



Ligmincha Europe Magazine

14 – Autumn 2014



Meet the Swiss sangha

Everyday Life is the Practice

Lishu or The 3 Doors?

Openness is my Path



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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 this issue Tenzin Wangyal Rinpoche elaborates the difference between the program of Lishu Institute and The 3 Doors Academy; we have an article where Tenzin Wangyal Rinpoche tells us how to turn our daily challenges into meditation practice; we introduce the Swiss sangha; we tell you what's happened/happening in Europe, and more.

I would like to share a personal experience from the Summer Retreat in Buchenau, Germany.

negative emotions, clear them at a deep level, and transform them into positive qualities. And I realized: sitting at Rinpoche's table would not satisfy my *Hungry Ghost* in any way.

I was not invited, and I volunteered to serve a guest at Rinpoche's table as a waiter. Every guest had a personal waiter. When I went to my guest to ask what she wanted to eat, she was surprised and said that she actually did not want to sit there... And later, when I wanted to sit at the servers table — the waiters had a table near Rinpoche — there was no place left for me!



A warm *Thank You* for the cook and his team, who prepared a wonderful dinner.

During this retreat we practiced [The Six Lokas](#). While I was working with the *Hungry Ghost Realm*, there was one thought that bothered me a lot: during the dinner I would like to sit at Rinpoche's table. In Buchenau it is a tradition that members of the European Ligmincha boards and some other guests are invited to sit at Rinpoche's table on the last evening of the retreat. Although Rinpoche has shown his appreciation for the work I do many times in different ways, for my *Hungry Ghost* it was not enough.

Of course it was a stupid thought/desire to have, but it was very strong. Working with this during the practice helped me to recognize my own

I could have blamed the organization, but I accepted the situation. And during dinner somebody at the servers table was so generous to offer me her place, after she had finished her dinner. And then I had the best place, close to Rinpoche.

Not being invited to Rinpoche's table was the best that could happen to me. While serving, I felt a great inner joy, something nobody could 'give' to me. A few weeks later I realized that I practiced Generosity, the antidote of desire and attachment. Thank you Rinpoche for your teachings!

In Bon,

Ton Bisscheroux, chief editor



MOST STUDENTS SEEK GUIDANCE

During the Summer Retreat 2014 in Buchenau, Germany, Tenzin Wangyal Rinpoche gave an update on the progress of Lishu Institute and also said a few words about Ligmincha and The 3 Doors program. We would like to share this information with you.

As many of you know, I have been teaching for over twenty years in the West. And I have learned so much, perhaps even more than I taught. In the process of teaching I have realized that we are all different and have different needs. During the flight over here, I reflected that perhaps Tibetan lamas need to ask a simple question when teaching Westerners: Are their students coming to learn Bon and Buddhism or are they seeking help from Bon and Buddhism? These are two different things.

I have discovered that the majority of people don't come to me in order to become a Buddhist or Bonpo. They come seeking help, and primarily the help that they couldn't find in their own cultures or from the traditions in which they were raised. So they are seeking guidance.

To those seeking this kind of help, you don't try to lay out the whole philosophy of Buddhism. It took me a long time to realize this, and finally I have. But it has been a challenge to balance these two very different interests. As a teacher in the West I



went back and forth and used different approaches. The way I have been teaching here in Buchenau this week is a kind of middle way.

Lishu addresses the interest at one extreme and The 3 Doors the other. I use the word 'extreme' in a positive way here. The differing approaches of educating students through Lishu or through The 3 Doors are equally valid. Each is important for different people.

For the group of students drawn to study the teachings in depth, Lishu has been created. And this is very important, even if this group might be very small. And a group such as those gathered here at this retreat might be a medium-sized group, and this is also important. The 3 Doors might possibly be an even larger group, and it's equally important.



Geshe Thupten Negi with the Bon canon in Lishu Institute.

Through Lishu we will train Westerners who are seriously interested in learning the dharma, and willing to dedicate their life pursuing this. In the past, many people went to India and spent a considerable amount of time studying there, like Jeffrey Hopkins and Robert Thurman. This became their life's work. They went to a university and completed PhD work in Buddhist Studies or Tibetology and they





continue to practice and study. It is a lifetime pursuit. With Lishu we are creating a place where people will be able to go and spend years learning in as close as possible a way to the way I learned in the monastery. I don't think it's possible to do it in exactly the same way, but as close as possible.

It has long been one of my dreams to have a place where people can go and study for a long time. That's what we have been working on for a number of years now. So basically people will live at Lishu and learn the texts. As it has been evolving, we have changed the program from five years to three years and from three years to the possibility now of doing it year by year. So we are trying to become a little more flexible.

I could not see the possibility of doing this in the West, but the possibility of doing this in the East looked promising. However, in India everything moves at a different speed than in the West, so it took much longer than we had anticipated. So far we have established the Association, bought the land, raised the money, built the buildings, and now we are looking into the details of the kitchen. And the good news is that we are very close to beginning the program! We will soon be ready, so I want everybody to know this. We want people to come there, to study there, and to support Lishu financially. A description of all these possibilities is available on the website www.lishu.org.

Another vision of mine is The 3 Doors. This program is experientially based and focuses on the essence of the teachings. It does not so much emphasize learning from the texts as it does gaining experience with the practices that bring direct benefit. Website: www.the3doors.org.

In the last three or four years we've probably trained over one hundred people around the world in The 3 Doors Academy program. Those who have completed the two and a half year long Academy have expressed much enthusiasm, and I trust this enthusiasm will continue and will expand to many different places throughout the world.

Both The 3 Doors and Ligmincha are like a family. In a way, The 3 Doors was born from Ligmincha and is now growing in its own way. It has a slightly different purpose as an organization. But always we support each other to grow. While there is much more to say about Lishu and The 3 Doors, I just wanted to highlight the progress of these organizations. I invite you to go to their websites for more information. If you are open or if you are curious, you can always Google it! [or click on the pictures on this page]

Tenzin Wangyal Rinpoche



THE THREE DOORS

Transformations of Body, Speech, and Mind



THE AMAZING 3 DOORS ORGANIZATIONAL RETREAT



“You will be amazed” were the prophetic words of [The 3 Doors'](#) Vice President, Kallon Basquin in his opening remarks to the members of the first International Organizational retreat in July 2014. Words of amazement were echoed many times during the next three and a half days. First-time hugs were shared among people meeting face-to-face for the first time, although they had spent countless hours working together by Skype, email and phone over the last four years.

Although, unable to attend the retreat, Tenzin Wangyal Rinpoche, President of the Board, prepared four short videos to instruct and inspire us further in upholding his vision for The 3 Doors.

Beginning with this inspiration, committees reported to the entire group about their roles and accomplishments so far. Then everyone jumped into the work, each person flowing in and out of small groups as needed to weave the whole of our 3 Doors organizational mandala. And what a mandala it is! Volunteers are at the heart of our inner workings. In addition to being guided by the Board of Directors and Senior Teachers (formally known as Academy Teachers), volunteers are in place to manage Website Development, 3 Doors Practitioners Association (3PA), Marketing and Media, Branding and Image, Research and Publishing, Finance and Business, Translation, and more.

At the end of the retreat Chelsea Canedy, co-retreat organizer, was asked to reflect on her experience. Her response: “What impressed me most was the level of dedication and tirelessness that these people possess. To learn just how much effort The 3 Doors has actually required and how many moving parts are involved is almost beyond comprehension. I never witnessed a meeting of so many minds that progressed so smoothly and beneficially, with everyone's voice being heard and given equal value and attention.”

We all felt honored to be a part of the inner workings of The 3 Doors. The global connections that we are forging and the invaluable practices that we are manifesting in our collective actions are nothing that we ever imagined when we began our individual 3 Doors journeys. We were amazed! We left with experience of what people can do when connected to the Inner Refuge and with a deep knowing that we are on the forefront of something that will change the world.



Amazement unfolding at the 3 Doors Organizational Retreat.

Your Doorway to The 3 Doors: Introductory Workshops and The Academy

Why attend an introductory workshop for The 3 Doors? Each one provides an opportunity to experience the benefits of these remarkable practices and take them home with you to continue to apply in your life. It is also an opportunity to meet teachers, graduates, and trainees in [The 3 Doors Academy](#) and explore the opportunity for you to apply to the next Academies starting in the United States in April 2015 and in Europe in June 2015.

For information and to apply to The 3 Doors Academy, visit our [website](#) or inquire by email here: [European Academy](#) or [U.S. Academy](#).





Here is the **schedule of introductory programs and workshops** coming up in Europe. Please subscribe to *The 3 Doors Global* newsletter in [English](#) or in [Spanish](#) to learn when additional programs will be offered around the world.

An Introduction to The 3 Doors: Transforming Lives through Meditation

An evening public talk and guided meditation with Raven Lee in Hilversum, The Netherlands
November 5, 2014
Contact: Tonny Maas
3deurenederland@gmail.com

Awakening the Sacred Body

With John Jackson in Berlin, Germany
November 7 – 9, 2014
Contact: Anja Benesch
anja@the3doors.org

An Introduction to The 3 Doors: Transforming Lives through Meditation

An evening public talk and guided meditation with John Jackson and Raven Lee in Berlin, Germany
November 12, 2014
Contact: Karolina Steltenheim
seltenheim@aon.at

Awakening the Sacred Body

With John Jackson in Frankfurt, Germany
November 15-16, 2014
Contact: George Ajhar
george@trust-the-void.de

Awakening Authentic Presence

With John Jackson in Maastricht, the Netherlands
January 3 – 4, 2015
Contact: Marlies Cober
3deurenlimburg@gmail.com

Awakening Authentic Presence

With John Jackson, Hotel Klösterli, Rigi, Switzerland
January 16 – 18, 2015
Contact: Walter Hofmann
swiss3doors@gmail.com



A light-hearted moment with Senior Teacher Marcy Vaughn and Retreat Coordinator Anja Benesch at an introductory 3 Doors workshop in Berlin.



IN TRANSITION

Every sangha has a different story to tell. This time Walter Hofmann tells the story of the Swiss Ligmincha sangha, and how he got more and more involved in The 3 Doors program.

When did you first meet Tenzin Wangyal Rinpoche?

In 2008 I went together with my wife Rita to Vienna, Austria, for a weekend seminar the *Six Lokas* and the *Nine Lung*. We had been in a Zen sangha for about twelve years before we met Rinpoche. I had experiences with light, and in the Zen sangha I did not know what to do with that, and did not find answers that were satisfying. When I realized that I missed something I started to search on the internet and found in my hometown, Zurich, Switzerland, a sangha from Tenzin Wangyal Rinpoche. At that time I did know nothing about Bon, and I knew little about Tibetan Buddhism. We wanted to learn more from this practice with mantras and visualizations. When we saw that Tenzin Wangyal Rinpoche would be in Vienna for a retreat, we went there to check if it was something for us.

From then on till 2012 we went every year to Rinpoche's seminars in Zurich, and we went several times to the Summer Retreats in Buchenau, Germany. And since 2010 we participate in the five-year cycle of the *Zhang Zhung Nyen Gyud* in Maria Alm, Austria.

And you also participated in The 3 Doors Academy. How was that for you?

Yes, for me it was a quite natural thing to do,



because I was eager to learn more, to experience on a deeper level. To me, The 3 Doors Academies are a great possibility to deepen the experiences with these wonderful practices, using them very directly to transform personal conditionings and any kind of obstacles. The 3 Doors Academies are a unique way to dive deeply into oneself under the professional guidance of one's mentor and together with a group of people who become very close friends. You use the practices to change yourself, to transform yourself, to work with your ego, your fear, your attachment and your anger. During the three years of the Academy you have to do sixty-three transformations in all the three aspects of your life (i.e. personal, relationship, society). It is transforming not only yourself and your partnership and family, but miraculously, also people around you, and situations you are involved in get more open and more relaxed.

Participating in the *Zhang Zhung Nyen Gyud* and in The 3 Doors Academy takes a lot of time. How did you manage that?

I have not completed the *Ngöngdo* yet. Some parts I have finished, but for example the *pros-*





Ligmincha Switzerland

Preserving Bön Buddhist Wisdom in the World

TENZIN WANGYAL RINPOCHE

trations, which I really like to do, I have not finished yet. I have a fulltime job, so I get up early in the morning and I do a short meditation, and during the day I do mantras. I still have to complete the one-hundred-thousand *mandala offerings* and the one-hundred-thousand *prostrations*. For most participants it has not been possible to finish the *Ngöngdo* within five years, so we just continue in our own pace.

Can you tell something about the organization of the Swiss sangha?

Ann-Marie Jakob organized all the retreats with Rinpoche, and after a few years going to the seminars we got engaged, and supported the organization and preparations. For all of us it was shocking when Ann-Marie announced in 2012 that she stopped. Then the sangha fell apart, and the *Dream Yoga* seminar in 2012 was cancelled. Unfortunately we have not been able to organize anything since.

The organization has always been informal. We have practice groups in Bern, the capital of Switzerland, and in Zurich. The practice group in Bern has been meeting once a month for seven years now. When Ann-Marie stopped, I took over the practice group in Zurich. For two years it went well with our practice group, and when the room where we practiced was no longer available, the group fell apart.

In October in Maria Alm, during the last cycle of the *Zhang Zhung Nyen Gyud*, I will meet about twenty sangha members from Switzerland and I want to discuss with them if they want support the Ligmincha sangha. We still have a website, which I update regularly. It would be a shame if the sangha would no longer continue, because the teachings are so precious and have to be spread out to as many people as possible.

Since 2012 I have been less involved in *Ligmincha Schweiz*, and have been more involved in The 3 Doors Academy. In November

2013 we organized a Taste weekend with Marcy Vaughn in Zurich, and afterwards I organized regular meetings with a group of about seven interested people. And then it happened again that the room where we met was no longer available, so now again, it is unclear on how we will continue. We will have a meeting to discuss these things in early October. John Jackson will give a 3 Doors workshop *Awakening Authentic Presence* in January 2015, and many people are interested to come. It will be a very special event on a marvelous place called Rigi Klösterli. It's a Seminar-Hotel located on the mountain called Rigi in the middle of Switzerland. Rigi mountain is known as a energetically very powerful place. John Jackson will teach the *Five Warrior Seed Syllables* with the special approach of The 3 Doors. I'm looking very much forward to this event.

Do you want to share something with the sangha?

Most important for me is to take the practices into everyday life. It is not just about retreats and having a great teacher. We have great teachers indeed, but we should not only depend on them. We have to do something with our life, now that we are connected to the teachers and these precious teachings.

I feel responsible to act accordingly, to do the practices as often as I can, and use the Three Pills. That will make a difference in everyone's life and the whole society.

For sure there are many practitioners out there who feel the same. We should start communicating, sharing experiences, coming together thus rebuilding the sangha. Because the support of a community is an invaluable means to proceed on the path.

Interview by Ton Bisscheroux

Photo from the Ligmincha Schweiz website



WHAT'S HAPPENED IN EUROPE

It is always exciting to read what happens in our sangha in Europe. Tenzin Wangyal Rinpoche visited the France, Russia and Germany, and gave internet teachings. Other lamas and teachers were invited. Here is an impression of these events.



September 5 – 7:

About one-hundred-eighty people participated in the seminar *Awakening the Luminous Mind* with Tenzin Wangyal Rinpoche in the park of *Centre théologique de Meylan-Grenoble* in Grenoble, France.



September 12 – 14:

About one-hundred-fifty people attended the seminar *Purification Through Mantra* with Tenzin Wangyal Rinpoche in Moscow, Russia.





August 26 – 31:
The topic of the Summer Retreat with Tenzin Wangyal Rinpoche in Buchenau, Germany, was *The Six Lokas*.

It was wonderful to practice with six emotions and their antidotes in the six realms: In the *Hell Realm* we transformed our anger into Love, in the *Hungry Ghost Realm* we transformed our greed into Generosity, in the *Animal Realm* we transformed our ignorance into Wisdom, in the *Human Realm* we transformed our jealousy into Openness, in the *Demigod Realm* we transformed our pride into Peacefulness, in the *God Realm* we transformed our laziness into Compassion.

About one-hundred-forty people participated, and amongst them were many people who met Tenzin Wangyal Rinpoche the first time.

We had a wonderful auction, where € 10.000 were collected for the European Center, a Skype-meeting with Geshe Thupten Negi at the Lishu Institute, and for the first time a Live Webcast from the European Summer Retreat.





Activities in Poland:

- **July 15 – 20:** Tenzin Wangyal Rinpoche taught part 2 of *The Twenty-One Nails* at Chamma Ling Poland.
- **August 8:** Alejandro Chaoul gave lecture in Warsaw about *Trul Khor* and told about his academic studies using these methods to help people with cancer.
- **August 15 – 17:** Darek Orwat, student of Alejandro, taught *Trul Khor* movements from the *Zhang Zhung Nyen Gyud* cycle at Chamma Ling Poland.
- **September 26 – 28:** Khenpo Tenpa Yungdrung Rinpoche, Abbot of Triten Norbutse Monastery in Nepal, gave teachings about the practice of Dzogchen from cycle *Zhang Zhung Nyen Gyud*. Almost one-hundred people participated. It was a beautiful teachings about our mind, how to skillfully work with our thoughts and emotions, and discover our True Nature.



Free Live Webcast

Live teachings from the Tibetan Bon Buddhist tradition

Clearing Your Negative Emotions: The Six Lokas Practice

with Geshe Tenzin Wangyal Rinpoche

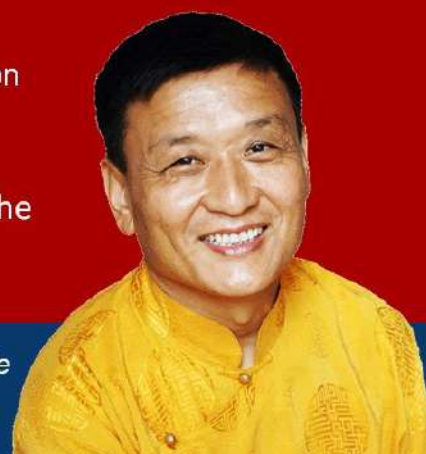
August 30, 2014

20.00–21.00 h (C.E.T.)



Translations in multiple languages available

www.ligmincha.org



You can watch the recording here:

[Clearing Your Negative Emotions: The Six Lokas Practice](#)

Free Live Webcast

Live teachings from the Tibetan Bon Buddhist tradition

Purifying Your Karma Through Mantra

with Geshe Tenzin Wangyal Rinpoche

September 27, 2014

20:30–21:30 h (C.E.T.)



Translations in multiple languages available

www.ligmincha.org



You can watch the recording here:

[Guided Meditation: Purifying Your Karma Through Mantra](#)

Free Live Webcast

Live teachings from the Tibetan Bon Buddhist tradition

The Healing Power of Primordial Awareness

with Geshe Tenzin Wangyal Rinpoche

October 11, 2014

21.00–22:30 h. (C.E.T.)



Translations in multiple languages available

www.ligmincha.org



You can watch the recording here:

[The Healing Power of Primordial Awareness](#)



OPENNESS IS MY PATH

Swami Mangalananda Giri attended teachings at Serenity Ridge (US), Crestone (US), and many other seminars with Tenzin Wangyal Rinpoche in Germany, Austria, Poland, Switzerland and the Netherlands. She is a participant at the *Zhang Zhung Nyen Gyud* cycle (Austria) and a graduate of the first 3 Doors Academy in Europe. Because she is also dressed like a nun in an orange cloth, Ton Bisscheroux got curious and asked for an interview.

I saw you were often in the presence of Tenzin Wangyal Rinpoche, and that made me curious. Can you tell something about yourself?

Of course, yes. I am a *sannyasi*, a nun, and my innermost desire is to really find out about my True Nature. I'm not clinging to only one tradition, I want to be open, and want to get a deeper understanding of life, of being. About ten years ago, after reading Rinpoche's book *The Tibetan Yogas of Dream and Sleep*, Rinpoche came to Vienna, Austria. I attended his seminar and got very inspired by his teachings, learned the practice of the *Nine Breathings of Purification* and was amazed about its instant beneficial effect. I am a practitioner of *Kriya Yoga* and know the way of yogic breathing which connects us with the divine, but this type of teachings and explanations I had never heard before. I could sense the depth of the teachings of Rinpoche and their positive influence on me and nowadays I take every opportunity to come to his seminars and retreats and learn and practice more. As I am a traveling nun, giving myself seminars and initiations into *Kriya Yoga*, I can easily manage to meet Rinpoche more often somewhere in this world.

Can you say something more about the *Kriya Yoga* you teach?

It is an old meditation technique, coming from India. There is an unbroken lineage of realized Masters like Babaji, Lahiri Mahasaya, Swami Shriyukteswarji, Paramahansa Yogananda, Paramahansa Hariharananda and Paramahansa Prajnanananda. It is very powerful and very similar to what Rinpoche teaches us in essence. In *Kriya Yoga* we have also concentration and breathing



techniques which help to open and clear the chakras and channels. In *Kriya Yoga* we speak about God. For me the Nature of God is the same inner sacred empty space with which we try to connect and become more aware of when going in Inner Refuge. I have been teaching *Kriya Yoga* for fourteen years and travel all around Europe. We have many groups in Europe from Iceland to Tenerife. We are a very big family worldwide. I am the first and only teaching female monk in Europe in our lineage.

What do you appreciate most about Rinpoche's teachings?

We should look at the areas of our lives where we got stuck, where we feel pain, where we feel constricted or angry or sad. I meditate regularly since over twenty years, but I never got this very fundamental advice to bring my blockages, obscurations, doubts and emotions into my practice. To



work with my weaknesses, anger, fears, and to use any painful situation as a path for inner growth. There is some restlessness within me, thoughts, memories of the past, undissolved issues, which are not only hindering me to live in peace and happiness with myself and others but also block me to meditate deeper. Rinpoche points it out so clearly: We have to look at ourselves and work with our mind as it is. Everything what arises in our experience we can use as a path for liberating ourselves. Not to blame others or the circumstances in which we live. But to become more actively participating in one's own progress towards healing, towards freedom, towards peace. It is not just sitting and meditating. If I really want to change myself I have to understand where my blockages are and to work with them. And of course I know from my own experience how annoying a long-lasting difficult relationship with another person can be. I had one over many years. I had given up all hope to find a solution to handle the situation with this person in a better way. But when I heard Rinpoche talking about the 'famous person' and that all experiences we have we experience in our own mind it was immediately clear to me: it is only in my mind. That really opened my eyes. I realized that it was me, my pain-body, pain-speech and pain-mind, which created all these negative stories and bad feelings over so many years. It wasn't her mistake. It was me getting stuck in my own pain-stories.

Can you tell us something more about the 'famous person' you worked with, and how it worked for you?

The 'famous person' is that person in one's life of which one thinks that he or she is the reason for all one's troubles, the reason for many sleepless nights, the reason behind all one's anger and frustration. Sometimes it might be a karmic relationship. Even the thought of my 'famous person' or just sensing her presence in the house made me inwardly shrink and getting into either an attack or defending position. My normally good and joyful mood left me in her presence and I became easily irritated and aggressive.

I brought this situation into my practice according to the teachings of Rinpoche. Going into Inner Refuge first and connecting with the felt experience of the inner light and warmth of the true Nature of Mind I invited this situation to be with me

energetically, allowing myself to be with the whole story as it is and just hosting it. In this way and with the other practices taught by Rinpoche in The 3 Doors Academy and in many of his seminars, slowly the intensity of my mental and emotional involvement with her was getting less and less. When we practice with our 'famous person' or any other difficult or challenging situation in our life, it is important not to judge or analyze the story with our conceptual mind, but instead to host the issue, the pain, like a loving mother holds her child in her arms. Through my practice – of course it took some time – the whole story changed its appearance. What I thought is so solid, so concrete, so real, and impossible to change, changed. Today we can speak and even laugh together in a very easygoing natural manner. The old pattern died.

Are there differences between the Bon teachings of Rinpoche and the Kriya Yoga?

Yes, there are differences, but I don't really look at the differences. I prefer to look what is the common thing and what helps to feel better in our lives: the love and compassion, openness for everybody. Rinpoche transmits the essence and lets the people know what is important and practical and helping us in our daily life to live with more openness and kindness.

In the Summer Retreat in 2013, we worked a lot with pain. Rinpoche said: "Just go in it." There is no excuse of taking another path. Actually everybody is free, but he advises us to just do the exercises. To go directly into the pain, stay with the pain, and welcome the pain.

Yes, and not to avoid it and not to delay it, or to hate it, or to hide it, or to suppress it. We would be all enlightened if there were no obscurations of our innermost essence. The Light, the Truth is within. That what obscures the Light, the Truth, needs to be cleared.

Sometimes I lose the trust in my True Self and get stuck in my pain, my false identity. My pain is not who I am. So, I do not remain with the pain on a mental, conceptual, emotional level, but allow it to be in my awareness, a loving open awareness, which isn't in the need to do anything with the experienced pain, and what happens? The pain dissolves like a cloud in the sky. It's a very exciting experience to see my long cultivated pain-identity dissolve like a cloud and nothing but an empty





Participants of the *Zhang Zhung Nyen Gyud* teachings in Maria Alm, Austria.

and vast open inner space full of light and inner joy opens up in my mind.

We can get experiences and realizations of the true Nature of our Mind in allowing our pain to become a path instead of considering a pain or any difficult situation as a hindrance and fighting against it.

So, now you have a choice: either you stay with the pain or you move on. Either you focus on the openness or you focus on the blame or your guilt.

Yes, that choice we all have in any given situation of our life. But rarely are we aware of this choice. We do not understand the working of our minds and get so easily stuck in negativity, may it be a sense of guilt or blame, fear, anger or attachment or any other negative feeling or mental concept.

And most of us are not aware of the deeper aspect of our mind, its true Nature. We have the choice to either focus and connect with the true Nature of our Mind, our innermost primordial pure essence, or keep on being the ignorant slaves of the restless, moving mind, the surface only.

Can you also tell something about The 3 Doors, what are your experiences there?

With The 3 Doors the past three years had a special taste, a special flavor. Sometimes it was quite

challenging to confront myself with some not so nice aspects of myself and practice with whatever came to me. Alone I wouldn't have done it. But the support from our whole group, the teachers and all the participants, is just fantastic. And every little success is such a joy. Even the experience of becoming aware of me, reacting to some situations or people so massive and uncontrolled because of my so-called emotional-karmic-conceptual pain-body was actually becoming the starting point of just another spiritual adventure. Sometimes I became quite a bit excited and liked to work with all the challenges and bring them into my practice. My biggest challenge was to write down what happened within and how the practices helped. We had to write a journal and sent our transformations to our mentor. To tell the truth, I wanted to give it up and not to complete it. And one of my characteristics – it is seen even in my horoscope – is a strong tendency to stubbornness.

With this issue I still have to work in future. But for now the Masters saved me. Just in the last moment the right energy came to me to make me complete the sixty-three transformations.

E MA HO!

Interview by Ton Bisscheroux

Photos: courtesy of Swami Mangalananda Giri



UPCOMING EVENTS IN EUROPE



GESHE NYIMA ÖSER
FROM FIVE ELEMENTS TO HEALTH AND WISDOM
22-23TH NOVEMBER 2014, WROCŁAW

More information: ligmincha.pl.




MARCY VAUGHN
5 WARRIOR SEED SYLLABLES
6-7TH DECEMBER 2014, WARSAW, POLAND

Also: Lecture and meditation Awakening Authentic Presence with Marcy Vaughn on 5th December.
More information: ligmincha.pl.



Khenpo Gelek Jinpa - Gyalwa Chagtri
Zhang Zhung Nyan Gyud Ngondro
December 5th – 7th 2014
Helsinki, Finland
www.ligmincha.fi



Geshe Nyima Woser Choekhorthsang
Theory and Practice of
CHOD
December 6th — 8th 2014
Orte (Viterbo), Italy
For booking and information about how to reach and where to stay,
please contact:
Dana: thomasdanalloyd@virgilio.it Tel. +39 3288833756, or
Lidia: lcaster@hotmail.it Tel. +39 3203837211



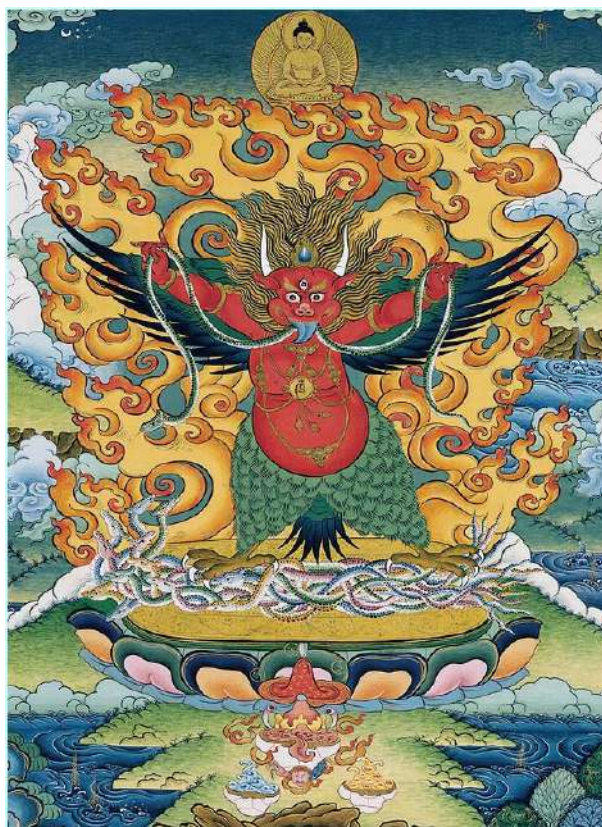
THE HEALING PRACTICE OF THE RED GARUDA

WITH JOHN JACKSON
JANUARY 9 — 11, 2015
UTRECHT, THE NETHERLANDS

The Red Garuda

The archetype of the person who rises above all obstacles and obscurations, transforms themselves into an eagle and soars through the sky is found in many cultures throughout the world. In the Bon tradition, the Garuda holds a special position of importance and reverence as an enlightened *Yidam*, a wisdom being who emanates in forms of each of the five elements.

The Red Garuda is associated with the fire



element. The Red Garuda practice is especially known as a healing practice for emotional and physical problems, both for ourselves and for others, for the fiery strength of enlightened energy quickly burns away all obstacles. It also is known for its ability to resolve issues related to disturbances of the *Nagas*, the beings of the waters. Please join us for a weekend and connect with the power, strength and wisdom that lie within our innermost being.

Event dates

The weekend will start on Friday evening from 20.00 to 21.30 hours with an introduction to the practice.

Saturday and Sunday will be full days of practice from 9.30 to 17.00 hours with a lunch break.

The teachings will be given in English.

The seminar will take place at Centrum Well, Doelenstraat 34, Utrecht, The Netherlands.

More information: www.ligmincha.nl or www.centrumwell.nl/redgaruda.

Registration and fee

Price: € 110, including coffee and tea. For participants in the weekend the Friday lecture is free. For those who only wish to join for Friday evening, the fee for the lecture is € 10.

Register through the form on: www.ligmincha.nl.
Your registration is definite upon payment.

John Jackson

John Jackson is a long-time practitioner of the Bon tradition, having studied over twenty years under the guidance of H.E. Yongdzin Tenzin Namdak Rinpoche, Tenzin Wangyal Rinpoche and Nyima Dakpa Rinpoche. He is the director of the Chamma Ling



solitary retreat centre in the mountains of Colorado (colorado.ligmincha.org), and leads retreats throughout North America and Europe.



The Healing Practice of Sherap Chamma - Mother of Wisdom and Love

Awakening the Sacred Feminine A 5 Day Meditation Retreat with Marcy Vaughn

March 10 - 15th 2015, 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 Bon 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 3 Doors Academy*, a three-year training program bringing contemplative practices to a secular world.

Event Details

Dates: March 10 – 15, 2015 (arrival in the evening, departure after lunch).

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

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

Accommodation fee: will vary from € 55,- to € 100,- euro, depending on private or shared room.

Availability of the rooms is limited, so we cannot guarantee your preference will be available.

Registration: www.ligmincha.nl or www.ligmincha.de. Your registration is definite upon payment.

Contact us through: sherabchamma@ligmincha.nl.

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

Organized by:



Ligmincha Nederland and



Ligmincha Deutschland



The sangha

MEDITATION PRACTICE DIARY



In September 2014 started in Shenten Dargye Ling in France a four-year meditation cycle. Lowell Britson is one of the participants, and he is going to share his experiences with us in the next issues. Here you can read more about this retreat.

In the Introduction to *Everyday Life is the Practice*, page 23-27 in this issue, Tenzin Wangyal Rinpoche describes the way to completely commit to the dharma.

"Leaving everyday life and committing yourself to formal meditation practice is one way to enter the dharma, as demonstrated by the many yogis practicing in remote places and monks and nuns living a simple monastic lifestyle. Perhaps in your own life, you are considering this approach. You may be retired and financially secure and can clearly decide that this is the time to completely commit your life to practice, renouncing your ordinary lifestyle."

The traditional way is to do a three year retreat in a monastery with practice and study under supervision of experienced lama's. Even to complete a one year retreat is still impressive. But the restrictions are heavy on outside movements and communications. It is impossible to do such a retreat when you have a job and a family life. In order to accommodate the needs of lay practitioners alter-

native study and practice programs were recently designed in the well-known Nyingma retreat centre in Chanteloube, France. On their [website](#) we find the description of a program 'parallel' to the traditional three year retreat:

"While more and more people have become interested in performing the intensive practice and study of the traditional three-year retreat, not everyone is able to retire from the world for three and a half years. To help meet the needs of the average lay practitioner and as a result of numerous requests, Pema Wangyal Rinpoche established an alternative to the three-year retreat: a cycle of teachings and practices lasting over a period of 5 or more years, known as the 'parallel retreats'."

What is the similarity, what is the benefit for the lay practitioner?

"These retreats aim to offer the same cycle of teachings as the traditional three-year retreat, with the following differences: The retreat is in a less restricted environment: the group meets only every few months for 3-5 days of intensive teachings and practice, and participants make a commitment to practice daily at home. The retreat cycle is pursued for a longer period of time, as practice has to be combined with work and family life."

With currently several hundred students the organizational set-up is a success. More institu-



tions will be expected to operate in this spiritual 'market,' experimenting with new designs. A comparable meditation program, meeting the wishes of more and more lay practitioners, was set-up at Shenten Dargye Ling, France, in 2009 under the title *Gomdra Meditation School*. From their website (1):

"The Shenten Dargye Ling Meditation School (Shenten Dargye Ling Drub-dra) was established in 2009. It offers an opportunity for intensive study and practice of Dzogchen following the curriculum of the Meditation School that has been established by Yongdzin Lopon Tenzin Namdak in Tritten Norbutse in Nepal. Between 2009 and 2012 the three year Atri-cycle was completed successfully."

The first cycle of the meditation training was finished in 2012. The start of a new four year *Gomdra* cycle was announced for 2014 – 2017. It is called *Gomdra Meditation School*. The length and content of the new cycle is different than the first cycle. Instead of the *Atri Dzogchen* in three years, it is now four years, based on *Zhang Zhung Dzogchen*:

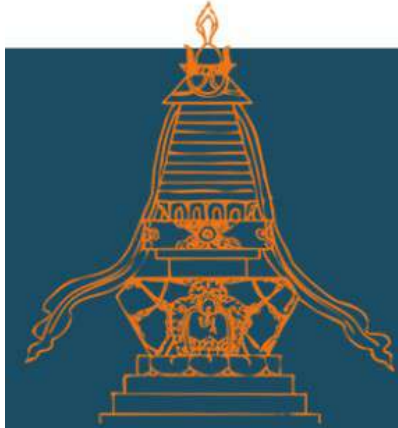
"It is with pleasure that we now announce that the second four-year cycle of the school will start in the fall of 2014. The topic for this four-year cycle will be the complete transmission and practice of the Zhang Zhung Nyen Gyud. The cycle will last for four years with a retreat of seventy days each year taking place during autumn."

Students will study the texts and apply the preliminary and main practice. The daily routine will consist of four sessions of meditation per day, the performance of the rites of the Four Generosities, and one teaching session. The remaining time is spent on study, recitation of mantra and other accumulations."

Although a smaller scale than the Chanteloube 'parallel' program, this *Gomdra* program also seems to be a success. The registration for the *Gomdra* was closed in the summer. Twenty-seven participants were accepted and there was a waiting list.

Staying within the defined boundaries and restricted communication count 'only' for the seventy days when the whole group is practicing in Shenten Dargye Ling. From the website:

- *"Students who enroll for the meditation school are required to commit to follow the entire program of the Zhang Zhung Nyen Gyud cycle that will last until 2017 and will take place in autumn of each year."*
- *Participants agree to follow the instructions of the retreat master.*
- *During the program participants are required to adhere to the daily routine unless excused by the retreat master.*
- *Participants stay within the retreat boundaries. The retreat boundaries are defined as Shenten Dargye Ling's premises.*
- *Correspondence with the outside world (telephone/internet/email) can only take place once a week, on the seventh day ('holiday')."*



Unfortunately it is not possible to sample and check if this retreat is for you. However, we will occasionally give you an inside view of how it is there. We found Lowell Britson, one of the participants of the new cycle, willing to share parts of his diary with us. Lowell is an experienced Bon Buddhist practitioner. For instance, Lowell guided and supported Ngöndro practitioners at the [Olmo Ling Bon Center & Institute](#). Lowell also attended several teachings with Tenzin Wangyal Rinpoche, like *Twenty-One Little Nails* at Serenity Ridge, Virginia. At Shenten Dargye Ling Lowell followed the last three years *Atri Dzogchen* teachings with Lopon Tenzin Namdak and Khenpo Tenpa Yungdrung.

We expect Lowell's first diary in the Winter 2014-2015 issue of *Ligmincha Europe Magazine*.

Note

(1) The quoted website pages were on: www.shenten.org, but were actually removed at the start of the *Gomdra* program on September 4, 2014.

Text by Frits de Vries



EMPTINESS AND FORMS

Though different forms are perceived, they are in essence empty;

yet in the emptiness one perceives forms.

Though different sounds are heard, they are empty;

yet in the emptiness one perceives sounds.

Also different thoughts arise; they are empty,

yet in the emptiness one perceives thoughts.

DUDJOM RINPOCHE



Photo by Ton Bisscheroux



EVERYDAY LIFE IS THE PRACTICE

In this article, published in *Shambhala Sun* in November 2005, Tenzin Wangyal Rinpoche tells us how to turn our daily challenges into meditation practice. Here we reprint the article, which is published at the website: www.shambhalasun.com.

Leaving everyday life and committing yourself to formal meditation practice is one way to enter the dharma, as demonstrated by the many yogis practicing in remote places and monks and nuns living a simple monastic lifestyle. Perhaps in your own life, you are considering this approach. You may be retired and financially secure and can clearly decide that this is the time to completely commit your life to practice, renouncing your ordinary lifestyle. For most of us in the West, however, it is hard to leave our lives in order to practice dharma. In fact, to do so could cause harm to our family and loved ones. So we have no alternative but to bring our dharma practice fully into our lives, which is just as valid an approach as leaving our life behind to practice dharma.

There are certainly times when you can leave your daily working life — times for learning and for personal retreats — but these events should not be the primary emphasis of your spiritual development. Such special occasions are opportunities to gain a clearer idea of how to practice and to find some perspective as you reflect upon how you are going to integrate practice into your life. But you should not depend on them to grow and achieve liberation.

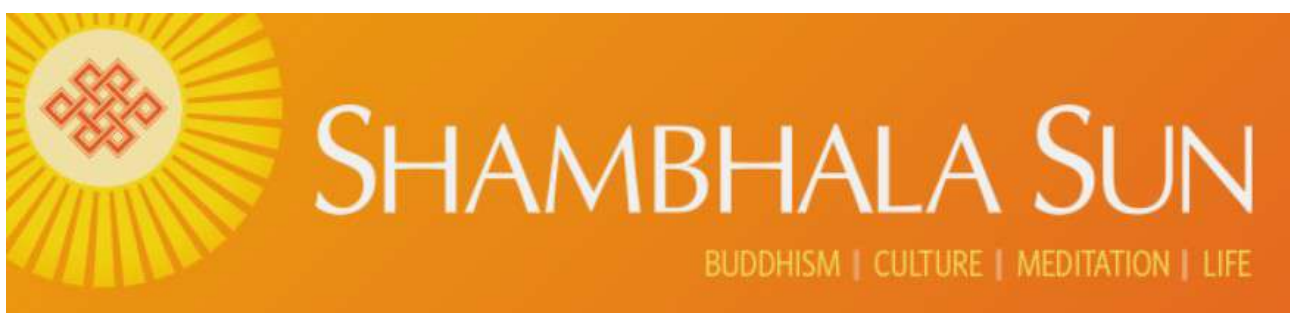
A conflict may emerge for those of us who pay bills and have children and have an ordinary, beautiful life. We feel creative and self-motivated within our ordinary life. We also know the value of formal practice, yet that sometimes conflicts with

family or job responsibilities. On top of that, we don't even know if we are making progress in our practice, because we feel we are not doing it enough. Many times, with the pressures of daily life, we find ourselves saying "Oh, I didn't do any formal practice at all last week. I am a bad practitioner. I committed to do this, and now I just dropped everything." We feel bad about ourselves and our path.



So we end up with a big gap between the reality of our everyday lives and our formal meditation, and big gaps like this are a problem. Because we are consumed by the fact that we are not practicing enough, we don't apply the antidotes we learned to counteract our habitual patterns. We don't deepen our experiences of practice. Overall, we are uncertain how to judge the success of our meditation practice. We are not skillful enough to bring the practice into our lives and build a bridge between dharma and the challenges of everyday life, including the many relationships it involves.

To illustrate this gap, I give the example of a friend of mine who wants to have a loving relationship with her mother. Fighting and arguing between them has been a pattern for a long time. Since her mother is quite old, she wants to change this pattern of arguing. She is now determined to make a



change. With this in mind, she plans for a wonderful time with her mother on a weekend visit, thinking “I’m going to try my best, take some time off, and spend quality time with my mother. We will go out for dinner and a movie. We’ll relax together and enjoy each other’s company.” On Friday, as she leaves work and drives out of the city, she encounters lots of traffic and arrives late. When she arrives, her mother opens the door with, “You’re late,” followed by, “Oh, what have you done to your hair?” That is just enough to awaken the old karma, the spontaneous manifestation of the same mother and the same daughter, and they are back in the same argument. Sparks fly.

This experience shows that my friend was not really engaging deeply enough in her practice for the change she desired to spontaneously manifest. Intellectually, she wanted it to, but internally things hadn’t really changed. If they had, perhaps she could have responded to her mother’s comments with humor, exaggerating her comment and laughing. “Oh yeah, Mom, my hair. It’s very civilized all week, but come Friday it goes wild.” Some humor, something that changes the direction, is often all it takes. If her practice had ripened in her, or touched her as deeply as her mother’s comments had, she could make that shift. Or perhaps she would not even hear the comment. She would be focusing on putting her bag down and washing up rather than listening for and identifying herself entirely as a target for her mother’s comments.

If we were following the path of leaving daily life in order to practice dharma, perhaps we would be focused on renouncing negative emotions, such as anger. And certainly, if you don’t have anger, you’re not missing anything. But if you do experience anger, it doesn’t help to pretend it’s not there, or to suppress it. Rather, consider how you can give some space to it, because it is already in



The Wheel of Life with the six lokas.

you, and cultivate its antidote, which is love. Then your anger can actually become the foundation for the achievement of wisdom.

One of the well-known practices in the Bön Buddhist tradition is called the six lokas practice. While it is a formal meditation practice done on your cushion in a quiet setting, I introduce it because discussing it will help to address how each of us can work to have the results of our formal practice manifest in everyday life. According to the Bön tradition, the six lokas, or six realms, are the actual dimensions of suffering which make up samsara, or cyclic existence, and beings migrate from one to another of these realms through countless lifetimes. It is only through the attainment of buddhahood that one is free from this cycle of birth and death. The underlying cause of the suffering of all of cyclic existence — of each of these realms — is ignorance, or not recognizing



one's true nature as open, clear, and perfected. Until you do, you are reborn in a realm if the root cause for that realm drives you as you transition through the bardo, or the stage between one life and the next.

Anger is the root cause to be born as a hell being; greed and attachment leads to the hungry ghost realm; ignorance and doubt are the seeds to be born in the animal realm; jealousy is the root cause of the human realm; pride results in the demi-god realm, and a balanced array of emotions in blissful self-absorption causes one to be born in the god realm. These emotions may be familiar to each of us as troublemakers in our everyday lives. Psychologically, from one moment to the next we may experience ourselves transitioning from one realm to another, driven by conflicting emotions. Certainly, as we look at our families, corporate organizations, and countries, we can observe each of these realms playing out as the various manifestations of human suffering. In fact, the human realm is an ideal place to work with these emotions, to cultivate their antidotes, and to recognize one's true nature.

In this six lokas practice, the practitioner examines and reflects upon the causes and conditions of the various forms of suffering in cyclic existence. Through visualization and mantra, the practitioner burns, clears, purifies, and overcomes the causes and results for each of the realms of suffering. Through this practice, we are reminded of the truth of impermanence, we deepen our compassion for the suffering of all beings, and we clear away the obstacles to realizing our natural mind, which is Buddha.

Here is a simple description of how the practice works. If you are working with the purification of the hell realm, for example, where the suffering is caused by anger, you reflect deeply on the times in your life when you have acted or spoken driven by anger. You would then take refuge and rouse devotion in the Buddha, dharma, and sangha; purify anger and the potential for anger to manifest in the future through a visualization practice and mantra; and cultivate love, the antidote to anger.

Self-reflection on our negative actions of body, speech, and mind is essential to the practice. We can use the ten precepts — ten actions to be

avoided and ten virtues to be cultivated — as a very useful guideline to support self-reflection by considering how we violate the precepts with our body, speech, or mind. For example, we may reflect upon our negative speech by thinking “Driven by anger I spoke harshly to my mother. I am aware of the suffering this action caused. In my spiritual development, changing that behavior would make a difference.” The precepts allow us to be more definite in seeing and working with our negativity.

You could look at the ten actions to be avoided in relation to greed, the root cause for the suffering of the hungry ghost realm, as you seek to clear the causes and conditions of this realm of suffering. Look at your actions in the past, remembering those times when you were stuck in your version of the hungry ghost realm, feeling incomplete and empty and needing so much to be filled up. You may realize that you gossiped because of an underlying feeling of being inadequate and hungering for attention. Reflecting upon the suffering of yourself and others caused by this action and developing sincere remorse, you can now connect to your inherent open awareness.



Shenla Odkar represents open awareness.

This open awareness is represented by the Buddha, and is also at the very foundation of your being. When we take refuge, this is what we are truly taking refuge in. It is this open awareness that allows you to look very closely at the suffer-



ing that arises in your life due to being driven by greed and attachment. Then, after reflecting on the nature of greed and how the realm of the hungry ghost manifests in your life, and reflecting that countless others are suffering in this way, you apply the skillful means of visualization and mantra. The causes and conditions of the suffering are penetrated, destroyed, and purified, and the antidote of generosity is cultivated.

As important as your hour session of meditation is — reflecting on the causes of the hell realm and cultivating the antidote of love, or reflecting on the greed of the hungry ghost realm and cultivating the antidote of generosity — the time when you really grow spiritually is when you are challenged in your life. You grow when your mother opens the door and greets you in that familiar way that invites you to either manifest the seeds of your anger or to exercise your awareness. In the same way that you build muscle when you lift weights, your wisdom muscle is built when you are challenged in life. The challenges are not easily found in a comfortable retreat setting. But they are certainly found in everyday-life settings.



In daily life, there are many times when we unexpectedly encounter problems, and we don't always greet these encounters joyfully or with strength. Sitting on our meditation cushion is a good time to bring these situations to mind, and then to look directly at those encounters, with the support of our refuge in the Buddha as open awareness. In order to bring the fruit of practice into the realities of everyday life, it is important to look deeply and directly at yourself, to examine your actions of body, speech, and mind. The

teachings and practices give you ways to overcome and transform negative emotions, so you can examine yourself with confidence. It is not the case that the closer you look the scarier it gets.

You also do not take this opportunity for reflection as a means to over-analyze your behavior or to develop guilt. You look closely and directly because you feel like a warrior. You can look at your life with strength, with power, with motivation, and with a solution. Because you have a means to transform your life, you actually feel grateful when you can see your stuck places, rather than being fearful, overly intellectual, or guilt-ridden.

By looking closely with the bravery of a warrior, we can grow and transform the self that encounters issues and problems in life. We can shift from being driven by anger or greed or ignorance to abiding in the open space of awareness. We may discover that in this open space of awareness, the antidotes of love, generosity, clarity, openness, peacefulness, and joyful effort naturally and spontaneously arise.

If you are ripened through your practice, if you have allowed your practice to touch those places of weakness in you, when anger arises in daily life, you will not be driven by that anger. In the best case, anger becomes the fuel for the spontaneous expression of love or kindness, or at the very least, you may find some space to host that anger without being driven by it.

In order to love fully, you need to understand the wisdom of emptiness, which I often translate as openness. Openness is the ground of our being.

But how do you actually become more open in the face of anger? I have clear advice: keep silent; don't act. Usually we think acting out is a way of taking care of things when we are angry. "I really have to speak up about this!" Instead, create space by not acting. Give more time. You may think that not acting sounds too simple, but that is my advice. If you are able to give time, you will create space. If you are not able to give time, if you are not able to not act, you will have driven actions, driven speech, and driven thoughts, all of



which result in the ten negative actions to be avoided. Instead, guide your actions, speech, and thoughts with the antidotes and with the ten virtues. Guide yourself rather than being driven by your emotions. To make this possible, you must give time, even though it is sometimes very hard. When people are angry, they have to do, do, do! How fast you feel the urge to act is often the clear message that it is not time to act. The thought "Now I have to act" is a clear message that you need to allow more time and space. And when you give space, you often make the amazing discovery that you don't have to say or do anything. Have you felt that?

If your practice is ripened, awareness is spontaneous. If your practice is not that ripened, a little conscious effort is useful. When you reflect on your life, you try to prepare the causes and conditions for ripening. When you take personal time to practice, you build the foundation and reflect, so you are ready, or almost ready, to change something in your life. When a situation that challenges you arises, you apply a little extra effort to shift your behavior and make the change. Once things change, the benefit of change itself brings power to your awareness, and the next time a challenging situation arises, your awareness is stronger, and you need less effort to shift your behavior. In this way you experience the completion or the result of your practice in your everyday life.

The gap between the opening of your heart in your practice and seeing the fruit in results in your daily life is a very important gap to bridge. We have already discussed reflecting upon our challenges and bringing this reflection to the cushion, looking directly with open awareness at our emotions and conflicts. When we have developed our practice of reflecting with openness, we must keep creating bridges between our practice and our behavior, so that we can make changes in our lives. Perhaps we experience love, but it is only half-ripened, and so a little encouragement to manifest that love would be nice. If you can manifest love in your kitchen or your workplace or with colleagues or with your family, if love can manifest in those particular situations where it seems necessary, that will be a practice. It is not a formal practice, but definitely it is a practice. I would give more credit to those times when you are conscious and aware even when you are challenged and pushed. In those cases, your spiritual muscles

are exercised. When you pay attention to the difficult places and are able to shift them, that is great joy. You can see right in front of your eyes the areas where you have difficulty and the shifts you are able to make.



Perhaps as you have grown through your meditation practice, you have learned to be nice where otherwise you were not. Think of that as a practice, instead of thinking, "I missed my practice, my half-hour of sleepy meditation, this morning." What is the big deal of missing that meditation when you have been kind to somebody in that difficult situation? Consider the success of your day rather than the failure of missing a session of practice. It is important to think, "Yes! I am practicing!" The idea of feeling guilty and inadequate because you are not on the cushion doing your silent meditation is not useful.

I'm not saying formal practice is not important. It is. But we can expand our notion of practice in order to bring the results into everyday life. If we look closely at our lives, we always have time to practice. Do I need to meditate quietly in order to create a little extra problem to work with? No, the long line for the security check at the airport is perfect. I can get agitated and manifest my six realms there — and in many other places — quite easily. In terms of the practice, that time is completely available to practice the virtues and the antidotes. That time becomes wonderful practice as you live your everyday life, conscious and working with the situations of life, and your formal practice supports you to make the changes that benefit you and others.

Text selected by Ton Bisscheroux

Photos by Ulla Riewer and from mingwalk.wordpress



TENZIN WANGYAL RINPOCHE'S 2014 AND 2015 EUROPEAN SEMINARS AND ON-LINE TEACHINGS

When	Where	What	More information
2014			
October 24 – 26	Brussels, Belgium	Weekend seminar: Dream Yoga	www.facebook.com/ Ligmincha-Belgium
November 8	Your computer	Free Live Webcast: Sharing Your Inner Peace and Joy for the Welfare of Others	www.ligmincha.org
November 8 – December 7	Your computer	Interactive online course: Tibetan Dream Yoga	www.glidewing.com
December 28	Your computer	Free Live Webcast: Topic to be announced	www.ligmincha.org
2015			
January 10 – February 1	Your computer	Interactive online course: Awakening the Sacred Body: The Tibetan Yogas of Breath and Movement	www.glidewing.com
March 7 – April 5	Your computer	Interactive online course: Tibetan Dream Yoga	www.glidewing.com
May 9 – 31	Your computer	Interactive online course: Tibetan Meditation: Achieving Great Bliss Through Pure Awareness	www.glidewing.com
July 11 – August 9	Your computer	Interactive online course: Awakening the Sacred Arts: Discovering Your Creative Potential	www.glidewing.com
September 19 – October 11	Your computer	Interactive online course: Tibetan Sound Healing	www.glidewing.com

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

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

