



Ligmincha Europe Magazine

11 – Winter 2013-2014



Historical events

Meet the Spanish Sangha

Dream Yoga

Trul Khor



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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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SERVING AND COMING FORWARD

In October 2013 Tenzin Wangyal Rinpoche talked twice about “serving and coming forward.” He spoke first in Maria Alm (Austria) and again in Wilga (Poland). For those who have been in neither of these two places, we have made a transcript of the invitation Rinpoche extended in Poland.

But when we reflect on the larger sense of service to others, I think we can do more. It's a beautiful experience to be of service, especially when you give without having to be the central figure, when you let others be in charge or in the spotlight, and you are there just to serve without ego, without title and acknowledgment, without expecting anything in return. Imagine that. That is service



I would like to invite all the people who have been in the sangha for some time now to come forward and engage and participate more for the benefit of others and in service to others. We hold a core belief that if we study and learn and practice and feel the practice is working that we manifest the benefit we have received. If you feel your heart is opening through your practice, as you recognize the space for others is there, the space for spontaneous creative fire is there, and a joyful fire is present in you, I think the center and the community is a good place to share and manifest this in the name of service. Otherwise, I don't see any particular meaning in practicing.

Everybody works and earns money to take care of their families — everybody does that. Birds and insects care for their families. A mouse does that.

we all can do, and it's a beautiful experience. There is a lot of space for us to do that here, and I invite everybody to come forward in this way.

I heard that here in Poland you can work in an ‘interesting’ team. We all know that when you work in a group there are challenges. It's part of being a human being, a normal phase of being human. Do not get stuck in the recent challenges you have experienced; just be playful. You can laugh about it, joke about it, and go on. As long as you are connected to yourself through the inner refuge, you will be fine. Just go ahead and you will be fine.

Thank you very much.

Tenzin Wangyal Rinpoche



LONG LIFE MANTRA ACCUMULATIONS REQUESTED FOR H.E. YONGDZIN TENZIN NAMDAK RINPOCHE

Here is a request from Tenzin Wangyal Rinpoche that sangha and friends world-wide accumulate the Long Life Mantra for His Eminence Yongdzin Tenzin Namdak Rinpoche:

I request that all of our Ligmincha international sanghas accumulate 1.000.000 *Long Life Mantras* for H.E. Yongdzin Tenzin Namdak Rinpoche as soon as possible. Yongdzin Rinpoche is the most senior teacher in the Bon tradition and founder of Triten Norbutse Monastery in Kathmandu, Nepal.

Shen Rinpoche, the direct lineage holder and descendent from Tonpa Shenrab, the founding Buddha of the Bon tradition, has suggested that a number of rituals and prayers be done for Yongdzin Rinpoche. These rituals and prayers are being done at the Bon monasteries in India, Nepal and Tibet.

Individually, or gathering together for practice, recite this long life mantra as much as possible: **SO DRUM A KAR MU LA TING NAM Ö DU MU YE TSE NI DZA**. Please send the total number of accumulations to the contact person for your country listed below. Each coordinator will then send the number of accumulations to office@ligmincha.org. I will let Yongdzin Rinpoche know the total number accumulated.

With my blessings,
Tenzin Wangyal Rinpoche



Please send the number of your mantra accumulations to the appropriate email address listed below at the end of each week.

EUROPE:

Ligmincha Austria: info@ligmincha.at
Ligmincha Belgium: gounaropoulos@gmail.com
Ligmincha Czech Republic: team@ligmincha.cz
Ligmincha Denmark: johan@bonpo.dk
Ligmincha Finland: lena.kunelius@elisanet.fi
Ligmincha France: info@ligmincha.fr
Ligmincha Germany: oliver.wirtz@ligmincha.de
Ligmincha Hungary: ktlnjkb21@gmail.com
Ligmincha Netherlands: bestuur@ligmincha.nl
Ligmincha Russia: pavel.kuzmin@hochland.com
Ligmincha Spain: info@ligmincha.es

Long Life Mantra

བསྐྱེད་ཀྱི་མ་དཀར་མུ་ལ་ཏིང་ནམ་འོད་འདུ་མུ་ཡེ་ཚེ་རྩི་ངེ།

SO DRUM A KAR MU LA TING NAM Ö DU MU YE TSE NI DZA

SO empty space

DRUM Long Life Deity castle

A KAR unborn wisdom

MU LA seed syllable of yogi

TING NAM nectar

Ö DU receiving long life force

MU YE syllable for prosperity

TSE long life

NI seed syllable for human realm

DZA hooks of light



Greetings

GREETINGS AND NEWS FROM THE EDITORS

Dear Readers, Dear Practitioners of Bon,

In this Magazine we report from two historical events. In the US for the first time Bonpo lamas who live and teach in the West met to share their experiences. The inauguration of the new *Gompa* in Wilga, Poland, was a unique event, with many Teachers and sanghamembers from twenty-four different countries. We share only a few photos because earlier we issued a special Magazine in English ([special edition](#)) and in Polish ([specjalne wydanie](#)) covering this happening.

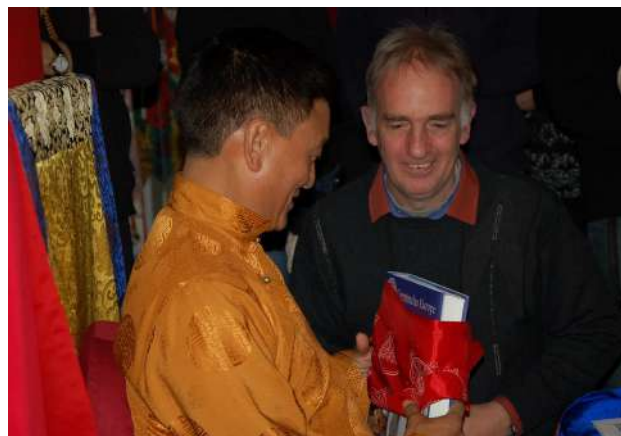
We introduce the Spanish sangha, and we have articles about Dream Yoga, poetry, and more.

In the past few months there have been many online teachings from Tenzin Wangyal Rinpoche and from Menri Lopon Trinley Nyima Rinpoche. If you missed them, there is a chance to watch the videos online. You will find the links in this Magazine.

In 2014 there will be many activities in Europe: Tenzin Wangyal is teaching, several senior students come to Europe and authorized European instructors are organizing workshops. You can choose where you want to go, and we will keep you informed.

There is a request from Tenzin Wangyal Rinpoche to accumulate the *Long Life Mantra* for H.E. Yongdzin Tenzin Namdak Rinpoche. On the website www.shenten.org Khenpo Tenpa Yungdrung Rinpoche explains in a letter why this request was made, and tells that we don't have to worry about Yongdzin Rinpoche's health. In early December 2013 Yongdzin Rinpoche was hospitalized for three days to bring his blood sugar down. Now, the end of January 2014, he feels much better and does his regular work and practices and takes a walk every day.

In October 2013 we printed the book with the first ten issues of the *Ligmincha Europe Magazine*. For this book we also made a special edition to thank our Masters and the sponsors, you can find on the website: [special edition # 1-10](#).



In Wilga, Poland, we had the opportunity to give the book to H.E. Yongdzin Rinpoche, Khenpo Tenpa Yungdrung Rinpoche (Triten Norbutse Monastery), Tenzin Wangyal Rinpoche, Geshe Thupten Negi (Lishu Institute) and Justyna Przondo (Chamma Ling Poland). In London, UK, we gave the book to H.E. Menri Lopon Trinley Nyima Rinpoche (Menri Monastery).



In Bon,
Ton Bisscheroux,
Chief Editor



HISTORIC HOMECOMING

The First Meeting of Bon Lamas Who Live and Teach in the West was hosted by Tenzin Wangyal Rinpoche. Geshe YongDong and Geshe Tenzin Wangyal Rinpoche were interviewed by Polly Turner. This article first appeared in Voice of Clear Light, the e-newsletter of Ligmincha Institute at Serenity Ridge.

To a casual observer, it might have been no more than a comfortable gathering of Tibetan monks and other countrymen, laughing and chatting like the old friends they were. For those knowledgeable, however, the two days of meetings in October 2013 in central Virginia were truly historic. For, this was the first time since the Bon teachings were brought to the West that

was Geshe YongDong, who first began teaching in Paris and then British Columbia in 1999 and who, four years later, founded Sherab Chamma Ling, a Tibetan Bon Buddhist center in Courtenay B.C., Vancouver Island, Canada.

“It’s very difficult when you come to a different culture, different language, different people,” explained Geshe YongDong. “Most of my life was in a monastery as a monk. Suddenly, I came to the West and everything was different. Even going to restaurants, I had never before used a fork and knife.”

“As soon as I heard about the lama meeting planned for Serenity Ridge, I thought it was a wonderful idea,” Geshe YongDong added. “Many Bon lamas have come to the West to share the



these nine Tibetan Bon lamas had an opportunity to meet, support each other, and share their years of experience and knowledge related to teaching Western students.

Some had been teaching in the West for decades with little support from their peers. Among them

sacred Bon teachings. But we all have busy Western lifestyles, and even if we have had the intention to get together, until then we had not had the opportunity.”

The indigenous spiritual tradition of Tibet, Bon is among the world’s most ancient, unbroken





spiritual lineages, tracing its oral history back 18,000 years. During the Chinese Cultural Revolution this rich heritage was gravely threatened. Countless monasteries in Tibet were destroyed and many monks lost their lives. During the conflict only three senior lamas managed to flee the country; and under great hardship they bore the responsibility for founding new monasteries in India and Nepal in hopes of preserving the sacred traditions. There, they taught new generations of monks — some of whom, like Geshe YongDong, chose to bring their knowledge and training to Western students.

Another of these young monks was Geshe Tenzin Wangyal Rinpoche, who first arrived in Italy in 1988 and soon went on to teach in the United States. In 1992 Tenzin Rinpoche founded Ligmincha Institute; and in 1998 he established Ligmincha Institute at Serenity Ridge, the retreat center in central Virginia where — fully twenty-five years after his initial arrival in the West — the historic meetings took place.

“I had been feeling a need to gather all the other lamas who teach in the West to do something collective and collaborative,” Tenzin Rinpoche said of his recent efforts to pull together the meetings. According to Rinpoche, his 2012 attendance at the Second North American Nonsectarian Conference of Tibetan Religious Schools in California [finding common ground \(VOCL Aug. 2013\)](#) reinforced the need for all Bon lamas teaching in the West to meet for a similar purpose. H.E. Menri Lopon Trinley Nyima Rinpoche and Latri Nyima Dakpa Rinpoche were instrumental in supporting the

effort.

Most of the assembled teachers had already met each other, most of them at Menri Monastery near Dolanji, India, one of two main Bon monasteries outside of Tibet. “But really getting to know someone requires spending time with each other, sharing and exchanging,” said Geshe YongDong, who added that almost all their waking hours at Serenity Ridge were spent chatting and sharing.

“Having this whole weekend to connect was extraordinary. There was no ego involved. We were meeting heart to heart, not head to head. I could sense this was everyone's feeling. Sometimes it was very emotional, and sometimes we couldn't stop laughing. I have never seen anything like this.”

According to YongDong, all the lamas expressed the same intention: to develop the sacred Bon teachings and benefit the students. “When we talked about how our Tibetan culture and spirituality were destroyed, and how difficult the challenges were for the masters we learned from, tears came.”

“When the lamas can connect like this, our students can also connect better with each other. These meetings have given me a lot of energy and strength that I will carry on my return to (my center on) Vancouver Island.”

The meetings' agenda covered five primary topics:

- 1) How to maintain future connections between the various spiritual teachers, as well as between their centers in the West.
- 2) Ideas for standardizing all the Bon chants used by Western students, including adopting the same language and melody across all the Bon centers. As a result of the meetings, three different chanting booklets are being planned—one short form, one medium, one long. “The Bon teachings and Bon lineage are the same, carried to the West and the world,” said YongDong. “If you are in Canada, you should feel confident to know that you can come to my center and receive the same





Bon teachings within the same Bon lineage as you would receive anywhere else in the West.”

3) How to support Tibetan Bonpos who come to the West, whether through financial, spiritual, or other means.

4) How to adapt the Bon teachings for the modern Western mind. “People are people, no matter where they are from,” says YongDong. “But once you have a better understanding of the culture and way of life in the West, then you can better understand individuals and their personalities and adjust the teachings in relation to Western needs.”

5) Plans for future meetings. The Serenity Ridge participants agreed to meet annually. Next year's meeting will be at Gyalshen Institute, Geshe Lhundup Chaphur Rinpoche's center in El Cerrito, California.

“Sometimes lamas need to just be lamas together, laughing and connecting with each other,” Geshe YongDong added. “There is a natural distance between students and teachers, and the teachers don't have much opportunity to show who they truly are. It's very important to rejuvenate. In my opinion, it is important for people in the East, as well, to know the importance of lamas meeting together to support each other. In the world today, the Bon sacred teachings offer much benefit for the mind and for one's health.”

Says Geshe Tenzin Wangyal Rinpoche, “It was very important to me to have this kind of exchange and mutual support. Most important was the ability to sit, laugh, share, and eat together, and to share our thoughts about what we can all pursue collectively in the future. I am looking forward to our meeting next year at Gyalshen Institute”

Present at the October meetings at Serenity Ridge were:

- **H.E. Menri Lopon Trinley Nyima Rinpoche**, the head instructor (Lopon) of Menri

Monastery in Dolanji, India.

- **Khenpo Tenpa Yungdrung Rinpoche**, the Abbot (Khenpo) of Triten Norbutse Monastery in Kathmandu, Nepal, www.triten.org.
- **Geshe Tenzin Wangyal Rinpoche**, founder and spiritual director of Ligmincha Institute, Shipman, Virginia, www.ligmincha.org.
- **Latri Nyima Dakpa Rinpoche**, founder and spiritual director of the Yeru Bön Center, Los Angeles, www.yeruboncenter.net, and Abbot of La Tri Monastery in Kham, Tibet.
- **Khenpo Geshe Tenzin Dargye** (Tamding Gurung), Abbot of Dhorpatan Monastery, Nepal.
- **Geshe YongDong**, founder and resident lama of Sherab Chamma Ling, Tibetan Bon Buddhist Centre, Courtenay B.C., Vancouver Island, Canada, www.sherabchammaling.com.
- **Geshe Tenzin Yangton**, assistant to H.E. Menri Lopon Trinley Nyima Rinpoche.
- **Geshe Lhundup Chaphur Rinpoche**, founder and spiritual director of Gyalshen Institute, El Cerrito, California, gyalshen.org.
- **Lama Khemsar Rinpoche**, founder and spiritual director of The Tibetan Yungdrung Bon Study Centre, UK, www.yungdrungbon.com; the Tibetan Yungdrung Bön Institute, Miami, Florida; and Kunzhi-Ling Lugano, Switzerland.
- **Amchi Thupten Tsering**, a doctor of Tibetan medicine.

Text by Polly Turner

Photos by John Jackson and Tenzin Wangyal Rinpoche



MEDITATION AFFECTS HEALTH AND WELL-BEING

Vickie Walter reports from the Buddhism and Science Conference at Serenity Ridge Retreat Center. This article originally appeared in the December 2013 issue of Voice of Clear Light.

Ligmincha Institute's third annual Buddhism and Science Conference was a great success, according to both presenters and participants at the event, held October 9–10 at Serenity Ridge Retreat Center in Nelson County, Virginia. And part of what made the conference so special was not only the quality of the presenters but also that intangible 'human quality' — the connection among the presenters, their interaction with participants, and the welcoming atmosphere of Serenity Ridge and Geshe Tenzin Wangyal Rinpoche, founder and spiritual director of Ligmincha.

"We are very pleased with the results," says conference organizer and presenter Alejandro Chaoul-Reich, director of research for Ligmincha Institute and a faculty member at the University of Texas MD Anderson Cancer Center. "I knew we had really top presenters, but it went way beyond what I expected, both in terms of the quality of presenters and the way they connected with each other and their audience. They were really en-

gaged — their smiles said it all." The presenters donated their own time to attend the conference, even paying for their own transportation.

This year's conference theme was *New Dialogs Between Buddhism and Science: Researching the Effects of Meditation and Compassion on Health and Well-Being*. The two-day event had a more intensive research focus than did the two past conferences, the first focused on the paranormal and the second on both scholarship and research. This third conference not only built on the other two but also expanded the research content.

In addition to Geshe Tenzin Wangyal Rinpoche, nine other presenters from throughout the United States shared their research in areas ranging from the benefits of Tibetan sound healing on breast cancer patients' cognitive function, to mindfulness and behavior change, to compassion-based training for clinicians, to a longitudinal self-report on the effects of intensive meditation practice, and even to the effects of meditation at the cellular level. Making use of modern technology, participants viewed presenter Catherine Kerr's presentation via Skype when she became unable to attend in person.

Presenters and their topics included:





- **Geshe Tenzin Wangyal Rinpoche**, director, Ligmincha Institute: *Tibetan Sound Meditation*
- **Susan Bauer-Wu, Ph.D., R.N.**, Tussi and John Kluge Professor in Contemplative End-of Life Care and Adjunct Faculty, Department of Religious Studies, University of Virginia; President of the Society for Integrative Oncology: *Compassion-Based Training for Clinicians: Heart and Science*
- **Leslie Blackhall, M.D.**, Associate Professor and Director, Palliative Care Research Program, University of Virginia: *Tibetan Buddhist Medicine and Science*
- **Willoughby Britton, Ph.D.**, Assistant Professor (Research), Department of Psychiatry and Human Behavior, Brown University: *Promises and Perils of Buddhist Meditation in the West*
- **Alejandro Chaoul-Reich, Ph.D.**, Assistant Professor, Integrative Medicine Program, Department of General Oncology, Anderson Cancer Center, Houston, Tex.; Director of Research, Ligmincha Institute: *Tibetan Sound Meditation Can Improve Cognitive Function in Breast Cancer Survivors After Chemotherapy Treatment*
- **Elissa Epel, Ph.D.**, Associate Professor in Residence, University of California San Francisco Department of Psychiatry: *Meditation, Stress and Cell Aging*
- **Catherine Kerr, Ph.D.**, Assistant Professor, Department of Family Medicine and Director of Translational Neuroscience, Contemplative Studies Initiative, Brown University: *Regulating the "Sense Doors": Clinically Relevant Neural Mechanisms Underlying Body Awareness and Sensory Perceptual Processing in Mindfulness*
- **Clifford Saron, Ph.D.**, Associate Research Scientist, University of California Davis Center for Mind and Brain, M.I.N.D. Institute: *Training the Mind and Opening the Heart: Longitudinal Self-Report — Cognitive, Affective and Physiological Effects of Intensive Meditation Practice*
- **David R. Vago, Ph.D.**, Associate Psychologist, Brigham & Women's Hospital; Instructor, Department of Psychiatry, Harvard Medical School: *Modalities of Awareness: Mapping the Neurobiological Substrates of the Meditative Mind*
- **Ruth Quillian Wolever, Ph.D.**, Research Director, Duke Integrative Medicine; Advisor, Duke



Diet and Fitness Center; Clinical Health Psychologist and Assistant Professor, Duke University Department of Psychiatry and Behavioral Sciences: *Mindfulness: What Does It Contribute to the Science of Behavior Change?*



The presenters' visit was enhanced by the presence of a group of lamas who had just prior to the conference attended the first meeting of Bon lamas in the West, organized by Tenzin Rinpoche at Ligmincha Institute. Presenters were able to interact with the lamas during tea breaks and at other times. Many of the presenters also knew each other personally and professionally, which contributed to the collegial and friendly interaction, which was palpable to the audience. During the retreat, they engaged with each other and participants, and enjoyed an informal dinner with Tenzin Rinpoche.

More than half of the presenters remained after the conference to attend the annual fall retreat that followed, whose topic was *The Open Heart: Healing in the Dzogchen Tradition*. And almost thirty of the research conference's eighty participants also extended their stay at Serenity Ridge to attend the fall retreat.

In addition to his presentation on Tibetan Sound Healing (the basis for Chaoul-Reich's research study), Tenzin Wangyal Rinpoche also welcomed the group, answered questions, led meditation sessions and gave a beautiful closure.

"Our intent at these conferences is to share, learn from each other and explore new ideas for future dialog and research," Rinpoche says. "I believe that in the future, the kinds of practices we do in the Tibetan Bon and Buddhist traditions will be widely seen as a potent medicine for preventing and healing many forms of illness. For centuries, meditation practitioners have directly experienced these beneficial effects, and Western research is increasingly exploring and confirming the benefits."

The next Buddhism and Science Conference, *Pathways to a Healthy Mind*, is scheduled for October 7–9, 2014 (beginning on Tuesday evening and ending Thursday around noon). It will be followed by the fall retreat October 10–12, whose topic is *The Healing Power of Primordial Awareness*.

In the meantime, conference organizers and presenters are working to establish more relationships with other institutions, and possible new research projects may arise. Presentations from this conference are being transcribed to put in a volume that will be made available to the public. In addition, a new book based on Ligmincha's first annual Buddhism and Science Conference is in the works, edited by Berkeley physicist David Presti with chapters authored by each of the conference's presenters plus Tenzin Wangyal Rinpoche.

Stay tuned for more!

Text by Vickie Walter

Photos by Rob Dorsey



BON'S 24 HOUR GLOBAL PRAYER



YERU BÖN CENTER
གཡས་རུ་བོན་གྱི་རྒྱུ་མེ

[HOME](#) | [24 HOUR GLOBAL PRAYER EVENT](#) | [GLOBAL TIME ZONES](#) | [REGISTRATION](#)

Bon's 24 Hour Global Prayer

*The harmony of prayer,
The sound of meditation,
The peace of Bon!*

Yeru Bon Center and Latri Nyima Dakpa Rinpoche invite Bon practitioners and friends of Bon to participate in our first annual Global Prayer and Meditation event. We are inviting Bon practitioners to join us on March 5, 2014. This date has been chosen as it is the anniversary of the birthday of Nyamed Shenrab Gyaltsen, the founder of sMenri Monastery, the main monastery of Bon.



On this auspicious day, every prayer we pray is multiplied by 100,000. On that day, we ask all practitioners to pray and meditate for a minimum of one hour anytime between 7:00 p.m. - 9:00 p.m. within their time zone.

Visit our website - yeruboncenter.org for more information and to register.

Please research the menu tabs above for more information on this incredible Global Prayer Event.

**What a wonderful 24 hours this will be for Bonpos to
be united by meditation and prayer!**



CONTEMPORARY & TRADITIONAL ART IN YUNGDRUNG BON

Sarah Edgehill is planning an art exhibition formed around three themes: heaven, earth and human. In the *Ligmincha Europe Magazine # 10* she called artists to submit. Here is an update.

Can meditation motivate art? Can art motivate meditation? How does art influence the way you think today? Does it change the way you think about yourself or your culture? With the current state of the world, can art be a tool to achieve peace, happiness, health and wellbeing? These questions among others are the realms we'll be exploring in 2014 and beyond. An international exhibition of contemporary and traditional art is planned, where we'll explore intercultural perception of gratitude through art, and see how this impacts the local and global community.

With the collaboration and guidance of leading scholars and spiritual masters of the Bon tradition, we want to investigate ancient motivations of

gratitude and creativity, as well as taking on the challenge to discover where traditional Tibetan buddhist art and artists, and twenty-first century artists merge and ideas synchronise. Contemporary artists from diverse international locations, whose artwork aims to focus on new trends in Contemplative Science and Art, will be featured here among traditional Buddhist artists.

A distinctive feature of the project is to invite artists who are deeply connected to the Bon tradition or similar forms of meditation practice. Diverse contemporary views of contemplation on gratitude will share space with ancient traditional art. An excerpt from the New York Times on Bon art: "Even if you know little about Bon art and religion it will be obvious that Bon paintings are not just for entertainment or aesthetic delectation. What may be less clear is that they are based on an elaborate system of meditative practices intended to lead to psychic liberation from the continual pains, pleasures, desires and frustrations of human existence."

heaven earth human rediscovering gratitude



“Art in the traditional Tibetan buddhist context is developed as a foretaste of the blessed state of full enlightenment, opening a normally inconceivable experience – at least to the imagination, of exalted beings in a delightful world.” Robert Thurman.

Ligmincha has more than twenty years experience in collaborative social projects in the clinical and societal fields, and we, the arts project, are opening the doors to the visual exploration of contemplative science in the arts field. To promote the idea of a connecting link of motivation towards enlightenment to the audience, Chögyam Trungpa Rinpoche analyses buddhist perception:

“By training ourselves in meditation ... we learn how to look and begin to discover how to see, learning how to listen we discover how to hear and by learning how to feel, we discover how to experience.” From *True Perception: The path of Dharma Art*.

Why art as a solution to global devastation? From intuition to strategy...

More and more with increasing availability of information, we are encountering dynamic new ways to re-vision our roles as responsible humans. With the teachings of Tenzin Wangyal Rinpoche, we are learning to look deeply within ourselves, and at our own pain, personal and global, connect to our personal transformations and stimulate processes of stability and integrity in life. Meditation is being creatively applied at all levels of society – education, economics and neuroscience are exchanging mantras, and multinationals are waking up to realize the powerful impact that mindfulness is creating as a beautiful solution to many problems of the world. At the 2014 World Economic Forum, artists shared stories on how their art projects are improving the lifestyles of thousands of communities and children at an enormous tempo.

“In some sense everybody is engaged in creativity in some form or another. Art can be a pure expression of inner realization, of your true self. Creativity allows you to realize what you are in the process of realizing, by expressing it in form, sound or images,” says Tenzin Wangyal Rinpoche in the

Ligmincha Europe Magazine # 3.

“We all go back so far. And in this present moment on this day, all the people you meet, all that life from generations and from so many places all over the world flows together and meets you here like a life giving water – if you only open your heart and drink – let the gratefulness overflow into blessing all around you ... and then it will be a really good day.” From Brother David Steindl-Rast's film on YouTube *A Good Day*:

www.gratefulness.org.

Who are we?

We are a collective of international artists from New Zealand, Abu Dhabi and Germany. We are developing this project with a focus on stimulating the development of interdisciplinary fields of contemplative sciences in an artistic atmosphere. Beyond borders, where the conceptual meets the nonconceptual, mind meets matter. The exhibition is planned to take place in Berlin, 2015. For more information, or if you are interested in supporting the project, contact: Sarah Edgehill in Berlin, Germany, at: sarahedgehill@gmail.com.

All of your generous donations will be greatly appreciated. Proceeds from the project will be used to support children's school projects in Dolpo.

Updates will be posted, on the website which is still under construction:

www.heavenearthhuman.eu.

Text and photos by Sarah Edgehill





Ligmincha España

Conservar el patrimonio de Bön Budismo en el mundo

TENZIN WANGYAL RINPOCHE

BON IS A GIFT FOR HUMANITY

Discover the activities of the Spanish sangha. Ton Bisscheroux interviewed Enric Camps.

When did you meet Tenzin Wangyal Rinpoche for the first time?

In 2012, I met Rinpoche when he came for a second visit to Barcelona. I already had done a lot of therapy, and I was looking for something with a different dimension. So I asked a friend if he knew somebody who could guide me. He told me: "This weekend two people will come to Barcelona: a Zen master and a master from the Bon tradition. I recommend you go to the Bon tradition." So I

went to see Tenzin Wangyal Rinpoche.

There was something in you that wanted to meet a master. What was that?

In difficult times in my life I have always asked angels, energy, or whatever, to support me. When I discovered that there are people who have the capacity to guide, and that they are ready to give a light in your life, I felt the desire for that. When I saw Tenzin Wangyal Rinpoche he was very natural and I felt a connection with him. I love Rinpoche because he gives beautiful teachings, and he also monitors the whole structure of Ligmincha on a company management level.



Tenzin Wangyal Rinpoche with Thubten Wangchen, the director of Tibet House in Barcelona, in 2012.





Bardo seminar in Madrid in 2010.

Did you have any experience with Buddhism before?

No, but I was always connected with certain fundamental good things in life. That could be from the Sufism or the Gnostics, but I never met a Tibetan lama.

How long has Rinpoche been coming to Spain?

Rinpoche has been coming to Spain since 2008, once every year, except in 2013. He visited Malaga, Toledo, Madrid and Barcelona. In May 2014 he will come to Malaga and teach *Tibetan Sound Healing*.

Can you tell us about the structure of Ligmincha Spain?

The papers for an association are ready, but we are waiting for the final approval from Tenzin Wangyal Rinpoche. Now we are a group of five people working together:

Alejandro Torrealba is the heart of the Ligmincha Spain organization, because he offers meditation and teachings in his center, called Milarepa, on the Canary Islands. He wants to invite Alejandro Chaoul to Spain, and he hopes to bring The Three Doors in Spanish for the Mexican and Spanish sangha.

Begoña García lives in Talavera de la Reina, near Madrid, and she is responsible for the secretarial tasks in addition to taking care of the information on the Spanish website.

Jose Ignacio García Acosta is a 'regular' and homeopathic doctor, who lives in Malaga. His patients are open to the Bon teachings. There are about fifty to sixty people who practice together with him on a regular basis.

Lutz Dausend is an experienced practitioner. He is responsible for the Spanish and international Ligmincha website.

I [Enric Camps] live in Barcelona and am responsible for the organization, its legal and financial matters, and its international relations.

Do you have practice groups in Spain?

We have practice groups in Malaga and on the Canary Islands, where people meet once a week. In Malaga, we have about sixty to seventy practitioners who practice together regularly. The last time Rinpoche visited Barcelona there were two hundred people at the evening talk, and one-hundred-twenty on the seminar. After the seminar, I tried to organize a practice group in Barcelona, but it didn't work out. All over Spain we have about two-hundred sangha members who we regularly inform by e-mail.

What are your plans for the future?

We would like to have a place in Spain where we can meet as a sangha and give regular teachings. I also want to help the sangha to grow. For that, I think we have to present ourselves in a way the 'normal' people understand what we do. I think





we should put our experiences on the website, telling people how practice has changed our life, and also how it changes the lives of the people in our environment. We should communicate more in the way Tenzin Wangyal Rinpoche is talking. When we talk about a *Dakini* or the Bon religion in general most people don't have a clue what we want to tell them. In daily life people are confronted with panic and fear, and they are not used to looking at themselves. They do not see how practice could benefit them. We should explain this. During the next seminar, I would like to present a DVD to introduce the Ligmincha organization because many participants don't know what is going on in other countries. We have to share what we believe, and not what we are doing. By that energy people will be touched and the sangha will grow. We talk too much about how we do things, and not why we do it.

We would like to invite sangha members from all over Europe when Rinpoche comes to Malaga from May 9-11, 2014 and we are happy to offer everybody from abroad food and accommodation.

To reach people it is not enough to make a website, people also have to find the website. What can we do to encourage people to find us?

It is beautiful when Rinpoche gives teachings. We need to organize events, so people can experience what it is. We have to create the conditions: being close to the people and offer regular practice. We have to think outside of the box. Sharing and discussions in the sangha will give us more room to find ways that our sangha can grow. On the website we could have discussion with the sangha members. The Ligmincha Europe Magazine is also really important because it is an opportunity to share and connect with people in the sangha and give them a chance to join us.

How about books translated in Spanish?

We have a lot of books which have been translated by the Mexican sangha. In the main bookshops in Barcelona, one can now buy Tenzin Wangyal's books. I also considered how we can sell books from Rinpoche through the internet. And I went to places where people come who travel to Tibet, Nepal and India, to see if we can sell books there.

Is there something you want to share?

I firmly believe that in this era, healing of physical ailments will come through an understanding of energy. I have seen what Alejandro Chaoul does in the Cancer center in Houston and that is something quite amazing. Deepak Chopra talks about how energy has influence upon the cells in our body, and how our immune system reacts to this energy. I am sure it works and I would love to help medical universities to begin discussions of new ways of healing people, which is not about giving people pills but to treat the consequences of inner illness. In Bon, we learn how to integrate this energy, and we should share that with all human beings. We should make it more popular, because it works for our body, our life and relationships. It is a huge and amazing experience. That is the way we need to progress in our life and society. This is a gift for humanity.

Interview by Ton Bisscheroux

Photos by Begoña Garcia



The University of Barcelona *Pompeu Fabra* did a study on the brain's response to different stimuli and images (normal and other violent) and Tenzin Wangyal Rinpoche participated in the study as a person practicing meditation.



INNER REFUGE: SO EASY TO BE EXPERIENCED

Ulrike Bross-Kurat, psychotherapist and chair of Ligmincha Berlin, shares with us her experience with from a weekend of the Taste of The Three Doors with Marcy Vaughn in September 2013, in Berlin, Germany.

During this Taste weekend seventeen people, mostly women (fifteen), were present. Although it was only two weekends after a rich weekend with Alejandro Chaoul on *Tsa Lung* and *Trul Khor* and we would have liked to spend a quiet weekend at home, my friend Carmen and I did not want to miss Marcy. We felt it would be a great opportunity to see and experience how somebody who has grown up in our own culture would transfer Tenzin Wangyal Rinpoche's teachings into her own language, her own being and her own way of instructing meditation within a group structure.

The experience of following Marcy's instructions and listening to her answers on peoples questions and sharing was very much then like being in a retreat with Rinpoche, finding oneself in an uplifted mental and energetic state of consciousness without losing the contact to one's own pain and habitual patterns.

It was amazing how quickly Marcy guided us into deep areas of our being and how easy it was under her guidance to dive into and stay in the Inner Refuge for really nourishing periods of time. Bringing in the sacred syllables of *A*, *OM* and *HUNG* for each refuge helped a lot to deepen and



expand the experience of space, light or awareness and warmth. Especially the three seed syllables chanted together in a group seemed to make the access to and the state of Inner Refuge easy to be experienced also for somebody who had not meditated much before.

The atmosphere in the group quickly became quite intimate and all of us were open to share whatever came up in the state of Inner Refuge no matter if the issue has been conscious before or just had popped up from a hidden layer in the subconscious. It seemed that knowing about and abiding in the state of Inner Refuge gave enough momentum for the shadow parts of ourselves to show up and encouragement for them to be acknowledged in a loving and tender way.

The therapy-like self-reflection we experienced, put together with the essence of the dharma teachings, was really exciting for me as a therapist since I had been longing for a personalized access to the dharma teachings for a long time. I now

feel that the practice of Inner Refuge and The Three Doors embedded in a group process like the one we have tasted provides a big chance for a stable spiritual growth and transformation of even difficult psychological issues.

Text by Ulrike Bross-Kurat

Photos by Anja Benesch and Ulla Riewer



TASTE OF THE THREE DOORS IN DORTMUND



Tastes of the Three Doors flourish in Europe

**March 14-16, 2014
Dortmund, Germany
with John Jackson**

Tenzin Wangyal Rinpoche's gift of The Three Doors is spreading over Europe. The first European Academy will end in spring 2014. One of the wonderful outcomes is the bouquet of 3D Tastes organized by the students of the academy with devoted enthusiasm. There were already 3D Tastes in Helsinki, Copenhagen, Exloerveen, Berlin and Frankfurt with Marcy Vaughn and Kallon Basquin. They gave the chance to many people to learn what it is all about and how it can transform your life.



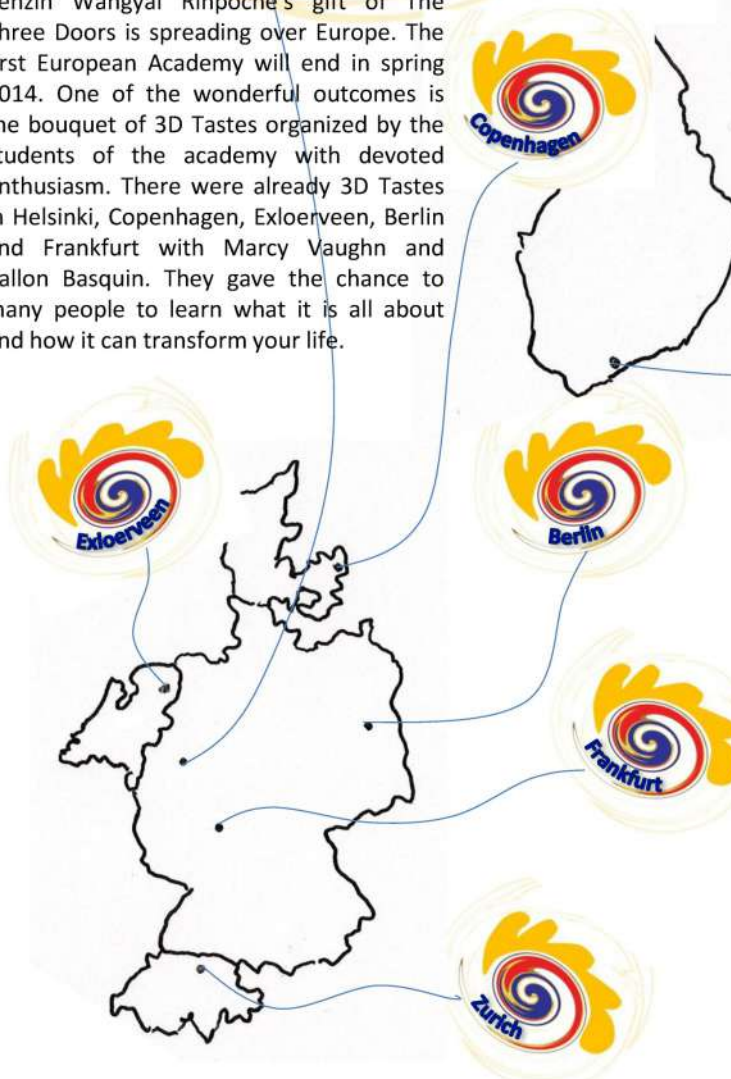
The straight, direct approach and the formless essence of all the teachings helped me a lot to keep on transforming and watering the good seeds without losing myself in details and finding excuses. The whole time through the academy I had a big memo in my kitchen with a quotation of Rinpoche: "Stop planning! Just do it!" And it is still hanging there to guide me.

Having gone through the same intensive process of deeper personal shifts, the 3D teachers can incredibly help people make their changes and so I am very happy to announce that John Jackson is going to give a 3D seminar in Dortmund. Everybody who wants to join and to taste is warmly welcome. The seminar is as well for experienced as for beginning practitioners.

Text and drawing by Angelika Krone

March 14 2014 19:30 Public Talk
March 15 + 16 2014 Weekend Seminar
English with translation to German

Registration, information, help for accommodation: Angelika.Krone@gmx.net



DREAM YOGA

In 2014 you will get three chances to go to a seminar of *Dream Yoga* with Tenzin Wangyal Rinpoche: in Austria, Germany and in Belgium. Here is an introduction.

We spend a third of our life sleeping and all of us dream whether we remember dreaming or not. At the end of every day we shut our eyes and dissolve into darkness and everything we know as 'me' disappears. After a brief period, images arise and our sense of self arises with them and we exist again in the apparently limitless world of dream. We wake in the morning and continue in 'real' life, but in a sense we are still asleep and dreaming.

The teachings of the Bon-Buddhist tradition tell us that we can continue in this deluded, dreamy state, day and night, or wake up to the truth. The practice of *Dream Yoga* is a powerful tool of awakening, used for hundreds of years in Tibet by the great masters and many ordinary people.

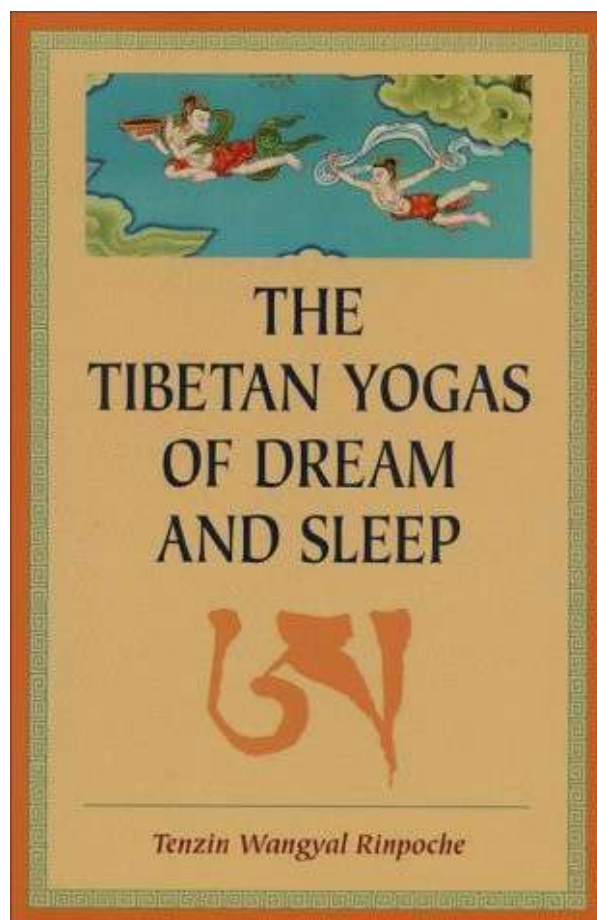
Tenzin Wangyal Rinpoche will introduce us into the practice of *Dream Yoga* in an effective and simple way, suited for beginners as well as for experienced practitioners. It is a method, which helps us to overcome stress and fears and which deepens our spiritual development. The practice shows us how we can use dreams to cultivate awareness and presence in our everyday life. A path, that will bring more lightness and clarity in our life and ultimately will lead to liberation.

We selected text from the book *Tibetan Yogas of Dream and Sleep* by Tenzin Wangyal Rinpoche (pages 19-21):

The Nature of Dream

1. Dream and Reality

All of us dream whether we remember dreaming or not. We dream as infants and continue dreaming until we die. Every night we enter an unknown world. We may seem to be our ordinary selves or someone completely different. We meet people whom we know or don't know, who are living or dead. We fly, encounter non-human beings, have blissful experiences, laugh, weep, and are terrified, exalted, or transformed. Yet we



generally pay these extraordinary experiences little attention. Many Westerners who approach the teachings do so with ideas about dream based in psychological theory; subsequently, when they become more interested in using dream in their spiritual life, they usually focus on the content and meaning of dreams. Rarely is the nature of dreaming itself investigated. When it is, the investigation leads to the mysterious processes that underlie the whole of our existence, not only our dreaming life.

The first step in dream practice is quite simple: one must recognize the great potential that dream holds for the spiritual journey. Normally the dream is thought to be "unreal," as opposed to 'real' waking life. But there is nothing more real than dream. This statement only makes sense once it is understood that normal waking life is as unreal as dream, and in exactly the same way. Then it can be understood that *Dream Yoga* applies to all experience, to the dreams of the day as well as the dreams of the night.



2. How Experience Arises

IGNORANCE

All of our experience, including dream, arises from ignorance. This is a rather startling statement to make in the West, so first let us understand what is meant by ignorance (*ma-rigpa*). The Tibetan tradition distinguishes between two kinds of ignorance: innate ignorance and cultural ignorance. Innate ignorance is the basis of *samsara*, and the defining characteristic of ordinary beings. It is ignorance of our true nature and the true nature of the world, and it results in entanglement with the delusions of the dualistic mind.

Dualism reifies polarities and dichotomies. It divides the seamless unity of experience into this and that, right and wrong, you and me. Based on these conceptual divisions, we develop preferences that manifest as grasping and aversion, the habitual responses that make up most of what we identify as ourselves. We want this, not that; believe in this, not that; respect this and disdain that. We want pleasure, comfort, wealth, and fame, and try to escape from pain, poverty, shame, and discomfort. We want these things for ourselves and those we love, and do not care about others. We want an experience different from the one we are having, or we want to hold on to an experience and avoid the inevitable changes that will lead to its cessation.

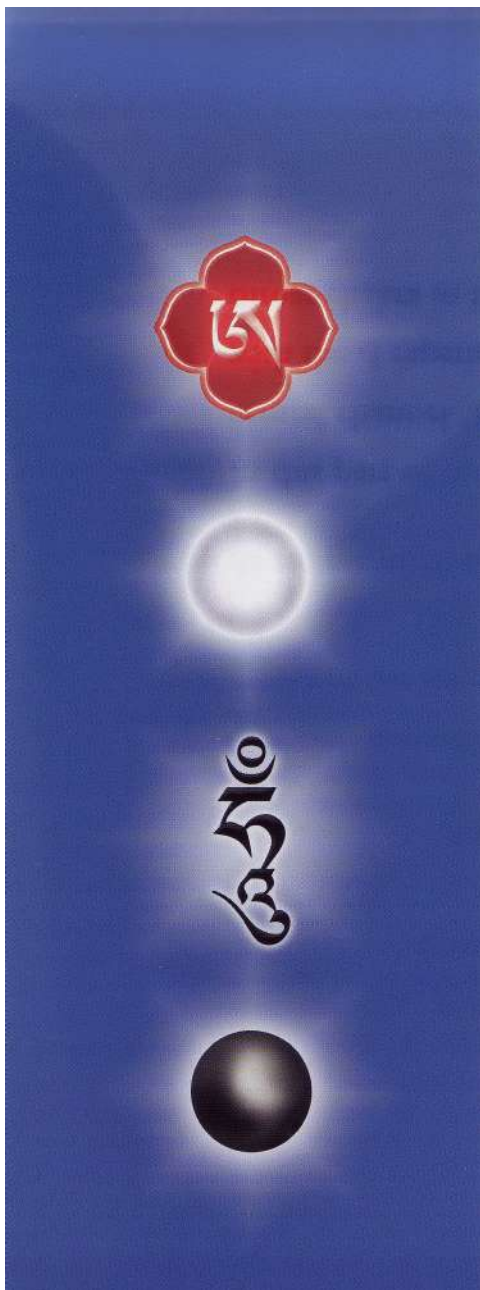
There is a second kind of ignorance that is culturally conditioned. It comes about as desires and aversions become institutionalized in a culture and codified into value systems. For example, in India, Hindus believe that it is wrong to eat cows but proper to eat pigs. Moslems believe that it is

appropriate to eat beef but they are prohibited from eating pork. Tibetans eat both. Who is right? The Hindu thinks the Hindus are right, the Moslem thinks the Moslems are right, and the Tibetan thinks the Tibetans are right. The differing beliefs arise from the biases and beliefs that are part of the culture – not from fundamental wisdom.

Another example can be found in the internal conflicts of philosophy. There are many philosophical systems that are defined by their disagreement with one another on fine points. Even though the systems themselves are developed with the intention to lead beings to wisdom, they produce ignorance in that their followers cling to a dualistic understanding of reality. This is unavoidable in any conceptual system because the conceptual mind itself is a manifestation of ignorance.

Cultural ignorance is developed and preserved in traditions. It pervades every custom, opinion, set of values, and body of knowledge. Both individuals and cultures accept these preferences as so fundamental that they are taken to be common sense or divine law. We grow up attaching ourselves to various beliefs, to a political party, a medical system, a religion, an opinion about how things should be. We pass through elementary school, high school, and maybe college, and in one

sense every diploma is an award for developing a more sophisticated ignorance. Education reinforces the habit of seeing the world through a certain lens. We can become an expert in an erroneous view, become very precise in our understanding, and relate to other experts. This can be the case also in philosophy, in which one learns detailed intellectual systems and develops the



mind into a sharp instrument of inquiry. But until innate ignorance is penetrated, one is merely developing an acquired bias, not fundamental wisdom.

We become attached to even the smallest things: a particular brand of soap or our hair being cut in a certain fashion. On a grand scale, we develop religions, political systems, philosophies, psychologies, and sciences. But no one is born with the belief that it is wrong to eat beef or pork or that one philosophical system is right and the other in error or that this religion is true and that religion is false. These must be learned. The allegiance to particular values is the result of cultural ignorance, but the propensity to accept limited views originates in the dualism that is the manifestation of innate ignorance.



Gyuma Chenmo, Dakini of the Dream Practice

This is not bad. It is just what is. Our attachments can lead to war but they also manifest as helpful technologies and different arts that are of great benefit to the world. As long as we are unenlightened we participate in dualism, and that is all right. In Tibetan there is a saying, “When in the body of a donkey, enjoy the taste of grass.” In other words, we should appreciate and enjoy this life because it is meaningful and valuable in itself, and because it is the life we are living.

If we are not careful, the teachings can be used to support our ignorance. One can say that it is bad for someone to get an advanced degree, or wrong

to have dietary restrictions, but this is not the point at all. Or one might say that ignorance is bad or normal life is only samsaric stupidity. But ignorance is simply an obscuration of consciousness. Being attached to it or repelled by it is just the same old game of dualism, played out in the realm of ignorance. We can see how pervasive it is. Even the teachings must work with dualism –

by encouraging attachment to virtue, for example, and aversion to non-virtue paradoxically using the dualism of ignorance to overcome ignorance. How subtle our understanding must become and how easily we can get lost! This is why practice is necessary, in order to have direct experience rather than just developing another conceptual system to elaborate and defend. When things are seen from a higher perspective they tend to level out. From the perspective

of non-dual wisdom there is no important and unimportant.

Text selected by Ton Bisscheroux

Photos from the *Dream Yoga Visualization Card Set*

More information about the seminars on *Dream Yoga*:

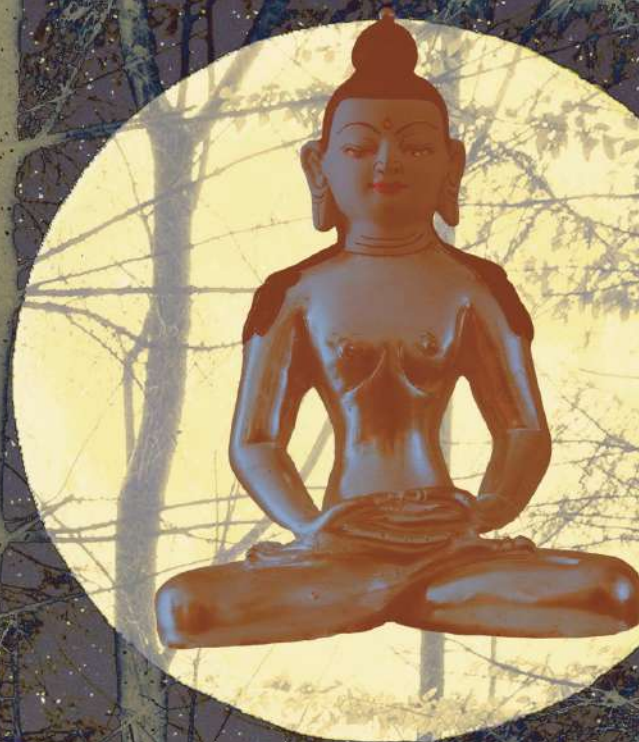
March 21-23: Vienna, Austria www.ligmincha.at

March 28-30: Berlin, Germany www.ligmincha.de

October 25-27: Brussels, Belgium www.bongaruda.be

You can also watch a video by Tenzin Wangyal Rinpoche on YouTube: www.youtube.com.





DREAMYOGA

Seminar with TENZIN WANGYAL RINPOCHE

from 21 – 23 March 2014 in Vienna

Location: seminar centre “Am Spiegeln”
Johann-Hörbiger-Gasse 30, 1230 Vienna

Fees: € 150,- for public talk and seminar
10 % reduction for registration before 10th February 2014
and further 10 % for members of Ligmincha Austria

Registration and further information:

www.ligmincha.at

info@ligmincha.at

Tel.: +43-650/3156557

Ligmincha Österreich

Argentinierstrasse 60/13

1040 Vienna



A HAPPY NEW YEAR 2014

We wish all readers of the Ligmincha Europe Magazine a Happy New Year 2014. All the best, health, happiness and space, light and warmth.



At the very end of the year we had once again the opportunity to attend a live webcast with a precious teaching from Geshe Tenzin Wangyal Rinpoche. In this webcast, which can be accessed using this [link](#) as a reception, Rinpoche talked about how meditation practitioners relate with each other as a community, or sangha, can play an essential role in their spiritual growth. Tenzin Wangyal Rinpoche discussed the role of sangha from the perspective of the Bon Buddhist teachings.



Although the Western New Year has passed, the Tibetan New Year Festival 'Losar' comes after the new moon on March 2, 2014.

The practice weekend on February 21-23, 2014 is before Losar.

For many years we have organized the annual practice weekend in Germany. At the request of Rinpoche, this meeting takes place independently of him and is led by experienced students. This year our practice weekend will take place on the Beuerhof (www.beuerhof.de) in the volcanic Eifel area. The upcoming meeting has been held around Losar since 2012 and focuses on last year's topic on the Summer Retreat 2013 in Buchenau: *Twenty-four Masters of the Zhang Zhung Nyen Gyud*.



We start the weekend on Friday, February 21 at 18.00 h. with setting up the Gumpa together and an initial meditation session. On Saturday, February 22 we welcome the day with a *Sang Chö*, followed by a planned Skype-meeting with Tenzin Wangyal Rinpoche. On Sunday, February 23 we will finish our weekend around 13.00 h with lunch.

For more information including directions and registration, please visit the website of [Ligmincha Deutschland](#).

European sangha of Ligmincha



Awakening the Sacred Feminine

A Meditation Retreat on Sherap Chamma: Mother of Wisdom and Love

with Marcy Vaughn

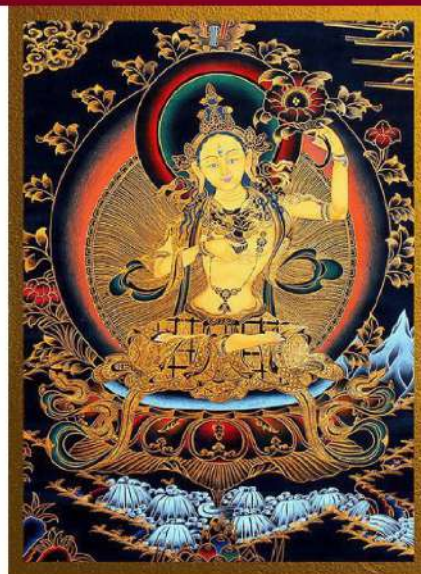
April 23rd - 27th 2014, Pauenhof / Germany

Sherap Chamma: Mother of Wisdom and Love

In many cultures the primordial female energy is seen as the origin of existence and the source of all positive qualities. As such, Sherap Chamma, Mother of Wisdom and Love, is the source of wisdom, and her medicine is love and compassion. The teachings of Sherap Chamma comprise one of the most important tantric cycles of the ancient Bön tradition.

In this retreat, participants will learn a beautiful and simple meditation practice enabling each to directly connect with the divine feminine energy. Within the support of the group, we create an environment to promote profound healing of physical, energetic/emotional, and spiritual dimensions of life. With visualization, the sound of mantra, and deep contemplation, we make a personal connection to this sacred form of the universal mother, Sherap Chamma, and are guided through this connection to our innate wisdom and the love and compassion that naturally radiate from that wisdom.

Those experienced in meditation as well as those who are beginning are warmly welcomed.



About Marcy Vaughn



Marcy Vaughn has been a practitioner of Tibetan Buddhism for more than 35 years and is a senior student of Tenzin Wangyal Rinpoche. She graduated in the first class of the master's program in contemplative psychotherapy at Naropa University. Currently a therapist in private practice in Pennsylvania, USA. Marcy teaches meditation classes and also leads retreats that explore imagery and voice in the healing process. She edited the books Tibetan Sound Healing, Awakening the Sacred Body, and Awakening the Luminous Mind all by Tenzin Wangyal. She helped design and teaches in the The Three Doors Academy, a three-year training program bringing contemplative practices to a secular world.

Event Details

Dates: April 23rd - 27th 2014 (arrival 22nd in the afternoon, departure 27th after lunch)

Venue: Pauenhof, 47665 Sonsbeck Hamb, Pauendyck 1, Germany

Participation fee (including meals): € 315,- early bird registration fee (before April 1st)
€ 350,- registration fee (after April 1st)

Accommodation fee: single (€90), double (€70), triple (€60), 4 persons (€50), 6 persons (€40).
Availability of the rooms is limited, so we cannot guarantee your preference will be available.

Registration: dakiniretreats@gmail.com

Language: Marcy will teach in English and a translation to other languages will not be provided.

Information on Facebook:

„Awakening the Sacred Feminine“

supported by
Ligmincha Netherlands



Ligmincha Deutschland



A SPECIAL OCCASION IN AMSTERDAM

In May 2014 Tenzin Wangyal Rinpoche will teach *A-tri* Dzogchen, and Alejandro Chaoul will teach *Tsa Lung Trul Khor* in Amsterdam, the Netherlands.

The *A-tri* ('Instructions on A') is a well-known Bon Dzogchen cycle that was first compiled in the eleventh century. The teachings are concise and to the point, and are arranged in fifteen stages. Through these stages we are guided towards a full understanding of the nature of mind and an integration of our meditation into everything we do with our body, speech and mind. The *A-tri* teachings are a wonderful support for those of us who follow the *Zhang Zhung Nyen Gyud* cycle in Austria.

Tenzin Wangyal Rinpoche is currently teaching a three-year cycle on the *A-tri* Dzogchen tradition in the Netherlands. Last year he explained the *Ngondro* practices, the foundational practices that accompany any major teaching cycle. This year, from May 23 to 25, Rinpoche will be teaching the second part, on the practice of *Zhine* or calm abiding: the practice of stabilizing our mind and attention.

This year we are especially fortunate, as Alejandro Chaoul-Reich will be teaching the practices of *Tsa Lung* and the *A-tri Trul Khor*

following the seminar by Rinpoche. From Monday, May 26 to Wednesday, May 28 he will teach these wonderful practices that are a great support for our meditation. In the *Tsa Lung Trul Khor*, 'the magical movements of channels and vital breath', we combine our attention, breath and movement to balance the energies in our body, which affects our meditative state of mind. The *Tsa Lung* is the foundation for the *Trul Khor*. The *A-tri Trul Khor* exercises are connected to the *A-tri* Dzogchen cycle. At many retreats, for example the summer retreat in Buchenau, we do these practices every morning.

The *A-tri Trul Khor* is based on the same five *lung* that we work with in the *Tsa Lung*. They are more vigorous, but not difficult, and help us to release patterns of energy that are a hindrance to our meditation and well-being. As Alejandro put it: "The 'magic' of *Trul Khor* is not esoteric, but it is actually opening your heart. Being seated, emotionally, mentally and spiritually, not just physically."

You can find more information on: ligmincha.nl
Registration and information: seminar@ligmincha.nl

Text by Erik Robbemont

Photo by Joop van Spronsen



UPCOMING TRUL KHOR ACTIVITIES IN EUROPE

The next few years will provide great opportunities for all interested to learn *Trul Khor* in Europe! Practices from both *A-tri* and *Zhang Zhung Nyen Gyud* cycles of *Trul Khor* will be taught in different countries.

In 2014, *Trul Khor* part 1 preparatory courses will be instructed in Finland and in Poland. These courses include ten movements from *Zhang Zhung Nyen Gyud Trul Khor* cycle and the *Ngondro* movement from the *A-tri Trul Khor*.

As continuation, *Trul Khor* part 2 teachings by Alejandro Chaoul will be held in Poland, Chamma Ling retreat center in 2015. Teachings include more movements from *Zhang Zhung Nyen Gyud Trul Khor* and *A-tri Trul Khor* cycles.

Also, Alejandro will teach *A-tri Trul Khor* in Amsterdam in May 2014, in the days following Tenzin Wangyal Rinpoche's second *A-tri* teachings. Here are the places and dates:

Poland:

Trul Khor part 1

February 14-16: Warsaw

Instructor: Darek Orwat

Darek has been authorized to instruct the *Trul Khor* part 1 by Alejandro Chaoul and Tenzin Wangyal Rinpoche.

Trul Khor part 2 — beginning the training Chamma Ling Retreat Center, 2015, dates are to be confirmed.

Teacher: Alejandro Chaoul

For more information please contact:

www.ligmincha.pl

darekorwat@gmail.com

Finland:

Trul Khor part 1

March 7-9: Kuopio

March 14-16: Helsinki

Instructor: Anna-Kaisa Hirvanen

Anna-Kaisa has been authorized to instruct the *Trul Khor* part 1 by Alejandro Chaoul and Tenzin Wangyal Rinpoche.

For more information please contact:

www.ligmincha.fi

anna-kaisa@ligmincha.fi

Netherlands:

A-tri Trul Khor

May 26-28: Amsterdam

Teacher: Alejandro Chaoul

For more information please contact:

ligmincha.nl

seminar@ligmincha.nl

Text by Anna-Kaisa Hirvanen



WHAT'S HAPPENED IN EUROPE

We want to share the events of the European sangha with you. The greatest event in 2013 was the inauguration of the *Gompa* in Poland with H.E. Yongdzin Tenzin Namdak, Khenpo Tenpa Yungdrung, Tenzin Wangyal Rinpoche and other lamas. H.E. Menri Lopon Trinley Nyima Rinpoche taught in Great Britain and in Poland. Tenzin Wangyal Rinpoche visited Austria and gave several webcasts. And we had other webcasts. Here is an impression of the events.



October 24 – 27: The inauguration of the Gompa in Wilga, Poland. More than four hundred people were present during the ceremony and teachings from the *Seven Mirrors of Dzogchen*.

In a special edition of the *Ligmincha Europe Magazine* you can read more about this historic event:

[special edition](#) (English)

[specjalne wydanie](#) (Polish)



Free Live Webcast
Live dzogchen teachings from the Tibetan Bon Buddhist tradition

THE OPEN HEART:
Healing in the Dzogchen Tradition

October 12, 2013
3–4:30 p.m. New York time

Translations in multiple languages available





H.E. Menri Lupon Trinley Nyima Rinpoche
and
Geshe Tenzin Wangyal Rinpoche

www.ligmincha.org

You can watch the recording here:

[The Open Heart, with Menri Lupon & Tenzin Rinpoche \(12-10-2013\)](#)

Free Full-Day Live Webcast
Live dzogchen teachings from the Tibetan Bon Buddhist tradition

Purifying Your Karma Through Mantra
with Geshe Tenzin Wangyal Rinpoche

December 14, 2013
9 a.m.–3:30 p.m. New York time

Translations in multiple languages available




www.ligmincha.org

You can watch the recordings here:

[Purifying Your Karma Through Mantra, Part 1: Teaching \(14-12-2013\)](#)

[Purifying Your Karma Through Mantra, Part 2: Practice \(14-12-2013\)](#)

[Purifying Your Karma Through Mantra, Part 3: Teaching \(14-12-2013\)](#)



[Purifying Your Karma Through Mantra, Part 4: Practice \(14-12-2013\)](#)

Free Live Webcast
Live teachings from the Tibetan Bon Buddhist Tradition

Dream Yoga
with Geshe Tenzin Wangyal Rinpoche

December 19, 2013
12–1:30 p.m. New York time

Translations in some languages may be available

www.ligmincha.org

You can watch the recording here:

[Dream Yoga \(19-12-2013\)](#)



Free Live Webcast

Live teachings from the Tibetan Bon Buddhist Tradition

Nurturing Sacred Community

with Geshe Tenzin Wangyal Rinpoche

December 29, 2013

3—4:30 p.m. New York time



Translations in multiple languages available

www.ligmincha.org



You can watch the recording here:

[Nurturing Sacred Community with Tenzin Wangyal Rinpoche \(29-12-2013\)](#)

Lopon Trinley Nyima Rinpoche Webcast

Precious human life

19th November 2013

8:00-8:40 p.m.

Spiritual practice in everyday life

20th November 2013

8:00-8:40 p.m.

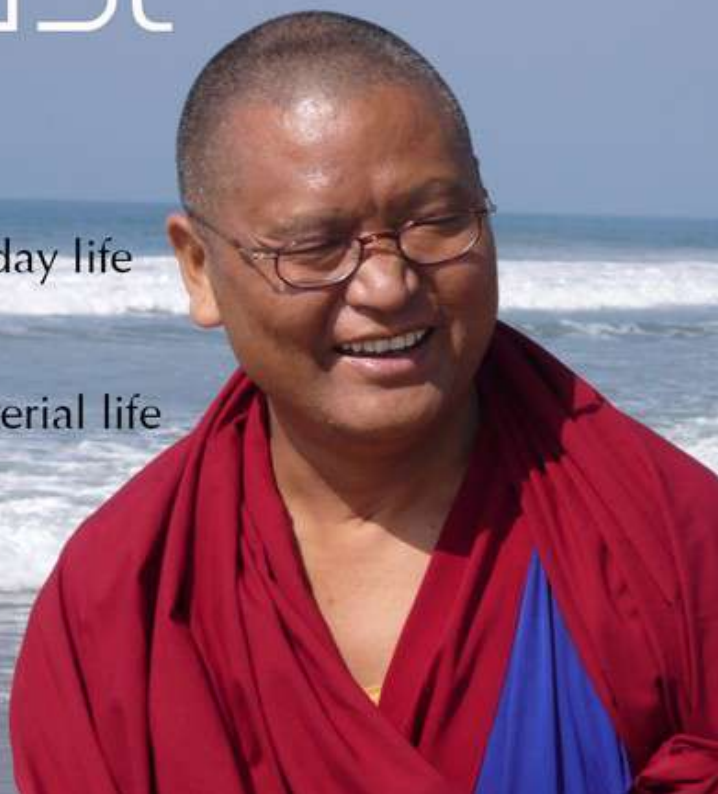
The spiritual path and material life

21th November 2013

8:00-8:40 p.m.



www.ligmincha.pl



You can watch the recordings here:

[Webcast with Menri Lopon Trinley Nyima Rinpoche \(19/21-11-2013\)](#)





November 10 – 17: H.E. Menri Lopon Trinley Nyima Rinpoche, the Head Teacher at the Monastic College of Menri Monastery in India, was invited to London, UK, by Lama Khemsar Rinpoche to give *The Zhang Zhung Me-ri Empowerment* in November 2013. Lama Khemsar recently founded Ku-soom Lhun-drub Ling there, a cozy authentic Gompa and Bonpo Study Center in the former Rehoboth Chapel located in New Barnet. Menri Lopon was assisted by Geshe Thupten Negi from Lishu Institute in India.

As the venue had just been opened, it was auspicious and special that the Menri Lopon had accepted the invitation. His presence showered blessings upon the former chapel, and his charm,

Lama Khemsar Rinpoche's intriguing laugh and Geshe Thupten's everlasting smile created a warm and colorful atmosphere. In a tender and precise way Menri Lopon gave explanations about *Zhang Zhung Me-ri*, the important protector, and performed the empowerment which is essential as per the *Zhang Zhung Nyen Gyud* cycle. Lama Khemsar's UK sangha gathered for the event, and in addition some guests as far as from Poland and Germany made their way up to London's North. When you travel to the UK, make sure to pay a visit to this freshly developing Bonpo Center.

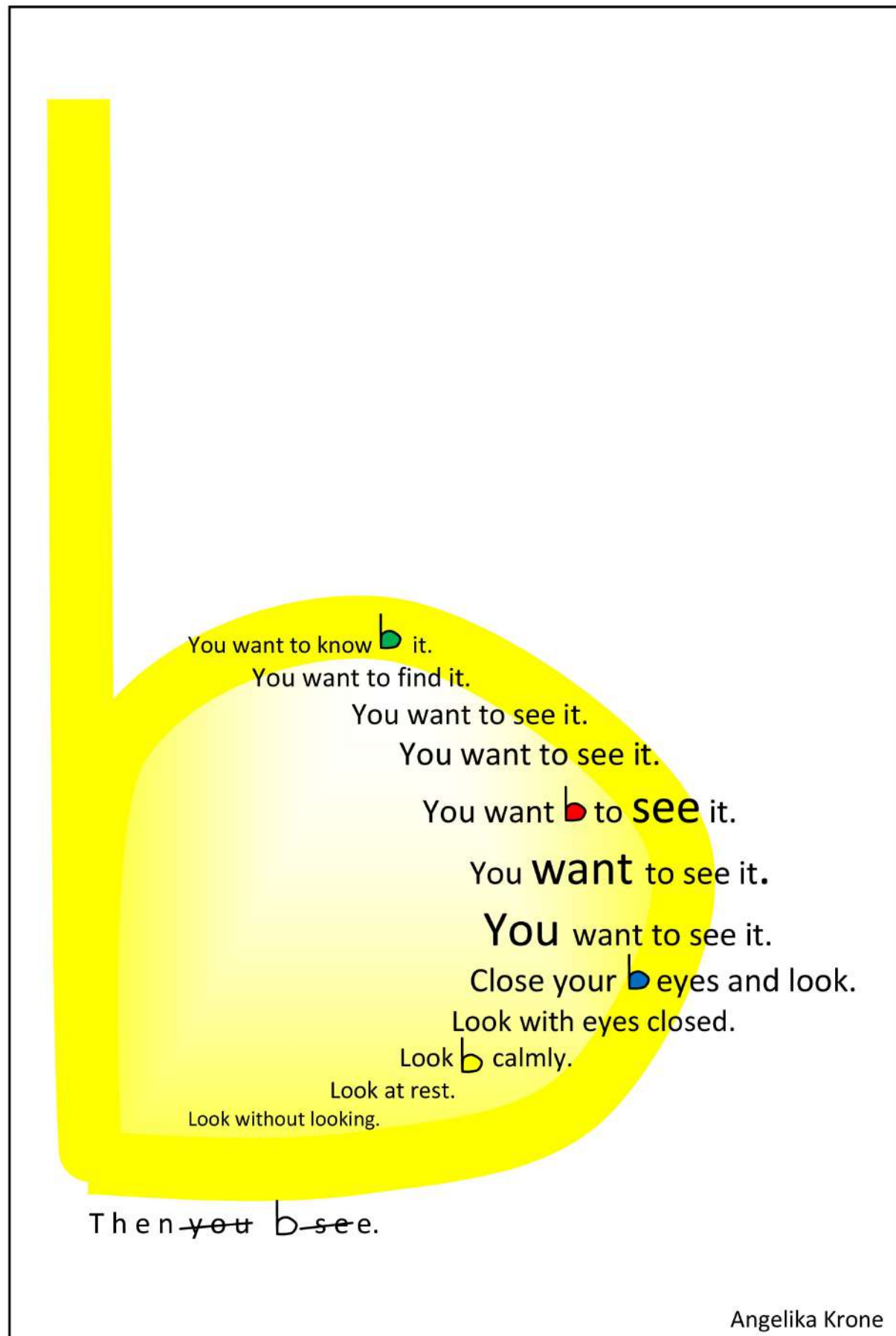
Here you can find the first News Letter of The Tibetan Yung Drung Bon Study Centre, UK:
www.yungdrungbon.com



November 23 – 24: H.E. Menri Lopon Trinley Nyima Rinpoche gave in Warsaw, Poland, *Teachings and Empowerment of Long Life*.



BE



LITTLE BUDDHA



*Everybody has
since the
beginning*

*natural mind /
buddhanature*

*Normally
only a mahasidha
could see
pure dimension*

*but all our
bon teachers
are connected
with the lineage*

*and they help us
to discover our
natural mind*



Bridget de Claire



DREAMING: ILLUSION, BARDO, RIGPA

Dreams are greatly valued in Tibetan culture and in the Bon religion. Information from the unconscious is often of greater value than the information the conscious mind can provide. Frits de Vries has studied several books, and also writes about his own experience concerning dreams.

Introduction

When I talk with friends about dreaming they generally talk about a recent dream. Dreaming seems to not influence their daily life. For me the situation is much different. In Buddhist teachings dreaming is strongly connected to daily life and also to the intermediate state, the *bardo*.

I was involved in learning to dream lucidly, i.e. to be aware that you are dreaming while you are dreaming, without much success, before I met Tenzin Wangyal Rinpoche. Lucidity was just a bridge I was not ready to cross. I started with the *Dream Yoga* of Tenzin Wangyal Rinpoche in 2003, when he gave a seminar on *Dream Yoga* from the *Ma Gyu (Mother Tantra)* in Amsterdam, Netherlands. When I read Rinpoche's book on dreaming (1), concepts such as 'lucidity' were already familiar to me however, the teachings on dreaming in Tibetan Buddhism were new to me. In Western books on lucid dreaming, such as Stephen LaBerge's *Exploring the World of Lucid Dreaming* (2), being lucid is an exciting experience with more possibilities than you can imagine. However, Rinpoche gave me the right context for a more meaningful experience and context than just excitement: the relationship of dreams to the *bardo*, the intermediate state between death and the next life.

In the Western world one can start learning to dream lucidly and then to carry one's dream experiences into daily life. A person can train in an area of difficulty in waking life, take what is learned into the lucid dream state and then have less trouble in the waking state. In the Tibetan *Dream Yoga* it is the other way around: you start with developing more awareness in your daily life instead of in your dreams. In less than three pages Rinpoche explains four important key concepts,

which have served me for years as a red ribbon in my meditation practices and study of Dzogchen. The concepts – vision, action, dream, and death – are from the *Bon Mother Tantra*.

Dreaming and illusion

In the learning process of the Dzogchen practice, dreaming is a stepping stone to liberation in the *bardo*. The relation between dreaming and the *bardo* is clearly explained by Rinpoche in the concept-quartet: vision - action - dream - death. This is not only the sequence of concepts, but also the sequence in the learning process. You cannot start in the middle.

"The awareness we have stabilized during waking experience and manifested in our behaviors naturally begins to arise in the dream. The primary practices use the understanding of the *prana*, chakras, and mind to support this strengthening of awareness in the dream. They are done before falling asleep and in three waking periods during the night. Once lucidity is developed there are further practices engaged during the dream itself in order to develop flexibility of mind, to break the limitations and misunderstandings that bind us to *samsara*. Just as the lucidity and presence cultivated in waking life is carried into the dream, the lucidity and presence in dream is carried into death." (3)

Becoming more aware in vision (view) and action (conduct) looks like an easy pursuit. The expression 'clarity of view' is used in everyday language.



Tapihritsa

But when used as a part of the Nangzer Lopo's invocation prayer to Tapihritsa (4) it points straight to the path of liberation:

"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.”

There is a big gap between the meaning of ‘clarity of view’ as used in everyday language and the meaning in the Dzogchen scriptures. Ordinary awareness is driven by the eight worldly concerns, while Dzogchen practice leads to timeless awareness and the full realization of view and conduct. Even after you have recognized a glimpse of timeless self-awareness or *rigpa*, there is still more work to do. It starts with the training in composure, the calm state. The completed training in *zhiné* (*shamata*) is followed by training in contemplation and integration in daily life. In Dzogchen *zhiné* is a concentration practice considered as preparation for contemplation (5).

In this learning process we change, a logical development when you begin to see more clearly, instead of ‘contaminated’ by emotions and habitual patterns. Perhaps one gets the feeling of ‘opening the doors of perception.’ One’s view of the world might change, as Rinpoche describes (6): “Nothing changes but everything is different.”, in a meditation period this sentence was an eye opener for me as my ‘view’ of the world was drastically changing.

The transformation and training of view and behaviour in daily life is also expressed by the answer of master Padmasambhava to a question asked by Lady Tsogyal (7). In summary: “Lady Tsogyal asked the master: What kind of daily activities should one undertake after rising from the state of composure? The master replied: After rising from the above-mentioned state of composure, there are two ways of training. First the training that accords with insight is to trust that everything you experience – you, yourself, as well as outer and inner things – are all illusory appearances, like in a dream. (...) The training that accords with method is to cultivate an illusory compassion for illusory sentient beings and, if it doesn’t hamper your meditation state, then perform various actions to help them.”

It says in the teachings that meditation training experience should not only transform your view of the world, but also your compassion is no longer the compassion for ‘real’ beings. It is a major change in your vision, but also in your

behaviour. There is no surprise if you know this is also like the first of *The Four Foundational Practices*, called ‘changing karmic traces’ in the *Dream Yoga* training by Rinpoche (8):

“A version of the first foundational practice is rather well known in the West, because dream researchers and others interested in dream have found that it helps to generate lucid dreaming. It is as follows: throughout the day, practice the recognition of the dream-like nature of life until the same recognition begins to manifest in dream.”

Background to these exercises is the realization that all phenomena are empty and that the apparent self-nature of beings and objects is illusory.

Padmasambhava (9) describes successive kinds of temporary and changing signs of progress when developing your Dzogchen view in the waking state. When you finally arrive at the ‘unchanging signs’ your lucid dreaming capacity helps you to enter a steady state:

“There is no longer any experience in which you cling to solid reality; instead, everything is sheer luminous display. Everything appears, but there is no solid reference point or clinging. To realize this is the sign of having established, through experience in training, that mind itself is empty. To experience this even while dreaming is to have reached to fullest degree of steadiness.”

When you have, after years of training, reached some clarity in daily life and some steadiness in your dreaming, you still have to come to the realization that it is all illusion. We learn from Tenzin Wangyal Rinpoche the close connection between the waking state, illusion and dreaming.

Also, the contemporary Dzogchen master Tsoknyi Rinpoche (10) says:

“Dream state is like magical illusion, it is unreal, it doesn’t really exist. For some reason, we believe that during the waking state, that everything is real, strange enough. But honestly, who knows, maybe the dream state is real and the waking state is unreal! It’s not sure.”

In ordinary conversation dreaming is often seen as illusory activity, because when you dream of finding money on the street, upon awakening nothing was found. On the other hand, in a dream



you are threatened by a wild animal and you feel fear and upon awakening you still feel the fear in your body. In general people do not care about their dreams unless they have frequently nightmares. Then people seek professional help to resolve these 'illusions'.



Gyuma Chenmo khandro (dakini) of the *Dream Yoga*.

Summary of transformation

conscious- ness level	experience: illusion, dreamlike?	experience: aware- ness, clarity?
daily life	no, we see it all as real, unless some- thing special happens	no, we have to de- velop and use the dream metaphor as help
dreaming	yes, we see it as illusion most of the time	no, we have to de- velop clarity of lucid dreaming

Dreaming and *bardo*

“The *Mother Tantra* says that if one is not aware in vision, it is unlikely that one will be aware in behaviour. If one is not aware in behaviour, one is

unlikely to be aware in dream. And if one is not aware in dream, then one is unlikely to be aware in the *bardo* after death.” (11)

In Buddhist teachings clarity and awareness are important goals in waking and dreaming, but also in the *bardo*.

Lopon Tenzin Namdak says when you have arrived in the *bardo* after death (12): “What is the situation at that time? Don't think this next stage is an illusion or not true or something. It feels just as it does now in this present time. You can see evidence of this in dreams; they show you. Dreams are great evidence. So try to trust what dreams show you as this is evidence for what it will be like when you leave your body.”

By way of illustration he adds: “When we dream, whatever experiences we have seem just as real and tangible as our waking life; this is the same state after death, when the mind wakes up in the intermediate state between death and the next life (Tib. *bar do*).”



H.E. Yongdzin Tenzin Namdak Rinpoche.

Lopon Tenzin Namdak Rinpoche describes a strong relationship between dream and *bardo*, when he explains ‘The Vision of the Base’ (13): “In the *bardo* one has left the physical body but still has the *yilu* (*yid lus*), the vision body. It is just the same as the body of dreams, the mind body. Even though the physical body is dead there is so much attachment that one has the vision of the body. This body can feel like the ordinary body. (...) The time you are in the *bardo* depends on your condition – seven weeks is an average. But the situation is just the same as dream.”

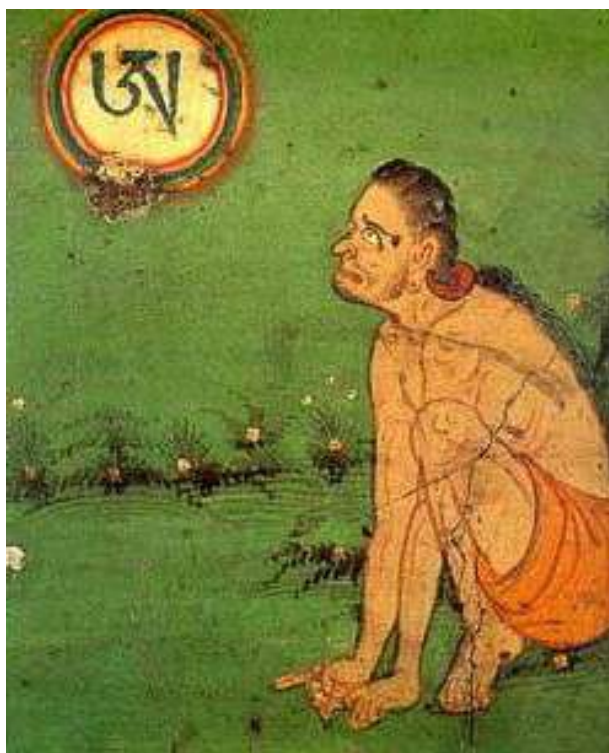


Dreaming and *rigpa*

Rigpa is the crucial experience of all Dzogchen practices. Bon Buddhism has the richness to have several roads or streams (14) leading to this experience. One is the *Zhang Zhung Nyan Gyud Dzogchen*, with the traditional *Ngondro* preliminary exercises, another is the *A-tri* (or *A-khrid*) Dzogchen, with *zhiné* concentration training in the preliminary exercises. We are fortunate these two streams are regularly taught in the West, both by Tenzin Wangyal Rinpoche and Yongdzin Tenzin Namdak Rinpoche.

The main goal of the preliminary exercises is to make yourself ready, stable and open for at least a glimpse of this spontaneous, timeless experience of utter clarity. You have to find a Dzogchen master for an introduction into this non-dual spacious state of timeless awareness; one who can confirm your experiences are genuine *rigpa*, and give further instructions (15):

“When the inner and outer signs start to manifest, the master introduces us to the natural state by explaining to us the nature of the experiences we have already had and of the knowledge we have already acquired by ourselves. (...) It is necessary to have this direct experience ourselves, and the surest way to do this is by practicing *zhiné*.”



Yogi in *zhiné* (“Guide of A”) concentration.

After this introduction you expand your first glimpse, by getting more confidence and certainty, familiarize with and integrate the *rigpa* experience in your daily life. A great support can also be hearing and reading the teachings of accomplished Dzogchen masters, and studying their texts.

When you are sure and you can open yourself more and more to this experience, more signs will come, like recognizing wisdoms. A description of signs of progress is found in Reynolds (16). When your experiences of *rigpa* become more stable and your dreams more clear, it is time to work more on your *Dream Yoga*. Recognizing your dreams as dreams gives you the opportunity to do the lucid dream practices Rinpoche describes (17), because simply recognizing that a dream is a dream is not that useful.

Also Tsoknyi (18) explains why:

“What is necessary is to be able to remember one's guru, to remember the instructions and to apply them, and especially remember how to mingle our mind with the guru's mind and remain in the state of *rigpa*. To be able to do that seven times in a row is described as having the assurance, the certainty of being liberated in the *bardo*. Tibetan masters don't really like to give such assurance, or such guarantee, but there is this one, that if during this life you can recognize and remain in *rigpa* seven times during the dream state, you can be sure of being free in the *bardo*.”

In all Dzogchen teachings it ends with developing awareness in the state of *rigpa* in daily life, carrying it over to the dream state, leading to liberation in the *bardo*.

To conclude, we end with Longchenpa (19), who presents dreaming in a special metaphor for understanding liberation:

“All the appearances of moving, staying, or dwelling that manifest in dreams do so within a single state of sleep, but it is not the sleep that moves, stays, or dwells. Similarly, nothing – neither the universe of appearances and possibilities, whether of *samsara* or nirvana, nor any of the myriad beings who manifest as moving, staying, or dwelling therein – strays from the sole state of awareness; rather, everything is clearly apparent without truly existing, the ground of being manifesting as sensory appearances. The essence of



awareness is such that it does not stray from the *dharmakaya* of the victorious ones.”



Fata morgana: clearly apparent without truly existing.

The paradox ‘clearly apparent, without truly existing’ can in my opinion best be understood as the two levels of truth, with the general Buddhist solution of the middle way between absolute and relative truth. In a short summary on the correct Dzogchen view, Longchenpa concludes (20): “To over-estimate reality is to interpolate that it is truly existent, when in fact it is not. Under-estimating it is to repudiate or deny its relative existence, for it nevertheless does appear. Therefore the understanding of ultimate and relative realities – the two levels of truth – is a middle path devoid of extremes.”

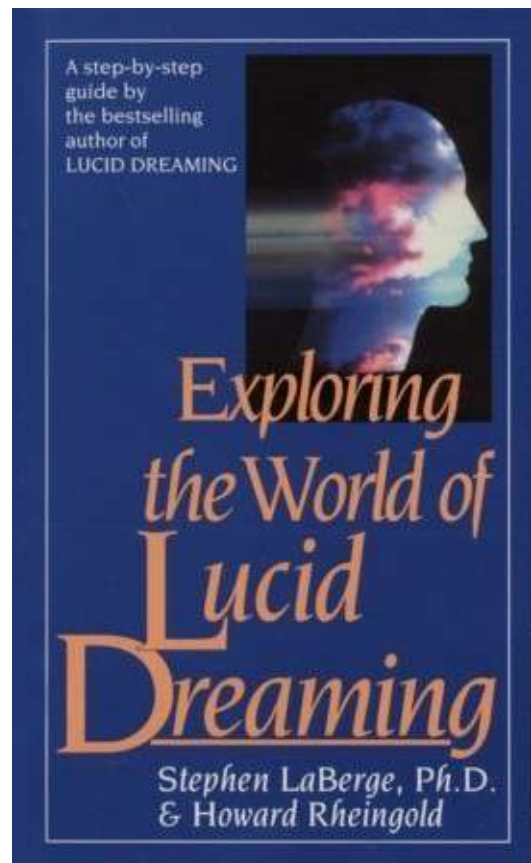
However, Namkhai Norbu (21) emphasizes the special quality of awareness while in the state of *rigpa*:

“But in Dzogchen, right from the beginning this concept of two truths does not exist, and the non-dual state is introduced as the foundation of both the way of seeing and the way of practicing.”

Thus, one truth in ordinary awareness; two truths in the phase of familiarization with *rigpa*; but in the conceptless non-dual unspeakable state of *dharmakaya*, concepts like two-truths, illusion, vision, action, dream or death, do not exist. Because we regularly pray in our practice for *dharmakaya*, the essence of awareness, we end here with the well-known sentence from our dedication prayer of the *Zhang Zhung Chak Tri* manual: “May we swiftly achieve the complete buddhahood of the three bodies: *dharmakaya*, *sambhogakaya* and *nirmanakaya*.”

Notes

- (1) My first reading was the Dutch version, see Tenzin Wangyal, 1999 (further references will be made to the English edition, 1998), *De werkelijkheid van Slapen en Dromen een oude Tibetaanse Oefenweg*, published by Elmar, Rijswijk, Holland.
- (2) Stephen LaBerge is a famous American researcher on Lucid Dreaming, see: LaBerge, Stephen & Howard Rheingold, 1990, *Exploring the World of Lucid Dreaming*, Ballantine Books, New York.
- (3) Tenzin Wangyal, 1998, p. 81-83, *The Tibetan Yoga's of Dream and Sleep*, Snow Lion Pub.
- (4) Part of the *Invocation Prayer to Taphritsa*, from the Zhang Zhung Ngöndro text. See also Reynolds, 2005, p. 232-234, *Invocation to Taphritsa*.
- (5) See Chapters 6 and 7 on Zhiné and Contemplation in Tenzin Wangyal, 2000, p. 79-98 *Wonders of the Natural Mind*, The Essence of Dzogchen in the Native Bon Tradition of Tibet, Snow Lion Publications. (In 1993 first published).
- (6) Tenzin Wangyal, 2002, p. 129, *Healing with Form, Energy and Light*, The Five Elements in



Tibetan Shamanism, Tantra and Dzogchen, Snow Lion Publications.

- (7) See Padmasambhava, 2008, p. 70-71, *Treasures from Juniper Ridge*, The Profound Treasure Instructions of Padmasambhava to the Dakini Yeshe Tsogyal, Rangjung Yeshe Publications, Nepal.
- (8) ibid. Tenzin Wangyal, 1998, p. 90.
- (9) ibid. Padmasambhava, 2008, chapter Signs and Levels of Progress, p. 129-134.
- (10) Tsoknyi Rinpoche, 1998, p. 197, *Carefree Dignity*, Discourses on Training in the Nature of Mind, Rangjung Yeshe Publications, Nepal.
- (11) ibid. Tenzin Wangyal, 1998, p. 81.
- (12) Yongdzin Lopön Tenzin Namdak, 2010, p. 158, *Teachings: Masters of the Zhang Zhung Nyengyud*, Pith Instructions from the Experiential Transmission of Bönpo Dzogchen, Heritage Publishers, New Delhi.
- (13) Shardza Tashi Gyaltsen, 2002, footnote on p. 124-125, *Heart Drops of Dharmakaya*, Dzogchen Practice in the Bön Tradition, commentary by Lopon Tenzin Namdak, Snow Lion Publications.
- (14) ibid. Tenzin Wangyal, 2000, p. 54-55.
- (15) ibid. Tenzin Wangyal, 2000, p. 86-87.
- (16) ibid. Reynolds, 2005, p. 278 and p. 324, Signs

of Heat.

- (17) ibid. Tenzin Wangyal, 1998, main practices: p. 104-118, eleven lucidity practices: p. 119-126.
- (18) ibid. Tsoknyi Rinpoche, 1998, p. 196-197.
- (19) Longchen Rabjam (Longchenpa) 2001, p. 256-257, *A Treasure Trove of Scriptural Transmission*, A commentary on The Precious Treasury of the Basic Space of Phenomena, Padma Publishing, CA.
- (20) Longchen Rabjam (Longchenpa), 1978, p. 28, *The Four-Themed Precious Garland*, An Introduction to Dzogchen, the Great Completeness, Library of Tibetan Works and Archives.
- (21) Chögyal Namkhai Norbu, 1996, p. 93, *Dzogchen, the Self-perfected State*, Snow Lion Publications.

Text by Frits de Vries

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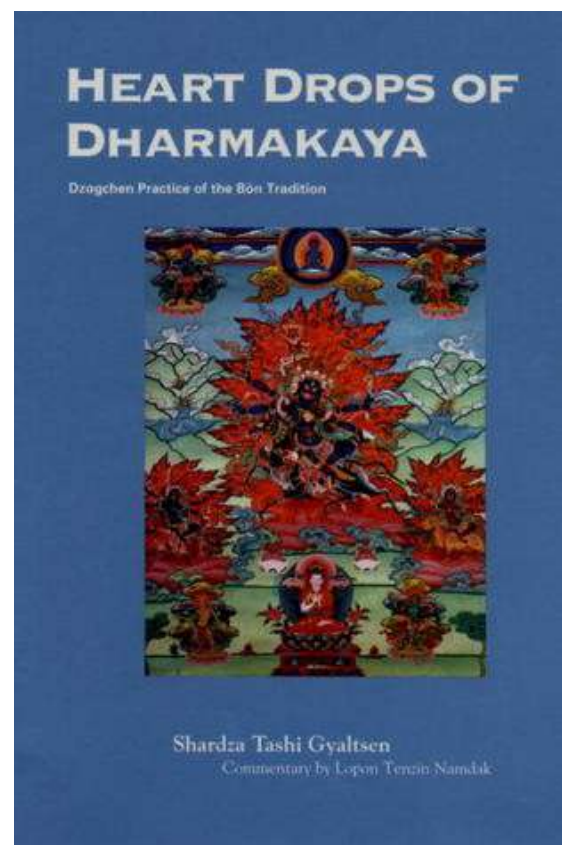
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TENZIN WANGYAL RINPOCHE'S EUROPEAN SEMINARS AND ON-LINE TEACHINGS IN 2014

When	Where	What	More information
February 21 – 23	Beuerhof, Germany	8th International sangha practice-weekend of the European sangha	www.ligmincha.de
March 2 19.00 – 20.30 h (CET)	Your computer	Free Live Webcast: Raising your Windhorse – Good Fortune for the New Year	www.ligmincha.org
March 9 19.00 – 20.30 h (CET)	Your computer	Free Live Webcast: Calming Your Mind With Meditation – the Practice of Calm Abiding, <i>Zhiné</i>	www.ligmincha.org
March 8 – April 6	Your computer	Interactive online course: Awakening the Sacred Arts	www.glidewing.com
March 14 – 16	Paris, France	Weekend seminar: Awakening the Luminous Mind	www.ligmincha.fr
March 21 – 23	Vienna, Austria	Weekend seminar: Dream Yoga	www.ligmincha.at
March 28 – 30	Berlin, Germany	Weekend seminar: Dream Yoga	www.ligmincha.de
April 12 21.00 – 22.30 h (CET)	Your computer	Free Live Webcast: Broadcast live from the annual Spring Retreat	www.ligmincha.org
May 9 – 11	Malaga, Spain	Weekend seminar: Tibetan Sound Healing	www.ligmincha.es
May 10 – June 1	Your computer	Interactive online course: The Nature of Mind	www.glidewing.com
May 16 – 18	Helsinki, Finland	Weekend seminar: Awakening the Luminous Mind	www.ligmincha.fi
May 23 – 25	Amsterdam, Netherlands	Weekend seminar: A-tri, Part 2 (of 3 Parts)	www.ligmincha.nl
May 29 – June 1	Bulle, Switzerland	Weekend seminar: Soul Retrieval	www.ligmincha.fr
July 12 – August 10	Your computer	Interactive online course: Tibetan Dream Yoga	www.glidewing.com
July 15 – 20	Wilga, Poland	The Twenty-One Nails, Part 2	www.ligmincha.pl
August 25 – 31	Buchenau, Germany	Summer Retreat: The Six Lokas	www.ligmincha.de
September 12 – 14	Moscow, Russia	The Practice of the Six Lamps, Part 2	www.garuda-bon.ru
October 14 – 19	Maria Alm, Austria	The Experiential Transmission of Zhang Zhung, Part 5	www.ligmincha.at
October 25 – 27	Brussels, Belgium	Weekend seminar: Dream Yoga	www.bongaruda.be

