



Ligmincha Europe Magazine

7 – Winter 2012/2013



Ligmincha Europe Retreat Center

Meet the Czech Republic sangha

Taste of The Three Doors

Journey to Mustang



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THE LIGMINCHA EUROPE MAGAZINE

is a joint venture of the community of European students of Tenzin Wangyal Rinpoche. Ideas and contributions are welcome at magazine@ligmincha.eu. You can find this and the previous issues at www.ligmincha.eu, and you can find us on the Facebook page of [Ligmincha Europe](https://www.facebook.com/LigminchaEurope).

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GREETINGS AND NEWS FROM RINPOCHE



Ligmincha Institute for the Study of the Religions and Cultures of Tibet

Dear European Sangha,

I hope that this letter finds you all well, happy, and very engaged with your own personal and spiritual development.

I am very happy and excited to inform you about some wonderful news. We are moving forward to finding and establishing a Ligmincha Europe Retreat Center.

All of you know our other retreats centers: Serenity Ridge in Virginia, Chamma Ling Colorado, the two Chamma Lings in Mexico, Chamma Ling Poland, and Lishu Institute in India. All of these centers are doing well and continuing to develop.

For years I have felt a need for a European center where all of the European sanghas can gather together, a place that is easily accessible, and comfortable. As the aim of the Ligmincha Europe Retreat Center is to especially support all of the European sanghas, members of the different sanghas will be on its Founders Circle, and involved in all administration and decision making.

As we are at the beginning stages of this project, we need a place and people so we can begin the process of looking for our new center. I am thrilled with the current Board of Ligmincha Germany, which includes Oliver Wirtz, Florian Bruckmann, and Gabriele Penders. They have been working very harmoniously together, with a lot of enthusiasm and inspiration. Because of this, I have directly asked them to initiate the process of looking for a retreat center. Although I've asked the Ligmincha Germany Board to look for a place for this center in Germany, I want to highlight that this is not a "German" retreat center, but one where all of the European sanghas will participate, as I already mentioned.

To create this center is a big task and it will bring a big benefit for all of us. We will need a lot of support from all of you – financial support, skills, labor, and your prayers and wishes. Please communicate your views, thoughts and suggestions directly to Oliver.

I am truly looking forward to teach at our new retreat center, spending time there, and inviting other teachers there. I look forward to creating this place so that it will support all of you in your personal and spiritual development.

With my love and many blessings,

A handwritten signature in gold ink, which appears to read "Tenzin Wangyal".

Tenzin Wangyal Rinpoche

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PRESENTATION OF THE 'LIGMINCHA EUROPE RETREAT CENTER'

During the Summer retreat in Germany in July 2012, and during the Zhang Zhung Nyen Gyud teachings in Austria in October 2012, Oliver Wirtz, chair of Ligmincha Deutschland (Germany), presented Tenzin Wangyal Rinpoche's plan to create a center in Europe for training, meditation and study. Rinpoche, who asked the German board to look for a place to realize his dream, was also present to answer questions.

Rinpoche said that the European center is a place where two lamas are going to reside. It will take a great effort to realize this project, and the other sanghas in Western Europe were invited by Rinpoche to support this project. Rinpoche's letter, printed on page 3, was sent to the European sanghas in November 2012.

There are two important conditions for the center to be met. It must be easily accessed by car, plane and public transport. In addition, it should be a center, which can be used on a short-term basis for the training of The Three Doors Academy as well as the European Summer Retreat. It must also serve for long-term use when we, for example, want to build a Stupa there.

To give us an overall impression, Oliver showed us some photos of places he found on the internet, which could be suitable for the center, like a youth hostel and a farm built around a courtyard.

Although there is no building presently, Oliver showed us the gifts he received at Serenity Ridge from Rinpoche for the European center: a *tangkha* of Sherab Chamma (see photo on the next page) and a Tibetan book with the text of *Zhang Zhung*

Nyen Gyud. And to supplement the inventory he asked us if twenty-nine other people would kindly contribute € 20 so he could buy a statue of *Tapihritsa* in the European bookstore for € 600. More than thirty people responded immediately, because it really was a once in a lifetime chance. The proceeds of this years' auction at Buchenau – a great event – which raised approximately € 8000, will be used to finance the center. An initial rough-estimate is that the center may cost round half a million euro.

There are many steps to be taken moving forward. First, under the supervision of Rinpoche, a "Founder's Circle" with representatives of the European national sanghas will be formed to ensure the connection between this wonderful project and the existing sanghas. The chairs Heide Mitsche (Austria), Anna-Kaisa Hirvanen (Finland) and Anneke Dekkers (Netherlands) responded immediately during the retreat in Austria and gave their support to Oliver during his presentation. And so, it really has become a European project, where every sangha, if they want to participate, can send one representative to this 'Founder's

Circle'. This is an open invitation and there is no obligation to participate. Nobody should feel under pressure and this is in no way a reflection of one sangha's potential or commitment over another.

Next to the 'Founder's Circle', a committee will be formed with all kinds of experts,

such as lawyers, architects and further skilled members of the European sanghas, who want to contribute making this project a dream come true.

On the pages 6 and 7 you will see slides of the Powerpoint presentation done by Oliver.

Text by Ton Bisscheroux

Photos by Ton Bisscheroux and Florian Bruckmann





Sherab Chamma



Tenzin Wangyal
Rinpoche's
European Vision

"Draft 1.2" for the
European Sangha
developed by



Chamma Ling Ligmincha Retreat Center in Europe



- Draft 1.2 (Excerpt) -

October 19, 2012



The Vision – what is Chamma Ling Europe for?

- A home for the Ligmincha Sangha within the Yungdrung Bön tradition in Western- /Central Europe
- A place which offers a rich taste of the uniqueness of the Yungdrung Bön tradition in order to preserve Bon Buddhist Wisdom in the world
- A space that hosts activities of Geshe Tenzin Wangyal Rinpoche including the annual summer retreats and the „The Three Doors“ trainings as well as those of visiting teachers of all traditions



The Basis – a Sangha for the Retreat Center and vice versa

A European Retreat Center, which offers a broad scope of opportunities to enhance one's spiritual development needs the potential of the European Sangha.

To support the practitioners close to their everyday life through local sanghas, embedded within national sanghas is a critical success factor for offering further services which can only be maintained by a Retreat Center.

And vice versa a Retreat Center can only be maintained by practitioners, who feel like giving something.





The Search of the Land

The land still has to be found. However I set up various criteria:

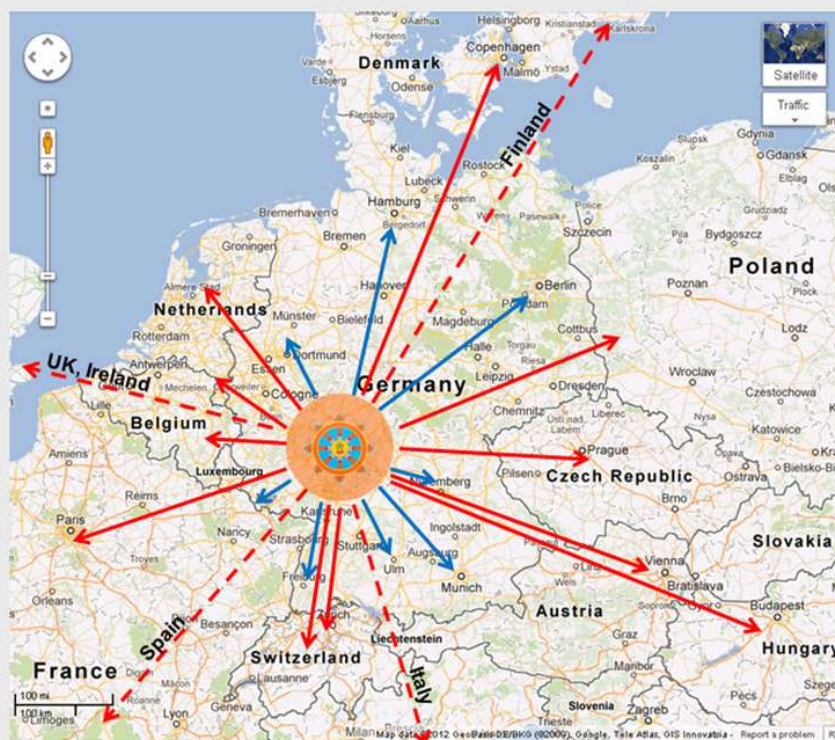
1. The land should offer both short term and long term opportunities
2. It should rather be offshore than within a city or village, but easy to reach by also public transportation
3. As Germany seems very central for all countries within the Western European Sangha, the retreat center should be located somewhere in the middle of Germany (as seen on the next pages)



Tenzin Wangyal Rinpoche



The Land



THE HEALING POWER OF THE INNER REFUGE

In 2013 Marcy Vaughn, senior student of Tenzin Wangyal Rinpoche, will be teaching *'Taste of The Three Doors'* in several countries throughout Europe. Anja Benesch talked to Marcy about this two-day seminar, Marcy's role in The Three Doors, and her personal experiences as a teacher.

Marcy, you are a senior student of Tenzin Wangyal Rinpoche. Can you please share a little bit about how you met him and how your relationship as student and now teacher evolved?

It was actually my husband, Gabriel Rocco, who first encountered Tenzin Wangyal Rinpoche. While I began pursuing Tibetan Buddhism in earnest in 1974, I didn't meet Tenzin Wangyal Rinpoche until about fifteen years ago. I was engaged in study with a Nyingma teacher at the time when Gabriel received a flyer in the mail from Ligmincha. He wrote to Tenzin Wangyal Rinpoche and traveled to meet him and they formed a strong connection from the first meeting. Meanwhile, I had a dream in which I was walking in the woods along a stream and came upon a Tibetan man seated by the stream. He introduced himself as Tenzin Wangyal, and we had a cordial meeting and pleasant conversation. Upon awakening I had the thought, "Oh my husband's teacher is such a nice person." On two occasions I had this same dream. Then one day I was in our meditation room and looked over at Gabriel's table where a book I had never seen before lay. I picked it up and opened it at random. My eyes fell upon one line in the text and I exclaimed out loud: "Oh my, this is it!" It was one line from the commentary on the *Twenty-One Nails* and it spoke to a very specific experience I had when I was younger that I had never received an explanation or teachings about. There it was, in one line. So I knew I had to meet Tenzin Wangyal and luckily he was giving a seminar that very weekend in Virginia. We drove the six hours to Charlottesville, entered the studio where the seminar was to be, and Tenzin Wangyal Rinpoche came right over and took my hand and said, "Welcome. I have been waiting for you." I cried on and off the whole weekend, it felt like such a homecoming. I was and still am overwhelmed in a positive sense with the generosity of the Bon lineage teachers and particularly with the warmth



Marcy Vaughn

has been a practitioner of Tibetan Buddhism and Bon for almost forty years and is a senior student of Tenzin Wangyal Rinpoche. She graduated in the first class of the master's program in contemplative psychotherapy at Naropa University in Boulder, Colorado. Currently a therapist in private practice in Bryn Mawr, Pennsylvania, Marcy teaches meditation classes and also leads retreats to explore the uses of imagery and voice in the healing process. She has worked closely with Tenzin Wangyal and edited three of his books: *Tibetan Sound Healing*, *Awakening the Sacred Body*, and *Awakening the Luminous Mind*. She is the Director for Practice and Programs for both Ligmincha International and The Three Doors. She helped design and teaches in The Three Doors Academy, a two and a half year training program that brings contemplative practices to a secular world.

of Tenzin Wangyal Rinpoche.

So I continued to attend every retreat offered by Ligmincha, and somewhere along the line Rinpoche asked me if I would be the *umdze* (practice leader) at the retreats he taught at Serenity Ridge. I had done this for my previous teachers and enjoyed doing it. So our relationship developed over time in this way — for four retreats a year, including the three-week summer retreats, Rinpoche would teach and I would guide the practice based on what he taught. I also transcribed all of the teachings and edited them,



so I became quite attuned to Rinpoche. As our relationship continues to evolve, I always find Rinpoche encouraging, and sometimes provocative in a good way. I never feel he puts any kind of a lid or restriction on me. I truly feel supported to mature in my practice and I have benefitted greatly from the powerful gift of his trust.

As a teacher, are you meeting challenges that you have been working on?

The first time Rinpoche asked me to teach I went down to Charlottesville and taught the *Tsa Lung* practices for a weekend retreat. I was nervous, but I felt positive about doing it because the *Tsa Lung* has been such a wonderful practice for me. When I entered the shrine room, Sue Davis Dill had set up a microphone and a small recording device on my table. I turned to her and said decisively, "Oh no, we are not recording this!" Although confident to teach, I clearly didn't have the confidence to be recorded! I thought to myself, "What if I say something stupid or wrong and it is frozen in space forever!" Half-way through the teaching when we were engaged in the fire-like *Tsa Lung* I realized the lack of stability in my practice that simply seeing the microphone triggered, so of course I hosted this experience in my practice. There was one person at the retreat who asked if she could have the recordings (which we didn't have), for she lived far from any other practitioners. That woke me up to realizing my lack of confidence led to a lack of generosity towards another. So from then on I hosted my self-consciousness as a pain identity and again and again trusted the openness of my practice. I have often used the pervasive *Tsa Lung* to keep opening as Rinpoche asks me to travel more and more. Teaching has been a continuous process of trusting the practice and becoming more familiar with being present and available to others, and it has been transformative for me as I tend to be introverted and more comfortable with being alone or with one or just a few other people at a time. Of course having Rinpoche say, "Just do it!" is motivating.

The practices we use in The Three Doors support the development of direct, open, intimate communication that I have never experienced anywhere else. I didn't realize how shocking these simple practices can be until I was invited to present at a conference of elders from wisdom traditions around the world, and particularly

Native American elders. At first I protested to the organizers saying, "I'm just a white American woman," but they persisted in their invitation and encouragement so with Tenzin Wangyal Rinpoche's blessing I presented and guided the *Warrior Seed Syllable* practice to a group of about one hundred and twenty people. The result was astonishing. It was so powerful to come together in that way. This was the first time most present had heard of the 'inner refuge' and encountered this healing sound practice. The resulting silence was palpable. But what was more shocking was I realized these teachings bring one directly to openness and to naked awareness, and this was a unique and unusual thing to do so quickly among people whom you have never met before. It was disarming and brought with it expressions of great appreciation from many present, for while we had laughed together and listened to each others' stories we had not brought our awareness to the collective presence of ourselves and the group through the three doors of stillness, silence, and spaciousness. It deepened my appreciation for the power of our practices and for their potential in healing collective pain.

In 2013 you are going to travel a lot in Europe and will be teaching many weekend seminars in Europe called 'Taste of The Three Doors.' Are you excited?

I am. I started to teach abroad by going down to Mexico where I do not speak the language and had to work with a translator. Truthfully, more and more I realize that even in the English language where we all assume we are speaking the same language, many times we are not. I mean, everyone is speaking a different language, and the more you come into form, the more diverse and divergent people are. So when I don't understand the language, I have to opportunity to listen to people in a deeper way, as I am not distracted by their story but feel them as they are speaking... it is only later that the translator delivers the story to me! I realize more and more our connectedness is in the spaciousness and the warmth that arises from recognizing this. Language is simply an ornamentation of this. This has been very instructive to me to discover a deeper interconnectedness. Where do we meet directly? Of course, I am also grateful for the translator!

Additionally, The Three Doors is an international organization, and if I just stayed in my country and



area of familiarity I wouldn't have the benefit of learning from diverse people in diverse cultures. I learn so much through the willingness of practitioners to share their experiences. I am very grateful to the people I meet who open to the practices and share their experiences. It is probable that I will be learning more than the people coming to the seminars.

What happens at a 'Taste of The Three Doors' seminar?

For someone who has been involved in meditation, it can be very refreshing as The Three Doors methods are very direct and naked. We all develop habits in our meditation practice, like getting a bit cozy or sleepy or even habits of agitation and excitement with appearances, all the stuff that is arising. Sometimes it is quite helpful to come into a fresh environment and hear instruction that may not be completely familiar to you. It can refresh your meditation practice.

For someone who is newer to meditation, the seminar is designed to introduce you to how meditation can benefit you. What happens when you place your attention in certain ways? Can you harness the power of naked observation to come closer to your authentic nature? Can you come closer to what is alive in you, creative, and intelligent in you? Can you directly encounter your life free of all the filters of conceptual bias? Many of us would say we are not as fully alive or as present or as creative as we would like to be.

Some may realize we are not giving to others what we could give to others. For anyone who is interested in exploring and opening beyond their sense of habitual boundedness, this is an opportunity to do so.

After getting a 'taste' of The Three Doors, how can people continue with their practice? Will there be more Academies in Europe in the future?

When we gather and experience the power and beauty of practicing together and feel how the presence of others supports each one of us to stay connected longer and more deeply than we might

otherwise do on our own, that wakes up the desire to continue to do more. So of course we want to create ways that people can continue to connect. Perhaps people would like to gather once a month or more, and want to form small practice groups to do so. We will continue to offer opportunities to enter the larger structure of the Academy, but there needs to be more immediate ways to support each others' practice. We need to bring creative intelligence to explore how people can be supported to continue their practice.

What is your role in The Three Doors organization?

In the structure of The Three Doors, I am on the newly-formed Board of Directors. My area of responsibility is practice and program development. I am also the Director of Practice and Programs, and I am a teacher in the Academy. I feel it will be helpful to me to experience different places and hear from different people what their practice is

like to develop a sense of how to be more supportive and responsive in program development. The Three Doors seeks to encourage the maturity and ripening of every practitioner in order that each person can bring forth and express their personal gifts in their particular life. So not only will I want to support the development of teachers and presenters of The Three Doors, there may be many diverse and creative ways that people will express themselves through the support of the practices and we want to encourage this as well.



Is there anything you want to share with the readers of the Ligmincha Europe Magazine?

I truly look forward to the opportunity to explore being together through connecting with the healing power of the inner refuge. Practicing together is my favorite way of experiencing people, for when we take the opportunity to share sacred space and feel the power of the collective silence, we can experience the healing of personal and societal wounds. This is a necessary adventure in maturing and evolving as human beings.

Interview by Anja Benesch

Photos: courtesy of Marcy Vaughn





THE THREE DOORS

Transformations of Body, Speech, and Mind

Taste of The Three Doors

is a two-day seminar offering a 'taste' of simple, direct meditation practices of body, speech, and mind. As we bring attention to the stillness of the body, silence of speech, and spaciousness of the mind, we discover an inner refuge. Within this supportive environment, we reflect on our everyday experiences and learn to see personal challenges as oppor-

tunities for transformation. The jewel that is hidden in ordinary experience becomes revealed and the profound gifts of this inner refuge — spaciousness, awareness, and warmth — bring healing and benefit to you, to your relationship with others, and to the greater world. The seminar offers an introductory experience for beginners and advanced practitioners alike. Everyone is welcome.

www.the3doors.org/the-taste-of-3-doors

'Taste of The Three Doors' in Europe

Austria

May 11-12, 2013 in Vienna

Presented by Marcy Vaughn and Kallon Basquin

Contact - seltenheim@aon.at

Finland

May 18-19, 2013 in Helsinki

Presented by Marcy Vaughn and Kallon Basquin

Contact - lena.kunelius@gmail.com

Netherlands

June 8-9, 2013 in Sittard

Presented by Marcy Vaughn and Kallon Basquin

Contact - 3doorsnederland@gmail.com

June 15-16, 2013 in Exloërveen (Drenthe)

Presented by Marcy Vaughn

Contact - 3doorsnederland@gmail.com

Germany

September 14-15, 2013 in Frankfurt

Presented by Marcy Vaughn and Kallon Basquin

Contact - g.ajhar@gmx.de

September 21-22, 2013 in Berlin

Presented by Marcy Vaughn

Contact - anja@the3doors.org

Switzerland

November 9-10, 2013 in Zurich

Presented by Marcy Vaughn and Kallon Basquin

Contact - walterhofmail@gmail.com

Denmark

November 16-17, 2013 in Copenhagen

Presented by Marcy Vaughn and Kallon Basquin

Contact - birgit.bastholm@gmail.com



A MAGICAL PLACE CALLED MUSTANG

In 2012 Lidia Castellano travelled in Mustang together with a Bonpo Geshe, Sonam Gurung who hails from that area, and a small group of westerners. Here is her report from that journey.

Mustang is a valley in Nepal, close to the Annapurna range and bordering with Tibet, and also home to the ancient Bon tradition. Our journey started in Kathmandu, where we visited Triten Norbutse Monastery and met with H.E. Yongdzin Rinpoche, receiving his blessing.

After spending a few days in Kathmandu, visiting the ancient stupas and beautiful monuments of Nepal's capital, we proceeded to Pokhara, located on the Phewa Lake and shadowed by the mighty Annapurna Range. From there, we took a hair-raising but spectacular flight aboard a small twin propeller plane, to reach Jomsom, the district capital of Mustang, at an altitude of 2800 meters. Here the landscape drastically changed, from the greenery and forests of the lower hill country to the high altitude desert. Mustang is dry and barren except for those areas where water coming from the snow melts is available, where barley, buckwheat and fruit trees are a pleasure to see. The houses of the village are in Tibetan style, with the flat roof used to store wood and dry the harvest. Brightly coloured prayer flags are everywhere in sight. The food we enjoyed was also in Tibetan style, mainly *tukpa* (vegetable and noodles soup) and *momos* (steamed dumplings). Surely we did not have much variety in our meals, but the food was always homemade, fresh and very wholesome since no chemicals are used in agriculture here.

On our first day we visited an old Bonpo temple in Jomsom itself; a family who lives in the surrounding house is in charge of it and has taken care of the temple for many generations. Geshe Sonam appeared lively and joyous, breathing the air of his native country after three years since his last visit, and with great enthusiasm started describing and explaining everything we found in the temple, with its statues, paintings, symbols and history.

For me, it was very moving to see, for the first time, an old temple belonging to the tradition that is so precious to me. In the following week we would see a few more old Bonpo and Buddhist temples, and with Geshe-la's explanations they seemed to come alive under the clear and open skies of Mustang, making me feel the tradition



Mirka, Silvia and Lidia with H.E. Yongdzin Rinpoche

strong and lively. Snowy, crystal-like peaks overlooked the valley and the river that has excavated its course through it, and here and there crossed by suspended metal bridges, that swinging with the wind and our passage, giving us a very intense feeling of impermanence!





Geshe Sonam on the bridge to Pangling

Geshe Sonam took then us to visit his family's house, near the small village of Pangling, across the Kali Gandaki. They are farmers and herders, one of his brothers taking care of the fields, the other being most of the time away in the mountains with his herd of goats. Here we were received as honoured guests and offered tea and snacks sitting in the family shrine room. We were then invited to the orchard to have our fill of the delicious apples hanging from the trees!

Moving around through the valley with Geshe Sonam was such a rich experience; rocks and caves would come alive with the stories of ancient yogis who had dwelt there, or of demons and *nagas* who had been subdued to the service of Dharma.

And also, we had the chance to learn that the ancient kingdom of Zhang Zhung also extended to this area in the

past, as it is testified by place names: each place has a Nepali, Tibetan and Zhang Zhung name. One of the most remarkable places we have visited is Lubrak, a village with a population who is entirely Bonpo. In ancient times a stupa was erected to protect the village from floods, and it still stands there. This beautiful village is home to two temples, one which is currently used and well kept, the other, a very ancient one, which would definitely need care and restoration. Lubrak is also surrounded by caves and

Drempa Namka is said to have resided in one of them, high up above the village.

We moved through the valley by walking and sometimes driving on one of the sturdy local jeeps, the only kind of vehicle that could manage the rough road, strewn with rocks and gravel, and dug in the mountain's side or river bed at times. By one such ride, we reached Muktinath, at 3800 meters, a famous holy spot for Hindus, Buddhists



Mani Wall in Kagbeni





Lubrak school children

and Bonpos. Here, amid trees and greenery which is amazing to find at such altitude, a complex of Hindu and Buddhist temples welcomes the many pilgrims, and sacred holy water from the above glacier springs from 108 fountains; visitors and pilgrims bathe and drink the water for purification and healing. We also followed the custom, and did a prayer ceremony at the spot where natural fire is burning. Later we strung prayer flags accompanied by prayers for peace and well being of all sentient beings.

After eight days in Mustang it was quite a shock to get back to the lower altitudes of the Kathmandu Valley and the city's noise and confusion. The mountains, the clear skies and their treasures of Bon have struck me deeply and I am planning to travel to Mustang again.

Text and photos by Lidia Castellano



Lubrak Village

Geshe Sonam Gurung

is a Bonpo monk from Menri Monastery, where he grew up, studied and took his Geshe degree. Over the years he has been engaged in many tasks at the monastery: one of those has been as guest master in charge of visitors. For many years he has had the dream and the wish to support the local population of his native village in Mustang, Nepal, and help to improve education, living conditions and to conserve and uphold the Bon tradition in the area. That dream has started coming true with the making of a documentary *Bön: Mustang to Menri*, and with Lidia Castellano organizing tours to Mustang to discover and get in close contact with the tradition in one of its native areas.

Geshe-la is working on a project to support culture and education in his homeland. You can watch the documentary at YouTube [Bön: Mustang to Menri](#). Our journey would also contribute to that project.



Lidia Castellano

is a Bonpo practitioner from Rome, Italy. In 2008 she met Tenzin Wangyal Rinpoche for the first time. Then she visited the Bonpo Monasteries of Menri and Tritten Norbutse. At Menri Monastery she met Geshe Sonam Gurung. She has been travelling extensively in the Indian subcontinent for passion and as a freelance tour guide. Currently she is attending The Three Doors European Academy and organizing seminars and practice groups in Rome for Tenzin Wangyal Rinpoche.



A SMALL FAMILY WITH A STABLE FOUNDATION

Interestingly enough every sangha has its own characteristics, partly defined by the culture of its country. Czech practitioners seem to be more secular than those of some other European nations. Jozho, one of the founders of *Ligmincha Česká republika* (Czech Republic), tells us what this means for their sangha. He also talks about the start, current activities and future plans of their group.

Autumn 2012 a weekend of *A-tri Trul Khor* (Tibetan yoga) was organized in Prague, can you tell us about this event?

We asked Darek Orwat from Poland to teach us *A-tri Trul Khor*. Darek is a very experienced practitioner, who could answer all of our questions. Twenty-five people joined this three-day retreat in Prague and they were all satisfied at the end! We want to continue to practice the *A-tri Trul Khor* we learned on a weekly base. We intend to organize a follow up retreat with Darek in March 2013.

How did *Ligmincha Česká republika* come into being?

In the summer of 2010 Tenzin Wangyal Rinpoche came to Prague to teach *Tsa Lung* and *Tibetan Sound Healing*. After the seminar Jitka Polanská, who was the organizer, invited all participants to meet one another to practice together. I was one of the people who was interested in forming a practice group and helped organizing the first meeting. Since then weekly group practices have been held in Prague. For some practitioners Prague was too far from their home, and so in two other cities – Zlín and Bílovec – practice groups were founded.

How did you encounter Tenzin Wangyal Rinpoche?

After reading all Rinpoche's books that were translated into Czech at that time – *Healing with Form, Energy and Light*, *The Wonders of the Natural Mind*, and *The Tibetan Yogas of Dream and Sleep* – I heard he would come to teach in Prague. I liked his books very much and was curious to know what Rinpoche and his teachings



Jitka, Jozho and Lucka

would be like. While attending the teaching, I realized that I finally found what I was searching for.

Can you give us an idea of the organization of *Ligmincha Česká republika*?

Jitka, Lucka and I have been organizing group meetings and seminars, but there is no official organization structure. We know each another personally. At least once per year all Czech groups meet in Prague. And there are also occasional invitations of Prague's practice group from the other two groups during the year. At the moment there is one group practice a week in Prague, in which about five people participate. The Czech sangha is much bigger, though. Many people prefer to practice individually. This has partly to do with the fact that 80 % of the people are atheistic. Because they don't like religion, they don't feel comfortable with practices which include the visualization of deities. A practice like *Guru Yoga* seems strange to them. This applies especially for newcomers. Newcomers often prefer to 'just practice and solve problems.' *Tsa Lung* and *A-tri Trul Khor* seem to be helpful for many. At this time *Guru Yoga* and the *Dedication*





Czech sangha in Poland

Prayer are part of the group practice and we want to keep it this way. At the earlier mentioned retreat with Darek everyone was familiar with *Guru Yoga* and *Dedication prayer*.

Do you think The Three Doors training could be a solution for people who want to practice in a more secular way?

Yes, I think a next step would be that a few Czech people will participate in The Three Doors training, so that a 'Three Doors practice group' could be established for the practitioners who prefer to meditate in a purely secular way.

To conclude: what are the intentions of Ligmincha Česká republika for the future?

We are a very young, still developing sangha. We are a small family, but with a stable foundation. For the purposes of group practice, we want to keep and develop *Tsa Lung* practice. On the level of individual

practice, we want to be a good support to each other. After the publication of Tenzin Wangyal Rinpoche's next book translated into Czech, we hope Rinpoche will come to Prague again. Until that time we continue to go to other countries, like Austria, Germany and Poland, for retreats.

Interview by Floor van Orsouw

Photos: Anna Šolcová and courtesy of sangha Czech Republic



A-tri Trul Khor weekend in Prague



EUROPEAN LOSAR SANGHA PRACTICE-WEEKEND

Following the wish of Tenzin Wangyal Rinpoche to practice under the guidance of experienced practitioners, Ligmincha Deutschland offers in February 2013 for the seventh year a European sangha practice weekend in Germany.

You are welcome to participate in the practice weekend in Buchenau, Germany, from February 8 - 10, 2013. This weekend offers the opportunity to either deepen your practice or be introduced to practices as taught by Tenzin Wangyal Rinpoche under the guidance of experienced practitioners.

The costs are € 98 for two nights, with all meals inclusive.



Castle Buchenau

For further information and registration visit the website www.ligmincha.de or contact: info@ligmincha.de.

THE HEALING PRACTICES OF THE RED GARUDA

John Jackson will come to Buchenau, Germany, to lead the 'Healing Practices of the Red Garuda' retreat from March 22 - 24, 2013.



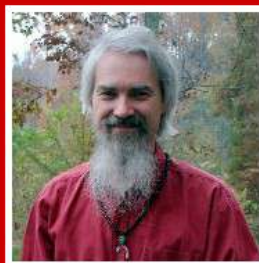
Mythologies throughout the world recount the story of the eagle-man, the one who transcends and rises above mundane existence to connect with the spacious, luminous sky. From the western Himalayas, across India, to the Mongolian plains, to the Indonesian archipelago, the Garuda represents

this transcendent quality present in all humans, that which empowers and removes all obstacles to our spiritual development. The Red Garuda is especially known as a healing practice for emotional and physical problems, both for ourselves and others, for the fiery strength of enlightened energy quickly burns away all obstacles. It also is known for its ability to resolve issues related to

disturbances of the *nagas*, the beings of the waters. Please join for a weekend and connect with the power, strength and wisdom that lie within our innermost being.

The retreat fee is € 95. The costs for accommodation is € 98 for two nights, with all meals inclusive.

For further information and registration visit the website www.ligmincha.de or contact: info@ligmincha.de.



John Jackson is a long-time practitioner of the Bon tradition, having studied over twenty years under the guidance of H.E. Yongdzin Tenzin Namdak Rinpoche,

Tenzin Wangyal Rinpoche and Nyima Dakpa Rinpoche. He is the director of the Chamma Ling solitary retreat center in the mountains of Colorado (www.chammaling.org), co-leader of The Three Doors Academy for Europe, and leads retreats throughout North America and Europe.



A-TRI TEACHINGS IN AMSTERDAM



Introduction to Dzogchen with Geshe Tenzin Wangyal Rinpoche

We are happy to announce that Tenzin Wangyal Rinpoche will be teaching from the A-tri Dzogchen cycle in Amsterdam, from 2013-2015. Tenzin Rinpoche's teachings have humor and clarity, and are practical and relevant for everyday life. These teachings not only are a great introduction for beginners, they also complement study of the Zhang Zhung Nyen Gyü cycle; currently taught in Austria.

A-tri Dzogchen teaching cycle

One of the spiritual training cycles in Bön Buddhism is called dzogchen, translated as 'great perfection'. 'Great perfection' refers to our deepest nature, which is pure and complete in its essence. Dzogchen training enhances the recognition of our true nature, the open and clear space of being. The awareness of this openness is the source of all healing, of creativity, joy and love. This capacity exists in each of us. It is our nature. Looking directly and intimately within ourselves, we can discover this source in our ordinary experiences. In Bön Buddhism, several transmission lines exist for the Dzogchen teachings. One of these teaching cycles is called A-tri:

'the teachings that guide you to the primordial state'. They present very simple, clear and direct instructions for integrating spiritual practice in everyday life.

Seminar May 2013

The first seminar in this series will open with a public talk on Friday evening, May 10 2013, and continue with a weekend retreat on May 11 and 12. During the weekend, talks and explanations will be alternated with guided meditation practices. Teachings are in English. Standard fee: €180,-. Foreign participants: €120,-. Students: €50,- (on presentation of a student card). Registration by e-mail at seminar@ligmincha.nl. Payments preferably in advance through account number 328900710 of Bön Garuda Foundation Holland, Papendrecht (IBAN: NL14 RABO 0328900710 / BIC: RABONL2U). Please mention your name and 'seminar May 2013'.



Info: www.ligmincha.nl
Date: May 10-12, 2013
Location: Posthoorn Church
Haarlemmerstraat 124-126, Amsterdam



HUNG: SEED SYLLABLE OF ENLIGHTENED MIND/HEART



From the body of the unborn essence (Consciousness) arises the sphere of light,

and from that sphere of light arises wisdom.

From the wisdom arises the seed syllable

and from the seed syllable arises the complete Mandala,

the deity and the retinue.

Tenzin Wangyal Rinpoche

© Tenzin Wangyal



WITH DAWA GYALTSEN IN THE SKY

Vision is mind:
Experiences of all kind,
Impressions and emotions,
Fragrances of thoughts and spicy lotions.
All around and all within:
Experiences of all kind,
Vision is mind.

The Mind is empty, but not empty the mind.
Fully aware, not dull and blind.

The aeroplane starts, it's winning speed.
Faster and faster runs the greed.
Than it takes off, just one moment more;
Than vision is shown as in the window of a store.
All within space and space all around:
No speed anymore, not even the ground.

All lying still, in space unbound.
Mind is empty: spaciousness all around.

Higher and higher the aeroplane climbs:
More and more empty gets the mind.
A clear blue sky above the clouds:
Emptiness is clear light, without any doubts.

We look outside to see the sky,
But we cannot see it without the light.
Is it the light we see, or is it the sky?

It is the union, clear and bright.

Together we enjoy the flight.
Together we see day and night.
The happiness of being a living part
Of all creation, natural and art.
We feel this union and its bliss:
So grateful for all, for all that IS.

Hille Huigens

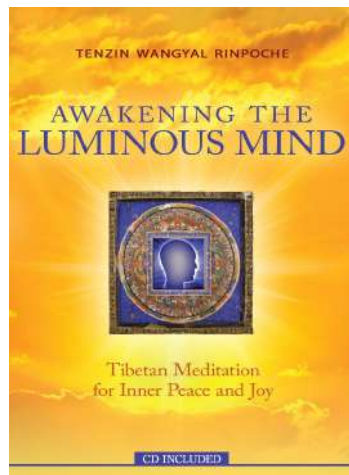
Photo by Hille Huigens



INNER REFUGE AND DISCOVERING THE SACRED SELF

In his book *Awakening the Luminous Mind* Tenzin Wangyal Rinpoche talks about Inner Refuge. We have selected excerpts from the second chapter.

"I wrote three verses as a teaching on the inner refuge to encourage my students to honor and respect our ordinary body, speech, and mind as the doorways to discovering our inherent positive qualities. The first verse corresponds to the refuge of the body, the second to the refuge of the dimension of speech, and the third to the refuge of the mind. When pain body, pain speech, and the pain mind are acknowledged and hosted in the stillness, silence, and spaciousness, they naturally dissolve and release. Through this, we discover the enlightened or sacred dimensions of body, speech, and mind. I refer to these sacred dimensions as the body of emptiness, the body of light, and the body of great bliss. (...)



FIRST REFUGE: THE BODY OF EMPTINESS

The body of emptiness can be accessed through our experience of the physical body. In general we can focus upon the body as a whole and discover the experience of stillness. As we are still, the stillness is the doorway through which we can experience the unbounded, unchanging space of being. We can also focus on the space within our heart or upon a more elaborate "sacred architecture" of the body using three channels (internal channels for the flow of subtle energy) and five chakras (energy centers), and discover the unbounded space there. By focusing clearly and finding stillness, we can discover an experience of unbounded spaciousness.

Space can be experienced in this body, in these chakras, in these channels, and particularly in our heart. So we draw our attention to our own body, our physical body. "The mandala of one's own body" is

Inner Refuge

ཙଁ

རང་ལུས་རྒྱལ་བའི་དགྲིལ་འཁོར་དབུས།
ཡོན་ཏན་མ་ལུས་འབྱུང་བའི་གནས།
ཙଁག་སྤུམ་འཁོར་ལོ་ལྷ་ཡི་གློང།
སྤྱང་པའི་སྤྲུལ་སྤྱབས་སུ་མཆི།

Body

The center of the victorious mandala, one's own body,
The source of all positive qualities without exception,
Is the expanse within the three channels and the five chakras.
I take refuge in this body of emptiness.

སྤྱང་།

སྤྱག་བསལ་ཕུང་པོའི་སྤྲུལ་ཚོགས་ཀྱིན།
ཡེ་ཤེས་རྒྱུད་གིས་རབ་སལ་ཏེ།
ས་བཙོས་ཀྱང་གནས་མཁའ་འགྲོང།
འོད་གྲི་སྤྲུལ་སྤྱབས་སུ་མཆི།

Speech

All the gathered clouds of suffering and misery
Are completely cleared by the wisdom wind,
Revealing the unelaborated, primordially pure expanse of the sky.
I take refuge in this body of light.

ཐིག་ལེ།

ཡེ་ཤེས་འོད་ལྷའི་གྲུབ་ཁང་ནས།
གཉིས་མེད་ཐིག་ལེའི་འོད་ཟེར་འཕྲོས།
ས་རིག་སྤྲུལ་པའི་དྲ་བ་སངས།
བདེ་ཆེན་སྤྲུལ་སྤྱབས་སུ་མཆི།

Mind

From the pavilion of the five wisdom lights,
Rays from nondual spheres of light emanate,
Clearing the webs of the darkness of ignorance.
I take refuge in this body of great bliss.



not a metaphor, but refers to this very body that we have – this physical body. Every aspect of our physical body is sacred. What determines whether we experience the “ordinary” body or the “sacred” body depends upon the perceiver. If the perceiver is the thinking, moving mind, we will experience ordinary pain and pleasure. If we engage the experience of *being*, nakedly and directly, we will discover the sacred body, the body of emptiness. Whether we use awareness of our whole body, or five chakras, three channels, or our heart to host the awareness of this sacredness, there, in that internal space, the body of emptiness abides. That is who I am, a being of stillness. I am the body of emptiness. When I experience that body of emptiness, I take refuge in my true being. I am the refuge. (...)

SECOND REFUGE: THE BODY OF LIGHT

The second refuge states: “I take refuge in the body of light.” The body of light refers to clarity or luminosity, consciousness, awareness – awareness of that indestructible space, awareness of the first refuge. Awareness is supremely important. It gives birth to whatever quality is needed in any given situation and provides much more than the ego could ever imagine. The awareness of space *is* knowing. This awareness is not awareness of an object, but awareness itself, awareness without author or owner. It is the vividness and liveliness of each moment, nakedly perceived.

“All the gathered clouds of suffering and misery” in the second verse of my refuge poem is a metaphor for the result of failing to recognize the clear and open space of being. The open, clear, and spacious sky is a metaphor for your being; the

light that pervades the sky is a metaphor for awareness of being. In the natural world, clouds obscure the sunlight, and when the sunlight is obscured, whatever needs light and warmth will not flourish. Similarly, without the awareness of the space of being, we do not receive the nourishment we need in order to flourish as human beings. (...)

THE THIRD REFUGE: THE BODY OF BLISS

The third place of refuge is in the body of great bliss. When awareness arises, something happens. From the space in your heart, from the light of awareness, the darkness of ignorance is dispelled, and a sense of great bliss manifests. Great bliss is simply the joy of being. It is not the joy of accomplishing or the joy of having or the excitement or expectation of having. You are, and at

this point you know you are, therefore you are joyful. You are joy. You don't have to feel joy because you are joy. You don't have to look for joy because you are joy. You don't even try to give joy because you are giving already. You don't have to share because you are already giving by being. The more you *try* to give, the less you are able to give. The more you *are*, the more you give. You are fully present. You are that bliss; you are that joy; you have that recognition and you don't have to try to do anything. That sense of joy is where we go for refuge. It is possible that we might not have

connected with such joy, or we might only have glimpsed the experience, but nevertheless it exists in us. Therefore, we take refuge in the presence of joy in us. (...)

Text selected by Ton Bisscheroux

Illustration by Timothy Arbon



The three channels and the five chakras



THE FIVE WISDOM LIGHTS

During the Summer Retreat 2012 in Buchenau, Germany, one of the students asked a question about the Inner Refuge Prayer. We want to share Rinpoche's answer with you.

Question: In the first sentence of the third part of the Inner Refuge Prayer, it says “From the pavilion of the five wisdom lights.” Does that refer to our own body, or do the lights come from outside?

TWR: Everything in this refuge prayer is inside; there is nothing outside. That is why it is called the Inner Refuge Prayer. “The pavilion of the five wisdom lights” is a metaphor. For instance, you can see rainbow lights shining around the image of Taphritsa, and these lights are like a tent or pavilion that shelter him. The rainbow is a sense of beauty, the ornament of the five elements, the magical display of the five elements in the sky. The sky has no color, so the rainbow is the color and the experience of the sky.

Internally, “the pavilion of the five wisdom lights” refers to the five wisdoms. They are independent of cultural meaning and beyond cultural tradition. Among the five wisdoms, mirror-like wisdom is the non-judgmental quality; the wisdom of emptiness is the grounding quality; all-accomplishing wisdom is the perfected quality. In experience, we feel unshakable, boundless, fullness or completeness. These are experiences of the five wisdom lights. All this occurs in that space which is free from forms.

When someone experiences this, it is an incredible experience. And your experience is important. You can experience the five wisdom lights, but it also could be one. It is the experience that is important, not the form. The experience is the wisdom. We can talk about full wisdom or not full wisdom, but those are just details. When you experience a sense of inner freedom, that freedom is wisdom. At that moment, from deep within that inner space, light is shooting to every part of your body. It is a feeling of liberation, of freedom. The rays of non-dual light emanate wisdom from that experience. They clear the webs of

the darkness of ignorance, which is the experience of being caught up in limited conditions. So you feel free from that darkness. And deep within that experience of radiated light there is the joy of being free. We have been talking about feeling a sense of home, feeling familiarity. These are different ways of expressing “the pavilion of the five wisdom lights.” These examples in the refuge prayer are not only a metaphor, they are actual experiences.

There is great value of being connected to this lineage. We say “unshakable lineage, unshakable instructions, and unshakable experiences.” There are details and perspectives available that are very important, because today people can find many inspiring things, but not with the detailed perspectives and classification of these lineage teachings. Personally, I believe there is something deep missing. Everybody talks about being present, being here now, and everybody talks about stillness, but not with the perspectives we have.

There are different doors, different variables, different experiences, and different depths of knowledge. This knowledge has been handed down for thousands of years. It is important to understand that this is valuable knowledge, and not just everyday knowledge. You benefit from being connected to such an old tradition. If others talk about presence it is not a

problem. I am going to California next week, and California is the source of such discussions! People talk about so many things that look interesting and inspiring, but nobody really knows what they are talking about. You only have to ask two questions going towards more depth, and that is the end of the road. People say: “That's true; I am not sure what refuge means.” But it is amazing how long they can talk about it. That is the beauty in a tradition like Dzogchen, where there is so much knowledge accumulated over centuries, kept alive through many masters until the present day. I feel very lucky and fortunate not to get lost in words. We have finger-pointing instructions. And there is something to point to, not just words.

Transcription by Ton Bisscheroux
Edited by Marcy Vaughn



THE SEVEN TREASURES OF LONGCHENPA

Frits de Vries attended the European Summer Retreat 2012 in Buchenau, Germany, where Tenzin Wangyal Rinpoche taught from the *Twenty-four Masters of Zhang Zhung Nyen Gyud*. Frits studied the book *Masters of the Zhang Zhung Nyengyud*, and read that H.E. Yongdzin Lopon Tenzin Namdak Rinpoche reflected on the Nyingma Dzogchen texts. Frits also studied the Nyingma tradition, and invites us to learn more about the Nyingma treasures. Despite the differences between Bon and Nyingma, they may share the same roots.

Dzogchen is the highest teaching, not only in the Bon school of Tibetan Buddhism, based on the teachings of Buddha Tonpa Shenrap, but also in the Nyingma School, based on the teachings of Buddha Shakyamuni. Dzogchen is thus an important connection between these two schools.

In the book *Masters of the Zhang Zhung Nyengyud* H.E. Yongdzin Lopon Tenzin Namdak Rinpoche (Yongdzin Rinpoche), and others, have suggested that the first human Dzogchen teacher in the Nyingma tradition, Garab Dorje, might be the same person as an important Bon teacher named Zhang Zhung Garab. In that book Yongdzin Rinpoche says:

"It may be then, that both Tibetan lineages of Dzogchen have a single root not only in terms of their ultimate source, Bönku/Dharmakaya, but also in terms of lineage." (p. 29)

Yongdzin Rinpoche is holder of the lineage of Zhang Zhung masters, but his understanding is not limited to one school:

"On many occasions Yongdzin Rinpoche has urged his students to keep an open mind and non-sectarian attitude saying that Buddhas, be they from Bönpo or Indian Buddhist lineages, are fully realized beings beyond any sectarianism and that in the real sense, Buddha is our own non-dual and totally pure Buddha-



Longchen Rabjam

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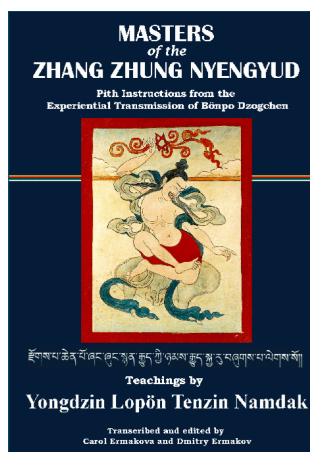
Nature." (p. 24)

Yongdzin Rinpoche also studied the foundations of various schools of Tibetan Buddhism. He has high regards for the works of Longchenpa (Longchen Rabgyampa) from the Nyingma school:

"My feeling is that [the works of] Longchen Rabgyampa are [in] the same [style as Zhang zhung snyan rgyud], [the language] is similar, and the meaning is the same, too. It is beyond thoughts it is very essential, very essential. He has described everything [about the Natural State] very clearly in the Seven Treasures, in the second volume of the Treasury of the Great Vehicle." (p. 24)

Who was Longchenpa?

Longchenpa is the most famous Dzogchen master of the Nyingma school of Tibetan Buddhism. Basic information on Longchenpa can be found in [Rigpa Shedra Wiki](#), an online encyclopedia of Tibetan Buddhism with thousands of articles, although Bon-buddhism seems to be neglected here. It tells us about Longchenpa



how he systematized the Nyingma teachings in his *Seven Treasures* and that he wrote extensively on Dzogchen.



On the same [Rigpa Shedra Wiki](#) page Sogyal Rinpoche explains the position of Longchenpa in the Nyingma School:

"The figure of Longchen Rabjam stands out as one of the greatest Dzogchen

masters in the Nyingma tradition, and amongst the most brilliant and original writers in Tibetan Buddhist literature. He was the author of over 200 works, of which only about twenty-five survive, and amongst which the [Seven Treasures](#) and [Three Trilogies](#) are most well-known."

Seven Treasures

Although frequently bundled as a group, the *Seven Treasures* were not written by Longchenpa as a collection. However, a certain order is often used. The sequence of the Seven Treasures of Longchenpa, as shown on the [Rigpa Shedra Wiki](#) page, is as follows:

Nr	Titles Seven Treasures	Tibetan title
1	The Wish Fulfilling Treasury	Yishyin Dzö
2	The Treasury of Pith Instructions	Mengak Dzö
3	The Treasury of Dharmadhatu	Chöying Dzö
4	The Treasury of Philosophical Tenets	Drubta Dzö
5	The Treasury of the Supreme Vehicle	Tekchok Dzö
6	The Treasury of Word and Meaning	Tsik Dön Dzö
7	The Treasury of the Natural State	Neluk Dzö



On the [Wikipedia](#) page you will see that the ordering of the Seven Treasures is slightly different, and some Tibetan titles are also translated differently. This ordering is based on recommendations by

Yongdzin Rinpoche, and H.H. the Dalai Lama (from two publications *Dzogchen, The Heart Essence of the Great Perfection* and *Meditation on the Nature of Mind*), as well as by findings from the researcher Samten G. Karmay.

The positive regard of Yongdzin Rinpoche in *Masters of the Zhang Zhung Nyengyud* toward the works of Longchenpa, can be considered as a recommendation to read the text of the highly acclaimed writer of the Dzogchen Nyingma School. We can therefore read the pith instructions of the *Masters of Zhang Zhung Nyengyud* along with pith instructions from the *Seven Treasures* of Longchenpa. The late [Chagdud Tulku Rinpoche](#) started a project to translate and publish all *Seven Treasures* by [Padma Publishing](#). Yongdzin Rinpoche mentions that *The Treasury of the Supreme Vehicle* is very good, but unfortunately it is not yet published in English.

The Dalai Lama appreciates Longchenpa

In the book *Dzogchen, The Heart Essence of the Great Perfection* (p. 119-120) the Dalai Lama explains that the practice of the Great Perfection (Dzogchen) should be based on the understanding of two important texts of Longchenpa:

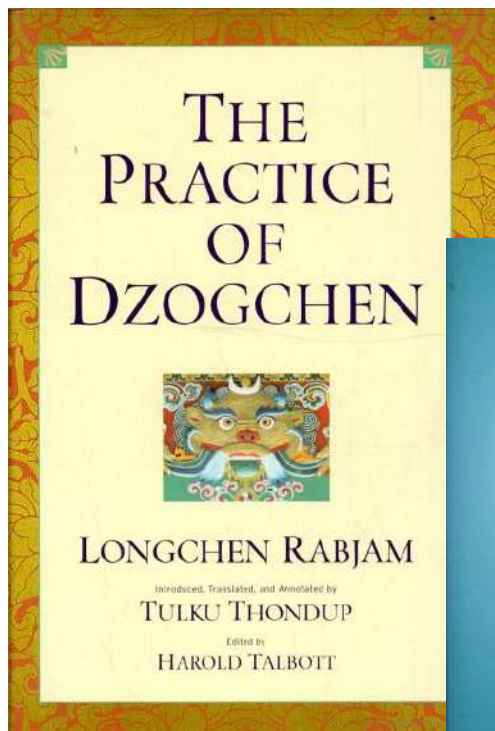
"One can begin to appreciate the profundity and difficulty of attaining this view by reading Longchen Rabjam's own text on the practices of the Great Perfection, The Treasury of the Supreme Vehicle. The root text is very difficult and the auto-commentary is rather copious and itself difficult to comprehend. Another text by Longchenpa is The Treasury of the Expanse of Reality (The Treasury of the Dharmadahtu), in which he also outlines the practices of the Great Perfection. In fact this second text is like the key to Dzogchen. Only by comprehending the practices of Great Perfection based on these two texts can you hope to have a good, reliable understanding of the Great Perfection."

The last mentioned treasury is also known under the Tibetan title as *Chöying Dzöd* and is published in two volumes by [Padma Publishing](#).

In a foreword by the translators to the auto-commentary of the book *A Treasure Trove of Scriptural Transmission* they declare the *Chöying Dzöd* as a work held in the highest esteem by the



masters of the Great Perfection tradition. As an indication they claim the famous writer of *The Words of my perfect Teacher*, Patrul Rinpoche, always carried a copy of the *Chöying Dzöd* with him in the later part of his life. In the Introduction to the auto-commentary Tulku Thondup quotes a verse written by Paltrul Rinpoche:



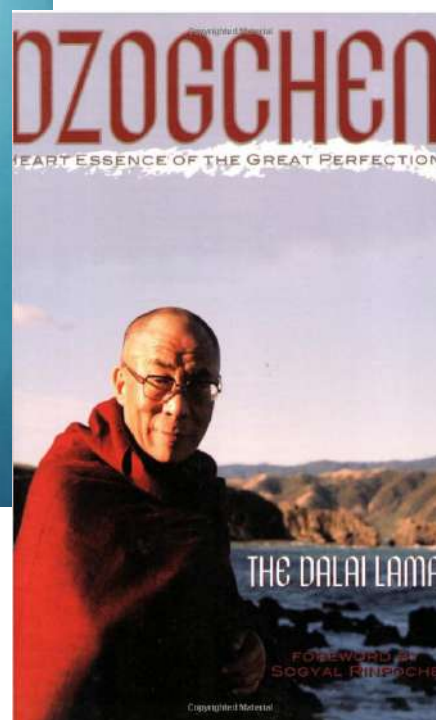
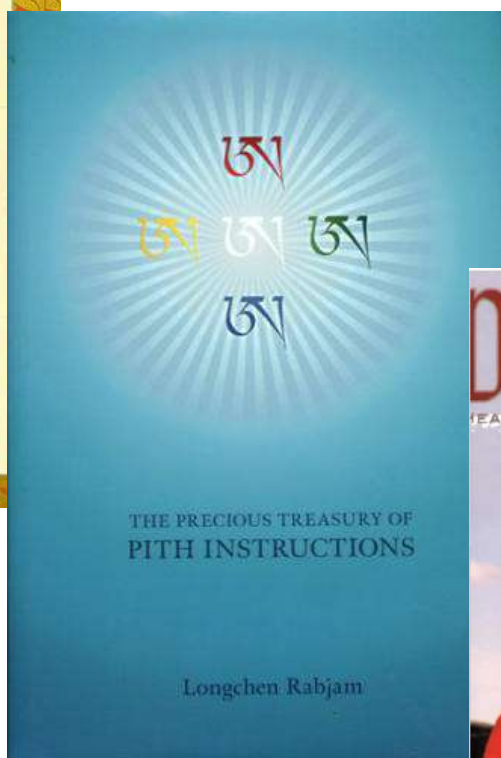
This 'most profound of all profound teachings' is also used as meditation guide and as a sacred introduction for dying meditators.

The source verses of the *Chöying Dzöd* have also in the West certain fame by now, because you can buy a special bound English edition to put as relic on your altar.



"Simply having [this] book in one's home is more valuable than having statues or stupas, for it is truly a relic of the dharmakaya."

From the preface by Chagdud



"Chöying Dzöd is the meaning of the innate nature of mind, dharmakaya. It elucidates naked primordial wisdom without affirming or negating anything. It is the heart essence of the visions of the Omniscient Lama [Longchen Rabjam]. It is the most profound of all profound teachings. It is the vivid arising of pure dharmakaya as the teaching. This excellent teaching is a living buddha. It fulfills the Buddha's activities in this world. It manifests the absolute vision of the Buddha. Even if you were to see the Buddha in person, there would not be [any] greater [teaching] than this."

The texts refer to the Natural State

When you read the pith instructions of the old Masters and the treasures of Longchenpa, perhaps you notice the same atmosphere. It should not be a surprise because the Nature of Mind does not depend on culture, philosophy or school.



Here is a stanza from Longchenpa from *The Precious Treasury of Pith Instructions* (p. 113):

THE TRUE NATURE OF REALITY

*“Six points have to do with resting in a meaningful experience of the true nature of reality:
Do not use your five senses to fixate on the objects you perceive.
Do not use your perceiving mind to create thoughts that come and go.
Do not perpetuate thoughts, but experience the unity of bliss and lucidity without fixation.
Do not overlay the naturally occurring state of relaxation with conceptual elaborations.
The unfettered nature of reality cannot be bound by the chains of mental concentration.
The open mind of spacious freedom cannot be confined within the cage of ideas.
Whoever understands these things is nearing the meaningful experience of authentic being.”*

And a pith instruction of master Mashen Legzang from *Masters of the Zhang Zhung Nyengyud* (p. 77):

“This Nature you have experienced doesn't depend on anything anywhere. There is no grasping, no perceiving, no binding thoughts. This Natural State is just kept as it is. That is the real meaning. You need only try to keep this Nature stable.”

Profound works from both the Bon-Buddhist and the Nyingma tradition are being translated from the Tibetan language into English. So, we

Dzogchen practitioners are double fortunate because we can read texts from both schools.

Text by Frits de Vries

Photos: courtesy of Frits de Vries and Kumar Lama ([Tibetan Painting](#))



Frits de Vries

was in his professional life a teacher at the University of Amsterdam, teaching human-computer interaction, programming and statistics. He has been attending Tenzin Wangyal Rinpoche's seminars since 2002. A birthday present from his brother, the book, *Tibetan Yogas of Dream and Sleep*, was his first contact with Tenzin Wangyal Rinpoche's teachings. As he is retired, he spends more time practicing the Ngondro and reading books about Dzogchen.

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The Practice of Dzogchen, Tulku Thondup, Ithaca, Snow Lion, 1989.



TENZIN WANGYAL RINPOCHE'S 2013 EUROPEAN SEMINARS AND ON-LINE TEACHINGS

January

12 - February 3		Your computer	Interactive online course in Tibetan meditation: 'Awakening the Sacred Arts - Discover Your Creative Potential' www.glidewing.com
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March

1	France	Paris	Awakening the Luminous Mind (evening talk)
2 - 3	France	Paris	Dream Yoga
15 - 17	Austria	Vienna	Awakening the Luminous Mind

April

13		Your computer	Live Webcast 21.00 - 22.30 (Central European Time)
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May

10 - 12	Netherlands	Amsterdam	A-tri, Part 1 (of 3 Parts)
24 - 26	Germany	Berlin	Awakening the Luminous Mind

July

23 - 28	Poland	Warsaw	The Twenty-One Nails, Part 1
30 - August 4	Germany	Buchenau	The Pith Realizations of the Zhang Zhung Nyen Gyu Masters, Part 3

August

30 - September 1	Denmark	Copenhagen	Living with joy, dying in peace
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September

6 - 8	Switzerland	Bulle	To be announced
13 - 15	Russia	Moscow	The Six Lamps

October

12		Your computer	Live Webcast 21.00 - 22.30 (Central European Time)
15 - 20	Austria	Maria Alm	Dzogchen Teachings: The Experiential Transmission, Part 4

