

Dzamling Gar Song

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Introduction

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

Adriana Dal Borgo

The Sun of Samantabhadra Is Shining in Our Real Condition

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

Tashigar South, Argentina, March 2013

zàm lí? kyon gy? zóg qen dùs dé,

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

zàmli? gár la ji gyòg g?? gyòg dé lhod du peb xog.

We are creating Dzamling Gar in Tenerife, the Gar of the globe. **Ji gyòg g?? gyòg** means as soon as possible, not slowly, or maybe next year. But when we say to come as soon as possible, it does not mean that you should get nervous and stressfully force yourself to come soon. That is not the point. The point is to come as soon as possible in a relaxed way. **Dé lhod** means relaxed. **Peb xog** means please come; we repeat it two times. **Zàmli? gár la ji gyòg g?? gyòg dé lhod du peb xog.** Why?

gá gyid zòm jy??n lag,

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

pun sum cog jy?? lag

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

the three kayas – dharmakaya, sambogakaya, nirmanakaya, our three qualifications of the primordial state – are related to our body, speech, and mind, and that when we have all we need, all the necessary things related to body, speech, mind, everything is perfect.

gá gyid rol la peb d??.

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

dé gyid ñam du rol,

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

dra la xi bar xog,

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

sàm dʔn drùb par xog

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

dra xis lhun gyʔs drʔb nas

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

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

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

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

qyog gun las nám par gyál

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

?ed jag g? dob xug lhan jig du dríl d??

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

So **?ed jag g? dob xug** means our energy, our effort, everything. **Lhan jig du dríl d??** means we

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

Tenerife, Spain, November 2013

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

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

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

Tashigar South, Argentina, March 2013

zóg qen dùs dé yo? gyi dob xug lhan jig du dríl xog

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

gág gyid zòm jy?? lag,

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

a tii da go? gyó?,

Means that Ati is the state of Dzogchen.

zàm li? la dé gyid h??

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

dra la xis bar xog, sàm d?n drùb par xog

Is the same as before.

ra? gyúd gyi nál lug gyás nas

Means that everyone, each individual, has their own real nature and that is the state of Dzogchen. We know that and we are in that state. Even if in this moment, for example, only ten people have the real knowledge of Dzogchen, maybe next month, next year, there will be twenty. After two or three years maybe there will be one hundred. Time goes ahead. In that way, knowledge develops slowly, without struggling or conditioning or doing something like that, but knowledge automatically develops. **Ra? gyúd gyi nál lug gyás nas** means automatically increasing that knowledge.

zàm li? gun zh? dé la rol

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

Tenerife, Spain, November 2013

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

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

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

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

Tashigar South, Argentina, March 2013

a tii gó? d?n ra? gyúd la dr?l d??.

Now is the third.

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

ra? gyúd nál lug dog jyod gyis zàm lí? x? dé la kòd yo?.

Ra? gyúd nál lug means our knowledge, our understanding, being in real our nature. First is **dog**. **Dog** means you understand, not in intellectual way but concretely. You discover how your real nature is. **Joyd** means that you not only know it, but then you remain in this knowledge. **Joyd** means you also integrate your day and night into your life. You do this without limitation, because you cannot integrate in a limited way. If you are limited, you are never in the state of Dzogchen. First of all you have to know if there is any limitation, and then you go beyond that. When you are that way, beyond that kind of limitation, then you can understand that what you

are doing – everything you do – is relative. If you sit for hours and hours like a statue of Buddha, without movement, or if you dance or work or do something, there is no difference.

It means that in the Dzogchen teaching we integrate. In the Dzogchen teaching, fortunately we have the capacity and possibility of integrating. For example, in Sutra teaching, this does not exist at all. In Vajrayana teaching, sometimes there is some integration, but not totally. In the Dzogchen teaching, the main point for practitioners is to try to integrate when you have the base.

So **joyd** means that we live our life in an ordinary way. If you have a shop, for example, you need to go there every day. Then you think, “Oh, I am not doing practice.” Also going to the shop and working is your practice if you’re in the state of Dzogchen. This is part of your chöpa, attitude. With any kind of attitude we enter in the state of the practice.

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

gá gyid zòm jy?? lag,

dé gá gyás-jy?? lag,

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

ra? gyúd nál lug la jyór d??

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

gun sán g? ñi ma xar

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

drò gun dé x?? gyid nas

dan dé yi bal la rol

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

Ok, now it is finished.

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Dzamling Gar Song Dance

