



Ligmincha Europe Magazine

Special edition: Consecration of the Gompa in Wilga, Poland — October 2013



The Bonpo Masters

Rituals

Impressions

International gathering



LIGMINCHA EUROPE MAGAZINE SPECIAL EDITION: OCTOBER 2013 — CONTENTS

GREETINGS

- 3 Greetings and news from the editors
- 4 Greetings and News from Ligmincha Polska

IN THE SPOTLIGHT

- 5 Teacher and Student: His Eminence Yongdzin Tenzin Namdak Rinpoche and Tenzin Wangyal Rinpoche
- 12 For a clean and harmonious environment

THE SANGHA

- 15 Lineage of transmission
- 16 When the Teachers come...
- 17 When Dharmakaya speaks to you
- 18 The white page
- 19 The Trust
- 20 Coincidence is a plan which we don't know yet
- 21 What's needed for the preparations
- 22 Ego and I

ART IN THE SANGHA

- 24 Hatred burns like fire

THE TEACHER AND THE DHARMA

- 25 Teachings are like medicine
- 26 The Seven Mirrors of Dzogchen
- 28 Bon Teachings in Poland in 2013 and 2014

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 THE EDITORS

Dear Readers, Dear Practitioners of Bon,

The inauguration of the *Gompa* in Wilga, Poland, was a historical event for the European sangha. Our lineage holder H.E. Yongdzin Tenzin Namdak Rinpoche came to lead the ceremonies, Khenpo Tenpa Yungdrung Rinpoche joined him, Tenzin Wangyal Rinpoche cancelled all his appointments in the US to be with us, and other lamas were present. Sangha members from twenty-four different countries came to this great happening.

For those who could not be there we want to give an impression of this happening. And for those who were there, this document will keep the memories alive.

The idea to make a special Magazine originated in Wilga. Tenzin Wangyal Rinpoche announced that he wanted to organize a bonfire and party on the last evening we were together in Wilga. The next morning Anja Benesch, Jitka Polanská and I were sitting together at a table for the first time ever, having breakfast. Was it a coincidence? We had worked together for a long time to create the Ligmincha Europe Magazine, and we always had contact through the Cyber Space (Skype and e-mail). Now, we talked about a contribution to the party, and the idea was born to announce a special edition of the Magazine. In the evening Jitka showed the audience the



Ligmincha Europe Magazine # 10, asking what it was. This was not a difficult question to answer... But when Anja showed a blank piece of paper, people did not recognize the Space this paper represented. It was Geshe Thupten Negi who gave the right answer. The Space represents innumerable possibilities, and some of them will materialize, and others not, depending on what people do, or contribute. Every Magazine is an interesting process from A to DZA, starting with the

Space (A), connecting with Creativity (OM), connecting with the Heart (HUNG), let it ripen (RAM), and finally there is the Manifestation in the form a publication (DZA).

Personally, I have great faith in the Space, in all the possibilities of which some will find a form. It seemed to me a nice idea to have a Magazine with contributions from all twenty-four countries and articles written in their own language. But that did not work out. The next idea was to make it bilingual, but since we got a lot of contributions, we decided to make an English and a Polish edition.

Creating this Magazine, I got a lot of support from the Polish sangha. My special thanks go to Joanna Sroka, who offered her skills as editor; Leszek Guzek, who functioned as a liaison between me and the Polish sangha; Aleksandra Dobkowska, Jarek Kotas and Jacek Trzebuniak who translated the texts. And I want to thank all the others who contributed, because together we created this.

My gratitude goes to all the Teachers who were present in Wilga, and to all the volunteers who made this event such a wonderful happening.

In Bon,
Ton Bisscheroux,
Chief Editor



GREETINGS AND NEWS FROM LIGMINCHA POLSKA

Dear Friends,

An event that was unique in all respects is already behind us. His Eminence Yongdzin Tenzin Namdak Rinpoche, in his immeasurable kindness accepted our invitation, came to Chamma Ling Poland and conducted the consecration ceremony of our Gompa.

On behalf of Ligmincha Poland, we want to thank all who came to Wilga and participated in that unique ceremony. This event could not have taken place without our precious guests and it also could not have taken place without YOU. Our joint practice, our commitment and work strengthen and deepen our connection to the teachings and teachers.

Once again, we thank YOU ALL from the depth of our hearts!!!

We would like the emotions felt during these extraordinary moments to remain for as long as possible; this is why we decided to devote a calendar for 2014 entirely to the visit of His Eminence Yongdzin Tenzin Namdak Rinpoche and other venerable guests. The calendar is bilingual (Polish and English) and when you want to buy it, send an e-mail to: dharmashop.garuda@gmail.com. For more information, not only about the calendar, visit our website ligmincha.pl.

The Management Board



**Teacher and Student:
His Eminence Yongdzin Tenzin Namdak Rinpoche
and Tenzin Wangyal Rinpoche**

**during the Blessing and Consecration Ceremonies of the new Gompa
at Chamma Ling Poland, Wilga
24-27th October 2013**



**New Gompa at
Chamma Ling Poland**

During a special four day celebration the new Gompa at Chamma Ling Poland in Wilga was inaugurated and blessed in a ritual performed by H.E. Yongdzin Tenzin Namdak Rinpoche, Khenpo Tenpa Yungdrung Rinpoche, Tenzin Wangyal Rinpoche and other monks. Sanghas from 24 countries gathered, at times more than 440 people, and celebrated the joy of fulfillment. E Ma Ho!



Hommage to His Eminence Yongdzin Tenzin Namdak Rinpoche!



His Eminence Yongdzin Tenzin Namdak Rinpoche gave teachings from the text *The Seven Mirrors of Dzogchen* with Khenpo Tenpa Yungdrung Rinpoche and Tenzin Wangyal Rinpoche.



Rituals for the Inauguration Ceremony



Supported by the monks Largen Lama, Geshe Thupten, Geshe Samten and Geshe Nyima, the Rinpoches performed the Inauguration Ceremony.





Connected and growing: our European Bonpo sangha



Ponse Lama – Divine Protector



Khenpo Gelek Jinpa was recently appointed Khenpo at Shenten Dargye Ling in France. These days he is also engaging as Camera Operator at EFD's film-project 'Ponse Lama', a documentary being shot these days to pay homage to H.E. Yongdzin Tenzin Namdak Rinpoche. The team is currently shooting in Nepal, Europe and Mexico and also visited Wilga to report from the inauguration.



Sparking the fire





Impressions full of gratitude and joy!

Pictures taken by Maria Aurelia Kulik, Sarah Edgehill and Anja Benesch



FOR A CLEAN AND HARMONIOUS ENVIRONMENT

During the consecration of the *Gompa* of Chamma Ling Poland in Wilga, rituals were performed without much explanation. Ton Bisscheroux asked Khenpo Tenpa Yungdrung Rinpoche to tell more about the rituals.

For me, like many people here, I don't know much about the rituals you have performed during these days. Can you explain a little about them, what you have done, what it means, and the purpose of them?

The history

The name of this ritual is *Dü gyi Korlo*, which means 'Wheel of Time', or *kalachakra*. You can say it is like a kind of Bonpo *kalachakra*. In general in the Bon tradition, we have four different kinds of cycles of *kalachakra*: external, internal, secret and most secret. This *kalachakra* is the external *kalachakra*. This was first performed by Buddha Tonpa Shenrab when he was invited by the goddess of earth. We call her Sa'i Lhamo. They built a kind of temple and for the consecration they invited Buddha Tonpa Shenrab. On that occasion, he performed this kind of ritual. So this is how, according to our historical account, this ritual began. Therefore, since then we perform this ritual as a form of consecration.

The basic idea of consecration

The idea of consecration of temples, statues, stupas and the land has many different kinds of meanings. There are multiple kinds of explanations. The basic idea is, for example, when we consecrate a statue, the idea is that a statue is the support of the Buddha's Body. We have to regard the statue as a real kind of Buddha. In order for this to be more alive, in this ritual we invite the divinities, the Buddhas. And then through the visualisations, mantras, mudras, and symbolic kinds of support, like mandalas, we invite and dissolve the energy into the object of consecration. According to the texts, we dissolve the divinities into the object, for example a temple. So that you can feel the energy, that the temple, statue or stupa is more alive. That is the basic idea of making consecration.



Mantras

For example, in the statues and stupas we first put mantras inside. You may have seen the stick that is rolled with mantras. On the stick, we write "A OM HUNG RAM DZA", the seed syllables of the Body, Speech, Mind, Qualities and Activities of the Buddha. Then, on each syllable, we write the mantra related with each of those aspects of the Buddha. So that is the essence. Then after building it, we do this ritual of consecration to further enhance the consecration.

Also in the temple here at Chamma Ling Poland, first there was the invitation of the divinities and then we made offerings and did the consecration with the mantras. We repeated many mantras and then we blew onto the grains and threw them everywhere. The grains support the energy of the divinities. And Yongdzin Rinpoche was saying some words, prayers and riches that we have to imagine.

Can you tell us more about those cards that were put beneath the windows?

Yes, we put many different pictures like garudas and elephants around. Some go to the foundation



and some to the roof top of the temple. Each of them has a specific symbolic meaning, like stabilizing the place. The roof top is about high realization of the spiritual knowledge.

All the cards that are around the windows are auspicious symbols for the earth like horses, cows and deer, natural richness. In order for people to live on the earth, first they have to have basic elements to be more rich, more enhanced, more clean, and more pure. Then, we need to have different kinds of species of beings. So everybody is dependent upon each other. So it is for everybody

Did you prepare some *tormas* before the rituals started?

Yes. We have two different kinds of *torma*. One *torma* we call *ten tor* that is the main *torma* which represents the actual divinity. Then, there is another *torma* which we call *cho tor*, the offering. Mainly, we have five different kinds of offerings: butter lamp, pure water, flower, incense and food offering.

Was it a *tsok*?

No, it's not *tsok*. It's a general kind of food offering.



The *Kalachakra Bon* mandala.

to live and to be more peaceful in an auspicious way. It is like a great mandala. In the mandala offering, we visualize the whole universe and then we visualize all kinds of good things, all the kinds of jewels and natural elements.

When we talk of the beings, do you mean the beings of the six realms, like the god realm, the hell realm, the human realm?

Yes. Normally as humans we use horses and cows to live. We are dependent on them in many ways. So, they represent the world of the richness of the universe. If we don't have this variety of species, we cannot live. We pray together to enrich the earth, our environment.

This is a good impression of what was happening, because many people really enjoyed being here, but they did not know what it was all about.

Yes, this was mainly to bring auspiciousness, harmony on the earth and among people.

Also that the *Gompa* will stay here for a long time and that many people will come here?

In our tradition, from time to time we have to do these kinds of rituals. Also in the monastery when a statue was built a long time ago, from time to time it is good to do a consecration. Consecration in another way is purification. We have many impurities. We can get many different pollutions and these can cause obscurations, external and



eventually internal. The container and the content depend on each other. When our environment is good, this can help us beings who inhabit the environment. We can be more healthy, more clear, prosperous. So in our tradition, it is very important to take care of the external container,

keep it as clean and harmonious as possible. So in that way it can help who lives in there, even in one's spiritual realization.

Interview by Ton Bisscheroux

Photos by Marek Górny and Maria Aurelia Kulik



The Kalachakra Bon thangka



LINEAGE OF TRANSMISSION

Przemyslaw Debowski is since 1997 a practitioner and student of Tenzin Wangyal Rinpoche. He was Chair of Garuda Poland from 2004 to 2009. At present he is umze in Chamma Ling Poland in Wilga, where he stays for a retreat since July 2012.

In 2006, after the visit of His Holiness Lungtok Tenpa Nyima in Chamma Ling Poland in Wilga, we initiated the construction of a Gompa in the place indicated by Menri's Abbot.

We were aware that this great undertaking would require from our sangha a lot of trust, persistence and cooperation. And this was also the transmission to practice for us at that time.

We have been working for seven years without looking at any difficulties or finances. We also received a great support from our Teachers – Tenzin Wangyal Rinpoche, Khenpo Tenpa Yungdrung Rinpoche, Menri Lopon Rinpoche and many other Bonpo Geshe.

Step by step, we got closer to the wonderful day when we could ask Tenzin Wangyal Rinpoche to assist us with invitation of H.E. Yongdzin Tenzin Namdak Rinpoche for the consecration ceremony.

Of course, having into consideration the age of Yongdzin Rinpoche, Tenzin Wangyal wouldn't share our enthusiasm about this wish coming true. But he supported this idea though with a lot of prayers and finally this dream could become reality – Yongdzin Rinpoche accepted the invitation.

Moreover, during the consecration ceremony of our

Gompa (where more than four hundred people could participate in this event) we were also meant to receive the *Kalachakra Initiation*, which we all are so grateful for.

The preparations for this event lasted the whole year 2013. When we finally managed to finish the construction, our *Sherab Chamma Center* was ready to receive many great Teachers and practitioners from all over the world.

The end of October is mostly cold, windy and rainy in Poland, but not this time. Nice and warm weather was a pleasant fulfillment of this extraordinary event.

For the first time in history of our sangha (it's been eighteen years now), we could practice together with our greatest Teachers, Yongdzin Rinpoche and Tenzin Wangyal Rinpoche, the Representatives of Transmission Lineage of Yungdrung Bon tradition. Our Teacher was praying next to his Teacher for the prosperity of us, practitioners, and the whole world.

E MA HO

Text by Przemyslaw Debowski

Photo: courtesy of Przemyslaw Debowski



WHEN THE TEACHERS COME...

Once upon a time in Wilga

Place:

The new Gompa Chamma Ling Poland.
The Bon Centre in Poland among the pine forests
of a Mazovian Plain.



Ceremonies:

The ceremonies are the greatest.
Smoke, fire and incense;
Drums and bells, exotic smells and sounds.



Altar:

Gold, azure, scarlet-deep saturated colours;
Thangkas and images, talismans and malas.
Filled vases and dishes with food dedicated to the
gods.



Costume:

Very colourful outfit and extraordinary head coverings.



Procession:

Teachers inducted to the Gompa by the proces-
sion with the greatest respect.



These are certain only facile impressions and feel-
ings of the eyes, ears and nose. What is deeper, in
heart, mind and soul are much more drifting
feelings leading to spiritual searches.

It's the unity of everything with all. You can feel
this ubiquitous power. It's a powerful and glorious
feeling of a deep connection.

I wish to thank H.E. Yongdzin Tenzin Namdak
Rinpoche and Tenzin Wangyal Rinpoche, my own
Teacher, for everything.

Text by Małgorzata Stachowicz

Photos by Maria Kulik and Ton Bisscheroux



WHEN DHARMAKAYA SPEAKS TO YOU

During the teachings Jarek Kotas was one of the translators. He shares some of his experiences with us.

The last retreat in Wilga was my fifth encounter with H.E. Yongdzin Rinpoche. It was very meaningful every time. My first ever retreat in life took place many years ago and the Teacher was Tenzin Wangyal Rinpoche but the second one two months later was the *Experiential Transmission of the twenty-four Masters of Zhang Zhung* with Yongdzin Rinpoche. At the beginning I was not aware enough about the power of these teachings but soon I realized how lucky I am, I met such precious Teachers in my life. That was a beginning of my Path, which slowly became the meaning of my life.

Anyway, until 2007 I was not able to develop Dzogchen practice. The breaking point appeared to be the *Initiation of Drenpa Namkha* which I received at Shenten, in France from Yongdzin Rinpoche. From that time I am really on the Dzogchen Path. My main guidance is the *Practice of Inner Refuge* transmitted to us by my root lama Tenzin Wangyal Rinpoche. He is the one who caused that I can rest in that State with the stability and then try to make it a part or even a whole of my everyday life. Great experience. I am free both from doubts and intellectual endeavors. I am better for others and for myself also, and as an instructor in the Polish Sangha of Tenzin Wangyal Rinpoche I am trying to share my experience with others.

During the second day of the teachings in Wilga while Yongdzin Rinpoche was giving the precise instruction for meditation I experienced alive beauty of the moment. First, when I was looking at all these lamas who appeared before me, I realized that right now in this Gompa, I am experiencing the manifestation of the Lineage Masters alive in our times in so called twenty-first century. Not on the thangkas or in the texts but living people who possess this treasure of knowledge and experience. The knowledge showing these teachings as they are beyond

limitations of time just appeared in me instantly. I realized all the forms are changing constantly but truth about our existence and ability to liberate is out of any time and space.

Instantly I experienced unusual clarity of mind. I was resting in my inner silence while Yongdzin Rinpoche who embodies *Three Kayas* was speaking. There were not any obstacles for his words and all the distractions went away. Clear purity of the blissful moment. And I am thankful for these teachings, I pay homage and I trust. My trust is now free from any doubts.



H.E. Yongdzin Rinpoche and Jarek Kotas.

Text by Jarek Kotas

Photo: courtesy of Jarek Kotas



THE WHITE PAGE

Katarzyna Kjeta gives a short account of the *Sur Chöd* ritual.

A huge flame striving to the sky. An ancient *Sur Chöd* ritual dedicated to those who died. On the burning pages were written names of our relatives who already passed away. Some of those cards burned in a moment, but some were still spinning in the wind for a while. I remember one of them, untouched by the fire, flying like a kite here and there to finally find a place to land on the roof of one of the houses.

I could only imagine how powerful this person's karma must have been and how strong the attachment to the illusion and material world must have kept him or her in this place, that even in the presence of such great Teachers (H.E. Yongdzin Rinpoche and other lama's), and despite of all our



prayers, this soul could not let go and feel the peace. This memory was sticking in my mind for many days after the retreat.

Text by Katarzyna Kieta

Photos: courtesy of Katarzyna Kieta, and Ton Bisscheroux



THE TRUST

Leszek Guzek, member of the Polish sangha, shares his gratitude towards the Teachers with us.

This was my first retreat with Yongdzin Rinpoche and the second one with Tenzin Wangyal Rinpoche. I still consider myself a beginner in meditation for the reason of my little knowledge and small experience.

Nevertheless, during this short period of time I felt clearly what it means to place trust in the Teacher and Teachings. I could also feel the great power of Dzogchen practice. And all that thanks to Yongdzin Rinpoche.

During the lectures, especially in the moments of translation into Polish, I kept watching Yongdzin Rinpoche, who was mostly looking up where he could see the hanging image of the twenty-four Masters of Zhang Zhung. I could share then Yongdzin's peace, suavity and I felt deep connection to our Lineage.

Keeping all that in my heart, knowing, that Yongdzin Rinpoche connects all the time with the Lineage in the name of all of us (also mine), my refuge practice (transmitted earlier by Tenzin Wangyal) became much more stable and blissful. Even the knee pain and my ignorance wouldn't distract me, because I had the support of a Teacher and a great trust in the full realization.

For me, despite the fact that it was a very short retreat and we didn't have enough time for Teachings, the transfer hit not only my intellect,

but, above all, my mind and my heart.

While Rinpoche was speaking about the suffering and when he kept emphasizing the importance of trust to the Teacher and significance of our attitude towards those ancient Teachings, I could feel the sense of authenticity of those simple words.

I am very grateful to Yongdzin Rinpoche for this 'short' transfer, which got direct into my heart and mind. I wish to thank him with those words of a Prayer for His Long Life:



*E MA HO
LAB SUM TEN PAI DAG NYI DRO WAI GON
KUN CHEN NYI WANG NAM ROL GONG TSEL DZOG
DO DE NGAG KYI NE LUG DZOG PA CHE
TEN PA DZIN CHONG TRIN LE NAM PAR DAK
YONG DZIN MA WAI WANG POR SOL WA DEB*

Text by Leszek Guzek

Photo by Maria Aurelia Kulik



COINCIDENCE IS A PLAN WHICH WE DON'T KNOW YET

In the Polish sangha, Joanna Sroka works together with a small team of translators, proofreaders and designers, to make books based on teachings from retreats. All members of editorial team work for free. The team has been working long on Khenpo Tenpa Yungdrung Rinpoche's teaching from *The Seven Mirrors Dzogchen* (2006). The editorial and graphic preparations of this book took a lot of time, but selling didn't take long – the whole edition was sold in one hour!

What (or rather who) brought me to Bon, was beyond doubt one of the Bon's Guardians. I think it was Yeshe Walmo. I used to practice Vipassana meditation before (tradition of Sayagyi U Ba Khin), but I needed a group, a real sangha. That's why I kept searching for a place where I could meditate with other people, which was my great need and part of my nature.

One day I got to a place, where the *umze* of the sangha in Krakow, Wojtek Pluciński, was leading the practice (by the way, thank you Wojtek for being with us!). At that moment I sat down on a pillow and just... felt at home. It became certain for me that my search was over, because I have finally found what was missing in my life – Bon.

I am a publisher by profession. I edit, design and frame books and leaflets etc. I decided to engage myself in the sangha's activity also in a professional way because a well drafted book would help us all to understand better the Teachings transmitted during the retreats.

The retreat with Yongdzin Rinpoche and all the circumstances related to this event amazed me a few times. For a longer time we had no information about the subject of the Teachings that were supposed to be lectured in October. What we knew was that Tenzin Wangyal Rinpoche would let us know about that some time before.

In the meantime, our publication section for several years 'couldn't muster up' to publish the book about the *Seven Mirrors of Dzogchen*. Those Teachings were transmitted by Khenpo Rinpoche in 2006. But accidentally, in the spring 2013 I said: "It lasts just too long. Let's finally publish this book!" Isn't it a great coincidence? Shortly after that we got the signal that Yongdzin Rinpoche would transmit in Wilga exactly those Teachings.



In this situation, all we had to do was to speed up with publishing. Ania Wasińska hastened the correction works, I did the same with redaction, and Maja Niedbał, who was responsible for graphic framework, also had to act in a hurry.

During the retreat it turned out that we were a bit lack of time and Rinpoche couldn't precisely talk over the *Seven Mirrors of Dzogchen*. Khenpo Rinpoche said: "I won't make it in detail, because we have only ten minutes left!", and... then he laughed. "I will transmit to you the *Dzogchen Teachings of the Seven Mirrors* in ten minutes" – he said.

People in the audience were also laughing (but at the same time everyone became a bit stressed out), because it sounded like a good joke – full Dzogchen Teachings in only ten minutes...

But in a moment all the tension was gone when one of the administrators informed us that there was a very interesting book to buy in our shop. It was a book which involved a wide explanation of the *Seven Mirrors Teachings*. "This transmission was lectured in 2006 by Khenpo Rinpoche and we just published it," he said.

After that, during the break, I saw a very long queue in our dharma shop (by the way, I have never seen there any queue at all) and everyone was holding the same book. In a moment we sold out the whole edition!

I felt so happy, because all our effort turned out to be very fruitful, but I also felt a bit deficient at the same time - we should have printed much more books! But... there's always an option of extra edition, isn't it?

Text by Joanna Sroka

Photo: courtesy of Joanna Sroka



WHAT'S NEEDED FOR THE PREPARATIONS

Marek Górny, student of Tenzin Wangyal Rinpoche since his first visit in Poland in 1995, tells us something of the preparations the Polish sangha had to do.

In May I got information from Lama Sangye Monlam that H.E. Yongdzin Tenzin Namdak Rinpoche was going to lead the *Magyu* initiation in Shenten Dargye Ling in France.

Dagna and I decided to go there, not only for the sake of this initiation, but above all to get some hints from Yongdzin Tenzin Namdak Rinpoche, concerning preparations that we needed to carry out before his arrival in Poland.

Our journey didn't start very fortunately. My car which was being prepared for weeks for this long trip, had broken down, and the spare one was not the certain alternative for such a long drive.

Moreover, in the region of Switzerland we drove into a horrible hailstorm, which was breaking the trees and windows on cars. Luckily, our windows were saved, but the hail damaged the car body. This day a very destructive hailstorm was raging also in Germany and France. But the next day the atmospheric front changed and finally we got to sunny France.

Shenten is a great place with very friendly people and energy of peace and power. Darek Sawczuk and Sophie Frisch took us on wonderfully so we could feel at home.

During our first meeting, Yongdzin Tenzin Namdak Rinpoche told us the rituals that he was about to lead in Poland were very important and that they should be prepared and carried out very carefully. Rinpoche also said that he would draw up a list of needed things and the last day we were also meant to come for some other specific hints.

The next two days were filled with intensive practice (*pujas*, initiations, and teachings) connected to *Magyu* initiation. In the end we heard from Yongdzin Rinpoche what kind of signs we can expect in our dreams. The next morning I woke up a bit disappointed because I was fast asleep and

couldn't remember anything.

After breakfast we went to see Yongdzin Rinpoche again. Rinpoche gave us the promised hints for preparations for the rituals in Poland. Rinpoche told us to make cards with images of specific animals, in certain places and situations. We also received data on the required dimensions of those pictures and some other tips. After that we hit the road to Poland. But we suddenly realized that we were quite close to the ocean and we decided to change our initial plan a little bit. Instead of East, we went to Brittany to see the open and clear space upon the ocean.

During the trip we discussed the question of images of animals that we were meant to get. It's not that simple to make a photo of a camel or yak in front of specific building in Poland...



In the meantime we needed to do some shopping so we went off the road and somewhat chaotically started to search for any store. Finally we found InterMarche (a group of shops) and... it turned out that on the parking place were standing (almost) all animals listed by Yongdzin Rinpoche: buffalos, camels, lamas, horses, lions and some others.

This was a clear sign, but not in a dream.

The cards for rituals were made by itself. No doubt, somewhere there must also have been a dragon and Garuda, but we didn't manage to make a photo of them so we had to use someone else's illustrations.

Text and photo by Marek Górny



EGO AND I

Here is a short account and some reflections by Ton Bisscheroux of his visit to Wilga, Poland.

During the Summer Retreat in Buchenau, Germany, August 2013, I saw a flyer announcing the inauguration of the *Gompa* in Wilga, Poland. When Tenzin Wangyal Rinpoche told me we should write about it in the *Ligmincha Europe Magazine*, I did not have the intention to go. But, at home it kept going through my mind, so I did some research on the internet, and found out that it would not be too expensive to go there. And of course, it was an opportunity for me to meet His Eminence Yongdzin Tenzin Namdak Rinpoche for the first time.

October 23 in the early morning I got on the plane with three Dutch Sangha members, and two hours later we arrived at the airport near Warsaw. Although the instructions on the website how to get to Wilga were very clear, it still was quite an adventure to get there by public transport. The journey from the airport to Chamma Ling in Wilga is about one-hundred kilometers, and took us eight hours.

We arrived just in time to welcome H.E. Yongdzin Tenzin Namdak Rinpoche, Khenpo Tenpa Yungdrung Rinpoche and Tenzin Wangyal Rinpoche. On the path the eight auspicious symbols were drawn. The first evening there was

no program, so while drinking a cup of tea I met several people personally, who I met before in the Cyber Space.

The first day I had some problems with adjusting to the place I was sleeping. It was one of the worn cottages being the remnants of the communist times, and they require an overhaul. Very high investments are needed for that purpose, and the building of the *Gompa* had the first priority. I've travelled through China, Tibet, Nepal and India, but this was a new challenge for me. It really helped when Tenzin Wangyal Rinpoche said the next morning that "some people will have to overcome inner obstacles while staying here." But the service of the volunteers was great: I didn't bring a meditation cushion and I asked Ryszard Adamiak where I could find one, and he gave me his cushion. It was not high enough for me, so I went to the reception, and they got me a blanket, so I could adjust the height.

On Thursday, while Yongdzin Rinpoche and Khenpo Tenpa Yungdrung Rinpoche were making preparations for the rituals, Tenzin Wangyal Rinpoche told how important his relation to his teacher Yongdzin Rinpoche is, and started with the teachings and practice. Rinpoche also asked from which countries people came to this ceremony, and we got to twenty-four different countries: Austria, Belarus, Belgium, Czech Republic, Finland, France, Germany, Great Britain, India, Italy, Latvia, Lithuania, Netherlands, New



Zealand, Norway, Poland, Romania, Russia, Slovakia, Spain, Switzerland, Tibet, Ukraine and the United States of America.

Tenzin Wangyal Rinpoche said that the ritual performed during these days is called *Rabne*. And that it is very important for the Bon tradition, for Yongdzin Rinpoche, the people present and the place, especially the *Gompa*. The purpose of the ritual is that the teachings of the Buddha will remain a long time. Throughout the consecration the Rinpoches and lamas invoked the assembly of enlightened beings, worshipped them to the highest level of bliss and happiness and then requested them to bless us and the place. Most rituals were done in the *Gompa*, but some outside. There was a special ceremony for people who died. We could write the names on paper, and they were collected. The papers were burnt in a great fire, while guidance was done for the dead people. On Saturday and Sunday there were teachings by Yongdzin Rinpoche and Khenpo Tenpa Yungdrung Rinpoche. Yongdzin Rinpoche started his teachings in English, and it took me a great effort to understand him. So I was happy when he taught in Tibetan and Tenzin Wangyal Rinpoche translated into English. Then I could relax when listening to Yongdzin Rinpoche, and feel a connection from heart to heart.

The auction on Saturday afternoon in the *Gompa* was very exciting, especially when two or three people wanted to have the same object, the price goes up and up. There were lots of interesting items. For several small photos of Yongdzin Rinpoche people paid from € 150 to € 300 each. The total revenues were about € 18.000. A very good result, but not enough for all the necessary investments.

On Saturday evening there was a party outside. Although we had only one day for preparations, it was a great success. Fifteen minutes before the party would start the performers would meet somewhere. I went there, but nobody else was there. So when the Rinpoches and lamas were sitting at the campfire I inquired about the order of appearance. The organization told me: "we have no plan," and one minute later they announced: "here is from the Netherlands a group that will sing a song." In the end we were happy that we had to start, because after us came better singers. But it was fun. Later I asked about the

performance of the Ligmincha Europe Magazine team, and two minutes later we were on stage. Although, to me there seemed to be no organization, everything went very smoothly that evening. Many people showed their talents. And I will never forget the performance of the 'Ego and I'. Two performers came on stage, one with a big 'EGO' written on his shirt, and the other showed that he really loved 'EGO'. They were walking hand in hand, he jumped on 'EGO', and the more he showed his love, the harder 'EGO' hit him with a bat on his head. When 'EGO' knocked him out, a doctor came with a bottle of A-drink (not the sports drink, but a bottle with a Tibetan A). After drinking this, 'EGO' became weaker and weaker, till 'EGO' stopped hitting him. During the party there were many talented singers, and there was a wonderful musical performance with tubes, sinks, kitchen and garden equipment.



Tenzin Wangyal Rinpoche gave also attention to the Ligmincha Europe Magazine. From the first ten issues we had made a book to give to the Bon Monasteries and the Chamma Ling Centers. The day before I went to Wilga the books were ready, so I carried ten kilogram of books in my luggage to give to Yongdzin Rinpoche, Khenpo Tenpa Yungdrung Rinpoche, Tenzin Wangyal Rinpoche, Geshe Thupten Negi and last but not least Chamma Ling Poland.

Going home on Monday it took us only two hours by taxi to get to the airport. We heard a warning for heavy storms in the Netherlands, but it was ok when we landed; and when we arrived we saw four rainbows. Could our journey end any better?

Text by Ton Bisscheroux

Photos by Andrea Fraundorfer and Maria Aurelia Kulik



HATRED BURNS LIKE FIRE

In some beings hatred burns like fire,
In others, lust circulates like water,
In some, ignorance rages like darkness,
In others, envy grows as if [planted in the] soil,
In some pride whirls like the wind.



Text from: *gZER-MYIG — Rays from the Eyes of the Svastika, a Precious Summary of the World*
Translated from the Tibetan by A.H. Francke
© Instytut THIGLE, Poland, 2013, pre release version, page 17

Photo by Marek Górny: detail from 'khor lo bzhi sbrags thangka



TEACHINGS ARE LIKE MEDICINE

Here are some excerpts from H.E. Yongdzin Rinpoche teachings in Wilga, Poland, October 2013, made by Jarek Kotas.

The recognition of sufferings is very important. Both kinds of it – the external and visible and one hidden in you. The texts of the teachings shall be treated the same as medical texts.

If somebody wants to be liberated from sufferings, one must place these teachings deeply in one's heart. All the details should be understood and one must practice. Keep these teachings in your heart.

Be always satisfied with your possessions and situation in your life. Don't expect anything great will happen to you.

Buddha means three bodies but one Nature.

You must follow the Teacher with whom you feel connection. Treat him as a Buddha. Maintain devotion for the teachings and be happy with the conditions you are living in. Feel that always is enough. If you don't feel like this, you will always follow, or search for something more.

These teachings are important also for your next future life. In the moment of your death, you will have something you trust. It happens if you keep devotion for the teachings and you already gained some experience. This experience in Dzogchen comes from what is as it is and there is no need for use of any substances to create the visions.

You must ask yourself if you are a proper vessel for these teachings. Your attitude is decisive here because you are still not perfect while there is no doubt the teachings are precious.

When thoughts disappears, or dissolves back to where it came from, the unspeakable state arises.

The clear presence is something that remains. Don't try to explain it to yourself. This presence is completely pure and it is impossible to explain it. Don't tell the stories to yourself but check out your state. This state has not any connection with thinking. It is clear in itself and there is no possibility to interfere it. You may be obscured but this state is never obscured.

The feeling of connection between the inner and outer space appears while you open your eyes.

When subject and object are disappearing, at that moment you have to leave everything as it is. The Nature arises. And the meditation and the concept of meditator are disappearing. Innate awareness is the same as the ability 'to see' this state. This awareness itself is not different from the Natural State. Nothing comes from outside. Each form comes from Nature and is empty in its essence. There is not any sense in your journey after the form. If you follow forms, then everything becomes more solid around you. Our task is a different one – we are supposed to look at the source, which is the Nature.



Be in what is and trust it. Once you recognize the Natural State, don't mind about the thoughts.

Text by Jarek Kotas

Photo by Maria Aurelia Kulik



THE SEVEN MIRRORS OF DZOGCHEN

During a retreat in Wilga, Poland, from September 5–9, 2006, Khenpo Tenpa Yungdrung Rinpoche gave teachings from the text *The Seven Mirrors of Dzogchen*. A transcript of these teachings was published as a book in Polish. Three parts of the book have been translated: the pages 28–29, 52–54 and 71.

Three ways of perceiving the lama

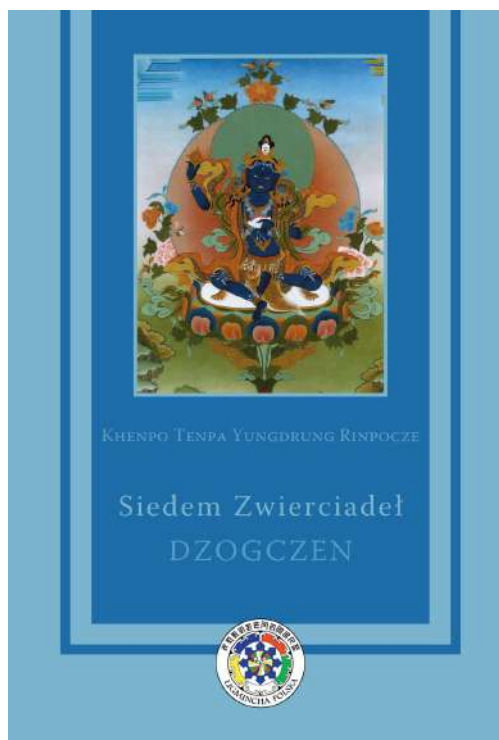
So generally when we are speaking about lama, there are three divisions we can classify. External lama, internal lama and secret lama. External refers to metaphorical lama or external appearances. All the appearances that we can see, hear: rocks, mountains, trees, waters, seasons. All kinds of elements. Everything if we carefully examine and carefully study, then this phenomenal existence can give innermost amount of advice and teachings. We can receive and learn so many things from this phenomenal existence. If we don't have any understanding of the nature of phenomenal existence, we wouldn't believe what the text and lama say. For example, it is said in the text, if we put a finger to the fire, it will burn. That is true. If we eat poisonous food or plant, it would make us sick or die. It is also true. No doubt. Immediately there is no question whether fire burns finger or not. Nobody has a question whether poisonous food makes you sick or not. It is sure, because it is proved. It is evident. Through these kinds of truths, one can learn, believe and follow the teachings and lamas. If there is no truth that you can experience directly, then whatever somebody says he can't convince you. External phenomenal experiences are regarded as lama, the metaphorical lama. We can know the impermanent condition of nature, through this phenomenal existence like the changing of seasons. Every day flowers,

trees, leaves all the time are changing, nothing is permanent. One can reflect and can examine it very closely. If one does this, one can get really strongly understanding of this subtle impermanent. One can know how the law of cause and effect works. It is very clear from our garden, for example flower or vegetable garden. When we put any seed then this gives that kind of fruit, if we put tomato seed it gives only tomato as a fruit. If we put potato seed it gives potato fruit. Then it is not enough to put tomato or potato seed in the garden, we must always take care of it. It first needs sufficient water, sunlight, heat and also good timing. If you plant in winter it doesn't grow. All these things. If all these conditions are gathered together then you can get real result. If you miss one of those causes or even one of those conditions, for example if there is not sufficient

sunlight then it can't grow, the result, fruit. Even if it grows a little bit it could be very little or not good in quality. Therefore, the causality, the cause and effect is very important. Even if we speak about cause we must think about the gathering of causes. Cause and condition. Firstly we need cause, the seed is a cause, conditions are water, fertilizer, heat, your effort. Everything should be right and on the time. This we can see very clearly. So the same way our karmic cause can also work that way. That is how external phenomenal existence is regarded as lama.

The internal lama is one's real lama and all the lineage masters, who gives you clear guidance to the liberation.

Secret lama refers to one's Natural State of mind. This is secret lama and most important thing, which we have to realize and we have to cherish. When we cherish the lama we can think about these three things and particularly in this case this is referring mainly to the lama as our spiritual guide.



(...)

Samsara and nirvana

Samsara and nirvana are without base or root. The nature of great wisdom is naturally clear and never changes, therefore samsara and nirvana are without root. That means it has been all the time clear, empty and never been obscured, never been influenced by any obscurations. All the samsara and nirvana just appear spontaneously from this state. When this state is very clear and empty, therefore there is no root of samsara and nirvana. When we say samsara, we perceive samsara as something very miserable. A miserable place, or realm. Something very concrete. But in fact if you check the reality of samsara, our mind which is just empty, it is primordially clear and empty. So where is the base of samsara? There is no base of samsara. Now we are talking from the point of view of Natural State. It is not the point of view of ourselves. These two have big differences, therefore because of these kinds of words, some people immediately think different fantasies that now there is no samsara and nirvana and we can do whatever we want. It doesn't mean that. For us we have samsara and nirvana, that is the point of view of ourselves. In reality, in real nature there is no samsara and nirvana separately. Both equally are liberated into that state. Until we get into that state, until we fully realize this state, we have samsara and nirvana. We call it relative truth. We can't deny, we can't reject believe in samsara and nirvana. Therefore we mustn't make any mistake and have misunderstanding of this. When we consider our individual person, normally we say that this is base of delusion and liberation. How does delusion come? Since we don't realize this nature, this Natural State of mind, then we get all that delusions. We don't realize. We are not able to maintain ourselves in that state. Instead of keeping ourselves without following after the thoughts or without knowing the thoughts as a self-originated from this state, we just follow after the thoughts. We make judgments and we create more and more. As much as we are involved in our conceptual thoughts, we are more deluded. This is how our samsara starts. All our negative emotions, negative actions, negative thoughts, everything starts from there. They become more and more concrete. If we are able to realize this Natural State of mind and we are able to stabilize ourselves within that state, then immediately it is the

beginning of liberation. As long as we maintain in that state then we get more and more wisdom. That is starting of nirvana. When we are speaking about samsara and nirvana, it is our point of view. We think about two things. This is still a dualistic way of thinking and understanding. But in fact, if you are absolutely in that state there is no conception of samsara or nirvana. Because you are beyond any conception. You are completely in great bliss and great wisdom. Even in that state you don't have discrimination about being in this Natural State or being in great wisdom. We don't have that discrimination. There is not any discrimination or judgment.

(...)

The story of a beggar

We have the story of a poor man with golden rock, sleeping near the golden rock. This poor man doesn't realize what gold is. He doesn't know how the gold looks like. He was wandering all the time, street by street, begging all the time. One day a prince came to his place and this prince saw a big piece of gold, just beside his bed. Then he was surprised and said: "You are not a poor man. You don't need to wander around the street and beg." Then this poor person was very shocked and said: "You are kidding me. I am a poor man. I have nothing. You are teasing with me". He didn't believe. Then prince insisted: "You are rich. Even in my palace we don't have so much gold." This person was not convinced. The prince cut a piece of golden rock and went with this man to a town. They sold this piece of rock and got a lot of money. Then he was convinced that it wasn't a rock but a valuable thing. Since then he didn't need go on the street to beg. Not because he got something new, but he realized what he already had. He just recognized the value of what he had. In the same way the view of Dzogchen or Natural State of mind is that the most precious, valuable thing is in us. Buddha nature is within us. All the time when we are circulating in samsara: hell, *preta*, anyway, we are circulating within that state. But we haven't realized it until now, we haven't realized it and experienced by ourselves. Even if we experienced it in some cases, we never noticed or recognized this. This meditation is a method to recognize, experience that state.

Text selected and translated by Marek Górný



BON TEACHINGS IN POLAND IN 2013 AND 2014

When	Where	What	Who
2013			
March	Sopot, Warsaw, Poznań and Kraków	Chöd, Trul Khor, Ngondro	Geshe Yungdrung Gyatso
May 11 – 12	Chamma Ling Center, Wilga (near Warsaw)	Teachings about Rushen from the text Heart Drops of Dharmakaya	Lama Sangye Monlam
July 23 – 28	Chamma Ling Center, Wilga (near Warsaw)	The Twenty-One Nails, Part 1	Tenzin Wangyal Rinpoche
September	Poznań, Warsaw	Teachings about Dzogchen and Practice of Sherap Chamma	Nyima Dakpa Rinpoche (invitation of his organization – Śardza Ling Institute)
October 24 – 27	Chamma Ling Center, Wilga (near Warsaw)	Teachings from text The Seven Mirrors of Dzogchen and Blessing of the new Gompa	H.E. Yongdzin Tenzin Namdak, Khenpo Tenpa Yungdrung and Tenzin Wangyal Rinpoche
November 23 – 24	Warsaw	Empowerment of Long Life	Menri Lopon Trinley Nyima Rinpoche
2014			
May 24 – 25	Chamma Ling Center, Wilga (near Warsaw)	Practice of Sherap Chamma (Mother of Love and Wisdom)	Marcy Vaughn
May	Chamma Ling Center, Wilga (near Warsaw)	Trul Khor – Teachings about the Magical Movements	Alejandro Chaoul
July 15 – 20	Chamma Ling Center, Wilga (near Warsaw)	The Twenty-One Nails, Part 2	Tenzin Wangyal Rinpoche
September	Chamma Ling Center, Wilga (near Warsaw)	To be announced	Khenpo Tenpa Yundrung Rinpoche

