

THE MIRROR

Newspaper of the International Dzogchen Community

Oct./Nov. 2004 • Issue No. 70



Rinpoche teaching in the Comodore at Longsal Retreat in Margarita

J.BASSI

An Experience of Paradise, The Longsal Retreat

Bardoi Dampa Hum Gi Gyachen and Longchen Nyishu Tsa-Ngai Mennag

Instructions on Bardo with the seal of the HUM and Upadesha on the Twenty-five Spaces

September 3 – 12, 2004 Margarita Island, Venezuela

by Paula Barry

It has been less than a month since, at the end of the Mandarava retreat; I listened to Rinpoche describing the paradise that he wanted to create at Tashigar del Norte. Rinpoche's vision is of a restful place with fragrant and beautiful trees and flowers to see and smell, soft grass on which to walk, a comedor or kitchen/dining area that is clean and accommodating for students to meet and enjoy meals together, a place where students the world over could come and experience a sense of blissful clarity through the senses.

So it was with a sense of complete amazement to open my eyes to a paradise well under way, with many new trees offering their

shade, as well as entire new gardens already blooming around the comedor and the emerging new Gonpa.

The September retreat was entitled on Rinpoche's schedule, "Longsal Program", with no other specific details as to the topic. It was with a giddy sense of opening a treasure chest, without knowing which sort of riches might be inside, that I decided to attend the retreat. So, with the accompanying distant background music of saws, hammers and cement mixers (the sounds of the creation of paradise), Chögyal Namkhai Norbu Rinpoche led us on a beautiful retreat, which included firstly the transmission of Guruyoga, teachings on the Bardo and teachings on the Twenty-five spaces of

Samantabhadra.

The retreat began with a wonderful Wang to introduce to new students and reintroduce to older students the direct transmission of Dzogchen through the four initiations, in order for us all to experience our real condition of the Primordial State.

For several days we entered the teachings on the Bardo. Rinpoche introduced and showed us how discover the knowledge of our real nature of the non-dual state of Kadag and Lhundrub. Rinpoche spoke about how, through the expansion of that real knowledge into all aspects of our existence in this precious life, we can apply that knowledge in the Bardo states that occur during the process of dying, as well as how to continue the state of Instant

Presence in the Bardo after death.

In the days that followed, Rinpoche transmitted the Longsal teaching of the Twenty-five Spaces of Samantabhadra. He explained that although each of the 25 mantras has a specific purpose for dissolving one of the many gross or subtle aspects of our illusory vision, the real experience is the discovery of our state of Instant Presence and the integration of our body, speech and mind with the sounds and breathing related to the mantras. Relaxing in the presence of the sounds together we discovered this method of expanding our experience of Guruyoga and the state of Instant Presence and the further purification of our illusions.

Rinpoche patiently began to teach

us the words and melody to the Song of the Vajra for Ganachakra, a beautiful and complex melody that hopefully we may honor by one day being able to sing well in the state of integration.

One thing that Rinpoche reminded us of over and over was to relax, be present and above all enjoy. There were many opportunities for enjoying as we swam and played at Zaragosa beach, or hunkered down with friends for hurricane Ivan, danced on the Mandala, balanced our energies with Yantra Yoga, enjoyed meals together, or evenings of Bagchen. We cannot thank enough Chögyal Namkhai Norbu for transmitting these Longsal teachings to us so that we may truly discover Paradise.

C O N T E N T S

2 MARGARITA WEB CAST, PART I, TEACHING BY CHÖGYAL NAMKHAI NORBU

3 NEW SCHEDULE OF CHÖGYAL NAMKHAI NORBU

4 KA-TER TRANSLATION PROJECT

5 TASHIGAR SOUTH XMAS RETREAT ANNOUNCEMENT

6- BOOK REVIEWS FEATURING DES BARRY'S NEW NOVEL

7 TRIBUTE TO ALLEN GINSBERG BY JACQUELINE GENS

8-9 SHANG SHUNG INSTITUTE NEWS

10 TRAINING FOR TRANSLATORS

12-18 INTERNATIONAL COMMUNITY NEWS

18 INTERNATIONAL GAKYIL NEWS

19 REFLECTIONS

20 HOW I MET THE CHÖGYAL NAMKHAI NORBU BY ONI MCKINSTRY,



Here we are in Margarita participating in our retreat and communicating to all of you. First of all, we would like to say hello to everyone and that we are happy to communicate with you. You already know that it is very important that we have very frequent communication; for people interested in the Dharma it is necessary to have communication and collaboration. It is very important that we enter the Teaching in a concrete way. First of all, we learn the Teaching and then we apply it.

The Four Mindfulness Trainings & Preciousness of Human Birth

Firstly, we will speak of the Four Mindfulness Trainings. Through the Four Mindfulness Trainings we know that at this moment as human beings we live in human, karmic vision. In human karmic vision we have many possibilities. For example, we can have the Teaching, we can have a Teacher, we can have the transmission and application, etc. All sentient beings do not have that possibility. Being human is something very precious. When you learn the “Bodhisattvacharyavattara”, for example, then you understand why human life is so precious. It is very difficult to obtain the human condition. It is important that even if we don’t know very much about analysis and explanations, we know that we are human beings. We are in a much better situation than animals.

We should not lose this good occasion, because even if we have all these possibilities we are still living in time. That means we are mindful of impermanence. Time is always passing, going ahead, and it never comes back. That means we are passing in time. It is not sufficient that we learn some important things of the Teaching, but we must be present. Time is passing. That means that what we have learned we must integrate into our life and apply. For example, all sentient beings, and particularly human beings, are in time. Everyone dies. If we think that after one hundred years, not one human being is still alive, that is a hundred percent true. So we know that our life is not so long, in reality it is very short. We have so many distractions. We must try not to be distracted and do our best for having some sense of our life.

Secondary Causes & Purifying the Six Lokas

We already know that in a lifetime we are not just sitting doing nothing, but we are always going after our mind. The mind is judging, thinking, and creating so many problems.



Rinpoche teaching at the Longsal Retreat Margarita

J BASSI

Web Cast Teaching in Margarita
April 18, 2004

The Four Mindfulness, Purifying the Six Lokas, Refuge and the Three Sacred Places Part I

Our mind is particularly associated with our feeling or experience of emotions. We accumulate so much negative karma. We produce the potentiality of negative karma and then we must pay. Maybe we don’t pay immediately, but somehow we pay when there are secondary causes. So karma depends very much on secondary causes. Sometimes we accumulate a lot of negative karma in this life, but we are not paying. Particularly people who accumulate very heavy negative karma, if they don’t pay in one lifetime, later they will pay when there are the secondary causes. What does “secondary causes” mean in this case? For example, if you have some illness, a very heavy karmic illness, the karma matures when there are secondary causes. When there are negative causes, the kind of negative karma connected with those negative causes manifests. Therefore it is very important that we know that our life is not only passing time, but also dealing with negative karma. This is what is called the mindfulness of karma, the situation of karma.

If we have accumulated so much negative karma, of course then its consequence is infinite samsara. That is called the mindfulness of transmigration. Transmigration, of all the manifestations, is related with the characteristic of our emotions. For example, if we are very

attached to something, we can have a consequence something like the samsara of devas. Many people think that deva means something very good because in refuge we say, “Guru, deva, dakini”. When we say, “deva” in refuge, that means the manifestation of Sambhogakaya. Enlightened beings manifest and through that manifestation transmit the method or path of the transformation.

The real meaning of “deva” is “superior”. That is why we also use that name for Sambhogakaya manifestations. Also, deva of samsara is the supreme loka of the Six Lokas, because in this deva condition there is no suffering. Deva is the fruit of all accumulated merits, etc., and the devas consume that. Also the devas have infinite lives. For example, the life of the deva is something like twenty thousand years. In that twenty thousand years they do not have any suffering; they only enjoy. That means they are superior in samsara; no one exists in samsara like the deva. Then why is the deva in samsara? At the end of all those years, they have also consumed all their merits. They have accumulated many lives, but their merits are now all consumed. One week before they die, for example, they receive that information, and after one week they die. Not only do they die, but also they have consumed all their merits and go directly to

hell.

This is called the “unique suffering of deva”. For example, seven days after death, they suffer and think, “I am falling into hell.” After seven days they have that death and are really in hell. So you see, also hell vision takes a long time. Then you can understand deva is not something superior in the real sense. We say “Chi pho tung” (*‘chi pho tung*): “Chi” means “dying deva”, “pho” means transferring from that deva life to hell.

Then there are sentient beings in the asura dimension. That means if we accumulate many, many kinds of jealousy, the fruit is the karmic vision of asura. The condition of asura is between human being and deva. They are always jealous of the situation of the deva; they fight and struggle all their lives and do not have much peace. The asura never succeeds to can get something like the deva, because this is a consequence of jealousy. So you see, everyone has emotions: attachment, jealousy, anger, etc. The Teaching explains that the

cause of birth as a human being is pride. Some Teachings or Tantras explain that the cause of the human being is a mixture of all emotions. In any case, the Teaching says that the cause of the human being is pride; that is the real reason. We have that very strong tendency. We are always speaking of ego, always thinking, “I am better than others”. Maybe not in every area, but some things I know better than others do. We are always protecting that position of “I”. Then, when we want to open just a little, we say “we”. Finally, we say “others”. We have that strong feeling. That is also the characteristic of pride, the cause of the human birth.

So why do we call these the superior three states? We call these the superior states because there is some possibility of having a Teacher, having the Teaching, having the possibility of following the Teaching, etc., particularly in the human condition. We also have the lower states, the three lower states that are called preta, animal realm and hell realm.

Ignorance is the cause of the animal realm. Ignorance, in this case, means missing clarity. For example, if you are doing practice and notice you do not have sufficient clarity, that is ignorance and you should do practice for eliminating or overcoming that problem. When we do a practice of Shine and we have a

kind of sleeping state and no clarity, that is a tendency of ignorance. By accumulating that kind of emotion, we have the condition of the karmic vision of animals. And then when we have very strong attachment, etc., that produces the preta realm.

These lower three states are caused by the three root emotions. When we accumulate a lot of anger, then we have more karmic vision of the hell realm. Sometimes when we speak of the Six Lokas people explain that the Six Lokas geographically exist somewhere. That is not true, they do not exist anywhere. We cannot say the Six Lokas do not exist, because we have that cause. Everybody has the cause of the Six Lokas. If you have that cause, when there are secondary causes they manifest. They are not always manifesting because there is no secondary cause.

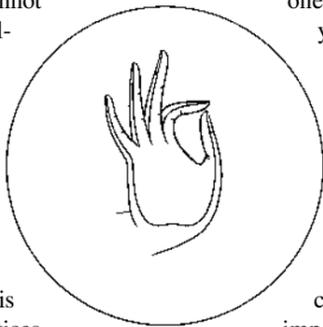
For example, now we are in the human condition, we have human karmic vision. We very much believe this vision is something real. But Buddha said that all karmic visions, all phenomena, dharmas, everything, is unreal. Unreal means it does not exist, just like a dream. We can remember hundreds of different kinds of dreams. Also we can dream and be in the state of a dream. When we wake up, we discover that there is nothing real. So Buddha said, everything is just like a dream and life is a big dream. It is very, very important that everyone knows that. If you have many tensions, many fears, etc, if you know that everything is a dream and you really try to be in that knowledge, then you can overcome fears and tensions easily.

So the Six Lokas do not geographically exist somewhere. Even if we develop technology and go everywhere to search where the hell realm is, where the deva realm is, we can’t find it anywhere. For example, with the animal condition, we can see many animals because there are some similarities of secondary causes between the animal and human condition. That’s why it is something we can see, but it is not always the same. What we see, our human vision, is not the way an animal would see. Also when we speak of animals, we cannot see all animals; we don’t know all animals. There exist animal beings, the condition of animals, but there also exist human beings that cannot see that. In any case, these are called the Six Lokas. The Six Lokas are the production of the six emotions. Everyone is accumulating more and more emotions and then we have more and more causes of the Six Lokas.

What should we do then in this life? We are mindful, and knowing that we purify. For

continued on next page 8

example, if you are purifying the causes of the Six Lokas, if you purify totally then you have no vision, no karmic vision of Six Lokas. Even if you were not able to purify all, but you purify some of these, then your feeling and aspect or manifestations of emotions diminish. For example, if you feel very jealous, and you cannot control your jealousy, what should you do? It is better that you purify the cause of this jealousy a little. In the Six Lokas we do this one by one practices. That is an example. This is all related with our mindfulness.



very important between husband and wife, between friends, and in relationship to people. Sometimes when people have a slight problem in the family they say, "How can we go ahead this way all our life?" They never think what "all our life" means. "All our life" can be one night, one week, one month or one year. There is no guarantee. If you are present, then you pay respect to others and collaborate easily. In any case, it is very important to be mindful in daily life.

Refuge & The Three Sacred Places

Passing of Time & Mindfulness in Daily Life

You do not realize mindfulness only through study or retreat. Your mind continues in your daily life. You need mindfulness and presence in daily life. For example, you need to be aware that time is always passing. It is not necessary that you concentrate only on death. That is also not good. If you only think, "One day I will die", then you become a pessimist. You don't dwell on death in that way, but you know that death exists after birth. Also that is related with time. Time passes just like a clock going ahead. If you look at a clock - tick-tock, tick-tock, tick-tock - it always goes ahead, it never goes back. Continually, tick-tock, we arrive at the end of life. That is something real. Many people have problems, they do not accept death, and they don't want to know it exists. That means you are kidding yourself, but it doesn't help. You say, "I don't want to think of death, I will only think of something else." Then one day death comes. You are surprised and that is not good. So you must know and accept how the situation really is. There is nothing to reject or struggle with.

It is very important to be present with these Four Mindfulness in daily life. Particularly, for example, the mindfulness of the impermanence of time. If you are present with that, have learned something and also do practice, you can have realization. Even if you do not practice, you don't lose precious time. For example, if you are a student then you know you should finish your studies. If you do not finish your studies, in any case you should continue, or you lose time. Some young people say, "I want to go in India instead of studying." Then after two or three years of going to India, smoking and doing everything else, they come back to study and it is not so easy.

It is very important to know that time is precious and it is passing. This knowledge is also

Some practitioners think, "Yes, but we are beginners at what we are learning"; but we are living in time, not beginning. We are continually in time, so our understanding must be something concrete. The most important aspect when we follow the Teaching, particularly in Mahayana, is the "three sacred things". In Tibetan that is called "Tampa sum" (*dam pa gsum*), which means "three sacred things". In many practices, for example, we use the name "jor ngö je" (*sbyor dngos rjes*). "Jor" it means "application". For example, if we are following a teaching, we should apply something. How do we apply? How do we start to practice or follow the Teaching? The second is "ngö". "Ngö" means the main point.

It also depends on what kind of teaching you follow. Each teaching presents its main point. You learn and apply that point in the correct way. At the end, "je", means the merits accumulated and dedicated for all sentient beings. Why do you need to do that? You need to do that because you accumulate merits through dedicating merits. In the Mahayana teaching it is explained that when you accumulate merits if you dedicate that accumulation to others, you never consume them. If you don't dedicate the merits, sometimes you can lose them.

For example, in the "Bodhisattvacharyavattara", it is explained what the consequence of anger is. There is a saying in Tibetan which means that with one moment of anger you can destroy the accumulation of merits of a thousand kalpas. For example, what you did by giving to others, offering to the Tathagathas, Buddhas, Bodhisattvas, and all the accumulation of merits of good actions, with one moment of anger it can be totally destroyed. So that means if you are not dedicated, you are angry with someone, and you are distracted by anger, in that moment you can destroy the accumula-

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Schedule Chögyal Namkhai Norbu 2004 - 2006



2004

MARGARITA ISLAND, VENEZUELA

Nov. 9 - 21

Complete teachings & practices of Lhalung Sangdag, the Terma teaching of Heka Lingpa

Dec. 5 - 8

Birthday teaching and practice of Tshedrub (Long life)

CHILE

Dec. 19 - 21

Chile Retreat

ARGENTINA

Dec. 26 - Jan. 2

Tashigar South Retreat of Gomadevi, Argentina

2005

Feb. 9

Tibetan Losar, Mandarava Practice, Argentina

PERU

Feb. 18 - 20

Peru Retreat

MARGARITA ISLAND, VENEZUELA

March 4 - 6

Retreat

MEXICO CITY

March 25 - 28

Mexico City Easter Retreat

BAJA CALIFORNIA, MEXICO

April 1 - 4

Baja California, Mexico Retreat

USA

April 13 - 17

Los Angeles Retreat

April 27 - May 1

New York City Retreat

May 6 - 8

Tsegyalgar, Conway, Massachusetts Retreat

May 11 - 12

Santi Maha Sangha II Level Exam, Tsegyalgar

May 13 - 17

Santi Maha Sangha III Level Training, Tsegyalgar

RUSSIA

June 3 - 5

Kunsangar, a course of Moxabustion (Limited to persons who know Medicine)

June 8 - 12

Moscow Retreat

ITALY

July 1 - 5

Merigar, Italy Retreat 1

July 15 - Aug. 5

My personal retreat, Merigar

July 22 - 24

Moxabustion course for people who are familiar with medicine (Shang-Shung Institute)

Aug. 10 - 16

Merigar Retreat 2

SPAIN

Oct. 5 - 9

Spain Retreat

BRAZIL

Oct. 14 - 18

Brazilian Retreat

MARGARITA ISLAND, VENEZUELA

Nov. 4 - 8

Longsal Teaching Retreat

Nov. 25 - 29

Santi Maha Sangha Base and 1st Level Teachers Trainings, Vajra Dance and

Yantra Yoga 1st and 2nd Teachers' Trainings

Dec. 2 - 8

Tshedrub (Long life) teaching

Dec. 26 - Jan. 1

Tashigar Norte Retreat

Evolution Based in Awareness
Words by Chögyal Namkhai Norbu

I have explained many times how Buddha taught the Four Noble Truths. 2500 years ago, Buddha explained that the solution is not to struggle with the problem, but to learn what is its cause. That is the reason that it is not necessary for a serious practitioner to fall into the limitation of politics, but to be aware of the nature of the limitation of politics and be true to that awareness. In that way, there is the possibility that an evolution based mainly in AWARENESS arises in our future.

ChNN Teaching continued from page 3

tion of merit. If you have such a realization, at least just a little realization, when you dedicate merit to all sentient beings, they can also have such benefits. Even if one has no realization, but at the end of practice uses a mantra like “OM DHARE ...” etc., through this mantra there is real benefit.

So you see, these “three sacred places” must not be missing when we do any kind of practice. If you observe the practice books, like those belonging to the Mahayana system, the lower Tantra system, the higher Tantra system, the Dzogchen system, etc., they always have these three principles. When we do a Short Thun, for example, at the beginning we have Refuge and Bodhicitta with “NAMO GURU BHYA”, etc., the main practice we do is Guruyoga and some transformation, and at the end we empower the dedication with mantra. So these three are called “three sacred things”.

When we start, for example, with Refuge and Bodhicitta, it is very, very important that we really have a sense of Refuge and Bodhicitta. It is good when you receive a refuge vow and you say, “I took refuge from a teacher”, but when you take refuge you must understand its real sense. If you don’t know what the sense is, it cannot be very important. Some people say, “I took refuge because I am becoming a Buddhist.” But refuge is not to become a Buddhist. “Becoming Buddhist” doesn’t mean anything. If you follow the teaching of Buddha, you must try to understand and integrate with that; that *really* is refuge. You must understand what the real meaning of refuge is.

There are different kinds of refuge; there is a “big refuge”, “medium refuge”, and “small refuge”. For example, when you are walking on a street, and suddenly a very heavy, strong rain starts falling and you have no raincoat or umbrella, you have nothing to protect yourself, what you do at that moment? If you see a tree, you run under the tree and stay there. If there is a house, you go under the house and remain there until the rain stops. That means you go for refuge to the tree or the house to overcome the problem of rain-fall. But that is not a big refuge. After a few minutes the rain stops and your refuge is finished; you don’t need that refuge any more.

Say you want to cross a big river, you go on a boat or over a bridge. If there is a boat, then

you enter the boat, buy a ticket and get off on the other side; you don’t stay there. That means you are going to the boat for refuge to get across the river. When you arrive on the other side of the river, your refuge is finished. It is not necessary to say, “I am going to this boat for refuge, I must stay here.” That is not the principle of receiving a vow of refuge; the principle is the sense of refuge. Even if you do not take a vow, being interested in the Teaching itself is a form of refuge. For example, many people come to a retreat. They do not go to the teacher and say, “I need a refuge vow.” Also, the teacher is not giving a refuge vow. Then you think, “Yes, I am following teaching but I have not taken refuge.” It is not true, because you are going for refuge. You are interested to follow the Teaching in order to have realization and that is real sense of refuge, you *are* going for refuge. You must not think refuge is only becoming a Buddhist or someone else. Some people say, “I took refuge, now I should chant refuge verses or some words, etc.” That is relative. If you like, you can chant what you learned, but that is not main point of refuge. Refuge is the knowledge that you are on the path, you are interested in the path. In that way you should go for refuge.

Bodhicitta of Intention & Application

At the same time, along with refuge we have Bodhicitta. We say that we are cultivating Bodhicitta. Sometimes we receive a kind of vow of Bodhicitta, but that is not the principle. The principle is that we know the sense of Bodhicitta. Within Bodhicitta there are two main points; one is called “Bodhicitta of intention” and the other “Bodhicitta of application”. What is the Bodhicitta of intention? “I want to have total realization for the benefit of all sentient beings.” Not “I want to cultivate Bodhicitta to have realization only for myself.” Why then do we practice for realizing first of all for ourselves? If we do not realize, if we have no realization, how we can help others? Sometimes I have given an example that the person who can really help with illness must be a doctor. If we have that qualification, we can really help. If you only have compassion for sick people and you say, “I am sorry you feel ill”, it doesn’t help. That is an example. Therefore we should have

realization in order to benefit all sentient beings. So this is intention, correct intention in a Bodhisattvic way. All enlightened beings accumulated the cultivation of Bodhicitta on the path and realized that way. For that reason, they also have many commitments. So when I think, “I want to have realization for the benefit of all sentient beings”, that means I am also creating my commitment to help all sentient beings and that is related with intention.

It is not sufficient only to have a very nice intention. We should do something. We say, “For that purpose, to have realization, now I make this good action.” For example, if I give something and help others, I am doing such a practice. That is action. So that is called “cultivation of Bodhicitta of action”. These two cultivations of Bodhicitta are related with our intention. For example, if we are going to do a sitting practice, before we practice we remember, “This is the path, I am applying the path, I am following the path.” That is refuge. The path is important, and also important to keep in a good way. When I am going to practice, with what kind of intention am I going to practice? If I am only going to practice egoistically for my benefit, then we understand, that is not the correct intention. Immediately we correct that intention and cultivate the correct intention for the benefit of all sentient beings.

We are present in that intention and then we do the main practice. That’s why Refuge and Bodhicitta are very important before going to practice. In the real sense, cultivation of Bodhicitta is the perfect practice of the Mahayana system. Some people say, “In Mahayana we are following the Mahayana path. We have a Mahayana temple. In the Mahayana temple we have a Mahayana statue of Buddha and Bodhisattvas. Everyday we are going in the Mahayana temple and we are doing a Mahayana offering. We are doing prostrations, we are praying, we are chanting Sutras, etc.” These are good actions, but they are not the *principle* of Mahayana. The principle of Mahayana is to work with your intention.

Part II, Next Mirror Issue 71

*Transcribed by Jakob Winkler
Edited by Naomi Zeitz*

The Ka-ter Translation Project
Shang-Shung Institute, Austria

A Letter from Rinpoche:

Dear Dzogchen Community,

I am happy to announce the initiation of a new project called the Ka-ter Translation Project under the auspices of the Shang-Shung Institute, Austria. The name Ka-ter comes from Kama and Terma; Kama means all the original texts of teachings and Tibetan culture that has existed for centuries and centuries until now, and Terma means hidden treasures of texts and objects rediscovered by Tertöns in the correct time or moment.

There are many very ancient texts and objects related with Kama or Terma in Tibet. The Ka-ter Project includes several activities: the Training for Translators from Tibetan, the translation and publication of the Dzogchen Tantras, and the project for the preservation of the Terma teachings of the great Tertön Changchub Dorje and so on. Soon to begin is a collaboration of Shang-Shung Institute with several universities.

I hope that this initiative will be very important for all the people interested in the Teachings and Tibetan culture. In order to become familiar with the unique knowledge of the ancient masters of Tibet, one must comprehend their scriptures and precious texts and make them available in Western language for future generations in a precise and correct translation.

The Ka-ter Translation Project is an important step in that direction. I really hope that all of you who interested in this area will support this project, directly or indirectly, and collaborate with its various aspects. You are really welcome to collaborate on this project!

With many Tashi Delegs,
Chögyal Namkhai Norbu



THE KA-TER TRANSLATION PROJECT.
Information from Oliver Leick,
Director of Shang-Shung Institute, Austria

Deeply touched by the words of our Master Chögyal Namkhai Norbu and after months of intensive preparations, I humbly want to inform you more about the new project of the Shang Shung Institute, the KA-TER TRANSLATION PROJECT.

History

The work on translation of unique and sacred Tibetan texts has always been an important task of the Shang-Shung Institute. The crucial point of this work is to guarantee qualified translations of the ancient wisdom, knowledge and experience of Tibetan culture into Western languages. Good and experienced translators are very rare because it is really difficult to become a qualified translator, as one has to put so much diligence, devotion and dedication into one’s studies and work hard for many years.

In the last fifteen years several translation projects were begun in the Dzogchen Community and many texts were translated, most of them by Adriano Clemente. Jim Valby has also spent many years on the translation of Dzogchen Tantras.

To train people to develop their skills to translate correctly from Tibetan has been a long-standing idea and hope of Chögyal Namkhai Norbu. Some years ago Rinpoche asked the Shang-Shung Institute in Italy to start training for translators, but at that time the Institute in Italy was busy with many projects and therefore Rinpoche’s proposal remained as an idea for a while.

In 2002 Rinpoche suggested that the Shang-Shung Institute, Austria, could take over the task of raising the funds and organizing this project and the planning started immediately. Rinpoche appointed the Tibetologist Elio Guarisco to be the instructor of this Training for Translators and the first Training took place in Merigar in the summer, 2003. The latest book of Chögyal Namkhai Norbu “On Birth, Living and Dying” was chosen as the text to be translated from Tibetan and fourteen translators from all over the world worked intensively on this text for six weeks. The result of this first Training will be available for you very soon in English and Italian language. In summer, 2004, the second Training was held at Isla Margarita (Venezuela). Chögyal Namkhai Norbu as the textbook to be studied indicated a Dzogchen Tantra of the Mind Series. This offered a fantastic opportunity for twelve translators from ten different nations to come in contact with one of the most ancient Dzogchen Tantra, the “Mejung”, whose title can be translated as “Wonderful Primordial State”. The Training lasted for 44 days and the participants have shown considerable progress in their knowledge of Tibetan language and there are several promising potential translators manifesting. The specific aim of Training for Translators is to form qualified translators so that they will be able to present the profound

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Dzogchen Teaching found in the Tibetan scriptures in Western languages.

During the Training in 2004 the translators got a direct experience of how difficult it is to translate an ancient Dzogchen Tantra, as this work is so complex, difficult and complicated. For that reason it became obvious that the work on the translation of the Dzogchen Tantras should become a distinct and separate project, because to be able to work effectively on the translation of the Dzogchen Tantras it requires people who have already gained a certain degree of proficiency and experience in the field of translation. Rinpoche suggested that it will be more fruitful if a small team of qualified translators take over the responsibility for these special translations and asked Elio Guarisco, Jim Valby and Adriano Clemente to be in charge of that project. In the course of time, the Training for Translators will supply new translators to join the Dzogchen Tantra project.

Further on, Rinpoche proposed other projects related to translations like the preservation of the Tantras of Changchub Dorje, Chögyal Namkhai Norbu's master, and the collaboration with universities in the near future. For all these projects Rinpoche gave the name KA-TER and entrusted the Shang-Shung Institute, Austria, in the person of Oliver Leick, with the responsibility of raising the funds necessary for initiating the this new project.

Name

Ka stands for Kama (bka' ma) and include all the original scriptures translated from Sanskrit and from Oddiyana concerning Mahayoga, Anuyoga and Atiyoga, etc. Ter stands for Terma (gter ma), literally 'treasures' or rediscovered hidden teachings derived from the close and recent lineage of transmission coming from visionary masters. These teachings, about which it is said: "For those whose aspiration is perfect the teaching will emerge from the midst of the sky, from walls and trees, etc." came in incredible and various ways revealing the essence of the supreme realization.

Main areas of translation work

1. The Training for Translators from Tibetan
2. The Dzogchen Tantra Translation Project
3. Tibetan Translation Program at Universities: The Shang-Shung Institute will also extend a branch of the Training for Translators from Tibetan to become part of Universities programs that have an Oriental studies department connected to them. This branch of the Training extended to universities will be of a more general nature and more appropriate to academic studies, focusing less on Dzogchen Teaching.
4. The Tantra Digitalizing Project - About 260,000 pages of Tibetan writing have to be digitalized, indexed and catalogued. Most of the work will take place in Tibet.

Support

It is the explicit wish of Rinpoche that the Ka-ter Translation Project is a continuous and on going activity of the Shang-Shung Institute, Austria. In order to put this into action we need all your collaboration and support. During the retreat in July 2004, Rinpoche himself put a very beautifully carved stone into the auction and said: "I want to give this for the translation project." The money we received through this auction was the first offering for the Ka-ter Translation Project. It really will be extremely helpful if you could send us some funds and we thank you very much for your financial assistance. There are possibilities to transfer money:

1. Bank-transfer

Name of the bank: Raiffeisenbank Ilz

Bank Code: 38151, Account number: 30387 in the name of Shang-Shung

Institute Austria

BIC: RZSTAT2G151

IBAN: AT19 3815 1000 0003 0387

2. You also could send us a check to Shang-Shung Institute, Austria Gschmaier 139, A-8265 Gross-Steinbach, Austria

3. Make your donation with your Visa or MasterCard. You can send us your credit card information either by fax (+43 3386 83129) or by post, or you also can use our web-safe credit card payment site on our web site.

Website:

www.ssi-austria.at, web-safe credit card payment site:

https://ssl13.inode.at/ssi-austria.at/creditcardpayment.htm

Further information

On our web site you can read more about all the activities of the Shang-Shung Institute, Austria. Concerning the Training for Translators you can find reports of the past Trainings, an interview with Elio Guarisco and nice photos.

Thank you very much for your attention and your support.

Yours,

Oliver F. Leick

Director of the Shang-Shung Institute, Austria

Gschmaier 139

8265 Gross-Steinbach, Austria

Tel.: +43 3386 83218 or cell +43 676 3221365

Fax: +43 3386 83219

Email: office@ssi-austria.at

Web site: www.ssi-austria.at

Tashigar South - Argentina Gomadevi Retreat with Chögyal Namkhai Norbu

December 26, 2004 - January 2, 2005

This retreat includes the Vajra Dance and Yantra Yoga courses for beginners with the local instructors Nélide Saporiti and Marisa Alonso.

Fee U\$S 100.00 - Ordinary members have 20% discount. Sustaining members 40% discount.

Dance of Song of the Vajra for beginners with Nélide Saporiti supervised by Adriana Dal Borgo

January 4 - 9

First Part

Fee U\$S 70.00 -

January 12 - 18

Second Part

Fee U\$S 70.00 -

Dance of Song of the Vajra for advanced students, with Adriana Dal Borgo

January 28 - February 2

Fee U\$S 70.00 -

Yantra Yoga course for advanced with Fabio Andrico

January 20 - 24

Working with the breathing

Fee U\$S 70.00 -

January 25 - 26

III & IV Yantra Groups

Fee U\$S 30.00 -

If you want to attend two courses you will have a discount of 10%.

The courses don't have discounts for members and will be suspended if there aren't enough people.

Accommodations at Tashigar:

Rooms U\$S 5.00 day / person.

Camping U\$S 2.00 day / person. Children up to seven years old free, and from eight to thirteen

50% discount.

Members 20% discount.

We'll provide meals at affordable prices.

About the Place: Tashigar is located at El Durazno, Los Gigantes way, 6 Km. far from Tanti, 21 Km. from Villa Carlos Paz, 58 Km. from Córdoba and 771 Km. from Buenos Aires. It is 1133 m over sea level. Weather is variable so it is a good idea to bring rainproof and warm clothes.

From Córdoba Airport to Tashigar

If you want we send a Taxi for you to the airport, please send us the following info:

- Complete name

- Airline

- Flight number

- Arrival time

There is no bus that goes directly from the airport to Tashigar.

In the airport you can change money at about 2.95 \$ / U\$S and 3.65 \$ / Euro.

For more information, reservations and registrations, please contact to our secretary:

tashigar@dcc.com.ar

Tel / Fax : 0054- 3541- 498 356.

Postal Address:

Tashigar / Calle pública s/n

El Durazno - Tanti (5155)

Pcia. de Córdoba - Argentina.

Welcome to the South!!!
Tashigar South Community.

Cressida's Bed

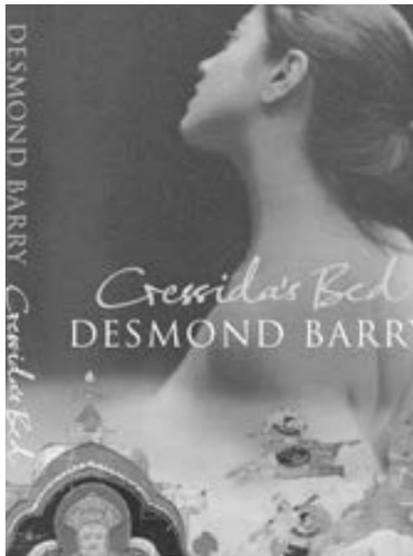
by Desmond Barry
Hardcover 292 pages (June 3, 2004) Publisher: Jonathan Cape

Des Barry's reputation as one of the UK's most exciting new writers is well deserved. The last book I read by him was *A Bloody Good Friday*, a Friday night punch up based in Merthyr Tydfil, Wales. It was impossible to put down once I had started. *Cressida's Bed*, the author's latest novel, is a powerful and fast-moving book which held me enthralled with the same sense of intense anticipation and excitement. Set in the last days of the Raj in India and Bhutan in the 1930's, each chapter left me cliff hanging, eagerly awaiting the next twist and turn in this fascinating story.

The title of this book derives from Shakespeare's *Troilus and Cressida* in which Cressida's bed refers to India and the heroine is 'a pearl'. It is set against the background of the Great Game, in which the British Empire engaged in political intrigue and deceit with the Chinese and Russians over Himalayan buffer kingdoms. This is a sorry tale in which the British emerge with a somewhat tarnished reputation. Based on documents unearthed from the India Office library after 50 years of secrecy, the author's research is meticulous and casts light on the kingdom of Bhutan, around which rumors and tales of skulduggery concerning their religious king have been circulating for a number of decades.

There are a number of themes woven throughout the book, which the author links together with consummate skill. The central figure is a Suffragette and Theosophist, an emancipated woman doctor, Christina Devenish. Based on the historical character of Annie Besant, the book opens with her running a birth control clinic in Bombay. She has studied esoteric teachings in London, even some of a darker order suggestive of Alastair Crowley. In advance of her time, as a liberal, privileged upper-middle class woman, she has also experimented with drugs to access the further reaches of consciousness.

For many years, she has had very little contact with her father, Colonel Devenish, a brilliant linguist and British Political Officer who loves the Himalayas. He is at home in nefarious dealings of the Great Game but there is an added twist. A liberal man with an interest in Himalayan religions, he has taken spiritual teachings from the



religious king of Bhutan, the Shabdrung and wants his daughter to meet him.

After her birth control clinic is burnt down in anti-colonial riots in Bombay, Christina receives an invitation from her father to visit Bhutan. Simultaneously the British are concerned with removing her father from Bhutan as he is clearly not acting in British interests. There is political tension between the secular Maharaja and the religious king, the Shabdrung. The British are backing the Maharaja making him a Knight Commander of the Indian Empire. Unfortunately for the Shabdrung, his ally was Gandhi, a dangerous enemy of the British.

Christina's personal trip to Bhutan is subverted into an expedition to Bhutan led by Major Owen Davies, a Welshman who has been charged with bringing her father out of Bhutan. I found Davies one of the most sympathetic characters in the book, finely drawn and authentically portrayed, probably owing to the author's roots. Des is slightly less assured with his depiction of Christina as an upper middle class Englishwoman, who is nonetheless a compelling character.

Owen is a man recently bereaved, longing for a woman as an antidote to the violence he has

seen and perpetrated in Calcutta. Christina has her own hunger, following the shocking death of her Indian colleague, Lakshmi. A love story between Christina and Owen Davies develops on the journey and the attraction and tension between them provide the pivotal point of the novel. This tension only increases as the story unfolds, revealing both of them to be on different and opposing sides of the Great Game, with disastrous consequences.

On their arrival in Bhutan, these oppositions are made patently clear with the army of the Maharaja immediately taking control of the Shabdrung's palace, with the aid of British armaments. Christina's choice of a gift for the Maharaja is apposite but deeply ominous - a silver plated, pearl-handled deringer. By contrast, her gift to the Shabdrung, a silver-framed picture of a golden Buddha, shows their spiritual connection which is confirmed when she received three days of teachings from him with her father acting as translator. Through this she experiences a state of grace, a state of consciousness far more profound than anything she had ever experienced either through drugs or Theosophy.

This book is dedicated to Chögyal Namkhai Norbu and the chapters on the Shabdrung are particularly poignant. For those of us who know the story of the Shabdrung and his connection with Rinpoche - Chögyal Namkhai Norbu is recognized as the reincarnation of the Shabdrung - the background to his nefarious and premature demise and the part played by the British is nothing short of scandalous.

This book is an illuminating study of the Great Game and the Department in which these Political Officers of the Raj functioned, portraying a world of deception and intrigue, diplomacy and dirty dealings. Individual feelings and sensibilities were laid aside in the cause of the greater game, keeping political frontiers secure and the British Empire intact.

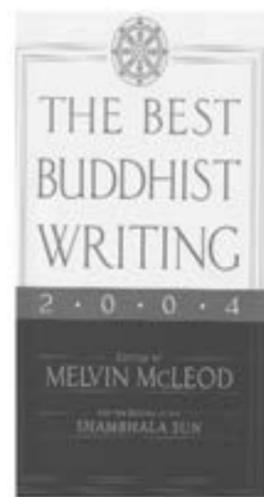
Des is a great storyteller and this book would translate into a powerful film. I cannot recommend it highly enough.

by Judith Allan

The Best Buddhist Writing 2004

Edited by Melvin McLeod and the Editors of the Shambhala Sun. Boston: Shambhala Publications, 2004.

This book is comprised of thirty-nine pieces of dharma related writing published in magazines or books in 2003. The authors include ordained and lay practitioners from Theravadin, Zen, and Tibetan practice traditions, as well as some contributors who are unclassifiable. Familiar names include His Holiness the Dalai Lama, His Holiness the 17th Karmapa, Tsoknyi Rinpoche, Thich Nhat Hanh, Pema Chodron, Ajahn Amaro, Jack Kornfield,



Natalie Goldberg, as well as newer voices such as Ezra Bayda, Noah Levine, and Diana Winston.

It is an eclectic mix, including those who speak with the authority of tradition, and those who speak only from their own personal experience. While there is no denying the meatiness, substance, and value of the more serious chapters - with titles like "Forgiveness Meditation," "Radical Acceptance" - I found myself drawn to the more whimsical, humorous, and eccentric ones, such as Daniel Menaker's tongue-in-cheek guide to Buddhism: "The next thing you are going to have to do is decide on whether you are going to say 'BOODist,' 'BUUHDist' (rhymes with WOODist) or 'BUDDhist'. . . 'or, 'Karma is the things you choose to do but don't have any choice about.'"

I also liked Diana Winston's guide to dharma written for

teenagers, as exemplified by the article, "Spacing Out," and the piece by Noah Levine. He is the son of well-known (in New Age circles) healer Stephen Levine, who rebelled against his father's "spiritual" ways by becoming a hard-drinking punk rocker and who now, in middle age, has come full circle and has embraced dharma while continuing to be involved with the punk music scene.

Brad Warner, someone I had never heard of before, wrote an eccentric piece about Zen practice: "The guy I'd seen drinking all the beer turned out not to be one of the monks (though he did have a shaved head and lived in a temple - sue me for getting that one wrong) and managed to give up the booze by the following summer - no small feat in Japan where you can get plastered seven nights a week and still not be considered an alcoholic."

Okay. What you are getting, in this review, is a pretty idiosyncratic, possibly even skewed view of the book. But, if you have any familiarity at all with Buddhist literature, you can pretty much guess the kinds of things that were contributed by the Dalai Lama, Thich Nhat Hanh, etc. So, I'm giving you a view of the little side streets that you might otherwise miss. Or, maybe I'm just getting lazy and frivolous. So, okay, as a concession to that possibility, let me quote from one of the chapters that was on a main street, not a side street.

This, from Tsoknyi Rinpoche: "This softening of our heart is essential for all progress, and not just in terms of spiritual practice. In all we do, we need to have an attitude that is open-minded and flexible. . . We always forget the simplest things, partly because we don't take them seriously."

by Paul Bail

As Ever

The Selected Poetry of Joanne Kyger
Edited by Michael Rothenberg,
Penguin Books 2002

For many years I followed the poetic works of Joanne Kyger 'Queen of West Coast' poetess, and moreover, a practitioner of Zen Buddhism for many years, an expert in Ikebana, Japanese flower arrangement, and a unique poet in an era which proliferates poetic response. As a student in Berkeley, California, I read Joanne, innocently wondering just what her use of terms like Bodhisattva and Tara was all about.

Later, in Italy, I understood. Franco Beltrametti reintroducing me to her work, I'd find poems by Joanne in obscure magazines, in Italy, Mygur, c/o Montana Gothic, those less obscure in the USA, Coyote and on line at www.bigbridge.org and then, again, in seminal anthologies. Hers

was and is a rare female voice in the Oriental wave upon which she accompanied, in the late 60's, Gary Snyder, Peter Orlovsky and Allen Ginsberg in their seminal travels to India and Japan. Seekers of the great emptiness, in an era, in the USA, permeated by paranoia, materialism and the post-war culture of suburbia.

Joanne's work represents a unique 'lay' approach to the introduction and practice of Zen in the West. At Naropa Institute (precisely, the Jack Kerouac School of Disembodied Poetics), she taught with the most famous of American writers and shone like a fairy queen, independently present, her classes, on woman writers of the 20th century, meticulous and erudite, her private space - her room, a marvel of how to transform the impersonal into a personal statement of intimacy and even transcendence.

We spoke of those years when, as a poet one makes no more than \$800. She gave me some small publications of hers, wrapped in a leaf. In Bolinas her 'home' she received me with rare simplicity, considering her mastery and by

then, legendary stature.

What a pleasure then to find this volume with a generous selection of the entire work. Having accompanied Ginsberg and Gary Snyder to Japan, she launched, on her own, a personal style, so unique and so present, a 'word' so natural one indeed might identify it as 'gossip' but the gossip one carries on, to keep simple the endless movement of mind. This is a poetry, which emanates from an unbroken transmission of ZEN, so the gossip is not idle and certainly never malicious in intent. Joanne's work indeed is a manifestation of her every day awareness and her commitment to the natural cycle in which we live and develop.

Michael Rothenberg has edited this book from a wide variety of material and in some cases worked with the author on the selection. Penguin books has also given us OVERTIME, The Selected Works of Philip Whalen, Zen Rishi and original 'Beat' as part of Rothenberg's unique vision for the preservation of these two unique bodies of work, American's most poignant

continued on next page

& profound response – in poetry - to the arrival of ‘The Swans on the Lake’.

March 2

Green Tara you mysterious adventurer
reaching under my pillow case

Torn into the charming fertility of dreams
The awful emptiness of you

who won't let me come to your heart. Downtown
I'll go

and
let the cold

unfold.

April 15

What
a weak. Compassion
hate, hope, illness.

In the thick, on the edge, over the
edge,

on the other side, back

on this side again, my friend,
we meet again.

Review by Louise Landes-Levi

Remembering Allen Ginsberg (1926-1987) and the Poetics of Candor

When I first began to work for the late poet, Allen Ginsberg in his New York office in 1989, this coincided with some legal briefs he was preparing on behalf of the American Civil Liberties Union against the FCC (Federal Communication Commission) on censorship issues at Pacifica public radio. These were pre-internet days when the only alternative media available in the US occurred on public radio. In 1988, the FCC banned a number of major literary works of art from American public radio. Ginsberg's *Howl* was among these works. A year later, this ban was overturned—a temporary reprieve from the forces of conservative censorship.

In all honesty, I think Allen, had he not gone into poetry, and would have been a great lawyer or politician. He had an amazing intellectual capacity to digest information, integrate it quickly and articulate a compelling argument. On top of that, he had the karmic merit to influence millions of people. Luckily for humanity, he became a poet instead of a lawyer, as the world needs more poets. Allen engaged many political issues during his long public career as a poet—the antiwar movement, gay rights, civil liberties, the environment, disarmament of nuclear weapons, even anti-smoking. This he accomplished not just in ranting or talking but with his whole body, speech and mind. Feminists like to think of his work as misogynistic but, in reality, numerous women writers found his poetry a liberating force in expressions about the human body. His great masterpieces, *Kaddish*, as well as *Howl* were written as acts of filial loyalty in honor of his mother who suffered from mental illness. In each of these areas, Ginsberg made a significant contribution to humanity. His underlying motivation for

political activity was founded on *empathy* rather than ideology. As one lama once said, politics in the dharma is a bad thing but the dharma in politics has positive results. Allen Ginsberg, for me, remains a model citizen of ‘dharma politics.’ Who else in the western world can we claim in this century to have chanted OM in the hopes of levitating the Pentagon during the Vietnam era. Naïve perhaps, but was it?

Poetry may pose subversive elements for a conventional society or mindset. Perhaps that is why Plato thought better to ban all poets from his utopian ‘republic’. In a sense, being a poet is a revolutionary act. Many poets have been murdered, incarcerated, exiled or censored for their words—Osip Mandelstam, Turkish poet, Nazim Hikmet, Pablo Neruda., Federico Garcia Lorca, Czeslaw Milosz, to name a few in this century. Even Tibet had its controversial Sixth Dalai Lama who cast aside political and hierarchy in favor of simple yet profound folk lyrics of love. How is it that a mere lyric can bring down or threaten the ruin of a government? This is interesting to me. Mikos Theodorakis, the Greek composer, once said that a song is more powerful than any military tank. How is it something so ephemeral as a song could stand against an ironclad tank of the State? Consider this poem by the 19th century female poet, Emily Dickinson, who rarely left her corner bedroom in rural New England.

Tell all the Truth
But tell it slant—
Success in Circuit lies
Too bright for our infirm delight
The Truth's superb surprise
As Lightning to the Children eased
With explanation kind
The Truth must dazzle gradually
Or every man be blind.
Far beyond any aesthetic philoso-

Prayers for His Holiness the Dalai Lama's Long Life

Here are the dates and suggested practices:

November 4th, Dec. 1st -25th
Mani and Prayer of Tara, as many as possible.

Please inform Tashi Lama at tashilama10@hotmail.com the number of prayers accumulated. Thank you.

phy, the condensed quality of language in poetic form seems to garner an almost atomic power as potent as a volcano, a “bolt of melody” Dickinson once referred to her poems, a mighty force of nuclear energy. So powerful is the truth that one must tell it ‘slant’ in poetic language lest it blind or perhaps get one murdered. The power of words—not just oratory or elegant speech, but words infused with meaning can shine a light through the darkest tunnel of despair. People long for an authentic expression of candor, which after all means, “to shine.” What shines is not THE truth but impartial non-egoistic truths, a frank sincerity and openness without certainty. That is the simple definition of “candor.” One of Ginsberg's favorite slogans was “candor ends paranoia.” Here, I think is the success of his poetry and its political implication. Someone, at last, has spoken with an authentic wisdom and clarity in a long lineage of fellow poets about matters that concern people at their deepest core. “Only emotion endures,” one poet said. The impulse toward the discovery of luminous mind that fosters a sacred outlook on the world and ends in poetic expressions is neither Eastern nor Western but rather a human one outside of cultural particulars. One thinks of the 19th century English poet, John Keats', letter of March 19, 1819, “I am, however young, writing at random, straining at particles of light in the midst of a great darkness.” Such poetry rises to greatness because of its intention toward clarity. The Russian poet, Anna Akhmatova's haunting preface to her great poem, “Requiem” speaks volumes of the Stalin era. Every Russian knows these solemn words:

*In the terrible years of the Yeshov terror, I spent seventeen months in the prison lines of Leningrad. Once someone "recognized" me. Then a woman with bluish lips standing behind me, who of course, had never heard me called by name before, woke up from the stupor to which everyone had succumbed and whispered in my ear (everyone spoke in whispers there):
"Can you describe this?"
And I answered: "yes, I can"*

Preparing these legal briefs for Allen that he endlessly revised, introduced me to another side of him I hadn't experienced during the years when I worked with him at the Naropa Institute in a Buddhist/Shambhala context. Everyone who knew him recalls

his legendary kindness but here, I observed his shrewd intellect at work analyzing every detail. While I was hired by him to archive his vast collection of photography, an area that held my attention, typing and retyping boring briefs with his constant revisions proved an exercise in undue diligence. But for me, it offered a good training for which I will always be grateful.

The years I worked for Allen coincided with the only time I practiced intensely—a few hours in the morning then immediately when I got home from work. About a year or two after working for Allen, I met Choegyul Namkhai Norbu. But by then, I had already been doing Chod practice introduced to me by Tsultrim Allione. This was the first practice that really suited me, in fact, the only one that held my attention for any length of time. I did it constantly and NY seemed the perfect charnel environment. Fortunately, I lived in an apartment building in Brooklyn with many Tibetan families.—upstairs and next door. Numerous times I asked my neighbors if they minded my ‘noise.’ They were always very deferential to me and insisted I continue and spoke very respectfully of Namkhai Norbu whose voice on the tape recorder they sometimes heard. Politics at the time deeply bored me. I could care less what was happening in the world. I was much more interested in riding the subway to and from work caught up in the gritty energy of being a New Yorker—the vividness of the city's diversity and human display of suffering and endless craving. This was like a fuel for my practice.

Because part of Allen's daily routine every morning was to sort through his mail, my first duty was to deliver several large shopping bags of mail from the post office around the corner from his apartment and sit with him at his kitchen table going through the pile. He would have already read the entire New York Times by the time I arrived. Often, he would have picked this up the night before around 10:00 PM when the late edition came out at the news stand around the corner from his apartment on East 12th Street on his way home after a night out giving a reading, meeting with friends or attending some event. He led a very active social life in his later years. As I was the first person to see him in the morning, he would quiz me enthusiastically about the day's news from the paper already clipped and with marginal notations. So, out of embarrassment at

my own ignorance, I began to read the paper on my way to work just to be able to make intelligent conversation with him. I often joke, that what I learned most from Allen Ginsberg was to read the New York Times with a critical eye to emerging stories in the back pages.

One morning during this period I had a vivid experience that has stayed with me for years. During a Chod practice, I began to focus on my 2-year-old nephew whose mother had just abandoned the family. This child was suffering terribly—calling out for his mother all night and beating his father, my brother. On this morning I began spontaneously feeding the demons of his abandonment. Suddenly, the room filled with the energy of countless abandoned children, crying piteously for their mothers pressing me almost to the point of suffocation. I really thought I could die from so much grief. Normally, one doesn't talk about one's inner practice experiences but here I do so simply to illustrate that one can make an offering in the unseen world sometimes far more concretely than in the outer world such as sending money to children's agencies. The methods of Vajrayana and Dzogchen are truly marvelous, in this respect. Developing and implementing one's compassion too is a mighty force, mentally sometimes greater than outward displays.

So what are we to do with so much grief and suffering both within us and as perceived in the world? Can we as practitioners make a difference in the world? The older I get, for me; the answer is quite simple. Pay attention to the world around us, speak with candor—even the dangerous kind, if one can, and never abandon the fundamentals of compassionate empathy for others. Maybe a word here or there, a gesture, or an offering can alleviate a fraction of the burden of suffering. There is no doubt in my mind, that armed with the weapons of compassion and candor borne out of awareness, we can topple the enemy of our own egos within and destructive forces without. In a translation prepared by Ginsberg, the poet, Pablo Neruda once said, “I didn't come here to solve anything, /I came here to sing/And for you to sing with me.” Remember, a song is more powerful than even weapons of mass destruction. Imparted with the view, a song creates a cause for true spiritual liberation. In 1968, Ginsberg, at the height of his political activism wrote:

continued on page 13

Anyone wishing to participate one should undergo a test consisting in the translation of a page of a Tibetan book which Adriano and I choose. On the basis of that test we judge if one has or not the required basic knowledge.

Oliver: Can you explain something about the difficulties of translating from Tibetan into a Western language? A correct translation from Tibetan into a western language seems to be so extremely difficult – what are the criteria for a correct translation?

Elio: Well, it would take time to describe the criteria of a good translation, but in general, one must have an adequate understanding of the Tibetan language. But sometimes this alone is not sufficient. If one is translating a Tibetan text sometimes a certain idea is just given for granted and that idea is maybe not explained in the text but in another text. So one must be familiar with those ideas. So you see, sometimes just to have knowledge of the Tibetan language is not enough, not even for comprehending what is written, because you must have a wide range of knowledge. For that reason even for common Tibetan it is not possible to understand and to translate when they don't have a specific training in the Teachings. So that is the first thing: one must have a good knowledge of the language and the Teachings. To be able to translate into a western language is also a matter of training and familiarity – good translations depend also on that familiarity.

Oliver: Up to now there are no Tibetans in this Training. Could also Tibetan participate?

Elio: Yes, it would be good if some Tibetans would work with us. If they are good scholars and have good knowledge of the language they could help us and we could collaborate. But we are working with Tibetans anyway, because we check all the books and all that what we don't understand with Rinpoche. So in that way we are working with Tibetans somehow.

Oliver: What do you think about the understanding of the common people in Tibet? Are they still able to understand texts like the Mejung Tantras? Do they still have the possibility to get trained in these texts?

Elio: I think that nowadays the knowledge of the Tantras in general, and those of Dzogchen in particular is quickly disappearing – but not only the knowledge, but even to understand the words become rather complicated. I think that the young Tibetans nowadays in Tibet have the same difficulties as we have, who know some Tibetan, in reading those texts.

I believe that to make good translations in English will be very useful for the future, because it will be easier to read the translations of these texts than to read the originals.

Oliver: So it is actually our task here, the task of the experts here in the West to keep this heritage of that aspect of Tibetan culture alive?

Elio: In part yes. But I believe our main focus should be on the ancient Dzogchen Tantras first.

We are fortunate to have Rinpoche with his vast and unique knowledge of Dzogchen and experience in communicating such knowledge to the west, to help us.

Oliver: When we have a text like the Mejung Tantra translated into a western language – is that a text that should be available to everybody?

Elio: That is something that you should ask Rinpoche – I am not very sure about that.

Oliver: Was such a text available for everybody in Tibet?

Elio: I think that one could certainly read such a text if he really wanted to do so. But in Tibet it was not always easy to get books as it now here in the West.

Oliver: Can the result of the first Training, the book “On Birth, Life and Death”, be read by everybody?

Elio: Yes, I think Rinpoche wrote this book for everybody. In fact, the first draft of this book was the text for a conference that Rinpoche gave in Venice at the first International Conference on Tibetan Medicine I think in 1982 if I am not wrong. Now Rinpoche expanded the first two sections on birth and living and added the new section on death. What is interesting in this book is that Rinpoche relates the principle of awareness – which is so important in the Dzogchen Teachings – to the various seasons the life, explaining how such principles enable us to have a better and healthier way of living. He continues demonstrating that that principle is also the underlying base for the understanding and application of Dzogchen. So in that way it is a book that links our ordinary life with the Teachings of Dzogchen.

Oliver: So reading will be for the benefit of many people.

Elio: Yes, definitely, it will be for the benefit for everyone, not only for practitioners. For those who want to approach their health from a different perspective, for those who want to approach their lives from that perspective and for those who are searching for the meaning of their lives.

Oliver: Which role-plays the Shang-Shung Institute in that Training?

Elio: The Shang-Shung Institute, Austria, is the patron of this Training. I personally I think that this Training is an important activity of our Community and should become a permanent program of the Shang-Shung Institute. For this reason we are also thinking of having this training on different levels. One, which we have been doing, with people within the Community who know Tibetan and who work on texts which are closely related to Rinpoche's Teaching and to the Dzogchen Teachings. Another connected to the study program of different universities where we use materials that are more general and not as specific as we are doing now.

Oliver: Would this Training connected to universities also include programs to actual learn the basic Tibetan or would you already have to know Tibetan for that?

Elio: I think that it would be indispensable to have somehow a

basis of Tibetan language. The actual learning of Tibetan language would be the step prior to the training.

Oliver: Some people who attended the Translator Training last year are already offering such basic study courses.

Elio: Yes, I think that this is very good if they can offer this basic training in Tibetan. Also many people still don't know how to pronounce the words of the practices we do in the Dzogchen Community. It is important that the Gars or the different Gakyils in the different towns organize such program – that would be really useful.

Oliver: In regard to the future you mentioned already that there would be a continuation of the Training within the Community, the Training that will be connected to universities and also the basic languages courses. What will be the next step? Now we have 2004 – what is going to happen next?

Elio: Well, this year it became very obvious in which direction Rinpoche wants to have this Translator Training. It seems that we have to focus on the Dzogchen Tantras, maybe also the master Nyala Changchub Dorje's terms. Some people had doubts because these kinds of works are very difficult and that for the purpose of the training maybe it would have been better to use texts that are simpler, but during the last training I realized myself that this is not so true. Also for the next time – we are still in the process of deciding - but Rinpoche suggested another Semde Tantra. Rinpoche said that this Tantra is easier to translate than the Mejung, and also provides the opportunity the possibility to train people well in Tibetan language, in the grammar and so forth.

Oliver: Where will the next Training take place?

Elio: The next training will be in Merigar between July and August, the time in which Rinpoche be in Merigar.

Oliver: People, who for some reasons could not take part in that Training up to now but are already translating from Tibetan, could they come to Merigar and participate when their tests have been approved or is it a closed group?

Elio: No, it is not a closed group. Anyone who has already participated in one of the Training before, is free to come and to continue in the Training. New people are also free to come as long as they have the qualification of their knowledge of Tibetan. And all those new people who want to come can come, they have to undergo the test we mentioned above.

Oliver: Thank you very much for this interview.

The Training for Translators from Tibetan An Initiative of the Shang-Shung Institute for Tibetan Studies under the guidance of Elio Guarisco

Aim

With this long-term project we hope to guarantee precise translations of the sacred texts available in Western languages in the future. In order to be able to translate in a qualified way one must have an adequate understanding of the Tibetan language, of Tibetan grammar and also comprehend the meaning of the text.

Short history

The Training for Translators from Tibetan (TTT) started in 2003 at the request and wish of Chögyal Namkhai Norbu. Elio Guarisco was entrusted to be the instructor of the Training and the Shang-Shung Institute, Austria, has been the organizer and sponsor of this important initiative.

The first Training took place in Merigar, the main seat of the International Dzogchen Community in Italy. The book “On Birth, Living and Dying”, written by Chögyal Namkhai Norbu was chosen as the text for the training and as the result of this training; the book is presently being published in English and Italian languages and further translations are coming out soon.

In the year 2004, the second Training was held in Margarita Island (Venezuela). A Dzogchen Tantra of the Mind Series, as indicated by Chögyal Namkhai Norbu, was the textbook studied. This provided a wonderful opportunity for participants to come in contact with one of the most ancient Dzogchen Tantra, the Mejung, whose title can be translated as “Wonderful Primordial State”.

About fourteen people from different countries of the world took part in the first two Trainings refining their skill in understanding and translating from Tibetan. Participants have shown considerable progress in their knowledge of Tibetan language and there are several promising potential translators manifesting. Because of this, it has been decided that the training should become a permanent undertaking of the Shang-Shung institute to be held at least once a year.

Future aspects

The Shang-Shung Institute will also extend a branch of the Training to become part of universities that have an Oriental Studies department attached to them. This branch of the Training extended to universities will be of a more general nature, focusing less on Dzogchen teaching but more on Tibetan literature appropriate to academic studies.

The Training 2005

The next meeting of the translators will take place again in Merigar in Italy from July 6th until August 9th, 2005. Chögyal Namkhai Norbu has suggested another important Dzogchen Tantra, called “The Primordial State Equal to Sky” (mtshams brag Edition VOLUME 3 (Ga): byang chub kyi sems rdzogs pa chen po mkha' mnyam klong gi rgyud kyi rgyal po (191.2-355.1; 26 chaps.) as the base of the studies. This will allow the participants to develop even more into the dimension of the original Dzogchen works enhancing their knowledge of both Tibetan language and the principles of the Dzogchen teaching.

We hope that the next training will see the participation of many interested and qualified translators to make Chögyal Namkhai Norbu's vision of having the Dzogchen Tantras in Western languages manifest. We hope that everybody will understand the crucial importance of this Training for the correct preservation of the precious Dzogchen teachings, and participate in order to make this initiative successful so to make many flowers like translators blossom in the meadow of the Dzogchen scriptures.

Short description of the text that will be translated:

Chapter one presents the five perfections of the Teacher, Teaching, students, time and place. Chapter two explains the essence of the Tantra. Three explains self-originated wisdom. Four explains the primordial dimension of the nature of mind. Five explains that there is nothing to train in the primordial state. Six explains that the state is beyond birth and death. Seven explains that the state is not something to search for or gradually approach. Eight explains the greatness of the state. Nine explains the dimension of primordial enlightenment. Ten explains that Buddha's and sentient beings are perfected in unique instant presence. Eleven explains that the primordial state is infinite like space. Twelve explains the example and how to enter. Thirteen explains how the state is beyond concepts and obscurity. Fourteen explains how the state is all-pervasive. Fifteen explains the distinction between the existence and non-existence of the fruit. Sixteen explains the characteristics of the total bliss of the fundamental condition. Seventeen explains the way the primordial state manifests. Eighteen explains that compassion does not protect beings. Nineteen explains that the fortunate are liberated without effort. Twenty explains the details of the path to enter supreme bliss. Twenty-one explains that there is nothing to deny or affirm in Dzogchen. Twenty-two explains the details of behavior. Twenty-three explains the details of samayas beyond preservation. Twenty-four explains that there is nothing to cultivate with prajna. Twenty-five explains the ultimate oral instruction. Twenty-six explains the transmission of the Tantra.

continued on next page

Cost of the Training

Like in the last years, the Shang-Shung Institute, Austria, will again sponsor the entire project so that there will be no costs for the participants in this Training. The cost for travel, accommodation and food has to be covered by the translators. In extraordinary cases there is even the possibility of receiving a small scholarship.

Who can participate?

Any translator who has already participated once in one of the Trainings can also take part in this Training. Everybody else who has a good knowledge of Tibetan Language and Grammar can also participate. In order to do so one has to send a Curriculum Vitae to our Institute and has to take a written test. After the application for the Training we will send you a Tibetan text that has to be translated so that we can check your qualifications.

Please contact:
 Oliver F. Leick
 Shang-Shung Institute, Austria
 Gschmaier 139
 8265 Gross-Steinbach, Austria
 Tel.: +43 3386 83218 or cell +43 676 3221365
 Fax: +43 3386 83219
 E-Mail: office@ssi-austria.at
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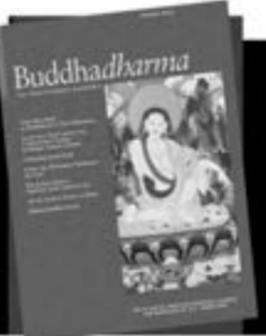
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DREAM YOGA
 and the Practice of Natural Light

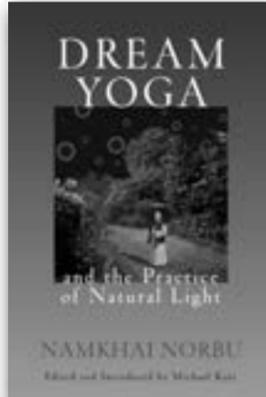
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KUNYE TIBETAN MESSAGE

25-27 FEBRUARY: NAPLES, ITALY
Second part of Ku Nye *First Level*
Cost: 720 euro for the entire course that began in November 2004

15-24 MARCH: KARMALING, FRANCE
Intensive course of Ku Nye *Second Level*

1-10 APRIL: MERIGAR
Intensive course of Ku Nye *Second Level*
Cost: 600 euro including all teaching materials

15-17 APRIL: NAPLES, ITALY
Third part of Ku Nye *First Level*
Cost: 720 euro for the entire course that began in November 2004

14-15 MAY: MERIGAR
Exam for the final diploma of Ku Nye
Cost: 50 euro

20-22 MAY: NAPLES, ITALY
Fourth and final part of the Ku Nye *First Level* course
Cost: 720 euro for the entire course that began in November 2004

10-25 JUNE: GERMANY
Continuation of the Ku Nye courses held the previous year

15-21 JULY: MERIGAR
Second part of the Ku Nye *First Level Instructors'* course which started in 2004
Cost: 500 euro

22-24 JULY: MERIGAR
Course on moxa given by Chögyal Namkhai Norbu. The course is intended for those who have followed the courses of medicine and Ku Nye organised by the Institute as well as those who already know the fundamental principles of Tibetan medicine.
Cost: 150 euro

17-22 SEPTEMBER: MERIGAR
Ku Nye *revision course* open to all students who have attended at least the first two levels. The aim of the course is to clarify doubts, discuss cases, practise together under the supervision of the teacher and deepen one's knowledge. All students of courses organised by the Institute outside Italy are invited to participate in order to share their experiences.
Cost: 350 euro

1-28 OCTOBER: KUNSANGAR, RUSSIA
Continuation of the Ku Nye courses held the previous year

1-15 NOVEMBER: ENGLAND
Continuation of the Ku Nye courses held the previous year

18-20 NOVEMBER: NAPLES, ITALY
First part of the Ku Nye *Second Level* course
Cost: 750 euro including a large amount of teaching material

2-11 DECEMBER: POMALA, ITALY
Intensive course of Ku Nye *First Level*

16 DEC-31 JANUARY: AUSTRALIA
Continuation of the Ku Nye courses held the previous year

FOUR YEAR COURSE OF TRADITIONAL TIBETAN MEDICINE

1-10 MAY: MERIGAR
First part of the second year course of *Traditional Tibetan Medicine*
Cost: 1500 euro for the entire course including teaching materials (textbook and MP3)

3-12 SEPTEMBER: MERIGAR
Second part of the second year course of *Traditional Tibetan Medicine*

MANTRA HEALING

25-28 MARCH: KARMALING, FRANCE
Mantra Healing course

23-26 APRIL: MERIGAR
Intensive residential course of Mantra Healing
Cost: 200 euro plus lodging and meals at a local country house.

DREAMS AND TIBETAN MEDICINE

5-6 MARCH: ROME, ITALY
Course of First Level Dreams and Medicine
Cost: 120 euro

28-29 MAY: ROME, ITALY
Second course of Dreams and Medicine
Cost: 120 euro

3-6 JUNE: MERIGAR
Intensive residential course of Dreams and Medicine
Cost: 200 euro plus lodging and meals at a local country house

INFORMATION AND REGISTRATION:

For general information on the courses please contact the Istituto Shang Shung at: ssinst@tiscali.it OR [ELISA COPELLO: elisa-copello@libero.it](mailto:elisa-copello@libero.it)

FOR COURSES ORGANISED IN VARIOUS PLACES, PLEASE CONTACT:

- ROME: Anna Marie Clos: tel. 06-5885142, email: arura@libero.it
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s h a n g - s h u n g

SHANG-SHUNG INSTITUTE, ITALY NEWS
STAFF and MANAGEMENT

There have been recent changes in the staff and management working for the Institute. Giorgio Fiori who has been co-director for five years has decided to resign. Yuchen Namkhai, in spite of her busy family duties, has accepted to take his place as co-director, to the great pleasure and privilege of the Institute and with the full approval of Chögyal Namkhai Norbu. Rita Renzi has also given up her job as secretary and Ana Lopez is already substituting her part-time and, in January 2005, will take over full-time.

At the moment, the personnel of the Institute are as follows:

Management:

Yuchen Namkhai, Elisa Copello and Mauro Nascari, who, at the present time, is exclusively involved in coordinating the work of the Archeology Department in drawing up an ambitious project of creating an archeological site in the ancient kingdom of Shang Shung. Alexandra Adamek, whose work, in its initial phase, has been generously sponsored by the Austrian branch of the Institute, assists him.

Staff:

Archives Department: Maurizio Mingotti, Dan Zegunis, Topgyal and Jacobella Gaetani who takes care of the library.

Department of Medicine: Doctor Nida Chenagtsang

Secretary: Anna Lopez

Promoter: Rita Renzi who will be taking care of promoting new courses, collaborating with the management and secretary in the organization of conferences, exhibitions and other cultural events linked to Tibetan culture.

Administrative Consultant and Collaborator on Specific Projects:
Giorgio Fiori

ACTIVITIES CARRIED OUT

Archives Department

The activities of the department are proceeding in two directions:

1. The saving in digital form, both audio and video, of the entire patrimony of the teachings of Chögyal Namkhai Norbu currently on 725 DVDs and about 2000 audio CDs. All of this precious material has been put in a database created by Grisha Mokhin, who has been working on it for many months under the direction of Maurizio Mingotti. The database can be consulted after registering online and any technical problems that may arise can be addressed to Maurizio Mingotti (maurizio.mingotti@iol.it). Although the Institute has repeated announcements about the database on all the Community's communication links, only 500 practitioners worldwide have registered. The Institute invites all practitioners to access the database in order to see how much material is available, a precious source of sacred teachings that can be easily enjoyed.

2. The editing and production of DVDs and CDs of the practices and teachings, an indispensable tool for those who wish to have a deeper understanding of what has been transmitted by our Master during the retreats.

Recent productions include:

Yantra Yoga with Laura Evangelisti in DVD format

Dance of the Vajra with Prima Mai in DVD format

Shitro in DVD format

The First Three Issues of the Video Journal:
The Institute would like to thank Carla Caponi, Fabio Andrico, Angelo Fontana, Liz Granger and Costantino Albini for their collaboration with our staff in the realization of this project which has met great success around the world.

To be released shortly:
A multimedia CD Rom of the Mandarava practice in collaboration with Massimo Catalfo. The CD will let practitioners go over the details of the mudras, explanations, the practice and the melodies, similar to the Tara CD.

The Library: Jacobella Gaetani has followed several training courses and is currently learning to how to use a program to introduce all the books, the patrimony of the library, into the database.

Department of Medicine

This year, the Ku Nye traditional Tibetan massage courses that had begun last year continued at Merigar as well as in Australia and Russia. New courses began in France. In the autumn, other new courses will start in Germany, England and Naples, Italy.

A new updated manual in Italian of the first level of Ku Nye has been prepared with a professional layout put together by Dan Zegunis whose important work as a graphic designer should be mentioned. Translations have also been done into French and German for foreign students.

This year two important courses started at Merigar:

- The first part of the training for future Ku Nye first level teachers which will conclude next year. The instructors who are nominated will be able to implement the activities of the Ku Nye School and assist Dr. Nida in his work.

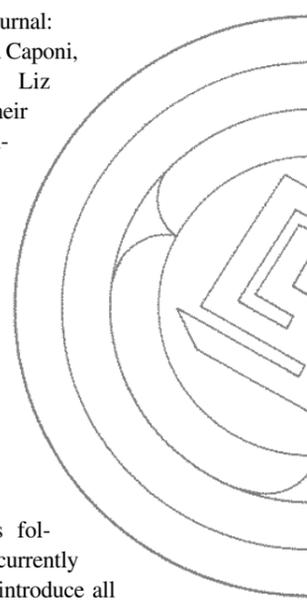
- The four year course of "Traditional Tibetan Medicine" which was attended by about 15 students who followed Dr. Nida and Dr. Salvini's lessons with great enthusiasm. Dr. Salvini, who is specialized in teaching Western anatomy and physiology within courses of non-conventional medicine, collaborated in the second part of the first year course.

The experimentation on Ku Nye, which had been approved by the Region of Tuscany, was completed and the data is now being prepared to be sent to the appropriate office. The data indicates the excellent results obtained from the various operators who were involved in the experimentation on the following pathologies: different types of headaches, arthritis, tendinitis, joints problems, stress, dysmenorrhoea and insomnia. The outcome of the research that made use of "Western" criteria of evaluation confirms the great effectiveness of Kyu Nye at the therapeutic level. The Institute hopes that these results may become a first step for the recognition of Ku Nye at least at the regional level in such a delicate moment for all operators of non-conventional medicine in Italy.

Besides the three food supplements which have been produced for several years by a laboratory in Arezzo, Italy, on Dr. Nida's instructions (ZA TI, SHE SHI, CHIUN TANG), the Institute is also able to offer to members of the Institute, on request, a range of medicinal products from the catalogue of the Swiss pharmaceutical company, Padma. The Institute has an agreement with Padma and is authorized to furnish these products with a 10 percent discount on the retail price.

The Institute would also like to remind people that in

continued on next page



July 2005, Chögyal Namkhai Norbu will be giving a course on moxa especially for students of Tibetan medicine and Ku Nye. We kindly ask you to reserve a place on the course as soon as possible in order to organize this very important event.

OTHER TEACHING ACTIVITIES

Elio Guarisco led a course in Tibetan language assisted by Topgyal. The course was subdivided into two weeks: one preliminary for beginners and one more advanced and dedicated to reading and studying simple texts. The course will continue in 2005 at the end of August preceded by a week dedicated to beginners, given the increasing interest in courses of this type.

PROJECTS

Scanning Changchub Dorje's Manuscripts

It is essential to finish scanning these manuscripts that are deteriorating from mould. The scanning started some time ago but had to be suspended for various reasons. There are 20 volumes for a total of 13,000 pages that have been patiently catalogued and prepared for scanning by Jacobella Gaetani assisted by Soledad Suarez.

The work will be assigned to Topgyal after a brief training period under the guidance of Dan Zegunis. We have calculated that 400-500 hours of work will be required besides the time needed to get all the material on CDs. Since Topgyal is Tibetan, he is definitely the most appropriate person for this job. He has been part of the Institute's team for about a year and has mainly been busy saving audiotapes and putting their data on the database.

Virtual Museum

AmbientiWeb Consulting has been entrusted with the construction of the web site for the virtual museum. The site will present some of the objects that will make up part of the collection of the Museum of Tibetan Culture planned at Merigar in the near future. As many of you will know, the Museum is an initiative suggested by Rinpoche. The project for the Museum has already been presented on different occasions to the Community so we will not repeat that information now.

The web site for the Virtual Museum has mainly a double aim:

- as a promotional presentation in order to request sponsorship from foundations, local bodies, European funding and any other available resources given the high cost of the project.
- as a useful instrument to spread knowledge of Tibetan culture, to plan possible collaboration with other museums, offer the possibility, even to the public, to access the database of the library and the archives by means of a link which would make only the material not reserved exclusively to practitioners available.

The objects to be presented on the site come prevalently from the exhibitions organized in the past by ASIA (an exhibition on the medical thankas organized in collaboration with the Institute and the most recent on the nomads), from Rinpoche's private collection and from the material bought by the Institute's exhibition department.

Conference on External Therapies in Tibetan Medicine

The whole of 2005 will be dedicated to the organization of an international conference on external

therapies that will probably take place at the beginning of 2006. The Conference will be held in a thermal area in Tuscany where various Tibetan doctors invited for the occasion will present external therapies in Tibetan medicine. Workshops will be organized for future instructors of the Ku Nye School. The event will be open to the public with the aim of attracting in particular doctors, physiotherapists and all operators who work in the field of non-conventional medicine.

Buying New Texts for the Library

For about two years the Institute has not set aside any sizeable sum of money for buying new texts for the library. Now we are planning a substantial order of new books on various topics to enrich our material of documentation and research.

CONCLUSION

Up to now, the Institute has been able to continue and develop its activities thanks to a great team which has dedicated time, know-how and energy. Its only source of income is from the sale of material and from income from courses. However, to face the considerable costs that the Institute has to bear in order to guarantee its survival, the acquisition of material and equipment, paying those who collaborate, the production and spread of publicity material, this income is not yet sufficient to cover all the costs. So it is important that practitioners who have understood the important role that the Institute plays within the Dzogchen Community sustain its activities.

How can one concretely give one's support?

- becoming a member of the Institute
- giving donations
- subscribing to the video journal
- visiting the database of the Institute to order online copies of various retreats that have been digitally saved
- buying material produced by the Archives Department
- participating and spreading information on the teaching activities of the Institute

There are still a lot of things to do:

- The web site of the Institute (entrusted to AmbientiWeb Consulting) will soon be updated and improved so that up-to-date news on all the Institute's activities will be constantly available;
- The photographic archive still has to be digitalized and time, costs and means need to be urgently established in order to make this material available online;

- It is important that the Institute becomes more and more visible and in order to do this we are considering initiatives with the other branches of the Institute in order to make the Institute known in the more opportune branches, most of all outside the Community with a view of obtaining external financing for the various projects that will be set up.

Much has been done and much remains to be done but a grateful thought always goes to Rinpoche whose wisdom and energy helps and guides us.

Data base web site: <https://ssi.dzogchen.ru>

Institute's email : ssinst@tiscali.it

Tel: 0564966941

By *Elisa Copello* for Shang Shung Institute

Web site: www.istitutoshangshung.org

Training for Translators from Tibetan An important project of the Shang-Shung Institute

Interview with
Elio Guarisco, the instructor of this Training
7/22/ 2004, Isla Margarita
Interviewer: Oliver Leick

Oliver: Elio, can you say something, how this Training for Translators started?

Elio: Some years ago Rinpoche asked the Shang-Shung Institute in Italy to institute training for translators. At that time the Institute in Italy was busy with many projects and so Rinpoche's proposal remained for a while at bay. The whole project took off a couple of years ago when Rinpoche suggested that you take over the task of raising the funds an organizing this project. It seems that the translator's training was an old idea and a hope of Rinpoche in order to train people to develop the skill to translate correctly from Tibetan.

Oliver: How and why did Rinpoche you to be the instructor for this Training?

Elio: Well, in the Dzogchen Community there are several translators - like Adriano Clemente who is working full time on Rinpoche books, and Jim Valby who is working on other the Dzogchen Tantras and at the same time he is quite busy with the Santi Maha Sangha program - so all of them have many commitments. I also have my commitments. I have been working on a project of translation Kongtrul's Sheja Kunkhyab in India since a long time, it has been a very fruitful time for me there. In any case, my name, as a co-coordinator of this project, was suggested to Rinpoche by the directors of the Shang-Shung Institute in Italy and received Rinpoche's approval.

Oliver: When Rinpoche asked you to take over the responsibility for that Training, what did he say about its purpose, about its aim?

Elio: Well, at the beginning he never told much to me about that, but the purpose of this training is quite clear and straightforward. It aims at producing become qualified translators out of those who have already a basic knowledge of Tibetan language. The immediate purpose of the training is not that of translating but to learn how to do that. That was and is the original idea. This idea is now evolving towards a specific direction. Last year Rinpoche suggested that we use as the base for the training one of his books: "Birth, Living and Dying". Fabian Sanders and I prepared a translation of that book into Italian. On the basis of that Andy translated the book into English; both should be published soon. This year, as a text for the training that we just have completed here in Margarita, Rinpoche unexpectedly suggested the Mejung, which is one of the Semde Tantras. According to Rinpoche, together with the Kunje Gyalpo, the Mejung stands as one of the most important Semde Tantras: it is somehow the origin of the other Semde Tantras and it is often quoted in Dzogchen works. This suggestion was really unexpected because I don't have any knowledge of these Tantras nor I worked specifically on Dzogchen texts. But Rinpoche suggestion of this text was no doubt intentional. It indicated the specific direction in which he wants us to move with the translator's training: focusing on the Dzogchen Tantras.

Oliver: How did the translator training go this summer in Margarita?

Elio: In my assessment, this year the training went exceptionally well. Adriano also attended the sessions of discussion of the first two or three days helping in the interpretation of the text with his experience. Jim Valby attended the whole of the first part of the training one of the co-coordinators offering his translation of the various sections. After a moment of discouragement at the complexity of the text, all participants plunged into the words of Mejung and its amazing view. At the end of the first part of the training, we had just reached about half of the text. When I asked Rinpoche what we should do for the second part: continue with the Mejung or move to the other texts that were planned, he said: "It is obvious what you should do." This meant that we had to continue on the same text to the end. So we did that, and I believe that for everyone as for myself, was an amazing experience, a mind opening on one of the most important Semde Tantras.

Also I was fortunate to be able to consult Rinpoche all through the training to clarify difficult points. In these occasions he showed me an unbearable kindness, and explained me the content in the most humble way one can imagine as to touch me deeply.

Oliver: Can you tell us a little bit about yourself?

Elio: About myself - well. My first contact with Tibetan Buddhism was in India in the early seventies. After that I studied in Switzerland with the philosophical advisor to the Dalai Lama who introduced me to Mahayana Buddhism. I studied with him for about ten years. At the same time I had contact with other Tibetan masters, sometimes translating for them. Often I was asked to translate for them, for the Dalai Lama too. In 1986 I became part of the Dzogchen Community and started to follow actively Rinpoche's Teachings. At the same time for the last 20 years I have been involved in the project (initiated by Kalu Rinpoche) of translating the Sheja Kunkhyab or Encyclopedia of Indo-Tibetan Knowledge, as someone call it. That work gave me the possibility of deepening my knowledge of the language and of the teaching and allowed me to build a certain experience in translating from Tibetan.

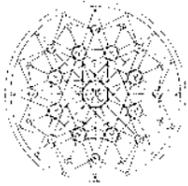
Oliver: Where do you live?

Elio: I usually live in India, in Darjeeling.

Oliver: Before you told us about the Training and the future translators. Can you explain to us who can take part in this Training?

Elio: To attend the training one needs a basic knowledge of Tibetan language that allows him or her to receive some benefit from attending the training.

continued on page 8



INTERNATIONAL
COMMUNITY NEWS

merigar

Merigar
Autumn/Winter
Program
2004-2005

Sat. Oct. 30th – Mon. November 1st

Introduction to Contemplation Practice with C. Albini
The course starts on Saturday at 10.00AM
Cost: 75 euro with discounts for members

Sat. November 6th – Sun. November 7th
Guru Yoga of Padmasambhava practice retreat
The retreat starts on Saturday at 10.00AM

Sun. November 7th
Anniversary of the Master Adzom Drugpa
Worldwide transmission day
13.00 Padmasambhava Guru Yoga

Fri. November 12th – Sun. November 14th
Dance of the Song of the Vajra practice retreat
The retreat starts on Friday at 16.00

Sat. November 20th – Sun. November 21st
Yantra Yoga practice retreat
Preliminary and first group of Yantras
The retreat starts on Saturday at 10.00AM

Sat. November 27th – Sun. November 28th
Introduction to Homeopathic Medicine with Dr. Pia Barilli
The course starts on Saturday at 16.00
Cost: 50 euro with discounts for members

Sun. December 5th – Wed. December 8th
Mandarava Long-life and Green Tara practice retreat
The retreats starts on Sunday at 10.00AM

Wed. December 8th
Chögyal Namkhai Norbu's birthday

Sat. December 11th – Sun. December 12th
Purification of the 6 Lokas and Dance of the Liberation of the 6 Lokas practice retreat
The retreat starts on Saturday at 10.00AM

Sun. December 27th – Sat. January 1st, 2005
Explanation and practice retreat with Adriano Clemente
The 25 Longchen of the Tagdrol,

based on the Terma of the Master Changchub Dorje
The retreat starts on Sunday at 10.00AM
Cost: 150 euro with discounts for members

Mon. January 3rd – Thu. January 6th
Intensive course of Yantra Yoga First Level with Laura Evangelisti
The course starts on Monday at 10.00AM
Cost: 140 euro with discounts for members

Mon. January 3rd – Thu. January 6th
In-depth course of Dance of Liberation of the Six Lokas and the Dance of the Three Vajras with Prima Mai
The course starts on Monday at 16.00
Cost: 140 euro with discounts for members
Participation in both courses 250 euro with discounts for members.

Sat. January 22nd – Sun. January 23rd
Course with Barrie Simmons "Managing conflicts"
The course starts on Saturday at 10.00AM
Cost: 100 euro with discounts for members

Sat. January 29th – Sun. January 30th
Shitro practice retreat
The retreat starts on Saturday at 10.00AM

Tue. February 8th
Last day of the Wood Monkey Year
16.00 Purification of the 6 Lokas practice
19.00 Ganapuja

Wed. February 9th
LOSAR, the first day of the Wood Bird year.
9.00 Amitayus long-life practice
19.00 Ganapuja and authentication of the Lungta

February Fri. 11th
9.00 Sang ritual

Wed. February 23rd
Anniversary of Garab Dorje
Worldwide transmission day
4.00 Garab Dorje Guru Yoga

Sat. February 26th – Sun. February 27th
Chöd practice retreat
The retreat starts on Saturday at 10.00AM

Fri. March 4th – Sun. March 6th
Dance of the Song of the Vajra course for the first two groups (up to Bhetasana...) with Prima Mai
The course starts on Friday at

16.00
Cost: 105 euro with discounts for members

Sat. March 12th – Sun. March 13th
Course on "Emotions and the capacity to listen" with Sicilia d'Arista
The course starts on Saturday at 9.30AM
Cost: 50 euro with discounts for members

Fri. March 25th – Mon. March 28th
Explanation and practice retreat with Costantino Albini
The retreat starts on Friday at 10.00AM
Cost: 100 euro with discounts for members

MERIGAR, 58031 ARCIDOSSO 58031 GR, ITALY
Tel. ++39 0564 966837
Fax: ++ 39 0564 968110
Email: merigaroffice@tiscali.it
Web site: www.dzogchen.it
The office is open from Monday to Sunday from 9.30AM to 1PM. Saturday also open from 2.30PM – 5.30PM. Wednesday closed.

ENROLLMENT

If you wish to enroll for a course, seminar or retreat, please contact the office to book a place. It is important to contact the office sufficiently ahead of time since courses that do not reach the minimum number of participants will be cancelled. To take part in the activities of the Associazione Culturale Comunità Dzogchen you need to be a member. A first installment of 15 euro for the Ordinary Member's card will be required before taking part. A first installment alone does not entitle you to the discounts for members. Discounts for paid up members are: 20% for Ordinary Members, 40% for Sustaining Members and 50% for students and retired people on a low income. A further discount of 10% will be given to those who enroll for courses at least 3 weeks in advance with a deposit of 30% of the price of the course, sent by postal order to the "Associazione Culturale Comunità Dzogchen" Merigar – 58031 Arcidosso GR, Italy, specifying the name of the course which is being paid for.

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

Interview from the Month Long Retreat of Santa Maha Sangha, Yantra Yoga and the Vajra dance at Merigar in the summer of 2004.

In the last issue of The Mirror #69, we did not include the entire interview from The Merigar Letter about the month long retreat at Merigar on the Base of Santi Maha Sangha, Yantra Yoga and Vajra Dance. Following is the omitted part. Our apologies.

Alexandra: For me the Dance was very difficult. For Yantra, even in the beginners group, there were different levels so it wasn't too much of a problem, because even if you didn't do all the exercises, you could join in. But in the Vajra Dance if you reach your limits and you don't try your maximum, you lose track and somehow the others lose track. After the end of the second week I found it difficult.

Jim: I think it is better if the retreat is only three weeks long and each day there are four Thuns, then four tuns, then two Thuns, then four Thuns, then no Thuns, for three weeks. Because maybe for instructors its not so bad to lead two practices, but four practices for six days a week is too much for participants.

Prima Mai (Vajra Dance teacher): Also you come directly from your daily life and you jump into intensive practice and you move a lot with your physical body, your energy, everything. You have a different pattern of sleeping, everything is different and suddenly you have to do this every day so it is tiring. You have a lot to integrate. It can be too much. People need to have some time for relaxation. Then for the Vajra Dance you don't only need to learn new steps, you need time to practice it, do it for yourself and integrate with that.

ML: Was it difficult teaching for such a long period of time? Usually you do shorter courses.

Laura Evangelisti (Yantra Yoga teacher): It was a good experience to teach longer because there was time to do everything in a relaxed way. People could follow more easily and get to know each other. The only difficulty was that the participants were a bit tired, especially in the evening.

Rita Renzi (Vajra Dance teacher): It was difficult trying to teach new steps of the Vajra Dance in the evening after such a tiring day. It was too much for them. It was tough. So we had to add new steps but not too many so that there was always a balance.

Prima Mai: For us teachers it was a lot easier. The participants needed more time to relax and integrate with what they were doing. I was thinking for the future that it would be good to have some open time - like six weeks - and to have a more flexible program. You chose what you want to do. So in a set period of time you can choose what you want to do like Yantra, Dance, sitting practice in the morning etc so you can combine. Of course there would be some limits. So you combine what you want to do and more people can come. It wouldn't be just limited to a group.

Laura: I think it is very good to have something very intense and concentrated like this but people should be prepared because it seems like the participants were mostly new people. Something very intense might be more useful for practitioners who have more experience and are used to doing intense retreat. To advise people that it is something very intense so they are prepared. And people who have health problems should know about this.

ML: Do you feel that this intense practice retreat has brought the participants to some point of arrival?

Jim: I think they have a good idea of what Dance and Yantra Yoga and SMS are all about. Usually in a SMS practice retreat we do four Thuns a day but they are shorter, just an hour and a half, 3 Thuns of SMS and one of Yantra or Dance. But for a shorter

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time like 10 or 12 days. So this extra time doesn't change the SMS aspect much, it just encourages each practitioner to dance, to learn Yantra Yoga. Many practitioners only like books and a few practices. They don't want to do anything like learn khumbaka or dance. So this kind of doing everything together has value - you learn what it is all about.

ML: Even though the participants were very tired, they were also very happy.

Jim: There is a nice flavor from being tired from practicing.

NEWS FROM THE MERIGAR LETTER

The Merigar letter will become a European monthly information newsletter; for this reason we need the collaboration from all of you. When you have new initiatives, organize courses, seminars and so on, please get this information to our office as quickly as possible. Our address is:
merigarletter@dzogchen.it

Thank you for your collaboration,
Lucia Antonelli

e u r o p e

NEW GAKYIL CZECH REPUBLIC

Blue:
Fijalka Turzikova
Tel: 0042728 557 366
E m a i l :
fijalka108@hotmail.com

Magdalena Hamsikova
Tel: 0042737 963 960
E m a i l :
hamsikovam@seznam.cz

Red:
Otto Adamec
Tel: 0042777 641 961
Email: oadamec@grall.cz

Jiri Bim
Tel: 0042606 910 833

Yellow:
Daniela Viragova
Tel: 0042736 246 579
Email: danielita@centrum.cz

Klara Markuciova
Tel: 0042777 277 980
E m a i l :
asangaklara@yahoo.com

Jiri Rys
Tel: 0042777 070 910
Email: jirirys@volny.cz

Address of New Center in
Prague, Czech Republic:

Komunita Dzogchen
U Bozich bojovniku 3
Praha 3, 130 00
Czech Republic

Yantra Yoga Beginners Course Germany:

Yantra Yoga Beginners Course
with *Gerd Manusch*

Dates: 12/10 (19.00) until
12/12(12.45)
Venue: Kamalashila Institut,
Kirchstr. 22 a, 56729
Langenfeld
Cost: For members 80 Euro (70
Euro payment by 11/25)
Please remit to the account of
the Dzogchengemeinschaft
Deutschland "YY-Manusch",
Stadtparkasse Düsseldorf, Nr.:
11047891, BLZ: 30050110

For more information and
accommodation for both courses
please contact:
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Tel.: 0049-(0) 2655-939040
Email:
programm@kamalashila.de
Fax: 02655939041

Tsegyalgar
PO Box 277
Conway, MA 01341
USA
Tel: 413 369 4153
Email:
secretary@tsegyalgar.org
Web site:
www.tsegyalgar.org

Ginsberg, continued from page 7

A Prophecy

O Future bards
Chant from skull to heart to ass
As long as language lasts
Vocalize all chords
zap all consciousness
I sing out of mind jail
in New York State
without electricity
rain on the mountain
thought fills cities
I'll leave my body
in a thin motel
my self escapes
through unborn ears
Not my language
But a voice
chanting in patterns
survives on earth
not history's bones
but vocal tones
Dear breaths and eyes
shine in the skies
where rockets rise
to take me home.

*Jacqueline Gens, 10/8/04
Brattleboro, Vermont, USA*



The Universal Mandala Manifested at Khandroling

The idea of constructing the Universal Mandala came two years ago when the old Mandala was badly deteriorated needing to be replaced. Our initial thought was to replace it with the Solar Mandala (medium size) so that we could use the gravel platform the way it was. Yet we felt building the Universal mandala was the right thing to do.

The size of the mandala is 69 feet (170m) across, almost 3 times bigger than the Earth Mandala. The first step was to build the platform. Ten or more truckloads of gravel were delivered and flattened by machine, then the platform sat for the whole winter. In the spring we leveled the platform by hand, inch by inch.

The next step was to lay the specially treated wooden panels, which are supposed to last for 30-50 years. The last and easiest step was to paint the Mandala, which took us two months to complete.

One day while we were painting, a large circular rainbow appeared in the blue sky above as if it were reflecting the Mandala below. Painting the Universal Mandala was the experience of a lifetime. It is not easy to describe. When the painting was finished, a Ganapuja was performed on Dakini day, dancing the Song of Vajra under the thousands of stars. The night was perfect and magical.

We all know that the first dream of the Vajra Dance came to Rinpoche at Khandroling and it is a unique place where he continues to receive specific dreams

Chöd Retreat, Tsegyalgar by *Cindy Thibeau*

In early September, we were graced with the presence of Constantino Albini who arrived from Italy to give us the gift of the teachings of the Chöd practice that our Precious Master received through dreams of clarity. After a long flight, an eight-hour hold over in a New Jersey airport, and a short night of sleep in a foreign land, Constantino was sweet, kind and gracious upon his arrival at Tsegyalgar. He entertained us over lunch with interesting stories of Rinpoche and the teachings. That evening he began the Chöd retreat with a beautiful introduction to the history of the auspicious and fortunate birth and life of Machig Lapdron, her profound understanding of the Prajnaparamita, and her awakening of Supreme Knowledge within herself.

Each day Costantino expounded more fully on the power and significance of this practice in our lives to pacify suffering, how vision and truth are revealed as we practice and develop Tulzhug Chöpa - resolute conduct by practicing continuously observing ourselves to recognize the four devils-manifestations of our ego.

He elucidated the traps and pitfalls of the four mind demons, the ego fixations, the root of all our problems, and the only remedy, Rigpa - the development and recognition of Primordial Inherent Wisdom. Observing ourselves we recognize and cut these concepts or experiences of our mental existence, the mind, which holds onto a self, and its' discursive internal and external thoughts. The practice develops and is akin to Bodhicitta (compassion, caring and knowing of others suffering, plus knowledge-never letting go of this compassion) and the pure intention of realizing Primordial Wisdom for the benefit of others.

Constantino read eloquently from H. H. The Dalai Lama's text on the Heart Sutra, Jerome Edou and Sarah Harding's texts on the Chöd practice. His mastery of the practice was evident as he led us

each day taught the correct use of the bell and damaru. One of the most inspiring parts of the retreat was Constantino's teaching on the absolute value of devotion to our Teacher, our Guru, who has brought us these gifts of liberation, without whom we would wander aimlessly in samsaric suffering. Constantino embodies this devotion and manifests it in his teaching and in his practice. The last day of the retreat we all went to Khandroling, our sacred land, where we sat for Chöd practice on the newly completed Universal Mandala. After a beautiful and strong practice, we gathered at the pond for a picnic and sunbathing as Constantino helped to clarify some of our questions and confusions. It was our good fortune to have a truly gifted teacher and wonderful human being share his wisdom with us.

Kyu painting the Mandala

*Kyu
Conway MA USA*





Practice Retreat with Costantino Albini New York City September 18 – 19, 2004

NYC Dzogchen Community Reports

On September 18th and 19th, 2004, the New York Dzogchen Community hosted a weekend retreat with Costantino Albini. Mr. Albini focused on the Upadesha practices of Rushen derived from the Longsal Nyigthing Upadeshas of Padmasambhava.

As explained in *The Precious Vase*, the function of these practices is to distinguish the state of mind that is the source of samsara from the state of instant presence that is the root of liberation. Padmasambhava described these practices as the “supreme essence of my heart”. Students preparing to take the Santi Maha Sangha (SMS) base level exam were especially eager to receive this teaching and work together on the practices described in *The Precious Vase*.

The teaching began with a clear explanation of Guru Yoga and of the meaning of SMS. In brief, “the universality of pain,” as taught by the Buddha, leads some fortunate human beings to try to put knowledge into practice. Our Teacher, Chögyal Namkhai Norbu, has given each one of us this gift in order for us “to get serious about the teaching of Dzogchen.” Although we use the word “practitioner” to mean anyone on the path; in fact, a real practitioner is one who has experience with the state of contemplation. Through the practices offered in the SMS system, one might become a practitioner and thus see real, concrete changes happen in one’s life. The essence of SMS is not about passing an exam, it is about gaining knowledge and having that knowledge, or wisdom, produce real effects in the lives of each one of us.

Mr. Albini explained that *The Precious Vase* should not be read like an ordinary book, which we study to gain information. It is best to consider this volume as a personal letter written to every one of us by our Teacher. From its opening pages, *The Precious Vase* describes our link to a living tradition. It is important to learn about the history of such a tradition; it is not less important to realize that this tradition may have a real impact on our day-to-day existence.

For the rest of the weekend, we focused on the practice of Rushen, which, as Albini explained, is a “skillful means,” inseparable from wisdom and understanding. Whether reading or practicing rushen, we must observe ourselves and realize that our intention is to gain real knowledge, not simply erudition or a higher standing in the Community.

In spite of torrential rains, which affected all modes of transportation, some twenty people attended the retreat, including members of the Philadelphia and New Jersey Communities as well as old friends from Tsegylgar. The New York Dzogchen community was happy and honored to have Costantino among us.

Dream Yoga in Hawaii with Michael Katz

by Leilani Sim-Godbehere

Michael Katz’s Dream Yoga and Lucid Dreaming Workshops on the Big Island and Oahu were both terrifically successful. The first workshop was held Aug 27 & 28, 2004 on the Big Island at the Koalani Center near Hawi Town. The second workshop was held on the island of Oahu at the Unitarian Church, Honolulu and the Shambala Center, Kailua the weekend of Sept 3 and 4, 2004.

Dzogchen Community of Hawaii sponsored the well-attended workshops on the two islands. DCH had two goals: the first goal was to provide a unique Dzogchen related opportunity for its members and friends and the second was to fundraise for the Community. Both goals were easily reached.

The Dream Yoga Workshop provided people with insight and practical tools to develop their lucid dreaming capacity within

the context of Dzogchen practice. Those familiar with Dzogchen appreciated Michael’s explanations as to how lucid dreaming can be an important method of extending one’s practice. Those unfamiliar with Dzogchen were introduced to some of the most fundamental Dzogchen concepts in a practical and creative way.

Besides attending one of the Dream Yoga Workshops, I highly recommend anyone interested in developing their awareness within the dream and sleep states to acquire a copy of the newly revised and enlarged version of the book “Dream Yoga and the Practice of Natural Light” written by Chögyal Namkhai Norbu edited and introduced by Michael Katz.

Michael Katz clearly is at home lecturing and leading group workshops in this most exciting and fascinating topic of Dream Yoga and Lucid Dreaming. DCH looks forward to his next visit.

ERRATA

On p.7 of Mirror No. 69 there is mistakenly printed a picture of Adzom Drugpa with the text for the preservation of the sacred texts of Changchub Dorje.
Courtesy of Bernhard from Salzburg/Austria

INSTANT KARMA Meeting His Holiness the Dalai Lama for the First Time

Miami, Florida
September 19 – 21, 2004

by Andrea Nasca

I’m the kind of person who usually likes to take my time making decisions, for example at a restaurant I’m always the last one to order. In this instance, though, I knew immediately that I was going to buy a plane ticket and fly to Miami to see His Holiness the Dalai Lama. I had a couple anxiety attacks after I bought the ticket because I was going away from my young daughter for the first time, but other than that, I was very excited about going. I think I cried almost all the way to Tsegylgar to pick up Naomi thinking about my daughter Ayana and hurricanes and planes crashing...anyway, I took a deep breath, sounded A and was calm in an instant.

The first night in Miami, we were relaxing at Dominik’s when around 10:30 when she said, “So, are you ready to go out?” I blinked a few times, sleepily. OK, I thought, get up Andrea, this is probably your one chance to see the Miami nightlife. We went to a bar in South Beach where a live band blasted salsa music (which, because of the velocity, reminded me of polka) and I got on the dance floor. The next days were all about the logistics of getting everyone to and from the teachings, food and sleeping arrangements. I think there were eleven in our friendly, happy entourage. A couple in our group, including a 3-year-old Tibetan boy called Kunden and I, were seeing His Holiness for the first time. The first day was the public talk, “World Peace Through Inner Peace.” When we got to our seats, Naomi suggested I try to go closer, so I did my little trick where I pretend to be invisible and I walked right down to the ground level and got about 25 feet from the stage. When it was time for His Holiness to come out, I burst into tears. Really, I was a little embarrassed because I didn’t see anyone else crying, while my whole face was wet with tears!

“I am simply here to remind you of our deeper value,” he began. “We have two precious qualities, as humans: intelligence and warm-heartedness. With these, we can develop infinite altruism. Children are dying because their mothers don’t have the milk in their... how you say [breasts] (he pointed to his chest on the left) even to feed them. We ourselves create so much suffering. Very sad. Very sad,” His Holiness repeated.

His Holiness talked about how large-scale war and violence have become very routine and organized, even though our reality is that we’re all interdependent. “War is obsolete,” were His Holiness’ exact words. The 20th century was one of violence and bloodshed and these did not solve any problems, so clearly, there is no justification for war. Our interests are the same as the interests of others: ecologically, economically and culturally.

Spiritual dialogue, respect for others despite our disagreements, and sacrificing some of our self-

interests (as individuals and as nations) are what His Holiness advised for cultivating a non-violent world society. His Holiness made it clear that every individual has this responsibility and that it must start with people and their families. “I sometimes lose my temper with my attendants, for example”, he said (everyone laughs), “truly, but with enthusiastic determination we learn not to get angry. His Holiness spoke about how we can learn to communicate respectfully, like learning the alphabet, so we start to develop, as children, a gentler and more peaceful mind. He also said that we, as humans, fundamentally possess warmth, affection and goodness. Negative emotions are just like visitors who eventually go away. We can easily solve our problems if we develop and sustain our naturally positive qualities. “We should be more childish,” said His Holiness, with profound and simple wisdom.

The next two days of teachings were from the root text, *The Garland of Views*, by Guru Padmasambhava. His Holiness referred mainly to the commentary by Jamgong Kongtrul, which he finds particularly concise. There are many different views, as there are many different humans with varied karmic conditioning. His Holiness proceeded to unravel the garland of views that humans have, from the various erroneous views to the various paths of liberation. He pointed out that the physical level cannot supercede the mental level, so we should focus our efforts on the mind level. Even if someone has many riches, their mind can be utterly disturbed. Even if someone is very poor, they could have a joyful state of mind.

The Garland of Views is quoted from many times in our Santi Maha Sangha Base level text, *The Precious Vase*. The spiritual and philosophical vehicles are outlined in detail including the three philosophical characteristics views, the three inner and the three outer Tantras. I listened carefully, took a lot of notes and sometimes just relaxed in His Holiness’ presence.

His Holiness advised that we observe ourselves and be like a guard with a spear at the entrance of our minds. Buddhist practice means adopting a deliberate ethical stance – one’s motivation is to free one self and others from suffering and the cause of suffering (our ignorance). Being a good person is what most people are concerned with, and so we should also respect all traditions whose uniform view is to be loving and kind.

After the first day of teachings, I had a pleasant dream of the Dalai Lama talking with me. On the second day, we saw a rainbow on the way to the teachings. In the warmth and sun of Miami I swam in the pool at Dominik’s house, floating in a sensation of the infinite sky. The final day was as moving as the first. My new Tibetan friend and I were sitting together and as His Holiness left the stage I started crying, palms together, saying thank you, thank you. Next to me, it took my friend a good 10-15 minutes to recover. She begged to let her go up on the stage. She went up and did full prostrations and circumambulated the throne. She came off the stage and we were both smiling.



Lopon Tenzin Namdak Rinpoche

Lopon Tenzin Namdak, the principal master of the Bon Monastery at Dolanji, India was born in Khaen, Tibet in 1926. His handbook of meditation practices, *Heartdrops of Dharmakaya* was published in 1992. Lopon was chosen by His Holiness the Dalai Lama in 1991 to give Nature of Mind teachings in New York as a representative of one of the five major religious traditions of Tibet.

Bon Tradition Dzogchen Retreat

Friday November 19 • 7:00 pm - 9:00 pm

Saturday November 20 • 10:00 am - 12:00 noon

Sunday November 21 • 10:00 am - 12:00 noon

School for Auxiliary Service 198 Forsyth St New York

Pre-registration is encouraged Suggested donation:

\$35.00 per day / Entire program in advance \$100.00

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Mail to 220 Manhattan Avenue #7A New York NY 10025

For further information: www.tsegylgar.org

E-mail: nydzogchen@aol.com



Residential Community in Baja

A Letter from Carol Fields, Baja Gakyil

Dear Friends,

Because all of you in one way or another have expressed interest in the Baja Winter Gar over the last several years, we are alerting you to a very nice, but limited opportunity to be part of a small residential community and garden in Baja. This is an opportunity only open to members of the Dzogchen Community and so far, we have made it known mainly to those who have already indicated a relationship to the Winter Gar, though there is brief mention of this development in the latest Mirror. Rinpoche has given his approval of this project.

Across the road from the Buena Fortuna Permaculture and Botanical Gardens belonging to Baja Gakyil members Kitzia and Gabriel Howearth, we are purchasing a 16-acre plot of land.

Ten flat acres are the most fertile Baja farmland available, which we will use to make a permaculture garden and grow organic fruits and vegetables under the tutelage of Gabriel and Kitzia. The remaining 6 acres are the low surrounding hills, which will host a proposed 21 homes - 20 belonging to shareholders and one for Rinpoche.

The site is just on the border of the small town of La Ribera (one town south of Buena Vista where we have held the past two Baja retreats), on the Sea of Cortez (east side of the Baja peninsula), 3 minutes from swimming beaches, 30 minutes from tropical reef snorkeling and diving beach, 45 minutes from the Winter Gar, and 50 minutes from the Los Cabos International Airport. We have named the property Lumbini Gardens.

Each share, which is used to purchase the land and pay various permitting fees, etc. costs \$6,400. We are requesting a one-third deposit to hold the share for anyone seriously interested. Approximately 10 shares remain available.

This purchase is being made possible through the good auspices of Kitzia and Gabriel, who have informed their neighbor, Oscar Castro, owner of the property, about us - they have a long-standing relationship with him and have purchased property from him previously. Scott Schroeder, on the Baja Gakyil, who has 15 years of experience in Baja real estate, is working with the owner to make sure all the necessary papers and permits and agreements are in order.

We plan to complete the property purchase (and have all shares paid-for in full) by February of 2005. We would also like to have a meeting at that time of all shareholders to discuss optimal site plans for the property, draw up the share-holders' cooperative agreement, and possibly review potential building designs. This will be a fully ecological development, houses will be of modest size, utilizing native materials, and we forecast the cost of building a house to be between \$15,000 and \$25,000.

The property has several aspects—providing an affordable and ecological residential opportunity for members of the Dzogchen Community who wish to take advantage of the calm beaches on the Sea of Cortez; providing a lush garden which will produce organic food and herbs for the Community, a nurs-

ery for plants to be planted on the Winter Gar property, and perhaps even income potential; providing a practice site for the Community on the east side of the Baja Peninsula; and providing comfortable beach access for Rinpoche when he is in Baja.

The shareholders will draw up their guidelines for this residential community collaboratively, but will not be responsible for maintaining and harvesting the garden—though their participation is welcome. It is not expected that everyone will build their dwellings at once, and it is possible that some people will just prefer to have a nice tent cabin or palapa rather than to construct a full house.

For more information and to indicate your interest, please contact Tana Lehr at the following e-mail address: greengaruda@mac.com. Current shareholders include Rosanne Welsh, Yvon Chausseblanche, Tom and Brooke Garnett, Carol Fields, Tana Lehr & Nary Mitchell, Scott Schroeder and Tracy Heligman, John LaFrance, Miles Thomas, Nathalie Nutting, and Patricia Shahan. Several other Community members have stated an intention to purchase a share. We are grateful to be able to offer this opportunity in Baja, a place of great biodiversity and unlimited spiritual potential. Please also see the Baja Winter Gar website at: <bajasangha.org>.

Carol Fields
Member, Baja Winter Gar Gakyil

PROPOSED BAJA GAR (TSEGYALGAR WEST) ANNUAL MEMBERSHIP CATEGORIES

NEW MEMBERS For the first three years, members can be considered "new."

Year 1, 350 pesos, or \$35.00
Year 2, 750 pesos, or \$75.00
Year 3, 100 pesos, or \$100.00

Membership Discounts: 50% discount if you are a student, or under 25 years old, or over 60 years old

Privileges: 5% discount on Dzogchen Community events and retreats (in Mexico only); and notification by e-mail about all Dzogchen Community public retreats and events, including Namkhai Norbu Rinpoche's teaching schedule.

REGULAR MEMBERS (Year 4 and Onwards, or Earlier if You Choose)

Individual, 1,750 pesos, or \$175
Family, 2,225 pesos, or \$225

Membership Discounts: 50% for students, and for those under 25 and over 60.

Privileges: Annual subscription to "The Mirror;" participation in the SMS (Santi Maha Sangha) training; participation in the Gakyil; members' newsletter; 20% discount on all retreats and events; and e-mail notification as described above.

SPONSOR MEMBERS

Individual, 3,500 pesos, or \$350
Family, 4,500 pesos, or \$450

Membership Discounts: Same as above for students, youth and seniors.

Privileges: 40% discount on all retreats and events; plus one free retreat per year (in Mexico only); otherwise same as for regular members.

SUSTAINING MEMBERS

Individual, 5,000 pesos, or \$500
Family, 7,500 pesos or \$750

Membership Discounts: Same as above for students, youth and seniors.

Privileges: One free retreat and one free workshop per year (in Mexico only) and otherwise the same as for sponsor members (40% discount on all retreats and events).

FOUNDATION MEMBERS

Individual, 25,000 pesos or \$2,500
Family, 50,000 pesos, or \$5,000

All Community retreats and events free on a yearly basis (in Mexico only), plus all privileges listed for sustaining members.

WORKING MEMBERS

1. 160 hours (20 days) in one year of verified work for the Community (the candidate must document his or her hours and have them vouched for by the Gakyil of the site they are assisting) is equivalent to New Membership for Years 1 to 3.

2. 360 hours (45 days in one year) of verified work for the Community is equivalent to Regular membership.

3. 720 hours (90 days) of verified work for the Community is equivalent to Sponsor Membership

Notes: There is no mixing and matching, part financial, part work contribution toward membership. Additional hours of work can be carried over to the following year's membership. The Community will supply letters of recommendation and documentation to verify the work contributed by working members.

MEMBERSHIP LEVELS

The establishment of levels of membership is meant to make membership in the Dzogchen Community as accessible and meaningful as possible for the members, while assisting the Community in its work. These varying levels are not meant to imply that any level of member is better or worse than any other level. All constructive participation is deeply appreciated.

ACCOUNTABILITY

The amount of income obtained through memberships, and the progress achieved by the Gar will be documented and communicated to the members each year.

The Dzogchen Community of Tsegylgar West in Baja Sur Mexico

will be having a Santi Maha Sangha Base Level Retreat
with Jey Clark, certified SMS base level teacher
December 26,2004 - January 2,2005.

The retreat is planned to be held at the "Jardin de Los Naranjos" which is the name that Rinpoche recently gave to the Community land in Baja. There will be sessions of study and practice of the Santi Maha Sangha Base as well as Yantra Yoga sessions and Tun and Chöd practices every evening. Anyone seriously interested in following the teachings of Chögyal Namkhai Norbu can participate in the retreat, without previous Transmission, with the condition that they participate in the November 2004 Video Transmission. Participants will be able to camp on the land or make arrangements to stay in Buena Vista or Los Cabos. If several people stay in the same area we recommend sharing a car. From the US there are inexpensive flights from Los Angeles through Aero California or Airgorilla.com.

The cost of the retreat will be \$125US.

For Norte Americanos: to register send a check made out to 'the Winter Gar Fund' to:
Dzogchen Community West
2748 #D Adeline Street
Berkeley, CA 94703

For Mexicanos and others: Please email Tana (see below).

To receive registration and lodging information contact Tana Lehr at
<tanalehr@pacbell.net>.
Se habla espanol.

continued on next page



LOCAL GAKYILS

There has been a policy of returning 50% of the membership value to the local Gakyil with which the member is affiliated, if requested. We will continue that policy at the Sponsor, Sustaining, and Foundation membership levels.

WHERE TO SEND YOUR MEMBERSHIP:

The membership period for the Baja Gar (Tsegyalgar West) will run from January 1 to December 31st in a calendar year, though it is possible to join at any time. All except new memberships will be pro-rated, depending on the number of months left in the year, if the member joins after January.

Please mail your membership check (dollars or pesos) along with 2 passport photos to the following: Make checks out to Dzogchen Community West Coast Winter Gar Fund; mail to: Tsegyalgar West, c/o Carol Fields, 755 Euclid Ave., Berkeley, CA 94708

Or wire your membership fee as follows: Wells Fargo Bank, 1800 Solano Avenue, Berkeley, CA 94707, USA
Account name: Dzogchen Community West Coast Winter Gar Account; Account Number: 0178831467; Routing number: 511400393; Swift Code: WFBIUS6S; Federal Wire Transfer Number: 121000248

You will receive an e-mail confirmation of your membership number (which is assigned through Merigar), which you can use to register for retreats worldwide until you receive your official membership card.

When we have received by mail both your two passport photos and your membership fee, you will be sent your membership card, or it will be held for you if you prefer to pick it up at the next retreat in Baja.

The customary 20% and 40% discount rates for the differing membership levels are honored throughout the world at retreats with Namkhai Norbu Rinpoche. The possibility of earning free retreats and events is a feature only of retreats and events in Mexico plus being a member at least at the sponsor level in Tsegyalgar West.
If you have questions, please e-mail the following:
carolmfields@aol.com

*t a s h i g a r n o r t h
& s o u t h*

Tashigar Norte
Calle Bolivar Nro 32
Valle de Pedro Gonzalez
Municipio Gomez, Isla Margarita
Venezuela
Tel: 0058 4165800
Email: tashinor@mail.dzogchen.ru

**TASHIGAR NORTE
PROGRAM OF ACTIVITIES
OCTOBER TO DECEMBER, 2004**

October 31 - November 6
Teacher Training, 1st level of Vajra Dance with Prima Mai and Adriana Dal Borgo.

November 9 - 21
Complete teaching and practices of Lhalung Sangdag, the Terma of Heka Lingpa.

November 24 - 28
Yantra Yoga for beginners, 1st level with Carolina Mingolla supervised by Fabio Andrico.

November 29 - December 4
Advanced Course of Dance of the Song of the Vajra with Adriana Dal Borgo.

December 5 - 8
Rinpoche's birthday teaching and Practice of Long Life (Tshedrub)

For information please contact:
Tashigar Norte
Calle Bolivar Nro 32
Valle de Pedro Gonzalez
Municipio Gomez, Isla Margarita
Tel: 58 295 415 5800
Email: tashinor@mail.dzogchen.ru



View of Tashigar Norte from above, Gonpa roof on the right

J BASSI

An Open Letter from Chögyal Namkhai Norbu

Tashigar Norte, Margarita

Sept. 20, 2004

Dear Dzogchen Community,
In these last years I have been spending most of my time in Tashigar Norte, Margarita Island, Venezuela, and transmitting my important Dzogchen Longsal teachings. At the same time, we are engaged in a big project to construct a comfortable teaching hall with all the indispensably related projects of a Gar. If there is someone who is interested to contribute to this project, you are always welcome.
In recent years, those who attended the Longsal retreats in Tashigar Norte and promised to contribute money with our auction, etc., we need these donations urgently at this time because our work is going ahead very quickly. That is why I want to remind you all please honor your commitment and bring it into action as soon as possible.

With many Tashi delegs to you all.
Yours, Chögyal Namkhai Norbu

How to Fulfill Commitments:
For people wanting to fulfill their financial commitments to Tashigar Norte or send money for the projects there here is the banking info:
You can make money transfer to: "Asociacion Civil Tashigar Norte",
Checking Account #: 8302808412, Bank: COMMERCE BANK (ABA #: 067-010-509), Address of the Bank: 220 Alhambra Circle, Coral Gables, Florida, 33134, U.S.A.

SWIFT CODE: MNBMUS33A
(Sometimes required)

Tashigar Sud
Comunidad Dzogchen
Tashigar
Calle publica S/N
Tanti 5155
Pcia. de Cordoba
Argentina
Tel & Fax: 0054 3541 498 356
Email: tashigar@dcc.com.ar

**Beautiful Wood Carvings Available
from Tashigar South**

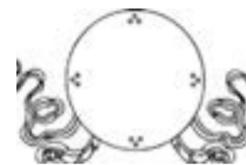
Tashigar South wants to announce that a member of our Community, Ricky Sued, has made several beautiful woodcarvings that Rinpoche has authenticated. Rinpoche suggested to Ricky to paint them and put them on Norbunet for sale.

At the web site below you can view the first finished one, carved from cedar wood, of Guru Dragpur, 18" x 30" (45cm x 75 cm).

Go here to see the carving:
<http://espanol.geocities.com/tashigarsurcuadros/>

This carving was donated to Tashigar South and has been marked to collect the money for the restoration and cover of the exterior Mandala, so for this project we decided to hold a virtual auction where everybody can participate by sending their written offers via email to our secretary at tashigar@dcc.com.ar and the best offer takes the Guru Dragpur.

Thanks to all for collaborating with us.
Tashi Delegs!
Gakyil of Tashigar South



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

Main Office:
PO Box 277
Conway, MA 01341
USA
Tel: 413 369 4208
Fax: 413 369 4473
Email:
Mirromk@cs.com

European Office:
The Mirror
Merigar
Arcidosso
58031 GR
Italy
Email: lizmirror@tiscalinet.it
Tel: 39 3298865292
Fax: 39 0564- 968 110

Editorial Staff:
Naomi Zeitz,
Tsegyalgar
Conway, MA USA

Liz Granger
Merigar
Arcidosso, Italy

Literary Editor:
John Shane

Advisors:
Adriano Clemente
Anna Eid
Barbara Paparazzo
Des Barry
Jim Valby

Layout & Design:
N. Zeitz

Web Site Managers:
Malcolm Smith
John Herr

Printer:
Turley Publications
Palmer, MA
USA

Distribution:
Tsegyalgar at
Conway,
MA, USA

Subscription Rate/6 Issues:
\$35US available
through
Tsegyalgar
35 Euro
through Merigar
Visa and Master card
welcome

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www.melong.com

on line only \$25US
paper only \$35US
paper and on line \$45



Namgyalgar
PO Box 14
Central Tilba
NSW 2546
Australia
Tel / Fax: 02/44737668
Email: namgyalg@acr.net.au
Web site: www.dzogchen.org.au

TIBETAN MEDICINE COURSES

in Australia and Singapore
December 2004 - February 2005
with Dr. Nida Chengtsang

The Dzogchen Community of Namgyalgar, in collaboration with the Medical Department of the Shang-Shung Institute in Merigar, is pleased to announce the next visit of Dr. Nida Chenagtsang to Australia and Singapore between December 2004 - February 2005.

Dr. Nida will be conducting the following courses in Tibetan Medicine :

SINGAPORE

Mantra Healing (Level 1) December) 9 - 13, 2004
(Beginners course)

Inquiries / Registration:

Edmund K W Tai at: <edmundkwai@yahoo.com.sg>
Telephone: [65] 6878 4534 - (during Singapore's office hours from Mon to Fri)

AUSTRALIA

Cairns, North Queensland
- Dream analysis course -
December 16, 17, 18 & 19, 2004
- Mantra Healing course -
December 21, 22 & 23, 2004

Inquiries / Registration: Dammika Mills

Tel: 07 40553677 / Email: taracitta@iig.com.au
P O Box 8177, Cairns QLD 4870

Namgyalgar, Central Tilba, NSW
Mantra Healing Level 2 - 4 day Intensive
December 27th - 30th, 2004
(for people who have done MH weekend workshops or Level 1 intensive with Dr. Nida)

Inquiries / Registration: the Secretary

Tel / Fax: 02.44737668 / Email: namgyalg@acr.net.au

Melbourne, Victoria

Ku Nye Level 3 - January 2nd - 11th, 2005
(for people who have completed Levels 1 & 2 with Dr. Nida)
Ku Nye Level 1 - January 15th - 24th, 2005
(beginners course)
Dream Analysis - January 27th - 31st, 2005
(suitable for newcomers)

Inquiries / Registration: Julia Tilley

Tel (03) 9443 9447 / Mobile: 0417 477 050
Email: <juliat1@optushome.com.au>

Sydney, NSW

Ku Nye Level 2: February 4th - 13th, 2005
(for people who have completed Level 1 with Dr. Nida + 60 hours of practice)

Inquiries / Registration: Helen Trehy

Tel: (02) 4385 1813
Email: helentroy@iprimus.com.au

TOUR CO-ORDINATOR (For Queries or Further Information):

Julia Tilley
Tel (03) 9443 9447 / Mobile: 0417 477 050
Email: <juliat1@optushome.com.au>



Dream Yoga Participants in Melbourne

“It was like a Dream” The Australian Dream Yoga Tour with Dr. Michael Katz August 12th - 21st, 2004

by Jan Taylor

It was like a dream...maybe a cliché but true, especially when Michael would remind us to ask “Is this a dream?” as we wandered around the university or hospital venues of his lecture series, observing all sorts of incongruous visions before us. It was amazing how many “incongruities” there were when we were aware and present, observing our surroundings as reflections in a mirror instead of thinking about what happened yesterday or what might happen tomorrow.

Snippets of dream-like images come to mind as I remember Michael Katz's first visit to Australia; the airport meeting, trips to the bush near Melbourne or a nearby coastal region on a wild, wet and windy day, wanderings around art galleries and the sharing of Asian culinary delights. Images of fireworks and sky-walkers from the opening ceremony of the Olympics and athletes performing amazing feats join the mix and then comes the day of the workshop in Melbourne.

Michael arrived in a blustery Melbourne on August 12th. The first lecture on Friday the 13th

was well attended, the bright lime-green lecture theatre giving the evening a surreal quality. Many from local Buddhist groups attended the lecture the following night in a nearby, but smaller city, Geelong. The Melbourne workshop was held on the Sunday the 15th with 46 participants and we were well pleased with this response considering most of the participants were not part of the Community. The day of the workshop passed in an easy, flowing way with lots of special moments. The kookaburra sitting in the gum tree in the morning, passively accepting close attention as we wandered the garden setting was quite incongruous and somehow auspicious. I wonder how many dreamt of a kookaburra that night and found it a cue to become lucid in their dream. Many had amazing dreams during the induction of a sleep state in the afternoon and the linking theme of blue sky and spaciousness emerged. The dramatization of some of the dreams was cause for awe at the amount of instantaneous creativity in the group as well as the feeling of being apart of that dream, even though it had

begun as one individual's experience. There we were amongst monsters and wise men, coming to understand how dreams, and possibly this life also, (surprise, surprise!) are just plays of the mind.

The final lecture in Melbourne on the August 19th was Michael's last night before flying to Sydney the next day where another lecture was held on Friday the 20th and the workshop on Sunday the 21st.

Now the tour is a memory of a short moment in time. The Community made a little profit and many people, most from outside the Community, had the opportunity to take part in the dream work and introduction to the practice of natural light that Michael gave in what I imagine is his own inimitably skillful way. We look forward to the possibility of another event in the future.

A summarized evaluation of the Australian Tour can be obtained from Jan Taylor (jant1@iprimus.com.au)

New Gakyil Singapore

Dear Vajra Brothers and Sisters,

It is my pleasure to inform that a new Management Committee (MC) has been voted into office at the 3rd Annual General Meeting of Dzogchen Community (Singapore) held on Sunday, 11 July 2004. The Members of the new MC are:

President -
Edmund Tai Kwok Wah
Vice President -
Michael Foo See Jin
Secretary - Wong Hee Kun
Treasurer - Fan Chin
Assistant Treasurer -
Lee Chee Teong
Committee Member -
Sam Chan Teng Jiang
Committee Member -
Sandra Lee Siew Hwan (Ms)

Additionally, the MC Members will perform Gakyil functions as follows:

Blue Section
Michael Foo See Jin
Email: michaels11@hotmail.com

Sam Chan Teng Jiang
Email: chantengjiang581@msn.com

Edmund Tai Kwok Wah
Email: edmundkwai@yahoo.com.sg

Red Section
Wong Hee Kun
Email: frogwong@singnet.com

Sandra Lee Siew Hwan
Email: san138a@yahoo.com

Yellow Section

Fan Chin
Email: fanchin@singtel.com.sg

Lee Chee Teong
Email - teong@starhub.net.sg
Edmund Tai Kwok Wah
Email: edmundkwai@yahoo.com.sg

The new MC, elected for a 2-year term, looks forward to a fruitful collaboration with you.

Best regards

Edmund Tai



NAMGYALGAR TSAMKHANG RETREAT CABIN #1

The name Rinpoche said to give to the new retreat cabin at Namgyalgar is Tsamkhang 1, meaning retreat cabin 1. This little cabin nestles behind the coral tree and smoke from its pretty little wood heater curls up over the green landscape. The view from the cabin looks through the trees down to Wallaga Lake and the sea beyond, and the sky above that. The feeling here is peaceful and sweet, with the shining bright sun of spring and the red flowers of the coral tree and prayer flags flying in the wind.

The cabin is now ready for personal retreats. There is a comfortable bed near the windows to the view, a hot shower, gas for cooking, solar lights and a power point for a CD/tape player, a fridge and a small jotul combustion heater to keep the chill out in cold weather. There is a friendly and capable Geköes at Namgyalgar to insure your comfort and safety. (Please see booking details below).

This cabin is available for closed personal retreats, which means being engaged full time in practice transmitted by Chögyal Namkhai Norbu, remaining in seclusion and limiting contact with others to necessary commu-

nication with the Geköes. In some cases, depending upon the circumstances, some variation to this may be possible (a semi-closed retreat), - please discuss this with the retreat booking coordinator.

Membership in one of the Five Gars of the Dzogchen Community is a requirement. Applicants need to make an advance booking and before entering the cabin be introduced to the cabin protocol by the Geköes or a Red Gakyil member at Namgyalgar.

Cost:

Victorious Members: Free
retreats of 2 weeks duration per retreat that can be extended if the cabin is available and not reserved by other members.
Sustaining Members: - \$100. per week
Basic Members: - \$150 p.w.

Applications and Inquiries

Retreat Booking Coordinator -
Jean Mackintosh: Tel: 0244 737 049 /
Email: jeani@sci.net.au

In her absence please contact the Secretary of Namgyalgar - Viki Forscutt
Tel / Fax: 02 4473 7668 /Email: namgyalg@acr.net.au

Personal Retreats at Namgyalgar

The new retreat cabin Tsamkhang #1, which is situated in a private and picturesque location near the coral tree on the saddle, with views to Gulaga and the surrounding bush land, is now available to members for personal retreats. Also available are caravans and tent sites in the camping area near the Gonpa.

In some situations, depending upon circumstances and availability, a room in the house, members for personal retreat may use Gawaling.

In early 2005 a dark retreat cabin, which is currently under construction in a secluded area of the Gar, will also become available for retreat.

If you are interested in undertaking a personal retreat at Namgyalgar please contact the secretary for details about the types of retreats that can be done, requirements of retreatants, retreat accommodation and costs, duration retreats can be undertaken for (including possible prolonged stays on the Gar to do Practice-Study-Karma Yoga) and how to arrange to do your retreat.

The Secretary
Namgyalgar
PO Box 14
Central Tilba
NSW 2546

Tel / Fax: 02/44737668
Email: namgyalg@acr.net.au

THE PROJECT "COMPLETE WORKS OF CHÖGYAL NAMKHAÏ NORBU"

Here is the annual report regarding the Project "Complete Works of Chögyal Namkhai Norbu". In the fourth year of this project (July 2003 - June 2004) we collected about US\$ 36,000 that was offered by the following donors:

Alba Papini
Anna Pucci
Anonymous
Anonymous from Frankfurt, Germany
Anonymous from Salt Lake City, Utah, USA
Bernhard Schweizer
Boon Chuan Fong Ringo
Chiara Carraro
Clara Bordeu
Claudia Ciardulli
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Dzogchen Community of Vladivostok (Russia)
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Gabor Hardy
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Mimmo Mercogliano
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Paolo Brunatto
Paolo Pappone
Pia Barilli
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Riccardo Moraglia
Rita Bizzotto
Roberto Zamparo
Rosanne Welsh
Stefano Pirovano
Thierry and Annick Jeanneret
Tom Garnett
Ugo Cardea
Uwe Gloess
Zsolt Somogyvari

The donations given before and after the period July 2003 - June 2004 are not listed here. We apologize for any unintentional errors and omissions.

We are listing below the translations done by Adriano Clemente in the past year and his future plans for this project.

TRANSLATIONS OF CHÖGYAL NAMKHAÏ NORBU'S WORKS IN 2003-2004

1. THE TWENTY-SEVEN COMMITMENTS OF CHÖGYAL NAMKHAÏ NORBU (chos rgyal nam mkha'i nor bu'i dam bca' nyer dgu).

2. THE INTRODUCTION TO THE MIRROR OF VAJRASATTVA (rdor sems me long gi dgongs pa ngo sprod), in LONGSAL TEACHINGS VOL. 5, forthcoming.

3. THE UPADESHA ON THE PROFOUND PATH OF THE ILLUSORY BODY (zab lam sgyu lus kyi man ngag), in LONGSAL TEACHINGS VOL. 5, forthcoming.

4. THE PRINCIPLE OF THE VIEW TOTALLY BEYOND THE CONCEPTUAL MIND (lta ba blo 'das chen po'i dgongs pa), in LONGSAL TEACHINGS VOL. 5, forthcoming.

5. THE TREASURY OF ATI SAMADHI, FIRST LEVEL OF SANTI MAHA SANGHA, new revised and enlarged edition (a ti bsam gtan dgongs mdzod).

WORKS IN PROGRESS

1. THE TOTAL SPACE OF VAJRASATTVA: ROOT TEXT AND COMMENTARY (rdo rje sems dpa' nam mkha' che rtsa 'grel).

FUTURE PROJECTS

1. LONGSAL TEACHINGS VOLUME SIX (Gomadevi, Guru Yoga of White A, Mandarava Tsalung etc.)

2. LONGSAL TEACHINGS VOLUME SEVEN (Total Integration of Behavior, 25 Longchens, Bardo etc.)

3. SANTI MAHA SANGHA SECOND LEVEL, NEW EDITION.

4. SANTI MAHA SANGHA THIRD LEVEL, NEW EDITION.

5. THE TOTAL SPACE OF VAJRASATTVA WITH THREE COMMENTARIES.

6. VAJRA DANCE, ORIGINAL TEXT INCLUDING THE HISTORY OF ITS DISCOVERY.

7. THE BOOK OF DREAMS.

8. THE AUTOBIOGRAPHY.

Our goal is to collect a fair amount of money every year for the translator, so that all of Chögyal Namkhai Norbu's Tibetan works can be translated in the best way as soon as possible.

We hope that all the Gars, Gakyils and practitioners of our Dzogchen Community will continue to collaborate as they did so far very generously.

HOW TO CONTRIBUTE TO THE PROJECT

The donations can be handed over manually to the Merigar Office or can be sent through bank transfer to the following account:

893, Banca Popolare dell'Etruria, Branch of Casteldelpiano, in the name of Comunità Dzogchen FA
IBAN Code: IT98Q 05390 72190 0000 0000 0893
BIC Code: ARBAIT 33126

Please note that the old bank account # 684082, Monte dei Paschi di Siena, Branch of Arcidosso, will be discontinued, therefore all the bank transfers should be sent to the account given above.

For any further information please contact Karin Eisenegger-Koppensteiner, garuda@bluewin.ch and Igor Legati, edizss@tiscali.it

Principles of the Dzogchen Community Blue Book Update

The Blue Book, "The Principles of The Dzogchen Community", published by Shang Shung Edizioni, Merigar 2001, came out as a result of an international Gakyil conference at Merigar in 2000.

This booklet is supposed to be a manual for all members of the International Dzogchen Community and especially for Gakyil members. As a current manual, it needs to be updated in its second edition that will be published soon.

To fulfill the task of giving necessary information to everybody interested, we need the collaboration of all worldwide Gakyils. The International Gakyil will send out a few questions and requests for information in the next weeks. We hope very much for your quick response!

Our first request is that each GAR and LING send its full and completely updated address, telephone number, email addresses, web sites, etc. by the 31st of October, 2004, to the following email address: garuda@bluewin.ch.

We would also need an updated list for all publishers inside the Community.

Please forward this message to any Gakyil that might not be able to receive this mail through Gakyilnet, Norbunet or the Gars!

Thank you very much!

Karin Eisenegger-Koppensteiner, Blue International Gakyil

**The Dearly Departed
Two Poets and Visionaries**

by Louise Landes Levi

Sheldon Rocklin 1937-2002

Sheldon Rocklin, early explorer of the Indian sub-continent, documentary film maker and founder of Mystic Fire Video, died in NYC in Sept. of last year, from complications resulting from Pneumonia. His understanding of the media, long before the popular video of today, and his interest and sensitivity to the Eastern world, brought Buddhism to the living rooms of hundreds of thousands of beings who without this visionary film makers and archivist would have been without access to the 'Swans in the Lake' and many, many other ecological, artistic and intellectually visionary dimensions of the late twentieth Century. He documented extensively teaching by His Holiness the Dalai Lama and our own Master, Chögyal Namkhai Norbu Rinpoche, Next Year in the Land of the Dakini, in his series, Women of Power, filmed by Constanzo Alioni and narrated by Laura Albini and Louise Landes Levi. Mystic Fire Video, for more than two decades, produced and distributed important works dealing with sacred and spiritual subjects, from Tibet, Egypt, Japan, India, as well as films documenting the work, in our century, of thinkers, artists and social innovators. Mystic Fire's Paradise Now, The Brig, Signals Through the Flames, Sacred Ecoglove, Love Lion and the West's First film on Tibetan Medicine. The Buddhist community and the many masters whom Sheldon presented mourn his passing. Please consult www.mysticfire.com for its entire catalogue and ordering procedures.

"Summer Solstice"

Today is the first day of summer
now is the time of the unthinkable
Sheldon Being breathed on the ventilator
gasping for breath, all the lights turned off,
There are still Tibetans who fill
the room with sound, holy mantras,
We are all bereft.
I will board a plane for London & cry
in the sky
I am running out of film
I stumble in the light of day
I find my glasses & consider it a miracle
I thought I lost my passport
I need help to sing my song
Sheldon father of our common dream,
the halls of summer prepare us for
the silence to come,
Friendship fallen, sirens of the morning call out your name-Sheldon,
Sheldon
I have lost my dictionary
The summer is over before it began.
You were the world's best friend
the shore of the sea washed by the waves,

Now you have reached the highest point,
like the sun you stand still with Angus.

(june 22, 2002)

Charles McGheehan 1934-2002

Golden Rain*

Charles McGheehan (our Vajra brother) Charles, poet, translator 'protector of the poor', died in Amsterdam on Oct. 6th, 2002, surrounded by his loved ones and friends. Charles met Chögyal Namkhai Norbu Rinpoche in Amsterdam in 1995. Already disabled, he made a heroic trip to the airport to greet the Master. Unknown to other practitioners, (who wondered who the 'stranger' was) the Master immediately shook his hand, when he emerged from the arrival gate. Later, as Rinpoche was escorted to the car that was awaiting him, Charles and I stood alone watching the group in the parking lot. At that point, the Master turned (in the car) and looked fixedly at us...I shall never forget the long steady gaze, with eyes wide, from the car in which he was seated, directly fixed on Charles and I.

Charles was well known to poets and those who practiced, at least in Amsterdam. He was the translator of Holland's great modernist Bert Shierbeck and later an organizer of festivals that invited poets of diverse nationalities: African, Indian, Israeli, American, Japanese. The poets gathered to meet, read and mingle, together. The translator of an early book on Zen, he then embraced what he felt was a Buddhist point of view and attempted to serve, in all ways possible, those less fortunate than himself. He attended the retreat with Rinpoche in Amsterdam and later, unable to leave his house, studied the Dzogchen preliminaries and practices to the best of his ability. A talkative man, he was unable to speak for the last year of his life. I hope within his mind the teachings

of the state of presence resonated and that the meeting with our Master - "every word of the master is a mantra, every gesture a mudra" - allowed him to experience his own clarity at the time of his departure from the earth. Ga jij gang Lieve Charles & tot ziens.
(Transl.fr. Dutch: Go on your way dear Charles & See you Soon)

*** Golden Rain In May**

"The day we met in May under golden rain
was in the garden ova most pleasant dream;
as if I'd woke & seen it then as Reality.
with some ovtha sweetest songs birds can sing,
that becam melodies of your best memory."

C. McGheehan, 1994

**Chronicle of
Another House- moving:
the Thirteenth**

by Nene Reile

The phone keeps on ringing in the almost empty living room, its echo absorbed by the great green gold leaves, the earth colored tiger, the white clouds and the two tiny angels that fly through the tropical world that I painted on the wall five or more years ago. "Hello... yes ... we still have some furniture to sell ... no ... we don't have a rocking chair ... what? We are moving to south Australia to live ... yes, Melbourne ... that is why we are selling everything .. or almost everything... no, I'm sorry but I'm taking my books with me ... yes, there are lots... thanks ... good luck to you, too!" The phone calls ends and silence returns to the room lit by the autumn sun. This is the thirteenth time we have moved house and we have managed to stay here for a good six years! A record!!

And the silence flows like a primordial river into my ears, light and tenuous. It seems to be formed of colored fragments of words, of sounds, of mantras, of songs. Of six years of the Song of the Vajra that have been absorbed by the walls and the wooden window frames of the house, by the climbing plants on the terrace and assimilated by the souls of the great trees at the bottom of the garden; melodies of mantras that have become part of the cosmic dust that sparkles in the rays of sun in the empty rooms.

The sun's rays pass obliquely across the terrace and illuminate the four towers of boxes awaiting transportation by a removal company to a distant port in the north of Germany. How many there are! At least 40 boxes. What on earth are you doing with all that stuff? Hey! Mind you, it isn't only my stuff - at least of couple of them belong to Fabian, the daughter Helmine's boyfriend. He and Gandalf, my son, are already in Melbourne waiting for us. And we are here also waiting for some thing - our passports with the visa from the Australian Embassy in Berlin. Once they arrive, we can leave!

Back to the boxes and our moving - inside the dark space of box 17, the great drum used for the Ritual of the Guardians is

lying, wrapped up in my soft quilt to protect it during the long sea voyage. I really hope that everything gets there! Well, to tell the truth, I miss my quilt a bit, but anyway, what to do? Our thirteenth house moving is not only a little stressful but is actually a real revolution! And then writing and drinking tea, the evening has arrived. I didn't get much done today except write. Life is so sweet!

A solitary bell announces the sunset hour and Helmut has gone to swim in the cold water of the little lake beyond the fields. I think that these afternoon swims in the autumn have had an effect on his most recent artwork. Could it be a water nymph or a naga arisen from the depths of his green water world to reveal the secret of the microcosm contained in a drop of water? And has he playfully covered him in garlands of emerald blue seaweed?

And this evening, my cat, Galippo, who at this time is always on his way back home from his eternal roaming, will not come. About a week ago he was taken in by an old friend of ours who lives in a town on the other side of Augsburg. Galippo is now quite an old cat and will be well cared for at Markus's house. Finally he will have a house all to himself that he won't have to share with another dog or cat and certainly not with any mice! While my ferocious little Pippi, the red cat that Alex and Jacobella, my old friends from Merigar, gave me at the end of the retreat last June, has become a lovely big cat, strong and courageous. I hope that both Pippi and Otto, our sausage dog will be able to get past the bureaucratic obstacles in order to come with us to Australia. It will be so sad if we have to part from them. Oh, Nene! Separation only exists in your dualistic mind. That sounds goods ...but I still have tears in my ears at the thought of leaving them.

The other night I heard the distant meowing of a cat through my bedroom window. I thought that it might have been my Galippo running away and finding his way back home. I rushed downstairs but everything was quiet in the garden. Suddenly a bird black as night flew out of a bush, brushed against my hair

with his beating wings and disappeared in the direction of the fields against the background of the rosy gleams of lightning. I stayed there, still as stone. The cold wind blew over me carrying the infinite laments of as many unknown animals and other beings from the nearby fields and the dark ocean of samsara. The sky was full of stars and I could have remained there for the whole night to watch it. I thought once more of Galippo, who was probably dreaming of passing me by in the damp shadows of the night. And where could my damaru be? Oh, yes ... it should be in box 37 inside the large blue enamel pot, made in "West Germany", really strong. Of course, it has a ten-year guarantee!

Passages

Died:

Our Vajra brother Fabio Formichi passed away on September 12 in Rome, Italy. He was 44 years old. Many of us knew Fabio from ASIA's colorful Tibetan tent below the Merigar Gonpa during the summer retreats. He had collaborated with ASIA for many years with enthusiasm and great energy. He was a passionate traveler and loved life in general. He suddenly became ill more than a month ago and almost immediately had to face the fact that he was dying. This is not easy moment for anyone but those who visited him and spent time at the house where he passed his last days saw him accept such a sudden end with a serenity that was extremely moving. He never complained and always had a ready winning smile for his friends, his daughter and all those who went by to greet him. The people in the Rome Community were very close to him up to the end.

The Silk Shoe

i thought my will could
stop the inevitable
but nothing stops
the hand of the great impartial

your skin becomes translucent
like daddy's at the end
fingers and limbs cool as elements dissolve
eyes sparkling with a kind of final wisdom

death is near
my sisters and i are so sad and we cry
"are you afraid?" i ask.
"no", you say resolutely, "are you?"

the death of the mother
is like our own
our blood is her blood
our lives primordiallly entwined

i cannot sleep
i listen and look for your breath
in the night
in the day i try and make
the world like a silk shoe
so you can enter with ease
the last phase of your journey

by Naomi Zeitz

HOW I MET CHÖGYAL NAMKHAÏ NORBU

Being born (a woman) is a fortunate thing!

by Oni McKinstry

Naomi actually asked that I write about Dzogchen practice and love and relationship, but truth of the matter is with my personal history, it is better that, instead I describe my journey back to my Master, in this lifetime.

I was born in Danang, Vietnam in the year of the Water Hare, on the Fire Ox day of the Earth Sheep month. My sister, brother and I were baptized into the Catholic Church, according to the wishes of my father who died when I was two.

Vietnam is a primarily Buddhist country but with large populations of Roman Catholics from centuries of French colonization. My mother was and still is agnostic but I grew up participating in the regular Buddhist rituals that my Grandmother performed every new moon, full moon and days of our ancestors' anniversaries which occurred at weekly intervals. It was something that she did and she never once explained to me what she was doing or why, but I did grow up with the idea of Karma and its consequences firmly influencing every act and word.

When I was ten years old, the Korean teacher who taught us French and English on Saturday mornings invited me to a luncheon that she was giving one Sunday to a group of monks. She had always dressed in mini skirts, wore red lipstick and high heeled shoes and so I imagined that she was a very modern woman who aspired to material wealth and opulence. I had visited many Buddhist temples in our city with my grandmother and offered incense and flowers, like everybody else, and had seen monks in their ochre robes and shaven heads but had not really had any close contact with them. To me they were part of the background. On that Sunday morning, I arrived to see a long table with about a dozen monks sitting around it, each with his own round black bowl the size of a large pot in front of him, with nothing inside. Then my teacher

and members of her family walked up to each monk, offered him a spoonful of food from a plate they carried in their hands which they then placed carefully into the black bowl. I was gestured to copy them. Before the monks ate, they put their hands together and chanted in a language I didn't recognize for about half an hour. Then they chanted again after they had finished eating and then we could begin to eat.

The following Sunday my younger brother and I accompanied my language teacher to the temple where the monks came from to hear teachings. I remember taking refuge at a later visit to the temple and studying the Abhidharma text and learning the Pali language in order to pronounce and understand the chants better. So I became a "Buddhist" from then on, though I was not too encouraged

by the fact that I was born a female and was stuck with the encumbrances that came with this body as I had fantasies of becoming a nun. When our family immigrated to London, England I made regular visits to the Thai Theravadin temple for studies and meditation sessions and kept the five precepts - religiously as they say.

So I continued through years of married life and motherhood in New Zealand, practicing Vipassana meditation at home and on weekend retreats at the local Buddhist Vihara. My teachers were Western monks of the Thai Forest tradition and were English speakers so it was easier for me to make some sense of the teachings. But I always felt I was a "bad" Buddhist because I wanted to be enlightened before I die, not just simply "enter the stream" and come back again for the next try. I had come across the Tibetan Buddhists in India in the mid 80's and found them to be rather motley, but they seemed to have a

kind of energy that was completely mysterious to me albeit a little exciting. Despite being a sparsely populated country, New Zealand



has quite a large and eclectic group of practitioners of diverse Buddhist denominations, but I was not interested in shopping around and decided to persevere with my Vipassana practice, keep sitting and see what the future unfold.

One day in July 1998, not long after leaving a 12-year marriage and still in the throes of grief and anxiety, while browsing through the Buddhist section of an alternative bookstore a book, entitled "The Crystal and Way of Light" literally fell off the shelf and almost hit my head. Then I discovered "Dzogchen: The Self-Perfect State" from the local library and from the back page found a contact name in New Zealand which turned out to be obsolete. The following year I bought the music CD of "Chod - Cutting through Materialism" which I listened to over and over again, mostly at night in bed. Don't ask me why I was attracted to the books or the chanting, it just sort of felt 'right'. It wasn't

until July 1999 that I received from Naomi through the Mirror website, a name and telephone number of a David Sharp in Auckland to contact for information on the Dzogchen Community. It turned out he lived 10 minutes walk from my apartment, in the same suburb. David, who has since passed away, was extremely open, enthusiastic and generous with his knowledge and understanding of the Rinpoche's teachings. My very first practice was a Ganapuja! But because I had been given a folder of pages of practices and photos of the guardians and deities and had studied these a few days before, I was able to follow somewhat. It was as you could say a complete turnaround. I had been a vegetarian for nearly 20 years, seldom drank wine and had never spoken Tibetan before. But at that famous point of no return, I took to the whole thing like a duck to water. I wasn't even disgusted with eating meat!! To say I was a renunciate would be too kind, I had been teaching Hatha Yoga at that time for 5 years and my colleagues and I were proud little Indianised yogi/nis, pleased with our Sattvic lifestyle, eating dhal and rice every week, wearing Indianesque clothes and Omming with the students.

About a week later, I had a dream of being in a large, dimly lit room with enormous wooden pillars in four corners, a large Asiatic man dressed in a Chinese style ankle length robe in gold brocade was walking back and forth in front of me, speaking loudly and waving his arms. I remember thinking this man is teaching me some kind of yoga, telling myself I must remember when I wake up; I must rememberWell of course that was all I could remember. Unbelievable as it may sound, while dreaming I also had a strange feeling that this man might actually be in my room and forced my eyes to open to see if it was true and a vision of him was standing right there in the room, looking at me. Was my desire to meet him so strong?

David told me then that in December, Chögyal Namkhai Norbu, the master of this lineage,

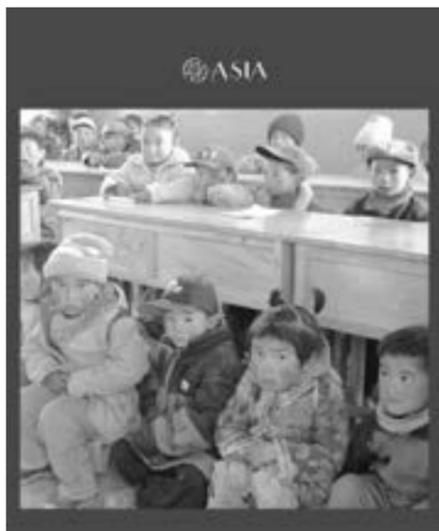
was coming to Auckland for a 3 day weekend teaching on his way to Australia where he was to stay until April giving longer retreats at the big centre there. I had not taken any holidays outside the usual national days for the last 3 years and had saved up enough money for a trip away. So I duly booked my ticket and borrowed a tent from a friend, all this before I met Rinpoche.

The Auckland teachings were held at a teachers training college quite near the city centre. When I walked in, there were people taking registrations and selling the Thun books in the foyer. In the main room, there were three Tibetan thankas on the wall behind the dais and two rows of chairs at the sides. There were some Buddhist people I knew and about 4-5 Western Tibetan monks, but I was also surprised to see other acquaintances too. We stood up as the Master arrived, I turned to see that it was the same man in my dreams, only he was wearing ordinary clothes and he wasn't so big. All the time during the talk, there was this tall black haired man who was videotaping the event and he kept walking up and down the aisle taking photos and working the camera, which seemed a little curious to me.

I didn't remember any thunderous feelings or earth shaking realizations or that my mind was taken over by any particular impressions. I studied this man's face intently; his mannerism, his words and I felt absolutely Nothing! I mean Nothing and I honestly wanted something then. I concluded that I needed to spend more time in his presence because the meeting was too ordinary and at least to see if I was too stupid to understand.

It wasn't until I received Direct Introduction from the Master in Namgyalgar at the Christmas retreat that I felt that now I can continue with the practices and studies of his precious teachings with some confidence and faith. Needless to say, my life has been through many changes, I have uprooted myself and have become something of a traveler, but sometimes that happens..... I am a very lucky (woman) indeed.

ASIA CALENDAR & CARDS 2005



ASIA onlus
Association for International
Solidarity in ASIA
Via San Martino della Battaglia 31
00185 Rome, Italy
Tel: 06 44340034/35
Fax: 06 44702620
www.asia-onlus.org – info@asia-onlus.org

