

# THE MIRROR

Newspaper of the International Dzogchen Community

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## Schedule Chögyal Namkhai Norbu 2005 - 2006



### 2005

#### USA

April 27-May 1

#### NEW YORK CITY RETREAT

The main teaching will be a Dzogchen Semde teaching and transmission of Tsalchen and others (More information on page 13)

May 6-8

#### TSEGYALGAR WEEKEND RETREAT IN CONWAY, MASSACHUSETTS

Lama Yeshe Khadroi Thugthig, The Essence of the Heart of Guru Jnanadhakini and the simple practice of Guru Jnanadhakini (More information on page 13)

May 10

#### INAUGURATION OF THE MANDALA OF THE UNIVERSE

May 11-12

Santi Maha Sangha Level II Exams

May 13-17

Santi Maha Sangha Level III Training

#### EUROPE

May 27-29

#### HUNGARIAN RETREAT

Introduction of the Dzogchen Teaching and The Longsal Ngondro (More information on page 12)

#### UKRAINE

KIEV

May 31

Public Talk

Introduction to the Sense of the Dzogchen Teaching

#### CRIMEA

June 3-5

COURSE OF MOXABUSTION (Limited only to people who have studied medicine)

#### CRIMEA RETREAT

June 8-12

Lama Yeshe Khadroi Thugthig, The Essence of the Heart of Guru Jnanadhakini and the simple practice of Guru Jnanadhakini

(More information on page 12)

#### ITALY

MERIGAR

July 1-5

Merigar Retreat I

Rigdzin Changchub Dorje's Terma Tagdrol teaching

Web cast

(More information on page 11)

July 8-10

Santi Maha Sangha Level III Exam

July 11-15

Santi Maha Sangha Level IV Training

July 22-24

#### COURSE OF MOXABUSTION

Sponsored by Shang-Shung Institute, Italy (Limited only to people who have studied medicine)

July 25 - August 5

#### PERSONAL RETREAT

August 5

BLESSING ANIMALS in the small forest at Merigar

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Tashigar Norte Flag and Community members

## Rigpai Khubyug Retreat with Chögyal Namkhai Norbu March 4 - 6, 2005 Tashigar Norte, Margarita Island, Venezuela

by Diane Campbell

March is springtime on Isla Margarita. Winter rains have given life to dormant seeds. Trees and shrubs display showy blossoms. Wild grasses green the hillsides. Aloe vera sends yellow "candles" of flowers pointing to the true blue tropical sky above. Winds are strong and fresh. Seas are clean and cool. In Pedro Gonzalez and surrounding areas, teams of cleaners are carting away roadside debris in preparation for tourist season. Street repairs are in progress, and in general the island looks quite lovely and well cared for. Temperatures are perfect - warm in the day, cool in the evening. Good swimming weather. Good sleeping weather.

Driving up the "main road" in the Arimacoa Valley approaching Tashigar Norte, I am amazed to see a big blue government-supplied street sign across from the entry to the Gar. "Tashigar" it says in white letters, with a picture of a juicy aloe vera plant below the name, and an arrow pointing to Coconut Road and our entry gate. Wow, I think, we are on the map - and then I wonder if that is a good thing or a bad thing. Noticing that I am once again using dualistic thinking and judgment, I take a deep breath and a long look at the magnificent sight of Tashigar Norte itself. All thought stops and wonder takes

over. What a magical, lovely thing has happened here in such a short time.

The retreat of "Rigpai Khubyug" began on the afternoon of March 4, and was followed by two teaching sessions and a Ganapuja on March 5; and a final session on the morning of March 6.

About 4:30 on Friday evening, the Gonpa was bathed in background music that found its way imperceptibly from new age to jazz to soft salsa. Rinpoche arrived about 4:45 and sat quietly on the teaching throne. The technical crew worked carefully with sound and broadcasting equipment, connecting the Gonpa with the Community worldwide for the web cast of the "Rigpai Khubyug" retreat. At a minute or two before 5, Fabio announced that there were 160 web connections for the teaching. Rinpoche responded that he would begin when the connections reach 170. Before Fabio could announce 170, the number reached well over 200. "Tutto Perfecto!" exclaimed the Master, and the teachings began.

Rigpai Khubyug contains six verses that were among the first Dzogchen teachings translated by Vairocana. They contain the essence of Dzogchen teachings. Rigpai - total awareness, our true nature. Khubyug - the cuckoo bird that sings in the spring in Tibet, bringing hope to people

who endure harsh and cold winters. The song of the Khubyug says wake up, all nature is arising, we are now in spring and on a path that leads to the fruit of summer. We must discover our real nature like a cuckoo by waking up to our potentiality.

The first two verses correspond to the base and refer to emptiness, clarity and infinite manifestations. The next two verses correspond to the path of meditation. And the last two verses say that there is nothing to construct, that from the beginning we have the fruit. Even if the fruit is not always manifesting, it does not mean that we lack the capacity to manifest it. We must go beyond concepts. There is nothing to accept and nothing to reject.

Listening to Rinpoche's brief and direct teaching emphasizes the elegant simplicity of Dzogchen. We are reminded that a small mirror can reflect a large mountain. We are reminded that if we are present for these teachings, we are already connected to them and to each other. We are reminded that the words in some teachings are simple and everything sounds easy, but that probably it's not so easy after all.

More than two hundred people attended the retreat in person. About forty of these attendees were also in Margarita to take Santi Maha Sangha Base Level exams. They could be found

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Teaching by Chogyal Namkhai Norbu  
page 2

### Special Practice Calendar Wood Bird Year May through August 2005 page 8



### The Story of the Flags page 16





### Time and Circumstance

The teaching of Rigpai Kugjyud for this time, for this retreat, is finished. Today is our last session for this retreat, so we will speak a little about what we can do with the teaching. There are different kinds of people and some people are only interested in knowing about a particular teaching, but many people are interested in overcoming problems in daily life. We live in time and time is related to our circumstance. Circumstance changes and sometimes we have good secondary causes and sometimes bad. This means we don't have only happiness in our lives; we can also have many problems. When we think about how our problems arise or develop, we can see that we create many problems with our minds. The mind is always judging, thinking and creating so many aspects. From one aspect of the mind develops two, then four; the mind is always multiplying. In the end we have so many problems and confusions. We think that maybe if we follow the teachings we might have some possibility to control our minds. But we must understand *how* to control our minds; it is not sufficient only to have an idea. We must understand the situation of our condition.

### Three Existences of Body, Speech and Mind

We have our three existences of body, speech and mind and these three existences are interdependent. We know that mind is most important. Some people say they interested only in controlling their minds and don't like practices like Yantra Yoga, which use movement. That means that person does not understand how the mind is linked to the physical body and to energy. To really have the capacity to control our minds, we must understand the situation of our energy and physical level. Energy is related to our physical body. For example, when we apply a breathing exercise, we can do that exercise lying down or in a sitting position and the function becomes different. In Yantra Yoga there are so many different kinds of movements and each movement has a specific function in our physical body. Movements are related to our physical body. If someone wants to work with and control prana energy, of course mind is necessary, but basically it is necessary we work with the physical body. Our energy is very much dependent on our physical body. In the same way, we can control the mind perfectly only if we know how to control our energy. That is the reason that in the teaching of Yoga it is explained that controlling the mind is like riding a horse; our energy function is like a horse. That means that the horseman guides the horse and the horse moves according to the person guiding it. There is also a saying about a blind horse, meaning that the horse itself does not have the capacity to go anywhere, and our vital energy is something similar. Therefore, by combining vital energy and mind we can



Rinpoche at Kunsangar in 2001

V. MAIKOV

## Last Day of the Rigpai Khubyug Retreat Tashigar Norte, Margarita Island March 4 - 6, 2005

reach everywhere.

The mind is thinking, judging and using energy and creates so many confusions. For that reason, we must understand the condition of the three existences. Also our existence is dependent on or related to our circumstance. Our circumstance is related to the place where we live and that condition. Our circumstance can be related to time, for example, we have this year and this year is different from last year, each year, each month, all these time periods have their characteristic elements, so everybody has different kinds of elements because our physical body is produced by elements.

### Ah and Ham, Elements and Vital Energy

There are some explanations in the original Dzogchen Tantras of how our physical body developed; the combination of the energy from father and mother that creates our physical body. In the moment when that combination starts, the characteristic elements of our physical body start. We also have our characteristic element of life, how we start life. The teaching explains the primordial cause from father and mother that is related to two different kinds of sounds. The sounds are Ah and Ham. That is why we use Ah and Ham when we do Tantric practices like *tummo*. In the *lijin* in the Chöd practice we use the visualization of Ah and Ham; everything manifests like nectars through the potentiality of Ah and Ham. The natural sounds of Ah and Ham started our life, so from those sounds our physical body developed. That is why the elements of life and body are different. Later we have contact with our outer situation, through birth, and at the moment of our birth we have contact with light, with breathing in a normal way and contact with outer elements. For that reason, the day of birth becomes very important when we

calculate in astrology. It is important because we live in this dimension, so until we die we need this circumstance, this relationship. The relationship started when we were born. That is called our element of capacity; the circumstance and situation present in our life particularly when we have contact with all elements in a more concrete way. Then different kinds of elements form, but the elements of birth, life, body and capacity are most important.

Another element we consider important is the element of fortune, and that depends very much on the moment we first have contact with our circumstance, the combination and situation of that day or that moment. That is related to the individual. We each have those elements and when an individual has a certain situation, those aspects exist in that dimension. In the same way, we have time in the dimension, each year, each month, and that is characteristic of the situation. Sometimes situations go well and sometimes the contrary. Sometimes our own elements have conflicts with each other.

The most important element is the life element. If there is no life element there is no need for anything. It is negative if some elements of body and fortune are contrary to the life element. We always have these problematic aspects and a practitioner understands there is always a possibility to harmonize elements, and it is particularly important to harmonize the elements of our dimension and ourselves. Sometimes we have many problems with harmonizing the outer and inner elements. In a dimension there are not only elements but also other aspects like beings that have the capacity to control energy. We are ignorant and provoke them and they provoke us. Many people do not believe that these beings, good or bad spirits with power exist. Particularly

very modern people don't believe because they never saw these beings. Modern people think they have a very strong logic, but already hundreds of years ago Sakyapandita saw this logic and said it is not logical to say something does not exist because it can't be seen. Hundreds of thousands of things exist that you did not or cannot see; we cannot negate that. It is very simple, for example, we cannot see our future but how can our future not exist? Also we cannot see our past and we cannot negate that. Even we cannot see beyond this wall in this moment, but we cannot say that nothing exists there. So you see that's not really perfect logic.

### The Mental Body

In our dimension infinite beings exist. For example, in the famous book of the Tibetan Book of the Dead, there is reference to the bardo and the beings in the mental body. You cannot see the mental body if you are not a realized being. To see the mental body you need to have the capacity of a third eye, and that means a realized capacity of wisdom. The mental body exists everywhere and in every circumstance in space. No one can negate that it doesn't exist. Even if we just observe our limited place, there are so many kinds of animals, small animals, and many of these animals cannot see you but you can see them. Many sentient beings can see each other, but many beings exist where one can see and one cannot. Not only see, but there are also different kinds of capacities. We can understand if we compare ourselves with a small ant, we have a much superior capacity. We can do much more than a small ant. That is an example of how in the universe, in our dimension; there exist so many different kinds of conditions.

You can see in the night sky when the weather is nice and you look in space how many stars there are. You know very well most stars are solar systems. We think of only one solar system, but how many dimensions must exist. How can we think that it is empty inside all these solar systems and there are no beings, or that only beings like humans, cats, dogs or mice, etc., exist? Those are the kinds of beings we have in our dimension, but we don't know how beings look in other dimensions. When we see science fiction films, there are different kinds of beings, some strange beings, and maybe other beings in other dimensions can be like these beings. In any case, we must understand many sentient beings exist in our dimension. Many sentient beings exist that dominate this place, like local guardians. For example, we dominate our land and house and place and believe this is *our* place, we are the owner of this place, and if someone comes and says they want to build a house on this place, we do not accept it because we feel this is our place. But if we observe our place well, even if we feel the owner, there are many other animals as well, many mice and birds, etc., who

feel that it is their house and they own that place. Of course, if you provoke these beings they are not happy and they try to do something in turn. A mouse or bird does not have a lot of capacity to create many problems, but they try. In the same way, if we provoke local guardians that dominate the whole place, we receive their negativities and they can address negativities to us. That is an example of that kind of provocations. Some people say, "Oh, I don't have this kind of problem." Sometimes when you believe something you can create a problem and that becomes a secondary cause, but you don't always need that. Even if you do not believe, you can still receive that negativity and provocation. In this case it is much better that we are aware.

### Overcoming Negative Provocations

There are so many negative provocations, especially today, like illness. There are some kinds of illnesses like cancer and AIDS that cannot be cured by medicine alone because they are connected with negative provocations. To overcome these illnesses we must understand what kinds of negative provocations exist. We can overcome these negative provocations easily because many mantras exist, and together with medicine and therapy, that negative energy can be controlled. Today there exist many of these kinds of problems.

On the relative level in the teachings we have many kinds of practices for overcoming these kinds of problems. Of course, if we want to overcome all problems definitively, then a small practice is not sufficient. In that case you must get into your real potentiality. When you are in your real potentiality then you can govern everything because in that state you can integrate everything and you can have realization definitively, free from all problems. That is why many people are interested, follow the teachings, receive transmission and apply.

There are different points of view for following the teachings. Some people say, "Oh, I am very agitated and I don't know what to do", so you try some medicine and you feel a little better in that moment, but it doesn't mean you get better forever, maybe tomorrow it happens again. If you want to go a little deeper into the knowledge you can go to an expert teacher to know how your situation is. Maybe the teacher discovers that your energy is damaged or missing some function, in which case you can have problems and the teacher teaches you how to strengthen or coordinate your energy. Such kind of practice could be only a breathing exercise and could also be breathing combined with some kind of visualization. Sometimes there are mantras that can help, because mantra is some kind of sound, sound integrates with our breathing, and breathing integrates with our vital energy. In that way you have some methods the teacher gives you and you feel better.

*continued on next page*

When you feel something concrete then you become interested in the teachings and doing practice, because teaching is not just some antidote for one problem. There is a saying in the teaching: the teaching is the supreme medicine, the supreme doctor is Buddha, and since all illnesses are related with our emotions and samsaric problems, the teaching can cure illnesses and samsaric problems can be overcome. That is much more important than a small illness.

### Transmission, Harmonizing and Coordinating

So we know that many kinds of practices exist that we can use. If you use some practices you will need transmission for them, particularly all kinds of mantras. Mantras are words that realized beings put a function of energy into. You need to receive the transmission of that sound, apply it and produce that sound yourself. Then you can produce that function and it has a function particularly for you, because when you are chanting mantra, the sound of that mantra relates to your breathing and your breathing relates to your prana, your vital energy. You can overcome problems related to your vital energy and for that reason you need this kind of transmission. Coordinating your energy, developing prosperity, etc. is related to your condition of energy. To make your energy perfect, to increase that potentiality, there are many different long life practices. Sometimes when we say long life practice people think it is for extending our life, but to have a longer life we need to harmonize our energy, otherwise it is impossible. To harmonize and perfect our energy is the base for manifesting all good prosperities and is the supreme protection. If your energy is perfect you don't need any kind of relative protection. If your energy is perfect you can never receive negativities, but if your energy is disordered or missing functions then you become passive and receive all negativities easily. For that reason practices of long life are very important for protection and especially for strengthening and increasing our energy in a perfect way. For this kind of practice you need transmission.

### Some Words on Refuge and Bodhicitta

*Rinpoche elaborated when giving the lung of the Short Thun later in the teaching on this same day.*

Refuge practice came originally from Hinayana. Bodhicitta comes from Mahayana. So we use this practice even when we do the practice of Dzogchen because we are dealing with its real sense, not only words. In the Dzogchen Teaching the Guru or teacher is all, the mind of the teacher is Dharmakaya and that is really the state of the Buddha. The teaching of the teacher is Dharma, the physical body of the teacher is Sangha, and so in Hinayana when we say Buddha, Dharma, and Sangha we go for refuge to the teacher. The aspect of view in Sutra and Vajrayana is different. In Sutra, for example, there are many books taught by Buddha

Sakyamuni. You can have a book, a sutra, you try to study, learn and apply and there is no problem. Even if you don't have total realization in your life, it helps. If there is someone more expert and you don't understand something, you can ask and they can help you.

In Dzogchen and Tantra it is not that way. In Tantrism you should receive initiation, the teacher transforms into the main deity of a mandala or teaching, and in that way you receive that transmission. Also in the Dzogchen teaching, the real knowledge for discovering your real nature, which corresponds to Samantabhadra, is transmitted by your teacher; you are not meeting Guru Garab Dorje, Guru Padmasambhava, or Samantabhadra. You have contact in a concrete way with your teacher. If you are ignorant of the function of your teacher and jump too high, you cannot have realization. When you know where your transmission is really connected and you work that way, then you can have realization.

For that reason, even if we take refuge and bodhicitta, the way of using words is a little different but in the Dzogchen teaching words are not the main point. Words are only relative and it is more important that you know what the real meaning is and why you should do refuge and bodhicitta at the beginning of each practice. Here refuge represents the knowledge of your path, you are going to a path to have total realization. You received transmission for that path from your teacher so you are going for refuge for that path to the teacher and the teaching. Going for refuge means you remember that. What am I doing now? I am applying the path that I need to have total realization. That knowledge is called going for refuge. In the sutra system there are mainly two kinds of bodhicitta. One is the bodhicitta of intention. I want total realization for the benefit of all sentient beings, not only for me, which is perfect intention. This is one aspect of cultivating bodhicitta, but it is not complete. For that purpose now I do this practice. For that purpose you should do something, it is not sufficient that you have only a good or nice idea. When you deal with that, then you cultivate bodhicitta. So for dealing with that we use these words: Namo Gurubhya, Namo Devabhya, and Namo Dakinibhya. This is a more Tantric system, because Deva represents all male forms, female forms, and all Sambhogakaya manifestations. So when we say Namo Gurubhya, Namo Devabhya, Namo Dakinibhya, this corresponds to Buddha, Dharma and Sangha. If we are working in the Dzogchen way, then it is sufficient to use only Namo Gurubhya. It is also sufficient that we don't say anything; it is more important that we know the principle and are present.

*Transcribed and edited by Naomi Zeitz*

## LETTER FROM CHÖGYAL NAMKHAÏ NORBU

*Dear Members of the Dzogchen Community,*

*Starting this year, our Community is re-organizing in order to become independent from the economic support coming from my retreats and to guarantee the future of the teaching.*

*In order to make the teaching affordable to everyone, we are trying to lower the cost of all our activities: Yantra Yoga and Vajra Dance courses, retreats and practice books.*

*It will also be possible to be more united at the world level through the web cast transmissions.*

*The fundamental point of this re-organization is membership. Membership in the Community has existed for many years, and more than once I have brought everyone's attention to the importance of being a member of the Community.*

*This year it will be much more important to be a member and for this reason I am really asking you to become members if you are not, or, if you already are, to renew your membership without delay.*

*If you have financial difficulties, you can become an ordinary member or ask for reduced membership.*

*Those of you who are able to become sustaining members or meritorious members should do so. Your economic strength will be of great help to the Community and since you will be able to participate in courses and retreats for free, you will be more stimulated to practice!*

*Ciao to you all!!!*

*Chögyal Namkhai Norbu*

## IMPORTANT UPDATE FROM MERIGAR

### Dear Member,

This year is one of great change and many improvements in our Community.

On the wishes of our Teacher, Chögyal Namkhai Norbu, the reorganisation will start at Merigar this year and aim to involve the entire Community around the world in order to help it grow and prosper.

To this end a new organisational and technological infrastructure has been created which will help in organising work in a better way and in offering many new services to members including the possibility to follow the Teacher's retreats through web casts (video web casts at the Gars!).

The Community will become "transparent": in real time, members will be able to see everything that is taking place, the way it is proceeding, the time and the costs. Thanks to new technology, it will be easier to exchange information and to receive teaching. With regard to this you will also note a reduction in the cost of courses and retreats!

Merigar will broaden its area of influence, forming partnerships with other associations and NGOs (such as ASIA) which are concerned with Buddhism and Tibet.

One of the improvements concerns membership, which is **essential in order to subscribe to the Community's activities**, and without which the Community would not be able to survive.

The new membership cards will look better, cost less and give members easy access to the Association's services.

### Memberships

\***Ordinary membership** will cost 129 euro instead of 185, 56 euro less than before.

\***Sustaining membership** will cost 500 euro instead of 390, but although there appears to be an increase, instead of a discount of 40% as before, all courses\* and retreats will be free!!! Sustaining members will also be entitled to use the personal retreat cabins FOR FREE, receive *The Mirror* and the four-monthly Merigar Letter, have a 10% discount on publications from Shang Shung Editions and a subscription to the Video Journal for a value of 100 euro if they make their membership before March 31<sup>st</sup>. After this date, they will have a 50% discount on the

\***Meritorious membership** will also be reduced from 2000 to 1500 euro, with the hope that the number of these members will increase not only in Italy but also in other countries. Besides being entitled to all the discounts for sustainers, meritorious members will have their photo in the member's list, a personal e-mail account at the domain of the Association, a 100% discount on Shang Shung Editions publications and a fantastic gift that will change from year to year.

\***Finally, reduced membership**, at a cost of 50 euro, will permit not only retired people and students to have membership at a reduced rate as in the past, but also those on a low income.

All types of membership also give members the right to participate via web cast in retreats given by our Teacher abroad.

We would like to repeat once again that the Dzogchen Community, made up of the Teacher and practitioners, has the aim of preserving and keeping the teaching alive.

Our Teacher has created the Community and dedicated himself to teaching. In the same way we, his students, have the responsibility to sustain it and make it live, as an indispensable vehicle for the life and the spreading of the precious teaching that we have received.

Becoming a member is the first and most important step in doing this.

With all best wishes for a very prosperous Wood Bird year

*The Merigar Gakyil*

\* **courses held by the Shang Shung Institute, SMS exams and SMS, YY and VD teachers' training are not included in the discounts.**

### Further clarification

This year there are even more special conditions: the cost of membership will be deducted from the first retreat or course you participate in! If the course costs less than your membership, it will be the opposite: the cost of the course will be absorbed in membership costs. Discounts will apply only from the next retreat.

There will still be the possibility, for those who wish, to register for a course or a retreat for just a few days. In this case, membership costs will not be deducted and the discount on the chosen days will be applied. Finally, for those who have already renewed their membership according to the old tariff: the extra amount paid will be given back on your first visit to Merigar.

### HOW TO BECOME A MEMBER:

At Merigar: contact the administration office (Pia Bramezza) or the secretary (Anna De Sole)

At the Lings: contact the person in charge or the Yellow Gakyil.

### FOR FURTHER INFORMATION AND CLARIFICATION:

Secretary (Anna De Sole): 0564 966837

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

Administration (Pia Bramezza): 0564 968110

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

Yellow Gakyil (Alfredo Colitto): 0564 950619

[alvar04@libero.it](mailto:alvar04@libero.it)

August 10-16

**MERIGAR RETREAT II**

Lama Yeshe Khadroi Thugthig, The Essence of the Heart of Guru Jnanadhakini and the simple practice of Guru Jnanadhakini

**SPAIN**

September 30  
Leave for Spain

October 5-9

**BARCELONA**  
**SPANISH RETREAT**  
Longsal Zernga

**SOUTH AMERICA**

October 10  
Leave for SAO PAOLO, BRAZIL

October 14

**PUBLIC TALK**  
SAO PAOLO, BRAZIL

October 15-19

**BRAZIL RETREAT**  
The main teaching will be a Guru Dragphur Donwang and some other Dzogchen Instructions

**MARGARITA, TASHIGAR NORTE**

October 28  
Leave for Margarita

November 4-8

**LONGSAL TREGCHÖD RETREAT** in Tashigar Norte

November 25-29

**SANTI MAHA SANGHA TEACHER TRAINING**  
Yantra Yoga and Vajra Dance

December 5-8

**LONGSAL JNANADHAKINI RETREAT** in Tashigar Norte  
(Initiations of Jnanadhakini limited to 75 people each time).

**Chögyal Namkhai Norbu Rinpoche**  
**New York City**  
**April 27 - May 1, 2005**

DZOGCHEN TEACHINGS FROM THE SEMDE CYCLE  
Sponsored by the New York Dzogchen Community

**Location:**

ST. VARTAN Armenian Cathedral of America, 630 2nd Ave,  
New York, NY, 10016

**Retreat Schedule**

Public Talk :  
WEDNESDAY  
April 27, 7PM-9PM  
Cost: \$25

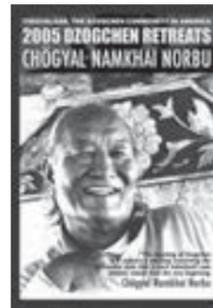
THURSDAY & FRIDAY  
APRIL 28-29, 7PM-9PM  
CONTINUING TEACHINGS WITH  
CHÖGYAL NAMKHAI NORBU RINPOCHE  
\$50 per day  
10AM-6PM - Yantra Yoga and Vajra Dance practices schedules  
to be announced

SATURDAY & SUNDAY  
April 30-May 1  
CONTINUING TEACHINGS WITH  
CHÖGYAL NAMKHAI NORBU RINPOCHE;  
\$50 per day  
10AM-6PM - Yantra Yoga and Vajra Dance practices sched-  
ules to be announced

ENTIRE RETREAT:  
\$225.00 OR \$200.00 advanced registration by April 1

Registration online <http://www.tsegyalgar.org/>  
NYC Contact Phone # (212) 252-6818  
Email: [NYCDZOGCHEN@aol.com](mailto:NYCDZOGCHEN@aol.com)  
Additional information regarding the Dzogchen Semde retreat  
and housing may be found on the web site  
<http://www.nydzogchen.com/>

**tsegyalgar retreats 2005**



**MAY 6-8 TSEGYALGAR DZOGCHEN RETREAT**  
**MAY 11-12 SANTI MAHA SANGHA LEVEL II EXAM**  
**MAY 13-17 SANTI MAHA SANGHA LEVEL III TRAINING**

**Tsegyalgar, The Dzogchen Community in America**  
P.O. Box 277, Conway, MA 01341  
Tel: 413-369-4153 | Fax: 413-369-4473  
Email: [secretary@tsegyalgar.org](mailto:secretary@tsegyalgar.org)

Register online: <http://www.tsegyalgar.org>



**VAJRA DANCE AT TSEGYALGAR**

**MAY 10, 2005**  
**DEDICATION CEREMONY OF THE**  
**MANDALA OF THE UNIVERSE**

The Gakyil of Tsegyalgar is honored to announce the **DEDICATION CEREMONY OF THE MANDALA OF THE UNIVERSE** on the sacred land of Khandroling and invites all practitioners and members of the Dzogchen Community around the world to join us in celebrating this auspicious occasion with our precious Master on May 10th, 2005.

**The Mandala of the Universe in Khandroling** was completed in September 2004, through the tremendous generosity of donors and volunteers who spent many weeks in the summer collaborating on the building and painting of it.

**Come collaborate** with us in performing the ceremony, including the offerings of Serkyem and Sangchö and the Vajra Dance of the Song of the Vajra. (Dancers will be in full Vajra Dance costume)

**Following the Dedication Ceremony** will be two courses of Vajra Dance:

**May 11-13:** Vajra Dance of the Liberation of the Six Lokas  
*taught by Bodhi Krause under the supervision of Prima Mai and Adriana dal Borgo*  
Fee: \$120

**May 16-21:** Vajra Dance Teachers Training - Level 1  
*taught by Prima Mai and Adriana dal Borgo*  
To take this course, one should already know both the Pamo and Pawo parts of the Dance of the Liberation of the Six Lokas and the Dance of the Three Vajras.  
Fee: \$300

**There are now Earth Mandalas** in many places around the world, in dozens of countries where Rinpoche has established the Dzogchen Community. Besides being of benefit to the dancer, dancing on the Earth Mandala expresses compassion for all beings on Earth, each country having its precise location on the Mandala. At this time, there are no Solar Mandalas on Earth, and the Mandala of the Universe at Khandroling is the only one on the planet.

**"Khandro"** is the Tibetan word for Dakini. Khandroling, the place where the Vajra Dance first appeared on Earth, is recognized as sacred land, belonging to all members of the Dzogchen Community worldwide.

Come and experience for yourselves.  
*The Tsegyalgar Gakyil*

*Tsegyalgar Contact Information*

*Ed Hayes Secretary*  
Tel: 413 369 4153  
Email: [secretary@tsegyalgar.org](mailto:secretary@tsegyalgar.org)  
Fax: 413 369 4473  
Web site: [www.tsegyalgar.org](http://www.tsegyalgar.org)

## Being Born, Living and Dying An Excerpt from a Forthcoming Publication by Chögyal Namkhai Norbu'

Translated by Elio Guarisco

Chögyal Namkhai Norbu Rinpoche wrote a text entitled *Being Born and Living*, for presentation at the International Congress of Tibetan Medicine held in Venice Italy in 1983. Taking this text as a base Rinpoche added another section on *Dying* and modified the preceding two sections somewhat, completing the book in November 2001 at Tashigar North (Isla Margarita), one of seats of the Dzogchen Community in South America.

In the general introduction to this book, Rinpoche presents the basic principles of traditional Tibetan medicine that helps the reader to grasp some of the points discussed later. In the first section on *Being Born*, Rinpoche touches on numerous birth related topics ranging from the causes of conception of the life in the womb to the behavior that the expectant mother should follow. In the second section on *Living*, starting with an explanation of the three doors of body, voice and mind, Rinpoche explains how to live in good health. Rinpoche presents the causes leading to humoral imbalances that provoke the arising of illnesses, the properties of foods and drinks, various types of behavior to be followed in different circumstances and so forth.

These topics are largely taken from the context of traditional Tibetan Medicine. However, in the last part of this section, Rinpoche stresses the importance of maintaining a continuous stream of presence and awareness throughout all aspects of our life. He underlines this principle as the very basis on which we can live happily in good health with the qualities of presence and awareness that practitioners of Dzogpa Chenpo must definitely possess.

The author continues expressing the need to diminish our selfishness, worries and the need to be content with our lot. Then he introduces the Dzogpa Chenpo by distinguishing mind and mind's essence. Rinpoche explains that mind essence is known in Ati Dzogpa Chenpo terminology as self-perfect primordial potentiality and describes its three qualities of empty essence, clear nature and uninterrupted potentiality, according to the ancient texts of this system, using the example of a mirror and the images appearing in the mirror. Rinpoche introduces the state of instant presence, the principle of Ati Dzogpa Chenpo and how to approach and follow such system in the correct way beyond any idea of accepting and rejecting with regard to our condition.

The section on *Dying* deals with the nature of death and our attitude toward it, but

most of the discussion deals with the four types of intermediate state: the intermediate state between birth and death, the intermediate state of the moment of dying, the intermediate state of the real condition of existence and the intermediate state of becoming. For each intermediate state, Rinpoche outlines the essential instruction that enable a person to attain liberation.

Overall the book is an unprecedented, masterful, wise and compassionate attempt to link the principles that should govern all circumstances of our life with the same principles that underline the Dzogpa Chenpo teachings and practice. The Tibetan original of this book was used as the base for the first *Translator's Training* that took place in Merigar in the Summer 2003 sponsored by the Shang-Shung institute of Austria. Elio Guarisco and Fabian Sanders have translated this book into Italian with the kind help of the author and Adriano Clemente. It is now being revised and prepared for publication. What follows in an excerpt presented here is from the intermediate state of the moment of Dying.

by Elio Guarisco

### The Intermediate State of the Moment of Dying

For the intermediate state of the moment of dying (Echi kha'i bar do) there is the method of liberation through the instructions that make what is unclear appear clearly, just like a beautiful maiden looking at herself in a mirror. To explain, in the texts on Ati Dzogpa Chenpo it is said the practitioners who possess presence and awareness in the natural intermediate state between birth and death must perfectly comprehend the instructions that are found in the special experiential teachings of great masters that appeared over the centuries. These instructions enable us to understand the way that the various experiences and visions that arise in the intermediate state of the moment of dying and of the real condition of existence (chos nyid kyi bar do) appear, and that all visions that appear at that time are only our own visions, just like a beautiful maiden who, on looking at herself in a mirror, vividly sees the features of her face. On this basis, when at this time (the intermediate state of the moment of death) it is clear that, due to illness or a sudden accident, the humours and organic component of the body are totally deranged and due to the function of the elements, life is in danger, we need to examine the outer, inner and secret signs of death

and on that basis try in every possible way to apply the methods to cheat death: externally by accumulating merit, internally through methods (such as rituals or a therapy) that restore the relation (between the body and its elements), and secretly through the method of long life practice. When death is approaching us, and the time comes for us to lie on our bed for the last time, wear the last clothes, eat the last food and drink the last water, leave our testament as our last words, the following signs will manifest:

When the system of our (subtle and gross) channels enters more into its essence, the eyes grow dim;

When the system of the water element enters more into its essence, the saliva and mucus become dry;

When the system of the air elements enters more into its essence, the breathing becomes agitated and heavy;

When the system of the spleen enters more into its essence, the tongue does not move anymore;

When the system of the kidneys enters more into its essence, the ears stick to the head;

When the system of the liver enters more into its essence, the lips do not close;

When the system of the bones enters more into its essence, the teeth blacken;

When the system of the lungs enters more into its essence, the nose becomes flabby;

When the system of the flesh enters more into its essence, the jaw slackens;

When the system of the hairs enters more into its essence the eyebrows bristle;

When the system of the vital force that is wind (prana) enters more into its essence, one emits a hiccup.

When we exhaust the methods for cheating death and we lose all ability to move and our mental functions (i.e., the arising of thoughts and knowing we are thinking), we are about to part from the vision of this life and our cherished body. At this point there manifests the gradual dissolution of the elements that represent the very secret signs:

When the coarse aspect of the earth element dissolves into its own subtle nature, we lose our physical force and become unable to get up and our mind dims. In this moment (though still in bed) we feel fear accompanied by the impression of falling into a fearful ravine.

When the coarse aspect of the water ele-

ment dissolves into its own subtle nature, liquids issue from the nose and mouth, we can no longer restrain our urine, our eyes turn backwards, our ears no longer hear sounds and our mouth and nose dry up. In this moment we feel fear accompanied by the impression of sinking in deep water.

When the coarse aspect of the fire element dissolves into its own subtle nature, the body heat disperses starting from the arms and legs and from the point between the eyebrows, the body complexion vanishes and our consciousness becomes thick darkness. In this moment we feel a strong fear accompanied by the impression of one's body being thrown into terrifying fire pit.

When the coarse aspect of the air element dissolves into its own subtle nature, (externally) the outer breathing becomes agitated and panting and, internally our consciousness becomes blurred and we lose our presence. In this moment we feel fear accompanied by the impression that our body is trapped in a frightening tornado.

When the subtle aspect of the air element dissolves into our consciousness, the outer breath suddenly ceases, and because the (white and red) elements lose their normal functions, the three phases (of the manifestation of clear light) known as appearance, increase or attainment or whiteness, redness and blackness, manifest one after the other. At this point the inner breath is still present in the body; and if the person who is in the intermediate state of the moment of dying has, in the course of his or her life, formed a connection with the path of liberation and has had some experience of the path, an experienced friend should insert a bamboo drinking-straw or something similar into the right ear in the case of a dying male or the left ear in the case of a dying female and utter the following words:

*"Listen! Son/daughter of a noble lineage! What is called death now has come to you. This does not happen only to you but to all beings without exception. So do not be attached to the karmic visions of this life. Now your vision is manifesting as the intermediate state of the real condition of existence, the natural energy of the wisdom of instant presence. In fact, now that your body and your mind have separated, all subtle, limpid, luminous and bright manifestations of light, spheres of light and forms (such as those of the peaceful and wrathful deities), shimmering like a mirage on a plane in the summer will manifest as*

continued on page 17

## book review

Chögyam Trungpa Rinpoche  
*The Sanity We Are Born With: A Buddhist Approach to Psychology.*

Boston: Shambhala, 2005.  
\$16.95 in a paperback  
edition of 224 pages.

Chögyam Trungpa was one of the first Tibetan tulkus to bring dharma teachings to the west. He was instrumental in bringing His Holiness the 16<sup>th</sup> Karmapa to the United States for three separate tours, and in founding Naropa Institute, which engaged many well-known poets, artists, psychologists, and scholars in dialogue with the dharma. As a married lama, who drank alcohol and flirted openly with some of his students, he created a degree of controversy, which lingered even after his

death.

*The Sanity We Are Born With*, is not a collection of new writings. Each of the chapters has been previously published elsewhere, and is also available in *The Collected Works of Chögyam Trungpa*. What gives this book its particular identity is the attempt to collect a number of Trungpa Rinpoche's writings on psychology. But, even this is a bit arbitrary, since Trungpa was almost always talking about psychology in some form.

As Daniel Goleman writes, in the Introduction, Trungpa Rinpoche once told him, "Buddhism will come to the West as a psychology" (p. vii). However, he does not mean conventional psychology, in which the attitude is one of trying to fix

a problem. As he says, "The meditative attitude accepts, in some sense, that you are what you are" (p. 176).

Those already familiar with Trungpa's writings will not find anything startlingly new here. Those who are unfamiliar with his teaching might wish to begin with a book where the chapters are more clearly linked together in a progression, like *The Myth of Freedom*.

Here is a typical Trungpa quote: "We've been told to be kind, gentle, good people. Those are the conventional ideas of spirituality. When we begin to find the spiky quality in our-

selves, we see it as antispirituality and try to push it away. That is the biggest mistake of all. . . Do not suppress or let go of irritations, but become part of them; feel their abstract qualities. The irritations then have no one to irritate" (p. 48)

Chapters in the book deal with such topics as the Five Buddha Families and the Maitri Space Awareness training. The Buddha Families are described in terms of the typical emotional quality of each, which can manifest in an enlightened or unenlightened form. Trungpa Rinpoche and builds upon the concept of the Buddha Families developed Maitri Space Awareness. It involves holding a specific physical posture in a room of a certain color and shape, in order to provoke an experience of one of the five basic emotional patterns.

In addition to formal medita-

tion, Trungpa was an advocate of "relating with the emotional situations of daily life in a meditative way. Every situation then becomes a learning process. These situations are the books; they are the scriptures. You don't need more than that. Books and scared writings become purely a source of inspiration" (p. 49).

There is no clear and simple way, no step-by-step manual, to explain how to relate directly to situations as they arise. That is the learning of a lifetime. Trungpa Rinpoche's books can be good companions for some people in this journey of learning to relate naturally and spontaneously.

by Paul Bail

ISTITUTO SHANG SHUNG  
2005 CALENDAR OF EVENTS

**KUNYE TIBETAN MASSAGE**

**23-25 APRIL: ROME, ITALY**

Third part of Ku Nye *First Level* course.

**14-15 MAY: MERIGAR**

Exam for the final diploma of Ku Nye. Cost: 50 euro.

**20-22 MAY: NAPLES, ITALY**

Fourth and final part of the Ku Nye *First Level* course. Cost: 720 euro for the entire course that began in November 2004.

**3-18 JUNE: GERMANY**

Continuation of the Ku Nye courses held the previous year.

**15-21 JULY: MERIGAR**

Second part of the Ku Nye *First Level Instructors'* course which started in 2004. Cost: 500 euro.

**22-24 JULY: MERIGAR**

Course on moxa given by Chögyal Namkhai Norbu. The course is intended for those who have followed the courses of medicine and Ku Nye organised by the Institute as well as those who already know the fundamental principles of Tibetan medicine. Cost: 150 euro.

**17-22 SEPTEMBER: MERIGAR**

*Ku Nye revision course* open to all students who have attended at least the first two levels. The aim of the course is to clarify doubts, discuss cases, practise together under the supervision of the teacher and deepen one's knowledge. All students of courses organised by the Institute outside Italy are invited to participate in order to share their experiences. Cost: 350 euro.

**24-26 SEPTEMBER: ROME, ITALY**

Fourth and final part of Ku Nye *First Level* course.

**1- 28 OCTOBER: KUNSANGAR, RUSSIA**

Continuation of the Ku Nye courses held the previous year.

**1-15 NOVEMBER: ENGLAND**

Continuation of the Ku Nye courses held the previous year.

**17-26 NOVEMBER: KARMALING, FRANCE**

Intensive course of Ku Nye *Second Level*.

**2-11 DECEMBER: POMAIA, ITALY**

Intensive course of Ku Nye *First Level*.

**16 DEC.-31 JANUARY: AUSTRALIA**

Continuation of the Ku Nye courses held the previous year.

**FOUR YEAR COURSE OF TRADITIONAL TIBETAN MEDICINE**

**1-10 MAY: MERIGAR**

First part of the second year course of *Traditional Tibetan Medicine*. Cost: 1500 euro for the entire course including teaching materials (textbook and MP3).

**3-12 SEPTEMBER: MERIGAR**

Second part of the second year course of *Traditional Tibetan Medicine*.

**MANTRA HEALING**

**19-20 MARCH: ROME, ITALY**

First part of Mantra Healing course. Cost: 120 euro.

**23-24 APRIL: ROME, ITALY**

Second part of Mantra Healing course. Cost: 120 euro.

**AUGUST: WEST COAST, USA** (sometime between 1-15 Aug.)

A four day course of Mantra Healing. (Use West Coast email contact for specific dates)

**27-30 NOVEMBER: KARMALING, FRANCE**

Mantra Healing course.

**DREAMS AND TIBETAN MEDICINE**

**5-6 MARCH: ROME, ITALY**

Course of First Level Dreams and Medicine. Cost: 120 euro.

**28-29 MAY: ROME, ITALY**

Second course of Dreams and Medicine. Cost: 120 euro.

**JUNE: GERMANY**

a four days and one night 's course before or after the Ku Nye second Level course

**AUGUST: WEST COAST, USA** (sometime between 1-15 Aug.)

A four day & one night course. (Use West Coast email contact for specific dates)

**TIBETAN LANGUAGE**

**18-31 AUGUST: MERIGAR**

Course of spoken and written Tibetan with Elio Guarisco. The first week will be for beginners and the second will be for those who are more advanced. Cost: 500 euro.

**INFORMATION AND REGISTRATION:**

For general information on the courses please contact the Istituto Shang Shung at:

[ssinst@tiscali.it](mailto:ssinst@tiscali.it) or contact ELISA COPELLO: [elisa-cop@libero.it](mailto:elisa-cop@libero.it)

FOR COURSES ORGANISED IN VARIOUS PLACES, PLEASE CONTACT:

- ROME: [zhenphenling@tiscali.it](mailto:zhenphenling@tiscali.it) 06.57.300.346 / 328. 735.10.7  
Anna Marie Clos: tel. 06-5885142, email: [arura@libero.it](mailto:arura@libero.it)
- GERMANY: Svetlana Riecke, email: [dzogcheninfo@aol.com](mailto:dzogcheninfo@aol.com)
- MERIGAR: Istituto Shang Shung office : tel.0564-966941, email: [ssinst@tiscali.it](mailto:ssinst@tiscali.it)
- KARMA LING, FRANCE: tel. 0033-0479257800;  
email: [info@karmaling.org](mailto:info@karmaling.org) , [lhundroup@rimay.net](mailto:lhundroup@rimay.net)
- ENGLAND: Peter White, [pwhite@i12.com](mailto:pwhite@i12.com)
- NAPLES: Fabio Risolo: [fabio.risolo@libero.it](mailto:fabio.risolo@libero.it)
- POMAIA: [spc@iltk.it](mailto:spc@iltk.it)
- KUNSANGAR, RUSSIA: [kunsang@dzogchen.ru](mailto:kunsang@dzogchen.ru)
- AUSTRALIA: [namgyalg@acr.net.au](mailto:namgyalg@acr.net.au)
- WEST COAST, USA: [vajrapamo@aol.com](mailto:vajrapamo@aol.com)

News about the Shang-Shung Institute Austria

*The Shang-Shung Institute Austria for Tibetan Studies celebrated its fifth anniversary in January 2005. This is a good opportunity to look back on the various activities that we have undertaken:*

- In 2001-2003 for the first time in the German speaking countries we organized a three-year course on Tibetan Ku Nye Massage under the guidance of Dr. Nida Chenagtsang, whom we want to thank very much for his precious instruction.

- In the summer of 2003 we started the first Training Course for Translators from Tibetan with the help of Elio Guarisco. With this training course, experienced translators have a very special opportunity of increasing their capacity of translating spiritual Tibetan texts, so that after some years of intensive study, they will be able to translate some of the very difficult Dzogchen Tantras into a correct and precise form in Western languages.

Each Training Course lasts for several weeks and is very intensive and hard work. The first Course in 2003 took place at Merigar; the second in 2004 was held in Margarita and the third Training Course this year will be held at Merigar again. More than 15 translators from different nations have participated in these Trainings up to now. The first result - the most recent book by Chögyal Namkhai Norbu on Tibetan Medicine - will be published in 2005. We want to thank Elio Guarisco very much for all the effort and work he has done for the Institute.

- In the last two years the Austrian branch of the international Shang - Shung Institute has collaborated with the Institute at Merigar on the project of building an archaeological park in Khyung Lung in Tibet, the first capital of the ancient kingdom of Shang Shung.

- In 2003-2004 we organized the first international tournament of the ancient Tibetan game Bagchen ever held in Western countries. More than 64 players participated in the tournaments in Russia and in Merigar. In spring 2004 four players played their final rounds in Margarita with Grisha Mokhin winning the first prize.

The main point of the work the Shang-Shung Institute Austria is doing has become the Ka-ter Translation Project. This new initiative started in August 2004 and its main aim is to work on work and to translate sacred Tibetan texts. One part of the Ka-ter Translation Project is the above-mentioned Training for Translators from Tibetan. Another important aspect is the translation of Dzogchen-Tantras. Small teams of very experienced translators - Elio Guarisco, Jim Valby and Adriano Clemente - dedicate their time and energy to this specific translation work in order to make these wonderful and extraordinary texts of knowledge also available to our children and grandchildren. Without this enormous effort we might run the danger of losing all these texts.

The third important aspect of the Ka-ter Translation Project is the work which is going on at the moment in Tibet: the very precious Tantras of Changchub Dorje, the master of Chögyal Namkhai Norbu, have to be digitalized and catalogued as soon as possible, otherwise they will be lost because of aging. This project is a collaboration between the Shang-Shung Institute Austria and the Shang-Shung Institute America. The first 3000 Dollars have already been sent to Tibet for this work.

The next Training Course for Translators from Tibetan will take place from 6th of July until 9th of August 2005 at Merigar. In order to take part in this training one has to do a written test first. All interested people are welcome to contact our Institute or to read the information on our website <http://www.ssi-austria>.

We received the following letter from the office of H.H. the Dalai Lama:

"Dear Mr. Oliver Leick,

His Holiness is pleased to learn about the Ka-ter Translation Project which is an initiative aimed at spreading and deepening knowledge of Tibetan culture and to ensure its survival. This is what we Tibetans have been trying to do ever since we have been in exile. His Holiness sends you His blessings and wishes your project success.

Best wishes,  
Tenzin Geyche Tethong"

Board of Directors

Since March 2005 we have had new members on the board of directors. Two of the directors of the last years, Gerd Manusch from Germany and Maria Rauch from Austria, are retiring. We want to thank Gerd and Maria very much for their work, their help and collaboration. Chögyal Namkhai Norbu, the president of the Shang-Shung Institute has approved the new board of directors: Oliver Leick will be the director and executing manager as in the last five years; Siegfried Schwaiger, the manager of the Shang Shung Editions Austria, and Dr. Wolfgang Horn will work as the other two directors of the Institute. We wish them all the best for their work in the coming years.

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

**Shang Shung Institute of America**

2005-2006 Courses in Tibetan Medicine

**NEW:**  
**4 Year Course**  
**in TIBETAN Medicine**  
 Taught by Dr. Phuntsog Wangmo of Lhasa, Tibet  
 ■ beginning Fall 2005

**Kunye**  
 (Tibetan Massage)  
 Taught by Dr. Phuntsog Wangmo  
 \*CEU credits available

For more information:  
 SHANG SHUNG INSTITUTE OF AMERICA  
 PO Box 277 Conway, MA 01341  
 www.shangshung.org  
 Telephone: 413-369-4928  
 E-mail: liz@shangshung.org

www.shangshung.org

**WORKSHOPS ON TRADITIONAL TIBETAN MEDICINE IN BERKELEY CALIFORNIA, USA THIS SUMMER**

Dr. Nida, a traditional Tibetan Doctor, will give workshops on

- |                        |                |
|------------------------|----------------|
| Mantra Healing Level 1 | August 4 - 8   |
| Dream Analysis         | August 11 - 14 |

There will be two sessions a day plus one all night practice. Tuition is \$300 for each course. Early registration before June 25 is \$250. Both Workshops will be held at Dondrup Ling, Berkeley, CA.

A public talk on Tibetan Medicine on August 2 and on Ku Nye massage on August 3 are scheduled at 7:30pm at Dondrup Ling, Berkeley.

For more information, registration or to schedule private consultations please contact Margaret Bradfors at 925-798-8748 or email: [aha@dzogchencommunitywest.org](mailto:aha@dzogchencommunitywest.org). The web site is [www.dzogchencommunitywestcoast.org](http://www.dzogchencommunitywestcoast.org). These are co-sponsored by Shang-Shung Institute with the Dzogchen Community West Coast.

**NEWS FROM THE TSEGYALGAR BOOKSTORE**

A new DVD has just arrived at the Tsegylgar Bookstore from Shang Shung Institute, Italy entitled:

Item Number: V10053  
 "The Tibetan Yoga of Movement: Yantra Yoga"

This DVD contains a demonstration by Yantra teacher Laura Evangelisti of the first level of Yantra Yoga as transmitted by Chögyal Namkhai Norbu; no explanation is given. It is meant for Dzogchen practitioners who have received the transmission from the Master and who have attended at least one Yantra Yoga first level course.

The video includes all preliminaries including Tsigion, Lungsang (The Eight Movements), Tsandul, and the Pranayamas and Asanas of the first and second Series.

Cost: \$25 (plus shipping).

If you would like to place an order you can email, fax or call in to me the following information:

- Credit card number (MC or Visa) with expiration date
- Your billing and shipping addresses
- The list of items you would like to order

Thanks, and I look forward to hearing from you!

Anna  
 Tsegylgar Bookstore  
 Phone/Fax: 413-369-4473  
[bookstore@tsegylgar.org](mailto:bookstore@tsegylgar.org)

NEW ITEMS AVAILABLE FROM THE

# SHANG SHUNG INSTITUTE

These new DVD's are available through the Shang Shung Institute of Merigar and can be ordered from the secretary. All are available in PAL and NTSC formats with menus for easy disc navigation. All materials except *General Introduction to Dzogchen* and *Ku Nye* require transmission from the Master. For more information contact the SSI secretary:

**Shang Shung Institute**  
 58031 Arcidosso (GR), Italy  
 Tel.: +39-0564-966941  
 Fax: +39-0564-968110  
 E-mail: [ssinst@tiscali.it](mailto:ssinst@tiscali.it)



**Tundus, Tundrin & Tungyas**  
 The three tuns explained and practiced by ChNN. Filmed at Gadeling, his Italian home. € 24



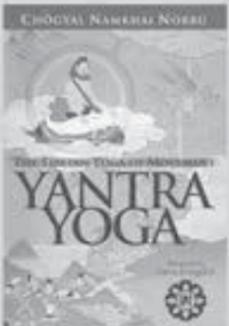
**The Dance of the Vajra**  
 All three Dances and the Irregular Dance of the Three Vajras performed by Prima Mai. € 30



**Chöd**  
 Explanation from Japan 1993 and the practice performed by ChNN alone. € 22



**Shitro**  
 The explanation and practice by ChNN alone in the Gonpa of Merigar, August 2003. € 20



**Yantra Yoga Level 1**  
 Demonstration only; must have received transmission from ChNN and attended one first level course. € 20



**Worldwide Transmissions**  
 Anniversary days of Adzam Druggpa, Padmasambhava and Garab Dorje. \*Restrictions apply - contact SSI secretary or local Gar. € 24

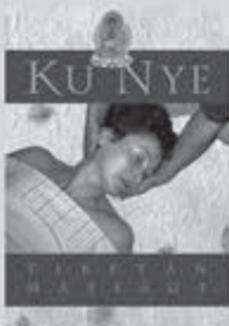


**Video Journal**  
 The Video Journal is sold through an annual subscription of four issues for €100. To subscribe write to: [ssinst@tiscali.it](mailto:ssinst@tiscali.it)

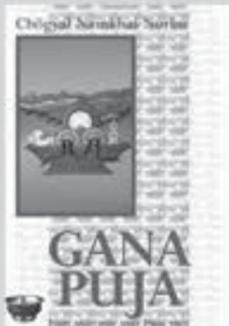


**General Introduction to Dzogchen**  
 Precious advice on presence and awareness, based on experience, in a simple easy to understand language. € 20

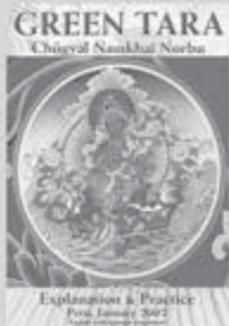




**Ku Nye**  
 Dr. Nida Chenagtsang explains and demonstrates the fundamental techniques of Tibetan Massage. € 24.



**Ganapuja**  
 Explanation and practice by ChNN from Tsegylgar 1994. Also contains advice on the melodies by Adriano Clemente. € 22



**Green Tara**  
 Detailed explanation and practice by ChNN given in Peru 2002. € 22

# Special Practice Calendar for Three Months

## Wood Bird Year 2005-2006

PART 2 - 3<sup>rd</sup> - 6<sup>th</sup> Tibetan months

ANNIVERSARY OF  
PADMASAMBHAVA  
6<sup>th</sup> Tibetan month - 10<sup>th</sup> day  
Celebration at 8 a.m. Oddiyana time.

Friday 15<sup>th</sup> July 2005

17:00 Hawaii  
20:00 San Francisco, Los Angeles,  
Vancouver  
21:00 Denver, Salt Lake City, Pagosa  
Springs, Edmonton  
22:00 Lima, Quito, Chicago, Mexico  
City  
23:00 Caracas, San Juan, Santiago,  
New York, Conway, Montreal, Atlanta,  
Detroit, Havana, Kingston, Indianapolis,  
Ottawa

Saturday 16<sup>th</sup> July 2005

00:00 Buenos Aires, Sao Paulo, Rio  
de Janeiro, Bermuda  
03:00 GMT, Reykjavic,  
04:00 London, Dublin, Lisbon  
05:00 Johannesburg, Rome, Berlin,  
Oslo, Paris, Madrid, Amsterdam,  
Copenhagen, Brussels, Geneva, Prague,  
Salzburg, Stockholm, Budapest, Vienna,  
Warsaw  
06:00 Kuwait City, Riyadh,  
Tashkent, Helsinki, Athens, Ankara, Beirut,  
Jerusalem, Tallinn, Vilnius, Istanbul  
07:00 Moscow, Murmansk, Baghdad  
08:00 ODDIYANA, Islamabad  
08:30 New Delhi, Bombay  
08:45 Kathmandu  
09:00 Dacca  
09:30 Rangoon  
10:00 Bangkok, Jakarta, Saigon  
11:00 Singapore, Beijing, Lhasa,  
Manila, Hong Kong, Kuala Lumpur,  
Taipei, Perth  
12:00 Tokyo, Seoul,  
12:30 Darwin, Adelaide  
13:00 Brisbane, Melbourne, Sydney  
14:00 Vladivostok  
15:00 Fiji, Wellington, Auckland,  
Kamchatka

3<sup>rd</sup> Month, 4<sup>th</sup> day  
Tue. 12<sup>th</sup> April 2005

This is an important day for the practice of Ekajati, so try to do a Long or Medium Thun in the usual way, reciting the heart *mantra* of Ekajati as many times as possible.

3<sup>rd</sup> Month, 10<sup>th</sup> day  
Tue. 19<sup>th</sup> April 2005

This is a special day of Guru Padmasambhava. Those who have received transmission should do a Guruyoga with Padmasambhava with the long life *mantra* and a Ganapuja as we usually do, otherwise you can do the long life practice "Universal Wisdom Union". If it is possible, the best time to do the Guruyoga and long life practice is in the morning between 7 and 8. You can do the Ganapuja later in the afternoon.

Usually the best way to do the Ganapuja and the Guruyoga is collectively, with your Vajra brothers and sisters, but if this is not possible you can always do this practice alone when you have time. The important thing is to try to communicate with all practitioners linked to the same transmission so that you can develop the potentiality of the transmission that you have received and through it your understanding and capacity to integrate your daily life in the state of contemplation.

Those who have not received the transmission of the Thun practice can learn it from other practitioners and then receive the transmission when there is the opportunity. Otherwise on this day those who have not received transmission of the Thun practice can do a purification practice with breath-

ing and Yantra Yoga exercises and movements or practices linked to controlling the *prana*.

3<sup>rd</sup> month, 15<sup>th</sup> day

Sun. 24<sup>th</sup> April 2005

FULL MOON.

This is one of the best days for long life practices and in particular for the practice of the "Union of Primordial Essences". It is best to do it early in the morning between 7 and 8am if you can but if this isn't possible you can do it in the afternoon or even in the evening when you are not busy.

Today is also the anniversary of the *Kalachakra*, the day when Buddha Sakyamuni first gave the teaching of *Kalachakra* so it is good to do a Ganapuja or Long Thun in the evening either collectively or alone.

3<sup>rd</sup> Month, 25<sup>th</sup> day Tue. 3<sup>rd</sup> May 2005

Today is a Dakini day. It is also the anniversary of the Fifth Dalai Lama, a great *terton* and practitioner of Dzogchen so it is a very beneficial day to reinforce the function of our energy and create a more vital contact with the energy of the universe. If you have the possibility, it is good to do a Guruyoga of the White A in the morning and in the evening a Ganapuja with an intensive practice of Ekajati, repeating the heart *mantra* as many times as possible. Otherwise you can do the Medium Thun with the practice of Ekajati, repeating the heart *mantra* as much as possible. The best time for this practice is around 8 in the evening.

3<sup>rd</sup> Month, 30<sup>th</sup> day  
Sun. 8<sup>th</sup> May 2005

NEW MOON. Today is the anniversary of Sangyas Lingpa (1340-1396) a great *terton* and Dzogchen master. You can do a Guruyoga of the White A from the cycle of teachings Universal Clarity with a Ganapuja. It is also a good day to do the Purification of the Six Lokas.

4<sup>th</sup> Month, 6<sup>th</sup> and 8<sup>th</sup> days  
14<sup>th</sup> & 16<sup>th</sup> May 2005

These are important days for the practice of Ekajati so try to do a long or medium Thun with your Vajra brothers and sisters. If that is not possible you can do the medium Thun alone, reciting the heart *mantra* of Ekajati as many times as possible.

4<sup>th</sup> month, 7<sup>th</sup> day  
Sun. 15<sup>th</sup> May 2005

This is the anniversary of the birth of Buddha Sakyamuni, an important day for all Buddhists, so try to a Ganapuja with your Vajra brothers and sisters.

4<sup>th</sup> Month, 10<sup>th</sup> day  
Wed. 18<sup>th</sup> May 2005

Today is the day of Guru Padmasambhava. In general you can do the practice of the Guruyoga of Padmasambhava on this day. If you have the possibility and enough time you can do a collective Ganapuja with your Vajra brothers and sisters otherwise you can do the long life practice "Union of Primordial Essences".

4<sup>th</sup> Month, 15<sup>th</sup> day  
Mon. 23<sup>rd</sup> May 2005

FULL MOON. This is the anniversary of the Paranirvana of Buddha Sakyamuni as well as an important day for the long life practice "Cycle of Life's Vajra". Therefore if you can, do the practice of the Dakini Mandarava in the morning (the best time is between 7 and 8 am) and a collective



Ganapuja in the afternoon or evening according to your possibilities.

4<sup>th</sup> Month, 24<sup>th</sup> day  
Wed. 1<sup>st</sup> June 2005

This month there is no 25<sup>th</sup> day so today is Dakini day. It is also the anniversary of Ngor Chen (a great master of the Shakyapa tradition and initiator of the

Ngor lineage), therefore it is a good day to do the Guruyoga of the White A, *Akar Lamai Naljor*, collectively or alone.

4<sup>th</sup> Month, 30<sup>th</sup> day  
Mon. 6<sup>th</sup> June 2005

NEW MOON. Today is the anniversary of Nyagla Padma Dundul (1816-1872), one of the Masters of Chang-chub Dorje and the main Master of Namkhai Norbu Rinpoche. He discovered the Terma "Tsedrub Gongdu" which two of his disciples, Ayu Khandro and Changchub Dorje, transmitted to Namkhai Norbu Rinpoche. Namkhai Norbu Rinpoche practiced this method as much as possible and started to transmit it to his students after visiting the sacred cave at Maratika. Therefore try to do the long life practice "Union of Primordial Essences" in the morning. In the afternoon or evening you can do the Guruyoga of the White A, *Akar Lamai Naljor*, collectively or alone, with a Ganapuja if possible.

5<sup>th</sup> Month, 1<sup>st</sup> day  
Tue. 7<sup>th</sup> June 2005

This is the anniversary of Chogyur Lingpa (1829-1870) a Nyingmapa Master of Dzogchen, one of the three most important Rimed masters of the 19th century. Try to do a practice of the Guruyoga of the White A, *Akar Lamai Naljor*.

5<sup>th</sup> Month, 10<sup>th</sup> day  
Fri. 17<sup>th</sup> June 2005

Today is a special day of Guru Padmasambhava. In general you can do the Guruyoga of Padmasambhava practice on this day. If you can, try to do a Ganapuja collectively with your Vajra brothers and sisters, otherwise you can do the long life practice "Union of Primordial Essences".

5<sup>th</sup> Month, 14<sup>th</sup> day  
Tue. 21<sup>st</sup> June 2005

This is an important day for the practice of Ekajati, so try to do a long or medium Thun collectively or alone, reciting the heart *mantra* of Ekajati as many times as possible.

5<sup>th</sup> Month, 15<sup>th</sup> day  
Wed. 22<sup>nd</sup> June 2005

FULL MOON. This is a special day for the long life practice of Amitayus, so you can do the Long life practice "Union of Primordial Essences". The best moment to do it is between 7 and 8 in the morning, if possible, either collectively or alone. If you can, try to a Ganapuja as well. It is also the *Dzamling Chisang* (Lit. 'smoke puja of the world in general') so if you know how to do it, you can do the Sangchö in the morning.

5<sup>th</sup> Month, 25<sup>th</sup> day  
Fri. 1<sup>st</sup> July 2005

This is a Dakini day as well as an important day for the practice of Ekajati, so try to do a Ganapuja or a Long Thun collectively with your Vajra brothers and sisters, or a Medium Thun alone. In either case recite

the heart *mantra* of Ekajati as many times as possible.

5<sup>th</sup> Month, 30<sup>th</sup> day  
Wed. 6<sup>th</sup> July 2005

NEW MOON. This is a day for purification practices. It is best to do the Purification of the Six Lokas either collectively or alone, preferably in the early morning. Otherwise you can do a medium or short Thun or a Ganapuja.

6<sup>th</sup> Month, 4<sup>th</sup> day  
Sun. 10<sup>th</sup> July 2005

This is the anniversary of the *Dharmachakra* (the first turning of the Wheel of the Dharma): the first time that Buddha Sakyamuni gave the teaching of the Four Noble Truths to his disciples at Sarnath, after his illumination. To honor the Lord Buddha on this special day you can do a Ganapuja with your Vajra brothers and sisters.

6<sup>th</sup> Month, 10<sup>th</sup> day  
Sat. 16<sup>th</sup> July 2005

Today is the anniversary of the birth of Padmasambhava. On this day when it is 8 am in Oddiyana Chögyal Namkhai Norbu will give the transmission of Guruyoga with the specific practice linked to the anniversary of Padmasambhava. In this way the transmission will be live because the transmission has no distance. Rinpoche will transmit and throughout the world people who do the practice at the same moment will be in the transmission and will thus receive the transmission. (In Italy, this practice will be done at 5 am.)

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

SEE THE GLOBAL TIMETABLE

6<sup>th</sup> Month, 14<sup>th</sup> day  
Wed. 20<sup>th</sup> July 2005

This is the anniversary of the Third Karmapa, Rangjung Dorje (1284-1339), a disciple of Rigdzin Chenpo Kumaradza and a famous master of Dzogchen Upadesa. On this day it is good to do *Akar Lamai Naljor*, Guruyoga with the White A, collectively or alone.

6<sup>th</sup> Month, 15<sup>th</sup> day  
Thu. 21<sup>st</sup> July 2005

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

6<sup>th</sup> Month, 25<sup>th</sup> day  
Sat. 30<sup>th</sup> July 2005

This is a Dakini day, so it is a positive day for reinforcing the function of our energy and creating a vital contact with the energy of the universe by doing a Ganapuja with our Vajra sisters and brothers. If there are no other practitioners nearby you can do a medium Thun on your own. In either case, when you transform into the Dakini Simhamuka, recite her heart *mantra* as many times as possible.

6<sup>th</sup> Month, 30<sup>th</sup> day  
Thu. 4<sup>th</sup> August 2005

NEW MOON. This is a very important day to do purification practices, especially the "Purification of the Six Lokas". If you have the chance, you can also do a short or medium Thun or a Ganapuja, collectively or alone.

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Is your contact information up to date? If not please contact mirror@tsegyalgar.org Thank you! The Mirror

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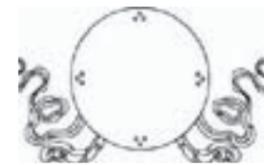
## The Mailing List of the International Dzogchen Community

## WORLD WIDE TRANSMISSION JULY 15 & 16 2005

Newcomers who want to participate in the worldwide transmission must be truly interested in the Teachings transmitted by our Teacher, Chögyal Namkhai Norbu Rinpoche, and practiced in our worldwide Dzogchen Community. Participants in this Transmission should try to receive Teachings from Rinpoche in the future. After having received the Transmission, they should also try to train and collaborate with the Sangha of the International Dzogchen Community of Chögyal Namkhai Norbu Rinpoche.

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

1. To receive the World Wide Transmission, new students need to participate with an experience student who will host both the preliminary explanation as well as the actual practice. A long-time student of Chögyal Namkhai Norbu Rinpoche, well in advance of the event, should give the explanations.
2. Hosts of Empowerments with the videotape should be members of the International Dzogchen Community.
3. For new and interested persons, it is important to have seen the explanation by Chögyal Namkhai Norbu Rinpoche that is also on the videotape, in advance. They should also have the possibility to clarify any doubts about the practice on the videotape with some serious, dedicated older students of Chögyal Namkhai Norbu Rinpoche before the Empowerment.
4. Exactly at the given time (see timetable) at your place, you start the Transmission Video at the starting point of the part of the Anniversary of Garab Dorje. At that moment - worldwide - students and newcomers start to practice this session of the Thun together, which ends with the dedication of merits.



The Mirror  
Newspaper of the  
International  
Dzogchen Community of  
Chögyal Namkhai Norbu

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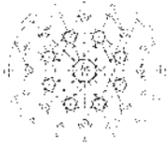
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merigar

## Merigar Program Spring/Summer 2005

**APRIL**

April Wed. 13<sup>th</sup> – Sun. 17<sup>th</sup>  
Video & audio web cast of  
Chögyal Namkhai Norbu's Teaching retreat  
In Los Angeles, U.S.A.

April Fri. 22<sup>nd</sup> – Sun. 24<sup>th</sup>

Course on The Dance of The Song of The Vajra  
Verses "Makharta.....khelelam" and repetition of the previous ones  
Led by Adriana Dal Borgo  
The course starts on Friday at 10.00  
Cost: 90 euro

**MAY**

May Fri. 13<sup>th</sup> – Sun. 15<sup>th</sup>  
Retreat of explanation and practice of Shitro  
Led by Fabio Maria Risolo  
The retreats starts on Friday at 16.00  
Cost: 75 euro

**JUNE**

June Thu. 16<sup>th</sup> – Sun. 19<sup>th</sup>  
Workshop on breathing and kumbaka  
With Fabio Andrico  
The workshop starts on Thursday at 10.00  
Cost: 120 euro

June Tue. 21<sup>st</sup>

Explanation of the Guru Yoga practice  
Related to the World Transmission Day  
(Open to everyone)

June Wed. 22<sup>nd</sup>

World Transmission Day  
Anniversary of Master Padmasambhava  
(Open to everyone)

June Fri. 24<sup>th</sup> – Sun. 26<sup>th</sup>

Workshop of the 4<sup>th</sup> group of Yantra  
With Laura Evangelisti  
The workshop starts on Friday at 10.00  
Cost: 90 euro

**JULY**

July Fri. 1<sup>st</sup> - Tue. 5<sup>th</sup>

Retreat with Chögyal Namkhai Norbu  
(Open to everyone)  
Paltrul Rinpoche's 'Vaidurya'i Chun-phyangs'  
Advice on how to follow the teaching and do practice  
The retreats starts on Friday at 16.00  
Cost: 250 euro  
This retreat will be also transmitted via web cast

July Fri. 8<sup>th</sup> – Sun. 10<sup>th</sup>

Santi Maha Sangha Level III exam  
With Chögyal Namkhai Norbu

July Mon. 11<sup>th</sup> – Fri. 15<sup>th</sup>

Level IV Santi Maha Sangha Training  
With Chögyal Namkhai Norbu  
Cost: 250 euro

July Fri. 15<sup>th</sup> – Sun. 17<sup>th</sup>

Course of Dance of Liberation of the Six Lokas  
With Adriana Dal Borgo  
(Open to everyone)  
The course starts on Friday at 10.00  
Cost: 90 euro

July Fri. 29<sup>th</sup> – August Thu. 4<sup>th</sup>

Yantra Yoga Level I Teachers' Training course  
With Fabio Andrico & Laura Evangelisti  
The course starts on Friday at 17.00  
Cost: 210 euro

**AUGUST**

August Fri. 5<sup>th</sup>

Blessing the animals  
With Chögyal Namkhai Norbu  
In the wood at Merigar

August Fri. 5<sup>th</sup> – Sun. 7<sup>th</sup>

Course on 5<sup>th</sup> group of Yantra  
With Fabio Andrico & Laura Evangelisti  
The course starts on Friday at 17.00

**SANTI MAHA  
SANGHA****THIRD LEVEL  
EXAM &  
FOURTH LEVEL  
TRAINING  
MERIGAR, ITALY  
JULY 2005**

July 8-10: Santi Maha  
Sangha 3rd Level Exam  
July 11-15: Santi Maha  
Sangha 4th Level Training

The retreat fee is 250 Euros.

For more information  
contact:  
Igor Legati,  
edizss@tiscali.it  
Santi Maha Sangha  
Coordinator

**Merigar****Dzogchen Community in Italy****Arcidosso 58031****GR Italy****Tel: 39 0564 968 837****Email: merigaroffice@tiscalinet.it****Web site: web.tiscalinet.it/merigar***Merigar Program Continued*

Cost: 90 euro  
August Mon. 8<sup>th</sup>  
Supervision of 1<sup>st</sup> level Yantra  
Yoga instructors  
Starts at 10.00  
Cost: 30 euro

August Wed. 10<sup>th</sup> – Tue. 16<sup>th</sup>  
Retreat with  
Chögyal Namkhai Norbu  
(Open to everyone)  
Lama Yeshe's Khadroi  
Thughtig  
The Essence of the Heart of  
Guru Jnanadhakini & A  
Simple practice of Guru  
Jnanadhakini.  
The retreat starts on  
Wednesday at 16.00  
Cost: 350 euro

August Fri. 19<sup>th</sup> – Sat. 27<sup>th</sup>  
2<sup>nd</sup> level Vajra Dance teachers'  
training course  
With Adriana Dal Borgo  
& Prima Mai  
The course starts on Friday  
at 16.30  
Cost: 270 euro

August Sat. 27<sup>th</sup> – Mon. 29<sup>th</sup>  
Yantra Yoga course for begin-  
ners  
With Laura Evangelisti  
(Open to everyone)  
The course starts on Saturday at  
10.00  
Cost: 90 euro

**SEPTEMBER**  
September Fri. 16<sup>th</sup> – Sun. 18<sup>th</sup>  
Intensive Chöd practice retreat

**Email: merigaroffice@  
tiscalinet.it**

## A LETTER TO THE LINGS FROM MERIGAR

Dear Ling,

This is an important year for our Community because it brings the beginning of a process of renewal according to the wishes of our Teacher, Chögyal Namkhai Norbu. This process will start at Merigar and aim to involve the entire Community around the world in order to help it grow and prosper.

The changes and improvements being introduced include various aspects concerning most of all administration and relationships between the Lings and the Gars. One of the most important aspects is membership that is essential in order to subscribe to the Community's activities and without which the Community would not be able to survive.

A "membership card" is something of value, it looks good, and it gives access to services and

offers significant advantages at a low cost. For example, one of the services offered to members is the possibility to follow the Master's retreats through web casts (at the Gars these will be in video!).

In this context the role of the Lings is fundamental because

the Ling is the first "desk" (office) at the disposal of members or the first contact for those who are interested in the teaching, in Buddhism and in Tibetan culture.

The Ling is the ideal place to promote membership and the understanding of the value of our Community. Membership represents our hopes, our wishes and all the good things we have given and we are giving to the Community and the teaching.

The membership card is in plastic and about the size of a credit card. It will be printed at Merigar and sent to the Lings or to Members. A Member will receive a pack containing a personal membership card with his or her name and number (in bar code), a folder with a welcome letter, a leaflet and brochure describing the services and advantages (publications and/or newsletter) and possible gift.

There are four types of membership: ordinary which costs 129, sustaining at 500, meritorious at 1500 and reduced at 50. (All types of membership give the right to participate via Web cast in the Master's retreats)

Ordinary membership will cost 129 euro instead of 185, 56 euro less than in the past. Sustaining membership will cost 500 euro instead of 390, but although there appears to be an increase, instead of a discount of 40% as before, all courses\* and retreats will be free!!! Sustaining members will also be entitled to use the personal retreat cabins FOR FREE, receive *The Mirror* and the four-monthly Merigar

Letter, have a 10% discount on publications from Shang Shung Editions and a subscription to the Video Journal for a value of 100 euro if they make their membership before March 31<sup>st</sup>. After this date, they will have a 50% discount on the VJ.

Meritorious membership will also be reduced from 2000 to 1500 euro, with the hope that the number of these members will increase not only in Italy but also in other countries. Besides being entitled to all the discounts for sustainers, meritorious members will have their photo in the member's list, a personal e-mail account at the domain of the Association, a 100% discount on Shang Shung Editions publications and a fantastic gift that will change from year to year.

Finally, reduced membership, at a cost of 50 euro, will permit not only retired people and students to have membership at a reduced rate as in the past, but also those on a low income. This category is reserved for those with an income of less than 700 euro a month.

Membership will be "sold" mainly at the Lings that will keep a part of the proceeds, or their "commission", on the basis of the number of memberships per category. There will be five types of Lings and five groups: small with 19 members, medium with 38 members, large with 67 members, very large with 116 members and finally enormous with 200 members.

The part of the proceeds that the Ling keeps is calculated on the basis of the category it belongs to. For example, a medium sized ling with 38 members will keep 30% of the first 19 memberships and 40% of the remaining 19 memberships. If we consider ordinary membership, the table of examples which follows indicates that the Ling's commission will be 1,715.70 in relationship to total sales of 4,902.00.

Commission for the Lings is not applied to meritorious membership.

The following table takes only ordinary membership at 129 into consideration in order to simplify matters and shows how commission is calculated.

This system is intended to encourage membership, the birth of new Lings and the growth of the present Lings. In order to reduce costs, the Lings will be supported with the informative instruments of the Community's infrastructure. Support will also include training and advice on using the experience acquired. In this way, each Ling will be able to actively contribute to the life of the entire Community.

The relationship between the Gar and the Ling will become closer: the Gar will try to offer the maximum support to the Ling which will be dedicated to a promotional campaign and in direct contact with members.

Events held at the Lings such as courses or public events can be organized with the help of the Gar and of complementary structures such as the Shang Shung Institute that is already specialized in this

*continued on next page*

Dear Lings continued from previous page

area. Since all the groups and organizations created by our Teacher, Chögyal Namkhai Norbu, are currently in the process of being aggregated, the resulting synergy will bring better results in a determined period of time at less cost.

The role of the Ling is important because it is the first contact point, the image and the voice of the Community. The instruments at its disposal will permit even a Ling with a few people to operate just like the bigger ones. The synergy will guarantee good results and collaboration with the Gar will help it to reach its economic objectives and realize its aspirations.

One of the main difficulties in the past always had to invent new ways to support the Lings. The new membership system, the instruments and the synergy are the result of our commitment to help you to grow and prosper.

In order to make this feasible, the concept of "transparency" is being introduced to make information more accessible and to permit active collaboration between members. In this way, information on what is taking place at various levels of organization, the way it is proceeding, the time element, the costs and the results will be available in real time.

The Community is organized according to geographical areas: by continent, Gars and Lings. The following table does not refer to the importance but to the dependence of the Lings on the Gars.

There are some particular Gars such as Kunsangar that will have an important role because they may develop in neighboring continents such as Asia.

The instruments of this "modernization" will help to overcome the limits of distance, create a virtual place where our activities can be properly located and always available to be consulted in real time, help administration and control. The instruments are of the informative kind and can be reached via Internet with a web browser, allow you to have your own identity but to be able to have a vision that is shared by the whole Community.

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There are some particular Gars such as Kunsangar that will have an important role because they may develop in neighboring continents such as Asia.

The Gars and Lings may develop specializations: for example, in recent years Tashigar North has been the main place where the Master's retreats have been held while Merigar has become the main supplier of services.

The commitment of each and every one of us is very important and we ask you to let us know in every way possible how we can offer a better service to members and collaborate in the most profitable way.

We need to receive the following information from you:

- legal set-up (possibly with your statute or legal deed attached)
- civil and fiscal normatives of your country -
- organization and organization chart (who does what)
- number of people registered (how many have paid at least once)
- number of members (how many pay regularly)
- number of contacts (how many may become members) balance sheet
- profit & loss statement assets
- credits & debits (condensed) typical activities (what you do) procedure (how you do it) work in progress
- undeclared activities (hidden or illegal)
- system of recording financial data (software used or method)

**CONTACTS AND INQUIRIES:**  
At Merigar: contact the administration office (Pia Bramezza) or the secretary (Anna De Sole)  
At the Lings: contact the person in charge or the Yellow Gakyil.

**FOR FURTHER INFORMATION AND CLARIFICATION:**  
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Tel: 0564 966837  
Email: merigaroffice@tiscali.it

Administration (Pia Bramezza):  
Tel: 0564 968110  
Email: piabram@tiscali.it

Yellow Gakyil (Alfredo Colitto):  
Tel: 0564 950619  
Email: alvar04@libero.it

## ACCOMMODATION SERVICE AT MERIGAR INFORMATION FOR PEOPLE WHO INTEND TO COME TO MERIGAR FOR RETREATS OR TO FOLLOW COURSES

If you are looking for accommodation, airport transfer, local car hire or only logistic assistance, you can contact the following information and reservation service:

**Accommodation Service**

**(Information available in English, German, French and Italian) Information service and reservation of accommodation during retreats, local transport, & logistic solutions:**

**Christina von Geispitzheim**

**Email: [acomodationservice@libero.it](mailto:acomodationservice@libero.it)**

**Tel: 0039 0564 957542**

**Mobile phone: 0039 339 1370739**

We cooperate with local hotels, family pensions, residences, agriturismo, Community members who have rooms or houses to rent or sublet. Also we can advise on car rental (at airports or locally), on the best itinerary and time tables of trains and buses, and we have now a circuit of residents who offer various useful services like transfer from the airports, local taxi service, translations, baby sitting, etc.

e u r o p e

### Retreat with Chögyal Namkhai Norbu

Budapest, Hungary

Introduction of the Dzogchen Teaching and the Longsal Ngondro

May 27-29, 2005

**Place:** Moric Zsigmond Gimnazium (Secondary School)  
**Address:** 1025 Budapest Törökvész street 48-54.

**Lectures:**  
Friday 5-7PM  
Saturday 10-12AM  
Sunday 4-6PM

**Fees:**  
30 Euros for the whole retreat  
10 Euros/day

6000 HUF for the whole retreat  
2500 HUF/day

4500 HUF/3 days for students and pensioners  
1500 HUF/day

**Free for children (up to 14 years old)**

**No discounts**

**Accommodation:**

There is a list of hotels in different categories at our homepage (with web addresses and emails) in PDF format: [www.dzogchen.ictu.com](http://www.dzogchen.ictu.com)

*If you need further help, please, write to Erzsebet Kubat, email: [kubate@freemail.hu](mailto:kubate@freemail.hu)*

### CRIMEA RETREATS WITH CHÖGYAL NAMKHAÏ NORBU UKRAINE

We are happy to announce the schedule of Crimea Retreats 2005 in Ukraine:

**June 1-7**

**Vajra Dance Retreat** (Dance of the Liberation of the Six Lokas and Dance of the Three Vajras)

It will be held by Tania Pronicheva and Ruslan Kim (Ukraine) under the supervision of the international instructor Adriana dal Borgo.

The cost of the retreat is 50 USD.

The discount for pensioners and students is 50%.

**June 3-5**

**Moxabustion** course with Chögyal Namkhai Norbu Rinpoche.

This course is for those who already know Tibetan medicine, have healing practice and also for certified doctors.

The cost of the retreat is 100 USD.

The will be no discounts.

**June 8-12**

**General retreat with Chögyal Namkhai Norbu Rinpoche.**

The cost of the retreat is 100 USD.

The participants will get discounts if they pay membership fees till June 2005. There are the following discounts:

for members of the DC 20% (20 USD)

for sustaining members of the DC 40% (40 USD)

for pensioners, students and DC members from far regions 50% (50 USD)

personal discounts are subject to Kunsangar Gakyil decision.

Also during the General retreat there will be the following retreats:

**Yantra Yoga Retreat** for the beginners with the international instructor Fabio Andrico.

**Vajra Dance Retreat** Dance of the Three Spaces with Olga Nimachuk (Buryatia) under the supervision of the international instructor Adriana dal Borgo.

We will inform later about the possibilities of lodging and costs.

*The Organizing Committee of the Kunsangar Gakyil*

### VAJRA DANCE CLOTHES

As originally transmitted by  
Chögyal Namkhai Norbu  
Beautiful, pure silk, custom made  
Information and orders  
at [vaddress@yahoo.com](mailto:vaddress@yahoo.com)



### Gakyils of Europe 2005

#### Dutch Gakyil 2005

##### RED

Paul Glazier [pjglazier@hetnet.nl](mailto:pjglazier@hetnet.nl)

Martin Landsman [mlandsman@planet.nl](mailto:mlandsman@planet.nl)

##### YELLOW

Jaap Plugge [j.plugge@wxs.nl](mailto:j.plugge@wxs.nl)

##### BLUE

Annalen Gall [annalen\\_gall@hotmail.com](mailto:annalen_gall@hotmail.com)

Marja Buist [marjabuist@hotmail.com](mailto:marjabuist@hotmail.com)

#### New Estonian Gakyil, Tallinn

**Blue:** Alar Kukk, [alart@ut.ee](mailto:alart@ut.ee)

**Red:** Maaja Zelmin, [zelmin@hot.ee](mailto:zelmin@hot.ee)

**Yellow:** Svetlana Kolljakova, [skol@eer.ee](mailto:skol@eer.ee)

#### New French Gakyil

##### RED

Jean-François Ayme [jf.ayme@tiscali.fr](mailto:jf.ayme@tiscali.fr)

Hubert Kotowicz [kotohub@yahoo.com](mailto:kotohub@yahoo.com)

##### YELLOW

Marie-Helene Foa [mhfoa@free.fr](mailto:mhfoa@free.fr)

##### BLUE

Nadia Poureau [cadette@club-internet.fr](mailto:cadette@club-internet.fr)

#### Gakyil in Brescia, Italy 2005

**RED:** Fabrizio Aurora ([fabriom@libero.it](mailto:fabriom@libero.it))

**BLUE:** Maggiorina Capelli ([magilla@tele2.it](mailto:magilla@tele2.it))

**YELLOW:** Alberto Benassa ([benassa@med.unibs.it](mailto:benassa@med.unibs.it))

#### Gakyil of Venice, Italy

##### RED:

Anna Lessana

Tel: 0415231857

##### YELLOW

Paola Pillon

Tel: 0422490342

Cell: 3890718233

Email: [pillon.paola@libero.it](mailto:pillon.paola@libero.it)

##### BLUE

Giuliana Giromella

Tel: 0422331241

Cell: 3401473878

Email: [giuligiro@libero.it](mailto:giuligiro@libero.it)

#### New Latvian Gakyil

##### Blue Gakyil :

Viola Krapišina [viola@dzogchen.ru](mailto:viola@dzogchen.ru)

Vladimir Stepanov [namdrol@inbox.lv](mailto:namdrol@inbox.lv)

##### Red Gakyil :

Oksana Volkova [volkfam@one.lv](mailto:volkfam@one.lv)

Valerii Matyuk [vmatyuk@mail.eunet.lv](mailto:vmatyuk@mail.eunet.lv)

[mailto:pemaling@mailbox.riga.lv](mailto:mailto:pemaling@mailbox.riga.lv)

#### New Spanish Gakyil

Juan J. Castellanos <[kailas@telefonica.net](mailto:kailas@telefonica.net)>

Alba Papini <[albapapini@hotmail.com](mailto:albapapini@hotmail.com)>

Jose Antonio Fernandez <[josanfj@tiscali.es](mailto:josanfj@tiscali.es)>

#### New Swiss Gakyil

**Red:** Daniel Maldonado, [vajra\\_traveler@swissinfo.org](mailto:vajra_traveler@swissinfo.org)

**Yellow:** Fabienne Rey-Duc, [farey@hotmail.com](mailto:farey@hotmail.com)

**Blue:** Paola Steiner, [paola.steiner@bluemail.ch](mailto:paola.steiner@bluemail.ch)

#### DANCE OF THE LIBERATION OF THE SIX LOKAS

Friday April 29th - Tuesday May 3rd 2005

Kunselling, Wales, UK

The UK Dzogchen Community is pleased to announce this 5-day course, held at Kunselling, our beautiful retreat centre in Powys, Wales.

Cindy Faulkner will lead the course under the supervision of Prima Mai, the principal Vajra Dance teacher of the international Dzogchen Community.

**Venue:** Kunselling Retreat Centre, nr Crickadam, Powys LD2 3AJ, Wales.

**Cost:** £120 (£96 for members)

**Accommodation at Kunselling:** £10 per night available to the first 15 applicants.

**Food:** Simple vegetarian meals at £8 a day

**Please send a deposit** of £20 made out to Dzogchen Community UK and addressed to Rowan Wylie, 29 Almoners Avenue, Cambridge, CB1 8NZ, UK.

#### VAJRA DANCE COURSE with Rita Renzi

May 26- 29 & June 3-5, 2005

Waldorf School, Düsseldorf, Germany

##### PART II

##### Dance of the Song of the Vajra

The course begins Thursday May 26 at 10AM until Sunday May 29 at 18.00PM, then continues Friday June 3 at 10AM and ends Sunday June 5 at 15.00PM.

**Transmission** is necessary for this course.

##### Fees:

Euro 220.-

**Advance-booking** remit until 5/2/ 05: Euro 200.-

Euro 190.-

For members, advance-booking: Euro 170.-

Reduction for people with little money on inquiry.

**Please remit** to the account of the

Dzogchengemeinschaft Deutschland e.V., Stadtparkasse Düsseldorf,

Knt.-Nr.: 11047891, BLZ: 30050110, IBAN DE 40 3005 0110 0011 047891, SWIFT/BIC DUSSEDE-DXXX

#### Advanced Course of the Dance of the Song of the Vajra

with Stoffelina Verdonk

May 27th - 31st, 2005

Dejam Ling/South France

**Cost** of the course (without meals and accommodation):

175 Euros

**Current discounts** for the Community members are applied.

**For registration** (before the 10th of MAY) & all additional information please contact:

Nadia Poureau

Tel: + 33 1 47 49 07 16

#### Vajra Dance Course in Riga, Latvia

Both Parts of the Song of the Vajra

With Liuda Kislichenko.

July 17 – July 28, 2005

**The approximate cost** of the retreat is 60 Euro, but the final price depends on the number of participants.

**To register** for the retreat please pay 50% of that sum (30Euro) by 7/1/2005.

**We will be glad to assist with any information about accommodation.**

**To check for direct cheap flights** to Riga see [www.airbaltic.com](http://www.airbaltic.com), Easy Jet and Ryan Air.

If you are interested and would like to know **bank account number** as well as other details please contact

Agnes Rudzite ([agnes@rigathisweek.lv](mailto:agnes@rigathisweek.lv)).

#### Two Courses of Yantra Yoga at Dejamling in the South of France

with Laura Evangelisti

June 3-5 & June 8-12, 2005

##### Beginners - June 3 to 5

People without transmission from Chögyal Namkai Norbu can participate.

For registration before April 21 the course costs 100 Euro

After April 21, 120 Euro

##### Advanced - June 8 to 12.

It will focus on the 2nd and 3rd group of Yantras.

To follow this course one must have participated in a beginner's course and received the transmission from Chögyal Namkai Norbu.

For registration before April 21 the course costs 160 Euro

After April 21, 180 Euro

**The maximum number** of participants will be 10 for each course.

Both courses will start at **5pm on the first day.**

People from Dzogchen Community will have the usual **discount.**

##### Address Registration to:

Hubert Kotowicz

le château

12360 Fayet

Tel: :0033 55495946

Email :[kotohub@yahoo.com](mailto:kotohub@yahoo.com).

*tsegyalgar east & west*

**Tsegyalgar, Dzogchen**

**Community in America,**

**18 Schoolhouse Road, Conway,  
MA 01341**

**Tel: 413-369-4153 | Fax: 413-  
369-4473**

**Email:**

**secretary@tsegyalgar.org**

**Web site: www.tsegyalgar.org**

**Tsegyalgar West**

**Baja Mexico**

**Dzogchen Community**

**West Coast**

**755 Euclid Ave.**

**Berkeley, CA 94708**

**USA**

**Email:**

**cbass@prodigy.net.mx**

**carolmfields@aol.com**

**Web site www.bajasangha.org**

**Santi Maha Sangha Base Level, Yantra Yoga and Vajra Dance  
Practice Retreat**

**with Jim Valby**

**On the Sacred Land of Khandroling, Buckland, Massachusetts**

**Other Instructors To Be Announced**

**First two or three weeks of August 2005**

**(Dates TBA)**

*"On the Khandroling land you will obtain the same level of realization in 6 days of practice as you would  
in 6 months elsewhere."*

*Chögyal Namkhai Norbu*

**Khandroling is the home of the unique Universal Mandala** and birthplace of the Vajra Dance. This  
retreat will be a great opportunity to practice on the very special Sacred Land of Khandroling with certi-  
fied instructors and your Vajra Family. Camping and dormitory accommodations available. We would like  
some feedback as soon as possible as to the level of interest. Don't miss this golden and rare opportunity!

**Please contact the Tsegyalgar Secretary, Ed Hayes, for details, accommodations and more information:**

**Tel:** 413 369 4153

**Email:** secretary@tsegyalgar.org

**Geköes Position Open at Tsegyalgar  
Conway, Massachusetts  
July 2005**

All those who are interested in the position, please write to our secretary Ed, at  
<[secretary@tsegyalgar.org](mailto:secretary@tsegyalgar.org)>. Applicants need to have attended three retreats with Rinpoche, and be a  
member of the Dzogchen Community. It is useful to read the chapter; "The Task of the Geköes" in  
Rinpoche's book, *The Principles and Guidelines of the Dzogchen Community*, to get an idea of how cru-  
cial this position is in the well being of the Gar.

We are very grateful to Cindy for all her good work keeping the old yellow Schoolhouse running, and tak-  
ing care of all the countless big and little things that need doing. Whoever takes the position should plan  
on coming in late July so Cindy can show you how everything works.

**OPEN VAJRA DANCE PRACTICE RETREAT  
ON THE SACRED LAND OF KHANDROLING  
ON THE ONLY EXISTING UNIVERSAL DANCE MANDALA**

**MAY 22 – JUNE 1 2005**

**COME AND PRACTICE THE VAJRA DANCE ON THE BEAUTIFUL  
SACRED LAND OF KHANDROLING ON THE FIRST AND ONLY  
UNIVERSAL SIZED MANDALA IN THE WORLD!**

**CAMPING AND DORM SPACE AVAILABLE.**

**For more information contact:**

**Ed Hayes      Email: secretary@tsegyalgar.org**

**Spring Retreat Schedule  
Tsegyalgar, Conway, Massachusetts**

**DZOGCHEN RETREAT- MAY 6 - 8 2005**

**with Chögyal Namkhai Norbu**

Lama Yeshe Khadroi Thugthig

"The Essence of the Heart of Guru Jnanadhakini & Simple practice  
of Guru Jnanadhakini"

**FRIDAY MAY 6**

**5-7pm Introduction of the teaching**

8-9pm Vajra Dance practice

**SATURDAY MAY 7**

8-9am Introduction to the Yantra Yoga

**10-12am Instruction and empowerment of Guru Jnanadhakini**

2-4pm Explanation - Costantino Albini

4-5 pm Vajra Dance Thun Practice

**5-7pm Guru Jnanadhakini Ganapuja (Rinpoche Teaching)**

7:00-10pm Tsegyalgar fundraising & auction

**SUNDAY MAY 8**

8-9am Introduction to the Yantra Yoga.

**10-12am Practice of Guru Jnanadhakini and advice.**

2pm-3pm Explanation Costantino Albini

4-5pm Vajra Dance Thun Practice

5-6pm Tsegyalgar Gakyil Election

7pm-8pm SHANG-SHUNG / ASIA Event

**MONDAY MAY 9**

9-10am Vajra Dance Thun practice

**12pm Lunch/Meeting with Rinpoche**

1-4pm Explanation of practices with C.Albini

6-7pm Vajra Dance Thun practice

**TUESDAY 10 MAY**

1-3pm Dedication Ceremony of the Mandala of the Universe:

Serkyem and Sangchö offering Song of the Vajra Dance as part of  
it.

**SANTI MAHA SANGHA EXAM:**

**Wednesday, May 11 -Thursday, May 12**

SMS IIL exam. with Jim Valby: (in the small Gonpa)

**Wednesday May 11:**

Hours: 10am up for 2:30, 3, 3:30 etc

**Friday 13 -Tuesday, 17 May:**

**SMS IIL Training:** (in the main Gonpa)

**SMS TEACHING:**

**Chögyal Namkhai Norbu:**

13 5-7pm Teaching SMS III Level.

14 10-12am Teaching SMS III Level.

15 10-12am Teaching SMS III Level.

16 10-12am Teaching SMS III Level.

17 10-12am Teaching SMS III Level.

with Jim Valby:

(in the small Gonpa)

Sat May 14 3-5:30pm Jim explains SMS3 practices

Sun May 15 3-5:30pm Jim explains SMS3 practices

Mon May 16 3-5:30pm Jim explains SMS3 practices

**TSEGYALGAR COURSES:**

**MAY 11-13 COURSE**

Dance of the Liberation of the Six Lokas with Bodhi Krause  
(supervised by Adriana dal Borgo)

Wednesday, May 11

10.00 am teaching session

3-4pm practice

4.30 pm. teaching session

Thursday, May 12

9-10 practice

10.00 am teaching session

3-4pm practice

4.30 pm. teaching session

Friday, May 13

8-10 practice

10.00 am. Teaching session

**Year Long Vajra Dance Practice at Tsegyalgar**

Thursday 6:30 pm

Friday 8:00 am

Sunday 11:00 am

*Yantra Yoga New York City  
with Laura Evangelisti*

May 1 – 5, 2005

The NYC Dzogchen Community would like to announce the upcoming Yantra Yoga course with Laura Evangelisti from May 1st to May 5th. Laura Evangelisti is a senior Yantra Yoga instructor within the Dzogchen Community, and we feel honored to have her teach in NYC.

The course will consist of the 1st and 2nd groups of yantras. Knowledge of the preliminaries is helpful to take this course.

The cost of the course will be \$187.00 per person for the whole course. The course will be conducted after work hours during the weekdays so that people can attend. This Yantra Yoga course will be held in Manhattan in a central, accessible location.

**Note: This course DOES NOT overlap with Chögyal Namkhai Norbu's retreats** in NYC or Conway, as it happens in between the two retreats. For more information on the retreats please visit our website at [www.nydzogchen.com](http://www.nydzogchen.com).

Space is limited for this course. To reserve a space for the course send an email to [mastol@yahoo.com](mailto:mastol@yahoo.com).



Yantra Yoga Level 1 weekend with Jey Clark and Oni McKinstry at Dondrub Ling, Berkeley CA USA Feb 26-27 2005.

YANTRA YOGA 3RD & 4TH GROUP  
6 DAY RETREAT

at Dondrub Ling, Berkeley, California, USA  
May 13-18, 2005

with Oni Mckinstry under the supervision of Laura Evangelisti.

We are happy to announce an Advanced Yantra Yoga retreat of the 3rd & 4th Groups and their corresponding Pranayamas.

This course will be taught by Oni Mckinstry under the supervision of Laura Evangelisti.

The sessions are 10.00-12.00 AM and 4.00-6.00PM every day, starting at 10.00AM on May 13.

The fee is \$210.00 USD for the whole retreat or \$20.00 for individual sessions.

Participants need to be familiar with the Preliminaries, 8 Movements, Tsandul, 1st & 2nd groups and the Vajra Wave. No absolute beginners please.

It is also required that every body should have received transmission from Rinpoche.

Please register as early as possible so we can accommodate you if you are from out of town/country.

DONDRUB LING, 2748 ADELIN ST, BERKELEY, CALIFORNIA 94703.

TEL : 510-644-2260

WEB SITE: [www.dzogchencommunitywest.org](http://www.dzogchencommunitywest.org)

EMAIL: [aha@dzogchencommunitywest.org](mailto:aha@dzogchencommunitywest.org)



Fred at work

M. WYCERA

**Organizational Consulting Workshop at Tsegyalgar  
with Fred Bartenstein  
February 18-20, 2005**

Tsegyalgar was fortunate to host an organizational consultancy weekend workshop with Fred Bartenstein, a professional and skilled consultant to non-for-profit agencies. Fred, the father of Anna Bartenstein, the Tsegyalgar bookstore manager, generously donated his time for a very inspiring and beneficial weekend. Fred helped us to focus on Tsegyalgar's needs, limitations, strengths and methods for implementing change by introducing dynamic tools that the Community hopes to carry over into the structure of the Gakyil, office staff and overall functioning of the Gar.

About twenty people attended, Gakyil members and not, and everyone was very pleased with and grateful to Fred for his boundless energy, precision facilitation, patience and humor. The participants left with a renewed sense of the great potentiality of our Community and the willingness and confidence to proceed and grow.

For more details about the meeting and outcomes, please contact the secretary at Tsegyalgar, Ed Hayes at [secretary@tsegyalgar.org](mailto:secretary@tsegyalgar.org).

**PASSAGES**

**BIRTH**

Vanessa Chieme Brotsky was born 2/2/05 to Viviana and Martin Brotsky on February 2<sup>nd</sup>, 2005, in Washington DC. Vanessa weighed 7 pounds at birth.



**OMMISSION**

**DONATIONS FOR KA-TER TRANSLATION PROJECT**

In the last issue of The Mirror, #72, Ka-Ter Translation Project, Shang-Shung Institute, Austria, requested donations. We omitted the payment methods. Apologies.

Through our website [www.ssi-austria.at](http://www.ssi-austria.at). We have a web safe site for donations.

Fax your card details to the number: 0043 3386 83219 (Austria)

*asia usa update  
volunteers needed!*

As you know, Chögyal Namkhai Norbu Rinpoche's projects in Tibet are perhaps the most significant humanitarian effort going on in that area to build schools, hospitals, roads, and monasteries, thus providing medical, cultural and educational services for Tibetans.

We have now established a branch of the successful Italian organization that has such an amazing track record in the U.S. - a nonprofit in Massachusetts, A.S.I.A. USA, located at Tsegyalgar.

We are very much in need of volunteers to work in the office at Tsegyalgar or from home, particularly people with skills and experience in fundraising and outreach.

We are in the process of searching foundation databases, contacting potential funders, sending out

mailings, meeting with funders in person, planning fundraising tours, and organizing events. Andrea Dell'Angelo is planning to arrive in NYC in late March 2005 and we are planning to make his visit to the US as effective as possible for developing ASIA and continuing the beneficial work already being done.

If you have skills and/or interest in this far-reaching work, please contact us as soon as possible: [asia-usa@tsegyalgar.org](mailto:asia-usa@tsegyalgar.org).

Thank you!

Carol Fields, [carolmfields@aol.com](mailto:carolmfields@aol.com)

Jim Casilio, [jcasilio@netcom.com](mailto:jcasilio@netcom.com)

Andrea Nasca, [andreamnasca@yahoo.com](mailto:andreamnasca@yahoo.com)

*south america*

**Tashigar South**

**Rosa Altamirano – Secretary**

**Comunidad Dzogchen**

**Tashigar**

**Calle pública S/N**

**Tanti 5155**

**Pcia. de Córdoba**

**Argentina**

**Tel & Fax: 0054- 3541-498 356**

**Email: [tashigar@dcc.com.ar](mailto:tashigar@dcc.com.ar)**

**Tashigar North**

**Finca Tashigar**

**Prolongación de la Calle Bolivar**

**Valle de Pedro González. Isla de**

**Margarita**

**Tel: 00 58 295 415 5800**

**Email:**

**[tashinor@mail.dzogchen.ru](mailto:tashinor@mail.dzogchen.ru)**

**Web site: [www.dzogchen-venezuela.org](http://www.dzogchen-venezuela.org)**

## TASHIGAR SOUTH, ARGENTINA NEW GEKÖES AND SECRETARY NEEDED April 2005

In the month of April of 2005 there will be two vacancies in Tashigar South, which we need to fill. One is the post of Secretary and the other is the post of Geköes.

Those interested should present their letters via email as soon as possible to the secretary: [tashigar@dcc.com.ar](mailto:tashigar@dcc.com.ar)

*Tashi Delegs!*  
*Gakyil of Tashigar South*



Elad Ophir and horse displaying Tashigar South's Vajra Flag on Losar at Tashigar South  
PHOTO BY JEAN FRANCOIS DARIEAUX

### The Flags of the Gars

With Rinpoche's recent visit to Tashigar South, Argentina, a new tradition of flags for each Gar was launched. It started with the Vajra Flag for Tashigar South. The reason for the symbol of the Vajra is that sparkling mica is found in the rocks and earth in that region and inspired Rinpoche to make the diamond Vajra the symbol of Tashigar South.

Then a symbol for each Gar followed; a Turtle Flag for Tashigar North because the turtle represents all the elements and Margarita is rich with the elements and the pleasure provided by the elements, Tsegyalgar has the Vajra Dance Mandala Flag because the Dance was born there, Merigar, the small Stupa built there many years ago because it is unique and easily identifiable as Merigar and finally Kunsangar's is the letter D from the Russian alphabet to stand for Dzogchen.

Each symbol is within a five colored thigle representing primordial potentiality and that is placed on a three colored background of blue, yellow and red, symbolizing the three colors of the Gakyil and the three aspects of body, voice and mind.

Naomi Zeitz



## TASHIGAR SOUTH FIFTEENTH ANNIVERSARY

February 8, 2005

THE PEOPLE OF TANTI HAVE THE PRIVILEGE TO BE IN THE PRESENCE AND WISDOM OF THE TIBETAN MASTER CHÖGYAL NAMKHAI NORBU.

(Extract from "El Diarito", an independent newspaper of Tanti. Edition N° 320. 19/02/2005)

*"During the celebration of Tashigar South 15th Anniversary the following explanation was given about the existence of Tashigar in the region of El Durazno." (Cordoba, Argentina)*

Chögyal Namkhai Norbu has the pleasure of receiving you in his home called "Tashigar", one of several places that Rinpoche has created all over the world dedicated to the practice and study of the Dzogchen Teachings. Dzogchen is an important Tibetan teaching that means we can develop all that is latent in us and through the teachings we can manifest all the good inside us, developing goodness in our daily lives, in our family and social environment. There are other places like Tashigar called Gars found in Italy, USA, Russia, Australia and Margarita Island, Venezuela.

"Tashigar" means auspicious place because it offers the promise that we can access and develop all the natural goodness

in us; that is why the place where we do these practices is a place of happiness. Our teacher, Chögyal Namkhai Norbu Rinpoche, has been teaching for over thirty years, traveling to many different countries with many different languages and climates, and transmitting these Teachings from Teacher to student. That is the way Dzogchen is taught. Rinpoche also created Shang-Shung Institute for the preservation of the Tibetan culture and A.S.I.A., an association that funds and manages the building of schools, hospitals and centers that aid the Tibetan people in Tibet and spreads and preserves the Tibetan culture ("the culture of happiness").

The Mayor of Tanti attended Tashigar South's 15th Anniversary party and greeted Rinpoche with a Town Hall Decree: "Tashigar's 15th Anniversary is considered an event of great merit for the Town of Tanti because of the mission, history and importance of this auspicious place for all the inhabitants of the area."

Chögyal Namkhai Norbu Rinpoche expressed his gratitude for this by saying: "I want to thank all the people who came to be with us for such an important event. I especially want to thank the Mayor and all the people of

Tanti. We feel very happy because this year's situation is very different to the ones before. We have had plenty of collaboration and for that I want to thank you all as it is very positive - not only for all of us here - but for the whole area. We hope to be able to keep on developing and practicing these Teachings. I thank you for all you have done in collaborating with us. Now I want to invite you to enjoy this party in a relaxed way. Thank you very much for all."

During this festivity we could see happiness on the people's faces and in their attitudes. There were some songs and traditional birthday cake and Rinpoche blew all the candles out while people sang "Happy Birthday" in many different languages (Russian, Tibetan, English, Italian, French and Spanish) according to the nationalities of those present.

Some days later, the celebration of the Tibetan New Year was held in a very peaceful atmosphere. Rinpoche pointed out "that it is important for the inhabitants of Tanti to practice respect between people of different ideas and religions and consider that each of us lives in different spiritual levels, but we all form a spiritual, interdependent whole...."

### UPDATE FROM TASHIGAR NORTH - MARGARITA Greetings to everyone,

This is to introduce and welcome the new Gakyil of Tashigar del Norte (TdN), and to explain to them the other entities involved.

The new Gakyil and Geköes of Tashigar del Norte were selected at a meeting of practitioners in the Gonpa, in the presence of Rinpoche, on March 12<sup>th</sup> 2005, and its members are:

#### RED

Christina Sequeira  
Xavier Fornas

#### YELLOW

Antonio Iannece  
Tatiana Fedorchenko

#### BLUE

Carmen Rivas  
Paola Civile

#### SECRETARY

No secretary as yet.

#### GEKÖES

Carlos Daniel Garcia Rad



New Gakyil Tashigar North

The legal and financial aspect of the Gar and Gakyil is the non-profit organization "Asociacion Civil Tashigar del Norte" (ACTN), which leases the Gar area of the land from Proyecto Comunitario Tashigar del Norte (PCTN).

#### Other entities at TdN:

The Board of Directors (BoD) are responsible for the two entities:

1. Asociacion Civil Proyecto Comunitario Tashigar del Norte (PCTN) ^ the non-profit organization which is the owner of the entire land and infrastructure of Tashigar North.
2. Agricola Tashigar C.A. ^ the company which leases land and facilities from PCTN for agricultural and commercial purposes, the Aloe Vera farm.

The shareholders of both of these entities are Rinpoche, the Lot Owners and Dick Drury. These shareholders financed the purchase of the land, the infrastructure, and the urban and agricultural development. ACTN is now participating in infrastructure costs.

The members of the BoD are currently:

Mark Farrington (Chairman)  
Bodhi Krause  
Diane Campbell  
Steven Landsberg  
Mark Fulton (Financial Advisor)  
Dick Drury (Advisor)  
Gilberto Parrella (Advisor)

The Community Land Association (CLA) is an entity within PCTN directly involved with overseeing and organizing the residents' housing area (Villa TdN). Its members are:

Diane Campbell  
Mark Farrington  
Rosemary Friend  
Jim Smith  
Jerri Bassi (Caretaker)

The Aloe Vera farm of Agricola Tashigar CA (AT) is currently being overseen by three Managers:  
Michel Dubourdieu

*continued on next page*

continued from previous page

Michel Dubourdieu  
Dick Drury  
Gosha Kalmykov

The Infrastructure Committee (IC) is a group of people who are mostly present in Margarita, to directly assess infrastructure needs, make recommendations and implement them, after approval by PCTN BoD and Gakyil. Members include a Gakyil member, a BoD member, the Geköes, the CLA Caretaker, and others. They are:  
Michel Dubourdieu  
Dick Drury  
Jerri Bassi  
Carlos Garcia  
Christina Sequeira  
Xavier Fornas

The Security Committee (CSTN) is a group involved in assessing security needs, and implementing and monitoring the necessary arrangements. The members are:  
Jerri Bassi  
Dick Drury  
Michel Dubourdieu  
Alexei Poliornov

The Geköes and the CLA caretaker receive a salary, all of the other people listed above are participating voluntarily.

#### Communication.

It is very important for all these entities to maintain good communication and collaboration. There are many things that require our collaboration, such as shared costs of security and other facilities, water and electricity supply, etc. The Gakyil needs to be consulted about anything planned by the BoD that concerns the Gar, and the BoD should be consulted whenever Gar developments or activities might concern the Lot Owners, the farm or the land as a whole.

Anyone can communicate with the Gakyil by sending a message to the email address [tashinor@mail.dzogchen.ru](mailto:tashinor@mail.dzogchen.ru), which will be received by the secretary. Members of the BoD can communicate directly to all Gakyil members including the Geköes by using the address [tashinor-gakyil@mail.dzogchen.ru](mailto:tashinor-gakyil@mail.dzogchen.ru).

Anyone can send a message to all of the BoD members by using the address [pctn-info@mail.dzogchen.ru](mailto:pctn-info@mail.dzogchen.ru). Many of the BoD are not usually present in Margarita and they rely on email for discussion and decisions regarding the various matters that arise.

For all Gakyil and BoD members to inform or discuss something, simply use the two addresses [tashinor-gakyil@mail.dzogchen.ru](mailto:tashinor-gakyil@mail.dzogchen.ru), [pctn-info@mail.dzogchen.ru](mailto:pctn-info@mail.dzogchen.ru).

The shareholders of PCTN and AT are all subscribed to their own mailing list, "Margarita News", which is not accessible to non-members, but anything relevant can be forwarded to it by the BoD.

I hope everything is clear; it may be useful to keep this message available for future reference. If any further information is needed please let me know. This message is copied to the shareholders.

All best wishes – Dick Drury



### FIRST DZOGCHEN RETREAT IN COSTA RICA

by Floria Herrero Pinto

Jim Valby arrived in Costa Rica on February 16, 2005. It was the first time a Dzogchen practitioner came to Costa Rica to lead a retreat. His purpose was to prepare us to receive the direct transmission through video from our Master Chögyal Namkhai Norbu Rinpoche.

There was great expectation among the assistants who got together at the property of Javier del Campo, who generously offered his home for the ten days of teaching and practice. It is a beautiful house located in the Santa Ana Valley, surrounded by the blossoming Roble de Sabana trees. The retreat sessions were held in the house and we had a group of about 30 practitioners. The teachings occurred in an atmosphere of great friendship. Titi (Gloriana Brenes) did an excellent job translating from English to Spanish. Outside the full moon and the exotic dance of

the peacock, mixed with the purity of the Song of Vajra, and transformed the place into a surrealist picture.

The group was very heterogenic, with old and new practitioners from Dzogchen and other traditions, as well as people who received teachings for the first time. Among them, there was great enthusiasm, wonder and surprise from Jim's words, which dissolve all structures and open new paths for the possibility of liberation.

The theories of Sutra, Tantra and Dzogchen were presented, and we did Dzogchen practices including Guruyoga of the White Ah, Semdzins and Rushens, to try to become familiar with the state of illumination.

We were lucky to have among us Carolina Mingolla, who gave us a basic course of Yantra Yoga. She was trained by Fabio Andrico and authorized by Rinpoche. The classes were in the garden, until the strong winds of February made us take refuge inside the house. It was the first time that a course of Yantra Yoga was given in Costa Rica, and it was very

well accepted.

Jim stayed at the farm of Gloriana González and was surrounded by the affection of all the family, 5 dogs, 4 cats, several fruit trees and a beautiful garden.

Jim Valby is what we could call an unforgettable character. He has the heart of a young boy hidden inside an adult, a free spirit who lives in this world to teach Dharma. His message is clear and profound, irreverent and respectful, serious and funny.

I met Jim Valby and Catherine Ishii on the Venezuelan island named Isla Margarita at the house of Jenny, an unforgettable place in front of the blue ocean, and in the course of the party it became green, pink, black, scattered by the small lights of some boats. I didn't know then that he was one of the important translators of Rinpoche's work and an instructor of Santa Maha Sangha. And I never imagined that a year later he would be in Costa Rica leading one of the most memorable retreats in our country.

Birth, Life and Death from page 5

*the vision of the pure real condition of existence. Do not be afraid of these visions! Recognize that they are the natural energy of your real condition. From within that light the natural sound of the real condition of existence will resound the roaring of a thousand thunders simultaneously. Do not be afraid of this. Recognize it as the natural sound of your real condition. You have only what is known as the mental body of karmic traces, not a material body of flesh and blood, so the manifestations of sound, light and rays can do you no harm. Therefore, recognize them as your own visions and recognize that you are in the intermediate state of the real condition of existence."*

It is of the utmost importance to introduce death to the person or to remind them in this way three or more times. If at the moment (of death) we recognize the luminous clarity of the base, the Mahamudra of full attainment comparable to a stainless autumn sky and the luminous clarity of the path unify like different rivers merge into the ocean or like a mother and son meeting and recognizing each other. With this confidence, we will remain for an indefinite period in this state and we will certainly attain liberation without undergoing the interme-

mediate state in the great-unobstructed ascent.

For those who have had no contact or experience during their life with the path that leads to liberation, it is extremely important to apply correctly the following methods as soon as the intermediate state of death begins. Some substances that lead to liberation by tasting should be poured into the dying person's mouth, then before the outer breathing ceases, an experienced friend should chant the insuperable and profound Song of the Vajra or at least the letters "a ha sha sa ma" that are the Essence of the Six Spaces of Samantabhadra so that the dying person can hear them. Then it is necessary to place on his or her chest the circle that leads to liberation by wearing (with the inscription) turned towards the dying person. By doing this, by virtue of the energy of the six liberations it is certain that the person will, in the future, enter the path of liberation of Ati Dzogpa Chenpo and attain total freedom from the suffering of samsara, the three spheres of existence.

If during our life we have trained and acquired any experience with the instructions that are indispensable for the intermediate state of the moment of death, at this moment we must be able to recollect their essential points. By maintaining awareness, we must

not allow ourselves to be dominated by minds dualistic thoughts while we concretely experience and discover the relation of the physical body with the coarse five elements, but instead we must continuously maintain awareness of our authentic condition that is our natural state of instant presence. Now that they have come to this bardo, those who during their life were able to understand conclusively the state of instant presence will of course concretely experience all the sensations of the moment of death, but since all these sensations exist only in relation to the mind, these practitioners, as beholders of these sensations, will abide in the mind essence or state of instant presence. Thus, all these various mental experiences of suffering will naturally dissolve just as ugly reflections that appear in a mirror cannot cause it any harm.

#### The Master's Voice

in the middle of nowhere  
in deep forest of french province  
The Master's Voice echoes  
among the healing sources  
that sorcerers and witches use  
water of wisdom pours forth  
healing all illnesses suffering  
and pain  
Nobody hears it but me  
oh how lucky

(Zeljka, Mont de Marsan, first day of Rigpai Khubyug Retreat)

### THANK YOU FOR YOUR GENEROSITY!!!

Mirror Deficit Assistance

Many thanks for the great generosity of the Dzogchen Community and individuals within the Community for The Mirror deficit donation assistance. Below are the contributors to date. We very much hope The Mirror can continue and that people can subscribe to support it. Best wishes,

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Email: [namgyalg@acr.net.au](mailto:namgyalg@acr.net.au)

Web site: [www.dzogchen.org.au](http://www.dzogchen.org.au)

### NAMGYALGAR GAKYIL UPDATE February 2005

#### Chögyal Namkhai Norbu 2006

Rinpoche plans to visit Australia during Spring 2006. A program of retreats will be publicized in the near future.

#### AGM

The Annual General Meeting of the DCN will be held on Sunday 27 March at 4pm at Namgyalgar (during the Mandarava Retreat).

The meeting is for the purposes of presenting the audited financial accounts for 2003-04, along with reports from the Gakyil and office bearers. Also there will be a community discussion regarding Namgyalgar Planning and future of the Gar and Community in general.

#### Namgyalgar Geköes

Geköes of Namgyalgar, Bob Gardner, recently resigned from the position and has returned home to New Zealand. The Gakyil wishes to express its gratitude to Bob for his generous contribution, particularly for all the additions to the landscaping at the Gar - which many people visiting over the past year have acknowledged - and for the general care and maintenance of the land, buildings and energy systems. Bob's enthusiasm and dedication to the role are greatly appreciated.

At the present time, Catherine Williams is fulfilling the role of temporary caretaker at the Gar.

If you are planning to visit the Gar please contact Catherine at: Tel: 02.4473 7770

Email: [garnet@acr.net.au](mailto:garnet@acr.net.au)

#### Geköes position

The Gakyil is reviewing the Geköes' Roles, Responsibilities, Conditions of Service, and Application and Induction procedures, with the intention to improve the overall situation for the Geköes. The Geköes vacancy will be advertised once the review is completed.

#### Gakyil Changes

Namgyalgar Gakyil members who recently have or will be completing their three-year commitments are Peter Phipps who retired as Treasurer in November, Paul Mortenson (Blue and Webmaster) who departed early February, Jan Taylor (Blue and Vice Pres.) who ends her term soon and Ivan Barker (Yellow, assist Treas.) who leaves the Gakyil in June. A heartfelt thank-you to each member for his or her efforts and contributions.

Welcome to Helen Castle, our new Treasurer, and to Catherine Williams who has joined the Blue Gakyil (and is temporary Geköes).

Anyone interested in offering to serve on the Gakyil is welcome to speak with current Gakyil members. Information about Gakyil election procedures and making an application can be obtained from the secretary.

#### Project Management Workshop

A workshop was held at the Gar on Sunday, February 5, 2005 aimed at establishing procedures for the management of projects at the Gar. While the workshop focused upon project management primarily, the model and steps introduced could be applied to assist with communication and collaboration within the Community generally, therein improving overall functioning and creativity.

#### Shrine Project

\$400.00 was raised at the retreats at Namgyalgar in January for the building of a shrine in the Gonpa. Donations for this project are most welcome and can be paid to the secretary.

#### Camper's Kitchen

This year the Gakyil will be considering plans for construction of the Campers Kitchen at the Gar, to be located in the catering area (where makeshift marquees are usually erected for large events).

#### Playground & Paths

During the January retreats at the Gar suggestions were made by Community members to (a) construct a playground for children for use when families are visiting and (b) clear some walking tracks up to mountain and down to creek which could be used by those doing personal retreat for some physical exercise, as well as for general use by visitors. The Gakyil has taken up these ideas as possible projects.

#### Gar Power Supply

The Gakyil is looking into the various options for improving the situation of electricity on the Gar.

#### Membership

The good news is membership numbers has now exceeded last year's numbers (04) though numbers are lower than the previous year (03). Members renewed so far this financial year to mid January: VM 0 / SM 15 / BM 87 Total = 102 current members.

#### Library

Welcome to Angela Sands who is living at the Gar for a year to undertake Santi Maha Sangha studies. During her stay Angela will be assisting in setting up the library in the Gonpa, which means there will be better access to books and materials.

#### Newsletter

The Blue Gakyil is investigating the possibility of reviving the Namgyalgar newsletter in a format similar to that of Tseggyalgar.

#### Mirror Correspondent

The Community needs a committed person to regularly inform the International Dzogchen Community, through articles in the Mirror, of current events and activities in the region of Namgyalgar. Please contact Viki, the secretary, for a copy of the position description if you are interested.

*Rigpai Khujyug Retreat continued from page 1*

studying in every spare moment. One day at the beach, during swimming practice, Rinpoche asked, "Why do you study Santi Maha Sangha?" A few answers were offered - and then Rinpoche said that some people study Santi Maha Sangha because they want to become a guru. He said this is not the purpose (nor the result) of Santi Maha Sangha at all, and wanted us to be very aware of that. On another day's swim the now-popular ritual of Shariputra was practiced with laughter, love and childish abandon. In the presence of the Master we played and purified and enjoyed fully the present moment.

The Dance was practiced each morning and evening, with several participants wearing the colorful dance costume. The music of the dance floated over the air into the village, lending special magic to the atmosphere.

The Tashigar Norte Gonpa has open walls. This allowed many birds to attend the teachings. As we listened to Rinpoche's explanations of the Rigpai Khujyug, large and small birds flew through the Gonpa, and perched on walls and beams, sometimes

engaging in long songs of their own.

On Saturday there was a session of teachings in the morning and another in the evening. A Ganapuja followed the evening teaching. Just before the end of the second session of teachings I was asked to take an urgent phone call. I received news that my 93-year old auntie had just died. I rejoined the teachings with tender heart and a strong awareness of time. When the teaching session came to an end, the person sitting next to me smiled, sighed and said "Isn't it wonderful to be alive?" Yes, indeed it is.

Sunday was a day of reminders on daily life, and very helpful instructions on specific practices and their uses. Rinpoche ended the retreat by saying "Good-Bye Everybody!" as the attendees joined in sending greetings to practitioners around the world. Thank you to Rinpoche and to the Gakyil of Tashigar Norte for a perfect taste of spring and all the potentiality it symbolizes. We live in time - for now we live in springtime, with the warmth and promise of freedom in the state of Dzogchen, the fruit of a summer that is sure to come.

Dzogchen Community of Singapore  
Two Vajra Dance Courses  
with Lynne Geary  
May 2005

May 12 - 15 Dance of the Liberation of the Six Lokas  
May 21 - 25 Dance of Three Vajras

#### Additional Information: Course Venue

- 10th Floor Carpark, Shaw Leisure Gallery Towers, 100 Beach Road, S 189702

#### Course Fees

- S\$250 per person [S\$200 for members of Dzogchen Community (S)] for both Dances, i.e. Dance of Liberation of Six Lokas + Dance of the Three Vajras (Om Ah Hum).

- S\$150 per person [S\$120 for members of Dzogchen Community (S)] for either Dance, i.e. Dance of Liberation of Six Lokas OR Dance of the Three Vajras (Om Ah Hum).

To book your place on this course, please contact Edmund Tai at 6878 4534 or Lee Chee Teong at 65380188 (during office hours) or at 48, Frankel Avenue between 10.30 a.m. and 12.30 p.m. on Sundays or via email at [edmundkwtai@yahoo.com.sg](mailto:edmundkwtai@yahoo.com.sg).

A 50% advance booking payment is required, payable in cash or check made out to Dzogchen Community (Singapore) with balance to be paid on the first day of the course.

Each Dance Course would require a minimum of 10 participants to start. Registration will close on 15, April 2005 or when the maximum of 20 places are filled.

Registrants will receive written confirmation of the course on or before 30, April 2005

Those who have learned the Dances before are strongly advised to join the Courses in order to be updated in the latest movements (if any).



### KU NYE Level 1, Melbourne 2005

by Marie Lascombes

It was cold and sunny on that first day we met in the large Gonpa of the Maitripa center, outside Melbourne, and I had no idea what I was getting myself into. Indeed, I had no idea the massage course was so deeply rooted in the study of Tibetan Medicine, nor did I know that Tibetan Medicine was all about planting trees: the famous 99 trees. At a swift pace Doctor Nida planted the first three trees into our minds, that first morning session, paying homage along the way to those first ancient tree-planters: Yuthok Yonten Gampo and his kin. We also traveled to that ancient cave in the kingdom of Shang Shung, where the Ku Nye text was found. Doing so took us also to the origin of our body: the energy of the five elements, the first of which is space.

The retreat was nine days of intense learning, massaging, connecting, oiling, rubbing, kneading, tapping, sweating, dressing, undressing, laughing and crying. The way it happened was: studying in the morning and massage practice in the afternoon. We were twenty people of all ages,

weights and nationalities, French, English, Spanish, Arabic and Tibetan, of course, was spoken. The beautiful part of it was the connecting of these twenty people on a subtle level. Yes, massaging is intimate, not because of the hands on flesh, but because we connect on an intimate level: giving precious care, mind to mind, and the awareness of that was a good part of the teaching.

Because the three fruits of the tree of Tibetan medicine are Dharma, wealth, pleasure and happiness, Doctor Nida's teachings emphasized that on the last branch: pressing points, pointing the pleasure. Here is what he was getting us to: pleasure and emptiness, the wisdom of massage.

Every morning started with Medicine Buddha's mantra, then with a quiz. No worries, though, those who didn't want to be quizzed were not, because as Doctor Nida wants to have it: no pressure, only pleasure.

Doctor Nida, see you next year!

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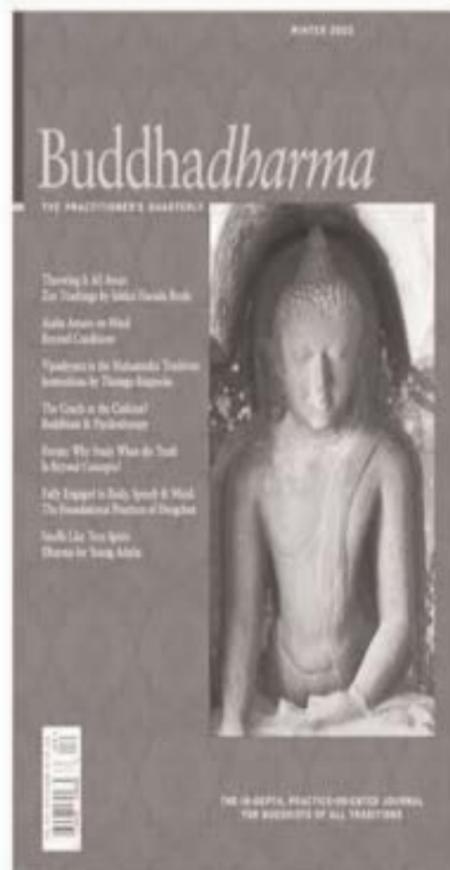
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FROM THE PUBLISHERS OF THE SHAMBHALA SUN

# HOW I MET CHÖGYAL NAMKHAÏ NORBU

by Paul Bail

Loretta Lynn once wrote a song entitled, “I Was Country, When Country Wasn’t Cool.” I guess I could say I was Buddhist, when Buddhist wasn’t cool. “Old school” Buddhism, I suppose. I didn’t have any kind of practice though. I was just a teenager who had read a little D.T. Suzuki, J.D. Salinger, and Alexandra David-Neel, and I was in search of a teacher. In those days, I knew of no Zen masters or Tibetan lamas in the United States. One would have to cross the ocean to find a teacher, and that seemed an impossible dream at age 16.

Things changed in the late 1960’s especially for people living in California or New York. The first wave of gurus coming here were mostly Hindu-inspired – Ram Dass (Richard Alpert), the Hare Krishna movement, Transcendental Meditation, Integral Yoga, Siddha Yoga. A friend of mine from Vermont dragged me to an open house at Tail of the Tiger, newly founded by then unknown Chögyam Trungpa, but I didn’t understand at the time that he was a Buddhist or a Tibetan, and didn’t take much

interest in the open house. I saw Trungpa Rinpoche from a distance, but did not attend his talk.

In the 1970’s after flirting with Hinduism and Zen Buddhism, and participating in a meditation group organized by a student of Akong Tulku, I was fortunate enough to meet several Kagyu lamas, including His Holiness the 16<sup>th</sup> Karmapa. Back in the day, I can remember an open meeting with His Holiness the Dalai Lama, who visited the University of Michigan, and only a couple of hundred people attended. I remember overhearing someone on the University of Michigan staff saying they “weren’t very impressed” with His Holiness because “he laughs all the time.” Interesting - the limited perceptions of the discursive mind.

Around that period, I remember someone dragging me to an empowerment of the Peaceful and Wrathful Deities by Kalu Rinpoche in a huge auditorium in New York City, and wondering what the point of this empowerment was, since we were given no practice for it. Funny how this seed finally blossomed twenty-

five years later when I was fortunate enough to meet Namkhai Norbu Rinpoche and be intro-



duced to the Shitro practice.

When I moved to Texas in 1980, it was the land of no dharma. During all the time I was there, I was never able to find a meditation center. Texas had plenty of Bible study groups, but no dharma study groups. That was unfortunate, because I lacked the discipline to maintain a robust solitary practice, and lacked the

imagination (and money) to fly out to the East Coast to seek out retreats. So, my practice was really limping badly until I moved to the East Coast in the early 1990’s and reconnected, first with a Vipassana retreat center in Barre, Massachusetts, and then, through a chain of coincidental encounters, including meeting a Bön teacher, I learned about Tsegyalgar and Chögyal Namkhai Norbu – whose photograph I now remember having glimpsed in a library book a few years before.

Dharma is always dharma (good in the beginning, in the middle, and in the end, as they say) and yet there are different flavors that appeal to different people. The flavor of Dzogchen as transmitted by Rinpoche was one that fit me immediately. I felt like a duck, raised on land, that has been finally introduced to water for the first time. Here was an understanding that took the entire path I had traversed and put it in perspective, retaining the essential flavors of sutra and tantra, and grounding them in the primordial non-dual knowledge.

The Teachings were about seeing how you really are (so to speak) instead of seeking to fit

some image of how you should be. Furthermore, here were practices that I was capable of practicing, and that were adaptable to the fluctuations of daily life. I knew by now that, despite romantic imaginings, I wasn’t cut out to be a hermit in a cave, or a monk in a monastery. But neither did I want to be a householder without any meaningful practice.

It is easy now to take for granted the beauty and energy, simplicity and complexity of the Teachings, but before encountering them I was very much wandering in the wilderness for several years. Though outward devotion does not come easily to me, sitting here thinking about the value of the Teachings, I join my palms in thanksgiving.

I was once a teenager, reading about Buddhism, unable to find a teacher, dreaming of traveling to Japan or India, and now I am much older, and the end of my life seems a much more concrete reality than before. Now it is much more possible for an eager teenager to find a teacher and a Sangha. I hope I will see more young people discovering dharma, before all the crusty old hippie practitioners die off.

## WORKING WITH ANGER

by Lidian King

In order to successfully navigate a Buddhist Path, we have to confront the three primary emotional poisons of anger, desire/attachment, and ignorance. These toxins are depicted as a snake, pig, and rooster chasing each other around the central circle in thankas of the “cycle of existence”. The afflicted emotions or klesas are the hub turning the wheel of samsara. In this article I will focus on anger, the predominant klesha connected with the violence, wars, and killing that we read about in the daily newspapers. Anger can manifest destructively on the physical plane or dimension of body. On the level of voice or energy, we experience it in outbursts of rage, blaming, shouting, general frustration, and the inner hurt of numbing out and shutting down. On the level of mind, it is in our thoughts, our desire for revenge, our intention to get even, hurt others, etc.

How can we work with anger? How can we manage the unpleasantness caused by anger in our daily life? I have noticed at least three books currently offered in Snow Lion Catalogue on anger. They are written by prominent figures such as the Dalai Lama, Thubten Chodron and Robert Thurman. I’m sure they offer excellent advice. My own advice is based on what I personally learned during the last 23 years as a Buddhist practitioner. I discovered the nature of my own anger, and for that reason I don’t rely on “how to” books. My discovery seemed amazing at the time and it is still vividly etched in my memory. How did it happen? I have to confess that it came from sitting on a meditation

cushion and learning how to meditate correctly. The meditation never stopped my anger, but my revelation made it manageable because I saw it clearly as it is.

I believe I came into this life with unresolved issues around anger. The signature in my natal birth chart is Mars in Aries opposite moon in Libra, 10th and 4th house axis. My early family life was filled with much discord that affected me deeply. Mostly I rebelled with a fiery temper and was often out-of-control verbally. Later, as a young adult, I began to lose my hearing. I thought it was punishment for my unruly behavior as a child.

Eventually I realized it wasn’t punishment, but rather an unconscious way to deal with my pain—turn my anger inwardly and shut the world out. It was also karma. I experienced much grief due to the progressive deafness. It forced me to give up a career in music and rethink what my life was about. My second husband introduced me to the Buddhist teachings in 1982. The following year I had a lucid dream in which the 16<sup>th</sup> Karmapa (whom I had never met) showed me my first teacher during a black hat ceremony. It finally dawned on me I was here to follow a path, and I took it to heart. Being a mother of three and housewife became part of the path.

At first I familiarized myself with traditional Buddhist teachings about how to control or change the pattern of anger. For instance, in Sutra teachings, by taking vows and renouncing ordinary existence, we hope to avoid anger. Anger is considered one of many enemies. This approach may tame anger under certain circumstances but never rid us of

anger. We cannot overcome dualism if anger is always “bad”. A more skillful and definitive approach found in Vajrayana teachings is to immediately apply an antidote such as loving kindness or patience. Although this is still somewhat dualistic, it nevertheless acknowledges anger as workable when we use the right “medicines” to overcome it. If we visualize ourselves as a perfect deity such as Avalokitesvara, eventually our anger will transform into positive qualities. If we visualize ourselves as a wrathful manifestation like Simhamukha, we are more directly in contact with the energy and movement of anger. This is more effective but also more difficult. We must learn how to cut through the anger and dance with the energy. This can work well only if we are not caught up in dualistic considerations.

On my path of discovery, I saw anger as a form of energy. It would come suddenly like a strong gust of wind and then subside. The first step was familiarizing myself with anger by carefully observing my own anger in a detached way whenever I experienced it. I realized the negative connotations were usually created by distorted negative thoughts, impure intentions, defensiveness, unpleasant feelings of tightness, tension and guilt, not to mention subsequent residue. Stripped of elaboration, anger itself was simply energy. I was able to process and release much of my stored anger during meditation sessions. Many times my meditation became crying sessions. I didn’t know why I was crying, but the tears flowed copiously and stores of emotional baggage and clutter drained through the tears.

When I met and received Dzogchen transmission from Chögyal Namkhai Norbu in 1989, my practice opened in unforeseeable ways. Previous limitations were cut through.

I remember rising one day from a meditation session while the presence and awareness remained intact. The meditative state became a way of being and naturally integrated in daily life. I began to work with presence and distraction instead of meditation and post-meditation. It became much easier to notice what I was like during arguments with my then-husband. I observed my body tensions. I listened to my strained voice. I experienced agitation as my mental state. When I lost my temper I felt terrible and guilty afterwards, which reinforced the negative behavior patterns. The real issue was not anger, but my reaction of defensiveness, blame, self-judgment, humiliation, and tension. By cutting through the pattern, it finally ended of its own accord. After awhile, I didn’t get drawn into arguments as often and remained calm even if my husband was yelling at me. It didn’t mean I no longer experienced anger. I just graduated to more advanced lessons, particularly during a 3-year divorce proceeding that ended the marriage in 1994.

My anger had a function that could not be expressed any other way. I neither felt bad nor good about it. Anger occurred spontaneously and I never wished to hurt anyone by it. I lost my fear of it. I didn’t carry its baggage forward. I could express anger and feel compassion at the same time. As everything became integrated on the path it seemed that everything else was connected. More

self-confidence and more self-acceptance meant less anger, less self-judgment. Less anger meant more compassion and more inner balance. I began to appreciate and encourage the good qualities of others without making comparisons. I felt lighter and happier. My frustrations and tensions diminished. The dualistic barrier between self and others began to falter. Eventually I began to see all as just experience—anger, attachments, judgments, joy, sorrow, and the heights and depths of every day life. The path goes on and on.

I have heard stories of highly realized teachers blowing up with Vajra anger. I believe enlightened anger is part of a Rigdzin’s wisdom. Why? It is always precise, timely, and has no residue. Indeed I have been the recipient of Vajra anger myself! The Guru’s wrath was a kind of secondary cause for a mystic initiation. In the initiation I experienced a pure bliss consciousness that shifted from the personal to encompass the earth’s consciousness and then the expanse of the universe. The initiation was profoundly reiterated the next morning in a pure vision on the Sacred Dance Mandala. Being on a path means every aspect of our emotional and physical body becomes useful! We cannot say these adornments of our existence are other than our own primordial potentiality and wisdom. The energy of enlightened anger is not other than Mirror-like Wisdom, sharp as a drigud, clear as a crystal, and pure as a mountain spring. May all beings experience this!!