clear that I will go anyway. I was almost 17, and according to the law I was under their care until 18. But I knew that Rinpoche transmits something extremely important, and meeting him is the only thing that matters in my life.

So I kept the precise date of the teaching secret and went a week earlier. I spent this time in a Zen center, preparing for receiving the transmission, trying to do Vajra Recitation, some shine, etc. I remember how totally distracted I was, how charged my energy was. For example when I wanted to concentrate on a blue ball in my heart, this blue ball was jumping around my whole chest. My attention span was also very short. When we got to the airport and welcomed Rinpoche, I felt as if a fairy tale became true. I listened to the teachings attentively, always trying to figure out what Dzogchen is. But I couldn't. At the end of the retreat Rinpoche said, "I hope very much you understood something. If you haven't understood, you have to develop your clarity with Guruyoga, and also do purification practices, and then one day you will understand".

I went home and started practicing. I very quickly realized it wouldn't be very easy. Ideas like "not being distracted" or "being present in all that appears" seem very easy when I thought about

them, but when I tried to practice, maintaining them for any longer period seemed extremely difficult. Also I wasn't sure about the fundamental point. And one day I read in transcript of Santi Maha Sangha Base retreat once held in Merigar, that Rinpoche was 100% sure at the 2nd or 3rd level the practitioner will have this knowledge in a very, very precise way. I immediately thought I must do this training. Not to become a teacher - I thought in my case it would be ridiculous - but to really have the base of contemplation, without any doubts and with the capacity to continue in it.

I remember coming to Rinpoche during his second visit in Poland in 1994 (I was 18 already and I finally got my passport) and asking if I could pass the SMS Base exam. I wasn't very sure - I was only following the Teachings for 2 years, and I knew many old practitioners failed the exam. He said all depends on how I prepare. I said I am learning the questions and answers. He laughed a little and said that learning questions and answers is fine, but I should really know the sense. On the next day, after the teachings, while I was standing nearby he asked me to come to him. He asked, "You said you want to come for Santi Maha Sangha Training?" I said, "Yes, I want". He said, "Then come to Merigar". I was extremely happy.

Then, with time, I slowly, slowly started to learn the real meaning of Rinpoche's teaching. The Semde series of Dzogchen especially seemed the most effective with a rather dumb individual such as me. I also started to understand how special Rinpoche's teachings are. I really consider him to be a Tonpa - a manifestation that introduces the Teachings in a given dimension, such as Buddha Shakyamuni or Garab Dorje. If it weren't for his work, the Dzogchen Teaching would still be something very little known on the West, something transmitted only as a part of ritual, without knowledge being alive. We are the most fortunate to have a direct connection with him.

Vajra Dance by ChNN continued from page 4

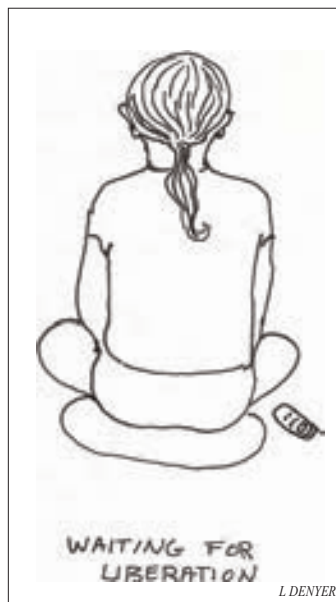
son there are circles, different circles. I am preparing a kind of introduction for people so they can learn, but it is not such an easy job. It takes a long time.

My hope for the future is that we know the corresponding places on Earth because we have many important places related with the Mandala. For example, when you begin the dance you are on the red line - and that line geographically corresponds to America, Tsegylgar and Italy, Merigar. That is why I received this Teaching when I was in Tsegylgar, in Khandroling, and continued when I was in Italy. So the Dance started from this place and that means that these places are sacred places. A sacred place means a place with a central channel of energy. There are still many places we don't know about and can discover. When we discover them they become important places for practitioners. Sometimes, if you do specific practices like the Dance of the Vajra, the practice of contemplation, or the different kinds of methods of contemplation, and apply them in these places, there is more effect. This is more important for practitioners since we are trying to have more effect quickly in order to have realization. There will also be the possibility that we will know these interesting places and do practices there in the correct way. We can organize and develop. Our lives are short, but we can do our best and leave this knowledge, this teaching, for the next generation to somehow continue. Many people can have realization and benefit. You learn and remember these things and when you dance you can feel more benefit.

Transcribed by Adriana dal Borgo  
Edited by Naomi Zeitz

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## ERRATA

In issue 70 of The Mirror, please note that the poem in the eulogy for Sheldon Rocklin was written by Ira Cohen in June 2002. Apologies for the omission.