



Ligmincha Europe Magazine

10 – Autumn 2013



His Holiness at Serenity Ridge

Meet the German Sangha

What's Happened in Europe

Who is feeling guilty?



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THE LIGMINCHA EUROPE MAGAZINE

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

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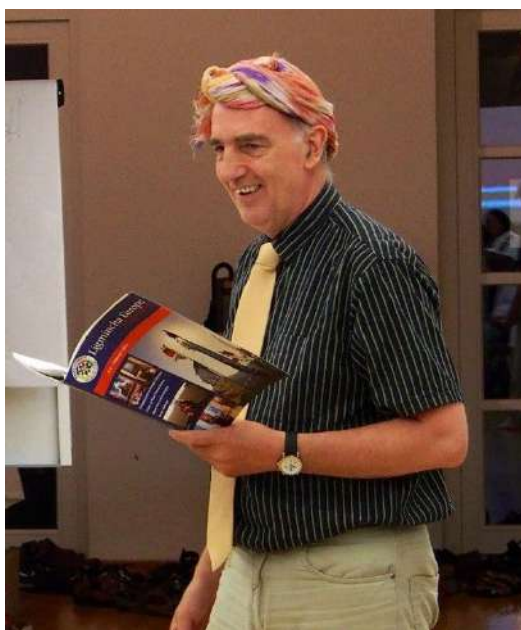
GREETINGS AND NEWS FROM THE EDITORS

Dear Readers, Dear Practitioners of Bon,

In 2011 we issued the first Newsletter for the European sangha when Tenzin Wangyal Rinpoche celebrated his 50th birthday in Nepal with sangha members from all over the world. We then called it the *European Bon Garuda Newsletter*. In the following months many things changed. The layout of the newsletter changed. We decided to call it *Ligmincha Europe Magazine*, since Rinpoche had decided to change the names of the organizations in Europe from 'Bon Garuda' to 'Ligmincha'. And now we have reached number 10.

I think the way they present themselves is beneficial for all of us, because every sangha and sangha member has his/her own challenges, caused by a lack of openness. And by sharing them we all can learn from it. There is a report from the visit of His Holiness Lungtok Tenpai Nyima Rinpoche to Serenity Ridge. We share what's happened and what's going to happen in our sangha; a song performed during the Summer Retreat Party in Buchenau; a report of the *A-tri* teachings in Shenten Dargye Ling, and much more.

In the last issue, number 9, we announced that we want to give a full-coloured book of the first



Party in Buchenau, Germany: Ton was not there to promote the Ligmincha Europe Magazine, he was just a storyteller in a performance.

For me it always has felt as an honor to contribute to this Magazine, because Tenzin Wangyal Rinpoche and the other teachers in the Yungdrung Bon tradition have been giving us so much with their teachings and their blessings. And it is also a wonderful sangha, because many people in the sangha make it possible that this Magazine can be issued, by writing articles and poems, sharing photos and experiences, proof-reading, editing, transcribing interviews, putting it on the internet, giving feedback, and so on. In this issue we present the German sangha, and

ten issues of the *Ligmincha Europe Magazine* to: Menri Monastery, Tritten Norbutse Monastery, the Lishu Institute, Serenity Ridge Retreat Center, the Chamma Ling Centers, the European Center and to H.E. Lopon Tenzin Namdak Rinpoche, who has a center in France. So far we have found six sponsors, and we need one or two sponsors to complete the project.

In Bon,
Ton Bisscheroux,
Chief Editor



A UNIQUE EXPERIENCE TO BE TREASURED

During the Summer Retreat 2013 at Serenity Ridge, His Holiness Lungtok Tenpai Nyima Rinpoche was present, and he gave some online transmissions. Lourdes Hinojosa shares with us her personal experiences.

For sure we are very fortunate, to be in the presence of such a high being, the head of the Bon lineage: His Holiness Lungtok Tenpai Nyima Rinpoche, the 33rd Menri Trizin. With his deep and outstanding presence, his simple and direct ways, and an ever present joyful smile, radiating openness. As well, thanks to Geshe Tenzin Wangyal Rinpoche's open generosity and willingness to share the unique occasion of the two of them together presenting the precious teachings and His Holiness's blessings and transmissions. Hundreds of people around the world were able to see him, to have this unique experience, and to receive this precious gift, during the July 6th webcast, broadcast from Serenity Ridge's *Gompa*, during the 2013 Summer Retreat. Words cannot describe the richness of the whole event... but I'll do my best.

On the second week of Summer Retreat, our expectations were high. We all were so enthused to receive His Holiness' visit and many practitio-

ners were sharing their skills and inspiration to prepare Serenity Ridge Retreat Center for this such special occasion. Some were beautifully arranging the *Gompa*; others were creating a lovely Tibetan deer symbol bamboo arch at the end of the entrance road; some were hanging brand new prayer flags and some others, painting beautiful – and impermanent – colored auspicious symbols drawings on the road pavement, followed immediately by heavy rain! With loving devotion,

they drew them all again, just in time for His Holiness' arrival.

A group of us went to the airport to greet His Holiness, and his accompanying Geshe. Many of us were wearing traditional Tibetan garments. It was such a joy when, after a longer than expected wait, his familiar image finally appeared in the distance! The energy shifted as he walked by, close to all of us – the Wangyal family: Tenzin Rinpoche, Tsering Wangmo and Senghe; people from the local Tibetan community, practitioners and friends – as we all offered His Holiness our white khatas and beautiful flowers.

Then, a moment of rest: tea and biscuits were offered to all at an airport hall. Meanwhile, many others were patiently awaiting his arrival at Serenity Ridge, forming two lines by the sides of the entrance road, umbrellas and khatas in hand.





His Holiness and his accompanying Geshes were greeted there by a lively snow lion – embodied by two young practitioners – which opened the path before them. With background Tibetan ceremonial music, He blessed us all and we could see that, although being tired from the journey, he was happy to arrive and to feel our loving joy and devotion.

Then, on Friday July 5th, a Fundraising Banquet was held, to support His Holiness's children's project at Menri. We could appreciate the lovely sight

of the main table, where His Holiness, Tenzin Wangyal Rinpoche, Tulku Jorge Rene, Geshes, Tsering Wangmo and Ligmincha's board members were seated with full front view of the specially decorated dining hall. While enjoying delicious food, entertainment was provided by sangha members who joyfully played drums and musical instruments sang the Tibetan alphabet, recited heart felt poems, danced and even rapped in Tibetan. The Tibetan snow lion appeared again, now within a beautiful story which engaged even Rinpoche as well as some of the banquet guests to





Tsering Wangmo, Tenzin Wangyal Rinpoche, His Holiness and Tulku Jorge Rene.

participate. But the peak moment was when His Holiness was handed a beautiful card, containing the information on the Long Life Mantra accumulation done with devotion specially for him, by Tenzin Wangyal Rinpoche's students, throughout all Ligmincha Bon Buddhist Centers worldwide. We all were amazed when we learned the number: **3.090.800**. E MA HO!

The following morning, July 6th, a raising of prayer flags, special celebrations and long life prayers were held for His Holiness the Dalai Lama on his birthday.

Right after, the full day Webcast started. The magic of the Cyber Sangha gathered around the world, through Tenzin Wangyal's vision and open generosity. Broadcast from Serenity Ridge's *Gompa* – which was also packed with students – the fusion of the live sangha and the Cyber sangha took place. We were all together as one, in the presence of the 33rd Menri Trizin and Geshe Tenzin Wangyal Rinpoche. What a special moment! Our hearts were filled with joy and gratitude, while His Holiness blessed us all with the transmission of the *Praise and Mantra of Sherab Chamma*, the Wisdom Loving Mother. The Webcast was being translated live into nine languages.

To view the recording of His Holiness and Tenzin

Wangyal Rinpoche's teachings – shared through the webcast with the international Cyber Sangha, please go to: ligmincha.org.

His Holiness remained with us for three more wonderful days. He took time to visit the Tibetan Shop at Serenity Ridge and bless the whole place. He gave us teachings – within the *21 Nails* part 1 teaching program of Summer Retreat – as well as an initiation and another transmission, this last one shared through a spontaneous additional webcast, for the blissful delight of us all.

Finally, the time to say goodbye came. Most of the students lined up by the side of the road, holding white khatas as His Holiness passed by, and we were singing Long Life mantra with heart felt gratitude and perhaps secretly praying for this not

to be the last time we get to be in his presence. Some others, went along with him to the airport, to stay with him until the very last moment.

Thank you, dear Geshe Tenzin Wangyal Rinpoche, for making this experience possible for all of your students worldwide. Thank you, His Holiness Lungtok Tenpai Nyima Rinpoche, for giving us the gift of your precious visit, teachings, blessings and transmissions.

Text by Lourdes Hinojosa

Photos by Celina Mejia, Polly Turner and Regula Franz



SHENTEN DARGYE LING: YUNGDRUNG BON IN THE WEST

With eighty-five people from all over the world we were in Shenten Dargye Ling, France, for a week's retreat in August 2013, of the *A-tri* teachings lead by H.E. Yongdzin Tenzin Namdak Rinpoche and Khenpo Tenpa Yungdrung Rinpoche. Here a personal account of the impressions and experiences from Frits de Vries.

Shenten Dargye Ling in France is the European outpost of the Tritten Norbutse Monastery in Nepal, home of H.E. Yongdzin Tenzin Namdak Rinpoche (in short: the *Lopon*).



Shenten Dargyé Ling.

Shenten was established in 2005 as the first congregation of Yungdrung Bon practitioners in the West. It is a European centre for the preservation of the teachings of Buddha Tonpa Shenrab for coming generations. The Shenten mission is to transmit the Yungdrung Bon tradition to the West in a completely authentic way, in its entirety and at the highest quality.

It is important to note here that the *Lopon* recognises three distinct types of Bon – old Bon, which is entirely shamanistic; new or reformed Bon, which arose in response to competition from other Buddhist schools; and Yungdrung or Eternal Bon, which

is the tradition presented here. Yungdrung Bon shares many similarities with other traditions of Tibetan Buddhism, but traces its origin to a much earlier teacher than Shakyamuni Buddha, namely Tonpa (Buddha) Sherab, who taught in a country to the west of Tibet. [1]

The *A-tri* (or *A-khrid*) teachings from the *Lopon* as well as the *A-tri* teachings from Tenzin Wangyal Rinpoche are from the same source, namely the *Zhang Zhung* Dzogchen teachings named after this country to the west of Tibet.

As far as I understand the word 'congregation', it means that in Shenten there are some resident monks, originating from Tritten Norbutse Monastery, who maintain a complete daily liturgy from dawn to dusk. In addition to this, Shenten has a secular organisation responsible for the organising of retreats, like this *A-tri* retreat. The organisation of the daily meals for a large group of participants is the responsibility of the secular organisation. Outside organised retreats and short personal retreats are also possible in Shenten. More elaborate retreats are from the *Gomdra* Meditation



Tritten Norbutse Monastery with monks.



school, a four years *Gomdra* teaching cycle. For more information see the Shenten Schedule on the website: www.shenten.org.



The *Sang Chöd* smoke offering at daybreak.

Back to our *A-tri* retreat.

The daily program for our *A-tri* retreat was an alternation of liturgy, teachings, meditation, eating and resting times. Like the morning of our daily program, with the smoke offering starting at 6.30 in the morning outside, followed by a meditation in the *Gompa*. And after breakfast there was another meditation, followed by teachings after a short break.

The daily program included two teaching sessions lasting two hours each, with teachings from 10.00 to 12.00 by the *Lopon* and in the afternoon from 15.00 to 17.00 by Khenpo Tenpa Yungdrung Rinpoche. The teachings given were *A-tri* Dzogchen teachings from a Tibetan text, translated on the spot and commented into English by the teachers and then translated into French by a translator. The text itself was not available in English. A recommended reference to an English text was under the title *The Stages of A-Khrid Meditation* by Per Kvaerne and Thubten K. Rikhey. The Tibetan text contains fifteen sessions of *A-tri* by Dru Gyelwa Yungdrung, who lived from 1242 to 1290 [2]. The recommended text contains a main translation of the text for the first ten sessions. Most of the teaching could be followed based on this text.

Most participants were making notes during the teachings. As you can see on the photo small writing desks were available in the *Gompa* (teaching hall) for participants sitting in the front.

In the previous year, the first four sessions were covered, this year the teachings ended with session number eight. Audio-recordings of the *A-tri* teachings for 2012 were available in the, sometimes crowded, room hosting the bookshop. I assume audio-recordings of 2013 will be available in 2014. The bookshop had a lot of printed teachings from the *Lopon* for sale, including the rare given *Yetri Thasel* teachings the *Lopon* gave in 2007 and 2008 in Pauenhof, Germany [3]. Opposite the large table of the bookshop there was also another large table, with ritual items, like statues, thangkas and the like, as well as the usual selection of small bags and other nice small things.

For me, the most important message and eye-opener in the teachings was the use of the well-known Zhiné practice [4] as a basis (sessions 5-7) of the main practice, which is said to lead to the direct Introduction to the Nature of Mind (*rigpa*). And so, if you make a serious practice of the first seven sessions of this *A-tri* Dzogchen, there is an alternative to the *Zhang Zhung Nyen Gyud* Dzogchen program, where the elaborate, year-long *Ngöndro* leads to the Introduction to the Nature of Mind.

The teachings also put great emphasis on: signs of progress, several aspects of *rigpa*, checking *rigpa*, stabilizing and developing the ‘unspeakable’ state, as the *Lopon* again and again labelled the experience of *rigpa*. Dzogchen meditation leads to many different signs the *Lopon* explained: visions, sounds, rays, light, it all comes from your own nature. Dreams can be very supportive in



A French monk at the instruction hour, explaining the Refuge Tree.





An impressive five-feet high statue of Buddha Tonpa Shenrab in the *Gompa* of Shenten.

training the mind, because when your body dies, your mind continues to live. Then you have to remind yourself of the meaning of your former view and meditation training.

The special character of this retreat in Shenten for me was the mix of a 'normal retreat' program with the daily ceremony lead by the resident monks. A normal retreat program consists generally of listening to the teachings, doing some practice discussed in the teachings, reading advised text, etc. But the daily ceremony led by monks followed by the meditation hours four times a day, added for me something special not found in a normal retreat. After a ceremony you could meditate and sit in the quiet *Gompa* for an hour long in silence and relax or do a meditation exercise.

The meals were as usual: common meals (breakfast, lunch, dinner) while talking to retreat participants, with whom you could exchange experiences. When the weather was good you could sit outside, or else place enough was inside. Coffee and the self-service was plain: free tea and instant coffee available the whole day. Several hours a day espresso-style coffee was available, which you had to pay for. Every participant was

expected to do some *karma-yoga*, by choice: helping in the kitchen, cleaning the tables, cleaning the floor, weeding the garden, etc. Well organized and not a burden to participate in.

Our retreat days were closed by a meditation session from 20.00 to 21.00 and directly followed by the daily concluding extended *Chöd* ceremony with singing, drums and bells from 21.00 to 21.30. And so the complete daily programming-schedule was indeed from dawn to dusk.

Summary

A visit to Shenten can be recommended when considering to follow (more) teachings from the Yungdrung Bon transmission line. A visit to Shenten, with teachings from this line, can be an enriching experience. The teachings of Tenzin Wangyal Rinpoche are also from the same transmission line. Although teaching-styles can be very different, the underlying concepts and principles



Lopon (right) and Khenpo (left) at the traditional photo session.





Shenten stupa early evening in the moonlight.

are just the same. Also the rituals, prayers and mantras are the same. You will find there the silence and rituals of a semi-monastic environment. Follow the programming on their website: www.shenten.org.

Numbered references

- [1] From the Preface by Richard Dixey, p. 7-8 in: Shardza Tashi Gyaltsen, 2002.
- [2] Although the recommended text was not a complete translation of all fifteen sessions, it contains also an important Introduction by Per Kvaerne, published earlier. An abridged version of all fifteen sessions can be found in Jean-Luc Archard, 2012.
- [3] The rare *Yetri Thasel* teachings are available in book form as: *Heart Essence of the Khandro*.
- [4] See Chapter 6 on *Zhiné*, in Tenzin Wangyal Rinpoche's *Wonders of the Natural Mind*.

Bru-sgom rGyal-ba g.yung-drung (Dru Gyelwa Yungdrung), *The Stages of A-Khrid Meditation*, translated by Per Kvaerne and Thubten K. Rikey, TWA, Dharamsala, 1979, reprint 2004.

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Tenzin Wangyal Rinpoche, *Wonders of the Natural Mind*, The Essence of Dzogchen in the Native Bon Tradition of Tibet, First edition, 1993, Barrytown, Sation Hill Press; Snow Lion edition, 2000.

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Text by Frits de Vries

Photos from the website of Tritten Norbuse Monastery and by Frits de Vries



LOOKING FOR PERFECTION

All of the sanghas are unique, and this time you can read the story of two associations in Germany, working closely together. Ton Bisscheroux interviewed Oliver Wirtz and Florian Bruckmann, chair and vice-chair of Ligmincha Deutschland and Ulrike Bross-Kurat and Carmen Dietrich, chair and vice-chair of Ligmincha Berlin. Furthermore the Board, Council and the people who fulfill further functions introduce themselves.

How did you first meet Tenzin Wangyal Rinpoche?

Florian: My friend Manuel told me that a Bonpo Lama was coming to Frankfurt; we went there and in the same evening I was completely confident with everything and it never changed. This evening was a talk about the *Nine Breathings of Purification*. Over the years previously, I read many books from Shanti Deva, Aryadeva and Madhyamika philosophy, mind, consciousness, and everything. That was heavy material, it was all circulating in my head and I could not relate it proper to myself and got a bit confused. When Rinpoche was teaching the *Nine Breathings*, it was so beautiful to recognize that the three root poisons are very concrete and inside of me. It became very clear that the teachings are really related to me and the other beings. He gave me a possibility to connect, and all the information of the philosophy I read could find their place. And now I am practicing, not thinking of practice or wishing to do something special. For me it is not interesting from which tradition the teachings



comes, first it is the teacher, than the teachings and finally the tradition. So for me there was never a problem with the Karma Kagyu tradition and Bon tradition. I once read a book by the Dalai Lama about Dzogchen and understood nothing. It was so different to the old Madhyamika text that I was working with. But Tenzin Wangyal Rinpoche's teachings are so clear and accessible. Before Tenzin Wangyal Rinpoche's teachings, I thought: "Dzogchen, those people are crazy." I never forced to get in contact with a Dzogchen tradition, and now I find myself in the middle of it. Everything developed very naturally by itself.



Oliver: The first year I brought Florian to *Tummo* part two. I made it to the tent place, and I was far away from the *Gompa*. The second year when I picked Florian up from *Tummo* part three, I met Rinpoche for the first time. Rinpoche said "Welcome, and sit here." I took photos of the group in the summer of 2009 and felt how easy it was in the group and that everything was so accessible. Then I decided that I wanted to participate in a course. I am, contrary to Florian, not a book reader. Florian is a reader and a practitioner. For me it is a wonderful gift that Rinpoche finds the words that come inside of me. In May 2010 we went to Berlin for *Soul Retrieval*. At that time Nine Huber was chair, and thinking of resigning from the board. When she discussed that with Rinpoche he asked her: "Ask Oliver and Florian." On our way home Nine called us and asked: "Can we meet and discuss that you come on the board?" We said immediately yes, because when





Summer Retreat in Buchenau 2013: everybody is waiting for dinner together with Tenzin Wangyal Rinpoche and his family.

a high lama and wonderful teacher asks you for a favor to apply such a job, saying no did not come in our mind.

Florian: At that time we both had various dreams with lots of auspicious signs which gave us so much confidence to do this.

Oliver: The dreams made us clear that “yes” was the only right answer to the question.

Can you please tell us something about any changes you made to the board of Garuda Bön Deutschland / Ligmincha Deutschland?

Oliver: Up until three years ago Nine Huber was the chair, Gabriele Penders was treasurer and Wolfgang Krebs was on the board. Three years ago Nine and Wolfgang stepped out and Florian and I came on the board. Wolfgang does still the same work, being responsible for the translations. Every now and then we still ask for Nine's support, because she has a lot of helpful experiences. Here I would like to thank Nine again because the Garuda Bön Deutschland had some challenging times. She went through that, and made it so easy for us to take over. This year we said goodbye to Gabriele as treasurer, and welcomed Elke Rung.

Florian: Talking about phases: year one was looking for supporting people. After the first year we had found some of the council members. They introduced themselves in this article. In year two it was learning how to move the people, which

means, how to serve their engagement and giving them tasks and bring them actively inside the association. This year we established what we could use from the US structure for Germany. We found people who engaged very much. Now, after three years everything is working very well, with not only people from Germany. We had a very good Summer Retreat with support from all participants.

Oliver: When we started we went through the *Ligmincha Institute Mission Statement and Structure*. We translated that into German and tried to adopt it. In our Mission Statement we also included the *Five Ways to lead with more compassion*, based on Susan Cramm, from Harvard Business Review. In short they are: assume the best in others; understand what makes them tick; serve their needs; accept responsibility; and assume the best intentions.

Florian: First we had to find out what to do as board. When we had decided about the structure, we had to find people. In the beginning we had been focused too much on perfection, trying to find the perfect students for the organization who would do everything perfect without making errors.... And we said “Rinpoche, there is nobody fit for the tasks,” and we expected Rinpoche to say “Oh,...”, but he said: “You have to be more open.” Then we became more open to the people, to the different shapes of the people. And when you are really open everything is working well, no



disturbances. We realized that everybody is coming from his or her own place. You have to accept that everybody has their own experience and potential to integrate into the sangha. To realize that was so helpful for us, and we saw the colorfulness and richness around. We are no longer afraid of making faults.

Oliver: I think the intention of perfection in an organization does not offer Space. If there is Space, there will be perfection. So, it is just the other way around. Even when you have the motivation to be perfect, you can't be perfect by then because you don't know what you don't do or what you don't know. But when you are open and you allow the energy then you can get a glimpse of perfection.

Florian: When we found the people we had to give them the starting point to engage. First it was like finding rocks. What to do with these rocks? We have to move them. And when we give them a little push, in relation to their natural shape they will roll by themselves, by their own energy. The nice thing is, the rocks manifested by themselves in front of us. We just had to learn, to be aware of them and to serve them accordingly.

Oliver: We no longer said 'no', but give people a little piece of what they need or want, which would not cost us too much energy. We started to say 'yes' and if it should not be, it would not be. But then it was not dependent on our 'no', but on a lack of energy.

Florian: When somebody has an idea, sometimes a crazy idea, we say "Wonderful, try it, work for it, present it, and then we see." So we don't cut the energy by saying 'no', because then the people are sad since they wanted to engage. When you are the one who is responsible, it sometimes is frightening that people have all types of ideas. Since we don't bind it, it is flourishing. During the Summer Retreat we let people move naturally. Now we feel very comfortable.

Oliver: We are very happy that after being three years on the board and working with the councils for two years, that we now get into a phase where people start realizing their part of responsibility and living that responsibility. Because we are spread all over Germany, we have every month an one hour Skype meeting, and everybody tells what



Volunteers making decorations for the Party in Buchenau 2013.

he/she did and what he/she is planning to do.

Can you tell more about the organization of the practice groups in Germany?

Florian: The Berlin sangha is on one spot, while the rest of the German sangha is spread all over the country. It is very useful that they have an own association with its own board in the capital city of Germany. Ligmincha Deutschland is the umbrella for the whole sangha in Germany, and we also support practice groups in Frankfurt, Munich and Osnabruck. And when people can't go there we give them possibilities to connect and meditate through internet (Skype).

Oliver: Ligmincha Berlin is focused on practicing and organizing the local events. Ligmincha Deutschland does translations and focuses on infrastructure on a national scope. The other cities don't have such a big sangha to have such an association.

Florian: In Frankfurt we practice every second Tuesday and we are five to ten people. Mostly we practice the teachings from the last Summer



Retreat in Buchenau. We are open for everybody, and have no special beginners group or anything like that. Everybody is integrated into the same Practice group, to learn from each other and remind each other of the essential instructions ongoing. In Osnabruck two to five people attend the weekly practice group, and also practice intensely during weekends.

Oliver: In Munich we have a practice group which meets regularly and there are some changes going on. At the time there is also a practice group in establishing progress in Saarbrücken. We keep our website up to date on this.

How often does Rinpoche visit Germany?

Oliver: Every second year Rinpoche came to Frankfurt, and every year he comes to Berlin and Buchenau. The Summer Retreat in Buchenau is special, because he only offers one week or longer retreats in the US (Serenity Ridge), Poland and Germany. So, looking to the future we don't want to ask Rinpoche in addition to his visits in Germany to also to come to Frankfurt. Of course we would like to invite him, but we realize that Rinpoche has a very full schedule. The last year he also had a weekend seminar in Saarbrücken.

Do you also have plans to invite other lamas and teachers?

Florian: This year in March we invited John Jackson to Buchenau for the *Red Garuda*, because various people in the sangha wanted to get in contact with these teachings. It was a special weekend with about twenty-five participants. In September we organized a sangha day with Geshe Thupten G. Negi in Frankfurt. And we had a Taste of The Three Doors weekend with Marcy Vaughn organized by George Ajhar in Frankfurt.

Oliver: If there is a wish and people want to organize it themselves, things will happen. When you give people the charge to do something, people get aware that they are not consumers. We once experienced that people had all kind of wishes, and when we started to

ask people for support they became a little calmer. The good experience we have now is that people are engaging.

Can you say something about the European Center?

Oliver: Last year we send an invitation letter to all the European sanghas. I am very happy that already six countries participate in the *Founders Circle*. This makes clear that the national sangha in Europe are standing next to each other and are going step by step in the same direction. We meet every month on Skype. We do everything organically, and everything is still open. We have a wish, we have plan and we look what to do, and we all have to stay open. It gives us a very good feeling that not somebody from Germany is doing something for anybody.

Florian: When there is the right time and place with the right people there will be the right money. We have established a project fund, and we are collecting money, but we don't force people too much. Depending on the price of the land we can say we have about ten percent of the money. This year in Buchenau with the auction we collected more than € 10.000.

Is there something you would like to share with the readers of *Ligmincha Europe Magazine*?

Florian: We love the European sangha, meeting friends all over Europe, it feels like a family. It is not only a little community. The openness is very inspiring, the warmth of the people, we can feel the community is growing and everybody in the community grows with it. We feel this not only in Europe, but also with the US, John Jackson, Marcy Vaughn, Alejandro Chaoul visiting Europe. We became a strong and brave sangha.

Oliver: During the international gathering on Serenity Ridge in summer 2012 I learned that in every sangha we have the same challenges, the same needs and it is wonderful to connect. We are thankful to share our experience, and may all benefit from it.





Ligmincha Deutschland (Germany)

Preserving Bön Buddhist Wisdom in the World

TENZIN WANGYAL RINPOCHE

The basic integral structure of the operation of Ligmincha Deutschland is described in the *Structure and Mission Statement of Ligmincha Deutschland*: the organization consists of the General Assembly, a Board and a Council, all under the spiritual guidance of Tenzin Rinpoche.

The function of the board is to direct major decisions in the organization and to oversee the direction or intention of the organization as it seen by the vision of Tenzin Wangyal Rinpoche.

The council is currently six volunteer positions whose members oversee and direct important

areas of the organization. Council members collaborate together and are in frequent communication with each other via a shared email list in which members receive communication from everyone. This allows for open communication and fosters collaboration between the various council positions and their responsibilities.

The General Assembly elects the Board, as well as receives and recognizes the Boards report of activities and finance for the last period.

On the following pages are the people who fulfill these functions and who be introduced.

Ligmincha Deutschland e.V. – Mitgliederversammlung 2013 – 31.07.2013 Seite 2

Ligmincha Deutschland e.V.

General Assembly			
Further Volunteers	George Ahjar <i>Data Management</i>	Manuel Weihrauch <i>Volunteer Management</i>	Angelika Krone <i>Donor Management</i>
Council	Delia Liesegang <i>Programme and Events</i>	Wolfgang Krebs <i>Practice and Teachings</i>	n.n. <i>Communications</i>
	Gabriele Penders <i>Sangha Support</i>	Barbara Rung <i>Budget and Finance</i>	Ulla Riewer <i>Fundraising</i>
Board	Oliver Wirtz <i>Chairman</i>	Florian Bruckmann <i>Vice Chairman</i>	Elke Rung <i>Treasurer</i>
Spiritual Lead	Geshe Tenzin Wangyal Rinpoche		



The Board



Oliver: Chair
oliver.wirtz@ligmincha.de

Oliver Wirtz encountered the Dharma through his partner Florian and for the first time met Tenzin Wangyal Rinpoche in August 2009 whose openness and clarity instantly enthralled him. Directly receiving the teachings from Rinpoche, starting with *Dream Yoga* in Frankfurt in 2010, to him is a great gift. In 2010 Oliver was made the Board Chair of Ligmincha Deutschland and thus enjoys having the opportunity to support Tenzin Wangyal Rinpoche's activities in Germany as well as the sangha. After the successful completion of his MBA studies being at the age of 43, Oliver is at the peak of his professional life, working as an executive in the financial service industry.

Florian: Vice Chair
florian.bruckmann@ligmincha.de

Florian Bruckmann was born in Frankfurt/Main in 1982. Through his parents, who have been students of Kyabje Tenga Rinpoche since the 1970's, he has been in contact with and practicing in the Karma Kagyu tradition since his early childhood.

When in 2007 he spontaneously listened to a *Tsa Lung* talk in Frankfurt, he was very surprised and instantly convinced by Tenzin Rinpoche's brilliant instructions and the multitude of tangible methods conveyed in such a warm and authentic way. Since then he focuses on Rinpoche's teachings in study and practice, actively involving in the local sangha and Ligmincha Deutschland, functioning as Vice Chair since 2010. Florian works as MTA at the laboratory for rare metabolic diseases at the pediatric clinic of Johann-Wolfgang-Goethe University Frankfurt/Main.

Elke: Treasurer
elke.rung@ligmincha.de

After having been working in the Council Fund-raising department of the association for one year, Elke Rung was made treasurer in 2013. She's happily looking forward to facing the challenges of her new position. Aged 32 she works as assistant tax consultant freelancer in tax offices and companies. After having read the book on *Dream Yoga* and having had incisive dreams in search of a teacher, Elke met Rinpoche in the summer of 2006 and recognized him as her root teacher.



The Council



Wolfgang: Practice & Teachings
wolfgang.krebs@ligmincha.de

Wolfgang Krebs, age 63, conservator at the Museum of Ethnology in Frankfurt, first met Tenzin Wangyal Rinpoche in 1989/90 at Namkhai Norbu's center in Italy, listening to his first teachings. He was so impressed by Rinpoche's attempt to understand the Western obstacles in terms of comprehending the Dharma and especially Dzogchen, that since then he never missed an opportunity to attend the retreats in Germany and Austria with full trust. In 2001 he was one of the founding members and board member of Garuda Bön e.V. association (now Ligmincha Deutschland e.V.), organizing the annual German retreats with Rinpoche since. Having resigned from the board in 2010 Wolfgang is working within the Council Practice & Teachings.



Delia: Program & Events
delia.liesegang@ligmincha.de

Delia Liesegang freshly joins us in the Council Program & Events of Ligmincha Deutschland. Another student of Rinpoche's called her attention to Tenzin Wangyal, and she first met him during the summer retreat in Buchenau in 2013. Being instantly enthused by Rinpoche's distinct and encompassing way of teaching she found the desire to continually attend his teachings and actively contribute something. Now she is looking forward to the cooperation and to new experiences. For many years Delia has been working as a chemist in the arena of science and quality management abroad, as a side line engaging in Naturopathy, *Prana* Healing, and shamanistic ways of healing, which increasingly forms her professional arena now.



Gabriele: Sangha & Practice Support
gabriele.penders@ligmincha.de

Gabriele Penders (54, Psychologist, Respiratory Therapist and Body Therapist, Osnabrück) attended her first

retreat with Tenzin Wangyal Rinpoche in the year 2000. Initially looking for teachings that unify Buddhist and Bon-Shamanist traditions, she was mutually fascinated by Rinpoche's distinct in direct way of teaching. Thus she recognized him as her teacher. During the following years she got involved in organizing the annual event in Buchenau as well as attending international retreats, supporting the idea of a common European sangha. From 2009 to 2013 she was a member of the board of Ligmincha Deutschland as treasurer. Now she committed herself to the Council Sangha & Practice Support.



Barbara: Budget & Finance
barbara.rung@ligmincha.de

Barbara Rung, age 56, has been an active member of the association in the Council Budget & Finance for one year now. In the summer of 2007 she had her first encounter with Rinpoche and the Dharma, accompanying her daughter to the retreat in Buchenau. There she managed to overcome her Asthma disorder within but a few days by the *Tsa Lung* exercises. This healing experience generated a notion of deep connection with Rinpoche and the Doctrine of Yungdrung Bon. Barbara is a self-employed entrepreneur of Financial Accounts.



Ulla: Fundraising
ulla.riewer@ligmincha.de

In 2004 an American student of Lopon Tenzin Namdak Rinpoche recommended Tenzin Wangyal Rinpoche's book *The Tibetan Yogas of Dream and Sleep* to Ulla Riewer. He also recommended meeting him in person. The perspicuity of the book enthused her to read some more. In early 2005 Ulla received Dzogchen teachings in Dharamsala and since she is related to these teachings. In 2009 she first attended a teaching of Tenzin Wangyal Rinpoche and was spontaneously thrilled by his vivid, joyous, plain way of teaching. Ulla wants to commit herself to the spreading of the distinct Bon Doctrine the way Rinpoche conveys it. The future Ligmincha Europe



Center is especially dear to her, providing a realistic chance of deeply rooting peace among people to her eyes. This is being generated by the individual, and Tenzin Wangyal Rinpoche is able to convey solutions for everyday life in his pragmatic way. For many years Ulla has taken an interest in spirituality, healing, and Buddhism. Among her teachers are the Dalai Lama and Master Zhi Chang Li, Stille Qi Gong. She is a Master of Communication Management, age 47, and wants to contribute her abilities to the fundraising.



Manuel: Volunteers Management
manuel.weihrach@ligmincha.de

Because he was interested in lucid dreams Manuel Weihrach discovered Rinpoche's book *The Tibetan*

Yogas of Dream and Sleep in 2006. The distinct direct approach of Tibetan Dream Yoga and Rinpoche's style instantly appealed to him. He was lucky to meet with him first time in 2007 during a talk on *Tsa Lung* in Frankfurt. Since then, he has been attending the Summer Retreats and other events. Manuel's spiritual aspiration found a fertile home in the Bon Dzogchen practices of *Tummo* and *Red Garuda*. The *Inner Refuge* bestows power, deep trust and undreamt of stability for his life on him. Besides Bon he enjoys intensely communicating with shamans of the Shuar tribe, learning a lot about alternative healing and the indigenous Amazon culture. Within Ligmincha Deutschland Manuel sees to the volunteer management.

Further Volunteers



Claudia: Newsletter editing
claudia.petri@ligmincha.de

Claudia Petri, age 58, read Rinpoche's books before finally meeting him in person in spring 2011 during a seminar. She recognized he was the teacher she had been looking for a long time. Now she helps in designing the newsletter. She is a natural health practitioner specialized in life care, end-of-life care, *Bardo* care, with graduations in Five Elements Diet, Aura Soma, Feng Shui and Homeopathy.



George: Data Management
george.ajhar@ligmincha.de

George Ajhar was fascinated by the distinct language and complexity of the topic of Rinpoche's book *The Tibetan Yogas of Dream and Sleep* he had read for the first time in 2008. After the first personal encounter in March 2009 during a *Tsa Lung* teaching in Hamburg he knew he was

keen on learning more from this unique teacher. After having attended many more retreats and seminars he finally participated in the Three Doors Academy. George is 38 years old, taking care now of the data management within Ligmincha.



Angelika: Donors' Management
angelika.krone@ligmincha.de

During a psychotherapist advanced training, Angelika Krone heard of monks able to melt snow with their inner heat. When she found out that this is *Tummo* she registered for a retreat in Buchenau, finding more than she had looked for. Building on her Zen meditation experiences she is now devoting herself to the teachings and practice of Tenzin Wangyal Rinpoche since 2009. The power of the unbroken lineage to this day fascinated her, so she decided to become a member of Ligmincha and to help with preserving the lineage. Since 2011 she is in charge of Donor Management. She is self-employed as a psychotherapist with additional qualifications in Respiratory Therapy and reincarnation Therapy.





Ligmincha Berlin

Preserving Bön Buddhist Wisdom in the World

TENZIN WANGYAL RINPOCHE

The Berlin sangha has a center with several regular practice groups

When did it all start?

Ulrike: We organized the first teaching with Tenzin Wangyal Rinpoche in Berlin in 2006. Since then Rinpoche came every year for a weekend teaching and additionally at least once a year for an evening talk, except for 2013. The Berlin sangha grew fast, and people responded enthusiastically when Rinpoche suggested establishing a small center in Berlin with regular practice groups. In 2009 we found a place we could rent in Berlin-Kreuzberg, which is famous for its counterculture tradition and has a lively neighborhood. We also

fulfilled Rinpoche's wish to found a non-profit association for the Berlin sangha and friends. Now we have twenty-six members in our association, and four members on the board of Ligmincha Berlin: Ulrike Bross Kurat, Ilona Tullmin, Angelika Döhnert and Carmen Dietrich.

Carmen: In the beginning we had no money to pay the rent, so we asked all of our practitioners for a regular contribution. Since most of them were willing to commit themselves we took the chance. And the German association (Ligmincha



The founding of the association Ligmincha Berlin.



Deutschland) was so kind to support us financially in the beginning.

What do you organize?

Ulrike: After each seminar with Tenzin Wangyal Rinpoche we started a practice group. For us it was important that new students would get a chance to practice what they

just learned during a teaching with Rinpoche. Only after the *Bardo* teaching we did not start a practice group. Now we have six practice groups which meet for one evening every month with the practices of *Tsa Lung* and *Inner Refuge*; *Sherab Chamma*; the *Five Warrior Seed Syllables*; *Elemental and Life-Force Retrieval*; *Tummo* and *Dawa Gyaltsen*. In the practice groups, depending on the theme, there are about five to fifteen people.

Carmen: Rinpoche suggested that Ulrike would see who could lead the practice, and she discussed this with him until other solutions could be decided. So everybody who leads the practice has Rinpoche's permission. We also consulted Wolfgang Krebs who is the only instructor in Germany for the practice groups about which specific instructions should be given and which texts should be used. The people guiding the groups need to have some experience with the practice and should be able to answer questions about it; in most of the groups there is a mix of beginners and students who have been visiting Rinpoche's teachings for many years.

Ulrike: We invite other lamas, like Geshe Nyima Woser Choekhortshang, his brother Geshe Yungdrung Gyatso Choekhortshang, Khenpo Tenzin Yeshe and Geshe Thupten Negi for weekend teachings and/or talks and then there are always about twenty to twenty-five participants. It seems that the lamas love to come here in order to visit Rinpoche's students, give teachings and practice with us. Geshe Nyima has been here four times, and he gave the traditional Bon teachings on the *Nine Ways of Bön* and the *Three Heart*



Geshe Yungdrung Gyatso Choekhortshang in Berlin in 2013.

Mantras. We had the chance to ask detailed questions about the teachings and to discuss our experiences with him. With all the lamas we could learn more about offerings and rituals. We are happy with these teachings and instructions in a smaller scope.

Carmen: Since 2009 we also invited Wolfgang Krebs every year for one weekend. Wolfgang repeats Rinpoche's teachings and guides the practices from the Summer Retreat in Buchenau. For those who attended the retreat it is refreshing and deepens the experience, and for the others it is a unique opportunity to practice and to stay in contact with the teachings.

Ulrike: We also like to meet Rinpoche's long-term students from the US like John Jackson, who visited us last year, Alejandro Chaoul, and Marcy Vaughn, who gave a 'Taste of the Three Doors' (organized by the Three Doors Academy). She will visit one of the practice groups. It is wonderful to experience how each person integrates Rinpoche's teachings in his or her unique way.

Carmen: Sometimes we have special activities organized by someone of the sangha, like the *Tsethar* ceremony in 2011. Sarah Edgehill was going strongly for that and even made a website for it. This year she wanted to organize another *Tsethar* event, but it could not happen because it was too cold.

Ulrike: When Alejandro Chaoul taught the *Tsa Lung Trul Khor* in Poland last year some of our sangha members went there. After Poland he came to Berlin for an evening talk and inspired enough people to engage more with the *Tsa Lung* and *Trul Khor* practices. So this year we could invite him to teach *Tsa Lung Trul Khor* on a weekend in September. Practicing with his instructions was wonderful and helped us very much to become more precise with our *Tsa Lung* practice



besides learning the *A-tri Trul Khor* practices.

Carmen: Sangha members who go to the *Zhang Zhung Nyen Gyud* cycle in Austria practiced for some time together. But then this stopped, because there has not been anyone to take care and organize the group. We also practiced for one day with Geshe Gyatso the *Zhang Zhung Nyen Gyud Trul Khor*. Again people liked to practice and reflect together what they had learned, but it has not started yet. We like to give those who want to, the possibility to practice together, but the board is not able to organize every group.

Ulrike: Most of us were quite new students of Rinpoche with different Buddhist or other spiritual backgrounds when we opened the center. In the beginning we were a little bit overwhelmed with the amount of different Bon practices we could do, and the different directions sangha members could focus on like doing the practices after the weekend retreats with Rinpoche or focusing more on the *Zhang Zhung Nyen Gyud* cycle or *Trul Khor*, or The Three Doors. Everybody had to make decisions for himself or herself, and as a group we had to find a way how to deal with the variety of possibilities opening up. But now we have a good structure with the practice groups, all the weekend seminars and other events happening.

Carmen: We also had a sangha weekend this year for the second time. With a group of fourteen people we went to a very nice place outside Berlin and had an intense practice retreat. It is also a way to know each other better since we plan and organize the practice schedule, as well as prepare our meals together. In the center we organized two or three times a year a practice day with one special practice like the *Element Retrieval* or *Tsa Lung* and the *Five Warrior Syllables*. When we have something to celebrate or overcome obstacles we also practice the *Healing Ritual of Yeshe Walmo*.

That's a lot what you offer. What are your plans



Geshe Nyima Woser Choekhortshang in Berlin in 2012.

for the future?

Carmen: One of the main projects in the future is to find a bigger center. So we have to check out what could work financially and also how the work can be managed.

Tenzin Wangyal Rinpoche has an apartment in Berlin. Can you tell about that?

Ulrike: Since 2006 Rinpoche has an apartment, where he stays when he teaches in Berlin and where also his Geshe guests can stay when they teach here. Sometimes he spends time with his family there and sometimes Rinpoche visits our practice groups when he is here, but most of the time we do not know about his short visits here. He seems to be 'in and out' while he is traveling within Europe.

What relation do you have with Ligmincha Deutschland?

Ulrike: A good one; and we are so grateful that they are doing the long term national and European PR-work on a very professional level, and organize the wonderful one-week Summer Retreat for all of us. Compared to Ligmincha Deutschland we feel more like spontaneous activists although we are doing long-term planning as well, like with the seminar with Alejandro. Most of our active members including the board are members of Ligmincha Deutschland as well. Since March 2013 our website is integrated with Ligmincha Deutschland.

We exchange news and information and Ligmincha Deutschland provides translations of Rinpoche's teaching materials of each teaching for us.

Carmen: Our work is more on a local focus to cultivate and support a sangha life in Berlin. Together we try to find the best way to help people who are interested in Bon and Rinpoche's teachings.

Interviews by Ton Bisscheroux

Photos: courtesy of the German sangha



WHAT'S HAPPENED IN EUROPE

We want to share the events of the European sangha with you. Tenzin Wangyal Rinpoche visited Buchenau, Copenhagen and Moscow. Marcy Vaughn, Alejandro Chaoul-Reich and John Jackson visited Europe. And Geshe Thupten Negi is travelling through Europe. Here is an impression of the events.



June 21-23: The *Sherab Chamma* Workshop in Vågå was the first Bon workshop in the heart of Norway. It was led by Jaroslaw Kotas, an instructor from Poland. Even when there were only three participants, the retreat was fully successful and absolutely perfect for all.



July 29 - August 4: The European Summer Retreat in Buchenau, Germany, was visited by about one-hundred-thirty people from many countries. Tenzin Wangyal Rinpoche taught the *Pith realizations of the Zhang Zhung Nyen Gyud Masters*, part 3.





September 13-15: Tenzin Wangyal Rinpoche taught *The Practice of the Six Lamps* in Moscow, Russia.



September 7-8: John Jackson taught the *Five Element Practice* in Bukkura, Pantelleria (Sicily), Italy.





September 4: Alejandro Chaoul-Reich came for an evening talk about the positive effects of Tibetan yoga for cancer patients to Utrecht, the Netherlands. One of the things he said was: "Others go first, but not instead of yourself."



September 6-8: Alejandro Chaoul-Reich in Berlin, Germany, with people from Argentina, Germany, the Netherlands, New Zealand, Poland, and other countries united in a wonderful weekend *Tsa Lung Trulkhör*.



September 13-15 and 21-22 in Frankfurt and in Berlin, Germany, Taste of The Three Doors presented by Marcy Vaughn.





July 23-28: Summer retreat in Poland where Tenzin Wangyal Rinpoche taught *21 Nails*.



September 6-8: Tenzin Wangyal Rinpoche in Bulle, the French speaking part of Switzerland, The topic was: *Awakening of the Luminous Mind: the gift of Inner Refuge*.





August 30 - September 1:
Tenzin Wangyal Rinpoche
taught in Copenhagen,
Denmark, *Living with Joy,*
Dying in Peace.



H.E. Yongdzin Lopon Tenzin Namdak Rinpoche, Khenpo Tenpa Yungdrung Rinpoche, Geshe Samten Tsukphud and Geshe Thupten Negi.



September 13 - 17: Geshe Thupten Negi's Europe trip, organized by Ligmincha Deutschland, started near Frankfurt with *The Precious Treasury of Space and Awareness* (Tib. *Yingrig Rinpoche Dzö*), by Shardza Rinpoche. The teachings were organized by Dorothea Mihm.



September 28: Geshe Thupten Negi practiced with sangha members from Belgium and the Netherlands in Namur, Belgium.





Ligmincha Poland

Preserving Bön Buddhist Wisdom in the World

TENZIN WANGYAL RINPOCHE

Teachings from text *The Seven Mirrors of Dzogchen* and Blessing of new Gompa



H.E. Yongdzin Tenzin Namdak, Khenpo Tenpa Yungdrung and Tenzin Wangyal
24-27th October 2013
Chamma Ling Center in city Wilga (60 km from capital Warsaw)

Dear practitioners and supporters of the Bon tradition!

We have great pleasure to announce the official opening and consecration of the new *Gompa* at Chamma Ling Retreat Center in Poland. We are honoured to receive a special visit by H.E. Yongdzin Tenzin Namdak Rinpoche (the most important teacher of Bon Buddhist tradition), who will be conducting this unique ceremony, along with teachings from the text *The Seven Mirrors of Dzogchen*. He will be accompanied by Khenpo Tenpa Yungdrung Rinpoche (abbot of Bon monastery in Nepal) and Tenzin Wangyal Rinpoche (main teacher of Ligmincha Poland).

H.E. Yongdzin Tenzin Namdak Rinpoche will introduce us to the *Seven Mirrors of Dzogchen*, a powerful heart-essence teaching from the Tibetan Bon Buddhist tradition. This teaching will give a direct introduction to the clear, open awareness of the Dzogchen view as well as methods for maintaining this state.

The Seven Mirrors of Dzogchen are:

1. The Heart Mirror of the View
2. The Heart Mirror of the Meditation

3. The Heart Mirror of the Result
4. The Heart Mirror of Conduct
5. The Heart Mirror that Explains the Pure Realms and Lands of Samsara
6. The Heart Mirror of Six-Fold Consummation
7. The Heart Mirror that Explains the Benefit of Meeting with This Teaching.

You are all most welcome to join us in Chamma Ling for this wonderful occasion! Please tell all your friends and family to join us as well!

You can watch short film (4 minutes) of invitation for this special event [here](#).

You can register for the teachings, accommodation and food in Chamma Ling: goc.kocur@poczta.fm.

The retreat will start 24th October at 10.00 and will end 27th October at 18.00.

We would greatly appreciate financial support and voluntary help, no matter how great or small. Contacts:

Promotion: anelka86@op.pl

Financial support: rbiernacka@poczta.onet.pl

Volunteering: debowski@reklamaforma.pl



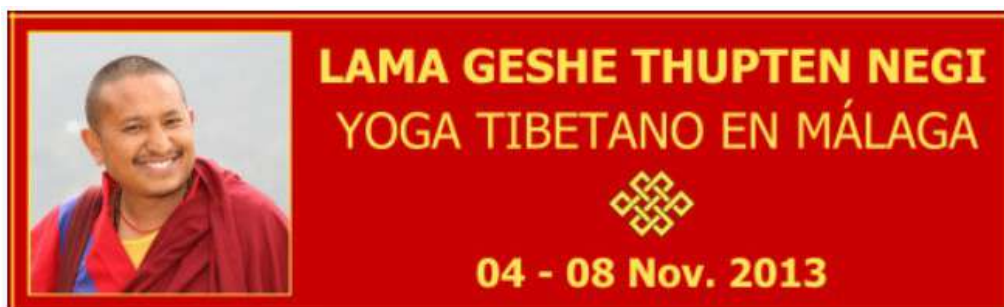


Ligmincha Spain

Preserving Bön Buddhist Wisdom in the World

TENZIN WANGYAL RINPOCHE

Tibetan Yoga and Sound Healing



Geshe Thupten Negi is a scholar from the Bon-Buddhist Tradition. He is responsible for the new Bon-Buddhist Lishu Institute in India and for the third time he is visiting Spain in November 2012. He gives introductions to meditation and Tibetan Yoga.

Meditative Practice *Tsa Lung*

Tuesday 5 November 17.30 - 20.00

Through the five *Tsa Lung* exercises and The *Nine Breathings of Purification* is to open blockages and obscurations in the chakras and to rebuild the proper flow of the energy through the whole body, to heal our body, to overcome our negative habits and to improve our relationship with the surrounding.

Sound healing

Wednesday 6 November 17.30 - 20.00

Through the singing and chanting of sacred syllables and mantras, spiritual practitioners, healers, and lay persons are able to purify and restore harmony to a range of physical, emotional, psychological, and spiritual dimensions.

More information:

Language: English with translation to Spanish

Entrance: free

Place: Centro de Recursos Participativos, Málaga

Contact: tel. 666 919 274 (Bogusia) or tel. 685 893 624 (Laura sólo tardes)

email: info@vivesano.eu website: www.ligmincha.es

Private consultations:

You can make appointments with him to perform rituals for blessing, prosperity, healing and purification for your home, workplace, land etc.



GURU DEVOTION REGGAE

Lucky disciple, blessed disciple,
happy disciple, blissful disciple,
from the depths of Samsara
brought forth by the Guru,
introduced by the Guru
into the essence of the Dharma ...

Namo Gurubhe Namō Gurubhe Namō Gurubhe Namō Gurubhe
Namō Gurubhe Namō Gurubhe Namō Gurubhe Namō Gurubhe

Listen to the teachings –
It is all about YOU,
spontaneous devotion
in the shower of blessing,
resting in the nature
effortlessly blissful,
try to understand that
it will always be with you

Namo Gurubhe Namō Gurubhe Namō Gurubhe Namō Gurubhe
Namō Gurubhe Namō Gurubhe Namō Gurubhe Namō Gurubhe

May all sentient beings
come in contact with their Guru,
turn from wand'ers in Samsara
into Bodhisattva princelings,
dissolving their obstacles
and unfolding into vastness

Namo Gurubhe Namō Gurubhe Namō Gurubhe Namō Gurubhe
Namō Gurubhe Namō Gurubhe Namō Gurubhe Namō Gurubhe

If you know your nature
you will always have a place to go.

Michael Bachnick

(to the melody of Buffalo Soldier by Bob Marley)



THE SIX VAJRA VERSES

**Although apparent phenomena
manifest as diversity
yet this diversity is non-dual,
and of all the multiplicity
of individual things that exist
none can be confined in a limited concept.**

**Staying free from the trap of any attempt
to say it's 'like this', or 'like that',
it becomes clear that all manifested forms
are aspects of the infinite formless,
and, indivisible from it,
are self-perfected.**

**Seeing that everything is self-perfected
from the very beginning,
the disease of striving for any achievement
comes to an end of its own accord,
and just remaining in the natural state as it is,
the presence of non-dual contemplation
continuously, spontaneously arises.**

Source: *The Crystal and the Way of Light - Sutra, Tantra and Dzogchen*, Teachings of Chögyal Namkhai Norbu, Compiled and Edited by John Shane, Snow Lion Publications, NY, 2000 page 15.



Photo by Anja Benesch





heaven earth human rediscovering gratitude

Call for artists: We are selecting artists for an international fine arts exhibition Europe

May 2014

theme: OFFERINGS, MASSES of ORNAMENTS & INEXHAUSTIBLE
NECTARS: **A VISUAL DEDICATION FOR ALL THE PRECIOUS
TEACHINGS WE HAVE RECEIVED**

This call is open for all artists who are Bon practitioners to exhibit their artwork as part of our continued commitment of support to our vibrant Ligmincha community. All artists who reside or maintain studio space in Europe can submit works. However, applications are also open to those worldwide whose work is in digital format.

We are seeking 2 and 3 dimensional works of art including prints, drawings, mixed media compositions, paintings, photographs, ceramics, and moveable sculptures. We strongly encourage video artists and other technological innovators to submit new media forms of contemporary art as well.

Even though we are open to all proposed forms of art and media, we will focus on works which cause people to reflect on the behaviours of gratitude and respect for mother earth in our local community, and a kind of art capable of challenging the viewers' traditional perspective on gratitude itself.

For application details and submission requirements, please send a mail to:
bonarts2014@gmail.com



please note: Artwork must be created since becoming a meditation practitioner in the BON TRADITION.

The arts exhibition is structured around 3 main themes: **heaven earth human**

heaven is the place where we will explore visual displays of gratefulness, appreciation for this precious life and for all the Bon / Tibetan wisdom teachings we have received.

On **earth**, we will display the recognition of our place in the world, and how it directly relates to our expressions of appreciation. What kind of impact do we make on our family, communities, culture, futures, the environment?
How do we align ourselves with the critical situation of our planet?

As **humans**, how do we manifest the results of regular practice and our expressions of respect into contemporary material form? How does the result of being connected to this ancient culture affect the way we express ourselves?



WHO IS FEELING GUILTY?

During the European Summer Retreat 2013 in Buchenau, Germany, Tenzin Wangyal Rinpoche talked about guilt, which is a typical mind or ego game. Here is an edited transcript on this subject.

On YouTube you can watch a video where I talk about guilt: [Freeing Yourself from Guilt, Blame, and Shame](#). And now I would like to say something as well. It seems that the mind is always looking for something to be unhappy about. It is as if we have a goal to be unhappy. Guilt is identifying with some wrong doing or wrong being, and the reason we seem to be excited about, or secretly identifying with this pain identity is because we don't think we have any other answers. That is simply not true. When we find access to the Inner Refuge, when we find access to that unconditional space and that awareness, then guilt is not all that exciting.

You are not that interested in being in that kind of space, but, only if you know a better space in which to be. When there is no better space to be, then guilt or pain is the space in which you dwell.

For example, when something isn't working in your life, have you noticed that you often repeat to yourself, "This is a problem; this is a problem; this is a problem"? I wonder why you have to repeat this so many times as if "this is a problem" was a special mantra? One time is okay; two times is okay; even three times is okay, but it seems that you have to repeat it endlessly. "This is a problem; this is a problem; this is a problem. Do you get my problem? I want you to know my problem."

Somehow you are very persistent in letting information about your problem pervade to the rest of the world. Who cares about that and why? It is all because you don't know anything better.

If you find a more open space in your mind, you will be able to feel more peace and be more protected. If you find a better place to be, then guilt, pain, or a persistent focus on problems is less exciting. When you feel guilty, for example, you may find yourself thinking, "I should have done that, and I didn't; I said something wrong to that person." Instead of thinking, "I should have done better; I should have done better," be more aware of the one who is feeling guilty. Try to understand the mind who is saying, "I should have done better."

That mind wants to feel guilty and to feel pain. It is basically a pain body or pain identity. So treat that mind with compassion and with openness. You want to host that mind, but do not think that mind has this incredible logic, and that you really should have done something completely

different. Allow the pain; feel the feelings; and then let it go. You feel bad, and one characteristic of that mind is to ruminate on what you could have done better. The reasoning of your mind is not good logic; it is just a series of stupid thoughts. So, treat stupid thoughts with kindness: "You are stupid, but I love you," rather than thinking, "You are smart and you have an absolute reason to make me suffer for the rest of my life." That is not good logic. Instead: "You are stupid, but I love you, and I am hosting you; I give you light; I give you warmth; and I let you freely go."

**Transcription by Ton Bisscheroux
Edited by Marcy Vaughn**



FREEDOM FROM FEAR

In 2003 His Eminence Yongdzin Tenzin Namdak Rinpoche visited the Netherlands and was interviewed. Gaby Hollmann transcribed the interview, edited it slightly in 2007, and put the text on internet. Here we reprint the text.

Rinpoche, do you feel anger and aggression in yourself?

Yongdzin Rinpoche: Yes, of course. Not only me, but all sentient beings experience in themselves fear, aggression, and anger. It is painful feeling these kinds of things. One can't do much about these feelings directly, but I do believe that investigating where fear and aggression come from, asking what is happening and what is the source of the afflictive emotions make it possible to correct the source. One can then directly and concretely eliminate or purify an emotion at its source. Once you realize where an afflictive emotion comes from, how it started, what it leads to, you can soften it. If you know the source more and more, then it can be helpful.

What is the head ... 'up here'?

Yongdzin Rinpoche: Yes, you can see it clearly. When you notice that something is going wrong, you correct your vision immediately. What happens to your feeling? If you ever feel contempt or say something mean or bad sometimes, immediately it is an experience for you.

How does one transform an experience?

Yongdzin Rinpoche: If something is good or comfortable for you, you accept it without a doubt. Yes, you accept it, and it doesn't matter whether it is something good or bad. If you feel comfortable and something is easy and pleasant for you, then you turn it into a friend ... 'up here.' Our connections are very much like a reflection: If you look in the mirror, then you will see your face ... 'up here.' It is similar with feelings. If you look at feelings, you are closer to them, you can meet and connect with them, and you can make yourself happier. If your feeling and someone else's view are not close but in discordance, it causes a headache. If you push and push, more grey hair will grow, and this makes you more and more angry – then you fight. If you are the leader of a nation,

you can even make war.

Do you know an antidote against anger?

Yongdzin Rinpoche: The real antidote against anger depends upon the person who wishes to purify and eliminate the headache. That individual tries to follow the instructions of the Buddha, who first teaches us to investigate and understand why we suffer, why we are fearful, why we are miserable, and how painful that is. What does one do when one looks at those feelings the moment they arise? Calms down and generates compassion. Those are the very antidotes.

Compassion does not mean to only speak about it, rather it means to have it for all sentient beings in the same way as one has it for oneself. It means realizing that every living being suffers the same way one does too. In moments of realization, it is impossible to be angry and resentful; instead, one realizes that one wants to eliminate suffering as quickly as possible. Thinking this way, i.e., not wanting to heap suffering upon suffering, one calms down as fast as possible when difficulties arise. That is the only way to practice compassion. With the intention to eliminate anger and resentment, one does not act out with body and speech, rather one calms down just as fast as it takes to switch on a light.

Suffering is created by ignorance. The antidote is realization of emptiness, the true nature. Depending upon how much you learn and practice, you slowly become purified at the root. When you are purified at the root, i.e., the source, the emotions do not grow as seeds again. So, there are two ways to apply antidotes: immediately having compassion and, from the root, realizing the true nature, which is emptiness.

Let us assume that the Buddha meets someone like binLaden. What happens when they meet? What would the Buddha say?

Yongdzin Rinpoche: Yes, it depends upon the connection. For instance, if the Buddha came directly in front of binLaden, then he probably would not trust the Buddha. It doesn't help just to see the face of the Buddha. If his intention changes a little and he wishes to follow the Buddha's advice, then the Buddha can do something for him. If binLaden

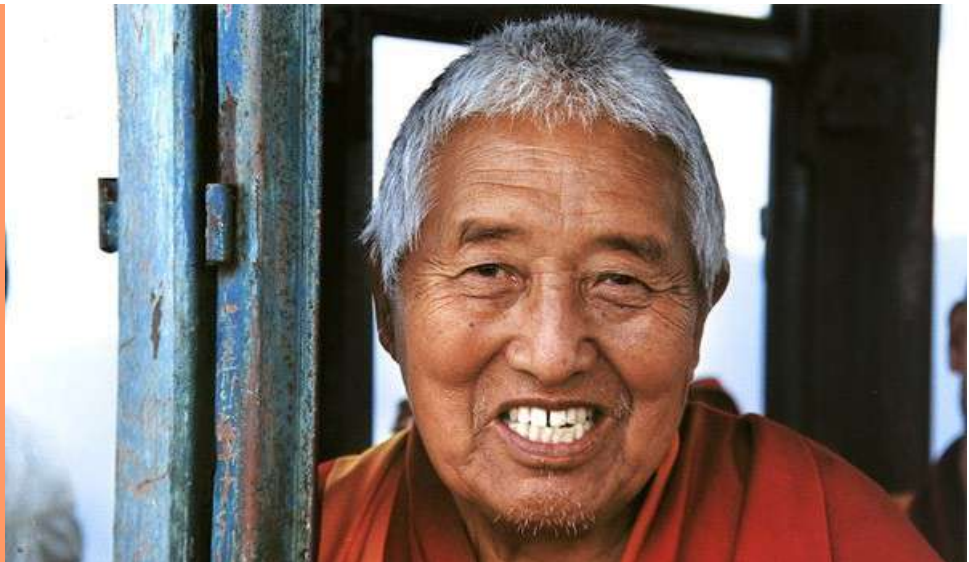


H.E. Lopon Tenzin Namdak Rinpoche

H.E. Lopon Tenzin Namdak Rinpoche is a senior teacher of Bon, the native cultural tradition of Tibet. He was born in 1926 in Kham, Tibet, began his studies when he was very young, and took the vows at 15. He continued studying at the major Bon institutions in Central

Tibet, obtained the Geshe degree from Menri Monastery, and was elected Lopon ('head teacher') when he was 27. Wounded severely while imprisoned during the turmoil of the 1960's that was China's Cultural Revolution, he saw himself forced to flee to Nepal.

Prof. David Snellgrove invited Rinpoche to London; he became visiting scholar at both London and Cambridge Universities until 1963. The collaboration with David Snellgrove resulted in the publication of *The Nine Ways of Bon*, which was the first academic study of the Bon Tradition conducted in the West. In 1964 he returned to India, worked for the American Library of Congress in New Delhi, and published many Bon texts. In 1967 he founded Tobgyal Sarpa in Himachal Pradesh, the settlement for Bonpo refugees in India. At the invitation of Prof. Helmut Hoffmann, Rinpoche was visiting scholars at the University of Munich in 1969 and contributed significantly to compiling the *Tibetan-German-English Dictionary*. From 1970 to 1986 Rinpoche taught the monks at the newly established Dolanji Monastic Centre in India and supervised further publishing of major Bon texts. Having granted six monks the *Geshe* title after they completed the nine-year curriculum, Rinpoche travelled to Tibet and encouraged the monks at Menri and many other Bon sites in East and Central Tibet to stay and restore the destroyed monasteries; he bestowed initiations and ordained many monks during his visit.



In 1988 Lopon Namdak Rinpoche inaugurated the Tritten Norbutse Monastery in Nepal; he accepted many invitations to teach in the US and Europe. During the Kalachakra Initiation that His Holiness the Dalai Lama imparted in New York in 1991, Rinpoche was asked to speak about the nature of the mind. He returned to Tibet the next year, imparted many teachings, ordained a great number of monks, and founded the 'Reception House' for Bon followers in Lhasa. Starting 1993, he offered a seven-year cycle of instructions at the Ligmincha Institute that was founded by Geshe Tenzin Wangyal Rinpoche in Virginia. In that year he published the book *Heart Drops of Dharmakaya: Dzogchen Practice of the Bon Tradition by Shardza Tashi Gyaltsen*. Rinpoche continued travelling to Tibet to support the monks there, founded the Dialects School in the monasteries in India, built a library at Tritten Norbutse Monastery, and continues presenting teachings worldwide.

In 2005 he founded the new Bonpo Shenten Dargye Ling. The first teaching in Shenten Dargye Ling was the *Seven Mirrors of Dzogchen*.

In August 2010 he consecrated the stupa in Shenten Dargye Ling with H.H. Lungtok Tenpai Nyima, 33rd Abbot of Menri, and in December 2010 he consecrated the Great Stupa in Chamma Ling, Valle de Bravo, Mexico with H.H. and many Bonpo teachers and Geshe.



has no intention to change, then just seeing the Buddha doesn't help, because everything comes from one's own intention. Seeing the face of the Buddha doesn't change anything.

If binLaden wants to kill him?

Yongdzin Rinpoche: If he could, but he can't, because the Buddha's body is not a material thing. He can't shoot him with a gun, so it's not possible. Even if it were possible, then if he wanted to, maybe then.

May I ask you a personal question?

Yongdzin Rinpoche: Yes.

What makes you cry? What moves you?

Yongdzin Rinpoche: Fear, suffering, and sadness. Sometimes when somebody is extremely happy then tears also come to their eyes. It depends on the cause.

It seems that my question makes you happy.

Yongdzin Rinpoche: Yes, sometimes something that makes one happy or is funny makes one laugh.

Do you think I am a funny man?

Yongdzin Rinpoche: I don't mean you directly, but you asked me why tears come, so those are reasons. Sometimes one is too happy, and sometimes one laughs very much, then tears can come to one's eyes.

What happens if one has no antidotes to fear?

Yongdzin Rinpoche: If one doesn't have any antidotes, one can't do anything. Fear is a thought. Without applying any antidotes, fear cannot disappear, rather it grows more and more – more and more thinking, stronger and stronger, and more and more fear. Arousing compassion in one's mind can temporarily help against fear and a headache, but the more fear that comes, the stronger it grows.

There are so many belief systems, like Christianity, Buddhism, Muslim, and they offer various instructions. But the real antidote against fear and suffering is purifying the cause at the root. It is necessary to find the root, then you can apply the antidote. Simply taking a pain killer when you have a headache only offers temporary relief. Suffering is not one's real nature; it only comes from temporary conditions and from consciousness. Seeking reality is the way to overcome fear and pain. There is no use converting or forcing someone to do this or that, which only creates more fighting and can lead to a war – more headaches, more fear. So, it is better to try to appreciate, acknowledge, and integrate what the real truth is, what the real medicine is to purify fear and suffering.

Is there anything you wish to tell the people in Holland?

Yongdzin Rinpoche: Yes, let's see how many people you convert to purify and attain freedom from suffering and fear.

Thank you very much.

With gratitude to the Yungdrung Bon Association for hosting the interview broadcast in Holland in 2003.

Transcription by Gaby Hollmann

Photo from the website of Shenten Dargye Ling



TENZIN WANGYAL RINPOCHE'S 2013 AND 2014 EUROPEAN SEMINARS AND ON-LINE TEACHINGS

When	Where	What	More information
October 24 – 27	Chamma Ling Center, Wilga (near Warsaw), Poland	Teachings from text The Seven Mirrors of Dzogchen and blessing of the new Gompa; with H.E. Yongdzin Tenzin Namdak and Khenpo Tenpa Yungdrung	ligmincha.pl
November 16 – December 8	Your computer, GlideWing Productions	Online workshop: Tibetan Dream Yoga	www.glidewing.com
December 14 15.00 – 22.30 CET	Your computer	Free full-day live webcast	www.ligmincha.org
December 29 21.00 – 22.30 CET	Your computer	Live webcast from the annual Winter Retreat	www.ligmincha.org
2014			
February 28 – March 2	To be announced, in Germany	8th International sangha practice-weekend of the European sangha	www.ligmincha.de
March 14 – 16	Paris, France	Weekend seminar: Awakening of the Luminous Mind	ligmincha.fr
March 21 – 23	Vienna, Austria	Weekend seminar: Dreamyoga	ligmincha.at
March 28 – 30	Berlin, Germany	Weekend seminar: Dreamyoga	www.ligmincha.de
May 15	Helsinki, Finland	The Fivefold Teachings of Dawa Gyaltzen	www.ligmincha.fi
May 23 – 25	Amsterdam, Netherlands	Weekend seminar: A-tri, Part 2 (of 3 Parts)	www.ligmincha.nl
August 4 – 10	Buchenau, Germany	Summer Retreat: The Six Lokas	www.ligmincha.de
September 12 – 14	Moscow, Russia	Weekend seminar: The Practice of the Six Lamps, Part 2	www.bonpo.info

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

