

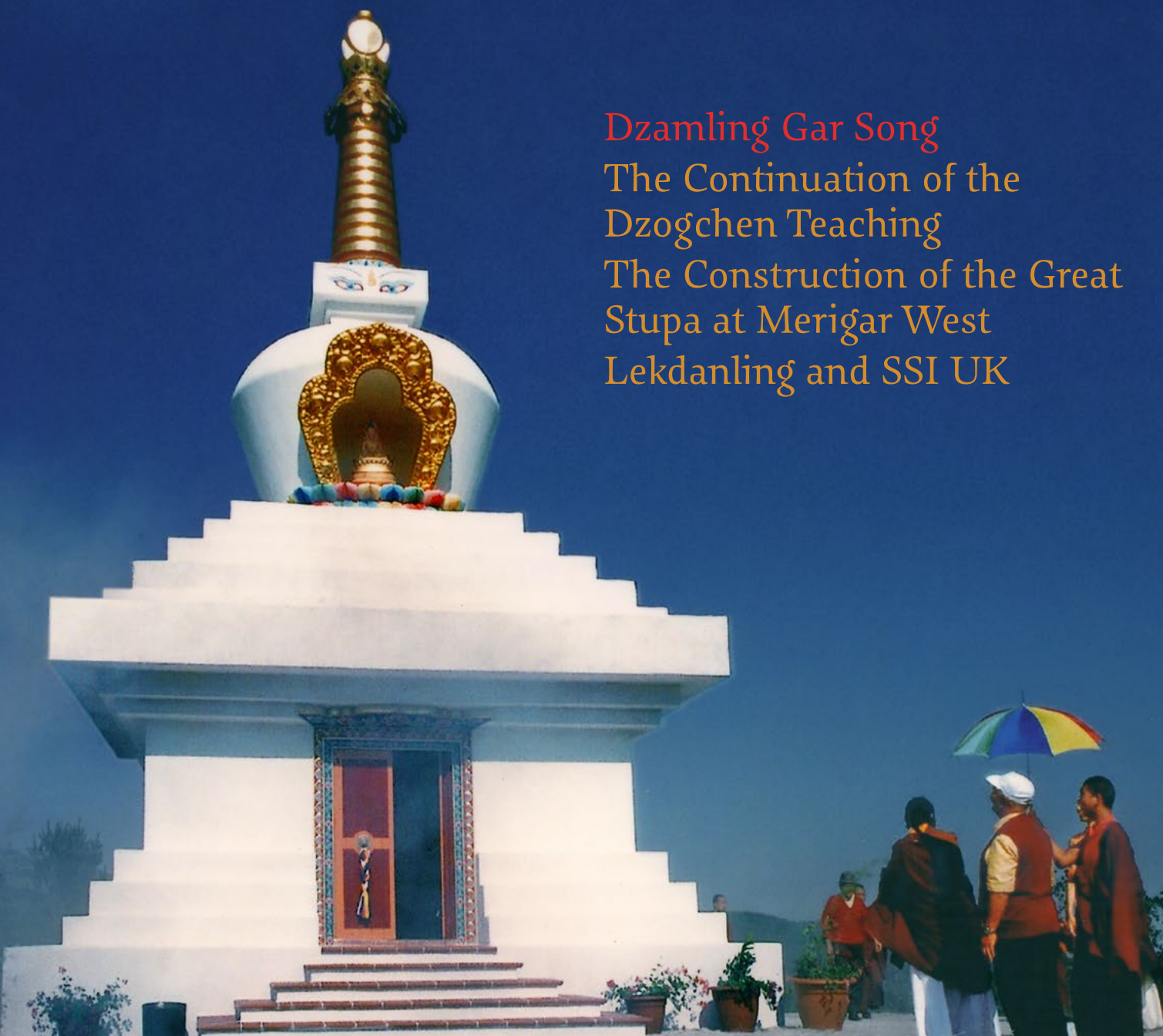


# THE MIRROR

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INTERNATIONAL  
DZOGCHEN  
COMMUNITY

Dzamling Gar Song  
The Continuation of the  
Dzogchen Teaching  
The Construction of the Great  
Stupa at Merigar West  
Lekdanling and SSI UK



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**Front cover:** Chögyal Namkhai Norbu and Sakya Trizin at the consecration of the Great Stupa at Merigar in June 1998.

**Back cover:** On December 8, Chögyal Namkhai Norbu's anniversary, more than 500 practitioners gathered together to do practice in the new Conference Hall at the Global Gar in Tenerife.

# The Continuation of the Dzogchen Teaching

Adriano Clemente

*Early in December 2018, hundreds of people from the international Sangha of the Dzogchen Community came together at the Global Gar in Tenerife to honor and remember Chögyal Namkhai Norbu on his birthday, December 8. After the two days of the Sangha Retreat, Rinpoche's translator, Adriano Clemente, gave some explanations on the Master's teachings on an ancient Dzogchen text, 'Dorje Sempa Namkhai Che'. On the last day of his explanations, Adriano gave an important message to the Sangha.*

**T**hen the text says that our life is passing very quickly. In this period of our life we should always keep a messenger or somebody who continuously reminds us about presence and awareness of time. So then I hope that people will give importance to this.

And I also wish for all those who really have interest in this text *Dorje Sempa Namkhai Che* that real knowledge of Ati Dzogpa Chenpo can arise beyond all limitations and sectarian views. This is one of the hundreds of gifts that Rinpoche left for those who have remained on this earth. As I said, each of us should try and continue as best as we can all the responsibilities and tasks that we have for the continuation of the Dzogchen teaching. We should not think that now that Rinpoche has passed away that his Dzogchen teaching, his transmission, his activities for the Dzogchen Community will gradually disappear and then in the end when our generation dies there will be nothing for the future. Rinpoche gave everything – his life, his body, for the teaching. Often he was not feeling well at all and yet he still planned to go here and there travelling and teaching to thousands of people continuously. He didn't care about his body. He didn't care about his health. He only cared about transmitting his knowledge for the benefit of all sentient beings.

So I think that now, much more than before, we should continue to be very active in the Dzogchen Community because we have the transmission, we have the teaching, we have many instructors, all the practices, Vajra Dance, Yantra Yoga, Khaita Dances,



there are so many things we have to continue.

Also some of you may have done the Santi Maha Sangha training and are familiar with the samayas. The samayas of the Base of the Santi Maha Sangha are samayas for all practitioners, not only for those who did the SMS training.

The first samaya is: are you a member of the Dzogchen Community? If you are not, please settle your situation. This is very important. We need this collaboration from all practitioners. This is part of our samaya. We cannot think that after more than 40 years, all that Rinpoche achieved will become history, like something in a museum. This [collaboration] is already manifesting very much these days and I am very happy to see so many people here, just as if Rinpoche was here present. There is no difference. Also our practices are going well, we are doing many Tuns and people are participating a lot. This is really excellent. So we should go on like this. We are very strong and if we have harmony among ourselves everything will go well for the future. Then even if we have obstacles or whatever, we can overcome them. We need to have patience, also with ourselves.

Remember what Patrul Rinpoche said. You should practice the dharma. But if you are not able to practice very much then don't be angry with yourself. Rinpoche always said to remember what Buddha said: life is unreal. It means not giving too much importance to circumstances, to temporary situations. Especially now that Rinpoche has passed away, there is already a lot of turmoil and agitation. This problem comes up – how can we resolve it? This other problem arises – what should we do now because there is nothing written about it? How should we proceed? There are many

things that are manifesting in this way. But I don't think we need to worry about these things now. Everything will take care of itself. If we are in the transmission, if we keep pure samaya, if we respect all of our practitioners, then no problem will arise. Rinpoche always used to say, "Don't give too much importance to things". Even the most important things, we can think in any case they are relative, they are not the main thing.

Maybe the most important thing for us individual practitioners is preparation for dying. That is really important. We cannot escape death. We cannot resolve it in some other way, unless we achieve the rainbow body.



I remember Bruno Celli, one of the practitioners in our Dzogchen Community, a kind of wild person, mentally wild, because he had some problems and was not stable at all. He had a lot of devotion to the teacher and the teaching but he could not be near the teacher because immediately he would have a strong headache and very strange symptoms. So he suffered for the last 30 years because he wanted to be near [the Master] but if he was near he would feel ill.

Then in the last three or four years he had cancer and lived like a homeless person. We went to see him in Grosseto where he was living in a small caravan, in a very difficult way, alone, abandoned, with this cancer. Then in the last six months he went to his sister who took care of him. In the last month he asked me and he wrote to Rinpoche saying that he was thinking to ask for some medicine to die, to just finish his life. But then he had some doubts, he thought it would be suicide which would bring some bad karma and who knows what would happen in the next life. When he asked me I told him that it would be better to ask Rinpoche this question. Then Rinpoche replied in a very simple way and sent his reply to me. It was a really great teaching because Rinpoche didn't say to do things in one way or another. He said, "We are Atiyoga practitioners. It doesn't matter whether we live or whether we die." That was a few months before Rinpoche passed away. That means that it is also relative, of course.

So now this is the end. I'm sorry that I could not finish what I wanted to do and also I have to leave this afternoon. I thank the Gakyil for having invited me. I'm not much of an instructor type of person. I don't go around teaching or giving explanations, first of all because my main commitment is to be Rinpoche's translator, but also because I don't have any real special quality. All of us Santi Maha Sangha instructors are more or less the same, some are better with one aspect, others with other aspects. I've been studying this *Dorje Sempa Namkha Che* for 20 years, from when I started to be interested in this text. I have read many commentaries and I also worked with Rinpoche for a long time. Then I thought that it might be a good idea if I could help people understand this text a little, otherwise it's very difficult for people to read and discuss among themselves. Then when I met Rinpoche in June, the last time I was able to talk to him for an hour, I asked him what he thought about that and he gave me his permission to do this. So let's see in the future how we will proceed. I hope to continue the explanation of this text but it is not a short-term activity. Even these first three quatrains – we can spend a long time trying to understand them. ©

*Dzamling Gar Tuesday 11 December 2018*



# Dzamling Gar Song

## Introduction

This Song was composed by Chögyal Namkhai Norbu during his stay in Tenerife at the end of 2012, on the occasion of the birth of Dzamling Gar. The words and melody spontaneously and joyfully arose in his mind. May this Song, which is not an ordinary song but a complete teaching, bring joy and benefit to all sentient beings. Any mistakes are due solely to our lack of understanding. Our deep gratitude to our precious Master Chögyal Namkhai Norbu, whose light of wisdom is always shining. Adriana Dal Borgo

## The Sun of Samantabhadra Is Shining in Our Real Condition

The following compilation is based on the transcription of two informal talks by Chögyal Namkhai Norbu giving a profound explanation of the Dzamling Gar Song and Dance: one following a Khaita session at Tashigar South, Argentina, in March 2013 and the other in Tenerife, Spain, in November 2013.

Excerpted from "Dzamling Gar Song" by Chögyal Namkhai Norbu  
Revised and updated edition 2018 from Shang Shung Publications.

Tashigar South, Argentina, March 2013

འཇམ་གླིང་ཁྱོད་གྱི་རྫོགས་ཚེན་འདུས་མེ།  
zàm lín kyon gyí zóg qen dùs dé,

Zàm lín means globe, this globe, where we are. **Kyon** means all. **Zàm lín kyon gyí** is the entire globe, **zóg qen dùs dé**, as you know, means the Dzogchen Community. When we say Dzogchen Community, we are not considering a group or organization, it is not that. **Zóg qen dùs dé** is Santi Maha Sangha. Santi Maha Sangha is what we are learning and through that we are trying to become more aware and less limited than people ordinarily are. **Zóg qen dùs dé** means where the entire Dzogchen Community is – on this globe. **Zàm lín kyon gyí zóg qen dùs dé** we repeat two times. That is interesting when we are singing.

འཇམ་གླིང་གླེན་ལ་ཅི་མགྲོགས་གང་མགྲོགས། བདེ་རྫོད་དུ་ཕེབས་ཤོག།  
zàmliṅ gár la ji gyòg gāṅ gyòg dé lhod du peb xog.

We are creating Dzamling Gar in Tenerife, the Gar of the globe. **Ji gyòg gāṅ gyòg** means as soon as possible, not slowly, or maybe



Photo by Jiri Landpaul

next year. But when we say to come as soon as possible, it does not mean that you should get nervous and stressfully force yourself to come soon. That is not the point. The point is to come as soon as possible in a relaxed way. **Dé lhod** means relaxed. **Peb xog** means please come; we repeat it two times. **Zàmliṅ gár la ji gyòg gāṅ gyòg dé lhod du peb xog**. Why?

དགའ་སྦྱིད་འཇོམས་བྱུང་ལགས།  
gá gyid zòm jyūṅ lag.

The reason, **gá gyid zòm jyūṅ lag**, is that Dzamling Gar is a fantastic dimension that is manifesting. **Gá** also means love; **gyid** means happiness. **Zòm jyūṅ** means all manifests here; **gá gyid zòm jyūṅ lag**. Everything manifests here, so for that reason please come. It is true, we are not just saying it. Sometimes people think it means that everything manifests here because Tenerife has nice weather and a nice condition for people, etc. But those are secondary things; it is not that way. There are so many secondary conditions manifesting altogether; that's why we now have the birth of Dzamling Gar. If there were not these kinds of conditions it would not be so easy really to even think of creating Dzamling Gar somewhere; it would be impossible. For example, two years ago, I had no idea of Dzamling Gar. When I was staying in Tenerife and we were doing a retreat, it all came out that here must be Dzamling Gar. That means that many things are manifesting because there are the secondary causes.

ཕུན་སུམ་ཚོགས་བྱུང་ལགས།  
pun sum cog jyūṅ lag

Means something related to the human being. We have three existences: body, speech, and mind. Our entire existence, our condition, is included in these three. **Pun sum** means that these three aspects are perfected in it. When someone is going deeper into knowledge, and understands that the three kayas – dharmakaya, sambogakaya, nirmanakaya, our three qualifications of the pri-



mordial state – are related to our body, speech, and mind, and that when we have all we need, all the necessary things related to body, speech, mind, everything is perfect.

དགའ་སྐྱིད་རོལ་ལ་ཕེབས་དང།

**gá gyid rol la peb dāṅ.**

Why are we asking you to come here as soon as possible? **Gá gyid rol la** you know already, **gá gyid zòm jyũṅ** is that there are lovely things and happiness, everything is then called **gá gyid**. **Rol la** means enjoying. **Gá gyid rol la peb dāṅ** means come here, enjoy happiness and everything. This is the reason to come.

དངེ་སྐྱིད་མཉམ་དུ་རོལ།

**dé gyid ñam du rol,**

Means that we enjoy together this happiness and all good things. Not only I want to enjoy, but also you and others, all people can enjoy. **Dé gyid ñam du**. **Ñam** means together. **Rol** means enjoy here.

བག་ལ་ཤེས་བར་ཤོག།

**dra la xi bar xog,**

And then everything goes well. Everything goes well because we are not doing something in a dualistic way, not fighting or struggling to obtain something. We are dealing with how our real nature is, our nature as it manifests, we are working with that. Of course everything that manifests is then positive.

བསམ་དོན་འགྲུབ་པར་ཤོག།

**sàm dōn drüb par xog**

Means we hope that all our desires manifest because there are all these kinds of conditions.

བག་ཤེས་ལྷུན་གྲིས་གྲུབ་ནས།

**dra xis lhun gyis drüb nas**

Means that with our fortune everything spontaneously manifests. Everything spontaneously manifests because everybody in the Dzogchen teaching, since the beginning, has infinite potentiality. If we have this knowledge and we are in this state, of course it manifests. When we are missing that, and we do not have this kind of knowledge or understanding, it does not manifest. When you do practice and concentrate too much on questions like which is the action mantra, for example, you are too concentrated on dualistic vision. If you really have knowledge, if you are in your real nature, everything manifests.

Sometimes we do a retreat – by retreat I do not mean doing this retreat makes us special people. Through a retreat we are learning and applying the Dzogchen teaching – we are trying to be in that state. Many people already have this kind of knowledge and are in that state. Each time we do something of this kind, good signs manifest.

We might do a practice like Serkyem, for example, when we need just a little rain. Almost everywhere when we do retreats, there is a little rain at the beginning and at the end. Rain and this kind of weather means the local guardians are active. The dimension of the local guardians is space. For that reason, when they are

active, it means they are happy, they come and make contact with us. That is just a little example and the rain is a symbol.

So everything can manifest without effort. Also, there is nothing to be surprised about. It means that we have this kind of knowledge and something is developing; that is good. For that reason, when we apply these things, then **dra xis lhun gyis grüb nas**, all fortune is automatically manifesting.

ཕྱོགས་ཀུན་ལས་རྣམ་པར་རྒྱལ།

**qyog gun las nám par gyál**

Means we have total victory. Victory means that what we want, what we wish, manifests. We don't have to struggle to obtain that, we're not making particular effort. Without effort, we are in our real nature and then everything manifests. This is the first group.

དངེ་ཅག་གི་སྣོབས་ཤུགས། ལྷན་ཅིག་དུ་སྐྱེལ་དང།

**ñed jag gī dob xug lhan jig du dríl dāṅ**

Now the second group is a little different. **ñed jag gī dob xug lhan jig du dríl dāṅ** means we are practitioners who dwell in the knowledge of Santi Maha Sangha. The Dzogchen Community is Santi Maha Sangha and therefore it is a perfect community. Everyone, the group and the individuals within it, has primordial potentialities. That is related with our circumstances and our potentiality.

So **ñed jag gī dob xug** means our energy, our effort, everything. **Lhan jig du dríl dāṅ** means we are bringing it all together. Bringing it together doesn't mean that we organize by fighting and struggling, not that way. Being together is just like when we do Guruyoga. When we do Guruyoga, in that moment, thinking this or that does not distract us. We try to be in a state, the primordial state. That is our real nature. So **lhan jig du dríl dāṅ** means we are being in that kind of state. We repeat that line two times. This is very important for practitioners.

Tenerife, Spain, November 2013

When we sing **ñed jag gī dob xug lhan jig du dríl dāṅ** we go forward and then back, right? One, two, three, four; one, two, three, four. That is the beginning. For us it is integration, so we integrate in this way. But we also integrate outside, even our world, no? Where is the globe? It is within the solar system. And the solar system is within the universe, so [these steps are] a symbol of integration. And then we also walk facing inwards – this is internal; so we have both external and internal. Internal is body, voice, and mind, and we integrate everything because in the dance, like in the Dance of the Vajra, the principle is integration.

In the Dzogchen Teaching clearly the most important thing first of all is to discover our own condition. How do we discover it? Very simply: with Guruyoga. When we are in this state, what should we do? Are we realized? No, not yet. Relatively we are in the dualism, [but] even if we are in the dualism, we have this knowledge. So we should integrate. Practicing Dzogchen basically means to integrate: continuing and continuing, firstly discovering what the base is, and then integrating. When we are able to totally integrate, we

» continued on the following page



» Dzamling Gar Song continued from previous page

are realized, enlightened. So the dance shows this, also the words of the song.

In a relative sense **ned jag gǐ dob xug lhan jig du dríl dǎn** means to unite, to work together. In an absolute sense it means to integrate and 24 really find ourselves in our state. All the meanings are there – external, internal, secret – not just one. For this reason if I were to write a commentary on this Dzamling Gar Song I would be able to write a very fine description, even three volumes. I have a precise idea of everything. It is deep. These words are very deep, really. We should learn them all.

Tashigar South, Argentina, March 2013

རྫོགས་ཚེན་འདུས་ལྷོ་ཡོངས་ཀྱི་སྟོབས་ལུགས། ལྷན་ཅིག་ཏུ་སླེལ་ཤོག  
**zóg qen dūs dé yon gyi dob xug lhan jig du dríl xog**

Also, the teacher introduces to the student, **zóg qen dūs dé yon**, to all the Dzogchen Community. **Yon** means everyone, all individuals, as well as the group. All our potentiality and everything is in the same state. So we repeat that also and ask to be that way, we ask that two times.

དགའ་སྦྱིད་འཛོམས་བྱུང་ལགས།  
**gág gyid zòm jyũŋ lag,**

You know already that all circumstances are here, nothing is missing and we have this possibility. For that reason, with our awareness, we need to be in that unified state. **Zòm jyũŋ lag** means we are not organizing or struggling to do something, but it is our self-perfected qualification, the real nature of each of us. Being in that state is the real point of view, the real state of the Dzogchen. We try to be in that state and continue in that state.

ཨ་ཏིའི་ལྷ་དགོངས་སྦྱངས་དང།  
**a tii da goŋ gyón,**

Means that Ati is the state of Dzogchen.

འཇམ་སྒྲིང་ལ་བདེ་སྦྱིད་འོང་དོ།  
**zàm liŋ la dé gyid hōŋ**

Means if we are that way, even if there is someone who does not follow the Dzogchen teaching, not dealing with Dzogchen, they also have the potentiality to be in their real nature, and therefore everyone in this world can have benefit and happiness. When there is no happiness and we limit and struggle, this creates problems: it is completely contrary.

བག་ལ་ཤེས་བར་ཤོག་བསམ་དོན་འགྲུབ་བར་ཤོག།  
**dra la xis bar xog, sàm dōn drüb par xog**  
Is the same as before.

རང་རྒྱུད་ཀྱི་རྣལ་ལུགས་རྒྱས་ནས།  
**raŋ gyúd gyi nál lug gyás nas**

Means that everyone, each individual, has their own real nature and that is the state of Dzogchen. We know that and we are in that state. Even if in this moment, for example, only ten people have the real knowledge of Dzogchen, maybe next month, next year, there

will be twenty. After two or three years maybe there will be one hundred. Time goes ahead. In that way, knowledge develops slowly, without struggling or conditioning or doing something like that, but knowledge automatically develops. **Raŋ gyúd gyi nál lug gyás nas** means automatically increasing that knowledge.

འཇམ་འམ་སྒྲིང་ཞི་བདེ་ལ་རོལ་ལོ།  
**zàm liŋ gun zhǐ dé la rol**

This means that slowly all the world is in peace. The peace of the world can really manifest in this way. This is unique. Only talking about peace doesn't correspond. First we invite and secondly we ask what to do. You remember, in the teaching there is base, path, and fruit.

Tenerife, Spain, November 2013

Relatively it is just a song to say a couple of words. For example: **raŋ gyúd gyi nál lug gyás nas/ zàm liŋ gun zhǐ dé la rol.**

Just that, what does it mean? **Raŋ** means oneself, **gyúd** means our real condition, which is **raŋ gyúd**. **Nál lug** would be this, is exactly the evolution: as it is, not modified, not changed, authentic. **Gyás nas** means by spreading this. How should it spread? Here there are many things to explain. By spreading this, **zàm liŋ gun**: the whole world, **zhǐ dé la rol**: enjoys peace and happiness. There are many things to say here, I could really write hundreds of pages to explain. When I explain, you can understand. The words are profound, beautiful. This song of Dzamling Gar is beautiful, I like it. Singing it over and over, thinking about it again and again, enjoying all the words is really nice. Perhaps when I wrote it at the swimming pool I had quite a simple idea, [Rinpoche laughs], although looking at it well...

Q: And what do the high and low movements correspond to?

A: They correspond to all the dimensions, to our dimension as it is: there are highs and lows, aren't there, also in the human condition. Everything is like that, isn't it? Not only us, but everything. We integrate everything, no matter what it is.

Tashigar South, Argentina, March 2013

ཨ་ཏིའི་དགོངས་དོན། རང་རྒྱུད་ལ་དྲིལ་དང།  
**a tii gón dōn raŋ gyúd la dríl dǎn.**

Now is the third.

Ati means that the primordial state is the state of Dzogchen knowledge. **Gón dōn** means the real sense of Dzogchen, not in an intellectual way, but we have that knowledge. **Raŋ gyúd la dríl dǎn** means we integrate that knowledge in our condition. Most people are not integrated, only learning in an intellectual way. They think, "Oh, now I know this or that." It doesn't work. Even if we learn just one thing, we integrate that and it becomes something useful. Particularly, we need to integrate the knowledge of the state of the Dzogchen Ati and then we can really have evolution. So I am asking everybody to please try to integrate in the state of Dzogchen. This is the real sense.



རང་རྒྱུད་རྣལ་ལུགས་རྟོགས་སྤྱད་ཀྱིས་འཇམ་གླང་།  
ཞི་བདེ་ལ་འཁོད་ཡོང།

**raṅ gyúd náI lug dog jyod gyis zám líŋ xǐ dé la kòd yon.**

**Raṅ gyúd náI lug** means our knowledge, our understanding, being in real our nature. First is **dog**. **Dog** means you understand, not in intellectual way but concretely. You discover how your real nature is. **Jyod** means that you not only know it, but then you remain in this knowledge. **Jyod** means you also integrate your day and night into your life. You do this without limitation, because you cannot integrate in a limited way. If you are limited, you are never in the state of Dzogchen. First of all you have to know if there is any limitation, and then you go beyond that. When you are that way, beyond that kind of limitation, then you can understand that what you are doing – everything you do – is relative. If you sit for hours and hours like a statue of Buddha, without movement, or if you dance or work or do something, there is no difference.

It means that in the Dzogchen teaching we integrate. In the Dzogchen teaching, fortunately we have the capacity and possibility of integrating. For example, in Sutra teaching, this does not exist at all. In Vajrayana teaching, sometimes there is some integration, but not totally. In the Dzogchen teaching, the main point for practitioners is to try to integrate when you have the base. So **jyod** means that we live our life in an ordinary way. If you have a shop, for example, you need to go there every day. Then you think, “Oh, I am not doing practice.” Also going to the shop and working is your practice if you’re in the state of Dzogchen. This is part of your chöpa, attitude. With any kind of attitude we enter in the state of the practice.

**Raṅ gyúd náI lug:** when we are in that state then any kind of attitude, knowledge, everything is in a Dzogchen way. Of course then, progress is everywhere; there is no need for us to become missionaries. Being a missionary is negative in the Dzogchen teaching because you are conditioning people. It is not necessary to condition anyone. If you are a good practitioner, you show how you are. If there are ten people and you are a Dzogchen practitioner, you are the most relaxed of those ten. Day after day, they’ll discover that. Why are you always relaxed and not worried about problems? Dzogchen practitioners know very well that we are in samsara. Many people say, “Oh, this year we have problem, on the 12th of December the whole world will be destroyed, what we should do?” Many people ask me. I am not saying there is not a problem, maybe there is something, it is possible. But you don’t need to worry for that, there is no reason to worry in this way. It’s very important we know how the situation is and go ahead. In that way slowly everyone develops, we can really understand and there will be no need for any kind of revolution, or for changing or doing something. We slowly develop. Our time is not very long. Maybe we disappear after one hundred years, after one hundred years not one of us will still be on this globe. But the Dzogchen teaching will never disappear. That knowledge, if we are working and dealing with people, will continue for centuries and centuries. This kind of evolution can perfect all sentient beings. So we know that and should apply it. This is something very important.

དགའ་སྦྱིད་འཇོམས་བྱུང་ལགས།

**gá gyid zòm jyũŋ lag,**

བདེ་དགའ་རྒྱས་བྱུང་ལགས།

**dé gá gyás-jyũŋ lag,**

You know already that **dé gá gyás jyũŋ lag** means manifesting everything in a perfect way.

རང་རྒྱུད་རྣལ་ལུགས་ལ་སྦྱོར་དང།

**raṅ gyúd náI lug la jyór dān**

Each person is in the real condition. **NáI lug la jyór** means to try to be in our real condition.

ཀུན་བཟང་གི་ཉི་མ་ཤར་རོ།

**gun sán gǐ ŋi ma xar**

When you are in that condition, we can say **gun sán gǐ ŋi ma xar**, meaning that the sun of Samantabhadra is shining in our real condition. This is a realization also, it is the fruit, as in the base, path, and fruit.

འགོ་ཀུན་བདེ་ཞིང་སྦྱིད་ནས།

**drò gun dé xīŋ gyid nas**

གང་ལ་བདེ་ཡི་དཔལ་ལ་རོལ་ལོ།

**dan dé yi bal la rol**

**Drò gun dé xīŋ gyid nas** means all sentient beings are not fighting or limiting anyone. And slowly this knowledge is spreading and developing. All sentient beings find happiness. Then they can definitively benefit, not provisionally, and have happiness, etc. This is also how we apply benefit for others. This is the meaning of the song. This is a kind of teaching in a real sense.

Ok, now it is finished. ❀

*Link for listening to the Dzamling Gar Song sung by Rinpoche:*  
<https://dzamlinggar.net/en/dzamling-gar/dzamling-gar-song>



## SSI Austria

Dearest friends and supporters of the translation projects of the Shang Shung Institute Austria, Do you know these books?



**Chögyal Namkhai Norbu**  
**The Root Upadesha on the Vajra Bridge of Longde**  
Longsal Commentaries  
Volume One

**Chögyal Namkhai Norbu**  
**The Upadesha of the Self-Perfected Thögal**  
Longsal Commentaries  
Volume Two

**Chögyal Namkhai Norbu**  
**The Crucial Preliminaries of the Path of Ati**  
Longsal Commentaries  
Volume Three

These books are a series of Longsal Commentaries, which aside from the history and the root texts include the autocommentaries written by the author himself, occasionally supplemented with additional material to gather all information concerning a specific teaching in a single volume. These series of books were translated from Tibetan by Adriano Clemente with the precious help of the author.

The translation of these most valuable and absolutely unique books is part of the translation work of the Shang Shung Institute Austria: the translation project **Complete Works of Chögyal Namkhai Norbu** and the **Ka-ter Translation Project**.

Our main translators are Adriano Clemente and Elio Guarisco.

Based on their brilliant and diligent work so many extraordinary books were already translated and published like:

- The Marvellous Primordial State: Mejung Tantra
- Chögyal Namkhai Norbu: Longchenpa's Advice from the Heart
- Awakening upon Dying: The Tibetan Book of the Dead
- Chögyal Namkhai Norbu: Healing with Fire: A Practical Manual of Tibetan Moxibustion
- Chögyal Namkhai Norbu: Birth, Life and Death according to Tibetan Medicine and the Dzogchen Teachings
- Jamgön Kongtrul Lodrö Thaye: Creative Vision and Inner Reality
- Kathog Situ Chökyi Gyatso: Togden Shakya Shri – The Life and Liberation of a Tibetan Yogin
- Gyalwa Yangönpa: Secret Map of the Body
- Chögyal Namkhai Norbu: Outer Rushen: Going Beyond Limitations or
- Chögyal Namkhai Norbu: Longsal Teachings Volume 1
- Chögyal Namkhai Norbu: Longsal Teachings Volume 2
- Chögyal Namkhai Norbu: Longsal Teachings Volume 3
- Chögyal Namkhai Norbu: Longsal Teachings Volume 4
- Chögyal Namkhai Norbu: Longsal Teachings Volume 5
- Chögyal Namkhai Norbu: Longsal Teachings Volume 6
- Chögyal Namkhai Norbu: Longsal Teachings Volume 7
- Chögyal Namkhai Norbu: Longsal Teachings Volume 8
- Chögyal Namkhai Norbu: Longsal Teachings Volume 9
- Chögyal Namkhai Norbu: Longsal Teachings Volume 10
- Chögyal Namkhai Norbu: The Dance of the Vajra
- Dorje Sempa Namkha Che – The Total Space of Vajrasattva
- Chögyal Namkhai Norbu: Oral Commentary on The Total Space of Vajrasattva

Adriano and Elio are currently working on several books right in the moment and in 2018 a few books should also be published by Shang Shung Publications.

Also the work on the Dra Thalgyur tantra is proceeding.

In spite of the so sad fact, that Rinpoche passed away on September 27, we still have so many teachings and texts of Rinpoche, that have to be translated and published for the benefit of all interested people.

Please continue to support our translation activities also in the future.

Thank you so much for all your support in the years!

Without your help we never could have done all this tremendous work.

Please send your donation to our bank account:

Account holder:

Shang Shung Institute Austria

IBAN: AT19 3815 1000 0003 0387

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Hauptstr. 39, 8262 Ilz, Austria

or send your donation via Paypal: just use this link: PAYPAL

You can also contribute and send your donation on a monthly basis.

You can order all the above mentioned books from the website of Shang Shung Publications: <https://shop.shangshungfoundation.com/en/>

Thank you so much and very best wishes,

Oliver Leick

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## Shang Shung Institute School of Tibetan Medicine

International Programs  
USA; Russia; Tenerife, Spain

Many people around the world have been asking about more opportunities to study Tibetan Medicine. The Shang Shung Institute School of Tibetan Medicine is excited to share with you upcoming programs in 3 different locations! Now you also have a great chance to learn to practice Tibetan Medicine in various professional certification levels. We are hard at work creating new opportunities to learn for various levels of interest. In the next issue we will announce the program dates that are still to be determined below as well as opportunities in new locations worldwide! All of our programs are offered by Dr. Phuntsog Wangmo and her international team of teachers. For general inquiries contact: [info@shangshung.org](mailto:info@shangshung.org)

\*

### Kunye Tibetan Massage Program

Our 120 hour program offered in 4 levels is composed of foundational studies in Tibetan Medicine, a complete overview of Tibetan Kunye Massage and the basic application of oil and full body massage for relaxation and preventative care. After completing the program participants are certified as a *Relaxation Kunye Massage Practitioner*.

**Location:**

\* Tenerife, January 22–27, 2019  
Kunye Tibetan Massage Program, level 1. This course consists of 30 hours of theory and practice (50/50) and will be followed by level 2, 3 and 4 offering an opportunity to become a certified Kunye Massage Practitioner.



### The Complete 4-year Tibetan Medicine Program, Menpa Cert.

This is the most in-depth training in traditional Tibetan Medicine in the West, culminating with the opportunity to do an internship at the Tso Ngon Traditional Tibetan Hospital in Qinghai, China.

Led by Dr. Phuntsog Wangmo, students learn directly from the rGyud bZhi'i, the four primary Tibetan Healing Science Texts, which are used in all traditional schools of Tibetan Medicine. Lectures cover the texts' main topics, including general healthcare, woman's health, pediatrics, toxicology, in-

\*

### Advanced Kunye Tibetan Massage and External Therapies Program

This is our in-depth Tibetan Kunye and external therapies study and practice that in addition to hands on massage, includes cupping, hot stones, compresses, medicinal oils, mild moxibustion, medicinal baths and other treatments. Participants who complete this program are certified as a *Tibetan Kunye Massage and External Therapies Practitioner*.

**Locations:**

\* Russia, For more information visit [www.TibetanMedicineSchool.ru](http://www.TibetanMedicineSchool.ru)  
\* USA, For more information visit [www.TibetanMedicineSchool.org](http://www.TibetanMedicineSchool.org)



juries, provocations, geriatrics, and fertility. Traditional diagnostic methods of consultation, pulse reading, and urine analysis, as well as treatment methods including diet, lifestyle, herbal preparations, and external therapies are taught in theoretical lectures. Supplementary topics include Tibetan Language, Astrology, KuNye External Therapies, Ethics and History of Tibetan Culture and Medicine Practice. Prominent Tibetan Medicine practitioners lead this unique curriculum.

This rare opportunity to study the full scope of Tibetan Medicine practice offers students the possibility of becoming some of the first practitioners of Traditional Tibetan Medicine to be trained in the West.

**Locations:**

\* USA, a new 4-year program starts February 12, 2019! Receiving Applications Now! Apply today at [www.TibetanMedicineSchool.org](http://www.TibetanMedicineSchool.org)  
\* Russia, 2019 (dates to be determined) For more information visit [www.TibetanMedicineSchool.ru](http://www.TibetanMedicineSchool.ru)

\*

### Foundations of Tibetan Medicine

This is a newly designed program based on the Root Tantra *Gyud Zhi* ideal for both self-care and establishing the base for future professional practice certificates. (launching in 2019, dates and locations to be determined).

### Tibetan Medicine Diet and Lifestyle Program

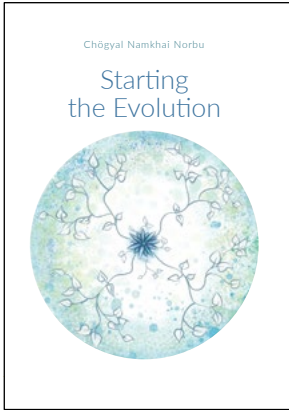
This is our newest program that consists of 4 levels of diet and lifestyle training. After completion participants become a certified *Tibetan Medicine Health Coach*.

The 1st level consists of the basics of Tibetan Medicine, the theory of 5 elements; 3 life beginnings, various constitutions; 6

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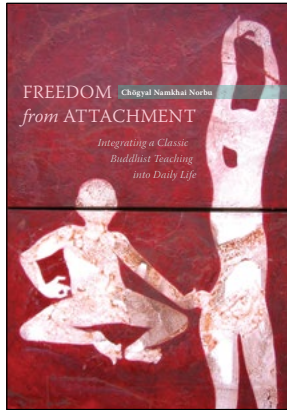


## New Publications from Chögyal Namkhai Norbu



### Starting the Evolution

The question of the purpose or meaning of life is as old as humanity itself. What are we doing here? Why have we been born? Is there some deeper meaning in human existence, something that is very close to us but remains elusive, waiting to be discovered? The ancient teachings of Total Perfection or Ati Yoga, practiced for centuries in the snowy land of Tibet and recently introduced to the West, help us to discover the answer to these questions. They present the core of our being as being both completely pure and spontaneously perfect. These teachings, presented here by Chögyal Namkhai Norbu, also provide a way to move from the level of the ordinary confused mind to the deepest level of the primordially pure consciousness. At a relative level, they can help us overcome existential fears and live a relaxed and happy life. ©



### Freedom from Attachment

“Attachment is the root of all emotions and samsara. This was understood by mahasiddhas like Saraha and Tilopa, who spent years doing practices to transform impure vision into pure vision. Then they realized that the problem was not vision, but attachment. When the founder of the Sakyapa, Sachen Kunga Nyingpo, was twelve years old, he did a six-month retreat on the practice of Manjushri, and during that retreat Manjushri manifested himself to Sachen Kunga Nyingpo in a vision. In his manifested form, Manjushri is on a precious seat in the dimension of different kinds of light. Manjushri appeared many times to Sachen Kunga Nyingpo, and on this occasion, he taught him the four verses, later known as Parting from the Four Attachments:

- If you are attached to this life, you are not a true spiritual practitioner;
- If you are attached to samsara, you have no renunciation;
- If you are attached to your own self-interest, you have no bodhichitta;
- If there is grasping, you do not have the view.

Parting from the Four Attachments is a teaching on overcoming the four different kinds of attachment. Our understanding of this teaching must become something concrete; otherwise, it remains intellectual knowledge only. To make this knowledge concrete, we must integrate it into our condition in daily life. Teachings are not just for intellectual study or argument; they are for our life. Even if we are in a relative condition, if we apply this knowledge in the correct way it benefits us and we do not have problems. This is really the value of the teaching, but most of the time we are not aware of this. We think we are learning a tradition, but learning a tradition does not ultimately help. One day we will die, and when our life is finished we will not take our tradition with us. But the knowledge that we have integrated into our real nature has the potential to help us. If we are following a teacher, the real state of the teacher must be integrated into our condition. Each of us must become our own teacher. As a Dzogchen practitioner, you need to integrate the teachings of Parting from the Four Attachments within yourself.” – Chögyal Namkhai Norbu ©

» continued from previous page

tastes, qualities and characteristics; food properties; spices and drinks; poisonous combinations; characteristics of various lifestyles; characteristics of age, seasons, environments; recommendations on nutrition and behavior for different constitutions.

The course is based on the ancient knowledge of traditional Tibetan medicine. You will learn how to maintain health and balance the body through a suitable diet and lifestyle. A proper understanding of

these fundamentals is an incredibly effective tool for a healthy and happy life.

Dr. Phuntsog Wangmo presents unique knowledge in a simple and understandable way for modern people, which makes the course interesting not only for health specialists but also for people without special training. The course material can be successfully applied both in professional practice and for maintaining your personal health and the health of your loved ones.

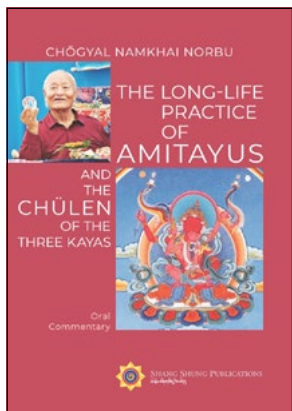
#### Locations:

\* Tenerife, February 2–4, 2019  
Tibetan Medicine Diet and Lifestyle Program, 1st level with Dr. Phuntsog Wangmo. To register please contact:

[tibetanmedicine.info@gmail.com](mailto:tibetanmedicine.info@gmail.com)

\* Russia, 2019 (dates to be determined)  
Tibetan Medicine Diet and Lifestyle Program, Level 1 and 2 with Dr. Phuntsog Wangmo. For more information visit

[www.TibetanMedicineSchool.ru](http://www.TibetanMedicineSchool.ru) ©



## The Long-Life Practice of Amitayus

The Long-Life Practice of Amitayus and the related instructions on *The Chülen of the Three Kayas* are terma teachings of Padmasambhava discovered by Nyagla Pema Düdul. This book contains Chögyal Namkhai Norbu's oral commentary on the two texts, given during a retreat in 2014 at Merigar West, Italy. Rinpoche's explanations alternate with relevant passages he had selected for the occasion, translated here from the original Tibetan.

The complete translations from the Tibetan of *The Long-Life Practice of Amitayus* from the original *Tsedrub Gongdü* and of *The Chülen of the Three Kayas* from Nyagla Pema Düdul's terma cycle *The Self-Liberation That Encompasses Space (Khakhyab Rangdrol)* are provided in the appendix.

Also included are the short and long practices of Amitayus adapted by Chögyal Namkhai Norbu for his students on the basis of Nyagla Pema Düdul's *Union of Primordial Essences Long-Life Practice (Tsedrub Gongdü)*. ©

## Tutorial of the Vajra Dance that Benefits Beings

Dear Sangha,  
The Tutorial of the Vajra Dance that Benefits Beings, which consists of a detailed and easy to follow demonstration and essential explanations, is ready and available to purchase.

Other Tutorials of all Vajra Dances will follow.

The Tutorial (about 13 GB material) is available as a USB Pen drive with the videos integrated in a setting of a HTML Menu. [https://shop.shangshungfoundation.com/en/pendrive/837-pendrive-the-vajra-dance-that-benefits-beings-200000004853.html?search\\_query=vajra+dance&results=24](https://shop.shangshungfoundation.com/en/pendrive/837-pendrive-the-vajra-dance-that-benefits-beings-200000004853.html?search_query=vajra+dance&results=24)

and also in the format of 2 HD MP4 CDs in a DVD case.

[https://shop.shangshungfoundation.com/en/dvd/830-the-vajra-dance-that-benefits-beings-9788878341616.html?search\\_query=vajra+dance&results=24](https://shop.shangshungfoundation.com/en/dvd/830-the-vajra-dance-that-benefits-beings-9788878341616.html?search_query=vajra+dance&results=24)

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They are available at the Shang Shung Foundation webshop or you can purchase them directly in the bookshops at our Gars.

Around 50 USB-3 Pen drives are available at Dzamling Gar now.

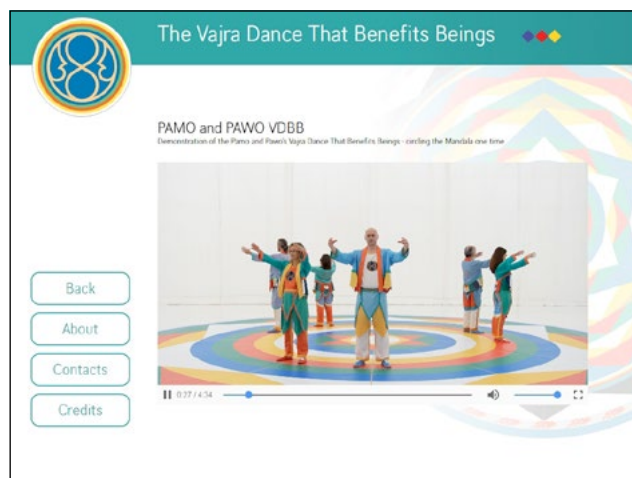
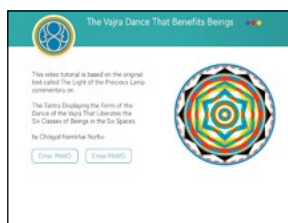
I hope that in the near future, we can also make the Tutorials available on a streaming platform, for which they were originally created.

The Tutorial is intended for all who have attended and committed to following a course from an authorized instructor, essential not only to receive essential explanations and to avoid wrong understanding and habits, but also to stay connected and have a link to the transmission and teaching of the source of this precious method, Chögyal Namkhai Norbu.

Welcome to the Universal Vajra Dance mandala for the benefit of all sentient beings.

Warm greetings,  
Prima Mai

©



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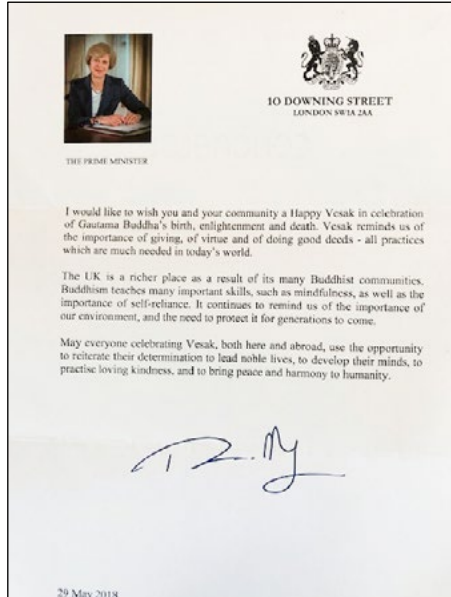
# Lekdanling Gets On the London Map

Julia Lawless (SSI UK Director)

We have had a busy year at Lekdanling with more and more people discovering our vibrant Tibetan Cultural Centre in East London. This is highlighted by the fact that early in the year, Shang Shung UK received a letter from our Prime Minister, Theresa May sending us her good wishes for Wesak. Another development that has emerged over the last year is an increasing number of Tibetans engaging with our program ... for example, the live stream of a Shang Shung lecture in February by the scholar Darig Thokmay 'The different narratives of Bon and Buddhism on early Tibetan legends' enjoyed thousands of views by Tibetans across the world. Likewise, the online video recording of the Khaita performance held at the British Museum in Spring 2018 went viral ... indeed, it was an amazing achievement to perform at such a prestigious venue!

It has been a great pleasure seeing members of the Tibetan community in London initiating their own cultural arts program at the Centre, too. The lovely Tibetan dancer Tenzin led a Khaita workshop in collaboration with Elena Dumcheva early in the year and then performed several dances from Rinpoche's 108 Joyful Dances Collection as part of a special Tribute to him in November alongside other Tibetan dancers and artists. Ngawang, the well-known Tibetan musician and singer, now a familiar face at Lekdanling, also gave a beautiful performance of music at the Tribute event for Rinpoche which was attended many members of the Tibetan community in London as well as people from the Dzogchen Community.

We are very fortunate to welcome Anne Bancroft onto our SSI team as Arts Director this year, a professional conservator at the V&A Museum and a specialist in Tibetan art. To further support traditional crafts, we hosted a Tibetan prayer flag making



Letter from PM Theresa May.

workshop using hand-carved woodblocks imported from Nepal which was a great success with the children. Jakob Win-



kler gave an in-depth talk on the murals of Tibet accompanied by wonderful images. Then throughout December and January (2019) all visitors to Lekdanling will be able to enjoy a unique exhibition of paintings by contemporary Eastern Tibetan artists which will grace the walls of the Centre. Lekdanling was designed as a versatile exhibition space so it is fantastic that this facility is being utilized. The paintings are all for sale along with postcards and other items, so please come and see the exhibition and participate in this new initiative.

May 2018 witnessed our first 'Festival of Mind' at the Centre on the theme of 'Mindfulness: Past, Present and Future'.



Participants in the Tribute to Rinpoche in November.

Speakers included Ian Baker who gave a very succinct overview of the mindfulness movement up to the present day; Charlie



Khaita workshop at Lekdanling

Morley who spoke on mindfulness within the lucid dream state; Laura Donington who gave an insightful presentation on the role of mindfulness in psychotherapy and Paul Weiglus speaking about the mindful Revolution within the business world. Our 'in-house' speakers included Elio Guarisco, Igor Berkhin and Leo Isacchi who all contributed practical instructions or workshops to the Festival. Everyone enjoyed the variety of views which were presented, which made for quite lively discussions around the round table, skilfully managed by Alex Studholme who was casting the questions. The Festival in May 2019 will be looking at different ways of working with

our emotions with a keynote lecture by Charlie Morley on 'The Shadow in Vajrayana Buddhism'.

Other highlights from the past year included a visit to London by Naljorma Tsultrim Allione to accompany the launch of her new book 'Wisdom Rising' which emphasizes the importance of giving the feminine a voice in society today ... something which is very timely given the emergence of the 'me too' movement in 2018. She also gave a practical workshop on the five Wisdoms as well as a one day session on 'Feeding Your Demons' based on the principal of not just facing our fears but actively inviting them.

At Lekdanling, we also hosted the book launch of the remarkable life story of Freda Bedi – the Western nun who the 16th Karmapa endearingly called 'Mummy' – presented by the author, Naomi Levine along with slides and original recordings of Freda's own voice recalling episodes from her very personal experiences of spending time with the Karmapa. In addition, we were delighted to invite Francesca Fremantle to Lekdanling for the first time – a translator and an internationally renowned expert on the Tibetan Book of the Dead – to speak about her ground-breaking book 'Luminous Emptiness'.

James Low gave an interesting talk and weekend seminar on 'Who am I: Buddhist approaches to the mystery of me being me' which proved very popular! Fabian Sanders, our Shang Shung UK Academic Director provided a unique glimpse into the Oracles of Tibet as well as running a series of Tibetan Language weekends plus a Draynor course. A lecture by Master Chris Chappell on the value of working with the body as a part of meditation practise was very insightful and is a theme that requires more investigation. As always, the beginners Yantra yoga weekends were well attended as were the open Vajra Dance events and our first Harmonious Breathing course in London with Nataly Nitsche. We also concluded a Kunye Course with Aldo Oneto held at Kunselling, our UK retreat centre in Wales.

Thanks to everyone, including all the volunteers who help to 'keep the show on the road' in running all of our events as well as to all the teachers, speakers and artists who help to make Lekdanling a thriving cultural scene.

For information about courses and events visit [www.lekdanling.org](http://www.lekdanling.org) ©

## UK Dzogchen Community and Shang Shung Institute UK

### 2019 Calendar of Events

*Events are held at the Lekdanling center in London or the Community retreat center, Kunselling, in Wales.*

#### January

5 January (Saturday) – LEKDANLING  
**Practicing Together**  
10–1pm Collective practice – Secret Rushen;  
2–5 pm – Vajra Dance Practice  
6 January (Sunday) – LEKDANLING  
**Practicing Together**  
(following the schedule for this period of mourning)  
6–20 January – KUNSELLING  
**Personal retreat time**  
25–27 January – LEKDANLING SSIUK  
**Advanced Beginners Tibetan**  
with Prof. Fabian Sanders

#### February

29 January–5 February – KUNSELLING  
**Karma yoga + Losar**  
2 February (Saturday) – LEKDANLING  
**Practicing Together**  
10 am–1pm – Collective practice – Secret Rushen; 2–5 pm – Vajra Dance Practice  
Losar celebration in the evening  
3 February (Sunday) – LEKDANLING  
**Practicing Together**  
(following the schedule for this period of mourning)  
Sunday 3rd SSIUK  
**Prayer Flag Making Workshop**

.....

Lekdanling, the UK Community's center in London opened in October 2015. Chögyal Namkhai Norbu visited the space, giving our new open Center the name 'Lekdan Ling' meaning 'Place of Good Fortune'. Lekdanling is a modern studio space in Hackney: Unit B, 14 Collett Street, London E9 6SG.

Kunselling, the Dzogchen Community UK's retreat center, is an old stone farmhouse with a sunny courtyard and outbuildings in an idyllic Welsh valley, not far from Hay-on-Wye. In 1998, Rinpoche personally inaugurated it, naming it 'Kunsel Ling': 'The Place of Total Luminosity.'

For teaching and group retreat bookings at Kunselling visit [www.dzogchencommunityuk.org](http://www.dzogchencommunityuk.org)  
For personal retreats booking, please contact [kunsellingbookings@gmail.com](mailto:kunsellingbookings@gmail.com)

9–10 February – LEKDANLING SSIUK

**Open Yantra Yoga retreat**  
with Leo Isacchi

9–15 February – KUNSELLING  
**Chod retreat**

organised by Jerry Forbes  
22–24 February – LEKDANLING SSIUK  
**Advanced Beginners Tibetan**  
with Prof. Fabian Saunders

#### March

2 March, (Saturday) – LEKDANLING  
**Practicing Together**  
10 am–1 pm – Collective practice – Mandarava Practice  
2–5pm – Vajra Dance Practice for Ayu Khandro day  
3 March (Sunday)- LEKDANLING  
**Vajra dance practice day**  
with Cindy Faulkner  
9 March, (Saturday) – LEKDANLING  
**Yantra Yoga practice day**  
with Leo Isacchi  
10 March, (Sunday) – LEKDANLING SSIUK  
**Joyful Dances for Everyone**  
with Svetlana Vajnine  
16–17 March – LEKDANLING – Weekend  
**Tara Retreat: Green Tara practice & her 21 Praises**  
with Julia Lawless  
22–24 March – LEKDANLING SSIUK  
**Advanced Beginners Tibetan**  
with Prof. Fabian Sanders

#### April

6 April (Saturday) – LEKDANLING  
**Practicing Together**  
10 am–1pm – Collective practice;  
2–5 pm – Vajra Dance Practice  
7 April (Sunday) – LEKDANLING  
**Practicing Together**  
(following the schedule for this period of mourning)  
6–12 April – KUNSELLING  
**Karma Yoga**  
13–17 April – KUNSELLING  
**Sms Base Level Retreat**  
with Fabio Risolo  
19–22 April – LEKDANLING  
**Meditation for Daily Life & Yantra Yoga practice Open course**  
with Fabio Risolo + Leo Isacchi  
27–28 April – LEKDANLING SSIUK  
**The Vajra Dance that Benefits Beings**  
Open Vajra Dance Course

» continued on the following page



Kunselling.

» continued from previous page

**May**

4 May (Saturday) – LEKDANLING

**Practicing Together**

10 am–1 pm – Collective practice Green Tara

5 May (Sunday) – LEKDANLING

**Practicing Together**

(following the schedule for this period of mourning )

4–6 May – KUNSELLING

**Guru Yoga and Purification with the Short Vajra Dances**

Practice Retreat with Cindy Faulkner

10–12 May – LEKDANLING SSIUK

**Festival of Mind: 'Working with the Emotions'**

Friday Lecture: 'Working with the Shadow in the Dream State' with Charlie Morley

Saturday: Speakers & Round Table

Discussions / Reception

Sunday: Practical Workshops

14–18 May – KUNSELLING

**SMS Level 1 - Experiential Retreat**

Essential Instructions And Practice

with Elio Guarisco

25–29 May – KUNSELLING

**Yantra Yoga Spring Intensive**

with John Renshaw

**June**

1 June (Saturday) – LEKDANLING

**Practicing Together**

10 am–1 pm – Collective practice – Semdz-ins Practice; 2–5 pm – Vajra Dance Practice

2 June (Sunday) – LEKDANLING

**Practicing Together**

(following the schedule for this period of mourning)

3–9 June – KUNSELLING

**Karma Yoga**

12–16 June – KUNSELLING

**Mandarava and Vajra Dance retreat**

22 June – LEKDANLING (SSIUK & DZUK)

**Open Day**

Kunselling.

23 June – LEKDANLING

**Yantra Yoga & Kumbhaka**

with John Renshaw

29–30 June – SSIUK LEKDANLING

**Open Yantra Course**

with John Renshaw

**July**

6 July (Saturday) – LEKDANLING

**Practicing Together**

10 am–1 pm – Collective practice - Semdz-ins practice; 2–5 pm – Vajra Dance Practice

7 July (Sunday) – LEKDANLING

**Practicing Together**

(following the schedule for this period of mourning )

18–23 July – KUNSELLING

**Song of the Vajra Dance part I**

with Cindy Faulkner

**August**

3 August (Saturday) – LEKDANLING

**Practicing Together**

10 am–1 pm – Collective practice Garab Dorje; 2–5 pm – Vajra Dance Practice

4 August (Sunday) – LEKDANLING

**Practicing Together**

(following the schedule for this period of mourning)

3–17 August – KUNSELLING

**Personal retreat time**

23–26 August – LEKDANLING

**Mandarava Tsalung retreat**

with Nina Robinson

19–26 August – KUNSELLING

**Vajra Dance retreat**

29 August–4 September – KUNSELLING

**Mandarava Tsalung retreat**

with Nina Robinson

**September**

7 September (Saturday) – LEKDANLING

**Practicing Together**

10 am–1 pm – Collective Shitro Practise;

2–5 pm – Vajra Dance Practice

8 September (Sunday) – LEKDANLING

**Practicing Together**

(following the schedule for this period of mourning )

10–15 September – KUNSELLING

**Song of the Vajra Dance part 2**

Cindy Faulkner

14 September – LEKDANLING SSIUK

**Open Khaita Event**

27 September

**Global Sangha Practice Day**

28 September–4 October KUNSELLING

**Karma Yoga**

**October**

5 October (Saturday) – LEKDANLING

**Practicing Together**

10 am–1 pm – Collective practice – Semdz-ins Practice; 2–5 pm – Vajra Dance Practice

6 October (Sunday) – LEKDANLING

**Practicing Together**

5–9 October KUNSELLING

**Guru Yoga**

with Steve Landsberg

11–12 October – LEKDANLING SSIUK

**'Sky Writing Exhibition',**

Private View

12–16 October KUNSELLING

**Jnana Dakini**

with Steve Landsberg



# Lekdanling, London Online

Join us for our upcoming 2019 Tibetan Language Course in London

Maciek Sikora

During 2018, Shang Shung UK began live streaming many of its exciting events via Facebook and this has proved very successful. The Khaita performance at the British museum was viewed by over 17,400 people globally and especially by members of the Tibetan community around the world. See it online at: <https://www.facebook.com/shangshunguk/videos/1881420778535609/>

Likewise, some of our Shang Shung lectures, such as Darig Thokmay's talk on traditional Bon and Buddhist folk customs reached over 2,300 views from individuals as far afield as India, Switzerland and Canada: <https://www.facebook.com/shangshunguk/videos/1822127601131594/>

The ability to provide online streaming immediately opens up our programme to a much wider audience ...so you don't need to live in London or even the UK to tune in to our upcoming talks and courses. So please

.....  
19–20 October LEKDANLING

**21 Semdzins**  
with Steve Landsberg

## November

2 November (Saturday) – LEKDANLING

### Practicing Together

10 am–1 pm – Collective practice Ganapuja

2–5 pm – Vajra Dance Practice

3 November LEKDANLING

### Practicing Together

9 November

### Yantra Yoga practice day

with Leo Isacchi

10 November

### Vajra Dance practice day

with Cindy Faulkner

## December

7–8 December (LEKDANLING + KUNSELLING)

### Sangha Weekend of Practice

22 December–2 January KUNSELLING

### Xmas Celebrations

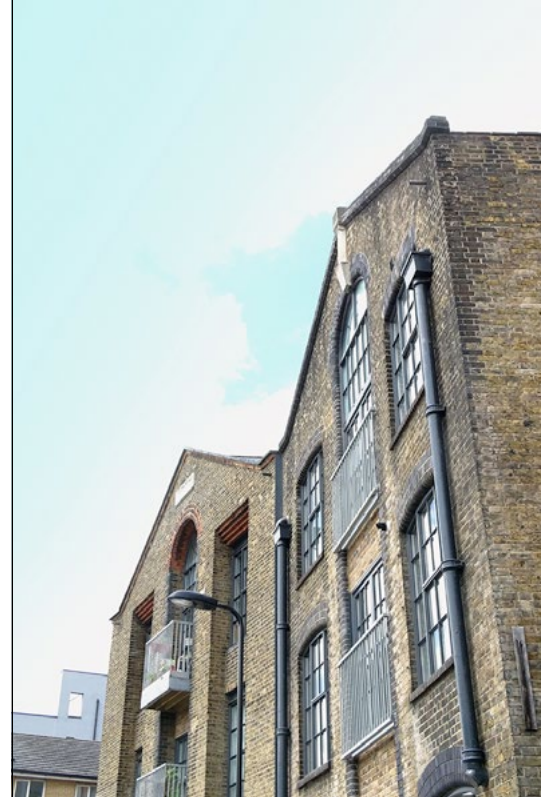
take a look at our new programme in this issue of The Mirror and join us online.

Even if you don't manage to join us live, we are now filming or recording most of our London events so you can view them in your own time either via Facebook or as a download from the Shang Shung UK website or as a Vimeo presentation. Our SSIUK website: [shangshunguk.org](http://www.shangshunguk.org) now contains a wide range of talks, lectures and conference proceedings that have been recorded over the past 8 years, many of which contain unique material which is not available elsewhere. It is our aim to gradually build up an online documentary & video library covering all different aspects of Tibetan culture, as an easy-to-access global facility.

In January 2019 we are starting a new series of Tibetan Language sessions with Prof. Fabian Sanders, aimed at Advanced Beginners ie those with some basic knowledge of the Tibetan alphabet and grammar. You will be able to join this course online using zoom, which is also a very useful tool in making information available to a wider audience. Prof. Sanders now uses online facilities on a regular basis to make his Tibetan language courses and seminars available to international participants ... so whether you are based in Tenerife, Russia, India or USA etc or it will be possible to participate in our three part Advanced Beginners Tibetan Language course from Friday 25th–27th January.

You can already sign up for this course on the Shang Shung UK website via the link at <http://www.shangshunguk.org/whatson/#event=21074761>

For those of you who do not use Facebook, next year we also plan to start using You Tube for broadcasting our open events. We regularly add events to our Shang Shung programme in London so we recommend you visit our website regularly to see what is happening. There is also a designated Lekdanling website: [lekdanling.org](http://lekdanling.org) which covers all the Dzogchen community events happening in London as well as regular weekly practise sessions. Alternatively, if you would like to be added to our SSIUK mailing list so you are directly informed of all our activities, then please email us at [www.shangshunguk.org/contact/](http://www.shangshunguk.org/contact/)



Our new 2019 programme includes our second Festival of Mind (May 10–12) with an amazing line-up of innovative speakers including Charlie Morley talking on the theme of working with the shadow in the dream state. We are also happy to welcome back some familiar faces including Ian Baker, Elio Guarisco and Igor Berkhin who will be talking about different ways of dealing with our emotions. Online views of their talks at the Festival of Mind last year on the theme of mindfulness in daily life have already achieved over 2,300 views ... you can still view these at <https://www.facebook.com/shangshunguk/videos/1933582246652795/>

We are pleased to announce that our SSIUK online shop was given a fresh new look in 2018 where it is possible to buy a wide range of both public and restricted books. In 2019 we will be extending the items available to purchase online including a selection of high quality incense and sang plus many natural remedies.

We look forward to welcoming you online... ©

# A Chöd Retreat at Kunselling

## Drumming up Clarity

Elizia Volkmann

30th November 2018

Reprinted from the Dzogchen Community UK blog



Auspicious signs in Britain come in the form of unexpectedly low priced train tickets, and catching the last available place on the course. My journey to Wales was under a veil of mist and cloud, after three trains and a bus. Finally I arrived in Erwood and headed to the pub where I was offered a cheap ride up the hill to Kunselling which was completely shrouded in cloud, so we could retreat unseen from the outside world to journey deeply into the Master's teaching.

The places that scare us are not just graveyards or battlefields; they are within us. Steve Landsberg told us that this fear was like a fuel for our practice and described the Chödpa's view: where we are conditioned to see sickness, misfortune and danger as terrible things a Chödpa sees these as opportunities, so right now with the far right rising, Brexit looming and other perils, it is a fantastic time to practice Chöd.

Rain storms railed against the windows and the wind howled around the Gompa, perfect Chöd weather, so we picked up our drums and bells and initially sounded like the worst school band at their first rehearsal. Over four and a half days Steve gently led us step by step through the practice of Chöd and its intricate lilting melodies until we could sing and play our way through this beautiful rite, transforming our cacophony into the powerful music of Bodhicitta.

Even for those of us who are trained musicians Chöd presents a real challenge, the Damaru is a wild and difficult instrument to play, controlling it requires a unique kind of strength. Even the biggest and strongest of us found the turning of the drum exhausted muscles we never knew existed.

The Damaru is a teacher in itself. Watching Steve calmly turning his drum and singing whilst I felt my shoulder and wrist ache and the beaters of my drum flailed around often missing beats, I learned quickly that playing it cannot be forced – there's a need to relax, you know the bit

in the teachings when Rinpoche told us to "relax", that's what is needed, but staying relaxed was more than a little trick. Let's just say the process of practice is not a little humbling. You know as a practitioner the sense of a little bit of pride welling up, you know when you've got a melody down pat? Well don't worry about that demon because the Damaru is going to knock that right out of you. But if you prefer the demons anger and frustration, yes those will come to visit too. Playing the drum, singing and ringing the bell, challenge the conceptual mind and eliminate thought. When played correctly the slow beats sound close to a human heartbeat. The fast double beats stir up strong emotions, more fuel for the rite. The melodies are complex, lilting, at times passionate.

Alongside the teaching of Chöd Steve took us through steps to improve our meditation practice to better enter the state of contemplation and better understand the nature of mind. These simple and elegant reminders were incredibly useful and helped build a sturdier foundation for the complex practice of Chöd. Steve's teaching style is open and spontaneous, he seemed to welcome our questions and debate. He was very conscientious in keep us together: "are we getting this?", checking that we all understood, leaving no aspiring Chödpa behind.

To keep out the cold Red prepared twice daily banquets of chilli fuelled Cantonese and Szechuan food and some nights Steve would tell us tales from his life, from his travels in India and Nepal to building Stupas – they really belong in print. During the retreat we were inspired to a spontaneous party and celebration. With no internet I had to summon the recipe for gluten free carrot cake from deep in memory. I put my success down to the sharpening of mind from our concentrated practice. Practising together is always precious and joyful, but the positive energy and open sharing attitude meant many of us dragged our

sleepy bodies out of bed to practice Mandarava, and Yantra Yoga led by Bernard. The washing up karma yoga was breath taking; Graham, Gerallt and Carel performed miraculous feats of cleaning. Our domestic efforts were coordinated and energised by Rowan, who gently but firmly steered the ship along.

I chose to stay on a few more days after the official teaching retreat to practice. I felt a little nervous picking up the Damaru and trying to recall the melodies. With no wifi to download the mp3 of the practice I was on my own; just me, a printed piece of paper and the drum. The storm that night was wilder than ever and as I sang my heart out and offered up the only thing I really own – my body – to the spirits, it seemed as if spirits and beasts were peering in at my window as I filled up the pot with brains, gore and gristle.

The next day the storm had passed, the sun rose above the hills and the sky was a solid blue. That afternoon I went for a walk with Shuny; as we passed through the gate she said "look at the Rainbow". A full arc rose over the common land above the happy grazing sheep. A second bow arose at the base of the first, so we walked in the direction of the rainbow. The rain returned, so as Shuny wasn't so well dressed for the weather she made the wise decision to walk home. As the rain came down and the wind rose again a second rainbow glowed in the sky with its double rising up. Clad in my military grade *gore tex* I stood and stared at rainbow and felt the force of the elements until it faded. I returned to the warm dry comfort of Kunselling thinking about how I could get to Nepal to buy my own Chöd drum: Steve had advised that to be the best way to get a good drum.

I returned to London on Sunday night and dragged my tired self to the Gana Puja at Lekdanling; sitting on the side were four Chöd drums. Tina was selling them to raise money to help an old Lama who Rinpoche had met many years ago in Tibet. Tina had suggested that he re-skin and restore the damarus he had in his house to sell in the UK. My eye lit on one in particular. All the drums had been blessed but the one I chose was the one the lama had used himself for Chöd, so without thinking twice I bought the drum. I will have to wait patiently till I return to Tunisia to play it. I may not live remotely but it's a country where drumming is part of everyday life and with the disintegration of the state, it is indeed fruitful ground for the practice of Chöd. ©





# SHANG SHUNG INSTITUTE

МЕЖДУНАРОДНЫЙ ИНСТИТУТ ТИБЕТСКОЙ КУЛЬТУРЫ

## News from Shang Shung Institute Russia

On 20–21 November 2018 there was a forum “Traditional Medicinal Systems in the Healthcare of the BRICS (Brazil, Russia, India, China, South African countries)” hosted by the First Sechenov Medical University of Moscow, Russia. The School of Tibetan Medicine of the Shang Shung Institute Russia acted as a co-organizer of the Forum together with several Russian and international organizations.

The President of the School of Tibetan Medicine, professor Phuntsog Wangmo,



Signing the agreement on collaboration.

where they are applied. This was clearly confirmed by the talks of the BRICS countries' representatives, and the Russian and international institutions. We hope for fu-

ganized and with the help of our guides this visit remained unforgettable.

We recommend visiting this museum to all people who are interested in the birth and development of modern medicine in Russia to see the expositions dedicated to the activity of such famous doctors as Mudrov, Pirogov, Botkin, Sechenov, Inozemtsev, Zakharyin, Filatov, Semashko and others. A significant part of the exhibition is dedicated to the medicinal successes during the two world wars.

On 22 November we visited the Center of Medicinal Rehabilitation and the Center of Traditional Medicinal Systems at Sechenov University. The directors of both centers took us on interesting tours and we visited departments for rehabilitation and external therapies that were wonderfully equipped with the most modern equipment.

During our visit there was an essential mini-seminar in traditional medicine for coordinators and employees of the centre.



gave a talk at the plenary meeting as a key speaker on Tibetan medicine in Tibet and in the West. Later there was a conference on Tibetan medicine with many unique presentations, including doctor Phuntsog's speech “The view of Tibetan medicine on indigestion and the development of the chronic diseases”.

We would like to express our gratitude to the Center of Traditional Medicinal Systems of Sechenov University and other organizers for their wonderful and great work.

Traditional medicinal systems and their methods represent a very important direction in medicine capable of bringing huge benefit to society and to the countries

ture fruitful collaboration between all the participants of the traditional medical systems.

<https://tms-brics.confreg.org/>  
<https://www.facebook.com/events/1078554882313911/>

Another interesting event was the visit to the Museum of Medicinal History at Sechenov University (<https://www.sechenov.ru/univers/structure/other/muzey-istorii-meditziny/>) organized by our partners, the Center of Traditional Medicinal Systems. We are very grateful for this opportunity. It was an exciting journey through the extraordinary history of Russian medicine. The museum exhibitions are perfectly or-

Dr. Phuntsog Wangmo presented Tibetan medicine, and our colleagues represented Ayurveda and Chinese medicine. At the meeting participants discussed the most important questions of integration of traditional medicine and its approach to different pathologies.

The concluding important event was the signing of the three-sided agreement on collaboration of the School of Tibetan Medicine with the Center of Traditional Medicinal Systems of Sechenov University. We are deeply grateful to our partners for their interest and trust. We hope for a successful and long collaboration! ©

## Take Her By the Hand

Four new schools to look ahead

In these days the inauguration ceremonies are taking place for the four schools destroyed by the 2015 earthquake and rebuilt by ASIA in the rural area of Rasuwa, Nepal thanks to the participation and support of many donors, both private and institutional. We wanted to dedicate the four schools to the memory of our beloved President and Founder, Chögyal Namkhai Norbu

It is very moving for all of us to see the joy of the Yarsa and Saramthali villagers, who will finally be able to send their children to school in a welcoming and safe environment. For the approximately 450 children attending the schools of Arukharkha, Thangdor, Namuna and Dupcheshwori, these ceremonies mark the return to 'normal' life after three and a half years.

Construction workers, carpenters, goldsmiths and artisans living in Rasuwa also attended our trainings in anti-seismic building and actively participated in rebuilding the schools.



These schools are also a reference point for local adults and families. People are trained to generate income from agriculture, and learn more about children's rights and the risks of child trafficking.



### Take Her By the Hand

Take Her by the Hand is ASIA's campaign to keep helping Nepalese girls.

31.4% of Nepalese people are illiterate, and in Rasuwa district the rate is 43.4%, among which 25.5% are women and 17.9% are men (Source: Nepalmap).

Very often, the families' income in Rasuwa is not sufficient either to buy medicines and clothes, or to afford children's education. Children cannot attend school, as their parents cannot afford to buy books, notebooks or uniforms, or cover the school fees.

In the most disadvantaged families, parents prefer to send their sons to school, as they are the ones that will always live with them, while daughters will move as soon as they get married.

Helping families invest in their daughters' education is more than simply allowing them to attend school. Indeed, in the areas where illiteracy is higher, there are also more child brides. One out of three females with no education is also victim of domestic violence, while it is one out of ten among those who have attended school (Source: NDHS 2016).

It is possible to support Nepalese girls by either donating ([namaskarfornepal.org](https://www.namaskarfornepal.org)) or joining the long-distance sponsorship programme ([adoptibet.org](https://www.adoptibet.org)).

It is extremely important to invest in female education in Nepal, particularly in Rasuwa. High levels of illiteracy bring more violations of human rights, which prevent children from growing up in a safe and happy environment.

### Watch the video

[https://www.youtube.com/watch?v=AuG9lMyw\\_EI&feature=youtu.be](https://www.youtube.com/watch?v=AuG9lMyw_EI&feature=youtu.be)

### To Donate

[namaskarfornepal.org](https://www.namaskarfornepal.org)

### To Adopt

[adoptibet.org](https://www.adoptibet.org)



### ASIA Branches

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# Interview with Dr Jordi Postius Robert

November 14, 2018  
Clinica Integra Salud  
Radazul, Tenerife, Spain

**T**he complete project for the Gönpa/Conference Center at Dzamling Gar includes not only the large meeting and practice area on the top of the complex but also space for a Tibetan Medical Clinic on the floor below. This was the vision and wish of Chögyal Namkhai Norbu. In order to have experience in running the clinic at the Gar, Rinpoche agreed to work in partnership with Dr. Jordi Postius in a Clinic of Integrative Medicine in Radazul, North Tenerife. Dr. Jordi was Rinpoche's physician and someone known to people in the Dzogchen Community. He is a practicing doctor on Tenerife Island and also very interested in complementary medicine.

*Below is a small interview with Dr Postius to introduce him to the Dzogchen Community. The management company of the Clinic is called 108 Palgey, a name chosen by Rinpoche, which means economic prosperity. Look for more information regarding the mission and development of the Clinic in The Mirror in the future.*

**The Mirror:** We would like to introduce you to the Dzogchen Community, since we are now partners in a new clinic of Integrative Medicine in the North of Tenerife.

**Dr Postius:** My name is Dr Jordi Postius Robert and I am 48 years old. I am a specialist in urology and andrologia and I have been interested in natural medicine for a long time; normally what people call complementary medicine. This is the reason we are starting this project of integrative medicine that will be one of the first hospitals in Europe in a group. I think this will be the future of medicine: the marriage of conventional and complementary medicine. There are some doctors working with complementary medicine in Europe, but in private offices.

This clinic that will be one of the first in Europe to work in a group, there will be different kinds of doctors – doctors, nurses, psychologists, physiotherapists, acupuncturists, breathing, yoga...everything that is also related to the medicine. In conventional medicine normally we treat the symp-



tom, for example, if I have a heart attack they put in a stent or give me aspirin, but they don't treat the stress or worry about any other factors. This is the problem with conventional medicine. In the future there will be this kind of new medicine.

**M:** When did you become interested in integrative medicine?

**DP:** My interest began when I was working in a hospital in Miami and the medicine in the US is very strict and the doctors are very cold and only offered limited treatment possibilities without considering the whole patient. They would say, for example if you were diagnosed with prostate cancer, "Ok the treatment options are surgery or chemotherapy. Those are your options, so you go outside from the office for a few minutes and come back with a decision of what treatment you would like." This is when I began to see that I thought medicine would be something different.

Then I met Rinpoche and understood a different way to see life and my thinking changed.

**M:** So it was after you met Rinpoche that your interest in alternative medicine became stronger?

**DP:** I had always been interested in integrative medicine but after I met Rinpoche I began to study a little more and to make contact with other doctors interested in the same thing. I am discovering that many doctors who are interested in integrative medicine had cancer or a chronic disease so that when they themselves suffered the illness, it changed their mentality.

**M:** Which methods of non-allopathic medicine have you studied?

**DP:** I have not done extensive study but I have taken different courses in acupuncture, naturopathy, herbal treatment, diet, vitamins, minerals, etc. and I've done little courses about mindfulness, yoga, to see all the different possible methods of complementary treatment.

**M:** So can we talk a little more about the clinic and when and how you decided to open it?

**DP:** After I met Rinpoche in July, 2017 in Barcelona, I had this building Radazul, Tenerife, which I have owned since 2015 and people wanted to buy it for different things, like restaurants, and I thought to rent the building or just use it for my office and my own practice. After meeting Rinpoche I started to think about having a clinic for all these different kinds of medicines in one place. Something like this is impossible to do in a normal office, just one doctor could not do it, you need a big building to apply all these modalities, to have the staff, space and equipment, and there will be new modalities that will appear in the future. We are discovering more things every day.



Clinic.

**M:** Do you already have doctors to collaborate with?

**DP:** Yes, we are starting with around five doctors and we hope to increase the number of physicians as the Clinic grows. Eventually there will be more doctors interested in this kind of medicine. The first step is to open your mind so these doctors who practice normal medicine are afraid to practice this complementary medicine in their normal practices because now there is a lot of controversy in Europe about these forms of medicine. Now in Spain, Italy, Portugal and France, they are saying that homeopathy is not legal.

*>> continued on the following page*

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The other doctors are from Spain but we also have an international group that may work with us in the future from all over the world.

The people in Tenerife are open. They want to have an option for treatment. Also they realize that their recovery will possibly be better if they can complement the chemo or other traditional forms of treatment with complementary therapy.



Dr Postius (second from left), Dr Postius's wife (5th from left) with staff and friends from Dzogchen Community.

Our clinic will also provide support for people who are receiving conventional allopathic treatment or they can also choose to receive all their treatment at our clinic. Always the patient must choose, the doctor can say you have this and that option, but it is always the choice of the patient.

**M:** How many kinds of specialists will there be at the clinic?

**DP:** Eventually there will be different kinds of doctors from general practitioners, pediatricians, urologists, radiologists, oncologists, to cardiologists and rheumatologists.

**M:** Is the clinic only for elderly people?

**DP:** No. We are starting with outpatient, daycare for elderly people – it was easier to organize these kinds of treatments. We need more time to set up the facility and also to receive the license. It was easier and faster to receive a license for the elder care. The license for a hospital is more difficult. So we are starting with the clinic and eventually we will have a residential hospital. We would also like to add a floor for the hospital. We want to have all these licenses lined up now since I think it will be more difficult in the future to receive a license.

Then the next step is that we will prepare elder residential care. Now we have two rooms for patients, and eventually we will house twelve patients. So for example if we have a patient who needs to be in the hospital for one or two days for treatment, or for diet, recovery from surgery, they can stay, also we will have nursing care for elderly who can no longer live at home, at the beginning. But when we have the authorization we will have more rooms that will

comprise the hospital. We can also care for those with Alzheimers and dementia. We also want to care for children with neurological problems, attention deficit disorders since 15% or 20% of children have this disorder, sensory problems, hyperactive and autism. The clinic will be for general patient care, not only for the elderly or children, for all people.

It will take some months to really develop, people have to come and see; it is not the conventional geriatric place.

We hope to have some collaboration with Dr Phuntsog Wangmo. Tibetan Medicine is an important part of this integrative medicine. I intend to study and learn with Dr Phuntsog.

As far as insurance, we had a meeting today with one of the biggest insurance companies in the world and biggest in Europe and they are very interested to work with us, it is DKV German based, we would like to work with them and they want to do meetings and studies and German thinking is a little more open and they are interested to work with this medicine. They will support us in the hospital and support us with conferences and meetings. DKV will cover non-traditional care.

We are planning to do conferences with Dr Phuntsog when she comes to Tenerife. Also a large group of doctors from Italy contacted me and want to come for a meeting to see what we are doing.

I was talking also with Rinpoche and Giovanni and we were speaking about how Dzamling Gar can be a place for a healing center and we can all work together to establish a healing center there.

**M:** Did you and Rinpoche come to this idea together?

**DP:** Yes we did. To treat Rinpoche was an incredible experience. When you touch a person like him you feel he is something completely different.

**M:** Thank you Dr Postius for your time. We wish you much success in your collaborative venture with the Community. ©

#### About Dr. Jordi Postius Robert

Dr. Jordi Postius has a degree in Medicine and Surgery from the University of Lleida – enrolled in the University of Barcelona – and obtained the title of specialist in Urology from the University Hospital of the Canary Islands. President and founding member of the Spanish Federation of Integrative Medicine, Dr Postius is also a member of the Canarian, Spanish and European Urological Medical Societies and an active member of the European Association of Urology. Apart from his healthcare activity – including more than 200,000 patients attended and more than 20,000 surgical interventions – he also highlights his role as a researcher in the field of Urology with more than twenty scientific studies carried out. Dr Postius is a pioneer in the introduction of novel surgical techniques, such as the use of the urethral catheter in kidney transplantation for the prevention of urinary leaks, the UROLASTIC and PROLASTIC techniques for the treatment of urinary incontinence. Nowadays he is the Medical Director of the Clinica Integra Salud and he works as a specialist in Urology in the DKV Space Health Center and in the Clinica Vida.

# Eight Movements Teacher Training with Fabio Andrico

Carlos Mena and Vicky Amarillo

Around twenty-five people participated in an **Eight Movements of Yantra Yoga Teacher Training** given by Fabio Andrico from November 16th–25th, 2018 at Dzamling Gar. The course was aimed to train qualified instructors to teach *Lungsang – Purifying the Prana*, *Lung Ro Salwa – Exhaling the Stale Air* and *Sabmo Jorwa Zhiden or the Pranayama of The Four Profound Application* (with open hold only) openly.

Rinpoche has given Fabio permission to prepare instructors, in three different formats, according to the student's circumstances. The training involved learning not only the main practices mentioned above, but also warm-ups specific to each one of the Eight Movements and various exercises to improve the different aspects of our breathing in a smooth and harmonious way.

The principles of this ancient yoga tradition have come to us through an uninterrupted lineage of adepts and masters. The tantra *Nyida Khajor – The Union of the Sun and Moon Yantra*, which is the Yantra Yoga root text written by Vairochana, is connected to the Dzogchen teachings. The Sanskrit term yoga means “union”, however the Tibetan translation “naljor” helps to give us a more precise understanding; naljor means to remain in the real condition as it is. So, we understand Yoga as an experience of our condition, where we embody what we are doing, and we experience movement in that dimension – the state of being. So this practice has its transmission and its final goal is to discover our true condition.

During the course Fabio shared that he once asked Rinpoche what the real meaning of yoga is. His response was that yoga is conservation of energy. Through the integration of body, voice and mind, we are able to expend less effort in all our activities.

Over the first few days, Fabio gave an in-depth introduction about the origin and key points of these teachings from a carefully thought out secular approach. Working with the transmission is something concrete which is explained in detail in the Teachers' Training booklet (SS Series of Teachings 187E ). To be an instructor is not only related to mastering the practice;



you are teaching because you want to help. An instructor should remember that each individual who comes to these classes has their own abilities and weak points, try to be aware of them and the reasons of why they are coming to learn. For example, some people want to take an open course to deal with a physical ailment, someone else might take it to learn how to concentrate or relax, or to become more energetic, etc.

Communication was a key aspect of this training. There are no specific guidelines of how to work with those that don't have transmission, but we work with the circumstances and apply common sense in order to benefit them. We want to be able to communicate at everyone's level, to have the capacity to allow everybody to understand, not in an intellectual way but in an experiential way. People that come to the classes are looking for something. When they find an aspect that helps them, the practice becomes something concrete for them, and that can be adopted into their lives. When teaching an open course, we should keep in mind the audience, by using clear language that is not charged with spiritual jargon that is hard to understand. We should present the information so that someone without a background in yoga or Buddhism, feels they can participate, and get something out of it that will be useful in their daily life. An example of communicating to a wider audience is *The Tibetan Yoga of Movement*, which was meticulously developed with these considerations in mind.

These ten days were an immersion into deepening our understanding and experience of the dimension of the breath. We can observe if there is tension in our body, if the movement or the breath doesn't flow. It is easier to observe when some aspect of our condition is overcome by stress, other

emotions are more subtle, but they condition our breath and the other way around is also true.

The Breath is the bridge that helps unify body, voice and mind. We work with the dimension of the body, the movement shapes the breath, and helps us to integrate the dimension of the energy, prana – the base to work with the mind. We cannot see energy but somehow it is easier to bring awareness to feel the dimension of the energy, but the mind is a more subtle realm; and *not being distracted* is the game changer. Being present and aware allows us to work with the mind, and through working with the mind we can access our natural condition.

There is a Tibetan word *bag chags* for habitual tendencies, one way to understand it would be through viewing these as mental habits, related to the origin of emotional patterns that condition our breathing. And the reverse is also true, we purify the traces by purifying the karmic prana through working with our breath, which is interconnected with the emotions that are conditioned by our potential inclinations. This allows us to refresh and let go of mental states.

So now and then take a deep breath. Yantra Yoga works with harmony as the seed of the quality of the breath. The warm up exercises involved training and becoming aware of the different aspects of the complete breathing, with diaphragm or abdominal breathing, intercostal muscles and upper chest muscles, clavicular breathing, pelvic diaphragm breathing, dorsal breathing. These exercises helped us develop full and complete breathing in an integrated way, to breathe with less effort and less mechanically. This is fully explained in the book *Breathe as You Are*. Fabio wrote it to

» continued on the following page



Oct. 25–30: Purification of Six Lokas Retreat with Igor Legati.



November 4–7: A Course on Awakening Presence in the Flow of the Experience of the Five Senses with Elio Guarisco, Stoffelina Verdonk and Alessandra Policreti.



November 8–12: Inner and Secret Rushens from the Stairway to Liberation with Elio Guarisco.



November 26–30: Training in the Dance of Song of Vajra with Prima Mai and Adriana Dal Borgo.



December 1–2: Dzamling Gar Song and Dance Course with Adriana Dal Borgo.



Dec. 3–6: Explanations of the Drajyor system and Ganapuja text by Fabian Sanders.

» continued from previous page

expound the micro details of the three dimensional approach of our breathing.

Little tricks were taught to bring awareness, to remind the mind to be present in the breathing, to be aware of the necessity of being aware, to coordinate the energy. In Yantra Yoga we let the body look for the balance to settle on, every session is slightly different, we come to the practice in different circumstances, sometimes there are variations needed – we never step in the same river twice. When you want to know if you did it well, you check the breathing, but when people don't understand the essence

of the practice they tend to focus on copying the physical details. We embody the importance of why fluid breathing should be free of any control except the position. Yantra Yoga's golden rule is not force anything.

When Fabio introduced the rhythmic breathing he explained that all of our dimension is rhythm, from the belly of the mother, the rhythm of the heartbeats, circadian rhythms. All the movements were designed around the holds. Inside the dimension of the breathing, the holding is the deepest level of cellular breathing, and it is the movement that makes it happen, that shapes the breathing into the holding.

The Health benefit of each movement is explained in detail in the book *Healing with Yantra Yoga* written by Elio Guarisco and Dr. Phuntsog Wangmo.

Those who went through the supervision process, and received Fabio's final approval to give classes, left with the promise to be back in two years, to re-check that no mutations have developed in the teachings. Participating in the course doesn't imply that you need to go through the supervision, one can also participate to deepen the practice. There may be more opportunities in the future. In Dzamling Gar there is a Harmonious Breathing Teacher Training later in 2019. ©



December 5–6. Semdzins – explanations and practice with Elias Capriles.



December 14. Beginner's Khaïta Training with Adriana Dal Borgo.



December 15. Lobsang Zatul, a Tibetan language teacher, did a session on Khaïta Songs.

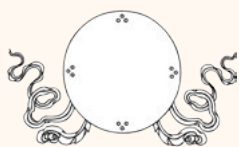


December 16–18. Khaïta Course for everyone with Adriana Dal Borgo and Salima Celeri.



Dzamling Gar Gönpa.

Photo by Elena Ihlcik



## THE MIRROR

Newspaper of the  
International

Dzöçhen Community of  
Chögyal Namkhai Norbu

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# Recalling the Presence of the Master

December 8 at Dzamling Gar

On December 8, 2018, on the occasion of Chögyal Namkhai Norbu's anniversary, more than 500 practitioners from the international Dzogchen Community around the world gathered together to do the first practice in the long awaited Gönpa/Conference Hall at the Global Gar in Tenerife. The new building still requires a little time and some finishing touches until it can be inaugurated and used 'officially' but due to the significance of the occasion, Rinpoche's birthday, the red tape was overlooked for a couple of hours so that those present could remember and honor the Master in the building that he had worked so hard to complete.

For many years now, this particular day has been celebrated by doing the Mandarava Long Life practice led by Chögyal Namkhai Norbu. This year Rinpoche's main translator and senior student, Adriano Clemente, led a Green Tara practice in order to recall the presence of Rinpoche. Before starting, Adriano spoke about the significance of the day and the importance of the Green Tara practice.

"Good day to everybody and welcome to this beautiful new Gönpa that we have here. Everybody knows that this is a very important day, first of all because it is the first time that we are doing collective practice in this new Gönpa that we have been waiting for so many years and which Rinpoche put so much effort into. You know how many hours a day he spent preparing these Evolution Creations necklaces to find the money to build this Gönpa. So it is something very special that we have here and that Rinpoche left for all of us and for future generations.

And today is also Rinpoche's birthday, his anniversary, and usually over the last 10 or 15 years what we always used to do is the Mandarava Long Life practice. That is what Rinpoche started to do with all of us for his long life and also for the benefit of the teachings and all practitioners. This time, however, I thought that maybe instead of doing this Mandarava long life practice, which is, of course, very important, but for remembering Rinpoche's presence it would be good to do a Green Tara practice.



The reason is, and you probably know from Rinpoche's biography, that he was born through the grace of Tara. Rinpoche's parents didn't have a son so Rinpoche's father went to the great Dzogchen master Adzom Drugpa. Adzom Drugpa gave him some advice to do Green Tara practice and so Rinpoche's parents invited a practitioner, a lama, to the family's house where he did Tara practice for one month, with the 21 Invocations etc. Then after a year or so this lama had a dream in which he saw a yellow flower blooming and then he understood that a male was going to be born there. When their son was born, the parents were so overjoyed that they considered him to be a gift from the sky and they called him 'Namkhai Norbu' which means

birthday and brought us a text of Green Tara and said, "Now this time we'll do this." It was Green Tara practice more or less as we do it now but what was different was that he included what we call the Bodhicitta commitment. Bodhicitta commitment means that we don't need to take a vow from some lama or outer object, but we take the commitment with ourselves, internally, in the presence of the guru, deva, dakini, buddhas and bodhisattvas. In order to do that there are some verses that we use, mostly from this Bodhisattvacaryavatara, the text from Shantideva. That day Rinpoche brought this text and from the text that Rinpoche brought that day I have copied and integrated it into this new booklet we have prepared now." ©



Photos by Jiri Langpaul

'Jewel or Gift from the Sky'. So it is important that we know that.

Then once, I remember very well, Rinpoche told me, "I was born with Tara and I will die with Tara".

In 1986 Rinpoche was still working at the university and living in Formia so he wasn't spending all his time at Merigar. But then he came to Merigar the day before his



# The Dzamling Gar Houses Accommodation Service

Collaboration and Harmony  
Between the Houses

## Aims and Values

Dzamling Gar accommodation program promotes living together in harmony following the principles of Chögyal Namkhai Norbu and the values of the International Dzogchen Community (IDC) by providing an accommodation service to all people with genuine interest in these same values and associated activities. The houses within Dzamling Gar, while respecting their individual cultures, serve as collective bases for the promotion of the co-existence of peace and unity within cultural diversity.



Photo by Paolo Fassoli

ASIA Onlus house. The beautiful gardens are linking the houses as living symbols of the harmonious flow of communication between the houses, they are nurtured as ornaments of the spaces between the houses. All visitors are welcome to participate in a wide variety of educational and artistic activities that facilitate relaxation and enjoyment, discovery of knowledge and understanding and express the natural love of humanity.

## How to book

All IDC members are welcome to support the Gar they are a member of and make a reservation in the corresponding house. If the house of your Gar does not provide the accommodation option you need, you can reserve your stay in other houses. For reserving accommodation please submit a request to Booking Managers of Dzamling Gar houses. ©

Dzamling Gar & Kundusling House:  
[dzamlinggar.house@gmail.com](mailto:dzamlinggar.house@gmail.com)

Tashigar North & South House:  
[clarabordeu@gmail.com](mailto:clarabordeu@gmail.com)

Samtengar: [samtengarhouse@gmail.com](mailto:samtengarhouse@gmail.com)  
for China: [mandarava@yandex.ru](mailto:mandarava@yandex.ru)

ATIF, Tibetan Medicine:  
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[namgyalgarpom@gmail.com](mailto:namgyalgarpom@gmail.com)

IDC/ASIA Onlus:  
[idcasia.house@gmail.com](mailto:idcasia.house@gmail.com)

General Manager:  
[dzamlingghoa@gmail.com](mailto:dzamlingghoa@gmail.com)



Each house is connected to different IDC gars or organizations:

Merigar (Europe); Samtengar (China and Asia); Kunsangar (Russia and Ukraine); Tashigar (South America); Tsegyalgar (North America); Namgyalgar (Australia and Asia Pacific); Dzamling Gar (Tenerife, Canary Islands, Spain); Tibetan Medicine and Atiyoga Foundation house; IDC and

# A Message of Thanks from Merigar West

Dear friends,

At the moment the Stupa of Illumination at Merigar, which, since last October, contains the remains of Master Namkhai Norbu, cannot be visited inside. This opportunity will only be possible on "special" occasions, of which we will give plenty of advance notice.

In the last weeks hundreds of people from all over the world have come to Merigar and thousands have joined the practice sessions through the webcast.

Dozens of volunteers have taken turns to make Merigar always welcoming and clean, distribute hot drinks and simple meals, facilitate moments of practice, manage the webcast and everything necessary to receive so many people.

A fund was set up to cover all the expenses of this intense period. We collected €52,138.36, and would like to thank all the donors, many of whom remained anonymous.

As the Gakyil of Merigar and on behalf of the whole Dzogchen Community we want to thank all the volunteers. They were so many that it is impossible to name them one by one. Everyone worked so hard, with a deep sense of family, a spontaneous harmony that held us and continues to hold us in a simple yet strong embrace.

During this period in the collective sessions we practiced mainly Guruyoga, purification practices such as the practice of Vajrasattva, the 25 spaces of Samantabhadra, the Ganapuja to purify our samaya and the Invocation of the Lamp to recognize the importance of our relationships with vajra brothers and sisters connected to the same Teaching transmitted by the Master.

We intend to continue to practice all together, on weekends and on special days, in the coming months, both at Merigar and at other gars, also in webcast. We will try to communicate the dates as soon as possible through the usual channels of the Dzogchen Community.

In addition to the collective practices at Merigar we invite everyone to do activities together like sewing prayer flags and making tsa tsa, gardening, singing together, walking, drawing.



Photo by Edith Casadei

We will shortly send out more information about the December program, the Christmas period and next year.

An excerpt of the speech given by Costantino Albini as representative of all of us:

“At the conclusion of the first retreat of Dzogchen teachings, at Subiaco in the summer of 1976, he explained his vision for our future: ‘We will not only make a Buddhist center,’ he said, ‘but rather, we will form a community of practitioners. Every Dzogchen practitioner is a living center of knowledge of the Teaching, a free, relaxed person, independent of titles and schools. A community of practitioners can extend anywhere, even across the earth. Every practitioner wherever he goes will find his family, his brothers and sisters who, sharing his same knowledge, will welcome him and support him in his practice.’

Now, Master, we, your students, are thousands and are all over the earth. Today there are many of us and we are here to pay homage to you but this is not a farewell, it is not a goodbye.

You, Master, live in the heart of each one of us. Thanks to your compassion we are now your Body that continues to live. Let us continue the journey together, to bring your vision to fulfillment.

We will carry your projects, your ideas, your endeavors forward and we will evolve in every corner of the planet.

We will be with you again and again, for many lives to come, until supreme realization.

This is your promise.

This is and will be our life.”

The Gakyil of Merigar

For information you can call the office at 0564 966837 write to [office@dzogchen.it](mailto:office@dzogchen.it)



# A New Location for Zhenphenling

Sergio Quaranta

For many years the Dzogchen Community in Rome, Italy gathered in the homes of generous practitioners who made their spaces available to enable us to meet and practice together. They were wonderful and exciting years, we were young, many of us at least, and not infrequently there would be a telephone call with, "Tonight there will be a Ganapuja at the home of Laura (or Paolo and Poupee) and the Master will also be there!" Marvelous!

Then the community grew and it seemed the moment to find "our" place, a Ling, where we could gather, practice, but also introduce ourselves to those who were interested in the Teachings of the Master. When, over seventeen years ago, we were offered a space in Via Miani, we were all very happy, a bit like leaving our parents and going to live on our own. I remember the great activity, the collaboration, the work of many. There, in Via Miani, the Master gave the initiation of the practice of Mandarava, there Yeshi Namkhai held two Teaching retreats, there many teachers of our Community led courses of explanations and practices, there we held courses of Yantra Yoga, of Vajra Dance, of Santi Maha Sangha, and we practiced, held assemblies, hosted conferences, just as we should do at a Ling.



Photo by Edith Casadei

Why then look for a different place? The characteristics of the place in Via Miani, and those who went there know it well, were not really the best for livability and didn't correspond to the requirements to be able to increase external attendance. Thus began a search, always difficult in a city like Rome, where costs are not low and distances are sometimes an almost insurmountable obstacle. I'll skip the part about the many places we visited and evaluated, the endless discussions on pros and cons and sustainability forecasts because they are not important now. What is important, and which I find extremely significant in many ways, is that almost unexpectedly a place appeared. Not only that, but at affordable conditions, in a very lively district like San Lorenzo, full of light and air, quiet from the point of view of noise, and with a room that can contain the Mandala of the Vajra Dance! I have never seen greater agreement and appreciation from our practitioners as on this occasion.

All this happened just before this summer and we found ourselves in the middle of the work just when the Master left this dimension. This fact, which has shocked us all, has for us a further meaning, for the coincidence of the times, a message and an encouragement to grow further, to 'come to the light', concretely and metaphorically. We are at the final stage of the work, the mandala painted in transparency on the parquet is beautiful, the furniture will be reduced to a minimum to leave as much as possible the feeling of openness and light that we missed for so long. It will be 'the beginning of a new life', as someone dear has wished us.

You are all invited to visit!

via dei Marrucini, 10B  
00185 Rome, Italy  
[posta@zhenphenling.it](mailto:posta@zhenphenling.it)  
[www.zhenphenling.it](http://www.zhenphenling.it)



# Spring in Ireland

This past Spring some practitioners in Tsegylgar East, in the U.S., came back from their respective travels in Ireland and were sharing their experiences of this beautiful country with each other. A spontaneous idea arose to do a Green Tara retreat on this lovely green Island.

We began working with some of the Irish practitioners, as well and formed an organizational committee.

What has developed, is to have a long weekend together of concentrated practice, 4 Thuns a day of Green Tara from Thursday, May 16th through Sunday, May 19th. We will also include time for Khaita, Yantra Yoga and Vajra Dance.

The intention is to have a practitioner led retreat where we practice intensively



together, enjoying each other, and partaking in the riches of Ireland.

Anneli, from Ireland, found what appears to be an ideal venue in County Mayo near Westport. It is a dance hall with a sprung floor, some limited accommodations upstairs, a kitchen/breakfast area where we can eat together, a car park and pub at the front with large screen TV in one room and a pool table in the other.

Many practitioners have already expressed their intention to come. There are many B&Bs and Airbnb possibilities in the area. We will present a list of some of these shortly.

Please let us know of your questions, interest and intention to attend all or part of this retreat by contacting Paula Barry and Anneli Watson [paulabarry108@gmail.com](mailto:paulabarry108@gmail.com) [anneliwatson@gmail.com](mailto:anneliwatson@gmail.com)



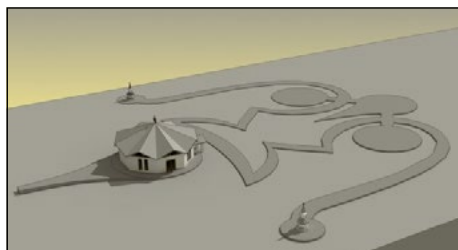
# Erecting the Second Stupa at Merigar East

Kveta Svedova

In 2012 we began the construction of the Stupas at Merigar East. The foundations were laid and Chögyal Namkhai Norbu kindly consecrated them both. You may know that when looking at the Merigar East ground, the paths show the symbol of the Longsal with the gönpa on the top and the two stupas in the corners of the two branches.

One of the stupas was nearly finished this year (2018) and it only needs to receive the metal umbrella on the top and the statue of Guru Padmasambhava in the special niche. We have them already.

The body of the second stupa needs to be fixed very soon in order not to fall apart. For that reason the construction works are planned for the early summer of 2019.



At the same time to bring the project to its final fulfilment, we will organize workshops to prepare the mantra rolls and tsa tsas to be placed inside. The first of these workshops will take place at the Gar during the Mandarava drubchen in February 2019 – for those, who cannot attend the event at Dzamling Gar, we will organize to follow the webcast together at Merigar East with the possibility to join the mantra rolling in our free time. Other workshops will follow soon.

We already have the trunk of the tree for preparing the srog shin – the tree of life, the spine of the stupa representing the dharmadhatu. This was kindly and swiftly found, cut, delivered and donated to the Gar by the Bulgarian sangha. A big thank you!

We wish to organize the process of putting all necessary materials together by cooperating with all the Lings of the Gar... each of them bringing some pieces of precious material to put inside (for example the translated texts of our Master Chögyal Namkhai Norbu).



And also we are looking for sponsors for the necessary building works, transport of material, printing mantras, filling material etc...

As you probably know, building a stupa is considered extremely beneficial, leaving very positive karmic imprints in the minds of those involved in building, cooperating, getting into contact and means accumulating infinite merits. It is said that because stupas are connected with Buddhas and all realized beings, they generate loving kindness and compassion and benefit the places where they are built.

We are thankful for any support in any way, all good wishes, material or financial donations.

May all be auspicious!  
Merigar East Gakyil

For more details you can contact our project coordinator:

Květa Švédová, [yellow.me@dzogchen.ro](mailto:yellow.me@dzogchen.ro)

For all kinds of donation transactions by Bank transfer to Merigar East, use the following link or account:

[https://dzogchen.ro/component/option,com\\_zj\\_donation/Itemid,101/id,1/view,campaign/](https://dzogchen.ro/component/option,com_zj_donation/Itemid,101/id,1/view,campaign/)

Account in EURO:

UniCredit Tiriac Bank SA

30, Constantei Str., bl. H1a

RO-905500, Mangalia, Romania

Swift: BACXROBU

Asociatia Culturala Comunitatea

Dzog-Chen

IBAN: RO50BACX 0000 0002 6751 3001

If you make a donation by bank transfer, please write in the message field your name and the purpose of the donation. In some cases our bank statement doesn't show who the money is coming from, so it is good to add this information in the message. Thank you! ©

# Thank You For Supporting the Merigar East Camping

Dear friends,  
We thank you for your support! For coming to help with your flesh and bones, for donating, for all the other numerous ways of putting your energy and intention into this project.

This autumn, the new Merigar East Camping Residential Area received its final touches and in spring will be ready to welcome you again!

Together, we:

- connected the new kitchen and new showers to the old water pump (so no more salty water!)
- we put tiles in two of the new camping showers
- raised the roof of the new camping kitchen and insulated it to prevent rainwater from dripping into our spaghetti bowls
- made a new roof extension on the West Side to stop anything heavy coming from that direction
- gave brand new metal clothing to the old camping showers - now they look nice and will live longer!
- built the main structure (dome-like) for a vegetal shading area for the hot summers

So far 11,000 Euros have been donated for this project and we still need 2,000 to cover all the expenses.

You can donate here: [https://dzogchen.ro/component/option,com\\_zj\\_donation/Itemid,101/controller,donate/id,20/task,donation/](https://dzogchen.ro/component/option,com_zj_donation/Itemid,101/controller,donate/id,20/task,donation/) ©



## Yantra Yoga Course in Targu Mures, Romania

The benefits of having a resident Yantra Yoga instructor at Merigar East start manifesting also in other parts of Romania. Following the invitation of the Targu Mures Dzogchen Community, Magdalena Ourecka was happy to travel and the Yantra Yoga beginners' course took place during the weekend of 23–25 November.

Thanks to the generosity of Laszlo Csaba, we were hosted right in the centre of this beautiful city, so it was easy to have a taste of it even if the time was relatively limited.



We were overwhelmed by the hospitality and generosity of the Targu Mures Sangha and also we were able to personally experience and appreciate the effort it takes to drive from there to Merigar East – and we can trace a continuous participation of practitioners from Targu Mures to the different events at the Gar!

We hope there will soon be a direct highway from Targu Mures to Merigar East so we can meet more easily and more often in the relative plane! ©



Celebrating together.



## China Tour with Rosa Namkhai & International Instructors

Rosa Namkhai and international instructors Fabio Andrico, Costantino Albini, Prima Mai, Adriana Dal Borgo and Salima Celeri made an extensive tour

of China during late October/early November 2018. They visited the Dzogchen Community centers Jamyangling in Beijing, Samtengar in Yichun, and also Chengdu where they presented a program of Santi Maha Sangha Base teachings, Vajra Dance, Yantra Yoga and Khaita Joyful Dances.

In this particular moment it was important to share the practice with the Chinese Sangha who had been waiting so much for Rinpoche's visit. ©

## Ecologic Dark Retreat House in Czech Republic

Filip Štys

We would like to invite you to our brand new dark retreat house. It's in Phendeling deep inside a forest in southern Bohemia, close to the Austrian and German border. We've built it exclusively from natural materials (wood, straw, earth) creating a very relaxing, peaceful and healthy ambience inside. The house is designed for comfort and is suitable even for longer stays in the dark as there is a lot of space, big bathroom, state of the art ventilation system, etc. Another important feature is a high level of sound insulation.

It can host a normal retreat as well since it features kitchen, fridge, windows with a nice view, terrace and a mandala in the main building of the centre.

Come to practice in Phendeling!

For information about the project you can follow the FB page "Dark Retreat for Central Europe" or contact Filip at [filip23@gmail.com](mailto:filip23@gmail.com)

[filip23@gmail.com](mailto:filip23@gmail.com), for reservations our Geko at [phendeling@dzogchen.cz](mailto:phendeling@dzogchen.cz)

Prices:

For 1 night for IDC members, 10 Euro; for 1 night for non-members (with transmission), 20 Euro.

Food supply and cooking from Geko 10 Eur per day. There is an additional fee for cleaning 12 Eur.

We would like to thank all donors and karmayogis, who helped to finish this project. Czech Dzogchen Community ©



## Recent Courses at Samtengar, Yichun, China



October 5–12, Vajra Dance Teacher's Training with Adriana Dal Borgo.

## Mandarava Long Life Retreat in Chengdu

For seven consecutive days starting from the last Saturday of September, over 100 students of Rinpoche from all over the country, including Taiwan

and other places, gathered in the conference halls of Holiday Inn in Century City, Chengdu, China, to participate in the Long Life Practice of the Immortal Dakini Mandarava, taught by Khenpo Yeshe Wangpo. After each session, there were also Yantra Yoga, Khaita Joyful Dances and Vajra Dance courses. ©



September 13–17, Yantra Yoga Tsalung with Fabio Andrico.



Oct 14–20, Khaita with Adriana Dal Borgo and Salima Celeri.



November 5–9, SMS Course with Costantino Albini.



November 5–9, Khalongdorjeikar of the Song of the Vajra with Prima Mai.



November 5–9, Tummo Course with Fabio Andrico.

# Annual Namgyalgar Retreat 2018

Robyn Catchlove

This year's traditional gathering in the tropical greenness of Namgyalgar was such an heart-felt occasion, with over fifty members coming together to not only focus on practice, but to be in the closeness of dharma family following Rinpoche's recent passing. While we celebrated that oneness, many, with great delight, shared their priceless stories about Rinpoche.

Of course the retreat was greatly enhanced by the presence of esteemed teacher and long-time student of Rinpoche's, Oliver Leick, who took precious time to fly all the way from Austria to teach the Khorde Rushen – a traveller with a purpose to achieve. Completing five sessions a day with a simple Ganapuja each evening, following clarity instructions from Oliver, it was along with the tweeting of colourful birds that from each early dawn till darkness, students arose together in harmony to begin further developing our fleeting minds.

Each side of the main retreat, two well attended Yantra Yoga courses led by instructor Oni McKinstry were held which were well attended and much appreciated by students.

In between the Rushen sessions, each day there was continuous Yantra Yoga, Vajra dancing and Khaita dances, really generous karma yoga activity, the best of food, combined with lots of laughter, live music, a successful auction and a totally rowdy, fun filled games night.

Since Oliver's visit was a collaboration between Shang Shung Institute, Australia, and the Dzogchen Community of Namgyalgar, he also spent an afternoon giving us a glimpse of the current changes to Rinpoche's various organisations all of which will now fall under the global banner of the Ati Yoga Foundation. Rinpoche's passing has presented all of us world wide with a great deal to consider, and already there has been restructuring and a change of thinking. While more information will come our way in the New Year, Oliver cautioned that there is still much which is unknown, and he, like the Namkhai family, requests we let this year pass in reflection before moving into the upcoming new phase.



This time went too swiftly yet still instructor and students together created a vibrant, shimmering realm filled with timeless frolicking dakas and dakinis alight with good intention; an authentic, full program which would have simply delighted Rinpoche.

And so it was as the final morning and the final practise came, and we all began

Om Ah Humming away with limitless enlightened beings and limitless bodhisattvas in limitless space, suddenly a great flock of uncommon Australian black parrots filled the sky, encircling the entire Gönpa singing their own bird mantra...only to swoop away to the east as we completed the session .... twas a rare blessing without doubt. ©

## Moving to the Tune of a Relaxed Heartbeat

Suze Smith

Oni McKinstry led us dozen practitioners through an immersion in complete breathing, khumbaka practice and advanced yantra yoga in late November/early December at Namgyalgar. For several of us it was a yantra sandwich with the Khorde Rushen retreat led by Oliver Leick in the middle.

The days were characterised by the steaming Queensland heat with a couple of fresh tropical storms thrown in towards the end of our time together. Butcher birds and yellow tailed black cockatoos sung us as we embarked on our yoga experiences each day. Practice was punctuated by each other's delicious home cooked meals. As we hungrily got down to the business of sharing meals, we took a moment of 'clapping for the cooker' in appreciation of the seriously excellent food we were enjoying. And the wine and cheese aperitivo's were very civilised after sweating it out all day learning synchronised yoga of breathing and moving in our tin shed gonpa.

Falling into practice with Oni was like becoming a finely tuned instrument. As we attended to the detail of coordinating rhythm, movement and breath we all arrived in ourselves and in our group in ways



that were relaxed, present, serious, easeful, funny and inviting. The feeling of friendship grew alongside increasing skill and capacity in our yantra and khumbaka practice. ©



Advanced Yantra Yoga retreat November 30–December 6, 2018 at Namgyalgar, Australia.

# Wishing Our Worldwide Vajra Family a Happy New Year from Tsegylgar East!

Summer plans are underway, and we are currently organizing the Tsegylgar East program lineup. We invite you to join us this summer at Khandroling:

## Summer Yantra Yoga Camp at Khandroling



July 6–July 14, 2019 with Maxim Leshchenko and Nataly Nitsche for beginners and experienced alike.

## Tsegylgar East 4th Annual Summer Sangha Retreat

July 20–July 28, 2019 with Stoffelina Verdonk, Carisa O’Kelly, Kyu Kyuno, Bodhi Krause, Paula Barry, Naomi Zeitz, Mariano Gil, Michael Katz.

## Summer Vajra Dance at Khandroling

August 1–September 1, 2019 Deepening Course Song of the Vajra with Prima Mai and August 1 to August 9, 2019

Vajra Dance Course taught by Stoffelina Verdonk and Vajra Dance Course taught by Prima Mai to be offered between August 10 and August 18, 2019. Programs and dates to be confirmed shortly.

## Tsegylgar East 2nd Annual Dance Dance Dance at Khandroling

Middle through end of August 2019. Program and dates to be confirmed shortly.

Please check back regularly for course updates. Visit [Tsegylgar.org](http://Tsegylgar.org) or contact: [bluegakyil@tsegylgar.org](mailto:bluegakyil@tsegylgar.org)

We hope to see you soon!  
Tsegylgar East Community and Gakyil ©



# The Song of Natural Sound

Doro Franck,  
Dzamling Gar 2018

Fortunate as we are  
being told the secret of space  
doors you didn’t even see  
open when you pass

coming from afar we enter and taste  
a depth of now  
the blue of a swimming pool  
breathe freshness of flowers  
and the fluttering of a thousand ragged coloured flags

Ignorant as we are  
(having become experts in erring)  
we discover a secret map  
hidden in the syllables of the  
*National Anthem of the Universe*

the Indestructible Song  
resonating in the white noise  
of the waves washing ashore  
in Playa Paraiso

or in the sound of rolling stones  
perfectly round black pebbles  
rumbling mumbling aloud  
when the water returns to the sea

And from time to time  
sounding loudly from a white tent where  
dance ist the way of walking and  
singing the way to talk

The windproof palmtrees outside  
the paraquito at the bar  
the neatly parked cars  
and the ripe papaya from the shop across the Gar  
all confirming

yes you are here  
here you are  
you are.



# Dancing with Dharma

Essays on Movement and Dance in Western Buddhism

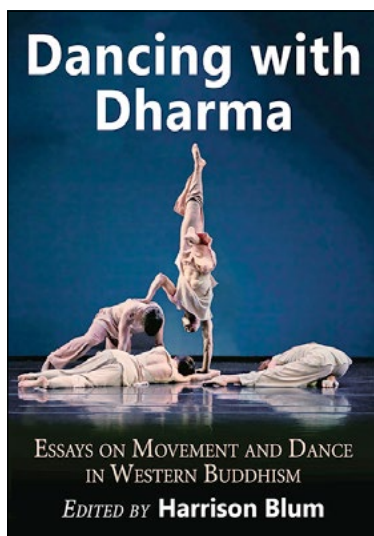
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Alex Studholme

**D**ancing with Dharma is the first proper survey of dance practice in western Buddhist circles: a trailblazing collection of 38 essays from 27, mainly North American, contributors. It is also an expression of a more general recognition of the importance of paying attention to the body. Some of the essays here are not actually about dance at all. Reginald Ray, for instance, presents a practice he has devised called “earth breathing” as a means of deepening embodied consciousness, arguing that meditation be approached not as “left-brain, top-down”, but rather as “somatic, bottom-up”. Dance is, of course, the most expressive and potentially joyful way of engaging with the physical. Gone are the days when the only alternative to hours of sitting on the cushion was desultory sessions of somber walking meditation.

Most of the dance practices described here share the following two characteristics: they are improvisatory and self-consciously therapeutic. Practitioners find their own way, individually or in a group, towards moving in a specific fashion, meanwhile reflecting on what that experience reveals or resolves. As one teacher says: “By looking inward toward our stress and understanding ourselves through our dancing bodies, we invite the possibility of quite literally moving beyond what binds us.” Much of this is not intrinsically Buddhist. A number of the contributors originally hail from what might be described as New Age dance groups (such as 5 Rhythms or Continuum Movement) or belong to the secular American Dance Therapy Association, which now even brings dance therapy into public mental health institutions.

What makes these practices Buddhist is essentially that they are all seen as means



of cultivating the central Buddhist virtue of awareness, generally rooted in a schema of Buddhist categories, such as the four foundations of mindfulness, the five (or six) Buddha families of the tantric mandala, or the three phases of the *trikaya* doctrine. One contributor also identifies “flow” or “breakthrough” states with moments of Buddhist insight. The so-called Dharma Jam developed by the book’s editor Harrison Blum, though perhaps a little noisier – or poppier – sounding than others, is a case in point. Participants dance in their own style to contemporary tunes of building tempo, interspersed with moments of stillness and enquiry, bookended with short periods of meditation. Three phases called Tune In, Get Down and Join Up are linked to the Three Jewels of Buddha, Dharma and Sangha. “The Buddhist part of the dance happens internally,” Blum explains, “in how we perceive and respond to experience.”

For those of us in the Dzogchen Community used to the highly formalized practices of Vajra Dance and Khaita, both of which demand hours of concentrated application simply to master the basic steps, such comparatively free approaches seem lacking in a sense of discipline, or of subjecting oneself to a path of training. As a Theravada Buddhist nun, writing here on body awareness and *qigong*, puts it sternly: “While certain forms of spiritual dance can be very reflective, a lot of dancing is not about waking up. It’s about following impulses and desires.” Formal, choreographed dance practice, conversely, provides a vessel within which impulses and desires are checked and transformed. It is also less self-consciously therapeutic, as the benefits of the practice come more directly

from the performance itself, and less from subsequent reflection or interrogation of the experience.

Interestingly though, the spiritual value of undirected, impromptu dance is endorsed, here, by the Tibetan yogic tradition. The esteemed Karma Kagyu yogi and scholar Khenpo Tsultrim Gyatso Rinpoche would often ask his students to dance spontaneously, whether they were in a secluded mountain retreat, or in a busy street or airport. From the enlightened perspective, all movement can be experienced as the dance and play of pure, Buddha energy. “Every time your body moves around, it is vajra dance,” Khenpo Tsultrim avers. He continues: “The buddhas surely do sing and dance, / To sing and dance is surely profound practice, / By practicing profound song and dance, / We reach enlightenment – how amazing!”

Of the practices described here which are formally choreographed, two derive from Vajrayana Buddhism. The first is an ancient tradition called Charya Nritya, originally the preserve of Nepalese priests, recently brought to a Newar Buddhist temple in Portland, Oregon. The second is a dance of the 21 Praises of Tara, created in Hawaii during the mid-1980s via the visionary collaboration of a western woman called Prema Dasara and a Tibetan teacher called Lama Sonam Tenzin. Both employ costume, music, mantras and mudras to express the qualities of the tantric deity. The Tara dance is a group practice celebrating the divine feminine, which has travelled around the world and been performed before many Tibetan lamas.

The third, the Dances of Universal Peace, came into being in the late 1960s when a Sufi teacher in San Francisco saw the need for people to experience “joy without drugs”. The dances are ecumenical in spirit, each having as its seed a sacred phrase from a particular religion, and are “a communal expression of our need to come together and say ‘no’ to destruction and ‘yes’ to life.” Watching these dances, the head of the FPMT organisation Lama Thubten Zopa said: “I have been sitting here making prayers that you never stop doing what you are doing. The airwaves of our world are polluted and these songs and dances help to purify them. You have no idea of the power of this practice so please keep doing what you are doing.” ©

# The Construction of the Great Stupa at Merigar West

In October 1995 Chögyal Namkhai Norbu indicated the site of the Great Stupa of Merigar West. With the support and contributions not only of the global Dzogchen Community but also of the local population, its function is to harmonize the energy of the entire region and bring protection and benefits to all.

To construct this monument correctly, in a traditional way, and also to prepare the enormous amount of tsa tsa and other precious objects to fill it took three years.

With the visits of several well-known Tibetan teachers, the emerging building was consecrated on various occasions. And finally, on June 28, 1998, H.H. Sakya Trizin and Chögyal Namkhai Norbu officially consecrated the completed structure.

On October 3, 2018, the Great Stupa took on an even greater significance when the body of our Teacher, Chögyal Namkhai Norbu was placed to rest within its main chamber.

During those three years of intense planning and construction, several articles were published in The Mirror describing the details of the ongoing work of preparation and construction as well as the moments with visiting teachers who consecrated the building at different times. In this issue of The Mirror, we present some of the material that was published in those years describing how the Great Stupa came about.

## December 17, 1995

Propitiatory ceremony on the site for the Great Stupa with Tai Situ Rinpoche

The Real Mirror is Your Mind

The XII Tai Situpa Teaches on Mahamudra at Merigar, December 12–17, 1995

By Liz Granger

From The Mirror no. 34. January/February 1996

Six days of teaching given by H.E. the 12th Tai Situpa have just drawn to a close at Merigar.

His Eminence gave a clear and detailed commentary on The Aspiration Prayer of Mahamudra by the 3rd Gyalwa Karmapa, Rangjung Dorje as well as The Thirty Seven Bodhisattva Practices by Acharya dNgol-chu Thogs-med bZang-po. During his stay Rinpoche was accompanied by Lama Lodoe and Lama Tenam.

The teachings were held in the Gonpa with His Eminence seated against the background of the painted figures of the Kagyu lineage, Marpa at center flanked

## October 26, 1995

Chögyal Namkhai Norbu indicates the center of the site for the Great Stupa

From The Mirror no. 33. November/December 1995

On the morning of the third day of the eighth month in the current year of the Wood Boar (October 26, 1995), Chögyal Namkhai Norbu indicated the exact place on which the new stupa of Merigar will be built. Rinpoche led a short ritual of purification and offering on the spot in which several practitioners took part. Afterwards Rinpoche spoke about the project for the stupa, dwelling on some of the details about the structure and the meaning linked to it, the materials to be used for construction and everything that the stupa will contain. In regard to this Rinpoche said that “those who wish to acquire merit can collaborate”, and can offer part of their time for preparing tsa tsa and other things to be placed within the stupa such as precious stones and other materials and so on...



The spot for the Stupa indicated by Chögyal Namkhai Norbu.



Consecration ceremony with Tai Situpa in December 1995.

on his right by Milarepa, on his left by Gampopa and then red-hatted Situ and black-hatted Karmapa hierarchs...

During this week of teaching, snowstorms and strong winds battled fiercely around Mt. Amiata, which left Merigar snowbound...

On the final day of his stay, just before teaching, Tai Situpa consecrated the site in the presence of his entourage and many of the retreat participants.

## June 15, 1996

Chögyal Namkhai Norbu lays the first stone.

### The Great Stupa of Merigar

By Raimondo Bultrini

From The Mirror no. 36. July/August 1996

Translated from the Italian by Liz Granger

Saturday, June 15th, 1996 will be a date to remember because on this very day the Dzogchen practitioners, the citizens of Arcidosso, the political authorities of the area where the Dzogchen Community was born in the early '80s, all took part in more than one event linked to the construction of the Great Stupa of Merigar.

After a brief meeting at the Yellow House with the town mayor, Attilio Marini, and the Prefect of Grosseto, Anna Maria D'Ascenzo, a long procession accompanied the Master and the authorities across the fields towards the place where the Great Stupa will stand...

On the same Saturday as the laying of the first stone of the Great Stupa, the new book by Namkhai Norbu Rinpoche entitled



On June 15, 1996 Chögyal Namkhai Norbu lays the first stone in the presence of the Arcidosso Mayor and the Prefect.

'Drung Deu Bon' was presented in the municipal library in the presence of the local authorities. Rinpoche reminded us of the importance of not letting ancient knowledge be lost, in order not to risk – and this was one of his examples – ending up like the Etruscans, with museum pieces but without a real knowledge of their customs, the culture, the traditions ...

In the presence of the local administrators, Rinpoche explained, "There are different types of stupas, but one of the principles is to re-balance the energies of the region. Conflicts between different energies can always arise and the people become passive and there is no progress. This is one of the reasons why these stupas are built..."

## September 3, 1996

Chögyal Namkhai Norbu deposits precious relics and other objects in the foundation

### The Great Stupa

From The Mirror no. 37. Sept/Oct 1996

After some days of inclement weather, the sun broke through the clouds and on Tuesday, September 3rd, 1996, Namkhai Norbu Rinpoche deposited several objects in the foundation of the Great Stupa of Merigar in order to keep away negativities, wars and violence. There were more than 60 people present and we practiced the Medium Tun with Degyed Serkyem led by Rinpoche.



Rinpoche deposits objects ceremonially in the foundation to keep away negativities.

## Winter 1996

Fundraising and Emergency Tsa Tsa

### Emergency Tsa Tsa

By Rita Bizzotto

From The Mirror no. 38. November/December 1996

The Stupa project set up by Mingyur Dorje on Rinpoche's instructions, involves different floors or levels in which the cardinal points will be filled with tsa tsas (clay images of stupas of various dimensions and forms of realized beings, each containing a grain of rice authenticated by the Master) for a total volume of 8 cubic meters. Rinpoche gave an approximation of the number of tsa tsas required: 80,000. After five months of work the number of finished tsa tsas amounts to 4,750.

So even though collaboration is always open to everyone and welcome in any moment, it has become necessary to organize weekends of Karma Yoga so that lack of tsa tsas does not slow down the construction of the Stupa. In fact, the places where the tsa tsas will be placed must be gradually filled while the construction is going ahead, not when it is completed. It is expected that the general structure, without the finishing, will be completed in about a year.

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The thousands of tsa tsas for the stupa.

» continued from previous page

Ten people will be able to participate in making the tsa tsas at the same time since this is the number of moulds that are available. Shifts will be worked out so that work can proceed uninterruptedly from the morning to the evening. The practice of making tsa tsa accumulates merit and wisdom and allows one to purify one's karma through continual recitation of the hundred syllable mantra. We offer sincere thanks to the Master who has offered us this possibility!

## 1997 April

Lopon Tenzin Namdak consecrates the new stupa with the rab ne (rab gnas) ceremony

Easter Retreat with Lopön Tenzin Namdak Rinpoche

At Merigar West March 28–April 3, 1997

By Jakob Winkler

From The Mirror no. 40. May/June 1997.

Imagine the beautifully painted Temple of Great Liberation at Merigar and Lopön Rinpoche sitting on the throne below the depiction of the great Bönpo Dzogchen master Tapihritsa, who looks just like a white Samantabhadra floating in a sphere of rainbow light in the sky. On the same panel is a painting of Lopön Tenzin Namdak, as the main lineage holder of the Bönpo transmission today...

During the Easter period Lopön Rinpoche taught for six days, morning and afternoon, on Dzogchen according to the Yetri Tasel (*Ye khri mtha 'set*), a teaching de-



Lopon Tenzin Namdak consecrates the new stupa with the rab ne (rab gnas) ceremony.

iving from the Dharmakaya, which is contained in the Bönpo Kangyur. Rinpoche based his explanations on the commentary of Drenpa Namkha (Dran pa nam mkha') who was one of the twenty-five disciples of Guru Rinpoche. Rinpoche used Drenpa Namkha's commentary called "The Offering of the Explanation of the Base"; in Tibetan "She Zhi Chö" (dGos 'Dod gSal Byed bShad gZhi'i mChod). It was the first time this teaching has been taught in the West...

Before leaving Merigar, Rinpoche consecrated the new stupa with the rab ne (*rab gnas*) ceremony.

## May 16, 1997

The Raising of the Srog shing

The Raising of the Srog shing

By Piero Bonacino

From The Mirror no. 41. July/August 1997

Thanks to Minjyur Yeshe (who made the design for the Great Stupa last year during his stay at Merigar – ed.) we were able to make the srog shing. The

term srog shing can mean the sustaining column of the Stupa or the spine of a statue or the support of a ritual object such as a namkha.

We made the srog shing of the Stupa from a tree trunk that was squared like an obelisk: at the top it ended in a point and at the bottom I sculpted a stylized half dorje. On each of its four faces I carved and painted the mantras that Namkhai Norbu Rinpoche had left. Before starting the work, Minjyurla had told me that the mantras had been very simplified. Since winter had set in, that news cheered me up a lot.

One day, while Mingyurla and I were looking for a suitable tree for the srog shing, we saw a dried up cypress tree that seemed suitable in a field, but after we had felled it and taken off the branches we discovered that it wasn't right because it was bent. And so we continued our search. We were getting discouraged when, in Santa Fiora, a majestic pine appeared about twenty meters high, dry and without its needles. We could also see that it was completely straight. A few days later with the help of Frank Alleotti we cut down the pine, brought it to be squared at the sawmill and then to Merigar 2 where we put it in the semi-basement. Day



Tsok Nyi Rinpoche consecrates the stupa during his Christmas 1998 retreat at Merigar.

by day, when the weather permitted (it was the end of November), we did the work of carving. Mingyurla was the architect, the mind, while I used my experience of working with the wood chisel. Now that the work is finished I remember the fear I had at the beginning. I was full of doubts at the time of sculpting the dorje. All in all I think I did a good job but it would have been better if Mingyurla had not left.

On May 16th I was very excited when I woke up. Besides being a day dedicated to Guru Rinpoche it had also been indicated by Rinpoche as a propitious date for raising the srog shing. The weather was unstable. When we went to Merigar 2 to carry the srog shing on our shoulders to the Stupa as we had decided (more than a mile – ed.), we wondered if the weather would permit us to raise it and do the consecration ceremony before it rained. Chanting the OM A HUM, which marked our steps, we slowly reached the Stupa.

Once we arrived, while we were deciding how to raise it, the others made preparations for the practice. In this regard Rinpoche had sent us precise instructions: some mantras in particular and his precious advice. A serene air pervaded everything. It was like having an enormous umbrella to protect us from a possible storm.

During the Ganapuja, while the mantras indicated by the Master were being recited, the srog shing was raised and deposited in the awaiting vase. All of us were aware of the fortune to be participating in the construction of the Great Stupa of Merigar.



Working on the srog shing.

## Dec 27–Jan 5, 1998

Tsok Nyi Rinpoche consecrates the stupa during his Christmas retreat at Merigar

## June 28, 1998

Chögyal Namkhai Norbu & H.H. Sakya Trizin consecrate the Great Stupa

### Chorten of the Enlightened State of the Mind

by Franco Branca

Translated by Nina Robinson

From *The Mirror* no. 45. June/July 1998

Sunday June 28th, 1998, a truly beautiful day. It is still early when I go down to the Stupa, and Merigar is immersed in the luminous peace of the morning. Today the intense heat of the past days is gently mitigated by a soft wind from the Southeast. From the palpitating green of the surrounding vegetation the exuberant songs of many little birds almost seems to rise in gratitude for this pleasant atmosphere.

I'd better light the fire at once because glowing embers are needed to make abundant smoke when the time comes for the sang offering: first some dry sticks and then some good pieces of oak.

Luciano and I prepare the seats for the Masters and the monks, doing our best to follow Rinpoche's indications: something plain and simple and well-done. Meanwhile the Stupa stands there, beautiful and immaculate, with its colored decorations standing out against the white plaster and the gilding above gleaming in the sun. Ornamental pots of flowers in festive colors surround the base.

"It's really beautiful," says the Master when he arrives and smiles radiantly as he circumambulates before stopping in the shade on the West side to wait for the practitioners who at first arrive a few at a time and then more and more pour down across the field. His Holiness Sakya Trizin will not be late to arrive.

It is said that, since Merigar began, Rinpoche has always had in mind the idea of building a large Chorten here. When Giovanni Boni went to visit Rinpoche during the painful period of his stay in hospital in New York at the end of 1994 and beginning of 1995, he found Rinpoche, as if by chance,

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The Thirteen Dharmas.

» continued from previous page

intently examining plans for a Stupa which was about to be built. "Certainly, it would be good if we made one at Merigar too," our Master said to him on that occasion. So as soon as our engineer returned to Italy he got to work. A first set of plans was sent to the authorities in the spring of 1995, the year in which, on his longed for return to Merigar, Chögyal Namkhai Norbu indicated the exact point where the Chorten should stand. Having obtained the approval and related permits, work on the foundation could begin in the spring of 1996.

The first time I went to see it, the top of that hillock was a bit different from how it looks now. Anyway it was quite delightful, sloping ground, covered in dense, dark green weeds, broom and brambles and a great heap of mossy rocks removed from the fields by farmers in the past. A chestnut stake, beaten into place by a sledgehammer, marked the center of the future construction.

The first thing that was necessary was to open up a road for the delivery of building materials and then the site had to be leveled for the foundations. The farmers' mossy boulders were inserted into the base of the foundations of the walls together with those obtained from the old medicine room (behind the Yellow House, or Serkhang), which Paolo Pagni was restructuring at that time to make an apartment for the Gekos. At the center of the foundations several stones were laid in such a way as to form a kind of cylindrical well,

eighty centimeters in diameter, which was to contain the objects for the first authentication. At that point we had constructed a platform of reinforced cement, seventy centimeters high and with a top surface of three by three meters. Around the beginning of June Rinpoche was to return from his winter journeys in Asia and Australia and a ceremony was programmed towards the middle of the month for the placing of the foundation stone, in the presence of the Mayor and other local authorities.

The ceremony took place on a Saturday morning. The platform, which wasn't anything special to look at in itself, had been adorned with pots of flowers. The foundation stone was a block of peperino - a gray colored volcanic stone - on one side of which the Tibetan syllables OM A HUM had been carved. Rinpoche placed it, amid applause, on some cement, which I had spread in the place where the door-post was to be. It turned out later that, for several reasons, this stone could not remain there; in the end it was walled into the base of the niche, which houses the statue of Buddha. In the following days Rinpoche arranged for the surface area of the platform to be increased to four by four meters and some of the proportions of the drawings of the plans were altered to harmonize. Mingyur Yeshe, an excellent Tibetan painter and sculptor who had studied at Tashi Jong (the art-school, at that time directed by Dugu Choegyul Rinpoche in Himachal Pradesh, India) and was at that time staying at Merigar as guest of the Shang Shung Institute, completely redrew the plans, which met with the enthusiastic approval of Rinpoche.

Before leaving Merigar again Rinpoche authenticated the base in a ritual offering of sang and sergyem. The central well was filled with jars and sacks Rinpoche had carefully prepared for days and days. A large stone cover was cemented in position as a seal over the well and a layer of concrete brought the level of the platform to its present floor height. Meanwhile autumn and then winter arrived and work proceeded more slowly. The room and the wide platform, called the "Great Lotus" which serves as its roof, with the structure on which the upper steps rest was built in the spring of 1997.

In February Mingyur Yeshe and Piero had already found, in Santa Fiora, a suitable tree for the central pole, called the srog shing. It was a cypress which, when squared up would serve as the spinal column of the Stupa, placed at the center of

the roof of the room and going up to the top of the concentric gilded structure called the "Thirteen Dharmas". Piero Bonacina and Mingyur Yeshe carved the base of the srog shing in the form of a half vajra and the mantras on its four sides. They painted the surfaces red, the mantras gold and the Vajra yellow. When Mingyur Yeshe left Merigar, he consigned the rest of the work to Piero. He was to finish the srog shing and to do all the wood and stone carving which we can now admire on the Chorten.

The srog shing was raised at the beginning of the summer after a Thun on a special day of Guru Rinpoche, like that on which, months later, we proceeded to cover it with sacred texts. Copies of all the books by Rinpoche that have been published in different languages were used for this, but mostly we used the study texts for the first levels of Santi Maha Sangha. At a certain moment, the fluttering of hundreds of golden Tibetan 'A's glittering in the first glow of the sunset, offered us an indescrib-



Franco Branca places the heavy pinnacle on the top of the Stupa.

able vision. Straight afterwards the srog shing, covered with books, was wrapped in strips of five-colored cloth and then waterproofed.

At the end of autumn the rough structure of the Stupa was finished. In Piero's workshop the carved frames of the fixtures had only to be painted; and in his garden the lotus petals handsomely sculpted in peperino were waiting to be mounted in place.

As soon as Rinpoche returned at Easter in 1998 he said that the Chorten must be finished in time for the appointment with His Holiness Sakya Trizin, so that he could



Chögyal Namkhai Norbu and H.H. Sakya Trizin consecrate the Great Stupa.

consecrate it. All of the plastering had to be done, the fixtures walled in, the entrance stairway constructed, the large space in the upper steps filled, the tsa tsa placed in the vase and the top parts mounted.

On Guru Rinpoche day in May we filled the levels (the upper steps) under the vase. Around the base of the Sog Shing were placed many jars which Rinpoche had prepared and left for the occasion and the rest was filled with cereals and wood of conifers. It was fortunate that many practitioners came to help in the work because, although it may not seem like it, the amount needed to fill the space was remarkable and several people had to go to get new provisions quite a few times.

On Guru Rinpoche day in June we began to place the tsa tsa in the vase. Mingyur Yeshe and Phuntsog Wangmo had showed us how to mould them and Rita Bizzotto guided and co-ordinated practitioners in this patient work for three years. The quantity of tsa tsa needed to fill the vase had always been an amusing puzzle during the whole course of the work. At a certain point I can remember honestly thinking that there would be enough left over to fill another Stupa. The "sauna" was overflowing with boxes stuffed full of tsa tsa. But when we came to place them in the vase we soon noticed that there would maybe be only just enough. The work went on for three days. As the tsa tsa were placed the wall of the niche for the statue of Buddha was

gradually constructed until we reached the point where it was necessary to fill in right to the top, at least in the parts that would be hard to reach at arms length when the vault of the niche began to slope towards the key closing point. Two holes had been left open in the roof of the vase to allow the finishing of the filling once the niche was complete.

At last the moment had arrived to wall up the fixtures and to place the top parts. Augustinas, Paola, Caterina and Daniela had for some time been intently painting and gilding the fixtures, while Adriano Grimaldi of Canelli who had taken care of the execution of the work in copper for the summit, sent the "Thirteen Dharmas" to a craftsman in Florence to coat them with gold leaf like the other copper parts which had already been sent to him from Amiata. On June 18th, with the help of a crane lorry the "Thirteen Dharmas" were placed to perfectly cover the cone above the vase, which consists of the top part of the Sog Shing surrounded by a conical construction made of small bricks. The Umbrella, the Sun, the Moon and the Spherical Pinnacle were inserted onto a copper rod, the base of which was fixed inside the "Thirteen Dharmas." [The top sphere is immensely heavy, placing it took all Franco's strength and skill]

There is only a week to go to the beginning of the retreat and only now can we take down the scaffolding and set to work on the plastering. Since it would not be

possible to completely finish all the details in time, we proceeded to give a first coat of white plaster over the roughest parts so as to at least give an idea of how the Stupa will look once it is finished.

His Holiness Shakya Trizin arrives punctually at nine. Rinpoche goes to meet him and greets him with an embrace typical of Masters of equal stature. The ceremony begins immediately. The ringing of the bells and the gentle chanting of the liturgy spread out into space. A soft breeze blows the dense smoke of the sang right in the direction of the Stupa in front of which a monk is making the ritual gestures of the consecration. In one hand he holds a bunch of peacock feathers, which he moves with slow gestures that seem like a dance, the auspicious rice flies through the air, an orange khatag floats towards the statue of Buddha. A sudden flapping of prayer flags announces a stronger gust of wind, which deposits it on the edge of the large upper step called the "Great Lotus"

His Holiness's elderly master of rituals approaches Nyida, the Tibetan doctor who is adding sang to the fire, and whispers something to him. I notice Nyida looking for me with his eyes and then he approaches me, he has to go up and put the khatag in the Buddha niche. So we hurry off to get a ladder, which has been left nearby just in case of need. It is a beautiful sight. Nyida picks up the khatag, unravels it and holds

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it open, his hands at the sides of his body at the level of his heart, he asks the master of rituals for clarifications. He is answered from below. He goes to the statue and encircles the base of it with the khatag. This is how the ceremony ends.

Maybe I am over optimistic but I couldn't help gathering a very favorable omen from that image. On the new great Chorten of Merigar a young Tibetan, born and raised in Tibet is offering an orange khatag at the feet of Buddha Sakyamuni. May the Sublime Teaching spread in every direction! Maybe, despite the atrocious adversities of this century, the Tibetan people with their precious culture will succeed in maintaining their identity. Maybe, in this way, all beings will have more possibility to one day meet with a Master able to indicate to them the way which liberates from suffering, thus they will be able to walk towards the Realization of the "Enlightened State of the Mind."



Chögyal Namkhai Norbu inaugurates the Stupa in the presence of the local authorities.

## August 22, 1998

Chögyal Namkhai Norbu with the local authorities inaugurate the Great Stupa

### An Eventful Day

By Elisa Copello

From *The Mirror* no. 46. September/October 1998

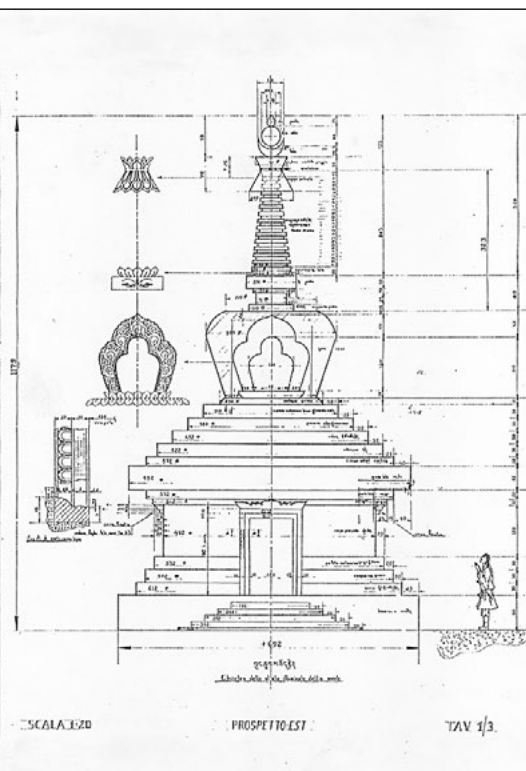
At eleven o'clock there was a reception on the veranda of the Yellow House for the local authorities who had been invited to the official inauguration of the Merigar Stupa and local business people who had generously collected funds in the past to contribute to its construction. Several shopkeepers timidly appeared at the door of the verandah – Rinpoche had a word with all of them while he spoke with the guests about the projects of ASIA in Tibet and about his recent visit to China. In the meantime the square below had filled up with practitioners, tourists

and people from Arcidosso who were curious about the event and wanted to take part in the ceremony.

After the reception Rinpoche and all those present left on foot towards the Great Stupa, followed by a long procession.

Once they got to the Stupa, they did the customary ritual circumambulations and, at a sign from Rinpoche, the authorities were given some khatag, the local population multicolored carnations from a large basket at the foot of the monument, and the practitioners handfuls of rice. Then all were invited to throw or lay their offering at the foot of the Stupa while Rinpoche recited mantra and invocations in an undertone...

The ceremony was brief and essential but very moving especially for all of those, and there were many, who had seen the Stupa growing and who had actively collaborated in the creation of this work, certainly unique in Italy and perhaps in Europe (at the time – ed.) for its grandeur, accuracy of workmanship and artistic and spiritual value. ©





# Relaxing Summer Vacation in Chengdu

Vicki Sidley

USA, Harmonious Breathing instructor

“Are we still on?” I emailed Cecilia Damiani, the Italian organizer of the tour.

“We are in. Heart-broken, but we are in. This was Rinpoche’s wish,” she replied.

Just a week earlier we had been encouraged to hear that Rinpoche had made it to Italy to receive the Commander Order of Merit of the Italian Republic award. It gave me cause to hope that, having made this journey, he might also make it to China. But shortly afterwards came the announcement on September 16th that the Master’s health was declining. Now we knew for certain he would not make it to Chengdu. Then through a Norbunet request we learned that Fabio Andrico was leaving China and returning to Merigar. Very quickly most participants booked on the China tour made other arrangements.

A day later Cecilia wrote me to say that we (those on the tour) were not a lot of people but we “can stay together.” At this point I imagined that there might be 8 or 10 people left, and I casually offered to teach a session or two of Harmonious Breathing. Cecilia was delighted.

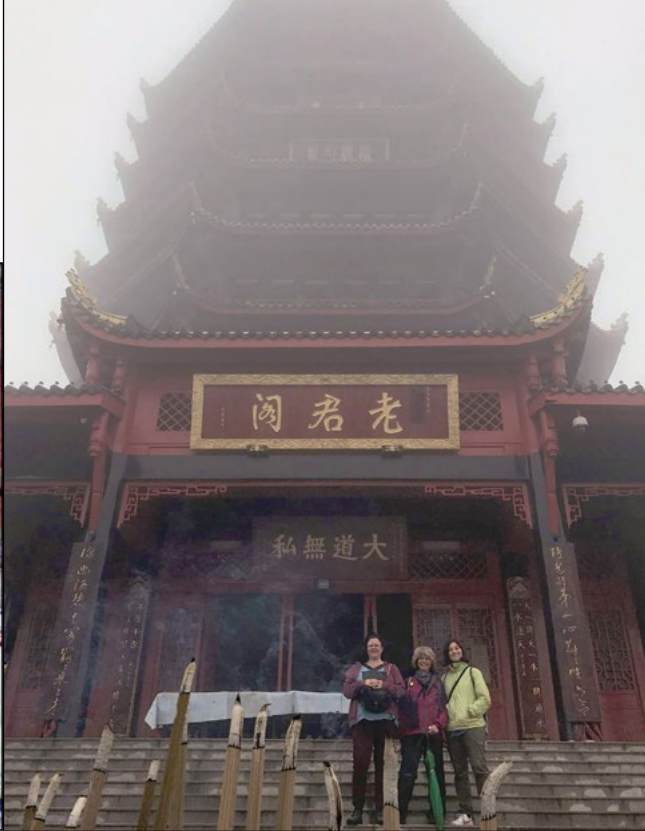
The following day, the day before I was due to leave, she wrote again, “We are happy to announce that from 29 September till 5 October Yeshe Wangpo will be with us! He’s a really good teacher, chosen by Rinpoche to teach in China.”

This was good news indeed. Still, only 12 hours before my flight was due to leave, Cecilia let me know there were only 4 of us on tour, and that there would be no Vajra dance. Now I had second thoughts about going. Was it possible to back out? Since almost everyone had cancelled, was it foolhardy for me to continue? But the momentum behind the many arrangements it took to go was like a large ship at sea. I was pre-determined to go, it seemed.

Arriving in Shanghai I was relieved to see that the airport signage was in English. After a little hiccup with the customs official who detaining me, objecting to my passport, and saying it was too new, (my old one had expired), I was waved through, and made my way to the gate for the plane bound for Chengdu. Luckily I had befriend-



Author of article Vicki Sidly in center.



ed a young American businessman on the international flight who was also flying to Chengdu. He alerted me to the fact that often the gate number as advertised may be changed, without announcement. He could speak some Chinese, and discovered that we were in fact, waiting in the wrong gate. And so we hustled down the length of the terminal and to another floor into a crowded waiting room. Our flight and a later flight had been combined into one, and so I would be arriving two hours late.

The second piece of good luck was the fact that I already had the application “WeChat” set up on my phone, thanks to Patricia setting up a chat group to include the Chinese teachers of Harmonious Breathing in China. Everyone in China, and in other places in Asia, uses the very powerful ‘WeChat’. ‘WhatsApp’, along with a host of different applications, search engines, email services and websites are either restricted, or just not available in China. But with ‘WeChat’ I could let Lulu (my contact in Chengdu) know that I would be hours late.

My trepidations melted away as soon as I met Lulu and Oscar. Lulu was responsible for organizing the entire event in Chengdu, and immediately took me under her wing. They had waited patiently at the airport for me, and had ordered a car to take us to the hotel.

On the way there I got my first impression of a modern city; along the rooftop pro-

file of the gigantic Global Center sweeping back and forth were curvaceous bands of deep violet and white light against a night sky. This would be the first of many architectural light animations on immense buildings that would delight me in the days to follow.

Chengdu is a modern “second tier” city with a population of about 13 million in the greater Chengdu area. It is situated in a huge fertile valley surrounded by mountains. The weather in September is often overcast and muggy. I personally found the warmth and high humidity very pleasant. Chengdu has one of the lowest annual sunshine records in China. This, I learned, gives rise to the quaint saying, when referring to something rare, that it is like “a dog in Chengdu barking at the sun”. It used to have the reputation of being a very laid back place.

One of the many reasons the trip to China was so superb is that I felt completely taken care of, by Lulu, from beginning to end. Lulu had chosen a Holiday Inn in Chengdu with an attached business center. In the US the Holiday Inn is seen a decent hotel within the budget range. But the one we stayed at in Chengdu, was more like a 4-Star hotel, with a capacious marble lobby, a number of restaurants including one that offered a sumptuous feast for breakfast, and well-appointed rooms. It felt rather luxurious. From my room window I could see a large lake.

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For the most part it was not the noxious environment I had imagined. It was fairly quiet, largely insulated from traffic noise.

On my first evening Lulu ordered a car to take me downtown to the IFS center. She said "Meet us by the Panda Bear". I looked around and could not see one. Finally I looked up to see the giant sculpture of the bear scrambling up to the top of the building. Over dinner that night I learned from Lulu that there would be over 100 Chinese students of Rinpoche attending the retreat the following week led by the Chinese monk Yeshe Wangpo. Now I realized that teaching Harmonious Breathing would be part of that retreat. I also learned that Chengdu is only about 500 kilometers from where Rinpoche was born.

The next day I went to meet Lulu downtown again at the Monastery of Manjushri, also known as Wenshu Monastery. The site dates back to circa 618 AD. I was surprised to learn that you come here to register as a Buddhist. In the US you might claim that title for yourself if you believe in the tenets of Buddhism, but in China you have to go through some formal process of study to be awarded that nomination, in this case by the Buddhist Association of Sichuan and Chengdu City. Here Lulu and I whiled away some time looking at the buildings, the gardens, and then having tea, a delightful and typical Chinese pastime.

Over tea I learned that as a rule, few urban Chinese carry cash. Nor do they

sport credit cards. All payments are made through a cell phone banking system and QR codes (similar to a bar-code). Even at the top of a mountain a woman selling a root that tasted like a melon had the QR code on the basket that held her wares. I was starting to think of USA monetary modes as outdated.

While this works very well for Chinese people, please heed my word of warning to visitors to China. Neither my credit card nor my ATM card could be linked to the software. Only Chinese credit cards are accepted by vendors. The ATM machines did not recognize my ATM bank card. While I have had no trouble with these cards to access cash in Europe, Australia and South Africa, they did not work in China. So I was quite restricted in my spending. So for visitors it is best to bring plenty of cash with you. The hotels will change the money for you.

Shortly after tea we met Cecilia, Lushan and her husband and baby in the monastery restaurant. The menu was presented

on a digital tablet. I ordered something only because it was beautiful. It was called "green pearls", and I suspect it came from the sea. Dish after dish arrived. It was a feast to behold and in which to indulge. This was true of most of our meals in restaurants. Thanks to our host Lulu, there were always an abundant variety of dishes. Everything, to my palate, was delectable.

During the following four days Cecilia, Heidrun Goetsch from Austria, and I were treated to a spectacular tour of various important sites within a few hours drive of Chengdu. (The fourth tourist had cancelled at the last minute.)

I shall merely list, but not describe them, should you have the chance to go there yourself and experience them afresh. There was, in the order that they were presented to us by our wonderful guide Ken, a friend of Lulu's; the Giant Panda Breeding Center, the ancient town of Luodai, the Great Buddha of Leshan, Dafo Monastery, Elephant City, a live acrobatic musical at a theater in E'mei City, Mount E'mei with its golden statue of Samantabhadra, and the Taoist mountain called Xingcheng with its many temples. I might say only that the Giant Pandas, who spend most of their time heavily draped over or between branches or slumped in slumber on man-made platforms, are the very epitome of relaxation, the theme of our tour.

Every single one of these venues provided an experience that was rich, unique and



exotic. Ken both guided us and took care of all details, including the buying of tickets for various bus, cart and cable rides, and ordering food for lunch or dinner. Cecilia dubbed him “our superhero” – and he was.

On the way to Leshan Ken told us to look out for clusters of white houses that could be seen from the freeway. If we saw a particular house with a large black circular graphic painted on the wall, it was a sign that announced that someone over ninety years of age was living in that house. Great age, in China is an achievement, rather than hidden away for the most part, as it is in the United States.

Back in the hotel, Chinese practitioners were gathering for the teaching by Yeshe Wangpo. He would be teaching Mandarava in the mornings of the coming week.

I was introduced to Ben, the Chinese teacher of Yantra Yoga, and using the translation talents of a Yantra Yoga practitioner Crystal Shi, we set a retreat agenda for Harmonious Breathing and Yantra Yoga for the afternoons.

Yeshe Wangpo was warmly welcomed by the 150 students. I had learned that morning from Cecilia that Rinpoche has passed away. Did all the Chinese students know? How would Yeshe Wangpo announce this? His approach to sharing the fact of Rinpoche’s passing was very subtle. It was both true for those students who did and those who did not yet know. At some point he simply said that Rinpoche could not physically be with us, but he was, in fact, present with us.



Teaching Harmonious Breathing to some eighty students was also a great opportunity and a pleasure. On stage with me was the lovely Crystal Shi who translated each sentence, giving me a few moments to think about what should be said next. The practitioners were at a distinct advantage, as their sitting posture, which compared with western students, was already quite open and stable. They were very attentive and diligent in their application of the ex-

ercises. One note of interest was that most all the Chinese practitioners kept their socks on. At first I thought it was a sign of respect, that is, not showing the teacher the soles of the feet, but I later learned from Crystal that this is a custom based more on the belief that a cold wind can enter through the soles and cause illness.

After Harmonious Breathing came the teaching by Ben of the Nine Purification Breathings and the Tsigjong series. He was very thorough in his explanations and very precise in his demonstrations. Even Ben kept his socks on, taking one off only briefly to show how the toes should bend in the first movement. Of course, I did not understand his words, but I picked up several cues from watching him demonstrate. For these sessions Crystal, Lily, another lovely Yantra Yoga practitioner, and I walked around the room watching and correcting people. People were very appreciative of these corrections.

Following the Yantra Yoga was a session of Khaita, taught by Cecilia and Lushan. I think that most people were not familiar with the particular Khaita songs but everyone was game to try. There were even a couple of very young girls in the group of Khaita dancers, and everyone was clearly having a great time.

On the third day of the retreat I recognized a face from Dzamling Gar. It was Anna, a Vajra dance teacher and she was there with Vince Li. Would she lead us in the Vajra dance? All we needed was a mandala. So I asked Lulu, and just like magic, the next day a mandala was brought to the teaching room. And so we got to dance Vajra dance after all. Anna gave us instructions, translated by Vince, on the 12 As, and then we danced on the mandala. There were many, many dancers who danced well, and very gracefully. I was surprised to see how many could dance both the Pawo and Pamo parts.

Learning from Yeshe Wangpo was extremely valuable. So was being around so many very knowledgeable and diligent practitioners. They were open and generous in spirit, and with their time. The feeling of friendship was as abundant as the food.

The Chinese have a culture that is very different from ours here in the west. Only one aspect of this was just how very polite and considerate they are. There are, I suppose, levels of subtlety to these manners I have yet to understand.

Thinking of Rinpoche, being close to where he was born, dreaming of him, prac-



ticing together, I felt a greater closeness with him throughout the entire time in China. And feel even now. Without doubt, regardless of place, across a broad swathe of the planet, at this special time, I am not alone in this feeling.

Many thanks to Yeshe Wangpo for the teaching, Cecilia, Lulu and Oscar for the strength, tenacity and capability in pulling this trip together, to Lushan and Anna for teaching dance, to Ben for Yantra Yoga instruction, to Crystal, Wen, Ken and others who translated for us, to Fabio for Harmonious Breathing, and to the Chinese sangha as a whole.

Homage to the Master!



# Artists in the Dzogchen Community

## Painting the Mystery – Exploring Color, Culture and Ideas

Jennifer Baird

I grew up in an artistic family, particularly on my father's side so there were often highly artistic aunts, uncles and older cousins around, influencing me. My father was a really good teacher so extremely early on, when I was about 2 years old, I was painting.

And right from the beginning I always wanted to portray the inner worlds, things that were mysterious to me even at 2 years of age. As I grew older and read stories such as C. S. Lewis etc, stories that yearn for the luminous, the mysterious, a spiritual guide – those archetypal symbols and narratives came in quite early on in my painting. I never really decided that I was going to become an artist. It's just what I always did.

Then I went more or less straight from school to Lama Chime's meditation centre near Saffron Walden. In those days it was called Kham Tibetan House. I met Lama Chime when I was 17 and spent a lot of time there. He would only let people stay for a year at a time and then they had to go back into the world for a while. In those early days I was assistant cook to Deirdre, as she was known then, but later became Pema Chödrön. It was a really wonderful time and we all lived together in the house with Chime Rinpoche, until he and his family got their own house in the village. While I was there I learned to read and write Tibetan and discovered Tibetan iconography which all nourished my art. I've often put some written Tibetan in paintings, particularly the *Lantsa* script and more recently *Phags-pa* script because I think they are aesthetically so beautiful.

When I was around 23 I went to Tobago. I was living at Kham House at the time and my parents came to visit me. They were planning the holiday of a lifetime and brought all these brochures of exotic tropical islands. I thought the one of Tobago looked nicest even though I'd never heard of it. So they booked their holiday there and



a couple of weeks before they left they invited me to come with them since my time at Kham House was drawing to an end and, of course, I did! On my second day there I met a boy on the beach and fell madly in love, as I probably would have done on Tahiti, The Seychelles or Mauritius or any other island. It was the idea of the noble native and the beautiful scenario. So I ended up living in Tobago for about 34 years, painting all the time and exhibiting often, both in Trinidad and Tobago.

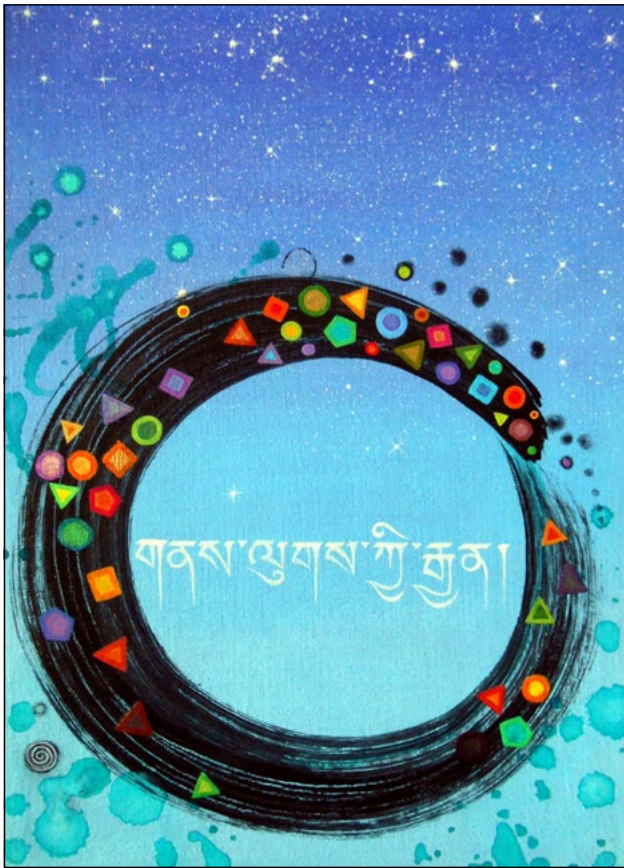
As soon as I got there, I was intrigued by the vast difference of the culture and all the influences that made it up – from very strong African influences to the Amerindian Carib and Arawak cultures. It was easy to find shards of pottery with fantastic animal heads and *scraffito* markings in gorgeous designs and so all of this wove into my art as well as the various mystical interests that I had in Buddhism, Quantum physics and cosmology and ancient mythologies such as Greek, Egyptian, Norse, Celtic etc. I've always read a great deal and everything that provokes my curiosity or inspires me is integrated into the paintings. So that period of more than 30 years painting in Tobago took me on a course that was very very different from anything I would have come across if I had remained in England or the modern western world. I

think I was able to avoid, to some degree, the conditioning of post-modernism – particularly in the world of art.

It also gave me a lot of opportunity to continue my Vajrayana practices in an untainted environment, neither eastern nor western, it was something quite different.

It was in 2004 that a friend in England sent me a cutting from the Snow Lion newspaper on the back of which was an advertisement for Chögyal Namkhai Norbu's teaching in Margarita. I had heard about Namkhai Norbu from very early days and I knew that he was a great Dzogchen Master. I just couldn't believe it, that this incredible teacher was going to be in Margarita, which is so close to Tobago. At that time I was living as a recluse in the rainforest where I spent the last 16 years of my time in Tobago – high up in the mountains in a very isolated place, painting and doing one of those very long Anuttarayoga Tantra practices that requires a retreat situation. I was coming to the end of that, in the last stages of the completion stage, when I got this newspaper cutting and I didn't think, I just knew that I had to go there.

So I packed my backpack and took my passport and set off and as luck would have it Namkhai Norbu had just returned from Mexico where he had been looking at some land someone wanted to give to the Com-



Ornaments of the Natural State

On a background of a clear, starry sky the freely brushed 'Enso'- symbolising the 'Natural State' - is ornamented with intricate jewel-like geometries representing all the experiences of our senses in wonder and amazement at the great mystery of being.

munity. And he was there! There wasn't a retreat going on so there were not many people but the folk there were from all over the world. I met Rinpoche personally and spent 4 or 5 days there, returned to Tobago to finish the completion stage of my practice and then went straight back to Margarita. I went back and forth quite a bit - it wasn't expensive to get there and I would take a tent and my paints.

It was fantastic there. I found the whole international community there was great. It was really eye-opening as to how practitioners from radically different cultures can work and practice together and that itself was a huge asset. People weren't restrained by their own cultural point of view, they were more open and interactive.

In 2009 I began to feel that my time in Tobago was coming to an end and that I needed to move more into the world. I also had the feeling that something was going on in the world, some kind of waking up process possibly that I needed to have my finger on the pulse of. I wasn't sure how to be involved in it, probably through art. I still don't know. So there was a period of going backwards and forwards to dis-

cover what England was like now - it had changed hugely - and to find out where in the country I felt drawn to. So in 2012 I came to live in Hastings, knowing instantly that that was the place. Its kind of edgy and bohemian and has an extraordinarily vibrant music and art scene.

My point of view as an artist has changed and evolved over time interwoven with my experiences and ideas. For me it was a radical change coming to live in England. First of all the color themes changed. I noticed that people in England don't wear such bright colors as they do in the Caribbean and the color schemes in people's houses are a lot more subdued so for a time I toned my colors right down although in a few years color started to reassert itself once again. I'm enchanted with color and experimenting with it. I feel that there are no limits to the discoveries one can make.

Then there is a theme in art that particularly interests me. There is this whole idea (I guess it has been in art since art has been documented although it's not talked about enough at the moment) - of the spiritual in art and how the consciousness



Deep Time 8. Protolanguage Flow

One of a series of 8 paintings exploring vast time spans as the earth evolves through the aeons - forming and reforming, becoming ever more complex as dimensions and matrices emerge and then become enfolded and encoded. Shifting, morphing, throwing up ever more complex novelty.

of the artist affects the power of the final finished piece, as well as all the techniques that the artist has learned, built up and experimented with during their artistic life. All their complex knowledge of how to use colour, line, form, ratio and the layering and texturing of colors to get particular effects. For the last few decades there has been a fashion in art to be very spontaneous and emotional and to throw, splash and dribble paint around a lot and whatever arises, whether it's accidental or intentional, that is it. I can understand how that evolved and how that needed to happen, but it's become so normal now that people don't even question where the actual ability of the artist comes in or how to be able to discern that, or how to view the capacities that the artist has, to be able to produce something intentionally or at least produce an intended effect on the consciousness of the viewer. So I'm very interested in that dynamic. When I had a show in May I tried to get people to talk about this subject a bit more but because of this view or attitude in contemporary art at the moment that anything goes and anything can be called

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Opening the Wisdom Eye

On a background of multiple OM AH HUM seed syllables, 2 forest leaves embedded with jewels open to reveal the wisdom eye. The Eye Of Horus.



Joy at Sunset

This painting depicts the utter joy and bliss I often felt - living wild and free in the lush, unspoiled rainforest of a tropical isle. Curious about ancient cultures that celebrated harmony with nature whilst exploring direct freedom with no cultural interface at all.

I'm 63 now and not sure whether I want to spend four years accumulating works for a show. But I do want to explore the ideas I mentioned earlier: the connection between the consciousness of the artist, their spiritual and artistic development through life and their capacity to be able to produce a work that has a direct effect. Say, for example, that someone gave Namkhai Norbu Rinpoche some paper and paints; would whatever he did, even if he deliberately (or accidentally) tipped the paint over the paper, would that finished piece carry the vibe of his wakeful state so that whoever saw it, it would have the power to transmit something? Or in order for that to happen, would he also need the technical skills and understanding of how a color affects other colors etc, the entire background of an artist's training. The whole idea is very interesting and I would like to explore that more. ©

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art, it's all subjective etc – it seems taboo to question too much.

Since I came back to England, I've had two successful solo art exhibitions both in Hastings where I chose to live. I also took part in shows in San Francisco and Hungary. As far as another exhibition goes – I'm not sure. The way I've always worked is to intensely paint for about four years, accumulating a body of work to exhibit. That's the way I like to do it rather than having dribs and drabs here and there. For my art in particular, 50 or more paintings exhibited at a solo show in a gallery 'talk' in great depth to each other and build a 'field'. That way it's easier for people to get into the work.

I brought a book out called 'The Enchantment Aesthetic' to coincide with my last show. I dedicated it to my teachers Chögyal Namkhai Norbu and Kyabje Chime Rinpoche. It's more than just a catalogue, with about 100 pages – including a foreword by an art professor and philosopher, an in-depth introduction, biography and full color images with statements on all the paintings. At the moment there is a trend among some artists in that they do not want to talk about their works – it's up to the viewer to decide. In my case, I think that people need a portal into the work because often there are interesting stories behind pieces or symbols I've used or



Anupravishta

This painting has an 'other-worldly feel'. An alien sky. Galaxies are forming in what might be an island coastline, seen from high above. This Sanskrit word translates as 'interpenetrate' – as in all realities interpenetrating and containing each other. An ancient Buddhist concept but also hinted at in some interpretations of Quantum mechanics and Unified Field physics.

esoteric meanings in a painting that most folk would miss. At the same time they can make their own interpretation. Or certain aspects of a work might have a very personal meaning to them. I like people to have the opportunity to read what I have to say about it. The two approaches don't have to be mutually exclusive.

# How I Met Chögyal Namkhai Norbu

Cinderella Pernia

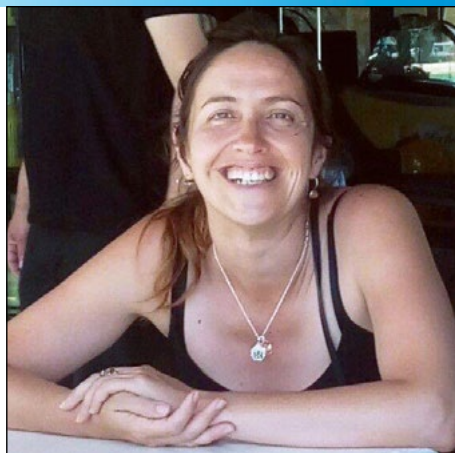
I think the story of how I found the Master begins a long time ago.

Some people believe that we have a pending task since we were born, I'm one of them and I believe mine was to find Rinpoche. Since I remember, I had felt the need to move and look for something important, this was reflected in me as the sensation of a black hole in the middle of the chest that needed to be filled. I started my search without knowing what or how with what I had at hand. I had so many questions, so I went from my house to the public library, I began to read freely universal literature, mythology, symbolism, Western philosophy, ancient Greek, the theory of religions, among others, and each of these books opened other doors and possibilities for my mind to navigate between ideas and words.

My life process, as many others, has been complicated, I had a daughter at age 20, I tried to make a "normal" life, work, acquire things, eat, sleep and repeat the infinite cycle, but after three years and under a specific circumstance, I understood that all this was no use, because my black hole was still consuming my existence, so, I decided to move to another city and study literature in Merida, Venezuela.

When I arrived in Mérida, in March of 2000, the day of my exam to be admitted in the university, I reconnected with a friend from my adolescence, Carlos Garcia, whom I had not seen for many years. After a short time he would move to our student apartment. Thanks to this and to many conversations we had, I heard from him for the first time that there was a teaching called Dzogchen and a Master named Namkhai Norbu. Carlos was amazed at what was happening to him.

However, at that time, I was not yet ready. I was still looking for other detours, and in one of them, I found an experience that was terrifying for me, an experience of emptiness for which I was not prepared. After this, I took refuge in the mundane world, like I never did before. I wanted to feel part of something, not divided, separated, but as a part, and I inserted myself in the order of things and I achieved it for a while.



A short time later, I married my philosophy teacher and we were together for seven years. I was in love with him, and I entered completely in the way that everybody approved of. I had a job, I began my Master in philosophy, I had a comfortable and "stable" life, I could in some way realize my worldly desires. I really tried to be happy in that way. I tried to satisfy the wishes and expectations of those around me. I tried to make them happy in that way. But contrary to what I expected, my black hole just kept growing and eating me, and each day that passed felt like little by little I was dying without having done what I had to do. Until this time I had not experienced any major torture, only the one that myself and my fears manifested.

One day, I took courage and decided to leave that comfortable and stable place in which I was, I decided to leave everything, my husband, my career, and my job. Because I had proven that none of this made sense, I let go, I abandoned, I left the space for that I was looking for, I trusted and in that way I found Rinpoche.

The thread that took me to him, to my Master, was through a curious writing by Carlos Garcia that I found among my old books and notebooks, where basically he told me "not to change what is essential for a quiet place in the world". I read it, and I decided to contact Carlos, who I didn't know anything about for eight years. I contacted him and asked him for help because I was floating aimlessly, and he recommended I contact Elías Capriles, who was in the same city where I was. After a few days I wrote to Elías and he gave me an appointment and he was very kind and receptive, he explained a little about the Dzogchen teach-

ings as well about the Master, and on subsequent occasions we saw each other again and he invited me to follow the readings and practices of the Santi Maha Sangha that they did every week in their house. He also explained the Ganapuja to me and invited me to participate in them. In return, he asked me for the commitment to take the worldwide transmission that would be after a few months. And so, it was done.

Then Rinpoche announced a retreat in Tashigar North, Margarita Island, in November 2010, and I really received very magical gifts to realize that unexpected trip. I arrived in Tashigar North. I have never seen the colors so clear, I have never



before experienced beauty in such a tangible way, never before was the center of my chest so full and radiant; all the anxieties, fears, my darkness, vanished. I found him!!! The black hole was filled, with his presence, with mandalas and colorful dances, with beautiful people, with harmony, with sounds, with flowers, with smells, with teachings that I still could not understand but with an absolute faith that one day I would understand...

Since then I began a journey deep into Rinpoche's presence, his teachings, to know and share with my beautiful Sangha, has been a real journey inner and external, full of infinite discoveries and rediscoveries that continues until now, and here from the heart of one of his dreams, in Dzamling Gar, I live with the confidence that we will never separate. Thank you, Maestro! ☺



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