

THE MIRROR

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THE PERUVIAN DZOGCHEN COMMUNITY IS VERY PLEASED TO ANNOUNCE:

RETREAT WITH CHÖGYAL NAMKHAI NORBU

LIMA, PERU
JANUARY 19 - 23, 2007

SHINE AND LHAGTHONG IN THE DZOGCHEN WAY

THE RETREAT WILL BE HELD AT A RECREATION CENTER IN CHOSICA,
LIMA
(1 HOUR FROM DOWNTOWN LIMA)

THERE WILL BE ALSO YANTRA YOGA CLASSES FOR BEGINNERS
AND EXPLANATIONS OF PRACTICES IN THE AFTERNOONS

COST OF THE RETREAT:
USD 80 (5 DAYS) APPROX.
(IT DOES NOT INCLUDE LODGINGS/FOOD DURING RETREAT)

DISCOUNTS:
REDUCED MEMBERS 50%
ORDINARY MEMBERS 20%
SUSTAINING MEMBERS 40%
MERITORIOUS MEMBERS 100%
(TO APPLY TO DISCOUNTS YOU MUST HAVE ALREADY PAID
FULL 2006 MEMBERSHIP
TO YOUR GAR OR LOCAL GAKYIL)

REGISTRATION AND INFORMATION:
WEB PAGE: WWW.DZOGCHENPERU.COM
EMAIL: GAKYIL_PERU@YAHOO.COM

LODGINGS BEFORE/AFTER RETREAT:
HTTP://PERU-HOTELS.COM/LIMA.HTM

FOR MORE INFORMATION:
WEB PAGE: WWW.DZOGCHENPERU.COM
EMAIL: GAKYIL_PERU@YAHOO.COM



Uruguay Retreat

N ZEITZ

CROSSING THE RIVER CHÖGYAL NAMKHAI NORBU TEACHES IN MONTEVIDEO, URUGUAY NOVEMBER 17-19, 2006

by Paolo Tesio

A lovely huge moon guided our way to Tashigar Sur, Cordoba, Argentina. My family was sleeping in the car as I drove through the warm southern night. I was feeling good about being with the Master soon and all the diverse and interesting Sangha once again. I was also reflecting on the nice moments we had had with Rinpoche in Uruguay only a few days before. Rinpoche was indeed very generous to come to our small country since there are so few members of the Dzogchen Community in Uruguay.

Rinpoche arrived at the port of Montevideo on

November 13, 2006, crossing the big brown estuary of the Rio de la Plata River from Buenos Aires. Rinpoche arrived with Clara Bordeaux and the ever loyal and indestructible Fabio, who accompanied him on this leg of the journey. Rinpoche said at the teaching that he had wanted to visit Uruguay for a long time, and now he had finally made it! It seemed that Rinpoche enjoyed his time resting by the sea, swimming and having some typical Uruguayan asado*.

We were quite surprised to see sixty to seventy people regularly attending the teachings given by Rinpoche for this three-day retreat at the Hotel

Ibis in Montevideo. To be in the presence of such an important Master was indeed a grand event for this small and quiet country where few things ever happen at all. Rinpoche gave an introductory talk including Sutra, Tantra, the path of Ati, as well as direct introduction. He talked about not jumping to the higher practice if you don't have a solid base and also strongly advised us to end relationships with people who have had contact with the Gyalpo Shugden practice. Rinpoche was as wonderful and tender as a good mother can be. We practiced together in his house on the Adzom Drukpa anniversary day. He

delighted us with many stories. What else is there to say in this delicate moment where nothing is certain and no one knows what will happen in the future. After many years we are so used to having Rinpoche always there, always teaching and traveling for us that we are losing the deep meaning of this constant sacrifice and deep dedication for our benefit. It is important that we really try and cross this river of ego and limitation. The Master is already there; the current is really strong but so let's try and cross over now!!!

* typical South American barbeque

Vajra Dance Courses at Tashigar Norte Margarita Island, Venezuela February - April 2007

*Course of the Vajra Dance of Six Spaces of Samantabhadra
For beginners with Carmen Rivas
Date: 16-17 & 19-20-21-22 February
Cost: Bs. 225.000*

*Course of the Vajra Dance of the Song of the Vajra
1° Part - For beginners with Luda Kislichenko
Date: 28 Feb. - 4 March
Cost: Bs. 225.000*

*Course of the Vajra Dance of the Song of the Vajra
2° Part - For beginners with Luda Kislichenko
Date: 8-13 March
Cost: Bs. 225.000*

*Vajra Dance Teacher Training 2° Level with Adriana Dal Borgo
& Prima Mai
Date: 20-28 March 2007.
Cost: Bs. 900.000*

*Course of the Vajra Dance of Six Spaces of Samantabhadra &
Three Vajra
For advanced with Luda Kislichenko
Supervised by Prima Mai
Date: 5-9 April
Cost: Bs. 300.000*

*Course and practice of the Vajra Dance of the Song of the Vajra
and Gomadevi practice
For advanced with Adriana Dal Borgo
Date: 25-29 April
Cost: Bs. 300.000*

We will announce very soon the requirements to participate in each course.

Gakyil of Tashigar Norte

C O N T E N T S



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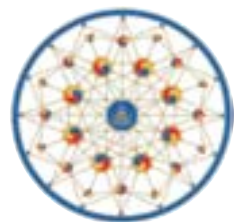
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Good day everybody! We are here at the Barcelona retreat. This retreat is about Dzogchen Upadesha teaching. You already know that in the Dzogchen teaching we have three different series called Dzogchen Semde, Longde, and Upadesha. These three teachings are related to the three statements of Garab Dorje. The first of the three statements is direct introduction. The three different transmissions are related with the three experiences of the individual - our three existences of body, speech and mind - and through these three existences we enter into the knowledge of Dzogchen. We have three methods of transmission to get into that knowledge. The first is called *Dzogchen Semde*, which is more related to our mental experience.

In *Dzogchen Semde* we work with many experiences of emptiness. There are the very famous practices called *shine* and *lhagthong*, for example. *Shine* means we are in a calm state and in the calm state we experience emptiness. The experience of emptiness is related mainly to our mind, so the series and methods of this teaching we use in order to have the experience of this knowledge are called *Dzogchen Semde*.

Another very important experience is clarity; clarity is related with our energy level and therefore with clarity we can have many experiences like inner and outer visions. Through these experiences of clarity we can get into the knowledge, and the methods we use are called *Dzogchen Longde*. *Long* means space and space is the dimension where we can have the experiences of visions. In the real sense energy is related with the existence of voice and voice is related with our clarity. Another experience on a more physical level is very much related to symbols. Symbols in Tantric methods, for example, are the manifestations of deities and mandalas. They are all symbols. For example, when we speak of the real condition of enlightened beings we say *dharmakaya*. *Dharmakaya* means the real condition of existence of all phenomena, emptiness that is beyond form and color, etc., so if we have a manifestation of a mandala or deities inside that dimension, we can understand that is not our real nature. That is a symbol manifesting and through that symbol we can get into the knowledge.

If you observe or look into a mirror, for example, you can understand that the mirror has infinite potentiality to manifest different kinds of reflections, but the reflections you see are interdependent with the things in front of the mirror. What you see is called a reflection but it is not the real nature of the mirror. The real nature of the mirror is clear, pure and limpid, and through that potentiality there is a manifestation. To discover the nature of the mirror we need reflections, and through reflections we can discover that the mirror has infinite potentiality for manifesting reflections. In the same way, we also use many methods related to our clarity and the manifestation of symbols, and these methods bring the discovery of the knowledge of the real nature of the mirror.

For that reason, the experience of the individual is very important. First of all, in any tradition, when we go to do a practice there is an explanation of a position we should do to apply that practice. That posi-



Rinpoche at Tashigar Gonpa

N ZEITZ

Chögyal Namkhai Norbu Barcelona, Spain Thursday October 26, 2006 Excerpt from Teaching Day 1

tion is done with the physical body; then there is a breathing method and an explanation of your visualization. The position is related to the physical body, breathing to energy related to the voice and visualization is related to the mind. We are applying methods with our three existences, and therefore it is important that we know that all applications of practice are applied that way.

Dzogchen Longde is related more with our energy level, but *Dzogchen Upadesha* is related with all our manifestations - pure and impure - because when we are in the real knowledge it means we are discovering our real nature and that means we have the capacity to integrate in that state. We integrate both pure and impure vision. All sentient beings have six lokas; the six lokas are six different conditions that correspond to six different actions and emotions that are karmically produced. That is called impure vision. If you have real knowledge and understanding of the Dzogchen teaching, the solution is your realization. The solution is not that you escape from samsara or impure vision. This is not the Dzogchen way. You integrate; there is always the possibility of integrating. In order to integrate, first of all you need knowledge.

Having knowledge doesn't mean going to school, following lessons or doing analyses. In the Dzogchen teaching, having knowledge means you discover your real nature and your real condition completely. Dzogchen is not the name of teaching, school or tradition. Real Dzogchen is our real condition. Everyone has Dzogchen, but we are ignorant of it. For that reason we need to follow the Dzogchen teaching. Through Dzogchen, we discover firstly that we all have that qualification, secondly we learn methods and we can discover, and when we discover then we can get in the real nature. When we get in our real nature, all our condition is pure vision and we can integrate in that state.

The method used to integrate in

your real nature is the teaching of *Dzogchen Upadesha*. *Upadesha* is Sanskrit. In Tibetan *upadesha* is *man ngag*, *man* means negative and *ngag* means voice. It means 'no voice'; 'no voice' does not mean that the teacher is not explaining this teaching. That is not the principle. 'No voice' means that sometimes the teacher can't teach or explain because people are not seriously interested, or sometimes the teacher can't explain because people do not have the capacity to apply. When we say integrating, it means you need to have discovered the state in order to integrate something, so you should discover your real nature and then you can have that precise knowledge for discovering your real nature. When you have discovered your real nature, then you can integrate.

In this case you need methods of integrating if you have not discovered your real nature. If you only have some intellectual understanding and you are thinking, "Oh this is discovering the real nature of Dzogchen", then when you follow *upadesha* teachings it becomes an obstacle because you are missing the base. For that reason it is called *upadesha*; many *upadesha* methods are experiences of important teachers.

The most important Dzogchen teacher in our time is Garab Dorje. In the Vajrayana teaching in Tibet, the most important teacher is Guru Padmasambhava. There are so many realized beings, not only Garab Dorje and Guru Padmasambhava, and they all have their experiences. They discovered experiences for realizing and methods of integration. They taught these methods to their students and then these students wrote down the teachings and taught them to their students. All these series of teachings are called *upadesha*.

Many methods of *upadesha* must be kept secret. You may have heard of the two main teachings called *tregchö* and *thögal* within *upadesha*. People think that *tregchö* and *thögal* are general names of teach-

ings in Dzogchen, but that is not true. They are characteristic teachings of Dzogchen *upadesha*. *Tregchö* is to introduce how to get in the real knowledge, and when you have discovered that, then how you develop integration and try to be in the state in any moment. That method is called *tregchö*; *tregchö* teachings are given when the teacher knows that the students are seriously interested in the Dzogchen teaching. Then they introduce *tregchö* teachings.

The principle of the Dzogchen teaching of *tregchö* is not only from *Upadesha* but also exists in *Dzogchen Semde and Longde*, only in *Semde and Longde* it is not given the title or name *tregchö*. There is a different way of presenting the name, but whenever a Dzogchen teaching is given from *Semde* or *Longde*, it is Dzogchen *tregchö*.

It is said that *thögal* is more important than *tregchö*. It is true that *thögal* is more important than having a precise experience of *tregchö*, because the principle of *thögal* is to quickly mature your capacity of total integration. Methods of *thögal* work similarly to *Dzogchen Longde*, with visions, but not only visions for enjoyment and entertainment. You can also have visions when you use drugs, but that doesn't help anything. In the same way, when you experience *thögal*, you can have visions, but what do you do if you have dualistic vision when you use that method? It can become an obstacle for people who have no base, because this teaching method and transmission are very precious for a quicker maturation of knowledge. If you have no precise base, then you fall into dualistic vision.

Some people became attached to visions they had when they were young and would like to have those visions again. The visions no longer manifest because we become attached to them. When you are young sometimes you have visions. This is because everyone has infinite potentiality in his or her real nature, and sometimes in our circumstances there are secondary causes that manifest. When something like this happens and you become attached, the experience is blocked. Therefore with methods like *thögal*, if you use them without a base, you fall into dualistic vision and totally block your possibility to use that method in your life. That is very negative, not positive. For that reason, serious teachers who precisely have that knowledge do not teach students if they do not have a very precise base or if they do not demonstrate that capacity.

The intention of a Dzogchen teacher is to help the student, not to create more problems, so if there are some obstacles, it is much better to keep the teaching secret. Many Westerners think that when a teacher does not teach a certain method like *thögal*, the teacher is limited and wants to keep this precious secret method for himself. That is not true! There is a reason it is kept secret, and it is also very important that you know that and that you follow the teaching in a correct way. If you follow a teaching in the correct way and do your best, then of course you can have benefit from any kind of method.

These are the three series of the Dzogchen teaching. They correspond to the three statements of Garab Dorje. Garab Dorje gave all his life to the Dzogchen teaching and he had many realized students, but at the moment he manifested the

rainbow body, he left his three statements to his most important student, Manjushrimitra. These three statements of Garab Dorje are considered the conclusion of all the knowledge of the Dzogchen teaching. That means that if we want to learn Dzogchen teaching, we should follow and study these three statements. Also when teachers introduce, teach and transmit knowledge of Dzogchen, they should use these three principles. If we use these three statements of Garab Dorje, then that teaching or meditation practice is perfect. If it does not correspond with the three statements of Garab Dorje, even if it is called Dzogchen, it is not.

Garab Dorje said the first statement is direct introduction. That means that from the beginning everybody has primordial potentiality, but we are ignorant and we do not know that. The teacher can help us understand that we have that potentiality, through oral transmission, later with symbol transmission, and finally we work with our experience. We learn everything in life through our experience. We have ordinary knowledge in our lives; for example, we know that fire is hot. If we put something in the fire it burns; this we know concretely through our experience. Everything is learned through experience. For example, if I ask you what sweet is like, you say that sweet is like sugar, but that assumes that I know how sugar is. Maybe I have never tasted or have any knowledge of sugar. You say that sweet is like sugar, but that serves no function for me because I do not know what sugar is.

We have learned everything through life experience. For that reason, we can also get in our real nature and discover through experience. In Sutra teaching, in Mahayana, it is said that *prajñāparamita* is beyond explanation. Not only the *prajñāparamita* in Sutra, but also when we say *vajra* in Vajrayana, and *Dzogchen* in the Dzogchen teaching, all of these we can explain and give an idea, but we really can't really explain what Dzogchen is. Dzogchen is beyond words and beyond explanation. Buddha explained that in Mahayana Sutra with the very famous sutra *prajñāparamita hridaya* - the essence of the paramita. This *sutra* says that there are no eyes, no nose, and no ears. There is nothing. There is no wisdom, no realization, no path and that means we should go beyond that. It is not possible to explain. The Dzogchen teaching is also like that; but if there is no possibility to explain then why do we follow this teaching? We follow the teaching thinking that one day we can have realization, and that means that even if we can't explain, somehow there is some possibility. The possibility is that through our experience we discover, even if we can't show or explain. So you see how important experience is.

In our life experience of infinite experiences, when we get to the conclusion everything is related to our three existences of body, speech and mind. Everybody has these three existences. We also have experiences related with these three principles: the experience related with mind is emptiness, the experience related with voice is energy and clarity, and the experience related to our physical level is sensation. For example, if we have a pleasant sensation or an unpleasant sensation, these are the main experiences used

continued on next page

as the method in not only in the Dzogchen teaching, but also in all Vajrayana teaching. When the teacher explains with a symbol to help us understand, it is called symbol transmission. This is not complete transmission. Complete transmission is when the teacher and student apply the experience of that state together. When we discover our instant presence it is called direct introduction in the Dzogchen teaching. The most important thing you need to receive if you are interested in the Dzogchen teaching is direct introduction. Direct introduction is the connection with the transmission and used to discover your real nature. It is indispensable in the Dzogchen teaching. This is the Dzogchen way.

Vajrayana and Tantrism use the method of transformation. Tantrism means working with pure vision and impure vision - pure vision is considered something positive and impure vision negative. Negative is transformed into positive and that means that finally you can get in the state of Mahamudra. This is different from Dzogchen. Direct introduction is *not* the most important thing for you to receive if you are studying Vajrayana. Direct introduction does not exist in ordinary Vajrayana teaching, but there are many kinds of initiations. What does initiation really mean? Initiation means that in a pure dimension we receive transmission from *Dharmakaya* to *Sambhogakaya*, and people who have a high level of realization can participate and have pure vision. These people also receive this kind of transmission. All Tantric initiation teachings are related with *Mahasiddhas*. A *Mahasiddha* means someone who has realized a high level of realization; maybe they are not yet fully realized, but they have capacity and contact with pure vision.

Ordinary people live in a condition of karmic vision; karmic vision is related with our five sense organs. If you want to see something you need to open your eyes. If something is in front of you can say, "Yes this is blue, this is green, this is red". You can understand and see all this karmic vision. Karmic vision means we have produced the potentiality of karma, and with this potentiality we have this vision. For example, now we are human beings and we have this human vision. If we are *devas*, we have a different vision. If we have animals, we have different vision. This vision is not always the same vision as human beings.

Visions are related with our condition of karma, not something concrete outside. If one person sees a lamp, for example, all people see the lamp and do not argue if it is a lamp or not. If you live with human karmic vision, other human beings live in the same way. We have a common human vision. Maybe if we asked a dog how this candle looks, for example, unfortunately the dog cannot reply, but if the dog could reply, maybe it sees something different. It does not always see the same thing as we do. That is the reason Buddha said, "Everything is unreal and does not exist concretely". Some people say this is logical. We think everything becomes emptiness, but in the real sense it is not that way. We see because we live in our karmic vision. In the real sense everything is emptiness because it comes from our potentiality of karma.

In the Dzogchen teaching there is a nice example of a very nice river, and near the river there is a nice garden. In the garden there is a kind of meeting of the beings of the six

lokas; *devas*, some human beings, some pretas, and some hell realm beings. The six lokas have six different conditions. The human beings see a very nice river and a very nice garden, but the representative of the *pretas* doesn't see the river or the very nice garden. The *preta* does not see this because it has no cause, it still lives in the vision of *preta*. If there is a *deva*, maybe the *deva* sees and enjoys much more than a human being. That is an example of how something concrete outside does not exist.

For practitioners who follow Dzogchen, this is really very important knowledge. I repeat this hundreds and hundreds of times when I give teachings for many people. People have so many problems and many strong tensions. I say to these people to remember what Buddha said; he said everything is unreal just like a dream. Even if you have a bad dream, when you wake up you discover that was only dream. Then you have no problem.

If we know our real condition is unreal, it doesn't mean we don't do anything because it is unreal. For example, if I do not cook today and I say everything is unreal, I also have an unreal stomach with unreal hunger. It is relative, so I need to do something to overcome that problem. I do something but I know in the real sense it is unreal; if you have that knowledge then you do not have tensions.

In general people feel very afraid and have many tensions and many strong attachments. They do not have that knowledge. I tell people who have followed the teaching for many years that they should go a little more concretely into that knowledge. Concretely doesn't mean that you sit and chant mantras for many hours. We need to understand what is most important. Our mind is related with our tensions, our thoughts, and we are always judging, thinking and applying something, so it is very important we have that kind of knowledge. This is something very important in daily life. In the Dzogchen teaching, first of all it is very important to have this knowledge in order to discover our real nature. This is also a distinguishing characteristic of the teachings.

Some people are always confused and say that Vajrayana Tantrism and Dzogchen are the same. The final goal may be the same, but the way of understanding and application are not, so you must distinguish that. If you do not distinguish that it means you are confused. This is negative, not positive. Some people say because they practice Dzogchen they can't practice Tantra. We do not say that you cannot apply Tantric practice; you can always apply any kind of teaching. There is no limitation in the Dzogchen teaching. In the Dzogchen teaching most important when we are learning is our attitude. We should work with our circumstances, which kind of circumstances you have and what kind of possibility. That means that if you are thirsty you need to drink, not eat. If it is a nice drink or not is another question. In the same way, it means that you should know how to work with circumstances. If you have a really nice dress, it is not necessary you make a collection of dresses. If you really need something then you use it *without limits*. It is very important that you know that.

Transcribed by Jim Valby

Edited by Naomi Zeitz

THE ROOT MASTER, CHANGCHUB DORJE

Chögyal Namkhai Norbu at the Barcelona Retreat
Excerpted from Day 1 October 26, 2006

One of my most important teachers and my root teacher is Changchub Dorje. Many people don't understand what a root teacher means. Once a Western woman told me that her root teacher was the 16th Karmapa, but that she also wanted to receive some teachings and clarification from me. I said I could help and asked her what she needed. I understood that she had already received some important teachings from the Karmapa, but when I asked her which kind of teaching she had received so I could clarify things more precisely, she said that she had never met the Karmapa. This surprised me. She had never met the Karmapa, yet she thought he was her root teacher. Later I discovered that she had chosen him; she chose him among many famous and important teachers. She decided that the Karmapa was her root teacher.

A root teacher doesn't mean that. I received many Dzogchen teachings, not only Vajrayana teachings, but very important teachings from my two uncles, who were very important teachers. I also received Dzogchen teachings from many other teachers, but I do not consider any one of them my root teacher. I studied many years in college where we studied Buddhist philosophy. Later I received many initiations and teachings from the Sakyapa, Kagyüpa and Nyingmapa traditions. At that time I thought I knew everything. I did not have much idea what a root teacher meant. I thought I could choose who my root teacher was or maybe they were all my root teachers.

The Chinese government had invited me to a meeting so after finishing college I went to China. I stayed almost three years and taught Tibetan and studied Chinese. While I was at the university, I had an interesting dream of a quiet place where there was a kind of yogi. My father and I met this yogi and he gave us a blessing and some advice. My father and I did what the yogi said. I felt that this place in my dream was a very important place. I thought that I must discover this teacher, so I sent a letter to my father asking him to try to discover this yogi and I said that it was important for both of us. My father did some research, but he couldn't discover the yogi. Then the revolution started.

In that period I wanted to go back to my country, but the Chinese government would not give me permission. I then sent a letter to my family telling them to say [to the government] that my mother was very ill and that before she dies she wants to see me. My family sent a telegram saying this and I showed it to the government, and then the government gave my younger brother and me permission to go. We finally returned. They gave us only one month's permission and after one month we would have to go back.

We went to the house of our family and after two weeks a person came who worked for a noble family of Derge. He was talking about a yogi, a very interesting Tibetan doctor. He spoke of this doctor because a woman from the noble family he worked for was dying, and the family felt very heavy. The family invited many doctors but they couldn't cure her. They searched for this special doctor and they sent this man to go and find the yogi. The man said that the yogi lives in a very interesting place where there are many white houses and many stupas. When I heard that I became interested, because in my dream there was something similar.

I asked this man what the yogi looked like, which kind of dress he wore, etc. It really seemed like the yogi of my dream. I told my father and we prepared and went to see this yogi; in two days we prepared everything and left with two of my sisters and my mother. When we finally saw this yogi it seemed like I already knew him. The place corresponded perfectly to how it had been in my dream. I felt a little uncomfortable at the beginning, because until that moment I had always gone to see very elegant teachers. Most teachers either dressed like monks or had a very nice presentation. This yogi did not have a nice presentation. He had a dress of a skin just like the ordinary people of the village, long hair tied on his head, and two earrings of conch shell. His presentation was only a little different from ordinary people. I thought that this was a strange way of manifesting, but I had no any doubt [this was the yogi] because I had dreamed him in very much the same way.

In general in Tibet, when you go to important teachers, they give a teaching and you stay there for many weeks and receive teachings. I spent one month with Changchub Dorje, but he did not give any teaching. He asked me if I studied medicine and I said yes, I studied the Four Medical Tantras twice. He said that now I should apply them. I said that I had studied but did not have any time to apply them. Sometimes I would go with his students on the mountain to pick herbal medicines and discovered many herbal medicines that way. Then he asked me to do moxibustion and blood letting. At the beginning I was afraid because I had never applied this before, but there were some very clever students who helped me and after some weeks I could

apply everything. My teacher was happy when I did this but I was not happy because I was not receiving any teaching.

There was going to be an important anniversary day of Padmasambhava and so I asked him to give me a Tantric initiation of his *terma* of *shiro*. He said, "You don't need an initiation". I said, "Why don't I need it?" He said he had given me the initiation the night of the first day I arrived in my dream. He said he had given the initiation after I had asked him and had taken a crystal rock cut in three places and chanted the mantra of three states of the *vajra* and gave me the initiation.

I said that was his dream, not mine, and I really need that initiation. After I insisted, he finally accepted and gave me the initiation. The initiation was not really so very difficult, but Changchub Dorje did not have much qualification of study. When he was reading and writing in his *terma* books, he needed help. He was also doing very strange things. I had received hundreds of initiations from different teachers and I knew very well how to do this initiation. He sang the melody very strangely and not very precisely, so after a little while I thought maybe it was better if I hadn't asked him. He took so long to finish the initiation, and since this was a more Tantric style initiation, at the end we did a Ganapuja quickly. When we finished, I was very satisfied that I received an initiation that was in connection to my teacher. I thanked him and told him I was very happy to have received the initiation on this special day.

I was getting ready to go home because evening was coming, and my teacher asked what I was doing. I said that now I am going home, I received an important teaching today and I am very happy. My teacher said that we should not go anywhere and to sit down. I was a little surprised, but my father and I sat down and waited. After a little while everyone else left and then the one person doing service for my teacher left. Changchub Dorje asked this person to close the door and go away. Then he explained what Dzogchen really means; Dzogchen is not an initiation, nor is it chanting mantras. Then he gave us direct introduction. I had never received this kind of teaching before from any teacher. He introduced *tawa*, point of view and what it really means, what *gompa*, application is, and finally I discovered that until that moment I had had a very nice idea and that everything I knew was only a construction of my ego. Now my ego was collapsing and I finally discovered what Dzogchen means. Changchub Dorje spent two or three hours teaching, and in the beginning it was very easy to understand him because he talked in a normal way, but by the end it became a little difficult to understand because he is *tertön* and it became more difficult to understand his words. He went ahead for a half an hour that way. Then he stopped and said we should go and we went away.

After this experience I understood what a root teacher really means; after my introduction my knowledge of the teaching took on a different way of seeing and feeling. Teaching books that I had found very difficult before, like in the Sutra teaching, later took on a different meaning. Now I understood the real sense of the teaching, and that through the potentiality of the Dzogchen teaching one is no more dependent on some thing, but one is living inside real knowledge. I discovered the value of a teacher, the teaching, etc., and also the value of the teachings I received before I met my root teacher.

I understood that a root teacher means one that opened everything. In the Dzogchen teaching it is called *gcig shes kun grol*, *gcig* means unique, *shes* means to discover, so it means that when you discover one, you discover all. This is the potentiality of knowledge of the Dzogchen teaching, and in that way you should understand what a teacher means, and also what a root teacher means. The teacher introduces you and then you discover directly or indirectly, and finally you can also discover the value of the teacher and the teaching. This is one of the most important points of teaching.

My teacher Changchub Dorje received all traditions of Dzogchen Semde, Longde and Upadesha from his teacher who was a very famous teacher called Adzom Drugpa. I also received many important transmissions from my woman teacher, Ayu Khandro. I received six or seven different kinds of teachings related mainly to Dzogchen Upadesha from her. I received official transmission of Dzogchen Semde, Longde and Upadesha from a teacher called Negyab Rinpoche. Negyab Rinpoche was a student and received all those transmissions from Kathog Situ Rinpoche. Kathog Situ Rinpoche was one of the most important students of Jamyang Khyentse Wangpo, the first Khyentse. All these teachers are unified in this lineage of transmission, along with other teachers. I also received many teachings through my dreams, special particular methods, and those are more extraordinary transmissions and very near.

Transcribed by Jim Valby

Edited by Naomi Zeitz



Retreat Hall in Brazil

**THE RETREAT
IN BRAZIL WITH
CHÖGYAL NAMKHAI NORBU**
November 3-7, 2006

by Julia Signer

I am not sure where to begin, but maybe I should start by talking about the love that I felt and that increased each day of the retreat. Maybe I could start by talking about the precious knowledge that Rinpoche transmitted and that increased in me each day of the retreat. And I could also start with the joy that I felt or by telling how the days that followed the retreat have made love, knowledge and joy more stable and present in my every breath.

I will start with the first day, November 3, at 5pm. Rinpoche entered the teaching room. He started talking about the three *vajras*, the state of all enlightened beings. He was so clear and direct that it seemed that the breath of the entire one hundred-twenty people in the room was suspended. This is how I felt, at least, while he was showing the Om Ah Hum letters in Tibetan and connecting with everyone. At this point, I must express the great gratitude I felt for this precious lineage and the compassion of all the masters that have brought this pure teaching to our time.

The next morning we all gathered to dance very early, guided by our instructor Nelida Saporiti, who was helping the old Vajra Dancers remember the Dance of the Six

Spaces of Samantabhadra. In the center of our mandala there was a transparent blue crystal. The energy was just inexplicable. We also had classes of the Dance of the Three Vajras in the afternoon. It was really a pure dimension, with all these dakas and dakinis dancing, singing the mantras, understanding the steps or not, but always flowing in the energy.

About 10am every day, Rinpoche started the teachings. He focused on Ati Yoga, these high teachings, so deep and true. He explained the different points of view and the approaches of Sutra, Tantra and Dzogchen. He talked more about the Dzogchen point of view, of course. It seemed that Rinpoche was teaching in more than one dimension at time. The teachings were so simple and deep that it seemed that his dimension was embracing all of us. There was silence before his words and inside his words, and this silence was full of teachings, teachings that just got into my state and made my mind open, empty and receptive. The experience of being in his presence is just like physics, in a way. Everything happens inside us, and we just grow in the experience of our own state.

We also had Yantra Yoga during the retreat. Fábio Andrico instructed us on the Nine Purification Breathings with a long and detailed explanation. It was very precise and everyone who attended learned the breathing very well. We also started with some of the Eight Movements, but we ran out of time.

The Ganapuja day was also a party day. I doubt that there was a single person in the room that wasn't happy. Rinpoche also blessed the Tibetans flags (*lungta*) with the appropriate mantras and taught us how to do it by ourselves. This is another precious thing about our Vajra Master; he sets us free and teaches us how to do things on our own. After the Ganapuja there was a party. We are Brazilians, so there was good music and everybody danced and sang for about two hours, just celebrating the joy of being.

On the last day, Rinpoche talked about how to keep this state in our daily practice and how to integrate this practice for 24 hours a day. There were a great number of people lining up to say goodbye and "thank you" to Rinpoche.

Rinpoche also visited our new practice center and kindly named it "Lhundrubling"*. We are all very happy to have such a nice place to practice now under the blessing of our precious Vajra Guru. May infinite benefits flow from all this.

* *lhundrub ~ lhun grub ~ self-perfected state, spontaneously present, infinite qualifications, infinite potentiality of manifestations, primordial potentiality, the final state of the four Contemplations of the Dzogchen Semde*



Rinpoche arrives in Buenos Aires

**TEACHINGS FOR THE THIRD MILLENNIUM
RETREAT with CHÖGYAL NAMKHAI NORBU**
BUENOS AIRES, ARGENTINA

November 10-12, 2006

by Beta DeBarge

According to the Tibetan Calendar, the Minor Combination of Friday the 10th of November was the "combination of youth: which brings happiness". In addition, the Major Combination of Dod (wish or desire) says: "wishes can be realized".

Chögyal Namkhai Norbu chose to start his first ever-teaching retreat in Buenos Aires in the afternoon of that auspicious Friday. We were some one hundred-twenty people, some new, but mainly those who were already Rinpoche's students.

The teachings took place in the concert hall of the Inmaculada Concepción College located in the central area of Buenos Aires. The setting for "Teachings for the Third Millennium" was solemn and elegant: Rinpoche giving teachings from the stage beautifully decorated with flowers, students seated in dark red plush chairs.

In four sessions of two hours we received the complete path of Dzogchen, the very essence of the teachings. First Rinpoche talked in a very condensed way about Sutra, Tantra and Dzogchen. He stressed the point that we must understand clearly the characteristics of different paths and apply the methods in a correct way.

Rinpoche reminded us how fortunate indeed we were to receive the precious Dzogchen teaching using various examples. Among them, in a playful way, that of football match: thousands of people are intensely involved in many such

activities, but very few people are interested in teachings and transmission leading to total realization.

On the second day of the retreat Rinpoche explained how to work with Dzogchen transmission through the experiences of our three doors: body, speech and mind. After a simple yet detailed explanation, we received the direct introduction through the experience of emptiness. Rinpoche encouraged us to use this and other methods again and again in order have a precise experience of instant presence.

He stressed the point that Guru Yoga was the main practice of Dzogchen to connect with transmission. Then he spoke of presence and awareness in daily life, giving many examples and advice how to make our understanding something concrete.

At last, we received the transmission of *trilungs* of many collective practices and explanation when to apply them according to different life circumstances.

The retreat ended with a short practice of Guru Yoga with the Song of the Vajra. Then most of the participants followed Rinpoche to a simple nearby restaurant where we shared a delicious lunch in a relaxed atmosphere. Afterwards Rinpoche playfully performed Tibetan calligraphy on paper napkins. When a young woman Sara, about to get married, asked Rinpoche to write something for her, he drew a huge pink heart. It was indeed a precious weekend of profound teachings.

Thank you, Rinpoche.

Excerpt from *On Birth, Life and Death* by ChNN continued from next page

a shared vision with all other human beings, and the beings that inhabit this external environment are undeniably real and concrete. However just as when we wake from sleep only a mental image of the dream remains and cannot be grasped as something concrete and real, when eventually we die and our present visions disappear it will become clear that these present visions, which we conceive as undeniably concrete and real, are like a dream. They abide only as mental images and cannot be grasped as real or concrete.

If, in every circumstance of our life, we do serious mind training that is based on the understanding of this principle we will at last be able to loosen our strong attachment and the endless fears, apprehension and worries that are related to this attachment. In this way we shall be

content and satisfied by the living conditions in which we find ourselves and be able to spend our life in a relaxed way.

The Need to Be Content with Our Lot

Another aspect that must definitely be governed by our presence and awareness in every day of our life is 'being content with our lot'. For most of us it is difficult to possess the virtue of being content. For example, even if we have a standard of living that allows us to fulfil our immediate needs, such as a house in which to live, clothes, food and other primary necessities, still we are not satisfied with only this and wish to have at least the same or a better standard of living than our friends or others.

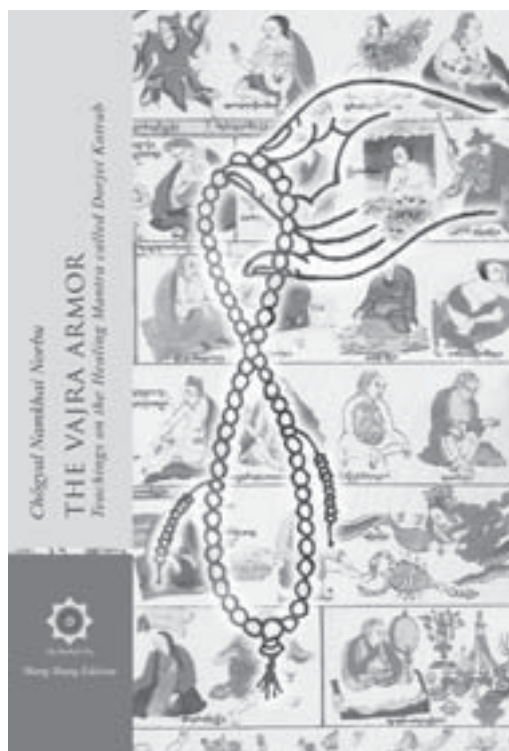
(for more read the book!)

THE VAJRA ARMOR

In 2006 Chögyal Namkhai Norbu transmitted the very precious healing mantra several times called Dorjei Kotrab. He explained: "Knowing that this is a very important and essential healing mantra, Padmasambhava singled it out among all the different kinds of mantras and concealed it as a *terma* at Namke Trak, and later Dorje Lingpa discovered it. If you know this mantra you don't need to go after 'mantra healing' anymore, because this is the supreme 'mantra healing'. With it, you can benefit others, as well as protect yourself."

This book contains all the complete and precise instructions that are needed to use it properly and correctly. It also contains an important mantra and invocation to avert negative consequences to your health and in particular circumstances linked to a specific date.

TO ORDER GO TO:
www.shangshungedizioni.it



book review

ON BIRTH, LIFE AND DEATH CHÖGYAL NAMKHAÏ NORBU

Published by Shang Shung Editions, Italy
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Chögyal Namkhai Norbu's book *On Birth Life and Death* contains a concise and precise outline of how human life originates, of the nature of our physical structure and components, and how to maintain our health and wellbeing during life, as well as how to die with awareness and even how to be reborn in the best possible status. It offers the inspiration to study the topics contained much more deeply, while at the same time giving extremely concrete counsel, which can be put to immediate use.

Since at the end of birth and life, inevitably death follows, we will need to know as clearly as we know how to take care of the body in this life how to take care of the passage through the bardo into the next one. In this book it all seems so matter-of-fact, so clear, that it inspires great confidence with its essential advice, pointing the way towards deeper knowledge of our condition.

For those of us with no or very limited knowledge of Tibetan medicine, there are challenging aspects to the book, and although it is quite interesting as a practical guide, there is clearly much more to study. It opens a door into a world of knowledge and what for many may be a new understanding of our human life. As a diagram of the structure of life itself, it is priceless. This could be the first book written to contain the Tibetan medical view of life, based on the medical tantras and the author's own experience, including a practical guide for the birth process, living, and dying, within the outlook of Dzogpa Chenpo.

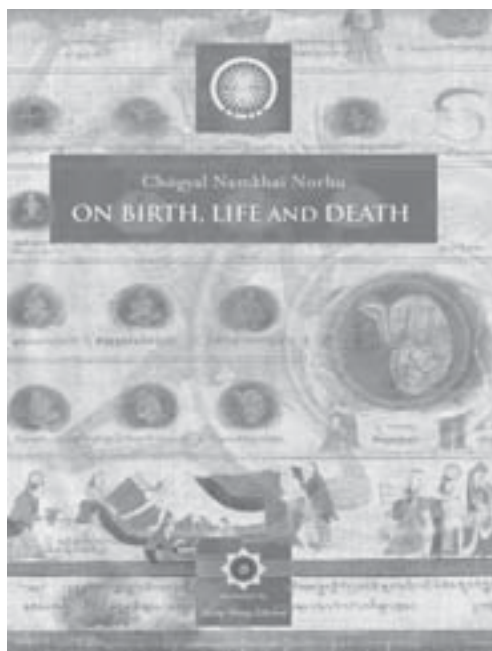
"The different types of body constitution of the child are formed through the condition of the Humours and Organic Components of the parents, the diet and behavior adopted by the mother during pregnancy and various other interdependent factors."

The Humours and the Organic Components together form the basis of the body, and these have a connection with the three emotions, of attachment, anger and ignorance. Thus begins the description of the intricate series of interconnected factors that determine the particular birth, life and death of each human being. The author lays out in great detail in this section where the seat of each humour is, and what its function is, and how the nature of these relates to all our activities of the three gates of body, voice and mind. The psychology of the individual is formed not only through heredity and experiences during and after birth, but by all the components of its existence. An awareness of these and their qualities can greatly augment other fields of human knowledge and self-discovery.

"During childhood the individual's body is mainly dominated by Phlegm, during adulthood, mainly by Bile, and during old age, mainly by Wind, and these periods of life are closely related to the factors that cause illness."

As the book progresses, and moves from the description of childbirth and how to care for a newborn baby it explains clearly how much what we do in our lives matters, in all aspects- from thoughts, to actions, from what we eat to when we eat, from prenatal or birth conditions to seasonal changes, and that each factor plays a real role in our health and in our capacity to live fully, and to be able to accomplish our aims. The factors that produce illness include not only what we are doing now, in this period in our lives, but may arise from excesses or lacks in the past, and these can be addressed by understanding and rebalancing through diet, behavior and therapies and medicines.

The author points out the influences of lifestyle and environment, which can either support good health and mind or produce imbalances and problems for the indi-



vidual. Here he has given several charts of the foods we eat and their properties, explaining in each case why they are either useful or not and what qualities each contains. Even if one managed to resist this as a guideline to actually base the diet on, one cannot help but become more aware after reading it of the qualities contained in foods. Detailed advice is given as to how to achieve a harmonious balance of the three humours in all ways, through one's attitude, behavior, and above all through continually developing an awareness of one's condition. The most important aspect is the continual development of real awareness and presence in one's daily life.

The advice to give up our selfish attitudes and to try to free ourselves of worry, is lovingly given- and also that we should try to learn to be content with our lot in life. After the explanation of the stages of life and what can hinder us and how to alter the course of illnesses and imbalances, there is a beautifully simple description of the mind, nature of mind, instant presence and Ati Dzogpa Chenpo. Elio Guarisco, the chief translator, writes in his introduction, "Overall the book in an unprecedented, masterful, wise and compassionate manner shows that the principle of presence and awareness should govern all circumstances of our life and that the same principle underlines the Dzogpa Chenpo teachings and practices."

"Terror or fear of death is an evident sign of not having become aware of the nature of the human condition."

The last section contains counsel on the last of our life's prospects, death itself. There are extensive descriptions of the various signs and stages of the death process and the dissolution of the elements, the necessary advice to give the dying person. There is a stage-by-stage description of the bardo and states of death, and how one can liberate in each and how to help to guide the dead. In fact, by the time one reaches this point in the book, death does seem to be very much a part of the continuum, and even in reading through it, there is no surprise that this advice is given in the same spirit as the daily life advice.

Chögyal Namkhai Norbu finished this book in November 2001, enlarging the scope of a previous book he had written in 1983, called "On Birth and Life." The Kater translation committee was responsible for this publication, and it is the first of what it is to be hoped will be many of such projects. The volume also contains the Tibetan text for those who can read it.

Review by Lauri Denyer

Excerpt from *On Birth, Life and Death* by Chögyal Namkhai Norbu

The Need to Diminish Our Selfishness

Every human being always wants to be happy and to avoid suffering. Every day we use much of our energy to achieve this goal. However we do not correctly understand what the primary and secondary causes for the arising of happiness and what the primary and secondary causes of suffering are. Thus in addition to not accomplishing the various forms of happiness we desire in the appropriate way we create unwanted suffering and other mishaps. Just as we wish to be happy all others too wish for happiness. Just as we do not want to experience any suffering others too do not wish to experience any suffering. In this regard, we are similar. However, we are so dominated by strong attachment due to our selfishness that it is difficult for us even to recognise that we are selfish, and when we are unhappy or have some problem we look and search for someone to blame. Even when it is we who have behaved wrongly, in all possible ways we try to prove ourselves innocent, through various direct and indirect reasons, and to accuse, directly or indirectly, someone we do not like and concentrate our efforts in increasing our selfishness even more than before. This selfish attitude is definitely the sole origin of all our conflicts: personal, group, racial, religious and between nations. A traditional proverb says:

*To see others we have eyes,
But to see ourselves we need a mirror.*

Accordingly, before accusing others we must observe our own attitude a little. In this way, our obsessive selfishness will loosen and we will be able to properly respect others' dimension and socialise with others more easily. We will also clearly understand that the stresses due to the accumulation of a great number of needless worries and great or small anxieties on matters we attribute a lot of importance to is nothing but our own fault. In this way the stress will unravel itself and vanish in its own condition. Diminishing one's selfishness has the further merit of becoming a perfect circumstance for the birth, within us, of authentic bodhicitta, the genuine (wish) to benefit others.

The Need to Free Ourselves of Worries

We crave and cling to all the beautiful things of this world; at the same time we are irritated and feel aversion towards things that are ugly. This dualism gives birth within us to hopes, fears and worries of various kinds that are utterly needless and we spend most of our life under their influence. We not only pass our life in this way, these conditions also bring us endless unhappiness and suffering of body, speech and mind, and when these difficulties present themselves we struggle with them directly without the least consideration of the primary and secondary causes that have produced them. Needless to say, this habit does not become a factor for solving the problems; rather it definitely becomes a factor that increases them further, like adding wood to fire.

Any problem that actually manifests to us is the result of previous specific primary and secondary causes that are conditioned by dualism;

thus however much we contend with that manifest result it can never become a means to free ourselves from that problem. Therefore, always maintaining awareness of stable certainty that the primary and secondary causes, which are the base of such kinds of problem, lie in the strong dualism rooted in our mind it is necessary to apply personally the appropriate method for eliminating the problem.

As long as we depend on and live in this body made of flesh and blood there is no person that does not undergo the suffering of physical illness etc., the disturbance of the (five) elements and the arising of emotions such as craving and anger in the mind. But if we have continuity of presence and awareness of what the nature of these problems is, we will not become governed by them and we will be able to free ourselves without difficulty, as well as be able effortlessly to free ourselves from the great anxieties (that may result).

In every respect, this corresponds with what occurs, for example, when during dreams we have while sleeping we experience unhappiness and suffering or are oppressed by a great fear. The sensations of body, speech and mind we feel at that time are identical to those we actually experience during the day. However, if our dream is governed by presence and awareness as soon as we recognise that we are dreaming, even though the dream images do not cease the feeling of fear vanishes spontaneously in its own nature. We should not think, "What similarity is there between life and the dream state? The dream consists of illusory visions occurring during sleep while the vision of our human life is concrete, thus the two cannot be alike at all". In reality, the condition of our life and the nature of the dreams that occur while we are asleep differ only in their duration but are not fundamentally different. And this is the reason why, in order for practitioners of the path to understand the fundamental condition of unreality of what manifests in life on the basis of recognition of the nature of dream there arose the system of training in various dream practices at night while sleeping.

The Nature of the Dream

All possible forms of suffering, such as illness, that we undergo in life and that are related to our material body of flesh and blood are experienced within this body of flesh and blood concretely formed of coarse elements. In the dream state, the eye and other sense organs of our material body together with the sense consciousnesses withdraw internally and no longer experience their sense objects or perform their respective functions: this is called 'sleep'. While our material body continues to sleep, after a while the mental consciousness awakens from sleep and depends on the support of the eye (sense consciousness) and other sense consciousnesses: this is called the 'mental body'. Depending on particular temporary circumstances there occur various vicissitudes that give rise to happiness or suffering: these are called 'dreams'. Whatever feelings of happiness or suffering we experience until the moment of waking up or until we recognise the dream as such, manifest exactly like (those) we have during the day.

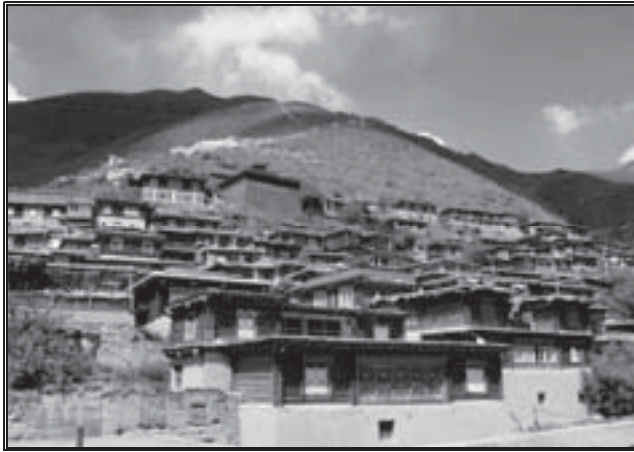
The world of the external environment in which we live, that exists as

continued on previous page





DERGE SCHOOL



Derge County



Present Derge School



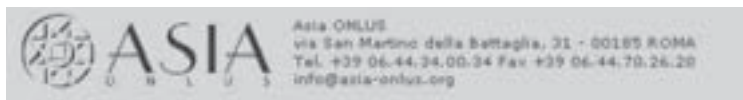
The classes



Building area for the school



The children of Derge School



Dear Friends,

We are coming to the end of 2006 and I would like to thank you for everything that you have helped us to achieve with your generous support.

2006, however, was also a difficult year during which ASIA felt the effects of the crises that have struck all levels of governmental institutions and brought about heavy cuts in funding for cooperation. Many of the projects that were presented did not obtain the financing that had been hoped for and a great number of interventions requested by local communities were not realized.

It is for this reason that I am writing to you today: I would like to ask you to take up the challenge to build a primary school with us in the village of Derge, in a very poor area in the Tibetan region formerly called "Kham", where the population still lives according to the rhythms and customs of nomadic life.

A school will help to preserve and spread Tibetan cultural and linguistic traditions and encourage

nomadic families to send us their children. In fact the rate of illiteracy in this area is very high due to both the excessive costs of school fees and the lack of educational facilities. Khempo Sonam, abbot of the Gomchen Monastery in Derge, concerned about the cultural impoverishment of his people and wishing to preserve traditional culture and teachings, has already started to take in orphans and children from the poorest nomadic families. With the help of two teachers who also come from the monastery, the abbot has started to give them a basic education in a run-down building used as a school for the occasion. I met Khempo Sonam about a year ago and promised him ASIA's help. The project for the construction of this school will cost a total of 150,000 euro. This is a promise made to the Abbot and the local population that we absolutely wish to keep, seeing as the school could accommodate and teach more than 200 Tibetan children.

The feasibility study has already been prepared: the buildings will be

constructed in traditional Tibetan architectural style and using bioclimatic technology that will maximize energy efficiency and solar collection. They will include a dormitory, classrooms, a kitchen and accommodation for the teachers. The school will also provide educational material to the children. The young students will study in a proper and comfortable environment; they will not lose their cultural roots and will be able to hand them down in the future.

If we manage to carry out this project together, your name will appear in the book for the inauguration of the school and any of you who would like to do so may go there for a visit.

Thank you and all best wishes at Christmas from the ASIA Onlus staff and from all the beneficiaries of the projects.

Andrea Dell'Angelo
Secretary-General ASIA Onlus

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DONATION FOR DERGE SCHOOL

INTERNATIONAL LOTTERY UPDATE

THE INTERNATIONAL LOTTERY that Rinpoche has prepared with much love and work, offering his own items in order to raise the money for consolidating the basement of the Gonpa of Merigar and for constructing a car park, two urgent projects that need to be done within next year, continues. You can find the presentation of the lottery made by Rinpoche on Norbunet together with the various payment methods. The tickets cost 100, 50 or 25 Euros. If you are interested you can get the tickets from Rita Bizzotto and pay Merigar directly with the new, easy, fast and free way of payment by credit card that has been set up.

You can find all the information at the Merigar West web site: <<http://62.149.193.71:61000/pages/donate.php>> under the tab called "donate" on the left main menu.

You can also take part in the projects by making donations. It would also be helpful to spread this information, maybe before a collective practice, for example, and inquire in your area if there are other practitioners interested. Then you could send a list with names, how many tickets needed, the price, collect the money and send it to Rita (ritabiz@tiscali.it). If people pay altogether it saves Merigar money.

Thank you for your cooperation,
All the best
Rita Bizzotto

Errata

Omission from the article called Being Active Sangha at Namgyalgar Santi Maha Sangha in Daily Life by Angela Sands, page 15 of Mirror issue 82:

Donations and Applications

If you wish to make a donation to the SMS Scholarship program, or would like to apply for one of the Scholarships, please contact either of our SMS Teachers Angie Gilbert and Elise Stutchbury, or the SMS Scholarship Committee Co-ordinator Joanna Tyshing.

Angie Gilbert SMS Base Level Instructor + 61 02 4476 8138, alangie@aapt.net.au
Elise Stutchbury SMS Base Level Instructor + 61 02 44718578, elise777@austarnet.com.au.
Joanna Tyshing SMS Scholarship Committee Coordinator,

TOURS TO TIBET AND KAILASH

If anyone would like to make a tour to Tibet and Kailash please contact Topgyal at Merigar. Email: mess2gontseolo@yahoo.com, Tel: 0039 333 88 767 22

Shang Shung Institute of America: Past & Present from a Personal Perspective

by Jacqueline Gens

Looking back to 1994, at the inauguration of Shang Shung Institute of America at Tsegyalgar, it seems light years away from that shining moment when the international Dzogchen Community gathered to celebrate this event in Conway, MA and the opening of the schoolhouse, which coincided with the first Santi Maha Sangha Base Level Exam. I still have a tape of that event I occasionally listen to for inspiration, especially when I feel my dedication is lagging. For me, those days planted the seeds of a lifetime commitment.

If ever there was an example of the proverbial tale of the Tortoise and the Hare, the development of Shang Shung Institute of America exemplifies this slow but steady march toward accomplishment fueled by the intense dedication of Chögyal Namkhai Norbu's commitment to preserve Tibetan culture and the generosity of community donors who believed and still believe in this noble mission. In writing this article for the Mirror, I hope to instill some small confidence that all is well and to remind our Community that we all know the outcome of this fable. In retrospect, some of us might have wished for a speedier course of action. Nonetheless, for me personally, the journey has been well worth the wait in terms of patience and hard work. The results have far exceeded my expectations of how far an organization can go based on the grassroots level of cooperation and sheer energy, perhaps a currency as precious as gold itself. While our Tortoise has many miles to go toward reaching its goal, for the first time, we have spotted it in the distance. Slow and steady, we continue the journey onwards around an obstacle course of numerous challenges, financial limitations, and administrative failings. Still, the mood is a happy one these days.

Here at the Shang Shung Institute of America we've been having a great autumn in terms of the development of our traditional Tibetan Medicine program. Amazingly, our first cohort of students are seriously preparing for their final exams for the conclusion of their third semester. They are Slawek Kosciuk a medical doctor from Poland; Joey Mella, a student at Hampshire College; Malcolm Smith, a translator and also Tibetan language instructor in the program; Matthew Schmookler from Berkeley, California; Mira Weil, a massage therapist from Williamsburg, MA, and her mother, Anasuya Weil. In February 2007, they will begin their fourth semester of an eight-semester program along with a new group of incoming students undertaking the rigorous curriculum designed by Dr.

Phuntsog Wangmo, the director of the four-year program. These days it seems weekly that new applications are coming in via our online application form. Attendance has been particularly strong with a 100% student retention. Our six students are flourishing in their course of study toward becoming doctors in the ancient tradition of Tibetan medicine. This is largely due to the dedication and expertise of Dr. Phuntsog who has worked tirelessly to create a rigorous curriculum taught in English based on the same course of study she herself experienced at Lhasa University's Traditional Tibetan Medicine program and her personal studies for many years under the guidance of Khenpos Troru Tsenam and Gyaltzen, two of Tibet's foremost doctors who are credited with the revival of Tibetan Medicine within Tibet under the Chinese. I know of no Westerner who could, in the space of four short years learn Tibetan, and then teach a university level course in Tibetan. We are very proud of her achievements, keen intellect and the warmth and kindness she brings to her students. But it is also due to the students themselves who have applied their minds and hearts with enormous dedication toward creating a real learning community within the greater Tsegyalgar community of practitioners. Their presence has infused the schoolhouse with the lively energy of camaraderie that creates the joyful conditions for transforming their studies into a living tradition. I am humbled by their deep enthusiasm for a course of study that I have long held in high esteem. Although often in serious financial straits, they have proved resourceful and mutually helpful to one another that is an inspiration. All of us on the Shang Shung board of directors are deeply grateful for the administrative help they have contributed toward the running of their own course. In many ways, the bold commitment of this first cohort of students, in it for the long haul, marks a contribution to the continuity of Tibetan medicine for future

Phuntsog Wangmo, the director of the four-year program. These days it seems weekly that new applications are coming in via our online application form. Attendance has been particularly strong with a 100% student retention. Our six students are flourishing in their course of study toward becoming doctors

generations as they test the waters of an innovative pedagogy created by Dr. Wangmo but also shaped by their own collaborative involvement. In August, the Shang Shung Institute of America applied for a license from the Massachusetts Board of Education to operate as a post secondary proprietary school. To date, we have passed all the preliminary financial audits and course content reviews, and are awaiting final approval. Enormous effort over the past few years from all fronts went into creating the conditions for completing this process. This credential signals a momentous leap in our efforts toward eventual accreditation of the Shang Shung Institute of America as a school of traditional Tibetan medicine. The future realization of this long-term goal will offer our students many opportunities including federally funded financial aid options, recognition of their degree from an accredited school, and institutional credibility for international student visas. This in turn may provide efficacy to the practice of Tibetan medicine in America as a legitimate healing tradition. As there is currently no national commission on standards in the field of Tibetan medicine training in the US, Dr. Phuntsog and her colleagues in America are attempting to establish such an organization that will have far ranging impact on



shang shung institute



Dr Phuntsog Wangmo

educational programming in training future doctors of traditional Tibetan medicine in the United States where there are already many fully trained Tibetan doctors in residence. We commend and support their efforts. She has also organized a symposium of senior Tibetan doctors to provide further training to younger doctors of her generation while they are able to pass on their invaluable experience and knowledge. This initiative is an extremely important key to fur-

thering the transmission of Tibetan medical knowledge and I strongly urge anyone seriously interested in the future of Tibetan medicine to support this proposal so that it takes place as planned in the Fall of October 2007. Shortly, we will announce the details of this international symposium.

If ever there was a time to support the Shang Shung Institute of America both in spirit and financial contributions, now is the time. There is so much to do given our current agenda. Just when I think it might be time for me finally to retire and move on to other projects involving my own work, a new incentive arises to lure me back into the arena of my karma yoga obligations. It's not always easy - sometimes I go willingly, at other times, quite reluctantly. However, experiencing the depth of learning happening at present through the Tibetan medicine program has been the greatest reward for all our efforts. For me personally, it represents a milestone in my administrative life to see that true collaboration is the greatest foundation for enduring qualities. While money and organizational structures are great in terms of institutional development, the spirit underlying our efforts is the real glue to carry us through thick and thin. I remain deeply grateful to Chögyal Namkhai Norbu for teaching me this principle and my colleagues and our students for reinforcing this point of view.

Over the past year, the Institute has continued to grow. We are expanding our staff, and have taken steps toward a more developed collaboration and integration with Instituto Shang Shung in Italy, and the Shang Shung Institute of Austria, so that our local projects and initiatives can become global. We have thus consolidated and expanded our fundraising initiatives for translators and are developing other ongoing collaborative projects.

In order to bring Tibetan Culture to a larger public, a mission that is at the heart of Chögyal Namkhai Norbu's vision, we have participated in events such as Many Flavors of the Dharma at Smith College, and have launched a monthly series "Tibetan Medicine for Everyone" that covers the main topics and ideas in Tibetan medicine, taking place on the third Friday of every month at our Northampton healing center, where Tibetan medicine consultations and Kunye massage sessions are offered on a regular basis. This May, HHDL is planning to visit the Pioneer Valley to inaugurate a Tibetan Studies certificate program offered by the five colleges of this region. Over the past decade, we have seen an increased interest in Tibetan culture that we have participated in on the local community level going back to Shang Shung's founding of an annual Tibet Awareness Day a decade ago. With Dr. Phuntsog Wangmo's residence at Tsegyalgar, our contact with Tibetan culture through the greater Tibetan community has become a living reality.

As we enter the New Year and a transitional period of increased development, we are faced with challenges ranging from establishing administrative infrastructures for actually running an authentic school, fundraising for additional faculty, staff and student support, recruitment for our programs, as well as contributing to the maintenance of the schoolhouse building itself to house multiple classes. We especially wish to thank the Gakyil of the Dzogchen Community of America for their generous \$50,000 grant and long standing hospitality that ensures the realization of our goals for continuing to expand our mission to support the preservation of Tibetan culture. We also wish to express our deepest gratitude to all of you who have made contributions, past and present.

In the "Necklace of Zhi", written by Chögyal Namkhai Norbu over thirty years ago, he set forth many of the themes his work toward preserving Tibetan culture would take. To Tibetans, this document is a sober challenge for them to look toward their own culture for sustenance and stewardship. For those of us who have benefited so enormously from Tibetan culture, it is a reminder that we have some obligation here too. Just as many Tibetans from the ancient past traveled and suffered at great length to receive teachings and preserve their knowledge, our small sacrifices seem insignificant. But they are not.

Here at Shang Shung Institute of America, we welcome you to share our journey in whatever capacity you can.

SHANG SHUNG INSTITUTE STORE /AUSTRIA MORE USER FRIENDLY!!!

To order from the online store of the Shang Shung Institute has now become more advanced and easier for all users. From now on you can register yourself and in that way you do not have to fill in all personal details with every order - you just do it once and that's it. We offer books, DVD's, CD's, incenses, products of Men-Tsee Khang, Buddhists statues and many others useful things. Please have a look and enjoy!

Happy Holidays!

Very best wishes,
Oliver F. Leick
Shang-Shung Institute
www.ssi-austria.at

May all beings be healthy.

We are now accepting applications for the Spring 2007 enrollment in America's first four-year, English language Traditional Tibetan Medical Program.

Apply on line at ShangShung.org or call 413 369 4928.



Shang Shung Institute of America
Preserving Tibetan Culture | ShangShung.org
18 Schoolhouse Rd. | Conway, MA 01341 | Tel: 413 369 4928

UPDATE FROM SHANG SHUNG INSTITUTE AUSTRIA

Dear Dzogchen Communities,
Probably you have read in the Norbunet about all our activities regarding the translation of Tibetan texts and Dzogchen Tantras.

Elio Guarisco, Adriano Clemente and Jim Valby really have been doing an excellent job for so many years now. Only due to their efforts, knowledge understanding, and devotion to the Master and the Teachings we are able to read these wonderful and extraordinary texts in a language that is understandable for us. Due to many individual donations and donations from some Dzogchen Communities we could make the following improvements in this year:

* Monthly payments and pension

Since January 2006 we guarantee a fixed payment to the translators for the first time, which they did not have before. We also have installed a system that the translators will get a pension when they will be 68 years old. This payment is a great security for the translators as now they do not have to worry anymore if they can pay their bills next month or not.

* Publications

In summer 2006 the first of our translation works, the book "On Birth, Life and Death" was published by Shang Shung Editions, Italy. We plan to have at least one book published every year. For next year the publication of a very important Dzogchen Tantra is planned. The translators have been working on this text now for nearly 3 years. Also Adriano is going to publish another book soon - a result of the project of "Complete Works of Chögyal Namkhai Norbu".

* Training for Translators

This year we have finished the first series of trainings for translators from Tibetan, which lasted for four years and took place in Merigar and Margarita under the guidance of Elio Guarisco. About 15 to 20 translators from our community from all over the world participated in this unique possibility to study how to translate Dzogchen Tantras. Rinpoche was very happy with the result of these trainings. In 2007 there will start the next series of trainings, probably with new students. Due to that activity the DC hopefully will have more qualified translators from Tibetan in the near future.

All these activities cost money. As the project manager of the Ka-ter Translation Project and the "Complete Works of Chögyal Namkhai Norbu" I would like to ask you for your support. It would be great and extremely helpful if your community could financially support our activities.

You can submit your donations online through our web safe site:

<https://ssl13.inode.at/ssi-austria.at/creditcardoffering.htm>

For more information on the Ka-ter Translation Project, please visit <http://www.ssi-austria.at/ssi-engl/ka-ter%20frame%20engl.htm> or see www.completeworks.info. Please do not hesitate to contact me if you have any question.

Thank you very much for your attention and your support,

Oliver Leick

Project manager of the Translation Projects
International Shang Shung Institute

special practice days january - february 2007

11th Month, 30th day
Fri. Jan. 19 2007

DARK MOON This is an excellent day to do purification practice so try to do the Purification of the Six Lokas and a Ganapuja in the evening.

12th Month, 10th day
Sun. Jan. 28 2007

This day is the anniversary of Guru Padmasambhava's coronation as Prince of Orgyen at the invitation of King Idrabhodi. We can perform a Ganapuja collectively or do the Long-life practice, "Universal Wisdom Union" either collectively or personally, according to circumstances.

12th Month, 11th day
Mon. Jan. 29 2007

This is a good day to do a Medium or Long Thun with an intensive practice of the *mantra* of Ekajati.

12th Month, 15th day
Fri. Feb. 2 2007

FULL MOON This is in general a day for honoring the Lord Buddha, and in particular an ideal day for the Long-life practice of Guru Amitayus, "Union of Primordial Essences". If possible try to do a collective Ganapuja with your Vajra brothers and sisters in the evening.



12th Month, 18th day
Mon. Feb. 5 2007

This is the anniversary of the great Dzogchen master Longchen Rabjam (Longchenpa, 1306-1363). On this very important day try to do the Guruyoga *Akar Lamai Naljor*, Guruyoga with the White A, either collectively or personally.

12th Month, 25th day
Mon. Feb. 12 2007

Dakini Day. This is very positive day for reinforcing your energy and creating a stronger contact with the energy of the universe so try to do a collective Ganapuja with your Vajra brothers and sisters. If that is not possible, try to do a Medium Thun alone. In either case recite the heart mantra of Ekajati as many times as possible.

12th Month, 30th day
Sat. Feb. 17 2007

Today is the last day of the Fire Dog year. It is a special day for purification practices so try to do "Purification of the Six Lokas" as much as possible. You should also try to do a Ganapuja with your Vajra brothers and sisters.

TIBETAN NEW YEAR FIRE BOAR

Tibetan Ku Nye Massage Como, Italy: January - June 2007

led by Aldo Oneto.

Sponsored by The International Shang Shung Institute of Tibetan Studies

Aldo studied Ku Nye (Tibetan massage) courses organized by the Shang Shung Institute. He has been a student of Chögyal Namkhai Norbu for 30 years.

The course will take place over 9 weekends on the following dates:

27-28 January 2007, 24-25 February 2007, 24-25 March 2007, 28-29 April 2007, 26-27 May 2007, 23-24 June 2007

January 21, 2007 – Introduction and presentation of Ku Nye Massage at 21.00 at the "Palestra Centro Como" Via S. Eutichio 322100 Como, Italy. Tel. 39 031-266443

Saturday 10.00 - 13.00 and 14.00 - 17.00
Sunday 10.00 - 13.00 and 15.00 - 18.00

The last three weekends include revision, in-depth study and a final exam with a certificate will be held in September, October and November 2007 on dates that still have to be confirmed. These final seminars have been purposely planned at a later date in order for students to practice the knowledge they have acquired.

Participation fee: 360 euro each three seminars to be paid at the beginning of each cycle. The fee includes teaching material: the text and DVD.

Venue: Palestra Centro Como
Via S. Eutichio 3
22100 Como
Tel. 39-031-266443

Students should wear comfortable clothes and bring a large, medium and small towel. The course requires a minimum of 12 and a maximum of 20 participants. Registration should be made before (no later than) 20 January 2007.

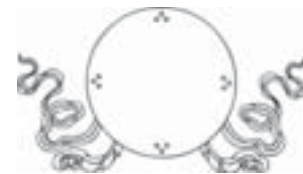
To register and for information, please contact:

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Shang Shung Institute
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INTERNATIONAL COMMUNITY NEWS

MERIGAR MEMBERSHIP UPDATE

Dear members of the Dzogchen Community,

Thanks to the large support that European members have given to our Community, Merigar West has finally become financially independent. In fact, up till 2004 we were less than 1,000 members while from 2005 we are more than 2000. In order to maintain this highly positive result, it is indispensable that members continue to renew their membership also for the upcoming year.

The 2007 membership fees will stay the same as the 2006 ones.

Ordinary membership fee: 129 euro per year. It gives a 20% discount on retreats and courses*, free subscriptions to the monthly Merigar Letter online and the four monthly Merigar magazine.

Sustaining membership fee: 500 euro. It gives 80% discount on retreats and courses* in Europe, free subscription to the monthly Merigar Letter, Merigar magazine and The Mirror, free use of the personal retreat cabins at Merigar as well as a 50% discount on the Video Journal. The change of the discount rate for sustaining members, in comparison to the 2006 rate, derives from the problems that many Gakyils have had to cover the real costs of the organization of retreats and events. Merigar West is a dynamic structure in continuous evolution. We hope that sustaining members will understand the reason for this change. The Gakyil is always at your disposal for any further clarification.

Meritorious membership fee: 1500 euro. It gives the same benefits as sustaining membership as well as a 100% discount on all Retreats and courses* and on any new publications from Edizioni Shang Shung for the current year, plus a free subscription to the Video Journal. It will also include a special gift.

Reduced membership fee: 50 euro. It is meant for Community members with an income lower than 700 euro per month and gives a 50% discount on courses* and Retreats.

For new members: the membership fee will be deducted from the cost of the first retreat in which the new member participates. In this case the membership fee will be the Community's welcoming gift.

All types of membership also give the right to participate via webcast in Retreats given by Chögyal Namkhai Norbu abroad. As a **gift**, from 2007, all members will receive **basic membership in the Shang Shung Institute**, which will allow them to purchase the audio-visual material of the Institute.

In order to help our organization, membership should be registered no later than March 31st, 2007. Membership is valid from January 1st to December 31st, 2007.

For more details on membership terms, please refer to the above

table.

On this occasion we would like to remind you that, during the 2006 Retreats, **our Master gave us clear indications on the need to start up two main projects as soon as possible**, indispensable to develop and improve Merigar West.

The first one provides for the **building of a parking lot**, which would help to solve parking problems during the busiest retreats at the Gar.

The second one involves the hill on which the Gonpa is built which is at risk of sliding down. **In order to preserve our beloved Gonpa, the hill needs to be reinforced.**

We are starting fundraising in order to realize these projects. If you would like to give your support, you can add a donation when you renew/make your memberships, specifying which project you want to assign it to.

Another way you can help these projects is to offer your discount, or part of it, at the time of registration for a Retreat.

We greatly appreciate your support in the realization of these projects.

Thank you for your attention and collaboration

The Merigar Gakyil

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.

HOW TO RENEW YOUR MEMBERSHIP

BANK TRANSFER
Banca Etruria, Castel del Piano Branch, Grosseto, Italy
Account number: 1718 ABI 05390 CAB 72190
IBAN code IT68 Y053 9072 1900 0000 0001 718
SWIFT/BIC code ARBAIT33126

POSTAL MONEY ORDER
Account number: 10445583
Comunità Dzogchen - loc. Merigar - 58031 Arcidosso

CREDIT CARD
On our site: www.dzogchen.it click on the credit card payment button. The payment will be made through Paypal, a safe way to transfer your money, free of charge and fast without requiring a subscription.

FOR FURTHER INFORMATION AND CLARIFICATION:

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2007 Annual Seminar: The Base of the Santi Maha Sangha A Guide to the Study and Practice

The Seminar will be led by Costantino Albini and Fabio Maria Risolo and is intended for those practitioners who wish to study and practice the Base of the Santi Maha Sangha.

The aim of the Seminar is to furnish a complete view of the complex articulation of the Base of the SMS and to study the main aspects and the practices in depth.

Great importance will be given to the teaching aspect in order to facilitate understanding and practice of the Base; for this reason dialogue-collaboration will be encouraged and active participation through study and practice will be required of the participants during the yearly course. The seminar will encourage moments of exchange, question and answer sessions, comparing experiences, etc.

The Seminar is divided into seven meetings: six weekends (Saturday and Sunday) and a seven-day retreat in August. Fabio and Costantino will take turns with the sessions.

The Seminar is meant for those who wish to devote themselves to the study and practice of the Base (but not necessarily taking the exam); therefore it will require a constant participation in the seminars in order to have a comprehensive vision of the Base. Nevertheless, at the same time, each individual seminar will be considered as a complete "module" that develops an aspect of the Base. Thus even those who do not wish to follow the entire course may attend.

February 24-25, 2007

Explanation and practice of the Base of the SMS
with Costantino Albini

Topic: *The Precious Vase*, Chapters I and II (up to and including 3.2.6.)

April 21- 22, 2007

Explanation and practice of the Base of the SMS
with Fabio Risolo

Topic: *The Precious Vase*, Chapter II (from 3.2.7. to the end)

June 16-17, 2007

Explanation and practice of the Base of the SMS
with Costantino Albini

Topic: *The Precious Vase*, Chapters III and IV (up to and including 5.5.)

July 21-22, 2007

Explanation and practice of the Base of the SMS
with Fabio Risolo

Topic: *The Precious Vase*, Chapter IV (from 6. to the end)

August 13-19, 2007

Explanation and practice of the Base of the SMS
Combined with sessions of Yantra Yoga and Dance of the Vajra
with Costantino Albini, Fabio Risolo and Yantra Yoga and Vajra Dance teachers

Topic: *The Precious Vase*, Chapters V and VI

September 15-16, 2007

Explanation and practice of the Base of the SMS
with Fabio Risolo

Topic: *The Precious Vase*, Chapter VII

October 20-21, 2007

Explanation and practice of the Base of the SMS
with Costantino Albini

Topic: *The Precious Vase*, Chapters VIII and IX

europa

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If you find any incor-
rect information please
contact Naomi at
mirror @tsegylgar.org



Women's teams

One blazing hot December day, a few days before Christmas, Tashigar South presented a football spectacle for Rinpoche and the Dzogchen Community. The women's team was made up of the South Americans vs. the Others, all from Tashigar. The South Americans were predictably victorious. The men's game was the valiant from Tashigar vs. the victorious Tanti team. A good time was had by all!!!



Men's teams

CHÖGYAL NAMKHAÏ NORBU
THE INVOCATION OF SAMANTABHADRA
MP3 AUDIO CD & BOOKLET

New from the Shang Shung Institute and Shang Shung Editions:

The Invocation of Samantabhadra is part of a Dzogchen Terma Cycle called Gongpa Sangthal (dgongs pa zang thal); Gongpa means the real state and Sangthal means transparent or all-penetrating. This mönlam, or invocation, is one of the most famous of the Nyingma lineage and is a part of the Northern Treasures tradition that was discovered by the famous tertön Ridgzin Godem Chen from the 14th century. In Tibetan Buddhism mönlams are very widespread and are often pronounced by practitioners due to the power it is believed they possess and can be seen as a cause for the liberation of all sentient beings. Chögyal Namkhai Norbu transmitted and explained this invocation at Merigar in September 2006, teaching also the melody for singing it as a practice. For this reason we are presenting a set containing either the CD of the oral teaching and a booklet with the phonetic transcription of the invocation.

Cost: €18. To order contact: orders@istitutoshangshung.org

Football at Tashigar South

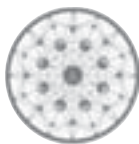
December 2006

Norbunet

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Retreats in Slovakia



Guru Yoga and Semdzins retreat with Jakob (Trencianske Teplice), Oct. 2006



Yantra Yoga 1. and 2. series with Emily (in Zilina), Sept. 2006



Mandarava Retreat with Nina (in Stara Tura), Oct. 2006

Mandarava Chüdlen Retreat with Nina Robinson Lithuania

April 15 – 22, 2007

The Lithuanian Dzogchen community is happy to announce Mandarava Chüdlen retreat with Nina Robinson, April 15 – 22, 2007. The retreat will be held in English with translation into Russian.

The place will be in a nice area outside the city. Details about place and accommodation we will be announced in February.

This is preliminary announcement for people who must plan far ahead.

Best wishes,
Gakyil of Dorgeling

PRONUNCIATION OF TIBETAN PRACTICE TEXTS
WITH ALEXANDER PUBANTS, BASE LEVEL SMS INSTRUCTOR
JANUARY 13 & 14, 2007
GERMANY

GANAPUJA -JIGMED LINGPA, CHÖD, INVOCATION OF EKAJATI AND
DORJE LEGPA

Schedule:

Saturday 2:00 – 4:00 pm and 5:30 - 7:30 pm

Sunday 9 - 11am and 12 – 2:00pm

Location: Leopoldstr. 2, 76275 Ettlingen (near Karlsruhe)

Accommodation:

<http://www.bed-and-breakfast.de/zimmer/pension-ettlingen.htm>

For members only

Cost is 60 Euro if you pay before December 30, 2006, after that date the price is 80 Euro. Reduced: 30/ 40 Euro, sustainer free.

Payment: Dzogchen Gemeinschaft Deutschland e.V., Stadtparkasse Düsseldorf

IBAN: DE40 3005 0110 0011 0478 91 SWIFT-BIC: DUSSEDEDDXXX
Information and Registration: Alexander Geier Tel. 0049 (0)911/5971055, aeger@aol.com

DANCE COURSES IN THE UK APRIL – MAY 2007

April 1st - 7th 2007

Dance of the Vajra (second half) with Stoffelina Verdonk
at Kunselling Retreat Centre, Powys, Wales, UK
Course £150 (sustaining members free);

To stay at Kunselling costs £20 per day including food.

This course is open to those who have received transmission from Chögyal Namkhai Norbu and have learned the first half of the Dance of the Vajra.

May 25th - 28th 2007

Dance of the Liberation of the Six Spaces of Samantabhadra with Cindy Faulkner
at Kunselling Retreat Centre Powys, Wales, UK

Course £100, Ordinary members £80, sustaining members free;

To stay at Kunselling costs £20 per day including food.

This course is open to all who are genuinely interested in the Dzogchen teachings.

For more information contact Rowan Wylie <rowanwylie@hotmail.com>

merigar east

GOOD NEWS FOR THE RUSSIAN DZOGCHEN COMMUNITY! Kunsangar Lives!

Dear all,

We would like to inform you that the Kunsangar place has been sold. We are also happy to let you know that our Vajra brother Igor Magafurov purchased it. Igor's purpose was to save this unique place for Dzogchen Community.

Chögyal Namkhai Norbu chose Igor's project because there can be benefit for entire Community and Rinpoche has already approved retreat activities in Kunsangar.

So now, despite it being private property, Kunsangar is going on as a Dzogchen Community retreat center in collaboration with International Dzogchen Community Gakyils and working to organize everything according to the general restructuring of the Community.

We believe this place is still a very nice opportunity for practitioners from different regions to practice together, to realize various projects and to cooperate for the benefit of precious Dzogchen Teaching.

*Much love and many Tashi Delegs,
Yours in Vajra Family
Kunsangar Staff*

A COURSE OF THE 6 SPACES OF SAMANTHABADRA with ALGIS LUKOSEVICIUS

Poland, Warsaw
January 26 - 28, 2007

FULL COST:

90 Euros if paid by January 12, 100 Euros if paid after.

(member discounts are taken into consideration)

Please confirm your participation to: llaga@op.pl

All the best,

Jaga
Mobile Tel: +48 692 20 71 71
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YANTRA YOGA AT TSEGYALGAR EAST
February 23- 25, 2007
with Paula Barry and Naomi Zeitz

We are happy to announce the first Yantra Yoga course for the New Year at Tsegylgar East. Paula Barry and Naomi Zeitz, our local Yantra Yoga instructors, will teach this course.

Schedule: Feb 23, 2007 7-9pm; Feb 24, 2007 10 -12 and 4.30-6.30pm;
Feb 25, 2007 10-12 and 4.30- 6.30pm.

Fee: For the entire weekend the fee is \$100.00 or \$ 75.00 for fulltime students.

Please kindly register before Feb 15, 2007 with the office secretary@tsegylgar.org or Tel: 413 369 4153.

Thank you,
Oni McKinstry forTsegylgar East Blue Gakyil.

tsegylgar east

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Santi Maha Sangha Schedule of Jim Valby
January – October 2007

Jan 26 to Feb 4 Dondrub Ling (Berkeley), SMS Base & SMS Level One
Mar 9-12 Toronto, Canada SMS Base
Mar 19 to Apr 25 New Zealand, Namgyalgar, Australia, SMS Base, SMS Level One
May 18-20, Chicago, SMS Base
Aug 3-6, 8-11, Tsegylgar East, SMS Base
Aug 13-16, 18-21, Tsegylgar East, SMS Level One
Oct 19-22, Los Angeles area, SMS Base

NEW PRACTICE CD'S FROM SHANG SHUNG INSTITUTE ITALY AVAILABLE AT THE TSEGYALGAR BOOKSTORE

We recently received a huge order from the Shang Shung Institute in Italy!! There are many new CD's now available; info on them is as follows:

The Long Life Practice of Amitayus (CD Audio):

A set of 2 CDs by Chögyal Namkhai Norbu with explanation and practice of the terma teaching of this long life practice discovered by Nyagla Pema Dundul. Recorded during a retreat in Conway, Massachusetts, 1984.
Order Number: **10033**
Price: **\$30.00**
Shang Shung Institute

Santi Maha Sangha: Preliminary Practices of the Base (CD Audio):

Adriano Clemente performs the preliminary practices in a private recording.
Order Number: **10030**
Price: **\$15.00**
Shang Shung Institute

Shitro (CD audio, new one CD version):

This CD contains the explanation and practice of Shitro given by Chögyal Namkhai Norbu according to the terma of Namchö Mingyur Dorje. This recording was done in the Gonpa of Merigar on August 1st, 2003 as a private recording session with Rinpoche solely for the use of the Dzogchen Community. It also contains the images useful, for visualization and serves not only as an excellent learning aid but also as a way to feel more intimately connected to our previous Master as we practice the Shitro he has so generously transmitted to us.
Order Number: **10035**
Price: **\$18.00**
Shang Shung Institute

Guru Dragphur (CD Audio): *REMASTERED*

Chögyal Namkhai Norbu explains the practice of Guru Dragphur, Merigar, June 1993.
Order Number: **10034**
Price: **\$18.00**
Shang Shung Institute

Ganapuja (CD Audio): *REMASTERED*

A set of 2 CDs by Chögyal Namkhai Norbu with explanation and practice, Merigar, 1991.
Order Number: **10032**
Price: **\$30.00**
Shang Shung Institute

Ozer Chenma (CD audio): *REMASTERED*

A set of 2 CDs by Chögyal Namkhai Norbu with explanation and practice. Merigar, March 1992.
Order Number: **10031**
Price: **\$30.00**
Shang Shung Institute

WEBCAST RETREAT MP3 CD's
Newly Available from Shang Shung Institute:

Dzogchen Semlung Namkhache
Tashigar North: March 10-19, 2006

Order Number: **10113**
Price: **\$25.00**
Open webcast

The Preliminaries of the Path of Ati: about the Purification of the Six Lokas

Tashigar North: April 30 – May 6, 2006
Order Number: **10114**
Price: **\$25.00**
Open webcast

Longsal Ati Nadzer Retreat

Merigar: June 9-15, 2006
Order Number: **10115**
Price: **\$25.00**
Restricted Webcast

If you would like to place an order for one of these CDs, or any other, please email, fax, or phone in to me the following information:

1. Your billing and shipping addresses
2. Your VISA or MC number with expiration date (it is not secure to send this information in an email)
3. The list of items you would like to order

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413-369-4473 (Ph/Fax)
bookstore@tsegylgar.org

DANCE OF THE SONG OF THE VAJRA
INTENSIVE WEEKEND RETREAT
WITH INTERMEDIATE LEVEL TEACHER
ANASTASIA MCGHEE
Dzogchen Community of New Mexico
January 12-14, 2007

This retreat is offered for those who have already received transmission of Dzogchen and the Lung of the Song of the Vajra from Chögyal Namkhai Norbu, and who have completed a course in the Dance of the Song of the Vajra. During this retreat, we will review the movements and deepen our practice.
There will be an opening session Friday evening at 6:00 and then four Thuns with question-and-answer sessions each day on Saturday and Sunday. (Times for Saturday and Sunday will be announced.) We will have a Ganapuja either Saturday or Sunday.
In the Dzogchen Teaching, sound and movement are very important because they are the means to integrate oneself into the state of contemplation.
The Vajra Dance is principally a means to harmonize the energy of each individual. If one has a more profound knowledge of the meaning of the Dance, it becomes a method for integrating the three existences

of body, voice and mind into knowledge of the state of contemplation. This integration is one of the most important aims of a Dzogchen practitioner.
The Vajra Dance is practiced on a Mandala that represents the correspondence between the internal dimension of the individual and the outer dimension of the world.
Membership in the Dzogchen Community is required.

Location: Synergia Ranch between Albuquerque and Santa Fe, New Mexico (There are a few overnight accommodations available at the ranch if anyone is interested. Meals are not available at the ranch.) For directions and information about Synergia, see <http://www.synergia ranch.com/direction.html>.

Cost: \$130- \$180, sliding scale.

Registration: Pre-registration is not mandatory, but it is suggested so that we will have an idea of participant numbers.

Reply to: Becky Page at bjaymonkey@yahoo.com, 505.259.6711

**NEW BOOKS FROM THE TSEGYALGAR BOOKSTORE****TEACHINGS AT THE TEACHERS' TRAININGS (RESTRICTED)**

This book contains the comments and remarks made by Chögyal Namkhai Norbu during the three Teachers' Trainings that were held at Tashigar Norte, Venezuela, in 2002, 2003, and 2005 for appointing the teachers of Santi Maha Sangha, Yantra Yoga, and Vajra Dance. Rinpoche explained, "The Teachers' Training program is very important because we need people who have the capacity to teach, and who can develop that capacity for the future. That is the only way in which the teaching can continue."

Price: **\$10.00**Order #: **187E**

Shang Shung Edizioni

THE VAJRA ARMOUR (RESTRICTED)**Teachings on the Healing Mantra called Dorje Kotrab**

Chögyal Namkhai Norbu first transmitted the Vajra Armor mantra on April 23rd, 2006 during the Moxabustion retreat held in Tashigar Norte. The benefits of this mantra were later explained by Chögyal Namkhai Norbu on the base of two different *termas*: a *terma* by Dorje Lingpa, commented on May 6th, 2006, during a retreat held at Tashigar Norte; and a *terma* by Ju Mipham, commented on June 15th, 2006, during a retreat held at Merigar. Therefore this booklet contains two different transcriptions of the oral teachings given on this healing mantra.

Price: **\$10.00**Order #: **240E**

Shang Shung Edizioni

THE ROOT UPADASHA ON THE VAJRA BRIDGE OF LONGDE (RESTRICTED)**Merigar, July 5th -9th, 2002**

What does Vajra Bridge mean? Some people say that it is the bridge between our physical body and the Body of Light, because many Dzogchen Longde practitioners realized the Rainbow Body. Another explanation of Vajra Bridge is related more to the method of teachings. The Dzogchen Semde works mainly with direct introduction. The Dzogchen Upadesha, since one already has knowledge, works mostly towards integrating in that state. The Dzogchen Longde is between these two methods, so it connects them like a bridge.

Price: **\$15.00**Order #: **239E**

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Chögyal Namkhai Norbu received this teaching in a dream from his master Changchub Dorje, but the teaching is not his. It is from Guru Padmasambhava, and explains in a very simple way that we can enter into the knowledge of Ati. One night Rinpoche dreamed that he was in the place where Changchub Dorje lived and in the dream Rinpoche said to him, "In Eastern Tibet there is a big revolution, no one can lead a normal life anymore, and now all these turmoils are breaking out in central Tibet too, so even if we want to practice we can't, and if we want to learn the teachings and practice Dharma we don't get much chance: what can we do in such a situation?" Changchub Dorje replied, "I gave you an essential teaching, condensed, just right for this kind of situation; it is called Ati Gojed; *ati* means primordial state, knowledge, *go* means gate, *jed* means to open, and so it means how to open the gate of knowledge. With this teaching you can not just receive the knowledge but you can apply it."

Price: **\$15.00**Order #: **236E**

Shang Shung Edizioni

If you would like to place an order for one of these books, or any other, please email, fax, or phone in to me the following information:

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SANTI MAHA SANGHA,
BASE LEVEL AND LEVEL ONE RETREATS
with Jim Valby
January 26 to February 4, 2007

Base Level Retreat

The SMS Base retreat will be based on *The Precious Vase*, written by Chögyal Namkhai Norbu. We will study and practice the essence of the theory and practice of Sutra, Tantra, and Dzogchen.

Who may attend: Since the essence of Dzogchen teaching is the qualified Master's transmission, it is necessary that all practitioners who participate in this retreat have received transmission from our Master Chögyal Namkhai Norbu via webcast, video, or one of the three worldwide transmission days, or at a live retreat. However, if you are a practitioner who is seriously interested in attending this Base Level retreat but have not yet received transmission, please contact us.

Level One Retreat

Who May Attend: Practitioners must have passed the SMS Base Level exam.

Cost for attending both retreats: \$275, if registered by January 15.

All sessions will be held at Dondrub Ling, which is located upstairs over Crixia Cakes.

To register, please write your check to Dzogchen Community West Coast and send it to Dondrub Ling, 2748 Adeline, Suite D, Berkeley, CA 94703

For more information, please see our website: www.dzogchencommunitywest.org

Or email us: Aha@dzogchencommunitywest.org



Jim and friends in Seattle

**SANTI MAHA SANGHA BASE LEVEL RETREAT
WITH JIM VALBY
SEPTEMBER 29- OCTOBER 1, 2006
SEATTLE, WASHINGTON**

by Heidi Schor

In the wettest November in Seattle's recorded history about fifteen people gathered for ten days for a Santi Maha Sangha Base Retreat led by Jim Valby. The snow that paralyzed the Emerald city these past three days had not yet fallen, but the rain fell in a steady downpour that made us feel very happy to be snug in our cozy retreat space lit by a glowing fire. Jim expertly took us, beginners and advanced practitioners alike, on a detailed journey of the theory and practices of the Buddhist path, all the while elucidating the qualities of Dzogchen and hammering home the

point that enlightenment is not yet another destination; urging us to wake up and enjoy the ride, even while asleep. A few Vajra Dance sessions were integrated into the retreat, enabling us to dance with a full mandala for the first time since our recent Vajra Dance Course with Anastasia McGhee. The newly formed Gaykil has been very busy these past months with arranging visiting teachers and are pleased that our community is growing stronger. We continue to practice and dance through out the rainy season, assured that all is perfect just as it is!

PLEDGES FOR DONDRUB LING

We are very grateful for your generous pledges of donations to support Dondrub Ling throughout 2007.

\$17,256 was pledged by 30 practitioners

While this amount is not sufficient to cover all of the rent and other costs at our current location for the entire year, the Gakyil has decided to stay at our present site until October 2007, continuing with our current month-to-month lease. We plan to make up some of the deficit in our operating budget with additional fundraising activities as well as various courses and workshops. Because there are only three members on the Gakyil, we will need collaboration and support from all of you to make this happen.

Dondrub Ling continues to offer a number of activities and practices to develop further our experience and understanding of the teachings of Chögyal Namkhai Norbu, including live video webcasts of Rinpoche's retreat teachings and regular Vajra Dance and Yantra Yoga practices. Recent intensive weekend retreats of Mandarava and Guru Yoga of White A practices combined with the Dance of Song of the Vajra have been a joy. Scheduled in January are two intensive weekend retreats of Shitro and Mandarava with Tsalung practices. And beginning January 26, we are hosting a ten-day Santi Maha Sangha Base and First Level practice retreat with Jim Valby.

If you have not checked our monthly practice calendar recently, please take a look at Dondrub Ling's Website, <www.dzogchencommunity-west.org>.

In addition to our gratitude to all the donors who responded to this year's fundraising drive, we wish to thank all the volunteers and participants who make up the local Dzogchen Community, without whom none of us would have our place for shared practice here at Dondrub Ling.

Many Tashi Delegs!

Tana Lehr, Red Gakyil

**NEW GAKYIL
NEW MEXICO - USA**

Blue: Josefa Candelaria

Red: Janet Mason and Becky Page

Yellow: Susie Marlow

Contact person:

Josefa Candelaria

PO Box 90698

Albuquerque, New Mexico

Tel: (505) 440-4112

Email: ashikrugs@aol.com



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Comunidad Dzogchen
Tashigar
Calle pública S/N
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Argentina
Tel & Fax:
0054- 3541-498 356
Email:
tashigarsur@gmail.com*

Participants in the concluding Part V weekend course in Dance of Song of the Vajra, taught December 1-3 at Dondrub Ling by Anastasia McGhee. Throughout 2006, between 19 and 24 practitioners have attended each of the five weekend-long teaching segments of the five-part course in the entire Dance of the Song of the Vajra. Two intensive review teaching sessions plus a repeat course in Part I were also offered during the past eight months. Local Dzogchen Community members are practicing the Dance of Song of the Vajra two to three times a week on the mandala at Dondrub Ling and are planning for a long weekend practice retreat in Dance of Song of the Vajra in winter 2007.

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Tel: 00 58 295 415 5800
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THANKS FROM TSEGYALGAR WEST JARDIN DE LOS NARANJOS, THE BAJA GAR

Jardin de los Naranjos, the Baja Gar (Tsegyalgar West) acknowledges with profound gratitude the donation of \$50,000 in 2006 by our anonymous donor, who has been donating annually since this project began. In return, we have supplied this donor with a business plan for the next two years.

We also wish to thank our wonderful casita subscribers and endowers who have provided matching funds towards this donation by contributing collectively \$32,000. They are listed below:

Efrem Marder and Marit Cranmer, Conway, Mass
Celia and Brian Wright, Burwash Common, East Sussex, UK
Susan C. Harris, Santa Fe, New Mexico
Joan Casey, Bellingham, Washington
Tsegyalgar East, Conway, Mass
Elizabeth Pretzer, Richmond, California
John LaFrance and Janet Janka, Collingswood, NJ and La Ribera, Mexico
Doug Lingard, Victoria, Canada
Osa Manell, Lincoln, Vermont

Due to these generous gifts, the Casita Village at Jardin de los Naranjos is proceeding apace - we now have 3 furnished casitas for teachers and temporary rental stays; one casita for Rinpoche, and one office casita. Our expert construction crew is on-site and up-and-running for the coming year. There are a total of 19 casitas and two additional casita foundations. We invite any last-minute donors from 2006 or early donors from 2007 to join us. Both 3-week subscriptions and whole-casita endowments are available to extend for a 15-year period and include a tax deduction in the U.S. Please contact carolmfields@aol.com for information.

We also invite anyone to make matching donations toward our 2006 anonymous donor gift—we need to raise another \$18,000. All U.S. donations are tax-deductible.

We are most grateful for Rinpoche, who kept encouraging us to seek for the paradise that is Los Naranjos, for the blessings of his teachings, for the Community's support, and for the kind munificence of our anonymous donor.

The Baja Gar Gakyil



SMS Level 1 Training with Chögyal Namkhai Norbu, Tashigar South Gonpa, December 12, 2006

N. ZEITZ



Yantra Yoga Course with Marisa Alonso at Tashigar South December 18 - 22, 2006

N. ZEITZ

A NEW LING DEKYITLING and GAKYIL ESTABLISHED IN COSTA RICA

A new ling has been established in Costa Rica as of October 7, 2006 by Chögyal Namkhai Norbu called Dekyitling, the Happiness Ling.

THE NEW GAKYIL:
Yellow: Natalie Steverlynk
Red: Oscar Jimenez
Blue: Gloria (Titi) Brenes



passages

VACATION VOCATION
DANCE RETREAT LIVING,
DYING
A TRIBUTE TO OUR
VAJRA BROTHER
VICTOR ARAUJO

by Rosemary Friend

November 2006 - I finally organize one-week vacation time from my work in Grand Cayman so I can travel to Margarita and have some time with-in beloved TDN Community and some personal dance retreat.

Sunday, December 17, Day 1 - I arrive to Tashigar Norte at 11am and head to Juan Griego to buy some food, then Zaragosa. Back home I walk around the house and catch sight of Alexi sneezing as he pulls grass. "Victor is dying" he says. I would like to dance but instead I drive to JG hospital and on first sight think he has a couple of days of life remaining. I drive home, clean and dry his sheets and prepare some soup to take the following day.

Day 2 - Heavy rain just prior to my arrival has eased and the garden is green and lush. I venture next door and enjoy breakfast next door with Gala, Gosha and Luda. I take the opportunity to clean and organize my room and manage (unbeknownst to me at the time) my last Zaragosa swim of my vacation before heading to JG. "Something is wrong", Victor says between desperate breaths. "The oncologist said I had some months to live yet. This is too sudden. I am not ready to die yet. Will you help me?" I discover that the fibro sarcoma that originated in his R lateral chest wall has been treated with surgery and chemotherapy; however 4 days ago he developed sudden onset of bilateral ankle edema and dyspnoea (respiratory difficulty). Back at the Gar I dance the dance thun and practice the Shitro with Vajra kin. Later, Michel and I agree that he

has to focus all his energies on the immanent aloe harvest. Clean sheets, prepare food, sleep.

Day 3 - I am determined to help with the cleaning of the aloe vera processing plant before JG but after only 15 minutes of washing walls receive a phone call from the hospital. Delma accompanies me (my Spanish is still very basic) and we pass by Victor's family home and inform his 11-year-old daughter



Alejandra and her mother Hilda that Victor is very fragile. At the hospital Victor is in the corridor convinced that someone is trying to kill him. I realize from what he says that the decreasing oxygen levels disorient him in his blood as well as the absence of Michel who has been a regular figure. Victor settles quickly with the arrival of Alejandra, Hilda, Delma and myself, some explanation as to what is happening and reassurance. He is soon settled back into his bed and the doctor decides not to prescribe him the antipsychotic she was considering. I tell him he must rest. He asks me "what are we going to do next?" I realize that Victor is not ready to accept his immanent demise. He has hope and is determined to extend his life as long as he can. We try to obtain a plain chest x-ray but there is no portable oxygen and Victor cannot manage the process. I go to the private clinic and Dr Jose kindly comes with me to talk with Victor. We discuss whether computerized tomography of his chest may be useful in determining how much of his acute deterioration is due to heart failure or tumor invasion.

Victor wants to see his oncologist in Porlamar again. He is regularly turning the oxygen up to 9 liters / minute in order to 'catch his breath'. Hilda agrees to stay the night so that he can relax. Alejandra sleeps with Delma. I realize being with Victor is going to be my dance retreat. I head home to clean bedding / prepare food.

Day 4 - I am in JG at 7am in order to organize an ambulance to Porlamar. No Delma to translate so a great opportunity to refresh my Spanish. I say to Victor, "Are you sure you want to go? It is possible you could die in Porlamar today and Alejandra would not be with you. He says with wide accusing eyes, "do you think I am going to die?" "Yes" I reply, "but I don't know when because I don't know whether the sudden increase in breathlessness is due to heart failure only and therefore rectifiable to a degree."

He is certain he wants to go. The civil protection ambulance ride into Porlamar in the middle of Christmas traffic is horrendous to the point of severe nausea for me. He talks with his oncologist who organizes admission through the emergency room of a completely stressed public hospital system. Finally Victor pronounces that he feels safe and trusting of the clinicians caring for him. Every day he finds an opportunity for humor. "The biggest surprise is that you are going to bury me." I respond with, "well you'd better hurry up and die because I leave on Saturday." I return to JG hospital to collect his belongings and the nurse informs me that they have run out of oxygen. I arrive back to the gar in time for the last part of the Ganapuja and a brief chat with friends. Clean linen, prepare food.

Day 5 - Back to Porlamar by 8am. Victor is too fragile to be moved for the CT scan. "I want you to stay until this is sorted. I want to know what is going on," he says. "I can not extend my time here. I have to return to work on Saturday." This day, Hilda and Alejandra and I share in the caring as nursing staff in the public hospitals in Margarita do not change linen or pajamas, do not bathe patients, do not help



Vajra Dance Course with Nelida Saporiti at Tashigar South December 18 - 22, 2006 N ZEITZ

move a patient from a hot sun drenched bed to a cooler room. By this stage, 200lb Victor is becoming a dead weight, unable to walk and less able to talk. His earth element is beginning to dissolve. Increase in diuretic means more 'accidents' as often he doesn't have the warning to be upright in time to catch the urine. He wants a wash, feels like a pig, no wash for almost a week. Alejandra holds the sheet up as a curtain. We wash him, he cleans his teeth. Hilda agrees to stay the night. Home. Alejandra stays the night with me. Clean linen.

Day 6 - Porlamar by 8pm to relieve Hilda. She is tired, up most of the night as Victor is weakening rapidly and requires assistance to sit up in order to both breathe easier and urinate. He is not ready for a catheter. He again eats breakfast with gusto. The internist reviews his chest x-ray. There is virtually no lung function remaining as his right lung is a complete whiteout and only the upper left lung portion tfuis aerating. The doctor believes there is no hope for recovery as Victor is suffering pulmonary tumor invasion + lung collapse + infection + cardiac failure. I say to Victor, "it is time for you to accept that, unless a miracle occurs, you are probably going to die today or tomorrow, do you understand?" He nods his head. "And don't forget, if you can be in the state of instant presence at the moment of death, you can purify all

negativity." By midday I am physically very tired as Victor increasingly reaches his hand out as a sign for me to assist him to sit. Eventually I am unable to lift him anymore. "I can't Victor I am sorry." I hate leaving him lying there wet with urine but I just don't have the physical strength anymore. Between 9am and 3pm I sing the song of the Vajra 3 times, the 6 lokas ~30 times and Om Ah Hum ~50 times and somehow find the energy to get him out of his wet pajama pants, change the sheet by rolling him side to side and cover him with a sheet. An attempt to catheterize him is unsuccessful. He wants to eat lunch but spits it out. He can still crush ice to keep his mouth wet. "Help me", he cries. "I can't Victor, you are going to have to do the rest yourself." He is agitated and tries to bite me. I speak in his ear, "I think your elements are dissolving and you are having strong experiences that are frightening. It is important that you recognize all experiences as part of your real state communicating with you and not see them in a dualistic way. Use that strong mind of yours to remain present with A." He nods his head and relaxes, maybe sleeping. And I sleep. I notice my own ego, frustration of being alone, wanting help. Where is Hilda? She was going to come at 2pm, now it is 4pm. I am leaving tomorrow and have had no time to do anything else. I don't think I can return to Porlamar tomorrow. I am too exhausted. My

continued on next page

Kunye Courses at Tashigar Norte, Margarita Island, Venezuela with Dr. Phuntsog Wangmo Level I and Level II January 26 - February 5, 2007

Level 1: January 26th- 30th, 2007

Cost: Bs. 200.000

Level 2: February 5th - 9th, 2007

Cost: Bs. 200.000

Kunye Massage Therapy

Kunye, a massage that is taught in the Tibetan Medical tradition, is unique to that tradition. Mentioned in some of the ancient texts of the Bon and Buddhist religions, Kunye has been practiced for centuries in the Himalayan regions by Tibetan peoples.

The term kunye is the combination of two words: "ku" and "nye." "Ku" means to anoint the body of a sick or healthy person with oils that are appropriate to that person's specific illness or constitution. "Nye" means to externally rub or massage crucial points such as nerves and tendons. The combination of ku and nye is a method to cure internal imbalances and eliminate causes for disease.

The Conclusive Tantra, the last of the four medical tantras, states that the mild therapies consist of compresses, medicinal baths and massage." Kunye massage is considered a mild therapy.

The practice of massage is very beneficial and does not have negative effects; moreover, it can be done by anyone, regardless of whether they are doctors, yogis, or not. For this reason,

this therapeutic modality has always been practiced throughout the centuries by the Tibetan people and continues to be practiced today.

The study of Tibetan massage is structured on three levels. Each of the three levels comprises a total of 36 hours.

Lhajeh (Dr.) Phuntsog Wangmo

Lhajeh (Dr.) Phuntsog Wangmo received her advanced degree from the Lhasa University School of Traditional Medicine in 1988 where she also served a two-year residency after completing her five-year training program (1983-1990). During that time she studied with the Khenpos Troru Tsenam and Gyaltzen, two of Tibet's foremost doctors who are credited with the revival of Tibetan Medicine within Tibet under the Chinese. Dr. Phuntsog Wangmo had the exceptional opportunity of extensive clinical training under Khenpo Troru Tsenam for four years. Thereafter, she dedicated many years of work as a doctor in Eastern Tibet where she collaborated and directed the implementation of A.S.I.A., the non-profit organization founded by Chögyal Namkhai Norbu. Since that time, she has worked on behalf of A.S.I.A. setting up hospitals and training centers in the remote regions of Sichuan Province and Chamdo Prefecture.

From 1996 to the present, she has been the A.S.I.A. project coordinator in Tibet for the development of Gamthog Hospital in collaboration with expatriate personnel as well as the overall health coordinator and practitioner of traditional Tibetan medicine supervising health activities through out the surrounding region of Chamdo Prefecture. Prior to 1996, she was on the faculty of Shang Shung Institute in Italy where she gave numerous seminars and conference presentations on Tibetan medicine. Dr. Wangmo remains in residence at the Shang Shung Institute in Conway, Massachusetts in America where she is the director of the Institute's Traditional Tibetan

Medicine Program.

The first level consists of:

- A brief history of Tibetan medicine
- The principle of the five elements as taught in the Tibetan medical texts
- The principle of the three humors
- The humoral characteristics of different types of people
- The diagnostic procedure of pulse-taking
- The diagnostic procedure of urine observation
- A review of cases in which massage is appropriate or contraindicated
- Finding massage points
- Measurement for finding massage points
- How to perform the actual kunye massage
- Benefits of kunye massage

The second level consists of:

- How to massage the points
- How to apply the oils
- Kunye massage indicated for healthy people
- Kunye massage indicated for sick people
- Kunye massage for neurological disorders
- Kunye massage for muscular problems
- Kunye massage for people with mental disorders
- How to massage points related to internal organs
- The medical properties of the application of hot and cold compresses and stones, their use and benefits

Please confirm your participation to: secretary@tashigarnorte.org
Instructions on paying - please visit
http://tashigarnorte.org/pages/how_to_pay.htm

Gakyil of Tashigar Norte



namgyalgar & the pacific rim

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Email: namgyalg@acr.net.au
Website: www.dzogchen.org.au

THE DZOGCHEN COMMUNITY OF NAMGYALGAR

Jim Valby Tour
Australia and New Zealand,
2007



Dr. Jim Valby has been a student of **Dzogchen Master Chögyal Namkhai Norbu** since 1982. He earned his doctorate in Far Eastern Studies under Herbert V. Guenther at the University of Saskatchewan in 1983. He participates in Dzogchen Community translation projects to help prepare English translations of the principal early Tibetan texts of Dzogchen Semde, Longde and Upadesha. He has taught the essence of the theory and practice of Sutra, Tantra and Dzogchen, in more than 60 retreats, at 30 locations in 20 countries. He is an authorized level 1 teacher of the Santi Maha Sangha study and practice program created by Chögyal Namkhai Norbu. Jim lives in Western Massachusetts, USA.

March 23 – 25
Auckland, New Zealand
Public Teaching

March 31 – April 1
Melbourne, Victoria
Public Teaching

April 6 – 10 (Easter)
Namgyalgar, NSW
Open SMS Retreat

April 11 – 14
Namgyalgar, NSW
SMS Level 1 Retreat

April 20 – 22
Sydney, NSW
Public Teaching

For enquiries and bookings, please contact
The Secretary
Tel/Fax: 61 2 4473 7668
Email: namgyalg@acr.net.au

Vacation, vocation, the passage of Victor continued from previous page

body is aching from moving him around so much. He is sooo heavy. I say to him, "Victor, I am going to say goodbye to you in about ? hour". I find the energy to change his sheet one more time. I ask the help of a family member of a neighbor patient. I wash my hands and when I look again at Victor, he is flat on his back and his breathing has changed, Cheyne-stokes. He is going. I whisper in his ear, "your breathing has changed and you are dying now Victor, remember all visions that appear are your own state, don't be afraid, remember A". I phone Hilda, "Victor muerte ahora" is all I can manage to say. His breathing stops. His heart continues. A nurse wants to move him. I tell her not to touch him. A doctor arrives to confirm his death by ECG. Hilda arrives as his heart finally stops. I whisper into his ear, "now you are dead Victor, your heart has stopped beating. You will see that if you try to talk to people they will not respond to you and if you go outside you have no shadow. Now they are going to take your body to the morgue. A." I am surprised how quickly they insist to move the body. The funeral will be tomorrow as this is a hot country. Hilda stays to deal with the paperwork. I return to Pedro Gonzalez and drop by my friends Niko, Odalis and Julia to say hello and goodbye before returning to the gar. Clean linen. Sleep is not sleeping.

Day 7 – Saturday, breakfast with Gala, Gosha and Luda. Body aching. Quick visit to return Victor's belongings and check on Hilda and Alejandra. The casket is in the lounge room. I can hardly believe how beautiful Victor is, he appears beatific.

A.
A.
A.

Coffee with Delma. Hot shower and clearing massage thank you thank you Gala. Lunch with Carmen, Michel and Davide. Funeral at 4pm. As I stand in the church beside Alejandra and hold her sobbing body, I realize that we both loved Victor. He was a good dad, sincere generous and loving. And he was a generous friend with Jerri and I when we arrived in Margarita. He was generous, playful, intelligent and he could be annoying and persistent at times. As he said in his last days, 'I am looking after my own interests.'

Day 10 - I am back in Cayman now and I remember how in 2002 Gilberto picked this guy up when he didn't usually pick up hitchhikers. And I remember him receiving the precious 2002 Longsal teachings at Naomi's request to Rinpoche having had no prior exposure to Dzogchen. And I remember the fun I had during our Spanish lessons in the chickencoup-come-comedor with Gala, Gosha, Karin, Laura, Naomi, etc. And I thank you Victor, for giving me the experience of dying with you. And I can say that the only other experience that comes close is sitting in a purpose built medical shelter with 200 people surviving 8 hours of 160 mile per hour winds during the hurricane that besieged and almost completely destroyed Grand Cayman Island in 2004 - Ivan the Terrible. And it is all perfect. E Ma Ho.

How I Met ChNN con't from page 20

being thankful to my parents who gave me this human body that is so difficult to obtain, my new life certainly "started" in that August of 1986 at Merigar.

In these years of practice, which have often been obstructed by my incomprehension of the real sense of the teaching, at various times I have felt the turmoil in his fatherly heart about exterior things which condition the relationships between disciples and between them and the world of samsara. I have felt our failures sadden the Master, like it saddens those around us who have hidden faith in us. But unlike those who condemn the mistakes of others without the possibility of an appeal, the Master knows how to accompany his students even along the most arduous paths, even where society punishes the weakest and, often for this, most sensitive individuals.

The teacher explains a method and our inability to follow it is that of a child who would like to walk like his parents and tries and tries until he manages and starts to be more sure on his feet. In my experience a real Master is the mirror that shows the mechanism of this process, until the child observing the reflection not only knows how to walk on the ground but is also able to fly with that part of himself which is to do with the spirit and the mind.

One of the things that struck me the most during those teachings in the wood was the description of a trip from Rome to Milan which could be direct or divided up into stages and detours. I found myself in that definition like someone struck by an arrow who discovers that he isn't dead yet on the battlefield of life. If I had the strength, I could always have reached Milan one day without going through Palermo or Kathmandu.

Milan is the end of samsara, and the different teachings are numerous oases where we can bask in a frag-

HOUSE FOR SALE NEAR TASHIGAR NORTE MARGARITA ISLAND, VENEZUELA

Located in the main street of Pedro Gonzalez village, this very comfortable house comprises of 2 apartments: 3 bedrooms, 2 bathrooms each, with independent entrance on 2 floors. Total surface: 250m2. Beautiful back yard garden with barbecue, roofed churuata, many coconut palms and other fruit trees. Perfect condition: new roofs, high wall, electric fence, a/c, ceiling fans, mosquito screens throughout, fully equipped and furnished, 25,000 lts water tank. Price: USD 130,000
For any further information contact Beata Debarge: beata.debarge@gmail.com

NEW GEKÖS AT NAMGYALGAR

Welcome to Eze Sluzny as the new Gekös of Namgyalgar. Eze is supported by new SMS scholarship student, Emily Coleing, who is a Namgyalgar Yantra Yoga instructor. The Gekös can be contacted at:
Email at: ezechiell@gmail.com
Tel: 02 44737770 / Mobile: 0448244474
Postal Address: C/- PO Box 14 Central Tilba NSW 2546

PASSAGES

BORN: Miro, newly born on of Ellie Loudon and Steph Kerr of Melbourne Australia. New brother to Asher. Congratulations!



NAMGYALGAR MAINTENANCE RAFFLE

1st Prize - One return Air Ticket between two international airports to attend a retreat with Chögyal Namkhai Norbu of your choice anywhere in the world.

2nd Prize - Hand Painted Thanka

3rd Prize - One-week personal retreat at Namgyalgar.

Ticket price: =AUS\$30 each, or 2 for AUS\$50.

This raffle is authorized by

Chögyal Namkhai Norbu for the International Dzogchen Community and is for the raising of funds to support Namgyalgar.

Tickets will be drawn when all 400 tickets have been sold a(hopefully by the end of 2006, otherwise early 2007)

To purchase a ticket please email Madeleine Fogarty, Fundraising Coordinator of the Namgyalgar Yellow Gakyil at: madeleinef@iprimus.com.au

ment of the experience that awaits us in the hereafter. This is an image that comes to my mind today when I and so many practitioners are suffering the consequences of this difficult epoch, in which it is truly fitting for us to keep ourselves strong and steadfastly anchored in the teaching that no typhoon can sweep away. The teaching is not an invention of Chögyal Namkhai Norbu, the Dalai Lama or the great tulkus or the past.

Buddha said that each of his words should be verified just like is done with mercury in order to recognize gold, because wisdom is more precious than gold. It is sufficient to read and re-read any one of the writings of Chögyal Namkhai Norbu or see them in a video to discover that you cannot find a single word that is not the truth or not said to increase the awareness of his disciples.

The Santi Maha Sangha was the most demanding experience in my life as a disciple and I still reflect on the reason why I shouldn't apply the principles learned from the experience of so much wisdom to the letter.

Worldly life rushes by dragging you into its vortex and sucking away your spiritual energy with the daily struggle to survive, to be safe, to eat. The challenge of death makes you feel impermanent even more. But instead of welcoming this impermanence as part of the cycle, we strug-

gle for permanence without realizing it. "Why struggle when you can relax?", Rinpoche said to me on more than one occasion.

Meeting a real Master is, in my experience, principally a great emotional upheaval with aftershocks that could last one or more lifetimes. Only after I had understood the basis of Chögyal Namkhai Norbu's instructions was I able to meet and receive teachings from His Holiness the Dalai Lama, liberated from attachment to the figure and to the mundane aspect which might confuse those who come to the Dharma and become "Tibetan" or warriors of the cause of this people who have been suffering so much and so long.

Fortunately Buddha is not a God. He is, like the Master, a support who guides us on the path that he has already known. Let's walk it for this and many other lifetimes to come under their guidance. The gurus are disguised as brothers or at times as enemies, as bridges to cross and obstacles to overcome, as spiritual fathers as in my case and – of this I am certain – in the case of a large number of Chögyal Namkhai Norbu's students.

Through my Master I pay homage with him to all the Gurus of the nature of the mind.

Long Life to our Precious Master.

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Thank you!
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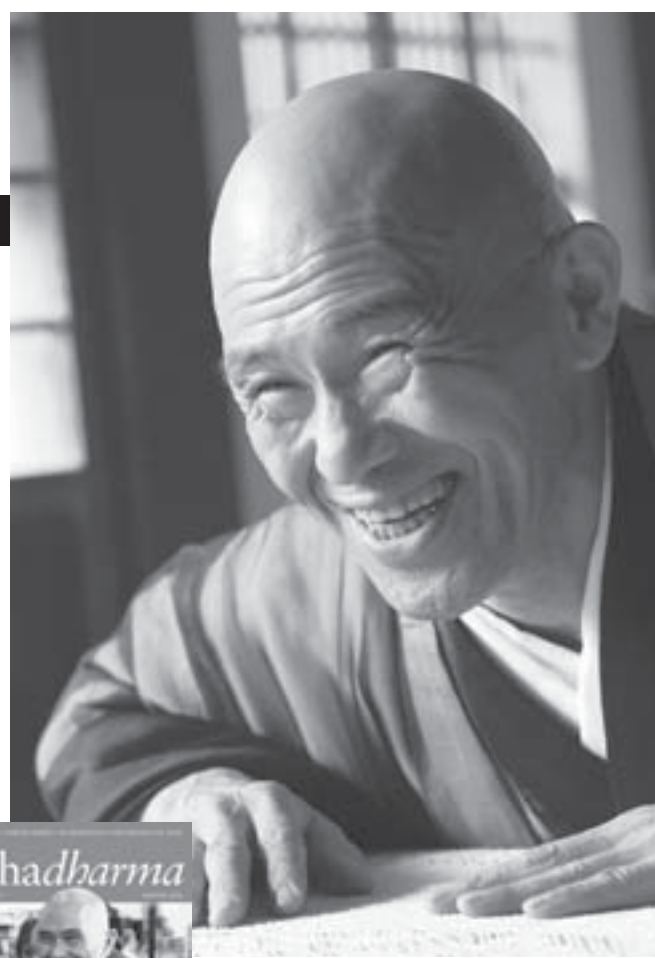
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Many Buddhists, one *Buddhadharma*

INTERNATIONAL GAKYIL NEWS

QUESTIONS AND ANSWERS FROM THE INTERNATIONAL DZOGCHEN COMMUNITY

DEAR MEMBERS OF THE INTERNATIONAL DZOGCHEN COMMUNITY,

Many of you have registered to the Collaboration Website over the last months. Many of you still did not.

While working together with Yeshi Namkhai on parts of the site as an Assistant Website Administrator, I found that often there seem to be the same questions arising. Here are a few answers to frequently asked questions (FAQ):

Question: Who should register at the Collaboration Website?

Answer: Persons who committed to work actively for the Dzogchen Community as members of a Gakyil, but also as responsible contact person for the International Gakyil, the Shang Shung Institute, etc. Also those who collaborate in other functions, as website administrator of their local Communities, or edit publications, newsletters, etc. The Gakyil of the country decides, who their collaborators are and

sends a list to the red International Gakyil, Karin Eisenegger-Koppensteiner <garuda@bluewin.ch>. Lists have to be updated regularly when the Gakyil changes.

Question: How and where do I register?

Answer: Go to the website <www.dzogchencommunity.net/collaboration>.

When you try to enter the site, a blue window appears. For registration you need to fill in AND REMEMBER WELL the username and a password. Then you click below left on the phrase "register me". After this, a form appears which you should fill in.

It is IMPORTANT when filling in the form to choose the right "Company", because this defines your access area. If you work in New Caledonia, you have to choose as your "company" "New Caledonia". If you work in a Gar, choose the Gar from the list, if at a Ling, choose the Ling. IN CASE you cannot find your

"company" in the list, please contact me by email. Then I will create your "company" and add it to the list. Only after can you register correctly.

Question: When do I have access to the Website?

Answer: After you have completed the form and sent your application, your application for access to the site arrives at a list. The next time I work on this list, I will activate your access and send you an email.

This FAQ will be continued very soon. Please send your questions.

Greetings
Karin Eisenegger-Koppensteiner
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Assistant Website Administrator

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Switzerland

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Fax: 0041 41 917 02 46

WHO CAN USE THE COLLABORATION WEBSITE?

Dear Gakyil Members,

Many Gakyils have not yet sent the list of those persons who should be allowed to access the Collaboration Website in their "Company". This tool of the "Collaboration Website" is still developing in order to be more and more useful for the International Dzogchen Community. Therefore, it would be helpful if a list of all practitioners who actively collaborate with the Gakyil (like IPC members, newsletter responsables, publishers, etc.) is sent to me by each Gakyil. We are receiving so many requests for access that we really need this information otherwise this tool will prove less useful on the long run.

Thank you for your help!

Karin Eisenegger-Koppensteiner (red IG)
Assistant Website Administrator

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HOW I MET CHÖGYAL NAMKHAI NORBU

by Raimondo Bultrini

I had been looking for a lifelong Master for some time and one day I had the unparalleled fortune to meet Namkhai Norbu Rinpoche. Chögyal Namkhai Norbu is a man whose wisdom helped my mind, a mind that was suffering and wanting to understand.

I had received a very Catholic education in the little town where I grew up. I had always considered it a sin of presumptuousness to want to know, since Knowledge of my religion of birth was like a sacrosanct secret of Paradise. Gradually an insatiable thirst to know overwhelmed me to the point of conditioning each action and decision of my existence.

It was the summer of 1986 and I turned thirty. By this point I knew about worldly life, made up of illusions and worries, of continual radical changes, of expectations and disappointments. But I still wondered where was the subtle door that opened into the other universe of the spirit and that allowed you to eventually understand the meaning of death? At thirty-three I had just started to have awareness of death as a dominant aspect in human behaviour, but I had no idea how important it could be to understand its significance as an inseparable part of the cycle of existence.

For this reason the words of Giorgio Horn, my first dharma brother in the Dzogchen Community, had an effect on me immediately. Giorgio had already participated in one of the first retreats given by the Master when Merigar was still being built, and the day before the start of a retreat in August 1986, he suggested that I go with him to Arcidosso. In a few words, he told me that it was a teaching on death or dying. In the morning when I woke up, I resolved to go to the hills of Amiata.

It was only after some time that I linked the name of Chögyal

Namkhai Norbu with that of the Professor at the Oriental University in Naples filmed by Paolo Brunatto for a documentary while he was speaking in Italian to his students inside a large cave in Nepal (Maratika).

At that time I knew absolutely nothing about Tibetan Buddhism or that different forms of Buddhism were practiced. Furthermore I couldn't imagine that Dzogchen in itself couldn't even be classified as being exclusively Buddhist. I was working as an investigatory journalist for the 'Unita', the daily newspaper of the Italian Communist Party and my faith in the effectiveness of applied Marxism had already collapsed within the walls of the editorial office way before the collapse in Berlin. Like many others, I no longer searched for an ideal answer or ideology, but was minimally aware that the roots of inner and outer conflicts did not come about from the fault of a political party or a dishonest boss.

So even though I really didn't know what I was going to meet along the way, I sat in the little wood near the ruins of what was to become Rinpoche's house. The Master was speaking with a sort of homemade microphone and straight away I thought that he was a good master because he didn't give importance to form. I noticed the great respect that everyone showed towards him even though nobody was prostrating or bowing their head to receive his blessings. The context of his explanations that first day was rather obscure, but I instinctively felt able to understand them with a little practice because what he was saying had already been echoing in my mind for some time in the form of tormenting questions. The first teaching I received was the expla-



Raimondo on location in Afghanistan

nation of the Mandarava practice and the relative *chudlen* purification and, among other things, Rinpoche explained the principle of the mirror, perhaps the first of the great revelations on the nature of the mind which I absorbed just like that strange Tibetan medicine.

The night after I had drunk the decoction of seeds which, among others, had great therapeutic properties, I spent the next night unable to sleep with images of the past and the present reflected and recurring in my mind in a completely different light. I clearly linked all of this confusion to the teachings I was receiving, similar to an inner earthquake of, what was for me at the time, infinite proportions.

One morning the already problematic audio system in the wood (at that time Merigar didn't have much technology) totally broke down and I offered Rinpoche my cassette recorder with microphone. For several minutes the Master tried to continue his lesson but it didn't work very well and so he just used his voice which was clear and strong. I've thought about it often and over a long period of time and felt that this was the sign that with all my experience in communication in the West, I should have been able to give a better microphone to the Master because of my work in the media.

I only managed that task in the smallest way, because of my limits and the limits that the mass media has in general to favor sensational events with possibly negative connotations without leaving much marginal space to themes of religion and the spirit. Not to mention the arrogance of those who put together TV programs and the pages of the newspapers and who "make news" with the same well-known names, without considering important figures who precisely because of their distance from the competitive media mentality are an example of coherence through their spiritual principles and ideals.

After meeting the Master and following his retreats, I soon discovered a new capacity to perceive news reporting as a manifestation of a mundane power which also had hidden, possibly esoteric characteristics. That opening in the wall which had previously isolated one context from another, as if things happened in a disconnected way, without logic, allowed me to compare cultures and traditions, with all the repercussions they face in the day to day challenge of the times in which we are living. I didn't fully realize this progressive opening initially, absorbed as I was in understanding the intellectual side of the Master's teachings and

the world that surrounded me. For this reason the year I spent with him in Tibet, in 1988, was so important.

I had the great opportunity to live with Chögyal Namkhai Norbu for several months during his pilgrimage to the places of his masters in East Tibet. At that time Rinpoche was the age I am now and was relaxed about everything even

though I lived in fear of doing something wrong and upsetting him.

I don't know how I got to such a point of familiarity that I had the courage to ask him if I could go with him to Tibet. But for me that journey was the only possible way of leaving behind an existence based on dependence on an existential mechanism founded on competition in order to reach a position and on every type of temporary pleasure compensating these frustrations.

I have written elsewhere and I hope to be able to continue to write at length on what took place during that extraordinary period and which needs a lifetime in order to understand its meaning. In Tibet I developed a feeling of immense respect for a culture which had known how to preserve that vital power of words and sounds. Each mantra recited, each image or story told gave life to the masters of the past and showed the divinity as if it was really all around us, so devotedly were the divinities evoked and respected by an entire people.

At the end of the journey my body and my mind were light as they had rarely been during my previous life, and only after a long time did I start to lose the sensation of freedom that a mind truly dedicated to the dharma offers, falling back into the analogous mechanisms and rhythms of the West with all the personal emotional stress of its inhabitants, far away from the relationship with the divine that was part of the behavior of so many men, women and children in each and every village of the Tibetan plateau.

Of course I was aware of the surrounding social and political conditions in which the Tibetans lived in relationship to the Han Chinese, but the condition of lightness was due to the observation that a man can free himself from many superfluous burdens in his mind and enjoy that state of grace – something I had experienced next to Chögyal Namkhai Norbu – in each moment of his existence if he wishes. An image among many others.

We are in Lhasa, in the inner courtyard of the beautiful house belonging to Sonam Palmo, one of Rinpoche's dearest sisters. Rinpoche leafs through the post on the table that continuously arrives from every part of the world. I ask him if it will be difficult to keep this same lightness once we go back. Rinpoche doesn't think for even a second. "Well, it depends how much you are able to enjoy. I enjoy, we enjoy and we are not self-conscious about it. Those who remain within the limits of liking and disliking can do what they please". It goes without saying that I completely went back to my limits.

The descent started the moment in which – pushed by who knows what – I wanted to pick up again or

reintegrate into the karma that had been temporarily lifted and from whose burden I thought I had liberated myself.

I took up my old work as a journalist again changing my way of working (I produced documentaries rather than press articles) but once again fell into the same limits of ambition and competition as before. And yet I shouldn't have forgotten – one of the many forgotten things – the dream that came before the journey. In those days I started to help Rinpoche while he prepared his lessons for Tibetan students at the Institute for the Minorities in Peking at the house of Donatella Rossi, one of the most expert Tibetologists in the Community. I can see it as clearly as if it was happening today. I didn't know yet whether I had got the necessary permits from the authorities to go into the Autonomous Region. I was in a small rented room at Beità university where I went every evening after passing the entire day with the Master. One night I saw myself on the peak of a mountain that overlooked valleys bordered by rivers and lakes. There was a big bird next to me and when it opened its wings, I hesitatingly imitated his eagle-like flight and, sweeping beneath my gaze, saw wonderful views like those I would actually see there a few weeks later.

I discovered that if there is a strong link with the Guru and his mundane actions for the benefit of his disciples and those are able to be in contact with him, it passes even through dreams as a manifestation of a mind that wants to free itself from the cage of the physical body and matter. Wasn't this probably my answer to the cage of fear about death itself?

While I was passing through the border town between Pakistan and Afghanistan during the USA war, surrounded by fanatical crowds screaming "Death to the Americans" (the fact that I was Italian certainly didn't exclude me from the intentions of the crowd, without considering that my country was also an ally of the USA), I wrote to Rinpoche about all my fears. The Master didn't reply to me saying that I shouldn't be afraid of death because everything is an illusion. He understood that I needed practical psychological help and explained that he himself had lived with the same fears many times in this and in other lives, and that, in any case, he would pray that nothing would happen to me.

I cannot attribute the lucky escape I had during a trip with a group of journalists who were massacred near Jalalabad (among them a close Italian colleague) simply to prayers. An instinctive intuition to avoid professionally tempting expeditions which were, however, fraught with dangers was, nevertheless, certainly based on my understanding of those practices which help to unmask and neutralize the demon of pride. In fact it was this very thing that pushed me to go to the front line to get a front page story while risking my life and the suffering that I would have caused my family.

Today, once again, as the Master comes to my help during difficult moments, I have no other means but these stories to pay homage to a man who I consider as my second father, superior to the first because for me the level of existence of the spirit is superior to that of matter. And even though I will never finish

continued on page 17

