



THE MIRROR

News Media of the International Dzogchen Community

No. 172 - June 2026

**A SPIRITUAL
JOURNEY
THROUGH
THE HEART
OF BHUTAN**

**TECHNICAL PROJECTS
AT DZAMLING GAR**

**A DREAM
OF AWAKENING**

**CHÖGYAL
NAMKHAI
NORBU**

**WHEN WE
DISCOVER ONE
WE DISCOVER ALL**



Chogyal Namkhai Norbu 1986

འཇམ་མཉམས་ལོ་ལྔ་པ་རྩམས་པའི་འཕྲིན་ལེན་གྱི་འཕྲིན་ལེན་
ལྷོ་གྲོ་ལོ་ལོ་ལོ་



CONTENTS

Discover the Features of Our New Website	3
Chögyal Namkhai Norbu - When We Discover One We Discover All	4
International Gakyil - General Guidelines for Courses	7
ASIA - Seeds of the Future, Guardians of Tradition	8
Latest Releases from Shang Shung Publications	9
A Spiritual Journey Through the Heart of Bhutan	13
Rigzin Changchub Dorje's Stupa Arrives in Maratika	17
News from the Changchub Dorje 108 Stupa Project	18
Sangha App - Support the App that Supports Your Practice	19
Merigar West News	
Chögyal Namkhai Norbu's Cultural Legacy at UBI's Vesak 2026	20
Project for Students in the Amiata Ovest District	22
Kumar Kumari in the Amiata Schools in Italy	23
Yantra Yoga Kumar Kumari for Children - Florence	25
Kunsalling Retreat Place, Italy	26
Merigar East News - Shaping the Path Together	27
Tashigar South News - New Gakyil Tashigar South	29
Kunsangar North News - Recent Events, Community Life, and Notes on Beauty	29
Kunsangar South News - Spring-Summer Season at Kunsangar South	31
Dzamling Gar News - Technical Projects at Dzamling Gar	32
SSI School of Tibetan Medicine in the USA	
Graduation of Tibetan Medicine Diet & Lifestyle Counselors	35
Yantra Yoga from A to Z	38
Review - How Not To Miss The Point by A. Lukianowicz	39
El Espejo Revived and Better Than Ever!	42
Poem - Song of the Contemplation by Ricardo Sued	42
A Dream of Awakening (Night Flights from a London Hospital Bed) by John Shane	43

Front cover: Milarepa, the 'White Cotton-Clad Yogi', in his cave in the high mountains of Tibet. Milarepa is the patron poet of Tibet and an inspiration to all those who

make retreats in solitary places. Painting by Dugu Choegyul Rinpoche. (collection John Shane).

Back cover: one of the classical Indian dancers at the recent Vesak 2026 celebration in Milan.



THE MIRROR
News Media of the International Dzogchen Community

US Office: mirror@tsegyalgar.org European Office: lizgranger.mirror@gmail.com
Russian Office: beawaketoday@gmail.com
Editorial Staff: **Naomi Zeitz**, USA • **Liz Granger**, Europe • **Anastasia Eremenko**, Russia

Advisor: **Adriano Clemente** • International Publications Committee English Language
Advisor: **Liz Granger** • Original Design and Layout: **Paolo Fassoli**
Webmasters: **Yuchen Namkhai** and **Luigi Ottaviani**
Available at melong.online • Online Mirror: www.melong.online
All material © 2026 by THE MIRROR
Reprint by permission only • We reserve the right to edit all submissions.



INTERNATIONAL
DZOGCHEN
COMMUNITY

DISCOVER THE FEATURES OF OUR NEW WEBSITE: [MELONG.ONLINE](https://melong.online)

Welcome to the new melong.online! We've designed the site to make exploring teachings, articles, archives, and community news easier than ever.

Here are some tips to help you get the most out of your visit.

Search with Ease

Looking for a specific topic, article, or author? Simply use the **search bar** in the sidebar on the homepage.

You can: type **keywords** into the search field, use **voice search** by clicking the microphone icon, select **Advanced Search** beneath the search bar for more powerful options.

On the Advanced search page, you can search by: author, post type, tags.

You can also use quotation marks (" ") to search for exact phrases and a minus sign (-) to exclude specific terms from your results.

Explore the Sidebar Icons

Magazine Archive

Click the **Magazine** icon in the sidebar to access our complete archive of PDF issues.

On the Magazine page, you can search through all **172 issues** of *The Mirror* to quickly find the pdf-issue you're looking for.

To search within an individual PDF, use: **Ctrl + F** on Windows, **Command + F** on Mac.

Calendar

The **Calendar** section provides the teaching schedule of **Master Namkhai Yeshe** and links to upcoming events and programs at the Gars of the International Dzogchen Community



It's the perfect place to stay informed about current and future activities.

Videos

Our **Video Library** offers a rich collection of recordings, including personal stories from Vajra brothers and sisters about how they met **Chögyal Namkhai Norbu**, a Podcast series with Santi Maha Sangha instructors, Interviews about community activities around the world, rare footage from Rinpoche's journey to Tibet in 1988.

Audios

The **Audio** section features teachings, talks, reflections, and other recordings that you can enjoy wherever you are.

Browse Our Main Sections

The homepage brings together a wide range of content, organized into several sections:

Teachings

Featured teachings are highlighted in the main slider.

Latest Articles

Stay up to date with our newest publications.

Features

Discover in-depth stories and special content organized into tabs: Focus, Interviews, How I Met Chögyal Namkhai Norbu, Reviews, Reflections, Pictures from the Past.

Community News

Follow news and reports from around the world, organized by region: America,

Europe, Asia, Oceania
Network

Find updates from the many organizations and bodies connected with the Dzogchen Community.

Practice

Explore articles dedicated to the methods and practices transmitted by our Master, **Chögyal Namkhai Norbu**.

Useful Pages You May Enjoy

Namkhai Yeshe

The dedicated **Namkhai Yeshe** page includes: a biographical profile, links to his musical works, a complete teaching schedule, including past events, related articles published in *The Mirror*.

Timeline

The **Timeline** page offers a unique way to explore our content.

Browse all articles by year and month, making it easy to revisit past publications and follow the history of our community over time.

Enjoy the Journey

Whether you are searching for teachings, revisiting past issues, discovering community stories, or exploring new content, we hope the new melong.online becomes a valuable companion on your path.

Happy browsing!
The Mirror Team

WHEN WE DISCOVER ONE WE DISCOVER ALL



Photo by Paolo Fassoli

An excerpt transcribed from the Song of the Vajra Retreat, Hong Kong, 2012. May 18, day 4, part 2. Continued from issue 171 of The Mirror

<https://melong.online/the-benefits-of-the-song-of-the-vajra/>

Chögyal Namkhai Norbu

Rinpoche quotes from “The Treasury of the Supreme Vehicle” composed by Longchenpa.

༄༅། ། རྫོགས་པ་ཚེན་པོ་མན་ངག་སྟིང་ཐིག་གི་སྒྲ་མ་
བརྒྱད་པའི་རིམ་པ་མཚོན་པའི་ཚོག་ཀུན་བཟང་རྣམ་པར་
རོལ་པའི་རྒྱན་

ཤེས་པ་གཅིག་པའི་དབྱུང་རྣམས་བྱེད།

This refers to the unique state. All our mental concepts are infinite. In the Dzogchen teaching there is a famous expression, *chig she kun drol*, which means that when we discover one we discover all. For instance, if we wanted to discover everything that exists in the relative condition, even if we try life after life, we will never succeed. We need to

discover our real nature. Our real nature is just like the symbol of the vajra. The vajra has a ball at the center, representing *kadag*, the state of the dharmakaya. In this state there is not only emptiness but also the quality of self-perfection. The non-duality of *kadag* and *lhundrub* is the primordial state. When there are secondary causes then there are pure manifestations.

What are secondary causes? If we are in front of a mirror we are the secondary cause. If there is nothing in front of the mirror, nothing manifests. For something to manifest, a secondary cause is indispensable. It is the same in the pure dimension - when a being such as a *yama* is in front of the dharmakaya,

the reflection of the *yama* will manifest in the mirror. This manifestation is called sambhogakaya and appears because the dharmakaya has that infinite potentiality. The secondary cause is the *yama*. Now, there is a sambhogakaya manifestation that can transmit that knowledge.

Even though we may have received the transmission, if we fall into dualistic vision, accepting and rejecting, then we produce negative karma and our samsara becomes heavier and heavier. So you see everything is related to the dharmakaya, the real condition. Even though what we see now with

So you see everything is related to the dharmakaya, the real condition

our dualistic vision, with our karmic vision of the human condition, is not the dharmakaya condition, its source is the dharmakaya. This is the reason we say *chig she kun drol*: when we discover one we discover all. Not only do we discover but when we realize and mature that state all its qualities also manifest.

You may have heard about the famous Dzogchen master Jigmed Lingpa. When he was young he became a monk in a small monastery where his uncle was living and studied writing, reading and the monastic pujas in a traditional way as well as a little astrology. That is all he studied and learned.

At a certain point they invited an important teacher to give Dzogchen teaching at the monastery and he gave some instructions on his *terma*, but Jigmed Lingpa didn't understand very much about the teaching. The teacher explained that the first thing you should do is Guruyoga, which is very important for increasing your clarity. So Jigmed Lingpa learned that.

When he was a little older he asked his uncle if he could do a personal retreat and spent three years in a retreat place doing only Guruyoga although he didn't really know how to do it in the Dzogchen way. His Guruyoga was more like the Anuyoga system. In any case he had profound faith and devotion.

After three years he had a vision of Longchenpa who gave him a special Guruyoga in more Dzogchen style and Jigmed Lingpa dedicated himself to it for many years and attained this *chig she kun drol*, when you discover one you discover all. He continued following many teachers in order to receive the lineage of the transmission in a more traditional way, however, after he had attained *chig she kun drol* he also had a lot of contact with Longchenpa through visions. He received the

Dzogchen Nyingthig Yazhi in a traditional way as well as through visions of Longchenpa. The terma of the *Longchen Nyingthig* also arose in his mind and he became a very famous teacher.

Although he never really formally studied, he manifested intellectual qualities and wrote commentaries of important tantras and teachings. He also wrote the kinds of books that Tibetan scholars generally do not write because the topics are quite difficult. These books, for example, explain certain qualities of ancient statues as well as the connection between certain kinds of precious stones and the energy of the individual. These books are fantastic and were all manifestations of his intellectual qualities. So although he never studied these things, with *chig she kun drol* everything manifested through his maturing of that knowledge. This is the reason why some very good Dzogchen masters and practitioners manifest many things without needing to study. When one is able to mature *chig she kun drol*, these kinds of qualities manifest.

There is also a great tertön called *Jat-sön Nyingpo* whose terma teachings fill six volumes. In particular one of his teachings called *Könchog Chindü* is very diffused in the Kagyüpa and Nyingmapa traditions. He belonged to the Kagyüpa school but while he was growing up he applied Dzogchen teaching and when he received his terma teaching, he practiced that and also matured his capacity of *chig she kun drol*. Then the

intellectual aspect of his writing manifested even though in his biography it says that he never had the opportunity to study. This is very important in the Dzogchen teaching.

ཤེས་པ་གཅིག་པའི་དཔུང་རྣམས་བྱེད།

So when we have this kind of capacity we can develop everything and, with practice, we can develop our integration with the Song of the Vajra.

ཡིད་ཅན་རྣམས་ཀྱི་སློན་རྣམས་སེལ།

All sentient beings have their characteristic karmic vision and produce their karma through their kind of specific vision. We, too, have this condition as humans and with our human vision we consider things to be very concrete and live in our human condition until we die. In general we are conditioned very much by this kind of attachment, but with a practice such as the Song of the Vajra our knowledge becomes concrete.

In a Sutra teaching the Buddha said that everything is unreal, which means that nothing concrete exists. He gave an example saying that everything is just like a dream, that life is a big dream from birth till death. We consider our life to be concrete and very important but Buddha makes us understand that it is just like a dream even though it is not easy to discover that.

People think that their lives are very concrete and even if they may consider life to be like a dream it doesn't help. For instance, if I am extremely hungry and think, "Ah, this is just a dream" and I go two days without eating, I couldn't live. Eating is something concrete for us because we have not matured this knowledge. First of all we should learn about this mentally, but when we are dying we will truly discover it is just like a dream.

For many ordinary people when they are dying first there is the experience of the bardo of the dharmata, which they may not notice. Then there is the bardo of existence when our mind starts to function according to the functions of

the senses, without being dependent on the organs of the senses. Just like in a dream. The state of the bardo is just like the dream state in which we are judging and thinking, but at that moment most sentient beings do not know that they have died and are in the bardo.

For that reason, in the practice of Shitro, we introduce what is called the *bardo ngotröd* from the Tibetan Book of the Dead. First of all there are some words and mantras to call the consciousness of the dead person. Once we consider the consciousness to be present we read the *bardo ngotröd* which explains to the departed that they have already died because they

no longer have a physical body, or a shadow. If they want to go outside they can pass through the wall, they don't need to use the door because they are no longer dependent on their physical body. We explain that now that they have died and have no physical body it is useless for them to be attached to their life and what remains of their condition. Instead they should try to remember the teachings they have received or the contact they had with teachers and so on. There is a series of explanations to make the person understand that they have died.

Most beings don't recognize that because they have a very strong attachment to their condition and still believe that they are living in their homes and so on. They try to talk to people but nobody replies because they cannot see beings in the bardo. Then they become angry or sad. Many sentient beings do not notice death and sometimes remain for many weeks that way due to their attachment.

Then every seven days after death, there is a process similar to dying again and again. It is not a heavy feeling like when you are dying and leaving your physical body. Now you only have your

mental body and that, too, is passing. In the Tibetan tradition we do pujas and purifications for forty-nine days, seven weeks, for the dead. Each week on the day of the death, which is called *dun tsig*, we do an introduction to the bardo as some people still do not notice that they have died.

This is the condition of the bardo. So when you understand that you have already died and that you are in the state of the bardo, you realize that the human condition is just like a dream that no longer exists. In our lifetime when we are practitioners we know that, and when we are doing practice

of integration, we should develop being in the state of contemplation more and more.

In particular when we do the practice of the night we don't need to do anything complicated. There are many Tantric practices of the night such as dream practice and some very complicated methods, but in the Dzogchen teaching the practice of the night is very simple. We do Guruyoga according to the Atiyoga system, visualizing a white A in a thigle at the center of our body. Then we relax in that clarity and continue in that state of Guruyoga. We can do that practice when we go to sleep; the important thing is we remember to do it.

We may have the idea to do the practice of the night but always forget even though we may have a good intention to do it. In this case it's important to have a picture of something like a white A in a thigle on the wall in the bedroom because when we see it we will remember Guruyoga and particularly when we are going to bed, we will remember the practice of the night. If we don't have any problems sleeping we can do Guruyoga with the visualization of the white A in a thigle, and if possible we can also sound

A to feel it more alive. If we cannot sound A we exhale deeply and simply do that visualization. After the visualization we relax in that presence and after a little while we continue in that state and fall asleep.

This is night practice in a very simple way. At the beginning it is not easy to know that there is a continuation of our presence. But even though we may not notice it we shouldn't worry. The important thing is to do this practice and gradually, when we become more familiar with it, our condition in the dream changes.

In general we have many karmic dreams connected with our tensions. When we have tensions something remains in our condition and repeats when we are sleeping deeply. For instance, when we fall asleep, at the beginning we sleep deeply for one or two hours because we have been busy during the day and are tired, but after two or three hours our sleep gradually becomes lighter.

During our deep sleep karmic dreams may manifest connected with our tensions. For example, if we had some bad experience when we were young, we may often have a dream about it that is repeated. Or if something very heavy took place in our past life it may manifest frequently as a karmic dream in this life.

We may dream about a precise place and condition that we have never experienced in this life and this dream repeats two or three times, which means that it is a karmic dream of our past life.

Some people want to know more about their past life, however, the past is the past and people shouldn't worry about it; the present is far more important. Now we are in our present condition and we should do our best. Sometimes we can understand a little about our past life in our present condition, but we don't need to research it. About this the Buddha said that to understand what we did in our past life we should observe our actual condition, which is a product of our past life. If in our past life we did something good, we will have some-

So when you understand that you have already died and that you are in the state of the bardo, you realize that the human condition is just like a dream that no longer exists.

thing good in this life. If we are born in this life in the human condition, possibly into a good family, our parents are good practitioners, for example, that means we did well in our past life. On the other hand, someone may be born into a very poor family, in a very poor country, with no conditions for enjoyment, so everything is related to our circumstances.

For instance, if someone is born in the Western world, they have some good cause because in most parts of the Western world people have an enjoyable life from birth. My birth in Tibet was not as enjoyable as birth in the Western world, but my parents were practitioners and there was Dharma in the country, which was really fortunate in spite of other conditions that were not perfect. If everything is perfect Tibet would have to be something like America. When I was at college for many years, until I was sixteen years old, we didn't have watches or even know what a watch was. We had no matches for lighting our lamps. I grew up that way but today I am even using a computer. So this is our condition.

This means that the future depends on our actions in the present, so if we want to have total realization we should give importance to the present. Or if we want to be definitely, continually in infinite samsara we can also do that. Everything is in our hands now and this is very precious. For that reason we need

to be present, not distracted. This is an important point.

ལུས་ཅན་རྣམས་ཀྱི་སྤྱི་བ་པ་སྤྱོད།

All sentient beings have their concrete dimension. For example, we are human beings with a human body which is produced by our karma. If we purified all the potentiality of our negative karma we couldn't have a physical body, but this is what is called *jalü*, rainbow body. Under some conditions when the physical body disappears people call it *jalü*, rainbow body, however, the rainbow body can only be the result of a method such as the Dzogchen Upadesha. We have visions which are something like a reflection of our primordial potentiality. When we understand and develop that kind of vision, with certain methods we can succeed in integrating our physical body in that. This realization is the rainbow body.

When we consider the form of the rainbow body there is a very nice thangka of Guru Padmasambhava in which there are rainbow colored lights coming out of the center and filling the whole dimension of Guru Padmasambhava with this rainbow color. A lot of people think that it represents the rainbow body. The thangka was originally painted by a Sakyapa and because a lot of people thought it was very nice it also became diffused

in the Nyingmapa tradition even though many Nyingmapa have no idea what the rainbow body really is. The rainbow body is not like that thangka.

If we consider the physical body of Guru Padmasambhava, it is an aggregation of the five elements, then his physical body manifests. But when it enters in its real nature, we can see the form and color of Guru Padmasambhava, everything is just like Guru Padmasambhava, the only difference is that Guru Padmasambhava's rainbow body has no physical materiality. He manifests like rainbow colors. This is called the rainbow body.

When our physical body disappears, in Dzogchen teaching it is called *lü dultren tengwa*, which means that the physical body has become atoms. Finally the atoms enter the state of shunyata, as is explained in Madhyamika, so the physical body does not remain. We have a physical body due to our negative karma, which is why we call it a "karmic body." Of course if we eliminated or purified our karma there would be no body, but this is not the same as the rainbow body. It is very important to distinguish that.

Edited by Liz Granger
Final editing by Susan Schwarz
Tibetan script by Prof. Fabian Sanders

GENERAL GUIDELINES FOR COURSES

Dear members of the International Dzogchen Community, The International Gakyil (IG) is pleased to announce the 2026 updated

- General Guidelines for Vajra dance and Yantra Yoga Courses
- Guidelines for Restricted Vajra dance and Yantra Yoga Courses
- Guidelines for Yantra Yoga and Vajra dance Public Courses
- Guidelines for Khaita Courses



These are now available under Documents on the IG website at <https://dzogchencommunity.org/>

We followed the recommendations of Chögyal Namkhai Norbu, which also formed the basis of the previous versions, and worked closely with the international teachers of Vajra dance,

Yantra Yoga, and Khaita, as well as the International Atiyoga Foundation.

We thank everyone involved for the smooth and efficient collaboration!

Best wishes,
The International Gakyil

SEEDS OF THE FUTURE GUARDIANS OF TRADITION

In Pokhara, on the shores of Lake Phewa, young monks live under a tin-roofed shed. Many of them are still waiting for a sponsor.

In Pokhara, Nepal, on the shores of Lake Phewa, stands the **Tashi Choeling Buddhist Monastery**. It was founded in 1993 by **Gopal Lama**, and today is home to **sixty young monks between the ages of 10 and 16**. They come from all over Nepal; some have traveled more than three hundred kilometers to get here, and they study one of the oldest traditions of Tibetan Buddhism: the *nying ma*. Their curriculum is demanding: Tibetan language, Dharma, as well as the basic Nepalese curriculum and English. When they aren't studying, they play soccer or carrom. They dream of becoming Lopons, teachers, or Lamas one day so they can pass on what they are learning today.

Classes are held outdoors, under a tin-roofed shed.

There are no real classrooms. The dormitories are inadequate. There is a shortage of books, ritual objects, and teaching materials. Gopal Lama's income from rituals and donations is not enough to cover the needs of his young students, and almost all the families are too poor to contribute.

Since 2021, ASIA has been here; we have already sponsored **dozens of young monks** from Tashi Choeling. We are working with Gopal Lama to build decent dormitories, adequate classrooms, a library, and an infirmary. But **there are still so many boys waiting for a sponsor.**

What Tashi Choeling Needs Today

- Food and heating
- Proper classrooms and dormitories



- Educational materials, books, sacred texts
- Ritual objects
- Healthcare

What You Can Do

For **80 cents a day—less than the cost of a cup of coffee**—you can sponsor a young monk at Tashi Choeling. It's a small gesture that makes a huge difference: it ensures his basic needs are met and helps keep an entire spiritual tradition alive. Your support is **individ-**

ual: you sponsor a specific monk, stay connected through regular updates, and can receive letters directly from him.

Become a guardian of a millennia-old tradition. Sow the seeds of the future.

For information:
www.adoptibet.org
adozioni@asia-ngo.org

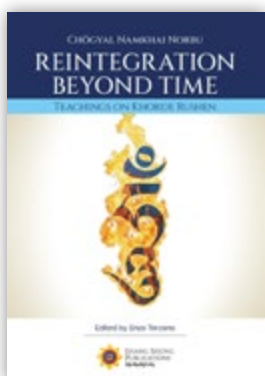
LATEST RELEASES FROM SHANG SHUNG PUBLICATIONS



To view restricted books, you must be logged in to the SSP website before clicking the link: <https://www.shangshungpublications.com/en/>

New products Books in English

Reintegration Beyond Time. Teachings On Khorde Rush-en



Reintegration Beyond Time: Teachings on Khorde Rush-en is composed solely of Dzogchen Master Chögyal Namkhai Norbu's words compiled from edited publications and the transcripts of oral teachings given at retreats. Practitioners who have attended the Master's retreats over the course of years have benefited from the repetition of themes and examples—teachings that touch on and explore similar yet, in reality, never identical points. The repetition of themes presented from slightly different perspectives is part of the learning process. Thus, this text leaves these themes in their original form; the reader is led through a process that resembles more of an ascending spiral than the finite square typical of the printed page, deepening and developing awareness of true understanding.

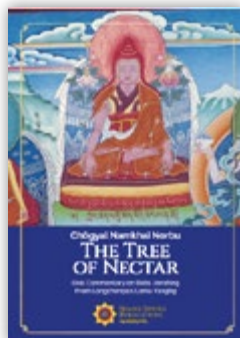
<https://www.shangshungpublications.com/en/products/product/e-book-reintegration-beyond-time-epub>

To be published soon

The Tree of Nectar. Oral Commentary on Dütsi Jönshing. From Longchenpa's Lama Yangtig

Dzogchen Upadeśa teachings transmitted in Tibet came from two main

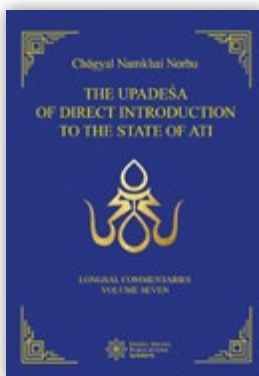
sources: Guru Padmasambhava and Vimalamitra. In the 14th century Longchenpa condensed these teachings into four sections called the *Four Nyingthig* or the *Nyingthig Yabzhi*. The teachings coming from Guru Padmasambhava are condensed in the *Khandro Nyingthig* whereas Longchenpa's commentary on them is called *Khandro Yangtig*. The teachings of Vimalamitra are known as the *Vima Nyingthig*, and Longchenpa's commentaries on Vimalamitra's teachings are called the *Lama Yangtig*.



Recent Publications

The Upadeśa of Direct Introduction to the State of Ati - Longsal Commentaries VII

The Upadeśa of Introduction to the State of Ati is an extraordinary teaching of the eighth-century Lotsāva Vairocana that presents essential instructions on the four contemplations of Dzogchen Semde and on the fundamental aspects of primordial purity and self-perfection. In particular, it contains rare explanations on the nature of the base (*gzhi*) and its manifestation (*gzhi snang*) as the source of both samsāra and nirvāna. This teaching is then elucidated by the author's *A Luminous Mirror: Concise Commentary on the Special Longsal Upadeśa of Introduction to the State of Ati*.

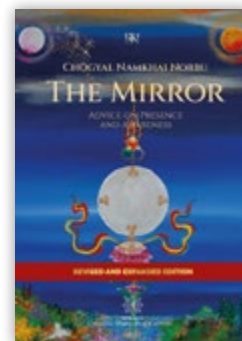


<https://www.shangshungpublica->

[tions.com/en/explore/new/product/e-book-longsal-commentary-series-volume-seven](https://www.shangshungpublications.com/en/explore/new/product/e-book-longsal-commentary-series-volume-seven)

The Mirror New Revised and Expanded Edition

THE MIRROR - Advice on Presence and Awareness - was written during a retreat of the Dzogchen Community held at Lu Cumitoni, Sardinia, Italy, during the Christmas holidays of 1977. The Mirror was expressly written to elucidate the principle of awareness and continuous presence in place of all the rules and limitations inherent to the various religious traditions.



In this new edition, the original translation has been completely revised. The oral commentary, previously abbreviated and summarized in various passages, is here presented anew in its original, more colloquial form.

<https://www.shangshungpublications.com/en/explore/new/product/e-book-the-mirror-revised-and-expanded-edition-pdf>

Libri in Italiano Nuove pubblicazioni

La Mappa Segreta del Corpo. Visioni della struttura energetica umana

La Descrizione segreta del Corpo del Vajra di Yangönpa parla della triade che costituisce il *Corpo del Vajra* - i canali, i prana e le essenze vitali - quali elementi base per applicare le tecniche esperienziali yogiche.



Mentre il Buddhismo spesso relega il corpo a un ruolo subordinato rispetto a quello della mente, nella Descrizione segreta il focus è sul corpo stesso, con i suoi molteplici livelli - grossolano, sottile e molto sottile. Nella sua descrizione della struttura energetica del corpo umano, egli sostiene che questi non è semplicemente lo strumento per ottenere l'illuminazione ma è l'illuminazione stessa, fondendo il concetto del Tantra Superiore del corpo quale metodo con il principio della Perfezione Totale (*rdzogs chen*) della presenza inerente dell'illuminazione, quale natura fondamentale di tutti i fenomeni.

Questo libro propone per la prima volta la traduzione di due testi, la biografia di Yangönpa, *Il Grande Specchio*, e il suo breve ma illuminante trattato *La Descrizione segreta del Corpo del Vajra*.

<https://www.shangshungpublications.com/it/prodotti/product/e-book-la-mappa-del-corpo>

Lo Specchio. Un consiglio su presenza e consapevolezza Nuova edizione riveduta e ampliata



Lo Specchio - Un consiglio sulla presenza e la consapevolezza, scritto durante un ritiro della Comunità Dzogchen tenutosi a Lu Cumitoni, in Sardegna, nel dicembre del 1977. E' un breve testo che espone con incredibile semplicità e profondità i tre aspetti fondamentali della via dello Dzogchen: il modo di vedere, o comprensione intuitiva del proprio stato primordiale, la meditazione, o coltivazione di questa conoscenza, il comportamento, o integrazione della meditazione in tutte le attività quotidiane. In particolare questo testo e' stato scritto per precisare il principio della consapevolezza e della sua presenza continua, unico sostituto di tutte le regole e le limitazioni proprie delle diverse tradizioni religiose. Il commento che segue il testo e' tratto da un

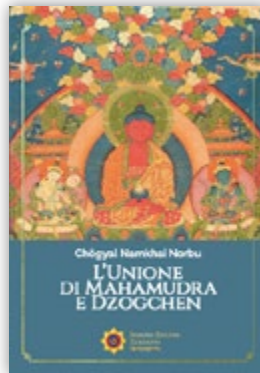
insegnamento orale che l'Autore stesso ha dato durante il ritiro nel presentare il libro ai suoi studenti.

Chögyal Namkhai Norbu ha detto spesso: "Lo Dzogchen non chiede di cambiare religione, filosofia o ideologia, e neppure di diventare diversi da quello che si e', chiede soltanto di osservare se stessi e di scoprire la 'gabbia' che ci siamo costruiti con tutti i nostri limiti e condizionamenti. E insegna a uscire da questa gabbia senza crearne un'altra, in modo da diventare liberi e autonomi."

<https://www.shangshungpublications.com/it/prodotti/product/e-book-lo-specchio-nuova-edizione>

L'unione di Mahamudra e Dzogchen

Questo libro contiene insegnamenti impartiti dal maestro Chögyal Namkhai Norbu, un commentario su un testo



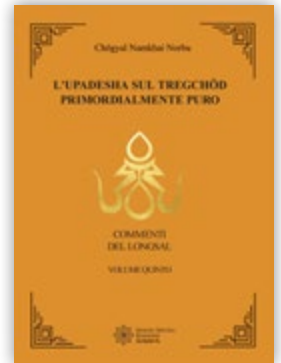
scritto dal maestro Karma Chagmed Raga Asya intitolato *Istruzioni dirette di Avalokiteshvara sull'essenza concisa della pratica dell'unione di Mahamudra e Dzogchen*. Karma Chagmed è conosciuto anche con il suo nome sanscrito, Raga Asya o Araga; è stato un maestro sia del lignaggio Karma Kagyüd che del lignaggio Palyul Nyingma. Chögyal Namkhai Norbu ha tenuto questi insegnamenti a Merigar, in Italia, dal ventiquattro giugno al primo luglio del 2011. Durante questo ritiro ha letto il testo tibetano ad alta voce e lo ha tradotto direttamente in inglese, verso per verso, a volte riga per riga, e poi ha chiarito il significato del testo.

NOVITA': È possibile collegarsi a 11 brevi video estratti, in collaborazione con l'Archivio della Comunità Dzogchen di Merigar, dagli insegnamenti Dzogchen di Chögyal Namkhai Norbu su il testo di Karma Chagmed Asya (Araga). I video, in inglese con traduzione in italiano, si possono vedere tramite i QR Code o i link contenuti nel libro. L'elenco è disponibile nelle pagine finali.

<https://www.shangshungpublications.com/it/esplora/novita/>

[product/e-book-la-unione-di-mahamudra-e-dzogchen](https://www.shangshungpublications.com/it/prodotti/product/e-book-la-unione-di-mahamudra-e-dzogchen)

L'Upadesha sul Tregchöd primordialmente puro Commenti del Longsal volume quinto L'Upadesha sul Tregchöd Primordialmente Puro (Ka dag khregs chod kyi man ngag)



originariamente ricevuto in sogno dal V Dalai Lama Lobzang Gyatso (Blo bzang rgya mtsho, 1617–1682) e trascritto nella sua forma definitiva nel 1998, contiene istruzioni speciali sulla pratica dei Quattro Chogzhag, l'essenza del Tregchöd. È stato trasmesso durante tre ritiri a Tashigar Norte, Isla Margarita, rispettivamente nell'aprile 2002, nell'ottobre 2004 e nel novembre 2005. Le istruzioni esperienziali (*nyams khrid*) qui presentate, che commentano ciascuna delle strofe dell'upadesha, spiegano i punti fondamentali della visione, della meditazione, della condotta e del frutto dello Dzogpa Chenpo sia attraverso il significato inteso dei versi originali sia attraverso citazioni cruciali tratte da importanti tantra della serie Dzogchen Upadesha.

<https://www.shangshungpublications.com/it/prodotti/product/e-book-longsal-commentario-v-l-upadesha-sul-tregchoed-primordialmente-puro>

Libros en Español

Spanish Books: <https://www.shangshungpublications.com/en/explore/books-in-other-languages>

Los seis versos del Vajra El cuclillo de la presencia instantánea

El Rigpai Khujug o Los seis versos del Vajra es una síntesis de la totalidad de la enseñanza Dzogchen. Estos versos contienen pocas palabras, las cuales se acompañan de instrucciones para la práctica. Algunas de las enseñanzas

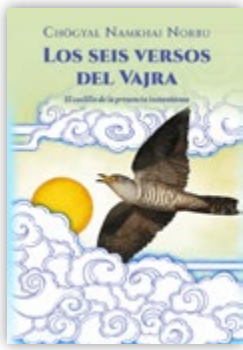
originales que transmitió Garab Dorje ofrecen un resumen de varios tantras del Dzogchen, llamados lung. De estos, varios son versiones abreviadas de la enseñanza completa, entre los cuales uno de los principales lungs es Los seis versos del Vajra.

¿Por qué estos seis versos de una línea son llamados “Los seis Vajras”? El Vajra simboliza nuestra propia condición, lo que llamamos el estado primordial. El Canto del Vajra, por ejemplo, es una canción que explica y transmite el conocimiento del estado primordial. De manera similar, los seis versos del Vajra pueden ser entendidos como una explicación sintética del estado primordial. Estos versos representan la totalidad de la enseñanza Dzogchen y una forma de comprenderla a través de la práctica y mediante el desarrollo de nuestro conocimiento.

<https://www.shangshungpublications.com/it/esplora/libri-in-altre-linkue/product/e-book-los-seis-versos-del-vajra-epub>

El Upadesha sobre el Tregchöd primordialmente puro Comentarios del Longsal volumen quinto

El Upadesha sobre el Tregchöd primordialmente puro (Ka dag khregs chod kyi man ngag), originalmente recibido del Quinto Dalai Lama Lobzang Gyatso (Blo bzang rgya mtsho 1617-1682) en un sueño y escrito en su forma final en 1998, contiene instrucciones especiales sobre la práctica de los Cuatro Chogzhags, esencia del Tregchöd. Se transmitió durante tres retiros en Tashigar Norte, Isla Margarita, en abril de 2002, octubre de 2004 y noviembre de 2005, respectivamente. Las instrucciones experienciales (nyams khrid) presentadas aquí, comentando



cada una de las estrofas del Upadesha, han sido extraídas y editadas para ser incluidas en esta Serie de comentarios del Longsal del próximo libro titulado La luminosa claridad del universo: una clara explicación del principio del Tregchöd primordialmente puro (Ka dag khregs chod kyi dgongs pa gsal bshad klong chen 'od gsal), traducido originalmente en colaboración con Jim Valby y Elio Guarisco.

<https://www.shangshungpublications.com/it/esplora/libri-in-altre-linkue/product/e-book-el-upadesha-sobre-el-tregchoed-primordialmente-puro-pdf>

Ati Samten Gongzöd El Tesoro Ati de la Contemplación Primer nivel de Santi Maha Sangha

El tesoro Ati de la Contemplación, libro del Primer Nivel del Entrenamiento del Santi Maha Sangha (*Santi mahā sangha'i bs-lab rim dang po a ti bsam gtan dgongs mdzod ces bya ba*), escrito originalmente en 1992, se tradujo al italiano y se publicó en 1994, con ocasión del primer retiro de entrenamiento del Santi Maha Sangha dictado por Chögyal Namkhai Norbu en Merigar. Posteriormente, en 1996, nuestro Maestro añadió nuevos párrafos que se incorporaron a la edición inglesa, traducida del italiano por Andrew Lukianowicz. Seguidamente se añadieron nuevas secciones, especialmente sobre las prácticas tántricas, cuya traducción se publicó separadamente en un folleto que se puso a disposición de los practicantes. Más recientemente, el Autor revisó el libro, ampliándolo con muchas nuevas citas. Lo que el lector tiene en sus manos es la traducción completa de esta nueva edición.

<https://www.shangshungpublications.com/it/esplora/libri-in-altre-linkue/product/e-book-ati-samten-gongzoed-el-tesoro-ati-de-la-contemplacion-epub>

[Video Download] Kumar Kumari
Yantra Yantra Yoga para Niñas



y Niños - Práctica Guiada con sonidos

Chögyal Namkhai Norbu desarrolló la práctica de Kumar Kumari Yantra en los años 90, basándose en las profundas instrucciones del antiguo Yantra Yoga tibetano. Lo adaptó a la dimensión física, la energía y la respiración de los niños. El Kumar Kumari es único en su combinación de movimientos y respiración. La respiración se moldea mediante el uso de 10 sonidos poderosos (A, A, HA, SHA, SA, MA, OM, Ā, HUM), lo que resulta en diferentes formas de inhalar y exhalar. Este método promueve una buena salud y un crecimiento perfecto de los niños, mientras que a su vez equilibra su energía.

En este vídeo, puedes seguir la secuencia completa de Kumar Kumari, que consta de dieciséis ejercicios, guiada por nuestros instructores. También puedes leer las indicaciones de los sonidos que se muestran en la pantalla, lo que lo convierte en un recurso valioso para aprender y practicar este maravilloso método.

<https://www.shangshungpublications.com/it/esplora/libri-in-altre-linkue/product/video-download-kumar-kumari-yantra-espanol-mp4>



Próximas publicaciones

La Escalera Hacia la Liberación

La palabra tibetana *ngöndro* significa literalmente “lo que va antes”. En el budismo, es un término general que indica cualquier tipo de prácticas preliminares; es decir, las prácticas que deben realizarse antes de la práctica esencial. Lo que comúnmente se entiende por *ngöndro* es un ciclo de prácticas que generalmente incluye postraciones, ofrendas al man-



dala y la purificación través del mantra de Vajrasattva, entre otras.

El Reino donde Imperaba la Locura y otros cuentos tradicionales

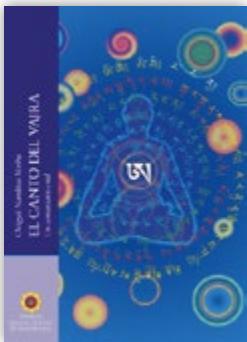
Los relatos de este libro se basan en antiguas historias contadas por Chögyal Namkhai Norbu durante muchos años



de enseñanzas espirituales. Nacido en el Tíbet en 1938, recibió la educación tradicional de un lama reencarnado de alto rango. Al haber demostrado una extraordinaria capacidad de aprendizaje, se le consideró un erudito desde una edad temprana.

El Canto del Vajra

Esta enseñanza sobre el **Canto del Vajra** fue transmitida por el Maestro Chögyal Namkhai Norbu en Tashigar Sur, Córdoba, Argentina, entre la Navidad de 1990 y la primera semana de enero de 1991. Se impartió durante el primer retiro que se realizó en los terrenos recién adquiridos por el Gar del hemisferio Sur y contó con la participación de hermanos y hermanas del Vajra de todas partes del mundo. Aunque en ocasiones anteriores Chögyal Namkhai Norbu ya había explicado parcialmente el Canto del Vajra, esta fue la primera vez que ofreció un comentario completo.



eBooks in Chinese

Chinese eBooks: <https://www.shangshungpublications.com/en/explore/books-in-other-languages>

施身法 Chöd Teachings and Practice (Chinese ePub) - 《施身法 - 教法与修持》

<https://www.shangshungpublications.com/it/esplora/libri-in-altre-lingue/product/e-book-shi-shen-fa-choedteachings-and-practice-chinese-pdf>



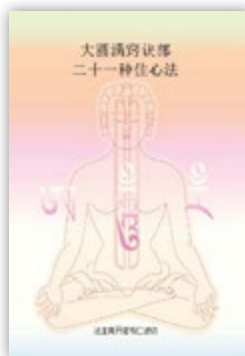
心部四禅观 The Four Contemplations of Semde

<https://www.shangshungpublications.com/en/explore/books-in-other-languages/product/e-book-the-four-contemplations-of-semde-chinese-pdf>



大圆满窍诀部二十一种住心法 The 21 Semdzins of Dzogchen Upadesha (Chinese PDF)

<https://www.shangshungpublications.com/it/esplora/libri-in-altre-lingue/product/e-book-%E5%A7%E5%9C%86%E6%B1E7AA%8D%E8%AF%80%E9%83%A8%E4%BA%8C%E5%8D%81%E4%B8%80%E7%A7%8D%E4%BD%8F%E5%B-F%83%E6%B3%95-21-semdzins>



Explore our web shop

<https://www.shangshungpublications.com/en/>

How to Support Us

To contribute to the continuation of Shang Shung Publications' activities please donate to https://www.paypal.com/donate/?hosted_button_id=44UNB8ZE9ZJAS

Reason: **Donation for the SSP institutional activities.**

Contacts

For more information and further details on the editorial program, please write to info@shangshungpublications.com

Best wishes

SHANG SHUNG PUBLICATIONS TEAM

Please note that some books are restricted texts: those texts are reserved for those who have received the Dzogchen introduction from ChNN or Namkhai Yeshe.

The Dzogchen Introduction from Namkhai Yeshe can be received by participating in a Dzogchen Retreat. The next retreat will be from June 19th to 22nd 2026 at Merigar West.

A SPIRITUAL JOURNEY THROUGH THE HEART OF BHUTAN

Our recent expedition to Bhutan, from March 7th to 18th, 2026, organized by Shang Shung UK, was far more than just a vacation.

It took us deep into the history and spiritual heart of this Himalayan kingdom, offering a profound immersion into a land where heritage and spirituality are woven into every aspect of daily life. The trip was meticulously crafted to ensure that we didn't just see Bhutan, but truly felt its essence.

The Journey Begins: Paro and the Valley of Saints

Our adventure started on March 7th in Paro with a visit to Senge Trak, a site deeply linked to the 8th century arrival of Guru Rinpoche, where we set the tone for our journey with the practice of Simhamukha. The following days were a whirlwind of spiritual immersion: from the ancient Kyichu Lhakhang, built in the 7th century by the Tibetan King Songtsen Gampo as one of the 108 "border-taming" temples, to the National Museum overlooking the majestic Paro Dzong, founded in the 15th century and later expanded in 1644 by Shabdrung Ngawang Namgyal (the 17th century unifier of Bhutan).

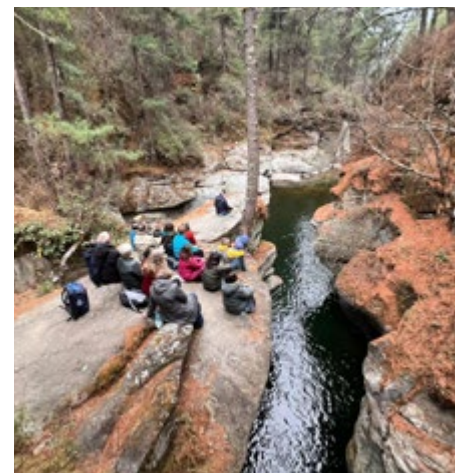
We explored the unique circular architecture of Dumtse Lhakhang, founded in 1421 by Thangtong Gyalpo (the "Leonardo da Vinci of the Himalayas"), and the hidden gems of Pangbisa Ugyen Guru Lhakhang. This site dates back to the 14th century and houses the precious Guru Sungjonma statue, connecting us with the legacy of the 14th century Tertön Sherab Menbar. The cliffside temples of Dzongdraka, a sacred site where Guru Rinpoche subdued local spirits in the 8th century, offered breathtaking views and a profound sense of spiritual power.



Taktsang



Adriano Clemente and Tsering Choeden



Menbar Tso

Bumthang: The Spiritual Heartland

Flying to Bumthang on March 10th opened a new chapter of discovery. We stood before the Maitreya statue at Champa Lhakhang, another pillar of Bhutanese Buddhism dating back to the 7th century. This was followed by the Kalacakra Temple, a center for the intricate 3D Mandala of the Kalacakra teachings, and the Barched Lamsel Temple, dedicated to Guru Rinpoche's power to dispel obstacles.

Our visit to Chagkhar Lhakhang was made even more profound by the 8th century story of Princess Tashi Khyidren (also known as Bumden Tsomo). As the Bhutanese consort of Guru Rinpoche, she is said to have attained the Rainbow Body. By dissolving her physical form into pure light, she became a symbol of supreme enlightenment and a guardian of the Dharma in the Bumthang valley. Because of her devotion, this temple, once her father's "Iron Castle", serves as a bridge between the royal history

of Bumthang and its spiritual treasures, acting as a magnet for great Tertons (Treasure Revealers).

We experienced a truly unique moment there. Thanks to the special connection our dear Tsering Choeden shares with this Gonpa, the caretaker granted us a rare privilege: he personally showed us the sacred *termas* (hidden treasures) of Dorje Lingpa, Pema Lingpa, and Ugyen Zangpo. These *termas* are directly linked to Bumthang because the Princess herself helped Guru Rinpoche conceal these sacred objects in the valley for future generations to find. Standing in the presence of these authentic relics was a highlight that moved us all deeply.

From March 10th to 12th, we visited some of the most sacred sites in the region: Kurje Lhakhang, where Guru Rinpoche left his body imprint in the 8th century; the Sampa Lhundrub Temple, where we contemplated the statue of Nangsi Zilnon; and Kagongphur Sum Lhakhang, where we encountered the fierce protectors of the Himalayan path (Kama, Lama Gongdu, and Phurba – three essential tantric cycles hidden by Guru Rinpoche). We also explored Konchogsum Lhakhang, restored by Pema Lingpa in the 15th century but housing an ancient Vairocana statue believed to date back to the 8th century. Finally, we visited Pema Lingpa's Tamshing Lhakhang, established in 1501, which houses a magnificent Padmasambhava statue and original 16th century murals, and the Amitayus Temple, built in the early 16th century by Pema Lingpa, a treasure trove of ancient spiritual energy.

We followed in the footsteps of the great Terton Pema Lingpa to the "Burning Lake" (Menbar Tsho), the sacred pool where, in the late 15th century, he famously emerged with a butter lamp still burning, proving his status as a true treasure revealer. We then journeyed to the remote Ugyen Choling in the Tang Valley – the ancestral home of our dear Tsering. According to her, Rinpoche had



Trongsa

received an indication to visit this place in his dreams, though unfortunately it could not be identified at the time. Back in the 14th century, the great master



Trongsa Dzong

Longchenpa chose this spot for its auspicious geography, describing the hill as having the shape of a sleeping elephant. He named it Dechenling, the

"Land of Great Bliss". Later, through the influence of Dorje Lingpa, it became known as Ugyen Choling, serving as a sanctuary where the lineage has been kept alive for over six hundred years.

There, we visited the Dorje Lingpa Temple, rooted in the 14th century legacy of the great Terton. While women visited the Tara Temple to connect with the primordial female power and compassion, men went to the Mahakala Maning Temple, dedicated to the fierce protector of the lineage. At the end of our visit, Tsering's family offered us delicious arak made with sandalwood, and we were utterly charmed by their hospitality.

Our time in Bumthang concluded at the Padmasambhava Lhakhang, a vital link to Guru Rinpoche's arrival. We then climbed to the high-altitude serenity of Tharpaling Monastery,

the "Place of Liberation" founded by Longchenpa in the 14th century. While there, we were permitted to see the sacred relics of Longchenpa's tooth and Jigmed Lingpa's tooth. Finally, we visited Zugne Lhakhang in the Chume Valley, associated with the 7th century wave of temple building, where sacred statues are surrounded by the vibrant energy of local weavers, whose craft continues to color the spiritual landscape of Bhutan.

The Path to Punakha and Thimphu

Moving toward Central Bhutan on March 13th, we stopped at the impressive Trongsa Dzong. Built in 1647, this massive fortress was the ancestral home of the Royal Family and served as a strategic gateway between the east and west. Finally, we reached the warm valley of Punakha to visit the majestic Punakha Dzong. Built in 1637 at the confluence of the Pho Chhu and Mo Chhu (Father and Mother) rivers, it remains a masterpiece of Bhutanese architecture. We were granted the rare privilege of entering the main temple, standing before the towering Shakyamuni statue amidst



Jamyang, Dr. Kunzang and Adriano



Punakha Dzong, the main building

murals depicting the timeless story of the Buddha's enlightenment.

We also paid our respects at Kyime (Chimi) Lhakhang, the temple of the "Divine Madman", Drukpa Kunley, founded in 1499. Walking through the surrounding villages, we were fascinated by the traditional murals of phalluses, powerful symbols of protection and fertility. The atmosphere was a blend of deep faith and the rebellious spirit of the Saint, who taught that the path to enlightenment can be found through joy and humor. We fondly remembered the stories our Master, Chögyal Namkhai Norbu, used to tell us about Drukpa Kunley, often laughing at the Saint's non-traditional and humorous ways of teaching the Dharma.

On March 15th, we crossed the Dochula Pass (3,100m), walking among the 108 memorial chortens built in 2004 as a prayer for peace. Upon reaching Thimphu, we hiked to the majestic Tango Lhakhang. A true highlight, we explored the temple dedicated to the wrathful deity Hayagriva, whose energy emanates from the horse-head shape of the mountain. We had the privilege of entering the meditation cave of Shabdrung Ngawang Namgyal. Standing in the stillness where the Great Shabdrung once meditated, we felt a profound connection to the spiritual foundations of the Land of the Thunder Dragon.

The following day (March 16th), we visited the Pangri Zampa astrology temple. Built in the 16th century, it served as the first residence of Shabdrung Ngawang Namgyal in 1616. Standing before his

self-crafted statue, we felt the weight of the legacy he brought to this land.

Our journey continued to the Temple of the 21 Taras, where we were surrounded by the compassionate energy of the female Buddhas. On our way back to Paro, we stopped at the iconic Tachog Lhakhang, crossing the iron bridge of Thangtong Gyalpo, a marvel of 15th century engineering. Finally, we explored Rinpung Dzong, the "Fortress on a Heap of Jewels". Its massive walls have stood as guardians of the Dharma since 1644, concluding our pilgrimage where it all began.

The journey reached its spiritual culmination on March 17th with the ascent to the legendary Paro Taktsang (Tiger's Nest). Perched on a cliff 900 meters above the valley, this site has been a beacon of light since the 8th century. We practiced together near the Dorje Trolod temple, connecting with the fierce wisdom of Guru Rinpoche, and sat in deep contemplation before the Kundung of Palgyi Senge. As one of the 25 main disciples of Guru Rinpoche, Palgyi Senge was the master practitioner of Vajrakilaya who sanctified these cliffs through his practice.

Some of us entered the Cave of the Tigress, the legendary site where Guru Rinpoche manifested as Dorje Trolod. Nearby, the Cave of Yeshe Tsogyal reminded us of the immense power of the female lineage. In the mountain's stillness, we felt the full weight of Bhutan's extraordinary spiritual heritage, a perfect ending to a journey of heart and soul.

In the evening, we gathered for a beautiful Ganapuja at Tsering's home in Paro. It was a joyful occasion, made even more special by the wine generously offered by Dima from Saint Petersburg, which we enjoyed throughout the evening as we shared in the warmth of our community.

Community and Gratitude

Beyond the temples, a beautiful bond formed among us. We became fast friends, constantly sharing insights, photos, and reflections in our group chat, creating a supportive Vajra family.

The success of such a complex journey was entirely due to the incredible



Bhutan group photo at Kurje Lhakhang

team of Shang Shung UK. We would like to extend our deepest gratitude to Jamyang Oliphant, Tsering Choeden,



A man selling Bhutanese shawls on the road to Thimphu



and Samten for their flawless organization. Their expertise allowed us to focus entirely on the experience, free from the logistical concerns of mountain travel. We also owe a special thank you to Dr. Kunzang, whose kindness and medical presence provided a sense of security for everyone in the group.

Our daily explorations were brought to life by our exceptional guide, Tsering Penjoe, whose knowledge of Bhutanese history and spiritual philosophy is unparalleled. Rather than just providing facts, he shared the very soul of his country with us.

Navigating the winding Himalayan roads was made safe and comfortable by our skilled drivers, Phala and Kunzang. They were much more than just drivers; they were guardians of our well-being, always attentive and caring, ensuring that no traveler was ever left behind or felt overlooked. Their thoughtfulness fostered a family-like atmosphere where every participant felt seen and supported.

What made this trip truly special was the presence of Adriano Clemente. We were honored to travel with him, performing practice at nearly every sacred site we visited. This shared practice cre-

ated a powerful sense of community and a deep, vibrant connection with our Master. Furthermore, Adriano's knowledge of traditional books and ancient texts allowed us to discover specific places we might otherwise have missed, adding a layer of rare insight to our pilgrimage.

Every morning began with the vital energy of Yantra Yoga with Dina Priymak, and on several days, we had the joy of performing the Vajra Dance. A particularly symbolic moment was the inauguration of a brand-new mandala upon its arrival, where we practiced the Khalong Dorje Kar of the Unborn (12 A). These moments of collective practice transformed a cultural tour into a living, breathing spiritual experience.

Reflections from the Group

The impact of this high-level organization was best summarized by one of our fellow travelers, Michal from Poland. In a humorous but heartfelt note to Jamyang, Michal said: *"You have ruined my vacations. I can't plan anything by myself anymore! Your trips are so interesting and attractive that everything else pales in comparison."* This sentiment was shared by the entire group.

We also received this feedback from Mark from England: *"Wow, what a trip! It was so lovely to journey with you all in this incredible land. To practice, dance, observe, and learn together in so many amazing spaces, museums, and gonpas, suffused in blessings that brewed until my head melted. Thank you all for your kindness, joy, humor, and support. It has been a wondrous time, and I hope one day we will meet and journey together again. Bon voyage, dear friends of Bhutan!"*

When a journey is curated with such passion and precision, it changes your expectations of what travel can be. As we return to our busy lives, we carry with us the stillness of the Bhutanese mountains and the warmth of the people we met. This trip was a rare gift, and we are forever grateful to the Shang Shung UK team for guiding us through the Land of the Thunder Dragon with such grace and devotion.

Article by Dina Priymak with revisions by Adriano Clemente.

Photos by Dina, Dr. Kunzang and Jamyang Oliphant

RIGZIN CHANGCHUB DORJE'S STUPA ARRIVES IN MARATIKA

A living expression of the vision of Chögyal Namkhai Norbu

This year, something quietly profound has taken form in the sacred landscape of Maratika in Nepal.

One of the 108 stupas of the precious terma of Nyala Rigzin Changchub Dorje now stands along a mountain path, continuing a vision that extends beyond place and time - a vision of presence, connection, and the subtle activity of awakened awareness in the world.

Maratika is not an ordinary place. For those of us in the lineage of Chögyal Namkhai Norbu, it holds a special resonance, being intimately connected with the revelation of the practice of Mandarava, and with the principle of long life - not merely as duration, but as the continuity of awareness itself.

The seed of this project arose naturally during last year's pilgrimage to Maratika, organized by Shang Shung UK and MACO. It was there that Oliver Leick



Members of the local community who helped install the stupa at Maratika

rec-
cil, a suitable place was found along the path leading towards the cave on Manjushri Hill, where Guru Padmasambhava is said to have practised. A place shared, revered, and alive for both Buddhist and Hindu practitioners. A place where a stupa could stand without imposing, but instead quietly belong.

This manifestation would not have been possible without the unwavering dedication of Oliver Leick, whose clarity of intent and perseverance carried the fundraising effort from vision into reality. With deep gratitude, we also acknowledge a very generous private donor, whose support was essential in bringing this project to completion. Others, too, have contributed and continue to contribute - particularly towards

the construction of a marble shelter that will protect the stupa from sun and rain.

The stupa itself was brought to Maratika by Migmar Tsering, together with Gabrielle Siedlecki and Jamyang Oliphant, during this year's pilgrimage. It

was installed facing east, open to the rising light, overlooking the valley below - a gesture of offering, of orientation, of connection.

Under the guidance of Miv gmar Tsering, the appropriate practices were carried out, completing the placement. In this way, the stupa was not simply installed, but awakened into its function - supported by the collective intention and presence of all those involved.

The Inner Meaning of the Stupa

A stupa appears simple in form, yet its meaning is vast.

At its centre stands the Sogshing, the life-tree - crafted from olive wood, inscribed with mantras in gold, and resting upon a lotus base. It is both axis and presence: the living heart of the structure.

Within, layers of mantra, dhāraṇī, and sacred formula are carefully arranged - Ushnisha Vijaya, the spaces of Samantabhadra, the Song of the Vajra, and many others connected with powerful methods of transformation and protection.

Interwoven with these are relics - ring-



Installing the protective casing

organized the potential for placing a stupa in this sacred terrain. What followed was not immediate, but careful - unfolding through dialogue, respect, generosity and attention.

Together with the local village coun-



Maratika Monastery

sel and substances that carry the blessing of realized masters. Through these, the stupa becomes more than representation: it becomes connection. A point where lineage is not remembered, but present. The traditional twenty-five sacred substances - medicines, grains, precious materials, perfumes, and essences - complete this inner mandala, expressing the harmony of the elements and the fullness of offering.

A Continuing Vision

This stupa in Maratika is one expression of a wider intention.

Chögyal Namkhai Norbu Rinpoche envisioned the gradual placement of 108 stupas across the world; not as monuments, but as supports. Supports for awareness, for balance, for a more subtle harmony between beings and their environment.

Each placement is therefore both local and global. Rooted in a specific place, yet connected to a greater mandala.

As this vision continues to unfold, another stupa is planned to be installed this year in Beijing, China, under the auspices of the Dynamic Space of the Elements.

Looking Ahead

The work at Maratika is not yet complete. A marble covering is now being prepared to protect and honour the stupa - ensuring its stability and presence

for years to come. Those who feel a connection to this project are warmly invited to support this final stage.

If you wish to contribute, you may do so here:

<https://www.shangshunguk.org/support/>

In the end, what has been placed at Maratika is more than a structure. It is a gesture of continuity, of care, of transmission.

A meeting point between vision and place, between past and future. Something quiet, yet enduring.

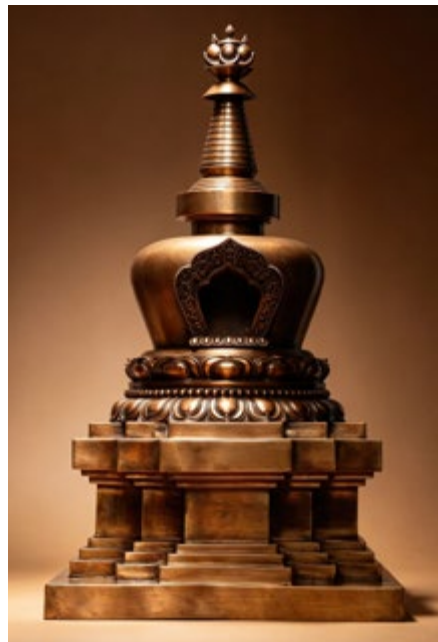
Jamyang Oliphant

NEWS FROM THE CHANGCHUB DORJE 108 STUPA PROJECT

In 2014, Chögyal Namkhai Norbu initiated the project called **THE 108 STUPAS OF CHANGCHUB DORJE**, based on a terma of that Master whose intention was to harmonize the conflict between the elements and to avoid the rising problem of wars.

Rinpoche asked Migmar Tsering and the Dynamic Space of the Elements team to take ahead this project of building the stupas and placing them around the globe at particular energy points and at the places of the Dzogchen Community Gars and Lings.

The Stupas are based on the original drawings and are manufactured in



The support of self-arisen immaculate primordial wisdom

Chengdu using the lost wax technique. Made of an alloy of copper and brass they are approximately 54 cm high and 32 cm wide. Once they are filled and authenticated, they weigh between 15 and 20 kg. They can be placed outside in a garden or inside a building.

Up to now, 24 stupas have been manufactured, each filled with unique and extraordinary relics not only of Chögyal Namkhai Norbu but also other important Masters such as Adzom Drukpa, Chökyi Wangchuk, the Dalai Lama, Changchub Dorje, Nyala Pema Dündul, Karmapa, Togden Ugyen Tendzin and many others.

Of these 24, eight new models are currently on their way to Europe.

They are named:

- The fruition of non-duality with the Dharma-dhātu brought to complete perfection;
- The supreme "liberation upon seeing";
- The support of the all-pervading blessings and power of enlightened speech;
- The support that protects from every kind of destruction/disaster;
- The support of self-arisen, immaculate primordial wisdom;
- The support of the Nyingma tradition's peaceful, enriching, magnetizing, and wrathful powers;
- The great immovable stūpa in which freedom from increase or decrease in faults and qualities has become

manifest;

- The glory of the wish-fulfilling jewel that fulfills the hopes of all beings.

If a Ling or Gar or individual would like to have one of these sacred Stupas for their place, or simply donate, they can consult the website of Dynamic Space <https://108-stupa.dynamiccelements.org/en> or contact Migmar Tsering directly at dynamicelements@yahoo.com.



The glory of the wish-fulfilling jewel that fulfills the hopes of all beings



The support that protects from every kind of destruction/disaster

SUPPORT THE APP THAT SUPPORTS YOUR PRACTICE

See the [Teachers' Schedule – June 2026](#)

Sangha App has become essential for our daily and weekly practice rhythm, especially for those of us who rely on the Tibetan Calendar and Events functions to remember, plan, and share important occasions.

Recently more than 1000 practitioners have been using the app daily or weekly, in 40+ countries around the world.

Supporting practice

Sangha App supports Dzogchen practice by gathering retreats, online practices, and spontaneous sessions

from many organizers into one clear overview, so we can practice together—even when physically alone. It connects not only with individual practitioners, but also with teachers and community initiatives such as Practicing Together, the Mirror community journal, Shang Shung Publications, Gars and Lings, and Dynamic Space of the Elements.

Our app also brings newcomers closer to the Dzogchen Community through a dedicated channel called First Steps on the Path, in collaboration with Merigar East, and the web guide [Welcome to the Dzogchen Community!](#) created in collaboration with Santi Maha Sangha teachers.



A careful use of technology

Sangha App leans toward the beneficial side of technology by offering a private, community-owned space, away from commercial social networks and advertising, so that phones and computers become a resource for practice instead of another source of noise.

For those who prefer not to depend on smartphones, and for Russian practitioners who may face extra limitations, we offer [Sangha Web](#) and [Mahasangha.ru](#). They are designed for desktop, and make it possible to use the calendar, events, channels, and messages without relying on a mobile device. Used in



this way—deliberately and in moderation—technology can help us stay linked to practice, rather than pulling us away from it.

What your donations sustain

To keep all this running, Sangha App is calling for donations from practitioners. Your support helps cover three main areas:

- Technical services: programming, maintenance, security updates, hosting, and online services that keep the app and web version stable across devices and time zones.
- Personnel: user support, process management, moderation, and administration, including coordination with Gars, Lings, and community organizations so their events and

channels stay visible and organized.

- Communication and translation: clear explanations, guidance, and multilanguage content—Russian, Spanish, Italian, and Czech— so practitioners in different countries can use the app in their own language.

For example your donation this year may cover the work of selecting and ensuring consistency in 5 languages for the new quotes that will be featured in the “Wisdom Quotes” section. The book we selected to feature next is “The Three Testaments of Garab Dorje.” Wisdom quotes, accessible from Home in the app, already attracted the attention of around 40% of our frequent users, and will accompany us through the year with short, essential reminders of the path.

A warm invitation to contribute

Sangha App is a gift from practitioners to practitioners, offered freely to everyone with Dzogchen transmission, and it continues only because many of us choose to support it. If you are one of the frequent users who already rely on it, you are warmly invited—if your circumstances allow—to make a onetime or regular donation.

Your generosity helps ensure that this essential support for our practice remains available, safe, and alive for you and for the whole Vajra Family.

[DONATE](#)

MERIGAR WEST - ITALY

CHÖGYAL NAMKHAI NORBU'S CULTURAL LEGACY AT UBI'S VESAK 2026

From May 22-24, the **Unione Buddhista Italiana (UBI)** transformed Milan's **Fabbrica del Vapore** into a vibrant hub of spiritual inquiry and cultural celebration for **Vesak 2026**.

The main panel discussions and public dialogues centered on the theme “**Freedom and Liberation. Two Horizons, One Breath**” (“Libertà e liberazione. Due orizzonti, un solo respiro”) and was intentionally interdisciplinary, combining over 60 Buddhist teachers, scientists, philosophers, activists, artists, and religious leaders to explore freedom both as a social reality and as an inner path of liberation. More than 12,000 people attended across the three day event. Representing **Merigar's** culturally signif-



The exhibition of photographs by Fosco Maraini curated by the MACO

icant standing in the union, the **Museum of Art and Oriental Culture (MACO)** exhibited a selection of Chögyal Namkhai Norbu's personal collection of striking black and white photographs captured by the Italian anthropologist and Orientalist Fosco Maraini during his time in Tibet (1937–1948). The series, a small part of a collection of 108 photographs gifted to Rinpoche in 1990 by the photographer, was thoughtfully curated by museum director Alex Siedlecki under the title “Dove il Cielo tocca la Terra” (Where Heaven touches the Earth) and offered attendees a profound window

into a Tibet all but lost to time. The stand provided a tranquil atmosphere to converse with MACO's Gabriele Siedlecki on the nature of the museum's existence and its upcoming 10 year anniversary. It also provided Merigar an unostentatious platform to communicate its summer program of open activities, supported by the presence of Gakyil members Giuseppe Cammarota and Kirian Regan.

Additionally, **ASIA**, another fruit of Rinpoche's dedication to supporting societal awareness of Himalayan cultures, was also present at the VESAK festival,



Collective practice celebrating the birth, enlightenment and parinirvana of the Buddha



providing attendees with information on the association's ongoing humanitarian aid campaigns and educational programs.

The festival presented many inspired dialogues including 'Humanity and Nature' which discussed ecology, responsibility, and the relationship between humans and the natural world. The talk featured, among others, Italian singer/songwriter and advocate for environmental sustainability, Elisa, who also generously offered a free, intimate piano concert on Saturday night.

Another defining highlight of the festival was the participation of **Rangjung Neljorma Khandro Tseringma Rinpoche**. Her teachings, titled "Come liberare la mente dalle proprie illusioni" (How to free the mind from its own illusions), emphasized that the mind is freed from its illusions when it directly recognizes the interdependent nature of reality; from this recognition, wisdom and compassion naturally develop together, leading to a stable form of inner freedom dedicated to the welfare of all beings.



Gabriele Siedlecki, Giuseppe Cammarota and Kirian Regan

UBI's Vesak 2026 served as a testament to the rich diversity within the Italian Buddhist landscape. The festival concluded with a powerful final ceremony celebrating the birth, enlightenment and parinirvana of the Buddha, where representatives from all present traditions, including **Theravada, Zen, and Vajrayana** schools, gathered in collective practice. This moment of unity, characterized by shared gratitude and intention, served as a reminder of the collective strength of the Buddhist community in Italy and its commitment to contributing to a more compassionate society by way of the Dharma.

The Dzogchen Community's understated yet impactful participation through the presence of both the MACO and ASIA fortified a valuable bond with UBI (Unione Buddhista Italiana) and further transmitted the precious gifts of Chogyal Namkhai Norbu's cultural legacy. A special thanks to all those who contributed to making this possible.

Kirian Regan



PROJECT FOR STUDENTS IN THE AMIATA OVEST DISTRICT

During the 2025/2026 school year, the **Merigar Community** promoted two projects within the schools of the Amiata Ovest School District, aimed at the entire school community: students, teachers, and administrative staff.

The initiatives arose from discussions and collaboration with the School Principal and were integrated into programs aimed at promoting well-being at school. The main objective was to foster a culture focused on physical and mental well-being, self-respect and respect for others, and the creation of a more mindful and harmonious school environment.

As for the project aimed at students, it sought to provide useful tools for coping with stress and developing greater self-awareness through the practice of Yantra Yoga. Yantra Yoga is a very ancient teaching with a millennia-old tradition, whose origins trace back to the Dzogchen Teaching, which originated in Tibet and was introduced to Europe 50 years ago by **Master Chögyal Namkhai Norbu**, who founded the Dzogchen Community in Merigar, in the municipality of Arcidosso.

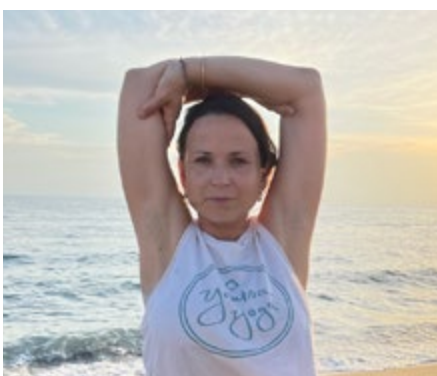
The Yantra Yoga teachers involved were Angelica Siedlecki (who led a total of 6 sessions) and Letizia Pizzetti (who led 5 sessions, plus handled most of the project's preparation and coordination).

The program was initially structured in two phases: the first, an introductory phase to be held during school hours, aimed at presenting the principles of Yantra Yoga through theoretical sessions and practical activities (breathing exercises and simple movement sequences); and the second, an in-depth phase, held after school. From the very



beginning, however, a flexible approach was maintained, allowing for the shared development of the program together with the students and teachers.

standing of the concept was therefore proposed. In this context, Yantra Yoga was introduced as a practice capable of harmonizing these dimensions.

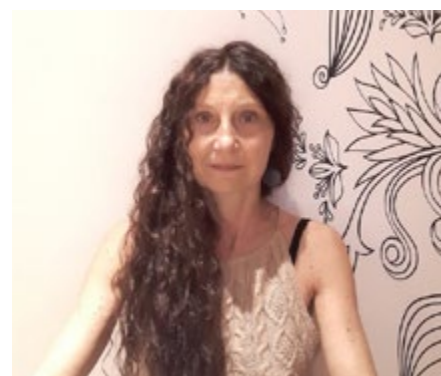


Angelica Siedlecki

Five classes were involved: three from the High School of Human Sciences, one from the High School of Natural Sciences, and one from the Vocational School.

The program began with an initial classroom meeting, during which Merigar and its objectives were briefly presented, with a focus on the cultural and educational activities it promotes. A dialogue-based lesson was conducted, aimed at stimulating active student participation and a shared reflection on the concept of well-being, starting with the guiding question: *"What does well-being mean to you?"*.

Based on the responses, a discussion ensued regarding the fact that well-being is often viewed in a narrow, partial way, limited to physical or mental aspects; a broader, more integrated under-



Letizia Pizzetti

The second part of the session was dedicated to practical activities, conducted directly in the classroom, which included:

- body mobilization exercises that can be performed while seated,
- moments of self-observation and self-listening,
- and a brief final phase of relaxation and sharing.

The students received the activities with interest and curiosity.

Following these initial sessions, the possibility emerged of continuing the project, particularly in the classes of the Liceo delle Scienze Umane, through additional activities conducted during Physical Education classes, involving the entire class group.

The idea of continuing with sessions during extracurricular hours, however, proved challenging due to the students'



Luigi Vitiello

numerous commitments and organizational difficulties related to travel.

On March 23 and 24 and March 30 and 31, six Yantra Yoga sessions were held at the Liceo delle Scienze Umane, involving three classes (first, second, and third year), with two sessions for each.

The activities took place in the gym during physical education classes, in coordination with the subject teacher. The classes involved consisted of 13, 26, and 13 students, respectively.

Each session, lasting approximately 1 hour and 10 minutes, included preparatory exercises, breathing practices, tsig-jong, lungsang, tsadul, several yantras, and a final phase of rhythmic breathing and relaxation.



Fabio Maria Risolo

Overall participation was positive. After initial moments of awkwardness and restlessness, a gradual reduction in noise and interactions among students was observed during the lessons, leading to a final state of greater calm and concentration. At the end of the sessions, some students reported feeling more “calm,” “relaxed,” and “at ease.”

As for the project aimed at the school’s teachers and administrative staff, this consisted of a total of 6 sessions, led by Fabio Maria Risolo and Luigi Vitiello. It began with a general introduction to the principles and benefits of meditation practice, understood as an important tool for achieving a state of calm and relaxation—essential for anyone working in a context where interpersonal relationships and dialogue are paramount.

And this is evidently true in particular for those working in schools. On the other hand, no relaxation or development of dialogical and empathetic skills is possible without a constant attitude of presence and self-observation. All of this can be enhanced through the attitude of attention and understanding, which is inherent to all school staff, but can certainly be greatly developed through the practice of meditation.

The basic aspects of meditative practice were introduced, with appropriate references to Buddhist teachings and Dzogchen. Following a lively discussion with the participants, specific practice sessions were then offered, followed by moments of sharing experiences.

Attendance declined as the sessions progressed; however, a request emerged to continue the proposed program, focusing specifically on the body through the practice of yoga. We propose to continue this aspect next year.

Fabio Maria Risolo, Luigi Vitiello, Letizia Pizzetti, Angelica Siedlecki

KUMAR KUMARI IN THE AMIATA SCHOOLS IN ITALY

During the school year that has just ended, Kumar Kumari Yantra Yoga programs for children were once again offered in various elementary schools across the Amiata municipalities as part of the Local Educational Projects (PEZ), funded by the Region of Tuscany and aimed at promoting educational inclusion and student well-being.



These activities are part of a program that is now well-established in the area. Kumar Kumari courses have in fact been offered for several years in

Amiata’s elementary schools: initially thanks to projects carried out in collaboration between ASIA and Merigar, which saw Dina and Natasha Priymak



involved in launching and spreading this educational experience in schools. Today, that program continues within the PEZ, through which numerous schools choose to include this initiative among their activities dedicated to inclusion.

Over the course of the year, the programs were implemented in the municipalities of Abbadia San Salvatore, Piancastagnaio, Radicofani, Castiglione d'Orcia, and Santa Fiora, with the involvement of teachers Dina Priymak, Sara Valecchi, Cristina Conticelli, Sara Magnelli, and Letizia Pizzetti.

In the various schools, the project was adapted to the needs of the individual classes. In some cases, the activity focused primarily on the practice of Kumar Kumari; in others, however, the yoga sessions were complemented by expressive and creative workshops.

The yoga sessions and creative workshops integrated naturally.

Through movement, play, and moments of sharing, the children had the opportunity to express their thoughts and emotions. The workshops represented a natural continuation of this journey. A common element across all activities was the use of play as an ed-

ucational tool. The exercises, creative activities, and opportunities for discussion were presented in an engaging and fun way, creating a welcoming space where children could experiment, express themselves, listen to their inner selves, and connect with others.

It is important to emphasize that working in schools is not always easy. Class groups are often heterogeneous, with students who exhibit attention difficulties, hyperactivity, or relational challenges. In these contexts, it is not always easy to guide the proposed activities or, at times, to create moments of full listening and shared silence. Managing group dynamics requires flexibility, adaptability, and a constant adjustment of activities based on the children's responses.

In this sense, the role of classroom teachers has been fundamental: their presence and support have been a decisive factor in managing the class groups and ensuring the success of the programs, allowing for the maintenance of a functional and welcoming educational environment even in the most complex situations.

The hope is that this program has left a mark on the children—even a subtle



Kumar Kumari Teacher Training in Merigar

A Teacher Training dedicated to Kumar Kumari Yantra Yoga, a yoga method for children created by Chögyal Namkhai Norbu, is scheduled to take place in Merigar.

What makes Kumar Kumari unique is its combination of movement with breathing through the use of 10 sacred syllables or sounds: OM, A, HUM, 'A, A, HA, SHA, SA, MA, and HAM.

The training program will take place over two weekends, with an in-person session first and an online session second, and will also include review sessions between the two sessions.

It will be held in person in Merigar from August 29 to 30, and online from September 11 to 13; review sessions will be held online between the two weekends. The course will be led by Laura Evangelisit with contributions from many Kumar Kumari teachers.

but significant one—that will stay with them over time.

Letizia Pizzetti

YANTRA YOGA KUMAR KUMARI FOR CHILDREN: A YEAR OF GROWTH IN FLORENCE, ITALY AND ITS PROVINCE

In 2025/2026, [Kumar Kumari Yantra Yoga for children](#)—taught by the Tibetan professor and physician Chögyal Namkhai Norbu—was introduced for the first time in Florence and its province, both in an after-school group and in local elementary schools (San Pierino and Ponte a Cappiano di Fucecchio) through the “Art and Yoga” project.



In the center of Florence, within a private gym, a small group of girls formed and participated enthusiastically and consistently in the weekly sessions. At the same time, Kumar Kumari was introduced into elementary schools in the province of Florence thanks to the “Art and Yoga” project, designed to integrate the educational potential of art with the benefits of yoga for children.

The art workshop serves as a complement to yoga, helping to consolidate the physical experience: for example, distinguishing between right and left in movements is then translated into a graphic representation, as is the study of the body and postures through drawing. Among the proposed activities, some examples of art workshops included: cave men for body and movement awareness, graphic representation of breathing, the sky-mind with thought clouds for observing thoughts and emo-



tions, the flower of kindness for positive relationships and mutual recognition, and the use of colors and their blending

in painting a class mandala. In this way, the children were able to explore new modes of expression, learned to know themselves better, and to collaborate and communicate in an authentic and respectful manner.

The work carried out over the course of the year now opens up new perspec-

tives. Thanks to the support of the PEZ (Local Educational Plans), the City of Florence, and third-sector organiza-

tions, starting next year, free public Kumar Kumari courses will be offered in Florentine play centers. The initiative will allow for further expansion of access to these activities, offering an ever-increasing number of children the opportunity to experience a program based on psychophysical well-being, creativity, and positive relationships with others. These Florentine programs were led and coordinated by Sara Magnelli and Cristina Conticelli.

For information on what's happening in our area,

please email yogaartescuola@gmail.com or follow us on the Facebook page “Yoga e Arte, bambini a Firenze.”

Sara M. and Cristina C.

KUNSALLING RETREAT PLACE, ITALY

Welcome to [Kunsalling](#) the retreat place of the Dzogchen Community. It is located in Valvestino, in the province of Brescia, Italy, in the Alto Garda Natural Park, between Lake Garda and Lake Idro.

It is a wonderful place, 1350 meters above sea level, in a small isolated valley, surrounded by woods and protected by cliffs. From the top of the highest mountain in the valley (1977 m) you can contemplate the entire Lake Garda and a panorama that ranges from the glaciers of the Alps to the Apennines. The place can only be reached on foot and requires a spirit of adaptation, even if equipped with everything you need.

Chögyal Namkhai Norbu visited this place in 1991, staying there for three days and after giving some precious advice to the disciples gathered there,



ber) by practitioners from all over the world. Kunsalling Gakyil takes care of it so that it is always welcoming to interested practitioners.

The house consists of two rustic buildings. On the ground floor of the first building there is a kitchen equipped with

bathroom. The room is equipped for dark retreats.

In the other building the bathroom is on the ground floor and the Gönpa on the first floor. There is also a small shed for lunch or dinner in the open air. The buildings have electricity and running water. It is, however, necessary to ask and receive information when booking because the place requires some instructions.

Those who wish to attend the place for personal or collective retreats are asked to book by June 15th of the current year. Reservations arriving after this date will be taken into consideration based on remaining availability. Reservations will be recorded in the calendar and published.

For reservations or information contact the person in charge at info@kunsalling.it.

Please visit the website www.kunsalling.it

Best regards
Alberto, Red Gakyil of Kunsalling



Chögyal Namkhai Norbu during his visit to Kunsalling in 1991

he consecrated the place calling it KUNSALLING - "always clear place" - and defining its characteristics particularly suitable for personal retreats. It has since been used (from May to Septem-

ber) by practitioners from all over the world. Kunsalling Gakyil takes care of it so that it is always welcoming to interested practitioners. The house consists of two rustic buildings. On the ground floor of the first building there is a kitchen equipped with

MERIGAR EAST - ROMANIA

SHAPING THE PATH TOGETHER

At the beginning of this year, we asked our community to share thoughts, wishes, ideas, and feedback regarding Merigar East and its future activities. We promised to come back with some results, and today we would like to do exactly that.

Before sharing a few key points, we would like to thank everyone who took the time to participate. Every comment, every suggestion, and every honest reflection was appreciated.

"Always remember that the most important thing is collaboration, which is difficult since, as Rinpoche said: "we all have gigantic egos". But it is such a powerful practice, since we tend to believe that our opinions are supreme."
(As one survey participant wrote)

This comment stayed with us because it is so simple and so true. Here are some of the main themes that emerged from the survey:

- Retreats with Namkhai Yeshe remain the strongest priority, mentioned by approximately 65% of respondents.
- Online formats (archives, retreats, long-term programs) and onsite SMS teacher retreats were nearly equally valued, requested by 39% and 38% of respondents respectively.
- Hybrid events remain in demand, with approximately 50%
- The most requested practices included Mandarava, Longde, Yantra Yoga, Santi Maha Sangha, and Rushen.
- We discovered a strong willingness to contribute: 28% of respondents expressed interest in volunteering onsite, 18% online, and 27% indicated willingness to support specific projects financially.
- Participants came predominantly from Europe, with Hungary, the Czech Republic, Romania, and Bulgaria most strongly represented.

Thank you again for helping us better understand the needs, interests, and aspirations of our community.

2026 Summer Program at Merigar East

We would like to invite you to save the dates for the upcoming program at Merigar East.

Online:

- 13–14 June | *Dzogchen Application – Developing Capacities and Overcoming Hindrances* | Alexander Pubants (<https://dzogchen.ro/events/dzogchen-capacities-hindrances/>)
- 10–12 July | *Dzogchen Complete Through Triads – Fundamentals of Teaching and Application Genuinely Presented in Triads* | Alexander Pubants (<https://dzogchen.ro/events/dzogchen-capacities-hindrances/>)
- 31 July – 2 August | *Transforming Suffering and Happiness* | Elias Capriles (Registration details coming soon: <https://dzogchen.ro/>)

Archive:

- 24 June – 2 July | *Recordings of Retreat with Rinpoche: Shine and Lhagthong according to Dzogchen Ati Yoga and Mandarava Chudlen* (Merigar East, 2007) (Registration details coming soon: <https://dzogchen.ro/>)





The Black Sea coast near Merigar East, Olimp, Constanța County, Romania, May 2026



Romanian Sangha Gathering, May 2026

Onsite:

• 19–23 August | *The Semdzin of The Song of the Vajra* | Zoli Cser (Registration details coming soon: <https://dzogchen.ro/>) Register and read more about the events here: https://dzogchen.ro/future_events/

Please keep an eye on future announcements, as additional activities may still be added throughout the season.

First Steps on the Path: Reflections

Over the past six months, participants of *First Steps on the Path* gathered reg-

ularly for study, practice, and exchange under the guidance of our precious Santi Maha Sangha teachers: Zoltán Cser, Arnaud Coquillard, Gabriella Schneider, Alexander Skwara, Anna Apraksina, Mira Mironova, Monica Gentile and Alexander Pubants.

Our heartfelt thanks go to all the teachers for sharing their knowledge and experience, to our translators for their tireless dedication, and to all participants for their commitment and perseverance throughout the program.

We are also grateful to Sangha App for providing a space where participants could stay connected, access materials, and continue the exchange between sessions.

We hope this course has supported many practitioners in taking their first steps—and continuing them—on the path.

Less Is More

Finally, we would like to remind everyone that Merigar East remains an open place of the wider Dzogchen Community who wish to spend some time here for per-

sonal practice, study, or simply to reconnect with the atmosphere of the place.

Merigar East is not the easiest place to reach. Nor is it an all-inclusive resort place.

It is, however, an authentic place of practice.

Even a few days spent practicing, walking through the fields, sitting quietly in the Gonpa, or sharing a meal with friends can reveal the particular character of this place.

Five days. Seven days. Sometimes that is enough.

Enough to slow down.

Enough to practice.

Enough to reconnect.

Enough to understand why Merigar East continues to matter.

We look forward to welcoming you.

TASHIGAR SOUTH - ARGENTINA

NEW GAKYIL TASHIGAR SOUTH

We are delighted to share with you the composition of the new Gakyil of Tashigar Sur, elected at the last assembly.

- RED:** Alejandro Fabiano and Alejandro Acuña
- YELLOW:** Teresita Callegari and Graciela Del Vecchio
- BLUE:** Nanay Valdivia and Eduard Gromaches

We are also very happy to share that our Gekö, Daniel Altamirano, has renewed his commitment to



accompany us for another year. We hope this will be a time of harmonious collaboration, where projects thrive and opportunities for connection with the Teachings continue to flourish.

Thank you very much to everyone!

Tashigar Sur Gakyil

KUNSANGAR NORTH - RUSSIA

KUNSANGAR NORTH: RECENT EVENTS, COMMUNITY LIFE, AND NOTES ON BEAUTY

Kunsangar North is a place where countless energies and destinies intertwine, weaving together the unique mosaic of life here. We'd like to present the main events of the spring-summer season, take a look inside the tent and the gönpa, and chat with the gakyil and the gekö.

We would especially like to highlight the happy news that Namkhai Yeshe's retreat from Merigar in June will be in webcast. This means that, as is traditional, many people will gather at the gar, group practices will be organized, and there will be a live broadcast directly from the gönpa.





“Every time such a retreat takes place, reality is magically transformed, and the energy in the space seems to grow and intensify; you can feel the blessing—it’s even physically palpable—and the heart rejoices and sings,” shares one of the practitioners about this experience.

In addition, two teacher training sessions on Yantra Yoga with Oni McKinsty await us in July. Last year, her visit was a grand event: for the first time in a long while, an international instructor led an in-person retreat here. The hall was packed with participants. We are happy to welcome the precious Oni again; it is a true gift.

In June, we have a creative week of thangka painting with the legendary Nikolai Dudko. We will be painting Green Tara and doing practice.

Also, Santi Maha Sangha teacher Alexander Gomonov is leading a new course this season related to samten. Samten are preliminary practices that prepare practitioners for methods such as tregchöd and longde.

“The course is structured in modules. By performing semdzins and rushens associated with the syllable HUM in the first module, and similar practices with the sound A in the next module, the practitioner gradually accumulates and attains a certain result, a fruit, and then he or she moves on to practices without form, in which there are no dis-



ting sounds, but there is presence of an inner sound or there is only a notion, only a thigle, which possesses an inner sound—and in this way we learn to recognize it and integrate everything into the state of inner sound.”

The next module will be dedicated to the practices of the sounds of the elements, as they are mentioned in the Dra Thalgyur tantra. Chögyal Namkhai Norbu transmitted many practices related to the sounds of the elements, and thus, through these retreats organized into modules, practitioners undergo a certain evolution of development to move from the first testament of Garab Dorje to the second, so as not to stagnate on their path.

As Namkhai Yeshe says, “It is necessary to constantly explore and study one’s various states, discovering one’s original nature through the diverse experiences we encounter in life.”

It is worth noting that one of the leading practices currently experiencing a boom at Kunsangar North is Vajra Dance. Many new students are drawn in, interested in learning this particular method. Retreats and practice sessions are held regularly at the gar.

We spoke with Snezhana—the newly elected blue gakyil, a talented artist, the life of the party, and an experienced Vajra Dance practitioner.

“My circumstances are such that I can come to the gar every week for 3–4 days. This is mainly related to my Vajra Dance practice. At the gar, where there are mandalas, I can practice as much as my heart desires. Most often—in the gönpa: there’s such amazing light coming in through the windows there. Sometimes, when I dance in the gönpa, I see the light breaking into a spectrum, and then the boundary between the inner and the outer dissolves on its own.”

In fact, when passing by the gönpa, you can almost always hear the sound of the Song of the Vajra, the six syllables, and OM AH HUM. One of the two Earth mandalas is currently undergoing the final stage of restoration.

“And the Dance in the tent has its own unique features,” Snezhana continues. “It’s quite a large space: it holds four mandalas and has a high domed ceiling. On sunny summer days, you can see how the wind rustles the leaves of the trees through it. I feel happy when I dance and see this. Because the tent is large, white and circular, a sense of space arises there spontaneously. Another important place for me is the Stupa, where I do my daily practices. Sometimes we gather there and do collective practices. The main feeling there is one of peace and quiet. This is especially noticeable in the morning hours, when golden light streams through the stained-glass windows.”

By the way, local television recently filmed a story about the Stupa as part of a report on the “places of power” in Pavlovsky Posad.

“Sometimes we gather at the gar for holidays: we light a bonfire, put on a fire



show, and celebrate practitioners' birthdays. Actually, everyone you meet at the gar feels like family—vajra relatives, after all."

To ensure a comfortable stay and a welcoming atmosphere, a whole team of professionals works at the gar: caretakers, volunteers, and administrators led by the brilliant and beloved gekö Yura Dorogan.

"No matter how you look at it—practically 24/7—it's naturally necessary to be present in what's happening at the gar. The very energy of the place and the responsibility to the Community demand involvement in the work, and, as romantic as it may sound, love (the blessing of Rinpoche and all the Buddhas) binds it all together. Right now, our team is beautifying the grounds—cleaning up some areas, replacing



others, and creating new spaces. Our current priorities are the camping area, the tent, the lawn near the Stupa, and the flower beds. We are renovating and beautifying the bathhouse area, as well as carrying out cosmetic work on the buildings, guest rooms, and common areas. Preparations for the winter season are already underway, for, as the saying goes, "prepare your sleigh in summer."

The team requires seamless cooperation, trust, and mutual support. On the one hand, work as a gekö involves supervision; on the other, it involves understanding and respect for each person's capacity and the encouragement of personal initiative. Therefore, work at Kunsangar is a powerful and profound practice in dealing with limitations and emotional defilements, a training in unity, and not merely a list of household chores.

Epilogue

Just a single gaze cast wide into the serene blue expanse, where the pine crowns soar and any thought of oneself dissolves into the stunningly naked, empty, sparkling and inexpressible. Then you walk leisurely in the gentle evening twilight along the path to the building, to have a cup of tea in the communal kitchen, and it seems as though you have unraveled the unfathomable mystery of existence just

like that. And by the serene smile and the radiance in the eyes, passengers on the commuter train can recognize a Dzogchen practitioner returning home from Pavlovsky Posad. Perhaps at that moment, a small magical door opens for them as well, leading to a boundless, luminous realm beyond, and they are released from the hustle and bustle of daily life, thoughts of hardships, and the chaos of world news.

*Yulia Abrosimova
on behalf of the Gakyil
of Kunsangar North*

KUNSANGAR SOUTH - CRIMEA

SPRING-SUMMER SEASON AT KUNSANGAR SOUTH

The retreat season is in full swing at Kunsangar South.

This spring, retreats on Santi Maha Sangha were held, focusing on lhagthong and aspects of the bardo, led by Alexander Gomonov. The bardo retreat featured unique sound compositions in line with the new methods transmitted by our Master Namkhay Yeshe.

Before the May holidays, the gönpa of Kunsangar South took on a new look thanks to the renovation of the veranda, which was made possible by the excellent and coordinated work of a team of craftsmen.





Traditional Yantra Yoga retreats with Viktor Krachkovsky took place during the May holidays. The retreats were dedicated to the practice of channels and methods for developing inner balance to prepare for and cultivate contemplative experience.

Regular weekend practices with tea gatherings are held at the gönpa, as well



as joint community work days, and, of course, ganapujas!

The summer season was marked by a joint retreat with Dzamling Gar on the Mandarava tsalungs, led by Fabio Andrico! The retreat took place in person at the gönpa of Dzamling Gar with informational and organizational support from Kunsangar South.

May the practice at the gar flourish for the benefit of all sentient beings!

*With love,
The Kunsangar South gakyil*

DZAMLING GAR - TENERIFE

TECHNICAL PROJECTS AT DZAMLING GAR

Excerpts from an Interview with Thinley Koblensky and Gabriele Marazzi of the Gakyil

May 5, 2026

The Mirror: First of all, before we go into specifics, can you give us an overview of the projects you've been working on.

Thinley: We've been working on various projects here at Dzamling Gar. We started with the **administration program** to keep track of all the expenses and also improve the set up. Then we



also worked on an **event platform** to be able to better organize events here, as there are many different people collaborating to create an event and we needed to gather all the information in

a central place to make the work easier for everybody. We also worked on some other applications for the cafeteria and for improving the general infrastructure of the Gar, basically to make life easier for all participants.

The Mirror: The new webcast system seems to be one of the more important projects that you're working on and which may have the widest impact on the international community. Can you walk us through how that came about and at what point you are now?

Thinley: The first thing I want to say is that this is a testing system. It's a new system and it's not completely ready. We used it for the retreat with Namkhai Yeshi and we're trying to improve it so that it can be used by all the Community. The idea started from trying to have a better video image quality as well as improved audio quality with a higher bit rate and clearer audio. And also to have some features that are essential such as the chat for feedback and other



The new mobile terminal in the cafeteria which takes credit card and cash payments, has the menu and also sends orders directly to the terminal in the kitchen.

features that could help the translators communicate to listeners.

Step by step we are implementing a system that is complete and very inexpensive. We tested it with some in-house servers, which is why it's cheaper, and we set up a distribution network (CDN) for the video and audio so that people can get good quality all over the world.

The Mirror: Is there anything you might have to preserve from the webcast system or the Zoom that people are familiar with?

Thinley: The main thing that we need is the Chat which is a way for people to give feedback when something doesn't work, but also at times to show a document or respond to questions. This kind of interaction was introduced with Zoom but does not exist in the old web system. Then for the translators, the Zoom setup is very simple - they just connect and select their language so we would like to have a system that is as simple as that. In the future we will have a very similar experience to the Zoom but with a better quality, more control and lower costs.

The Mirror: Why is the cost reduction so dramatic?

Thinley: Firstly, we are using our own

servers and not paying another company to set them up. We did that work ourselves, as Karmayoga. It's a huge reduction in costs because it's a very expensive service.

The second thing is that we are trying to find a CDN partner for the distribution of the video because when you have one video with 1000 people connected, one server is not enough to have sufficient internet bandwidth and processing power. The CDN is a delivery network. We send the stream to our main server, and from there it's sent to 5 or 10 different servers in Europe, in the USA, in Asia, so when people connect to the webcast, they don't actually connect directly to our server but to the distributed server. This means that the connection is closer and there are fewer interruptions. And the second thing is that the process in power and bandwidth is distributed over all the servers so that they do not get overloaded if there are too many users.

The Mirror: It seems that the system is still in beta. When do you feel that it will be fully production ready?

Thinley: We used it for Namkhai Yeshi's retreat and some people connected to it. We also had the Zoom and the Webcast as backup systems so we used

all three. I think we have to get confident that the system works well so in the near future, if possible, with the collaboration of the other Gars, we would like them to use the new system as well as the old ones. Once we are confident that it is working well we can see if we want to remove the Zoom and keep only the old webcast system as a backup or decide with the International Community what is the best way to go ahead.

The Mirror: Let's move on to the Sound Garden and Network Upgrade. The Sound Garden was initiated by Namkhai Yeshi. Can you tell us what the original vision was and how it became a network upgrade for the whole Gar?

Thinley: We have this audio system in the conference hall and we wanted to reuse it somehow. Namkhai Yeshi told us that the speakers were very good for the outdoors and suggested using them all over the garden. Then while we were at Merigar with Diego Namkhai, we decided to invite him to prepare the project here at Dzamling Gar. He was here a few months ago and we prepared a project of where to place all the speakers and how to connect them.

At this point we had the issue that the houses are not connected to the same



The new monitor to receive orders in the kitchen of the cafeteria.



network. This was problematic because the audio needs to be streamed from one place to all the speakers at the same time. It's like a compilation that sounds all over the Gar, and while you walk around the Gar, you hear different parts of the soundscape. So there had to be a way that we could deliver this audio to the different sides of the garden and to be able to do that, we needed an internal network.

Last year, Merigar did a very good project to upgrade their network and so we thought that we should also do that, not only for the Sound Garden project, but also because it would be advantageous because we would spend less money on internet connections. At the moment every house at Dzamling Gar has its own internet connection and we are paying for more than 17 contracts for internet. By putting them together with three or four interventions it would be enough to serve the whole Gar and have much faster internet and lower costs. There would be an initial cost to build the infrastructure - a single fibre optic network - putting fiber optic between all the houses, connecting them, buying good quality routers for each house and so on.

The Mirror: We understand you have also created **an events platform** to better organize the many events that take place at the Gar. Could you give us some information about this?

Gabriele: The purpose of this platform was to better organize the work here at Dzamling Gar. We organize 40

or 50 events annually here and the organization of the events involves many people, different processes at different times and in different spaces. The event platform was born with the goal of giving an accessible tool to everyone to have the same process and the same tools to orchestrate all the events that we have.

When you start with an idea for an event, in the event platform you can check the availability in time and space, then follow up with other other products like gathering information from the instructor, his or her bio, the title of the course, images, videos and other material that may be useful to communicate that event in advance.

The platform contains the requirements in order to fulfill this event from a communication point of view but it also fits with the accounting part such as the expenses, the attendees, the income, whether the event will be webcast, the work of karmayogis and the gekö and so on. All of this information will be in one place.

And the nice part is that it is completely done in karmayoga even with the software that we are building. The code is fully open source, so if someone wants to use it or just wants to build on our platform, it's completely fine. The model we are working on is specific to Dzamling Gar's needs but we can open the platform to other organizations to use it. There is no ownership at the level of copyright because it's based on the free donation of our karmayoga, dedicated to the Community.

Thinley: If another Gar would like to copy the model and make their own, we are happy to give them a copy of the software and help them set it up so they can use them themselves. If they have a particular need, we can discuss it with them. They should contact us and we'll be happy to show them how it works and if they decide that it covers their needs we can collaborate with them to make them their own platform with some changes or to use our platform as it is. The platform will be our "source of truth" for an event.

Gabriele: I believe that it will be so valuable that people will not need to go somewhere else because all the information is already there. It may be a process of time and a bit of education to understand how to use it, but in the end, the fact that all the information is there and accessible means that you do not have to start from scratch.

The Mirror: The next item is **the donation system** which is a little bit of a sensitive area as people want to be able to trust where their donation and their data is going. What was wrong with the old donation setup and how does the new one improve it?

Gabriele: By law we are required to ask for a lot of data from all the donors and this process is a bit painful for everybody. So what we have implemented is basically a login system where you save your personal data the first time you donate. The second time you donate, you

can recover all your data by a simple link. You put your email and receive an email with this link - in technical terms it's called a "magic link" - and with this you can donate without the whole process of having to fill in all your information again.

Thinley: At the moment we are migrating all the old donation data to the new donation platform so it will take a little time before we retire the old donation system, however, once this is finished you will be able to donate directly without all the other processes.

The Mirror: Is the system the same if people want to donate at the Infopoint or in the office?

Thinley: No, because in the process you have to sign a donation contract which is one of the legal requirements. If you go to the office or the info point, you are still required to sign by hand, so it is actually simpler for you to donate online.

The Mirror: Is the new donation system something that other gars or lings could adopt?

Gabriele: As **everything we build is open source** we have no copyright on it so it's fully accessible and available to everyone.

I want to add that the donation system is also integrated inside the event platform. In fact the donation platform now accepts donations from events and is able to communicate these donations in the event platform. So if you are, for example, the manager of the event, you don't have to go to another platform to see who donated. You can see it directly in the event platform.

The Mirror: The next topic is the **kitchen monitors and the self ordering app for the cafeteria**. Can you explain how the cafeteria experience changes for both the staff and the customers?

Gabriele: A credit card payment system had been introduced at the cafeteria with a software called Square. It is quite useful, very cheap and has a lot of potential. However, while we could accept payment by card, everything else was

manual: a person has to write down the order, take it to the kitchen, say what to cook and so on.

What we built were two kitchen monitors - one for the bar for ordering coffee, croissants and so on, the other for the kitchen, for items that need cooking. When an order arrives, there is a sound alert on the corresponding monitor. The items are prepared and called by name or number.

Initially the bar and kitchen bells were the same sound and the staff got confused so we changed the sounds to solve the problem because since it's our system, we can easily change things.

We are also considering connecting our platform to Uber Eats and Glovo to offer services outside the cafeteria as the software we are using gives us the possibility to start to integrate with other platforms that are in use nowadays. Another possibility we are considering is to offer a self-ordering app so people can order from their phone at the table. However, in order to go ahead with this we will need to have a fixed menu that people can consult on their phones.

The Mirror: Do you think that some of the projects that you are working on could be transferred to other gars and lings?

Thinley: If the project of the webcast goes well and is accepted by the international community it is the first one that will have more impact because it's already available. We would like to try to spread it as much as possible and have it at super cheap costs, maybe free if we can support it ourselves so that it will be available to everybody.

One of the projects that we didn't talk about is the **shared global calendar** on which we are collaborating with the IDC and Atiyoga Foundation to see if it's possible to create one place where every institution of the international community inserts their information, their events, and that is shared with everybody. This would be a tool that will be very helpful for everyone in order to coordinate dates, inform people about online courses and practices, local events and so on.

Gabriele: The important thing about

this is that we are delivering a proposal. From a technical point of view, it is an API-first system which means that it is built with the purpose of being easily integrated inside any existing system. It's a "glue" that can connect existing systems and provide a bridge between the system and the information that each gar and ling has in order to have one place with all the information. Basically it's a basket that collects all the information that you put in it.

Thinley: At the moment we are trying to get the IDC, the Ati Foundation and possibly Merigar on board because we think that something like this will be very useful, especially if the biggest organizations are the ones who promote and participate first in it. We want this to be a group effort. Once we have this kind of consensus it will make sense to publicize it to everybody else.

For now we are sharing with the IDC.

We're very open to ideas to have one system for all the communities, whatever it is, it's not that our system is better or worse. If somebody else wants to propose their system, we're very happy to use it. The important thing is that we can access it to put information and to pull out information.

For more information about these project please contact secretary@dzamlinggar.org ATTENTION Thinley and Gabriele

The whole interview can be viewed at <https://melong.online/podcast-interview-with-thinley-koblensky-and-gabriele-marazzi-from-the-dzamling-gar-gakyil/>

GRADUATION OF NEW COHORT OF TIBETAN MEDICINE DIET & LIFESTYLE COUNSELORS

New cohort of Tibetan Medicine Diet & Lifestyle Counselors graduated from the SSI School of Tibetan Medicine in the US.

After 1.5 years of studies, a group of dedicated and talented students graduated from our TM Diet & Lifestyle Counselor Program, the first part of the complete Tibetan Medicine training.

They were guided by our precious Director, Dr. Phuntsog Wangmo la, and supported by wonderful teachers and Menpas, Irina Pankevich and Medegma Budaeva.

Over 1.5 years, students learned:

- Tibetan Medicine Root Tantra
- Formation of the Body
- Etiology
- Preventative Medicine
- Basics of Pharmacology
- External Observations and Diagnostics
- Qualities of Foods, Spices, and Drinks
- Tibetan Language, and more

We would like to highlight the stories and experiences of some of the graduates:

Atsushi Kubo, Health Consultant and Therapist

The Tibetan Medicine Diet & Lifestyle Counselor Program has been one of the most transformative experiences in my life. Through this program, I gained profound insight into human health, diagnostic methods, and treatment approaches in a compassionate and holistic way. In modern society, we are often overwhelmed by an abun-



Atsushi Kubo

dance of healthcare information, making it difficult to know which approach is suitable for each individual case. This program taught me the importance of first understanding oneself and then applying accurate treatments to maintain balance, considering factors such as season, age, and living environment. By combining theoretical knowledge with practical training, the course significantly strengthened my confidence in daily counseling and therapeutic practice.

I sincerely recommend this program to anyone interested in health, healing, and a deeper understanding of human nature. I also appreciated the dedication and compassion of the teachers and organizers. I could feel throughout the entire program their sincere wish to preserve and share this precious Tibetan wisdom for all.

Dr. Alexina Mehta, Naturopathic Doctor, Ayurvedic and Functional Medicine Practitioner

Seventeen years of working in women's health has taught me that symptoms are rarely the whole story, and that real healing almost always requires going deeper than a diagnosis or a protocol. I received my Doctorate in Naturopathic Medicine in 2008, and much of my work focuses on helping women restore balance in their hormones, digestion, metabolism, and emotional well-being by addressing root causes. My post-doctoral training spans Ayurve-



Alexina Mehta

da, Functional Medicine, Acupuncture, Transpersonal Psychology, and Energy Medicine, allowing me to integrate physical, emotional, and energetic approaches in my work. Since 2012, I've traveled regularly to Tibetan Buddhist monasteries in India, where I've had the opportunity to study, observe, and immerse myself in teachings and practices that hold a profoundly different understanding of health, the human body, and how we live. Meeting His Holiness during these travels was a deeply inspiring and humbling experience, one that catalyzed a dedicated study of Tibetan medicine that I carry into my practice today.

The Tibetan Diet and Lifestyle program emerged from that study and adds a truly valuable dimension to my work, especially in understanding constitutional patterns, elemental balance, and how diet, behavior, and environment influence health in ways that modern medicine often overlooks. Being part of this program was deeply enriching, both as a practitioner and as a student of life. I highly recommend this program!

Mariann Csányi, Physiotherapist

My name is Mariann Csányi. I am a Physiotherapist in Hungary. I am truly grateful that I had the opportunity to learn from Dr. Phuntsog Wangmo and Irina Pankevich. Their kindness and compassion guide me on the path.

We gained valuable knowledge about diet and lifestyle, which is very powerful. I can apply it in my daily life and also share



Mariann Csányi

it with my patients. As a Physiotherapist, I encountered musculoskeletal problems that I was unable to fully help with. After that, I became familiar with the Neuro-Movement Correction method, which helped me understand that the cause of a problem can also be an imbalance in organ function.

For example, in the case of lower back pain, the solution is not always specific lower back exercises, but sometimes a lifestyle change that supports stomach and kidney function.

Tibetan medicine has long been well-versed in these issues, so I am very happy that I could learn these answers.

This learning process was also a journey of self-knowledge. I came to understand myself better. I have changed many habits, and my life has become better: I am more energetic, happier, and healthier.

We learned the basics of the Tibetan language. Dr. Phuntsog kindly explained the original Tibetan medical texts, which allowed us to understand this precious knowledge more deeply.

Moreover, we cooked together, became familiar with different kinds of foods, spices, and tastes. It was not just a theoretical course—we truly experienced it.

The study group was very supportive, and we helped each other despite coming from different countries and backgrounds.

Thank you so much!

May this precious knowledge spread across the world and bring balance, and support to those who need it!



Barbara Mehta Alexander,

Barbara Mehta Alexander, Lawyer in the Public Service

Hello everyone, I am Barbara Mehta Alexander residing in Vancouver, British Columbia, Canada. I am a lawyer and have had the privilege and honour to practice law in the public service in the areas of disability law, personal injury, privacy law and artificial intelligence.

I am forever thankful to have taken the Tibetan Medicine Diet and Lifestyle Counselor Program with the esteemed Dr. Phuntsog Wangmo, Gan-La and Dr. Irina Pankevich. I studied this program with my sweet sister, Dr. Alexina Mehta and I am so grateful. I have learned so many precious teachings that I take to heart. I have enjoyed learning about the metaphors, diagnostics, anatomy and pharmacology.

I am drawn to Tibetan medicine studies as it sees the whole person as cosmos. The body mirrors the universe, the five elements (earth, water, fire, wind, space) are both outside and inside you. It is a beautiful system based in balance and unity. It is one that emphasizes the importance of cultivating compassion for all beings. I am excited to continue education on the path of becoming a Tibetan Medicine Doctor. I aim to help bring peace of mind regarding health, identify and treat root imbalances and increase happiness!



Katya Kuzmitskaya

Katya Kuzmitskaya, Communications Manager at the SSI School of Tibetan Medicine and Coach for Women and Mothers

I've been working at the School as Administrative and Communications Manager for almost 4 years, and even though I've witnessed and experienced the wonderful effects of Tibetan Medicine, I never thought I could become a Tibetan Medicine practitioner, like talented people around me.

I went into the program so I can better do my job in supporting the School. What I received is a deeper connection with the lineage and the treasury of this vast system. Having gone through the program, I am even more committed to helping people learn about Tibetan Medicine.

I learned to look at health through the unique perspective of Tibetan Medicine, including the cause of disease, formation of the body, embryology, anatomy (organs and channels), elements, tastes and natures of foods and behaviors, digestion, life force, and overall physical, emotional, and spiritual wellness.

I think the most important part of the program is connection with authentic tradition through Dr. Phuntsog who truly preserves the healing knowledge in its purity, how she received it from her teachers in Tibet.

We were also fortunate to cook and share medicinal meals together, which helped us get closer – even through the screen.

I look forward to bringing this knowledge into my work with women and mothers, as well as helping my loved ones.

Celebrating this auspicious occasion, we are expressing our gratitude to:

-Professor Namkhai Norbu, the founder of the Shang Shung Institute and precious Teacher to many of us, for the ever-present guidance and inspiration.

-Dr. Phuntsog, for her dedicated work to transmit Tibetan Medicine knowledge in its purity, her compassionate heart, and calm, warm, and healing presence.

-Menpas Irina and Medegma, for supporting the students weekly, checking their homework, providing clarifications, and working tirelessly as always.

-All the students who chose to receive precious Tibetan Medicine knowledge at our School and showed profound dedication, respect, and care for the lineage and one another. Most of the graduates will continue their studies in the 4-year Tibetan Medicine program that will begin in September this year.



Medegma Budaeva and Irina Pankevich

May their paths be full of blessings and may they embody and bring the precious healing qualities of Tibetan Medicine into the world for the benefit of all beings!

Our next cohort will begin in January, 2027. If you would like to learn more, email katya@shangshung.org

YANTRA YOGA FROM A TO Z

Dear Everyone, as many of you may know, the 3rd edition of our year-long program, Yantra Yoga from A to Z, started on Saturday, May 30th, guided by Maxim Leshchenko and Nataly Nitsche.

We know that for many, finding regular, live classes locally isn't always easy. This online format was designed to help us maintain a steady group rhythm and build a resilient daily practice together from wherever we are in the world.

How we will practice:

Weekly rhythm: A regular live class every Monday at 18:00 CET.

Monthly depth: A specialized work-



shop, usually on the first Saturday of the month at 17:00 CET, featuring different guest teachers (See our team on the course page).

Flexibility: If you cannot make a live session, all classes and workshops are recorded and uploaded to the platform so you can practice at your own pace.

If you would like to integrate this prac-

tice more deeply into your life, you are warmly welcome to join us. There is an initial Free Trial period until June 7th (which includes the 2 opening workshops and the first weekly class) so you can explore the space and see if the rhythm resonates with you.

We also offer scaled, flexible subscription options to ensure the program re-

mains accessible to everyone's possibilities.

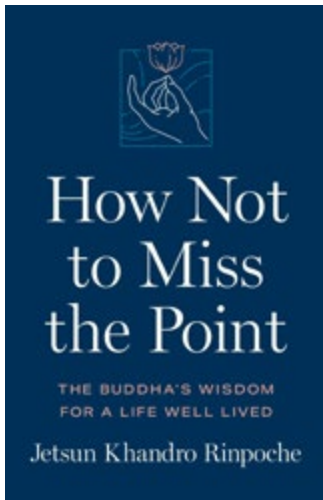
All the details of the program and registration can be found here: <https://tenerifeonline.tibetanmedicineschool.org/courses/yantra-yoga-from-a-to-z-2026>

We look forward to practicing together soon.

Warm regards,
The Yantra Yoga Team
International Atiyoga Foundation

BOOK REVIEW

Reviewed by Andy Lukianowic



How Not to Miss the Point, The Buddha's Wisdom for a Life Well Lived

Jetsun Khandro Rinpoche,
Shambhala, 2025.

This is the long-awaited second book [following *This Precious Life*, 2003] by Jetsun Khandro Rinpoche, who has been teaching to centres under her spiritual direction and to interested audiences in general in Asia and the West since 1987. Edited from transcripts of oral teachings, and peppered with [usually self-deprecatory] autobiographical musings, it comprises two parts: one, the Buddha's advice for a meaningful life, and two, getting to the heart of practice.

This marvellous book, as well as original statements relies on Khandro Rinpoche's gift of restating familiar thoughts [and this book is based on the thoughts of Buddha 2,5000 years ago] recast in a fresh way. Anyone who has attended a teaching by Rinpoche

will confirm this, and seen her teaching manner evolve, congruent to the changing needs of changing times, especially taking on the urgency needed to address our highly troubled times as evinced by this collation and collection of timely teachings.

The book comprises two parts: The Buddha's Advice for Leading a Meaningful Life, and Getting to the Heart of Practice, thus adhering to the classic format of presenting the view: Buddha's teachings on mind and being in this environment, followed by advice on practice, what to do in order to resolve the human predicament or samsaric existence and accomplish the fruit of nirvana.

Let's start with some striking phrases, to introduce newcomers to Khandro's teaching style, to see the way she adroitly and masterfully coins, adapts and moulds seemingly straightforward turns of phrase and quips to get readers thinking afresh. From the first part, treating fundamental issues, such as the essence of Buddhism: "The Buddha's actual awakening was probably very simple: just a question, an answer, and a change of perspective." Another striking statement: "To become a non-Buddhist is the ultimate goal." On the three Basic Laws of Nature: "The logic of Buddhist ethics does not have to do with any religious belief;" and on compassion: "Compassion releases others from your struggle to make them conform to your wishes."

Interestingly, Khandro Rinpoche gives a fresh insight on Shariputra's four-line definition of Buddha's essential teaching given to Mahakashyapa, which Padmasambhava in *Garland of Views* quoted to define the essence of the Hearer's Vehicle, interpreting as a condensed summary of teachings from Theravada (line 1) on non-virtues to eschew, Mahayana (line 2) on virtues to adopt, and Vajrayana (line 3) on

mind-training, summed up thus: This is Buddhadharma (line 4). Rinpoche warns "Extreme reliance on something outside of oneself creates corruption: corruption of the individual, corruption of society, and therefore corruption of spirituality itself;" and, on ego, suggests "When joined with awareness and discernment, this self-cherishing ego can become the reference for cherishing others." Talking on Mind Training: "Mind is the artist..... This is what was taught by the Buddha - but this teaching is beyond any religious discourse. It simply illuminates the basic responsibility of being human: that we are human beings with beautiful powerful minds. This is what the Buddha discovered."

On practice, she discusses the three aspects of the guru: the outer teacher guru who imparts to us the view: teachings, transmissions, pith instructions and practices; the inner guru, who guides our practising and digesting what we have been taught; leading to meeting the secret guru: recognising our true wisdom fundamental nature of mind. This concurs with a brief teaching on guruyoga and the role/need of a guru, by Chögyal Rinpoche during a retreat at Merigar in 1990: 'When we receive direct transmission we discover our real condition, then we learn various methods for our realisation and finally, using these methods, slowly slowly we realise something concretely.' Again, on the guru Khandro Rinpoche offers cautionary advice: "In particular, look out for the tendency to befriend the teacher...[who should be] a person who can provide you with the guidance you need, and not simply the guidance you want." Further: "While you style yourself as a serious Dharma practitioner, inner transformation will be neglected." And, perhaps the most striking: "The greatest kindness a teacher can actually show to a student is to die." And finally: "It is not

that you have to continually think about liberating all sentient beings, although that would be good. You could just be a sane human being."

This book of teachings is true to the fundamental teachings of Buddha, constantly probing, undermining ready-made learnt answers, dogmatism and self-righteousness instead finding ways to integrate self-acceptance, to unmask self-deception, self-aggrandisement and futile striving for a mentally created goal and to break free of ingrained neuroticism in order to enable us [by letting ego get out of the way] to experience the basic simplicity of self-awareness and so naturally self-liberate in the moment, moment by moment. [This was also the key to Korean Seon/Chan master Dae-haeng Kun Sunim's teaching when she succinctly said: 'To discover your true self, "I" must die'; in 'Wake Up and Laugh', Wisdom, 2014].

The teachings coalesce around the early teachings of Buddha himself and to a lesser degree of the early Indian teachers who succeeded him. She points out that "Buddha... never claimed to be anything special, and he never claimed to be an intermediary to some higher being or higher self." In this regard, Rinpoche's observations on the problems entailed in the rampant Tibetan tulku system are food for thought. Discussed in depth are teachings on the three marks of existence, and the cause of dukkha – ignorance, Tibetan marigpa, "not knowing the true nature of things" further defined as "the subtle layer of assumptions upon which we base our confused view of the world"... "stupefied by the mind's response to the previous moment, consciousness becomes a biased sort of energy," untangling which there "comes the cessation of suffering and struggle".

Perhaps this is a useful place to point up two recurring, major themes in the book: the reiterated suggested contemplations to ponder at different stages of the discussions; the constant reminders that it is training the mind, meditation, "the actual practice of the Buddha's teachings" that anchors our practice in reality; meditation is the way

to unmask the monkey mind, and helps practitioners "avoid spiritual dramas" [mainly concerning relating to the guru]; and moreover graduated meditations leading to formless meditation enabling relaxing in the primordial state.

Another recurring theme is that of kindness and compassion, with detailed analyses of what these are, and are not, and how they are essential for spiritual growth and also "from a simple humanitarian point of view". The remedy Rinpoche proposes to "living in a bubble of selfishness... with only three inhabitants, me, myself and I" entails "four simple steps to cultivating sympathetic understanding: First, let sympathetic understanding knock. Second, open the door and let it enter. Third, welcome it and allow it to rest. Fourth, aspire to hold sympathy for others in your heart."

"Walking the path of Dharma is important because we cannot underestimate the power of habit." Interestingly, Rinpoche identifies, alongside the drives of "illusory, temporary passions", as equally important, "the challenges of incompleteness" [lack, is Karen Horney's term]; yet "to practise the Dharma correctly, you must take everything in your life" and precisely "all emotions, experiences, and stumbling blocks, into the practice of meditation." Elsewhere she markedly affirms that there is "nothing wrong with emotions".

There follows a marvellous teaching: "Enlightenment or any realisation does not happen because we will it or demand it. Nor does it happen because we belong to a profound lineage, or sit on a throne, or intellectualise philosophy." There follow explanations of why we need a teacher and definitions of guru and lama, of devotion, of the necessary qualities of the teacher [with twelve poetic and apposite analogies for the guru spoken by Buddha in The Pattern of the Stem Discourse], how one can have many teachers, how the notion of loyalty is misleading in this context, not least because the guru-disciple "has more to do with confidence than loyalty." Now, some useful thoughts on the ways Western culture will affect Buddhist teachings, how western Buddhists must not

misconstrue cultural trappings, institutionalised practices and dogmatic rules and statements as being the essence of Dharma, and how having "a balanced and genuine approach to study and practice is imperative," concluding that a true teacher will help the student to realise experientially the teachings directly thus "becoming absolutely and totally independent of the teacher," thus also obviating "spiritual melodramas" in relating to the guru that merely "display ego's need for attention."

Rinpoche also treats the importance of direct experience and its consideration, that is peculiar to Buddhism, in light of the 'four seals' of Buddhism: the first, impermanence, entails recognising change in every moment, the second concerns suffering, and Rinpoche observes, concerning relating to others, that one needs "to watch your emotions and constantly examine your inability to free others from yourself".

She also warns about the nature of doubt, deeming it the sixth afflictive emotion, as "the greatest hindrance", rooted as it is on "lack of faith, or trust, in the extraordinary power of the human mind." Congruently, in a dream twenty-five years ago Norbu Rinpoche showed me a picture of a face and said 'Questo e' scetticismo' - scepticism, the modern version of intellectual doubt relying on the purely rational conceptual mind that misconstrues reasonable self-inquiry thus favouring disbelief over confidence in our own inner capacity.. In fact further Khandro Rinpoche adds "Through relying on direct experience and your own wisdom mind, you can put your confidence into action."

Returning to the four seals, the third concerns the emptiness nature of all phenomena, which contradicts the beliefs about reality that, "conditioned from childhood, in this and many lifetimes", shape our lives. As pithily put by Buddha in the first turning of the wheel of Dharma, "What is not mind? What is mind?" Rinpoche tersely points out, contemplating and understanding this "is the core essence of what it means to be a Buddhist."

The fourth seal states: Nirvana is Peace. Simply put: "Nothing changes, yet everything changes because your perspective changes." Here at this point Rinpoche returns to a triadic simile of Buddhist types regarding treadmill Buddhists [diligent and "really holy"], candyfloss Buddhists [caught up in cute cultural trappings] and "the rest of us" who by changing perspective through direct experience understand the fourth seal "which is about being able to relax... because one sees that beyond impermanence, suffering and [trying to grasp] the [ungraspable] emptiness nature of all things, there is peace"; and this is what instead "makes one a good Buddhist.... I leave the choice up to you." There follows a warning: "Do not try to escape from this world. Simply be", and a plea: "With trust in your innate goodness, you could choose to simply be a good human being."

Rinpoche also reminds us that Buddha foresaw how difficult practising the Dharma would be for future generations: "like a cup flowing upstream," that going against the flow of samsaric neurosis requires practice which inspires confidence that direct experience of the innate wisdom then spurs us into action. Rinpoche then comments on how our craving for a Dharma of convenience requires courage to overcome so that we do not merely pose as Dharma practitioners, thereby 'missing the point' making inner transformation impossible. All this she sees as signs of our degenerate times, adducing especially social media as typical examples of our times of "unkindness and confusion"; further information can be found in Shannon Vallor's book *The AI Mirror*.

A beam of light shines through when Khandro identifies "a shift in perspective" as the key: "Since the only thing you have any control over is your own mind, it is your choice how degenerate to make this mind" and later asserts "Essentially, whenever one awakens to innate goodness, it is the dawning of a new aeon, a good time. The times are about what each one of us makes of today – which is actually not that bad. You and I are alive in today's times and it is we who will make this a good or a degenerate time."

There follows some heart advice from Trichen Mindrolling to his daughters [Khandro Rinpoche and her younger sister Jetsunma] that is key to this book so I will quote it verbatim: "You can choose to walk on a path made by others. This will be easy, but the path will be the one to decide where you want to go. Or, you can make a new path. This will be difficult, but you will be the one to decide where you wish to go. When you make your own path with wisdom, conditions will never rule you."

Practising this pithy teaching, in Rinpoche's words, will "not destroy degenerate times at least it will delay them." Further, Rinpoche sees degenerate times as samaya and that going "beyond the hurdles of times and conditions, there is a time before degeneration actually happens"; "This is what it means to train the mind.... to work with your perspective".

There then follow some remarks on recent "not easy" situations faced by spiritual communities and, without whitewashing [or, more appositely, om-washing] a plea to focus not on the criminal behaviour of teachers or groups but on the "many words of wisdom" heard in teachings in western centres, then offering useful advice on "releasing tension" in these troubled communities through silence and mind training.

There follow considerations on the "challenges facing our civilisation... the essential aspects of our civilisation – economics, politics, spirituality, and the environment are in trouble" where the solution is "to watch your mind". Moreover, "for the sake of the future generations who will inherit this planet" we should "offer prayers and good aspirations". For a more robust and proactive engagement, I recommend reading Susan Bauer Wu's *A Future We Can Love*, for the Dalai Lama's views on what we can, and should, do.

This is where Rinpoche makes the above-mentioned startling assertion that "the greatest kindness a teacher can actually show a student is to die", so the student must loosen their attachment to [or dependence on] being a student.

Then Rinpoche recounts how her Italian friend [and student?] Stefania was brought into Buddhism when a book fell on her head – twice! This leads to the subject of self-empowerment: "Ultimately, the Dharma belongs to you." And, then, musing on "the karma of the world going through a transition" followed by the thought that the future of Dharma is in the West and discussion of the westernisation of Buddhism not being turning it into a commodity, Rinpoche bewails the "thought that has dropped into today's psyche" leading to a "business deal approach" to Dharma, and bemoans "the tendency [of students] to pick and choose which teachings they like" which usually means those that are most "convenient" warning that this will be a test of our commitment in the West to practising truly, avoiding the many pitfalls spoken of in the book.

There follows a wisdom teaching of the 18th century yogini Jetsun Mingyur Paldrön and an exhortation to practise training the mind and to realise and help others realise and understand impermanence, interconnectedness and the open emptiness nature of reality.

Going back to the very roots of Buddhist teachings: as Khandro points out, when Buddha spoke these teachings there was no such thing as Buddhism, they were simply words of advice on living a life more intra-personally and inter-personally sympathetic, fulfilling and rewarding. "Buddha's Wisdom for a Life Well-Lived" indeed!

EL ESPEJO REVIVED AND BETTER THAN EVER!



INICIO ENSEÑANZAS ARTÍCULOS NOTICIAS DE LA COMUNIDAD LA RED PRACTICAS ESPAÑOL

El Espejo, the Spanish version of The Mirror, has gone through several iterations and now seems to have found the stable editorial support needed to keep it thriving.

Since the Dzogchen Community has a large Spanish-speaking contingent, it is important that the unique value of *The Mirror* be directly accessible to our Spanish-speaking Vajra Family.

From 1997 to 2021, Laura Yoffe made a valiant, largely solo effort to keep *El Espejo* current and functioning. We have now enlisted Daniel Barreto, another Argentinian Vajra brother, to upgrade the site, launch the new version, and oversee its ongoing maintenance at <https://melong.online/es/>. Daniel, together with the tireless support of our fellow *Mirror* editor, Anastasia Eremenko, has proven to be a committed and reliable member of our editorial staff. We are deeply grateful



to him for the tremendous karma yoga effort he has devoted to this project and for the valuable benefit it brings.

We hope everyone enjoys and appreciates this newest non-English edition, along with the work of all the karma yogis who make the other language editions possible—Italian at <https://melong.online/it/> and Russian at <https://melong.online/ru/>—for members of the Vajra Family who do not speak English.

We thank all our readers for their interest and support, and we hope that *The Mirror*, in all its forms, will continue to provide a unique service to the International Dzogchen Community.

The Mirror Staff

SONG OF THE CONTEMPLATION

I am not watching the sunset...
I am the sunset
watching itself
being the sunset.

I am not feeling alone...
I am that solitude
feeling itself
being that solitude.

I am not singing this song...
I am this song
enjoying itself
being this song.

I am not dreaming the wonder of life...
I am the wonder of life
dreaming itself dreaming
this wonderful life.

And when the sunset ends,
the solitude,
the song,
and this dream too,

I will not feel sorrow.
I will be sorrow itself
turning into song.

Ricardo Sued

A DREAM OF AWAKENING: (NIGHT FLIGHTS FROM A LONDON HOSPITAL BED)

Continuing The Celebration Of The 40th Year of the Publication Of 'The Crystal And The Way Of Light: Sutra, Tantra, And Dzogchen'.

John Shane

This is an abbreviated extract that has been edited for length from a longer story that John Shane wrote for 'The Mirror' while he was recently in hospital in London.

The full story, which will be posted online, tells what happened - over forty years ago - when John Shane was living for six months at the Namkhai family's apartment in Formia, Italy, sleeping on the sofa in the living room and working with Chögyal Namkhai Norbu on a book of his teachings, and, in a break from that work, Norbu Rinpoche suggested that John should do some solitary retreats on the mountain above Formia, telling John that he would act as his retreat attendant, bringing him food and water while he was alone on the mountain.

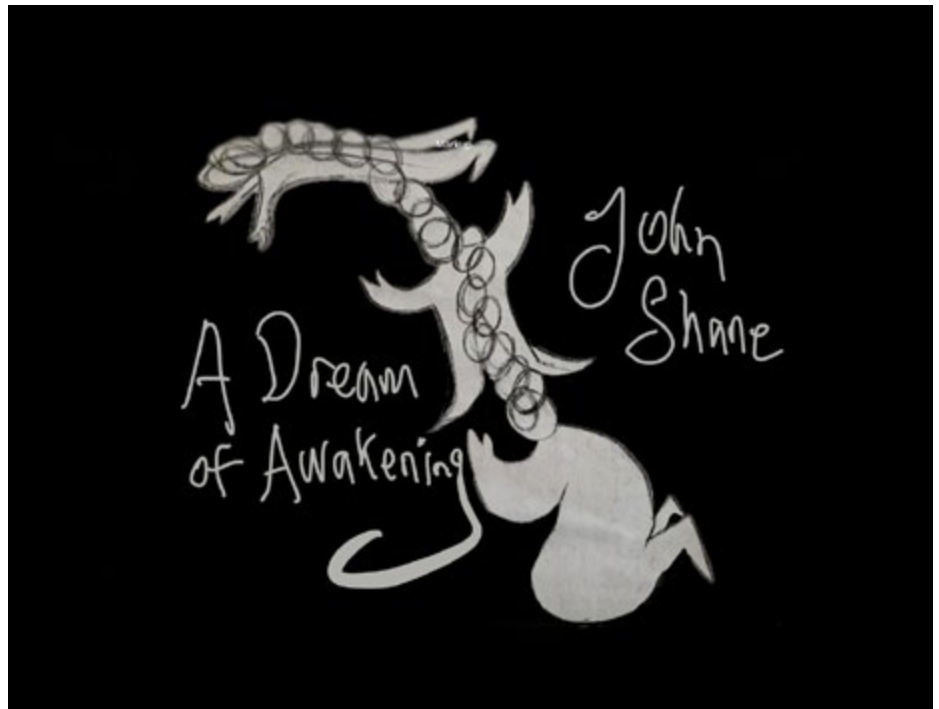
On 'The Mirror' website online, as well as finding more photos there, you can read the full story from which this extract has been edited.

<https://melong.online/a-dream-of-awakening/>

'Practice does bring certain advantages....'

Chögyal Namkhai Norbu

I've just had the second of what will be a series of three operations, and - lying in a hospital bed in London - I'm trying to think of what I will write about for an article for the next edition of 'The Mirror', the magazine of the International Dzogchen Community.



A Dream Of Awakening: Into The Light (calligraphy & pencil drawing by John Shane)

I've promised to write an article for the next issue and the deadline is rapidly approaching.

I've been writing for 'The Mirror' since its very first edition when I was one of the founding editors trying to get a community newspaper - as it was then - started.

At that time, no one wanted to write for 'The Mirror', so I had to write nearly everything that went into the paper for the first year's editions that came out every month back then.

I was, in fact, also the person who chose the name of the newspaper and the symbol of the Tibetan mirror of five precious metals, or 'Melong' for its symbol. So I go back a long way with 'The Mirror', and I want to write another article for it.

I'm nearly eighty years old, and for some time people have been asking

me to write down the stories of my travels with Rinpoche before I die...

Lying in my hospital bed in London, I'm drifting in and out between the states of waking, sleeping, and dream...

Past, present, and future keep mixing in my awareness, and, thinking about what to write for 'The Mirror' I find that my mind keeps going back to what happened in Italy, at Formia, over forty years ago...

My body may be lying in a hospital bed in London, but in my mind I'm traveling back forty years and a thousand miles



The living room of the Namkhai family's private apartment in Formia, Italy, on the coast half way between Rome and Naples.

to a time when I was living in my teacher the Dzogchen Master Chögyal Namkhai Norbu's private family apartment, sleeping on the sofa in the living room at night, and, in the daytime, beginning to work with Chögyal Namkhai Norbu on producing a book of his teachings that would four years later be published with the title 'The Crystal And The Way Of Light: Sutra, Tantra, and Dzogchen'...

I'm sitting with Rinpoche at the dining table in the main room of the apartment in Formia, and Rinpoche is saying to me that it's time for me to do a solitary retreat on the mountain behind the house....

He's advising me on what I will need to take with me in order to do the retreat and what I should practice while I'm up there.

He says he is going to lend me a tent for the retreat.



Chögyal Namkhai Norbu on retreat at Campo Molino with a tent behind him.

Everything about this situation seems to be back to front and upside down.

Rinpoche invited me to stay at his private family apartment for a weekend, and I'm still here after about six weeks, sleeping on the sofa in his living room.

Now he's telling me that he will act as my retreat attendant while I'm up there on the mountain behind the apartment building, and, of course, I realise that this is an honour, but it still feels strange.

I'm the student and Rinpoche is the master, and the student usually serves the master, but this is going to be the other way round.

But then, things have been the other way round ever since I arrived at Rinpoche's apartment in Formia, where, instead of me - the student - cooking for him - he, the master - has been cooking for me.

Each day, I sit to work, typing on a manual typewriter, its keys make a terrible clatter as I type out pages for a draft of the book Rinpoche and I are working on...



Photo from John Shane's passport from 40 years ago at the time he was staying in Formia

The clatter of the typewriter's keys becomes the clatter of cutlery and china plates on a metal tray and now I'm waking up again, back in the hospital bed, and there's pain...and I'm remembering that I've just had an operation...

I'm in hospital after a serious surgical procedure that is the second of what will be a series of three operations, and I'm thinking about how I want to write an article.

I have bruises on my arm from where the nurses have inserted needles to take blood for tests, and I still have a canola inserted in my right hand, so I won't be writing anything with that hand for a while.

I also have a catheter inserted, at-

tached to a tube that disappears to some place under the bed, so I won't be going anywhere else to write any time soon either.

I'm falling back into a light sleep, thinking about the article I want to write, but then my surgeon comes to visit me and he tells me that the operation went well.

He asks me how I'm doing, and I tell him that I can't keep awake. He tells me to take it easy, and leaves, saying that I'll feel better the next day.

But the night is hard.

The room isn't completely dark and there's the humming of machines around me with flashing lights. I'm also only able to half recline, so I find it difficult to sleep.

I have a grey plastic remote control at my bedside to call a nurse if I need help or more pain medication, but I don't want to have to use much of that, preferring to practice to handle the pain instead - at least as much as I can - so I don't want to use the remote.

Lying here in the semi-darkness in a hospital room in the centre of London, whether I'm awake or dreaming, my mind can travel anywhere, and, in that sense, even though I'm confined to bed, I'm free.

Half way between sleep and waking - in the hypnagogic state - everything becomes a blur.

But then when my mind becomes clear again, I seem to be rising above my body lying on the bed, I seem to be flying...

And then - in a flash - I'm back in the Namkhai family's apartment in Formia.

Rinpoche is helping me prepare for my first retreat on the mountain. I have a sleeping bag, but he's bundling up and repacking in its canvas bag the small tent he's going to lend me....

Rinpoche has helped me prepare bottles of water and plastic bags of food.



A Dream Of Awakening: Night flight, Body of Light (Drawing by John Shane with coloured pencils)

I have a small camping-gas stove. I have my washing kit.

I've packed everything into a hold-all bag and am preparing to carry it out to Rinpoche's car - an old and rather battered Fiat - in which he's going to drive me up to the top of the mountain, but then - at the last moment, just as I'm about to zip up my hold-all - Rinpoche comes into the living room from his bedroom and, without saying a word, pushes a plastic folder containing a bunch of papers into my bag. I wonder for a moment what's in the folder, but I don't ask him.



View of the Arunci mountains national park seen from the apartment Namkhai family's apartment building

Then we get into the car and drive off.

The sound of the engine of Rinpoche's car seems to turn into the whirl and hum of the machines in the hospital room in London... the pain I'm feeling is like the throb of an engine...

Drifting away towards sleep again, in my mind's eye I can see myself sitting in the passenger seat of Rinpoche's car looking out the window at the landscape scorched bone-dry by the searing Italian summer sun while Rinpoche drives us out of the town and around the hair-pin bends as we go up the increasingly steep and winding road - on and on - up the mountain, the number of trees diminishing as we climb higher and higher towards the clear blue summer sky on the horizon.

When we finally reach an area near the top of the mountain, Rinpoche stops the car and we get out.

We've arrived at a kind of rocky plateau with a sparse smattering of parched grass here and there among the rocks, and this is where Rinpoche helps me set up the small blue two-man tent.

There is one lone tree here that creates a small patch of shade, and I tie the plastic bags containing my food to one of its branches to shelter it from the sun and to keep it out of reach of roaming animals.

After giving me some final instructions, Rinpoche leaves, waving to me from the window of the car, and I'm alone on the mountaintop outside my little tent...



View from Monte il Redentore in the Arunci National Park with the town of Formia seen below.

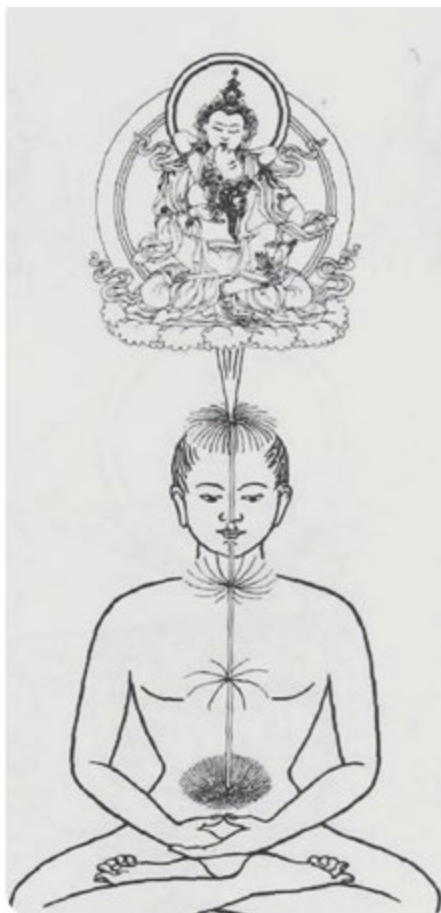
I listen to the sound of the engine of Rinpoche's car recede into the distance as he drives away, down the mountain towards his home in the apartment building the windows of which look out, on one side, towards the Mediterranean Sea and, on the other, towards the mountains...

The noise of the car's engine blurs into the whirl of medical machines and the evening light on the mountain becomes the dim light of my hospital room in London...

I'm lying in my bed, reciting under my breath the 100 syllable mantra of Vajrasattva, keeping my mind focussed on the mantra and not giving my attention to the pain in my body so that I feel the pain less...

With the sound of the mantra reverberating in my mind, I begin to drift off...

On the mountaintop above Formia, I'm doing intense Vajrasattva practice, spending my days and part of my nights sitting under the tree reciting the mantra



Vajrasattva practice.

of Vajrasattva and visualising his form above my head with white light descending from Vajrasattva's visualised form into me to purify all the obscurations of my mind and body.

I've never seen a soul on any of the days or nights that I've been in this lonely place, but - as I wake up on the third morning of my retreat and untie the doors of my small tent to peer out at my surroundings - I'm surprised to find that the first thing I see spread out on the ground just outside the door flaps of the tent is a perfectly white, pure, and absolutely clean, king-size double bed sheet, that doesn't have even the slightest mark or stain on it and that looks as if it has just been delivered fresh from a laundry.

How on Earth has this white sheet appeared?

For two days, all day and long into the night, in my inner world I've been visualising white light pouring into my body, and now a white sheet has appeared in the outer world, so my first - and perhaps

naive - thought is that the appearance of this sheet is an example of how intense inner practice can manifest in the external world, which traditionally can be interpreted as a sign that a practice has been activated in the mindstream of an individual, even if it's not yet been fully realised.

But then, when I examine the pure white sheet more thoroughly, I notice that it has a tiny red label stitched to one corner of it, and when I look closely at the label, I realise that it's a US Navy identification marker.

I know that there is a US naval base at Gaeta, just around the bay from Formia, so it occurs to me that someone from that base must have left the sheet outside my tent.

But what could they have been doing in the night on the mountaintop?

How come I didn't hear them?

And why would they have brought a perfectly clean white sheet with them? Why would they have left the sheet outside my tent laid out flat on the ground

in a perfect rectangle placed outside the tent's door in a perfectly symmetrical arrangement?

After a while I stop wondering about how the sheet had got there, and I begin to use it in the extreme heat of the days to keep the sun's rays off my body by wrapping it around my shoulders when I'm sitting in meditation - wearing under it only my skimpy black bathing suit, imagining myself to be like the famous Tibetan cave-dwelling yogi Milarepa, who always wore a white cotton robe, and whose spontaneously recited contemplative poems were written down by his disciple Rechungpa as 'The Hundred Thousand Songs Of Milarepa', which, as they spread around the country, led to Milarepa becoming the patron poet of Tibet.

As a published poet myself, I'm vain enough to like the idea that, on this mountaintop, I'm following in the footsteps of Milarepa, whose name literally translated means, 'the cotton-clad one', and who - even in the depths of the freezing Tibetan winter while living in an isolated cave on the side of a high Himalayan mountain - famously wore only



Milarepa, the 'Cotton-Clad Yogi', patron poet of Tibet, on retreat in his cave in the mountains. (Painting by Dugu Chogyal Rinpoche. Collection: John Shane)

a thin white cotton robe that, in the traditional paintings of him, looks just like the white cotton sheet that has so mysteriously appeared in my solitary mountain retreat and which I'm now wearing each day around my shoulders as I practice....

There are fresh white cotton sheets, too, on the hospital bed in London, where I'm drifting between sleep and waking, still dealing with quite a lot of pain - and I find myself asking what benefit I can consider



The cupola on the peak of Monte Il Redentore seen in the distance.

myself to have derived from entering into these Tibetan Buddhist practices, even if I have not fully realised them?

Can I say that these practices are helping me in some way to deal with the difficult situation that I find myself in?

Lying here in my hospital bed, I'm asking myself: 'What is my actual experience now, in this moment?'

Is what I know as 'I' - this psychosocial self which has an apparent but clearly relative, temporary existence - a function of, and derived, from this vulnerable and aching material body?

Or is this sense of 'I' and this vulnerable aching body an appearance in awareness that is my real nature, at the ontological level, at the level of pure being, rather than at the level of thought and emotion?

What do I know?

Fundamentally, do I really - can I really - know anything other than awareness, the knowing that knows itself, and to which everything appears 'as if' a magical display?

And - in the lived experience of this magical display of awareness, which I know as my fundamental nature - isn't the body appearing to me here in this hospital bed in the form of impressions and sensations of heaviness and pain actually only known by me as impulses of energy that the mind assembles into the image of physical form that I become so attached to that I forget that the mental impression of form that my senses have assembled is actually the

radiance of awareness - really and truly already a *rainbow body*, a *body of light* - even if I am not at the level at which I am able to dissolve the actual form of this physical body back into its essence as light?

But I'm dozing off again...

In my retreat above Formia, I see myself wearing only my swim suit and the white cotton sheet that I found outside my tent door that's now draped over my shoulders.

I'm at the very top of the mountain, under the blazing hot midday Italian summer sun, and for some time I've been walking round and round, going beyond limits, circumambulating - as if it was a Buddhist stupa or a statue of the Buddha - the concrete cupola that was built on the mountain's peak and has a statue of Christ on its roof that shows him looking out over the town and towards the sea sparkling in the far distance....

I've not seen anyone at all since Rinpoche brought me up here in the car, so I'm feeling completely alone. I've been on my own up here on the mountain for days, with only the goats and a few birds for occasional company.



Close up of the cupola on Monte il Redentore, showing the doorway into it

I've forgotten to bring my water bottle with me from where my camp is set up further down the mountain, and I'm beginning to feel dizzy.

There's no shade to be found anywhere on the peak of the mountain other than inside the concrete cupola, so - wrapped in my clean white sheet - I wander in there...



The stone slab altar inside the cupola... scene of a mysterious apparition...

You can read the full story of the further curious events that happened during John's retreats in the mountains above Formia, including -

The mysterious apparition inside the cupola on the mountain peak...!!

The incident of the flaming vajra...!!

The mischievous activity of Dorje Legpa's trickster goat...!!

And you can find out what was in the folder that Rinpoche put into John's bag at the last moment before taking him to do his retreat...!!

- You will find all at this link on 'The Mirror' website <https://melong.online/a-dream-of-awakening/>

You can also find more of John's work at his Substack publication <https://johnshaneywayofthepoet.substack.com> where you can add comments to articles or write to John.

John Shane in Toscana.

[Note: John Shane wishes to thank those who have written to him in the last months to wish him well. He is now at home after his third and (hopefully) last surgical operation, recovering well from the operation, and waiting for the results of further tests about further treatment he will need. Apart from the specific ongoing health problems for which he is receiving treatment, his doctors tell him that he is otherwise in relatively good shape for a man his age.]



Every
reads **1** THE
MIRROR

 **THE MIRROR**
News Media of the International Dzogchen Community

News from the International
Dzogchen Community of
Chögyal Namkhai Norbu

Read online at
<https://melong.online/>