



Ligmincha Europe Magazine

8 – Spring 2013



Celebration at Triten Norbutse

Contribute to the European center

Meet the Dutch sangha

Lishu welcomes practitioners



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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 THE EDITORS

Dear Readers, Dear Practitioners of Bon,

We are happy to present to you a Magazine full with information of our sangha, the European Center, Lishu Institute, the celebration of Tritten Norbutse Monastery; poetry; books; and more.

Maybe the most important event of the past few months was the all-day live webcast on the topic *The Gift of Inner Refuge* by Tenzin Wangyal Rinpoche along with the three practice sessions with senior teacher Marcy Vaughn. People from twenty-eight countries connected to these teachings, and there were nine live translations.

Rinpoche, and some sangha-members, put a lot of effort in making this free webcast possible. The only thing Rinpoche asked from us, when you feel these teachings benefit you, to tell your friends and family about this possibility to connect to these teachings. So, if you have not done so yet, please use your social media to let other people know about the recordings, which are always accessible at: www.ustream.tv.

Another exiting project, in which people have been working on for more than two years, is the new website www.ligmincha.org. The information of all the sanghas worldwide are now



Rinpoche wrote in a letter to the Cyber-Sangha: "For a long time, my dream has been to be able to provide teachings without being so restricted by the boundaries of time and space, without the need to travel from place to place. And I feel that the Internet provides just such a means. We began years ago by putting many teachings up on YouTube. Our goal is to eventually have hundreds of hours of the teachings available on the web, not only of my own, but also other Bon lamas and Buddhist teachers. It has been my dream to do that."

brought together on one website. It continues to be a work in progress, but it looks great already.

On the old website there was a possibility to download this Magazine. Now, when you want to print it, you have to go to issuu.com, log in, and there you can download it as PDF-document to your computer and print it. If this does not work, you can also find it at www.scribd.com.

In Bon,
Ton Bisscheroux, chief editor



THE 'DEDICATION' SEALS THE PRACTICE

During the European Summer Retreat 2012 in Buchenau, Germany, Tenzin Wangyal Rinpoche explained why he wrote a new dedication prayer and also why it is important to end our practice with the dedication.

"I wrote this dedication to accompany the prayer of inner refuge. These two prayers are at the core of The Three Doors program. During every meditation practice, ritual, or ceremony we accumulate positive energy and merit, and with the prayer of dedication, whatever is collectively accumulated we dedicate to the welfare of others.

Dedication

May I attain great confidence in the three refuges.

May my experiences and realization of the wisdom of the three doors increase.

In purifying the three poisons, may I obtain the three bodies.

In liberating my own being, may I benefit others.

According to the teachings, every meditation practice needs three seals. Before engaging the practice you generate the intention to practice for the benefit of others, and so your practice is sealed by compassionate intention. During the practice you have awareness, which is the second seal. After every session of meditation, we seal it with profundity through a prayer of dedication. Through those three seals we stabilize and secure our practice. Any practice that is done as a habit without a clear intention to benefit others, or one in which your mind is all over the place, planning and thinking of what you want to do next, or in conclusion has not been dedicated for the welfare of others is not sealed. So if you were to have a burst of anger after the practice, it exhausts any merit from the practice. But when the merit of your practice is sealed, anger cannot burn or exhaust this merit. This is what is said in the teachings. I'm not sure exactly how it works, but it is better to be on the safe side. So that is the principle of the dedication — to seal the merit of your practice.

We begin the dedication by saying: "May I attain great confidence in the three refuges." This first

line is very important. There are many ways we can look at this confidence. We talked about the shaman, the priest, and the monk who have confidence in the sacred images of the mountain, Christ, and the Buddha. Do you have the same kind of confidence toward the inner refuge?

So we state this intention to have that same kind of confidence. We know this is our path, we are moving towards this direction, and this is important to recognize. This means we have confidence in the three inner refuges. Or you could equally say we have confidence in three kayas: in their essence, in their energy, and in their appearance. You cannot skip one of them. If

you really want to skip one of them, you can skip the energy or the appearance, but you cannot skip the essence. We talked yesterday about a student who is in

the process of dying. She has confidence and trust in Sherap Chamma and the Virgin Mary. This is confidence in appearance. In that appearance she's also feeling a great sense of inner trust. So if she has to keep only one of the three refuges, then she has to skip the form of Sherap Chamma and the Virgin Mary, and skip their energy, but not skip their essence.

So basically, the bottom line is we are stating that we wish to have confidence in the inner refuge, the three refuges. Trust will be feeling that every practice concludes there; that's the core of every practice. So, in some sense I don't have to do anything but that, and I can do everything from that.

The second line of the dedication states: "May my experiences and realization of the wisdom of the three doors increase." We can have experiences of stillness, and the experience is not the realization; we can experience the silence of speech and sound, but not have the realization. The experience of the mind as spacious and completely open is an experience, but not a realization. We call it three experiences, and they



are very important, because they are a doorway. They are called the three doors to the three inner refuges. So first we have these experiences, and then we take care to experience their realization. Just this morning we practiced the inner refuge. We try to feel that stillness, and when we feel this stillness deep enough, at some point you almost forget about that stillness and you just feel the space that arises there. Then you become one with that space. Knowing unbounded sacred space is a realization. That knowing is the realization.

The confidence and realization of the wisdom of the three doors will help you to overcome or be free of the three root poisons of anger, attachment, and ignorance. So the third line says: "In purifying the three poisons, may I obtain the three bodies." The three bodies are the three kayas, the three buddha's, the three dimensions, the three enlightened states. The three doors, the three poisons, and the medicine are all within ourselves. All is within us. The poison as well as the medicine is inside, so we are not talking about somebody else as either the cause of our suffering or our liberation.

The final line is: "In liberating my own being, may I benefit others." In order to help others, you have to help yourself. In order to give others space, you have to have space yourself. In order to give happiness to others, you have to have happiness in yourself. First, it is important to reflect inside. It seems from the moment we are born, we just want to make everybody in our family happy. Sometimes in the process of trying to make other people happy, we suffer a lot. And we suffer more when we try to make other people even happier. So it seems the cycle goes in the wrong direction. I really want to make you happy, but I can't, so I'm suffering. In not making somebody else happy, you make yourself unhappy. It seems strange, but we try it all the time. How many times does it happen that you try to help somebody else, and as a result, you are not helping yourself? You

suffer and feel weaker.

Here, it is the opposite. We say: "In liberating my own being...." So, when I feel it in myself, may I benefit others. The notion of helping others is very important. When you are feeling good, that goodness can affect others. You have to trust this. Sometimes people say "I am a little person; I cannot help others." But it is not like that; everybody affects everybody else. You affect your brother, your sister, your mother, your father, your friend, your therapist, your patients — everyone with whom you have a relationship. How many people are you related to? Within the inner refuge, you have a chance to be a better partner, a better father, a better friend. Finding inner refuge you recognize that you have a role in helping others.

In Bon and Buddhism you need to have compassion. Compassion is a commitment to help others. The bottom line is that there is some sense of trust in yourself, therefore you can help others. Within the inner refuge you have a lot of space to impact others positively, much more than you do

now. Knowing this and praying will reinforce your ability to impact others positively. By being aware of this and stating your intention through the prayers, the fire in you becomes stronger and expands. With every session of abiding in the inner ref-



Tapihritsa, the representation of a fully realised Trikaya Buddha.

uge, you cultivate confidence in the inner refuge; you experience the three doors; you have realization; you minimize your poisons; and you maximize your connection to the three kayas. Your ability to help others naturally increases. With every session of abiding in the inner refuge, there is a little shift, a little change in your capacity to benefit others. So you are basically stating: "May this help to liberate me and benefit others." That is the purpose of these prayers."

Transcription by Hilly Lokken

Edited by Marcy Vaughn

Photo by Martin Schroeder



DONATE FOR OUR 'NEW HOME': AUCTION IN BUCHENAU

The European Summer Retreat in Buchenau, Germany, is slowly approaching (July 29 – August 4, 2013) and with it, the auction, held annually there. You can support...

While other wonderful projects were supported in the past by the proceeds of the auction, the auction was held for the first time in 2012 to support a great new project that Rinpoche wants to realize in partnership with the European sanghas: a European Retreat Center for the Western and Central Europe, intended to complement the Chamma Ling in Poland.

In the *Ligmincha Europe Magazine* # 7 you can read Rinpoche's letter send to the sanghas, in which he tells that for years he feels the need for a European center where all of the European sanghas can gather together. And you can also read the presentation of the 'Ligmincha Europe Retreat Center.'

This year we want to take a further step towards realizing this dream of a common home, and invite you to support this event, and with joined forces and whatever you can donate to get involved in the auction. The proceeds will directly serve the acquisition of the Retreat Center.

Your participation may be that you give an object for sale, or to support the auction by your bids.

We collect only items that are related to the dharma, or the practice and are suitable to strengthen our connection to the precious teachings that we receive, and/or enhance our practice. We are particularly pleased about quality items that can achieve a good auction proceeds.

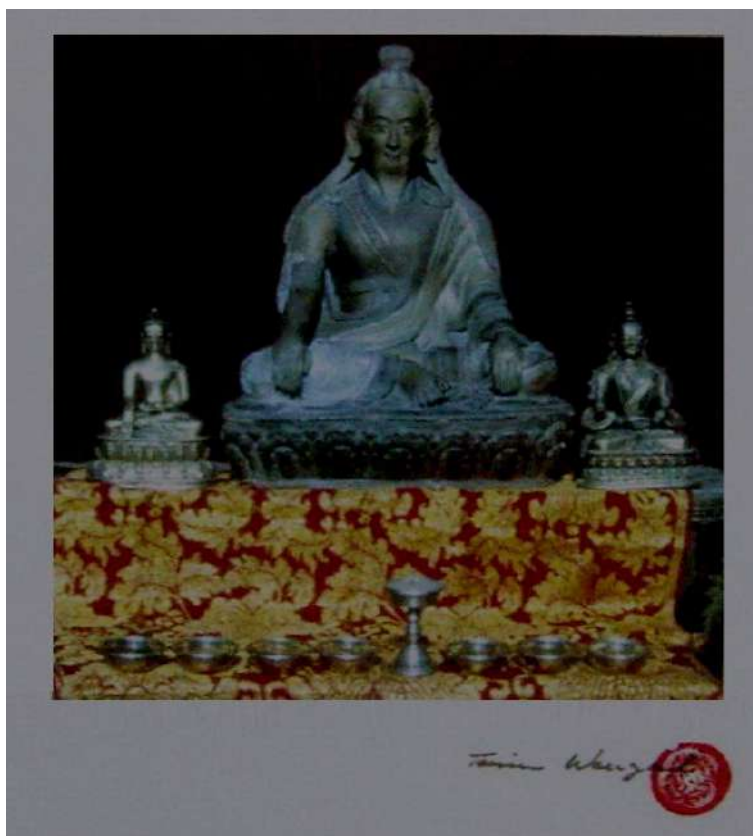
At the last auction, we were able to witness, that by the spontaneous and inspiring combination of several persons some significant bids came about. In this way already some precious items were purchased (e.g. a photo of Shardza Rinpoche and a Stupa-figure made of crystal) for our retreat center.

When you contribute to the auction, we would like to ask you to take pictures of the object you want to donate in advance and send the photo with a brief description to fundraising@ligmincha.de

If it is not possible for you to participate in the auction, we are very pleased, if you want to support our project by making a donation.

The *Circle of Founders*, which supports this project, includes the sanghas of Austria, Belgium, Denmark, Finland, Germany and the Netherlands. The other sanghas are welcome to join in the future.

Let us work together for the manifestation of the vision of our beloved teacher!



One of the sangha members bought this photo of Shardza Rinpoche at an auction at Serenity Ridge, and donated it for the European auction in 2012.

Watch the video:

Ligmincha Europe: Finding a Home

www.home.ligmincha.eu



IMPRESSION OF TRITEN NORBUTSE'S CELEBRATION

The Triten Norbutse Monastery was established in Kathmandu, Nepal, in 1987 by His Eminence Yongdzin Tenzin Namdak Rinpoche with the purpose of preserving and propagating the teachings and cultural heritage of Yungdrung Bon. From 9th December 2012 till 2nd January 2013 the 25th anniversary was celebrated. The main event was a sixteen day medicine blessing ritual. Anja Benesch shares with us some of her photos.







THE DOORS ARE WIDE OPEN AT LISHU INSTITUTE

Anna Kaisa Hirvanen has spent long periods of time at Lishu Institute from 2011 to 2013. Anja Benesch participated in a personal retreat there in spring of this year. Here they share with you their experiences and photos.

Lishu Institute in Uttarakand, India, near the city of Dehra Dun is opening its doors to welcome Western practitioners and provides a beautiful home to study, practice and dive into stillness, silence and spaciousness. For the first time a Mexican couple got granted a one-year-student-visa, which is great news and might encourage others to apply for it too (YOU?).

Also the first Tibetan texts for the library have arrived, and preparations are being made to host retreats, but also simply invite people to come and stay for a couple of months and help in establishing Lishu as a home for the Western practitioner.



Lishu, December 2011 and February 2012

The beautiful big Lishu building stands on top of a hill in the middle of a small Indian village. The surrounding mountains, fresh air, vast sky offer a natural feeling of space. Lishu is a welcoming place, a home away from home. The warmest welcome, of course, is that of Geshe Thubten which makes one feel at home right from the very beginning.

Far away from hectic modern city-life, the pace of life in Lishu is slow and there is an ease to everything. In this ease and peace it is easy for the mind to get calm and settled for practice. Silence and peace surround Lishu. Within this silence and peace there is movement all of the time, somebody visiting, coming, going, eating, talking, drinking *chai*, working and chatting.



Lishu

I have been extremely happy to spend a total of three months in Lishu during the winters of 2011-2013, studying, doing personal retreat, living a simple and calm life, which Lishu so readily provides. Below is some personal writing which arose from the experience of staying there in 2011-2012. I am looking forward to the next opportunity to return to the home of Lishu!

Anna Kaisa Hirvanen

I felt a part of the Lishu-family, and that family was a living concept throughout the whole stay. We shared practice and experiences with a few other guests from Russia, the Netherlands, Mexico and Turkey. We exchanged some hindi-kitchen-vocabulary with the women cooking delicious food every day. We played with the dogs, greeted the cow who gave the milk for our *chai*, the neighbours who owned the cow, villagers and kids passing by the quiet road home and many visitors and guests from different places in India. It was great to meet the man who was in charge of the construction work



of the first building and many others who contributed their work to it.

The heart of Lishu is Geshe Thubten, who knows everyone and is greeted by everyone with a smile. Geshe Thubten seemed to be in constant movement, it must be his first nature! His warm energy is clearly seen in his actions, taking care of everything with a big smile. I saw him in so many roles, making hundreds of phone calls, buying food, cooking, being a driver, secretary, farmer, spokesman, connecting to all the countless people in the village and further in the city, workers, friends and strangers. Like one guest expressed, "it is truly a lesson of humanity to see Geshe-la in action." We all felt inspired and touched by his presence.

We were also blessed with a visit by Tenzin Wangyal Rinpoche in the beginning of December 2011. The vast amount of vision, energy, finance, work and trust that has already been invested to Lishu is very much visible. There is much more work to be done, of course, but already it is a remarkable achievement of our teacher and all the innumerable people who have brought this project to life. Deep appreciation and inspiration arises when looking at the future of Lishu, being a remarkable institute for many, many people to come. How wonderful!!!

Queen of Lishu

In late 2012, I asked Rinpoche if it was possible to go to Lishu and stay there for a while, as I was planning a trip to Nepal and India, visiting the Bonpo monasteries and Lishu, to study our tradition. He contemplated my question and then said "Sure. You can be Queen of Lishu," and broke into a broad smile. He was referring to the fact that Lishu had not been in full operation back then, and he added that because of this there would not be many people there.

Anja Benesch

It turned out he described exactly what I felt like when staying at Lishu Institute. Lishu is built on fertile land, surrounded by beautiful nature, high mountains, vast sky, and so much land full with plants, fruit and small waters. A spacious, natural area, where things seem to be growing organically at their own pace.

Life is quiet and slow here. You go to bed when it gets dark as the nature surrounding you gets sleepy and the city lights and noises are missing. Often you simply rise with the sunrise, it just happens, as the birds are waking you with their morning glory chants and in another breath – taking in the sunrise on the rooftop, it simply calls to you.



The sound of birds, cows, and barking dogs fills the air temporarily, though mostly one is listening to the wind in the trees, and one's own thoughts. Geshe Thupten and his relatives take care of you so you are a family member, friend and queen at the same time.

I did a one-week personal retreat, and it was perfect. If you are looking for a supportive environment for you to connect to stillness, silence and spaciousness, that's your place.



Text by Anja Benesch and Anna Kaisa Hirvanen
Photos by Anja Benesch and courtesy of Geshe Thubten
More information: www.lishu.org



RINPOCHE HAS INFLUENCED THE LIVES OF MANY PEOPLE

To introduce the Dutch sangha we interviewed Jan Dinkelaar, Chair of the *Bön Garuda Foundation Holland* from 2000-2012, and present Chair Anneke Dekkers. In 2012, there were many changes on the Board of Management, including a change to the name of the foundation to *Ligmincha Nederland*.

How did the teachings of Rinpoche come to the Netherlands?

Jan: I met Rinpoche in 1999 in Buchenau, Germany. On the request of a publisher, I read many books on Buddhism to see if they were suitable for translation to Dutch. Throughout my reading, I discovered the book by Tenzin Wangyal Rinpoche on the subject of *Dream Yoga*. I had read a number of books on dreaming, but I had never read how to practice *Dream Yoga*, or the effects of such a practice, until I read Rinpoche's book.

I immediately advised the publisher to translate this book and when I invited Rinpoche to come to the Netherlands, his agenda appeared to be fully booked. But as a surprise he called a month later: when a weekend teaching in Milan had been cancelled. Finally, Rinpoche could come to Holland, and we had only a fortnight left to organize for the seminar. By coincidence the



Maitreya Institute, which was always fully booked had just one weekend left, precisely the weekend Rinpoche could come to visit Holland.

So we quickly organized a lecture, a book presentation in a bookshop and a weekend seminar in the Maitreya Institute on the subject of *Dream Yoga*. Also there was a TV broadcast by the Buddhist Broadcast Foundation (BOS) on Rinpoche's stay in Amsterdam. After his first successful visit, we asked Rinpoche for another teaching, which took place a year later. After some single weekends, I requested Rinpoche for a longer period, and from 2002 to 2004 Rinpoche taught us the 'Six Yogas' of the MaGyu (Mother Tantra). It was such a fantastic practice, that we requested this teaching a second time, and Rinpoche taught it once again from 2008 until 2010. It gave us a lot of spiritual expansion.



The 'old' Board: Erik Robbemont, Veronique Leenders, Wil Leenders, Jan Dinkelaar, Tonny Maas and Anneke Dekkers with Tenzin Wangyal Rinpoche.

Rinpoche has recently decided to support the establishment of a European Center in Central-Germany. Which role did you play on the European level?

Jan: I talked with Rinpoche extensively about the European center and about the close cooperation of the other European countries. Initially, we came across a lot of problems as each country had its own particular structure. I quickly began to put some structures in place; I organized monthly Skype meetings for all of the





The Posthoorn church in Amsterdam, May 2009.



European sangha's. Due to my state of health, I had to withdrawn a few years ago, but the monthly meetings have continued to flourish.

When looking back on your period as chair of the Dutch sangha, do you have any remarks?

Jan: I did the work with a lot of enthusiasm for ten years, but I was not on my own. From the beginning, I managed with a lot of support from Wil Leenders and Veronique Leenders. I have fond memories of my cooperation with Tonny Maas and Erik Robbemont of the Lishu-project. Finding the best way of cooperation was a recurring challenge. When working together one can stumble on all kinds of obstacles especially when working with other people on a personal level.

same time people held opposition to my ideas. That's why I am very glad Anneke has the Chair now and she does the job very well. As Adviser of the Board there is also a lot of consultation going on with Veronique and Adrienne. I truly hope that the board will find the right way of working in harmony and agreement into the future.

What kind of advice will you give as support for the diverse levels of practicing?

Jan: The board has plans to separate practice programs for beginners and more experienced practitioners. A group can come together in a private home where under guidance basic exercises can be initiated. As far as the more experienced students, lacking any progress, I can endorse the view of Sogyal Rinpoche (of the



Tenzin Wangyal Rinpoche and Jan Dinkelaar give information about the first Lishu trip in the Muider church in Amsterdam, May 2007.

Until 2011, Rinpoche had visited Holland twice a year to teach us a four day seminar. From 2012, Rinpoche reduced this to once a year for a two day seminar. We were disappointed. Back then we asked him to consider establishing a center in Europe. He explained to us that buying land in the United States was much cheaper due to the gift system and resources available for projects such as ours and that in Europe such resources were not easily available.

For me it was not an easy time, as Chairperson, I was supposed to contribute new ideas and at the

Nyingma Rigpa organisation) who says some people in the West need some kind of therapy first, before going on. Tenzin Wangyal Rinpoche once said to me: "Some people are very enthusiastic in the beginning, they frequently come to the seminars and then they don't show up at all for some reason." An always approachable teacher is needed, a Tibetan teacher, who can answer all your questions regarding the practice and exercises, who can tell you to go to the next exercise or call you back to a previous one.





H.H. Lungtok Tenpai Nyima Rinpoche, Tenzin Wangyal Rinpoche, Chongtul Rinpoche, Geshe Gelek Jinpa and Geshe Lhasay Tenzin with representatives of the European sangha in Amsterdam, June 2006.

There is a Dutch group going to the five-year cycle of *Zhang Zhung Nyen Gyud* teachings in Austria. The energy built up there gets diluted when coming back home. My health conditions did not permit me to follow these teachings, starting with the *Ngöndro* in the first years. If I could have participated, I would have loved to take the initiative to start an intensive supported *Ngöndro* group in the first year.

Can you say something about reading and studying with the active practice?

Jan: In principle you should read the books about Bon and if you read books next to it, it might be interesting, but it can also be confusing. And also: you can read Bon books ten times without being bored. Books of Rinpoche can be repeatedly read and it still offers something new.

Along with reading you have the practical exercises and the new experiences which come with them. Most important for us is: what you experience in practice, what you read, what you hear in the teachings, how can you integrate these in your normal daily life?

In closing up this interview are there any other remarks you wish to make?

Jan: I am very glad that I have met Rinpoche in this lifetime. At my farewell gathering as Chairperson, Rinpoche remarked on how I have influenced the lives of many people by inviting him to the Netherlands. I too feel Rinpoche has influenced a lot of people and certainly touched

me in a profound way. I am grateful for that. I sincerely hope he has a long and happy life and will continue his teachings for a long time. Also I wish the readers of *Ligmincha Europe Magazine* a lot of success, happiness and prosperity.



The 'new' Board: Anneke Dekkers, Jan Dinkelaar, Veronique Leenders and Adrienne van de Maas

Anneke, when you became the Chair of the Board of *Ligmincha Nederland* the management structure had changed. Did you have an example of this new structure in the worldwide sanghas of Rinpoche?

Anneke: This structure surely has many examples. The old board had previously spoken to Rinpoche about changing the organisational structure. We took the organisation of *Ligmincha Virginia U.S.* as an example. The tasks of the board are clear in





H.H. Lungtok Tenpai Nyima Rinpoche and Tenzin Wangyal Rinpoche give teachings in Amsterdam, June 2006.

their role in supporting working groups. As a reflection of this model the organisation in Germany was set up a few years ago, under the guidance of Oliver Wirtz. Originally they were a small board managing all tasks on their own. They switched to the workgroup model of Ligmincha as an example for their new structure. It is always good to observe and learn from others. You need a certain scale of the sangha to fill a vacancy in the board and the working groups. I think our situation is rather unique with a large support group of twenty people. We meet every month and everyone participating contributes in his/her own way. We also have the advantage of a small country: each member of the support group can arrive within two hours at the central meeting place in Utrecht.

What are the experiences until now with the new organisational structure?

Anneke: We play around a bit, because the new board is very much in the process of letting go of the old structure and to delegate tasks to the working groups. More importantly, is the trust in one another, keeping in contact and trusting to see things organized differently to how you would do it yourself. Developing a feeling of responsibility, how far you can let things go, when to interfere, or not interfere at all. We have the basic structure of governing and we follow-on at a distance what's going on. We keep in contact with the different working groups and we stay open. We are learning on our way and as a collective we

are growing into this new structure. In some parts of the organization we have some staffing shortages.

In which areas do you need more support?

Anneke: This year we would like to organize some new activities, like common practice days and in September readings by Alejandro Chaoul-Reich (a senior student of Tenzin Wangyal Rinpoche). We need to find more support to manifest that.

Rinpoche advised the old board to look at the structure of the Mexican sangha. Did you learn from their experiences?

Anneke: Rinpoche advised us to contact them about the programming of the practice groups and their organisational structure and not about the general organisational structure of the sangha. Mexico has a structure with several levels of practice groups. They split levels of practicing for students just starting, and those already following a programme. In the Netherlands practicing in groups continues with the same group all together. In Mexico there is a starting hour for beginners and continuation hours for more experienced students. I think we also have to differentiate more in practicing levels, because we see a challenge now. We have mainly the senior students and no new inflow of younger students and beginners. The question is: "by more variation in your supply, can you attract more people, particularly younger people?" I think that's an important lesson of the Mexican sangha.



Boat tour on the Amsterdam canal, celebrating 10 years teachings from Tenzin Wangyal Rinpoche in the Netherlands, May 2009.

They say: “The sangha has several levels of practicing, expecting diverse levels of expertise; we can offer that to everyone.” And it is working fine there, they organize family days, where families come together to practice.

Some practitioners suggest there is a need for diversity within the practice groups. They make a distinction between three groups: a. beginners, who have no experience at all and no results; b. practitioners following Rinpoche for a while and have already some experience; c. long time practitioners, who have had a first ‘glimpse’ of the *rigpa* experience. What are your ideas about differentiation in this way in the practice groups?

Anneke: In the beginning, we only had Rinpoche’s seminars and our experience consisted solely of the exercises within those seminars. Nowadays people in the Dutch sangha have many other activities, for instance: the five-year cycle of *Zhang Zhung* training in Austria; another group did the *Thrul Khor* practice. As a board of the Dutch sangha we take the position to facilitate students to come together, not to organize it for them, if it develops in an ‘organic’ way, then we welcome and support these activities.

Can you say something about the European collaboration?

Anneke: We have a monthly European Skype meeting, where we talk about what’s going on in the different countries. We are seeing each other more and more, I think when we can see the European Center manifesting, we will have a center for the European practitioner, which can give a great boost on the European level. We need a solid base in the Netherlands, and people like to practice close to where they live. It is a question of finding the right balance in the activities on the national level and the coordinated actions on the European level.

Anything else you would like to share with the readers of *Ligmincha Europe Magazine*?

Anneke: I have the feeling more and more that I am part of a worldwide community, supported by the *Ligmincha Europe Magazine* as well as the worldwide Ligmincha website. It has grown consistently in the last few years, with noticeably more spirit and energy.

Interviews by Frits de Vries

Photos: Henk Scholten and courtesy of Dutch sangha



THIS HAPPENED IN EUROPE

The European sangha is very alive, and we like to share that with you. Tenzin Wangyal Rinpoche visited Paris and Vienna, other lama's and teachers travelled through Europe. Here is an impression of these happenings.



March 1–3: Tenzin Wangyal Rinpoche's *Dream Yoga* seminar in France is visited by about two-hundred participants. Special guest are Geshe Nyima Woser and Geshe Gyatso Choekhortshang.



March 21–30: Geshe Gyatso Choekhortshang taught in the Polish cities Warsaw, Sopot and Poznań.





March 22–24: John Jackson, a senior student of Tenzin Wangyal Rinpoche, taught the *Red Garuda* in Buchenau, Germany. The thirty participants also watched Rinpoche's live internet teaching.



March 23: Many people watched the live webcast of Tenzin Wangyal Rinpoche, some alone behind their computer, others in groups. Worldwide several thousand people were connected online.

Całodzienne nauki internetowe
wolne od opłat

“Dar Wewnętrznego Schronienia”
poprowadzi
Gesze Tenzin Wangyal Rinpocze

Sobota, 23 Marca, 2013
14:00 – 21:30 naszego czasu
9:00 am – 4:30 pm EDT (czas Nowy Jork)

Więcej informacji na www.ligmincha.org

Gesze Tenzin Wangyal Rinpocze i doświadczeni instruktorzy poprowadzą całodniowy retriť on-line. W programie dwie 90-minutowe sesje nauczania Rinpocze oraz dwie 60-minutowe sesje praktyki.

Tłumaczenie na bieżąco na język hiszpański, niemiecki, polski, włoski, francuski i wiele innych języków!

Mądrość Rinpocze i klarowne prowadzenie ku doświadczeniu Wewnętrznego Schronienia są teraz dostępne dla każdego.



March 8–9: In Berlin, Germany, Geshe Gyatso Choekhortshang gave an evening talk: *Rituals and daily practice*, and a day practice *Preliminary Tsa Lung Trul-khor of Zhang Zhung Nyengyu and Chöd practice: Cutting through the ego*.





February 8–10: European sangha practice weekend in Buchenau, Germany.



April 12–14: a course on *Tsa Lung* in Prague, Czech Republic, with the Polish instructor Darek Orwat, is visited by about twenty participants. In the evening they all watched Rinpoche's webcast.



April 5–7: a retreat with Lidia Castellano in Pantelleria, an island in the Mediterranean, south of Sicily, Italy. A small sangha seems to be growing there. For three days they have merged with the fantastic openness of the island's clear skies.





March 15–17: Tenzin Wangyal Rinpoche's seminar *Awakening the Luminous Mind* in Vienna, Austria. At the website www.ligmincha.at you can find guided meditations and teachings from this seminar.



April 10: At one o'clock in the early morning (Central European Time) several people sat behind their computer to watch the live webcast of Tenzin Wangyal Rinpoche, and many watched it later on: www.ustream.tv

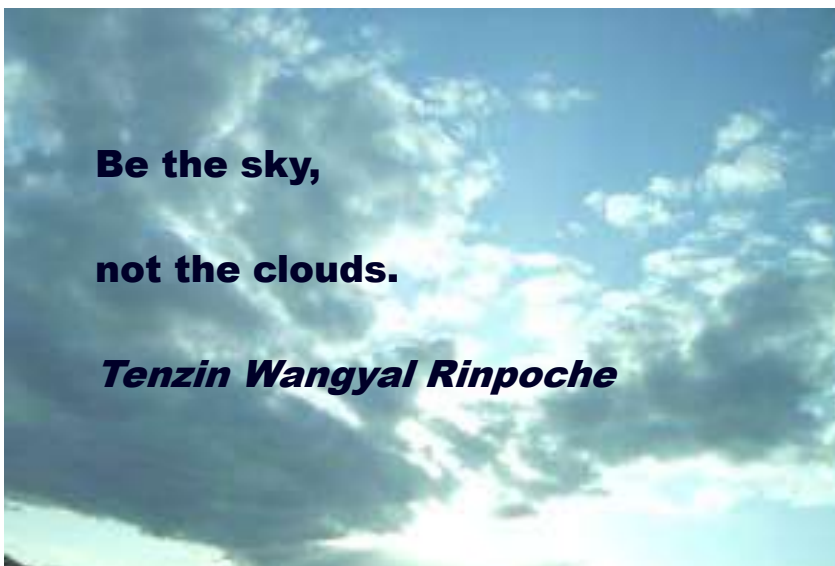
Geshe Tenzin Wangyal Rinpoche 2013
Teachings *free live webcast*

APRIL 09
7 – 8.30 pm
New York time

Embracing Impermanence: Inner Refuge in the Face of Change
broadcast from a free public talk

Next 2013 webcasts with Rinpoche:
April 13, 3 p.m.–4:30 p.m.: "Embracing Impermanence: Inner Refuge in the Face of Change," broadcast from the annual Spring Retreat at Serenity Ridge
July 6, 9 a.m.–3:30 p.m.: Full-day online retreat, broadcast from the annual Summer Retreat at Serenity Ridge. Joined for a portion of the day by His Holiness Lungtok Tenpai Nyima Rinpoche. More information coming soon.

All webcast teachings are free and open to all.
Times listed are Eastern Time U.S. (New York time).
To View the Webcast Visit
www.ligmincha.org



April 13: At 21.00 h (Central European Time) many people in Europe watched the live webcast of Tenzin Wangyal Rinpoche. When you missed it, go to this link: www.ustream.tv



MEDITATION IN THE SOUTH MEDITERRANEAN

The Five Elements Practice

Healing through the Five Elements according to the Bon-Buddhist tradition of Tibet.

with John Jackson

Bukkuram, Pantelleria (Sicily) - 2013, September 7th - 8th

The spiritual path leads to inner insight and deep connection with nature. Through a clear understanding of the primal elements, earth, water, fire, air and space, one can balance emotions, thoughts and actions, leading to a rich and peaceful relationship with ourselves, others, and our world. In nature we clearly see the elements at play, and through our spiritual practice, become deeply appreciative of our natural environment and our responsibility to respect and preserve. Through appreciation and respect, right relationship and action manifests.

Experience the world as a sacred place and you will be gradually transformed into sacred being. Bring your inner elements into harmony, and bring balance to yourself and the world. Take only what you need, knowing that all is life, all is sacred. These are the ways of the spiritual path of the five elements.

The weekend seminar will be held in the wonderful natural setting of the island of Pantelleria in the South Mediterranean, to better allow and support our connection with the elements.



John Jackson is director of the Chamma Ling retreat center in Colorado, is co-leader of the Three Doors Academy of Europe, and has been practicing meditation for over 35 years under various great teachers, including H.H. Menri Trizin Rinpoche, H.E. Yongdzin Lopon Rinpoche, and Geshe Tenzin Wangyal Rinpoche. He has been a founding stone of Ligmincha Institute in Virginia. He has been teaching meditation at centers across the United States and Europe since 2001, and was a professor at the University of Virginia for 23 years. He is known for his warm, simple, and easygoing teaching style.

*The number of places is limited.
Registration and information:*

Lidia Castellano
lcast@hotmail.it
0039 3203837211
skype: lidiacastellano



THE MAGICAL MOVEMENTS OF TIBET

In September 2013 Dr. M. Alejandro Chaoul-Reich will come to Europe for public talks and a workshop in the Netherlands and Germany on *Trul Khor*.

Trul Khor — the Magical Movements of Tibet — is an ancient Tibetan Yoga practice, in which breath and concentration of the mind are integrated with particular body movements. By harmonizing the vital breath and guiding its flow through the physical and energetic areas of the body, *Trul Khor* can clear long-held blocks in body, energy and mind and support spontaneous arising of awareness. In this way *Trul Khor* is supporting our physical and mental wellbeing and works as an effective method for developing our spiritual practice.

As Tenzin Wangyal Rinpoche says: “*Trul Khor* is a wonderful daily practice, especially to control and handle the stress of our modern life in society. It has the power to balance the energies of mind and body, and it also helps enormously to support one's meditation practices.”

Alejandro has been teaching this Yoga tradition, little known in the western world, for over a decade, at the request of Tenzin Wangyal Rinpoche. And this will be the first time he will be teaching

this *Trul Khor* in Berlin, Germany. The teachings will be suitable for beginners as well as for experienced practitioners. Translation will be provided for both public talk and workshop.

Dr. Alejandro Chaoul-Reich is an assistant professor of integrative medicine focusing on mind-body practices at the University of Texas (UT) MD Anderson Cancer Center, where he is investigating the supportive effects of *Tsa Lung* and *Trul Khor* on people with cancer. As a senior student of Geshe Tenzin Wangyal Rinpoche, one of the most important teachers of the Bon tradition, he is Director of Research of *Ligmincha Institute* and is on the Board of *Ligmincha Texas*. Alejandro is also an associate faculty at the UT's medical school in the area of spirituality and healing. He holds a Ph.D. in Tibetan Religions from Rice University in Houston, Texas. You can find his PhD Thesis/Dissertation *Magical Movements ('phrul 'khor): Ancient Yogic Practices in the Bon Religion and Contemporary Medical Perspectives* at: www.scribd.com

Information and registration:
September 4: the Netherlands
www.ligmincha.nl
September 5–8: Berlin, Germany
www.berlin.ligmincha.de



DANCING LIFE

How many times have I lived this life,
laughed this laugh, cried this eye.

How many times have I dragged this weight,
wounded this knee, gave this show away.

As I turn and turn and spin and swirl,
the world and I become the same.

When dizziness is complete,
innumerable rays shine through.

Reach all highs and lows
and everything is new.

Floor

Photo by Jiří Růžička



I am always
I'm just here,
I'm obscured
I am clear.

I am open
I am stuck,
I am valuable
I'm just crack.

I am the leader
I am led,
I am wisdom
I am who I just met.

I am strength
No I am proud,
I am confused
No I am stout.

I am joy
I am excited,
I am anger
No I am delighted!

'I' is pain
Growing so cold,
Sadness in time
Is not able to hold.

I, I, I, I and I
Dancing in grace,
Feeling welcomed
In a heart-warming place.

No matter
How solid 'I' erase,
I simply dissolve
In a warm and endless space!

Tonny Maas

Photo by Ton Bisscheroux



FINDING REFUGE THROUGH THE THREE DOORS

In the poem on page 22 Tonny Maas, participant in The Three Doors Academy in Europe, writes about her experiences as the “I” slowly dissolves.

In the First chapter of *Awakening the Luminous Mind* Tenzin Wangyal Rinpoche gives us instructions on how to stop paying too much attention to the ego. By doing so we will recognize our natural mind. We bring you the pages 1 to 6 from Rinpoche's book.

“Our ordinary experience offers us three opportunities to transform our lives and find the inner peace, joy, and liberation from suffering that we all wish for. Since our confusion is expressed through our body, our speech, and our mind, these three places also offer opportunities to dispel that confusion. The three areas of body, speech, and mind are referred to as the three doors. By shifting our attention in specific ways – away from the expression of pain and toward the release of that pain – we enter these door-ways to discover the gifts of openness, awareness, and warmth.

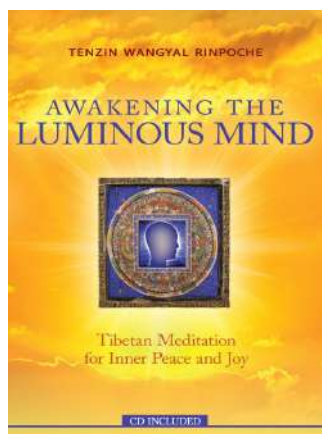
There are three ways in which you will learn to shift attention. While directing attention to the pain body, you are instructed to feel the *stillness* of the body. While directing attention to pain speech, you connect with hearing the *silence*. And while you direct your attention to the pain mind, or the moving mind, the instruction is to recognize and connect with *spaciousness*. In these ways, it is possible to find a deep place of stillness, silence, and spaciousness. These three doorways lead to accessing important places of protection and refuge.

Many people find it difficult to become aware of the space of *being* itself rather than simply being aware of the sensations they are feeling, the inner dialogue they are having, or the contents of the moving mind altogether. What kind of shift are we describing? First, it is necessary to open and simply experience your discomfort. Can you be fully open, as the sky is with the clouds? In this analogy, clouds can refer to your thoughts,

feelings, sensations, or memories. Does the sky have a problem with the clouds? Is the sky agitated? Does the sky say, “You have been here too long! Why are you still here? What does it mean that you are here?” No. The sky simply allows the presence of clouds, and when the clouds eventually dissipate, the sky does not comment. The sky is not lonely when the clouds leave. Can you *be* like that sky and host the clouds? If you are able to do that – to be with your pain directly – the pain heals itself: it self-liberates. As your pain or discomfort shifts, it is important to simply remain present and aware of the openness itself.

Each person's path is unique, and each must be willing to directly experience the sense of limitation and pain as it occurs in body, speech, and mind, and become familiar with turning to the inner refuge to discover the positive benefits that arise in so doing. It is important to recognize that we pay so much attention to ego, to our problem-solving, moving mind. We must recognize ego for what it is – a pain identity. We have a constant dialogue of pain talking to pain, which is what usually guides us or drives us, sometimes driving us crazy. And no matter how smart or sophisticated, ego only operates within the logic of pain, and therefore produces more pain. Perhaps it is time to discover there is something other than ego to turn toward and to trust.

For each of us to heal personal, family, and societal suffering, we need to recognize the habitual reactions that obscure our true nature and block us from living in full relation to our inherent intelligence and capacity. Our habitual reactions to the challenges in life I refer to as the *pain body*. By using the word *body*, I am not only referring to the physical body with its tensions, aches, constrictions, and illnesses, but to our sense of identity altogether, our sense of “I” or “me.” In the Bön teachings, this identity is known as the “karmic conceptual pain body.” This pain body is who you feel and think you are in any given moment.



It is useful to draw your attention to moments of pain and challenge in your life because the pain body is more obvious in those moments. When we react in stressful moments, the karmic conceptual pain body is triggered. But this sense of “me,” this “I,” is a completely false idea of self. Perhaps you have heard yourself, saying at one time or another, “I’m going through a hard time. I broke up with my wife. I’m having a hard time with my boss. I am getting old. I am sick.” I. I. I. Who is that “I”? Is it really you? It appears to be so. That’s what you believe, and in a particularly painful moment, you may have full conviction in that identity. And yet it is your belief in your identity that is the fundamental problem.

of the fundamental separation from our essential nature. Our stories can delight and amuse as well as shock and horrify us. But we are not our stories. And no matter how smart or sophisticated the storyteller is, the pain mind cannot liberate us from the suffering we experience.

What *does* liberate suffering? The moment you have some glimpse that you are bigger than what you are thinking or feeling is a healing moment. In such a moment, the false sense of “I” begins to lose its grip. Through meditation, noticing this dissolution of a solid self is encouraged by drawing your attention to the sense of being itself, rather than to a given momentary reaction.



Valley at Kopan Monastery in Kathmandu (Nepal).

From this sense of “I” develops pain speech, which articulates the distress of separation. Sometimes this distress can be felt as restless, upward-moving sensations in the chest, throat, and breath, and often it emerges outwardly in speech, or inwardly as inner dialogue. It can be as simple as a sigh or as elaborate as habitual negative self-talk that accompanies us through our sleeping and waking hours, often unrecognized for the damage it does in reinforcing our pain identity.

As human beings we are storytellers. The pain mind involves the imagination of ego, the story that is woven of thoughts and images that may appear intelligent, but fail to recognize the truth

The moment that false sense of “I” starts to dissipate, you begin to feel different. If you trust in the space that opens up, you can discover a deeper support than the reactivity of your ego. This deeper support is the inner refuge, and this is your protection.

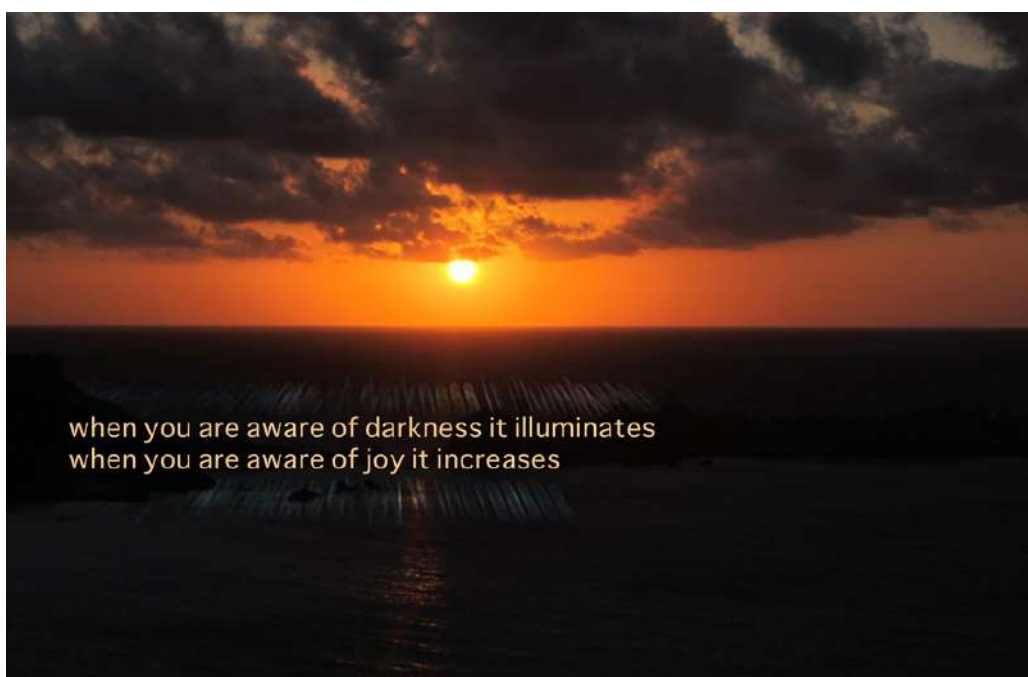
Our false self thinks, *This is not okay. That person has hurt me so much. This is not acceptable to me. Or, I have to push back. I have to be strategic. I need the upper hand.* Who is that “me,” that “I”? We want to have a very clear sense of being a victim or a victor. But that view, that ego, those voices, are what we need protection from, because from this “I” we suffer. How do you connect with what is larger than “I”? You don't



connect with what is larger than “I” by having a conversation with that “I.” You don’t connect by negotiating with “I.” You don’t try to improve it, destroy it, or ignore it either. You start by simply feeling what you are feeling. The very moment in which you feel awkwardness, confusion, irritation, or a reaction of any kind is an opportunity to discover that you are not that reaction.

To take full advantage of the challenges in our life so that they become the doorways to healing and positive development, we need to discover where to look. Go to stillness, go to silence, go to spaciousness. From these three places, allow your

The teachings of Bön dzogchen, as mentioned in the preface, tell us that our natural mind is pure and perfected, giving rise spontaneously to positive qualities such as love, joy, compassion, and equanimity. We do not need to directly cultivate these positive qualities nor produce them through effort, because they naturally arise. That is why *recognizing* the natural mind is the inner refuge, and is the purpose of the meditation practices in this book. We access the inner refuge through the experience of the stillness of the body, silence of speech, and spaciousness of mind, the three doors.



reaction. You allow it by not resisting, talking back, or rejecting it in any way. And, at the same time, you are not allowing it to affect your stillness, your silence, your spaciousness. If you examine your own experience, you will often find that, because of fear, you do not allow pain to be as simple as it is in the moment. And because we fear pain and vulnerability, we try to manage it, to handle it. I refer to the one who is managing and handling the situation as “the smart ego.” While it may seem reassuring to have some aspect of ourselves in charge of a given situation, the smart ego is not the one who will find release from that false identity and find the end to suffering. You think that smart voice is the solution. That is a mistaken belief. Because it is so easy to believe in the false ego, it is all the more important to find inner refuge in stillness, silence, and spaciousness.

The inner refuge of the natural mind is not a belief or a concept. This experience has no shape, no color, no definition, no single location, nor is it the product of any religion or philosophy. Recognizing the natural mind, we are freed from suffering; failing to recognize this, we continue to suffer. The discovery of the natural mind heals divisions, resolves conflicting emotions and thoughts, and extinguishes confusion and suffering. When we recognize our natural mind, and attain stability and maturity in the recognition of this source within, we refer to this attainment as enlightenment. As humans, we each have an incredible treasure a place of wisdom in ourselves. But we have lost touch with the refuge within ourselves.”

Text selected by Ton Bisscheroux

Photos by Ton Bisscheroux and Sarah Edgehill



THE FLIGHT OF THE GARUDA

In the book *The Flight of the Garuda* Shabkar Lama wrote in the nineteenth century a series of twenty-three songs designed to inspire and instruct the yogin practice of Dzochen trekcho. This text is not from the Bon tradition, but from the Nyingma Dzogchen lineage. We bring you 'Song Two' from the book which is compiled and translated by Keith Dowman.

"EHMAHO! Nobel beloved sons and daughters, listen without distraction! All the Victorious Buddhas of the past, present and future have taught eighty-four thousand books of scripture, teaching as boundless as space itself, but all to one end: how to realize the nature of mind. The Buddhas taught nothing more than this.

If the principal root of a tall tree is severed, its ten thousand branches and leaves will wither and die all together; likewise, when the single root of mind is cut, the leaves of samsara, such as dualistic clinging, perish.

The empty house that has stood in darkness for millennia is illuminated instantly by a single lamp; likewise, an instant's realization of the mind's clear light eradicates negative propensities and mental obscurations inculcated over countless aeons.

The brilliance and clarity of sunlight cannot be dimmed by aeons of darkness; likewise, the radiance of the mind's essential nature cannot be obscured by aeons of delusion.

Indeterminate is the color and shape of the sky, and it's nature is unaffected by black or white clouds; likewise, the color and shape of mind's

nature is indeterminate, and it cannot be tainted by black or white conduct, by virtue or vice.

Milk is the basis of butter, but the butter will not separate until the milk is churned; likewise, human nature is the ground of Buddhahood, but without existential realization sentient beings cannot awaken.

Through gnostic [a pure nature of mind, or basic cognizance independent of intellectual constructs] experience of the nature of reality, through practice of these precepts, all beings can gain freedom; regardless of the acuity of his [their] faculties even a cowherd attains liberation if his [their] existential experience is nondual realization.

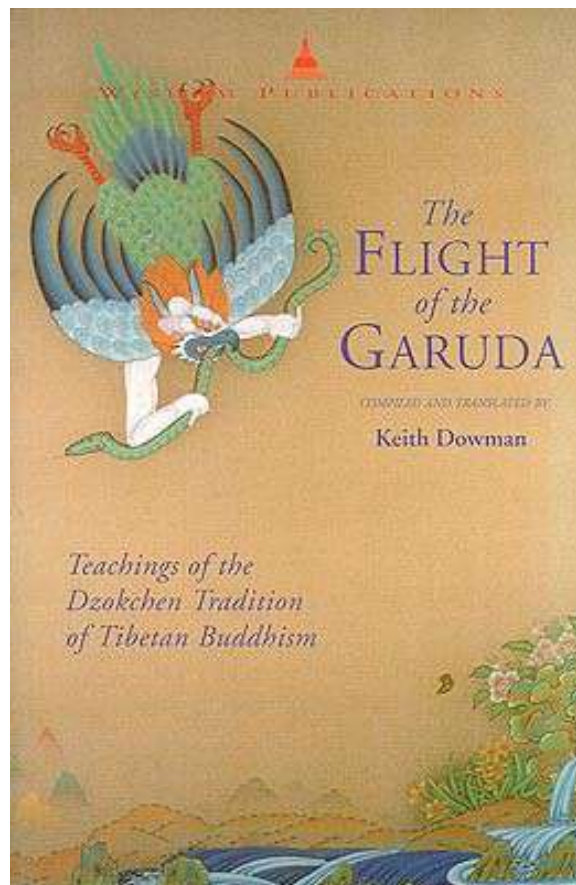
When you realize the clear light of mind's nature, the pundit's words of wisdom are redundant. How relevant is another's description of the taste of treacle when your mouth is full of it?

Even the pundit is deluded if he [one] has no existential realization. He [One] may be skilled in comprehensive exposition of the nine approaches to Buddhahood, but he [one] is as far distant from Buddhahood as the earth is from the sky if he [one] knows of it only from second-hand accounts.

You may keep your strict moral discipline for an aeon and patiently practice meditation for an eternity, but if you have yet to realize the clear

light of the mind's immaculate nature you will not extricate yourself from the three realms of samsara. Diligently examine the nature of your mind!"

Text selected by Ton Bisscheroux



DECIDING TO PRACTICE WITHOUT PRACTICING

The book *Heart Drops of Dharmakaya* presents a complete Dzogchen meditation manual from the Bon Tradition. Shardza Tashi Gyaltsen, who lived from 1859 till 1935 is the author of this text. In the book you also find a commentary on the text by H.E. Lopon Tenzin Namdak Rinpoche. We bring you the pages 70 to 74 and parts of the commentary.

“When you have fully understood the natural state then all doubts are stopped.

A qualm: Surely if everyone who exists acts without action then whatever practices are done in the lower eight paths must be without purpose?

The Dzogchen reply is that everything that is practiced in those paths is made up by thoughts, and their practitioners never achieve the stage of acting without action, without thoughts.

Dzogchen never pursues them, but all their achievements, like Sambhogakaya or Dharmakaya or purification of knowledge are naturally present in Dzogchen Buddhahood. The reason for this is that all existing things are like illusions coming from the natural state.

Therefore there is not any misview, as everything is liberated into the natural state.

Lopon comments, “Why do they criticise this view? It is because all these schools, even the tantric schools, depend on visualisation, body posture, breathing, etc.”

Quote from the same text: “The ways of the eight practices are outshone like the stars are outshone by the rising sun. Dzogchen does not need a plan to achieve Buddhahood; everything comes from

remaining in the natural state — to spontaneously exist.”

Lopon comments that in a horse race the horse has no time to look at the ground and pick flowers or grass; in the same way when you practise the natural state all thoughts and activities are naturally liberated into the natural state without plans or actions.

Therefore to the nature of the Dzogchen view there is nothing to do with acting. Day and night remain in the natural state — without any action,

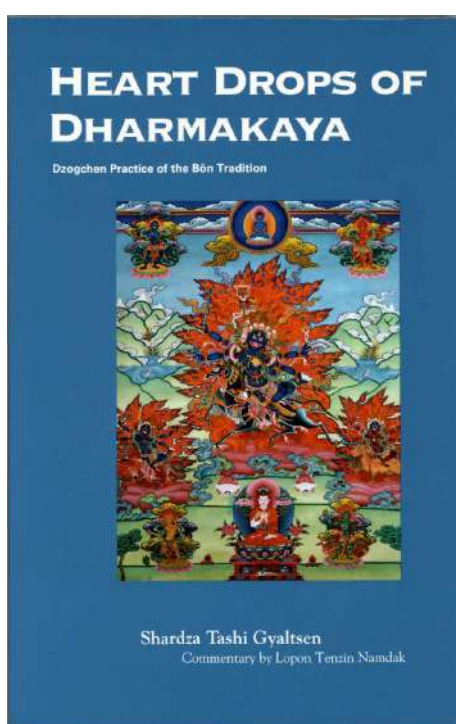
even planning or thinking, no expecting, no reciting, no visualising — even during sleep. So the practitioner practises days, months and years without distraction in the natural state. All the four actions are carried out without distraction.

The practitioner is contemplation. Everything is the ‘Unstoppable Action’. Whatever the practitioner experiences, whatever comes is an experience for the practice — happiness, bliss or whatever. He or she does not even care if the thoughts are racing — there is no hope or path — so thoughts are left as they are. That is the method of practice. Sometimes there are raging emotions, like

anger or sorrow or whatever, and the practitioner does not care. They are just left as they are. This is the teaching.

Whether the practitioner collects merits or sins does not matter, things are left just as they are. Not far away from the natural state, the practitioner leaves behind no trace. There is no base of keeping past actions.

Lopon comments that while the practitioner is not distracted but is continuously in the natural state it is as if he or she is in space — whatever is done, no traces are left behind. As we said, whether you paint black or white on space noth-



ing remains. The base that keeps the traces is lost; it is empty. (...)

The teachings only apply when you are totally absorbed in the natural state. It depends on your practice and only you can judge.

So it is a paradox that beginners must take actions even though the ultimate Dzogchen view has no action. The beginner must take a very strong action — a decision — otherwise there will be doubt and hesitancy. All the preparatory methods help us realise the natural state. But once it is seen and understood then the situation is different. The experienced Dzogchenpa would not need to do preparatory practices at all.

That is the practice of the Dzogchenpa. There is no trying to practice antidotes or removing negativities — that is the fruit. And not to seek antidotes — that is the commitment. Everything is to be left as it is.

Lopon comments that this means not hesitating or meditating, and this is why many Buddhist masters criticised Dzogchen. (...)

Purification is needed for Dzogchen, however; that is the reason for the preliminary practises. It is a great error to try to apply these teachings without this period of preparation. You must always understand the perspective of any comment — be it about the natural state or the individual. Otherwise you fall into nihilism.

There is no measure of being understood or not understood — that is the sign of the practitioner's knowledge.

Another criticism might be put in this way: You say that the Dzogchen view is not limited; yet here you say no action is your view. Is this not a contradiction?

The answer to this lies in non-action. From the Dzogchen view this term means no action, but from the practitioner's point of view this is not a choice — one just does what comes next in the natural state. But to explain it a term must be used. Whether it is to look or not to look, to act or



Shardza Tashi Gyaltsen

not to act, everything is self-liberated; therefore there is no missed view or right view — I do not care.

Lopon comments that in the philosophical background to Dzogchen there are various mistaken views which are described in the *Namkha Truldzo* (*nam mkha' 'phrul mdzod*), a major text on the philosophy of Dzogchen taught at Dolanji:

(...) “Some of the masters of Dzogchen introduce the view directly with a crystal or mirror; some say you must go to a quiet place to meditate; some say you must have hardship and others that you must be a beggar. Some of the masters say that you must give up all your property and go and live in a cemetery or in the mountains; some again say, “Go now and live as a madman!” Some say, “Don't desire anything, go and live as a small child.” Others say you must live the opposite of what they teach; some say, “You should avoid objects that cause anger and desire and don't expect to have a good reputation!” Others say whether people say good or bad things about you, you should not care. These are the sayings of the Dzogchen masters. (...)”

Text selected by Frits de Vries

Photo: bonreligion.tribe.net



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

When	Where	What	More information
May 24 – 26	Berlin, Germany	Weekend seminar: Awakening the Luminous Mind	www.ligmincha.de
June 8 – July 7	Your computer, GlideWing Productions	Online workshop: Tibetan Dream Yoga	www.glidewing.com
July 6, 15.00 – 21.30 CET	Your computer	Free full-day webcast, from Summer Retreat at Serenity Ridge	www.ligmincha.org
July 23 – 28	Warsaw, Poland	Summer retreat: 21 Nails	www.bongaruda.pl
July 29 – August 4	Buchenau, Germany	Summer retreat: Pith realizations of the Zhang Zhung Nyen Gyud Masters, part 3	www.ligmincha.de
August 3 – 25	Your computer, GlideWing Productions	Online workshop: Tibetan Sound Healing — The Five Warrior Seed Syllables	www.glidewing.com
August 30 – September 1	Copenhagen, Denmark	Weekend seminar: Topic to be announced	www.bongaruda.dk
September 6 – 8	Switzerland	Weekend seminar: Topic to be announced	www.ligmincha.ch
September 13 – 15	Moscow, Russia	Weekend seminar: Topic to be announced	www.bonpo.info
September 21 – October 20	Your computer, GlideWing Productions	Online workshop: Awakening the Sacred Arts — Discovering your creative potential	www.glidewing.com
October 12, 21.00 – 22.30 CET	Your computer	Live webcast from the annual Fall Retreat	www.ligmincha.org
October 15 – 20	Maria Alm, Austria	Retreat: Zhang Zhung Nyen Gyud, part 4	ligmincha.at
November 16 – December 8	Your computer, GlideWing Productions	Online workshop: Tibetan Dream Yoga	www.glidewing.com
December 14 15.00 – 22.30 CET	Your computer	Free full-day live webcast	www.ligmincha.org
December 29 21.00 – 22.30 CET	Your computer	Live webcast from the annual Winter Retreat	www.ligmincha.org

