

THE MIRROR

Newspaper of the International Dzogchen Community

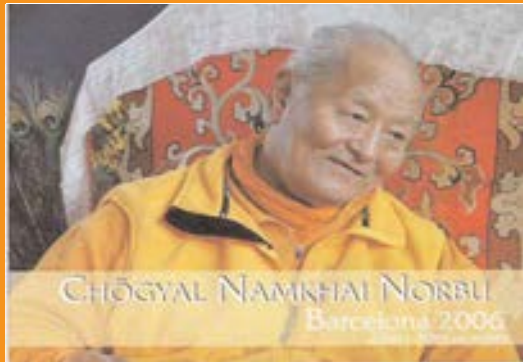
July/August 2006 • Issue No. 81

BARCELONA SPAIN

Teaching Retreat from
October 26th to 30th

Longsal Ati'i Gongpa Ngotrod

Upadesha of Introduction to the State of Ati
(A ti'i dgongs pa ngo sprod kyi man ngag)



For more information see page 12
Web site: www.dzogchen.es

DZOGCHEN RETREAT IN BRAZIL SÃO PAULO, NOVEMBER 3rd - 7th 2006

with CHÖGYAL NAMKHAI NORBU RINPOCHE
ATI'I NADZER - THE VERY IMPORTANT POINTS OF
DZOGCHEN ATI
and other Dzogchen instructions

Details and more information see page 15

RETREATS WITH CHÖGYAL NAMKHAI NORBU IN ARGENTINA AND URUGUAY NOVEMBER 2006 - JANUARY 2007

Buenos Aires, Argentina
November 10 - 12

Uruguay
November 17 - 19

Tashigar South, Argentina

December 4 - 7 Santi Maha Sangha Base Level Exams
December 8 - 12 Santi Maha Sangha First Level Training

Retreat at Tashigar South

December 26 - January 1

Teaching is the Upadesha of the Introduction to the State of Ati.
Closed Web cast

For more information see page 15

JANUARY 2007 LIMA, PERU WITH CHÖGYAL NAMKHAI NORBU



Shine and Lhagdong in the Dzogchen Way
January 19 - 23, 2007

For more information contact:
Paula Sablich: paulsablich@hotmail.com



Gonpa at Merigar

R.PIRO

CHÖGYAL NAMKHAI NORBU, 'LONGSAL NAMKHAI GYALPO' RETREAT MERIGAR, AUGUST 9 - 15, 2006

by Liz Granger

For the second week in August, Merigar was privileged to host the second summer teaching retreat given by Chögyal Namkhai Norbu this year. The title of the teaching that Rinpoche had chosen was the 'Longsal Namkhai Gyalpo'. Namkhai Gyalpo (*byang chub sems nam mkha'i rgyal po*, *The Primordial State of the King of Space*) is one of the *lungs* or main texts of Dzogchen Semde which Rinpoche received from his uncle who had received it from Kunga Palden. The teaching given in this retreat, although closely related to the original *lung*, belongs instead to the Longsal Cycle of teachings that Chögyal Namkhai Norbu rediscovered through dreams over a period of 30 years. The entire teaching was transmitted by open webcast around the world while about 450 people attended the retreat at Merigar.

The retreat began with exceptionally cold wet weather for August with participants huddled in raincoats and blankets perhaps to remind us of the impermanence of all phenomena, including the warm Italian summer. During the opening afternoon session, Rinpoche gave an introduction to the teaching and later participated in a Ganapuja on the occasion of the full moon. During the afternoon the drizzling rain gradually became a downpour. But, as has often happened in the past, as the Ganapuja drew to a close, the clouds parted to reveal a brilliant

sun and a double rainbow framing Mt. Amiata as seen from the Gonpa.

On the second day of the retreat, Rinpoche spoke about the importance of Guru Yoga and how essential it is to go beyond intellectual knowledge and acquire real understanding. He talked in some detail about his studies as a young boy and young man and some of the teachings he had received but said that all of this was eclipsed by the direct introduction he received from his Root Master, Chang Chub Dorje. Then he went on to recount the three dreams of clarity he had had about the teaching over the years and the reason he considered that he should transmit it to his students. During the teaching session on the third day the Master told those present that real knowledge of Dzogchen goes beyond all limitations and can contribute universally to resolving today's problems of wars and conflicts. He went on to talk about working with different types of experiences and gave some examples. The morning session concluded with an empowerment of Guru Yoga.

In the next session of teaching Rinpoche explained the first 2 verses of the Namkhai Gyalpo *lung* and spoke in depth about the different points of view in the Hinayana, Mahayana, Tantra and Dzogchen, giving many examples using both symbols and talking about some of his personal experiences. He warned about the dangers of mere intellectual study and said the understanding of the

Dzogchen view could not be arrived at through logic but through experience.

On the fifth day of teachings Chögyal Namkhai Norbu gave a comprehensive and detailed overview of Gonpa or meditation starting with the concept of meditation in sutra and passing on the Mahayana and Tantrism in which movement is integrated into the calm state. He dwelt at length on the 4 aspects of meditation in the Dzogchen Semde, passing on to a precise elucidation of the 4 Da in the Longde and finally the 4 Chogzad of the Upadesha, with strikingly clear explanations and examples.

In the penultimate session of teaching, the Master spoke about conduct or attitude illustrating how this differs in different traditions according to the capacity of the individual. He said one of the most important types of conduct in the Dzogchen Upadesha is that of the bee, tasting the nectar-essence of different flowers until it discovers its real nature. He went on to say that the rule of conduct in the Dzogchen teaching is essential to be present in every moment of our lives, rather than losing ourselves to distraction.

On the final day of the retreat, Rinpoche spoke about the Fruit according to Sutra and lower Tantra, Tantra and Dzogchen. He pointed out that it is a gradual progress through different levels and various *Bhumis* in Sutra and even in Tantra whereas in Dzogchen the Fruit is considered to be a single *Bhumi*, the discov-

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C O N T E N T S

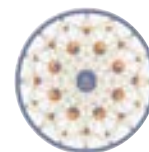
Teaching:
Excerpt from the Ati Nadzer
Retreat with
Chögyal
Namkhai
Norbu

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The
Reorganization
Project of Yeshe
Namkhai and
Luigi Ottaviani

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Calendar
Fire Dog
Year

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Good morning everyone. Today is the last session of this retreat. First I would like to give you a little advice about how to work with practices. It is very important to be aware and integrate your understanding of the base, path and fruit into your existence. We live in time, time is passing and if we do not integrate the base, path and fruit into our existence, our knowledge remains only intellectual and doesn't help us very much.

Four Mindfulnesses

It is very important to be present with the four mindfulnesses in order to have more concrete integration of these mindfulnesses into our lives. The first mindfulness is to know that since we are human beings, we have this good occasion to follow the teachings; also that we have a teacher, transmission and situation, all perfectly. As Buddha said, how the future will be depends on our past actions. Our actions depend very much on our presence. We need to have the awareness of the precious human condition because if we are distracted we don't make good actions;

The second mindfulness is to know that we have that good condition, but that good condition is in time and time passes very quickly. For example, you can see that what we did last year seems like it happened only yesterday. When we think "What will I do tomorrow?" or "What will I do next year?" it seems only a little while before it is already next year. So time is passing very quickly. We have to understand that our lives are really very short. A person might think, "I want to do something with my life," and imagines his or her life will be very long, but sometimes our life can be only one day more, maybe one week, maybe one year more. There is no guarantee. It is much better to be aware and do one's best first for one's own existence and then to try and benefit others. We also know the mindfulness of cause and effect, of karma. Even though we are just passing time, we are not passing time without doing anything. Our mind never stops, so we are always accumulating many negative karmic potentialities. We follow our minds and then we act and produce negative karma. We also need to have mindfulness of the situation of transmigration. Transmigration is not happy but involves many kinds of suffering. In the condition of transmigration, samsara, suffering is endless. The only way to help and free ourselves is to follow the teachings, do practice, realize ourselves and help other sentient beings. So these are what are called the four mindfulnesses.

Applying Presence

We should not only learn the words and make analyses, but also maintain a presence of these mindfulnesses in our daily lives with the knowledge that we are distracted and are adding on many negative actions. If we know that we are distracted and time is passing, we are more aware and things become more concrete.



Rinpoche teaching in the Merigar Gonpa

J. GRANGER

Ati Nadzer Retreat Excerpt from the June 15th Talk June 9-15, 2006

For a student, for example, there is a duty to finish his or her studies. If you don't study, in our society, you won't be able to do anything. If you want to practice and be free from samsara, you must do your duty. Everybody wishes to enjoy him or herself, to follow his or her wishes. But there are also responsibilities. If there are these responsibilities, then we must take them on, or we won't have this possibility. We must be

good, that contributes to society and likewise, if you do something bad, in the same way, it is harmful for everybody. We know just like our self, correspondent in numbers, there is number one. We start with number one, two, and three and on to infinite numbers. For each of us, when we are in society, we are number one. If there are problems, for example, you do not have to search for the guilty party. We have strong

know that there are other people, each with his or her own dimension.

Respecting Others

Part of our awareness is paying respect to everyone's dimension. Sometimes when someone is very powerful, or when we are falling in love, it seems there is only one dimension, not two. Some people who have a lot of power don't care about other people; they only

A kind of evolution is possible in this society if a few people, generation after generation, slowly develop knowledge of the Dzogchen teachings.

aware in daily life.

Buddha represented this as *za 'chag nyal 'dug*, the four moments when we are eating, sitting, walking and sleeping. These are the four moments in which we must be aware, even if we are not always governed by the state of instant presence. We can always learn and apply presence. To learn ordinary presence we don't need to go to any special place or to have any particular circumstance. Applying presence is a much better way to live in samsara; we need to always be aware. To be aware means to know how the situation is.

Number One

In society many individuals live together. In this society, the most important thing is our self, number one. If you do something

egos, and none of us ever thinks, "I am the guilty one," we always think, "I am innocent, but there is a guilty one," and we want to do some research and discover who that one is. That is what we do in ordinary life, but this is not what we should do. If there is a problem, the first one you should check is yourself. You are number one, and then you can go on to check the other numbers, two, three, and so on.

On the other hand, you should not always think that *you* are the guilty one. Some people have this problem; if there is something wrong they always think they are guilty. There is no reason you should always feel guilty and accuse yourself. The important thing is to check yourself, not accuse someone. If everyone does this, things become more relaxed and very simple. That means you

recognize their own dimension. Also when people fall in love, although there are two people, at that time there seems to be only one dimension. After a few years, though, they discover that there are two dimensions after all, and then even being in those two dimensions together is not comfortable. It's better that we know from the beginning that everyone has his or her dimension and that we respect that.

World Peace

If we know how to respect different dimensions, we can have peace in the world, peace in the group, peace in each person. Many people say, "What should we do to make peace in the world?" They decide to have some sort of agreement, and then the leaders get together and shake hands, and say, "Now we have

peace!" That is an artificial peace. Maybe it can last one or two or ten years, but it is not really peace. Real peace is something we can only have if we respect each other. You see, for example, in nations, in countries. For example, China says it has fifty-three minorities. But what does that mean, "minorities"? Minorities mean people that are different in their cultures, attitudes and languages. Why do they all have to be called Chinese? That is not paying respect. Many countries do the same thing, not only the Chinese. If there is a nationality, cultural identity, history, language, etc., we can understand and we must respect that. So you can understand what it means to pay respect to a dimension. If you pay respect to all different kinds of nationalities, people, etc., there will not be a problem; there will always be peace. We don't respect someone just because they want power.

Importance of Dzogchen

We are Dzogchen practitioners and Dzogchen practitioners are developing something in this world. If we imagine that someday all the citizens of the world will become aware, that is just a nice fantasy. In a practical way, it is not so easy, but it also does not mean it is impossible, because things are always possible if we develop our awareness and knowledge.

When I arrived in Italy, for example, there was not a single person who knew what Dzogchen was. Of course they didn't know the sense of Dzogchen and the function of the Dzogchen teachings. Today you see that there are many people who know of Dzogchen, and even if they don't know the real sense, the practice or the knowledge, etc., they understand that Dzogchen is something important, some essence of the teaching. So now everybody says, "Oh, we want Dzogchen teachings!" And even different kinds of teachers who do not really belong to the Dzogchen tradition also become Dzogchen teachers. That is the condition, but there is also the possibility to develop. Just like a lottery, it does not mean that just because I buy a ticket, I will win. But there is also no guarantee that I won't win, because there is always that possibility too.

In the same way, we know we are in this society and that society is so limited. In this society if one, two or three people slowly, slowly develop knowledge of the Dzogchen teachings, generation after generation, of course there could be a kind of evolution; it is possible. So for this reason it is very important that all those who follow the Dzogchen teachings should try to understand the real sense, get into the real sense, and respect to each other. This is what you should do in daily life, mostly importantly.

Transcribed and edited by Lauri Denyer

The Reorganization Project “Collaboration”

Developed by
Yeshe Silvano Namkhai from the International Gakyil
Luigi Ottaviani from the Shang Shung Institute



“The concept of collaboration is something very wide. We need learning, there is no collaboration where there is no possibility to learn and to learn we have to understand our own limits. Rinpoche has already repeated these things many times during retreats. In order to learn you have to be able to ask. In order to be able to ask you have to know what you don’t know. In order to know what you don’t know, you have to know what your limits are and to know yourself.

Everyone has the capacity to create complications in their lives and do complicated things. Making things simple is not something everyone can do. So in order to facilitate collaboration you must be able to simplify. In order to simplify you need to make the problems smaller. So if we can start with ourselves and see ourselves more simply then we can do this for other things. The example is if I have a small problem and a big ego the problem becomes very big. Everyone says this, it’s not just something from the teachings.”

Yeshe Silvano Namkhai, from a Gakyil meeting at Merigar July 2006

Yeshe Namkhai and Luigi Ottaviani have recently introduced a document called “Collaboration” to the international Dzogchen Community. This document is a culmination of three years work and is a modern interpretation of Chögyal Namkhai Norbu’s blue book on the base of the Dzogchen Community called “The Principles and Guidelines for Practitioners and Gakyil members of the Dzogchen Community”. This book is essential reading for all who are interested to participate in the Community’s life. (see page 19)

Yeshe says that in reality Rinpoche’s original approach was a very modern one; so modern that it was not correctly understood by most of the Dzogchen Community in the early 1990’s. It seems that there was no similar example to refer to. The Dzogchen Community was not yet ready for this highly developed, non-hierarchical and holistic approach to managing our large and rapidly growing international Community that spans continents and cultures; that because of its vastness invites a natural tendency towards a non holistic approach that can be implicit in the nature of our seemingly broad cultural differences.

Yeshe and Luigi want to help create a Community that truly reflects the power and vision of a master and scholar of the stature Chögyal Namkhai Norbu Rinpoche - a master unique in the world. Yeshe says that the Dzogchen Community should reflect the dynamic ‘culture’ of this Master and until this point it has not. It is the aim of Yeshe and Luigi that through this reorganization project we create an international Community that does that.

A main motivation for this effort seems to be that in order to enhance Rinpoche’s health and extend his life, he needs to be able to stop traveling so much. Therefore, Yeshe created a primary and already very successful focus of the reorganization: the webcast. The webcast serves as a beneficial tool on many levels. One is that Rinpoche can stay in one place, which is very good for his health, another is that many people around the world have the possibility to receive transmission and teaching “live” and finally, the webcast can be a good opportunity for communication, collaboration and introduce people to the teachings and encourage people everywhere to make a commitment through membership.

The reorganization project is not about money, but about understanding Rinpoche’s vision and focus on knowledge and culture. Yeshe and Luigi are interpreting Rinpoche’s vision and helping us to understand it; then we can apply our understanding in a practical and functional way.

Yeshe talks about the importance of commitment and loyalty to the Community as something of utmost importance in the reorganization effort. The emphasis on membership as a base is not for financial reasons; he says anyone can make money if they put their mind to it.

The emphasis on membership relates to our need to understand the importance of our commitment to Rinpoche and the teachings. On this solid foundation everything can flourish. Our Community will become what he calls one ‘culture’; a Dzogchen Community culture based on a common understanding of values, principles, style, expectations, experiences and goals in relationship to our Master and his teachings. Yeshe says, as well, that a positive culture makes any organization and people involved feel better, helps everyone face difficulties and change, brings enthusiasm, and improves the sense of responsibility.

The actual and practical aspects of this project have to do with collaboration and communication using modern technological tools. All of this is explained in the Collaboration document. Community workers and collaborators will have access to tutorials that will help them enter this technological world with confidence. If we want to succeed by developing and managing our myriad activities, projects and properties around the world, we need to enter this modern age. Yeshe and Luigi have developed a method and the support to help us to do that. Their approach is based on problem solving and a well-known business model called the Balanced Scorecard, a holistic approach that focuses on balance and harmony, like the Gakyil system developed by Rinpoche so many years ago. This Balanced Scorecard system was developed by Norton and Kaplan at the Harvard Business School, has had great success for more than thirty years and is still the leading system in the field today.

An important development as a result of the reorganization is that the International Gakyil has been improved and will function as a support for both Rinpoche and the local Gars and Gakyils. The International Gakyil consists of people who are experienced and close to Rinpoche, so that he can have their direct support. Yeshe Namkhai is now leading the International Gakyil composed by Fabio Andrico for Blue, Karin Koppensteiner for Red and Mark Fulton for Yellow. The work of the International Gakyil will be to examine and support the Dzogchen Community as it tries to fulfill Rinpoche’s wishes and to help us increase our knowledge. The International Gakyil certainly provides important feedback for our Master, but most important overall are the Community’s projects and members because the project is the unique moment where expectations meet reality and members because they are the Sangha.

In conclusion, the Dzogchen Community must realize that this is an important and crucial moment for our future in the teachings. Rinpoche has offered us the possibility to continue through this highly creative, well-developed and impressive Collaboration project. Yeshe and Luigi have worked tirelessly and selflessly to create something that reflects the vision of one such great master, Chögyal Namkhai Norbu, and at the same time be accessible to all committed members of the international Dzogchen Community who realize the precious nature of what we have received and want to help in the continuation and preservation of these most marvelous of teachings for all time.

Naomi Zeitz for *The Mirror*

Mother of All Buddhas

*Tara Retreat at Merigar with Yuchen Namkhai
and Costantino Albini*

July 12 - 15, 2006

by Liz Granger

In mid-July, about 200 people participated in a four-day Green Tara retreat at Merigar led by Chögyal Namkhai Norbu’s daughter, Yuchen Namkhai and one of Rinpoche’s most senior students, Costantino Albini. It was a unique opportunity for many of Rinpoche’s older students as well as a number of ‘new’ people to deepen their knowledge of this practice of the ‘Mother of All Buddhas’ and participate in sessions of group practice.

Participants in the retreat were also fortunate to be able to do their sessions in front of a small statue of Green Tara that had, in the past, been given by the master Adzom Drugpa to Yuchen Namkhai’s grandfather.

Yuchen guided the morning sessions with clear and concise instructions and advice as we sung the melodies of the invocations together and she explained the various stages of the practice. On the opening morning she spoke at length about how the Green Tara practice is connected with her family. During the other morning sessions she patiently guided



Tara Statue from Namkhai Family R. PIRO

ed the visualization during the practice.

In the afternoons, Costantino gave more in-depth explanations of various aspects of the practice and tried to bring the unruly choir of voices to a more harmonious intonation of the verses and mantras. He taught the correct pronunciation of the invocations to Tara emphasizing the importance of the rhythm and our intention when we do them. He gave an interesting explanation of the eight fears or



Yuchen Namkhai R. PIRO

hindrances and the way in which they manifest and also spoke on different occasions of some of the myths of Tara through different Kalpas. He also spoke briefly about Chögyal Namkhai Norbu’s dream in which he received the invocation to Tara that we use in the Dzogchen Community practices.

The whole retreat was a wonderful combination of practice and explanations on various levels that could be enjoyed by both new people and older followers.

Yuchen’s story on the first day of the retreat about the connection that her family has with Tara clearly showed all those present how important this practice is for the



Costantino Albini R. PIRO

Master’s family and the Dzogchen Community in general. Thank you Yuchen and Costantino and, most of all, Chögyal Namkhai Norbu for sharing your knowledge and experience with us.

“Before I explain the Green Tara practice I think it is very important to explain how this practice is linked to our family. In order to explain this I will tell you a little story that is the story of my family.

Before our master, Chögyal Namkhai Norbu, was born, his father (my grandfather) was a young man and had been married to my grandmother for a short time. But he was very ill and had been so for some time and never managed to get over this illness. And so my grandmother, who often went to visit the famous master, Adzom Drugpa, went to Adzomgar, which was the residence of this master with his disciples, and since she was very devoted to this master - she was his disciple - she asked him for some help for my grandfather.

At the beginning my grandfather was quite skeptical about this and was not very devoted to this master because he had tried everything and had gone to other masters and tried other cures but without success.

So the master, Adzom Drugpa, performed a ritual for liberation from negative provocations. This ritual healed my grandfather and from that moment on he became a disciple of that master. During the healing ritual Adzom Drugpa also gave my grandfather a different name in order to protect him from the negative provocations of the Eight Classes. This name was Drolma Tsering. Now we know that in Tibetan ‘Drolma’ is the name for Tara, Tara in general, not Green Tara and

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Shang Shung Institute

International Institute for Tibetan Studies

The Shang Shung Institute of Italy is happy to inform the Dzogchen Community of its upcoming courses and sales items.

COURSES FOR 2006-2007



TIBETAN KU NYE MASSAGE COURSES IN ITALY

October 3-12, 2006: ARCIDOSSO (Merigar)

Venue: Associazione Culturale Comunita Dzogchen
Given by Patrizia Piccini

Cost: 550 euro including course material

Enrolment: Shang Shung Institute, Merigar, 58031
Arcidosso (GR), Italy

Tel: 0564-966940

Email: info@istitutoshangshung.org

September 2006-March 2007: PERUGIA

Given by Michele Corrado

The course consists of 9 weekends on the following dates:

- 21 September introduction to Ku Nye at 21.00
- 30 Sept.-1 Oct. beginning of the course
- 21-22 October 2006
- 25-26 November 2006
- 13-14 January 2007
- 10-11 February 2007
- 17-18 March 2007

Times: 10am-1pm and 3pm-6pm.

Venue: Palestra Aletheia, via Vietnam, Perugia.

Cost: 360 euro which includes course material, text, DVD

Enrolment: Shang Shung Institute, Merigar, 58031
Arcidosso (GR), Italy

Tel: 0564-966940

Email: info@istitutoshangshung.org

Michele Corrado Tel. 339-1084991

michelecorrado@tiscali.it

The last three seminars dedicated to revision, in-depth study and a final qualifying exam are planned for September, October and November 2007. The dates are still to be decided. These seminars have been purposely planned for a period in the future so that students can practice and deepen the knowledge they have acquired.

November 2006-April 2007: ROME

Given by Michele Corrado

The course consists of 9 weekends on the following dates:

- 4-5 November 2006
- 2-3 December 2006
- 20-21 January 2007
- 24-25 February 2007
- 24-25 March 2007
- 14-15 April 2007

Times: 10am-1pm and 3pm-6pm.

Venue: Zhenpheling, via Giovanni Miani 5, 00154
Rome (near the Piramide underground stop)

Cost: 360 euro which includes course material, text, DVD

Enrolment: Shang Shung Institute, Merigar, 58031
Arcidosso (GR), Italy or posta@zhenphenling.it

Tel: 0564-966940

Email: info@istitutoshangshung.org

The last three seminars dedicated to revision, in-depth study and a final qualifying exam are planned for October, November and December 2007. The dates are still to be decided. These seminars have been purposely planned for a period in the future so that students can practice and deepen the knowledge they have acquired.

For any further information, please contact:

courses@istitutoshangshung.org

Tel.: +39-0564-966940

PRODUCTS

Audio / Video

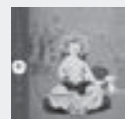
Here's a list of some of our most popular cd's & dvd's as well as the most recent digital remasters.



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. Conway, Massachusetts 1984. €20



Ati Lamgyi Ngöndro (MP3 audio): Chögyal Namkhai Norbu's teachings given in Merigar, August 2002 plus an audio CD of the practice led by Adriano Clemente is included. Duration: 5 hours 49 min. €20



Guru Yoga of White A (CD audio): the practice sung by Chögyal Namkhai Norbu and repeated three times. It includes an extract of the 1985 teachings in Nevada City. €12



Santi Maha Sangha: Preliminary Practices of the Base (CD audio): Adriano Clemente performs the preliminary practices in a private recording. €12



new! The Thugthig of Inanadhakkini (mp3 audio): teachings Chögyal Namkhai Norbu gave in Merigar from the Longsal cycle of teachings in August 2005. Also contains the practice led by Rinpoche in Crimea. **Restricted item: requires transmission of this specific teaching.** €18



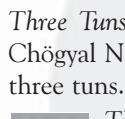
new! 25 Longchens: Preliminary Practices of the Base (mp3 audio): teachings Chögyal Namkhai Norbu gave related to the terma of Changchub Dorje in Barcelona, Spain 2005. Also contains the practice led by Adriano Clemente. €18



Chöd (DVD): explanation of the practice given by Chögyal Namkhai Norbu in Japan in 1993 (in English) and explanation of the practice given in Merigar in 1990 (in Italian). Practice guided by Chögyal Namkhai Norbu with damaru and bell. Advice of Adriano Clemente (Merigar 1999). €25



Shitro (DVD): explanation of the practice given by Chögyal Namkhai Norbu in Merigar in August 2003, during a private recording. It contains images useful for visualization. €25



Three Tuns - Tundus, Tundrin and Tungyas (DVD): Chögyal Namkhai Norbu explains and practices the three tuns. €25



The Dzogchen Community Video Journal (DVD): a way to feel more in touch with the community and see developments in the various Gars. The Video Journal is published quarterly (every three months) and is available by yearly subscription for €100, includes postage.



new! The Three Paths of Liberation (DVD): The first of a series of six DVDs on the fundamental teachings of the Santi Maha Sangha. From the teachings in Tashigar North, Venezuela Jan.-Feb. 2006. Contains visual aids such as pictures, photographs, symbols, etc. to further illustrate the topics Rinpoche explains. €28



Tibetan Medicine Food Supplements
The Shang Shung Institute continues the production of "food supplements" made by a laboratory located in Arezzo in Tuscany. They have proved to be very helpful since the very beginning. Some of the most appreciated products are:

Za Ti for agitation, nervousness, insomnia, to rebalance *rlung*: two tablets after each meal and in serious cases two tablets before bedtime as well. €10.

She Shi for digestive problems, acidity, to improve digestive heat. Not indicated in case of ulcers. €10

Padma 28 (Basic), ideal to improve blood circulation and the immunitary system, good prevention against brain stroke, heart stroke and cancer. €34

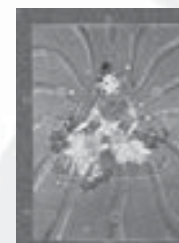
Calmalung: (rGun Brum 7) dry cough, bronchitis. €27



The Shang Shung Institute has collaborated with local farmers of Mount Amiata to produce a line of massage oils that correspond to the three humors (*rLung* - wind, *Trispa* - bile & *Badkhan* - phlegm) of Tibetan medicine and are excellent for Ku Nye massage. €10

For more details and a complete list of our products see our online website!

Printed Materials



Thangkha of Gomadevi

The SSI has received the authorization to reproduce posters of a beautiful thangka of Gomadevi by Glenn Eddy. This painting is very special because of the presence of the inner mandala. It constitutes a very useful support for the

Gomadevi practice transmitted by Rinpoche twice in Margarita and once in Argentina so far. The poster and a smaller booklet size version, will be available this June.

Large: €5 small: €2



Primordial Masters Poster new!

Dugu Choegyal Rinpoche painted the twelve primordial masters of the Dzogchen lineage for Merigars gumpa and is now available as a digital print. It measures 210x22.5cm and is simply breath-taking! €25



T-Shirts with calligraphy from Chögyal Namkhai Norbu new!

Beautiful hand written calligraphy from our precious Master. Yeshe - primordial wisdom (blue shirt), Tsering - long life (red shirt), Sherab - wisdom (blue shirt) and Tashi Deleg - good luck (white shirt). While supplies last. €20

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Shang Shung Institute Update



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Many of our Vajra brothers and sisters have by now become aware of the fact that for the past couple of years, a vast reorganization has been taking place in the Dzogchen Community as part of our teacher's vision to update the very important task of protecting, preserving and spreading the incredibly precious Dzogchen teachings that he has been so generously imparting to us for the past thirty years. Perhaps, though, not everyone in our Community realizes that the winds of change are sweeping also through our Shang Shung Institute as well, so it is about time that we, as SSI representatives, told you a bit about the work we have been doing in this direction.

As some of you may already know, the Shang Shung Institute is a cultural non-profit association without political aims that was founded by Chögyal Namkhai Norbu with the specific goal to make known and protect the frail heritage of Tibetan culture for the sake of present and future generations. In Chögyal Namkhai Norbu's words, "the Shang-Shung Institute exists for the preservation of Tibetan culture. Through the Shang-Shung Institute, we are trying to do something to maintain the survival of Tibetan culture and understanding. Shang Shung, the name of the Institute, reflects the source of Tibetan culture and history - it was known as a great empire throughout the Orient and the study of Shang Shung is extremely important if we are to understand the great antiquity, the unique nature and the universal importance of Tibetan culture, past and present."

Over the years, the Shang Shung Institute has grown in various ways that have fulfilled its mandate, not only in Italy, but also globally. As the teachings of our Master spread throughout the world, so did the involvement of practitioners in the very important mission to bring the ancient knowledge of different aspects of Tibetan culture, from literature to medicine to language, while archiving existing material on the verge of destruction as well as the precious teachings of Chögyal

Namkhai Norbu.

Thus, the Istituto Shang Shung spawned its US branch located in Tsegylgar, Conway, Massachusetts, and another counterpart located in Austria.

Due to various factors such as geographical distance, local realities, different financial conditions, and other specific circumstances, each of these three branches started and carried out its own independent projects, specializing to a certain degree in particular fields. Thus the Shang Shung Institute in Merigar has become the main archive for our Master's teachings; the Austrian branch of SSI is now the heart of the Ka-ter translation project; while the North American branch has recently launched the first four-year degree in Traditional Tibetan Medicine in the West. As mentioned before, however, thanks to Rinpoche's urgings and advice both to the members of the Dzogchen Community and to the Institute, we have all become aware that we need to work together and collaborate more if we really want to succeed in our task.

As communication technologies have improved dramatically over the past few years, we have become increasingly able to communicate even without having to travel in person to meet one another. When we started exchanging more and more information about the work that each branch was doing, we found so many overlaps and resonances, which, while showing all that we have in common, also proved to us that if we worked together, since we are walking on the same path, we could achieve a three-fold result. As Rinpoche stated when he was doing fund-raising for the Merigar Gonpa, many drops become an ocean, and thus we realized that if we truly want to fulfill SSI's mission, we have to become a bit oceanic as well. Thus the three boards of SSI have become one in many ways. This means that, while being always mindful of the different cultural and social circumstances we operate in, our projects will be always collective. We are about to launch our new website that will unite our identity. We are designing a single membership card for all our branches. We are planning cultural events, such as conferences and exhibits that will be the product of our three-fold collaboration. We want, in short, to make SSI one of the tools to make Tibetan culture more alive in the world. Of course, to do this we need your help!



Translators working

L. GRANGER

The Translators' Training

June 21 to July 28, 2006
Merigar, Italy

by Fabian Sanders

The fourth session of the translation course organized by Oliver Leick from the Shang Shung Institute, Austria, took place at Merigar this past summer. About four years ago, at Rinpoche's suggestion, the Shang Shung Institute began organizing and financing a three year course with the aim to educate some people in the difficult and demanding art of translating primarily Dzogchen texts from the original Tibetan.

The responsibility to share his vast knowledge in this field was given to Elio Guarisco, whose more than thirty years of experience, the fruit of the efforts of his great teachers and his own, and his remarkable ability to work hard, were put at our disposal without reserve. Three years and three courses later, we students were still far from competent translators and the need was felt to continue with this undertaking. For this reason a fourth course was held this year at Merigar.

Translating is not an easy task. In particular the Tibetan language is so different from European idioms that it is nearly impossible to fully represent all the meanings, nuances, subtleties, or the levels of meaning, interpretation and the literary and poetic beauty of original texts in another language. Furthermore, the most apparent quality of Tibetan, is that it is the most suitable vehicle for the transmission of the Dharma. This makes things even more complicated for the translator. A thorough understanding of Dharma language in the various contexts - Sutra, Tantra, Dzogchen or the different schools for example - is absolutely required and there should be a reasonable certainty that the words of the author are never misunderstood.

From this point of view the method of translation we have adopted is quite challenging and enlightening (though unfortunately not in the Dharma sense); each one of the participants translates on his own as much as he can and at the end of the session we read together and compare the results of our efforts. It is interesting and meaningful that, apart from the natural mistakes of the 'beginners', the possible correct versions are often more than one, sometimes similar, sometimes very different in meaning. Here the experience and knowledge of our tutor sets in to accommodate the proper meaning in the proper context and selecting the most correct interpretation. Sometimes problems are left open for further investigation or wait for the advice of some even more competent authority, ideally Rinpoche himself.

But alas! We are but simple individuals under the yoke of the conceptual mind, biased by unnecessary thoughts that we hold dear as if they were our own life-essence, and so our (I should rather say 'my') translations are necessarily the fruit of this limited condition and reflect it in every respect. And so it can be a heavy burden to take the responsibility to say, "I translated a

Dzogchen Tantra" or, "I translated the work of this or that Master", because our (my) knowledge, let alone realization, can frankly not be reasonably compared to that of the great Lamas of the past and present. Will I survive the deed of misrepresenting the teachings of the Great Dharma? Yes I will; concepts and words are always misleading and illusory. We do our best, but readers are advised that mistakes and misunderstandings are always possible.

This year's text is a treaty on the Vajra body by Yanggonpa, a disciple of the twelfth century Master Godrakpa, who is understood by some to be an *ante litteram* proponent of the non sectarian point of view, known in recent years as *Rimé*. In this text Yanggonpa presents the subtle constitution of human beings of which, as he explicitly states, he had direct perception by the power of his realization. The aspects of the initial formation of the Vajra body at the time of conception, its development through the ten phases symbolized by the ten forms of the descents of the god Vishnu, birth and the subsequent stages of life, are all described. Then the author goes on to describe all the subtle channels, the plexuses (*cakras*), the cycles of the movement of the Lung (*prana*) in them, in harmony with the breath, the times of the day, the lunar phases, the yearly path of the sun and so on.

The problems we had to face this year were of a different sort of those encountered in the previous sessions. The grammar was not too difficult, but the editions we were reading are full of misspellings and scribal mistakes; furthermore the text is scattered with quotes from the Tantras which are very difficult to understand, especially when read out of context and without an authoritative commentary.

Nevertheless this motley crew of future translators got fascinated by the text and from time to time people were seen gazing in the serene Merigar sky outside the window in search for a clue, or heard tittering triumphantly and unexpectedly when the thought arose in them that not only the words of some sentence had become clear, but the meaning as well.

For the first time the group was divided in two in order to accommodate a couple of promising new entries to whom an interesting and slightly easier text on dream interpretation was assigned. Elio would discuss the translation with them in separate sessions.

I wish to take this occasion to announce once again that the first text we translated - well, mainly Elio translated it - On Birth, Life and Death, by our precious Master, has now been published in English, and a few local versions should appear soon. I also wish to sincerely thank Rinpoche and all the sponsors and donors who contributed to this wonderful project and allowed us to light a little candle to guide us in the immense profundity of Tibetan Literature.

Errata

Page 5, Mirror Issue 80

The title of the retreat on page 5 of the last issue of The Mirror, issue 80, was incorrect and the correct title is *Ati Nadzer's Transmission*.

Omission

Some of the photos on pages 12 & 13 of issue 80 were also taken by Elena Ihilck. Sorry for the omission.

**PROJECT OF LONG DISTANCE SUPPORT FOR
BUDDHIST AND BÖNPO STUDY AND PRACTICE COLLEGES**



Simda Gomma Study College

In 2004 ASIA began long distance support for Tibetan monks belonging to the traditional Buddhist and Bönpo study and practice colleges in Central and East Tibet. From ancient times, Tibetan monasteries have had an extremely important role, not only as religious institutions but also as centers of culture and education for youth. The monasteries were the only institutions where children and young men could learn about Buddhist philosophy as well as history, grammar, prose and poetry and all the various forms of knowledge such as medicine, astrology and other aspects of the ancient Tibetan civilization. During a later phase at the practice colleges, they had the opportunity to learn and inherit religious traditions and practice the teachings under the guidance of expert masters.

It is in this context that ASIA has interceded to bring the practice and study colleges back to their original role of preserving and transmitting the ancient Tibetan culture through reconstruction or reconstruction of colleges that were destroyed or damaged during the cultural revolution. In recent years, the Chinese government has opened up and made some concessions in the field of religion which has brought about a distinct revival in the activities of the Tibetan monasteries. This has been directed, however, almost exclusively to the reconstruction of temples and religious places and to an increase in the number of monks at the expense of safeguarding local cultural traditions. Moreover the lack of older qualified lamas and monks means that religious knowledge cannot be transmitted to the new generations

The Intervention of ASIA Onlus

At the request of Chögyal Namkhai Norbu Rinpoche and according to the subsequent feasibility study carried out by ASIA, a project was drawn up for the construction of accommodation for the monks, of temples that can also be used as classrooms and the supply of teachings materials and equipment for lessons. This intervention has allowed the older lamas and monks to return to the colleges. The young monks chosen to follow the course of traditional studies have become part of the long distance support project that ASIA started in 2004 at the Colleges of Galenteng, Simda Gomma and Dzongtsa. Starting this year, the Colleges of Trama and Seghe Namdrak have been added to the project.

Support for the Monks at Simda Gomma: An important contribution towards the survival of the cultural patrimony of Tibet.

Simda Gomma, situated in Chamdo Prefecture, in the Tibetan Autonomous Region, is one of the most ancient monasteries of the Nyimapa tradition in East Tibet.

Founded 800 years ago as Dzogchen Gomma, in the past it housed more than 400 monks and represented an important center for the transmission of the Dzogchen teachings for centuries. After being totally destroyed during the Cultural Revolution, in 1985 it was partially rebuilt by the local community.

In 1997, during his trip to Central and East Tibet, Chögyal Namkhai Norbu Rinpoche visited many villages and monasteries and after verifying the numerous problems facing the inhabitants of these areas, asked ASIA to help in the reconstruction of Simda Gomma. Thanks to financial support from the Dutch Embassy in Peking, in 2002 ASIA set up a College for the study of the 10 traditional sciences, built a library for the collection of ancient sacred Buddhist texts and organized courses for students and teachers. The Lamas patiently began to give courses on Buddhism and traditional subjects, bringing the Monastery successfully back to its original historical role as a religious and educational institution.

At present there are 64 monks at the Monastery from all areas of Tibet, Amdo, Kham and the Tibetan Autonomous Region, 6 Trulkus (Reincarnations) and some monks who have obtained the title of Khempo (Doctor of Philosophy) and can teach the young students.

In 2006 ASIA began a campaign of long distance support with the aim of finding sustainers for another 26 young monks at Simda Gomma and for the monks of other Buddhist and Bonpo study and practice colleges. With

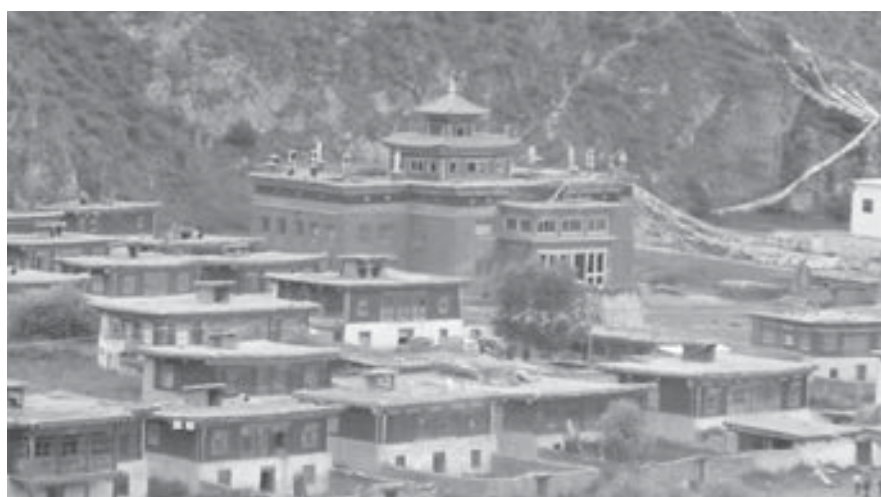


The Library



Young monks in the distance support program

192 euro you can provide learning material, food, basic health assistance and heating and give a young monk the possibility to study under the guidance of the older monks who are the holders of traditional culture and the ancient spiritual teachings of Tibet.



Simda Gomma monastery

‘Tsering’ means ‘long life’. Although it is a feminine name, my grandfather used it for the rest of his life because the master had given it to him and to protect himself from negative provocations.

Since he had become a disciple of Adzom Drugpa he also used to go to Adzomgar and receive teachings from this master. And this master not only gave him teachings, he also gave him a statue telling him that if, in his life, he needed help, he only had to do the practice of Green Tara and this practice would help him to realize all his wishes.

The statue in this story is the one we have in front of us on this altar. It is here today because our master, Chögyal Namkhai Norbu, has expressly asked for it to be here on this special occasion.

Continuing this story, after several years of marriage, my grandparents had had four daughters but no sons. So my grandfather had a retreat cabin built near the house and invited a famous monk to come there to do a retreat of Green Tara. This monk spent a year there in retreat doing the practice of Tara, reciting the 21 Praises of Tara, reciting the mantra of Tara 100,000 times, until one day he had a dream from which he understood that that year a son would be born. He dreamt that next to the fireplace in the kitchen there was a plant with three flowers. The biggest flower was bright yellow and was in bloom while below this there were two other flowers that hadn’t opened yet. And in fact, that same year our master was born and in the following years his two brothers. Of course you can imagine how happy my grandparents were.

At that time it was common to ask a great master what name to give to people’s sons and daughters. But they didn’t do this. They chose their son’s name on their own and they called him Namkhai Norbu, which means ‘jewel of the sky’ because for them, this had been the gift of the Tara practice.

Of course, later on he was recognized and different names were given but Namkhai Norbu is the only name that our master has used during his life.

This (little story) was to explain how the practice is linked to our family and how it is now connected to you because we are all here together, we have the presence of our master and we have the statue.”

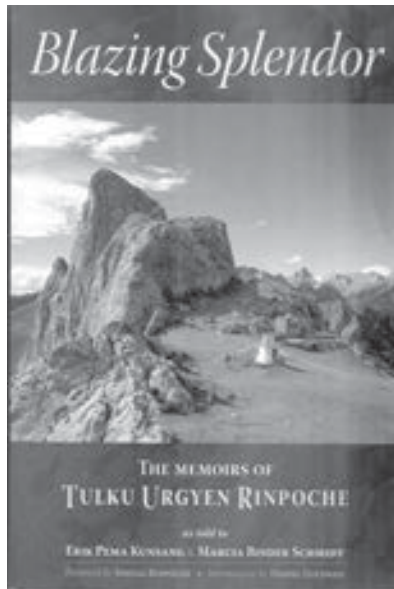
(Yuchen Namkhai, Merigar, July 12th, 2006)



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book reviews

“Blazing Splendor: The Memoirs of Tulku Urgyen Rinpoche.”
Compiled, translated and edited by Eric Pema Kunsang and Marcia Binder Schmidt. Nepal: Rangjung Yeshe Publications, 2005. Distributed by North Atlantic Books. (ISBN 9627341568, 432 pages with glossary)



The now deceased Tulku Urgyen is the father of four sons, all of who teach Dzogchen in the West. Tulku Urgyen was one of a tiny minority of lamas (including Chögyal Namkhai Norbu Rinpoche) to give “pointing out instructions” to Westerners without first requiring that they complete the preliminary practice of ngondro.

This is not a book of teachings—at least not in any formal sense. Rather it is a narrative of Tulku Urgyen’s childhood and adult years in Tibet, as well as a much briefer section about the years spent in exile. The book begins with a section on “Spiritual Roots,” discussing Gampopa, the 15th Karmapa, Tulku Urgyen’s terton great-grandfather Chokgyur Lingpa, his grandmother, his father and his two uncles. The remainder of his life narrative is also organized mainly around gurus and teachers he met. Some of their names might be familiar to a few gray-haired Western dharma students. But, most of them are more likely to be known by Tibetologists. Fortunately, the glossary at the back of the book has mini-biographies of all the main characters.

Within this framework, Tulku Urgyen recounts many anecdotes that give the reader glimpses of the culture at the time. One interesting story illustrates some of the misconceptions that were prevalent. After the

exile, when His Holiness the 16th Karmapa visited Sikkim, the daughter of one court official was horrified to discover that the Karmapa actually ate food and defecated. Tulku Urgyen comments, “They had expected him to be a deity without a real physical body” (p. 326).

In addition to having physical bodies, it seems that lamas too can be vexed by their families. Concerning his father, who was a guru, Tulku Urgyen admits: “One tends to have less appreciation and pure perception for a lama when he happens to be one’s own father.” Commenting on his children, Tulku Urgyen says that while Chokyi Nyima could be persuaded best by reasoning, his brother Chokling Tersar “was impossible to discipline.” On one occasion Tulku Urgyen dangled him out of a window by his ankles, threatening to drop him if he didn’t behave, yet he “remained defiant” (p. 327).

Of all the teachers and gurus that Tulku Urgyen mentions, the one of most relevance to Westerners is His Holiness Gyalwa Karmapa, who visited the United States and Europe to perform the famous Black Hat Ceremony in the 1970’s. The Karmapa was very well known by such lamas as Chögyal Namkhai Norbu, Kalu Rinpoche, and Chogyam Trungpa (the latter two now deceased).

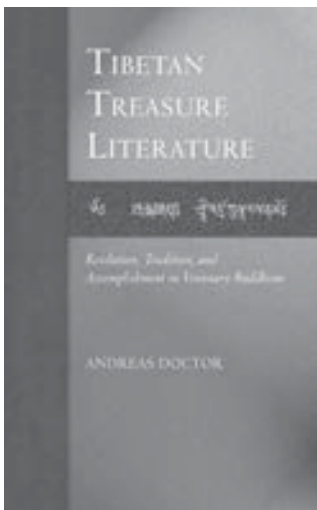
In the book Tulku Urgyen relates an anecdote about the Karmapa, which I have heard before from someone who claimed to have witnessed it. The 16th Karmapa was well known for his aviary and his affection for his numerous pet birds. Tulku Urgyen relates that he saw a sick bird of Karmapa’s die, and it did not simply slump and fall to the ground, but sat up straight for three hours. An attendant said, “It’s in samadhi,” and stated, “when the Karmapa is around” any bird that passed away “sits up for a while after death” (p. 270).

In another amusing anecdote Tulku Urgyen relates that the Karmapa “used Khampa slang for swearing,” and on one occasion Karmapa was so certain of his clairvoyant prediction that he told Tulku Urgyen, “If I’m wrong, I’ll take on all of your bad karma” (p. 275).

by Paul Bail

Review of Tibetan Treasure Literature: Revelation, Tradition, and Accomplishment in Visionary Buddhism by Andreas Doctor

Published 2005 by Snow Lion Publications



The terma tradition, which has a thousand year history in Tibet, is but one branch of a genre of visionary literature that goes back to the earliest Buddhist writings and beyond. What makes the terma tradition unique is its basic premise that it consists of teachings hidden by Padmasambhava in the eighth century. These were written, often in an unknown script called dakini language, and hidden by his mystical powers to be discovered at auspicious times by reincarnations of his heart students who then ‘remember’ the teachings and write them down for public consumption. Padmasambhava entrusted the teachings to supernatural beings known as dakinis or nagas who kept them safely hidden until the time they are needed. The texts are often written on small slips of yellow paper which have a few syllables of dakini language inscribed on them. The terton, the person who reveals the text, is then able to produce a large volume of texts from these few highly charged syllables.

The Tibetans consider these teachings, which often include a sadhana or detailed meditation instruction with mantras, a “short lineage”. That is, other meditation instructions are past down through a long succession of teachers and students while these come directly across a great

expanse of time from Padmasambhava to those people at those times in those places where and when these particular teachings are needed.

The book *Tibetan Treasure Literature: Revelation, Tradition, and Accomplishment in Visionary Buddhism* by Andreas Doctor describes the terma texts as enlightened visions of esoteric practice that have the purpose of liberating those who are diligent in their practice. His book has three sections: first his literary introduction to the terma tradition as a genre of Tibetan literature, second his translation and commentary of a text by Lama Mipham (1846-1912) and third a translation of a terma text by Chokgyur Lingpa (1829-1870). The first of the translations, by Lama Mipham, is a short commentary about the authenticity of the various terma texts. It is titled, “An Investigation of Treasure Revealers”. The second text is an actual terma revealed by one of the most famous tertons named Chokgyur Lingpa (1829-1870) titled, “The Practice Manual of Combined Activity: From the Single Kila of Innermost Mind” and includes a sadhana about

Vajrakilaya, a famous wrathful deity in the Tibetan pantheon who is closely associated with Padmasambhava. Each of these texts is accompanied by an introduction that tells more about the authors and the texts that are presented in translation. The book contains a very useful bibliography that provides an extensive listing of books in English about the tradition. This illustrates the growing body of literature that began in 1979 with Eva Dargyay’s “The Rise of Esoteric Buddhism in Tibet”. Another book about the tradition that comes highly recommended as a detailed scholarly study from the Tibetan point of view is Tulku Thondup’s “Hidden Teachings of Tibet”.

The basic principle of the tradition is that Padmasambhava, the founder of Tibetan Buddhism, who is deeply revered by the Nyingmapa sect who believes that during his time in Tibet in the eighth century he hid terma teaching all over Tibet, hid these texts. He then trained a group of twenty-five disciples who were instructed that during their future reincarnations they should find and reveal the hidden texts. They believe these texts are “time sensitive” and were hidden so that they could be revealed when they were most needed or would be most effective.

Then starting in the eleventh century Sangye Lama became the first terton and started a literary tradition and a distinct genre in Tibetan Buddhist literature that continues to the present. From then to now literally thousands of these texts have been revealed. Some writers claim there have been 108 major tertons and 1008 minor tertons and each terton can reveal any number of texts and many of them have revealed

numerous texts.

As the tradition has developed, with terma now being discovered in America and other parts of the world outside Tibet, the tradition has expanded to claim others beside Padmasambhava as authors who hid texts, particularly his consort, Yeshe Sogyal. However, all these texts generally make the claim of coming from the eighth century.

Over the years there have been extensive commentaries regarding these texts and various taxonomies have evolved to categorize the different types of terma. One of these systems showed eighteen categories of terma texts and each of these categories has eighteen subdivisions. These taxonomies have included categorizing them according to whether they were found in the earth, the water, the air, or in the mind of the revealer or even in regards to the container of the text that was revealed. It will be interesting to see how Western scholars react to this visionary genre and what sort of taxonomy they use to classify these texts. One obvious classifications for these texts is to distinguish those that include sadhanas that contain detailed visualization instructions and those that are hagiographic, telling the life stories of the saints.

There are wonderful stories in the lives of the saints about how they discovered different texts and in these accounts the revealer often finds move than a simple text. Chögyal Namkhai Norbu tells a story of the discovery of a terma in his book *The Crystal and the Way of Light*. He relates how one of his uncles had announced he was going to discover a hidden text, a terma, and told everyone in the community they were invited to come along. So when he went there was a large crowd that went

ery and understanding of our real condition once the Master has introduced it to us. The Fruit is not constructed or produced but like the sun with its infinite rays, although at times it may be obscured by clouds, it is already there and not something created. Rinpoche went on to give some practical advice to those present reminding them once again of the importance of Guruyoga for keeping one’s *samaya* and for maintaining the transmission. He spoke about diminishing our attachment by considering everything to be like a dream and then talked about the similarities between falling asleep and the moment of dying and closed the session by giving transmission of different *lung*s.

Among the many people gathered in the Temple of Great Contemplation for the teaching was a young Nyingma Lama, Anam Tulku Thubten, originally from Golok who is currently living in the US and has a center in California. Other people were both old and new students from Italy, Europe, the Americas, Australia and different parts of Asia. The entire teaching was not only an encyclopedic overview of the View, Application, Attitude and Fruit in Dzogchen and in the other Buddhist paths, but was illustrated with several fascinating accounts of Rinpoche’s early life and experiences given with Chögyal Namkhai Norbu’s great power, lively sense of humor and immense compassion.

Thank you from the heart, once again, Rinpoche, for the gift of your teaching.

with him. The place where the uncle indicated the text was hidden was way up on a sheer mountain face. The uncle was a large man and had to have four other men help him to get up the mountain. He finally stopped and said the text was hidden in the solid rock just above them, he took a knife and, after a few moments of silence, threw it as hard as he could. Amazingly the knife stuck in the smooth rock face. He said that this was where the text was hidden. Some of the men fashioned a ladder out of a tree trunk and one of them climbed up to where the knife was sticking out of the rock. When he pulled the knife out a portion of the rock came out with it. He called out and said there was a smooth round ball hidden in the rock. He was instructed not to touch it, several people held a blanket out under the ladder and the young man used the knife to pry the ball out and let it drop down into the blanket. The uncle then wrapped the ball in a white scarf. He held it up for just a moment and everyone could see it was a luminous white globe about the size of a grapefruit. The text was obviously hidden inside the globe.

In the tradition of sacred or canonical literature of Buddhist for a text to enter the canon it had to be directly connected to the Buddha. The Pali texts are the oldest surviving canon of the teachings of the Buddha followed by the Mahayana canon, which was followed by the Tibetan or Vajrayana canon. While the Pali canon makes the

continued on the next page

claim to be the historical record of the teachings of the Buddha given to his followers while he traveled around India even these texts have a rich visionary tradition where a large part of the canon are teachings that are given by the Buddha but are not associated with his human disciples. Rather they are teaching he gave at the request of the gods and in some cases he went to the god realm to deliver these teachings and in others the gods came to visit him where they requested certain teachings. In some cases some enlightened deity gives these teaching and the Buddha is simply present when they are given.

The texts of the Mahayana tradition did not begin until centuries after the death of the Buddha but they use this same literary device to attribute their texts to the Buddha. One very famous example is the Heart Sutra which is a text given by the enlightened deity figure of Avolokitesvara who appeared while the Buddha was sitting in meditation. Ananda, who was present at the time, took the opportunity to question Avolokitesvara who was kind enough to deliver the teaching we call the Heart Sutra.

There is, of course, a division between those Tibetan Buddhists who accept these texts as part of the canon and the skeptics who are unwilling to accept the texts at face value as teaching of Padmasambhava.

The Nyingmapa School has been the most enthusiastic in accepting and cultivating this tradition. By the twelfth and thirteenth centuries critics had arisen in other schools who attributed the texts to “demons and Gyalgong spirits” and declared that those who study and follow these teachings are afflicted by “leprosy and psychotic fits”. The critics have argued that these texts do not have, “spiritual continuity with India”. The Nyingmapa apologists argue that there are demonstrable commonalities with Indian Mahayana texts and these texts simply continue an ongoing tradition of revelation and that since the teachings are from Padmasambhava, who gave initiation and empowerments regarding these teachings to the twenty-five students who went on to reveal them, that they do, in fact, have continuity with Indian Buddhism. Nonetheless even within the Nyingma tradition there are those who admit, “spiritual fraud is a real possibility”.

The apologist hold that these hidden texts are mnemonic devices and that the contents of the various revelations are validated by their “soteriological value”, i.e. that those who practice the teachings revealed in these texts become enlightened masters thus demonstrating the validity of the texts. Other defenders take the tact that all teachings, like all other things, lack any intrinsic existence and ultimately fold back into the dharmakaya, the ultimate spiritual realm. And from this they conclude that claims based on the recorded documents of history are ultimately no more real than those from esoteric sources, that historical claims have no more validity than those revealed in enlightened vision. Finally they say that all sacred literature originates from a non-historical framework and that “ultimate authentication” rests on acceptance by

religious authorities and the devotional community of followers. Thus these are not texts like other books written, either hagiographic or about religion or history, but are scriptures revealed from the higher realms of the liberated enlightened awareness.

Lama Mipham’s text is about the authenticity of these scriptures and the possibility of fraudulent elements presented by imposters. He points to some warning “red flags” that distinguish the fraudulent tertons from those who are authentic. He writes from a point of view within the tradition and fully accepts the premise of the revealed texts. However, he also realizes and points out that there have been imposters and that there are signs that indicate whether a terton is real or not. These include things such as; (1) the names of wealthy patrons appear in the text usually embedded in some prophetic exclamations, (2) they present their texts to the highest religious authorities and lobby for its acceptance, (3) they find attractive women who they indicate are religious emanations suitable for becoming consorts, and (4) they denounce any adversaries as “deceitful demons”. So, if fame, wealth or women appear to be the object of their quest it is a sure sign you are dealing with an impostor.

There is a story by a well know Nyingma Rinpoche who tells of a hunter who was high in the mountains outside his village. He was sitting with his gun watching for an animal when he saw a lama from his village making his way up the mountain far below. As he watched the lama came up the mountain till he came to a very rocky place and where he poked around and hid something among the rocks. The hunter was curious so after the lama left he went down and searched among the rocks and found that the lama had hidden a small statue that was wrapped in an expensive katag, a white ceremonial scarf. The hunter was very aware of what was going on so he carefully removed the statue and defecated in the katag and returned it to its hiding place. Back in the village he learned that the lama had declared that he had a vision and was going to reveal a hidden treasure. The lama invited the whole village to come along and everyone followed him up into the mountain to the spot where he had hidden the statue. When they got there the lama did some ceremony and then in a very ceremonial manner reached into the hiding place and pulled out the katag. He carefully unwrapped it in the presence of the whole village and after that he earned the name, “The Revealer of Shit”.

Mipham’s final recourse to determine if a terma is authentic is the word of a “powerful person” who is a recognized spiritual leader who declares that it is valid. One is left with the “leap of faith” since authentication is beyond objective verification. It is interesting to note that he places some of the blame for fraudulent texts on the “deceit of gods and demons”, so even his criticism is couched in language that accepts the basic premise for the transmission of these texts from the spiritual realm. He goes so far as to name tertons that he considers authentic; among them are Nyima Ozer, Guru Chowang, Ratna

Lingpa and Karma Lingpa, all from earlier times. He says that everything you need to know is included in the texts these tertons revealed and that it is much better to stay with their revelations than to accept the teachings being presented by “new” revealers.

The last section of his book deals with Chokgyur Lingpa who revealed thirty-nine volumes consisting of over a thousand titles. He gives a brief biography of Chokgyur Lingpa who was nearly illiterate and, like many tertons, revealed his first texts at an early age and went on to reveal thirty-seven major earth treasures. These included many objects such as mirrors, statues, sacred substances, skulls and objects such as Padmasambhava’s crown, earrings, onyx boxes and garments, even undergarments, worn by Padmasambhava. Many of these were revealed in public with large crowds in attendance. The teachings he revealed were given by deities such as Tara, exalted masters of the past such as Vimalamitra and of course from Padmasambhava himself. He worked closely with two other very famous teachers of his time, Jamgon Kongtrul Lodro Thaye and Khenyese Wangpo and the three of them were influential in the Rime ecumenical movement. He shows how the biographies of Chokgyur Lingpa tell as much or more about his past lives as they do about his historical life.

In some cases there are ex post facto prophecies revealed in the terms. For example a text revealed in the sixteenth century, which purports to have originated in the eighth century, provides prophecies about events in the thirteenth century! The texts often include exaggerated religious polemic with statements such as, “hearing the name of this teaching puts existence in tatters” and claims that reading the text, “gives rise to undefiled wisdom”. One association he makes but does not deal with in any detail is how the sadhanas that form the basis for the visionary practices that characterize Vajrayana meditation are from these revealed texts. In this manner any instructions for what to visualize in a practice and the mantras that are used in that visualization come from these visionary texts and it is just this visionary aspect that gives spiritual authority to the practice.

It seems readily apparent that these are religious epics not historical annuals and that while they may contain elaborate accounts of the lives of people like Padmasambhava and Yeshe Sogyal their value, as history is very limited. The techniques for writing the texts have some similarities with the more modern phenomenon of automatic writing and even channeling. Although these seem to be experiments that have had no lasting effects and have produced little of literary value. While the terma have a tradition of one thousand years and a huge body of literature that is mythic and epic in many ways. We in the west are just getting our first glimpse into this vast corpus as some of its major works are being translated.

Reviewed by J.M.White

WORLD WIDE TRANSMISSION DAYS ABOUT THE WORLDWIDE TRANSMISSION

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

Originally, Chögyal Namkhai Norbu had the idea of a “Transmission at a Distance” because he wanted to help people in different situations, who could not travel at that time to meet the Teacher. The Transmission will enable them to practice the Dzogchen Teachings transmitted by Rinpoche without needing direct contact with the Teacher at that time.

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

To receive the World Wide Transmission, new students need to participate with an experienced student who will host both the preliminary explanation as well as the actual practice. A long-time student of Chögyal Namkhai Norbu Rinpoche, well in advance of the event, should give the explanations.

Hosts of Empowerments with the videotape should be members of the International Dzogchen Community.

For new and interested persons, it is important to have seen the explanation by Chögyal Namkhai Norbu Rinpoche that is also on the videotape, in advance. They should also have the possibility to clarify any doubts about the practice on the videotape with some serious, dedicated older students of Chögyal Namkhai Norbu Rinpoche before the Empowerment.

Exactly at the given time (see timetable) at your place, you start the Transmission Video at the starting point of the part of the Anniversary of Garab Dorje. At that moment – worldwide- students and newcomers start to practice this session of the Thun together, which ends with the dedication of merits.

Please contact your local Community for details.

GLOBAL TIMETABLE

ANNIVERSARY OF ADZOM DRUGPA

9th Tibetan month – 25th day

Wednesday 15th November 2006

01.00	Wellington, Auckland
02.00	Hawaii
03.00	Fairbanks
04.00	San Francisco, Los Angeles, Vancouver
05.00	Denver, Salt Lake City, Pagosa Springs, Edmonton
06.00	Chicago, Mexico City
07.00	New York, Conway, Montreal, Atlanta, Detroit, Havana, Kingston, Indianapolis, Ottawa, Lima, Quito
08.00	Caracas
09.00	Buenos Aires, Sao Paolo, Rio de Janeiro, Santiago
12.00	GMT, London, Dublin, Lisbon
13.00	Rome, Berlin, Oslo, Paris, Madrid, Amsterdam, Copenhagen, Brussels, Geneva, Prague, Salzburg, Stockholm, Budapest, Vienna, Warsaw
14.00	Helsinki, Athens, Ankara, Beirut, Jerusalem, Vilnius, Johannesburg
15.00	Moscow, Murmansk, Baghdad, Kuwait City, Riyadh, Tashkent
16.00	Kabul
17.00	ODDIYANA, Islamabad
17.30	Delhi, Bombay
17.45	Kathmandu
18.00	Dacca
19.00	Bangkok, Jakarta, Saigon
20.00	Singapore, Beijing, Lhasa, Manila, Hong Kong, Kuala Lumpur, Taipei, Perth
21.00	Tokyo, Seoul
22.00	Brisbane, Vladivostok
22.30	Adelaide
23.00	Kamchatka, Melbourne, Sydney

Special Practice Calendar continued from previous page

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

Special Practice Calendar Fire Dog Year

October 2006 - February 2007

7th Month, 30th day
Fri. 22nd Sept. 2006

DARK MOON Annular solar eclipse. This day is ideal for purification practices. Try to do either the Purification of the Six Lokas or the *Namchos Shitroi Naljor*, the Yoga of the Peaceful and Wrathful Manifestations, either collectively or on your own. Try to do a Ganapuja as well, if possible.

8th Month, 10th day
Mon. 2nd Oct. 2006

This is a special day of Guru Padmasambhava; therefore you can do the Guruyoga of Padmasambhava. If you have time and the possibility you can do a Ganapuja with the Guruyoga and the Long-life practice of Guru Padmasambhava together with your Vajra brothers and sisters. Otherwise you can do the Long-life practice "Universal Wisdom Union".

8th Month, 15th day
Sat. 7th Oct. 2006

FULL MOON This is an important day to do the Long-life practice of Amitayus, "Union of Primordial Essences". It is best to do it early in the morning and a Ganapuja in the evening.

8th Month, 19th day
Tue. 10th Oct. 2006

This is an important day for the practice of Ekajati, so try to do a Long Thun with your Vajra brothers and sisters, or if that is not possible, you can do a Medium Thun alone reciting the heart mantra of Ekajati as many times as possible.

8th Month, 25th day
Mon. 16th Oct. 2006

This is a Dakini day and also the anniversary of two great Dzogchen masters, Rigzin Kumaraja, who transmitted the Dzogchen teachings to Longchenpa and to the third Karmapa, and of Rigzin Tsewang Norbu (1698-1755), a great Dzogchen master of the Nyingmapa School. It is therefore an excellent day to do *Akar Lamai Naljor*, the Guruyoga with the White A. If you can do it in the morning, that is best. Then, if you have the time, you can do a Medium or Long Thun later in the day, with an intense practice of Simhamuka, or a Ganapuja, if you have the possibility.

8th Month, 27th day
Wed. 18th Oct. 2006

This is an important day for the practice of Ekajati, so try to do a Long Thun with your Vajra brothers and sisters, or if that is not possible, you can do a Medium Thun alone reciting the heart mantra of Ekajati as many times as possible.

8th Month, 30th day
Sat. 21st Oct. 2006

DARK MOON This month, the 30th day is double. This day is excellent for practising the "Purification of the Six Lokas" if you know how to do it. Otherwise you can do the Medium or Long Thun or a Ganapuja.

9th Month, 3rd day
Wed. 25th Oct. 2006

This is the anniversary of Rigdzin Jigmed Lingpa (1729-1798), a great Dzogchen master who was the author of many books, among which is the Longchen Nyingthig, which he wrote after having contact with Longchenpa through visions. Therefore, on this important day, you should try to do *Akar Lamai Naljor*, the Guruyoga with the White A.

9th Month, 9th day
Tue. 31st Oct. 2006

This month the 10th day is missing. This is a special day of Guru Padmasambhava. It is also the anniversary of the 16th Gyalwang Karmapa and of Tertön Sogyal, a previous reincarnation of Sogyal Rinpoche and discoverer of many *terma*. It is therefore a good day to do the Long-life practice of Guru Padmasambhava "Universal Wisdom Union", which is included in the Medium or Long Thun. You can do this in the usual way or, if you have the possibility, you can do it with a Ganapuja.

9th Month, 15th day
Sun. 5th Nov. 2006

FULL MOON This is a day of the Buddha and a good day to do the Long-life practice of Amitayus, "Union of Primordial Essences", either collectively or individually according to your possibilities, in the morning and in the evening a Ganapuja.

9th Month, 22nd day
Sun. 12th Nov. 2006

This day is the important celebration of Buddha Shakyamuni's descent to earth from the realm of the Divinities. It is called "Lhabab Tuchen", the Great Time of the Descent of the Divinities. It is an ideal day to do a Ganapuja with your Vajra brothers and sisters. If there are none nearby, you can do a Short or Medium Thun on your own.

9th Month, 25th day
Wed. 15th Nov. 2006

The 25th is a Dakini day and also the anniversary of the great Dzogchen Master Adzom Drugpa (1842-1924), a previous reincarnation of Chögyal Namkhai Norbu. He was a disciple of Jamyang Khyentse Wangpo and a



master of great masters such as Changchub Dorje and Ayu Khandro. Therefore, when it is 7 pm in East Tibet on this day, Chögyal Namkhai Norbu will give the transmission of Guruyoga with the specific practice linked to the anniversary of Adzom Drugpa. In this way the transmission will be live because the transmission has no distance. Rinpoche will transmit and throughout the world people who do the practice at the same moment will be in the transmission and will thus receive the transmission. This practice should be done at the appointed time together with your Vajra brothers and sisters or, if that is not possible, alone. (In Italy, this practice will be done at 1 pm.)

SEE THE GLOBAL TIMETABLE
(see previous page)

9th Month, 30th day
Mon. 20th Nov. 2006

DARK MOON This is a good day to do *Namcho Shitroi Naljor*, the Yoga of the Peaceful and Wrathful Manifestations, in the morning. It is also an important day for the practice of Ekajati, so try to do a Long or Medium Thun, reciting the heart mantra of Ekajati as many times as possible.

10th Month, 10th day
Thu. 30th Nov. 2006

This is a special day of Guru Padmasambhava, the day on which he arrived in central Tibet. It is considered that on this day, at the end of the 8th century, King Songtsen Gampo, the ancient king of Dharma, vanished dissolving into a statue of Avalokiteshvara. Therefore it is good to do the Guruyoga of Padmasambhava with the Long-life mantra and a Ganapuja. Otherwise you can do the Long-life practice "Universal Wisdom Union". If it is possible, the best moment to do the Guruyoga is early in the morning between 7 and 8. You can do the Ganapuja later in the afternoon.
10th Month 11th day Fri. 1st Dec. 2006

This is an important day for the practice of Ekajati.

10th Month, 15th day Mon. 4th Dec. 2006

FULL MOON This day is considered to be the day to honor the Lord Buddha in general, and it is one of the best days to do the Long-life Practice with the Dakini Mandarava in particular. Generally the best moment to do this kind of practice is between 7 and 8 in the morning but if you don't have this possibility, then do it in the afternoon or later in the evening when you are free. It is also a good day to do a Ganapuja.

10th Month, 25th day
Fri. 15th Dec. 2006

Today is a Dakini day and the anniversary of Tsongkhapa (1357-1491), who made a synthesis of the previous schools and founded the Gelugpa School. It is a very beneficial day for reinforcing the energy of the universe so try to perform a Ganapuja with your Vajra brothers and sisters. If there are no other practitioners nearby you can do the Medium Thun on your own, transforming into the Dakini Simhamuka and reciting the heart mantra as many times as possible.

10th Month, 30th day
Wed. 20th Dec. 2006

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.

11th Month, 7th day
Wed. 27th Dec. 2006

This month, the 8th day is missing. This is a special day for doing the practice of Ekajati so try to do a Long Thun, collectively or alone, reciting the heart mantra as many times as possible.

11th Month, 10th day
Fri. 29th Dec. 2006

This is a special day of Guru Padmasambhava called Padma Gyalpo: it is the day on which he arrived in the capital of Oddiyana and became prince to King Idrabhodi. Therefore it is an excellent day to do the Guruyoga of Padmasambhava with a Ganapuja.

11th Month, 15th day
Wed. 3rd Jan. 2007

FULL MOON Today it is important to try to do the Long-life practice of Guru Amitayus, Union of Primordial Essences, in the usual way, and, if possible, a Ganapuja.

11th Month, 25th day
Sat. 13th Jan. 2007

This is a day of the Dakinis in general, so if you have the opportunity practise a collective

Ganapuja, with the transformation of the Dakini Simhamuka, and recite her heart *mantra* as many times as possible. Otherwise you can do a Medium Thun either collectively or personally.

11th Month, 30th day
Fri. 19th Jan. 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. 28th Jan. 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. 28th Jan. 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. 2nd Feb. 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. 5th Feb. 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. 12th Feb. 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. 17th Feb. 2007

Today is the last day of the Fire Dog year. It is a special day for

continued on previous page



INTERNATIONAL

COMMUNITY NEWS

merigar west

CALENDAR OF EVENTS AT THE MERIGAR WEST COMMUNITY October 2006 - January 2007

The letter **A** indicates events that are particularly indicated for those having their first contact with the Dzogchen Teaching.

For people who are genuinely interested in the Teaching, it is indispensable to meet the Master. This is possible by following one of his Teaching Retreats or by participating in one of the worldwide Direct Transmission days.

Regarding the webcasts, we would like to specify that the term "closed webcast" means that in order to be able to access it, one must be a member, while "open webcast" indicates that it is a teaching that can be accessed by anyone directly through the Internet. However in order to follow the Teachings at a Gar or a Ling of the Dzogchen Community, it is indispensable to have a membership card.

SEPTEMBER

Wed.27–Sun.1 October
Advanced course of the Dance of the Vajra - the Six Spaces of Samantabhadra & the Dance of the 3 Vajras, regular & irregular
Led by Prima Mai
The course starts on Wednesday 27 September at 16.00
Cost 200 Euro with discounts for members

OCTOBER

Fri. 6 - Sun. 8 October
SMS First Level explanation and practice retreat
Led by Jim Valby
The retreat is reserved for those who have passed the Base Level exam
Cost 120 Euro, with discounts for members.

A Fri. 13 – Sun. 15 October
Yantra Yoga 1st Level course of explanation and practice
Led by Tiziana Gottardi and Sergio Quaranta
The course starts on Friday 13 October at 16.00.
Cost 120 Euro, with discounts for members.

Wed. 18 - Sun. 22 October
Dance of the Song of the Vajra Course for advanced students
Led by Prima Mai
The course starts on Wednesday October 18 at 4pm
Cost 200 Euro, with discounts for members.

Thu. 26 – Mon. 30 October
Audio and video Webcast from Barcelona of the

Teaching Retreat on the "Longsal Ati'i Gongpa Ngotrod" Upadesha of Introduction to the State of Ati With Chögyal Namkhai Norbu
(Closed webcast)

NOVEMBER 2006

Thu. 2 – Tue. 7 November
Dance of the Vajra Course for Beginners - Part 1
With Adriana Dal Borgo
The course starts on November 2 at 4pm
Cost 240 Euro, with discounts for members.

Wed. 15 November
At 10.00
A Explanation of the Padmasambhava Guru Yoga practice

At 13.00
Audio and video webcast of the Worldwide Transmission of Guru Yoga on the occasion of the anniversary of Master Adzom Drugpa with Chögyal Namkhai Norbu

Sat. 25 – Sun. 26 November
Intensive retreat of Chöd practice
The retreat starts on
Saturday 25 November at 10am

DECEMBER 2006

Fri. 8 December
Chögyal Namkhai Norbu's birthday

Fri. 8 – Sun. 10 December
Intensive practice retreat Long-life Practice of the Dakini Mandarava

Tue. 26 Dec. – Mon. 7 January 2007
Audio and video webcast from Tashigar South, Argentina of the Teaching Retreat on "Ati'i Gongpa Ngotrod: Upadesha Of the introduction to the State of Ati" With Chögyal Namkhai Norbu
(closed webcast)

Dzogchen Community in Italy

Merigar West

58031 Arcidosso (GR)

Italy

Tel. 39 0564 966837

Email: merigaroffice@tiscalinet.it

Web site: www.dzogchen.it

NEW VAJRA DANCE CLOTHES AVAILABLE NOW!

There are new Vajra dance clothes at the very affordable cost of 170 euros. If you are interested please contact: <vddress@yahoo.com>. The Vajra Dance Clothes can be used for special occasions like the Worldwide Day of the Dance of the Vajra, but if you know the Dance well you can use the clothes for a complete Thun of practice and not just for training.

Those who have experienced dancing with them have said it is a very special experience of integration, especially if the group is complete on the Mandala.

Payment can be sent to:
Monte dei Paschi di Siena (Bank) - Arcidosso (GR) – Italy
IBAN: IT36M0103072160000000708609
BIC: PASCITM1G99
Account nr. 7086,09 in the name of Adriana dal Borgo
Address: c/o Federica Mastropaolo
Via Sangemini 96 - 00135 Rome Italy
Tel: 0039.320-0731650
Email: vddress@yahoo.com



PASSAGES

DIED:
It is with great sadness that the Dzogchen Community of Merigar announces that Lucia Boschetto died on August 30, 2006. She was thirty-seven years old and was from Venice, Italy. Lucia met Rinpoche in 1998 at Merigar.

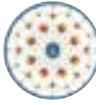


Namkha course with Liane Graf

N ZEITZ



Advanced Vajra Dance with Adriana dal Borgo September 1 - 6, 2006



New Gakyil and Gekö of Merigar

Dear Members,

We would like to inform you about the election of the new Gakyil of Merigar, which took place on August 15, 2006 at the Gonpa in the presence of Master Chögyal Namkhai Norbu.

The New Gakyil

Blue Gakyil

Lucia Antonelli (director)
Marzia Spinelli
Rita Renzi

Yellow Gakyil

Giorgio Dallorto (vice-director)
Anna Prisco

Red Gakyil

Fabio Tommasoni
Antonio Di Giammarco
Yvonne Richter
Migmar (advisor)

New Gekö

Fabian Rawsley

The Master reminded us very clearly about the commitment of the Gakyil to collaborate with Ambienti Web and with all the Lings and Gars, emphasizing the importance of continual communication among those who take on this responsibility. He also advised us to establish the role of a permanent advisor, Migmar, for the Red Gakyil who would be a constant reference point and who is an expert in the functioning of the Gar.

First of all the new Gakyil of Merigar would like to thank the members of last year's Gakyil for their work and then, in an attempt to pursue the direction indicated by our precious Master, to propose as an objective improving communication with the Lings, the Gars and members in general.

With regard to this we would like to remind you that the Gakyil is at the service of the Community and that anyone who would like to give advice, express doubts or has questions can write to the Gakyil at <gakyil@dzogchen.it>.

If people have doubts concerning the practice, the Gakyil will see to it that the question is forwarded to the official teachers or to a person within whose competence it falls; if, on the other hand, they are organizational suggestions or ideas, they will be examined and taken into consideration.

We would particularly like to mention that in winter Merigar is a place of practice open to all those who would like to hold retreats. If a group of practitioners would like to organize a short retreat, they can communicate beforehand (about a week in advance) with the Gakyil who will indicate a suitable space.

Greetings to everyone

The Merigar Gakyil



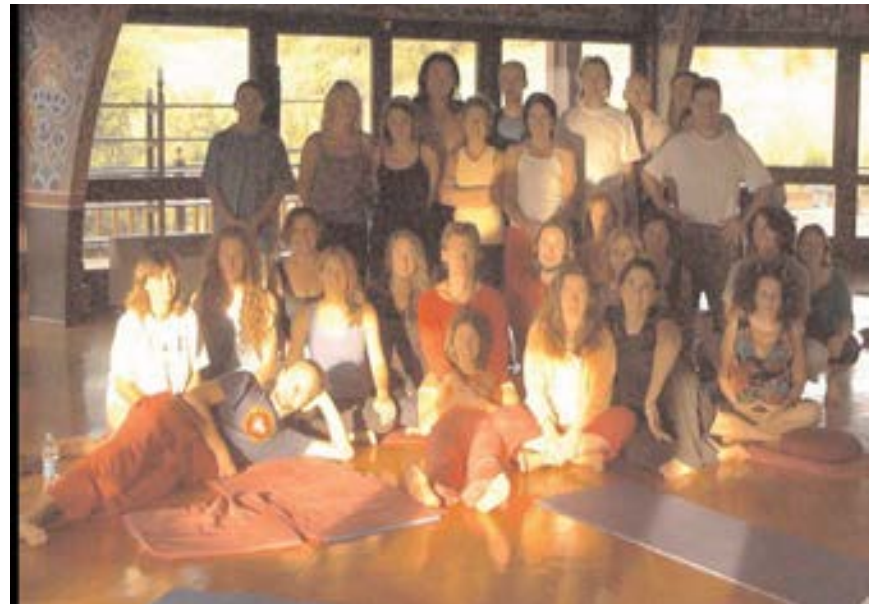
Mandarava and Tsalung practice retreat with Elio Guarsico August 18 - 23, 2006 Merigar

S PARK



SMS Level One Training Merigar with Chögyal Namkhai Norbu August 25 - 29 2006

N ZEITZ



Advanced Yantra Yoga & Variations course with Laura Evangelisti at Merigar August 3 - 7, 2006

E JOUAN



Advanced Kumbhaka course with Fabio Andrico at Merigar August 18 - 20, 2006

N ZEITZ



Advanced Vajra Dance and Teacher Training Course with Prima Mai and Adriana dal Borgo



Kumar Kumari Course with Laura Evangelisti at Merigar September 4-5, 2006

R PIRO



ACCOMMODATION SERVICE AT MERIGAR

INFORMATION FOR PEOPLE WHO INTEND TO COME TO MERIGAR FOR RETREATS OR TO FOLLOW COURSES

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

Accommodation Service

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

Christina von Geispitzheim
Email: accomodationservice@libero.it
Tel: 0039 0564 957542
Mobile phone: 0039 339 1370739

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

Dejam Ling Santi Maha Sangha 1st level Training with Jim Valby

by Yvonne Richter

In July there was a lot of activity in the French Community center located in the beautiful Cevennes Mountains of Southern France. Dejam Ling is special, not least because it holds a handwritten copy from Rinpoche of his Longsal Terma Namkhai Gyalpo. It is quite isolated and cannot be reached by public transport, but once you are there you will love it.

Courses started on the 2nd of July and went on without interruption until the 18th. The warming up was an intensive Yantra Yoga course on the preliminary groups with Emily Coleing. This was followed by a 2 day workshop with Michael Katz: 35 practitioners, mostly French, walking around with sunglasses, adorned with fancy children's toys and trying to feel that everything is a big dream. Thirty-five people are a lot for Dejam Ling, but for only two days it was manageable.

The SMS retreat started on the morning of the 7th and lasted 10 intensive days. There were 15 practitioners from 10 countries around the globe, some as far as USA and Australia. In addition there was a small group to help with the retreat and with Karma Yoga on the land. In total we were 18 more or less grown up humans, 1 five-year-old boy- who was shooting everybody with his water pistol- and 1 cat who showed up right before the courses started.

The schedule was very full. In the morning, Stoffelina Verdonk taught the Dance of the Three Vajras – the regular as well as the irregular version. The mandala was quite crowded; a lot of Pawos wished to lean the Dance, maybe because Jim was giving a good example. On the 10th Day, we had a fantastic complete Thun of the irregular Om A Hum. Also the cat was participating, but until now hasn't quite mastered the steps!

During the day we had 3 sessions with Jim of 1.5 hours each. About 60% was practice, alternated by

explanation, with a lot of opportunities for a good laugh. Jim continues to emphasise that we shouldn't become fanatic by doing only SMS practices and sacrificing other important practices like Vajra Dance and Yantra Yoga. To complete the practices of the Base (7th Lojong) and to go on with the other SMS Levels, we must learn Kumbhaka, so we were inspired to learn Yantra Yoga in the evening. Emily taught us mainly the 8 Movements and the Rhythmic Breathing. Jim was a great example again when he joined us doing Yantra Yoga. We are super fit now after walking up and down the steep slope to reach the beautiful Vajra tent covering the Mandala, where we did Vajra Dance and Yantra Yoga.

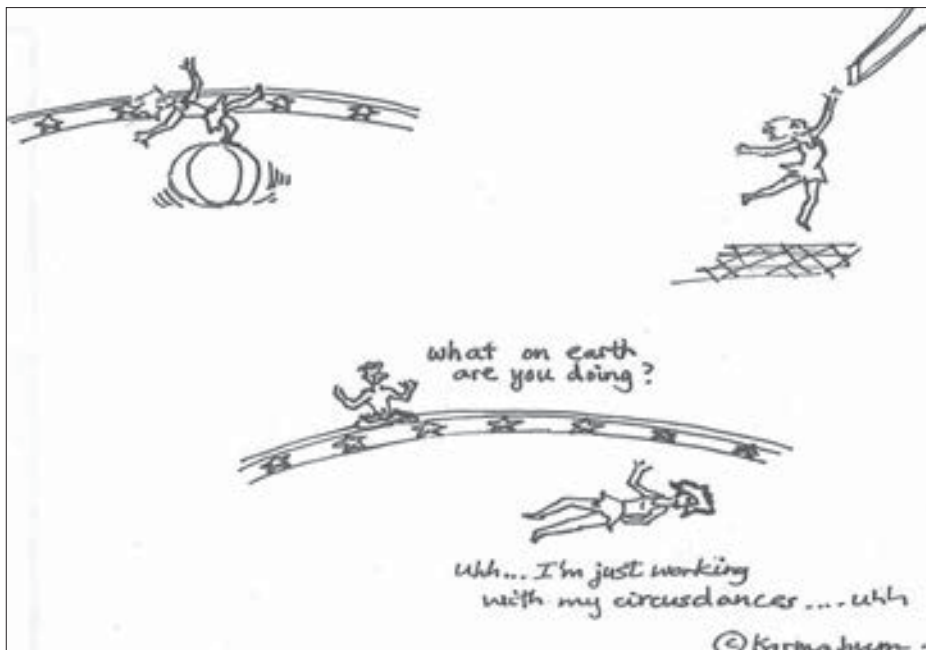
Our Santi Maha Sangha sessions were held in the Gonpa of Dejam Ling, a big cosy living room with yellow walls, blue-sky views, wooden floor and many carpets and cushions. You will feel very comfortable if you ever visit Dejam Ling.

Now it is the 17th, and most of the SMS family has gone but Emily's students of Yantra Yoga have returned and we are learning the 1st and 2nd groups of Yantras together with a 3 year old girl and of course the cat.

SMS training at Dejam Ling first started with Base Level Training in 2003, held by Jim Valby and then by Constantino Albini in 2005. We have continued with the 1st Level in 2006 and hopefully we won't wait until 2009 for Jim to show up again. Thank you so much!

We have been a harmonious Vajra family these days. Thanks to Stoffelina, Emily, Catherine "The Angel" and to Laurent Maurice, assistant to the French Gakyil. Special "Merci" to the whole French community for this great opportunity.

Dejam Ling is such a great place to do personal retreat that 2 practitioners decided at the last minute to stay on, in spite of a now empty fridge and no car. Our parting words to them were: "Don't eat the cat!"



RETREAT WITH CHÖGYAL NAMKHAI NORBU BARCELONA, SPAIN OCTOBER 26 to 30, 2006

Longsal Ati'i Gongpa Ngotrod Upadesha of Introduction to the State of Ati

OTHER ACTIVITIES

October 27-30, from 8 to 9:30am:
Vajra Dance course of The Three Vajras
with Adriana Dal Borgo

October 27-28, from 6 to 7:30pm:
Introduction to Yantra Yoga with Fabio Andrico

October 27-30, from 8 to 9:30am:
Yantra Yoga advanced practice with Laura Evangelisti

MORE DETAILS:

The retreat will be held at C.E.M. La Mar Bella Avinguda
Litoral Mar, 86-96, 08005 Barcelona.
Bus 41 - Subway L4 (yellow) Stop Poble Nou.

Complete retreat: 200Euro

Discounts:

50% reduced members,
20% ordinary members,

100% sustaining and meritorious members.

To attend the retreat you must be a member of the Dzogchen
Community

REGISTRATION AND INFORMATION

On-line at the Cultural Association of the Dzogchen Community
in Spain web page: www.dzogchen.es

e u r o p e



p a s s a g e s

BORN:
Viktoria and Sebastian
Kozlowski welcomed their
new baby Marta Nikita into
the world on July 26th 2006
in Poland.

Asociación Cultural de la Comunidad Dzogchen, Spain

NEW WEBSITE:
www.dzogchen.es

YELLOW GAKYIL
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rosa_amarillo@dzogchen.es

RED GAKYIL
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raquel_rojo@dzogchen.es
jose_rojo@dzogchen.es

BLUE GAKYIL
lella_azul@dzogchen.es
peter_azul@dzogchen.es
ramon_azul@dzogchen.es

p a s s a g e s



DIED

August 26 at 6am, our Vajra Sister Prado
Melchor passed away in Talavera de La
Reina (Toledo), Spain. She was ill with
cancer. Starting from this evening a prac-
tice of Shitro will be held every day at
8:30pm until the practitioners of Talavera
de La Reina do a complete cycle.

DIED:

Guido Innocente died with clarity and
grace in London on September 7, 2006.
Please remember our precious Vajra
brother in your practice.





**A Wonderful Springtime in Crimea!
Mandarava Chudlen Retreat**
with Nina Robinson
April 20th - May 6th, 2006

The spring was a little late this year in Ukraine and particularly in Crimea, so the stormy Black Sea and the damp wind met us in the Maliy Mayak village. It was the same place where Chögyal Namkhai Norbu last year has conducted a retreat on the precious teaching of Jnanadakini from Longsal Thugtig. Therefore it was the perfect location for having a Mandarava Chudlen retreat with Nina Robinson. About a hundred practitioners from Ukraine, Russia and Lithuania gathered to practice this wonderful and powerful terma of Rinpoche for two weeks. Nina's explanations were very clear and precise, and her loving kindness, endless sense of humor and deep explanations brought up the real inspiration and understanding of the practice in all the participants. And her stories about how the Dzogchen Community was started, how Merigar was built filled us all with the feeling of belonging and continuity of the Community since its early days in seventies and eighties and till now.

It was a wonderful time and place for the practice - the air was fresh, the sea was clear - so clear that dolphins came very close to the shore. I remember Nina especially enjoyed to watch them playing in the waves as their white bellies were glittering with gold in the rays of the setting sun. The nightingales in the evening

seemed to be singing the melody of the practice together with us. We did three *thuns* of Mandarava practice a day, and besides that Viktor Krachkovsky gave thorough explanations on Yantra Yoga, which made a great support in learning the Chudlen breathing practice.

At the retreat Nina gave us two postcards, one for Merigar West and another for Rinpoche - so that all of us could send our regards to the Community and gratitude to our Master for this precious teaching.

After two weeks the retreat as such was over, but the practitioners stayed and continued the practice, because we had another wonderful occasion to follow Dzogchen teaching — listening to Rinpoche's explanations of Ati Lam Nad Ngondro. It was impossible to find a fast Internet connection for receiving video, so we had only the audio signal via GPRS. Luckily the signal was stable and we managed to listen to all the retreat and did the practice of Purification of Six Lokas with Vajrasattva collectively, as was explained by Rinpoche.

These three weeks in Maliy Mayak (which literally means Small Lighthouse) gave to everyone the unforgettable experiences of the practice, which might really serve as a lighthouse, showing us the way towards the real sense of the Teaching of our Master.



23 people attended the Mandarava Retreat with Nina Robinson at Khandroling, Tsegylgar Buckland, Massachusetts, USA (both photos above)

p a s s a g e s

BORN:

In early September of 2006, Evangeline Andasia Dean Truitt (big, bouncy and bubbly) was born to Sam and Kim Truitt, joining her sister Indiana Truitt along upper Hudson Valley, New York State, USA.



m e r i g a r e a s t



Santi Maha Sangha Base Level Retreat
with Jim Valby
March 17 - 27, 2006
St Petersburg, Russia

From May 17 to 26 in St. Petersburg, Russia, there was a Santi Maha Sangha Base Level retreat with Jim Valby. The retreat was near St. Petersburg, in the picturesque place of the Karelian Isthmus. Though the weather was quite cold and rainy, the atmosphere of the retreat was warm and interesting, like in any other retreat with Jim. And the matter is not only that Jim, as usual, gave his explanation in lively and easy manner, and his translator Igor Berkhin did a very precise and good translation.

At this retreat Jim touched on a couple questions that are very important for all practitioners. One of these questions - what is the direct introduction and how we should work with it? From the very beginning we are in the Dzogchen teaching, we know that the enlightened knowledge includes all our experiences and all manifestations, pure and impure - already present in the primordial state's wisdom. Jim gave a very precise explanation of when we spend our time on searching for enlightenment somewhere out of our own state or we believe that there is a pure and impure dimension, which we have to purify, that we block the possibility to work with the transmission in that way and we create obstacles for our own primordial state. If we achieve a success in our practice and we feel proud of

this progress, we also block the possibility of manifestation of the primordial state for ourselves. Thinking of this, we remembered different wrangles between Vajra brothers and sisters and we understood that all these dualistic conceptions of our mind are just blocking the possibility to discover our state of *rigpa*.

There was also a very interesting explanation by Jim about how we do the practices. We shouldn't think that the practice is some kind of formal ritual or a competition of who is faster to attain realization, or whose realization is better. We stay in the real sense of what we are doing, in direct transmission, in a state of Dzogchen. In any practice we are going beyond the dualistic idea of subject and object, relaxing more and more in our primordial state and not accumulating tensions of our ego.

The interesting thing is that in most of the practices, such as Purifying of Six Lokas, we can use different approaches of Sutra, Tantra and Dzogchen. We at least purify all to emptiness, like it is in a Sutra, and we transform like in Tantra and, finally, we self liberate like in Dzogchen, though outwardly in time we are doing the same action of purifying. Also Jim explained that we shouldn't just purify abstract lokas; we notice that we have these passions in fact, which are the causes of these six lokas and purify them. Summarizing all the aforesaid, the main thing, as Jim explained to us, is the introduction in our state of *rigpa* and staying in it, guided not with our fantasies, but work-

ing with oral, symbolic and direct transmission of Dzogchen. Jim said that we don't taking refuge in our experiences or in something else conditioned by time. We are taking refuge in a direct instant presence of *rigpa* and improving our capacities. Without that all the activity of the Community and Gakyil will resemble simple bureaucracy.

Jim talked a lot about Yantra Yoga and that it is a method of attaining realization and not just physical exercises. And in the Yantra Yoga course, marvelously led by instructor Victor Krachkovsky, practitioners had a possibility to study or get deeply into this method of attaining of our primordial state. Jim said that he does Yantra Yoga routinely himself, underlining its importance in his own practice.

It is clear that all Jim teaches about is based not on theoretical knowledge, but on his own experience. Jim was just sharing his experience, that's why his explanations were always interesting and lively. Though there were a lot of people on the retreat, there were a little more than sixty practitioners regularly. And those who were on this retreat were really lucky, because they had wonderful possibility to extend their understanding. The organization of the retreat was good, with fundraising for Merigar East and half of the money from this retreat will go to buying a Gar in Crimea. We hope that Jim Valby's retreats will take place at the Crimea Gar, because the benefit from it for all practitioners is incontestable.

t s e g y a l g a r e a s t & w e s t

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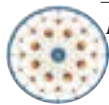
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Web site: www.tsegylgar.org

p a s s a g e s



MARRIED

Rafal Borkiewicz married Dorota Kukla on June 24, 2006 in Boston Massachusetts, USA.



Santi Maha Sangha Schedule

of Jim Valby

2006

October 6-8, 2006 Merigar West, Italy, SMS First Level

Nov 3-5, 2006 Kundrolling, New York City, SMS Base

Nov 10-19, 2006 Seattle, Washington, SMS Base

Dec 4-12, 2006 Tashigar South, Argentina, assist for SMS Base Exam & Level One Training

Santi Maha Sangha Retreats at Khandroling, Tsegylgar

by Sean Quinn

This past August, Tsegylgar hosted an intensive Santa Maha Sangha retreat at Khandroling. Practitioners from around the globe came to experience this sacred land. The retreat was structured so that there were 4 days of 4 sessions, one Vajra Dance, one Yantra Yoga and 2 Santa Maha Sangha. Early mornings at the dew covered Universal Mandala, the ever-cheerful Bodhi Krause greeted practitioners. For the Base Level retreat, Bodhi guided the students through the dance of Om Ah Hum. It was wonderful observing folks new to the practice experiencing the dance. The opportunity to learn the steps on the Universal Mandala where the dance was revealed is a rare treat. The energy, as always, is electric on the mandala. With much gentle guidance, Bodhi was able to get some of these stiff beings to be fluid, almost graceful, with the Dance. After a light breakfast (ah the tsampa!), Jim Valby expounded on practices from the Precious



Vase. There were morning and afternoon sessions, with time in between for a delicious, filling hot lunch and a swim in the cool pond waters. In each session, Jim gave insight into how to work with the Master's transmission. Jim, in his delightful style, explained clearly how the practices are to develop capacity. These methods are for getting familiar with primordial presence, not to obtain enlightenment. As the teachings state, everything is already the wisdom. The essence is transmission. The late afternoon session was for Yantra Yoga. Naomi Zeitz taught for the Base Level retreatants and

Oni McKinstry instructed the Level One students. The sessions were held on the Universal Mandala up in the open air. It was very special to be instructed on the eight movements and the beginning Yantra on such a magical space. The weather was ideal; neither too warm nor too cool, but comfortable. The biting insects did not interfere with the instructions

There were a few students who were new to Rinpoche's teachings. One could see how deeply Jim's presence and clarity in articulating concepts that are beyond words and symbols touched them. Bodhi, Naomi, and Oni were very kind and helpful, as always, to those of us less experienced in the practices. Many thanks to all who participated in this program. If all goes well, this Santa Maha Sangha Retreat will be held again at Khandroling next summer. Please mark your calendars and make your way here to experience first hand the beauty and the magic of this special space.

NEW BOOKS AVAILABLE AT THE TSEGYALGAR BOOKSTORE

The Tsegylgar Bookstore is excited to report that the new Snow Lion reprint of teachings from The Mirror entitled "Dzogchen Teachings," is now available through our online store through the following link:

http://www.tsegylgar.org/cgi-bin/merchant2/merchant.mv?Screen=PROD&Store_Code=T&Product_Code=SL163&Category_Code=book

or by going to the "Books" section at <http://www.tsegylgar.org/bookstore/bookstore.html>

Dzogchen Teachings

Published by Snow Lion

Through these concise, clear, direct, and precise explanations and instructions not available elsewhere, Chögyal Namkhai Norbu makes these profound teachings accessible to everyone. All the chapters contain beneficial instructions for both beginning and advanced students regardless of which tradition they may follow, and insights into the genuine meaning of important subjects related to Sutra, Tantra, and Dzogchen.

Order Number: SL163

Price: \$16.95

Drajyor

#232E

\$8.00

PUBLIC BOOK

The Word "drajyor," or "writing of the sounds," refers to the writing of the different syllables that compose words so that we can pronounce them correctly. In this book Chögyal Namkhai Norbu illustrates in detail his own system for transcribing the Tibetan letters to enable the practitioners of the Dzogchen Community to pronounce correctly the invocations of the practices and the most recurrent

words of the teaching. The final Phonetic Index indicates the correct pronunciation of every Tibetan syllable.

*You can buy this book from our online store following links from: <http://www.tsegylgar.org/bookstore/bookstore.html>

On Birth, Life, and Death

#227E

\$24.50

PUBLIC BOOK

This book presents the basic principles of traditional Tibetan Medicine that enable the reader to grasp some of the main points regarding Birth, Life, and Death. This book, produced thanks to a close collaboration with the Ka-Ter Translation Project of Shang Shung Institute-Austria, also contains the whole original Tibetan text.

*You can buy this book from our online store following links from: <http://www.tsegylgar.org/bookstore/bookstore.html>

Sang Offering and Serkyem of the Eight Classes

#234E

\$12.00

RESTRICTED BOOK

This book contains explanations by Chögyal Namkhai Norbu of the Sang Offering written by Adzom Drugpa and the Degyed Serkyem practice composed by Nub Sangye Yeshe. The Sang rite purifies the obstacles and negative forces linked to the place in which one lives, because the local guardians and their energy also influence the individual. Serkyem is a rite for making contact or communicating with the Eight Classes and particularly with the local guardians. The texts of the practices are included.

*This book is not included on our online store, and is only available through phone, fax, or email sales.

SANTI MAHA SANGHA BASE LEVEL RETREAT at Tsegylgar West in Baja Sur, Mexico December 15, 2006 to January 8, 2007

JIM VALBY will teach the SANTI MAHA SANGHA BASE LEVEL, covering Sutra, Tantra, and Dzogchen, two sessions a day.

ANASTASIA MCGHEE will teach THE DANCE OF THE THREE VAJRAS (regular version) at the beginning of the retreat.

BODHI KRAUSE will teach THE DANCE OF THE 6 SPACES OF SAMANTABADRA after Christmas.

LYNN SUTHERLAND will teach YANTRA YOGA, including the Yantra Preliminaries, the First and Second Series of the Main Practice (pranayamas and yantras) and the Vajra Wave.

Auspiciously, from December 26 to January 1, 2007, we will also have the WEBCAST of Rinpoche's retreat Longsal Ati'i Gongpa Ngotro, the Upadesha of The Introduction to the State of Ati. All inclusive cost (retreat, campsite, food and airport transportation) is \$350US/Week, \$60US/Day

Dzogchen community membership discounts apply. (40% sustaining, 20% regular, 5% introductory)

Pre-Registration and Inquiries contact: tomaasm@yahoo.com

LUMBINI GARDENS

A privately-funded, intentional, and residential community being formed by members of the Dzogchen Community, in Baja California Sur, Mexico.

Lumbini Gardens is a privately funded, intentional, and residential community being formed by members of the Dzogchen Community, in Baja California Sur, Mexico. It has a few memberships still available. Currently we are forging ahead rapidly with plans for our modest houses and 10-acre permaculture garden next to the little town of La Ribera, 3 minutes from the beaches of the Sea of Cortez.

We would like to invite additional potential members to explore the opportunity of joining Lumbini Gardens, though spaces are definitely limited. We have a total of 20 memberships, some of which are shared among several individuals. We expect to begin planting our garden in November of this year and to commence construction of our first housing cluster in 2007.

Our current membership is very diverse, with members of different ages, single individuals, and families, retirees and professionals. What we all have in common is that we are members of the Dzogchen Community, students of Namkhai Norbu Rinpoche, dedicated to the practice and preservation of the Dzogchen teachings, very interested in creating a beautiful, affordable, and ecological living environment on the rural outskirts of La Ribera, and interested in participating in the development of the Baja Gar (Tsegylgar West), which is 45 minutes from Lumbini Gardens.

We encourage those who are considering joining us to check out our website (lumbinigardens.org), and if interested, to visit the site. La Ribera is shown on google.earth - we have the 10-acre open field at the SW intersection of the La Ribera and Cabo Pulmo roads at the beginning of town.

Costs thus far: \$6,575 to purchase a share; upcoming, \$6,600 in general assessment which can be paid as a lump sum, or over one or two years in monthly payments. The assessment will cover improvements preparatory to building, some garden expenses, building of common-use buildings, such as a Gonpa/kitchen, creation of parking area, water storage tank, etc. We project that houses (maximum of 1,300 sq. feet) will cost somewhere between \$15,000 and \$25,000 to build, depending on the building materials and methods chosen and the size of house. Over time there may be additional assessments, depending on group needs.

Members are expected to take part in most of the monthly conference calls and to try to make their way to the occasional face-to-face meeting, as well as to become part of a working committee.

We are in the process of developing our governance processes in accordance with Diana Leafe Christian's "Creating a Life Together - Practical tools to Grow Ecovillages and Intentional Communities." We are also in the process of selecting our decision-making protocol, as informed by C.T. Butler's book, "On Conflict and Consensus."

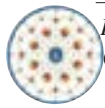
If you are interested, please contact the head of our Membership Committee, Janet Janka at: jankalafrance@comcast.net

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:

like to order
All of our contact info is below.
I look forward to hearing from you!

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TASHIGAR DEL NORTE – FUN IN THE SUN!!

by Diane Campbell

We have shared with you the building of Tashigar del Norte, and many of you have visited the Gar for teachings. We are still growing and building and developing every day. We reflect on the accomplishments here and sometimes cannot remember when there was only a dream. The reality is concrete, functional, multi-dimensional and fabulous.

The Gonpa holds up to 500 people, the Comedor is a wonderful place for hanging out, meeting, eating (TdN café food is fantastic!) playing bagchen, dancing. The Churuata is a magical place for Yantra Yoga and other special practices. The gardens are lush with tropical flowers and trees blossoming everywhere. The whole TdN property is now served by a wireless internet connection. The aloe is healthy and juicy. The residential part of TdN (called "The Village") has paved streets and 19 beautiful homes have been completed. We have our own wastewater treatment plant for sewage disposal. We have our own fresh-water system as well. We have a security fence, entry gate, Gar and PCTN offices. Rinpoche's house sits on a gentle

slope with a stunning view of the sea. The Gakyil is now planning a swimming pool for Rinpoche, and has recently constructed a private road from the entrance gate to Rinpoche's home.

But even more than the list of accomplishments above, we would like to communicate to you what we have experienced as the absolute joy of TdN and Margarita. It is just gorgeous! It is a happy and peaceful place. It is a place alive with practice. It is a place of retreats, a regular schedule of daily and weekly Dzogchen practice. It is a place only 5 minutes from a wonderful beach where we gather and swim and sing together the Song of the Vajra, and then finish with silly splashing and playing Shariputra with the Master. Sometimes there are all-night bagchen tournaments. There are musical concerts with special compositions written especially for the occasion. We have had samba, salsa and tango contests, and amazing Tibetan singing presentations. We are working hard, but we are also having more fun than anybody believed possible. Please join us in this incredible experience!

DIED

Ruth Lopez

In her brief but intense passage through this dimension, Ruth Lopez met Namkhai Norbu Rinpoche and the Dzogchen Transmission in July 2004 at Margarita Island. Ruth was 25 years old. Her travels through Latin America had begun three years before and lasted more than two years until, in El Salvador, on August 12, 2006, she went to sleep with a mild stomach pain and she never returned to her physical body. May she continue her trip to Total Realization with plenty of the blessings of the Transmission.



The Brazilian Dzogchen Community is very pleased to announce:

DZOGCHEN RETREAT IN BRAZIL: SÃO PAULO,
NOVEMBER 3rd - 7th 2006

WITH CHÖGYAL NAMKHAI NORBU RINPOCHE
ATI'I NADZER - THE VERY IMPORTANT POINTS OF DZOGCHEN ATI
and other Dzogchen instructions

São Paulo, November 3rd - 7th 2006
Hotel Della Volpe
Rua Frei Caneca, 1199
Phone (hotel): +55-11-3549-6466

Cost of the retreat:

Full participation: R\$300 (= aprox USD 140 or 110 Euros, at today's official rates)
or R\$100 per day

The main retreat is from 10h to 12h.

There will also be Yantra Yoga and Vajra Dance classes for beginners and explanations of the practices in the afternoons.

Information in English about the retreat and about São Paulo at the website: www.dzogchen.com.br

TASHIGAR SUR, ARGENTINA

December 26 2006 - January 1 2007
CHÖGYAL NAMKHAI NORBU
Retreat

Longsal Ati'i Gongpa Ngotrod
UPADESHA OF THE INTRODUCTION TO THE STATE OF ATI

Buenos Aires – Argentina
November 10th – 12th 2006
TEACHINGS FOR THE THIRD MILLENIUM

Information and registration
Email: gakyildebuenosaires@yahoo.com.ar

Montevideo – Uruguay
November 17th – 19th 2006
PRECIOUS DZOGCHEN TEACHING

Information and registration:
Email: clibello@adinet.com.uy

TASHIGAR SUR SCHEDULE

Yantra Yoga Course – 2nd Level

Course on 3rd and 4th groups of Yantras and their Pranayamas, with Amare Pearl, under supervision of Fabio Andrico
December 14th to 17th - 2006

Yantra Yoga Course – 1st Level:

Intermediate Course on 1st and 2nd groups of Yantras and their Pranayamas, with Marisa Alonso
December 18th to 22nd – 2006

Vajra Dance Course:

Course on the Dance of Liberation of Six Spaces
Beginners Course with Néida Saporiti
December 18th to 22nd – 2006

Yantra Yoga Course with Fabio Andrico

Course on the understanding and application of breathing
January 3rd to 5th - 2007
Course on the understanding and application of kumbhaka
January 6th to 7th – 2007

Information and registration:
tashigarsur@gmail.com
www.tashigar-sur.com.ar

namgyalgar & the pacific rim

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Yellow/Blue

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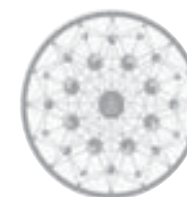
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THE THERAPEUTIC ASPECTS OF YANTRA YOGA

by Emmanuel Jouan



Emmanuel falling once again

Since an early age I have had accidents. Many times I fell from my bike, or looking at the right I didn't see an object coming from the left, hit my head, etc. I have had many such incidents and therefore after a while pain became like a "companion", trying to tell me to be more careful, not to be so distracted in the same mutilating manner!
I was living close to the sea in the 80's and discovered windsurfing, which radically changed the perception I had of my body. At that point I was eventually able to use my body doing a quite physical and pleasurable activity, going in the waves, the wind and obviously every now and then some fantastic falls, but relatively less harmful than what I was used to before.
Also I went several times with some friends for skiing holidays, but for me it was more an opportunity to be with my friends in wonderful mountain places, an element which I did not know so well. Eventually it had to happen, I fell quite severely in February of 1992, close to the Mont-Cenis in France. I was going quite fast and in a curve I could not avoid a bump. My skies crossed but they did not detach from the shoes as they should have, therefore

through the twist I was transferred to my knees, tearing the anterior cruciate ligaments of my right knee. Even the skis were destroyed, and yes, it did really hurt.
After visiting several incompetent doctors and waiting too long, it became necessary to carry out an operation in order to "weld" the ligaments together. The seven years after this operation were seven years of pain. I finally visited a very good surgeon and he told me that the first operation had been a mistake and that a second one was necessary, explaining to me what it was about and I accepted immediately. Three days after the second operation the pain was gone. After six weeks of intense rehabilitation I could walk normally. For one year I was doing 1km in the swimming pool just with the legs in order to strengthen my knee and muscles weakened by six years of inactivity.
At that point, I was living in Cape Town, South Africa, where I had taken up surfing. It is there that I discovered the existence and coming visit of our Master to Cape Town in November 2000. From as far as I can remember I was always looking for someone that was not parent, not friend, not girlfriend, never knowing who I was looking for, but always carrying on the search. The first day of the retreat all my doubts, questions and images from the past found their answers. At the end of the session of the second day, I made a second important discovery: Yantra Yoga, which Fabio led after Rinpoche's teachings. I would have never thought that such an activity was open to me with my past as a "handicapped" person. I tried nevertheless, and for one month I practiced the eight movements every day. It was wonderful! Even if I was not so supple, it was still deeply relaxing to do using my body, following the rhythm of the sequence and paying attention to the breathing. I understood immediately that it was a pow-

erful practice, which contained all the little I had understood of the teaching. I also really had a sense that I wanted to learn it correctly.
Thanks to good circumstances, I was able to go to Argentina to go and do an advanced course until the third group. During this course, on top of the two daily sessions, I was doing Yantra in the early morning, a little bit like a fanatic, but for me it was so powerful to be able experience the practice through the body, which up that point had been more of a torture instrument.
Two months after this initial course, I had a skateboard accident in Paris; I was going fast on the streets and a stone suddenly stopped me, I flew two meters in the air and landed with my right shoulder directly on the angle of the pavement. That was painful.
I really wondered if I was so unfortunate to have just learned Yantra Yoga, and immediately destroy any possibility of practicing it. After few days I left for Margarita where Rinpoche was staying.
I let my shoulder rest for a while, but I could not resist long trying to practice Yantra again, and it proved fine. I just had to be slightly slower, to listen to the reactions of my shoulder. In fact I have never seriously given up practicing Yantra because I also trained in rhythmic breathing. That way after a year without trauma I recovered and persevered in the practice of Yantra Yoga.
One year later, back in Tashigar Norte, I went to meet the practitioners who were in Pedro Gonzalez and together we went on the land to pick mangoes. I jumped and on landing I twisted my left ankle badly. Here I was, immobilized for one month, sipping coco juice in the hammock! With the advice of Laura Evangelisti I took up practicing Yantra Yoga again, and now five years later and no major accidents on the way, I keep on practicing. Now on a good day, I can

remain 10/20 minutes in the lotus position without too much trouble. Of course, because of my condition, some positions are quite uncomfortable, but now that I know the system of Yantra Yoga better, I know which positions and variations to practice as an alternative for any given type of hold.
Considering my capacity to attract physical problems, I also dedicate myself to seated practice, which initially was difficult for me. Now I realize that the root of all my accidents is distraction and Yantra helps me to focus on those three aspects of my body, voice and mind in a very spontaneous and direct way. When we do Yantra it is very easy to notice one's own distraction since the movement is coordinated with the breathing and follows a precise rhythm. For me this is a key point of Yantra Yoga.
I want to thank Rinpoche for his immense generosity and for presenting us with the possibility of practicing Dzogchen and also the teachers who make Yantra Yoga a living tradition.

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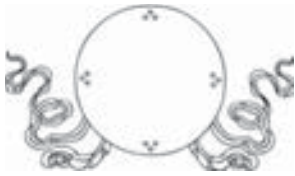
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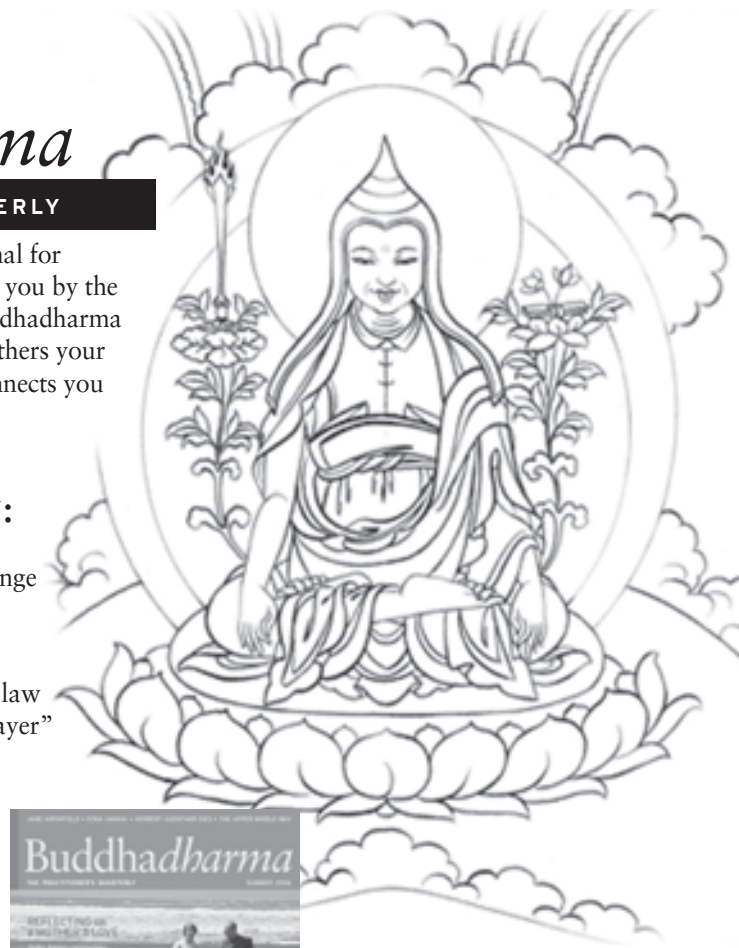
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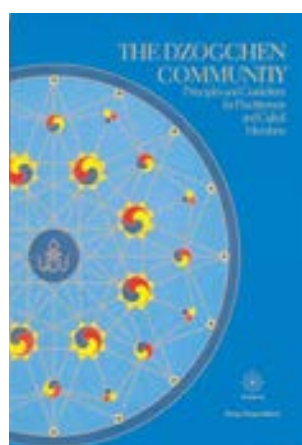


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THE BOOK FOR ALL INTERESTED IN THE REORGANIZATION OF THE DZOGCHEN COMMUNITY



Chögyal Namkhai Norbu

THE DZOGCHEN
COMMUNITY

Foreword by Yeshi Silvano
Namkhai
Euro 10.00

This book contains the main documents and teachings on the Dzogchen Community that Chögyal Namkhai Norbu wrote or said during the last twenty years, therefore it is very useful to all practitioners interested in Dzogchen teachings and especially

to the most active members engaged in the Gakyils and other activities of the Dzogchen Community.

This book was first published on behalf of the International Gakyil in 2001, but the present reprint is an abridged version because many details and guidelines on the organization and management of the Dzogchen Community are now changing because of the reorganizing work in progress within the International Dzogchen Community.

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The Opening of the Gate to the State of Ati
Tashigar South, 26th December
2000 – 1st January 2001

Euro 13.00

"I received this teaching in a dream from my master Changchub Dorje, but the teaching is not his, it is from Guru Padmasambhava, and explains in a very simple way how we can enter into the knowledge of Ati.

One night I dreamed I was in the place where my master Changchub Dorje lived and in the dream I 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?" My master 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".

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HOW I MET CHÖGYAL NAMKHAÏ NORBU

by Giorgio Dallorto

When I was about 23 years old I was working for the Fiat Company that was the biggest automobile industry in Italy at the time with about 100,000 employees. The company was based in my hometown, Turin, and I worked as a clerk in an office there. I was a technical designer so my life consisted of drawing 8 hours a day, 5 days a week, 11 months a year with a view to receiving a good pension and a watch when I was 60.

My interest in Oriental spirituality arose in a roundabout way from a desire to do some kind of physical activity in my free time, but not just emphasizing the physical aspect of the body but working more with energy. Since I was doing sedentary work I wanted to do something to get my body more fit. Then a friend of mine who had read a book about Hatha Yoga suggested that I try it. I chose Hatha Yoga because it was bodywork but also worked with energy in a holistic way. And anyway, at the time, there was little choice in the type of bodywork available to the general public.

So I started to do a course with an Indian teacher in Turin. In Italy he was quite a famous Indian teacher, George Dharmarama. I used to do Hatha Yoga at the gym with him or his daughter and a small group of people and gradually began to collect a few books on Hatha Yoga. Among them there was one book by Theos Bernard, a young American. Unfortunately he was killed in the late 40s or early 50s in the disorders in Kashmir when India gained her independence and was divided and when Tibet was still

free. Anyway, it was a beautiful book about Hatha Yoga, and in the preface to the book it was clearly stated that one of the Indian masters who had been Theos Bernard's teachers had suggested that if he really wanted to know the roots of Hatha Yoga in general and to meet a real yogi, he should go to Tibet. This really struck me because this Indian master was saying that if one really wants to know about Yoga, one should look for a Tibetan master. It was this preface that really placed a little seed in my mind.

Just before Christmas 1977, I saw an advertising leaflet at the place where I practiced yoga saying that there would be a Tibetan lama giving Buddhist teaching called 'The Thirty-Seven Practices of the Bodhisattvas' during a retreat in Pomaia in Tuscany. When I saw this leaflet I thought it would finally be my opportunity to meet a real Tibetan lama. This teacher was called Geshe Jampel Senghe, a Gelugpa master who was living in Rome. So instead of going skiing for a week, as all my work colleagues usually did, I went to Istituto Lama Tzong Khapa in Pomaia for the first time to follow a teaching retreat given by a Tibetan master. Although I wasn't aware of it at the time, Geshe Jampel Senghe together with Chögyal Namkhai Norbu was one of the first Tibetan lamas to reside in Italy and they were close friends because they worked together at the Ismeo Institute for Middle and Far Eastern Studies and both had been invited there by the famous Tibetologist Prof. Tucci.

The Istituto Lama Tzong Khapa was located in an old villa that looked like a castle in the Tuscan countryside and was founded by



Lama Yeshe from the Gelugpa tradition. The retreat lasted for a few days and even though I understood very little, I was impressed by the devotion springing out from the body of the master and by the depth and the richness of the teaching as well as the devotion that this master showed towards the Three Jewels. I actually took refuge in the Three Jewels at that time.

So after this retreat I started on my spiritual quest.

Then through the kindness of some personal friends, Aldo and Cristina, who at that time had a restaurant called 'Dorje Tibetano' in Milan, I received a leaflet about a retreat with Chögyal Namkhai Norbu who was to give a teaching at Campomolino in Piemonte, Italy in August 1978. This was to be the third big public retreat given by Rinpoche after that of Subiaco in the summer of 1976 and Prata in 1977.

So even though I had planned to go on holiday to Spain that August – a popular holiday destination for office workers – I changed my mind and decided to follow the three-week retreat to be given by Chögyal Namkhai Norbu in the Italian Alps.

At the beginning of August my friend Giuseppe and I loaded up my old Fiat 600 car with supplies, and drove up through the countryside of Piedmonte, the Valgrana Valley up to the tiny mountain village of Campomolino not far from the French border.

In my mind I still have a very clear memory of the first time I saw Chögyal Namkhai Norbu. He was with Barrie Simmons and had just arrived at the little square in front of the new Town Hall in a jeep. He jumped out. He was dressed in regular clothes – I was used to seeing Tibetan masters in robes and this was the first time I had seen one wearing western clothes. He was young, handsome with finely marked Tibetan features and I was very struck by him. He had a magnetic look and power and I understood right away that I felt a close connection at first sight.

At that time we were mostly a bunch of young longhaired people (except for me) in our twenties and even younger and we used to follow the teaching in a small room in the basement of the Town Hall. The Master gave teachings in Italian to just under 100 people. Among all those present I particularly remember Laura Albini who was always sitting in the first row of followers right in front of Rinpoche. We would do a long *thun* in the morning and another in the evening and then there were morning and afternoon sessions of teaching. For me it was a kind of full immersion course because the sessions were long and intense and the whole retreat lasted three weeks.

Sometimes between sessions of teaching I played table football

with Yeshe, the son of the master. Everyone was camping in tents up on the hillside above the village along the banks of a little stream, a bit like a nomad encampment or *gar*. We would wash ourselves in the stream in the morning and people would cook on open fires in front of their tents. It was a bit wild and quite damp because it rained a lot that August. One evening I remember we all went walking together with the Master to a nearby hill above the village of Colletto. From there if you follow the path in the direction of Colle Margherita, after about 20-30 minutes of walking there is a group of houses called Batuirra that would later become the place of our hermitage and would be called Azamgar and later Azam Ling. On the top of the hill above Colletto there was a little Madonna and we went up there and sang the Song of the Vajra at nighttime under the starry August sky.

This was my memorable first meeting with Chögyal Namkhai Norbu that would set my feet upon a clear path. Over the years I have followed the Master and his many retreats both in Italy and around the world and when circumstances brought about some changes in my life, I left my 9 to 5 existence in an office in the north of Italy and came to live and work at Merigar. Now 28 years later I have the good *karma* to still be close to my root master because I live not far from Merigar, the main European Gar and I am able to dedicate my daily life to the Dzogchen Community working in the Merishop and with the Merigar Gakyil. This gives meaning to my life.

INTERNATIONAL GAKYIL NEWS

New International Gakyil

Since August 2006 the International Gakyil has taken up its work again! We now even have a President and two members in Yellow!

Yellow International Gakyil
Yeshe Silvano Namkhai, Italy, and Gakyil President,
yeshe.namkhai@tiscali.it
Mark Fulton, USA, mark_fulton@hotmail.com

Blue International Gakyil
Fabio Andrico, Italy and World, fabio.andrico@tiscali.it

Red International Gakyil
Karin Eisenegger-Koppensteiner, Switzerland,
garuda@bluwin.ch

The projects of the International Gakyil will need a lot of collaboration from the Dzogchen Community in the next six months.

It would be very helpful if all contact persons of the Gars and Gakyils for Ambienti Web and the IG (International Gakyil) would send their names, email addresses and telephone numbers to the Red International Gakyil as soon as possible.

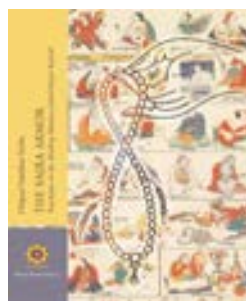
Many greetings to all
Karin Eisenegger (red IG)

new books available from shang shung editions

Chögyal Namkhai Norbu

THE VAJRA ARMOR
Teachings on the Healing
Mantra called Dorjei Kotrab

Euro 7.00



In 2006 Chögyal Namkhai Norbu transmitted several times the very precious healing mantra called Dorjei Kotrab. He explained: "Knowing that this is a very important and very 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 contains also an important mantra and an invocation to avert negative consequences to your health in particular circumstances linked to a specific date.



Chögyal Namkhai Norbu

**ORAL COMMENTARY OF
THE ROOT UPADESHA ON
THE VAJRA BRIDGE OF
LONGDE**
Merigar, July 5th -9th, 2002

Euro 13.00

The method of Dzogchen Longde called Dorje Zampa – meaning Vajra Bridge – has many different explanations, but it is used a lot in the Longde practice, and it is characteristic of this teaching. 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. When our real physical body dissolves in its real nature, that is, in the lights of the five elements, the manifestation of that dimension is called Rainbow Body. This is one concrete explanation of the term. 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.



Chögyal Namkhai Norbu

DZOGCHEN TEACHINGS
Oral Commentary on the
Longsal Terma

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