



# Ligmincha Europe Magazine

**# 9 – Summer 2013**



Transmissions trough Internet

Taste of The Three Doors

Meet the Irish Sangha

Inner Refuge



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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](mailto:magazine@ligmincha.eu). You can find this and the previous issues at [www.ligmincha.eu](http://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,**

When we start with a new issue it is always a challenge for us to get about twenty pages filled. But when we are ready with our work we are always surprised that we have much more content than those twenty pages.

When I met Tenzin Wangyal Rinpoche seven years ago he had a dream: to realize the manifestation of the Lishu Institute, a Center in India where western students could study and practice for longer periods of time.

Even before it was realized he worked to realize another dream: The Three Doors Program, where people who have not necessarily a connection to Buddhism or Bon can profit from these ancient teachings, which were for many centuries kept very secret, and were often only passed on from a teacher to his students.

To spread the profound Bon teachings, Rinpoche discovered that the internet is a way to reach a lot of people. So, for the past number of years he has uploaded more and more videos on the internet and offers many free internet teachings. In July of this year, we had the opportunity to receive special Dzogchen transmissions from His Holiness Lungtok Tenpai Nyima Rinpoche.

A European Center was not one of Rinpoche's dreams, but in his opinion we need it and the sanghas in Europe were ready to realize this project.

In this issue, we are happy to share some long enduring dreams of Rinpoche and news from the European Centre. Furthermore, we will present our ever expanding sangha, as well as some wonderful poems from its practitioners. Finally, in this issue, you will learn more about *Refuge*, *Soul Retrieval*, the *Experiential Transmission of Zhang Zhung*, and much much more.

The next issue will be number 10. Then we want to do something special for the sangha and the main Monasteries in the Yungdrung Bon tradition and Rinpoche's Centers. We want to give a full-coloured book of the first ten issues of the *Ligmincha Europe Magazine* to: Menri Monastery, Triten Norbutse Monastery, the Lishu Institute, Serenity Ridge Retreat Center and the European Center. When we have collected enough money we will also give a book to Chamma Ling Poland, Chamma Ling Colorado and Chamma Ling Mexico.



One book costs about € 108, and since we have always given this Magazine for free, we have to find sponsors to make this happen.

If you are willing to sponsor us for € 108, we will publish your name in this special edition that goes to the Monasteries of our tradition and to the Centers founded by Tenzin Wangyal Rinpoche. If you are interested, please send an e-mail to: [magazine@ligmincha.eu](mailto:magazine@ligmincha.eu).

In Bon,  
**Ton Bisscheroux, Chief Editor**





# BON AND SOCIAL MEDIA: EAST MEETS WEST

For some people the combination of Bon and Social Media may sound a little strange, but Tenzin Wangyal Rinpoche has been emphasizing for several years that he wants to use – and that he wants us to use – Social Media to spread the precious Bon teachings. Through Social Media we have access to the teachings twenty-four hours a day and seven days a week. We can also use Social Media to let other people know about these treasures on the internet. Since not everybody in the sangha is familiar with these possibilities, we will inform you where you can find what Rinpoche shares with us in the *Sacred Cyber Space*.

## YouTube

YouTube is a video-sharing website, created to display a wide variety of video content. Everybody can upload his/her material via the site, and everybody can watch the videos for free.



Turning Pain Into the Path

Rinpoche has put a lot of effort in making many teachings available on YouTube for everybody who is interested, and he will continue to do so. On the Ligmincha International website you can find links to recorded live webcasts in the menu: Tenzin Wangyal Rinpoche / Published Works / Internet Teachings at [www.ligmincha.org](http://www.ligmincha.org). If the link on the website does not work, just go to [www.youtube.com](http://www.youtube.com) and search for *Tenzin Wangyal Rinpoche*. When you are looking for something specific, e.g. for guidance when somebody has

died, search for *Tenzin Wangyal Rinpoche Bardo*. A few examples of the videos you can find there are: [Finding Refuge Within](#), [Turning Pain Into the Path](#), [The Five Elements Practice](#), with [Tenzin Wangyal Rinpoche](#) and many more. Some videos are translated into French, German, Spanish, and other languages.

## Ustream

Ustream provides video streaming services to viewers and broadcasters.

This service is used for the free Live Webcasts of Tenzin Wangyal Rinpoche. There you can also watch the recorded Webcasts. On the website [www.ligmincha.org](http://www.ligmincha.org) you have to scroll down the page to get to the Ustream videos. U-stream is free, but for this service unavoidable advertising pops up regularly while you are watching. When you want to watch the Ustream content ad-free you must pay \$3,99 a month (more information at: [www.ustream.tv/premium-membership](http://www.ustream.tv/premium-membership)). A few examples of the recorded Webcasts you can

find there are: [Transcending Fear](#), [Discovering Your Creative Potential](#), [Freeing Yourself From Guilt, Blame and Shame](#), [The Gift of Inner Refuge — Part 1](#), and many more.

## Online workshops

You can participate in several online courses with personal guidance and

support provided by Tenzin Wangyal Rinpoche, as you work with the practices. The instruction is via Internet-based video, and there are no set class times. The instructional videos remain available throughout the course. You can practice in the comfort of your home and on your own schedule. You can discuss questions with a teacher from Ligmincha Institute and with fellow students participating in the course. How exciting it is to participate in an online course you can read more in [Ligmincha Europe Magazine # 6](#), page 10-12.



## Facebook

Facebook is an online social networking service. You must register before using the site, after which you may create a personal profile, add other users as friends, exchange messages, and receive automatic notifications when they update their profile.

In the sangha we use Facebook to make announcements and share events and photos. Most of the sanghas have their own Facebook page. Rinpoche has his own page where he shares where he has been, and sometimes he finds the time to look at a page of sangha members...

To give you an impression of how Facebook can work, here is a story about this Magazine. After we put Ligmincha Europe Magazine # 8 online, we made our initial announcement on the Facebook page of Ligmincha Nederland. A few days later more than 4.000 people from all over the world had found the Magazine online!

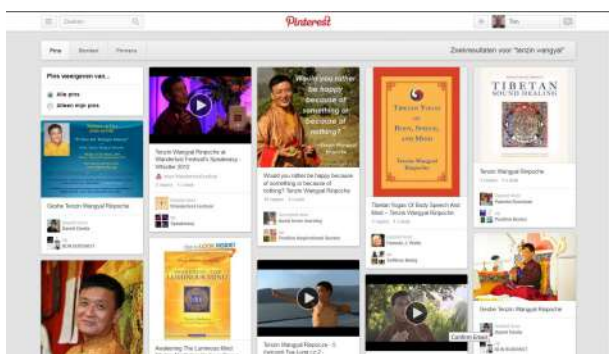
On Facebook we invited people to recite mantra's for His Holiness Lungtok Tenpai Nyima Rinpoche, and later we published the result (photo).



## Pinterest

Pinterest is a pinboard-style photo-sharing website that allows users to create and manage theme-based image collections such as events, interests, and hobbies.

Here you will find only photos, and Tenzin Wangyal Rinpoche may also be found there.



## Twitter

Twitter is an online social networking service and microblogging service that enables its users to send and read text-based messages of up to 140 characters, known as 'tweets'.

In the sangha this medium is not used much. Tenzin Wangyal Rinpoche started to use it in 2009; his last tweet is from February 22, 2013, and until now he has written only sixteen 'tweets'.

## Google

Google is most famous because of its search engine on the internet.

I have googled 'Tenzin Wangyal Rinpoche', just for fun, and I got 180.000 results. I looked at a few hundred of them, and I was surprised about the things that Rinpoche does. I knew that he has a family, teaches, writes books and runs centers all over the world. Googling Rinpoche I found out that he is also frequently invited for conferences and interviews, visiting Bon Monasteries in Tibet and answering questions of readers of the magazine *Buddhadharma*, and so much more...

## Concluding

When you are not feeling so good, just turn on your computer and watch the video [When you believe you can't practice](#). Here Rinpoche explains that you should practice more when you are having a difficult time in life. And you can choose from so many videos, available 24/7, to help you 'host' whatever you are experiencing. And when you're feeling good, you can also watch and practice...

## Text by Ton Bisscheroux

Photos are screenshots from internet pages



# THE THREE DOORS TEACHINGS ARE ELEGANT AND SIMPLE

During the Taste of The Three Doors weekend in the Netherlands, June 14-16, Ton Bisscheroux talked to Marcy Vaughn, teacher of The Three Doors Academy, and Kallon Basquin, Director of Operation of The Three Doors Academy. Here is a transcript of their dialog.

**Ton:** Can you speak about the difference between psychotherapy, Buddhism, and The Three Doors?

**Kallon:** There are many paths to working with our pain. In psychotherapy we work with the mind to overcome suffering. There is a focus on the story, on what we know as relative truth, like “I have always been this way,” and it gives many people relief to tell their story. So it is not that we are judging psychotherapy, but we make a distinction. Marcy can explain how we work in The Three Doors with suffering.

**Marcy:** In The Three Doors we have an emphasis on the Inner Refuge. Entering the Inner Refuge through the stillness of the body, or hearing the silence of inner speech, and recognizing the spaciousness of mind allows us to recognize the spell of our inner talking, and allows the story that often constricts us to release, to open. Your nature cannot be contained by a story and it cannot be told by your voice. Sometimes the stories we tell ourselves hold us and keep us from discovering the deeper nature of our being. It is not that we are against stories, but when you ‘host’ a story it will release its hold on you. A deeper capacity becomes available. Even a simple story like “I am sad today” is just a story, because there is no ‘today,’ there is just ‘right now.’ So if you embrace your sadness right now and you completely allow and feel how it is right now, in this moment so fully, does it remain in the same way? It is quite possible that it does not. That is what you discover. But the story would keep it remaining: “I am so sad today.” We take this kind of thinking for granted all the time. We talk that way all the time, and we hold patterns that prevent us from other possibilities. In that sense we are very interested in how stories work and how they fall apart, how we discover openness as a result.



Kallon Basquin and Marcy Vaughn in Exloërveen.

**Ton:** So, instead of going into the history of the story, you ‘host’ it.

**Kallon:** It seems a simple distinction. Conceptually we can understand it, but to practice it experientially... The trade secret of The Three Doors is how to practice.

**Ton:** It is very special to be here in this ‘Taste’ weekend, but for people who do not participate in The Three Doors Academy or in a ‘Taste’ weekend it is difficult to understand.

**Kallon:** It is elegant, simple, and extremely penetrating.

**Marcy:** I experience it that way too. It is easy to forget how direct you can be with your experience. Even when we say “I am sad today”, who is that ‘I’? You can actually turn your awareness to the ‘I’ that is sad, and if you are present, even that sense of oneself will shift. And when you allow that and you recognize that, it introduces another experience of yourself — being. I think of it as wonderful medicine.

**Ton:** I noticed you talk of the ‘essence’, the true nature in people. Yesterday you said, “When we see pain in another, compassion or love is our first response.” I thought, “That can’t be true, because my normal reaction is contraction.” But later I realized that you are right, that it is the natural response, but for me it is more familiar to react by contracting.



**Kallon:** And seeing that is part of the path, because in The Three Doors approach we can 'host' it. In psychotherapy it is put in a very different perspective.

**Marcy:** We also pay a lot of attention to when something shifts, when there is a natural release, an opening. We don't move on to the next thing right away, but we appreciate that openness. When you do the *Tsa Lung* exercises you open. We stay in that openness without a story. Normally we think "There is nothing happening here. What's next?" But that 'nothing' is what we need to become familiar with, because that 'nothing' is not nothing but is openness itself, which is lively and full as we become aware of it. That habit of moving onto the next thing, that restlessness, is very powerful to become aware of, because that is how we are in our ordinary life when we are always pulling ourselves together and trying to control our experience.

**Ton:** Actually, you teach the Bon-Buddhist wisdom but you took away the ornaments, the statues and rituals, but you didn't change anything about the teachings, and the way you present it is very personal.

**Marcy:** The teachings of The Three Doors should allow people who may have varying philosophies about life to gain direct access to this experience of openness and awareness that can then support them to transform their lives. It is not that you have to believe what I believe, but here if you practice this, you may have an experience of openness and you take that out into your life. You might start as a Christian and end as a Christian, hopefully in an even more intimate way.

**Ton:** So, religion does not matter.

**Kallon:** An example of this is the second Three Doors Academy in the United States. In the first



**Ton:** So it is not like working to change something, but more like accepting and welcoming whatever there is. Although I have been practicing for many years, I still find that very difficult to understand. How do people react when you just say, "Let it be"?

**Marcy:** In our introductory weekend we try to literally give a 'taste' of the openness. You begin to feel it in the atmosphere and recognize it in yourself. Perhaps you begin to see it in somebody else, and that openness is very alive, very fresh, and it is new. Then you become interested. Hopefully we can convey that you don't need to reject your experience, but see your experience, even your confusion or struggle, as an opportunity to open. Becoming aware of a place in your experience where you may have closed down becomes an opportunity to open. In openness the positive qualities in us can move and come forth. That is a delightful discovery.

training many people were drawn in by Tenzin Wangyal. In the second training a large portion of the people had not studied with him for long or even at all. So they don't have the statues and the thangkas and other external supports because for them the language and the experience and instructions are understood with no metaphysics. That is the beauty of The Three Doors.

**Ton:** I experience the instructions also as very direct. So, how are you going to reach other people?

**Marcy:** Word of mouth is very important. Friends and relatives notice changes in you. Even my mother noticed something was changing in me. When my mother noticed, I was shocked. One day she asked: "Marcy, what have you been up to?" I said: "I have been writing my transformations for my teacher, because of The Three Doors training I am involved in." She said, "That is interesting,





because last night I used that very word with your father, “Marcy has really transformed, she is so much nicer and more loving to us.” I could have thought, “Oh, I was not nice before,” but it meant so much to me that my mother actually had that experience. We do not share the same religious beliefs, and she does not even really know what I do, but being more open to her and to my father was something I was ‘hosting’ in my practice and in my life. So that was very encouraging. Hopefully, the acquaintances and the friends of the people in the Academy will notice something good in them and ask, “What is happening in your life?”

**Kallon:** Another thing we did not plan, but it seems to be happening, is that as the process in you in the Academy is going deeper and all the qualities begin to percolate, creativity starts to happen. Because the first inner refuge, the mother, is the source of all, the creative impulse or process happens as we connect with that source. The people in the Academy are finding ways spontaneously within their own professions to use The Three Doors approach and perspective to influence their work, whether they are lawyers or psychotherapists or nurses. Not that they are necessarily going to teach the practice, but by osmosis, that goodness, that energy starts percolating, and the person brings that out in a new way, and their lives are transforming. So the tour of ‘Taste of The Three Doors’ gives people a chance to see the power of meditation. And we will return, and they can bring their friends. And we are also going to reach out by doing online teachings.

**Ton:** You make a big investment, going for just one weekend to so many places around the world for a ‘Taste’ weekend.

**Marcy:** Wherever we are, it reminds us that we should make that investment. It is a very special thing to spend time valuing being, so should we treat the rest of our life as if it is nothing? It is a reminder for me to treat my entire life this way.

**Kallon:** I guarantee that wherever we go some people will be touched. It is an inside joke that we are touched by our nature. For us it is a lot of energy, but it is well spent.

**Ton:** Do you know if people who study on the Academy now are going to give trainings after

### “I ‘hosted’ my mother”

After doing some courses from the Bon Buddhist tradition with Cindy Bloemberg, I participated in the ‘Taste of The Three Doors Weekend.’ It was organized at a great location with a wonderful host and hostess.

Dealing with what's in your mind looks simple and familiar, but you have to go through several layers of awareness. You start with some outer layer and then you discover a more inner layer, and so on. In working within a group, peeling off these layers, it felt very warm and intimate. Working with the body, voice, and mind exercises were special experiences for me.

We were invited to ‘host’ problematic relations. ‘Hosting’ means giving them space and showing openness. In my heart chakra I discovered disturbed relations with family members. When I ‘hosted’ my mother, she did let me know she had not treated me well after my birth. This period of my birth was on my mind lately, and now I could accept it as “this is how it went.” This new experience in ‘hosting’ my mother gave me a deep, peaceful feeling. I felt accepted in spite of all the negative feelings in this early period of my life.

Under the guidance of Marcy Vaughn, Kallon Basquin with the translations of Jolinda and Anneke, I look back on a very valuable weekend with wonderful people. And I want to develop myself more in meditation exercises for body, speech, and mind. The weekend was an enrichment!

A thankful participant,  
**Iepy Hooijenga**

they finish?

**Kallon:** The primary purpose of the Academy is to go deeper in oneself and transform life and to actually master the practices for yourself. And when you finish the Academy and graduate, you will know what to practice for the rest of your life. That does not mean that you are only a Three Doors person. The Three Doors is a support, and it will help you to be strong in yourself and in relation to what is sacred for you. As far as bringing The Three Doors into the world, everybody will do it in his/her own creative way.





**Marcy:** Everybody in The Three Doors has a mentor, and the mentor supports you, for example, when you have the opportunity to give a talk at your work. You can speak with your mentor: "This is what I want to say; what do you think about it?" So you have support. And also, it is not just that you have to train someone or tell someone what to do; you can offer something that is beautiful to your friends.

**Kallon:** There will be people that do want to teach. That is an additional skill and requires further amplification with their mentor.

**Ton:** I can imagine that people who came this weekend want to continue practicing.

**Kallon:** We want to support that formally, and people in the Academy will be local practice guides. And we don't just come and leave; we will come back.

**Marcy:** People in the Academy make a commitment to practice every day. That does not mean that every day you perfectly keep that commitment, but that is your aspiration. After practicing for two and a half years every day, what would it be if you invite anyone who wants to practice with you to join you once a week? That is an organic evolution. It is simple; it is friendly and warm. It is not a formal top down structure. Welcome to my house, come into my practice room. Maybe just one person shows up, but even knowing that it exist, keeps it alive.

**Ton:** Before coming to this weekend I was worrying about the sixty-three transformations, and I thought, maybe in the weekend we have to work on three. And I asked myself: "Do I want to do three transformations?" I really want to work on myself, but sometimes it feels like a burden.

**Kallon:** People don't have to go to the Academy to experience The Three Doors. In fact we have public programs we want to offer, and we come back with other versions of 'Taste.' So there will be a program for everybody, according to their feeling and connection. But those people who really want to commit to themselves to transform, they look at the Academy and they will have to take stock of themselves. We lay it right out at the beginning: here is what we do, these are the commitments. We try to provide as much support,

### "I experienced who I am"

I had no idea about what to expect this weekend, but I was very excited about it. How many times do you get an opportunity to participate in such a wonderful event? On Saturday I felt a little uneasy because everything was new to me, but Marcy made me feel comfortable. I decided to let go and just experience. Marcy's explanations were very clear and they touched me. The meditation sessions weren't too long. Right from the beginning I felt different sensations within me. I can't describe the sensations, because many things were happening. I also saw that the other participants were moved. It really felt great! I am familiar with meditation, but this kind of depth within meditation was new. As this was only a 'taste,' I am curious about what happens when you participate in the three year program! I hope The Three Doors will continue. It was wonderful to find who I am by experiencing the three doors within myself: stillness, silence, and spaciousness! Every day I am aware of the results of this weekend, and I experience life very differently after this weekend. And it was nice to meet the other participants, who came from all over the country, and one from Austria.

**Geertje Hilgen**

continuity, and confidentiality as we can to create a container, where the container itself helps to generate security and warmth so that things begin to percolate in a good way. So, it is not like "I have to do all my sixty-three transformations," but things start to happen when you practice so intensely.

**Ton:** I am glad to hear that you come with other programs that are not so expensive, because I heard from people they find the program of the Academy too expensive.

**Kallon:** There will be programs that are for free. And we have a special fund that even the teachers and staff give their own money to. With this fund we can finance projects, programs, events that are for free for people that otherwise could never afford meditation.

**Marcy:** For instance, some of us have an interest in working with women who have been involved in sex trafficking. So a program might develop in



the future. I have no idea of how it will happen, but I am open to it. The *Warrior Syllables* is a healing practice that wonderfully supports someone to reclaim a sense of dignity and self-worth after having suffered abuse. So there is no rigid structure in the development of The Three Doors programs. Everybody carries unique qualities and interests and is uniquely connected in the world, and that may bring alive an opportunity we don't know about yet.

**Ton:** I struggle with the practice of Inner Refuge. For me it is difficult to listen to silence.

**Marcy:** What happens when you do?

**Ton:** I start to concentrate on my ears, and I hear all kind of noise and there are a lot of thoughts. Sometimes I try to listen with my whole body, but most of my concentration is in my head, and I try to find the silence somewhere. I can't hear the silence in the noise, inside the sound.

**Marcy:** Remember the analogy of the ocean and the waves. The ocean is water and wet, and the waves are water and wet. So the whole thing is silence. What happens when we listen to the noise we leave the ocean and we are just involved in the waves. All we are doing is opening back up to the awareness that feels and knows the whole ocean. So it includes the noise, but it also includes the environment in which the noise arises.

**Ton:** The analogy helps, but it is still the most difficult door for me to enter.

**Kallon:** I will do a plug (cheap advertising) here. If you were in The Three Doors Academy, and Marcy was your mentor, this would be the beginning of a transformation for you. To be able to find that, because it is obstructed in some way, you can count it as a transformation. So it is not that hard.

**Ton:** I have heard that meditation is not advised for people who are psychotic or have psychological difficulties. Do you have any experience with that?

**Marcy:** We have had experiences with people who were psychologically disturbed for a period of time. At those times, formal practice was not possible. But knowing the Inner Refuge carried them in a sense, and they were still able to turn

toward to the Inner Refuge as they were walking or chopping vegetables. They would still glimpse the stillness, silence, and spaciousness. So they would still have some protection for knowing that experience, as crazy as it is, is not who they really are. Yes, there are times when formal meditation is not conducive for a person's state of mind, but the Inner Refuge is always supportive as is taking the three pills (focusing on stillness, silence, or spaciousness.)

**Ton:** One of the things I appreciate about The Three Doors program is that if we see Tenzin Wangyal Rinpoche less for the teachings in Europe, there are still teachers who can guide us.

**Marcy:** It can be very encouraging when you realize that ordinary people can deeply benefit from the practices, and when you see and share the results with each other it is inspiring.

**Ton:** We are ordinary people and not Tibetan lamas; at least nobody has recognized us yet! So it is good news that we can practice, and that it transforms us.

**Transcription by Ton Bisscheroux**

**Edited by Marcy Vaughn**

Photo by Ton Bisscheroux

### 'Taste of The Three Doors' in Europe:

#### Germany

September 14-15, 2013 in Frankfurt

Presented by Marcy Vaughn

Contact: [g.ajhar@gmx.de](mailto:g.ajhar@gmx.de)

September 21-22, 2013 in Berlin

Presented by Marcy Vaughn

Contact: [anja@the3doors.org](mailto:anja@the3doors.org)

#### Switzerland

November 9-10, 2013 in Zurich

Presented by Marcy Vaughn

Contact: [walterhofmail@gmail.com](mailto:walterhofmail@gmail.com)

#### Denmark

November 16-17, 2013 in Copenhagen

Presented by Marcy Vaughn and Kallon Basquin

Contact: [birgit.bastholm@gmail.com](mailto:birgit.bastholm@gmail.com)

**More information:** [the3doors.org](http://the3doors.org)



# A NEW ROAD ON AN OLD PATH

**Jolinda van Hoogdalem, a participant of The Three Doors Academy, wants to share some of her transformations with us. She has experienced that sharing opens her heart.**

It snows on our way to the fourth meeting of The Three Doors Academy. It is March 24, 2013. Spring should have started, but not this year, it seems. The sun is low on the horizon and gives the snow a golden shine. We drive through a forlorn and empty Vorpommern, the former hunting area of the government officials of East Germany. In some places we see deer digging for shrubs.

During the past three Academy retreats (we started in August 2012 and have come together every six months for a week) we had a thorough introduction to *Tsa Lung*, the *Five Warrior Syllables*, and the five lines of Dawa Gyaltsen. With Dawa Gyaltsen I feel quite comfortable, but connecting with the other two practices is more difficult for me, although I find them interestingly concrete.

The Three Doors Academy asks each of us to look deeply into our lives and experience everything we rather would not. Let me give some examples. I used to see and feel the world with an undercurrent of sadness. But this sadness has transformed into liveliness and cheerfulness. I used to grumble at my partner. Now we laugh about each other's habits and are more at ease. My personal life has changed, and my professional life as well. I feel more connected to my acupuncture patients. I am more open in my *Tai Chi* classes, and I feel more confidence in teaching. At the personal level I am much closer with my brother, and the relationship with my mother is getting better. And I am not the only one who is going through these transitions. During the circle of sharing at the beginning of each retreat, everyone speaks of how his or her life is going. Some changes are miraculous, not always easy, but always positive.

Sometimes I feel myself to be a real beginner among the students of Tenzin Wangyal Rinpoche. For me, this is a new way of working with what is going on in daily life. I am a Zen student, whose practice mainly consists of sitting still and looking



into the mind directly. We hardly ever talk about our meditative experiences, and then only with the Zen master. So for me, sharing our experiences in such an intimate way is a revelation. It becomes immediately clear that I am not the only one who is suffering and in pain. Sharing opens my heart to each and every person. But also for Rinpoche's students, the Three Doors Academy seems to shed new light on old exercises. It is amazing how we all feel the energy of our ancestors and how we all long to work to clear karmic traces in our family and even our culture.

This week in the snow has brought me two poems:

## **Cat Claws**

Cat claws in the snow  
Frozen in time  
The sun will melt them down

## **New Road, Old Path**

Fresh snow in old footsteps  
A new road on an old path  
The sparrows in the tree:  
nesting again

For everyone who is interested in the power of the Three Doors, I recommend a Taste of The Three Doors when it happens in your country. Your life will transform!

**Text by Jolinda van Hoogdalem**

Photo by Hille Huigens





# LIVING AND STUDYING AT LISHU INSTITUTE

**Two students from Mexico are going to live and study for one year at Lishu Institute. Recently they moved to India, and here is their report.**

Friday, June 7, 2013.

It was during a *Phowa* retreat at Chamma Ling Valle de Bravo, Mexico — where the Stupa for World Peace was at the time under construction — where we spoke with Tenzin Wangyal Rinpoche about our desire to stop living in the second largest city in the world (Mexico City) in order to move to a place surrounded by forest so that we could lead simpler lives and practice the Bon teachings more consistently.

Rinpoche told us about the ongoing construction of a place called the Lishu Institute in India, which was close to Menri Monastery and was designed to be a place where western practitioners could go to live, study and practice the Bon teachings in a more dedicated and in-depth way. We were instantly drawn to the idea.

Three years later we were ready to go! Two days after our wedding, which also served as a good-bye party for our friends and family in Mexico, we were on a plane headed for the other side of the planet; we were thrilled and ecstatic!

We arrived in Delhi and were greeted by our dear friend Geshe Thupten G. Negi whose contagious smile warmed our hearts and spirits after a long journey across the globe. We ate lunch at a Tibetan restaurant, where we discovered *momos*! Those delicious Tibetan dumplings are now one of our favorite dishes! After a lovely meal we set out for Dehradun, and from there we drove up the three or four

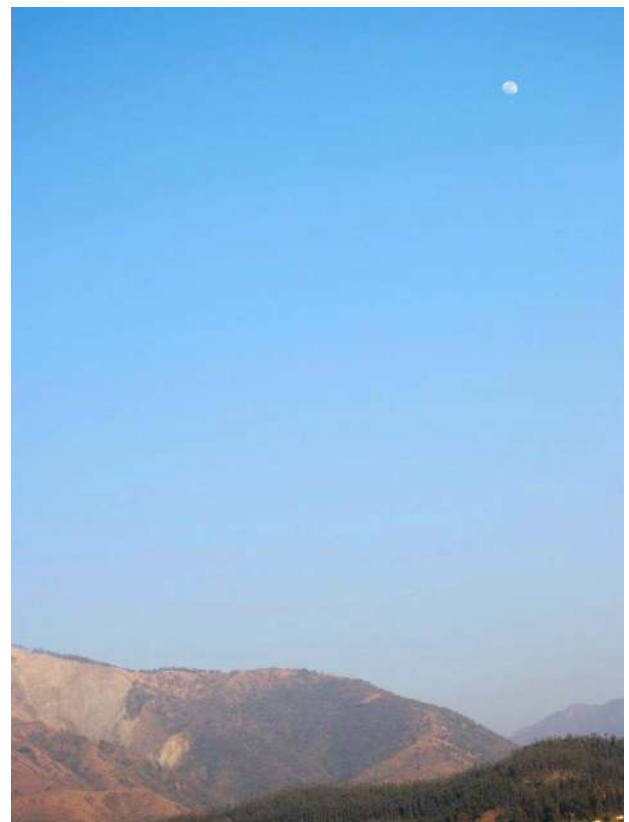
hundred meters through the forest and finally arrived at Lishu Institute.

Even though we had seen photos, we were genuinely awe struck when we got out of the car and stood in front of Lishu's main building! What a beautiful building it is, indeed! And the surrounding scenery is breathtaking! The mountains to the northeast and the valley to the southwest create a wonderful setting for such a magnificently designed structure.

We've been at Lishu Institute for seven weeks now and we couldn't be happier! The environment is totally perfect for spiritual practice, birds sing constantly, the air is clean and pure, and the trees and mountains embrace us and welcome us to our new home. The sounds of city life are absent here, and only occasionally do we hear the sounds of motor engines approaching, mostly a motorcycle or two when the neighbors return from their errands.

Geshe Thupten has been so kind, patient, and helpful with us and has become a good friend of ours. Our primary focus right now is Hindi and Tibetan, since we'd like to master these two





The surroundings of Lishu Institute.







Lishu Institute

languages to eventually enjoy fluid and effective communication with Indian and Tibetan people.

It's a great relief that India is the most vegetarian country on the planet. We've been vegetarian for over four years now — mainly influence by our Bon beliefs — and here, it's super easy to follow our regimen. All restaurants have many veg options and everyone in general respects if not follows the vegetarian lifestyle. It's also great to live in a country where even though Buddhism is not the most prominent religion, everyone is well aware of its core tenets and belief system, and holds it in high esteem. All this is in stark contrast to our experiences back home in Mexico where vegetarianism and Buddhism are very poorly understood.

We are truly very enthusiastic about being here, about having moved to such a harmonious place with the express intent of dedicating our time and energy towards the study and practice of Bon, and we look forward to seeing the arrival of more western students and visitors here at The Lishu Institute. We encourage everyone to consider taking some time to come here, whether for a short period of time or for extended stay, as getting to know this place is an enriching experience. Menri Monastery is very close and

you can visit it while you are here; if time permits, Triten Norbutse Monastery (in Nepal) as well.



Monika Cardenas, Geshe Thupten G. Negi and Paco Albusua at Zamon Gyal Bonpo Monastery in Manduwala, India.

**Text by Monika Cardenas and Paco Albusua**

Photos by Anja Benesch and courtesy of Monika Cardenas and Paco Albusua





# STRONG PRACTICE AT THE SOUTH COAST OF IRELAND

One of the smallest European sanghas might be the Irish one, located in the beautiful south coast town of Cork. With more than 500.000 inhabitants Cork is the second largest city of Ireland. We interviewed Mary Sky, who started a practice group and organized several seminars with Tenzin Wangyal Rinpoche there.

## How did you first meet Tenzin Wangyal Rinpoche?

Nine months after my father had died, a friend handed me a copy of *Healing with Form, Energy and Light*. By then I had already been involved in healing practices and had been a student of Sogyal Rinpoche from the Nyingma tradition for many years. I was very much inspired to meet the author of the book: Tenzin Wangyal Rinpoche. Two weeks after reading the book I went to his *Dream and Sleep Yoga* seminar in Amsterdam and I felt a strong connection to him and the teachings. For me it was a visceral connection, like being plugged into a universal, powerful grid. For three or four years I followed the cycle of *Mother Tantra* teachings in Amsterdam. I also visited Serenity Ridge Retreat Center in the US several times and *Trul Khor* teachings in Poland and studied and practices the *Tsa Lung* and healing sounds practices. The *Tsa Lung* and sounds practices are for me a strong foundation for an already existing meditation practice. They strongly assist in embodying the teachings.

## Can you tell us about the Irish sangha?

In Cork our sangha meets every week. The core practice group exists of six to ten people. We practice *Tsa Lung* and *Sound Healing with the Five Warrior Seed Syllables*. For us the *Tsa Lung* is a very important practice. We have developed a strong practice together. But following retreats is important to deepen our practice and I encourage others to attend retreats. Tenzin Wangyal Rinpoche came to Cork three times; the last seminar took place in 2011. In Ireland Rinpoche has taught on the healing sounds practices, *Dream and Sleep Yogas* and the elemental healing practices. Last year John Jackson taught the *Red Garuda*, which was a fantastic and very powerful event also. For our sangha the webcasts with Rinpoche are very supportive: we watch them together.

So far, I have been leading the practice group, but as I'll be staying in Peru for a period of time this year, in fact I am in Peru now, the group will continue weekly practices without me. I feel a strong connection to Bon and to Rinpoche. And even though I haven't been at a retreat with Rinpoche lately, I always feel the



connection. In the upcoming six months my *Tsa Lung* practice will take place in the jungle of Peru. I am curious to practice the yogas and sounds in such an unspoilt, primal and energetic place. Perhaps while there I will be able to attend a retreat with Rinpoche in Chile or Peru. Who knows as they say here in Peru.

## Any plans for the future of Ligmincha Ireland?

To reach a broader audience we – together with the Shambala group – have discussed inviting Tenzin Wangyal Rinpoche to Dublin. Even though Cork is very active in terms of Buddhist groups, it's not the most accessible place. And as we enjoyed the *Red Garuda* retreat with John Jackson so much, it would be great to have him back again at some point in the future. Also I would like our sangha to grow. We have a strong core group now and this can be the ground for new people. As there are strong sanghas all over Europe, I also encourage Irish practitioners to travel to European retreats. The future European Center could change a lot and might motivate people to travel more for teachings.

## What else would you like to say to the international sangha?

Anyone in Ireland interested in coming along to our practice group can contact me anytime. By e mail at the moment of course: [Maryskywalker1@hotmail.com](mailto:Maryskywalker1@hotmail.com). I intend to do an introduction to the *Tsa Lung* and healing sounds practices when I return to Ireland. Many people are interested. Also people can see my web site ([www.dancingtheworlds.com](http://www.dancingtheworlds.com)) for dates.

Thank you so much for the opportunity to express gratitude to Rinpoche and to the Bon teachings. They are truly transnational. Rinpoche's book *Awakening The Sacred Body* I highly recommend others to read as a beginning to these profound practices.

Many blessings from the 'little' Irish sangha.

## Interview by Floor van Orsouw

Photo: courtesy of Irish sangha



# WHAT'S HAPPENED IN EUROPE

The European sangha is very much alive, and we would like to share it with you! Tenzin Wangyal Rinpoche visited Amsterdam, Berlin and Warsaw. Marcy Vaughn and Kallon Basquin visited Europe for two 'taster' weekends. And we could enjoy a daylong webcast. Here is an impression of the events.



April 12-14: Geshe Gelek taught *Tummo* in Helsinki, Finland.



May 10-12: Tenzin Wangyal Rinpoche started teaching a three-year cycle of the *A-tri* teachings in Amsterdam, Netherlands. About one hundred and sixty people from all over Europe attended the seminar.



May 18-19: The first European weekend of 'Taste of The Three Doors' in Helsinki, Finland, with participants from Finland, Austria and Italy.







July 6: Free full-day webcast, broadcast live from the annual Summer Retreat at Serenity Ridge, where His Holiness Lungtok Tenpai Nyima Rinpoche joined during the first part of the program. The webcast was translated into eleven languages.

July 8 and 9: Special transmissions by His Holiness Lungtok Tenpai Nyima Rinpoche. On Saturday Tenzin Wangyal Rinpoche surprised us with the announcement of an extra broadcast on Monday. And on Monday we heard there would be another live broadcast with His Holiness, on Tuesday, so many people around the world could receive the transmissions through the internet.

## Free Daylong Webcast

Live dzogchen teachings from the Tibetan Bon Buddhist tradition with

**H.H. LUNGTOK TENPAI NYIMA RINPOCHE**  
AND  
**GESHE TENZIN WANGYAL RINPOCHE**




**July 6, 2013 9 a.m. – 3:30 p.m. New York time**

Broadcast from the annual Summer Retreat at Serenity Ridge, Virginia

Next free webcasts with Tenzin Wangyal Rinpoche

- Oct. 12, 2013, 3–4:30 p.m.
- Dec. 14, 2013, 9 a.m.–4:30 p.m.
- Dec. 29, 2013, 3–4:30 p.m.

All webcast teachings are free and open to all.  
Times listed are Eastern Time U.S. (New York time).

To view the webcasts visit  
[www.ligmincha.org](http://www.ligmincha.org)

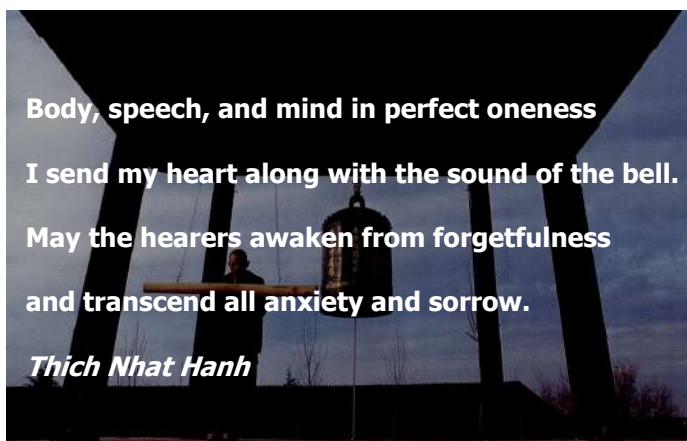




May 24-26: The Berlin sangha together with Tenzin Wangyal Rinpoche and guests after the seminar *Awakening the Luminous Mind* were grateful, inspired and happy.



June 15-17: The 'Taste of The Three Doors' in Exloërveen, Netherlands. In the garden there were several poems by the Buddhist Zen Master Thich Nhat Hahn.





# FUNDRAISING FOR THE EUROPEAN CENTER

During the *Atri* seminar in Amsterdam, Netherlands, May 2013, there were not only teachings from Tenzin Wangyal Rinpoche, but there was also a Fundraiser for the European Center. One of the participants of the seminar, Emmanuelle van Tuijn, writes about her findings.

On Saturday afternoon there was a short video presentation by Oliver Wirtz (chair of Ligmincha Deutschland) and Anneke Dekkers (chair of Ligmincha Nederland). It was a heart-warming movie showing the diversity of the European sanghas, and that these sanghas are going to create a new European Center together in Germany. You can watch this video at: [home.ligmincha.eu](http://home.ligmincha.eu).

I enjoyed the presence of Tenzin Wangyal Rinpoche's students from across Europe during this seminar. And I got the impression that several countries had already been collaborating for some time.

To collect money for the European Center, there were various activities conceived: a lottery, the sale of the *Ligmincha Europe Magazine* and the sale of meditation chairs. The chairs, designed and made by Gert-Jan Evelo, are inspired by a famous Dutch designer/artist Gerrit Rietveld.

What I noticed was the openness, spontaneity, improvisation ability to respond to unexpected situations (problems with the sound), and the personal qualities and creativity that were deployed to make this fundraiser a success.

During the lunch break on Sunday you could buy one or more tickets for the lottery, and thus contribute to an amount that would fit everyone's personal situation. For the lottery there were all kinds of prizes figured out. There were even several calligraphies freshly made by Tenzin Wangyal Rinpoche. Anneke and Olivier presented the lottery and it was a joyous occasion. Rinpoche had the honour and impartiality of drawing the lottery tickets. He did this with a lot of humour and playfulness, and made a feast of it. On one occasion, Rinpoche drew tickets without a winner,

because there were fewer tickets sold than there were in the bowl from which it was drawn. With every win many screams of joy were heard, and there were tears of emotion from the winner of the first prize, a *thangka of the Dream Goddess*.

After the lottery Gert-Jan handed a meditation chair to Tenzin Wangyal Rinpoche, so that there will be a comfortable seat for him in the new European Center. Gert-Jan demonstrated how to sit comfortable, open and aware on the chair, and Rinpoche tried it too. Gert-Jan exhibited two more chairs and showed how you can sit on it in the five point posture. Each chair made by him is unique; the chairs are for sale for € 300 to € 500. Twenty percent of the proceeds will go to the European Center, and they can be ordered via his email: [gertjanevelo@gmail.com](mailto:gertjanevelo@gmail.com).



The lottery and the sale of the *Ligmincha Europe Magazine* yielded € 900, and this amount was doubled by the board of Ligmincha Nederland to € 1.800 for the European Center. The proceeds of the chairs are not included yet in that amount.

In the past, I have not been happy with the style of fundraising, but this form felt rather like a party. Probably because every form of moral pressure and obligation, at least for me, were absent and the contributions were given in freedom and with pleasure, simply because the possibility of a European Center can become a reality.





The winner of the main prize of the lottery: Anne Klanderud pictured in the middle with Oliver Wirtz and Anneke Dekkers.

The *thangka* of the *Blue Dakini of Dreamyoga* is here with me. She invited herself – giving me the unexpected task of getting to know her and taking her in. Feels like a responsibility – a joyful one. I don't own this thangka. She is just visiting as an honored guest. As there is no Bon sangha here in Norway, later she may have to travel

to a place where there is one, some time in the unknown future. However, I am most grateful and feel very honored that she has chosen to come and stay and have an impact on me. I saw this as a sign, and did in June the online course *Tibetan Dream Yoga*.

Anne Klanderud

## Emmanuelle van Tuijn

For three years I have been visiting the seminars of Tenzin Wangyal Rinpoche in Amsterdam. For more than twenty years I have been studying and practicing at the *School voor Zijnsoriëntatie (School for Orientation on Being)* in the Netherlands. It is a Western path of realization, inspired by the Nyingma Dzogchen tradition and developed by Hans Knibbe. I work as a transpersonal coach and



awareness trainer. Initially Tenzin Wangyal Rinpoche books made me interested in the person to person teachings and transmission of Rinpoche. I experience the vision of the '*School for Orientation on Being*' and Tenzin Wangyal Rinpoche's teachings as mutually fertilizing. Much of what Rinpoche teaches and transfers during the seminars has become part of my meditation.

**Text by Emmanuelle van Tuijn**

Photos by Joop van Spronsen and courtesy of Emmanuelle van Tuijn



# SOUL AND LIFE-FORCE RETRIEVAL

Cindy Bloemberg, living in a small village on the countryside in the Netherlands, goes to America to learn the *Causal Path of Soul Retrieval*. She is participating in a Two-Year-Certificate Training Program, from May 2012 through October 2013. Here she reports how she finally came home by travelling so far.

Since 2009 I have been a student of Tenzin Wangyal Rinpoche. After twelve years wandering around in other traditions like Zen, Gelugpa, Kagyupa and Nyingmapa I finally found my roots in Bon. The *Soul Retrieval* seminar in Amsterdam, Netherlands, in 2010 was very important to me because there ended a long journey. Since I was a little child I was different from other children. It was like I was much older and understood more.

When I was a teenager my life was complicated and again I was different in a way I managed these difficulties in my life with some kind of wisdom. People didn't understand my ways of coping with painful situations, but were also very intrigued. I had visions and dreams during daytime. I had dreams about a monastery, but didn't know what it was. I have been talking to beings in the unseen world since I was a little child and they taught me how to meditate and deal with difficulties.

When I was twenty-six, I discovered the way I coped with difficulties and the way I believe we can live our lives comes from Buddhist point of view. At that time started my quest. I wanted to understand where this knowledge within comes from. I had many teachers and learned many meditation techniques, but still it wasn't the same knowledge like the knowledge my heart was showing me.

In 2009 I read a book written by Tenzin Wangyal Rinpoche. I had to put the book several times beside me because I couldn't read any longer because of my tears. I was very confused, but at the same time very thankful. I have had a healing practice since 2004 and people come to me with all kind of questions. I am also a teacher and teach about meditation and how to cope with difficulties. And in this book I read my own words! I took the notes I made years before when I



taught other people, and the words were exactly the same like the one I read in Rinpoche's book.

This was not easy, because it made me feel crazy, having no respect, being arrogant, or wanting to be a special person. But that was not the case. I struggled a lot while reading the book, like I struggled my whole life with this inner knowledge. Is it allowed to have such knowledge? What do I have to do? "What is happening?", I thought. So I decided to go to a seminar with Tenzin Wangyal Rinpoche in Amsterdam. It was my first introduction to the Bon tradition. It felt like coming home.

In October 2010 Tenzin Wangyal Rinpoche taught *Soul Retrieval* from Dzogchen point of view in Amsterdam. During this seminar we waved with the *Dadar*. It is like an antenna. A stick with colored drapery. I waved with this *Dadar* and the visions came like I was really on that mountain in Tibet and became very emotional.

During the break I wanted to ask Rinpoche about something he told during the teachings. Just a simple question. So I knelt down next to him and suddenly very deep emotions came on the surface, I was deeply grateful. I couldn't help myself crying and couldn't stop either. Rinpoche was very surprised. But, then he surprised me! He told me it was very important for me to go to America and learn the traditional *Soul Retrieval* from the causal path.

Because, he told me, I did this same practice a long, long time ago. He told me about my strong







A *Torma*, *Dadar* and *Mirror*, all ritual objects from the *Soul Retrieval Practice*.

karmic connection to this practice. He also told me about shaman people in Tibet who are also *Tantric* or *Dzogchen* practitioners and help other people. They are clairvoyants, like me, and work with the elements and the spirits. It was like someone was telling me I am not crazy or schizophrenic! I was very surprised.

And so I went to America. This was a big adventure. My husband had to take many days off work. Our son is mentally handicapped, deaf and autistic. So, we had to hire a professional caretaker to take care of him and that was very expensive. But my husband said I had to go, because this is where I would find my answers. And so I did. May 2011 I travelled for the first time in my life by plane, to Serenity Ridge. It was amazing, because I finally found my roots.

The *Soul Retrieval* in the causal path is very different from the one Tenzin Wangyal Rinpoche taught during the seminar in Amsterdam. It takes about seven hours to do the whole ritual. Luckily we also learn the short form! It is a beautiful ritual with many recitations, mantra's, *tormas*, melodies and visualizations. And drum and bell of course. It is very complicated because of the

many, many details.

The ritual is about calling the spirits and learning about why people get mentally or physically ill. It tells about the elements, life force and lifespan. About how the elements can be stolen, damaged or exhausted by internal or external factors. But also about many more theoretical knowledge about the soul. We learn about the Long Life practice of Tsewang Rigdzin and about two other texts and how to use these.

We have to do a 'white retreat' before we go to America in October. I have planned to do the exam in October. After passing the exam I am allowed to do this ritual to help other people. Like I did before in a previous life. I hope I will succeed, because it is very difficult to learn. Because we are the first students, the teachers Geshe YongDong and Geshe Nyima Kunchap had to organize many things to make this possible. Many lessons aren't ready yet and we don't have all the material yet, so I am a little afraid I am not going to pass this exam. But I will try to do so.

I am very thankful I did learn this ritual. It is very powerful. But I also noticed all of the other





practices like *Tsa Lung*, *Sang Chöd* and *Sür Chöd*, Dawa Gyaltsen, *Phowa* or other ones are coming together like a big jigsaw puzzle. It has deepened my understanding of Tantric and Dzogchen practices I am practicing in daily life. It's like understanding the floor that belongs to a room I was sitting in to do my Tantric and Dzogchen practices.

There are about thirty-six people coming from places like America, Mexico, Chile, Australia and only two people from Europe. One of the

European people comes from Sweden and there is me. I heard rumors about this Soul Retrieval study will be repeated someday.

When you want to talk with me about this ritual, my experiences or if you have questions about it you can contact me at:

[bloembergcindy@gmail.com](mailto:bloembergcindy@gmail.com).

**Text by Cindy Bloemberg**

Photos by Geshe Tenzin Wangyal Rinpoche and courtesy of Cindy Bloemberg

## Soul and Life-Force Retrieval

The Tibetan people traditionally view the five elements of earth, water, fire, air and space as pervading all of life and as the essential components of our entire worldly existence. The soul (*la*) is said to be composed of these elements at a very subtle level — and it is believed that a traumatic event or other shock can cause an individual to lose connection with the elements and become dispirited.

The ancient shamanic rites of soul retrieval (*la gu*) and life-force retrieval (*tse gu*) from the Mother Tantra of the Bon tradition are methods of calling on the living essence of the elements — the elemental spirits — to balance and heal the individual.

Just attending the ritual in itself brings a healing effect. Students receiving the teachings addition-

ally learn how to diagnose the need for soul retrieval as well as how to perform it.

Through ritual and meditation practice, they learn to overcome negative influences and bring back the positive qualities that are missing or reinforce the qualities that are weakened in themselves or in others. Cultivating these personal qualities, in turn, serves as a foundation for spiritual awakening.

In-depth information about the natural elements can be found in Tenzin Rinpoche's book *Healing With Form, Energy and Light: The Five Elements in Tibetan Shamanism, Tantra and Dzogchen*, (Snow Lion, 2002).

Source: [www.ligmincha.org](http://www.ligmincha.org)



# WHAT THINGS ARE

From space  
I see  
come forth the light

From the light  
I see  
things take form

Every thing is light  
Light is space

Why fear forms  
They are only light  
and light has never destroyed anyone



Why turn your eyes aside  
before this light  
since it is only space  
and space has never blinded anyone

It is not that “they say it”  
we are face to face

It is not that I believe it  
I have it before my eyes

Unto the infinite

*Christiane Bozza*

Translation by Birrell Walsh  
Photo by Christiane Bozza





# HOMAGE TO KUNTUZANGPO

Self-born, generated from ashes  
Free of intention you leave thought  
As it is.

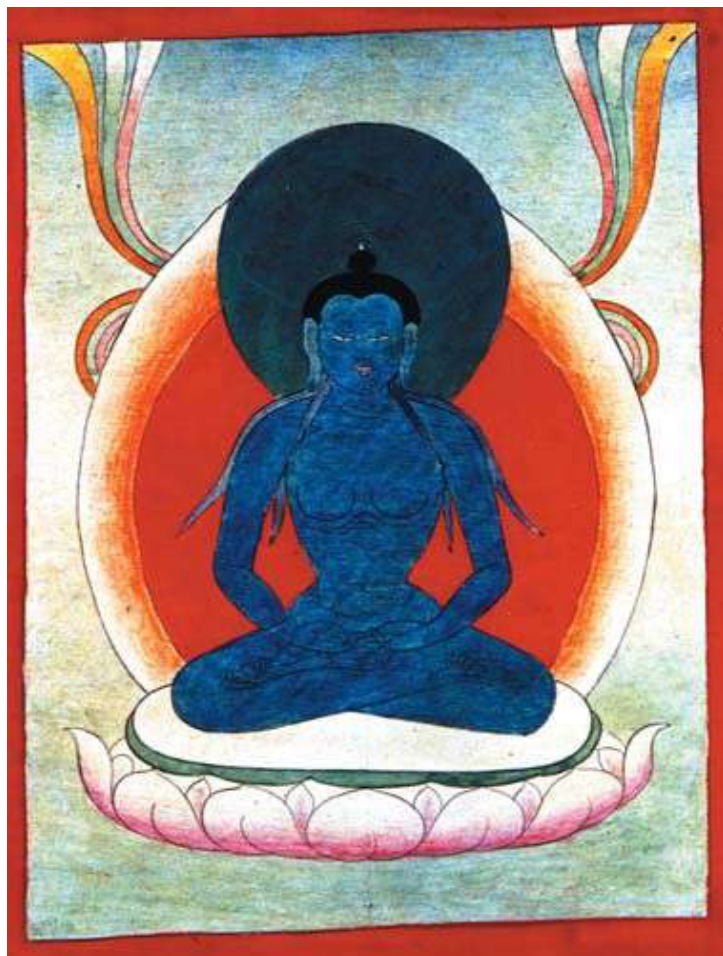
Gem of fulfillment, unknown siddha  
Of a simple wisdom which liberates all.

As a beacon of hope for the lost  
You remain. I will simply sit here  
Shredding this ego, severed to pieces.

Placing at your feet what is seen in the mirror  
Under your bodhi tree I rest tired  
Of lifetimes of struggle.

With you as my sole refuge  
Covered by my own ashes  
Eternally I dwell silent.

*Pier Colonna*





# ZOOM IN/ZOOM OUT – LIBERATION OF NOW

Where there is emptiness  
there is space.  
Where there is space,  
there is silence.  
Where there is silence,  
there is awareness.  
Where there is awareness,  
there is trust.

Where there is trust,  
there is warmth.  
Where there is warmth  
there is union.  
Where there is union,  
there is connection.  
Where there is connection,  
there is energy.

Where there is energy,  
there is light.  
Where there is light,  
there is life.  
Where there is life,  
there is creation.  
Where there is creation,  
there is bliss.

Where there is bliss,  
there is enlightenment.  
Where there is enlightenment,  
there is silence.  
Where there is silence,  
there is space.

Your own natural, given space  
to keep on shining,  
unconditionally — liberating Yourself —  
experience Now.

*Nyima Jigme (t.a.) Hachi*

Photo: photoshop-painted by Nyima



# REST IN THE NATURE OF MIND

From March 22 – 24, 2013 John Jackson led the *Red Garuda* practice in Buchenau, Germany. On Saturday, after we watched the live Internet teachings of Tenzin Wangyal Rinpoche, John talked about how can we integrate the practice of the *Red Garuda* with the practice of the *Inner Refuge*. Here is an edited transcript of his explanation.

Traditionally there are three types of Refuge: the *Sutric Refuge*, the *Tantric Refuge* and the *Dzogchen Refuge*. We will discuss each of these and then examine the *Inner Refuge* that Rinpoche speaks of, and how it relates to the traditional refuges. Fundament to all these is the term Refuge. What exactly does Refuge mean? It means different things to different people, but generally it is our source of wisdom. What do we look to for our source of wisdom? What do we look to in a time of difficulty and trial? And what do we look to for the enlightened vision of what might be?

In the *Sutric Refuge* we take Refuge in the Buddha, the Dharma and the Sangha. The Buddha represents the enlightened mind, the Dharma the great body of teachings, and Sangha the community of practitioners. This is called the path of the virtuous adherers, specifically the path of monks and nuns, those who cultivate virtuous qualities and try to avoid any negativities in life.

The *Tantric Refuge* is in *Lama*, the teacher, *Yidam*, the enlightened manifestation, and *Khandro*, the supporter of manifestation. The Refuge prayers that we say as part of many of our practices are drawn from the *Ma Gyud*, or *Mother Tantra*. In this system the Lama is the representative of the Buddhamind. It is said that the Lama, our teacher, is even more precious than the Buddha, because our Lama is actually the one who gives transmission into the teachings rather than the historical Buddha. That is why the Lama in the *Tantric Refuge* holds a similar place as the Buddha held in the *Sutric* system. The *Yidam* is in a place similar to the Dharma, because in the Tantric system the *Yidam* gives the direct transmission of wisdom and energy. So rather than emphasizing the study of the teachings, through the practice of the *Yidam* we receive the essence of the teachings



directly from the source. The *Khandros* are the support, for they are the helpers, the active energetic manifestations of enlightenment. They have a parallel to the community, the sangha, because they are like a spiritual community supporting you in your *Tantric* practices.

In the Dzogchen teachings the Refuge is said to be in *Tsa*, *Lung* and *Tigle*. To translate that, *Tsa* would be the subtle energetic channels in the body. *Lung* is the wind or energy that moves through these channels. *Tigle* are the spheres of wisdom lights that arise during the practices. In many Tantric and Dzogchen practices *Tsa* and *Lung* are used, because they work with the channels, the chakras and the wind, and the subtle energetic results. In Dzogchen the result is many times through the *Tigle*, a direct insight or wisdom.

Tenzin Wangyal Rinpoche has evolved a whole new language in *The Three Doors*, where he talks about Stillness, Silence and Spaciousness. I have known Tenzin Wangyal Rinpoche for twenty-two years, and over all that time I have observed him progressively making his teachings simpler and simpler and simpler, trying to reach the broadest





possible audience. This new language is the result of the simplification of the Dzogchen view. He has created a new language, one which he has drawn directly from the ancient teachings, that is beautifully suited to modern times.

Through Stillness one learns to discover the Nature of Mind. Through Silence of just listening and using the *Five Warrior Syllables* one learns to enter the Nature of Mind. Through the *Fivefold Teachings of Dawa Gyaltsen*, a traditional Dzogchen practice, one enjoys and explores the Nature of Mind. We use this particular language because we wish to make it accessible to people who are not Buddhist and may not even be interested in Buddhism. What we are all experiencing is an evolution of spiritual ideas, changing day to day. There are six teachers for The Three Doors Academy for the three regions of Europe, the US, and Latin America, and we periodically meet and talk about what is going on in our own practice and in our teachings. And one of the topics we always discuss is: “How is Rinpoche teaching now?” because his language is constantly evolving and changing. This is a bit of a challenge for everyone, because it is ever evolving. But it is said, “Unless something is growing, it is dying.” What we see evolving is a ‘second path’. Through The Three Doors programs a path is open to many more people, because it does not require being a Buddhist. Rinpoche is very excited about this program, for being able to disseminate these practices in many different contexts will be a great benefit to our society. We are going to see many different manifestations of the Three Doors teaching in secular formats.

But at the same time we will also continue to offer teachings that are a pure Bon-Buddhist format as well. Last year I taught the *Red Garuda* practice in Ireland, and there was a practitioner attending who had been studying with Rinpoche for some time, that had a strong analytical mind and a regular practice. After we had practiced for two days she raised her hand and asked: “Why

should anyone do this when you can just rest in the Nature of Mind?” That is a fantastic question, and there are many answers to this question. Some days it is really hard to sit in the Nature of Mind: there are an awful lot of thoughts, or our emotions are very strong. We can try to sit with that and try to rest in that *Inner Refuge*, but sometimes the mind continues to wander. And as time goes on, at some point we realize: “I have not been here at all.” In those situations call the *Red Garuda*. The Garuda practice is very effective at overcoming our internal obstacles, our thoughts, our emotions, our attachments. It is a very powerful energetic medicine that has a noticeably different flavor than working directly with the *Inner Refuge* or using the three practices of Body, Speech, and Mind.



In the teachings it is said there are 84,000 methods for the 84,000 thoughts. Each person is different. Each person will connect with the practices in a different way. That is why there is such a variety of teachings, because there are so many different people that come to the teachings with different tendencies and backgrounds. Some will resonate with one teaching, and some will with another,

but you don't know which will be the most effective for you until you try them. It is said that when you rest in the *Inner Refuge* all the perfected qualities are present. In the same way it is said that when you completely manifest the *Red Garuda* all the enlightened qualities manifest. But there is a big difference in how we get there, and in our experiences that arise along the path. The *Red Garuda* has an incredible power to give us the self-confidence and energy that help us manifest in the world. The fire of the *Red Garuda* is an energy that gives us great creativity and incredible life force. If this is something that you particularly need, the *Red Garuda* is well suited as your practice.

**Transcription by Ton Bisscheroux**

**Edited by John Jackson**

Photos by Maria Boehm and Oliver Wirtz

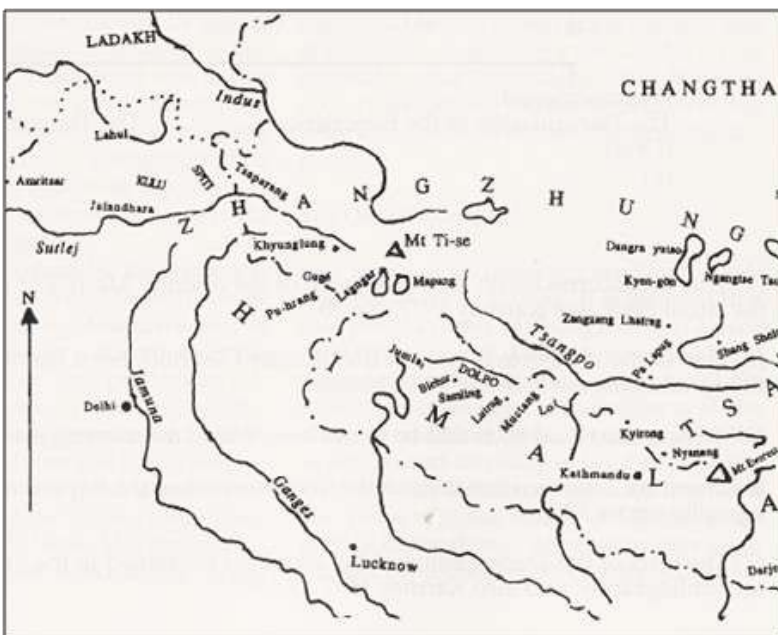




# THE EXPERIENTIAL TRANSMISSION OF ZHANG ZHUNG

Maybe you have heard of *The Experiential Transmission of Zhang Zhung*, or the *Oral Tradition of Zhang Zhung* or the *Zhang Zhung Nyen Gyud*. What kind of teaching is it, what does *Zhang Zhung* mean, and what is the importance of this teaching? Frits de Vries, participating in the five-year training in Maria Alm, Austria, writes about his own experience and quotes several books in an attempt to answer these questions.

Tenzin Wangyal Rinpoche explained in his book *Wonders of the Natural Mind* (1, p. 43), that up until the seventh century A.D. there was a separate state called Zhang Zhung, comprising all of Western Tibet around Mount Kailash and Lake Manasarovar (2):



Detail of the map of Tibet, with Mt. Ti-se (Skt. Mt. Kailash) in the centre.

The last king of this state was King Ligmincha. These Bon Dzogchen teachings originate from the area of Zhang Zhung. The *Oral Tradition of Zhang Zhung* is the oldest and most important cycle of Bon Dzogchen teachings in Yungdrung Bon. Now, H.E. Yongdzin Tenzin Namdak Rinpoche is the holder of all the Yungdrung transmission lines. He is the most senior teacher of the Bon tradition and is considered the world's foremost expert on Bon.

The importance Tenzin Wangyal Rinpoche attributes to this cycle was expressed in the very first introductory lesson at the starting of the *Zhang Zhung Nyen Gyud* teaching cycle in Austria in October 2010. Rinpoche told a story from his youth. While he was still a young boy he asked himself the question: "What if you could carry only one book in your life, just one practice book. What would that be?" He knew the answer back then and to this day it continues to be: *The Experiential Transmission of Zhang Zhung Nyen Gyud* (in short continued here as: ZZNG). The reason is that it takes the practitioner from basic exercises to the very end: liberation.

In *Wonders of the Natural Mind* Tenzin Wangyal Rinpoche explains briefly the three Dzogchen streams in the Bon tradition, each stream holding its own practices, transmissions and lineage of masters (1, p. 54-55). The ZZNG is one of these three and it has a special status in Bon because it has never been hidden as a treasure and has an uninterrupted oral transmission lineage going back to Buddha Tonpa Shenrap himself. Including the necessary preliminary training, ZZNG offers a complete path to liberation in one single life. Dzogchen (*Rdzogs chen* or *Atiyoga*) is the only path in Tibetan Buddhism that promises you can attain liberation in this very life from the unending cycle of *samsara*.

The Dzogchen teachings are also found in the Nyingma school of Tibetan Buddhism, going back to Buddha Shakyamuni. The Dzogchen teachings are the highest in both schools. From a clarification by Tenzin Wangyal Rinpoche you can read about the similarities and differences (1, p. 53-54) on Dzogchen between the Yungdrung Bon and the Nyingma school of Tibetan Buddhism. As the famous Dzogchen master Namkhai Norbu has pointed out, these teachings are in essence not different (3, p. 28): "Dzogchen is not a school or sect, or a religious system. It is simply a state of knowledge which masters have transmitted beyond any limits of sect or monastic tradition."



The Dzogchen teachings are the most precious teachings in the Yungdrung Bon as well as in the Nyingma school; they are an important connection between both schools.

#### **Orientation: Dzogchen – liberation in one single life**

We know Dzogchen has certain special qualities. A remarkable quality is that Dzogchen is not a privilege of a religion, a school, a philosophy or a culture, as Namkhai Norbu has stated.

Even the name Dzogchen is not a privilege. Other names might be used for the same path, as for instance the name *Mahamudra* in the Tibetan Kagyu school instead of Dzogchen (4, p. 34-41).

So the main experience of Dzogchen called *rigpa* is in Bon the same as the Nyingma *rigpa*. The books of the contemporary masters of both schools use the same word.

You don't need to have a special education or profession for the Dzogchen exercises. In *The Introduction to Awareness: Natural Liberation through Naked Perception* Padmasambhava states in his conclusion (5): “Nonetheless even a cowherd will attain liberation if he or she engages in experiential cultivation.” What is a cowherd in Western, modern society: a garbage man, a mailman, a dish washer? Anyway it means the Dzogchen experience of *rigpa* is open for everybody. However this ‘experiential cultivation,’ cultivation like taking care of a delicate growing flower, can only happen after first recognizing or have a glimpse of the state of *rigpa* or else you have no idea what to cultivate.

The special state of knowledge in Dzogchen is thus called *rigpa*. In his speech in London back in 1984, titled *Hitting the Essence in Three Words*, His Holiness the Dalai Lama took some time explaining some special qualities of Dzogchen. The Dalai Lama referred to the three famous final words of the first human Dzogchen master Garab Dorje.

As H.E. Yongdzin Tenzin Namdak Rinpoche pointed out Garab Dorje, might be the same person as an important Bon teacher named Zhang Zhung Garab (6, p. 28-30).

**Preparation phase: Are you ready for the Dzogchen path?**

The Dalai Lama emphasized the difference between the first eight Nyingma paths and the ninth path. The first eight paths are based on ordinary awareness and the highest path is based on pure, intrinsic or self awareness also known as *rigpa* (7): “..... in Dzogchen the whole path is based on this *rigpa*: first you are introduced to it directly, and then you put it in practice.”

Ordinary awareness is based on the use of concepts, with which you can teach, explain, discuss and communicate experiences. The experience of this pure awareness on the other hand is ineffable, so you cannot talk about it. In the introduction to the translation of famous Chöying Dzöd of Longchenpa (8) it is stated as: “Dzogchen, on the other hand, solely maintains intrinsic awareness, *rigpa*, and uses it as the path. It does not employ concepts, since concepts are the province of mind, and Dzogchen involves meditation on intrinsic awareness after distinguishing mind from intrinsic awareness.”



Garab Dorje, with right-hand *mudra* of ‘Direct Introduction’ (4, p. 39)

You might say then the Dzogchen path has a great advantage to be conceptually easy to understand, since *concepts* are not involved. You only have to work on one concept-free, unspeakable, ineffable



experience the rest of the Dzogchen path towards your liberation: the experience of *rigpa*. In his introduction to the *Masters of the Zhang Zhung Nyengyud*, H.E. Yongdzin Tenzin Namdak Rinpoche warns us not to take Dzogchen lightly, although it seems easy (6, p. 8): *“Dzogchen sometimes seems easy but it is very hard, very hard. We are always saying that we need to purify ourselves in many ways, but here we say there is only the Natural State, so although it sometimes looks easy, in fact the Natural State is very difficult to realize.”*

That is why you need a fully qualified Dzogchen master to point the Natural State (*rigpa*) out to you. Reading holy books is not sufficient. As Namkhai Norbu concluded after he received transmission from his master Changchub Dorje (9, p. 38): *“And I understood that the principle of transmission is not just the performance of rituals or initiations, or the giving of intellectual explanations. That day my mental constructions completely collapsed.”*



Rigpa - open awareness

© Tenzin Wangyal

A gradual, step-wise, conceptual instruction to obtain the state of *rigpa* is not possible. You need a master to point it out to you. Namkhai Norbu, who invited Tenzin Wangyal Rinpoche to Europe in 1989, concludes (9, p. 113): *“The state of rigpa is the pillar of the Dzogchen teachings, and it is this state that the master seeks to transmit in the Direct Introduction.”*

#### **Do you have the qualities of a Dzogchen practitioner?**

Tenzin Wangyal Rinpoche emphasizes the indispensability of the *rigpa* exercises when working with the intrinsic awareness. He clarified the Tibetan word [*rig pa rkyang dad*] from the *Dzogchen text on Meditation* as meaning: the

Dzogchen practitioner should have the quality to be committed to pursue a single state of awareness, *rigpa*. Apart from this quality, a Dzogchen practitioner should have also the qualities to be fully motivated to reach enlightenment, to have full devotion to the teachers, to the lineage, to the teachings and the ‘not grasping’ samsara quality. This is a friendly expression. Other Dzogchen texts speak about arousing ‘disgust’ of samsara. Also the moods of disenchantment with the samsaric body, speech and mind can be seen as a sign of progress with your preliminary practices (10). The best or foremost practitioner, satisfying all the required other meditation qualities, needs no more than the quality of pursuing *rigpa* to go on. No other practice is necessary. The lesser or more lazy practitioner needs to do also supporting exercises. For the aspiring Dzogchen practitioner it is important to know these qualities.

#### **Phase 1: The preliminary exercises**

You can get in touch with *rigpa* through the preliminary exercises, which are part of the ZZNG. They should lead to a first glimpse of *rigpa*. In general the so called *Ngondro* program is considered as the indispensable Dzogchen preparation. According to Tenzin Wangyal Rinpoche the *Ngondro* is a prerequisite for continuing to study and practice of the Bon Dzogchen path ZZNG.

Dudjom Rinpoche, the famous contemporary Nyingma master, writing in great detail about the preliminary practices, also maintains (11): *“The realization of the teachings of the Great Perfection depends entirely on the preliminary practices, the ngöndro.”*

The traditional Tibetan Buddhist *Ngondro* training takes a lot of time. You can get an impression from the generally recommended book *The Words of My Perfect Teacher* of Patrul Rinpoche (12). This book about the preliminary practices takes a few hundred pages to fully explain these practices. The comparable ZZNG *Ngondro* practiced as a full-time job in a monastery takes six to nine months to complete, according to Tenzin Wangyal Rinpoche. When, as a lay practitioner, you can only meditate a few hours a day, next to a job, family and friends, consider to spend several years on this training. Rinpoche suggests it is doable in five years spending some hours a day on the necessary practices.





## Phase 2: Recognizing *rigpa*

What can you expect as a result of this long and arduous training in the preliminary practices?

Tsoknyi Rinpoche, a contemporary Dzogchen master (13, p. 141) formulates it this way: *"(...) the ngöndro training creates tremendous merit, which makes recognizing rigpa almost unavoidable. That is what merit does. You almost have no other choice than to recognize rigpa (...)"*

John Myrdhin Reynolds makes a clear distinction between two kinds of transmission from a Dzogchen master when working on the actual experience of *rigpa* (14): *"In general, the Ngöndro represents a preparation designed to purify one's mind stream so that it becomes a suitable clean vessel to receive the full transmission from the master of the Dzogchen teachings. (...) The initial transmission includes a pointing out or direct introduction to the Natural State of the Nature of Mind and its intrinsic Awareness (rig-pa) in its nakedness, free of discursive thoughts and the normal conventional operations of the mind or the thought process."*

The direct introduction to the state of *rigpa* is given by a fully qualified master. In a monastery the monks receive this transmission after having finished the *Ngondro*. The direct introduction into the Nature of Mind is in the second ZZNG year. Part-time practicing western laypersons have not finished the *Ngondro* by then.

## Phase 3: Getting confidence in this State

After years of training you might think the first recognition of *rigpa* in 'actuality' is the endpoint of your meditation. But it is not. It is only the starting point of the Dzogchen practice and study. So in an indefinite number of years training we get confidence in *rigpa*. Adeu Rinpoche expresses it this way (15): *"Recognizing rigpa is only the beginning of the Dzogchen path. We need to follow through and it requires a lot of perseverance. Giving the pointing-out instruction is like pointing to the ground and saying, 'This is the road to Lhasa.' If you just stand there, you will never get to Lhasa."*

According to an instruction from a talk by H.E. Yongdzin Tenzin Namdak Rinpoche about the Natural State: *"We must discover the Natural State of Rigpa within ourselves over and over again, so that we have no doubt about it."*

## The last phase of Dzogchen

But when this Ngondro training is finally successful and the internal and external signs appear, you are ready for the 'offering' of your experience to your master and to receive the full transmission from him. When such an experience happens you can go on the road, with the main Dzogchen practices of *Trekchö* and *Thögel* (1, ch. 15) for the rest of your life, on the shortest and highest Buddhist path: liberation in one single life. *The Experiential Transmission of Zhang Zhung*, or *Zhang Zhung Nyen Gyud* is such a precious path.

## In conclusion

Dzogchen as a lifelong learning process is clearly summarized by Patrul Rinpoche (12, p. 256): *"Of all that we perceive as forms and sounds there is nothing that does not arise from the mind. To realize that the mind is awareness indivisible from emptiness is the view. Keeping this realization in mind at all times, and never being distracted from it, is meditation. To practice the two accumulations as magical illusion from within that state is action. If you make a living experience of this practice, it will continue in your dreams. If it comes in the dream state, it will come at the moment of death. And if it comes at the moment of death it will come in the intermediate state. If it comes in the intermediate state you may be certain of attaining supreme accomplishment."*



H.E. Yongdzin Tenzin Namdak Rinpoche  
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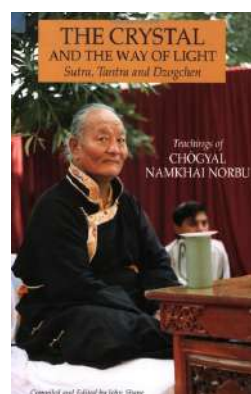
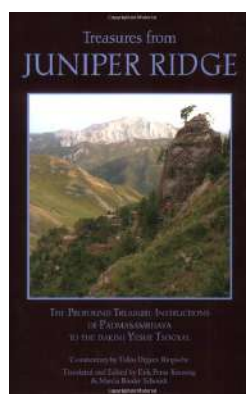
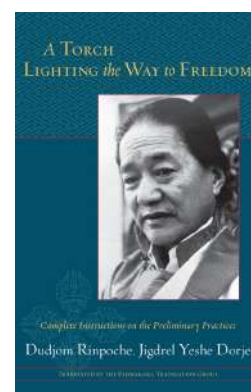
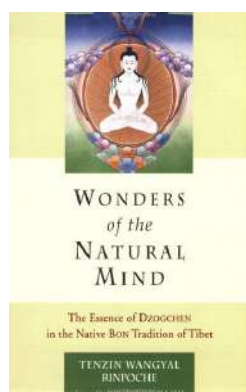
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## Text by Frits de Vries



# THE STORY OF TAPIHRITSA

In the European Summer Retreat 2013 in Buchenau, Germany, Tenzin Wangyal Rinpoche teaches from the *Pith Realizations of the Zhang Zhung Nyen Gyud Masters*. In the *Voice Of Clear Light*, May 2005, there was an article titled “The Pantheon Of The Bon” – a column devoted to deepening our connection to our great Bon family. Here we reprint the article, because Tapihritsa is one of those great Masters.

“Many of us are familiar with the image of Tapihritsa, central to our Bon practice and to our shrines and thangkas. The white luminous figure of Tapihritsa in meditation posture radiating light and encircled by rainbow light is often visualized as representing the realization of all the masters of the Zhang Zhung Nyen Gyu lineage, one of the three Bon dzogchen lineages.

At a Ngondro retreat with Khenpo Tenpa Yungdrung, he strongly urged us to learn about the masters and their lives and to recognize them as real beings like us. I was a bit awe-struck to hear him say that Tapihritsa learned these same teachings and practices that we are learning – just like us. Khen Rinpoche assured us that through connecting with the masters we will find inspiration and develop devotion. And through devotion we will open our hearts.



Here is “The Story of Tapihritsa” as told by Yongdzin Tenzin Namdak Rinpoche during the Summer Retreat in 2000 (excerpted from the edited transcript of his oral teachings translated by Geshe Tenzin Wangyal Rinpoche). Knowing the details of Tapihritsa's very real life makes the “Invocation of Tapihritsa,” an offering composed and sung by Nangzher Lopo, Tapihritsa's student, all the more inspiring! It seems the perfect accompaniment to Lopo's great story. Enjoy!”

**Aline Fisher, editor Voice Of Clear Light**

“Tapihritsa was an ordinary person from a nomadic family in the country of Zhang Zhung. The main teacher of Tapihritsa was Dawa Gyaltsen. Tapihritsa practiced for nine years before he attained illumination. The place where he practiced is a holy place outside Mount Kailash, a place called Senge Tap. After nine years of practice there, Tapihritsa achieved the rainbow body. Tapihritsa was a contemporary of the king of Zhang Zhung, Ligmincha, and the king of Tibet, Tritson Detsun, and other famous yogis of Bon. Nangzher Lopo was a very famous master, a knowledgeable and very accomplished practitioner, famous at that time in Zhang Zhung. Later he became the main student of Tapihritsa. Even though Tapihritsa had been taught by Nangzher Lopo before, Nangzher Lopo had had a problem with pride and had not been fully realized. Therefore, at this time, Tapihritsa emanated as a young boy and came down to the village where a rich man, Yungdrung Gyal, the main sponsor of Nangzher Lopo, lived. Tapihritsa came in the form of a young boy seeking employment in the family of Yungdrung Gyal, and he served them for a number of years. Nangzher Lopo was meditating on a mountain where there were bushes, and Tapihritsa was taking care of the family's animals. These very places can be identified today in the Western part of Tibet. Today when people go to these powerful places they have a lot of experiences and visions.

Some people who don't know the history of the place think they are seeing ghosts or something.

Tapihritsa was carrying a lot of wood in his bag for cooking food. He went to visit Nangzher Lopo to pay respect. Nangzher Lopo hesitated when he saw the behavior of this young boy. The way he was paying respect seemed special and mature, and he thought, “Who is this guy?” So Nangzher Lopo said to the boy that it looked like he had worked through some doctrines and tenets. He asked him, “Who is your teacher and what is your





practice? What are you carrying? Why are you behaving this way?" The young boy said, "My teacher is this vision. Visions are my teacher. My practice is thought-less, my meditation is all sentient beings. What I am carrying is my thoughts. I am behaving like this because I am a servant of the family of samsara."

Since the young boy answered in that way, Nangzher Lopo was surprised and they entered into a debate. Nangzher Lopo said, "If these visions are your master, it probably means you don't have a master; if your meditation is thought-less, you don't need food; if you are meditating on sentient beings, that means you are enlightened; if you are carrying thoughts, you don't have desire; and if you are a servant of samsaric beings, you don't suffer!"

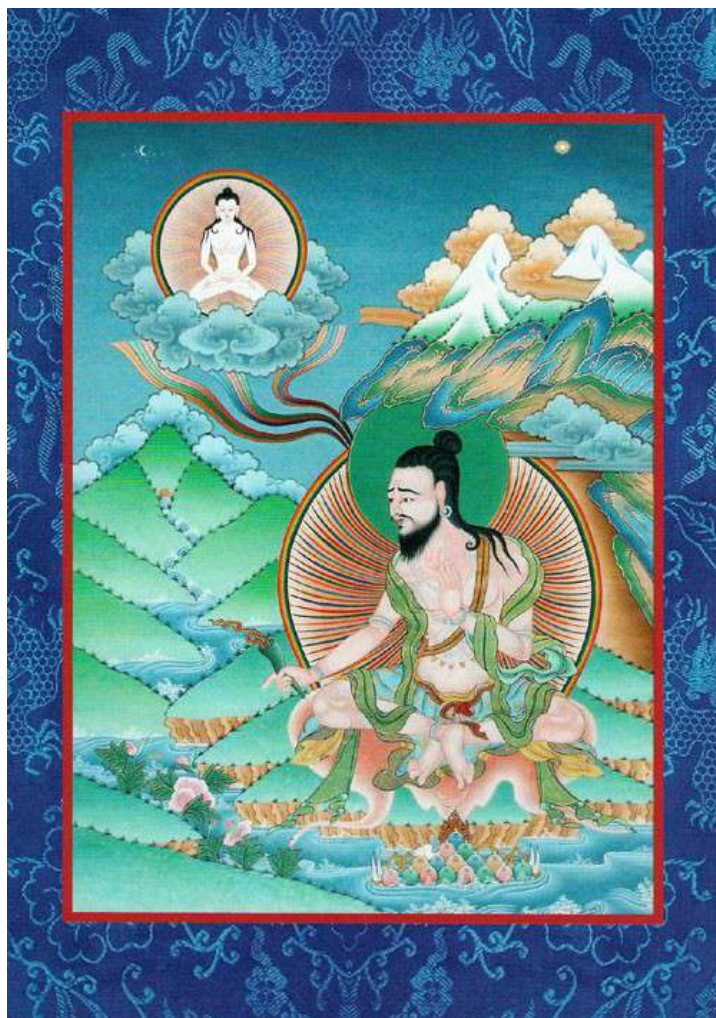
The young boy answered again (and in this debate the teachings have already begun). "If you don't realize that vision is your master, who taught Samantabhadra?" asked the young boy. "My practice is thought-less because in the base there is no thought, and when there is a thought, there is no practice. I am meditating on all sentient beings because I don't separate or discriminate among others, because if one is discriminating there won't be meditation. I am carrying thoughts. That means I don't have thoughts. Because I don't have thoughts, I don't have desire. I realize that everything is illusion. I help all sentient beings because I don't make a distinction between suffering and not suffering."

Then the debate continued. "If you are that good," says Nangzher Lopo, "we need to go in front of the king and debate. If you win, you will become my master. If I win, you will be punished by the king." Tapihritsa had a big laugh. "All karma and conditions, causes and results are false." Basically, he was teasing Nangzher Lopo, saying, "All these meditators are prisoners of

thoughts; they keep thoughts in a prison and are prison guards! All these intellectuals who debate don't realize they cast a net in the darkness. All these discussions are like a joke and a play, a weapon of words. All the sacred tantras are merely elaborations of one's mind. All these knowledgeable persons are meaningless – they know and have no experience." So he was teasing, saying, "These great views are bubbles of words – all these things are meaningless and make no sense. The real condition cannot be changed. The real essence cannot be practiced. Self-arising wisdom can-

not be obscured. When you realize, you cannot re-realize or try to realize again. So what is the matter? Who is complaining?"

Now Nangzher Lopo was getting a bit irritated and realized this was not just a boy, but a special person. He was shocked and could almost not speak. In that moment of shock and surprise, he looked at the young boy who was sitting up in space and that is how we draw him – in space and in the rainbow. So Nangzher Lopo was really sad, realizing all this bad karma he had created by



Nangzher Lopo and Tapihritsa

© Ligmincha Institute



having the wrong view. He did prostrations and confession, realizing the boy was a manifestation of his teacher. Then he requested the teaching. Right at that moment, the owner of all the animals, Yungdrung Gyal, came and saw this discussion. He said, “What are you doing there all this time? Where are all the animals?”

So immediately Nangzher Lopo – who knew Yungdrung Gyal very well – said, “What bad karma we created! You put the master as a servant and I said all these things to him!” Yungdrung Gyal went into shock. Those shocks are good. When you wake up, you are in a different place. So the young boy went up into space and said, “I am Tapihritsa and I came especially for you.”

So this is the story. Then Tapihritsa began teaching Yungdrung Gyal and Nangzher Lopo. He said, “Listen carefully and do not be distracted.” So both were clearly listening. Do you understand

who Tapihritsa is now? This is not just a story; it is a fact; it happened. It happened during the seventh or eighth century. The teachings are the Dzogpa Chenpo, the Great Perfection.

The result is the rainbow body. There is no doubt. If there is doubt in you, it is your karma. (Actually, Tapihritsa asked them to listen carefully, but at the same time he was speaking to all beings, and Lopo is saying that basically he is talking to all of you.)”



## INVOCATION OF TAPIHRITSA – composed and sung by Nangzher Lopo to his teacher, Tapihritsa

How marvelous!

You are the heart emanation of Küntu Zangpo,  
Your body appears like a white luminous crystal,  
clear and without impurities, radiating light in the  
ten directions.

You are naked, without ornaments, signifying the  
innermost essence, the primordial state.

Endowed with the two-fold wisdom of emptiness  
and skillful means,

With compassion you contemplate the benefit of  
beings.

You embody dzogchen, the great perfection,  
supreme among the teachings, the essence of the  
awareness of the realized ones, the peak of the  
way of realization, the heart of the tantras, of the  
essential scriptures, and of the secret instructions.

You point out the natural state, the base that is  
self-clear of delusion, which is samsara, of  
liberation, which is nirvana, and of the defects  
and virtues of sounds, lights, and rays.

Having completely dispelled the darkness of the  
minds of beings,

You enable us to experience the base as empty  
and rootless,

And simultaneously realize all stages of the path.

Experiences and realization become manifest, and  
samsara and nirvana liberate in one's natural  
mind.

In that vastness, the three dimensions, which are  
the fruit, are arrayed.

With one-pointed devotion I pray to you,  
Tapihritsa, protector of beings.

Grant the blessings of bestowing the empower-  
ment upon me and other beings.

May the external, internal, and secret obstacles  
be pacified.

And may the error of self-grasping, which is  
ignorance, be liberated.

Having recognized self-awareness, may the view  
and the conduct be fully realized.

Please bestow upon me, at this very moment,  
The great meaning beyond intellect of the  
primordial base, empty and rootless.

To you, Tapihritsa, noble protector of beings, I  
pray:

May the beings of the six realms be protected by  
your compassion

And may my mind be liberated!

**Text selected by Ton Bisscheroux**

Photos by Joop van Spronsen and courtesy of Ligmincha  
Institute



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

When	Where	What	More information
August 3 – 25	Your computer, GlideWing Productions	Online workshop: Tibetan Sound Healing — The Five Warrior Seed Syllables	<a href="http://www.glidewing.com">www.glidewing.com</a>
August 30 – September 1	Copenhagen, Denmark	Weekend seminar: Living with Joy, Dying in Peace	<a href="http://www.bongaruda.dk">www.bongaruda.dk</a>
September 6 – 8	Bulle, Switzerland	Weekend seminar: Awakening of the Luminous Mind: the gift of inner refuge	<a href="http://www.ligmincha.ch">www.ligmincha.ch</a>
September 13 – 15	Moscow, Russia	Weekend seminar: The Practice of the Six Lamps	<a href="http://www.bonpo.info">www.bonpo.info</a>
September 21 – October 20	Your computer, GlideWing Productions	Online workshop: Awakening the Sacred Arts — Discovering your creative potential	<a href="http://www.glidewing.com">www.glidewing.com</a>
October 12, 21.00 – 22.30 CET	Your computer	Live webcast from the annual Fall Retreat	<a href="http://www.ligmincha.org">www.ligmincha.org</a>
October 15 – 20	Maria Alm, Austria	Retreat: Zhang Zhung Nyen Gyud, part 4	<a href="http://ligmincha.at">ligmincha.at</a>
November 16 – December 8	Your computer, GlideWing Productions	Online workshop: Tibetan Dream Yoga	<a href="http://www.glidewing.com">www.glidewing.com</a>
December 14 15.00 – 22.30 CET	Your computer	Free full-day live webcast	<a href="http://www.ligmincha.org">www.ligmincha.org</a>
December 29 21.00 – 22.30 CET	Your computer	Live webcast from the annual Winter Retreat	<a href="http://www.ligmincha.org">www.ligmincha.org</a>

**You can also watch on your computer 24 hours a day, and 7 days a week:**

**Free internet teachings and videos on [YouTube](#) and [Ustream](#)**

