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Tashigar Sur: The Hidden Jewel

Nestled in the rolling green and gold hills outside of Cordoba, Argentina, Tashigar Sur holds a very special place in the hearts of everyone who has had the great fortune to spend some time there. A magical ambiance pervades the Gar and its surrounding pastoral landscape. The earth beneath your feet literally glistens with crystals and minerals. The vast blue sky is endless and fills with stars each night. Horses wander gracefully through the fields and gaze at the people as they pass through the entrance gates. There is such a strong feeling of warmth and intimacy being with Rinpoche and The Community in a place out in the country that feels like it rests gently in its own world.

This year at Tashigar Sur, we gathered together for a month in the beginning of autumn for an amazing non-stop dance of joy.

Rinpoche arrived several days before the first Retreat and his every word, gesture, and activity was an immediate transmission of The Dzogchen Teaching. From the time of his arrival, he referenced the earliest Dzogchen Tantra, The Drak Thalgyur, while casually discussing the necessity of working with circumstance. It was clear that Tashigar Sur presented the ideal circumstance to listen, reflect, and contemplate the Teachings in a very relaxed, open, and friendly environment. A traditional Argentinean asado was arranged and the earliest arrivals congregated to eat, drink, and enjoy.

The time everyone shared at Tashigar Sur cannot be described, from the beginning, without conveying the incredible and central experience of ‘Canciones y Danzas Tibetanas’: almost every single evening for the entire month – before, during, and after the Retreats – Rinpoche led us into several hours of singing and dancing to contemporary Tibetan pop songs. During his previous visit around Losar 2012, everybody at Tashigar Sur enjoyed this in its early phase, but now after a full year in which the activity or practice, if you will, had evolved and developed in Tenerife and other locales into a complete set of 108 songs, with an ever-expanding series of choreographed group dances (at the time of this writing, there were 27). This experience unfolds on many levels, including outer, inner, and secret! As with everything, Rinpoche has completely integrated the singing and dancing into the Teaching of Dzogchen.

He explained that ‘The word “dharma” means all phenomena’, and if people “came to a dharma center and only saw statues” then it would be a stiff and static situation. So he brought the practice of Dzogchen to this new and contemporary form, with the aim of showing people that everything is valid and can be used to practice and remove obstacles.

The experience of Canciones y Danzas Tibetanas is one that will resonate with anyone who has the good fortune to be there. It is a magical combination of Rinpoche’s teachings, the environment, and the practice that makes for a truly unique and incredible experience.

Upcoming Retreats with Chogyal Namkhai Norbu

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Excerpt from Day 1
Simha Mukha Retreat

Tashigar South, March 22 2013

Chögyal Namkhai Norbu

Good day for everybody everywhere. So here we are in the Simha Mukha Retreat and the retreat is starting. We are doing a retreat to learn how to do the practice of Simha Mukha. Very often we use the two practices of Guru Dragphur and Simha Mukha. For that reason, I thought it might be a good idea that we start doing Simha Mukha for this retreat. Then it becomes easier for everyone instead of learning something complicated each time. When we use one practice we concentrate to learn how to integrate it. This is very important for practitioners to learn in general.

Most people are going after different names and titles. There are infinite titles and practices. If we are not interested in the essence of the teaching, we are not getting into the real sense of the teaching. For that reason it is also important to learn the essence of the Simha Mukha practice and dealing with that. Of course if the practice is presented in different ways that means there are also different transmissions. If you receive different transmissions of the same practice that is good, it is not bad at all. But you are only learning different ways of doing practices and then you lose the essence, because there is no difference in the real sense.

I will give you an example. In Vajrayana teaching, for example, you know about Lower Tantra of Kriya and Upper Tantra, there are hundreds and hundreds different kinds of practices. When we go to a little higher level, there are Chakrasambhava and Kalachakra. When you go after names, then you might think, "Oh, maybe Hayagriva is better than Chakrasambhava," for example. For that reason people concentrate outside instead of integrating and going inside. Then they change different kinds of teachings everywhere.

If you are a teacher who is carrying a lineage, then it is important you receive different kinds of transmissions, because in that way you can give transmissions for others if there is some request. If you have not received the transmission, you cannot give it. Sometimes people come to you and say, "Oh I received this Tamantaka teaching," and they give you a book and ask that you give them the transmission. Then you should be careful about that book. I realized that I never received that transmission. Even though I am considered a teacher, I could not give that transmission. For giving transmissions you should have received it, you need to have that knowledge, and then you give it. So this is useful if you are becoming something like the maintainer of the tradition of the school. I don't think you are interested in that. Maybe you are interested for having realization, doing anything, doing any kind of practice.

In this case, you should go into the essence, otherwise you cannot teach. In the teaching of Vajrayana we have something very important called the three roots. When we are doing a Vajrayana style retreat, Vajrayana we have something very important called the three roots. In Tibetan, these are the three roots. In Tibetan we say that the root of receiving blessings is the Guru, the Teacher. This is just like in the Drigung teaching, the essence of all practices, when we are using method, like Vajrayana style transmission, then we need to transform. To transform, we must know a method. A method for which we receive an initiation is called deva and dakini. Deva is a general name for the male like Guru Dragphur, dakini is an elevated practice with wrathful manifestations like Hayagriva, and Simha Mukha. These are methods for transforming.

For example, if we are doing Dragphur practice it is not necessary to transform because the Dragphur teaching is the path of self-liberation. Self-liberation is different from transformation. Transformation means you are still using mental concepts; you are not going directly from mind to nature of mind. Maybe you don't have that capacity or maybe you did not receive that transmission. We use mental concepts to transform impure to pure. When we are getting into a pure dimension then we can get our real nature easily. This is the traditional Vajrayana system. So transformation is an indispensable method we should apply.

So generally, if we want to receive initiations and if we do not, we cannot apply Vajrayana practices in a perfect way. To receive initiation does not mean receiving a blessing. With the initiation the teacher is showing you how you transform and how you get in the pure dimension. We need to receive the information of how to transform when we apply transformation practice because if we do not have that knowledge, then we are just living an ordinary life with dualistic vision. Dualistic vision is how we live in time and space in general. For example, if you want to see something you need to open your eyes, the same for hearing and for all contact of senses with objects. On the physical level we are completely dependent on our organs of senses.

For example today, the day of Guru Padmasambhava, when we invoke Guru Padmasambhava, he must be in front of us, that is his commitment. Guru Padmasambhava is enlightened and he is not lying. So it is sufficient we have that confidence, but when you are invoking Guru Padmasambhava, can you see him in front of you? If you can see him that means you are very developed because ordinary people cannot see Guru Padmasambhava. What we see is impure vision, karma vision, the production of our karma. We are doing transformation like Simha Mukha, like Guru Dragphur, because we transform mentally once we have received that transformation method, and then we do the visualization. We are not thinking that we are in this hull, we imagine that we are in the pure dimension of the mandala, the mandala of the nature of the five elements, like five lights, and this is not the material aspect. So we cannot see Guru Padmasambhava, but we can create the visualization. This is called doing visualization for having that realization.

When we received that initiation the teacher introduced that method to us. The teacher empowered that. For that reason, we have that connection and when we apply it, we can have that possibility of realization. If we are doing Guru Dragphur, in the same way we are manifesting as Guru Dragphur. When we are doing Simha Mukha, in the same way we are doing dakini manifestation, but always in a pure dimension. So we are training for having that pure vision. Having total pure vision totally is the dimension of Samantabhadra. Samantabhadra means being in the pure dimension of the five elements. It means the impure vision of our projection of karma is overcome. If we are doing Simha Mukha that way it means we are being in a pure dimension. If we are doing Guru Dragphur it is the same if we are doing Ka-lachakra or Hayagriva, it is also the same.

When we are in a pure dimension there is no one controlling you or asking, “Which kind of passport do you have to come here?” This is called realization. So then you can understand integration means that, then you know that and you give value to any kind of practice, instead of making a collection of practices. So it is very important to know that when you follow Vajrayana teaching, this is a very important point. If you are following Drigung, you can do any kind of practice, there is no problem. But the principle is not transformation, if you like you can transform. The principle of transformation is that we are working with mind.

Being in a state of Drigung means that we are directly being in a state of contemplation. The concept of mind in Drigung is only the starting point, not the application of the main practice. In Vajrayana it is different and for years and years they apply mental concepts. First receiving the initiation and then instruction, followed by a long-term personal retreat. What should you do in this case? First you learn the development stage, that means how you transform from being in the impure dimension to emptiness, then you construct the mandala and then the manifestation of deities. You have perfected all that capacity, which means you have realized the development stage. It takes years to get there. After that you should do the accomplishing stage – what you did until now looks a little like fantasy. You have closed your eyes, you are in the pure dimension, you have constructed the mandala, you are manifesting the deities, etc. You have developed this development stage, but once you open your eyes and look around still there is this dimension. Nothing has changed.

Now what should you do? You know that it is not separate, your existence and what you are doing with this practice.

In your physical body you have channels, channels and energy, different kinds of energy, the five elements, prana energy and kundalini energy. Something alike. When you...
Meeting of the International Gakyil

clarified by Enrico Dell’Angelo and Roberto Sampietro and will be useful, hopefully, to Gars. Gars and Lings present from different locations in the Merigar Gongpo, on April 2, at the last day of Khentri Yeshé’s teachings.

Enrico Dell’Angelo. Hello, I am Enrico, and I work for the International Gakyil. We convened this meeting in order to give an update about the general organizational principles of integrating the organization of the Dzogchen Community on an international level.

I would like to ask each of you to introduce yourself in order to know who we are and where we are coming from.

About twenty people from Bologna, Rome, Venice, Torino, Milan, Tenerife, Brescia, Munich, Berlin, Amstredam, Slovakia, Belgium, Russia and Czech Republic introduce themselves.

Standardizing all DC statutes

As you may know, we have started this work to develop a global integrated organizational structure of the Dzogchen Community with the aim of having a unified membership system. Rinpoche established this new organization, called International Dzogchen Community (IDC), in October 2012. The idea is now to gradually adapt all the statutes of the different Dzogchen Communities around the world to the International Statute. This does not mean that we are aiming to have identical statutes all over the world because there are widely differing circumstances in different countries. We are aiming to have the different statutes complying with the main principles stated in the International Dzogchen Community Statute, which has been signed and approved by Rinpoche.

What is the main principle of this work? It is to reflect, at an organizational level, the idea that Rinpoche gave us, about the organizational form of the Dzogchen Community, which he introduced through the symbol of the Gakyil. There is a principle that is related to the meaning of the Gakyil and Rinpoche has always insisted on implementing the organizational form of the community through the Gakyil. There has been discussion over time about whether or not this is an effective way to do things, but I think that most of us believe that this is an ideal form of organization that really reflects the principles that Rinpoche is teaching us about the Community and so we should try to implement it.

What has happened, unfortunately, is that these ideal forms that Rinpoche gave us have not been effectively integrated into the work of the Community in the different social and socio-political circumstances around the world, hence, at the moment, we do not have the organizational form that effectively implements Rinpoche’s vision.

This is what we are trying to do and what Rinpoche has asked us to do for many years. Twenty years ago he wrote a book about the Dzogchen Community in which he explained what he was expecting to see in terms of organization. In that book, we can see that all the main principles of the functions of an organization are explained and clearly expressed. But, in one way or another, we have not managed to hear this, nor to read these instructions properly. Several years ago, Khentri Yeshé tried to implement some work in order to have the Community comply with Rinpoche’s vision, but, at that time too, we managed not to hear very well.

Following Rinpoche’s request, we are trying to do something like this point, and with this aim, that we have created of the International Statute, we are now trying to implement this properly at an international level. So in order to make things short, because it is late, I would like just to point out the few main steps that we are going to implement in the next few months.

Criteria for creating a Ling

Now we have Gars and Lings and, according to Rinpoche’s vision, the International Dzogchen Community, which is organized through these Gars and these Lings. The Gars are the main seats of the Dzogchen Community and the organizational reference point for a specific geographical area. The Lings are the local organizational structure of the Dzogchen Community. Most of the Lings, in general, are related to the Gars in such a way that a number of Lings, sometimes located in different countries, are connected to a specific Gar. For example, we have Merigar West whose related Lings are mainly located in Western Europe, we have Merigar East with a number of Lings that are specifically related to it, and then Kunsang North and South, Tashigar North and South and Namgyalgar North and South, Zalming Gar and so on.

At the moment, there are things that are not clearly defined. For example, there are a number of names of Lings that Rinpoche has given over the years that do not correspond to legally established organizational entities. As a matter of fact, the Tibetan word ‘Ling’ indicates a place and, therefore, at present, there are many Lings names around the world used by groups of Dzogchen Community members. From an organizational point of view, though, the criteria by which a Ling is created were not defined.

Rinpoche has now clarified that, in general, in order to have a Ling, there should be a legally established organization. That means there should be a statute and the practitioners of the Community can meet and implement activities together. It does not matter if the place where Community members meet is not owned by the Ling, it is sufficient that it is rented. As a general criterion, in the new regulations that will be issued very soon (to avoid conflict of interest and other possible sources of confusion) a Ling cannot be established in the private residence of one of the members. There are the main criteria that should be observed and respected. If there is not a legally registered statute, the Ling is not integrated into the general organizational structure of the IDC. This means that there will not be the possibility for that Ling to be part of the united membership system and that place will not have the right to receive a share of the IDC membership fees.

From now on, for example, if there is a group of Community practitioners that would like to create a Ling, they should ask Rinpoche’s authorization letter is Rinpoche who decides if a branch of the Community is allowed to be created or not, because this is the Dzogchen Community following ChogyalNamkha Norbu’s teaching. The written request should be addressed to Rinpoche care of the International Gakyil. The International Gakyil will submit the letter to Rinpoche, and if Rinpoche approves, he will give it a name. After that, the interested people should then eventually register the statute on the basis of the guidelines provided by the International Gakyil.

Integrated membership system

Of course, as I said before, we cannot expect statutes to be identical in all the different countries. The laws are different, so we have to understand that. But we will provide guidelines about the law to continue on the following page.

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manifested that realization. After that Buddha did not dis-
just like a normal person. We are thinking that Buddha is
ings: Sutra and Vajrayana. Buddha taught Sutra teachings
ways of manifesting, but in the real sense Buddha was a
there is the state of the Mahamudra. So you see Dzogchen
is something like a Mahasiddha. Now with this integration
should do a quantity of the mantra. This is the development
in our dimension that kind is called
understand; in Tibetan we say beyond the worldly condition.

In Dzogchen it is considered that any kind of path is re-
just like to Dzogchen. In a teaching in general, you should un-
derstand, in Tibetan we say beyond the worldly condition.
Even in the worldly condition we can have some higher-level
attainment. But this is not total realization. We say beyond
that is, beyond the worldly condition. In our natural world, we can have total realization.
In any kind of path that exists in our dimension that kind is called grijen le depa, which means between the worldly condition. This is also in the Dzogchen Teaching and included in Dzogchen. In Dzogchen nothing exists that is not related with our condition.

Buddha Shakyamuni taught two different kinds of teach-
ings. In his teaching he taught Sutra and Tantra. And
the two vehicles of that teaching are Hinayana and Maha-
yan. These are called oral teaching. Buddha manifested
just like a normal person. We are thinking that Buddha is
an ordinary human being, that is a good idea because he was a prince in India, and then he applied the practice and manifested that realization. After that Buddha did not dis-
agreed with the Buddha. When Buddha gave teachings he was just like a real human
being. Sometimes when you read some books of Maha-
yana you say Buddha has many qualifications and different
ways of manifesting, but in the real sense Buddha was a
human being. His birth and death, everything manifested re-
ally. When Buddha was giving a teaching in Sarnath, anyone
who was interested could go, listen and receive teachings.
In our world this is very important. They are giving many teachings and people who are inter-
ged and received teaching from the same way Bud-
dha taught that way and this is called oral transmission.
Someone wrote down what Buddha taught. This was called
Sutra. Later Sutra is the conclusion of the event of the teach-
ing. Someone came and listened to the teaching of Buddha, they wrote it down and that is called Sutra. We do not do
Sutra, but we are doing many transcriptions of our retreats.
There is not much difference. This is the characteristic of
the oral transmission.

Vajrayana is not the way. For example in the Kalachakra, we say that Buddha Shakyamuni manifested the Kalachakra and taught as Kalachakra. It does not mean Buddha is ex-
plaining and someone is going there and listening. Buddha
is in a state of Mahamudra, which is beyond the pure dimension. We are ordinary people, and we have no capacity to be in the pure dimension, so how can we receive that teaching. Only people who realize a high level of realization like Mahasiddhas can directly re-
ceive that transmission of the transformation. It is not oral transmission, no one is explaining. If you are receiving a Tan-
tra, in many of these important Tantras it says, “Oh there is a special place where this transmission is given”. Some-
mandhata and Samantabhadra explains,” This is a way of
presenting teaching. Because our attitude is that way, so we
understand just a little. The teaching is presented in a very brief way for ordinary people. No one explained in
to word at the end of the Tantras. So that way of presenting
makes us understand how the real sense is.

Transformations are manifestations of the natural sound. Sometimes for integrating we have different kinds of man-
and this is the symbol of the natural sound. So through manifestating we have already received that transmission. We have tried in general to avoid confusion, to stay on that initia-
tion, presented by Mahasiddhas, this is the work of

Use of the Dzogchen Community logos
Another set of procedures that will be implemented very soon is related to the use of the name and the logos of the Dzogchen Community. Last year a manual about the branding and the use of the branding was distributed. We are now going to produce specific con-
tracts or protocols through which the right to use the name and the logos of the Dzogchen Community will be granted. This means that since Rinpoche is the owner of this name and the name has been registered at an international level
registered at an international level
this name and the name has been
since Rinpoche is the owner of
now going to produce specific con-
branding was distributed. We are

The creation of the International Dzogchen Community, which is a group of people
have already officially asked all
bership at the Gars and Lings. We
it to the people in charge of mem-
bership for this IDC. We will soon send it

The last thing I would like to com-
of structure or if we do not have
are necessary measures aimed to
need to enhance communication,
the different Lings on the basis of
are necessary measures aimed to
the International Dzogchen Com-
members, that will be sent out.
The International Dzogchen Com-
ity, which will have a consultative function. For exam-
ple, now we are going to produce these protocols regulating the relationship between Gars, Lings and the International Commu-
nity – at the moment we have Gars, Lings, we have ASIA and the Shang Shung Institute – should be conceived in order to al-
for this possibility.

Creating preconditions for organizational management
The creation of the International Dzogchen Community does not imply implementing a top down centralized approach from now on. On the contrary, the idea is to create preconditions for hav-
ing members of the DC partici-
ating more actively in the life of the Community and feeling more
ownership. This implies the cre-

Transcribed by Sarah Theiss
Edited by L. Granger

Published in THE MIRROR, No. 121, March-April, 2013

THE MIRROR · No. 121 · March, April 2013

One thing I have forgotten to say is that we have now final-
ized the membership regulations for the IDC. We will soon send it to

International Database
Robertzo Zamargo, I would like to remind you about the database
that we are going to use for the membership system. The base of the membership system will be a new international database that is going to be uploaded soon. Within the next month we hope to open it to the people in charge of mem-
bership at the Gars and Lings. We have already officially asked all
the Gars and Lings in the world to send us the name and the address
of the person in charge in order to know which people have access to this database. So I just wanted to remind you to send us the
contact details of the person in charge of membership for this

To contact Roberto Roberto
Zamargo zamparob@gmail.com

The International Gakyil

points that should be included in the
statute. For example, it should be indicated who is in charge of
the database. We need to enhance communication, before I finish, and let

The Mirror Community, which will have a consultative function. For ex-
ample, now we are going to produce these protocols regulating the relationship between Gars, Lings and the International Commu-
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Transcribed and edited by Naemi Zaitz
Dear Mirror Readers,

I have noticed that lately there have been a few communica-
tions regarding ASIA and the work they are carrying out in Ti-
et. I hope nobody will mind if I add my “2 cents” to the conver-
sation, mostly because I have been around since ASIA’s foundation in 1968 and its early days. Some 25 years later since its begin-
ing, ASIA is still around and kicking, but – perhaps – now that our Community has grown to a size that was hard to imagine at the time – not all of us are in the position to appreciate the caliber, the length and the significance of ASIA’s performance over a quar-
ter century. A performance that has not only had through more than 120 projects implemented, an impact on more than half a mil-
lion Tibetans, but that also reflects magnificently on the origi-
nal intention and vision of Rinzop-
che, and – by extension – to the image Tibetans, but that also re-
felects magnificently on the origi-
nal intention and vision of Rinzop-
che, and – by extension – to the

In Support of ASIA
Andrea Sertoli
Dear members of the Dzogchen Community:

I was not interested in becoming a sponsor in the beginning. First of all, I didn’t have the money. How could I sustain someone in anoth-
er part of the world, when I can barely take care of myself? I live in a very tiny room in Brooklyn!

But then, I have wanted to help for a while. The circumstances to do so manifested – so I just did it. I was compelled to do it, and it felt very good.

Now, in the process of writ-
ing my first letter to Yanzo Kudry, I will tell her about my life here in NYC. mostly a good life, but lots of hard work. Sometimes you lose the meaning of it all, so know-
ing that through your support I can change someone’s life for the better, warms my heart and really makes my day.

I know the people at ASIA well. I even briefly interned for them when I was living in Rome. They know what they’re doing, and I am very happy to support Yangtso get an education and keep her marvel-
ous cultural identity with ASIA’s help.

With just over a dollar a day, you can start a sponsorship — now. And help ASIA to meet one of our most important goals in 2013 — starting lots of new sponsorships for the children and orphans in the schools we’ve built and repaired in remote regions.

Please let 2013 be the year that you too actively participate in helping to insure that Tibetans are able to continue their traditional culture and learn skills that will help lead them, as well as their families, out of poverty. Thank you so much!

To start your sponsorship right now, you can Pick up the phone and call An-
drea Nasca with credit card/ debit card info at 413.204.9659.
Mail a check to ASIA, P.O. Box 124, Conway, MA 01341-0124.
Make a payment via PayPal to ASIA.america124@gmail.com.
To sponsor a child, for exam-
ple a young girl in the Golok School for Tibetan Nomad Girls, it’s only $400 USD/year. To spon-
sor a monk, nun or elder, it’s only $300/year.

Many of you have thought of becoming an ASIA sponsor but just haven’t gotten around to it?

With kind regards,

ASIA America

A Message from ASIA Supporters

Dear Mirror Readers,

Have you ever wondered what it means to become an ASIA sponsor? Why do people do it? How does it feel when a connection is made? Here are some thoughts and insights from one of our newest sponsors, Curzio Aloisi, from NYC.

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Many of you have thought of becoming an ASIA sponsor but just haven’t gotten around to it?

With kind regards,

ASIA America
**Digital Archiving Project**

**Fabian Sanders**

The SSI digital archive is the place containing the history and the memory of all aspects concerning the teaching of Choyog Namkhai Norbu and Tibetan culture at whatever level they have been produced with the support of the Dzogchen Community and the SSI. Everything should be contained there and not be fragmented because fragmentation is non-accessible and when information is basically hidden it is useless. Of course this does not include, for example, restructured teachings that have to be hidden up to a certain point, but it means that the material is accessible to people who have the requisite to access contents which should be found in a single place for the whole international Community and Institute.

The archives should be understood not as a storehouse where you put things you don’t want to have in your house and just forget about them, but rather as the digital aspect of the library. It is, in fact, a library, but what is delivered to people is not only the physical paper books but also the audio and video materials that we store, catalogue, make searchable, and thus accessible.

In the end there should also not be a distinction between the kind of support we are giving out. We are delivering content and whatever degree of retirement we reach is another thing behind it. Even the multi-media — work is done on material from the archive, sub-titles are added, a beginning and an end is made, a package is created — can go back to the archive where they are served to people. It is not useful that they take a different road altogether.

Of course there is the need to continue delivering physical support from multi media material like DVDs and USB drives and so on, but more and more if we come out of this digital ‘middle age’ we are in, new things will be delivered on the internet which will make it much easier to make further products. For example, it is very easy to make different language sub-titles and things like this, which can be added and then put in the repository where they are already delivered to be delivered with the video files. I do not think it is a wise idea to separate these things. The only thing is that we have to find a perfect, useful and ‘well-tuned’ to our needs technical solution that makes this possible.

**The Input**

Basically we have three parts to the archive, the input, the repository where data is stored, and the output where we reach people. In the input we have most importantly Choyog Namkhai Norbu’s teaching, the retreats and so on, which have an articulated, complex events based structure related to texts, audio, video, pictures. There are the secondary things like explanations of these teachings or practices done by other people that are related and can come together in the system cataloguing.

Then secondarily there are other more specialised things, like concept-centred material such as Santi Maha Sangha teachings by Rinpoche, retreats with other SMS teachers and so on. You know, Vija Dance and all these kinds of things that come into the archive as inputs where they are organised and catalogued.

Then there are other things like language courses that we are trying to produce now that can be included in the multi-media section. For example, I would like to design a nicely usable language course for which we have already prepared a lot of material. Then the material from The Mirror, from ASIA, from local journals of the lings etc., all of that should be included, can be indexed, become searchable and is a wonderful resource.

In addition we have materials that are related more strictly to the mission of the SSI, basically materials that concern other sciences of traditional Tibetan culture such as medicine, art, language, logic, advice from dharma, or outer meaning. As Rinpoche’s wish, we could set up a kind of virtual school for these things. We already have so much material that just needs adaptation. For example in Conway they have filmed two full semesters of Tibetan medicine and if we can just integrate this it will make wonderful usable online courses. I am not saying that this excludes or completely replaces the teacher/pupil relationship, but whenever something is organised regarding different aspects of Tibetan culture, it can be recorded, put in the repository, and classified accordingly.

As a return the possible financing that comes in — because of course it will not all be free, we can give some material for free and then with more advanced material people pay something — can be rewarded, for example, online course on how to paint a thangka, interviews with people in Nepal and Tibet to record the knowledge that they have and that is at risk of getting lost etc. This would be one more brick in the construction of this virtual SSI.

Everything that comes in will be put in the repository, catalogued and from there it can go to the public. This public is not only the Dzogchen Community. When Rinpoche asked to create the First Science Academy in London I think he considered having contents that can be given out universally to anyone because there is no problem teaching Tibetan art, language, medicine etc. to the public. When people are interested and see the value of Tibetan culture, according to their possibilities, they get involved and may like to continue their interests. So our users, our customers, our donors, the people who are interested in Tibetan culture will be stimulated to invest and with that we can build a lot of interesting things.

Up to now we have been ‘building castles in the air’. The potentiality is the greatest part of Rinpoche’s heritage in coming to the West, teaching Westerners and bringing Tibetan culture which even in Rinpoche’s life, before he left Tibet, was very self contained. This is a very unique feature today because no other traditional culture has been allowed to continue unprofitable or unchanged without strong influx of external non-traditional ideologies as Tibetan culture has. Up to the 1950s Tibetan culture was completely closed. But circumstances obliged people to open up and export their culture. From the moment that Rinpoche started to teach we have, more or less, everything he has taught for more than 30 years. This is an enormous heritage and a really rich asset that we need to get out to interested people. If we agree that inner spiritual and a more organised understanding of the world, of the history and the fate of beings is interesting to human culture and heritage, then I think that Tibetan culture needs to be preserved as a living tradition, something real within people’s minds.

**Browsing the digital library/ archive**

Users will be able to go to a page such as the ‘SSI Digital Library’, for example. It might be a good idea to change the name of the archive to ‘digital library’ because most people have the idea of an archive as something that is out of curriculun and not accessible whereas with a digital library you can go in and select something that is interesting.

The idea of the archive as something that cannot make profit. It will sell itself indirectly linked to the idea of the archive as a place where you put things, leave them and forget about them. But if you think you can make these things work and come alive, then of course it is useful and a great resource for its users. It can bring financing, not only from the public and the Dzogchen Community but, if we have well-thought-out and cataloguing, other academic institutions may be interested for investigation and collaboration. As long as we keep it progressive and step by step we will not stop because there is nothing to offer.

The basic idea is that the user will have a search box and a catalogue or index, a list of things that were added recently, for example. Through the searchable words you can also look for things according to many criteria based on topic, place, time etc. But most importantly – and this will be quite an innovative idea – we would like to develop a technology that makes it possible to search inside the content of digital files. Of course this needs a lot of work and for that we will take advantage of the kind collaboration of Dzogchen Community people, so that we can have searches by key words in Tibetan because the Tibetan words are already there. Doing a search in a non-Tibetan language means that you cannot be sure you are searching for the right thing because in different languages Tibetan terms have different translations. For example, you search for fre hoged or zemsen, you will definitely find what you are looking for. We are already working on a kind of research in which we have to develop further.

If, for example, you search semzin, you will get a list of links, hyper-texts etc. For example, the title of a file with information on ‘when’, ‘where’, ‘what’. You can click on it and go to the particular page. This is the particular place in that file where Rinpoche is talking about that topic in that retreat. It will be like an index to the audio and video files because the problem with the audio and video files is that they do not contain sematically expressed indexes of what happens inside the file. This is something we would like to add so that people can search, can listen to it, can read it but can also listen to a particular topic across different events. This will really make a big difference in the need of information. It will involve a number of big problems but we do strive in that direction.

*continued on page 8*
Ka-Ter Tibetan Language Training

Dear all,

In 2013 it will the 11th anniversary of the Ka-Ter Translation Project. As project manager of the Ka-Ter Translation Project I am pleased to inform you about the wonderful occasion to gain more information and insight into the meaning and value of Tibetan language.

Everybody who is qualified is welcome to participate in this wonderful occasion to gain more information and insight into the Tibetan Language Project. I am pleased to inform you about the Ka-Ter Translation Project I am running for the Shang Shung Institute Austria for already more than one decade.

The Tibetan Language Training focuses on the classical Tibetan language and is divided into two levels: Intermediate and Advanced. A course for beginners will be taught separately in a more compact fashion, the dates are yet to be defined.

1. Intermediate level
   - The Intermediate level is intended for students who have already assimilated to a certain degree Tibetan grammar and are able to start translating.
   - They receive relatively simple texts and can analyze the text and formulate translations, individually or in groups.
   - Their work is checked and corrected in group sessions and everyone may ask the tutor for clarification.
   - The purpose is to familiarize students with texts, grammatical structures, and syntax in their actual context.
   - Course fee: 250 euro
   - Food and accommodation are not included in the course fee. All participants are requested to individually book their stay in the area of Merigar, and are advised to do so early.

2. Advanced level
   - Advanced level students translate in groups with the tutor and focus on all aspects of the language as well as translating theories and techniques. They will read and translate straightforwardly one sentence each, the text is more complex both grammatically and in terms of content. The aim is to produce refined translations ready to be published.
   - Course fee: 450 euro
   - Food and accommodation are not included in the course fee. All participants are requested to individually book their stay in the area of Merigar, and are advised to do so early.

Instructor: Dr. Fabian Sanders

After studying for more than twenty-five years the languages and cultures of China, India and Tibet in both academic and traditional ways Fabian teaches Tibetan Language and Culture at the University of Focsani in Venice. He has also been teaching language and translation courses for the International Shung Shing Institute for many years.

Place

Like in the last years the courses of the Ka-Ter Tibetan Language Project will take place at the Shang Shung Institute Merigar, Italy.

Requirements

As the Ka-Ter Translation Project is managed and financed by the Austrian branch of the Shang Shung Institute, all participants have to be at least an ordinary member of the Shang Shung Institute Austria in 2013.

The membership fee and the course fee have to be sent to the Shang Shung Institute Austria before the end of July 2013.

Everybody needs to register first. Without registration and a valid membership we cannot accept students wishing to participate.

You can register and get your membership here: www.ssaustria.at/shop/shopform.php

For further information visit the Ka-Ter project website: www.ssaustria.at

Starting from a general introduction to the structure, history, sacredness and place of the classical Tibetan language, we will study the alphabet and the basic phonetics and writing. Then we will consider lexical morphololo- gy and word production before we spend the rest of the time studying basic grammar.

Participation in the course and assimilation of its contents will enable students who wish to participate in the intermediate translation course held, like every year, at Merigar from August 4 to September 4, 2013 with the Ka-Ter project.

Costs

The weekend of 22–23 June – general introduction and the first steps of reading and writing will be open to all for free.

The cost of the full course: 24–28 June, which includes morphololo- gy, word production and basic grammar, is 160 euro per person.

The course will also be available in webcast with free access during the weekend and a cost of 120 euro 24–28 June (with pre- enrollment and a password for the webcast).

To enroll, please contact: secretary@shangshung.net

The course will be held at Merigar, Arcidosso GR, Italy. Tel. +39 0564 666490.

Visit the Shang Shung Ka-Ter project website: www.ssaustria.at

New Book and eBook

Guru Wisdom Dakini Comadevi Retreat

Dzogchen Master Chögyal Namkhai Norbu dreamed of an ala- baster statue of Wisdom Dakini Guru Comadevi on the night of January 9, 1985, in Singapore. This was the first in a series of seven dream terms revealing the pre- cious Comadevi teachings to him.

This new book contains the very first teachings on Wisdom Dakini Guru Comadevi given by Chögyal Namkhai Norbu. As ex- plained by the Master discoverer himself during a retreat at Tadiga- ra, Tibet, on the island of Ngor, in March 2004, the text is a precise transcription of these special teachings.

When he gave these teachings, the Master said: “We must understand what Jñanadakini means. Jñanadakini is what we call instant presence; it is our real knowledge, our understanding. If we are not present in that state, Jñanadakini does not exist.”

Essential Instructions for the Practice of Comadevi

(with illustrated practice texts, now available as ebook only)

The Comadevi practice, which can be combined with the Dance of the Song of the Vajra, has been transmitted in long, medium, and short forms. This book contains all three versions. The practice can be done using ritual instruments such as the damaru and the vajra and bell, or only with the vajra and bell, or even without ritual instru- ments, simply with mudras.

The first part of the book contains essential instructions for doing the practice; the second part contains the text of the practice, complete with all the instruments necessary for its visualization and with instruc- tions for the use and the timing of ritual instruments.

The Appendix contains instruc- tions for ritual offerings and the benefits of the practice.

CD or Downloadable MP3

The audio contains:

- Explanation of the short practice
- Instructions for ritual offerings and the use and the timing of ritual instruments

All products are available on the shangshungstore.org website.

To purchase any books or re- cords on Comadevi, you must have received the Longsal initiation or the oral transmission (lung) for this particular practice.
We are happy to present our Tibetan Songs and Dance Workshops and Performances programmes from April 2013 till January 2014 to everyone in the International Dzogchen Community and outside.

The source of all our positive energies in our activities comes from the blessing and guidance of Venerable Rinpoche la Chögyal Namkhai Norbu la. We know very well how much importance Venerable Rinpoche gives to singing Tibetan songs and dancing, especially those songs and dances that have very specific messages connected to Tibetan Culture and the Tibetan people.

Venerable Rinpoche has also collected and prepared 108 Tibetan songs and dances over the last couple of years with corrected lyrics in Tibetan and the Dzogchen system for those who don’t know how to read Tibetan. Venerable Rinpoche has given us reasons why singing and dancing Tibetan songs are important. Tibetans are communicating and expressing their actual condition of life and the situation of Tibetan culture in Tibet through melody or songs and so it is very important to support them to safeguard Tibetans and Tibetan culture. The source of Tibetan culture is the Tibetan people and it would be a great pity to lose Tibetan culture and there are not only for the Tibetan people but for the people of the whole world. He often tells us to give our hands and support to Tibetans in as many ways as possible.

Our Schedule is as follows:
- 27-29 April 2013, Moscow. Two of us will be joined by sanga brothers and sisters from Rinchenling to perform Tibetan dances selected by Venerable Rinpoche at the World Dance Olympiad in Moscow, on behalf of the Dzogchen Community. After this we will give a workshop on Tibetan songs and dances. Our intention is to teach the maximum number of dances and songs to practitioners in a short period of time.
- 10 May 2013. Peace in Tibet Concert in Moscow.
- 5 July 2013. Performing the Tashi Shoepa dance particularly on behalf of the Tibetan Community in Italy for the opening ceremony of H.H. the Dala Lama’s birthday.
- Brief meaning of this opera dance. Tashi Shoepa is the oldest opera company in Tibet. This dance originally appeared in a dream to the Fifth Dalai Lama in 1454. The performer, wearing a white bearded mask, represents Saint Thangtong Gyalo, the founder of Lhamo/Tibetan opera, who reputedly lived for 140 years and also symbolizes long life and good health. The purpose of this dance was to raise funds for the construction of iron bridges over the mighty rivers in Tibet in order to benefit the masses.
- 22-23 June 2013. Workshop at Mergang West.
- 16-17 July 2013. Workshop at Namgyalgar in Australia.

We also would like to express our thanks to all the people who give their support and interest to the promotion of Tibetan songs and dances. Without your collaboration our readiness to teach alone means very little.

Thank you all once again. We are happy to publish this article and the readers for taking the time to read it. Tashi Delegt.
The following is an excerpt from a talk at the first Dalai Lama on Saturday April 13 2013 at the Feiborg Forum in Switzerland

The different philosophical schools, for example, the Prasangikas and Svanatrakas accept selflessness of the person but not the selflessness of phenomena while the Chittamatra and Madhyamikas accept the selflessness of phenomena as well. So for those who follow the Chittamatra philosophy, the assertions that are given in Chittamatra and Madhyamika are more suitable to them. Some Chittamatra masters have rejected and criticised the Madhyamika view because they think that nothing exists ultimately and they are nihilists. So within Buddhism itself, there are these different philosophical schools.

From this lesson we can learn that there are different religious traditions, that in accordance with the mental dispositions of their different followers: Among the followers of these religions, you have Jews, Christians and those who accept a creative God – Christianitiness and its followers, the Islam, and the followers of religions. All these different philosophical views have the same message for us, the message of love and compassion, how to be a good person through the practice of love and compassion and you always try to give this message wherever you go.

We have to think seriously. The concept of one religion, one truth and the concept of several truths, several religions is itself a contradiction. There is no third choice. Either you accept one truth, one religion, or several truths, several religions. Both are very important. Now how can we reconcile these? In terms of a single individual, one truth, one religion is very relevant. In terms of community, then several truths, several religions are very relevant. Whether we like it or not, the whole world will not follow one religion. That is reality, so we have to accept several religious traditions. So in terms of community we have to accept the concept of several religions, several truths. That is important.

Sometimes we just follow our own faiths in order to confirm one truth, one religion and only that way, that thing is relevant here and so on. Meeting with other traditions, we simply reject them, which sometimes causes problems. How can someone be reconciled with this? By respecting and accepting several truths, several religions, while following one’s own practice, one truth, one religion. Here we make differences between faith and truth. Faith is in one’s own religion, respect to religious traditions, then there are no problems.

According to my own experience, I am Buddhist from childhood from when I was 6 or 7 years old I had already started to study Buddhism. I also studied the writings of a lot of Indian masters, very critical sorts of debaters between these different ancient Indian spiritual traditions or philosophical views. I saw some contradictions in religious concepts but, as I mentioned earlier, the purpose is the same. There are plenty of people who really became wonderful people because of their faith, like the late Mother Teresa, the late Thomas Merton, who was a wonderful Christian and many others. Such good qualities, such good human beings came out of their faith. All these religious traditions have the same potential to produce good human beings so it is sufficient reason to respect and admire and appreciate them.

I myself am a Buddhist. Some time I discover that I am a staunch Buddhist – there is no more contradiction. Then out of our respect for other traditions, whenever I give some lecture on Buddhism, for example like here in Switzerland – this is not a Buddhist country, it is basically a Christian country – therefore I always make it clear that people of this country should keep their own traditional faith rather than change. American Buddhists and also Australia I always make it clear. I never try to propagate Buddhism.

In the Buddhist tradition, in Gunaprabha’s Vayuprakastra it says that unless someone comes to you and requests you for teaching you should not go ahead and give teaching. Then also in a sutra it says that unless someone comes to you and requests teaching you should not go forth and give teaching on your own. But there are exceptions, of course, when you tell that what you teach, what you actually express to others about Buddhism being a good religion and so forth might be 100 percent helpful to somebody that you can actually see that it can help, then there is an exception to the forth and give teaching. Sometimes I have some reservations about things such as the construction of big Buddha statues and Buddha temples in non-Buddhist countries. If they are used as academic centres for study, for Buddhist philosophy, to promote religious harmony and develop mutual learning, that is okay. Non-believers can also participate because they are not aiming to propagate Buddhism. I think I would like to mention that.

There are many Tibetan monks here so please keep in your mind that these are not Buddhist countries so if you find one individual who requests something, then you may be overeager and try to build something, but you should be careful. That is important.

More than 99 percent of Tibetans are Buddhist. But among Tibetans there may be some individualists who, due to their mental disposition, are more attracted to religions. Both are very important. Then another thing. There are some people because of their faith, like the late Mother Teresa, the late Thomas Merton, who was a wonderful Christian and many others. Such good qualities, such good human beings came out of their faith. All these religious traditions have the same potential to produce good human beings so it is sufficient reason to respect and admire and appreciate them. Therefore, the non-Buddhist religions teach the positive things, that’s is to say, to help others. So when you create causes and it brings about happiness to yourself and to others, it brings happiness to you as a consequence, and when you do something that harms others, that according to Buddhism brings harm and negative consequences to you. So the philosophical views are different and may be contradictory but the main point is to understand them.

The Buddha himself gave different teachings, such as the three kinds of teachings, the Pratikyakdharma and the Bodhisattvayanas – and then regarding the philosophical aspect of the teachings there are the four philosophical schools within Buddhism. The Buddha himself gave these teachings, these philosophical schools, the philosophical aspect of the different philosophical schools of the different according to the different mental dispositions of his followers.

If you look at the different views, the different means, or techniques that are taught in the different philosophical schools, for example, the Prasangikas and Svanatrakas accept selflessness of the person but not the selflessness of phenomena while the Chittamatra and Madhyamikas accept the selflessness of phenomena as well. So for those who follow the Chittamatra philosophy, the assertions that are given in Chittamatra and Madhyamika are more suitable to them. Some Chittamatra masters have rejected and criticised the Madhyamika view because they think that nothing exists ultimately and they are nihilists. So within Buddhism itself, there are these different philosophical schools.

From this lesson we can learn that there are different religious traditions, that in accordance with the mental dispositions of their different followers: Among the followers of these religions, you have Jews, Christians and those who accept a creative God – Christianitiness and its followers, the Islam, and the followers of religions. All these different philosophical views have the same message for us, the message of love and compassion, how to be a good person through the practice of love and compassion and you always try to give this message wherever you go.

We have to think seriously. The concept of one religion, one truth and the concept of several truths, several religions is itself a contradiction. There is no third choice. Either you accept one truth, one religion, or several truths, several religions. Both are very important. Now how can we reconcile these? In terms of a single individual, one truth, one religion is very relevant. In terms of community, then several truths, several religions are very relevant. Whether we like it or not, the whole world will not follow one religion. That is reality, so we have to accept several religious traditions. So in terms of community we have to accept the concept of several religions, several truths. That is important.

Sometimes we just follow our own faiths in order to confirm one truth, one religion and only that way, that thing is relevant here and so on. Meeting with other traditions, we simply reject them, which sometimes causes problems. How can someone be reconciled with this? By respecting and accepting several truths, several religions, while following one’s own practice, one truth, one religion. Here we make differences between faith and truth. Faith is in one’s own religion, respect to religious traditions, then there are no problems.

According to my own experience, I am Buddhist from childhood from when I was 6 or 7 years old I had already started to study Buddhism. I also studied the writings of a lot of Indian masters, very critical sorts of debaters between these different ancient Indian spiritual traditions or philosophical views. I saw some contradictions in religious concepts but, as I mentioned earlier, the purpose is the same. There are plenty of people who really became wonderful people because of their faith, like the late Mother Teresa, the late Thomas Merton, who was a wonderful Christian and many others. Such good qualities, such good human beings came out of their faith. All these religious traditions have the same potential to produce good human beings so it is sufficient reason to respect and admire and appreciate them. Therefore, the non-Buddhist religions teach the positive things, that’s is to say, to help others. So when you create causes and it brings about happiness to yourself and to others, it brings happiness to you as a consequence, and when you do something that harms others, that according to Buddhism brings harm and negative consequences to you. So the philosophical views are different and may be contradictory but the main point is to understand them.

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Building Peace through Learning and Understanding
A dialogue between Buddhism and Christianity

March 10 - 11, 2013

An interim report

The seminar ‘Building Peace through Learning and Understanding’ was conceived as an event with limited participants from public, giving maximum time and space for inter-action among them and with the key presenters.

On the first day, March 10, Lama Dhoomi Tukka, Founder Manager, WBCT, introduced the theme of the seminar in the following lines: I am happy to introduce the idea of the seminar which was inspired from His Holiness the Dalai Lama. Although there are philosophical differences among our religious traditions, they all have the potential to help their followers to become more compassionate, better human beings. This is the ground for mutual respect that inspired me since 1975.

He quoted from the Arch-bishop of Brazil who said: We have to enter into deep dialogue. We have to be in relation, to live in relation, to conceive ourselves as relational being. Thus we will put our ‘personal’ truths in deep dialogue, so that they become universally valid truths. It is not to live in the other’s land (not love and live there) but to live in the other’s land ‘living together’ (not đọc co-existence). This is ‘moxmosis’ that one indivisible substance hidden in our different religions that makes such a deep relationship possible. It is not just about commonalities. It is about the ‘source’, the ‘substance’, from which fullness of existence is meant to proceed. We believe that the more relevant way for inter-faith dialogue is to recognize, preserve and promote the truth or values or beliefs found in the followers of the world religions.

The second quotation was from Swami Virendara. It is necessary for the different religious groups to be acquainted with the traditions, ideals and history of one another, because cultural intimacy will pave the way towards communal peace and harmony. Introducing the organizing body, the founder of the trust said that World Buddhist Culture Trust (WBCT) works on inter-religious and intra-Buddhist dialogues at different levels (mostly basic and humble level) aiming to make a significant contribution towards Building Peace and Harmony in the world.

He recalled fondly an event called ‘meeting of the minds’ organized by him as part of the Festival of Sacred Music in Bangalore in 2000. This event was attended by among others, religious leaders like HHDL, Scientists, thinkers, and public figures to address on common concerns. He stressed the need of enduring efforts for building dialogue process for understanding among religions. He also pointed out that not only between religious partners, but also between religions and other ‘non-religious’ contacts, respect and support for each other is crucial for bringing peaceful atmosphere in the viceroy. He referred to the different views that at times even among followers of one tradition of religion, people belonging to sub divisions tend to join in chorus to recite a common scripture just because they come from different lineages.

He mentioned that Art and Culture related activities, and cross cultural contact works are taken by him not as life style but as a life mission.

Professor Darrol Bryant from Waterloo University, Canada delivering the keynote speech said that the real learning and dialogue between traditions requires an encounter with the living tradition. He focused on his encounter with the Choegoe Order in Korea & Soto Zen tradition in Japan, Qi Tibe-Buddhism in India, and Jodo-Shin Buddhism in Sri Lanka.

Prof. Krishnamah, a thinker, writer, seeker and solitary wanderer chaired the Session two of the first day of seminar and gave an address of great significance.

Chief Dhamma teacher from Hyderabad, India, Radhakrishna Ghattu, an Abhijat of Buddhism and Christianity in Hyderabad, India in March this year. Fabio attended the event as a representative of Chogyal Namkhai Norbu.

It is times like these, which in so many ways seem difficult and challenging, it is more imperative than ever that we, as inhabitants of this small planet therefore consider our relatedness to one another and learn how to collaborate for the well being of all of us.

We have to understand that evolution, and not revolution, is the way forward. Evolution is based upon our understanding of the ways in which our modern society functions is a very valuable asset in our times. But knowledge, meant as the capacity or knowledge, should be integrated with compassion and understanding of human nature, the side and dimensions of our existence. Mere material progress will not bring happiness, peace and understanding.

Only when we will learn to have a really profound dialogue based on true understanding of the basic needs of human beings and everything else that surrounds us, with and through respect, tolerance, and collaboration, will we be able to enjoy those basic needs and achieve peace.

Then, material progress, with all the innumerable gifts that is bringing and will bring in the future, will be an evolutionary progress.

To foster peace and understanding, we need to evolve, both on the personal and on the global level.

It is important to be fully aware that we have to start from personal evolution, which means to take responsibility as an individual – not to be egotistical and self-centered. We have to understand that we need to develop all the evolutionary qualities in ourselves first.

It can be done in an independent dynamic with what surrounds us, but it remains the first unavoidable step, the foundation for the development of a concrete life to coexist in ways that have more chances to survive.

In the concluding session, Shri Radhakrishna Ghattu, an Abhijat from Hyderabad talked about need of reviewing the scope of the essentials of religions. The theme was further connected by presentation by Prof. M P Mathai from Gujarat Vidyanag, Ahmedabad.

Prof. Mathai made the following points:

Religion has become a stronger (and sometimes a threatening) presence in our lives and politics today than in the last century. As the world is getting globalised fast the peoples of the world and their cultures are encountering one another as never before in human history. It is even argued that the future of humanity is going to be determined by the clash of religiously defined civilizations. Religion impact human thinking both negatively and positively. Religious fundamentalism is identified as one of the most dangerous threats to human survival today and it is argued that religious fundamentalism are now seen as almost inseparable. We must recognize that the presence of the resurgence of peoples’ interest in religions wherein we see that more and more people are experiencing religious pluralism – appreciating the viability, beauty and influence of various religions on the lives of their adherents. So the question how peoples and communities holding radically different world-views can come to understand and appreciate each others’ positions assumes crucial significance. In this interconnected world where human destiny is intricately tied together religions should learn to encounter in creative and peaceful ways, this is a one way to human survival and evolution. The question that inter religious dialogue is the only way open to us to achieve it.

The modern age has presented the attitudes of Christian churches to other religions have undergone a sea change over the centuries, from conservative exclusivism to liberal inclusivism and there from to pluralism. It was a virtually unknown phenomenon among Christian churches that Christianity is unique, and there was no salvation except through its faith. Liberal inclusivism recognised the co-validity of the salvific value of other faiths but the superiority and perfection of Christianity which was implied in a subtle manner, betraying of a kind of smugness.

Today in the plural world of today, not many Christians are prepared to talk about inter-religious dialogue. Yet this dialogue is crucial for bringing peaceful atmosphere in our viceroy. It is very important to be fully aware that we have to start from personal evolution, which means to take responsibility as an individual – not to be egotistical and self-centered. We have to understand that we need to develop all the evolutionary qualities in ourselves first.

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Art and the Teachings

Interview with Jacqueline Gens

1. How did you encounter the teachings? Can you tell a little of your history?

Early on in my childhood I felt very connected to Tibet through various books my European parents had around the house by authors like Alexandra David Neel and Lowell Thomas, an adventurer who traveled to Tibet in 1949 and photographed the country extensively. I used to look at these pictures for hours, which must have awakened something in me. My mother's Russian family especially had ties to Asia for three generations. I even had a great, great aunt who was a pure land nun living in China. So there was some cultural recognition to the teachings.

Around age twenty in 1990, I actively began to seek practical information about the Teachings. Thomas Merton and other popular writers being introduced to Zen in the early 1960's here in the US shaped my interests. Finding information about the Teachings was not so easy and it wasn't until I read Chogyam Trungpa died, I moved from Boulder to New York City to work full-time for the poet, Allen Ginsberg. During a Kalachakra in New York City with His Holiness the Dalai Lama, I re-connected with Tsultrim Allione, whom I had already met through Allen and became introduced to the Chod practice and later the Dakini Samdhunikha practice belonging to Chogyal Namkhai Norbu. Then everything clicked and I found practices that agreed with me for the first time. For a couple of years I did these practices daily and night using a video of Rinpoche when I hadn't yet met Community. It seemed time to get my life back after over a decade of serving such a charismatic person like Allen. This move brought some significant changes in my life. Things did not work out in the Community as expected and for several years I cleaned houses for a living and cooked at the Putney School while undergoing therapy, since I had given up my well paying job with Allen. Yet, I always remain grateful for my experiences in the Dzogchen Community which serves through the blessings of the lineage to help in one's development, even at times empathetic. I observed his poetic, sings, and be thin. Rather odd goals, in retrospect. Well, the singing part came with the Teachings. Poetry was already in the subconscious mind of art I am interested in. In my youth I read and wrote poetry, but I love the process and continue to learn. I'm a great fan of the Japanese concept wabi sabi, which encourages me to write especially in the style of surrealism, which I am only now beginning to understand. From the context of the Teachings as manifesting from the unfrabulated mind. In my youth I read and wrote poetry and later attended many poetry classes while at Naropa. I even got an MFA in poetry, although, to be honest, I am not that fond of it. When I started writing poetry seriously when I was 14. Around then I made a list of my life goals – to write in New Hampshire and Mexico, while observing some classes in printmaking, I thought I can do that or more like, “I want to do that.” The instructor invited me to make a simple monoprint. So I just made a huge abstract calligraphic gesture more like in Zen first stroke, inspired by Chogyam Trungpa's style of dharma art. I remember everyone gathering around as we peeled back the blankets to show the print and we saw that it was very nice – so I put my thumb in red ink and said “I agree the picture.” This experience was very powerful and a manifestation of the kind of art I am interested in. I then remembered some work I created with Gary Snyder's final lines to his life's work 'Mountains and Rivers Without End' for my 20's when I would starve myself to lose weight. My final goal of being thin except being fat I find that true. These days that is what I am working on psychologically, pracitce wise health and artistically, and with medicinal plants, even mantra and chakra.

2. How have the teachings informed, or not, your artwork?

Manly, after being introduced to the Dzogchen teachings, I had a strong desire to make art of all kinds. I had many strange dreams when the meaning is obscured as it was then. Since 1994, I became a member of Tsegyalgar East while participating more fully in the Dzogchen activities. I realized I was the local lilac thief, that one who stops to follow the scent of unseen blossoms. Jacqueline Gens was the local lilac thief, off the beaten track in places no longer tended – a different kind of boundary, long rows where once houses stood. So far, I haven't achieved my final goal of being thin except for my cats. I would imagine myself that the Zen poet Phil Whalen used to say that people could pretend you are anything except being fat. I find that true. I even got an MFA in poetry altogether. The Lilac Thief

This year I looked for lilacs off the beaten track in places no longer tended – an ancient art form that has a living organic aspect to it. In Dave Hickey's famous book, The History of Papermaking, he describes how an emperor of China wanted to cut the hearts of famous poets to empower the calligraphy paper made for him. The emperor, however, suggested maybe just recycle their writings instead and spare the poets. Here at Khandroling Paper Cooperative, we are learning the craft with the intention of recycling sacred texts. The Mirror with Dzogchen Teachings, and substances with the intention of creating a sacred space specifically for the teachings. A similar notion for sacred uses.

The great thing about papermaking is that anybody can do it. I recently watched a video of disabled children making paper – they were so happy grinning from ear to ear if you look at the side show of the papermaking workshops at Khandroling Paper Cooperative, you see the same joy. All of the Tibetans in our Community are very gifted at making paper. Here are some applications for making paper, we are continuing on the following page.
containing from previous page 12

are experimenting with different kinds of techniques and products. Perhaps this is a long story. Who knows why one is compelled to say the ‘unnamable’ or go down the root cellar of one’s mind and look for cabbages. Several months when they first met me asked if I had written any poems. So I gave them a few photos and some of my poetry. This was at the time of my one year of penitency. Poetry at this point is more connected with my practice as a manifestation of mind in recent times. People like these so maybe these can be our methodologies to the lineage.

Now seems to be a period in my life when I am more able to work on all 60 of the animal element combinations to finish before I die. Lotuses and black tulips like these so maybe these can be my conscious contribution to the lineage.

4. Has your artistic life gone through periods of wakening and waning and then re-forming? How do you see the cycles of your creative process respond to the place you are at with your practice?

5. Is there anything that as an artist you have found as a limitation to your art – like maybe serving on the Gakyil or working for Shang Shung Institute and having no time or energy left to be creative or that activity inspirational and did it get you kind of juices flowing? That’s a tricky question and related to your earlier question about wakening and waning. Sure, being on the Gakyil or working for Shing or even one’s full-time job can limit one’s time for other activities like practice and making art. My personal rhythm in the Community tends to be on for several years in the center of things, then off for several years more on the fringe of our mandala. As you can imagine, being on the fringes is more productive for personal projects. On the other hand, being in the center of Community offering service is good for personal development and good relations with the guardians.

Artistically, my main limitations are to do with acquiring the level of craft and techniques. I need to bring some of my inspirations and imaginations. Now I am trying to learn Tibetan calligraphy and different fonts as well as gold leafing techniques. Sometimes my financial situation limits my ability to take courses. I am not very handy so I often rely on people who have that gift to execute some projects. Some people in the Community have been so enthusiastic about standing in the root cellar of one’s mind and looking for cabbages. Several months when they first met me asked if I had written any poems. So I gave them a few photos and some of my poetry. This was at the time of my one year of penitency. Poetry at this point is more connected with my practice as a manifestation of mind in recent times. People like these so maybe these can be our methodologies to the lineage.

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Borobudur: Adventures of a Pilgrim

Part III

Lynn Newdome

Having settled into a retreat-like experience at the Manohara Hotel http://manoharaborobudur.com/ in Java, Indonesia, Lynn spends her days viewing and studying the thousands of reliefs and sculptures in Borobudur’s four ascending galleries www.borobudurpark.co.id/temple/borobudur temple. Lynn welcomes your comments at vajaras@comcast.net

The following day I was ready to enter the first of Borobudur’s four Galleries, corridors at rebel sculpture wrapped around the candi’s mandala-shaped outer edge I planned to view each panel one-by-one before ultimately reaching the top. My logical mind told me that to cover all 1,450 reliefs arranged in ten rows along both sides of the four levels, I’d need to average sixty panels a day. This, however, wouldn’t leave much time to be on the Upper Terrace, so I came up with the alternate plan of making one circumambulation, i.e., viewing one series, per day.

Again entering through the East Gate and greeting the lion guard, I climbed to the First Gallery, counting 124 stairs, some nearly as high as my knees. A small sign with a left-pointing arrow said “Pradaksina,” and I turned left into the passageway. To both sides, the inner walls and balustrades were covered in dense sculpture, with open sky above. Using homemade tools—a map numbering the panels and a binder numbering the panels and a binder— tradespeople had worn at the sculpture’s mandala-shaped outer edge I planned to view each panel one-by-one before ultimately reaching the top. My logical mind told me that to cover all 1,450 reliefs arranged in ten rows along both sides of the four levels, I’d need to average sixty panels a day. This, however, wouldn’t leave much time to be on the Upper Terrace, so I came up with the alternate plan of making one circumambulation, i.e., viewing one series, per day.

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Entering the Realm of Reality: the Dhyani Buddha

First Gallery, I viewed the scenes of the AVadāna and Lalitavistara and listened as Indonesian four guides, women and men, recounted the stories of Buddha’s life. It was wonderful, hearing the dharma spoken in so many languages—English, Indonesian, French, German, Japanese... I found that these Muslim guides demonstrated more openness toward Buddhism than most Westerners, and with a greater understanding than many Buddhists. Among them I heard: “Buddha is the last and greatest Buddha for now! But there were many Buddhas before him, and the next Buddha in Maitreya,” and also: “This Buddha was born as a man, but Buddha is a title. Everyone can become like Buddha.”

Borobudur’s second, third and fourth levels all portray the Garvavasabhā, a teaching of Buddha perceived by celestial beings, but not humans. This long and detailed sūtra describes a boy’s quest to attain enlightenment in a single lifetime. Sudhana’s journey takes him through many lands to meet 53 spiritual guides. Striking—by half of these are women. His teachers are Buddhist and non-Buddhist, religious and secular, of all ages and social classes, and from various vocations. None claims to own the “truth,” each explains her or his wisdom, then sends Sudhana on to meet the next.

The upper galleries are entered via narrower, steeper staircases and elaborate gateways crowned with gazing-masculine kala. On the Second Gallery I sat on stone benches built into the walls while looking at panels and reading corresponding passages from Enter ing the Realm of Reality. That, in essence, about 86% of Indonesia’s population, observe the fast of not eating or drinking between sunrise and sunset. This was a time of relative quiet for Borobudur, but that day I learned that the tranquility would come to an end on August 19, when the close of Ramadan would be celebrated, with the holiday of Idul Fitri and a week-long school vacation. Hours of people would come to visit, and not just from Java, but from all over Indonesia’s islands. Abruptly, I realized that I’d like to finish the Galleries before then, to have a few quiet days on the Upper Terrace.

But at the close of yet another day, I still hadn’t made it halfway around the Second Gallery. The teachers’ visions became more and more extraordinary: glimpses of fantastic tales of the Night. Goddesses. Each woman described vast attainments over countless lifetimes and limitless worlds. Each, so each concluded with... but this is the limit of what I know. To truly learn of enlightenment practice, go on to see the next.”

By my fourth day on the Second Gallery, my mind was greatly much “blossomed.” Sudhana continued meeting guides—women, men, boys and girls—and the panels became increasingly difficult to figure out. I was aware, though, of an overall transformation taking place, as elements of Vajrayana emerged—mudras, tantric imple- lished, or shed in stages.” I saw elephants stroll across the lawn at breakfast...met the artist who taught these elephants to paint, and white bats appeared in the night sky dancing like butterflies. The next day I viewed the Third Gallery’s balustrade, where deco rative reliefs of multiple bodhisatvas alternated with the narrative scenes. I felt enveloped in a circle of enlightening beings. On the inner walls, Sudhana approached the closed gates of Maitreya’s palace, and slowly, panel by panel, the gates opened wide. Once inside, Sudhana experienced towers within towers, each larger and more exquisite, each more and more extraordinary, climax ing in fantastic tales of the Night. Goddesses. Each woman described vast attainments over countless lifetimes and limitless worlds. Each, so each concluded with... but this is the limit of what I know. To truly learn of enlightenment practice, go on to see the next.”

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The Dance of Life

The New Models of the Vajra Dance Costumes

Drawings by Prima Mai

The Dance of Life

The Song of Dzamling Gar

"The sun of Samantabhadra is shining in our real condition."

A spontaneous talk by Rinpoche giving a more detailed explanation of the Song of Dzamling Gar following one of the dancing sessions Tashigar South in March 2013

Zam lin means globe, this globe, where we are. Kyen means total, whole. Kyen ling kyon gyi is the entire globe, zog gen dus de, you know, means the Dzogchen Community. When we say Dzogchen Community, we are not considering a group or organization — it is not that, Dzogchen dus de n Santi Maha Sangha. Santi Maha Sangha is what we are learning and through that we are trying to become more aware and less limited to what we are ordinarily Dzogchen dus de means where the entire Dzogchen Community is on this globe. Zam ling kyan gyi zog gen dus de we repeat two times. That is interesting when we are singing Dzamling Gar la ji gnyig gnyug de bhad du peb xog. We are creating Dzamling Gar in Tenerife, the Gar of the globe. Dzamling Gar la, la it means we are also creating Dzamling Gar. It is gnyig gnyug 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 you stressfully force to come soon. That is not the point. The point is to come as soon as possible in a relaxed way. De bhad means relaxed. Peb xog means please come. Why? It means please come because we repeat it two times. Dzamling Gar la ji gnyig gnyug de bhad du peb xog. The reason, ga gnyid zam yum lag, is that Dzamling Gar is a fantastic dimension that is manifesting. Ga it means light, love, gnyig means happiness. Zom yun means all manifests here, ga gnyid zam yun lag. All manifests here, so for that reason, please come, it is true, we are not only saying it. Some times people think that it means that because Tenerife has nice weather and a race condition for people, etc., that all manifests here. But those are secondary things, it is not that way. There are so many secondary things, altogether and manifesting, that’s why we now have the birth of Dzamling Gar. If there were not these kinds of conditions it would not so easily even to think to create 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 yun lag means that it is something related to a human being, for example. We have three existences, body, speech and mind. All our existence is included in this, in our condition. Pun sum means these three aspects are perfected here. When an individual is going deeper into knowledge, then the three kayas, dharmakaya, sambhogakaya and nirmakaya, means we have these three qualifications of the primordial state, etc., that we have relatively in our body, speech, mind, when we have all that we need, all the necessary things related to body, speech, mind, then everything is perfect. Ga gnyid la ji gnyug de bhad dun. Why are you asking you to come here as soon as possible? Ga gnyid la you know already before. Ga gnyid zam yun, so that there are lovely things, and happiness, everything is then called ga gnyid. Rol la it means enjoying. Gag yid rol la peb dan is come here, enjoy happiness and everything. This is the reason to come. De gnyid la ji gnyug de bhad 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. De gnyid nam du. Nam means together, Rol means enjoy here. Dru la xi bar xob — 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 then everything we manifest is positive. Sam dan drub par xog means we hope that all our desires manifest because there are all these kinds of conditions. Dru xis iban gnyis grub nas means with our fortune, all automatically manifests. Everything automatically manifests because everybody in the Dzogchen teaching, since the beginning, has infinite potentiality. If we have this knowledge and we are in that state, of course it manifests, and we are missing that, and we do not have this kind of knowledge or understanding, it does not manifest. When you do practice and you consider too much on which is the action mantra, for example, you are too concentrated on dualistic vision. If you really have knowledge, everything manifests, if you are in its real nature. Sometimes when we do a retreat, by retreat I do not mean that I am a special person and from doing this retreat I have this condition, but through the retreat we are learning and applying the Dzogchen teaching. We are trying to be in that state. There are many people who already have this kind of knowledge and are in that state. Each time we do something of this kind, good signs manifest. If we do seryen or something, for example we need just a little rain. At the beginning and at the end, almost everywhere we are doing retreats, there is a little rain. Rain and this kind of weather means the local guardians are moving. The local guardians’ dimension is space for that reason they are moving and it means they are happy and they are coming, and making contact with us. That is a very small 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 iban gnyis grub nas — all fortune is automatically manifesting. Gnyig las nam par gyal means we have total victory. Victory means that what we want, what we wish, manifests. It is not that we are struggling to obtain that. We are not making particular effort. There is no need for effort, we are in our real nature and then everything manifests. This is the first group. Now the second group is a little different. Nerd jag go doh xog Iban jag du dral dan means we are practitioners that are better in the knowledge of Santi Maha Sangha. The Dzogchen Community is Santi Maha Sangha and therefore a perfect community. Everyone, the group and individuals, have primordial potentiality. That is related with our circumstance and our potentiality. So nerd jag go doh xog means our energy our effort, everything. Iban jag du dral dan means we are putting it all together. Putting it together doesn’t mean that we organize by fighting and struggling, not that way Being together means just like when we do Guru yoga. When we do Guru yoga, 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 Iban jag du dral means we are being in that kind of state, and we repeat that line two times. This is very important for practitioners. Also, the teacher introduces to the student, which means: zog gen dus de yon, to all the Dzogchen Community. You 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. Gag yid zam yun lag — you know already there is all circumstance, nothing is missing, and we have this kind of potentiality. For that reason, with our awareness, we need to be in that unified state. Doh xog Iban means then 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 tu da gong gyan means that Ati is the state of Dzogchen. Zam lin la de gnyid ban means if we are that way, even if there is someone who does not follow the Dzogchen
And of course, in the evenings there was singing and dancing led by Rinpoche. All in all, very full days and nights practicing together in true Argentinian style, there was also time for the occasional late night barbecue with local favorites like asado, chorizo, and red wine.

A couple nights later, the dancers got to show their stuff again in a public theatre in the town of Tanti, which was attended by the town’s residents. In addition to the performances, there were public demonstrations of Yantra Yoga, narrated by Fabio Andrico, and the Vaja Dance of the Six Spaces of Samantabhadra. It was a great exam and the level one training deepened their understanding and commitment to the Teachings. Each evening, singing and dancing to Tibetan songs continued, which Rinpoche thoroughly integrated with the all aspects of Dzogchen, under the tireless guidance of the seemingly superhuman Adriana Del Borgo, the dancing became increasingly retined and everybody brought more and more presence and awareness to their participation.

The day after the conccussion of the SMS level one training, Fabio Andrico led a five-day Yantra Yoga course for prospective instructors. It was the first time a Yantra Yoga offering and Serkyem together. Afterwards, under a cloudless and pristine midday sky, Rinpoche led us in a song along of some of the Tibetan songs we had done together so many times. This was followed by a midday pizza picnic, which everyone enjoyed together. As Rinpoche waved goodbye, we wondered if we would get together one more time that evening for more singing and dancing.

On the final morning, as Rinpoche was leaving for the airport, a big group gathered on the lawn of his house and bid him farewell with one last dance. Rinpoche departed with a big smile, and everyone expressed their tremendous gratitude as he headed to the airport. It was a truly amazing month spent living together in the Transmission of Total Perfection. Each day and night was a continuous unfolding opportunity to integrate Rinpoche’s Teachings. If you live in South America, it is wonderful to have this gem of a place near you. If you live in other parts of the world, consider a visit to Tashigar Sur; it is truly one of the great manifestations of Rinpoche’s vision for the Interna-
At Tashigar South, after the Gonapo concluded the Simchumikha Breathe, there were several days of exciting events. Many students from Russia and Ukraine had come to connect with the teaching and experience life in Tashigar South for the first time. The event was a wonderful manifestation of the worldwide community growing closer and developing their capacity to manifest together.

A panel of judges were chosen from the Gars of other countries, with two from Namgyalgar, two from Tsegylagar, and two from Merigagar. The event was webcast to the teams’ fans all over the world. Rather than the drew numbers to determine the order in which each team performed.

From the moment the Ukrainuan Team came out dancing fearlessly to the high energy beats of house/techno music, it was clear that the dancers had really prepared seriously and were giving it all their time. They ran through a rapid-fire medley of dance styles and musical soundtracks. Next was the dance and music team from Tashigar South whose bright costumes evoked the movie Avatar and combined live instruments with recorded sound. Their routine was a theatrical dance journey that felt very contemporary and true to the culture of South America, like something choreographed for Cirque De Soleil. Last but not least was the Kunsang North team, who were classy and extremely tight in their execution of a broad range of dances and musical styles. Scores were recorded on the basis of each teams quality of presentation and dance performance.

The competition was extremely close because everyone was so good. In the end, the team name Tashigar South/North won the judges over. All the dance teams exchanged hugs and then paired together for a large spontaneous dance accompanied by the live musicians. The following day, Rinpoche addressed the participants and told them the competition is only a relative aspect, but the most important point in the collaboration that was involved to bring so many people together to dance in this event. There was a lot of work and the dancers all prepared extremely well and demonstrated not only their skill as dancers but also an open loving attitude towards one another demonstrating a sense of total integration without bias. The event was a wonderful manifestation of the worldwide community growing closer and developing their capacity to manifest together.

Song of Dzamling Gar

 sung by Catherine and Scott Diamond

Edited by Naoma Lutz

The Tibetans tell the Song of Dzamling Gar

March 30, 2013

by Scott Diamond

A dance competition was held at Tashigar South, Argentina, on March 30, 2013.

Ukraine's Kunsangar and Russia's Kunsangar were the defending champions, as well as the Tashigar South/ North team (which combined formidable Latin dance forces from Argentina, Chile, Peru, and Venezuela) were there to win, and all three teams spent many hours in the days leading up to the competition rehearsing their moves. They performed elaborate dance routines, in their own costumes with original choreography.

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Song of Dzamling Gar

continued from page 14

Don't go beyond that. So when you are being that way, then you go beyond that. So when you are being that way, you are in your own state and your attitude. With any kind of attitude we enter in that state of the practice.

Then you go beyond that. So when you are being that way, you are in your own state and your attitude. With any kind of attitude we enter in that state of the practice.

Many people say: "Oh, this year we have problem, on the 12th of December the whole world will be destroyed, what should I do?" Many people ask me: I am not saying that it 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 is a very important thing we know is that the situation is and go ahead. In that way slowly everybody develops and we can really understand and there will be no need of any kind revolution, or 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.

Then ga ng yon ga ng la y, you know already that ga ga gyas gyas yang lag means manifesting everything in a perfect way. Run gnal na lag la por dan - each person is in the real condition. Na lag la gyar means try to be in the real condition. When you are in that condition, gan san gi ma xar means the sun of Samantabhadra is shining in our real condition. This is a realization also – it is the truth, when we say, base, path and fruit. Dro gun de xam gyas nas means all sentient beings are not fighting or limiting anyone. And slowly this knowledge is spreading and developing. All sentient beings find happiness. Dro gun de xam gyas nas means: you ba la rol – then they can definitely benefit, not provisionally, and have happiness, etc. This is also how we apply benefit for others. This is the meaning of this song. This is a kind of teaching in a real sense. OK, now it is finished.

Transcribed by Catherine and Scott Diamond

Edited by Naoma Lutz

The Tibetans tell the Song of Dzamling Gar
Red Gakyil

The important work was carried out in the autumn with the renovation of the roof of Zhihkan Kapangan and the inclusion of new skylights for greater illumination. The renovation work was necessary due to some leakage in the archive of the library and the Mandala hall. Around the same time the foundations for the dark retreat cabin were laid. Construction has been interrupted for lack of funds, but will be resumed thanks to recent donations.

Recently a pellet stove was installed in the office at Seringka Yellow House and a heating system on the upper floor, which saves money and heats the rooms well. Work on the Cinerarium was stopped because of frequent rain and snow, but has now resumed.

In the meantime Mngue and his team are working on the new hall for meetings alongside the refectory that will give us the chance to be pleasantly and comfortably together even in the colder months. Among some of the smaller works will be the creation of a cement platform for the external mandala on which a sort of cover can be put on and off easily.

Finally the restorers of the paintings in the cabin are expected to start at the beginning of June until mid-July.

One of the projects that the Gakyil would like to carry out in order to reduce costs at Merigar concerns the cleaning currently provided by a company that takes care of this but we would like to reduce these expenses with partial self-management, and we want to like to know who of the local Sangha would be willing to cooperate.

Yellow Gakyil

The Gakyil has appointed Roberto Zampiere and Daniele Garbi as auditors of the accounts and they will be invited to each Gakyil meeting. The Gakyil has now resolved to order, as a sort of annual gift, a series of talks to be given at the Dark Retreat Cabin by various European Gakyils.

Blue Gakyil

We are working on the creation of a new website for Merigar that will be more functional and richer, and the current one will be put to rest. The Collaborator’s website could be a useful tool for exchanging information, but to cut down its costs we will limit ourselves to the main topics. We ask that all users contribute, and if possible also write articles on current events.

The Gakyil regularly uses some communication tools including the online newsletter that works well and has had unanimous success, and continues to come out every 15 or 20 days. It will continue to publish announcements and reminders about courses and activities. For easier and better management, the Gakyil Letter the Gakyil has accepted the request to continue to publish at least one issue per year in paper form. The objective of the Gakyil Letter is to achieve harmony and synergy between the means of communication currently in use: the Merigar Letter, The Mirror and the newsletter.

Regulations on the Use of the Cinerarium

Introduction

The Merigar West Association Culturale Comunità Dzog Chen, on the occasion of the 100th Birthday of Chögyal Namkhai Norbu, has initiated the building of a Cinerarium, a building to house the cremated remains of members of the Community.

Conditions for Access

In order to have access to the Cinerarium and make their wishes known, members must have declared or left instructions in will that the Associazione Culturale Comunità Dzogchen or the International Dzogchen Community will accept their cremated remains in the Columbarium.

Obligations of the Dzogchen Community

The Associazione Culturale Comunità Dzogchen at Merigar West will keep a special registry of the urns stored in the Cinerarium.

Decisions of the Gakyil Community

The Gakyil of the Associazione Culturale Comunità Dzogchen at Merigar West reserves the right to decide on the acceptance or not of cremated remains, according to various factors, for example, satisfaction of the above conditions for access, problems arising with the legitimate heirs, availability of adequate space, etc.

Notes on the Last Will and Testament

The specific form of the urn is not specified in laws. As per current legislation, the urn must have a plaque bearing the name and dates of birth and death of the member.

Transport to the Cinerarium of the Associazione Culturale Comunità Dzogchen at Merigar West will be the responsibility of the legal heirs or those who have been appointed by the member as will the expenses involved.

The Associazione Culturale Comunità Dzogchen at Merigar West will accept delivery of the urn at the Cinerarium.

The Associazione Culturale Comunità Dzogchen at Merigar West will keep a special registry of the urns stored in the Cinerarium. It will provide for their maintenance and material care. The Associazione Culturale Comunità Dzogchen will periodically act and perform formal rituals of the Dzogchen Community as directed by Master Chögyal Namkhai Norbu.

AC C.D. Merigar West, Arcidosso, February 11, 2013

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The Associazione Culturale Comunità Dzogchen at Merigar West will accept delivery of the urn at the Cinerarium.
New Ling
Dear all,

We are very happy to inform you that our precious master gave the name Gelekling to the new, upcoming Ling in Oltenburg in the south-west of Germany.

Of course Gelekling is part of the German Dzogchen Community together with Dzyangylng (Cologne) and Dödjungling (Berlin). But it should not only be a Ling located in the south-west of Germany. It should be open for all interested practitioners to collaborate and practice together. For this we want to create a virtual space to connect together on the special practice days to celebrate ganapujas together. (In the beginning it will be by telephone conference as there is no WLAN yet, later it will be by telephone conference with a internet link). If you are interested to be a member of the mailing list please write to gelekling@dzogchen.de.

As Oltenburg is close to France and Switzerland (6 km from Strasbourg) we invite especially the practitioners across the borders for practicing and collaborating together! Don’t be shy about contacting us.

Of course there are lots of things to do and organize (renovation, erecting a gakyil etc.) We invite all practitioners to collaborate by practicing, giving a hand, and last but not least, by financial support. (For this you can make donations to the German Dzogchen Community for ‘Gelekling’, account name: Dzogchen Gemeinschaft Deutschland e.V., bank name: Stadtsparkasse, City/State: Düsseldorf/Germany, IBAN: DE 49 3000 1000 1047 7896, SWIFT/BIC: DUSSEDD1XXX)

Wishing you all the best,

The team of Gelekling
Sawa Makrutuki + Ulrike Ehrendt + Michael Möhle + Michael Voglander
Gelekling
Bautzenstrasse 120 D-79544 Oltenburg
mobile 0049 (0)172 51 23 13 231
Phone 0049 (0)721 46 36 39 or mobile 0049 (0)151 25 32 13 32 (Michael)
Mail: gelekling@dzogchen.de

New Gakyil Dödjungling
A new Gakyil of Dödjungling, Berlin, has been elected and approved by Rinpoche. Below you can find our contact details.

Blue: Jan Bohm
blue@dzogchen.de
Red: Hannes Strobl
red@dzogchen.de
Yellow: Thomas Eirker
yellow@dzogchen.de
and all together:
gakyil@dödjungling.de

All the best and hope to see you soon in Berlin,
Gakyil of Dödjungling

• More than 60 trees were planted in our Gar in March by our geko – Ana tolle and assistance of villagers.
• At the end of March we held our third Gakyil meeting at Merigar East and we are meeting in May once more before the summer retreat (pictures).
• This year we would like to build at least one stupa.
• One of the related key sub-projects in the hand-making of some 3000 tsas: figures that each stupa will be filled with. This will be most likely tsa figurines that each stupa will be filled with. This will be most likely tsa figurines that each stupa will be filled with. This will be most likely tsa figurines that each stupa will be filled with. This will be most likely tsa figurines that each stupa will be filled with. This will be most likely tsa figurines that each stupa will be filled with. This will be most likely tsa figurines that each stupa will be filled with. This will be most likely tsa figurines that each stupa will be filled with.
• Be patient and kind;
• Be a serious Dzogchen practitioner is a kind of Guruyoga for the Gekö. In time what is necessary to do – this is the hand-making of some 3000 tsa-figurines that each stupa will be filled with. This will be most likely tsa figurines that each stupa will be filled with. This will be most likely tsa figurines that each stupa will be filled with. This will be most likely tsa figurines that each stupa will be filled with. This will be most likely tsa figurines that each stupa will be filled with. This will be most likely tsa figurines that each stupa will be filled with. This will be most likely tsa figurines that each stupa will be filled with. This will be most likely tsa figurines that each stupa will be filled with. This will be most likely tsa figurines that each stupa will be filled with.
• Be eager to learn and develop own skills to serve the Gar better,
• Have good command of English and German.
• Communicative;
• Totally dedicated to and focused on the Gar and related activities.
• Be ready to integrate with this place and feel it like your own.
• Be skilled in making and maintain thei Gakyil
• Be join us and all together:
gakyil@dödjungling.de

New Gakyil

While working here it’s important to focus totally on this place to integrate with this place and feel it like your body. Being Geko the most important part is to BE Geko to do in time is necessary to do – this is a kind of Guruyoga for the Geko“.

• Totally dedicated to and focused on the Gar and related activities,
• Communicative;
• Have good command of English and German.
• Be eager to learn and develop own skills to serve the Gar better,
• Communicative;
• Totally dedicated to and focused on the Gar and related activities.
• Be ready to integrate with this place and feel it like your own.
• Be skilled in making and maintain thei Gakyil
• Be join us and all together:
gakyil@dödjungling.de

After an introduction Kyentse Yeshe began to explain the text often using examples that are part of modern Western knowledge, such as mathematics, physics and chemistry, or even literature and cinema, to clarify a teaching from the Tibetan tradition, using, as always, his clarity and intelligence to make obvious to us what he wanted to communicate by means of familiar examples.

The language he uses creates a bridge between the Western point of view and the Tibetan tradition while his direct way of exposing our conceptual limits is a stimulus to overcome our mindset and providing us with new ways to understand the world around us.

The retreat passed in a flash, showing the power of impermanence, but as always they were precious days.

Photo: L. Graf

International Community News

International Community News

Gakyil Kundusling
Yellow: Oloa Martinez
olaya.amarillo@dzogchen.es and Lourdes Muñoz
lourdes.amarillo@dzogchen.es
or administracion@dzogchen.es

Red: Marc Beneita
marc.riodo@dzogchen.es and Isabel Valpy
isabel.riodo@dzogchen.es

Blue: Laura Aguilar
laura.azul@dzogchen.es and Yanko Angeles
yanko.azul@dzogchen.es

Local Gakyil in Madrid
Yellow: Maria PARRA
mapuguer2005@hotmail.com
Red: Rutana Llorens
riores@paes.uned.es
Blue: Julia Gimenez
vajrapani@yahoo.es

Please: Feel free to contact us for any questions that you might have.

With our best wishes to integrate the Dzogchen Teachings in our daily life, Gakyil Kundusling

Hanser Strobl
hanser.strobl@dzogchen.de

Dorje@dodjungling.de

Toni Griesa
toni.griesa@dzogchen.de

Blue

Yellow

Red

An ideal candidate for the role of Geko should be:
• A serious Dzogchen practitioner and the member of the Dzogchen Community (DC) for at least 3 years;
• A member of the Dzogchen Community (DC) for at least 3 years;
• A dedicated person put their time and intelligence to make obvious to us what he wanted to communicate by means of familiar examples.

All serious applicants that are confident of performing this role are requested to email their resumes and letters of credentials to office@dzogchen.de

New Merigar East

March 25 2013 at Merigar West

by Matteo Maglietti

The retreat at Merigar West, but the special atmosphere that is felt at every retreat in the Garpa was not affected, an atmosphere of laughter, meeting friends, acquaintances and other brothers and sisters once again, a warm and welcoming atmosphere that was not spoilt by the inclement weather.

During this retreat Kyentse Yeshe explained the tantra of zgagra Lingpa (1470-1548). Yeshe Lama said: “khyi yel ye shes bia ma, which is part of the Longchen Nying thig series. Yeshe Lama has become the most comprehensive manual of Dzog Chen meditation in the Nyengma tradition.

In joy at receiving the name Gelekling from Rinpoche and protection from Buddha day we sincerely wish our precious master long life with good health, that all his wishes be fulfilled and the precious Dzogchen teachings will spread and develop everywhere. Let’s do our best to accomplish that.

The language he uses creates a bridge between the Western point of view and the Tibetan tradition while his direct way of exposing our conceptual limits is a stimulus to overcome our mindset and providing us with new ways to understand the world around us.

The retreat passed in a flash, showing the power of impermanence, but as always they were precious days.

Photo: L. Graf
New trees planted in the autumn need care. Installation of a water tank where water can accumulate in summer.

For many years Natalia worked as a financial director in a big industrial company. After she turned 50 she decided to finish with business and dedicate herself to practice. The last several years she spent in Nepal practicing Chod in the Bon lineage and there met the Dzogchen teaching through the webcast. In 2012 she came to the retreat at Kunsangar.

"Tashigar Under the Stars" Dance Competition. Kunsangar North team

The competition itself was absolutely wonderful! Everybody was anxious about their team but there was always a feeling that we are something united and whole "we" - it means not only the Kunsangar North team but the whole International Dzogchen Community. It’s difficult to describe in words that fantastic atmosphere of friendship and love, when all the participants were encouraging each other. And the words that Rinpoche told us after the performance were the main reward for our effort.

The Russian team consisted of 13 people - 6 males and 7 females, the ages were from 16 to 50 and there were people from Moscow, St Petersburg and Gelendjik. When the team for the competition was formed, we started the preparation – choosing the concept of our performance, making costumes and of course hard rehearsals that went on for two months. There was only one professional dancer among the 13 participants, and most of us had never danced on the stage before. We appreciate and thank very much our choreographer Roman Tsiganenko who trained us for this competition and always inspired us at Tashigar Sur.

I spent my daily life in the care of my partner and vajra sister Nicki, while personal study and practices flourished. I had a real sense of purpose of stopping and going back home to France came into my mind a few times. What to do? The idea of stepping and going back home to France and communicating with everybody: And most of other spiritual groups), it was not easy to find the right person for this role. The KN Geka has to collaborate and communicate with everybody; with the Gakyil, with SMS representatives, with participants in DC events, with other groups, with local authorities etc. Natalia’s skills, life experience and strong personality made us choose her from 7 candidates – and her 2 months probation period was really very successful. She is a responsible, well-organized person, and at the same time a very charming and careful woman with a good sense of humour. In spite of the fact that she is a newcomer to the Community, she is seriously interested in the Teaching, listening all webcasts, practicing Tantra Yoga and preparing for the SMS Base exams. This work at Kunsangar North is a precious opportunity for Natalia to contribute to the Teaching and at the same time to develop her personal practice. So, we wish her much enthusiasm, awareness and patience!

You can contact Natalia through facebook: http://www.facebook.com/ natalia.makeeva.52
You see, I never doubted the necessity of our Teacher and the Dzogchen Teaching to free ourselves from suffering. But these experiences showed me that without virtuous companion, the path seems impossible to realize. A few months after the end of the scholarship, I passed the First Level Examination and participated in the Level 2 Training. I am now in France working and waiting for my visa to Australia. I have never been able to work continuously without suffering and stress in the past. Now it is really different. Responsibilities are not so heavy and I am able to enjoy my whole life much more.

I am infinitely grateful to Rinpoche. Many thanks also to all donors who made through this scholarship, my life a dream. I am now involved in the SMS Scholarship Committee, and wish to help any of you who would like to undertake the scholarship. It is a good thing to do at a personal level, but it also has several ways to secure good understanding of our Master’s Teachings for future generations.

We will see that Shihs at Namgyalgar South, Maris Jak and Samuel Pearson. In order to go ahead next year with new applicants, we are looking for donors and fundraising ideas. Please contact us at info@tsegyalgar.org

Thank you all for your devotion in our beloved Master, Arnaud.

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### Tsegyalgar-East

**Namgyalgar North Update**

By Julian King-Salter

Il was quiet at Namgyalgar North for the period of retreats with Ello Guarisco down at the Gar Schoolhouse in Con- way. Not only quiet, but also unusually wet! But two days before the start of the Lingdroling Retreat, also with Ello, there was a brief but mighty thunderstorm greeting us all back to the north, and since then the weather has been wonderful, sunny days and cooler nights.

Next edition will have full reports of the retreat, and the Gaoky Shyilak planning meetings which follow: maintenance, enough to say that it is wonderful to have 50 people learning and practicing together in the Namgyalgar North Gonpa as we move towards development approval.

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### Tsegyalgar-East Updates

A s Spring approaches, Tsegalgar East is preparing for Chogyal Namkhai Norbu’s visit and retreats. The main retreat is scheduled June 7–12, 2013 in the Con- way Schoolhouse Rinpoche will teach from what is considered to be the most important of all Dzogchen texts, the Dza Thal’dgyur Chong Lo! The ‘teacher’ is called “Khordé Rang- drol,” which means, ‘self-liberation of sammasa and nirvana.’

Following the main retreat, Rin- poche will conduct a Santi Maha drol, “samsara and nirvana.”

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### Tsegyalgar-East

**Namgyalgar North**

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**Dzogchen Community**

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### Tsegalygar-East

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### Summer Encampment Program in Buckland Massachusetts

**Inaugural Kundruling Gakyil**

Tsegyalgar East Community Blog 

www.tsegyalgar.blogspot.com

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### Other programs include the vi- brant opportunity to live and work at Khandroling under our annual Summer Encampment program outlined below. The Khandroling Coop is currently developing a pilot turning project to cultivate 2 acres on Lower Khandroling. Khandroling Paper Cooperative has resumed operation. To read about further updates visit our Tsegalygar website (www.tsegyalgar.org) or Tsegyalgar East Community Blog

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### USA, Amherst

Picturing Enlightenment. Tibetan Thankas at the Mead Art Museum, Amherst College, Amherst, Massachusetts April 5, 2013

Report by Tom Burton for The Mir- ror

O n Tuesday, April 9th, at the Amherst Bookstore we joined Professor Paula Zaparzynski, current Director of Shang Shung In- stitute USA, Meryl Rees, Moth Mo- seum Director, Elizabeth Barker and Master Restorer and Preservationist Camille Breeze to celebrate the release of Picturing Enlightenment. Tibetan Thankas At the Mead Art Museum

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### Elizabeth Barker discovered a number of pieces of Tibetan religious art including several rare thankas depicting the various manifestations of Guru Rinpoche, or Guru Padmasambhava.

In the intervening years she has collaborated with Caroline Brevoort and Steve Landsberg on a three-month encampment from June 1 to August 31, 2013. Participants must commit to one month’s full time minimum, from June 22 of living on the Commu- nity retreat land in Buckland, Massa- chusetts. Khandroling, and engaging in the daily karma yoga schedule. Par- ticipants are free to take part in daily group practices and the rich culture of Tsegyalgar East. There will be no charge; participants will be provided with two meals a day, free camping, and free retreat with Chogyal Nam- khia Norbu from June 7-12, 2013. The program is limited to 4 participants who must submit an application to take part.

Participants can expect to work for at least four hours a day in supervi- sed Karma Yoga as they learn light construction work, forestry, and land- scaping and land management skills. Senior practitioners will lead weekly Yantra Yoga, Vajra Dance, and other practices from the lineage of Chogyal Namkhai Norbu from the Community on Khandroling and in our Schoolhouse Gonpa in Conway. A variety of Community social events and programming will be announced as development.

Participants must be prepared for rough camping in a rustic environ- ment, as well as the physical capacity to engage in the activities listed. Part- icipants provide their own camping gear. Onsite facilities include fresh potable water, a bathroom with two showers and flush toilets, kitchen with gas stoves and propane refri- gerator, several portable toilets and outdoor showers. The program is free for accepted applicants and includes free camping for a minimum of two meals a day.

For further information, contact the program supervisor, be Zurylo at zurylo@yahoo.com

Click on the link below to download the application:

http://tsegyalgar.org/localcenters/ tsegyalgarwest/khandroling/summer encampment/

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### USA, New York City

Gakyil

On behalf of the New York Commu- nity, the 2013 Kundruling Gakyil

Yellow

Jason Baumann Montilla

Oscar Montero, Treasurer

Red

Garun Akosa

Dan Buttering

Tara Kegran, Vice President

Blue

Arenah Jayes

Ed Goldberg, Secretary

Tashi Kaiser, President

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### USA, Amherst

Amherst College’s renown Mead Art Museum, in collaboration with the Dzogchen Community, has historically strong con- nections to the Dharma through the work of Caroline Brevoort and Steve Landsberg. We also hope to gather together in summer encampments to practice, work, live and play together in a community dedicated to cultivating one’s awareness. Continuing in the same tradition, the Dzogchen Community in Conway, Massachusetts is offering a three-month encampment from June 1 to August 31, 2013. Participants must commit to one month’s live-in minimum, from June 22 of living on the Commu- nity retreat land in Buckland, Massa- chusetts. Khandroling, and engaging in the daily karma yoga schedule. Par- ticipants are free to take part in daily group practices and the rich culture of Tsegyalgar East. There will be no charge; participants will be provided with two meals a day, free camping, and free retreat with Chogyal Nam- khia Norbu from June 7-12, 2013. The program is limited to 6 participants who must submit an application to take part.

Participants can expect to work for at least four hours a day in supervi- sed Karma Yoga as they learn light construction work, forestry, and land- scaping and land management skills. Senior practitioners will lead weekly Yantra Yoga, Vajra Dance, and other practices from the lineage of Chogyal Namkhai Norbu from the Community on Khandroling and in our Schoolhouse Gonpa in Conway. A variety of Community social events and programming will be announced as development.

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A

by Monica Varela

Daily Life in Tashigar Norte

Tashigar Norte is special in many ways – because of the teachings that have been shared, the term that has been discussed in the form and energy and the abundant beauty of the place. Also, Tashigar Norte is one of the few places where we as practitioners can actually live a ‘normal’ daily life in a Gar.

Attending a retreat in the Gar is spectacular and exciting …. I think we all know that, but what is it like when the crowds go home? What is it like when the Master is teaching elsewhere and we’re responsible for being present, aware, collaborative with His energizing immediate presence? The short answer to that question is one word – “bustastic!” Never before have I seen or felt such an earnest dedication to “walking the walk” in stead of just “talking the talk” of the teachings. So what is it like from a resident’s perspective? Firstly, it is beautiful, clean, safe and quiet. You can stroll along well-tended paths and streets with lush tropical gardens all around you. There is the remarkable gompa, the convivial food hall and entertainment place, the churawas found open air place for various activities, an administration building and lovely houses in the tropical rustica style. The residents range in age from very young to people in their 60’s. There is always somebody to talk to or to help you if you need anything.

If you want a quiet place for a personal retreat, Tashigar Norte is perfect! You can have a party or a dinner or something – it’s also quite alright and there are fun people to invite.

Every day there are two turns of the Dance in the gompa – Dance of the Vaja and Kalong der jar kun yul and the mandaala is always open for you to use as your own time permits. There are four Garanousa monthly and they are well-attended by practitioners from all around the area. Webcams are also broadcast in the gompa. With several senior instructors from the Community often resident in there is also the opportunity to schedule personal retreats (Sadhana room and the gar there is also a dormitory and further rooms), camping. If you are a larger group there may be space in one of the resident’s houses in the tropical rustica style.

Translating the teachings

The Gakyil maintains a good lending library of reference books on Dzogchen, Bon, Buddhism, history and related subjects. Practice materials and other publications are also available. Twenty-four hours a day the Gompa is open to you for practice. The mandala roofs under a shimmering crystal chandelier and the teaching throne echoes Rinpoche’s presence whilst the room is graced by the wonderful eye of Guru Rinpoche looking down from a magnificent thanka. It’s nothing short of spectacular, in-spiring, calming and joyful.

The Gakyil has developed some great projects. “Tashi-Park” is one such project.

Children from local schools come to Tashigar Norte Tashi-Park for a day and receive instruction in perma-culture, ecology, Kumar-Ku-mari. The trees and other plants are part of an educational nature trail. The Gakyil members and residents are ta-lentaties for these with the kids. To hear their laughter and be part of their awakening and learning is something very special. Everybody at TDN is invited to participate! During the year there are also well-organized courses in Perma-Culture and Tibetan Culture. There are neighborhood gardens bringing forth fruits and vegetables all year to share. The mango orchard provides a huge annual harvest from which the community has made pulp for juice, chutney and other products. The Gakyil operates a ‘posada’ just outside the gate to the Gar. Inside the gompa there is also a dormitory and camping. If you are a large group maybe there will be space in one of the houses in the TDN Village – please contact the Gakyil for details on all these tree options for lodgings at the Gar. You can also see more information on the Tashigar Norte website.

Margarita island has many beauti-ful beaches. Most have a variety of ca-sual fresh fish and tropical bever-aiges served at lunchtime. Two-hour lunches are the custom, and a little siesta in a hammock after-wards is always a treat.

Margarita has pretty much every-thing you need for daily life. There are food shops, malls, plant nurseries, doctors, lawyers and dentists. There is a gym and a spa at a nearby hotel. There is wi-fi, and very affordable cellular phone service. With current attractive currency exchange rates, a foreign tourist will find life in Venezue-la very inexpensive. There are occasional temporary shortages of certain commodities, but in general there is nothing you really need that you can’t find.

Many people find themselves so content with “daily life” in the Gar that they don’t do much outside the property but for anybody wanting ad-venture there is plenty to be had for variety you can drive over to Pampatar and walk the tree-lined Spanish colonial boulevards where you will find a museum, a fort & cathedral as well as exotic boutiques. You can have din-ner by the sea in an upscale sports-bar/hotelsuite in a cut-out-edge gourmet boutique eatery. Maybe you’d like to take up windsurfing at El Tigre, one of the world’s premier windsurfing locations? Or you can try the mangrove swamps or visit the beaches of magical Maracón the desert safe of the island. There is also a daily ferry boat to the near island of Coche.

Shine and Lhatong at Tashigar Norte

March 8-15, 2013

by Ekuna Civale

At Tashigar Norte we were very fortunate, once again, to receive and host our precious Master and his wife Rosa. It was an intimate retreat with about one hundred people, including a significant group of new people who came to Tashigar Norte for their first retreat with Rinpoche. Most of the attendees were young Venezuelans from both Isla Margarita and the mainland.

Moreover, it was a fantastic expe-rience that was shared by all the old practitioners to observe the new people discovering the transmission for the first time. It was wonderful to perceive the energy that manifests when some-thing that lives within us is suddenly awakened, comes alive, and begins to vibrate when the sound of profound knowledge is heard from the Master. It was a great joy to be able to be in the presence of Rinpoche and learn to listen to his teachings on Shine and Lhatong. The master explained in detail the differences between these two fundamental pillars of meditation according to the traditions of Sutra, Tantra, and Dzogchen. Although Shine and Lhatong are common principles in all three of these paths, Rinpoche clearly pointed out the different ways in which they are applied.

The projects going on at Tashigar Norte were also displayed in a short video screenved for Rinpoche and all the people at the retreat. Everyone was happy to see how the Tashikpark project for the benefit of local students and the Enterica for the development of local handicrafts and agricultural produce are gradually bringing concrete results. Hundreds of students are coming every week to Tashigar Norte and learning yoga, permaculture, and tree planting as well as getting a taste of the precious Gar.

May the Dzogchen teaching ex- panded just like the rays of the sun shining in the sky!
Courses

France

Participants at Karmaling Institute, France, after the final session of the Ku Nye course with certification with Aldo Oneto, instructor from the Shang Shung Institute, Italy.

First part of the Ku Nye training course at Karmaling, France with Aldo Oneto, April 15–21, 2013.

Italy, Venice

Some of the participants in the Course on the Second Part of the Dance of the Song of the Vajra’s first weekend with Rita Renzi: Two wonderful days in Venice, March 23 and 24 for fourteen practitioners.

Photo: S. Ragaini

Netherlands, Amsterdam

Goma Devi Easter retreat with Enzo Terzano in Amsterdam, April 2013.

We all enjoyed very much Enzo’s precise instructions and clear explanations. Thank you very much Rinpoche for this wonderful practice and thank you Enzo for your debut in Amsterdam!

Photo: A. Swart

Czech Republic

First Part of the Beginner’s Vajra Dance Course at Phendenling with Rita Renzi, March 29- April 1.

Kunsangar South

At the beginning of March there was a Yantra Yoga course with Victor Krachkovskiy.

China


Jan 31–Feb 1, 2013. Vajra Dance of 3 Vajra (regular & irregular) course, Beijing, led by Tracy Ni and Wes Guo.

Feb 2–3, 2013. Preliminaries of Yantra Yoga course, Beijing, led by Tracy Ni.

Mar 2–3 Xiamen, Vajra Dance course of Six Spaces, led by Tracy Ni.

Mar 4–5 Xiamen, Preliminaries of Yantra Yoga Course, led by Tracy Ni.

Mar 7–8 Shenzhen, Preliminaries of Yantra Yoga Course, led by Tracy Ni.

Mar 9–10, Zhuhai, Vajra Dance of 3 Vajra (regular & irregular) course, Beijing, led by Tracy Ni and Wes Guo.
In this retreat, organised by Namdrolling’s Blue Gyatso, Wong Che Meng, seventeen practitioners came together from Malaysia, Hong Kong and Singapore, to understand the ‘Lungsal Tsalung’ teachings better and to develop their knowledge on how to develop the clear and empty state and inner heat with tsakali breathing.

Participants checked into this tranquil countryside resort that offers both greenery and a peaceful beachfront to practise the erratic breathing with relatively strict diet and structured teaching and practice sessions. Each day would begin with a two-hour session with Elise, and end with a daily practice of Man- darava gnopu in the evening.

Many participants reported that they had enjoyed the teachings blissfully and developed greater understanding of the tsakali breathing. With this training, they are now able to achieve better clarity, calmness and awareness in their routine tasks.

I learned to recognise the clarity of my own state after each practice session. A calm state that is clear, empty and free of thoughts. My body feels lighter, yet so energised. It is a true treat to have attended this precious lungsal teachings. Many of you should look out for the next such teachings and not miss it. It is really helpful for our development.

“My breathing and visualization techniques in the Mandarava es- sence practice are enhanced with this pranic breathing practice retreat and I have benefited immensely. I really enjoy this contemplative presence when I observe my mind!”

‘After dinner every day, we would enjoy a quiet stroll along the breezy beach with Ello and he would share many interesting experiences and stories with us. The retreat felt like a celestial family gathering. It was peaceful, insightful and deeply sat- isfying. We should have more such residential practice retreats’.

Indeed, Namdrolling will gather more dakinis and dakinus together in the near future to continue teaching this wonderful practice.


On March 22, 2013, Namdrolling was proud to have organized the presentation of the newly published book in Singapore’s East Keng Si Buddhist Temple. The temple was the former practice centre of the Singapore Dzogchen community, now known as Namdrolling.

Ello Guarisco, who just finished teaching Lungsal Tsalung retreat for Namdrolling’s seventeen participants, had worked on translation of related Tibetan texts for years in close collaboration with our beloved maestro, Chang Namdrol Rinpoche with the support of K-Ter Translation project for this book. Contained in this present volume are two texts from a large collection of teachings pertaining to the subject known in Tibet as the Great Liberation Through Hearing and provided great insights and previous knowledge on The Profound Teaching on Natural Liberation through Recognition of the Primordial State. The presentation was treated to goo- d reviews of Ello’s vast knowledge on how the maestro had presented this book as a manual of instructions to guide the dying person on the dif- ficult path at the moment of death and the deceased person in the överlivid state, as the she was lead- ers in a focused search for a new life.

The Yogic Prana, related to Indivisibility of Clarity and Emptiness

On March 7th, 2013, participants in a confused search for a new life.

The Tibetan Book of the Dead in Singapore 2013

The advanced and more expe- rience practitioners were happy to have shared the opportunity to collectively sit in meditative pose. They said it was just so nice to just sit and simply be. Our working lives are often so full of movements and disruptions and many participants were grateful for an opportunity to relax and connect with the temple.

To help more practitioners reach the state of being ‘jumping fishes’ or chantrong, as described in the teachings, a weekly Saturday evening group practice was started in April, without further ado.

Cheh Goh, conducted the three days the patrul practice retreat at our Nam- drolling during the Easter weekend 2013

A most immediate after Patrul Rinpoche passed away in Zhi- nas Ati Gongpo Nyingpo, the Dzogchen Community in Singapore non-resident Zinas practice retreat was held at our Namdrol- lling hall. Our local SMS Basic Teacher, Cheh Goh, who attended the Patrul’s dharma teachings in the five days program so that practitioners could revise teachings and begin the Senme practice at the same time.

Each sitting session always began with Guru yoga and singing of the Song of Song to get into a centered and relaxed state. Participants then dispersed and each found a comfort- able corner, to sit and focus on an object of their own choice, in timed sitting sessions of an hour each. Basi- cally, everyone had to find a spot or an object to fix their gaze on and sit in relaxed position.

In mindful silence, participants began dutifully sitting and staring into the wall of their corner. After every hour, they took a break from sitting and observing themselves.

After the break, Cheh Goh continued to share experiences and correct any misconceptions of the practice. It was very interesting at the end of each day, when everyone shared their experiences of the Zinas practice.

There was a wonderful sense of commu- nication, there were 4 states and more important to discover, so in order to arrive at understanding one’s real condition and to slowly learn to integrate one’s body, speech and mind in daily life. In this senme practice, Patrul’s teachings were given instructions to recognize their experiences of the nepa and marpa states.

In the second state to discover, and that is the Nepa of ‘no move- ment’, Cheh explained to participants when they continued with the senme practice, they are to remain in one pointed way, whilst they observe and remain aware of their body, breath- ing, thoughts and surroundings. Also one should relax and learn not to follow thoughts. While breathing, there will be awareness of what one sees, hears and feels at the same time.

Namtroling is a celestial family gathering. It was real bliss to have seen DVD of Vajra father, and also to deepen their knowledge and understanding of the pranic breathing.

Mandarava Retreat at Namgyalgar South

By Gary Dellora

Between 21st-27th January at Namgyalgar South Vaga brothers and sisters were very fortunate to learn and strengthen our Mandarava long life practice, at a retreat led by Elise Stutichby. Since a Mandarava teaching webcast was to be held in Singapore later in the same month, an excellent time was taken to refresh ourselves with what, to some, at very first acquaintance, appears to be a very ordinary, rather than some rich- ness. However, when taught by Elise, with such precision and clarity in a captivating way, the dharmas come together in an inspiring way even for me currently! The advice that introduces the practitioners to atyoga, one’s primordial state, represented by the description of this Senme teaching with full explanations of the four contemplations.

The Maestro reiterated the importance of the practitioner’s need to directly and concretely discover his real condition, so that it is with real understanding and recognition of one’s real state that one practices integration of body, speech and mind for total realization or illumination. It should not be by just believing or by faith in a practice or religion that one embarks on a spiritual path. That it is superfluous as there are hundreds of beliefs and they are all relative and time based. This is a prac- tice to understand through concrete experiences, and it is totally beyond intellectual analyses, logical concepts, debates and scholarly studies.

Participants then reviewed instructions to practice fixation in one pointed way, and understand what nepa is the calm state of the 4 contemplations, i.e. an experience of emptiness, which is not yet the state of contemplation. In Dzogchen’s official semde teachings the four contemplations, there are 4 states and more important to discover, so in order to arrive at understanding one’s real condition and to slowly learn to integrate one’s body, speech and mind in daily life. In this senme practice, Patrul’s teachings were given instructions to recognize their experiences of the nepa and marpa states.

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There was a wonderful sense of commu-
Namgyalgar South

Dawn to Dusk - Practicing with Elio Guarisco at Namgyalgar South

by Jan Cornall

It's predawn at Namgyalgar South as shadowy figures make their way to the Gonpa for our six am practice session with Santi Maha Sangha instructor, Elio Guarisco. With the wood fire blazing before the day warms up, Elio takes us through the than of Gomadevi and immediately we fall in love with this profound practice. Forty-five Dzogchen practitioners are deep in mantra recitation when sunrise throws a rainbow onto the wall behind Elio, illuminating the photo of Rinpoche placed on the throne in his absence, with a startling brightness. Over five days, Elio transmits the Dzogchen teachings to us in a most approachable way, translating the inner points with a keen sharpness and dry humor peppering his talks with everyday examples and stories from his life as a translator in India and Switzerland. Filling our day with the four than mun and tone, our minds and mantra melody, he reminds us that practice, not mere intellectual understanding, is the path to progress in Dzogchen.

Each day the Dance Mandala is also in constant use, there are Yantra Yoga sessions with Emily Colinge, lively lunches and dinners, beach visits, an Australian Gakyil meeting and Community meeting, with an impromptu concert and dance party after our final Gomadevi.

The Santi Maha Sangha Level 1 Training follows with twenty practitioners in attendance. Daylight saving time sets in, bringing more light to our six in the morning starts. It seems so natural to be awake and practicing at this time as Elio takes us through the Level 1 instructions and practices ending with a Gomadevi Ganapuja each evening. In between, Elio gives a public talk on The Tibetan Book of the Dead to a packed house of interested locals in the historic Tilba village hall. It is wonderful to see the response at short notice to such a topic, and to observe how Elio's experience and knowledge in Tibetan history and culture is appreciated by the general public.

From here Elio travels to Sydney for another public talk and onto Namgyalgar North to lead the Longsal Saltong Retreat and Level 2 Training, finishing his visit by participating in a Tibetan Culture event, organised by Shang Shung Institute Australia in Brisbane.

In thank for his diligent guidance (and for traveling so far to deliver it), we must first thank our master Chogyal Namkhai Norbu for providing not only the Santi Maha Sangha study program but all the methods and opportunities he gives, so we may progress on the Dzogchen path. When we find the time to truly practice what our master teaches, we remember everything we are searching for is right there in Rinpoche's hand.

This visit by Elio to Australia is timely, bringing fresh energy to our practice and activities at Namgyalgar North and Nam South. In the north we have development projects in planning, an accommodation block where members can purchase their own apartment, simply or as a group, and a new Gonpa with views to the stunning Glasshouse Mountains. In the south there are plans for art residencies, creative retreats, dance-offs and workshop programs as we prepare to celebrate Namgyalgar's 20th Anniversary in 2014. It will be a great time to visit Namgyalgar. We are not really as far away as everyone thinks and you can always break your trip with a visit to Samtenling in China (Air China has cheap fares Europe – Oz). We hope to see you soon!

Namgyalgar North

SMT Level 1 Retreat with Elio Guarisco in Namgyalgar South April 6–10, 2013

SMS Level 1 Retreat with Elio Guarisco in Namgyalgar South April 6–10, 2013

Jñanadakini Gomadevi Retreat with Elio Guarisco in Namgyalgar South March, 2013

Namgyalgar North Saltong Tsulang Retreat with Elio Guarisco, April 18–23, 2013

Namgyalgar North to lead the Longsal Saltong Retreat and Level 2 Training, finishing his visit by participating in a Tibetan Culture event, organized by Shang Shung Institute Australia in Brisbane.

USA, New York City

USA, New York City

USA, Stockbridge

First Ever Teacher Certification for Yantra Yoga in the USA at Kripalu Yoga Center, Stockbridge Massachusetts, USA

March, 2013

The first ever Yantra Yoga Teacher Certification for people outside the Dzogchen Community in the USA, taught by Fabio Andrico with assistance from Natale Mache, was held at Kripalu Yoga Center in Stockbridge Massachusetts March 2013.

It was a very well received and well-attended course. Fifteen people, primarily from outside the Dzogchen Community, participated and in six days Fabio miraculously managed to cover a very challenging amount of material with great skill and precision, and of course made the challenge seem softer through his typical charm, humor and stories.

There were also presentations by Dr. Phuntsog Wangmo on the relation to continued on the following page
In continued from previous page...ship of Tibetan Medicine and Yantra Yoga, the five elements and pranas, and an introduction to Buddhism given by Lama Tsultrim Allione. The participants enjoyed these presentations immensely and found them helpful in understanding the profound nature of this Tibetan yoga they had entered into studying. These presentations greatly enhanced the overall level of material covered in the training. There was a nice mingling of the students of Lama Tsultrim, who were there for a course in Feeding Your Demons followed by Chad, and the Yantra Yoga participants.

Most of the participants look forward to the follow up courses that will lead to certification and were very impressed with the depth and unique quality found in the practice of Yantra Yoga and the instruction of Fabio Andrico.

Mexico

USA, Berkeley

USA, Portland

USA, Stockbridge

Tashigar Norte

Tashigar Sur

Argentina, Tanti

Sunday Maha Sangha First Level Training, April 1–8, 2013 in Tashigar South.

First Level YYTT in Tashigar South with Fabio Andrico April 9–14, 2013.

Yantra Yoga Demonstration in Tanti as part of a performance evening.

Moxa. Program of Tibetan Medicine with Malcolm Smith and Osa Mannel Mexico City and Tepoztlan, March 19–April 14, 2013.

Photo: Jereme

Moxa. Program of Tibetan Medicine with Malcolm Smith and Osa Mannel Mexico City and Tepoztlan, March 19–April 14, 2013.

Introduction to Yantra Yoga with Dina Priymak February 8–10, 2013 Tantiagar Norte, Isla Margarita, Venezuela.

This are the people who participate to the Yoga Dance course with Bodhi Krause in Tashigar North from 18 to 23 of March. The course has given the opportunity to deepen and practice together focus on particular lines and steps answering questions and practice with body speech and mind.

March 5–12, 2013 Yoga Dance of Six Spaces course with Carisa O'Kelly at Dondrubling in Berkeley, CA.

Tsegyalgar West

Dream Yoga with Michael Katz at Tsegyalgar West, Baja February 8–10, 2013.

Vajra Dance Open Course, Six Spaces of Samantabhadra, Zoomtopia, Portland, OR. USA, April 22–23, 2013

Photo: Jerene

Tsegyalgar West

Introduction to Yantra Yoga with Dina Priymak February 8–10, 2013 Tashigar Norte, Isla Margarita, Venezuela.

USA; Stockbridge

Tashigar Sur

Santi Maha Sangha First Level Training, April 1–8, 2013 in Tashigar South.

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USA, Berkeley

>>Dondrubling

Mexico

USA, Portland

USA, Stockbridge

The Mirror · No. 121 · March, April 2013

International Community News

International Dzogchen Community

25
Public Presentation of Yantra Yoga and Vajra Dance in Lima, Peru

By Isa Cox and Jimena Piedra Vajra Dance and Yantra Yoga Instructors

After the successful presentation of the Yoga Holiday last year, Mergar West is offering another Yoga Holiday this summer. The program for adults will be divided into a base course with purification breathing, Tibetan yoga, and Vajra Dance as the colors looked very clear, like colors around us. We arrived early at 10 am, to get everything ready as the presentation was scheduled for 12 pm. We gave away flyers of the retreat, set up the electric connections for the sound and placed the Mandala on the grass under the shade of some trees. We decided to use a very beautiful old hand painted Mandala as the colors looked very clear, like colors around us.

We give you this information with the joy that we feel to belong to this fortunate Community and we send infinite love to our Master.

Peru, Lima


As time was passing we observed old and new faces gathering around the Mandala. After the twelve chimes of the church on the corner, we started with Yantra Yoga. Six Yantra Yoga practitioners got into their places in the Mandala, three men and three women, and Guentrando started to explain the movements as the practitioners exhibited the movements for about seventeen minutes. It was really special, looking from the outside; it was like we were all breathing at the same time. When you looked around you could see some people trying to imitate the movements and the children were also moving around us. Really nice!

Then Guentrando made a very brief explanation of the Vajra Dance and we started to dance the Dance of the Liberation of the Six Spaces of Samantabhadra; just three turns. Looking from inside the Mandala it was magical... suddenly the nervousness of the initial movements disappeared and everything flowed in a very harmonious way. The sound of the six syllables reached every space, the trees, the wind, the earth, all the people and animal around us! What a beautiful moment!

We give you this information with the joy that we feel to belong to this fortunate Community and we send infinite love to our Master.

International Community News

Programs

Mergar West

Dance Holiday

For Adults & Children

Mergar West July 21–27

One week to rediscover your vitality through practising the Vajra Dance, with games, creative workshops and yoga for children.

After the continued success of the Yoga Holiday, Mergar West is offering a Dance Holiday at Mergar West for the first time this summer. The program for adults will include sessions of guided meditation, teaching on the Vajra Dance and afternoon practice sessions. There will be two Dance classes based level to learn the Dance of the Six Liberations and a more advanced level for those who have attended at least an introductory course and want to work on the Dance of the Three Vajras and the Dance of the Six Liberations. Activities for children run parallel to those for adults and the daily program will start with Yantra Yoga for children and continue with workshops, theatre, working with the voice, with colours, Tibetan dance etc. All sessions will be in Italian.

Costs for the week:

Usual discounts for members and for bookings before July 5 and for enrolling 2 children or more.

Adults: 300 euro includes all guided activities, organic lunch and snacks supervised by a childminder.

Children 6–12: 100 euro includes all activities, organic lunch, and snacks supervised by a childminder.

Booking must be made before July 15 and for enrollments 2 children or more.

Info and booking: +39 0564 96 68 37

corsimerigar@dzogchen.it

www.dzogchen.it

On one week to renew your energy with Yantra Yoga, in the heart of the countryside, with games, creative workshops and yoga for children.

Children 6–12: 100 euro includes all guided activities, organic lunch and snacks supervised by a childminder.

Booking must be made before July 15 and for enrollments 2 children or more.

Info and booking: +39 0564 96 68 37

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France

11–12 May, Paris: Yantra Yoga deepening course for advanced students: Contact: Isa Cox

28 April, Paris: Vajra Dance Retreat: Contact: cadette@str.fr

8–12 May, Marseille: Open course of Yantra Yoga with Laura Evangelisti: Contact: stellavelena.verdino@gmail.com

15–16 June, Saint Affrique: Vajra Dance Retreat: Contact: lafrancesca.80@orange.fr

8–12 May, Marseille: Pranayama and Yantra Yoga 2nd level with Zhenyu Rud, for advanced students

11–12 May, Paris: Yantra Yoga deepening course for advanced students with Jesus Martinez and Series revisión 3rd Series Pranayama series 3 in rhythm: breathing Information & enrolment: yantrayoga.france@gmail.com

8–12 May, Paris: Dance of the 3 Vajras Course with Nadia Prazmowska: Contact: Gabriela gar zanom@wanadoo.fr

1–2 June, Marseille: Vajra Dance Retreat: Contact: francoise.casabianca.380@orange.fr

108 of Dejamling – 15 Years of the French Ling, July 7–August 31, 2013

Reserve time for practice and relax on holiday at Dejamling. South of France Dejamling celebrates 15 years Holidays and practices! ‘Discover the Treasure of our Real Nature in Dejamling’ from July 7–August 31, 2013. For adults and children. Come and enjoy with us the Summer of the ‘108 of Dejamling’.

August 8–11: Tibetan Songs and Dances with Topgyal and Tsuring

August 10–11: Open day of Dzogchen Community and Open Day of ASIA and demonstrations of Vajra Dance, Yantra Yoga and Tibetan Dances

August 16–24: 108 Chöd collaboration with Contra Jeannone. Children can discover of our wonderful nature and there will be treasure hunting for all! Also mandala painting and Kumar Kumari. Also there is a possibility to do dark retreat.Be most welcome!!!

Information: dejamlingfr@gmail.com


Then Guentrando made a very brief explanation of the Vajra Dance and we started to dance the Dance of the Liberation of the Six Spaces of Samantabhadra, just three turns. Looking from inside the Mandala it was magical... suddenly the nervousness of the initial movements disappeared and everything flowed in a very harmonious way. The sound of the six syllables reached every space, the trees, the wind, the earth, all the people and animal around us! What a beautiful moment!

We give you this information with the joy that we feel to belong to this fortunate Community and we send infinite love to our Master.

THE MIRROR · No. 121 · March, April 2013

Francoise Casabianca

International Dzogchen Community
North America

UK

Song of the Vajra Part One at Kunselling

This course is taught by Cindy Faulkner every two years and is a wonderful opportunity to begin or deepen your knowledge of Vajra Dance. We will use the new dance floor at Kunselling for the first time! To take this course it is necessary to be a member of the Community and you can join prior to the Retreat by contacting our membership secretary Raf Portas: info@taramandala.org

Tara Mandala, Pagosa Springs Colorado
May 24–26, 2013
Song of the Vajra Part Two at Kunsangar South

North Europe

Kunsangar South

Courses and events in
Kunsangar South in summer 2013

July 27 to August 10
Superintendence of 4 candidates to become instructors of Vajra Dance on the Dance of the Six Spaces of Samantabhadra will be held.
July 19 to 26
Retreat with Chögyal Namkhai Norbu

July 27–August 1
SAM Base Exam and First Level Training

Applications are accepted till July 9. If you apply before May then your request regarding the date of your exam will be considered. If you apply later then you will be assigned the date which is available. In case of too many applicants the exam will start on July 28 at even on 27 if you intend to take the exam, information on filling out your application form and the exam procedure is on the Kunsangar South website – http://kunsangar.org/en/sms/

August 2 to 9
Santi Maha Sangha Training, 1st level

All useful information about South Kunsangar how to get on the website:
http://retreat.kunsangar.org/ru/


tibetanmedicine.org

Chögyal Namkhai Norbu: A History of Zhang Zhung and Tibet

Wednesday, May 29th @ 6 p.m.
at the Rubin Museum
Free with admission
http://www.rmnyc.org/events/load/294
5:30 p.m. Himalayan Happy Hour: 6 p.m. Bon tour of the galleries free with the purchase of a book! 7 p.m. Chögyal Namkhai Norbu gives a short talk, followed by book signing

J. CROW'S Mulling Spice Folk Medicine Tibetan Medicine

Chögyal Namkhai Norbu was a direct descendant of the first Dzogchen Tibetan master of Tibet, Norbu is a former professor of Tibetan and Mongolian language and literature at the University of Naples L’Orienteale. He is the founder of two nonprofit organizations including the Shang Shung Institute, which is dedicated to the preservation of Tibetan culture. He lives in Arordu, Italy.

Kunsangar North

Kunsangar North is happy to announce the forthcoming retreat with Chögyal Namkhai Norbu Rimpoch. The retreat will be held from the 24th of June till the 3rd of July 2013.

The teaching is “Green Tara practice according to the methods of Outer Tantra combined with Anu- yoga and its Ngam Gom instructions” it will be in open webcast.

Rimpoch will arrive in Moscow on the 25th of June at 7.45 a.m. at Sheremetevo airport, and will go directly to Kunsangar North.

Detailed information about retreat will appear soon on kunsangar.org

You can also contact Kunsangar North Galya by e-mail kunsangar.north@gmail.com

The Hotel in Kultuk with breakfast for 5 days, the lunch and dinner in Kultuk for 5 days, 3 days course of complete breathing in Kultuk, transport to the Island of Olhon by bus and ferry and back, the stay on the Olhon island including breakfast, lunch and dinner, the 7-day intensive Vajra Yoga retreat, and the two excursions during this retreat.

Not included in the price are: the personal expenses, insurance and the tickets to Kultuk, which should be bought by participants depending from their departure place.

If you want to participate in the planned tour, please communicate us your intention as soon as possible so that we can organize well!

Write to: yantrayoga.baikal@gmail.com

International Yantara Yoga Event

The Gakyl of the city of Kultuk, southern Siberia, in collaboration with Evgeny Rod Instructor of Yantara Yoga and kael, are organizing an international Yantara Yoga event from June 18th to 26th 2013. Participants of the international Dzogchen Community will meet and apply the practices of Yantara Yoga in the beautiful and spiritually powerful places of the Baikal region.

The global price for the complete journey is 1250 euros / 1660 dollars / 51000 rubels.

10% discount is applied if you subscribe before the 10th of June.

Included in the price of the event is all the following:

- The price of the event includes the following:
  - Dinner, the 7-day intensive Yantara Yoga retreat, and the two excursions during this retreat.
  - In case of too many applicants the exam will start on July 28 at even on 27 if you intend to take the exam, information on filling out your application form and the exam procedure is on the Kunsangar South website – http://kunsangar.org/en/sms/.
  - All useful information about South Kunsangar how to get on the website:
    http://retreat.kunsangar.org/ru/
How I Met Chögyal Namkhai Norbu

Nicolas Brenan

I met Rinpoche in 2004 in Baja California. One year earlier, March 2003, a great change came to my life, a long expected change. I was 24, living in France, trying to smile in front of what is considered correct, of what is supposed to be. At that time I wasn’t satisfied with my life or myself. That was my situation.

So I decided to work hard to save some money to travel. The idea was to go to Canada, to work there and see what would happen next. In March 2003 I took a boat from Marseille and left for a new world, that I was convinced would shed light on what was sleeping deep inside.

So, I arrived in Quebec, found a job and bought a car with a very good friend of mine. We transformed a Chrysler voyager into a house on wheels. After 6 months of work, we were ready to go into the wild, Canada being the perfect place to feel the power of “mother earth”.

So, enjoying this new freedom, we went to several national parks, where wolves and bears still live as they have done for millennia.

Bearing with reddish colors, just like in an ocean, time and space disappear. I knew my life had begun.

It was one evening at sunset, when I saw Rinpoche for the first time. I was sitting on the beach, the sky was burning with reddish colors, just like in an ocean where every watercolor painting. He was on his way to swim in the Ocean with Fabio and other practitioners. When an ocean enters an ocean, time and space disappear I knew my fate had begun.

After a wonderful retreat, Rinpoche went to see the land that would become Tsegalgar West. To be there and witness the coming of Rinpoche in that magical surrounding was very interesting! The trees, the rivers, the animals, everybody was deeply touched by this land! I wish that everybody can enjoy and understand the value of such a place.

She told me that I should meet Chogyal Namkhai Norbu and that there was this retreat being held in Baja California. Mexico. I was undecided, but slowly something changed, and feeling a strange appeal, I went.

After having given my brave car to a welcoming family in New Mexico, I crossed the border and reached Cabo San Lucas. It was raw March and Rinpoche was about to give a Longsal teaching.

I was waiting for this event to happen. So close to meeting the Master, literally on my way, destiny played tricks on me, near-by slamming me off my path. While I was camping on a beach, a few days before the D-day, I came across two Mexican guys, or rather, they came across me! Two guys who were actually on the run from the police, which I realized too late as I was already under threat! They wanted money, I wanted to be safe. In the heart of the night, waiting for them to sleep deeply I flew, and for hours I walked on the beach, happy and grateful to be free. At dawn I reached the retreat and pitched my tent gently on the beach beside a Buddhist nun, she had an air of calmness. I felt very happy there.

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Staring at My White Ceiling in 1996

Max Corradi

At last I found peace I feel no boundaries, earth is my mother. Eternity my father. At last my heart is at rest, for a moment I found peace in myself. Such peace, so unexpected and so becoming! Just a moment of peace and there no sorrow, no joy, no pain, nothing. The emptiness of not being enthralled with the richness of being. A moment of peaceful awareness, eternity that finds its own meaning, and there I see my soul enlightened by love, pure love. Such peace and no tears, so much love and no pain, the deepest loneliness without regrets, for a moment I found my peace in the loneliness of being. For a moment my past has vanished into eternity, last the simplicity of peace in oneself needlessly of thoughts. At last no feelings but the one of peaceful being with the universe. The mind at rest and the heart riding on the wings of an angel circling around voluminous moons. At last, one moment of peace and there no anger, no hate, no sorrow, no joy, no loss, no shame, no pride, no fear. NO! Just weightless peace and love. Filial love. At last a moment of peace, a moment of peace with love.

CONTINUUM

Long after the dead have left we continue.

Long after the numb the bitter like birds

release into the sky

and we are living.

Long after the dead have left

Continuum

Bearing with reddish colors, just like in an ocean, time and space disappear. I knew my life had begun.

Birthday Poem

When Love is still

but a cloud

one feels like in Heaven

a happy bouncing cloud

passionately searching to meet and merge

like when meeting my beloved spiritual teacher

my Master makes me jump

and my fall is always back

into his or her compassionate Presence

unconditioned by my ego’s play

Heaven with or without clouds

so is love to you and you

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A Flower in a Box

There is a Flower in a Box

We cannot see it

Our Limitations prefer

to imagine the Box dark and dry

Our Limitations prefer

When looking at the Flower

to see the Box dark and evil

Conditioned by judgemental thoughts

Unforgiving in the attachment to a view

Suffering in the illusion of seeing all separate

Hoping to avoid what we judge seeing in the Box

Fearing to become what we judge being a Box

Creating infinite Lifetimes in this activity

One Moment!

Why follow a vision

Seeing a flower in a box

In the first place?

Camogli 7.12.2012 – by Prima Mai

Terêrêe – 22.11.2012 – by Prima Mai

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