

THE MIRROR

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Schedule Chögyal Namkhai Norbu 2006



TASHIGAR NORTE, MARGARITA ISLAND FRANCE

May 18-22
Paris Retreat

The Purification of the Six Lokas as Preliminaries of the Path of Ati

May 23
Leave for Karmaling

May 26-28
Karmaling Retreat
Nyamtrid Dzogchen Nyingthig

MERIGAR WEST, ITALY

May 29
Leave for Merigar

June 9-15
Longsal Teachings in the Gonpa of Merigar
Yeshes Zangthal and Nadzer's Transmission
Restricted Web Cast

June 12 International Gakyil Meeting (afternoon)

June 17
25th Anniversary of Merigar Festival

June 30-July 21
Rinpoche's Personal Retreat

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Merigar West retreat with
CHÖGYAL NAMKHAÏ NORBU
*Longsal teachings of
Yeshe Zangthal
and the transmission of Nadzer*
JUNE 9 - 15
(The retreat will be transmitted by closed webcast)
Cost: €350 with discounts for members.
For registration please contact the
Merigar secretary Anna De Sole.
E-mail: merigaroffice@tiscali.it
Tel: +39-0564-966837
http: //www.dzogchen.it/



Merigar West
**GREEN TARA
RETREAT**
with
**Yuchen Namkhai
& Costantino Albini**
JULY 12 - 15
Cost: €160 with discounts for members.
For registration please contact the
Merigar secretary Anna De Sole.
E-mail: merigaroffice@tiscali.it
Tel: +39-0564-966837
http: //www.dzogchen.it/



Teachings in the Gonpa at Margarita

M SALVATORE

Total Space of Vajrasattva Retreat with Chögyal Namkhai Norbu

Margarita Island, Friday March 10-19 2006

by Elio Guarisco

After long months of unstable weather the elements began to harmonize. The clouds abated and the sun regained its force and heat. The big waves smashed against the coast, the beaches receded and the churned water of the ocean settled. A familiar feeling caused by tiny ripples of sweat descending from the hairline, halting just above the eyebrows during the hot hours of the day or after a meal, indicated that normal Margarita weather had returned.

These signs marked the beginning of the March retreat. Instead of rain showers, a fine drizzle of precious teachings descended to mitigate the heart ravaged by passions. As Rinpoche began to speak, the magnetizing energy transformed the island into a pure land and Vajra brothers and sisters changed into gods and goddesses. As narrated in the Vimalakirtinirdesha Sutra, in reality all is pure and perfect from the very beginning. When questioned by Manjushri about the imperfections of the world, the Buddha touched the ground with his fingers and the whole world manifested as a wonderful heaven made with lapis lazuli. However, in our condition in Margarita, it was only the Master's presence that could arouse an understanding of that pure condition.

There was a time when the

Dzogchen teachings permeated the life of beings in many dimensions; however, circumstances arose causing those teachings to vanish into the recesses of the mind of a few knowledge holders or remain as condensed cryptic oral *snyan brgyud* such as the one from the Manjushri Tantra which says: "The eye of wisdom is (from the beginning) stainless". At fortunate times, when the idea of 'presence' crosses the minds of beings, these teachings reappear in their magnificence.

About three hundred years after the demise of the Buddha, a child was born towards the northwest of India, in a land known then as Oddiyana, the location where many Tantras originated. This child, known as Garab Dorje, amazed everyone by reciting by memory the *Total Space of Vajrasattva* (*rdo rje sems pa nam mkha che*), a text that extracts the essence of the teaching like churned butter from the milk of the Dzogchen Tantras. Over the course of time, this child re-proclaimed the ancient Dzogchen Tantras that had disappeared.

Although Padmasambhava had taught extensively the inner Tantras of Anuyoga and Atiyoga, the scriptures of these systems were not available in Tibet at that time. For this reason Padmasambhava advised his disciple, the Tibetan translator Vairocana, to travel to Oddiyana where he could learn and translate

the Dzogchen Tantras into the Tibetan language. Following the advice of the Precious Guru, Vairocana traveled to Oddiyana where he primarily studied with Shri Singha as well as other great masters. With Shri Singha, Vairocana was able to ascertain the meaning of many Dzogchen Tantras and eventually translate the 'five earlier translations' (*snga 'gyur lnga*). These are: the *Cuckoo of Instant Presence* (Rig pa'i khu byug), the *Arousing of Great Potency* (rTsal chen sprugs pa), the *Great Soaring Garuda* (Khyung chen lding ba), *Pure Gold in the Stone* (rDo la gser zhun), *The Victory Banner that does not Wane* (Mi nub pa'i rgyal mtshan) also known as *The Total Space of Vajrasattva*.

The five texts mentioned above are very important, as there were no written Dzogchen texts prior to them in Tibet. Among the five, Vairocana first translated the *Cuckoo of Instant Presence*. Originally this text was entitled *The Six Vajra Verses* but Vairocana changed it because a related Tantra exists with that name. Furthermore, the singing of the cuckoo is an auspicious sign indicating the arrival of spring in Tibet when everything begins to awaken, a metaphorical description for the arising of instant presence.

At about the age of thirteen, Rinpoche received the oral transmission of the Collection of the

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C O N T E N T S

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Namkhai
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Oddiyana
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of the Teachings



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His Holiness the
Dalai Lama by
Raimondo Bultrini
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Special
Practice
Calendar
Fire Dog
Year



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Anuyoga teaching is one of the paths of transformation that was originally taught and diffused in Tibet at the time of Guru Padmasambhava. It is also said that at the time of Guru Padmasambhava some original texts of Anuyoga were translated, but that is only mentioned in his history. What we actually know is that Guru Padmasambhava originally transmitted the knowledge and understanding of Anuyoga but that the main teachings that he transmitted were Mahayoga and Atiyoga teachings.

There were also many original texts and teachings from Oddiyana, a mysterious country that was something like the source of all higher *Tantra* teachings. Although many of these teachings were translated from Indian languages into the Tibetan language, their origin was always Oddiyana. When we read the biographies of the *Mahasiddhas* who transmitted all these kinds of higher *Tantra* teachings, historically it is said that they always traveled to Oddiyana to receive these teachings and later translated and transmitted them in India. In that way the higher *Tantra* teaching developed there. In some biographies of the *Mahasiddhas* it recounts that they traveled to Oddiyana, however, in ancient times traveling to Oddiyana meant a great sacrifice because it wasn't very easy to get there. Some of them almost reached Oddiyana or traveled near there, had pure visions and received these teachings. In order to know about this we should study the biographies of the *Mahasiddhas* a little more deeply because they are related to the source of all these tantric teachings. Most tantric teachings were introduced from different dimensions into Oddiyana and it became something like a symbol of the place that is the treasure house of all these kinds of teachings.

The importance of Oddiyana

Oddiyana is very important particularly for the Dzogchen teachings. The origins of Garab Dorje, the main teacher of Dzogchen, were in Oddiyana and all the Dzogchen teachings that were taught by Garab Dorje were taught in Oddiyana so it is a very important place. But we do not know where it is. Many people say that it was a kind of paradise, or only a kind of pure dimension. That is possible for a practitioner. For a practitioner, there can always be a pure dimension. But when we talk about the *Mahasiddhas* of ancient times and the fact that they traveled to Oddiyana, it doesn't mean that they went to a dimension of paradise. It means that they had a physical body; they traveled physically and arrived in a physical country so it is very important that we understand that and not just think that it was some type of paradise.

Why do we have the idea that Oddiyana was just a paradise? It originally came from the history of the Guhyasamaja *Tantra*. This *Tantra* comes not only from the Nyingmapa tradition but there is



Rinpoche teaching in Margarita

M. SALVATORE

Oddiyana The Treasure House of the Teachings

An excerpt from the
Santi Maha Sangha Base Level Retreat
Day 5
Jan 31, 2006

also a translation in the modern tradition. The root of the modern tradition of the Guhyasamaja Tantra is particularly related to the *Mahasiddha* Saraha and the main person who developed this teaching was Nagarjuna, so it became a very important Tantra.

Buddha transmits the Guhyasamaja Tantra in Oddiyana

Now in this history there is an explanation that relates that in Oddiyana there was a kingdom, a very ancient kingdom. And in that kingdom there was a king who was very faithful and had great devotion to the teaching of the Buddha. He invited many Buddhist teachers from India but he was particularly interested in meeting Buddha Shakyamuni. Then he asked some of his royal teachers what he could do in order to meet Buddha Shakyamuni. Traveling to India to the place of the Buddha was very difficult and even if he invited Buddha Shakyamuni to visit him, it would be a trip of many days and would not be so easy. Some of the royal teachers said to him, "The Buddha is omniscient, a totally realized being. If you communicate with him and invite him to your palace on a specific day at a specific time then maybe he will manifest and you can have that contact with him." He followed their advice and on a special day - a day like the full moon - he prepared everything to receive the Buddha and he started reciting prayers for inviting him. Then at midday, at the time the Buddha and the *Sangha* would go out to get food, the Buddha and some of the *Arhats* manifested in front of the king's palace. He invited them into the palace and offered them a midday meal. Of course the Buddha not only ate but also gave some teachings to the king. The king had already been following Buddha's teaching and he knew many of them. He said to the Buddha, "I'm sorry, I very

much like your path and your teaching but it is the path of renunciation. I am a king and have my kingdom and my subjects and I have to continue to take care of this situation and cannot renounce all these things. For that reason I cannot follow your path in a perfect way". Buddha told him not to worry, "The path is not only the path of renunciation. There is also a possibility that you transform."

Then the king became interested and asked Buddha to give him that teaching and Buddha manifested instantly as Guyasamaya yab yum, in peaceful *Sambogakaya* form. The king had already developed his capacity and clarity and he immediately received the teaching of the path of transformation through this teaching of the Guyasamaya *Tantra*.

So the king of Oddiyana became a practitioner of the Guyasamaya *Tantra* and that practice and that transmission, that lineage, continued. And later on, he became a very important *Mahasiddha*, not just a king, but without renouncing his kingdom, his wealth or his activities. He became a great teacher and transmitted [this teaching] to his ministers, his students and all those who were interested.

These are the historical facts. But then this history got carried away by fantasy and people started to say that the king and his ministers all became *Mahasiddhas* and were all realized and that all the people of Oddiyana were following teachings. People thought that all the people of Oddiyana were like *Dakas* and *Dakinis* and not only the king and his ministers were realized but the whole of Oddiyana became a kind of paradise. That means it dissolved into pure vision, not impure vision. Of course if it dissolved into pure vision then of course the impure vision disappeared. That is the reason why we cannot physically find Oddiyana today.

Geographical location of

Oddiyana and Shambhala

When people talk about Shambhala, they consider that things were more or less the same as in Oddiyana. But in the real sense, it was not that way because Oddiyana actually was a geographical country. Many Tibetan teachers, for example, traveled from Tibet to Oddiyana and wrote down the story of how they got there. So this shows that it was a concrete place.

When I was working with Professor Tucci in Italy - he was a famous Tibetologist who did a lot of research on Oddiyana - he once asked me to check all the important books such as the commentaries on the *sutras* to see if there were some explanations about [the existence of] Oddiyana. I spent two or three months doing research on that looking everywhere to see if there were some explanations. I found some very interesting information in one *sutra* which said that northwest of Bodhgaya there was a country, a big kingdom called Oddiyana whose capital was called Dhumata. But there was also a small kingdom within this kingdom that was governed by one of the princes of the king of Oddiyana. That small kingdom was called Shambhala, not Shambhala. So this shows that these countries existed.

When we do a little research into the histories of where teachers traveled in ancient times, most people and scholars are convinced that Oddiyana was once the place where Pakistan is now located. They are also convinced that Shambhala was located in the area now known as Afghanistan. So it is very simple to understand.

Centuries of Muslim invasions

Why did Shambhala and Oddiyana disappear? Because there were very strong invasions of Muslims from Turkestan. In Tibet if there are some forces that are destructive for Buddhism or manifest bad actions we call this kind of group turuka. Later on when I studied history I understood that it meant Turkey. In ancient times Turkey had a very strong Muslim tradition and invaded many Oriental countries. For example in China today there is an autonomous region called Sinkiang. In ancient times all the people there were Buddhists and Buddhism was very diffused not only in Sinkiang but also throughout the whole of Central Asia. But later on the Turkish invasions took place and then everyone converted and became Muslim. You know that in the Buddhist tradition there is no struggle of this kind so it is very easy for someone to destroy things without having the consequences of war. There were Buddhists not only in Central Asia but also in South Asia, and in each country people had to convert and so they became Muslim countries. This meant that if someone converted and accepted the Muslim religion seriously, then maybe they remained alive. If someone didn't accept, they were killed, eliminated. And this didn't happen just for a day or a short time, but for generations after generation.

This is why people don't know what happened to Oddiyana and Shambhala.

Origin of the Anuttaratantra

So we can easily understand where Oddiyana was and whether it existed. For example, many Westerners and professors who have been studying and doing research for a long time have gone to Afghanistan and Pakistan and in places like Swat they have found many objects from the Buddhist tradition. This is the place where all the Anuttaratantra teachings came from and where they developed.

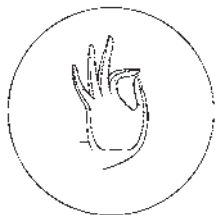
When we use all these Sanskrit names, people who are not accustomed to read and learn about them may feel a little confused. You see what developed in the modern tradition, the Sarma, which I spoke about yesterday, was the series of higher *Tantras* or most important *Tantras* called Anuttaratantra. 'Anu' means superior. In the same way when we talk about Anuyoga, it is diffused in the Nyingmapa tradition although it is not usually called Anuttaratantra but Mahayoga. Anuttaratantra and Mahayoga are more or less the same. Anuyoga is a very interesting teaching of transformation but is not diffused in other traditions like the Sakyapa, Gelugpa and Kagyupa in which Anuttaratantra is diffused. The Anuyoga tradition is only diffused in the Nyingmapa and there are many initiations, practices and instructions about this teaching in that tradition. Later on this teaching mainly developed with Padmasambhava. After that the famous Tibetan *Mahasiddha*, called Nub Sangye Yeshe, who lived precisely three generations after Padmasambhava was in Tibet, was very interested in Anuyoga. In the most ancient times in history Vajrapani in the country or dimension called Lanka that is more or less what we know today as Sri Lanka transmitted Anuyoga. But today there are no kinds of Tantric teachings in Sri Lanka, only Hinayana. These teachings existed there in very ancient times but we don't know how they disappeared. But at the time of Padmasambhava we know that these teachings spread very much in a country called Tuja. In that period, Tuja was very much like Shambhala or Oddiyana. It wasn't a very big country but there were many *Mahasiddhas* and practitioners of Anuyoga there. In particular there was a very important teacher of Anuyoga in that country called Chetsenkye. Nub Sangye Yeshe, traveled to the country of Tuja and met this teacher, Chetsenkye. He received all the principal Anuyoga teachings and later he translated all the main texts of Anuyoga into Tibetan. When he translated the texts into Tibetan he always did the translations together with Chesenche. I don't know very much about the history of this teacher but perhaps he was also an expert in Tibetan language. Maybe like ancient

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Tibetan translators, they always translated together with their main teacher even if the teacher didn't know Tibetan. For example, Vairocana translated with Sri Simha. It didn't mean that Sri Simha knew Tibetan language but he explained and made things clear so that Vairocana could translate. So perhaps the root texts of Anuyoga were translated that way. However, later on the Muslims also invaded this country and all

these teachings disappeared. But fortunately all the teachings that developed in Oddiyana, in Shambala and in Tuja were translated into Tibetan and we can find them in the Tibetan language today. Tibetan is a language we can understand so Tibetan books and Tibetan language are very important for the teaching.

Transcribed and edited by
Liz Granger



The Longsal Sal Tong Retreat with Chögyal Namkhai Norbu Tashigar Norte, Margarita Island, Venezuela February 17 – 26, 2006

by Steve Landsberg

The Longsal Sal Tong retreat in February was held at Isla Margarita and webcasted throughout the world. About two hundred people gathered every afternoon to listen to Rinpoche's teachings on practices related to developing the experience of clarity through understanding the function of prana. Webcasted to approximately 500 audio and 100 video connections worldwide, numerous practitioners everywhere participated. To further clarify his Longsal terma that he received through a series of dreams, Rinpoche prepared a commentary that clarifies details of the practices and includes quotations from great masters such as Vimilitra, Longchenpa and Garab Dorje. Rinpoche stressed that although it is important to understand the methods involved in developing experiences of clarity, the main goal is to recognize through this experience the inseparable unity of clarity and emptiness. Describing how the pranas function in relation to the body and the elements, Rinpoche outlined the principle pranas and the secondary pranas related to the sense organs and the elements. He also spoke of the wisdom and karmic pranas, which result in either the wisdom body or the experience of samsara. Rinpoche detailed many practices linked to the balancing of the pranas of the five elements. If the pranas are balanced there is nothing to do, but in general, we have many tensions and as a result our condition is unbalanced in a variety of ways corresponding to the symptomatic strength or weakness of each of the five elements. For example, Rinpoche described that if the earth element is exaggerated, one feels heavy, uncommunicative, sleepy, and dull minded. To overcome this energetic dysfunction, one should practice at the time corresponding to the earth element, which is

either just after noon or midnight. The details of the method of practice include sitting posture, gazing, visualization, and breathing. As the retreat progressed, Rinpoche explained the relation between breathing and every aspect of our life. The breath forms the basis of our karmic vision, as well as our experiential vision on the path, and ultimately pure vision and infinite wisdom. If we can control our breath by imprisoning the karmic potential in the central channel, then it becomes possible to consume the seeds of karma and our samsaric vision. We will be able to govern our prana energy with presence and will not fall under the influence of negative emotions. Explanation was then given on various methods for developing our understanding of prana and its movement. Rinpoche briefly spoke about kumbhaka or the vase breathing method for trapping the karmic wind in the central channel and the benefits that can be achieved from such practice.

In regard to holding the breath, Rinpoche indicated that when we are entertaining negative emotions, retaining the air is not only not very useful, but that it can produce provocations that will disturb our practice. If we feel sad, tired, or disturbed in any way, it is best to breathe out and not to inhale deeply or hold the air. On the other hand, if we feel faith or compassion or experience pure vision, holding the air can increase and develop our practice in a positive way. Consequently, it is important to recognize the tone of our thoughts and adapt our practice accordingly. Concluding the retreat, Rinpoche stressed the importance of ordinary presence in our daily lives, the state of Guru Yoga to connect with the transmission, and explained briefly one method of divination.

asia

Dear Friends,

With the campaign "500 MOTHERS FOR TIBET" launched at the end of 2005 and thanks to the help of all of you, we have managed to start up many long-distance adoptions. We are, however, still far from having 500 supporters. We will continue to count on your support to give all those children who are still waiting the possibility to attend school. Thank you

Andrea Del Angelo

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Have you ever thought about long distance sponsorship before? Would you like to support a child but don't know with which association because you don't really understand how your donation will be used? Now you have the opportunity to make your dream come true.

Today if you decide to support at distance one of the 500 Tibetan children on the ASIA Onlus waiting list, you can know for certain how your contribution will be used.

ChNN's schedule continued from page 1

MERIGAR EAST, CRIMEA

August 4
Merigar East Retreat, Crimea
Leave for Crimea

August 9-15
Teaching and nature of web cast undecided.

MERIGAR WEST, ITALY

August 18
Return to Merigar

SANTI MAHA SANGHA II LEVEL
August 22-24 SMS Level I Exam
August 25-29 SMS Level II Training

September 8-16
Merigar West Retreat, Merigar
Teaching and nature of web cast undecided.

SPAIN

October 23
Leave for Barcelona

October 26-30
Barcelona Retreat
Longsal Ati'i Gongpa Ngotrod
Upadesha of Introduction to the State of Ati

Restricted Web Cast

BRAZIL

November 1
Leave for Sao Paulo

Brazil Retreat
November 3-7
Teaching and nature of web cast undecided.

ARGENTINA

November 8
Leave for Buenos Aires

November 10-12
Buenos Aires Retreat

November 13
Leave for Tashigar Sur

SANTI MAHA SANGHA
December 4-7 SMS Base Level Exam
December 8-12 SMS Level I Training

December 26-January 1, 2007
Longsal Ati'i Gongpa Ngotrod
Upadesha of Introduction to the State of Ati
Restricted Web Cast

Nyingma T antras (*rnying ma rgyud 'bum*), in which the five earlier translations are included. The discovery of Vairocana's *Collection of Tantras* upon a hand written copy in Ladakh, deemed lost during the Cultural Revolution, became the secondary cause that made it possible for Rinpoche to apply the knowledge of these Tantras in practice. Although the copy of this collection was filled with mistakes, the mere fact that it was available was invaluable in that Rinpoche could read and study two versions of the *Total Space of Vajrasattva* and three different commentaries.

In the Vairocana collection are also found texts of instructions on the practice related to the 'five earlier translated texts'. Although the colophon of the instructions related to the *Total Space of Vajrasattva* bear no author's name, it does say, "these were given to Palkyi Yeshe". Since he was a direct disciple of Vairocana, it seems logical to assume that Vairocana composed these instructions. The colophon also reveals that Nub Sangye Yeshe wrote some two generations after Vairocana. At first glance, the instructions were not very clear to Rinpoche and for several years he took little interest in them. Later when he studied and read them in their entirety, the meaning became more apparent. As he was entering these Tibetan texts in his computer, he encountered some difficulties, as it appeared that the authors jumped from one page to another without much attention to any order. Some parts of the texts were in disarray and had been shifted from their original position. Finally, however, Rinpoche found the key to reorganize the texts.

Rinpoche edited the instructions on The *Total Space of Vajrasattva* along with its three commentaries in 2002, while living in Margarita. In 2004 he worked on the instructions related to the five 'earlier translated texts'. With a keen interest in accomplishing this task, Rinpoche often awoke at 3am to begin work. He was a little apprehensive about this endeavor; although he had received the verbal transmission of the Total Space of Vajrasattva, he had not received the same for the instructions. As he felt compelled to complete this work, he continued

even though the transmission was lacking. During that time he had dreams in which he received explanations of these instructions from his uncle Tobden Ogyen Tenzin, Vairocana, and Yudra Nyingpo. Once as he was receiving some instructions from Yudra Nyingpo, at the conclusion of the transmission, Yudra Nyingpo transformed into his uncle Tobden Ogyen Tenzin; and from that time onwards, Rinpoche's apprehension vanished. It was from that time that Rinpoche began to give teachings on the 'five earlier translations'.

The March 2006 retreat in Margarita was the first occasion for Rinpoche to give instructions on the practice of the Total Space of Vajrasattva. As the text of the instructions on the practice contain obscure quotations from the different versions of the original Tantra, and on the basis of many dreams and a commentary ascribed to Nub Sangye Yeshe, Rinpoche wrote a fifty-three page commentary explaining the practice of The Total Space of Vajrasattva.

After having introduced the topic of the retreat, Rinpoche emphasized that an intellectual approach is not sufficient for the practice of Dzogchen. First of all one must become connected to the transmission, which is identical to the state of knowledge that is embodied by our teacher and the masters that have preceded him in an uninterrupted lineage. Nowadays, some people undermine the need of a transmission related to a lineage of masters and say that one can get realization without it; however, this is not the real practice of Dzogchen. We become connected to the transmission mainly through the oral instructions of the Master or through being shown the symbols of our primordial state in a procedure that resembles the Tantric initiation. In these ways we receive a direct introduction to our own primordial state and learn to regain awareness of it. To apply this knowledge in practice we must work concretely with the experiences of the three doors—body, voice, and mind.

A very big obstacle to advancing the knowledge of the primordial condition is the ego that we cherish, the concept that we know better than others. This is not only an obstacle to our realization but also an obstacle in relationships between people and

the source of many problems. In order to overcome this obstacle, we need to adopt a more humble attitude and follow the teaching in a way that can actually manifest results.

Rinpoche pointed out, furthermore, that we must be free of three defective ways of listening to the teachings. One whose mind wanders into past and future daydreams although physically attending the teaching is compared to an inverted vase. Regardless of how much water is poured on the vase, nothing ever enters it. One who listens but cannot remember or retain anything is like a leaky vase that cannot hold anything. Those who listen to the teaching with their passions are compared to a vase that contains poison that contaminates everything including the teaching.

On the second day of the retreat, Rinpoche gave a direct introduction so that people could connect with the transmission. The main focus of his talk was the correct and incorrect ways of maintaining the state of contemplation. Conceptualizing the primordial condition, splitting it into subject and object, one mistakenly strays from the real condition. In a state in which one neither twists the real condition into a concept nor dwells on the idea of 'no concept', one remains correctly in contemplation, not wandering from the real condition. Such a correct way of abiding is distinct even from the Madhyamikas' meditation on mere emptiness, which is only the 'absence of appearances'.

As the retreat progressed, Rinpoche explained that one cannot approach the natural state through effort or thought. Similarly, one cannot find it through an attempt to abandon effort or conceptualization. One cannot enter the door of contemplation with the limited mind. In regard to the state of contemplation, working with any concept whatsoever such as "appearances are not to be rejected", or even Tantric imaging, leads nowhere. On the other hand, resting without the slightest contrivance free of any limitation is the true state of contemplation.

Rinpoche explained the method of applying practice upon the essential contemplation in accordance with one's capacity and how to train within defined periods of practice until one

attains the state known as 'total contemplation in all circumstances', in which there is no distinction between a defined period of practice and its aftermath. Teaching from the commentary, Rinpoche pointed out the glitches in doing practice such as laziness, agitation, too many hopes or fears, mental distraction, and engaging in too many external activities. He also indicated that seeking, wishing for a stable condition, or any type of effort to establish the natural condition are defects that only disturb our progress.

Distinguishing Dzogchen from Tantra and Sutra, Rinpoche stated that the view of Total Perfection is not the conclusion of an analytical process determined by mind, but rather a discovery through direct experience of the primordial condition. Based upon that view, the meditation and attitude naturally unfold. Without conceiving any reality to oneself or one's conduct, one engages in positive actions without rejecting anything. Although the state of contemplation is governed by the principle of 'beyond action and effort', this does not mean that a Dzogchen practitioner disregards acting in an authentic way that creates merits; but on the contrary, governed by presence and awareness one trains well in the conduct of Samantabhadra without falling into any kind of limitation. Rinpoche indicated that the signs of experience may manifest either in a pleasant or unpleasant and rough way depending upon the condition of the five elements of the body. Regardless of how positive these signs of experience may be, they should not be objectified or considered as the real attainment. If they are considered real and one does actually seek to experience them again and again, these signs can become an obstacle for deepening the state of contemplation.

Rinpoche explained that in the beginning contemplation can arise unsteadily like a rushing waterfall. Gradually, one attains various levels of stability and accomplishment. As a practitioner matures, even our ordinary impure vision manifests as clarity, unlike Tantrism, where it is present solely as the pure vision of the deity and the mandala. The experience of being without thoughts (*mi rlog pa*) is not to be understood as being free of thoughts, but rather as a condition where thoughts have no impact upon us. As thoughts arise, they are noticed and without doing anything, they naturally dissolve like a thief entering a house and

finding its owner, departs. Like wood when added to fire excites the flames, thoughts spontaneously arise as wisdom and even negative thought automatically unravels without the application of antidotes. Ultimately, not abandoning anything, thoughts and movement are realized as the space of wisdom.

After emphasizing the good fortune of meeting the Dzogchen teaching, Rinpoche completed the transmission of his commentary with instructions regarding the development of the practice. Whilst in the state of contemplation, obstacles such as sloth, agitation, or complacency may occur; but if these obstacles are governed with awareness, they can enhance our practice and lead to the manifestation of outer, inner, and secret signs. Although from the beginning the fruit of enlightenment is present, we cannot discover its presence until all impediments are removed. Unlike the Sutra system, where it is thought that the fruit is somehow produced, through the state of contemplation obstacles are naturally purified and cease by themselves without having to be eliminated.

Rinpoche typically concluded the retreat by giving advice on how to integrate the practice in daily life. A Dzogchen practitioner should seek the essence of the teaching, knowing how to transcend attachment to specific forms of practice. At the same time, he or she should be open to participate in formal collective practice whenever there is the opportunity. Doing service for our ego by isolating ourselves from others on the pretext that we like solitary practice may only create more obstacles and interrupt our spiritual feeling. Although one needs to follow one's own path, it is necessary to cultivate respect for the dimension of others.

The retreat ended with a short thun practice and with the awareness of having had the good fortune to receive instructions on a text that strikes directly at the essence of the Dzogchen teaching. Rinpoche announced that more than three thousand people around the globe listened to the web cast and expressed his wish that this technology could be of service to the teaching. Rosa, the secretary of Tashigar North, offered simple and touching words of gratitude to the master. Harmoniously and without obstacles,

TRANSLATION PROJECT OF THE INTERNATIONAL DZOGCHEN COMMUNITY COMPLETE WORKS OF CHÖGYAL NAMKHAÏ NORBU

NEW WEB SITE @ WWW.COMPLETEWORKS.INFO where it is possible to donate with a credit card
There is a new web site of the Translation Project of the International Dzogchen Community, The Complete Works of Chögyal Namkhai Norbu. The aim of this translation project is to make all the Tibetan Teachings of Chögyal Namkhai Norbu available in Western Languages. Adriano Clemente has been working full time on the translation of Chögyal Namkhai Norbu's works for many years. Adriano has been able to do this work primarily through funds raised by Chögyal Namkhai Norbu. Since the year 2000, the International Dzogchen Community has taken the responsibility for this fundraising that benefits the Community as a whole and is essential for the preservation of the Teachings. We hope that all the Gars, Gakyils and practitioners of our Dzogchen Community will continue to give their very precious and generous support to this project. Igor Legati supervised this project from June 2000 to December 2005. Now the Merigar Gakyil, with the approval of Chögyal Namkhai Norbu, has decided to entrust me with this project from the beginning of January 2006. With gratitude to Igor Legati for his work and effort in the last years to raise funds for the translation work of Adriano, I hope that it will be possible for me to continue this work in a good and positive way. My deepest gratitude is to Chögyal Namkhai Norbu who continuously and with ultimate compassion, spreads the Dzogchen Teachings. I would also like to take the liberty to express the gratitude of all practitioners of the International Dzogchen Community to Adriano Clemente for his enormous effort and the fantastic work he has been doing for the Dzogchen Community for all these years. Please visit the new web site and support our work.

Oliver Leick

Coordinator of Complete Works of Chögyal Namkhai Norbu

Email: office@completeworks.info

Web: www.completeworks.info

CHANGE OF DATES FOR DR. NIDA'S COURSE at MERIGAR

We have an important notice for all participants of the Traditional Tibetan Medicine (3rd year) course that will be held in Merigar.

Due to personal obligations that require Dr. Nida to be in Tibet for three weeks during April and May, the course will be rescheduled as follows:

Part one will be in September from the 16th to the 28th in Merigar.

Part two will be in December from the 1st to the 12th in Merigar.

The course will take place in the new course room adjacent to the Mandala room in the capannone.

For any question please write to:
info@istitutoshangshung.org

Sincerely,
Istituto Shang Shung Italy



Shang Shung Institute

International Institute for Tibetan Studies

The Shang Shung Institute of Italy is happy to inform the Dzogchen Community of its recent activities and upcoming projects.

PROJECTS & NEWS

New Milestone in Preservation of Ch.N.N. Teachings!

This project would make a tremendous difference in the preservation and fruition of ALL Chögyal Namkhai Norbu's Teachings. It was originally proposed over one year ago by Yeshe Namkhai and Rinpoche was enthusiastic about it, but due to a lack of funding it couldn't be initiated. The basic idea is to build a huge redundant storage server based on hard disk arrays which will be expandable to contain all of the digitized data from the SSI Archives, controlled by a centralized database.

The need of such Enterprise Level Storage is due to the problem of life expectancy of the media-support we currently use. To date, all of the digitally archived materials (audio, video and scanned manuscripts) have been saved on optical disks, which in some extreme cases last as little as 2-4 years, meaning we must continuously transfer them to new disks spending a lot of time and effort.

On a hard disk based multiple redundant system, the problem would be easily resolved with many added advantages. Such a system would make a tremendous difference in the work of the Archives permitting us to store data hundreds of times faster, keeping them secure for years to come and allowing for faster indexing of the huge amount of data.

This would also be the foundation of a true content delivery system for Dzogchen Community Members because from such a storage server, contents present on the disks could be easily compressed for the Web and made available, through a specialized Web Server, to members throughout the world.

The system would be designed and implemented by AmbientWeb Consulting, and used and maintained by SSI Archives Staff. If you would like to support this truly important project, please contact us at: info@istitutoshangshung.org

COURSES FOR 2006



Ku Nye

After the successful beginning of our Ku Nye instructors'

courses in Russia, the activity continues with a course planned in Merigar in May with a follow up in October and another course starting in Milan in October.

The structure of Ku Nye courses has been completely changed and reframed: the Ku Nye course lasts 16 days if organized on the basis of intensive seminars lasting ten days for the first part and six days for the second part, including the final diploma examination. If organized on the basis of week-ends, the whole course includes 9 seminars, because intensive courses allow students and teachers to work more extensively.

Merigar: May 19th-28th first part

Fees: €550, didactic materials included

October 3rd-8th second part, final examination included. €250

Teacher: Patrizia Piccini

Milan: The course starts in October and includes 9 week-ends. €120 per week-end, teaching materials included.

Teacher: Daniela Crucitti

Moscow: Second part of the intensive course which started in November.

Teacher: Michele Corrado

Tibetan language

An introduction to Tibetan language covering the alphabet, pronunciation, spelling, basic vocabulary and sentence structure will be held in Merigar with our resident Tibetan Topgyal Gontse; there will be lots of fun & plenty of practice! *Promotional fee €100*
Timetable: 10am-12pm & 2:30pm-4:30pm

After the successful experience of past courses, Elio Guarisco will lead two seminars in Merigar directed to anyone interested in approaching the study of spoken and written Tibetan (beginners) and to previous students who intend to deepen their knowledge (intermediate level).

Dates: July 30 - August 5 for beginners. €250

August 6-12 for intermediate level students. €250

For any further information, please contact:

courses@istitutoshangshung.org,

Tel.: +39-0564-966940

PRODUCTS

Audio / Video

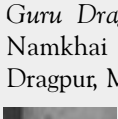
Here's a list of some of our most popular cd's & dvd's as well as the most recent digital remasters.



new! Amitayus (CD audio): a set of 2 CDs by Chögyal Namkhai Norbu with explanation and practice of the terma teaching of this long life practice discovered by Nyagla Pema Dundul. Conway, Massachusetts 1984. €20



Ganapuja (CD audio): remastered! a set of 2 CDs by Chögyal Namkhai Norbu with explanation and practice, Merigar 1991. €20



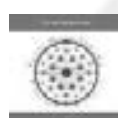
Guru Dragpur (CD audio): remastered! Chögyal Namkhai Norbu explains the practice of Guru Dragpur, Merigar June 1993. €20



Guru Yoga of White A (CD audio): the practice sung by Chögyal Namkhai Norbu and repeated three times. It includes an extract of the 1985 teachings in Nevada City. €12



Ozer Chenma (CD audio): remastered! a set of 2 CDs by Chögyal Namkhai Norbu with explanation and practice. Merigar, March 1992. €20



new! Santi Maha Sangha: Preliminary Practices of the Base (CD audio): Adriano Clemente performs the preliminary practices in a private recording. €12



Ati Lamgyi Ngöndro (MP3 audio): Chögyal Namkhai Norbu's teachings given in Merigar, August 2002 plus an audio CD of the practice led by Adriano Clemente is included. Duration: 5 hours 49 min. €20



Chöd (DVD): explanation of the practice given by Chögyal Namkhai Norbu in Japan in 1993 (in English) and explanation of the practice given in Merigar in 1990 (in Italian). Practice guided by Chögyal Namkhai Norbu with damaru and bell. Advice of Adriano Clemente (Merigar 1999). €25



Ganapuja (DVD): explanation of the practice (New York 1994), practice of the Ganapuja (Merigar 1998), instructions by Adriano Clemente on how to sing the melodies. €25

Garuda (DVD): explanation of the practice given by Chögyal Namkhai Norbu in London in 1984. Drawings of the different seed syllables and of all mudras. €22

Green Tara (DVD): explanation and practice given by Chögyal Namkhai Norbu in Peru in the year 2002. €25

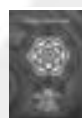


Mandarava (DVD): retreat in Singapore in 1994. Chögyal Namkhai Norbu explains the practice, the mudras, how to use vajra and bell, damaru and dadar. Explanation of Chülen, breathing and the Ganapuja. €25



Shitro (DVD): explanation of the practice given by Chögyal Namkhai Norbu in Merigar in August 2003, during a private recording. It contains images useful for visualization. €25

Three Tuns - Tundus, Tundrin and Tungyas (DVD): Chögyal Namkhai Norbu explains and practices the three tuns. €25



Dance of the Vajra (DVD): Prima Mai demonstrates both male and female parts of all three dances plus the *Irregular Dance of the Three Vajras*. €25

Yantra Yoga - First Level (DVD): demonstration performed by Laura Evangelisti; requires transmission from the Master and attendance to one first level course of Yantra Yoga. €22

The Dzogchen Community Video Journal (DVD): a way to feel more in touch with the community and see developments in the various Gars. The Video Journal is published quarterly (every three months) and is available by yearly subscription for €100, includes postage.



Tibetan Medicine Food Supplements

The Shang Shung Institute continues the production of "food supplements" made by a laboratory located in Arezzo in Tuscany. They have proved to be very helpful since the very beginning. Some of the most appreciated products are:

Za Ti for agitation, nervousness, insomnia, to rebalance *rlung*: two tablets after each meal and in serious cases two tablets before bedtime as well. €10.

She Shi for digestive problems, acidity, to improve digestive heat. Not indicated in case of ulcers. €10

Padma 28 (Basic), ideal to improve blood circulation and the immunitary system, good prevention against brain stroke, heart stroke and cancer. €34

Calmalung: (rGun Brum 7) dry cough, bronchitis. €27

For more details and a complete list of these products see our online website!

Printed Materials



Thangka of Gomadevi

The SSI has received the authorization to reproduce posters of a beautiful thangka of Gomadevi by Glenn Eddy. This painting is very special because of the presence of the inner mandala. It constitutes a very useful support for the Gomadevi practice transmitted by Rinpoche twice in Margarita and once in Argentina so far. The poster and a smaller booklet size version, will be available this June.

Large: €5 small: €2

CONTACTS

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58031 Arcidosso (GR)

Italy

2006 CALENDAR OF EVENTS

Shang Shung Institute
International Institute for Tibetan Studies
TIBETAN LANGUAGE

27 - 30 MAY: MERIGAR - Tibetan Language course for beginners.

TEACHER: TOPGYAL GONTSE

An introduction to Tibetan language covering the alphabet, pronunciation, spelling, basic vocabulary and sentence structure, there will also be plenty of practice!

PARTICIPATION FEE: 100 euro (provisional fee)

Timetable: 10am-12pm & 2-30pm-4:30pm

JULY 20TH - AUGUST 12TH: MERIGAR - Spoken and literary Tibetan Language course

TEACHER: ELIO GUARISIO

The Shang Shung Institute, whose main purpose is the knowledge and preservation of all aspects of Tibetan culture, is planning a course of spoken and literary Tibetan language. It is aimed at anyone interested in learning Tibetan, regardless of whether they are scholars. The course will enable students to attain a workable knowledge of spoken Tibetan and to develop skills for reading ancient and modern texts.

The precious heritage of Tibetan culture traditionally includes five main and five secondary disciplines such as medicine, astrology, art, spirituality, crafts and ship, music, poetry etc. Some of them are unique and specific to that culture and, without doubt, their diffusion and knowledge can contribute to improving our life style as well. Isolated and detached from the rest of the world for many centuries, the ancient patrimony of Tibet is still partially unexplored due to the complicated yet fascinating language in which it is expressed.

The course will take place in the reading room of the library and will be taught by Elio Guarisco, an internationally known Tibetologist with the help of Topgyal, a native speaker.

First Week: July 20th-August 5th

SPOKEN TIBETAN

- alphabet
- reading and writing skills
- verbs
- Syntax
- elementary vocabulary
- simple phrases
- conversation skills

Timetable: 10am-1pm & 3pm-6pm

Second Week: August 6th-12th

SPOKEN AND LITERARY TIBETAN

- grammar rules
- reading and interpretation of short Tibetan original texts
- reading and interpretation of short Tibetan texts translated from Sanskrit
- elementary vocabulary of the classic language
- survey of Tibetan literature

Timetable: 10am-1pm & 3pm-6pm

PARTICIPATION FEES: 250 Euros per week

Students who have attended other courses of spoken and literary Tibetan in previous years can register as well because the texts examined will be different and they can have a chance to deepen their knowledge. People with a very basic knowledge of Tibetan should register for the beginners' course.

FOUR YEAR COURSE OF TRADITIONAL TIBETAN MEDICINE

TEACHER: DR. NIDA CHEMAGTSANG

28 APRIL - 11 MAY: MERIGAR

Part one of the third year course

16 - 28 SEPTEMBER: MERIGAR

Part two of the third year course

The course will take place in the reading room of the library at Merigar.

PARTICIPATION FEE: 1800 euro including teaching materials.

Timetable: 10am-1pm & 3pm-6pm

TRADITIONAL TIBETAN MASSAGE (KU NYE)

TEACHER: PATRIZIA FIOCINI, instructor of the Ku Nye School

Patrizia Fiocini is a massage physiotherapist who has closely followed all the medicine courses organized by the Institute. She holds a diploma in Shantou which she studied with the world famous master Yoji Yaburo and in lymph drainage according to the Vodder method. Consequently she has developed a very great competence in body work. In the last six years she has almost exclusively devoted herself to the study and practice of Ku Nye receiving the diploma of Ku Nye operator first and then Ku Nye instructor.

MAY 15TH - 25TH: MERIGAR

First part of an intensive seminar of theory and practice of Ku Nye. The course has been enriched with new techniques and an extra five days of revision and further study have been added to the course to provide students with a really deep knowledge of the main principles of this healing art. At the end of the second part there will be a final examination.

The course will be held in the classroom of Merigar 2.

PARTICIPATION FEE: 550 euro including teaching materials.

Timetable: 10am-1pm & 3pm-6pm

OCTOBER 2ND - 7TH: MERIGAR

Second part of revision and further study of Ku Nye (theory and practice).

PARTICIPATION FEE: 250 euro including teaching materials.

OCTOBER 8TH: Final examination for the diploma.

All registrations should be made at least one month before the beginning of the courses.

Shang Shung Institute announces Summer 2006 Intensives and opens Tibetan Healing Center

Conway, MA – The **Shang Shung Institute of America** is happy to announce its **Summer 2006 Intensives** series and the opening of its **Tibetan Healing Center** in nearby Northampton. Under the direction of **Dr. Phuntsog Wangmo**, the institute's **Traditional Tibetan Medicine** certification program, now in its second year, is the only full-time, four-year curriculum taught in the West and the first-of-its-kind in English.

“Tibetan medicine is an ancient living knowledge that is beneficial for many modern diseases,” said Phuntsog Wangmo, director of the Traditional Tibetan Medicine certification program at the Shang Shung Institute of America. “In today’s society it is easy to become unbalanced, and Tibetan medicine can effectively prevent and treat these imbalances at both the mental and physical level. The Shang Shung Institute is helping the future of Tibet by preserving our culture and making the wisdom of our ancient lineage available to the world. This summer’s courses offer a foundational introduction to Traditional Tibetan Medicine for people who may later want to expand their studies in our four-year program. All are welcome.”

Dr. Wangmo earned her advanced degree in Traditional Tibetan Medicine from **Lhasa University**. Working on behalf of the **ASIA** organization, she has helped set up hospitals and training centers throughout her homeland.

Summer 2006 Intensives

Hosted at Tsegyalgar in beautiful Western Massachusetts, retreat-style intensives offer introductions to Traditional Tibetan Medicine with course credits that can later be applied toward the certification program. Taught by Tibetan-trained faculty, the Summer 2006 series includes lodging in a monk-style dormitory and a communal kitchen.

June 5-15

Introduction to Tibetan Medical History and Fundamental Theory

Taught by Dr. Yang Ga, Assistant Professor of Tibetan Medicine, Tibetan Medical College, Lhasa and Harvard PhD candidate

June 19-29

Introduction to the Science of Tibetan Astrology

Taught by Dr. Chimed Rabten, Tibetan scholar and physician

July 9-16

Health of Body, Mind & Spirit in Tibetan Medicine

Taught by Dr. Kunchok Gyalsten, Tibetan physician and Buddhist monk

Aug 21-26

Kunye Massage Therapy: Level One

Taught by Dr. Phuntsog Wangmo, director of the Shang Shung Institute's Traditional Tibetan Medicine certification program

Intensives range from \$375 to 500, and lodging and vegetarian-optional meal plans are only \$34 per day with discounts for both for institute members.

For complete course information, faculty bios and to apply online, please visit ShangShung.org. For other new student inquiries, please call (413) 369-4928.

Tibetan Healing Center

The institute's new **Tibetan Healing Center** in Northampton offers **Kunye Massage Therapy** as well as traditional consultations covering diet and lifestyle and offering herbal and other therapeutic treatments for a host of common imbalances and modern public health challenges.

Kunye Massage Therapy is unique to Traditional Tibetan Medicine. “Ku”, to anoint with oil, and “Nye”, to massage key points, is an ancient healing practice that involves the application of prescribed medicinal herbs through specialized massage techniques that focus on muscles, nerves, tendons and other external body points. Dating back to 8th century texts, Kunye Massage Therapy has been proven effective for range of acute modern health issues including anxiety, insomnia, fatigue and other nervous system disorders.

Appointments for consultation and massage can be made by phone on (413) 585-1081.

Traditional Tibetan Medicine Certification Program

Founded at **Tsegyalgar** in 1994 by **Chögyal Namkhai Norbu**, the Shang Shung Institute of America currently offers the only full-time, four-year Traditional Tibetan Medicine certification program in the West. The certification program, now in its second year, follows a recent revival of Traditional Tibetan Medicine in the East and marks one of the most significant advances for its preservation and practice in the West.

The first-of-its kind in English, the innovative program is already attracting new students from throughout Europe and the United States. Graduates will be among the first Western-trained certified practitioners and will help put the institute on the path of becoming the first fully accredited school of Traditional Tibetan Medicine in the West.

continued on page 17

Beautiful Statues for Donations to Ka-ter Translation Project

The Shang Shung Institute, Austria, wants to offer you some of the most beautiful Buddhist statues you have ever seen. These statues are not for sale! You can get them as a gift when you support the Ka-ter Translation Project of the Shang Shung Institute Austria! Each of these statues is of brilliant quality and beauty, which is hardly found in the West. Each statue is unique, as the molds are used only once. Please have a look at our website where you can find some nice photos of the statues. <http://www.ssi-austria.at/ssi-engl/shop-engl-statues.htm> for the English version or <http://www.ssi-austria.at/shop-statuen.htm> for the German version.

I hope that you enjoy our wonderful statues,

*Very best wishes,
Oliver Leick
Shang Shung Institute Austria
www.ssi-austria.at*

Special Practice Calendar

Fire Dog Years

2006–2007

PRACTICE CALENDAR FOR THE FIRE DOG YEAR 2006–2007

3rd – 7th TIBETAN MONTHS
(May – September 2006)

GLOBAL TIMETABLE

**ANNIVERSARY OF
PADMASAMBHAVA**
6th Tibetan month – 10th day
Celebration at 8 a.m. Oddiyana
time.

Thursday 3rd August 2006

17:00 Hawaii
20:00 San Francisco, Los
Angeles, Vancouver
21:00 Denver, Salt Lake
City, Pagosa Springs, Edmonton
22:00 Lima, Quito,
Chicago, Mexico City
23:00 Caracas, San Juan,
Santiago, New York, Conway,
Montreal, Atlanta, Detroit,
Havana, Kingston, Indianapolis,
Ottawa

Friday 4th August 2006

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

3rd Month, 4th day
Mon. 1st May 2006

This is an important day for the
practice of Ekajati, so try to do a
Long or Medium Thun in the
usual way, reciting the heart
mantra of Ekajati as many times
as possible.

3rd Month, 10th day
Sun. 7th May 2006

This is a special day of Guru
Padmasambhava. Those who
have received transmission
should do a Guruyoga with
Padmasambhava with the long
life *mantra* and a Ganapuja as we
usually do, otherwise you can do
the long life practice “Universal

Wisdom Union”. If it is possible,
the best time to do the Guruyoga
and long life practice is in the
morning between 7 and 8. You
can do the Ganapuja later in the
afternoon.

Usually the best way to do
the Ganapuja and the
Guruyoga is collectively, with
your Vajra brothers and sisters,
but if this is not possible you can
always do this practice alone when
you have time. The important thing
is to try to communicate with all
practitioners linked to the same
transmission so that you can develop
the potentiality of the transmission
that you have received and through
it your understanding and capacity
to integrate your daily life in the
state of contemplation. Those who
have not received the transmission
of the Thun practice can learn it
from other practitioners and then
receive the transmission when there
is the opportunity. Otherwise on
this day those who have not received
transmission of the Thun practice
can do a purification practice with
breathing and Yantra Yoga exercises
and movements or practices linked
to controlling the *prana*.

3rd month, 15th day
Sat. 13th May 2006

FULL MOON. This is one of the
best days for long life practices
and in particular for the practice
of the “Union of Primordial
Essences”. It is best to do it early
in the morning between 7 and
8am if you can but if this isn’t
possible you can do it in the after-
noon or even in the evening when
you are not busy. Today is also
the anniversary of the
Kalachakra, the day when
Buddha Shakyamuni first gave
the teaching of *Kalachakra* so it
is good to do a Ganapuja or Long
Thun in the evening either collec-
tively or alone.

3rd Month, 25th day
Mon. 22nd May 2006

Today is a Dakini day. It is also
the anniversary of the Fifth Dalai
Lama, a great *terton* and practi-
tioner of Dzogchen so it is a very
beneficial day to reinforce the
function of our energy and create
a more vital contact with the en-
ergy of the universe. If you have
the possibility, it is good to do a
Guruyoga of the White A in the
morning and in the evening a
Ganapuja with an intensive prac-
tice of Ekajati, repeating the heart
mantra as many times as possi-
ble. Otherwise you can do the
Medium Thun with the practice
of Ekajati, repeating the heart
mantra as much as possible. The
best time for this practice is
around 8 in the evening.

3rd Month, 30th day
Sat. 27th May 2006

NEW MOON. Today is the
anniversary of Sangyas Lingpa
(1340–1396) a great *terton* and
Dzogchen master. You can do a
Guruyoga of the White A from



the
cycle of
teachings Universal Clarity with
a Ganapuja. It is also a good day
to do the Purification of the Six
Lokas.

4th Month, 6th and 8th days
2nd & 4th June 2006

These are important days for the
practice of Ekajati so try to do a
Long or Medium Thun with your
Vajra brothers and sisters. If that
is not possible you can do the
Medium Thun alone, reciting the
heart *mantra* of Ekajati as many
times as possible.

4th month, 7th day
Sat. 3rd June 2006

This is the anniversary of the
birth of Buddha Shakyamuni, an
important day for all Buddhists,
so try to do a Ganapuja with your
Vajra brothers and sisters.

4th Month, 10th day
Tue. 6th June 2006

Today is the day of Guru
Padmasambhava. In general you
can do the practice of the
Guruyoga of Padmasambhava on
this day. If you have the possibil-
ity and enough time you can do a
collective Ganapuja with your
Vajra brothers and sisters other-
wise you can do the long life
practice “Union of Primordial
Essences”.

4th Month, 15th day
Sun. 11th June 2006

FULL MOON. This is the
anniversary of the Paranirvana of
Buddha Shakyamuni as well as
an important day for the long life
practice “Cycle of Life’s Vajra”.
Therefore if you can, do the prac-
tice of the Dakini Mandarava in
the morning (the best time is
between 7 and 8 am) and a col-
lective Ganapuja in the afternoon
or evening according to your pos-
sibilities.

4th Month, 24th day T u e .
20th June 2006

This month there is no 25th day
so today is Dakini day. It is also
the anniversary of Ngor Chen (a
great master of the Shakyapa tra-
dition and initiator of the Ngor
lineage); therefore it is a good day
to do the Guruyoga of the White
A, *Akar Lamai Nalor*, collective-
ly or alone.

4th Month, 30th day
Sun. 25th June 2006

NEW MOON. Today is
the anniversary of
Nyagla Padma Dundul
(1816–1872), one of
the Masters of Chang-
chub Dorje and the
main Master of
Namkhai Norbu
Rinpoche. He discov-
ered the *Terma*
“Tsedrub Gongdu”
which two of his disciples,
Ayu Khandro and
Changchub Dorje, transmitted
to Namkhai Norbu Rinpoche.
Namkhai Norbu Rinpoche prac-
ticed this method as much as pos-
sible and started to transmit it to
his students after visiting the
sacred cave at Maratika. There-
fore try to do the long life
practice “Union of Primordial
Essences” in the morning. In the
afternoon or evening you can do
the Guruyoga of the White A,
Akar Lamai Nalor, collectively
or alone, with a Ganapuja if pos-
sible.

5th Month, 1st day M o n .
26th June 2006

This is the anniversary of
Chogyur Lingpa (1829–1870) a
Nyingmapa Master of Dzogchen,
one of the three most important
Rimed masters of the 19th centu-
ry. Try to do a practice of the
Guruyoga of the White A, *Akar
Lamai Nalor*.

5th Month, 10th day
Thu. 6th July 2006

Today is a special day of Guru
Padmasambhava. In general you
can do the Guruyoga of
Padmasambhava practice on this
day. If you can, try to do a
Ganapuja collectively with your
Vajra brothers and sisters, other-
wise you can do the long life
practice “Union of Primordial
Essences”.

5th Month, 14th day M o n .
10th July 2006

This is an important day for the
practice of Ekajati, so try to do a
Long or Medium Thun collec-
tively or alone, reciting the heart
mantra of Ekajati as many times
as possible.

5th Month, 15th day
Tue. 11th July 2006

FULL MOON. This is a special
day for the long life practice of
Amitayus, so you can do the long
life practice “Union of Primordial
Essences”. The best moment to
do it is between 7 and 8 in the
morning, if possible, either col-
lectively or alone. If you can, try
to do a Ganapuja as well.
It is also the *Dzamling Chisang*
(Lit. ‘smoke puja of the world in
general’) so if you know how to
do it, you can do the Sanqod
(Sangchod) in the morning.

5th Month, 25th day
Thu. 20th July 2006

This is a Dakini day as well as an
important day for the practice of
Ekajati, so try to do a Ganapuja or
a Long Thun collectively with
your Vajra brothers and sisters, or
a Medium Thun alone. In either
case recite the heart *mantra* of
Ekajati as many times as possible.

5th Month, 30th day
Tue. 25th July 2006

NEW MOON. This is a day for
purification practices. It is best to
do the Purification of the Six
Lokas either collectively or alone,
preferably in the early morning.
Otherwise you can do a Medium
or Short Thun or a Ganapuja.

6th Month, 4th day
Sat. 29th July 2006

This is the anniversary of the
Dharmachakra (the first turning
of the Wheel of the Dharma): the
first time that Buddha
Shakyamuni gave the teaching of
the Four Noble Truths to his dis-
ciples at Sarnath, after his illumina-
tion. To honor the Lord
Buddha on this special day you
can do a Ganapuja with your
Vajra brothers and sisters.

6th Month, 10th day
Fri. 4th August 2006

Today is the anniversary of the
birth of Padmasambhava. On this
day when it is 8 am in Oddiyana
Chögyal Namkhai Norbu will
give the transmission of
Guruyoga with the specific prac-
tice linked to the anniversary of
Padmasambhava. In this way the
transmission will be live because
the transmission has no distance.
Rinpoche will transmit and
throughout the world people who
do the practice at the same
moment will be in the transmis-
sion and will thus receive the
transmission. (In Italy, this prac-
tice will be done at 5 am.) It is
also the anniversary of Yeshe
Tsoqyal, the main consort and
disciple of Padmasambhava so it
will be beneficial to do a
Guruyoga of Padmasambhava
with the long life *mantra* and a
Ganapuja as we usually do, other-
wise you can do the long life
practice “Union of Universal
Wisdom”.

SEE THE GLOBAL TIMETABLE

6th Month, 14th day
Tue. 8th August 2006

This is the anniversary of the
Third Karmapa, Rangjung Dorje
(1284–1339), a disciple of
Rigdzin Chenpo Kumaradza and
a famous master of Dzogchen
Upadesha. On this day it is good
to do *Akar Lamai Nalor*,
Guruyoga with the White A, col-
lectively or alone.

6th Month, 15th day
Wed. 9th August 2006

FULL MOON. This is the
anniversary of Gampopa, the
main disciple of Milarepa,

continued on page 9

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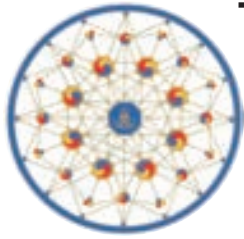
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continued on next page

international community contacts con't. from previous page		Special Practices continued from page 7	
Treasurer - Fan Chin Email: fanchin@singtel.com Tel: (65)96711138]		founder of the Kagyupa School and author of “The Precious Ornament of Liberation”. It is, therefore, an excellent day to do <i>Akar Lamai Naljor</i> , the Guruyoga with the White A. It is also good to do the long life practice “Union of Primordial Essences” of Guru Amitayus and, if possible, a Ganapuja.	
Vice Treasurer - Lee Chee Teong Email: teong@starhub.net.sg Tel: (65)91397862]		FULL MOON AND PARTIAL LUNAR ECLIPSE. This is the anniversary of Tsarchen Losal Gyatso and Padma Karpo, a famous 17th century Drugpa Kargyupa Master. Therefore it is an excellent day to do the long life practice of the Dakini Mandarava, “Cycle of Life” s Vajra”, with a Ganapuja if possible as well as <i>Akar Lamai Naljor</i> , the Guruyoga of the White A collectively with your Vajra brothers and sisters or alone.	
Committee Member - Ms Sandra Lee Siew Hwan Email: san138a@yahoo.com Tel: (65)97928853]		6th Month, 25th day Fri. 18th August 2006	
Committee Member - Sam Chan Teng Jiang Email:chantengjiang581@msn.com Tel: (65)81136131]		This is a Dakini day, so it is a positive day for reinforcing the function of our energy and creating a vital contact with the energy of the universe by doing a Ganapuja with our Vajra sisters and brothers. If there are no other practitioners nearby you can do a Medium Thun on your own. In either case, when you transform into the Dakini Simhamuka, recite her heart mantra as many times as possible.	
SOUTH AFRICA Jerry Smith 10 Dan Pienaar Ave. Florida North, Gauteng, South Africa Tel: 011 672 7250		7th Month 19th day Mon. 11th Sept. 2006	
Darryl van Blerk 104 Park Road, Walmer Estate Cape Town 7925, South Africa Tel: 27-21-4470129 Fax: 27-21-4221265 Email: zebrad@intekom.co.za		This is an important day for the practice of Ekajati, so try to do a long or Medium Thun in the usual way, reciting the heart mantra of Ekajati as many times as possible.	
SPAIN Dzogchen Community, Spain Apt. Postal 46220 28028 Madrid		7th Month, 25th day Sun. 17th Sept. 2006	
Lella Guidotti c/o Tenor Masini 20 Bajos Barcelona 08028 Tel: 00 34 93 41 11563 / Mobile 639311640 Email: kungaa@wanadoo.es		This is a Dakini day and also the anniversary of Phagmo Drugpa (1110-1170), the chief disciple of Gampopa. Try to do a Ganapuja together with your Vajra sisters and brothers. If there are no other practitioners nearby, you can do a Medium Thun on your own. In either case, when you transform yourself into the Dakini Simhamuka, recite her heart mantra as much as possible and then do an intensive practice of Ekajati.	
SWEDEN Alexander & Pernilla Dobronravoff Ulrikedalsvagen 6i #201 224 58 Lund, Sweden Tel: 046 13 70 34 Mobile: 073 655 1968 Email: pernilla_liedgren_dobronravoff@hotmail.com		6th Month, 30th day Wed. 23rd August 2006	
SWITZERLAND Swiss German Region Peter Eisenegger Email: garuda@bluewin.ch Tel: 0041(0)419170245		NEW MOON. This is a very important day to do purification practices, especially the “Purification of the Six Lokas”. If you have the chance, you can also do a short or Medium Thun or a Ganapuja, collectively or alone.	
Swiss French Region Fabienne Rey-Duc Email: farey68@hotmail.com Tel: 0041(0)273232393		7th Month, 10th day Sun. 3rd Sept. 2006	
Swiss Italian Region Julie Breukel Michel Email: julie@lungta.ch Tel: 0041(0)917309991		It is a special day of Guru Padmasambhava as well as the anniversary of Jomo Memo (1248-1283), a famous yogini, terton and incarnation of Yeshe Tsogyal and consort of the terton Guru Chowang. Therefore it is an ideal day to do <i>Akar Lamai Naljor</i> , the Guruyoga of the White A, and a Ganapuja, if you have the possibility.	
TAIWAN Peter C.Y. Pan Email: stupid@msl.kcg.gov.tw or stupid.pan@msa.hinet.net.		7th Month, 30th day Fri. 22nd Sept. 2006	
THAILAND Geoffrey Blake & Lynne Klapecki 33 Soi Lang Suan - Ploenchit Rd Bangkok 10330 Tel: 66 (0)2255-5150 Tel: 66 (0)2254-9061 Email: gblake@mozart.inet.co.th		DARK MOON AND ANNU-LAR SOLAR ECLIPSE. This day is ideal for purification practices. Try to do either the Purification of the Six Lokas or the <i>Namchos Shitroi Naljor</i> , the Yoga of the Peaceful and Wrathful Manifestations, either collectively or on your own. Try to do a Ganapuja as well, if possible.	
Alex Souter Bangkok Tel: 09 039 3992 or 02 742 1965		7th Month, 15th day Thu. 7th Sept. 2006	
UKRAINE Kiev DC, Ukraine kiev@dzogchen.ru		George has taught at Stony Brook (SUNY), Bard College, the New School, and Naropa University. With Susan Quasha he is founder/publisher of Barrytown/Station Hill Press in Barrytown, New York.	
Donetsk DC, Ukraine donetsk@dzogchen.ru		GEORGE QUASHA RECEIVES GUGGENHEIM FELLOWSHIP AWARD, 2006	
Kharkov DC Karmaling, Ukraine karmaling@dzogchen.ru		Artist and poet George Quasha of Barrytown, New York is among those named to receive a Guggenheim Fellowship for 2006, the only award this year in video art among the 187 awards in 78 different fields. Mr. Quasha, who has previously received a National Endowment for the Arts Fellowship in poetry, also works in other mediums as well – performance art, drawing, and sculpture, the latter the subject of his forthcoming book, <i>Axial Stones: An Art of Precarious Balance</i> , Foreword by Carter Ratcliff (North Atlantic Books: Berkeley), due out in July.	
USA Tsegyalgar East Ed Hayes -Secretary P.O. Box 277 Conway, MA 01341 Tel: 413 369 4153 Fax: 413 369 4473 Email: secretary@tsegyalgar.org Gakyil: gakyil@tsegyalgar.org. Web site: www.tsegyalgar.org		George has taught at Stony Brook (SUNY), Bard College, the New School, and Naropa University. With Susan Quasha he is founder/publisher of Barrytown/Station Hill Press in Barrytown, New York.	
Alaska Peggy Leslie Dzogchen Community of Alaska PO Box 240063 Douglas, AK 99824 Tel: 907-364-2733		“I met Rinpoche in my mind in San Francisco in 1986 when I was there with my wife Susan. Steve Goodman gave me the Community published version of <i>The Cycle of Day and Night</i> (which we later published under Station Hill Press), and I read it immediately. The next morning in the bathroom getting ready to leave I suddenly saw in my mind all the teachers I’d ever had (including Chögyam Trungpa, t’ai chi teachers, etc.) and understood what I had gotten from each, and suddenly I saw Chögyal Namkhai Norbu. I realized instantly and unequivocally that I had found my teacher. I told Susan and Steve, who seemed a bit dubious, and Steve told me Rinpoche would be coming to Conway one day soon. A few months later I went to Conway, entered the tent in back of the old house, and knew that that was that - beyond any doubt. It’s been that way every minute ever since.”	
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CALENDAR OF EVENTS
AT THE MERIGAR WEST COMMUNITY
May - December 2006

The Tibetan letter **A** indicates events that are particularly indicated for those having their first contact with the Dzogchen Teaching.
For people who are genuinely interested in the Teaching, it is indispensable to meet the Master. This is possible by following one of his Teaching Retreats or by participating in one of the worldwide Direct Transmission days.
Regarding the webcasts, we would like to specify that the term “closed webcast” means that in order to be able to access it, one must be a member, while “open webcast” indicates that it is a teaching that can be accessed by anyone directly through the Internet. However in order to follow the Teachings at a Gar or a Ling of the Dzogchen Community, it is indispensable to have a membership card.

MAY

- Sun. 30 of April – Sat. 6 May**
Chögyal Namkhai Norbu
A Audio and video webcast of the Longsal teaching r retreat.
Preliminaries of the path of Ati on the Purification of the Six Lokas
Tashigar North, Margarita
(Open webcast)
The retreat starts daily at 22.00. (at 16.00 on the last day)
- Fri. 5 – Sun. 7 May**
A Guided practice of the Purification of the Six Lokas
The retreat starts on Friday 5th at 16.00
- Thu. 11 - Sun. 14 May**
A Six Spaces of Samantabhadra Vajra Dance course for beginners
Led by a local instructor under the supervision of Prima Mai
The course starts on Thursday May 11 at 16.00.
Cost 120 €, with discounts for members.
- Mon. 15 May**
Day of intensive practice of the Six Spaces of Samantabhadra Vajra Dance
Those who have Dance costumes are invited to wear them.
- Wed.17 - Sun. 21 May**
In-depth course of the Three Dances of the Vajra,
together with the Jñanadhakkini practice
The course is only open to those who have already received transmission
Tsegyalgar, Crimea and Merigar 2005) and participants should know the
basic steps and arm movements
Participation is limited to 6 pawo (males) and 5 pamo (females)
Led by Prima Mai
The course starts on Wednesday May 17 at 16.00.
Cost 200 €, with discounts for members.
Those who have Dance costumes are invited to wear them.
It is indispensable to book sufficiently in advance.

JUNE

- Fri. 2 - Mon. 5 June**
Course on Breathing and Kumbhaka
Led by Fabio Andrico
The course starts on Friday June 2 at 17.00.
Cost 160 €, with discounts for members.
- Fri. 9 - Thu. 15 June**
A Retreat at Merigar with Master Chögyal Namkhai Norbu on the Longsal
Teaching of Yeshe Zangthal and the Transmission of Nadzer
(The retreat will be transmitted by closed webcast)
The retreat starts in the afternoon of Friday June 9.
Cost 350 €, with discounts for members.
- Mon. 12 June**
Children's SMS Base and First Level exams
With Chögyal Namkhai Norbu
At 17.00
- Tue. 13 June**
Children's SMS Teaching
With Chögyal Namkhai Norbu
At 17.00
- Sun. 18 June**
Celebration of the 25th anniversary of Merigar
- Tue. 20 - Sun. 25 June**
Song of the Vajra Dance course for beginners

Dzogchen Community in Italy
Arcidosso 58031
GR Italy
Tel: 39 0564 966 837
Email: merigaroffice@tiscalinet.it
Web site: www.dzogchen.it

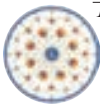
First part (from Emakirikiri up to Kelanam)
Led by Adriana Dal Borgo
The course starts on Tuesday June 20 at 16.00.
Cost 240 €, with discounts for members.

Mon. 19 – Sat. 24 June
Second Level Yantra Yoga Teachers' Training course
Led by Laura Evangelisti and Fabio Andrico
The course starts on Monday June 19 at 17.00.
Cost 240 €.

Sun. 25 – Tue. 27 June
Yantra Yoga Course for Advanced Students
5th series of Yantra
Led by Laura Evangelisti
The course starts on Sunday 25th at 10.00
Cost 120 €, with discounts for members.

JULY

- Wed. 28 June – Tue. 4 July**
Song of the Dance of the Vajra Course for Beginners
(from Sambharatamekacantapa to Ra Ra Ra)
Led by Adriana Dal Borgo
The retreat starts on Wednesday 28 July at 16.00
Cost 280 € with discounts for members
- Fri. 7 – Wed. 12 July**
Training course for Teachers
of Dance of the Vajra 1st Level
Led by Adriana Dal Borgo and Prima Mai
The course starts on Friday 7 July at 10.00
Cost 240 €
- Tue. 11 July**
Sang Practice – 9am
- Wed. 12 – Sat. 15 July**
Green Tara Explanation and Practice Retreat
with Yuchen Namkhai and Costantino Albini
A The retreat starts on Wednesday 12 July at 10.00
Cost 160 €, with discounts for members.
- Tue. 18 – Fri. 21 July**
A Intensive Yantra Yoga Retreat for Beginners
First Part – on the Preliminaries of Yantra Yoga
Loosening the joints, 8 movements, purification breathing and rhythmic breathing
Led by Laura Evangelisti
The course starts on Tuesday 18th at 17.00
Cost 160 € with discounts for members
- Sun 23 – Thu 27 July**
A Intensive Yantra Yoga Retreat for Beginners
Second Part – 1st and 2nd series (yantras & pranayamas)
Led by Laura Evangelisti
The course starts on Sunday 23 at 17.00
Cost 200 € with discounts for members
- AUGUST**
- Thu. 3 – Mon. 7 August**
Yantra Yoga Course for Advanced Students
Variations of Yantra (1st, 2nd and 3rd series and pranayamas)
Led by Laura Evangelisti
The course starts on Thursday 3 at 17.00
Cost 200 €, with discounts for members.
- Thu. 3 August**
A Explanation of the Garab Dorje Guru Yoga Practice
at 17.00



A Fri. 4 August
Worldwide Transmission of Guru Yoga,
on the occasion of the Anniversary of Master Padmasambhava,
with Chögyal Namkhai Norbu
at 5.00

A Wed. 9 – Tue. 15 August
Audio and video webcast of the retreat at
Merigar East Crimea or Merigar West
With Chögyal Namkhai Norbu
(The venue for the Teaching Retreat has not yet been confirmed)

Tue. 22 – Thu. 24 August
SMS First Level Exam

Fri. 25 – Tue. 29 August
SMS Second Level Training
With Chögyal Namkhai Norbu
Reserved for those who have passed the First Level exam
Cost 250 Ü

Fri. 18 – Wed. 23 August
Explanation and practice retreat of the Tsalung of Mandarava and
the Tantric Practices of the SMS First Level

AUGUST

Thu. 3 – Mon. 7 August
Yantra Yoga Course for Advanced Students
Variations of Yantra (1st, 2nd and 3rd series and pranayamas)
Led by Laura Evangelisti
The course starts on Thursday 3 at 17.00
Cost 200 Ü, with discounts formembers.

A Thu. 3 August
Explanation of the Garab Dorje Guru Yoga Practice
at 17.00

A Fri. 4 August
Worldwide Transmission of Guru Yoga,
on the occasion of the Anniversary of Master Padmasambhava,
with Chögyal Namkhai Norbu
at 5.00

A Wed. 9 – Tue. 15 August
Audio and video webcast of the retreat at
Merigar East Crimea or Merigar West
With Chögyal Namkhai Norbu
(The venue for the Teaching Retreat has not yet been confirmed)

Tue. 22 – Thu. 24 August
SMS First Level Exam

Fri. 25 – Tue. 29 August
SMS Second Level Training
With Chögyal Namkhai Norbu
Reserved for those who have passed the First Level exam
Cost 250 Ü

Fri. 18 – Wed. 23 August
Explanation and practice retreat of the Tsalung of Mandarava and
the Tantric Practices of the SMS First Level
*Reserved for those who have received directly or by webcast the
Transmission of the Tsalung of Mandarava and who have passed the
SMS Base Exam.*
Led by Elio Guarisco
The retreat starts on Friday 18 August at 16.00
Cost 240 Ü with discounts formembers

SEPTEMBER

A Thu. 31 August – Sun. 3 September
Course on how to construct a Namkha
Led by Liane Graf
The course starts on Thursday 31 September at 16.00
Cost 120 Ü, with discounts formembers.

Sun. 1 – Fri. 6 September
Song of the Dance of the Vajra Course for Advanced Students
Led by Adriana Dal Borgo
The retreat starts on Sunday 1 September at 16.00
Cost 240 Ü, with discounts formembers.

Wed. 4 – Fri 6 September
Kumar – Kumari Yantra Course for Yantra Yoga Teachers and
Practitioners
(For those who like to learn how to teach Kumar - Kumari Yantra to
children)
Led by Laura Evangelisti
The course starts on Wednesday 4 at 17.00
Cost 120 Ü, with discounts formembers.

A Fri. 8 – Sat. 16 September
Dzogchen Teaching Retreat at Merigar
With Chögyal Namkhai Norbu
(teaching to be announced)
The retreat starts in the afternoon of Friday 8 September
Cost 450 Ü with discounts formembers (open to all)

Wed. 20 – Sun. 24 September
Advanced course of the Dance of the Vajra - the Six Spaces of
Samantabhadra & the Dance of the 3 Vajras, regular & irregular
Led by Prima Mai
The course starts on Wednesday 20 September
Cost 200 Ü with discounts formembers

OCTOBER

Fri. 6 - Sun. 8 October
SMS First Level Explanation and Practice Retreat
Led by Jim Valby
The retreat is reserved for those who have passed the Base Level
exam
Cost 120 Ü, with discounts formembers.

Fri. 13 – Sun. 15 October
Yantra Yoga 1st Level Course of Explanation and Practice
Led by Tiziana Gottardi and Sergio Quaranta
The course starts on Friday 13 October at 16.00.
Cost 120 Ü, with discounts formembers.

Wed.18 - Sun. 22 October
Dance of the Song of the Vajra Course for Advanced Students
Led by Prima Mai
The course starts on Wednesday October 18 at 4pm
Cost 200 Ü, with discounts formembers.

Thu. 26 – Mon. 30 October
Audio and video Webcast from Barcelona of the Teaching Retreat
On the "Longsal Ati'i Gongpa Ngotrod" Upadesha of
introduction to the State of Ati
With Chögyal Namkhai Norbu
(Closed webcast)

Sat. 28 – Sun. 29 October
Seminar led by Barry Simmons
The seminar starts on Saturday 28 October at 10.00
Cost 80 Ü, with discounts formembers.

NOVEMBER 2006

A Wed. 15 November
At 10.00
Explanation of the Padmasambhava Guru Yoga Practice
At 13.00
Audio and video webcast of the Worldwide Transmission of Guru
Yoga
On the occasion of the anniversary of Master Adzom Drugpa
with Chögyal Namkhai Norbu

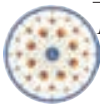
Sat. 25 – Sun. 26 November
Intensive retreat of Chöd practice
The retreat starts on Saturday 25 November at 10.00

DECEMBER 2006

Fri. 8 December
Chögyal Namkhai Norbu's birthday

Fri. 8 – Sun. 10 December
Intensive practice retreat
Longlife Practice of the Dakini Mandarava

Tue. 26 Dec. – Mon. 7 January 2007
Audio and video webcast from Tashigar South, Argentina
Of the Teaching Retreat on "Ati'i Gongpa Ngotrod: Upadesha
Of the introduction to the State of Ati"
With Chögyal Namkhai Norbu
(closed webcast)



SUMMER ACCOMMODATION AT MERIGAR

The Merigar Dormitory is fully booked for the summer . For cheaper accommodation there are two camping places:

Camping Residence Amiata
Castel del Piano (6 km from Merigar)
Tel: +39 0564 956260 /+390564 955107
Email: info@amiata.org
Web cast: www.amiata.org

Camping Lucherino (with swimming pool)
Monticello Amiata (15 km from Merigar)
Tel: +390564 992975 0564 992975
Email: meichu@tiscalinet.it
Web site: www.campinglucherino.com

All the best,
Anna De Sole
Merigar Office

GAKYIL OF KUN SAL LING (BRESCIA) ITALY

Blue: Sebastiano Porreca (Nino): sebastiano.porreca@tiscali.it,
Yellow: Alberto Benassa: benassa@med.unibs.it,
Red: Roberto Lonati: roblonaz@yahoo.it,
Responsible for personal retreats at Kun Sal Ling:
Fulvio Ferrari:
fulgidi@tele2.it .

e u r o p e

NEW GAYKIL OF ESTONIA

Blue:
Andres Zelmin zelmin@hot.ee
Red:
Maaja Zelmin zelmin@hot.ee
Yellow:
Mart Viires viires@hot.ee

NEW SWISS GAKYIL FOR 2006

Blue: Paola Steiner
Yellow: Fabienne Rey-Duc
Red: Per Bebie

Secretary: Per Bebie

THE GAKYIL OF THE GREEK DZOGCHEN COMMUNITY IS:

Blue: Dimitris Daskarolis, blue@dzogchen.gr
Red: Nikos Liberopoulos, liber@up2u.gr
Yellow: Phannie Xenou, fan99@in.gr

EVENTS BOOKLET FOR KUNSELLING, UK @ www.dzogchencommunity.org

The UK Community has just published the 2006 events booklet for Kunselling. You can see and download it online at:

www.dzogchencommunity.org

We hope to see you here to enjoy this wonderful place soon!

All the best,

The UK Gakyil

p a s s a g e s



BORN

Thursday, April 6 at 3.54am, a
3rd daughter weighing 4.5 kilos,
Arnica Rosa-Linde, was born to
the Plugge family at home in
Holland.

ACCOMMODATION SERVICE AT MERIGAR

INFORMATION FOR PEOPLE WHO INTEND TO COME TO MERIGAR FOR RETREATS OR TO FOLLOW COURSES

If you are looking for accommodation, airport transfer, local car hire or only logistic assistance, you can contact the following information and reservation service:

Accommodation Service

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

Christina von Geispitzheim

Email: accomodationservice@libero.it

Tel: 0039 0564 957542

Mobile phone: 0039 339 1370739

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



ASKURA

April 8-18, 2006, in Paldenling, Poland, we held the first training of Santi Maha Sangha 1st level, led by Igor Berkhin from Ukraine. The Slovak and Polish Dzogchen Communities organized the retreat jointly. Fifteen people participated from Slovakia, Czech Republic, Poland, Italy and Mexico.



On March 3-5, 2006 the Polish Dzogchen Community invited Vajra Dance instructor Margit Martinu to teach the Vajra Dance of Three Vajras. ASKURA

DREAM YOGA IN FRANCE

JULY 5 - 6, 2006

Dejam Ling, France

DREAM YOGA AND PRACTICE OF THE NIGHT 2-DAY WORKSHOP WITH MICHAEL KATZ

The teacher approved by Rinpoche and who wrote the introduction of Rinpoche's book "Dream Yoga".

Schedule: 10am to 04pm
Cost of this workshop: Donations
Accommodation in Dejamling is available:
Dormitory: 7 euros/day
Camping: 5 euros/day

There is also the Mandala for the Vajra Dance practice.
Please send your registration to lorraine.gaultier@wanadoo.fr

Hope to see you in Dejamling this summer,
French Gakyil



passages



We are happy to announce the birth of Simone Azzolini at 19.25 of the 17th of March 2006, into our Vajra Family. Simone was born in Italy near Merigar. Rasa, Salvatore & Vaiva Azzolini

merigar east

Santi Maha Sangha First Level Practice Retreat with Jim Valby
May 28 – June 6, 2006
St. Petersburg, Russia

There will be a Santi Maha Sangha retreat lead by Jim Valby and accompanied by Yantra Yoga practice with Viktor Krachkovskiy in St. Petersburg (Russia).

The price, depending on the number of participants, is approximately 85 euros for ordinary members. Sustaining and meritorious members for free. The retreat of SMS 1st level is for those who passed the Base Level exam & the 1st Level Training of Santi Maha Sangha. It is necessary that each registrant has been a continuous member since their SMS Base level examination.

The retreat will be outside of the city in the beautiful place - camp "Dubky" (about 50 km N from the Saint Petersburg g). Accommodation - 15 euro per day per person in double rooms (breakfast, dinner and supper are included). More comfortable double rooms - 22 euro per day per person.

Passages

DIED

TANYA NAUMENKO

Tanya Naumenko, our Vajra sister and Rinpoche's translator in Russia since 1992, died on April 26 at 19.30 GMT.

Rinpoche's student since his first visit to Russia, Tanya was a main translator at all Rinpoche's retreats in Russia during 90's. She had translated into Russian and edited dozens of Rinpoche's book as well as other books on Dharma and was a coordinator of Russian Publication Committee. She always was a great source of inspiration and instructions for many young Russian Buddhist translators.



JIM VALBY'S SUMMER AND AUTUMN SCHEDULE 2006

July 1-2, Dzogchen Semde Study at Tsegylgar
Email: secretary@tsegylgar.org

July 7-16, SMS First Level at Dejamling, France
Email: stoffelina@wanadoo.fr
Email: lorraine.gaultier@wanadoo.fr

August 5-13, SMS Base at Tsegylgar, MA, USA
Email: secretary@tsegylgar.org

Aug 15-23, SMS First Level at Tsegylgar, MA, USA
Email: secretary@tsegylgar.org

October 6-8, SMS First Level at Merigar West, Italy
Email: antje@wineandchianti.com
Email: merigaroffice@tiscalinet.it

HOT WEATHER PIONEERS NEEDED AT BAJA THIS SUMMER

Some of us crave hot weather (80s and 90s Fahrenheit), don't mind some humidity, and get along with the other creatures that also prefer the heat. At the Baja, Mexico Gar, we could use one or two lounge lizards to hold the fort this summer. Some work would also be appreciated—gardening, of fice, paths, shopping (swimming included), cooking, painting, chatting with neighbors, etc. Most appreciated of all would be hospitality (we are getting more and more visitors) and the ability to speak Spanish.

Particularly needed: Pioneers for June through mid-September (could start in May). The summer weather becomes challenging around mid-June. But for some people, it's perfect, and that's who we're looking for. It's a more relaxed time at the Gar, with more time to meditate and explore. We would prefer people with some experience in rural sites.

Please contact: carolmfields@aol.com

tsegylgar east & west

Tsegylgar, Dzogchen Community in America,
PO Box 277
Conway, MA 01341
Tel: 413-369-4153
Fax: 413-369-4473
Email: secretary@tsegylgar.org
Web site: www.tsegylgar.org

Tsegylgar West
Baja Mexico
Dzogchen Community West Coast
755 Euclid Ave.
Berkeley, CA 94708
USA
Email: cbass@prodigy.net.mx
carolmfields@aol.com

TSEGYALGAR EAST EVENTS SUMMER 2006

* **July 7-9** : Retreat with Chökyi Nyima Rinpoche at Conway Gonpa, Massachusetts, sponsored by the Sangha of Chökyi Nyima Rinpoche. For more information please contact Tom Lesser at <cnrteachings@yahoo.com>.

* **July 19-25** : Mandarava Practice Retreat with Nina Robinson on the land at Khandroling in Buckland, Massachusetts.

At this weekend retreat, we will be guided in the Short & Long Mandarava Practices together with mudras, use of instruments, making of the dadar, application of Chüdlen Practice, etc. Nina Robinson is a long-time student of Chögyal Namkhai Norbu, and has been asked by Rinpoche to lead Mandarava practice retreats.



This retreat is open to all who have received transmission from Chögyal Namkhai Norbu, including by World Wide Transmission or by web cast.

The cost is \$200, membership discounts apply.

***August 5-25** : Santi Maha Sangha Base and Level One Retreats with Jim Valby, at Khandroling in Buckland, Massachusetts.

August 5-8 & 10-13: Base level SMS
August 15-18 & 20-25: Level One SMS

During each of these retreats there will be four sessions per day, with a day of f on the fifth day. Each retreat will also include sessions of the Vajra Dance and Yantra Yoga training led by qualified instructors.

The Base level retreats are open to all who have received transmission from Chögyal Namkhai Norbu including World Wide Transmission or by web cast.

The Level One retreats are open only to those who have passed the SMS Base level exam. The cost is \$800 for a full retreat, \$60/day, or \$20/session. Membership discounts apply.

Contact: secretary@tsegylgar.org or 413 369 4153



L. MATTHEWS

Jim Valby's Visit to New York City

Over the weekend of April 21-23 at Kundrolling, in the heart of New York City, 30 practitioners from the New York Dzogchen Community came together for an inspiring retreat with Jim Valby. He shared instruction and insight into the Santi Maha Sangha Base Level Practice. The Santi Maha Sangha is a course of nine levels designed by Chögyal Namkhai Norbu to deepen the experience and understanding of Sutra, Tantra, and Dzogchen through study, reflection, and practice. Rinpoche has recommended that all those seriously interested in Dzogchen familiarize themselves with the Base of the Santi Maha Sangha. Jim provided instructions & practices to aid understanding in order to enter the Dzogchen Transmission. The retreat was open to all practitioners who had attended a retreat with Chögyal Namkhai Norbu, or who had participated in one of the three universal transmissions. We are delighted to announce that Jim has promised to return later this year to provide another SMS weekend retreat of wisdom and guidance.

Jane Fulton for The Mirror

NEW ITEMS AT THE TSEGYALGAR BOOKSTORE

Dear Sangha,

The Tsegyalgar Bookstore is excited to report that we are now selling smaller packages of our famous Khandru incense.

The smell of the new incense has been best described as a mix between the peaceful and wrathful.

The small packages are only \$6.00 and the item number is "khandru-small".

Also, in honor of the Shang-Shung Institute of America's new Tibetan Medicine Four Year Program taking place in the Yellow Schoolhouse directly across the hall from the Tsegyalgar Bookstore, we are now carrying beautifully packaged Tibetan Medicine-themed note cards and knowledge cards.

Tibetan Medicine Note Cards
#3000
\$15.00

These note cards are reproduced from illustrations in a seventeenth-century commentary on the Four Tantras, an ancient medical text of uncertain origin. That commentary - often referred to as the Blue Beryl treatise - together with the Four Tantras, form the basis of traditional Tibetan medicine, which brings together cosmic, meteorological, physiological, and pathological phenomena in a rationally ordered conceptual framework.



Twenty 5 x 7" blank note cards (five each of four styles) with white envelopes in a decorative box. Each card has an essay about the artwork on the back.

Tibetan Medicine Knowledge Cards
#3001
\$25.00

The paintings reproduced in this deck are illustrations from a seventeenth-century commentary on the 'Four Tantras,' an ancient medical text of uncertain origin. Together, the Blue Beryl treatise and the Four Tantras form the basis of traditional Tibetan medicine.

Twenty-eight full-color 7 1/4 X 8 5/8" cards (color on both sides), with 4-page pamphlet introducing the fundamentals of Tibetan Buddhist medicine, the history of Tibet's primary teaching texts, and the creation and subsequent rocky history of the Blue Beryl. Cigar box flip-top style packaging; size: 7 9/16 X 9".

You can buy these items online at our store at:
www.tsegyalgar.org/bookstore/bookstore.html

As always, you can also order these products by contacting me directly by phone, fax, mail, or email.

Thanks!

Anna Bartenstein
Tsegyalgar Bookstore
P.O. Box 82
Conway, MA 01341
413-369-4473 (Ph/Fax)
Email: bookstore@tsegyalgar.org

passages

Born:

Diego was born to Daniele and Chiara Colajacomo on April 5, 2006 in Los Angeles, California, weighing in at 4.8 Kgs. Greetings from the entire family!

Daniele, Chiara, Alice and Matteo



Kumbhaka course with Fabio Andrcio at Tsegyalgar East, April 2006

N ZEITZ

Building with Earth in Baja

Collaborating to build Lumbini Gardens first structure

In January 2006, nine months after Rinpoche's visit to Lumbini Gardens, a group of 12 shareholders gathered to build our first structure, an Earthbag dome. Lumbini Gardens is an intentional community of Dzogchen Community members developing a residential community near the wonderful Baja Gar land. Presently the community's Vision Statement reads in part: "We are a spiritual community, based on the



Lumbini Gardens Earthbag Dome

Dzogchen teachings of Chögyal Namkhai Norbu, integrating personal spiritual growth among ourselves and positive interactions with nature and local communities. We are committed to being present, to support each other in our practice and through all stages of living and dying; to act with authenticity, joy, respect, understanding, compassion, kindness, patience, wisdom and knowledge, without judgment". For more information, Mirror readers can go to www.lumbinigardens.org.

Currently, Lumbini Gardens consists of 16 acres of land, the entire property is zoned for agriculture; 10 acres will be used for gardens and the remaining 6 acres will be for small residences. Most members intend to participate in the building of their own residences hence the group is in the process of investigating various alternative building materials and techniques. Since we have access to a lot of earth, it seemed natural for us to explore using earth for building. To that end, a group of Lumbinians went to Southern California to receive training from Nader Khalili, an architect whose life work is the development of low-cost, affordable and strong houses. Mr. Khalili has developed a technique known as Super Adobe, which uses stabilized earth inside polypropylene bags as the principle building material. In tests conducted by independent agencies overseen by the California Building authorities Mr. Khalili's Earthbag domes passed the highest earthquake ratings and are fire proof and highly flood resistant... and very low cost. Also, because the earthen walls have tremendous thermal mass, they keep out heat and cold very efficiently. If other members in the worldwide Dzogchen Community are interested in this approach for building low-cost housing they can get more information at www.calearth.org.

Our intention for our first building was to learn how to use the materials and to build a small building for garden and farm tools. We decided to build a 10-foot diameter dome; it is also possible to build many other designs with different shapes and different roofs. In the Earthbag Building book, written by students of Mr. Khalili, they've developed the FQSS formula for building. It needs to be FUN, QUICK, SIMPLE AND STRONG.

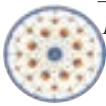
We can say without hesitation that collaborating with our group on an actual project was both hard work and great FUN. There is something amazing about working with the earth. Such an opportunity to practice the purification of the elements, to practice presence, to observe our conditioning and to feel the pleasure of observable accomplishment. As we worked with our hands in the earth over a number of days we began to feel strongly connected to the earth element and all the other active elements we were working with, air, fire and water.

We weren't as successful with the QUICK aspect of the formula. We learned from this experience that before we start any project we need to do careful planning and design and consider all the logistical, labor and equipment requirements of each project. All of the obstacles and setbacks we experienced were relatively minor and served only to teach us about what we need to do the next time. We did learn the meaning of "manana" from an oldtime Baja resident who told us it doesn't necessarily mean "tomorrow", rather it means "not today but not necessarily tomorrow either". As each day went by and we encountered things that didn't go the way we had "expected", we got better at understanding the joy of "manana"... relax and go with the flow. We did very well with the SIMPLE and STRONG aspects of the formula. After mixing earth, cement and water by hand for a few days we really began to realize the value of machines like Revolvadoras (cement mixers) and plows. However, when all our attempts to get a mixer failed we kept on with mixing by hand and got very good at creating a well-balanced blend, that when tamped, turned into amazingly strong earthen walls. Simple hand labor, creating a strong structure.

We also learned the value of a hot tub. With all our hard work, nobody got injured or experience significant physical pain. Each night after work we gathered in a hot tub with some libations, reviewed the day, shared thoughts and laughed. While collaborating on a project like this, it is important to periodically check-in with each other about what's going on. We did this after three days, and it was helpful to hear what each of us was experiencing and feeling. It cut through any tensions that we may have felt. Afterwards we did a Ganapuja... a perfect way to keep our bonds strong.

As you can see from the photo, by the time we all departed the dome was about 95% complete. When we return we'll finish the top few layers and cover it with smooth earthen plasters to blend with the garden environment. Rinpoche encouraged us to carefully research the garden project so that it is profitable; hence, the Garden Committee is developing a plan of diverse and marketable products that can be for eating, healing, building or decorating.

Next we'll begin the infrastructure that will allow us to start building the residences including bringing in power to the site, building gabion and Earthbag walls to protect from flooding, building a large community palapa, where members can stay as they build their houses, and also building a Gonpa and a water storage pila. For more details about the Site Development plan go to www.blogger.com and search for Lumbini Gardens Site Plan. If you want more specific information please contact John LaFrance at john.LaFrance@verizon.net.



*Dondrub Ling is pleased to offer a six-day
introductory course in*

**TIBETAN KUNYE MEDICINAL MASSAGE
WITH DR. PHUNTSOG WANGMO
OF SHANG SHUNG INSTITUTE USA**

Friday, May 26, through Wednesday, May 31

What is Tibetan Kunye Medicinal Massage?

Kunye massage is one of the primary treatments in traditional Tibetan medicine. Kunye applies herbal medicinal oils through specialized massage techniques to the muscles, nerves, tendons, and “crucial points” on the external body. This technique is effective in treating diverse problems ranging from anxiety, insomnia and fatigue, to hearing loss and nerve disorders.

Through the application of Kunye massage, the elements and subtle energy of the body are balanced. The beneficial practice of Kunye is available for anyone to learn and is very useful medicinally and for daily life.

Who is Dr. Phuntsog Wangmo?

Dr. Wangmo received her advanced degree from the Lhasa University of Traditional Medicine in 1988. She has studied and practiced medicine extensively with renowned physicians Khenpo Troru Tsenam and Kenpo Gyaltsen, who are credited with the revival of Tibetan Medicine within Tibet under Chinese occupation. She practiced traditional medicine for many years in Eastern Tibet.

Dr. Wangmo directed the development of hospitals and training centers in Tibet as a project coordinator of the A.S.I.A. Foundation, a Tibetan cultural and humanitarian organization founded by Chögyal Namkhai Norbu.

Dr. Wangmo is currently head instructor of the Tibetan Medicine curriculum at the Shang Shung Institute in Conway, Massachusetts, at Tsegyalgar, the East Coast center of the International Dzogchen Community.

Course outline for Tibetan Kunye Medicinal Massage, Level I

- Brief history of Tibetan medicine
- Principle of the five elements
- Principle of the three humors
- Humoral characteristics of different types of people
- Diagnostic procedure of pulse-taking
- Diagnostic procedure of urine observation
- Massage indications and contraindications
- Finding massage points—Measurements for finding points
 - Kunye massage techniques
 - Benefits of kunye massage

Course Schedule
Friday evening session
May 26
6:30pm to 9:00pm

Three daily sessions on Saturday, Sunday and Monday
May 27, 28 and 29
9:00am to 11:45am, 1:45pm to 4:30pm, 5:30pm to 7:45pm

Tuesday and Wednesday evening sessions
May 30 and 31
6:30pm–9:15pm

Location:
Dzogchen Community West Coast Center
2748 Adeline St., Suite D (upstairs over Crixia Cakes)
Berkeley, CA. 94703

Cost: \$340, discounted rate for registration by May 1 (\$380 after May 1)

**Advance registration required. To register and for more information, please contact
Monica or Adam at (415) 488-0181 or (510) 299-7513, email:
kaliadesh@yahoo.com**

New Seattle Gakyil as of April 23rd 2006 is:

Yellow: Judith Marcus
Blue: Heidi Schor
Red: Daniel Winkler

south america

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MARGARITA ISLAND**

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Delma Miralles**

**Red Gakyil: Alesh Ryznar
Gosha Kalmikov**

**Yellow Gakyil: Alexei Polionov
Antonio Iannece**

**NEW GAKYIL OF
BUENOS AIRES,
ARGENTINA**

**Blue: María Elena Gastaldi
Analía Falcón**

**Red: Alberto Torres
Mateo Leeaum**

**Yellow: Ingrid Lücke
Clara Bordeu**

namgyalgar & pacific rim

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Web site: www.dzogchen.org.au**

NAMGYALGAR GAKYIL @ MARCH 2006

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THE DZOGCHEN COMMUNITY OF AOTEAROA, NEW ZEALAND
IS HAPPY TO ANNOUNCE OUR NEW GAKYIL:

Yellow: Kathy Arlidge

Red: Alistair Gager

Blue: Gabrielle Kearney

INTERVIEW WITH H.H. THE DALAI LAMA

by Raimondo Bultrini

On the morning of the second day of ceremonies and meetings in that most opulent of the Adriatic coast resorts, the Dalai Lama, in exile from Tibet, had an encounter , which in these times seems a good omen.



On invitation from the Associazione Italia-Tibet in the medieval town of Pennabilli, Tenzin Gyatso, a monk and Nobel peace prize winner, embraced the Muslim Imam of Rimini before the local Catholic bishop and a vast audience of the public.

It was an emotional moment for everyone and there were tears in the eyes of many people at the thought of the hatred and violence instilled elsewhere in Italy and in the world by a few extremists.

“Whatever the reasons, let us reflect on the fact that they are unhappy and let us try to share their unhappiness” is the radical piece of advice the XIVth Dalai Lama had to offer Westerners in this interview at the end of his visit to Rimini.

Q. Your Holiness, you have often asked that we try to understand the reasons at the roots of hatred. What do you deduce about the origins of what has today been called a “clash of civilizations?”

A. "I have said on other occasions, after the terrible and painful event of 9/11, that the cause is to be looked for in earlier centuries, the twentieth century, the nineteenth century and even earlier. Colonization was followed by Western progress while the Islamic nations were left behind. But they were not the only ones. Many Indians and Asians have had problems with the so-called "American cultural invasion". For many reasons the Moslems consider the Western way of life a serious threat to their traditions. Then there are the political reasons, because America is Israel's greatest ally and so on, but the list of causes, as you know, would be a long one. First of all we should consider that this long lasting dispute has created and hardened enormous emotional conflicts which are not easily resolved with a short term strategy".

Q. What do you mean by short-term strategy?

A. "That of strict security provisions, which are necessary but have consequences which are not always controllable. For me, as a Buddhist and a religious person, what would be more interesting is an intensive long-term cure because there is a need to reconstruct our world's immune system. When the system is strong, minor infections do not damage us, but when it is weak then the risk is that illnesses can take over body and mind.

Q. And how can we reconstruct a weakened world system?

A. "What is necessary, first of all, is to tear out the roots of negative emotions, of afflictions, to extinguish the very source of anger and hatred. Then a respect for the reciprocal dimensions will soon be re-established in the relationships between North and South, between rich and poor, between atheists and Christians."

Q. Your Holiness is aware that that would take a long time, perhaps too long for us to live to see the results.

A. “Unfortunately, up to now, only negative seeds have been planted, with human intelligence on the part of a few, being used to create as much damage as possible to the whole of humanity, with no care for children, for the innocent, even for their own brothers in faith. Such actions are not easily wiped out of the memory, but what is needed, in order not to continue to damage minds with negative attitudes, is a countermeasure, beginning with the promotion of human values because we are human beings, and we must live together.”

A. "Listen. Listen to their complaints and their reasons. They are unhappy and we should share their unhappiness."

Q. Your Holiness, you have to admit that is a bit difficult

A. "But if we analyze the problem we can see that the limits of the fundamentalists lie in their inability to tolerate even the idea of dialogue, there is proof in their attempts to be invisible when they carry out their actions. Among the Imams there are different interpretations of the Koran but the final understanding is left to the individual. This is why there are extremists and black sheep, as there are in any religion".

Q. Even in Buddhism?

A. "Certainly even in Buddhism. In 1997 a group claiming to be from my same religious school were strongly suspected of having killed a lama who was very dear to me, the director of the School of Tibetan Dialectics in Dharamsala, and two monks, translators who were playing an important role in interpreting with the Chinese. These same people have beaten up and threatened other Tibetans in the name of their vision, which I would define as Buddhist integralism. They consider a certain protecting spirit, that I used to pray to and that I now distrust to be as important as the Buddha himself. In order to assert this, they went on to damage those round them instead of respecting them and understanding them, in line with the teachings of the man who spread the principles of universal compassion five centuries before Jesus Christ. From this point of view our experience is no different from that of Christianity, or of Hinduism".

Q. In your opinion do the suicide killers belong to a fundamentalist army organized on a global scale or not?

A. "If terror or organizations find people ready to follow their orders, the seeds of hatred automatically take hold. Many dear friends, who are Muslims, are worried about the actions of those who are claiming to be Muslim but really are not, because in both modern and ancient Islam the



interview with Dalai Lama continued

tolerant bases of the religion have inspired generations of erudite and wise men. For example, a certain banking system is forbidden because it is considered to be a form of exploitation of man by man; this is a noble motivation. A journalist who lived in Teheran during the years of the Ayatollahs' rule told me that a Mullah that he knew had received very rich donations and he had distributed them equally among the poor. This is compassion. For this reason, we cannot hold it against all of them; it would be a total mistake. Even we Tibetans cannot attribute our present condition of suffering to the Chinese. Looking at one's own mistakes is the beginning of a process of universal understanding."

Raimondo Bultrini
Engl. Trans. by Alison Duguid

*Reprinted by permission from the
Merigar Letter, October 20 Issue*

ERRATA

In the article “Chögyal Namkhai Norbu Rinpoche. From the fifth volume of Longsal. The Upadesha on the Tregchöd of Primordial Purity Retreat” in Issue No. 77 of The Mirror corresponding to November/December 2005, pp. 1 and 24, it reads:

“Rinpoche then spoke about tregchöd (khregs chod), one of the highest forms of relaxation, the essence of Dzogchen Upadesha teachings. Treg means ‘something bound’ like an object. With out mind, we bind our dual vision. Chöd means ‘to cutTO BREAK BY ITSELF’; rather, we enter into action, we break the cord of our dual vision

Omission

On page 21 of issue 77 of *The Mirror*, the photo credit was incorrect. The photographer was Tara Fernalld.

DIED:
Glen Eddy

On April 5, 2006, Glen Roger Eddy, a long time student of Chogyal Namkai Norbu and member of the International Dzogchen Community died of a stroke in Cordoba, Argentina.

Born in San Francisco, California on May 17, 1941, Glen was among the first wave of Westerners to become engaged by Tibetan Buddhism in the early 1970's. His formal training as an artist began at the San Francisco Art Institute. Later, he was introduced to Tibetan art at Pema Ling under the direction of Tarthang Tulku, eventually studying Tibetan art with several lineage masters including Tarthang Tulku, Dudjom Rinpoche, Trungpa Rinpoche and Gyaltrul Rinpoche - all who contributed to his knowledge of traditional methods. In 1974, he attended the Naropa Institute's first summer along with other thanka painters of his generation. Considered by many a foremost master of Tikse or proportional drawing, his elegant line drawings of yidams were highly regarded and adorned such early publications of Chogyam Trungpa Rinpoche's as, "Cutting Through Spiritual Materialism," "The Myth of Freedom," "The Dawn of Tantra," and internally published images for practitioners within the Shambhala community. Images survive of a thanka painted with Chogyam Trungpa Rinpoche as the central figure that was lost in the mail.

In 1974, he married Terri Parkin with whom he had two sons, Glen in 1977 and Austin in 1981. They lived together for 14 years in Berkeley and Oakland, California. Glen first met Chögyal Namkhai Norbu with his family in 1983 when they attended an early retreat at a private home in Berkeley.

From 1994-2000 Glen resided in the vicinity of Tsegylgar in Conway, Massachusetts where he initiated the Golden Vajra Guild at the newly inaugurated Shang-Shung Institute founded by Chögyal Namkhai Norbu for the preservation of Tibetan culture. During that time he was commissioned by Chögyal Namkhai Norbu to create a number of large scale thankas representing Rinpoche's Dzogchen lineage. These include a refuge thanka with Padmasambhava; the Primordial Masters; Ekajati, protector of the Dzogchen teachings; and Goma Devi, one of the ancient 21 Semde masters from whom Chögyal Namkhai Norbu received some of his Longsal terma cycle of teachings. His line drawings were considered by such masters as Chogyam Trungpa Rinpoche, an artist himself, to be "very special and beautiful." At the time of his death Glen was working on a step-by-step primer to thanka painting, "The Treasury of Luminous Manifestation," for what he said, would be the thanka painter of the future a hundred years from now.

His family, many friends and dharma practitioners will long remember Glen as a generous and insightful friend leaving behind an important legacy of work for future generations. As a practitioner, he exemplified a deep devotion to Chögyal Namkhai Norbu integrating the profound essence of the Dzogchen teachings in an authentic manner.

Jacqueline Gens
April 12, 2006



E PEARLMAN

DIED:
Barrie
Simmons

On Monday April 24th, in the late morning, our Vajra brother of many years, Barrie Simmons, passed away suddenly from a heart attack in Rome, Italy.

Besides being known internationally as a Gestalt therapist, Barrie was also one of the first practitioners in the Dzogchen Community in Italy and one of the first translators of Chögyal Namkhai Norbu's teachings from Italian to English both at retreats and in book form, for which many of us will always be grateful. He faithfully translated many of Rinpoche's early retreats and talks both in Italy and abroad. In 1976 he was present as one of Rinpoche's first disciples at his first big Dzogchen retreat at Subiaco in central Italy. Barrie had a skilful way with words and was able to communicate clearly and diplomatically in a variety of situations. His advice and collaboration in the creation and development of the Shang-Shung Institute in Italy was fundamental and he was a dynamic member of the Merigar Gakyil in the mid-nineties. He was always ready to help and give advice in whatever situation arose within



Barrie and Nancy in Rome, 1994

PHOTO COURTESY OF B PAPAARAZZO

the Community. Barry played an important role during the First Congress of Tibetan Medicine in Venice in 1983, and held conferences on psychology and its link to Buddhism.

He had a profound devotion to Chögyal Namkhai Norbu and other Buddhist masters and great commitment to the Dzogchen Community.

Although his health had not been good in recent years, he never complained about it and continued to work with great generosity to support his family through his travels and seminars.

Barrie had a large family and was a caring husband, father and grandfather. He will be greatly missed by his wife, Nancy, his children Maria, Nicola, Miranda and Noah and his many grandchildren.

His passing leaves a profound sadness in each of us who knew him.



Dr. Guenther with students

Passing of Dr. Herbert V. Guenther

Dr. Guenther died in his sleep on 11-March-2006 six days before his 89th birthday. His 30 books continue to benefit many people interested in teachings. He understood cryptic Tibetan language and fearlessly used different English language systems including psychology, philosophy, science and religion. His translations provoke a deep appreciation of the totality of being rather than some pious self-righteous dogmatism. His life's work continues to benefit many practitioners in the Dzogchen Community of Chögyal Namkhai Norbu. In particular, Dr. Guenther helped me enormously during my fourteen years of graduate study at the University of Saskatchewan. My thoughts and best wishes go to his kind wife, Ilse, and their two children.

(Respectfully written by Jim Valby)


Tibetan Medicine in Conway continued from page 6





The four-year certification program closely parallels traditional training rooted in the Gyud Zhi, the fundamental text of Traditional Tibetan Medicine, better known as The Four Tantras in English. The ancient Tantras classify an amazing 1600 types of disease and corresponding treatments using more than 3,000 medicinal plants.

The institute is currently accepting new student applications for Fall 2006 enrollment. For detailed program information and to apply online, please visit ShangShung.org. For other new student inquiries, please call (413) 369-4928.

Traditional Tibetan Medicine

With a history going back over 2,500 years, traditional Tibetan medicine is one of the oldest continuously practiced healing systems on Earth. Regarded as science, art and philosophy, it is an ancient form of holistic health care indigenous to the Tibetan people that integrates the core Buddhist principles of altruism, karma and ethics. Traditional Tibetan medicine evolved into a synthesis of thousands of years of accumulated empirical knowledge from China, Persia, India and Greece. It was practiced continuously in Tibet until the Chinese invasion in the 1950s and is still practiced today wherever Tibetans live in exile.



The Video Journal enters now its third year. We would like to thank all subscribers for their support.

The next issue will include a special section dedicated to ASIA's projects with rare archive footage of Tibet, it will also cover the events that took place in Margarita from November 2005 to February 2006 including the dawn of the New Year of the Fire Dog.

Subscriptions for the four issues of 2006 are now open to all members of the Dzogchen Community at the same price as 2003, 100 euros including mailing expenses everywhere in the world.

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With many thanks and tashi delegs to all.
The Video Journal Editorial Team.

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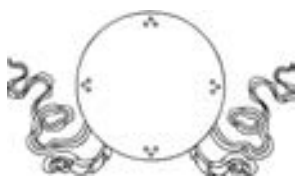
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How I Met Chögyal Namkhai Norbu

by Robin Bennett

I started searching for a teacher and became interested in spirituality when I was about nineteen, so I left England to live in Ireland in a community of similar minded people. We rented a cottage and were aiming to buy something with land and a house. At the time we were living out of caravans, a bit like hippies, we had ideas about ecology and living together in harmony with spiritual values that we all came together on - essentially new age. For me the spiritual journey had just begun to unfold in the safety net of likeminded people. This was the oasis for my spiritual growth that schools and colleges never touched on. Main stream education never taught about compassion as far as I remember. Then one thing led to another and it is said that when the student is ready the teacher will appear

My karma ripened and I quickly met a Tibetan Lama, a Gelugpa, (not from the NKT! I'd like to make that clear) under the patronage of the Dalai Lama. I saw an advertisement by an Irish Dharma center about a Lama giving teachings on karma and universal responsibility in an ecological magazine and all of a sudden I just knew at that point that I was going to be ordained as a monk. And I was going there to the dharma center to ask this Lama – Panchen Ottrul Rinpoche – to ordain me. With that in mind, I headed out to his center that was about two hours from where I was living, in County Cavan, in the center of Ireland. As I hitch hiked up there it was already in my mind to ask him to ordain me. My friends were all pretty amazed.

I think the main reason for my decision was that I felt responsible for a lot of things that had happened before in my life and the world and I wanted to do something positive, and needed to immerse myself by jumping in!

And I needed a teacher to guide me. Going into things as deeply as possible meant taking ordination. And yes, I had read a lot about different religions and I knew a bit about what being ordained meant. So I just went there with that intention and I met the Lama there and I got to know him during that weekend course. This was really my first meeting with the Dharma. Before I left I told him that I was going back home but on my next visit there I asked him if I could do the first level of ordination. He agreed so I went back home and together with my friends I made myself a set of robes.

Two or three weeks passed and then I went back to the center and got ordained. I was ordained as a novice and the ceremony took place on a very auspicious day – the Parinirvana of the Buddha. There was a hair-cutting ceremony. The novice with eight vows.

I still continued to live with my friends because it was a really good environment there and I wasn't really thinking about what the future held. At that stage all of us were starting to have different ideas about the future and how our ideas were going to manifest. As such at that point we all ended up going to the four corners of the earth, so our community kind of dissolved. Then I was invited to stay at the Jampa Ling Buddhist center in Cavan, where I had been ordained.

So this was really the start of my Dharma path. I served my teacher in Ireland for many years and I traveled to India and Nepal. Eventually I took another level of ordination with Lama Zopa after about a year. This was the second in three stages of being ordained. The second stage meant thirty-six vows. I met a lot of Westerners while I was staying in Kopan in Nepal near the Boudhanath Stupa. Strangely enough, even when I was on my way to be ordained the first time with my



teacher in Ireland, I had always had the intention to visit India and Tibet - so I followed that through. My path took me to Nepal.

The following seven years took me back and forth between India, Ireland and Nepal. And in the middle of all that I studied at various places in India, in monasteries, universities and also in Dharamsala, studying Tibetan language and obviously taking teachings from the Dalai Lama and various Gelugpa Lamas.

There was so much information: Vinaya, Madhyamika, Bodhichitta, Prajnaparamita, Sutra and Tantra, it was quite – let's say - overwhelming and although I was assimilating it at some level, I felt out of my depth. And in the middle of all this, it just so happened that one day I was given three books from a student of my first teacher, Panchen Ottrul Rinpoche. They were three books by Chögyal Namkhai Norbu. I didn't know anything about Dzogchen at that stage, but I asked my teacher for permission to read them because it was a different tradition in terms of Tibetan Buddhism.

Then one day I was sick and bed ridden and I just picked up those books and read them through. It was a profound approach, an overview that gave me a taste of realization that I had not had previously. I thought that

this is exactly what I have been looking for. Namkhai Norbu Rinpoche literally spoke to me through those books and opened up a whole new view of the Dharma, a Dzogchen point of view – an overview weeping down from above.

So at that point, I wanted to meet Chögyal Namkhai Norbu but I was in the middle of being a monk and I had no intention of simply dropping everything in that moment and there was no need to because I was more or less happy in the situation I was in. But as the years went on, I felt a kind of transition and being a Westerner in the West and – you know, it's something like pioneering, you're a monk, but you're not a Christian monk, you're a Buddhist monk, probably the only one in Ireland. I more or less had to work to pay for my studies in India so I was moving in and out of society and after nine years I just felt that a transition period had arrived.

In that year I had just come back from India and I wanted to come to Italy and meet Chögyal Namkhai Norbu five years after I had read his books, because essentially the books were my meeting with Chögyal Namkhai Norbu.

So in 2000 I came to Rinpoche's teachings in Italy. I was still ordained. Things happened to me at that time that just accelerated the transition and that moment became a crossroads for me. And when I returned to Ireland I realized that I now wanted to disrobe and lead a lay person's life. I continued to live in Ireland near the center and I still connected with it and life carried on as normal.

Then in time, I moved to Italy to Arcidosso with my partner Antonella to be near Merigar in 2001, was the geköes with Antonella from 2004-2005. Since finishing my term here I continue to live close to Merigar and enjoy participating in the center's activities

and feel a great benefit from the center for which I am truly grateful to Chögyal Namkhai Norbu Rinpoche for putting so much continued effort into. A master that opens such opportunities is rare. I pray that as his students we follow and take care of his words of advice and practice in our lives.

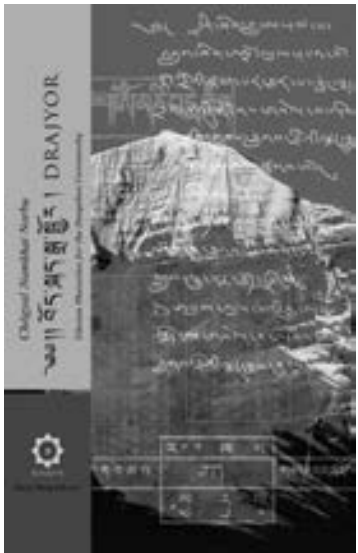
I'd like to say that there was no friction from my moving from the Gelugpa tradition and embracing Dzogchen. It was just like moving on, not saying goodbye. It was not as if I had found something better. For me, it was just supposed to happen like that. I am still in contact with my teacher in Ireland. It was just that I felt more comfortable being in the Dzogchen teaching, while remaining always a practitioner.

In fact the first time I came here and received teachings from Chögyal Namkhai Norbu he spoke about different traditions and how you shouldn't become confused if you are Gelugpa, Sakayapa, Nyingma, or Kargyupa because in the West we have such a flow of teachers passing through and if you live in a place like London or another big city this ebb of teachers is constantly coming through. Somehow we are encouraged to receive initiations after the teachings and if you are new to the dharma or a young person, enthusiasm for the teachings means getting involved. It's great that it is so available but if we are not careful we may exhaust ourselves.

Rinpoche encourages us to bring it all together and make it a simplified Guru Yoga, which was at the right moment for me and without any contradiction in that. It was fantastic when I heard that. I was so happy. Because I respect all my teachers and feel that I need to maintain their transmission, so what Rinpoche always says about bringing them altogether in such a way brought me a big sigh of relief.

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