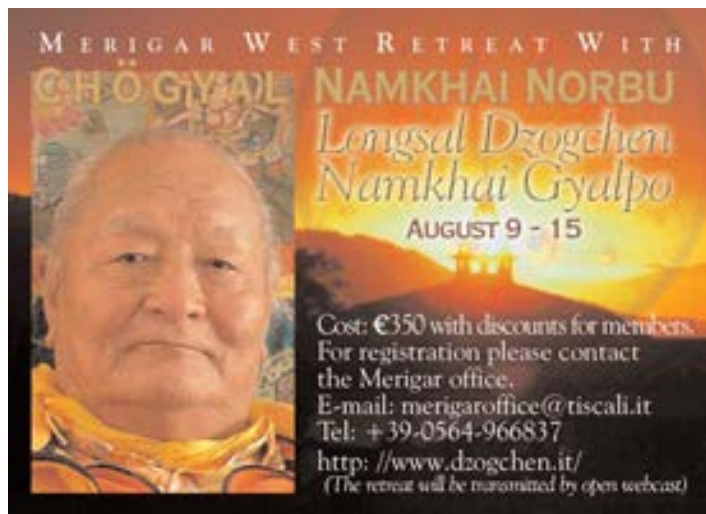


# THE MIRROR

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Rinpoche meeting officials in the Gonpa at Merigar

R PIRO

## The 25<sup>th</sup> Anniversary Celebration of Merigar

by Lauri Denyer

Merigar is the center of the worldwide Dzogchen Community of Chögyal Namkhai Norbu set in the matchless beauty of the foothills of Monte Amiata in Tuscany, Italy. It was developed entirely by Chögyal Namkhai Norbu and his students, working on the basis of the Dzogchen teachings as he explicitly presents them. To this day, Merigar's function is integrally connected to the principles laid out by the Master.

When Rinpoche's students first came to Merigar, there was no beautiful wooden Gonpa decorated with images of all the masters of the lineages, the twelve Dzogchen masters, the yidams and dakinis, as well as mantras and seed syllables. Nor was there a network of other Gars and Lings around the world looking to Merigar as an example. There was only the potential, the energy and the means to do something, to study and practice with Chögyal Namkhai Norbu on this piece of farmland near Monte Labro.

Many students from the early days were present for the 25<sup>th</sup> Anniversary celebration. "Whoever could have thought we could have made such a paradise out of such a desolate landscape that I looked at twenty-five years ago?" said John Shane, writer, musician and composer - a resident of London wearing cowboy garb that reflected the multicultural nature of the occasion - when asked what he thought about Merigar on the occasion of its birthday.

"There was a ruined farmhouse there; the part that later became our mini-Gonpa had no roof, that's the part that's now the office when you come into the yellow house. There was grass growing where the office is, there was really nothing here at all, no trees, no flowers, and no plants."

Oliver Leick, director of the Shang Shung Institute of Austria, and in charge of the Ka-ter Translation Project and the Opera Omnia Project to translate the complete works of Chögyal Namkhai Norbu recalled "I just remember when I came here there was no road sign at all, there was a little wooden road sign called 'Merigar,' I still have the picture in black and white; it was nearly falling apart."

"Inside where there is now the eating place, there was an enormously big stone we had to bring out, I don't know how many people collaborated to bring that out, finally we managed it. We were here sometimes in winter, there was no water so we just washed in a barrel, it was frozen so we had to open up the water and we washed ourselves, next to Rinpoche of course, we were always working together with him physically."

Merigar's many features- the Gonpa, the large archive of rare texts and video and audio resources, the offices of the Community, the Istituto Shang Shung, Shang Shung Edizioni, the Mirror, the dormitories, other buildings and the Stupas- have all come since those early pioneer days. It hosts immense retreats

every year, as well as many other seminars, trainings and conferences.

For twenty-five years it has been a place in which the development of skills and abilities parallel the path of inner development of its members. The large number of students from every country who have come here because of Rinpoche's teachings has made it into the vital center it has become, attracting always more interest as its resources have grown. From the beginning, due to the presence and guidance of Namkhai Norbu Rinpoche, Merigar has had more to offer students and visitors than any other place of its kind- if there are, in fact, any other places of its kind.

On the morning of the 18<sup>th</sup> of June 2006, at the Gonpa, in a formal presentation with the local and regional officials, Rinpoche arrived looking very well and warmly greeted everyone. He was introduced and made the opening remarks, thanking those who have always assisted the Community, such as former Arcidosso mayor Marcello Bianchini. People thought of Merigar as the place of "the Tibetans," but Rinpoche noted, in fact, he was the only Tibetan there.

Rinpoche also said that he appreciated the collaboration of the people of the municipality, and thanked the officials who attended the ceremony: Lio Scheggi, president of Grosseto Province; Annamaria Brammerini, minister of Tourism for Tuscany;

*continued on pages 12 & 13*

## Schedule Chögyal Namkhai Norbu 2006

### MERIGAR WEST, ITALY

June 30-July 21  
Rinpoche's Personal Retreat

Aug. 9th-15th  
Longsal Dzogchen Namkhai Gyalpo  
Open Webcast

### SANTI MAHA SANGHA

Aug. 22nd-24th SMS. IL. Exam  
Aug. 25th-29th SMS IIL. Training.

September 8th - 12th  
Teaching: The Invocation of Samantabhadra  
Open Webcast

### SPAIN

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

### BRAZIL

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

### ARGENTINA

November 10-12  
Buenos Aires Retreat

November 13  
Leave for Tashigat 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

## C O N T E N T S

Teaching:  
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Dzogchen  
Teachings by  
Chögyal  
Namkhai  
Norbu



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25th  
Anniversary of  
Merigar photos

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Special  
Practice  
Calendar  
Fire Dog  
Year

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## 1. Discovering Our Real Nature

When we follow a teaching, the main point is that we understand what the teaching really is, and its purpose. There is something concrete in the teaching for daily life. What is the use of receiving these teachings if they are not understood, and we only seek techniques of practice? Techniques are useful for understanding and as methods for realization, but if we go too much after titles, then we have lost the main point. There are hundreds and thousands of titles and techniques, but they are all used for the purpose of discovering our real condition. This is the essential teaching of Buddha, Garab Dorje, and all the important masters.

For example, there are collections of the teachings of Buddha called the *Kangyur* and the *Tengyur*. There are hundreds of volumes. We know that if we are going to study only one sutra or tantra, we need our whole life to really understand its contents and different teachings. In order to learn all these books, we would need many lives. When would we get time to realize? This is our concrete condition. It is relative, and not really the main point. The main point is what Buddha once said: “I discovered something profound and luminous beyond all concepts. I tried to communicate it with words, but nobody understands. So now I will meditate alone in the forest.” This verse of Buddha is the conclusion of the teaching.

The teaching is not a title or book. The teaching is not Sutra or Tantra or Dzogchen. The teaching is knowledge and understanding for discovering our real nature. That is all it is; however, it is not easy. That is why the Buddha explained many kinds of teachings according to different circumstances and the various capacities of beings. Some people understand and discover what is communicated and how it should work. However, many people don’t understand, do not have that capacity, and must work in a different way. We must explain in various ways. That is why there are many kinds of teachings and techniques.

Some people consider that the teaching means not doing anything, just relaxing, and doing what one feels. That is not the teaching. That is the continuation of samsara. We are always doing that, but no one has realized in this way. Some people think that the teaching is judging, analyzing, thinking, and then establishing a point of view; but this is not the sense of the teaching, because everything is relative.

### *Direct Introduction*

As there are three ways of communicating related to our three aspects of existence—the physical body, energy, and mind—similarly, the teaching is communicated by working on these three levels, which are characteristic of the teaching. For introducing knowledge in Dzogchen we use direct introduction. This doesn’t mean we are going to a teacher or a powerful realized being, and we



Rinpoche teaching in the Merigar Gonpa

R PIRO

## Chapters 1 & 2 Excerpts from the Newly Reissued Dzogchen Teachings by Chögyal Namkhai Norbu

by Snow Lion Publications  
Edited by Jim Valby and Adriano Clemente

stand in front of that teacher and get awakened or realized after spending a little time with him or her.

Many people have this idea, but this is not direct introduction. Nobody can do that—not even Buddha Shakyamuni. If Buddha Shakyamuni could do that, why didn’t he do that for all sentient beings instantly? Why isn’t everybody realized? Buddha has infinite compassion. He is not missing any amount of compassion for doing actions for others. Buddha is omniscient; he knows the condition of samsara and suffering, so there would be no reason for him not to do that. But that is not the way it happens. Even if there is a fantastic teacher, a realized being, and we receive a little vibration from that master, we still can’t realize our nature in this way. If we go to a teacher, the teacher teaches; that is why he or she is called a teacher. The teacher teaches and does not only sit or meditate. The teacher teaches us how to get in our real nature—explaining with words and ordinary language. That is called oral transmission. That’s the reason why a teacher gives retreats and teachings and explains different methods and ways of discovering our real nature for hours and hours. It’s not because the teacher likes to talk. If the teacher did not talk, how could people understand what the direct transmission means?

The teacher gives examples, and explains using symbols like the mirror, the crystal, and a pea-

cock’s feather. Using these symbols, we can understand our real condition and potentiality. With these symbols and explanations we can have an idea. Once this has been explained, you are more or less ready to receive direct transmission. In this case, the teacher gives you instructions of what you must do in order to have direct experience. It could be that you are doing it together with the teacher, or that you receive the instructions, apply them, and discover. That is called direct introduction. It’s important that you understand this.

Sometimes people read Dzogchen books and teachings in which direct transmission is explained—what Garab Dorje said about it, and the method of entering our real nature. Some people have the idea that the teacher can give direct introduction like a gift or an object. They go to the teacher and ask, “Please give me direct introduction.” And they think, “Oh, maybe the teacher is not giving direct introduction to everyone, so if I ask the teacher alone, then he or she will give it only to me.” This is not true. If teachers could give realization to all sentient beings, then they always would. The teacher likes it if all sentient beings are realizing and getting in their real nature, but this is not always easy.

For that reason we need to work and explain one by one, orally and with symbols, constructing very precise ideas. Then we can go into the instruction of direct transmission. In this way we can

have knowledge and understanding, and can really have a sense of the teaching. We must remember that this is the principle. At a retreat lasting many days we learn various techniques; however, we must remember that the purpose of all of them is that principle, to discover our real nature, particularly if we are following the Dzogchen teaching.

## 2. The Real Condition of All Phenomena

When we speak of Dharma teachings, there are many different forms and traditions, but the principle is neither the form nor the tradition. Dharma means “knowledge, understanding.” The term *dharma* comes from Sanskrit, and the real meaning is “all phenomena.” That means we need to have knowledge and understanding of all phenomena.

In general, people say, “We are following Dharma,” and speak of it as a kind of religion created by Buddha Shakyamuni. That is not a correct point of view. Buddha never created any kind of school or religion. Buddha was a totally enlightened being, someone beyond our limited point of view. The teaching of the Buddha is to have presence in that knowledge.

If we are interested in Dharma, we are interested in knowledge and in understanding the real condition of all phenomena. How can we gain such knowledge? It does not mean we learn in an intellectual way, merely in the condition of subject and object, judging and considering things outside us.

Generally we have the idea, “I am here. I see these objects in front of me and I consider that this is good, that is bad.” In this way we perform many types of analysis through which we develop infinite limitations. For that reason the Buddha taught from the beginning that we should not only look outwards, but should observe ourselves a little. Working in that way, we can discover what the real situation is. When we speak of the Buddha’s teaching, we speak of three different *yanas*, or vehicles, the roots of which are all in the teachings he gave in his lifetime in India. We can also study how Buddha transmitted this teaching.

### *Suffering*

There is a teaching that is universal to all Buddhists called the Four Noble Truths. This was the first teaching transmitted by Buddha. Even if we have different methods in the teaching, such as Tantra and Dzogchen, they are always based on the Four Noble Truths. Why are they called the Noble Truths? They are noble because they are important for knowledge and understanding. For example, in the Four Noble Truths, we start with the understanding of suffering. In general, suffering is not so difficult to understand. Even if we know what it is, we are distracted and not present, and, in particular, we are not aware that suffering has a cause. Suffering is the fruit, or the effect of a cause. If there is an effect or a fruit, there is a cause. Why did Buddha explain suffering in the first of all his teachings? It is not because it was particularly interesting, or that people wanted to know about it, but because suffering is universal, and everyone has had that experience. Suffering is not a subject about which we can agree or disagree.

If Buddha had explained the nature of mind, for example, there would have been many who agreed or disagreed with him. We human beings are in general very limited. We have very strong egos, and, generally, people are convinced they have knowledge and understanding with their points of view.

First of all, there are many arguments regarding the nature of mind. The main point of Buddha’s teaching was not to convince or to argue, but to make clear our real condition. Ordinary people can understand something of which they have concrete experience. If we have no experience, it is difficult to understand or accept anything.

A baby or small child, for example, has no experience of life. They do not know their condition or their limitations. When we tell children not to touch the fire, we say, “You’ll hurt yourself.” If the child has no experience of fire, it is very difficult for the child to accept; but if the child touches the fire, then the child will have direct experience. When they see the fire burning, they will not touch it again. Of course this is an experience of suffering—a concrete problem that everyone has—but we do not think much about the cause.

*continued on the next page*



### Karma

When we have problems, we start to struggle with these problems directly. We say, “Where there is a problem, there is also a solution through struggling.” Buddha first explained that the condition of suffering is something unpleasant, and nobody likes it. If you do not want suffering, you must research into the cause of suffering. To overcome the problem, the solution is not to struggle or fight.

In order to discover the cause, there are explanations of causes and effects and the relationship between them. All Buddhists and Hindus speak of karma. For most people in Asia, karma is familiar; however, it is not so familiar in the Western world. Although some people find the concept hard to accept and they do not use the word, they accept karma because there is always a cause, an effect, and a relationship with time. Everyone accepts this. That is the main point.

Buddha explained in the Sutra teaching, using hundreds and hundreds of different examples, what cause and effect are, and how they manifest. This teaching is for deepening this knowledge; it is not for just developing the habit to say, “We are Buddhists; we believe that.”

I think that karma is very real to everybody, and that it is very important to understand it in the correct way. Some people think of karma as something pre-programmed that we are destined to follow. If problems arise they say, “This is my karma. What can I do?” They are resigned and complacent. This is not a correct understanding of karma. Karma is relative to time and to actual situations in which karma is manifesting.

There is a very famous saying of Buddha Shakyamuni: “To know what we did in our past lives we must examine our present situation.” That means we are now human beings; we have a human body, speech, and mind. Our present existence is produced by past karma. Buddha then said, “To know how our next life will be, we must examine our present actions.” This means that our present actions can produce the fruit of our next life, and that we can also modify and purify them. We can do anything.

All Buddhist traditions have many different practices for purifying negative karma. This means that when we have the problem of some negative karma, there is also a chance to purify it. We cannot simply say, “This is my karma; there is nothing to do.” The potentiality of karma manifests in the way seeds planted in a field grow. They have the potential to produce flowers and something concrete. For example, if we plant a flower seed, a flower grows, not rice or grain. This is called potentiality. In order for the flower to manifest, we need many secondary causes. Even though the seed has the potential to produce a flower, it needs to be planted in the earth, receive water, sunshine, and other secondary causes to manifest.

In general, we live in our circumstances, our relative condition, which is like the earth, the water, and the light necessary for a seed to manifest. If we modify our secondary causes, we can change or block negative situations. This is the correct way to consider karma and its manifestation, and is also the reason why we do purification practice.

### Cessation

How can we stop the cause of negative karma? If we do not want to suffer, then first we must understand that suffering is produced by a cause. When we have discovered the cause, we must stop it. If we do not stop the cause, even if we have knowledge of cause and effect, this understanding does not benefit us. Therefore, after explaining cause and effect, Buddha taught the Third Noble Truth of Cessation. For example, illness can be produced by food, our attitude, or our way of living. There is always a cause that produces dis-

ease. Somehow we must discover what the cause is. If we cannot discover the cause on our own, then we visit a doctor because they are experts. After examining and diagnosing us, the doctor will discover the cause and effect. Somehow we are following a teaching and a teacher, and we learn what the cause of suffering is. When we discover through the teaching and the teacher what the real situation is, then we also receive the solution for stopping it. For example, the doctor advises us not to eat or drink certain foods and beverages, and to change our attitude. Usually the doctor also gives us some medicine. In order to benefit, we must apply this prescription. This is how we can stop the cause of negativities.

### Emotions

In the teachings, one of the Buddha's names is “Great Physician.” This does not mean that the Buddha prepares certain herbal medicines or analyzes illnesses. All of our illnesses and problems are rooted in our emotions. Ordinarily, we are totally conditioned by our emotions, and are not even aware of how conditioned we are. This is our illness.

If we do not know how to overcome the

order to transmit knowledge and understanding, Buddha works for each person accordingly, one after another, like a good physician.

If a good doctor is diagnosing and treating people's illnesses, he or she must do it individually, to see what the situation of each person is. Sometimes we can prepare a kind of universal medicine that benefits everybody; but if you want to cure someone in a perfect way, then you must go into the situation of the individual and see what his or her actual condition is. For that reason, the Fourth Noble Truth is called the Noble Truth of the Path.

Buddha taught different kinds of paths. This does not mean that Buddha created different kinds of schools, but that he transmitted knowledge and understanding in various ways, according to the condition of the individual. Thus, we have the different teachings of Sutra, Tantra, and Dzogchen—teachings particularly related to the condition of the three existences of the individual.

Firstly, we have our physical body, which is relative to our physical world on the material level. Accordingly, the Buddha manifested physically, and taught and transmitted the Sutra teaching.

movement because we have that potentiality, that energy, in our nature. This is the real meaning of continuation—continuation of emptiness and movement, energy and movement, again and again, without interruption. That knowledge and understanding is the principle of the Tantric teaching, and is related more to our energy level.

Although not transmitted on the physical level by the Buddha, this teaching was transmitted through his manifestation. This is a characteristic feature of Tantric teaching. Those who follow this kind of teaching need more capacity to follow and understand. The physical level is always easier to understand. For example, if you see someone coming, what you see is their physical body. It is not so easy to see the energy level of that person. If someone had no physical body, but was only energy or mind, you wouldn't be able to see them. If you could, it would mean you had a special capacity. That is an example of how energy is more difficult to understand.

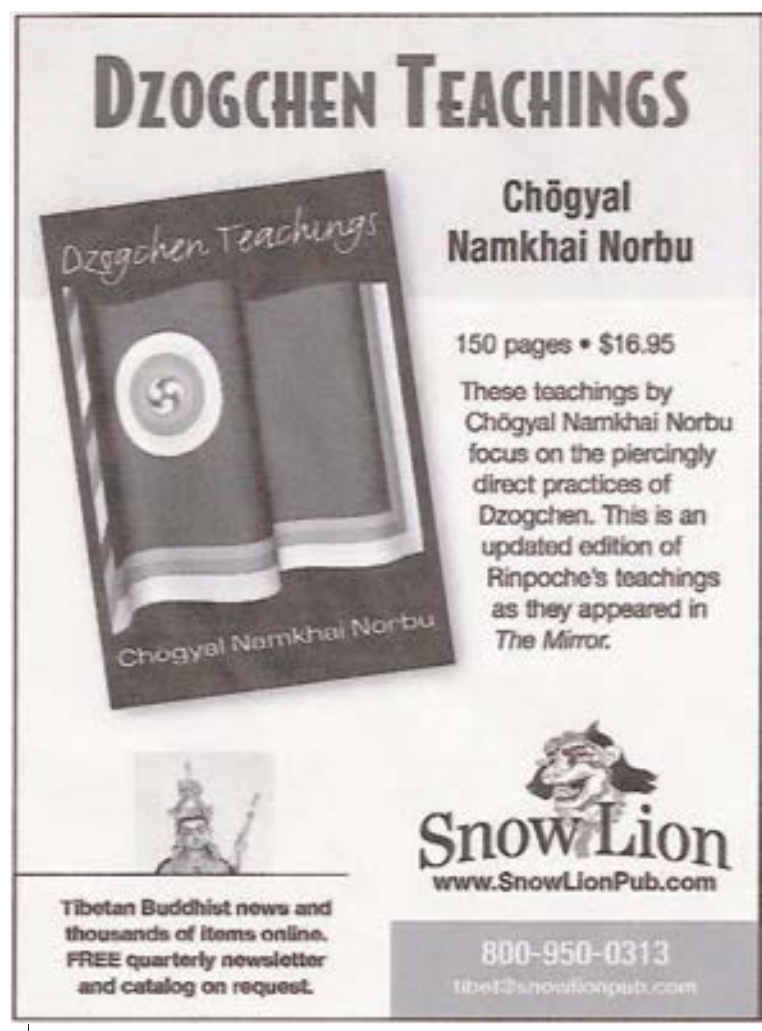
### Dzogchen

*Dzogchen*, a Tibetan word, is *Santi Maha* in the language of Oddiyana, or *Maha Santi* in Sanskrit, and refers to a perfected state, the potentiality and power of our real nature. We can discover that knowledge, that potentiality, that real condition. This is a teaching related more to the mind. In order to understand the Dzogchen teaching, we need capacity on that mind level. Of course, if we want to know or discover something at that level, it is more difficult than at the physical level.

In any case, there are, mainly, three characteristic teachings relative to the three aspects of an individual's existence. Sometimes it is important to know the characteristics of the teachings. It does not mean that we are comparing them, and saying, “This teaching is better than that one.” It simply depends on the situation and capacity of the individual. If there were no differences among individuals, there would be no reason to have different kinds of paths. If there are different paths, there are different reasons for them. The main point of the teaching in general is to understand our condition concretely. That is the purpose of Dharma. Knowledge of Dharma is knowledge of the understanding of all the phenomena we can have when we discover our real condition.

The way in which the Buddhist teaching developed in the world in different places is relative to the culture and knowledge of the country. Trisong Deutsen (742-797) was a famous Dharma king who was responsible for the diffusion of Buddhism in Tibet in the eighth century. He invited the very famous Indian pandit Shantarakshita to teach the Buddhist sutras, but he had many problems spreading the Buddhist teachings. This is because in Tibet, before the introduction of Buddhism, there was an ancient tradition called Bön, a tradition which was completely different from Buddhism, and which was considered by some Western scholars to be one of the roots of shamanism. This ancient tradition focuses upon the concept of energy. Their followers studied and developed the knowledge of energy, and its relation to the individual and the external world.

For an individual who is interested in the Dharma, the most essential point is to discover our real condition. If we discover how our real condition is, then we can discover the condition of others. If we do not discover ourselves, and we judge and consider things outside us, it is impossible to discover the condition of all phenomena. That is why in all the Buddha's teachings—Sutra, Tantra, and Dzogchen—it is said that one should observe oneself. We cannot control the universe outside, but we can control ourselves. If there is some evolution within ourselves, this may also be useful for others.



root of our problems, it is not easy to overcome such things as physical ailments. For example, in Tibetan or Ayurvedic medicine, the three humors—wind, bile, and phlegm—are always explained. These characteristic conditions govern our existence as body, speech, and mind. If our humors are balanced, we will not have many physical problems; but when these three are out of balance, we can have problems. The three humors are rooted in three principal emotions—ignorance or lack of clarity, anger, and attachment. We are conditioned by these, and they are also the cause of all problems. If we do not want to have the effects of suffering, then we must stop these causes. That is what the Buddha explained in the Third Noble Truth.

### The Path

In order to bring to an end to various causes, there are many different solutions that depend mainly on the condition of the individual. Some people have more capacity and opportunity, and some people less. Buddha is omniscient, which means he has total knowledge and understanding of the situation of samsara. For that reason, in

### Tantra

In general, Tantra is a Sanskrit word used also in Hinduism; but even though the same word is used, it does not always have the same meaning. In the Tantric teachings of the Buddhist tradition, *tantra* means our real condition. In the real sense, *tantra* means “continuity,” or “continuation.” What does continuity of our real nature mean? It means a recognition or understanding of our energy level.

For example, we have infinite thoughts arising that can be good or bad. We also have a conception of good and bad, but the root of these thoughts is relative to our energy, a kind of movement of thought, the source of which is part of our real condition. If we observe a thought, where is it? Where does it go? When we observe it, we cannot find anything. What we always find is emptiness, the real condition of all things, the *Dharmadhatu*.

Immediately after one thought, another thought arises. When we observe this second thought, it disappears, and we find only emptiness. Immediately after that, the third and fourth thoughts arise, and this continues infinitely. We have this infinite



## MOXABUSTION, HEALING WITH FIRE, ATI LAM-NGON NASJYONG

RETREAT WITH  
CHÖGYAL NAMKHAİ  
NORBU  
MARGARITA ISLAND  
APRIL 14 - 24, 2006

By Elio Guarisco

Edited by Steve Landsberg

About one hundred people gathered in Margarita to listen to Rinpoche's course on moxibustion in April. The audience included people from Russia, professionals from Italy and other parts of Europe, and a large group of practitioners who live on Margarita Island.

Rinpoche has a keen interest in preserving not only the deep and vast teaching of Dzogchen but also all aspects of Tibetan culture. In fact, Rinpoche spent many years researching the source of ancient Tibetan history and wrote a book that changed the general perspective of scholars on the origin of Tibetan civilization.

Moreover, as a young man in a Sakya college in Eastern Tibet, Rinpoche had the opportunity to approach an ancient form of healing connected to traditional Tibetan Medicine. Rinpoche received his instruction on Tibetan medicine from Khenrab Oser, a practicing doctor as well as Rinpoche's spiritual teacher at the college. From Khenrab Oser he received the explanation of the foremost work on traditional medicine known as the 'Four Medical Tantras'. Later, while he was residing in Darzendo on the border with China, Rinpoche again studied this text with the eminent scholar and realized being Bo Kangkar Shedrup Chokyi Senge, the master of the sixteenth Karmapa. Rinpoche's medical studies, that initially were more theoretical, assumed a practical orientation when Rinpoche met his root master, the Rigzin Changchub Dorje. Although inwardly Changchub Dorje was a highly realized being, outwardly he manifested as a simple yet unique doctor attending to hosts of patients seeking his medicines. Changchub Dorje never did any formal study of medicine, but he learned how to use herbs when at an early age he went to the mountains to attend the cattle. There he met an old man who taught him to recognize herbs. This man also instructed him about their medical properties and method of use. Changchub Dorje became an exceptionally gifted doctor, who combined the inner knowledge of the nature of mind with the practical knowledge of healing the body.

When Rinpoche went to meet Changchub Dorje in order to receive spiritual instruction, Changchub Dorje had him assist other medical students in attending to the daily patients. With the advanced students of the master Rinpoche had the opportunity to put his theoretical knowledge into practice by learning how to recognize, prepare, and administer herbal remedies precisely. He also learned to perform external therapies such as blood letting and moxibustion. Eventually, Rinpoche became a doctor who successfully treated many patients with his teacher's medical remedies. When Rinpoche escaped from Tibet due to the

troubled political situation, he arrived in Sikkim with many medicinal ingredients; but due to the semi-tropical nature of the Sikkimese environment that was very different from Tibet, Rinpoche decided to discontinue temporarily his medical practice. Traditional Tibetan medicine remained a cherished subject for Rinpoche and later he decided to research particularly the method of moxibustion therapy. Rinpoche studied several major sources of moxibustion in order to prepare a large book that describes more than 3000 moxibustion points with their therapeutic applications. Motivated by the necessity of a concise moxibustion guide for professionals as well as ordinary people interested in health issues, Rinpoche wrote a 200 page manual on moxibustion known as "The Clear Crystal Mirror: A Concise Practice of Moxibustion" in which 500 hundred moxibustion points and their indications are explained. The sources for this manual are seven of the most authoritative works on the subject extant in the Tibetan language:

1. The Conclusive Tantra (phyi ma'i rgyud) one of the Four Tantras;
2. The King of the Moon (zla ba'i rgyal po), a famous medical text translated directly from Sanskrit into Tibetan;
3. The King of the Moon or Somaradza that was first translated from Sanskrit into Chinese and then from Chinese into Tibetan;
4. A moxibustion medical text found among the collection of ancient manuscripts of Tung Huang;
5. The White Crystal Mirror, An Extensive Instruction on Moxibustion (me btsa'i gdams pa rgyas spros shel dkar me long) written by Dilmar Geshe Tenzin Phuntshog, a very famous doctor;
6. The Continuous Rainfall of Nectar that Preserves the Life-force of Beings ('gro ba'i srog 'dzin bdud rtsi' char rgyun) a rediscovered hidden treasure of Chungchub Dorje;
7. The Excellent Wish Fulfilling Tree: An Indispensable Supplementary Ornament, Essence of Millions of Medicines (tshe rig rgyud 'bum bye ba'i zur rgyan ner mkho dpag bsam ljong shing bzang po) written by the Bön master Khyungtrul Jigmed Namkhai Dorje Yungdrung Gyaltsan.

Although milder forms of moxibustion applications are explained in Tibetan medical texts; traditionally, the manner of performing moxibustion in Tibet employs the rather crude method of applying burning hot Artemisia directly to the skin. This extreme method burns the skin and leaves big scars. Some years ago while Rinpoche was traveling and teaching in China, he had a prophetic dream in which it was revealed that moxibustion worked just as well if applied in a milder way. For example Chinese moxibustion sticks or Japanese artemisia cones make use of a support that separates the burning substance from the body. This dream encouraged Rinpoche to write a manual on moxibustion that he used as the basis for teaching the course in Margarita. Although Rinpoche had already

taught moxibustion before in the United States, and more recently in Crimea and in Italy, this was the first time he presented a detailed and complete explanation of the subject under seven headings:

1. How to prepare the artemisia for the moxibustion,
2. Cases in which moxibustion is indicated,
3. Cases in which moxibustion is not indicated,
4. Explanation of the moxibustion points,
5. Methods of moxibustion application,
6. Precautions to be taken after moxibustion,
7. The beneficial qualities of moxibustion.

Moxibustion is the most effective of the external therapies that also include bloodletting, medicinal baths, massage, and application of hot or cold compresses. It can be used to treat loss of metabolic heat, anemia, edemas, tumors, cysts, lymphatic disorders, bad digestion, residual fevers, insanity, illnesses caused by negative energy or provocations, neurological disorders, gout, arthritis and all illnesses of a cold nature which derive from phlegm and wind. For all neurological and lymph related illnesses there is no better treatment than moxibustion.

Moxibustion is not indicated in the case of bilious fevers or illnesses related to the blood. Furthermore, it should not be applied upon the doors of the senses such as the eyes, on the glands, critical nerves, or genitals. It should not be applied upon a point at the time when the protective energy of the individual is concentrated there or when the influence of the constellation Visthi or of the Naga is present. Rinpoche demonstrated various tables illustrating the points of protective energy according to the lunar month, the days of the week, the 24 hours of the day, and the critical points related to the trigram associated to the year. But he also transmitted a mantra to avert possible negative consequences if one must undergo a strong therapy at the improper time.

To determine the points where moxibustion is applied, Rinpoche explained the system of traditional measurement, such as a thumb length, a finger-width etc., which must be those of the patient's body.

The points of application can be categorized according to their location on the back, the forepart, and the limbs. Specifically there are eighty moxibustion points on the central part of the back and seventy-four moxibustion points on the lateral part of the back; sixty-four moxibustion points on the central forepart and thirty moxibustion points on the lateral forepart; eighty-one moxibustion points of the head, eighty-four moxibustion points of the arms, eighty-six moxibustion points of the legs.

Rinpoche explained the four main methods of moxa application, traditionally called 'cooking', 'burning', 'heating', and 'intimidating'. When the method of 'cooking' is applied, these dietary prescriptions must be maintained for

### FRENCH RETREATS

The Purification of the Six Lokas as Preliminaries of the Path of Ati  
*Ati Lamgyi Ngondro*

by Hubert Kotowicz

A wind of beauty - The Purification of the Six Lokas as Preliminaries of the Path of Ati. A strong wind blows out the negativities from the atmosphere of Paris during the five days of teaching given by our kind Master Chögyal Namkhai Norbu from May 18 until May 22 2006 at the Espace Charenton in Paris.

It harkened back to the same retreat at Margarita Island that showed how great a purification can occur just being with a true Dzogchen Master and a pure Sangha in instant presence. The wind was especially strong around the conference hall, and strong as well were the accumulation of merits that brought us to this journey with our Captain and his precious boat.

I arrived in the afternoon three hours before the teaching and was amazed at how a modern concrete and metal conference hall could be transformed into a pretty and colorful place suitable for such an event; an event that attracted about 600 people from Paris and all over the world.

A good staff made a bar and the Ganapuja was really beautiful. Many people worked hard all day with pleasure and gratitude for our dear Master. In the morning people could listen to very good explanations of the practices like the Short Thun and Green Tara as suggested by Rinpoche. In the afternoon people were practicing and learning the Vajra Dance with Stoffelina Verdonk before an introduction to Yantra Yoga by Fabio Andrico. The last day Rinpoche gave, among the lungs of the important practices we use in our Community, a very powerful protective mantra good also for curing diseases.

We were lucky to have an experienced translator, Francois Calmes. His translations are always clear and easy to understand and above all, he finds the good idiomatic expression or words which fit exactly to what Rinpoche is explaining very quickly.

For me the retreat was mainly a wonderful occasion to serve the Community after having received such a lot of extremely precious teachings. But, in fact, these five days will for sure be important for all my life. Each retreat I go to or listen to by webcast is clarifying my understanding on how I

should behave and practice. So now it is my duty to apply what I have learned in a perfect way, without an inch of fanatic attitude and with total respect to the situation and my condition. "Now you should apply" as taught by the Vajra Guru are the words that touch me.

I hope very much that Rinpoche will come back to Paris soon so that everyone can discover his or her nature and Paris too!

Karmaling  
Chögyal Namkhai  
Norbu teaches at  
Karmaling  
*Nyamtrid Dzogchen  
Nyingthig or Mother Son  
Nyingthig*  
May 26 – 28, 2006

by Kathy Cullen

Karmaling, in the Alps region of Eastern France, is the home of the Sangha Rime, under the spiritual direction of Lama Denys. Surrounded by a river and steep hills of pine, there is a deep sense of solitude and quiet here. Echoing this sense, the hills just above are full of many retreat houses for traditional three year retreats, shorter retreats, and even one for yangti retreat.

This was Chögyal Namkhai Norbu's third visit here, and his first since the Temple de Sagesse was completed. The temple is a smaller replica of the Gonpa at Merigar, and though they have a dedicated mandala room inside the main building, there was another placed outside next to the temple and many people enjoyed dancing together.

The subject of the retreat, as requested by Lama Denys, was an explanation of the Nyamtrid Dzogchen Nyingthig, Jamgon Kontrul's most essential teaching, also known as the Nyingthig Mapu, or the Mother Son Nyingthig. Rinpoche taught on the text for three unusually long sessions, giving explanations of the preliminary and tregchö practices. On the last day he also gave the lung of a short and exquisite Dzogchen text of Taranatha's from the Shenpa Kagyu Lineage. We also made a Ganapuja together, with some differences, including a song from the late Master Kalu Rinpoche, Lama Deny's main teacher.

At the end, Rinpoche spoke of collaboration between the two Communities, and seemed content with the generally open way teachings are received in this place.

seven days in order to ensure therapeutic success.

Using visual images projected on a screen by Alexey, Rinpoche patiently explained the locations of the 500 points in the order listed above. For each point he explained the therapeutic benefit and expanded upon the nature of various diseases as identified and categorized in the Tibetan medical system.

The audience followed attentively to Rinpoche's explanations that unfolded peacefully through the pleasantly warm Margarita mornings. Finally, the course ended

with the recognition of having received a precious explanation of an ancient art of healing that anyone can apply to oneself. After having gained experience, one may modestly apply these methods upon others.

For those who could not participate in the course, there will be the possibility to learn the practice of moxibustion by reading Rinpoche's moxibustion manual, which is presently being translated into English, and by viewing a video on the moxa course that will be prepared by the Shang Shung Institute.



## VIEW, MEDITATION, CONDUCT AND FRUIT

### Yeshe Zangthal and Nadzer's Transmission

Retreat with  
Chögyal Namkhai Norbu  
Merigar, Italy  
June 9 – 15, 2006

by Liz Granger

The air is crisp, the clouds fast moving – more like an autumn afternoon – the coloured prayer flags that flank the road that winds down to the Gonpa whip around their poles or dance a jagged tune with the gusts of wind. White smoke from burning cypress billows sharply across the scene as it pours out of the Tibetan style incense burners in ritual offering to announce the beginning of Merigar's first retreat of 2006 with Master Chögyal Namkhai Norbu.

His students have arrived from far-flung areas around the planet and now quietly gather under the sheltering dome of the Great Flower meditation hall that rests like a gigantic protective umbrella on the top of a lush green hill. They speak a variety of languages and many have traveled great distances in order to be present. Some of Rinpoche's disciples are missing this year but will be remembered by the master during the retreat.

Rinpoche arrives as promptly as a rising sun escorted by his assistant Migmar and greeting those assembled takes up his place to give a teaching that will be transmitted globally by webcast to the corners of the earth. His followers fill the Gonpa to its maximum capacity and then overflow onto the wooden decks outside and beyond to the grassy slopes. Seated on cushions, mats and chairs they silently await the start of the teachings. The technicians who are taking care of the webcast transmission, video and audio recordings are ready. Rinpoche glances at his watch and, at the appointed moment, gently welcomes everyone to the start of the June retreat at Merigar.

The title of the teaching that Rinpoche gives is 'Ati'I Nadzer', which comes from the cycle of Longsal or rediscovered teachings that he has been giving for some years now. Rinpoche received this teaching through a dream while he was living in Sikkim in 1959 and explains how it is connected with Garab Dorje, the source of all three series of Dzogchen teaching, Guru Padmasambhava and his root master, Changchub Dorje (Byang chub rdo rje). Although the actual teaching is only a few words, it concentrates on *Tawa* (point of view), *Gompa* (meditation), *Chopa* (conduct) and the Fruit.

The entire teaching is transmitted internationally by webcast, one in a series of many which have been available to the Dzogchen Community over the last two years. This is a 'closed' webcast meaning that it is restricted to members of the Community rather than being open to a general public.

On the opening day of the retreat, the master talks about how we should discover the *tawa* within ourselves by finding out about our own limitations and observ-

ing our ideas and intentions. *Gompa* or meditation should not be conditioned by the dualistic condition, while our conduct in daily life, *chopa*, must go beyond accepting and rejecting.

In the days that follow Rinpoche meticulously and clearly gives lengthy explanations and examples of these three fundamental points as well as the Fruit. On the second day of teaching he gives transmission with empowerment of the Guruyoga while in the evening he is present for a Ganapuja for the full moon and to celebrate the auspicious occasion of the Parinirvana of Buddha Sakyamuni. The weather is turbulent this evening, the wind element is dominant as it whips coldly around the Gonpa leaving those gathered outside to shiver under scarves and coats while holding onto their ganapuja feast. The weather elements become more clement day by day and the sun shines more powerfully just like the Master's teaching. As usual, before the teaching there is Yantra Yoga practice at the Gonpa while instructions on the Dance of the Three Vajras is given in the Mandala Hall. This year an open tent behind the Hall covers a Dance mandala which permits dancing *pawos* and *pamos* an inspirational view over Monte Labbro and the surrounding hills. Besides an intense programme of teaching and practice there are many other activities during the week - explanations of the practices, a meeting with AmbientiWeb, in charge of the reorganization of the Community as well as a presentation of the activities of the Shang Shung Institute and ASIA. One afternoon Rinpoche and an assistant meet with some of the children of the Community for the children's Santi Maha Sangha exams and a short training session. On Monday evening, Rinpoche participates in a Shitro practice for our recently departed *vajra* brothers.

The week long retreat draws to a close with a final teaching session in which Rinpoche gives *tridlung* of some of the practices, a few words of advice and a short *Thun*. He speaks about the Four Mindfulnesses and advises us to be aware of the wonderful opportunity we have to meet a teacher and teaching and to be able to practice. He goes on to say that we should not forget that there is no guarantee about how long we will live – this thought will spur us to practise - and not follow our minds to accumulate the negative potentialities of karma. He reminds us that suffering is endless and that the only way to free ourselves and help others is to follow the teaching.

His closing words encapsulate the entire seven days of teaching and urge us to discover the real meaning of this profound gift that he has so generously given.

"Even though you have learned what is the base, path and fruit, it is very important that you are aware and work to integrate what you have learned into your existence because we are in time and time is passing. So if we do not integrate it only remains intellectual knowledge and it doesn't help very much..... It is very important that all people who follow Dzogchen teaching try to understand and enter the real sense and pay respect to each other."

## Study Grant Project

Secondary school is a very difficult goal for young Tibetans to reach, even for those who are most deserving and able. Due to the extremely high school costs, which often cannot be met by the families of nomads and farmers, even the most talented young people are forced to stop their studies with serious consequences for themselves, their families and the entire community.

In order to counteract this tendency and to train worthy people who are able to give their contribution to keep the culture and identity of the Tibetan people alive, in 2004 ASIA started a program to create Study Grants for meritorious students. The object is to offer qualified higher and professional instruction which will permit young people to become active and industrious individuals within the community.

For young Tibetans, qualified instruction is the only means to achieve a dignified future and maintain a cultural identity in a society which is undergoing constant and rapid change.

**How to donate a Study Grant:** a contribution of 41Euro a month is enough to start up a three year Study Grant which will permit the beneficiary to complete his/her course of studies. You simply need to fill in the agreement form and send it, along with payment of the first installment, to ASIA, by fax, email or post. Our office in Rome will match sup-



Math class at Guide High School

porters with beneficiaries, choosing students on the basis of their scholastic achievements, financial situation and desire to contribute to the development of their community.

ASIA guarantees that 80% of the contribution will be used for costs of food, accommodation, heating, medical expenses, educational material and on site management costs. The remaining 20% will be held by the office to cover management costs and unpaid contributions.

Once the first instalment is received, ASIA will send the contributor the personal file of the beneficiary along with a photo and all the information on his/her family and their daily life. Every six months an update on his scholastic progress will be sent directly from the school or the student himself in order that his progress can be followed from distance. Once a year, the contributor will receive a recent photograph of their young person and, if they so wish, they can meet him personally during the Open Day at the school.

Contributors will also receive "ASIA News online", the periodical Newsletter of the Association and can find recent information on their chosen project on the website.

**The Secondary Schools chosen:** after close examination, three Secondary Schools in the County were chosen to receive the beneficiaries of the Study Grant Project.

### HAINAN TIBETAN SECONDARY SCHOOL Qinghai Province, Tibetan Region of Amdo

This school provides middle school and secondary school education for Tibetans coming from the middle schools in Qinghai Province. The school is considered to be one of the best in the province for its quality of teaching. It consists of 12 classes with a

a s i a



Guide Tibetan High School

total of 630 students and has a study cycle of three years, at the end of which the students receive a certificate which entitles them to teach. The project for this school started in 2004 and there are 8 students who study thanks to the Study Grant Project.

The subjects taught include: Tibetan, politics, maths, Chinese, history, physics, chemistry and biology. The school also has a computer class and a few years ago introduced the teaching of English language.

### TIBETAN SECONDARY SCHOOL OF TRADITIONAL MEDICINE Qinghai Province, Tibetan Region of Amdo

The school was founded in 1978. At the moment it has 812 Tibetan students. Students need to pass an entrance exam in order to attend. The course of studies lasts 5 years plus two for specialisation. There is a special section for monks. The building has 19 classrooms. Besides the course of traditional Tibetan medicine which has a laboratory for direct production of medicine, there are also laboratories for mechanics, computer studies and pedagogy. The library has thousands of books and dictionaries on traditional medicine. Students dedicate the summer months to study and gathering medicinal herbs. The school works together with 13 Tibetan hospitals which accept students for practical experience. The 98% of students who complete their studies find work as village doctors or in the town hospitals. This school is recognised by the Department of Health as the best secondary school of medicine in Qinghai.

### GUIDE TIBETAN SECONDARY SCHOOL Qinghai Province, Tibetan Region of Amdo

Founded in 1975, the Guide middle-high school offers middle school and secondary school instruction to Tibetans coming from 44 elementary and middle schools in Guide County. The secondary school has six classes for a total of 261 students with a study cycle of three years. The subjects taught include: Tibetan, politics, maths, Chinese, history, physics, chemistry and biology.



Computer Class

The school also has a computer class and a few years ago introduced the teaching of English language. A great number of students who follow secondary school studies here come from the Dongche Primary-Middle School set up by ASIA in 1999. Occasionally the school organises shows and dances which also include the children in the lower classes with the aim of preserving and passing on some of the ancient Tibetan traditions. In the warmer months the playground is used for sports activities and preparing choreography of the dances. At the moment there are 20 students at the school thanks to the Study Grant Project.

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adozioni@asia-onlus.org





# 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](mailto: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](mailto:courses@istitutoshangshung.org),  
Tel.: +39-0564-966940

### PRODUCTS

#### Audio / Video

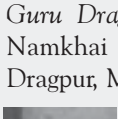
Here's a list of some of our most popular cd's & dvd's as well as the most recent digital remasters.



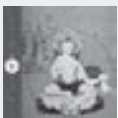
**new! Amitayus (CD audio):** a set of 2 CDs by Chögyal Namkhai Norbu with explanation and practice of the terma teaching of this long life practice discovered by Nyagla Pema Dundul. Conway, Massachusetts 1984. €20



**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

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THE KA-TER TRANSLATION  
PROJECT OF THE SHANG SHUNG INSTITUTE

For many years it has been the explicit wish of Chögyal Namkhai Norbu that all people who are interested in the Teachings should also have the possibility to read the original texts. On many occasions Rinpoche has pointed out the importance of these texts and again during the retreat in June 2006 he said:  
“As Dzogchen practitioners we should really learn and study the original Tantras.”

In 2002 the Shang Shung Institute Austria established the Ka-ter Translation Project for translating the original books and texts of the Teachings. This initiative has four main aims: protection, preservation, quality and diffusion that could be identified as the four columns of our work.

A. Protection

A lot of Teachings are written on ancient paper and many of them are in danger of being lost due to age. For that reason a couple of experts are working in Tibet to digitalize the collection of Tantras of Changchub Dorje, the root master of Chögyal Namkhai Norbu.

B. Preservation

All Teachings and Tantras are written in Tibetan. Only a few people have the capacity to understand this language and even if they have studied Tibetan there is no guarantee that they also understand the content of the Teachings. Many are written in a form that is symbolic and difficult to understand. Sometimes Tantras are written in versions that differ slightly and occasionally the texts contain typographical and grammatical errors. So besides being expert in Tibetan syntax and grammar, one also must know what each Tantra is about, otherwise it is impossible to make a correct translation. The three main and most qualified translators of the Dzogchen Community - Elio Guarisco, Adriano Clemente and Jim Valby - are in charge of the translation of all the Dzogchen Tantras, which is an enormous task and is expected to take more than twenty years. At least twice a year they meet in a place near Rinpoche and work on these translations. They sit together for many hours and discuss the various possibilities of translation, until they determine the correct meaning. It takes about 3 years of intensive work for one text to be

translated into English.

C. Quality

Depending on the amount of the Tibetan pages that a Tantra contains, it takes about two to three years of intensive work until one of this marvelous Dzogchen Tantras is being translated into English and printed. Each text undergoes about 20 to 30 proof-readings. For many hours Rinpoche himself dedicates his time and energy to clarify the remaining doubts of the translators and to make clear the real meaning of the Teachings.

D. Diffusion

One aspect of diffusion is that translations will be printed in all Western languages. Another more important aspect of diffusion is the knowledge of how to translate the Dzogchen Tantras. The Shang Shung Institute offers “Training for Translators from Tibetan” for qualified translators. Here they can discover how to translate these difficult Tantras correctly. The next Training starts on the 22nd of July and will take place in Merigar. Furthermore the Shang Shung Institute also offers Tibetan language courses for beginners.

Asking for your support

All these initiatives and this guaranteed quality needs a lot of financial support. The total cost for each translation of an original Tantra – from the first reading until we can hold the book in our hands - is about 30,000 Euro. This is an enormous amount of money and we really need the collaboration of everybody who is interested in having these precious texts available in English. Each donation is very welcome and you also can get very beautiful statues as a present for your donation. For more information please see: <<http://www.ssi-austria.at/ssi-engl/ka-ter%20support.htm>>. You can also make an online donation with your credit card on our web safe site: <<https://ssl13.inode.at/ssi-austria.at/creditcardoffering.htm>>.

Thank you very much for all your support and your collaboration,  
Many Tashi Delegs and very best wishes,  
Oliver Leick  
Shang Shung Institute Austria  
[www.ssi-austria.at](http://www.ssi-austria.at)

SHANG SHUNG INSTITUTE AUSTRIA  
AND HIS HOLINESS THE DALAI LAMA

On Sunday, May 14<sup>th</sup> 2006 I had the opportunity to meet His Holiness the Dalai Lama in Austria. His Holiness visited the village of Heinrich Harrer\*, who passed away just a few weeks ago, in order to lay a the foundation stone for a Tibet Center in Huetttenberg, located in a magnificent mountainous area in Austria’s southern province of Carinthia. It is planned that in the next two years the first European Center for Tibetan Medicine and Center of Higher Tibetan Studies will be built. It is intended that this center will offer the same training in Tibetan Medicine as offered by the Institute for Tibetan Medicine and Astrology - Men-Tsee Khang in India and that people from all over the world could enjoy treatments in the beautiful Austrian surrounding. Chögyal Namkhai Norbu sent a personal letter for His Holiness, which I was able to present to the Dalai Lama. In the near future we will have meetings with the authorities and responsible persons for this huge project, in which we trying to find possible ways for collaboration between the Shang Shung Institute and this center for Tibetan Studies.

Please see more details and also photos on our new website [www.ssi-austria.at](http://www.ssi-austria.at) and enjoy the site about Tibetan Medicine in English and German.

Very best wishes,  
Oliver Leick



AMERICA’S FIRST FULL TRADITIONAL TIBETAN  
MEDICINE PROGRAM NOW ACCEPTING NEW  
STUDENTS

*Ancient healing system meets modern health challenges. Institute seeks to become first accredited school of Tibetan medicine in the West*  
*Shang Shung Institute opens Tibetan Healing Center in Northampton, Massachusetts*

Conway, MA – The Shang Shung Institute of America is accepting applications for ongoing enrollment in its Traditional Tibetan Medicine Program. The certification program, now in its second year, follows a recent revival of Tibetan medicine in the East and marks one of the most significant advances for its preservation in the West.

“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.” Working on behalf of the ASIA organization, Dr. Wangmo has helped set up hospitals and training centers throughout her homeland.

The certification program is the only full-time, four-year curriculum taught in the West and the first-of-its-kind in English. Graduates will be among the first American-trained certified practitioners and will help put the institute on the path of becoming the first fully accredited school of Tibetan medicine in the West. The institute also offers introductory seasonal intensives that can be applied toward certification.

Four-year Certification Program

Under the direction of Dr. Phuntsog Wangmo, a physician with an advanced degree from Lhasa University in Traditional Tibetan Medicine, the program closely parallels traditional training rooted in the Gyud Zhi (pronounced “gyu shee”), the fundamental text of Tibetan medicine better known as “The Four Tantras” in English. The ancient Tantras classify an amazing 1600 types of diseases and corresponding treatments using more than 3,000 medicinal plants native to the Himalayas. The comprehensive curriculum covers Tibetan physician ethics, medical history and language and includes clinical training; medicine preparation and Kunye massage therapy.

Tibetan Healing Center

The Institute’s new Tibetan Healing Center in Northampton offers Kunye massage 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 is a massage therapy 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 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 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

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 has evolved into a synthesis of thousands of years of accumulated empirical knowledge from China, Persia, India and Greece. It has been practiced continuously in Tibet and wherever Tibetans live in exile today.

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

The Silverpalace of Garuda  
by Bruno Baumann

The latest book of Bruno Baumann is available now. *The Silverpalace of Garuda* describes Bruno’s last journey to Shang Shung in 2005. Bruno Baumann also talks about his meeting with Chögyal Namkhai Norbu and the activities of the Shang Shung Institute and of A.S.I.A. Presently the book is available in German only. You can order it through: Shang Shung Institute Austria: <http://www.ssi-austria.at/sse-frame.htm>

Please enjoy our website at <[www.ssi-austria.at](http://www.ssi-austria.at)>.



# book review

## BOOK SIX, PART FOUR: SYSTEMS OF BUDDHIST TANTRA THE INDESTRUCTIBLE WAY OF SECRET MANTRA JAMGÖN KONGTRUL LODRÖ TAYE

*Kalu Rinpoche Translation Group*  
*under the direction of*  
*Venerable Bokar Rinpoche*  
*This volume translated by*  
*Elio Guarisco and Ingrid McLeod*  
*Introduced and annotated by*  
*Elio Guarisco*  
*Edited by Ingrid McLeod*  
*Snow Lion Publications*  
*Ithaca, New York*  
*Boulder, Colorado*

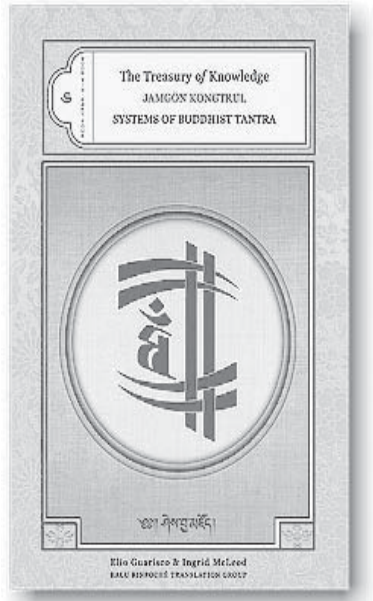
The Systems of  
Buddhist Tantra  
The Treasury of Knowledge

Another part of the famous *Treasury of Knowledge* (*Shes bya kun khyab mdzod*) of Jamgön Kongtrul Lodrö Taye (1813-1899), which included previous publications of *Buddhist Ethics* on the conduct in Hinayana, Mahayana and Vajrayana as well as on Buddhist cosmology called *Myriad Worlds* now has been published. The important translation project was started by Kalu Rinpoche and is carried out by the Kalu Rinpoche Translation Group. Part of this group is Elio Guarisco, which we know as a member of the Dzogchen Community. He translated it together with Ingrid McLeod and introduced and annotated it. The book contains 583 pages with 20 chapters on: 1. the nature of Tantra, 2. the divisions of Tantra, 3. action Tantra, 4. conduct Tantra, 5. yoga Tantra, 6. highest yoga Tantra, 7. the causal continuum, 8. the nature of mind, 9. the nature of the body, 10. symbols for the causal continuum, 11. the path, 12. initiation, 13. contemplation, 14. the resultant phase of completion and the resultant continuum, 15. Tantric scriptures, 16. exposition methods, 17. the ways of the ancient tradition, 18. Mahayoga, 19. Anuyoga and Atiyoga, 20. Tantric scriptures and exposition methods, appendix: outline of the text, abbreviations, notes, bibliography of works cited by the author, reference bibliography, index. The introduction and the chapters on Mahayoga, Anuyoga and Atiyoga of the on the Nyingma School were particularly interesting for me. In that context we find explanations on the four understandings as in the 'Precious Vase' of Santi Maha Sangha. In the Base of Santi Maha Sangha the *Treasury of Knowledge* is called *The Encyclopedia of Knowledge* and in the first level *Universal Knowledge*. Rinpoche draws from this source especially to elucidate on the views of the various vehicles. Also Elio consulted Chögyal Namkhai Norbu, Adriano Clemente and Jim Valby for the translation of the chapters on the Nyingma School. The book is scholarly and profound, a treasure trove, rich with footnotes and indices. It elucidates the systems of Buddhist Tantra and explains its view, mediation and conduct in depth.

The introduction reads:

**“KONGTRUL LODRÖ TAYE AND THE INFINITE OCEAN OF KNOWLEDGE**  
*Systems of Buddhist Tantra: The Indestructible Way of Secret Mantra* is a section of *The Infinite Ocean of Knowledge* (*Shes bya mtha' yas pa'i rgya mtsho*) and its root verses, *The Encompassment of All Knowledge* (*Shes bya kun khyab*).”

The author of this treatise is Kongtrul Lodrö Taye (*Kong sprul Blo gros mtha' yas*, 1813–1899), an outstanding teacher and scholar who played a vital role in the revitalization and preservation of the Buddhist teachings in Eastern Tibet in the nineteenth century. The major works of Kongtrul Lodrö Taye comprise massive collections of the practices, principles, empowerments, and so forth, of the different Tibetan traditions, as well as his own writings. These are referred to as the *Five Great Treasuries* (*mDzod chen lnga*). The first to be produced was *The Encompassment of All Knowledge* [*Shes bya kun khyab*], which was followed by *The Treasury of Mantra of the Kagyü School* [*bKa' brgyud sngags mdzod*], *The Treasury of Key Instructions* [*gDam sngag mdzod*], *The Treasury of Precious Treasure Teachings* [*Rin chen gter mdzod*], and *The Treasury of Vast Teachings* [*rGya chen bka' mdzod*]. Because of the unequalled scholarship shown in these works, Kongtrul came to be called Jamgön ('*Jam mgon*), Gentle Protector, which is an epithet of Manjushri, the bodhisattva who symbolizes higher wisdom. Kongtrul's huge literary output gives the impression that his primary focus was compilation and writing. This was not the case; most of his life was spent meditating and teaching. He composed the verses of *The Encompassment of All Knowledge*, for instance, between periods of meditation while he was living in seclusion at his hermitage, Kunzang Dechen Ösel Ling, in eastern Tibet. Kongtrul wrote this work in response to a request by Ngedön Tenpa Rabgye, the first Dazang incarnation, who asked that he produce a treatise on the three systems of Buddhist ethics: the vows of personal liberation in the individual way (*hinayana*), the commitments of the bodhisattva in the universal way (*mahayana*), and the pledges (*samaya*) of the awareness-holder in the indestructible way (*vajrayana*). Kongtrul decided to write a book that not only set out the three ethics but also contained a full presentation of all aspects of the Buddhist path from the perspectives of these three systems. Indeed, *The Encompassment of All Knowledge* touches on all



fields of spiritual knowledge as well as the related secular sciences known at the time of its composition.

Kongtrul presented the finished manuscript of *Encompassment* to Jamyang Khyentse Wangpo (1820–1892), another outstanding figure in the revival of the teachings in eastern Tibet, who, highly impressed, declared the work to be “a treasury of knowledge ... the first of your five treasures.” Khyentse urged him to write a commentary on it. In 1863, Kongtrul composed a three-volume commentary on these root verses, entitled *The Infinite Ocean of Knowledge*, completing it in less than four months. The work was revised a year later with the help of Trashi Özer, the abbot of Palpung Monastery. The *Encompassment of All Knowledge*, together with its commentary *The Infinite Ocean of Knowledge*, has come to be known as *The Treasury of Knowledge*.

In Tibetan religious literature, the work stands out as a unique masterpiece embodying the entirety of the theories and methods of implementation of the Buddhist doctrine as it was preserved in Tibet. It comprises ten books: the first book concerns the sphere of activity of the Buddha; the second, Buddha, the Teacher; the third, the nature of his teachings; the fourth, the spread of the teachings; the fifth, training in ethics; the sixth, study of tenets; the seventh, training in wisdom; the eighth, training in meditation; the ninth, the stages and paths of spiritual development; and the tenth, the result. Each book contains four chapters in order to treat all aspects of the subjects from the perspectives of the different traditions. The encyclopedic presentation of this Treasury, summarizing a broad range of history, views, traditions, and practices in an orderly and insightful fashion, reveals an author with an exceptionally broad intellect and deep experiential understanding.”

by Jakob Winkler

## WORLDWIDE TRANSMISSION DAYS ABOUT THE WORLDWIDE TRANSMSSION

Newcomers who want to participate in the worldwide transmission must be truly interested in the Teachings transmitted by our Teacher, Chögyal Namkhai Norbu Rinpoche, and practiced in our world wide Dzogchen Community. Participants in this Transmission should try to receive Teachings from Rinpoche in the future. After having received the Transmission, they should also try to train and collaborate with the Sangha of the International Dzogchen Community of Chögyal Namkhai Norbu Rinpoche. Originally, Chögyal Namkhai Norbu had the idea of a “Transmission at a Distance” because he wanted to help people in different situations, who could not travel at that time to meet the Teacher. The Transmission will enable them to practice the Dzogchen Teachings transmitted by Rinpoche without needing direct contact with the Teacher at that time.

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

To receive the World Wide Transmission, new students need to participate with an experienced student who will host both the preliminary explanation as well as the actual practice well in advance of the event. Hosts of Empowerments with the videotape should be members of the International Dzogchen Community. For new and interested persons, it is important to have seen the explanation by Chögyal Namkhai Norbu Rinpoche that is also on the videotape, in advance. They should also have the possibility to clarify any doubts about the practice on the videotape with some serious, dedicated older students of Chögyal Namkhai Norbu Rinpoche before the Empowerment.

Exactly at the given time (see timetable) at your place, you start the Transmission Video at the starting point of the part of the Anniversary of Garab Dorje. At that moment – worldwide- students and newcomers start to practice this session of the Thun together, which ends with the dedication of merits.

We wish you all a successful practice.

Please contact your local Community for details.

### GLOBAL TIMETABLE

#### ANNIVERSARY OF PADMASAMBHAVA

6<sup>th</sup> Tibetan month – 10<sup>th</sup> day

Celebration at 8am Oddiyana time.

Thursday 3<sup>rd</sup> 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

Friday 4<sup>th</sup> 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
06:00	Kuwait City, Riyadh, Tashkent, Helsinki, Athens, Ankara
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
12:00	Tokyo, Seoul,
12:30	Darwin, Adelaide
13:00	Brisbane, Melbourne, Sydney
14:00	Vladivostok
15:00	Fiji, Wellington, Auckland, Kamchatka

#### ANNIVERSARY OF ADZOM DRUGPA

9<sup>th</sup> Tibetan month – 25<sup>th</sup> day

Wednesday 15<sup>th</sup> November 2006

01.00	Wellington, Auckland
02.00	Hawaii
03.00	Fairbanks
04.00	San Francisco, Los Angeles, Vancouver
05.00	Denver, Salt Lake City, Pagosa Springs
06.00	Chicago, Mexico City
07.00	New York, Conway, Montreal, Atlanta
08.00	Caracas
09.00	Buenos Aires, Sao Paolo, Rio de Janeiro
12.00	GMT, London, Dublin, Lisbon
13.00	Rome, Berlin, Oslo, Paris, Madrid, Amsterdam, Budapest
14.00	Helsinki, Athens, Ankara, Beirut, Jerusalem, Vilnius
15.00	Moscow, Murmansk, Baghdad, Kuwait City, Riyad
16.00	Kabul
17.00	ODDIYANA,
17.30	Delhi, Bombay
17.45	Kathmandu
18.00	Dacca
19.00	Bangkok, Jakarta, Saigon
20.00	Singapore, Beijing, Lhasa, Manila, Hong Kong
21.00	Tokyo, Seoul
22.00	Brisbane
22.30	Adelaide
23.00	Kamchatka, Melbourne, Sydney



# Special Practice Calendar

## Fire Dog Year

### July - December

#### 2006

5<sup>th</sup> Month, 30<sup>th</sup> day  
Tue. 25<sup>th</sup> 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.

6<sup>th</sup> Month, 4<sup>th</sup> day  
Sat. 29<sup>th</sup> 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 disciples at Sarnath, after his illumination. To honor the Lord Buddha on this special day you can do a Ganapuja with your Vajra brothers and sisters.

6<sup>th</sup> Month, 10<sup>th</sup> day  
Fri. 4<sup>th</sup> 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 practice 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 transmission and will thus receive the transmission. (In Italy, this practice will be done at 5 am.) It is also the anniversary of Yeshe Tsogyal, the main consort and disciple of Padmasambhava so it will be beneficial to do a Guruyoga of Padmasambhava with the Longlife *mantra* and a Ganapuja as we usually do, otherwise you can do the Longlife practice “Union of Universal Wisdom”.

It is also the anniversary of Yeshe Tsogyal, the main consort and disciple of Padmasambhava so it will be beneficial to do a Guruyoga of Padmasambhava with the Longlife *mantra* and a Ganapuja as we usually do, otherwise you can do the Longlife practice “Union of Universal Wisdom”.

**SEE THE GLOBAL TIMETABLE pg 8**

6<sup>th</sup> Month, 14<sup>th</sup> day  
Tue. 8<sup>th</sup> 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 Naljor*, Guruyoga with the White A, collectively or alone.

6<sup>th</sup> Month, 15<sup>th</sup> day  
Wed. 9<sup>th</sup> August 2006

**FULL MOON.** This is the anniversary of Gampopa, the main disciple of Milarepa, founder of the Kagyupa school and author of “The Precious Ornament of Liberation”. It is, therefore, an excellent day to do *Akar Lamai Naljor*, the Guruyoga with the White A. It is also good to do the Longlife practice “Union of Primordial Essences” of Guru Amitayus and, if possible, a Ganapuja.

6<sup>th</sup> Month, 25<sup>th</sup> day  
Fri. 18<sup>th</sup> August 2006

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.

6<sup>th</sup> Month, 30<sup>th</sup> day  
Wed. 23<sup>rd</sup> August 2006

**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.

7<sup>th</sup> Month, 10<sup>th</sup> day  
Sun. 3<sup>rd</sup> Sept. 2006

It is a special day of Guru Padmasambhava as well as the anniversary of Jomo Menmo (1248-1283), a famous yogini, *terton* and reincarnation of Yeshe Tsogyal and consort of the *terton* Guru Chowang. Therefore it is an ideal day to do *Akar Lamai Naljor*, the Guruyoga of the White A, and a Ganapuja, if you have the possibility.

7<sup>th</sup> Month, 15<sup>th</sup> day  
Thu. 7<sup>th</sup> Sept. 2006

**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 Longlife practice of the Dakini Mandarava, “Cycle of Life’s Vajra”, with a Ganapuja if possible as well as *Akar Lamai Naljor*, the Guruyoga of the White A collectively with your Vajra brothers and sisters or alone.

7<sup>th</sup> Month 19<sup>th</sup> day  
Mon. 11<sup>th</sup> Sept. 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.

7<sup>th</sup> Month, 25<sup>th</sup> day  
Sun. 17<sup>th</sup> Sept. 2006

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.

7<sup>th</sup> Month, 30<sup>th</sup> day  
Fri. 22<sup>nd</sup> Sept. 2006

**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 *Namchos Shitroi Naljor*, the Yoga of the Peaceful and Wrathful Manifestations, either collectively or on your own. Try to do a Ganapuja as well, if possible.

8<sup>th</sup> Month, 10<sup>th</sup> day  
Mon. 2<sup>nd</sup> Oct. 2006

This is a special day of Guru Padmasambhava, therefore you can do the Guruyoga of Padmasambhava. If you have time and the possibility you can do a Ganapuja with the Guruyoga and the Longlife practice of Guru Padmasambhava together with your Vajra brothers and sisters. Otherwise you can do the Longlife practice “Universal Wisdom Union”.

8<sup>th</sup> Month, 15<sup>th</sup> day  
Sat. 7<sup>th</sup> Oct. 2006

**FULL MOON.** This is an important day to do the Longlife practice of Amitayus, “Union of Primordial Essences”. It is best to do it early in the morning and a Ganapuja in the evening.

8<sup>th</sup> Month, 19<sup>th</sup> day  
Tue. 10<sup>th</sup> Oct. 2006

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

8<sup>th</sup> Month, 25<sup>th</sup> day  
Mon. 16<sup>th</sup> Oct. 2006

This is a Dakini day and also the anniversary of two great Dzogchen masters, Rigzin Kumaraja, who transmitted the Dzogchen teachings to Longchenpa and to the third Karmapa, and of Rigzin Tsewang

Norbu (1698-1755), a great Dzogchen master of the Nyingmapa School. It is therefore an excellent day to do *Akar Lamai Naljor*, the Guruyoga with the White A. If you can do it in the morning, that is best. Then, if you have the time, you can do a Medium or Long Thun later in the day, with an intense practice of Simhamuka, or a Ganapuja, if you have the possibility.

8<sup>th</sup> Month, 27<sup>th</sup> day  
Wed. 18<sup>th</sup> Oct. 2006

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

8<sup>th</sup> Month, 30<sup>th</sup> day  
Sat. 21<sup>st</sup> Oct. 2006

**DARK MOON.** This month, the 30<sup>th</sup> day is double. This day is excellent for practicing the “Purification of the Six Lokas” if you know how to do it. Otherwise you can do the Medium or Long Thun or a Ganapuja.

9<sup>th</sup> Month, 3<sup>rd</sup> day  
Wed. 25<sup>th</sup> Oct. 2006

This is the anniversary of Rigdzin Jigmed Lingpa (1729-1798), a great Dzogchen master who was the author of many books, among which is the Longchen Nyingthig, which he wrote after having contact with Longchenpa through visions. Therefore, on this important day, you should try to do *Akar Lamai Naljor*, the Guruyoga with the White A.

9<sup>th</sup> Month, 9<sup>th</sup> day  
Tue. 31<sup>st</sup> Oct. 2006

This month the 10<sup>th</sup> day is missing. This is a special day of Guru Padmasambhava. It is also the anniversary of the 16th Gyalwang Karmapa and of Tertön Sogyal, a previous reincarnation of Sogyal Rinpoche and discoverer of many *terma*. It is therefore a good day to do the Longlife practice of Guru Padmasambhava “Universal Wisdom Union”, which is included in the Medium or Long Thun. You can do this in the usual way or, if you have the possibility, you can do it with a Ganapuja.

9<sup>th</sup> Month, 15<sup>th</sup> day      Sun. 5<sup>th</sup>  
Nov. 2006

**FULL MOON.** This is a day of the Buddha and a good day to do the Longlife practice of Amitayus, “Union of Primordial Essences”, either collectively or individually according to your possibilities, in the morning and in the evening a Ganapuja.

9<sup>th</sup> Month, 22<sup>nd</sup> day  
Sun. 12<sup>th</sup> Nov. 2006

This day is the important celebration of Buddha Shakyamuni’s descent to earth from the realm of the Divinities. It is called “Lhabab Tuchen”, the Great Time of the Descent of the Divinities. It is an ideal day to do a Ganapuja with your Vajra brothers and sisters. If there are none nearby, you can do a Short or Medium Thun on your own.

9<sup>th</sup> Month, 25<sup>th</sup> day  
Wed. 15<sup>th</sup> Nov. 2006

The 25<sup>th</sup> is a Dakini day and also the anniversary of the great Dzogchen Master Adzom Drugpa (1842-1924), a previous reincarnation of Chögyal Namkhai Norbu. He was a disciple of Jamyang Khyentse Wangpo and a master of great masters such as Changchub Dorje and Ayu Khandro. Therefore, when it is 7pm in East Tibet on this day, Chögyal Namkhai Norbu will give the transmission of Guruyoga with the specific practice linked to the anniversary of Adzam Drugpa. 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 transmission and will thus receive the transmission. This practice should be done at the appointed time together with your Vajra brothers and sisters or, if that is not possible, alone. (In Italy, this practice will be done at 1pm.)

**SEE THE GLOBAL TIMETABLE pg 8**

9<sup>th</sup> Month, 30<sup>th</sup> day  
Mon. 20<sup>th</sup> Nov. 2006

**DARK MOON.** This is a good day to do *Namcho Shitroi Naljor*, the Yoga of the Peaceful and Wrathful Manifestations, in the morning. It is also an important day for the practice of Ekajati, so try to do a Long or Medium Thun, reciting the heart mantra of Ekajati as many times as possible.

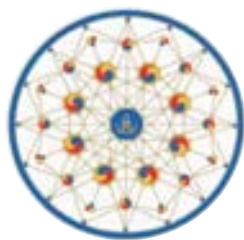
10<sup>th</sup> Month, 10<sup>th</sup> day  
Thu. 30<sup>th</sup> Nov. 2006

This is a special day of Guru Padmasambhava, the day on which he arrived in central Tibet. It is considered that on this day, at the end of the 8th century, King Songtsen Gampo, the ancient king of Dharma, vanished dissolving into a statue of Avalokiteshvara. Therefore it is good to do the Guruyoga of Padmasambhava with the Longlife mantra and a Ganapuja. Otherwise you can do the longlife practice “Universal Wisdom Union”. If it is possible, the best moment to do the Guruyoga is early in the morning between 7 and 8. You can do the Ganapuja later in the afternoon.

10<sup>th</sup> Month 11<sup>th</sup> day  
Fri. 1<sup>st</sup> Dec. 2006

*continued on page 19*





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

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

*merigar west*

## CALENDAR OF EVENTS AT THE MERIGAR WEST COMMUNITY July - December 2006

The Tibetan letter A (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.

### JULY 2006

- Tue. 11 July  
Sang Practice – 9am
- A Wed. 12 – Sat. 15 July  
Green Tara explanation and practice retreat with Yuchen Namkhai and Costantino Albini  
The retreat starts on Wednesday 12 July at 10.00  
Cost 160 Euro, with discounts for members.
- A Tue. 18 – Fri. 21 July  
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 Euro with discounts for members
- A Sun 23 – Thu 27 July  
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 Euro with discounts for members

### AUGUST 2006

- 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 Euro with discounts for members.
- 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  
Retreat with Chögyal Namkhai Norbu  
Longsal Dzogchen Namkhai Gyalpo  
The retreat starts in the afternoon of Wednesday August 9.  
Cost 350 Euro, with discounts for members.  
(The retreat will be transmitted through open webcast )
- Fri. 18 – Sun 20th August  
Advanced Kumbhaka Course,  
Led by Fabio Andrico  
This course is reserved to those who are familiar with the 1st level of Yantra Yoga and who have participated in one course on breathing.

The course starts on Friday 18th at 17.00.  
Cost 120 Euro, with discounts for members.

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 Euro

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 Euro with discounts for members

### SEPTEMBER 2006

- A Thu. 31 August – Sun. 3 September  
Course on how to construct a Namkha'  
Led by Liane Graf  
The course starts on Thursday 31 August at 16.00  
Cost 120 Euro, with discounts for members.
- Fri. 1 – Wed. 6 September  
Song of the Dance of the Vajra Course for advanced students  
Led by Adriana Dal Borgo  
The retreat starts on Wednesday 1 September at 16.00  
Cost 240 Euro, with discounts for members.
- Mon. 4 – Wed. 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 Monday 4 at 17.00  
Cost 120 Euro, with discounts for members.
- A Fri. 8 - Tue. 12 September  
Retreat with Chögyal Namkhai Norbu  
"The Invocation of Samantabhadra"  
The retreat starts in the afternoon of Tuesday 12 September.  
Cost 250 Euro, with discounts for members.  
(The retreat will be transmitted through open webcast )
- Wed. Sep. 27 – Sun. 1 October  
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 27 September at 16:00  
Cost 200 Euro with discounts for members

### OCTOBER 2006

- 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 Euro, with discounts for members.
- 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 Euro, with discounts for members.

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 Euro, with discounts for members.

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)

### NOVEMBER 2006

- Wed. 15 November  
At 10.00  
A 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. 1 Jan. 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)

**Dzogchen Community in Italy**  
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## Growing up with Awareness Children's Santi Maha Sangha Exam at Merigar June 13, 2006



SMS Children

M SALVATORE

by Liz Granger

During the first summer retreat at Merigar in June, the exams and training session of the Santi Maha Sangha for children was held at Merigar. On June 13<sup>th</sup>, fourteen very excited and slightly nervous children gathered at the main house at Merigar under the tutelage of Jacobella Gaetani and Pia Barilli, two of their tutors, to be examined by Chögyal Namkhai Norbu and his assistant, Adriano Clemente, on their understanding of the Santi Maha Sangha for children. Many of them had studied in groups in the large Italian cities during the winter and the week before the exam had worked more intensively with their tutors. Three children from Prague in the Czech Republic stood quietly close to their translator while waiting for their turn to be examined. The two youngest, 6 and 8-year-old sisters, held hands and asked if they could do the exam together. Many of those present were taking the Base Level exam while others the more advanced First Level. Pia explained that children could study the SMS from the age they start to read and write up to the age of 13, when they are considered grown up enough to follow the SMS training for adults. The children were whispering and flitting around like a small flock of nervous birds waiting for their turns to be examined. We asked some of them what had been most meaningful for them in the study of the SMS.

Giulia, 10 years old - "...I liked meditation best. It was lots of fun."

Giacomo - "I learned what behavior means"

William, 11 years old - "I liked the voice best, the breathing. It's very important because if we're not breathing, it means we're dead..."

Emanuele, 11 years old - "The most important part was the Three Vajras. It's something very important."

Basilio, 12 years old - "We met once a week with Jacobella to study. It's important for the way of reasoning and seeing things in a different way. I'm quite nervous about the exam."

Jacopo, 13 years old, doing 1<sup>st</sup> level - "It was quite difficult to study but I enjoyed it. The most difficult thing was the concepts, like the good way of seeing things. The easiest was body, voice and mind. The thing I liked the best was the breathing and visualisation."

Jacomo, 11 years old from Milan. Base level exam. - "The best thing is that you get to spend time with the Master. The most important thing is the way of seeing or way of thinking."

Allano, 10 years old - "It wasn't difficult to study. We studied with Jacobella. I liked it all. Karma was the most difficult to understand."

Viviana, 11 years old - "I'm always a bit nervous. It's my weak point ... the most important thing we studied was behavior and not doing things to harm others. It's important to understand the consequences of an action, closing your eyes means not understanding clearly the consequences otherwise you wouldn't do that action."

After the exams, Rinpoche gave some words of advice to the children.

"What we generally study in Santi Maha Sangha is its principle, basically the point of view or our way of seeing, how we apply it and then later on how we integrate it with our attitude. These things are very important in our daily life.

For example, young people like you are still with your parents, so then which kind of way of seeing do you need? You have parents and you know that they are very kind to you, however, at times we think, "Oh, my parents are not very kind!" But parents who are not kind don't exist. Sometimes if you do something wrong of course they feel upset and may be insulting or say something that is not very kind. So it is important to know that parents may feel really tired because they look after their children until they have grown up, not just for a day or two.

It is very important to know your condition; you will not be children forever. After a while you will become big and then you will become parents and need to do the same work your parents are doing. So then you must understand how the real condition is. It means that you should always pay respect to your parents and after that also to your relations and friends. When you have a good relationship you always pay respect to it. When you are younger than others you should always pay respect to older people, this is called good education. When you do that people understand you have a good education, while if you behave in a contrary way people feel you have a bad education. All of this is related to your point of view.

When we speak about *chodpa* or attitude, it comes from our intention. If we have a good intention there is no reason for a bad action to manifest, so attitude manifests in a correct way.

These are the main points that you are studying in SMS. They are really very useful in daily life. Of course there are books explaining and giving examples, but even if there is an example, you must understand the real sense that the example communicates. If you work in this way, you can understand better.

You should go ahead with SMS in this way because it helps very much to grow up with awareness ..... Sometimes you see young people who do not respect their parents. They have friends with no awareness, for example people who like to smoke strange things and do strange things. You must be very careful about those things because we have a disordered society, and in this disordered society you should try to be aware and be in a perfect condition. If you have some friends who smoke and ask you to smoke with them, you must not go with these people because you can destroy your existence and then later you will really find yourself in a bad condition.

You are just like a plant that is growing: your flowers and fruit are not open yet so you must take care to grow in the correct way. So remember that and try to do your best. That is what I wanted to say and that is also my hope for young people."

## The Joy of Dancing The Jnanadhakini and Vajra Dance Retreat Merigar, 2006 May

by Christiane Rhein

I am Christiane Rhein, a practitioner from Rome, one of the few fortunate ones who had the possibility to participate in the Jnanadhakini and Vajra Dance Retreat at Merigar in May. A friend of mine saw the retreat announcement on the Merigar website and told me about it, so I phoned the office immediately and booked a place. Three days after, the only five places for women – one was reserved to Prima Mai who guided the course – were already taken.

It was a very special retreat, organized like it had never been organized before: it was for six pawo

and own dance, but we began to move in harmony, according to the music, and to really dance together. From a lot of individual dimensions gradually arose a collective practice, a practice where pawo and pamo come together and move apart, pass nearby and meet in front of each other in a great choreography that seems to be a beautiful flower that opens and closes. The day before the last day we did the Jnanadhakini practice and then six dances of the Vajra Song. Maybe that was the most intense experience – the experience of a great joy without attachment, where really every



M CAMNASIO

(necessarily males!) and six pamo, all together twelve dancers, not more and not less, who had five days to practise together on the Mandala at Merigar. I was very curious to have that experience. And finally, when May arrived, Merigar welcomed us showing its most beautiful and pleasant side; it was spring, the sun was shining, the weather was really warm, the meadows were full of flowers and the birds were singing – in fact, the first thing I heard on arriving was the cuckoo's song.

The practice was divided into two sessions a day, one in the morning and one in the afternoon, of about three hours each. Normally we started with the "course": Prima Mai showed us details and changes in the Dance of the Vajra Song, but especially made us notice the relationships between dancers and Mandala, pamo e pawo, female and male, inside and outside, left and right. Then, after a short break, we passed on to the second part: we sat around the Mandala and did the Jnanadhakini practice. At the end of the practice, instead of chanting the Vajra Song, we entered the Mandala and did the Dance of the Vajra Song three times.

In the beginning it seemed to be a retreat like others. But as the days passed things changed. Slowly our individual dimension seemed to pass into the background. We were not any more a group of various members, where everyone followed his or her own rhythm

manifestation becomes an ornament. In the end everybody rested on his place around the Mandala, nobody wanted to talk or to stand up.

Yes, it really was a special retreat. It was so wonderful that the instructions on Vajra Dance were combined with so much practice. It was so wonderful to dance immediately after the sitting practice: in this way the dance became alive and luminous! It was wonderful to practise with twelve dancers, without changing places, and to have the possibility to observe how the practice changed and became deeper day after day in the group, which was always made up of the same people. And it was really special to be able finally to take part in a dance with six women and six men, without confusion, thus having the possibility to perceive more easily the wonderful choreography of this dance, so complex and at the same time so simple! We should do retreats like this more often! I hope everybody will be able to have this experience and to get an idea of what Vajra Dance can be. I want to thank the Vajra brothers and sisters with whom I shared those days. And I want to thank with all my heart Prima Mai, who helps us with so much generosity and patience, again and again, to deepen that marvellous practice and to find its real sense. But first of all I want to thank our Master, who has given and continues to give us with infinite compassion his most precious Teachings!

e u r o p e

NEW YELLOW GAKYIL in Vienna, Austria: Monika Koellbichler (instead of Winnie Scheiblbrandner) Email: dzogchen.wien@gmx.at



# The 25th Anniversary



*Merigar 25th anniversary con't. from page 1*



Emilio Landi, mayor of Arcidosso; Giovanni Alessandri, President of Comunita Montana and the Hon. Claudio Franci, member of parliament. In their remarks, the officials spoke about Merigar as a spiritual place in an area with strong spiritual traditions, about learning to not only tolerate but accept the Community in the Amiata region- a small community itself - about globalization, creating a new world, finding real spirituality, about how Merigar benefits the region and the world as a whole. These addresses demonstrated a growing understanding and sense of solidarity between people of the surrounding area and the Community and a mutually beneficial relationship. They also reflected the increasing awareness of the stature of Merigar as an international center.

It was noted that the early days were not always easy. People did not know what to think of the assortment of individuals who came here as part of the Community. The help of sympathetic local and regional officials and private individuals has been invaluable from many perspectives and has enabled Merigar to become what it is today.

After the talks a buffet was set out and the invited guests and Community members mingled with Rinpoche and the officials. From there, one could walk to the nearby tents and see the exhibits or stand and reminisce about "the old days" or continue up the hill to what was once called the 'Yellow House' and find out what was going on there.

The crowd mingling around the Serkhang were enthusiastically entertained for much of the day by Mangia e Bevi, or "Eat and Drink," a group of musicians from the surrounding region who sang several stirring songs before taking a break, walking from place to place, seemingly untiring in the hot sun and wearing quaint costumes of the old days.

The day was overcast at times, but for the most part warm and sunny, if not to say quite hot at moments particularly around noon. Lines formed on the lawn near the Serkhang for food, and panini were handed out, robust rolls with grilled meats and a seemingly endless supply of delicious momos as well as cherries, water and wine.

Many of the guests were local people who responded to the invitation to come and celebrate the anniversary. Working with the hall of Arcidosso was beneficial, said Renzi, the event's organizer and coordinator. "They were really enthusiastic about the project.... they said 'The day before we can give you a concert' - they suggested that...I suggested that that day we could put a tent, a Tibetan tent, in Arcidosso that is very colorful and everyone could see, and we could distribute information inviting people," said Rita. As a result of this collaboration, there was a jazz concert in the square, which was very well attended. This was good publicity for the events of the next day in Merigar along with the handsome posters advertising the celebration that had been widely distributed.

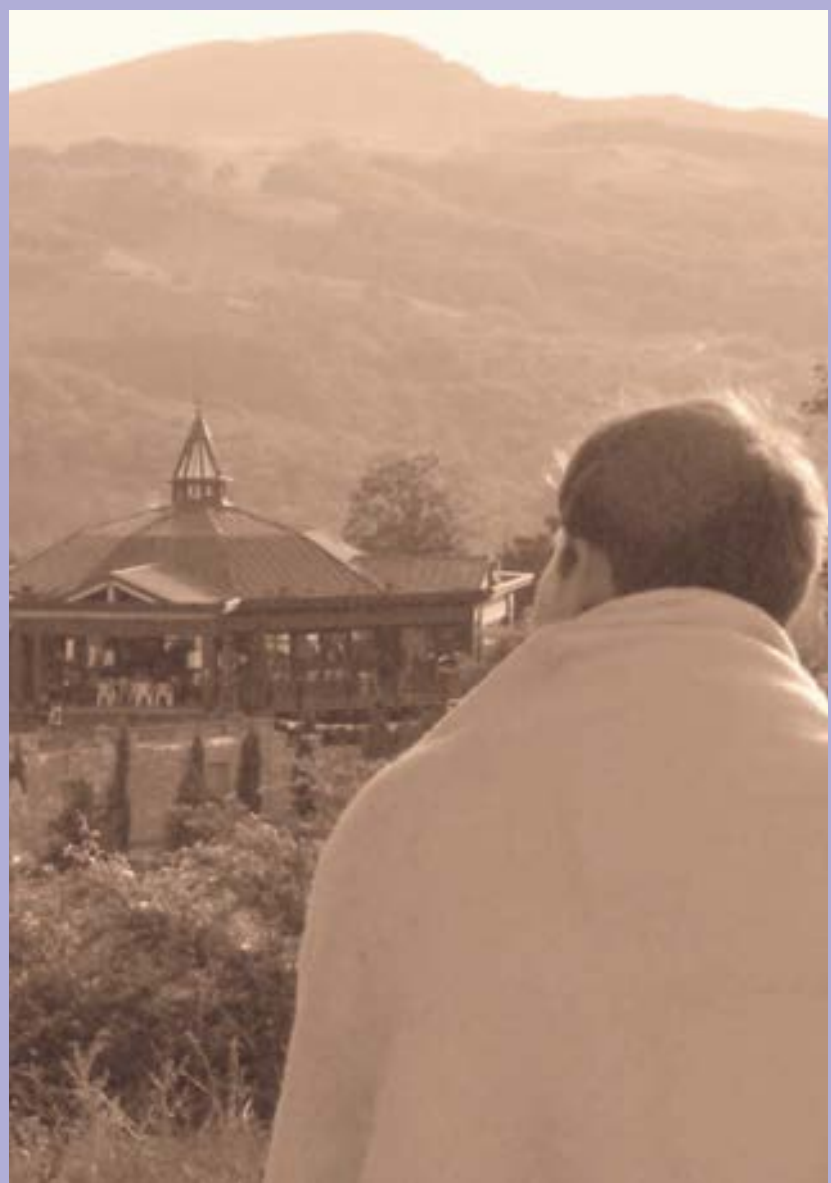
"I had to think of what to do, because I had to invite so many people and you don't know how many are coming- for the performances, it was okay but for the food, we invited everybody to have food together. And we went several times to buy food but it was never enough...the food was going as fast as we were putting it on the grill. We could not have more dishes; it would have been too much for the kitchen, so we had the grilled meat and bread, something simple, no plates and no silverware. Topgyal organized the day before to empty the kitchen, (and had) one day to make momos; not only making them but also serving them. We had to invent solutions- a tasteless plate. After the food was gone we began cooking breads, and making bruschetta, and then bread, we emptied the fridge. But fortunately it was on Saturday, so we could buy more food for the day."

"It was a great success because everybody came from the villages nearby. There were people from all over, Montelaterone, Castelfranco, Piano, Santa Fiora- the Arcidosso area. The municipality has four thousand people - everywhere, they were curious to see Merigar."





# Celebration of Merigar



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and this was a perfect occasion."

The afternoon continued with many people coming and going- a group of people watched as Rinpoche play bagchen, others learned migmang and the hunter and deer game, bagchen, and a dice game, all traditional Tibetan games.

"They could see the Gonpa, the Stupa and the nomad tents in the area of the small Stupa.

It looked like Tibet, prayer flags, the landscape, we had people there explaining, if people wanted - and they told me that there were people still visiting the Gonpa at eight o'clock when we decided to close- they wanted still to go- Near the Gonpa there was also the photo exhibition of the Shang Shung Institute and we were offering Ku Nye massage to people- the shoulders, the head- and the masseuses worked from morning to evening mostly on local people."

Children rehearsed a play with a performer from Umbria of the Teatro di Figura Umbro who specializes in working with young people and had been brought to Merigar for the occasion. All the children were invited to participate and many did.

Maria Noreger, Wilvin Pederson's blond granddaughter who is nine and is visiting from Norway, was very excited by what happened in the play that involved the five elements. She spoke in Norwegian of the production itself:

"Many children went under a huge black carpet... then the participants rushed through the stars and held the stars up. It started with a huge sky with stars giving light to the sky." At the end, "the huge bird came on. We were warm and nice after the sun, the color of the sky was like a rainbow, all the children had banners in their hands and we were waving them like a rainbow.... Then the clown that was leading the play with a big hat, ran into the center and stuck his head up and the carpet went round and round with him in the center, and we had to be very fast to join in ...There was thrilling music."

The children also had a large rubber castle to bounce on, offered for the occasion by the Comunita Montana.

"My grandma and I went to the jumping castle but it was too hot and it was burning my backside. Then I tried to rush down on my little blanket but it didn't work," Maria said. Other children chose cooler moments and enjoyed the attraction. In the early evening, the Tibetan singing group called "The Snow Girls," from Rome performed several songs and a dance, as well as offering a commentary in both Italian and English. When asked if she liked the Tibetan singing, Maria said "Yes, I did and they were very good, but strange." The indefatigable Topgyal Gontse who also performed some songs as well as providing an accompaniment for the women's singing and dancing organized this part of the program. Songs performed by an African musician from Burkina Faso ended the musical part of the evening. The audience included Rinpoche and several hundred Community members and local people.

"They really saw that they could come up and have a nice day and visit Merigar," said Rita.

One visitor from Santa Fiora found Merigar very beautiful and the people here "very open." The mix of cultural events was successful; the purpose "was just to enjoy the one day, the twenty-fifth anniversary. We have lived together for twenty-five years, so it was just for enjoying", Rita said. It seems according to various estimates that a few hundred people from the surrounding area came up for at least some part of the day, both friends for many years and people who had no previous contact.

"We had professionals catering for the buffet, the sound system, the performance for the children, the fireworks." Rita said, explaining how an event could be organized not knowing if 300, 500 or 1000 people would attend. When asked how she managed to look so relaxed and unflustered by her responsibilities, she said that working with a team and with the Gakyil, "I was relaxed because I never felt alone."

The fireworks display took place at 10pm. It could be observed from all the surrounding hill-

*continued on page 23*



*photos by Romain Piro and Michele Salvatore*







## German Programs July – September 2006

July 21 – 23  
Three Roots Practice  
Led by Helmut Smrcek

September 8-10  
Seven Semdzins Practice  
Led by Hans Vogel

September 22-24  
Yantra Yoga, The Second Group of Yantras  
Led by Elke Glander

Venue:  
Retreat centre Hoefen  
Hans J. Vogel  
Hoefen 12  
91460 Baudenbach.  
Tel 09166-995311, Fax 09166-995313  
Contact and info: rot@dzogchen.de, HansVogel@t-online.de

## COMPLETE BREATHING AND KUMBHAKA WITH FABIO ANDRICO 40625 DÜSSELDORF, GERMANY WALDORFSCHULE, DIEPENSTRASSE 15 AUGUST 31 – SEPTEMBER 3, 2006

The German Dzogchen Community is pleased to announce a course with the authorized Yantra Yoga instructor Fabio Andrico. Fabio is one of two internationally authorized teachers of Yantra Yoga. The first three afternoons (start at 3:00 pm) and Sunday morning (start at 10.00 am) include complete breathing and on Sunday afternoon the topic is kumbhaka, a method of pranayama. Kumbhaka is important for different Dzogchen practices; the complete breathing is fundamental for learning the kumbhaka and it is beneficial for health. Complete breathing is open for beginners. In order to take part in kumbhaka, it is necessary to have the transmission by Chögyal Namkhai Norbu and to be experienced in Yantra Yoga.

**Price:** 130 Euro ( 100 Euro for complete breathing and 30 Euro for kumbhaka). Membership discounts apply, sustaining members free.  
**Payment:** Dzogchen Gemeinschaft Deutschland e.V., Stadtparkasse Düsseldorf  
IBAN: DE40 3005 0110 0011 0478 91 SWIFT-BIC: DUSSED-  
DXXX  
**Accommodation:** Backpacker Hostel, Düsseldorf, Fürstenwall 180, tel. 0049 (0)211 3020848, (info@backpackers-duesseldorf.de), cost: lowest price 20 Euro including bed and breakfast.

**Registration and more detailed information** until June 22: Helga Betz Tel.: 0049 (0)211-682 657 (office@dzogchen.de) and from June 23: Natalia Gershevskaya Tel.: 0049 (0)211-917 90 47 (Email: rot@dzogchen.de).

## Program of the French Dzogchen Community Dejamling July – August 2006

**July 16 - 18**  
Vajra Dance course of the Six Spaces of Samantabhadra with Stoffelina Verdonk  
Contact: Lorraine Gaultier at [lorraine.gaultier@wanadoo.fr](mailto:lorraine.gaultier@wanadoo.fr)

**July 16 - 18**  
Yantra Yoga course for beginners (continued), with Emily Coleing  
Contact: Monika Trojan at [monika.trojan@gmx.net](mailto:monika.trojan@gmx.net)

**July 29 – August 5**  
Practice retreat of the Purification of the Six Lokas after the transmission of Chögyal Namkhai Norbu given in Paris in May 2006. Starts July 29 at 6pm and ends on Saturday August 5 at noon.

**Friday August 4 at 5am**  
Worldwide Transmission of Chögyal Namkhai Norbu for the anniversary of Guru Padmasambhava.  
Contact: Catherine Braud: 06 13 34 43 70 or [braud.catherine@wanadoo.fr](mailto:braud.catherine@wanadoo.fr)

**August 7 - 12**  
Course of the Dance of the Song of the Vajra (First Part) with Stoffelina Verdonk  
Contact: Hélène Bureau [helene.bureau@wanadoo.fr](mailto:helene.bureau@wanadoo.fr) or 04 68 05 26 16

**Staying at Dejamling:**  
Price for accommodation in the dormitory = 7 euros per day; camping = 5 euros per day.  
There is a possibility to practice Vajra Dance and Yantra Yoga in our Vajra tent, which opens onto the wonderful Cevennes countryside.

## HELLENIC DZOGCHEN COMMUNITY FINDS LAND



by Nikos Liberopoulos

In early May 2006, the Hellenic Dzogchen Community (HDzC) became the owner of a small piece of land in the countryside, on the low mountains of Arcadia in southern Greece, thanks to a donation of land from an anonymous practitioner. The legal process took several months to accomplish due to unexpected bureaucracy. Eventually it was concluded and the local Community now has a rural place that can be used for retreat purposes. In a series of objectives that were determined last August at Merigar, this was the last one to be met, thus completing a first cycle of works concerning the basic infrastructure as a local Community of Dzogchen practitioners and students of Chögyal Namkhai Norbu.

One year ago, however, the general picture in our country was completely different. When we received the “Letter to the Lings”, posted by Merigar Office and the Ambienti Web team, there was nothing much to reply to them. At that point, the Greek Sangha had only recently fulfilled a commitment to organize and execute the second series of three 24 hours non-stop Guru Dragphur global practice sessions, which enabled us to gradually start recovering from the devastation we had suffered in the last years. Most members were still scattered here and there, kind of isolated and with little or no interest in participating in any common activities. Within this general ambience, the newly introduced plan for global-scale reorganization of our international Dzogchen Community came as a surprise. In Greece, the news arrived at just the right moment and, though some received it with their usual bouquet of doubts questioning purpose and efficiency, nevertheless, the innovative spirit of this proposition offered us the required framework and inspiration to try working things out in a new way. Shortly after the July 2005 retreat in Merigar, the HDzC turned up with a stand under the tent and a pile of colorful t-shirts for sale. Along with the flashy merchandise, there was a little announcement sheet available to anyone interested. On this sheet, one could find a few concise points indicating our situation, intentions and possible future plans - still in their very general, undeveloped form.

Speaking to Rinpoche later on during the retreat proved absolutely crucial. The Master’s response was loud and clear, like thunder. His few straight words were the sharp blazing purba to cut through all doubts and delusion immediately. So, from this point on, it was easy to make decisions and to plan for taking action.

One and a half months later, at the

end of the next retreat in August, an ‘envoy’ of the HDzC - with two Gakyil members among them - had a private meeting with the Master in order to expose our more tangible plans in further detail. We told him about our idea for a small retreat place in the countryside, we showed him pictures of the land that was to be donated, and gave him the general facts and other conditions about this area. Also, we asked him for his opinion, guidance and advice on this matter.

Rinpoche was generally quite warm and supportive. In short, first he explained to us why it is so important for our Community to own our own property. “If it belongs to the Dzogchen Community, even a very small piece of land is extremely valuable”, he said characteristically. Then, after thoroughly examining the information we gave him, he encouraged us to go ahead with our plans - without rushing but steadfastly and carefully, according to our local circumstances. He also assured us that, as soon as these first goals were met, he would guide and assist us in a more specific way. On how to proceed with practical matters and organization, he suggested that we attend the upcoming briefing to the Gakyils on the reorganization of the Dzogchen Community, that was to be made by Yeshe Namkhai in Merigar on 18/08/2005 (which, of course, we did), and proposed that, in general, we should try to follow the safe example of Merigar. Last, he wished us good luck, we said goodbye, and we went on our way.

Coming back to Athens, our first concern was to create a legal status for our local Community, an official non-profit sort of organization that would provide the essential framework and possibility to realize those plans in a clearly defined, legitimate way. Thus, first we carefully studied the statute of Merigar and then, along with an experienced lawyer, we sought the most appropriate solution, a locally adopted and approved equivalent, that would suit us best. Simultaneously, we contacted other similar practicing groups in Greece and asked them to share their own experience on such practical matters with us - and, via this, we gained some useful insights.

Finally, we thrashed out the best possible option in the legal form of a flexible ‘non-profit civil company’ for the time being, with the provision to change it into a ‘foundation’ or an ‘association’ as soon as the circumstances permit - wishfully in 3-5 years time. Subsequently, when we got onto working on certain sensitive articles of our statute, we spent considerable time and energy on providing for maximum security

against every possible cause of dysfunction and/or other types of problems that may (or may not) arise in the future - as these could derive either from outside sources or even from us ourselves, inside the Community.

In the meantime, some other interesting things happened as well, and they contributed to reinforcing the bonds between the members of our local Community. One of these things was the attendance of the first video webcast in November, an excellent and moving new opportunity to receive a genuine teaching of the Master from afar. The second notable thing was that we were offered the use of a small studio apartment in the heart of the city, right in the center of Athens. The owner of this place, who is a senior student of Rinpoche and a long-time member of the Dzogchen Community, made this generous contribution. So, ever since, we are using this place as the head office of the HDzC organization, as well as for all our other essential needs - namely, our group meetings, collective practices and attending of webcasts.

Eventually, the legal status of the Hellenic Dzogchen Community became officially approved by the Greek State on Tuesday 06/12/2005. This outcome coincided very nicely with the birthday of our Master two days later, and the auspicious juncture naturally called for a celebration. So, on December 8, many local practitioners got together and we had a Ganapuja at our newly obtained premises in the city, which was also our very first collective practice session to take place in this new space.

It should be mentioned here, perhaps, that this focal point of steady reference has now made many of our regular affairs a lot easier. For example, there are no questions anymore about if, where and when the next collective practice session is going to be. The location also helps. Since it is downtown, all stress about transportation to faraway districts, etc., is eliminated - the place can be reached by any means from anywhere in the city. Sequentially, all major difficulties and/or proclaimed obstacles preventing one from participation are automatically minimized.

Furthermore, the ability to collectively attend teachings directly from Rinpoche via live video webcasts on a regular basis not only creates a whole new dynamic for our local Community, but also adds a very important extra functional utility to our urban place.

With this very basic infrastructure available, now we are also able to become a bit more effective in improving our natural bondings with Merigar West, the main Gar of our area. Thus, a certain emphasis has been placed on establishing a better connection and more direct communication with them - which, at this point, primarily aims at introducing, facilitating and stabilizing the new system of membership cards, as well as any other similarly useful innovations that may come up in the future. Indeed, some 36 – 38 members from Greece have subscribed so far in 2006.

Besides, caring to circulate this





information - and every other DzC related info - locally in a correct way, and to clarify whatever misinterpretations may arise, this too is very important and needs to be done on an ongoing basis. In general, since it's been clear that most misunderstandings are often due to lack of or insufficient communication, we feel that good communication is always most important and we try to do our best in this field - particularly within our own local sphere of responsibility.

Eventually, along with this minimum of basic activities (which, must be said, were and are executed in a rather relaxed, natural and enjoyable manner), we also went through the legal procedures regarding the donation of land and the act of accepting it by the HDzC. The works started at the end of 2005, right after the official establishment of our legal entity, and finished just a while ago, in the first days of May 2006.

The good news was announced at once to Rinpoche via email and the Master replied that he was happy about this. "Now the Greek Community must collaborate to create a nice Ling," he said.

As this signifies a new possibility of better conditions for practice available in our region, we would like to give a few pieces of info on this rural place.

HDzC's property consists of 13,000 sq.m. flat space, occupying the upper part of a small valley somewhat hidden on the Arcadian mountains, located at the central Peloponnese in southern Greece. The total expanse of this valley is approx. 70-75,000 sq.m. wide. The altitude is about 550 m above sea level and humidity is low to normal. In the old times, when the nearby village was still fully inhabited, the little valley was used for their cultivation of crops - a sure indication about the good quality of its climate. Our piece of land has its own clear water from the spring and a small old storehouse.

Currently, there's no electric power or telephone there - but electricity and telephone lines pass through nearby. The actual property is connected to the main road by a narrow country lane.

The distance from Athens is three to three & half hours' drive (mostly on the national highway), while from the city of Patras only 1-2 hours' drive on a route passing by the site of ancient Olympia. There are no railway stations at close distance but public bus transportation is regular, two or three times a day. The nearest beaches on the west coast are only some 65 km further down the main road, yet it takes some good 35 minutes to get there because this road has many turns.

The valley lies on the wide northern slopes of Mount Lycæon that, in ancient times, was considered a sacred mountain. Its peak in particular was regarded as the birthplace of Zeus, and the surrounding provinces had been his playground as a child. In general, though, the area of Arcadia is bestowed with a very wealthy background of myths and lore, which date back to early antiquity. Yet, beyond any pre-assumptions whatsoever, nowadays, too, one can easily feel the natural simplicity of this place, and the serenity, clarity and joy that discreetly characterize its energy.

We would like to close our report at this point, hoping that it may be of some use to other small Sanghas and Lings, too - in terms of proceeding with matters of basic organizing, etc., to serve their practicing needs on a local scale.

Lastly, we'd like to make a sincere, profound and strong wish that actual karma and circumstances may indeed allow us to finally create a nice Ling in Greece, a place that will be of good service to Dzogchen practitioners and, consequentially, of some benefit to all sentient beings.

### New German Gakyil:

Yellow: gelb@dzogchen.de  
Gerhard Seeliger  
Ursula Meschede  
Ralph Heinkel

Red: rot@dzogchen.de  
Angelika Pottkämper (Dir.)  
Natalia Gershevskaya  
Alexander Geier

Blue: blau@dzogchen.de  
Christine Trachte  
Thomas Eifler  
Sasha Pubants

The office of the German community: office@dzogchen.de

### The New Slovak Gakyil of the Dzogchen Community

Jozef Auxt - red@dzogchen.sk  
Monika Budacova - yellow@dzogchen.sk  
Peter Kral - blue@dzogchen.sk

## 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](mailto: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 sit-

### ATI LAM-NGON NASJYONG - PRACTICE WEEKEND IN UPPER AUSTRIA

Under the guidance of Siegi Schwaiger

The Dzogchen Community of Austria Regions, with the consent of our precious Master Chögyal Namkhai Norbu, kindly invites you to participate in a practice weekend of the Preliminary Practice from the Longsal Cycle:

**Practice:** Purification of the Six Lokas with Guru Vajrasattva, Ganapuja

**Date:** Sept. 22nd, 7 p.m. (new moon) - Sept. 24th, 1 p.m.

**Place:** Oed-Muehle, Helmut & Franziska Palzinsky, Kasten 31, A-5310

Tiefengraben, Austria, Europe

Tel.: 0043-6234/8350

**Cost:** Donations

Requirement: Dzogchen transmission from Chögyal Namkhai Norbu

Registration: Bernhard Schweizer, 0043-699/18493112,

bernhard.schweizer@gmx.at

**Accommodation:** Rooms for rent on farms close to

the retreat place (contact Mr. & Mrs. Palzinsky) - Annemarie Pichler (0043-6234/7193), Anneliese Schweighofer (0043-6234/8447) and Mrs. Wiener (0043-6234/8509)

**Food:** Tea kitchen, near restaurants or self-supply (Ganapuja on Sunday)

**Bring along: Practice manuals** (Preliminary Practice from the Longsal Cycle, Thun book, Collective Practices for Special Days), mala, bell and vajra (if you have), cushion, pad and blanket.

**Route:** Austrian highway A1, exit "Mondsee" (5 min. from there), but then in the direction "Zell am Moos/Irrsee", after 2 km at the green sign "Irrsee West" to the left, pass the restaurant "Kasten" by your left side, immediately after into the street "Güterweg Kolomansberg", about 200m over 2 small bridges, immediately after into a dead end (before the 2 trees with the little chapel in the middle), and again to the left, leave your car on the parking place to your left and go down to the old mill "Oed-Muehle", ring twice at "Palzinsky".

*Best wishes to each and all of you!*

*Bernhard Schweizer (Red Gakyil of Austria Regions)*

### A EULOGY FOR MAGGIE FLOYD



Maggie Floyd's passage took place on Friday, May 19 2006 in Edinburgh, Scotland. For friends who knew Maggie I would like to share a little bit about her with you.

I knew Maggie very well - after all we were twins - one egg split in two - she was my other half - she was everything to me. In fact she

had said to me recently when I had asked her something - "You know me very well Vikki - you know how I feel." And I did. Tibetans here in Nepal have said that we must have been very close in a previous life to come into this life as twins.

Maggie and I left Edinburgh in Scotland in 1975 for Asia with my mothers' blessings. (I remember at the time the labor party was in power so my mother reckoned that the country had gone to the dogs so there was no reason for us to stay in the U.K anymore). We had already visited a few places in Europe and North Africa but we wanted to visit Asia so off we went (London to Delhi) in a converted British ambulance. It took 5 weeks to reach Delhi and 2 years later we ended up together in Kathmandu, Nepal and never left. We lived in a place called Swayambhu that means self-arising and is a rich Buddhist heritage site in Kathmandu. We lived there for 28 years and I still do.

All these many moons ago in Kathmandu, Maggie worked in various development projects. Basically, as far as I can remember - Maggie was always helping people - she loved it and she was so good at it. She did it in her own quiet way - with no fuss or bother - she was always there with a helping hand. Four years ago, Maggie went back to Edinburgh to settle her daughter Bonnie (her only child) in the West and decided to stay and she got a job in the social care profession that seemed very appropriate. Maggie even learned to cook so that she could make

nutritious and delicious food for the people she cared for. Nothing was any trouble for Maggie. I was impressed - I even had to admit that she turned out a better cook than me and I thought I was good. Eighteen months ago Maggie got cancer. After many weeks in hospital and much pain and suffering from the side effects of the chemotherapy which she faced with so much courage believing everything was going to work out in the end, she was taken to the St. Columbus Hospice in Edinburgh 2 months ago and received love and care from the attentive staff. Maggie had even called the hospice home by accident one day and I must admit - it really did feel like home. The staff are busy but they always had time for the small important things of life - like a simple caring enquiry.

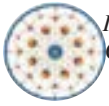
Maggie said that death is part and parcel of life and so there was nothing to fear - we go on. My worst fear was to receive a phone call in Kathmandu from my niece saying that Maggie had died - I need not have worried. Before her death, Maggie, Bonnie and I took the time together and said everything that needed to be said and did everything that needed to be done - nothing was left unsaid or undone - that feels good.

Bonnie and I feel very privileged to have shared Maggie's greatest journey. I participated fully - I observed the dissolution of the elements and subsequent disconnection with the mind. It was a most wonderful experience This was the first time I was with someone when they died. I had the great opportunity to help my sister die with keeping her present and with kind words and assurances and she left us peacefully. I took Maggie's ashes and scattered them on the Swayambhu hill.

The most important and greatest of all things that happened to us happened at the same time and it happened in Kathmandu. We met Namkhai Norbu Rinpoche and the Dzogchen Teachings in December 1993 and it turned our lives around. We had found everything and we had found it together.

*Vikki Floyd  
Swayambhu  
Kathmandu  
Nepal*





Dear All,

With reference to our recent message on Video Journal subscriptions here are the possible means of payment. Subscription for 2006 (four DVDs) is 100 Euros including mailing, with 50% discount for Merigar sustaining members. The simplest way to subscribe or renew an existing subscription is to use PAYPAL:

PAYPAL - paypal@istitutoshangshung.org

Or, in alternative, bank transfer:

From Outside Italy: IT 60 Q 01030 72160 000000576448

From Italy: CIN: Q ABI: 01030 CAB: 72160 CC: 000000576448

For confirming your payment and mailing address: orders@istitutoshangshung.org

Thank you for your interest and support,

The VJ Editorial Team  
@ Shang Shung Institute

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Web site www.bajasangha.org**

**Tsegyalgar, Dzogchen Community in  
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Tel: 413-369-4153  
Fax: 413-369-4473  
Email: secretary@tsegyalgar.org  
Web site: www.tsegyalgar.org**

## Santi Maha Sangha Base and Level 1 Retreat

with Jim Valby

At Khandroling, Tsegyalgar East August 5-23

Retreat Structure: 4, 4-day sessions. Every 5th day is a rest day at which time all are welcome to picnic, swim, practice and enjoy the sacred retreat land of Khandroling.

Level 1 Yantra Yoga taught daily.  
Alternating teachers: Naomi Zeitz and Oni McKinstry.

Vajra Dance taught daily by Bodhi Krause.  
Dance of the 3 Vajras: Aug 5-8 and 10-13  
Dance of the Liberation of the 6 Lokas: Aug 15-18 and 20-23

SMS taught twice daily.  
Base Level: Aug 5-8 and 10-13  
Level 1: Aug 15-18 and 20-23

Daily Schedule TBA

\$800 full retreat, \$230 each 4-day session, \$60/day or \$20/individual session  
Work exchange available. Special offer for cooks. Membership discounts apply.  
Contact: secretary@tsegyalgar.org or 413-369-4153 to register.

Accommodations available: Khandroling Farmhouse, Tsegyalgar East Schoolhouse Dormitory, and Camping at Khandroling

### Suggested items to bring:

Camping Gear  
Mug, bowl, cloth napkin (We will provide water for washing dishes, utensils, and a few extra dishes, but we ask that you bring your own eating gear)  
Rain Gear  
Mosquito Repellent and net, shawl or long clothing  
Cushion (we do practice outside at times)  
Sun screen and hat  
Swimsuit, towel  
Toiletries (there is a bath house at Khandroling with hot running water and toilets)  
Water Bottle

Thank You,  
Tsegyalgar East Blue Gakyil

## video journal 9

Dear All,

With 2006, the Dzogchen Community Video Journal has entered its third year of life. The first issue of 2006 (VJ No. 9) has been sent to subscribers, while the second issue (VJ No. 10) is being prepared.

As many of you already know, the Video Journal is a quarterly video magazine covering the activities of Chögyal Namkhai Norbu and the worldwide Dzogchen Community. The Shang Shung Institute in Merigar produces it.

The VJ is divided into two sections, Archives and Chronicles. The Archives section offers unique video clips from the Shang Shung Institute's Archives, while Chronicles covers current Dzogchen Community events. The VJ includes excerpts from Teachings as well as many informal moments and talks with Rinpoche, which can be enjoyed by all students and practitioners.

The VJ is distributed mainly through subscription in the form of DVD. Each year four issues are sent to subscribers. Each DVD costs 25 euros, subscription for one year is 100 euros including mailing expenses. Sustaining members of Merigar have a 50% discount, Meritorious Members of Merigar can have the Video Journal for free.

Producing four issues of the Video Journal every year has significant costs and requires several months of dedicated work. Subscriptions are absolutely vital for keeping this project alive. If you find the Video Journal interesting, please act to make its continuation possible.

All practitioners can subscribe or renew their subscription for 2006 writing to:  
<orders@istitutoshangshung.org >.



## t s e g y a l g a r e a s t & w e s t

### TSEGYALGAR SUMMER COURSES AND RETREATS 2006

*Tsegyalgar East invites you to join us this summer on the sacred land of Khandroling in Buckland, Massachusetts, USA:*

Sundays starting June 18:  
8 am: Complete Thun of Vajra Dance on the Mandala of the Universe  
(Not when conflicting with retreats on July 15, Aug 5 and Aug 12)

July 14 - 16  
Vajra Dance Practice Weekend  
led by Anastasia McGhee

July 19 - 26  
Mandarava Practice Retreat  
led by Nina Robinson

Aug. 5 - 8 & 10 - 13  
SMS Base Level taught by Jim Valby  
Dance of 3 Vajras taught by Bodhi Krause  
Yantra Yoga taught by Naomi Zeitz

Aug. 15 - 18 & 20 - 23  
SMS Level 1 taught by Jim Valby  
Dance of the Liberation of the Six Lokas taught by Bodhi Krause  
Yantra Yoga taught by Naomi Zeitz and Oni McKinstry



1st Dance Mandala painted by Rinpoche at Khandroling in 1991 J SMITH

### CALLING ALL COOKS SUMMER AT KHANDROLING

For the Santi Maha Sangha Base & First Level Retreats  
with Jim Valby at Khandroling, Buckland, Massachusetts

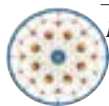
Free retreat time offered with room and board and a small stipend. The cooking will preferably be split up between 4 or more people with one person as head cook per 4-day session. We will work out the trade to equal 10 hours for a 7-hour work day (cooking 3 meals/day).

Possible scenarios

1. You could trade for the Mandarava Retreat with Nina Robinson (July 19-25)
2. Those taking the Base teachings could trade for the First Level teachings and vice-versa. It will not work to cook while taking the teachings because there is not enough time in the day. The cooking will happen at Khandroling.

Please contact Leela: geko@tsegyalgar.org or (413) 369-4757 if you are interested.  
Thank you.





## NEW GAKYIL & NEW GEKÖES TSEGYALGAR EAST

### BLUE

Christina Svane, *President*  
csvane@comcast.net  
Jenny Fox  
jennyfox@earthlink.net

### YELLOW

Patricia Shahren, *Treasurer*  
patriciashahren@starpower.net  
Mark Angevine  
vajratiger@hotmail.com

### RED

Sean Quinn, *Secretary*  
thigle108@comcast.net  
John Foster  
fostercab@comcast.net

Leaving the Gakyil are:  
Jerry Miller  
Janis Page

New Geköes Welcome to Leela Whitcomb-Hewitt and a big thank you to Cindy Thibeau for her years of dedicated service!

## Members of the New York City Gakyil:

### BLUE

Michael Katz: [zak10016@yahoo.com](mailto:zak10016@yahoo.com) - President, Blue  
Joey Solario: [konchog@yahoo.com](mailto:konchog@yahoo.com)  
Dina Ostrovsky “[dostr116@yahoo.com](mailto:dostr116@yahoo.com)”

### YELLOW

Jane Fulton: [janeulton100@hotmail.com](mailto:janeulton100@hotmail.com) - Treasurer  
Oscar Montero: [monteronyc@aol.com](mailto:monteronyc@aol.com) - Vice President  
Julia Murphy: [leopard@panix.com](mailto:leopard@panix.com)

### RED

Steven Gould: [stevedzogchen@comcast.net](mailto:stevedzogchen@comcast.net)  
Ruslan Malakhowskyi: [amriteshvara@yahoo.com](mailto:amriteshvara@yahoo.com)  
Alex Pliss: [runninglikelogan@aol.com](mailto:runninglikelogan@aol.com) - Secretary

## SEATTLE DZOGCHEN COMMUNITY IS PLEASED TO ANNOUNCE:

### A VAJRA DANCE COURSE IN THE DANCE OF THE SIX SPACES OF SAMANTABHADRA

with authorized second-level instructor Anastasia McGhee  
Dates: September 29 - October 1 2006  
Location: Greater Seattle area  
To register, contact: [DzogchenSeattle@cs.com](mailto:DzogchenSeattle@cs.com) or call Heidi and Daniel @ 425-822-5080 or check our website [DzogchenSeattle.org](http://DzogchenSeattle.org)

### SANTI MAHA SANGHA BASE PRACTICE RETREAT

with authorized instructor JIM VALBY  
Dates: Nov 10-19 2006  
Location: Kirkland, Wa  
To register, contact: [DzogchenSeattle@cs.com](mailto:DzogchenSeattle@cs.com) or call Heidi and Daniel @ 425-822-5080 or check our website [DzogchenSeattle.org](http://DzogchenSeattle.org)

## HELP NEEDED IN BAJA CALIFORNIA, MEXICO

If you are a whiz with Quicken or Quick Book, please volunteer to serve as treasurer of the Baja Gar. We need some pretty simple accounting of our expenses and income both locally (very few expenses, fair amount of income) and Baja (almost all expenses).

It shouldn't take more than three hours per month or maybe less to do.

Send monthly report to the Gakyil. Earn Karma Yoga points.

Please respond to: [carolmfields@aol.com](mailto:carolmfields@aol.com)

Dzogchen Community West  
2748 Adeline Street  
Berkeley CA 94703  
510-644-2260  
[www.dzogchencommunitywest.org](http://www.dzogchencommunitywest.org)

## BAJA SUMMER

Are you in need of a relaxed summer assignment? The warm summer of the Baja Gar in Baja Sur, Mexico, beckons - under the shade of white figs, you can make some discoveries. Summer is a rather hot time in Baja Sur, though the Sea of Cortez and the Pacific Ocean are not far away, plus a nice cool pool or two are still trickling up in the arroyo on our land. We need a small group of folks (Pioneers) for summer camaraderie on the land, and also, some work. Summer is a lighter assignment - we prefer those who can go down and get oriented with Daniel before June 21st. Most desirable - those who can stay through mid-September. Room (tent in a casita or outside), internet, meals, vehicles, and fuel are provided, as are directions to parties; functioning kitchen; hot and cold showers. Various visitors; resident dog and cat and multiple wild denizens.

Contact: [carolmfields@aol.com](mailto:carolmfields@aol.com)  
Dzogchen Community West  
2748 Adeline Street  
Berkeley CA 94703  
510-644-2260  
[www.dzogchencommunitywest.org](http://www.dzogchencommunitywest.org)

## Dream Yoga Retreat April 29-30, 2006

by Larry Howe

On the morning of April 29, 2006, seven of us gathered at Tsegylgar to participate in a Dream Yoga Retreat with Michael Katz, the editor of Chögyal Namkhai Norbu's book *Dream Yoga and the Practice of Natural Light*. Although the retreat was brief, only two days, the participants were recommended to maintain silence except during the teaching sessions when responding to the teacher's questions.

Michael began with an overview of Dream Yoga and the benefits of practice. Essentially, he explained that Dream Yoga is preparation for death and our experiences in the Bardo. Sleep, he said, is very much like death in that when we die we first experience a state of unconsciousness and then we begin to have the visions of the Sidpai Bardo. When we go to sleep we first enter a period of deep, dreamless sleep. Gradually our sleep lightens and we begin to dream. He also spoke about the Chonyid Bardo, at the moment of transition from unconsciousness to the visions of the Sidpai Bardo, when practitioners experience the Clear Light. If we can learn to be aware of the Clear Light through the practices of the Natural Light we can be enlightened in that moment. Otherwise, through the practices of Dream Yoga and lucid dreaming, we can remain aware during the visions of the Sidpai Bardo and improve our rebirth there.

Throughout the retreat, Michael told numerous stories of Chögyal Namkhai Norbu's dream experiences as well as his own and those of others to illustrate the teachings and practices. Then we began to practice.

Michael reminded us that success in the Practices of the Night depends greatly on the success of the Practices of the Day. He then reviewed several techniques for practice during the daylight hours, such as thinking that our waking experience is like a dream. He mentioned that experiencing our daytime phenomena as wearing sunglasses might increase a dream like awareness.

Michael introduced us to a tool he called “guided naps” the afternoon of the first day and to the Practices of the Night. By performing the exercises and visualizations of the Dream Yoga we were able to simulate sleeping and dreaming at night. It was a fascinating experience for all of us and we all were able to achieve some level of lucid dreaming.

After a trip to Khandroling to uncover the Universal Mandala and perform the Vajra Dance, we spent the night actually performing the Practices of the Night. Remarkably we all had experiences, at least a taste of lucidity and clarity.

On the second, and final, day of the retreat we continued our practices of meditation and guided naps. Michael's own enthusiasm for these practices was contagious and everyone at the retreat was extremely excited about continuing the practices on their own.

## DONDRUB LING IS PLEASED TO ANNOUNCE THE CONTINUATION OF VAJRA DANCE COURSE IN THE DANCE OF THE SONG OF THE VAJRA

with authorized second-level instructor Anastasia McGhee

Part II: Friday, July 7 – Sunday, July 9, 2006  
Part III: Friday, July 28 – Sunday, July 30, 2006

### Costs

PART II: \$130, or \$108 for early registration by Monday, June 26  
PART III: \$130, or \$108 for early registration by Monday, July 17

Practitioners who already know either the male or female aspect of the Dance of the Song of the Vajra and wish to review and renew their practice may register in advance at the reduced rate of \$54 per each week-end course.

Location Dondrub Ling, 2748 Adeline, Suite D, Berkeley CA 94703  
For more information, or to register, contact Kathleen MacDougall, 510 524-1953  
or by email at [kentmacd@berkeley.edu](mailto:kentmacd@berkeley.edu)

**THE TSEGYALGAR BOOKSTORE** now has available MP3 recordings of the following web cast retreats:

**LONGSAL LONGDE WEBCAST MP3 - 10110 \$25.00**  
**DEC 26TH – JAN 1ST, 2006 TASHIGAR NORTE**  
(Restricted to those who attended retreat or have permission from the Master)

**THE THREE PATHS OF LIBERATION – THE ESSENCE OF THE BASE OF SMS WEBCAST MP3 - 10111 \$25.00**  
**JAN 27TH – FEB 5TH, 2006 TASHIGAR NORTE**

**LONGSAL SALTONG TSA LUNG WEBCAST MP3 - 10112 \$25.00**  
**FEB 17TH – 26TH, 2006 TASHIGAR NORTE**  
(Restricted to those who attended retreat or have permission from the Master)

To place an order for one of the restricted webcasts please let us know the following:

- 1 The location where you attended the retreat
- 2 Your membership number / location (i.e. Tsegylgar East, Tsegylgar West, Merigar, Tashigar Norte, etc.)

To place an order for any item please call, fax, mail or email us the following info:

Your billing and shipping addresses  
Your VISA or MC number with expiration date (Fax or Phone only)  
The list of items you would like to order

Thanks, and we look forward to hearing from you!

Tel & Fax: 413 369 4473  
Email: [bookstore@tsegylgar.org](mailto:bookstore@tsegylgar.org)





## south america

### **Tashigar South Comunidad Dzogchen**

**Tashigar**  
**Calle pública S/N**  
**Tanti 5155**  
**Pcia. de Córdoba**  
**Argentina**  
**Tel & Fax: 0054- 3541-498 356**  
**Email: tashigarsur@gmail.com**

### **Tashigar North Finca Tashigar**

**Prolongación de la Calle Bolívar**  
**Valle de Pedro González. Isla de**  
**Margarita**  
**Tel: 00 58 295 415 5800**  
**Email: tashinor@mail.dzogchen.ru**  
**Web site: www.dzogchenvenezuela.org**

## passages

**BORN:** A baby boy, Maksim, was born to Tania Karskaya and Grisha Mokhin right after the Ganapuja on Buddha Shakyamuni's birthday, June 3, 2006 at Clinica El Valle, Margarita Island, Venezuela.

**New Gakyil, Geköes & Secretary at Tashigar Sur, Argentina for 2006:**

**Yellow Gakyil:**  
Paula de Raedemaeker  
Paula Lucientes  
Mario Cech (Treasurer)

**Blue Gakyil:**  
Sergio Oliva (President)  
Daniel Simonelli

**Red Gakyil:**  
Pepe Poncio

Geköes: Daniel Carabante

Secretary: Martin Bortagaray

## Agricola Tashigar Update from Margarita 2006

by Steve Landsberg

We are entering our fourth year at Agrícola Tashigar of growing aloe vera. Last year our plants approached maturity and we conducted a trial harvest that verified costs and the potential quality of locally processed Tashigar aloe gel. Our leaf was processed at the Araya plant on the mainland and we now have many sample bottles of this gel to distribute to potential customers.

This year the plants will reach full maturity and be ready for harvesting. In fact, on June 16, 2006 Ciel D'Azur, owned and operated by a Dzogchen community member with a line of the highest quality organic aloe products in Europe, made a purchase order for approximately 20 tons of organic aloe gel. Preparations are presently underway to fill this order and the harvest will take place in early August. Furthermore, the farm house is presently being remodeled and expanded and will serve as a cooling, processing, and storage facility for the aloe vera leaves before they are shipped to France. We believe that this breakthrough order will be the start of an ongoing and mutually beneficial collaboration. We expect that if the first order is successful, regular orders will follow three to four times a year. Clearly that will bring Agrícola Tashigar to an unprecedented level of self-sufficiency and secure the agricultural aspect of our endeavors at Tashigar Norte.

In the meantime we are reconfiguring the planting strategy in the fields and raising our plants onto mounds to prevent damaging moisture from soaking the roots. Obviously, this is a critical year in which we will make our decisive effort to achieve financial sustainability. Our plants are ready to harvest and our business model is about to be tested to see if we can make this company profitable.

We have a new farm manager, Gustavo Aviles, who has been working energetically to reorganize plant configuration so that a small tractor can move between the rows, thus releasing ourselves from some of the existing heavy labor expenses. Gustavo is applying his considerable business experience to the overall evaluation of the project, in terms of cost analysis, potential yields and effective resource management.

At the Annual General Meeting, Mark Farrington presented the accounts for last year and the proposed budget for 2006. We require approximately 60,000 dollars to carry out our activities this year. It is hoped that in the next few weeks we can get commitments from the AT shareholders as well as the worldwide community so that we can continue the project and secure the future of Tashigar Norte and the activities of Rinpoche and the Gar.

Although this is a voluntary capital raising, we would appreciate your informing us at your earliest convenience of your intentions in regard to this capital request. We are suggesting a minimum investment of one thousand dollars. As it will not be possible for everyone to participate in this program we are encouraging those who do wish to contribute to ignore the guidelines for minimum investment and be as generous as possible. Although contributions to this call will be due by September 30, 2006 we would appreciate knowing your investment plans as soon as possible.

Please send an email to Mark Farrington or Steven Landsberg indicating your interest and the amount you wish to contribute.

The address to which you may send the funds is:

**Agricola Tashigar**

**Bank: Banco de Venezuela (BSCHVECA)**

**Swift: CHASUS 33 Acct# 0011984143**

**Account: 0102-0512-36-000-0020682**

Thank you on behalf of the Agrícola Tashigar Board, Isla Margarita

Steven Landsberg, slandsberg@ragascape.com

Mark Farrington, Farrington.Mark@principal.com

### **Namgyalgar Dzogchen Community in Australia**

**PO Box 14 Central Tilba**

**NSW 2546**

**Tel/Fax: 61 02 4473 7668**

**Email: namgyalg@acr.net.au**

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

## namgyalgar & the pacific rim

### ON HERDING CATS

Karma Yoga Weekend at Namgyalgar

by Jilli Streit

There were no spades in the back of the pick-up, just a blue bucket full of trowels and gardening gloves. Six pallets, each with about 30 or so eucalypt saplings in slim black punnets were sitting next to what looked like large rolls of grass green plastic bags and twists of strong wire. It struck me as a little odd that we were going off to plant 200 trees without the aid of a single spade, but Paul, who seemed to be leading the expedition, was blissfully unconcerned, and so, I thought, should I be. I jumped in and the pickup, with its cargo of trees and four karma yoga tree planters, set off down the hill to the regeneration site.

Namgyalgar is wintry in June but in a drought and fire prone country like Australia, winter is the best time to work with the land. The earth is damp and friable, invasive weeds retreat into the dormant phase of their growth cycle, insects and reptiles are hibernating and it is safe to burn mountainous pyres of organic rubbish.

On Saturday the air was snappy. Beanie and Blundstone (Australian leather boots) weather. The moon was very nearly full and, as it approached its perfect sphere, the temperature fell correspondingly. Darkening clouds promised rain for Namgyalgar. We knew we had to work efficiently and fast if we were going to achieve our karma yoga goals before we got drenched.

We had divided ourselves into 2 work parties. The tree planters (Paul, Georgia, Lydia and Jilli) who worked down near the creek, and the lantana clearers (Tony, Graeme, Catherine, Sebastian, Michael, Brian, Shakti, Jean, Jean's friend, Jan, Christina) who worked up on the hill near the retreat cabin. Lantana is a beautiful noxious perennial of the vervain family Verbenaceae. At



Karma Yoga workers take a break

G HORNER

home in Central America, *lantana horrida* was introduced into Australia as a prized horticultural specimen, whereupon it promptly colonized the whole country, courtesy of the birds that binge on its succulent black berries. At Namgyalgar lantana thickets are threatening to engulf the retreat cabins and urgently need clearing to allow the native grasses to regenerate and reduce the risk of fire. The lantana cutters worked with whipper snippers and slashers, chainsaws and rakes and it wasn't long before they had stacked up enormous weedy-woody bonfires. As the action got increasingly heated, jackets and jumpers were stripped off and soon arms, necks and even faces were covered in cuts and scratches. *Lantana horrida* has razor-sharp thorns. Then plumes of white smoke told the tree planters down in the valley, that the cutters on the hill were making progress. The Creek Regeneration Project is designed to rid Namgyalgar's creeks of introduced weeds so that the remnant rainforest can recover. The tree planting effort is intended to support the return of a healthy indigenous biosphere where native plants and animals can find a balance once more.

With arms full of saplings the 4 tree planters headed down the slope towards the creek. Paul had told us that he thought we would

find "the holes" there. "The holes", I deduced, were the reason there were no spades. Someone else had dug the holes already, just that had done it, no one could say. Paul was right; we found the holes strung out in clusters along the southern bank of the creek. Our job was to use our trowel to put a little tree in each hole and then construct a tree guard around it. There were 7 different types of eucalypt and it seemed clear there must be some kind of order for planting them, but just what that order was, no one seemed to be sure. Just as we were about to devise an order of our own a man and a woman with a posthole digger and a spade under their arms came striding towards us. It was Greg and Lisa from the Park Service and they had volunteered their day off to help us plant the trees. Just in time, Greg arranged the eucalypts in the kind of constellation they might be found in the wild. Some, for example, the river peppermint gums (*eucalyptus elata*), that prefer moist rich soil we chose to plant low down the slope, while others, such as the snow gums (*eucalyptus pauciflora*) that thrive higher up on drier soils, we planted up away from the creek towards the crest of the saddle. By lunchtime, 200 eucalypt saplings, each with its own wire and plastic tree guard were

planted in a place we hoped it would like. Just as we were finishing, a soaking rain began to fall, watering Namgyalgar's new stand of eucalypts.

By 6 o'clock the fire in the Gonpa was roaring as karma yogis and yoginis settled around the computer to listen to Rinpoche's webcast. Outside the rain was insistent and the chill reminded us that not far away, up in the high country, it was snowing. Funny to think that in Merigar it is already summer.

Sunday we woke to lashing rain, not very encouraging for the intrepid weed team. Lydia and I had volunteered to organize the full moon Ganapuja and so we slipped down to Bermagui where, to our delight - despite the holiday weekend, all the shops were

open, including the famed Bermagui butcher, with their unsurpassed range of smoked fish. Amazingly, our budget and our Ganapuja wish list were precisely commensurate. Bermagui, which is not far from Namgyalgar, is a sleepy holiday town on a stunning stretch of coastline, known as the Sapphire Coast. Returning to the gar from Bermagui we could see colossal green breakers thundering into the beach, the silvery spray blowing high off the frothing surf. Where the waves smashed against the rocks towering geysers of glistening white foam shot 30 meters into the air.

The Ganapuja was a delicious moment in the karma yoga retreat. There was a sense that we were accumulating some merit,

*continued on next page*





Happy workers

G HORNER

beginning to appreciate the principles of integration and generosity. And there was a feeling that we were working together with understanding. Some of us were pushing our boundaries, trying to go beyond our comfortable spaces and trying to get passed our material limitations.

After the full moon turned, the weather also seemed to turn and Monday dawned cold but clear with the huge waning moon still visible in the morning sky. It reminded me that:

*If you see the Moon at the end of the day*

*A bright Full Moon is on its way  
If you see the Moon in the early dawn*

*Look real quick, it will soon be gone.*

Monday's sun brought the weed team out in force and they romped their way to the goal post. Even the red-flowered Coral tree (*Erythrina caffra x zykesii*) got a passing pruning. A group of window cleaners coalesced and the Gonpa windows were soon looking radiant, inside and out. Allan was doing some

drilling and hammering jobs around the Gonpa and some hanging jobs up at Gawaling (Rinpoche's residence).

Hungry workers lined up at the bush kitchen at every meal and at every meal we were rewarded with an astonishing array of gourmet roasts, pies, curries and bakes of all descriptions - the precious and unforgettable offering of our geköes, Catherine.

Before I left the gar I walked up to the recently finished Yangti cabin. The Ekajati brown walls, just visible in the crack of light from the door, seemed to beckon me. From the cabin's balcony I could see Wallaga Lake, like a mirror reflecting the firmament. Beyond that the turbulent ocean, a thin green line against the sky. "It's certainly true", I thought, "Namgyalgar is a very good place for a retreat".

*(Lantana warriors were: Tony, Graeme, Catherine, Sebastian, Michael, Brian, Shakti, Jean, Jean's friend, Jan, Christina. Tree planters were; Paul, Georgia, Greg, Lisa, Lydia, Jill)*

## A NEW KITCHEN FOR NAMGYALGAR

by Joy Dahl

Remember the Bush Kitchen? If you've ever been to Namgyalgar, how could you forget this colorful Australian institution? Rough barked tree branches nailed and lashed together to support a tin roof and Hessian (burlap) walls, an original dirt floor eventually replaced by brick, and plenty of wildlife to share the table, benches and food. You would remember bushy-tailed possums playing, mating, fighting and begging for food in the rafters and over the counter tops; bush rats running over your feet as you cooked, massive Bogong moths swarming in the light of the kerosene lamps, the ever-present flies and other interesting insects, a huge four foot long Lace Monitor lizard rummaging in the garbage, even Seymour the Bull visiting from the farm next door to beg for bread.

Remember the local area mouse plague which Rinpoche recommended we deal with by catching, then releasing the little critters in a far away place with a stern lecture to never come back? They seemed to love the special traps - of course not the killing or hurting kind - baited with peanut butter. But we couldn't tell if they

were newcomers or the same old ones returning for more delicious peanut butter.

You might remember the additions of an attached Geköe's office on one side, ablutions area and clothes line on the other, a wood burning enclosed fire place in a cozy dining corner, file cabinets for food storage and other attempts to improve the place where we all met for cuppas (cups of tea or coffee) before and after practices, greeted visitors, had meetings, catered meals for small retreats, cooked for the children and prepared all our Ganapujas and even Rinpoche's tea and snacks during retreats. However charming as it seems on first visit - the Bush Kitchen is not only an illegal structure, but a fire hazard and inappropriate for the level of activity pursued by visiting and local practitioners at Namgyalgar. So we are delighted to report that a new Camper's Kitchen and Dining room will be built just below the Gonpa where temporary catering for large retreats has been set up in the past. The kitchen has been designed to be sanitary, vermin-free, and coordinated to match the style of the Gonpa by our visionary architect, Tony Laurent. The local Council has approved the design.

A Building Project Management Team has been formed to manage the construction using the Building Project Management Method first developed in a participative process between an organizational consultant, the Gakyil, interested community members, our architect - Tony Laurent and local builders in 1999 - 2003.

The method has been recently updated in a Building Project Management Training for the whole Gakyil and is designed to provide the consultation, checks and balances and wholesome processes required to ensure the project meets community needs as well as Council requirements and is completed within realistic budget parameters. Management Team members include the Gakyil Treasurer and other Gakyil and community members who have skills and experience in areas such as building, quantity surveying (cost analysis for the construction industry), and as



Namgyalgar bush kitchen

J DAHL

clients in building projects, plus our original Project Management Method consultant. Others with related skills and experience are also being consulted.

The Team is re-examining the plans, which were approved back in 2002, to ensure they meet community needs as currently projected. Quotes have been received, a preliminary detailed costs analysis on the design has been done and a preferred builder chosen. The Council's requirements for a full commercial kitchen have made the projected budget quite high - as much as \$200,000. So now the builder is working with the Project Management Team to look at ways to reduce costs and set a firm budget at a level the Community can afford. Watch this space for progress reports.

Rinpoche has kindly given permission to ask the International Dzogchen Community for financial assistance in completing this project. Fund raising has just begun and donations of \$36,000 have so far been most gratefully received. Any donations are tax-free as the Building Trust Fund has tax-free status. If you would like to help build the new Camper's Kitchen at Namgyalgar you may send your donations via the methods listed below.

We would love to hear your Namgyalgar Bush Kitchen stories, especially those of the times spent there with Rinpoche, as we are putting together a little booklet to commemorate the many amazing experiences we have had in the Bush Kitchen. Then, from the warm, clean, safe environment of the new Camper's Kitchen, we can look back at the old Bush Kitchen with fond memories.

Send your stories to:  
[dahlsmith@connexus.net.au](mailto:dahlsmith@connexus.net.au)

### DONATE TO THE CAMPER'S KITCHEN VIA THE BUILDING FUND TRUST (BFT)

Within Australia all donations to the BFT are tax-deductible

**BANK TRANSFER:** deposit directly to the BFT bank account.  
**Bank:** Commonwealth Bank of Australia, Sydney NSW Branch  
**Swift Code:** CTB AAUZS (International Donors only)  
**Account No:** 062000-10553035  
**Account Name:** The Dzogchen Community of Australia Building Fund

**Note:** Ask the teller to include your surname and the purpose of the deposit- BFT Camper's Kitchen.

Please forward copy of deposit receipt to Madeleine Fogarty (see details below).

**CHECKS or MONEY ORDER:**  
Payable to "Dzogchen Community Building Fund"  
Please send to: Madeleine Fogarty (see details below).

### FROM OVERSEAS: INTERNATIONAL BANK DRAFT ONLY

Please Note: international personal checks or money orders cannot be accepted

**CREDIT CARD PAYMENTS:**  
You can make credit card payment by phone or fax, or post, to: The Secretary at the Namgyalgar Office (see details below).

### CARDHOLDER'S NAME- CARD TYPE

**CARD NUMBER:**  
**EXPIRY DATE:**  
**AMOUNT:**(Amount must be in Australian dollars)  
**PAYMENT FOR:** BFT Campers Kitchen  
**SIGNATURE OF CARDHOLDER:**

Please also notify Madeleine Fogarty (see details below).

### Namgyalgar Secretary:

Vicki Forscutt, Dzogchen Community of Namgyalgar, PO Box 14, Central Tilba, NSW 2054. Phone and fax (10 am - 1 pm and 4 - 10 pm): within Australia: (02) 4473 7668 & Overseas: 61 2 4473 7668 Email: [namgyalg@acr.net.au](mailto:namgyalg@acr.net.au)

### BFT Director Madeleine Fogarty

875 Park Street, Brunswick West 3055  
Phone: within Australia: (03) 9388 9144  
& Overseas: 61 3 9388 9144,  
Email: [madeleinef@iprimus.com.au](mailto:madeleinef@iprimus.com.au)

This is an important day for the practice of Ekajati.

10<sup>th</sup> Month, 15<sup>th</sup> day  
Mon. 4<sup>th</sup> Dec. 2006

**FULL MOON.** This day is considered to be the day to honor the Lord Buddha in general, and it is one of the best days to do the Longlife Practice with the Dakini Mandarava in particular. Generally the best moment to do this kind of practice is between 7 and 8 in the morning but if you don't have this possibility, then do it in the afternoon or later in the evening when you are free. It is also a good day to do a Ganapuja.

10<sup>th</sup> Month, 25<sup>th</sup> day  
Fri. 15<sup>th</sup> Dec. 2006

Today is a Dakini day and the anniversary of Tsongkhapa (1357-1491), who made a synthesis of the previous schools and founded the Gelugpa school. It is a very beneficial day for reinforcing the energy of the universe so try to perform a Ganapuja with your Vajra brothers and sisters. If there are no other practitioners nearby you can do the Medium Thun on your own, transforming into the Dakini Simhamuka and reciting the heart mantra as many times as possible.

10<sup>th</sup> Month, 30<sup>th</sup> day  
Wed. 20<sup>th</sup> Dec. 2006

**DARK MOON.** This is an excellent day to do purification practice so try to do the Purification of the Six Lokas and a Ganapuja in the evening.

### ERRATA

In the article "Chögyal Namkhai Norbu Rinpoche. From the fifth volume of Longsal. The Upadesha on the Tregchöd of Primordial Purity Retreat" in Mirror 77 of The Mirror pp. 1 and 24, should say: "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 our mind, we bind our dual vision. Chöd means TO BREAK BY ITSELF, rather than we enter into action and break the cord of our dual vision."

### ERROR IN MIRROR 79

The last line of the 3rd paragraph of the first section of the Teaching by Chögyal Namkhai Norbu should read: "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." It should be "tantric" instead of "tantrum" as it was printed.

### OMISSIONS:

The Tibetan names for the two retreats reported on in issue 79 of The Mirror are:  
SEMLUNG DORJE SEMPA NAMKHA CHE - Total Space of Vajrasattva page 1  
SALTONG LUNGI NALJYOR - The Long Sal Tong pg 3

John LaFrance wrote the article on page 14 of Mirror issue 79 called "Building with Earth in Baja".



# SHANG SHUNG EDIZIONI



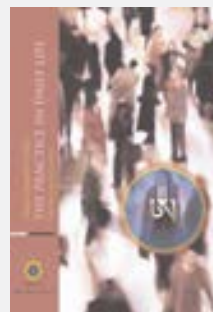
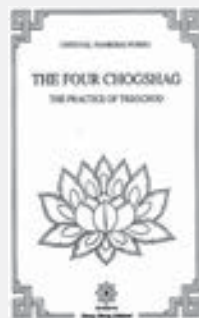
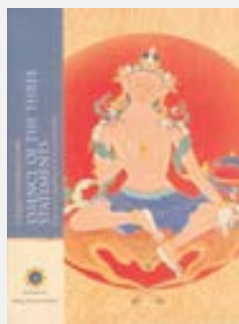
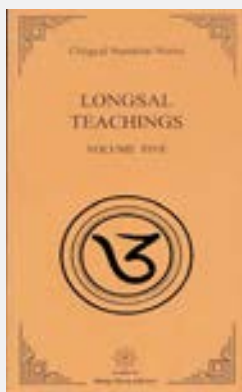
During the recent June retreat at Ati'i Nadzer, a Longsal *terma* text that is not yet translated, Chögyal Namkhai Norbu gave Dzogchen teachings on different topics that can be found in the following books published by Shang Shung Edizioni:

- *The Upadesha on the Tregchöd of Primordial Purity*, in *Longsal Teachings*, Vol. 5.
- *The Essence of the Three Statements of Garab Dorje*.
- *The Seven Semdzins*, in *Teachings on Lojongs, Rushens and Semdzins*.
- *The Four Chogzhags*.
- *The Practice in Daily Life*.

These books can be ordered and paid on-line on the Merigar website

< [www.dzogchen.it](http://www.dzogchen.it) >. On the Home Page click on Publications, then on Shang Shung Edizioni. The catalogue is subdivided in two main sections: BOOKS FOR THE GENERAL PUBLIC and BOOKS RESTRICTED TO PRACTITIONERS. At the beginning of the catalogue you find the option to click on for entering the section of books restricted to practitioners. Payment on-line through Credit Card (secure mode) or via postal order.

Shang Shung Edizioni, 58031 Arcidosso, GR, Italy. Tel. 0564 966039, Email: [shangshunged@tiscali.it](mailto:shangshunged@tiscali.it)



## SANG OFFERING AND SERKYEM OF THE EIGHT CLASSES

Adzom Drugpa wrote this very short Sang Offering, a great Dzogchen master gifted with profound understanding and a discoverer of many *termas*. The Sang rite is principally for purification and, in particular, for purifying the energy of the individual. It is said, in fact, that every individual possesses five divinities corresponding to five types of energy that protect and maintain the positive aspects of the individual. When one's own protective energy is weakened, one becomes passive and vulnerable to negative influences, so the Sang rite purifies the obstacles and negative forces linked to the place in which one lives, because the local guardians and their energy also influence the individual.

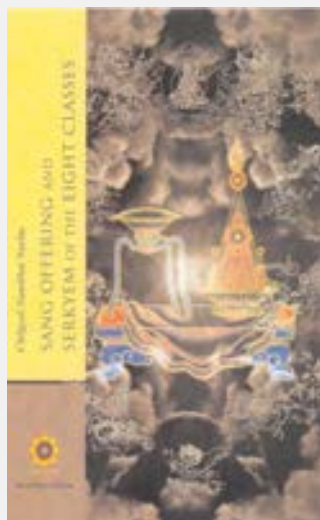
This Degyed Serkyem is a very special Serkyem. Nub Sangye Yeshe, a very important Dzogchen practitioner who was also a very powerful Vajrayana practitioner, composed it. Degyed Serkyem is a rite for making contact or communicating with the Eight Classes and particularly with the local guardians. Generally in the place and country we are living in there are always many local guardians. Many people don't believe very much in local guardians and spirits etc. Some people say, "I believe only in a kind of energy, but not in different kinds of beings". Some people consider this is a very modern idea but really it is not a modern idea; rather it is a very limited idea.

Shang Shung Edizioni books can be ordered on-line visiting the Merigar website at:

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## Translators' Rights

After more than twenty years of activity Shang Shung Edizioni, which was founded in 1983, needs to strengthen its structure in order to increase its production of books of the teachings. Chögyal Namkhai Norbu is continuing to transmit a great quantity of new teachings and of new commentaries personally written by him in Tibetan. Up until now our publishing house has been able to grow thanks to the help of many collaborators who are offering their work free of charge. However, lately our productivity has been very much limited by the great load of work which, because of the professionalism it requires, has to be done centrally and cannot be entrusted to occasional helpers. Consequently we think that part of the greater income needed to improve production can be legitimately gained by selling the translation rights of the books edited and published by Shang Shung Edizioni.

This is already happening for books intended for public sale. Instead, up until now, the books reserved for practitioners have been offered free of charge to the different Gakyils who publish the translations. Nevertheless every book produced by Shang Shung Edizioni requires a great deal of work and commitment in the choice of texts and teachings to publish, the transcription and the translation, the proofreading and editing and finally,

the layout, graphics and printing. All of this work represents considerable costs, which can and should be recovered partly through the sale of the rights for translation into other languages.

Therefore starting from June 2006 on, in order to translate into other languages any Shang Shung Edizioni book published in English or Italian – both those intended for the public and those reserved for practitioners – it will be necessary to pay the translation rights in the proportion of 10% of the retail price of each book sold, with an advance of at least 100 Euros at the time of signing the contract. These conditions can be discussed and modified in particular cases, but in general they will be applied in the terms proposed above because they are not onerous. In return Shang Shung Edizioni will provide Dzogchen Community publishers with all the material necessary and useful to the publication as the Tibetan texts, the parts written in phonetic transcription, the images etc.

For any clarification please contact:

Igor Legati

[edizss@tiscali.it](mailto:edizss@tiscali.it)

Tiziana Gottardi

[shangshunged@tiscali.it](mailto:shangshunged@tiscali.it)

Shang Shung Edizioni  
Staff

Merigar, June 2006

Ratna Lingpa can't from next page

Guru (gu ru zhi drag), the *Great Compassionate One, Union of Secrets* (thugs rje chen po gsang ba 'sdus pa), the Sun which Illuminates the Luminous Expanse of the Great Perfection (rdzogs chen klong gsal nyi ma), which he discovered in Namkecen in Lhodrak.

When Ratna Lingpa discovered a terma at the sacred place of Pel Kyi Phukring in Lhodrak Kharchu (*lho brak mkhar chu dpal kyi phug ring*) he displayed amazing supernatural cognitive powers and miracles. He met Guru Rinpoche in visions twenty-five times and visited the Copper Colored Mountain or Pure Abode of Padmasambhava in a visionary experience.

From Mount Kailash to Gyelmorong, in Eastern Tibet, he led countless beings on the path of maturation and liberation. Above all, during his time, when the Tantras of the ancient tradition were not included in the Kangyur or Collection of the Buddha's Words Translated into Tibetan, they became exceedingly rare. Ratna Lingpa made great effort to collect the textual traditions of these Tantras from all quarters. Realizing that the complete and continuous lineage of their transmission was not to be found anywhere in eastern or central Tibet, except with Megom Samten Zangpo of southern central Tibet, he approached that master and received the complete oral transmission. Later Ratna Lingpa arranged the Collected Tantras of the Ancient tradition at Lhundrup Palace at Trushul and had new copies prepared and propagated the continuous transmission many times. Thus it is certain that only by the compassionate effort of this master, today we can still have the opportunity to receive these precious Tantras.

After fulfilling his activities, Ratna Lingpa passed away in his seventy-sixth year in the midst of the most wonderful miracles. Many lineages of his sons and disciples have continued until the present day without decline.

Freely adapted by Elio Guarisco from Dudjom Rinpoche's *History of the Nyingma School*.

poem  
(for my master)

each moment under glass  
we can see ourselves vaguely as  
some kind of mysterious  
phantom looking for a way out

where's the door, mister, she  
queries,  
it's under your chair he replies  
if you look carefully you can  
find the doorknob, but it is  
something light and precious  
like a jewel

when you touch it, know you  
will never return to your  
miserable mind and all 'reality'  
will dissolve into itself.

at first you will be afraid  
and then you will lift off softly  
to fly like an angel, combing the  
empty space for some sort of  
familiar object,

but that object isn't there and  
your heart opens wide and free  
like a soaring eagle and no more  
will tragedy loom large in your  
shadow.

T. Harrison 6/4/2006



PRACTICAL DETAILS ABOUT THE SANTI MAHA SANGHA EXAMS

Following are some practical details about the Santi Maha Sangha examinations prepared by the Santi Maha Sangha Coordinators:

1. To sit for the exam of any SMS Level the candidate must have studied the related text and performed the practices contained in the same text. In particular for the Base Exam the primary source material is the book named *The Precious Vase - Instructions on the Base of Santi Maha Sangha*, Shang Shung Edizioni 2001, which was prepared by Chögyal Namkhai Norbu. 80% of the text is quotations from Tantras, Sutras and Masters. The text is available in Tibetan, Italian, English, French, Spanish, Russian, Czech, Japanese, Polish and German. The current list of practices related to the Santi Maha Sangha Base Level is found at the end of the Base text *The Precious Vase*, Second Edition 2001. It can also be requested from your Gar’s Santi Maha Sangha Coordinator.

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Kunsangar: Grisha Mokhin  
mokhin@dzogchen.ru

2. Secondary study materials include the many books of Rinpoche’s teachings primarily prepared and published by Shang Shung Edizioni.

3. To participate in Santi Maha Sangha Training it is necessary to be a member of the Dzogchen Community and be up to date with the payment of the membership fee. From the First Level on, the membership fee must have been paid for all the years in a row between the previous and the next examinations.

4. To take any Santi Maha Sangha examination it is necessary to declare the Karma Yoga that the candidate has done for the Dzogchen Community. Gars and local Gakyils, on request of the candidates, must submit to the examiners the Karma Yoga registration forms of the candidates validated by the Gars or local Gakyils themselves.

Any work offered for the benefit of the Dzogchen Community is valid as Karma Yoga, provided that it is done upon request of the Gars, Gakyils, and related entities (Shang Shung Edizioni, Shang Shung Institute, ASIA) of the Dzogchen Community.

Therefore Karma Yoga should always be arranged through Gars, local Gakyils, Shang Shung Edizioni, Shang Shung Institute and A.S.I.A.

Individual practitioners are requested to communicate the number of hours they have done as Karma Yoga to the organization they offered their work to. In this way the Gars, local Gakyils, Shang Shung Edizioni, Shang Shung Institute and A.S.I.A. can validate this information passing it on to the Office of the Gars to be kept in a Karma Yoga archive. Since it is important that the archives are updated before the Santi Maha Sangha exams, the practitioners interested in doing a Santi Maha Sangha examination should communicate their Karma Yoga hours to their Gars, local Gakyils, Shang Shung Institute or Edizioni, and A.S.I.A at least one month before their examination.

For sitting for the Base exam, Karma Yoga performed during the last three years before the examination will be taken into consideration. For the exams of the following levels, Karma Yoga performed after the previous exam until the next will be taken into consideration.

5. It is useful to participate in a Santi Maha Sangha practice retreat with a Santi Maha Sangha Instructor.

6. It is useful to study and practice with Vajra brothers and sisters.

Santi Maha Sangha Examination  
Level 1 and Santi Maha Sangha Training level 2.  
Merigar 22-24 and 25-29 August 2006.

In order to take the SMS first level exam, you must:

Have completed the required practices (if this is not possible please do not come for the exam).  
Have paid your membership each year starting from the year you took the first exam. This is indispensable and if your situation is otherwise, it will be necessary to settle your membership payments.  
In case of any particular problems please write to the SMS coordinator: Igor Legati at edizss@tiscali.it

- Enrollment information for the exam (see below) should be sent at least a month before to:

The Merigar office: merigaroffice@tiscali.it  
or by fax to the secretary at Merigar +39-0564-968110  
or by letter to Associazione Culturale Dzogchen, Loc. Merigar 58031 Arcidosso (GR), Italy.

ENROLLMENT INFORMATION FOR THE SMS FIRST LEVEL EXAM:

-Name/Family name:  
-Email:  
-Telephone number:  
-Number/type of membership:  
-Date and place of the SMS base level exam and level 1 training:  
-Hours of Karma Yoga (these should be supplied separately by the Gar/Gakyil on the relevant form supplied by the Gar)

For those who wish to work in Karma Yoga during the period August 22 – 29, please find below a list of useful jobs that can be done at Merigar:

Some work during the SMS exam and Training  
External maintenance work at the Gonpa  
Painting the roof inside the entrance to the Gonpa on the east side  
Maintenance work on the benches, tables and the veranda of the dining area outside Serkhang  
Maintenance work on the wood floor of the inside dining room (2 people required for 2 half days)  
Painting the dormitory at Merigar 2  
Setting up the stand at the enrollment area (coordinated by Massimo Catalfo)  
Setting up the Meribar (coordinated by Massimo Catalfo)

Materials required will be provided by those in charge of the maintenance work upon previous notice of half a day. Equipment will be entrusted to practitioners who are more expert and know perfectly about how it works and its upkeep.

During the period August 22 – 29, Merigar will be offering lunch and dinner at the refectory at Serkhang (the yellow house) and the possibility to stay at the dormitory (Merigar 2) by reserving a place with the Merigar office (merigaroffice@tiscali.it).

The second level Training from 25–29 August 2006 is reserved for those who have passed the first level exam and will cost 250 Euro. The program and timetable will be fixed at a later date.

THE STORY OF RATNA LINGPA



The great treasure discoverer (gter ton) Ratna Lingpa (rat na gling pa) (1403-1487) also called Ratna Shikpo Drodul Lingpa (rat na shig po ‘gro ‘dul gling pa) was considered to be the incarnation of the translator Langdro Konchok Jungne (lang ‘gro mkhon mchog ‘byung gnas), one of Guru Padmasambhava’s 25 main disciples. Ratna Lingpa was born on August 2, 1402 at Trushul, a place in Lhodrak (lho brag), a province of southern Tibet bordering Bhutan, and a birthplace of many great masters such as Marpa and Lhodrak Drupchen Lekyi Dorje alias Lhodrak Namkai Gyaltsen

(1326-1401), the Nyingma master of Je Tsongkhapa. His father was a wealthy man called Dode Tar and his mother Sitar Men. From about his tenth year onwards, he had many pure visions and he easily learned all the subjects of knowledge and studied the Teaching/Doctrine extensively. When Ratna Lingpa was in his twenty-seventh year, Guru Rinpoche manifested to him in the guise of an ascetic from Eastern Tibet, and gave him an inventory of treasure teachings (gter ma) and instructions. Thus, in his thirtieth year, he extracted his first treasure teaching from the Khyungchen Rock, which consisted in a Cycle of The Means of Attainment of the Three Roots (rtsa ba gsum sgrub skor), etc. From that time on, he gradually discovered twenty-five treasure troves, of which the foremost were the Attainment of the Union of Hayagriva and Vajravaraḥi Yab-Yum, (rta phag yab yum ‘zung ‘jug sgrub pa) found at Dritang Koro Trak; and the Four Cycle of the Union (‘dud pa ‘khor bzhi), the Peaceful and Wrathful

con’t. on previous page

Feminine Principle in Practice Gehlek Rinpoche explains why it’s essential to develop the feminine principle in our practice and outlines traditional methods that can help us draw upon this feminine energy.

ALSO IN THIS ISSUE:  
Suzuki Roshi teaches that striving for perfect zazen is missing the point and that true practice must be established in delusion. ♦ The forum tackles the questions: As Buddhists, what is our responsibility to the larger community? How can we find a balance between “working on ourselves” and working for the benefit of others? ♦ And a look at the life of Gendun Chopel, the 20th-century lama who has been called a rebel, madman, and saint.

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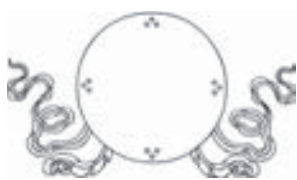


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## The Dzogchenwa from New York

by Jamyang Oliphan

*Barrie Simmons, a long standing disciple of Chögyal Namkhai Norbu, internationally known Gestalt therapist and active member of the Italian Dzogchen Community, passed away suddenly on Monday April 24th in Rome, Italy. His grandson, Jamyang, shares some of his most poignant memories of Barrie.*

**A**mong the many remarkable qualities of Barrie's that I'll admire forever were his sharp mind, his interests and the breadth of knowledge he had in so many fields.

Today by his bed there are still Italian history books, French love poems, Tibetan folktales and psychology books. From the treasury of his mind, I learned about Western and Eastern philosophy, Hungarian sculptors and Greek poets, and detailed histories of remote countries and characters that roamed our planet in various ages.

Once, as homework, I needed to plan a presentation on a book I had been reading and thinking about for weeks. I asked for the help that Barrie was always glad to give. He would sit down and as he read he made a brilliant analysis of the book, capturing all the symbolism and meanings I had not noticed. He then spent a whole evening talking about its contents and literary style, making references to other thinkers and writers. In any situation, an infinite spring of intelligent observations was born from his mind, refined by study and reflection.

Initiated into the pain of Samsara as a child in the rough Bronx of the 1940's, his concrete knowledge of suffering helped create a compassionate healer. As a psychotherapist, he brought many people back to life. Numbers of people have told me how grateful they were to Barrie for his help and I remember one of his Greek students telling me that Barrie is to Gestalt therapy what Al Pacino is to Hollywood.

In his studio, there was a large poster of the ceiling of the Gonpa at Merigar and a diagram of a Stupa with many mantras in and around it. Both these images bring liberation through seeing, so Barrie was always sure to place them in clear view.

Keeping in mind the luminous example of Rinpoche, Barrie was not a missionary. Only if someone came to develop a sincere spiritual interest, would Barrie let him or her know that the teachings exist, opening the way to Chögyal Namkhai Norbu.

Barrie, desiring happiness, entered the Dharma many years ago. The first time he saw Namkhai Norbu Rinpoche was on January 16<sup>th</sup> 1975, at a reception for the XVI<sup>th</sup> Karmapa, at the residence of the Indian ambassador to Rome. On that occasion, Rinpoche, already in Italy for twelve years as a Tibetan scholar in the Italian academic system, acted as the Karmapa's translator.

The Simmons family joined the line to meet the Karmapa, Rinpoche at his side. Although Chögyal Namkhai Norbu Rinpoche was not dressed in hieratic robes as the Karmapa was, he made an enormous impression on my grandparents. My grandmother Nancy, who had never seen a prostration, began prostrating to them amidst the lay audience.

In later years, Barrie was to become the travel companion and translator of Rinpoche for many years, helping to plant the seeds of Ati-yoga throughout Europe and America, translating from Italian into English.

My grandfather Barrie always spoke to me with unfaltering faith in Rinpoche. I remember clearly one story in which Rinpoche and Barrie were on a small boat crossing a Norwegian fjord. The sea was very agitated, the sky black, and the winds were blowing strong. The captain said he had never seen such a storm in that season. Everybody was very frightened and it seemed probable that the overloaded boat would sink. The captain finally announced that the boat was never going to make it. In the general panic, Barrie told me that Rinpoche was undisturbed and recited mantras. The day suddenly transformed and became clear and beautiful, the sea a calm mirror.

*Merigar's 25th anniversary continued from page 13*

sides- as bloom after bloom of lavender, green, gold and red stars burst into space and sank softly into the darkness as the sound of each percussive explosion was heard. After each rosette appeared, a huge shout went up from the crowd. People gradually dispersed, having been together for many hours.

Being together is a very basic part of life in the Dzogchen Community. As Angela Mijares, a practitioner from Mexico City who had organized a fabulous dance party with a reggae band, Jaka, to benefit ASIA a few nights before in Montegiovì, said, "That was to get all the people together, because I think the Sangha needs to get together and have fun in a healthy way." They raised 900 Euros.



Barrie Simmons

V BIANCHINI

### Six Vajra Verses

The nature of difference is not opposition,  
But each in its suchness, beyond defining.  
As it is, not the attempt to grasp it,  
The source of all forms is their perfection.  
Finished. Giving up the sickness of effort,  
The State remains, to be what is.

*(Translation by Barrie Simmons, from Italian into English in the early 1980's.)*

Rinpoche's infinite qualities and Barrie's own experience of the state of Ati-yoga caused Barrie to feel immense love for the Master. He took pride in being a part of the Dzogchen Community and for many years he was the vice president of the Shang Shung Institute, a member of the blue Gakyil and collaborated and participated in events concerning the teaching and Merigar.

I remember, maybe around ten years ago or so, the Chinese government sent some representatives to check out what was happening in Merigar. We all were a little preoccupied about this visit to Merigar and somebody had even put up posters inciting more cooperation between China and Tibet.

The morning was dedicated to a series of formalities in the Gonpa. Barrie was a good diplomat but could also maintain a very strong stance. He politely gave a scholarly discourse on impermanence and the inevitable decline and fall of Rome, the Greeks, the Pharaohs and all great empires, contributing to the slight discomfort of our guests and to our well-hidden amusement.

Afterwards, the visitors, the Gakyil and Barrie adjourned to the Aiule for lunch, where a feast had been prepared.

Many of our people did not realize that drinking innumerable toasts is essential in Chinese custom to establish cordial relationships and were astonished and concerned as Barrie emptied bottles of wine, *grappa* (a very strong Italian liquor) and *mao-tai* (a very strong Chinese liquor) in a sort of duel with the chief of the delegation. Gradually the official relaxed considerably and the atmosphere had so changed that he confided details of his own life and even spoke of his delicate political position. At the end the leader of the group invited Barrie and our whole family to visit him in Lhasa, saying we would have been his special guests.

What I remember best is Barrie as a family member and grandfather. Every morning, when I passed the door of his bedroom, I smelled burning incense and could hear him practicing. He told me he constantly prayed for our family's health and prosperity. He was always kind to me, strong and decisive at times, but always considerate. He loved to help me and when I had school exams, he would intensely recite the appropriate mantras to help me succeed. I am certain that his mantric powers were well developed, because last year, I asked him to help me by reciting mantras on the occasion of a particularly difficult university exam, for which I was not well prepared. When I was sitting the exam, the answers arose spontaneously, as though whispered in my ear.

Whenever I saw him, he showered me with affection and material gifts. He often told me that since he was old, he could not travel and move around so easily any more, and would offer me incredible trips to the United States, the ancient temples of Cambodia, Paris and Greece, among others. He told me that I should enjoy the places on his behalf. Once when I told him not to send me on such an expensive trip, he replied that only when I have grandchildren will I understand the joy of giving to them.

By disappearing he taught me yet another lesson, reminding me of the sorrows of samsara and the concreteness of impermanence. Experiencing such pain, I long for the day when the practitioners on the path will end the cycle of death and rebirth. Today I am happy reminding myself of the unborn and undying nature of the mind, thinking of how many times all of us have crossed the bardo completely unaware and that in this life we have an opportunity to end such misery.

In such devastating pain, I cry, longing for his presence, for the vitality his body could no longer sustain. I hope to develop the altruistic spirit and bodhicitta he had, and pray from the center of my heart that the roll of the Dakinis' drums welcomes my beloved Barrie, the modern 'renaissance man', into Tushita.

Rinpoche said in his opening address that there is always something going on at Merigar, whether he is in residence or not. The way of the Community is being together, working with one's energy, doing things, learning about oneself and others at the same time.

"Rinpoche is the person who has always put in the most.... he personally worked the most physically, building walls and emptying out the stables," John said in his reminiscences of the early days, "and Rinpoche was the greatest worker among us and of course we are incredibly grateful to him for that: he set us an example which today still shines to us all. Wherever we come from in the world, and whatever experience we bring to the teaching

there is always the example that Rinpoche contributed the most, he would not ask us ever to do something that he would not do himself. And I think that this place is the navel of the Dzogchen Community, because in Tibetan medicine everything grows outward from the navel when the child is forming inside the mother, and I am sure all the Gars and Lings are very proud and will have Merigar as a fantastic example for many years to come."

Rita remembered, "Rinpoche said, 'after the twenty-fifth anniversary, there is the fiftieth. The twenty-fifth is the silver, not very precious, but the golden one, that is special.' There is no time to rest on laurels; there is much more to do here."



# HOW I MET CHÖGYAL NAMKHAÏ NORBU

by Francesco Festa

It has always been very interesting for me to hear how people met our precious Guru; among all the stories it's impossible to find two that are the same, everybody has their own experience, everybody had their way that brought them to this path, and hearing all these stories you can understand everyone's life better. You can often hear different stories where people have traveled all around the world searching for such a Teacher.

My story is a little bit different, because I never wandered around the world looking for a Guru. I was one of the so-called Merigar kids; my father Antonio Festa and my mother Silvana Pisani met Chögyal Namkhai Norbu while he was teaching Tibetan at Naples University.

They started following him before the beginning of Merigar's birth, thirty years ago; they were a part of the first group of Dzogchen practitioners in Naples (at that time, I was not even born).

I don't even remember the first time that I met Rinpoche because

I was just a baby. Since then my parents would take me to Merigar for vacations and, to me, going there was just a way of spending my holidays. I remember hanging around at the Gar with the others kids, playing and having fun while our parents were following the teachings. Even if all of us kids grew up together near Rinpoche, we all had a different relationship with him. As a matter of fact, while all my Merigar friends used to play with him, I was very shy and never got really close to him.

With time passing by, I slowly understood that he was not an ordinary person and I recognized the importance of knowing our Precious Master. I remember when I was nine, I asked my father, "Dad, can Rinpoche move

objects with the only the power of his mind?" and he answered, "He doesn't need to".

For me growing up in such an environment, with time I understood that it was one of the most important things in my life; it opened my mind and it made me understand the importance of being free without any boundaries and limitations. Receiving the transmission when I was just a baby helped me realize that deal-



Francesco and Fijalka

F. FRESCA

ing with the materialistic world we live in was not the most important thing in our life, but that there was something more essential to look for. I remember that I have always been interested in the stars and the universe and I often asked my father to tell me more about it.

I was not practicing at that time and I never did until a year and a half ago. Even if I could understand the importance of being so close to our Master, I felt like I wasn't ready to start practicing seriously. When I lost my mother at the end of 2004 I started feeling the need to have a guide in my life; slowly, slowly I started to feel Rinpoche's presence all around me, and I started to have many dreams about him. That was the time when something changed in my life, and

day-by-day I felt my love for Rinpoche becoming stronger and deeper, in such a way that it became the most important thing in my life.

Since then I am following Rinpoche's teaching in a more serious way, studying and practicing in order to realize the true meaning of Dzogchen. I started to get involved in a more active way in the life of the Community - for example doing karma yoga and dedicating my time to helping Merigar. For me this was the moment that I consider as my first real approach to the teachings and my first concrete and deep meeting with our Precious Master. This moment of my life has gained this particular meaning because it represents a specific turning point in my life in which I have developed a new awareness of myself and what surrounds me. Now I'm living in Arcidosso, very close to Merigar, trying to be helpful to the Dzogchen Community and I have decided to commit my life to Rinpoche and to his teachings. My plan for the future is to travel around the world following our Master.



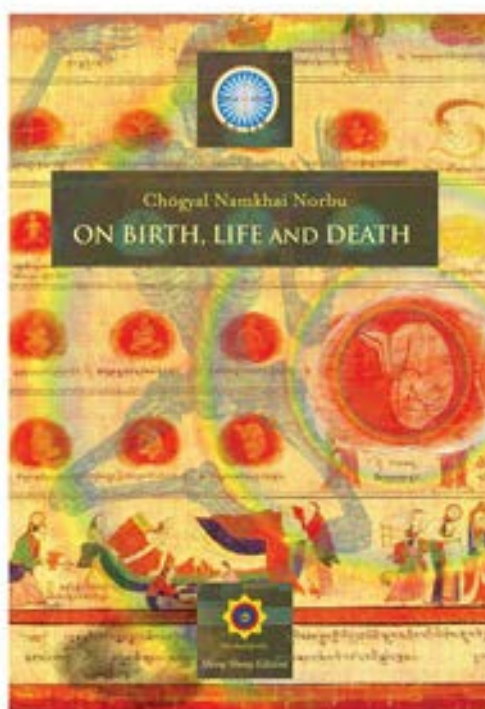
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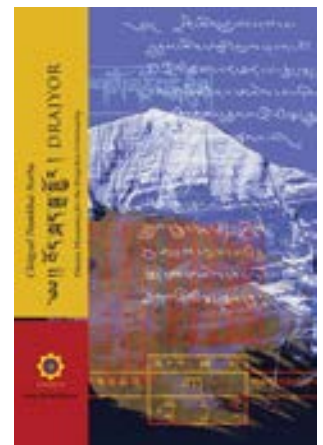
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Euro 8,00

This book contains the comments and remarks made by Chögyal Namkhai Norbu during the three Teachers' Trainings that were held at Tashigar Norte, Venezuela, in 2002, 2004 and 2005 for appointing the teachers of Santi Maha Sangha, Yantra Yoga and Vajra Dance.

Rinpoche explained, "The Teachers' Training program is very important because we need people who have the capacity to teach, and who can develop that capacity for the future. That is the only way in which the teaching can continue. This being the case, those who take this responsibility must be perfect. If we do something in the wrong way - not correctly or not perfectly - that's how it will continue to develop. But if we have some qualifications in a perfect way, even if we develop day after day, multiplying the number of people who learn and develop, something good will arise. This is something very important."

