



Ligmincha Europe Magazine

20 – Spring 2016



Meet the Washington sangha

Study at Lishu Institute

The Bon Refuge Tree

Shadow work and the Path to Enlightenment



LIGMINCHA EUROPE MAGAZINE 2016/20 — CONTENTS

GREETINGS

- 3 Greetings and news from the editors

IN THE SPOTLIGHT

- 4 Focusing and Calming Your Mind
- 5 Long Life Mantra Accumulations Requested for His Holiness Lungtok Tenpai Nyima Rinpoche
- 6 A Conversation with Tenzin Wangyal Rinpoche

GOING BEYOND

- 16 Connecting to your Inner Source of Creativity
- 17 Now Accepting Applications for The 3 Doors Academy
- 18 Lishu Institute: Second Year Programme
- 20 Applications Accepted for Second Year Program at Lishu Institute

THE SANGHA

- 23 I don't need to have an Identity
- 27 What's Been Happening in Europe
- 33 What do Your Dreams Predict?

ART IN THE SANGHA

- 34 The Sacred Elements
- 35 Ode to a Flower

PREPARING TO DIE

- 36 The Tibetan Book of the Dead

THE TEACHER AND THE DHARMA

- 44 From Buddha Kuntu Zangpo to Chamma Ling Poland
- 51 Bodhicitta and Great Compassion
- 55 Tenzin Wangyal Rinpoche's 2016 on-line Teachings
- 56 Tenzin Wangyal Rinpoche's 2016 European Seminars

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 Magazine](https://www.facebook.com/LigminchaEuropeMagazine).

Chief editor: Ton Bisscheroux

Editors: Frits de Vries and Jantien Spindler

Editorial assistance: Marcy Vaughn

Proofreaders: Bob Anger, Lise Brenner and Thomas Danalloyd

Technical assistance: Ligmincha.eu Webmaster Expert Circle

Cover layout: Nathalie Arts



GREETINGS AND NEWS FROM THE EDITORS

Dear Readers, Dear Practitioners of Bon,

Again, there is plenty to read in this Magazine, but... most important is to practice and to integrate the wisdom of the Bon teachings in your daily life.

When Tenzin Wangyal Rinpoche was asked if the teachings offered by Ligmincha and The 3 Doors Academy are complementary to each other, he answered:



"Yes, I say both are complementary to each other because in the tradition there is a very deep elaboration and understanding of the dark side or the shadow of our own personality: practices exist to tame your ego, cultivate compassion and purify afflictions. All these form the core essence of the teachings. But while this is the case it is very seldom that these teachings become personal in people's lives. Many teach about the need to tame the ego and purify afflictions but this does not become something personal for a practitioner, teacher, and dharma group. The belief is that personality is something one works with a therapist while dharma is just meditating peacefully, sitting quietly and not really reflecting on one's own concrete afflictions as one does in a therapy session. I am one of very few teachers who is encouraging reflection on a constant daily basis." (page 7)

Tenzin Wangyal Rinpoche offers us a great variety of teachings you can choose from. In April you can participate in a free online workshop, every month there are free internet teachings, you can

meet Rinpoche personally during his teachings in Europe, you can apply for The 3 Doors Academy in Europe and the US, and you can apply for the second year programme at Lishu Institute in India.

There are also other Bon teachers in Europe. Now we introduce Geshe Gyatso, who is the resident lama of Chamma Ling Poland since March 2015. He also explains why the lineage plays an important role in the Bon tradition, and elaborates about the Bon Refuge Tree.

The importance of the connection to the lineage is also made clear in the article about *The Tibetan Book of the Dead* – the edition compiled and edited by Walter Y. Evans-Wentz, with a psychological commentaries by Carl Gustaf Jung – is criticized by John Reynolds and others. There is a new, first complete translation of the text with an Introductory Commentary by His Holiness the XIVth Dalai Lama.

We have interviewed one of the sanghas in the US, reprint an article about *Bodhicitta* and Great Compassion from the *Voice of Clear Light* from January 2004, and as always, there is poetry from our sangha.

And last, but not least, prayers are requested for His Holiness Lungtok Tenpai Nyima Rinpoche (photo).

In Bon,
Ton Bisscheroux, chief editor



FOCUSING AND CALMING YOUR MIND

**Free two-week online Workshop for beginners
with Tenzin Wangyal Rinpoche
begins April 16**

For the past six years Geshe Tenzin Wangyal Rinpoche has been providing meditation instruction through his popular [Glidewing.com](http://glidewing.com) online workshops. Now, for the first time he will offer a two-week workshop free of charge. The course will take place from April 16 through May 1. All that's needed to participate is a high-speed Internet connection.

“Meditation for Beginners: Focusing and Calming Your Mind” is tailored for beginning meditators but will be beneficial for anyone — including experienced practitioners — who needs support in stabilizing their thoughts and their mind. The course gives comprehensive instruction in the *zhiné*, or “calm abiding,” practice, which has its source in the ancient Bon Buddhist tradition of Tibet. Through this practice you will learn to quiet and calm the mind by focusing attention on a single object. Three forms of *zhiné* are taught: focusing on a visual support; focusing on sound; and focusing on the “Three Precious Pills” — stillness of the body, silence of the speech, and spaciousness of the mind.

A short meditation practice each day can bring many benefits, including enhancements to physical, emotional, and psychological

wellbeing. More specifically, the practices of this workshop can help you to:

- improve your focus in all areas of your life
- clear negative emotions, unblock creativity, enhance your productivity, and improve your mood
- find more sense of peace, quietude, and inner calmness
- become more connected and grounded in all experiences of body, speech and mind
- stabilize clarity of mind and cultivate awareness
- come closer to your true self.

Rinpoche instructs and guides the practice through a series of videos that can be watched at home on your own schedule. A discussion forum lends a sense of community and permits you to share experiences, ask questions, and engage in mutual support. A course moderator will ensure that forum discussions are appropriate and supportive.

To learn more about the course and register now, go to: www.glidewing.com.

This article also appeared in the April 2016 issue of [Voice of Clear Light](#).



LONG LIFE MANTRA ACCUMULATIONS REQUESTED FOR HIS HOLINESS LUNGTOK TENPAI NYIMA RINPOCHE

Everyone is encouraged to recite the Long Life Prayer and Long Life Mantra for the health of His Holiness Lungtok Tenpai Nyima Rinpoche, spiritual leader of the Tibetan Bon Buddhist tradition. His Holiness recently arrived in the United States for an extended visit to rest and restore his health. Read a letter from Rob Patzig, chair of the Ligmincha International Board, for details.



Sunday, February 22, 2016

Dear Ligmincha Sangha,

In case you have not already heard, His Holiness Lungtok Tenpa'i Nyima Rinpoche, spiritual head of the Bön tradition, arrived recently in the United States for an extended visit. While here he will be resting and restoring his health.

Our precious teacher, Tenzin Wangyal Rinpoche, encourages all of us to pray for His Holiness' health and long life. In this way, we come together as a community and open our hearts for the benefit of another. He especially encourages us to do this practice for the next two weeks, but to continue for the next few months.

To keep track of how many mantras are accumulated, we have created a form for submitting accumulations. Alternatively, if a sangha wishes to count its accumulations collectively, please designate one individual to keep count and that person can then submit the sangha's total count. The form can be found here: <http://goo.gl/forms/hwCzDkZrqP>. Please report, or your sangha's accumulations for the first time on March 8, two weeks from today. We will take this count and Tenzin Rinpoche will offer them to His Holiness.

Please join Rinpoche, our resident lamas, and the whole Ligmincha community in praying for His Holiness. Together we can accumulate millions of Long Life Mantras. These activities will support not only our selves and each other, but the whole world as well.

In Service to Bön,

Rob Patzig

Rob Patzig
President
Ligmincha International



Long Life Mantra

བསྐྱེད་ཀྱི་ཨ་དཀར་མུ་ལ་ཏིང་ནམ་ལོད་འདུ་མུ་ཡེ་ཚེ་ནི་ང་།

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

Mantra accumulations may be submitted to: ligmincha.org/long-life-hh-feb-2016.

You can find the Long Life Prayer for His Holiness Lungtok Tenpai Nyima Rinpoche at www.ligmincha.org.



In the spotlight

page
5

A CONVERSATION WITH TENZIN WANGYAL RINPOCHE

Accessibility of the Teachings, Shadow Work and the Path to Enlightenment

Santiago Villaveces Izquierdo interviewed Tenzin Wangyal Rinpoche a couple of times over Skype last year. Their conversation was mainly on the complementarity of a traditional approach to the teachings with The 3 Doors. Within that frame they touched upon other topics such as shadow work, embodiment of the teachings, inner refuge and hosting. Here you can read an edited and compiled text of these interviews.

Santiago Villaveces Izquierdo: After more than two decades of following the Yungdrung Bon tradition and after recently completing a three-year training designed by Tenzin Wangyal Rinpoche, my teacher for over twenty-four years, I have realized very deep shifts within myself. A different way of being in the midst of the ups and downs of daily life has emerged together with a deep feeling of freedom, expansiveness and connection. At the same time I have begun to realize that the teachings have come much more alive in myself, not as intellectual constructs but as embodied and experienced realizations. In sharing this wonderful adventure of discovery and healing I found myself engaged in a series of heartfelt conversations with Rinpoche during 2015.

For the last several years Rinpoche has been engaged in creating a novel system that blends the strengths of an 18.000 year old tradition with the openness and candidness of acknowledging our own personal obstacles and afflictions. Merging the best of East and West while at the same time waning down the effects of emotional over-intellectualization or emotional denial. Our conversation departed from this unique blend touching upon issues ranging from his motivation of expanding the accessibility of the teachings to anyone interested in transforming their own afflictions, to the embodiment of the teachings by working through one's shadow and finding in this work not just transformations of old patterns and the healing that comes from liberating ourselves from blockages, but also deep embodied realizations that bring the teachings alive within.



Tenzin Wangyal Rinpoche with Santiago Villaveces - Izquierdo.

Our conversation started off with a distinction that Rinpoche was keen on making: that between Ligmincha – the organization he established in the mid 1990s that has since grown to a worldwide network of centers and *Sanghas* for the preservation of the ancient teachings and practices of the Yungdrung Bon tradition of Tibet and The 3 Doors Academy – a secular training based on three of these ancient practices that allows participants to work through physical, energetic and mental obstacles that deter us from reaching self-realization. As the conversation developed we touched upon the two most fundamental pillars of spiritual work: reconnecting to the inner refuge, that is, reconnecting through our conscious awareness with our own true nature; and developing the inner skills of hosting all our experiences by allowing them into our expansive nature rather than grasping and identifying ourselves with them.

Tenzin Wangyal Rinpoche: It is important for people to understand the basic differences between Ligmincha and The 3 Doors Academy. First of all the purpose of the latter is not preserving the tradition but emphasizing in allowing individuals who have no association with Buddhism, Bon or Tibetan culture to have access and benefit from some of these teachings. This of course does not mean that people who are following a traditional Buddhist path would not benefit from the methods and approaches used in The 3 Doors, as has already been proven by over one-hundred practi-



tioners that have graduated from the Academy.

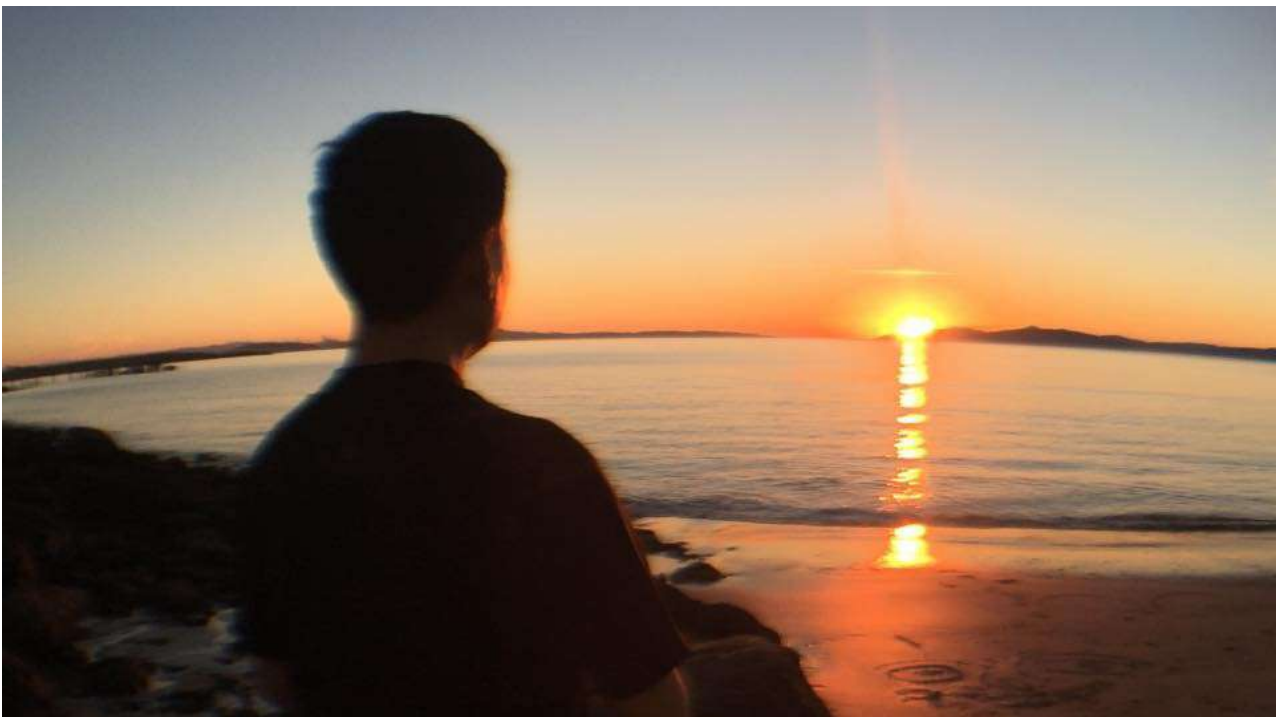
Another difference is in the way The 3 Doors is structured. People who enter the Academy work as a group for a period of three consecutive years within a set up that provides more intimate support systems that are otherwise absent in a *sangha* (1) or *dharma* (2) center: closeness to the teacher or mentor, closeness amongst practitioners, a deep level of commitment towards each other and towards the practices, and a continuous communication amongst all as a basis for growth and support. For all these reasons The 3 Doors is also extremely beneficial for all those practitioners who are following the tradition of Yungdrung Bon and who are connected to any of our world-wide centers.

I feel it is also important to mention that all of us that are following a tradition such as the Yungdrung Bon have pledged a commitment to develop a meaningful sense of compassion. This means acting in practical ways so as to allow people who have no interest in following this tradition to benefit from the *dharma*. I care about all human beings not only those who follow my tradition. If one has a sectarian view one does not truly understand *Bodhicitta*, the spontaneous wish to attain enlightenment motivated by great compassion for all sentient beings. For sectarians *Bodhicitta* is just a mental abstraction about helping other sentient beings.

For me The 3 Doors Academy is very important because it is a means to include people who otherwise would not have access to the teachings simply because Buddhism or Yungdrung Bon are of no appeal to them. And I wanted to offer this opportunity within a strong system of support and commitment.

So you see, there is no conflict or contradiction between Ligmincha and The 3 Doors Academy. One might have preferences, people can choose one over the other, but you cannot judge based on what you like or dislike. You cannot say The 3 Doors Academy is not right because it does not follow the tradition. This is not only a wrong judgment but also a lack of understanding of *Bodhicitta*. I am encouraging all my students to follow the approaches of both Ligmincha and The 3 Doors. This is very important.

SVI: This provides a very nice introduction that allows the unfolding of various topics each with a different degree of depth. The first, at a more superficial level, is that of the audience: Ligmincha and The 3 Doors are conceived as distinct means to reach different audiences. Second, beyond the issue of distinct audiences lays a deeper difference: The 3 Doors provides a more integral support system to the person who is working with the practices. Third and deepest is that in the personal development of a practitioner both tracks Ligmincha and The 3 Doors Academy are complementary





~ Stillness ~
Release into the stillness
of your body and
receive the gift of openness

to each other. Can you elaborate more on this complementarity?

TWR: Yes, I say both are complementary to each other because in the tradition there is a very deep elaboration and understanding of the dark side or the shadow of our own personality: practices exist to tame your ego, cultivate compassion and purify afflictions. All these form the core essence of the teachings. But while this is the case it is very seldom that these teachings become personal in people's lives. Many teach about the need to tame the ego and purify afflictions but this does not become something personal for a practitioner, teacher, and *dharma* group. The belief is that personality is something one works with a therapist while *dharma* is just meditating peacefully, sitting quietly and not really reflecting on one's own concrete afflictions as one does in a therapy session. I am one of very few teachers who is encouraging reflection on a constant daily basis. This is my bad quality, my unique quality, my special quality, whatever you want to call it. I emphasize work with the personality. The 3 Doors is a formal structure that supports such work, and that is where the sixty-three transformations are coming from (3). This is how *dharma* should work. People are used to count sixty-three afflictions but never recognize and work with the ones they have!

SVI: Rinpoche if you allow me I would like to talk through my experience as a 3 Doors Academy graduate and follower and practitioner of the Yungdrung Bon. When one does not integrate one's own personal issues and obstacles in one's own practice but rather engages in very deep and beautiful practices one falls into a delusion. I have felt this very strongly in my own growth throughout the years. After attending many summer

retreats at Ligmincha I recall the feelings that emerged when the three weeks of teachings and practices came to an end. I recall many of us recognizing these feelings, dreading them and even joking about them: the fall after the high. During the retreat one inhabits this space of containment that nurtures very deep and significant experiences but when the three weeks come to an end something like a post-retreat syndrome arises when you go out and you face your daily reality. You lose those experiences, you cannot really hold the space of containment and you are once again back into the miseries and sufferings of your normal daily life. The retreat becomes something like an oasis in your own suffering. You are walking in a desert and you reach this beautiful pool of crystal water, you rest there for three weeks and then you are back into your old same old usual desert. But all this is a delusion on how one is engaging with the teachings because the teachings are not embodied in oneself. They are not integrated with one's own suffering or with the challenges that one is facing in one's own daily existence. The beauty in the approach of The 3 Doors is that it allows you the possibility of actually embodying the teachings and understanding, through your own transformations. The three root poisons are not this abstraction that makes sense within a very comprehensive philosophical canon, but are something that is actually inside yourself, alive and playing out and manifesting in multiple manners in your life all the time.

TWR: Yes absolutely!

SVI: So the way of breaking with this delusion is by integrating the teachings into your daily life by accessing the concrete possibilities that arise while working through your own obstacles.



TWR: What the *dharma* and the teachings say when making reference to our afflictions and three root poisons is that they are actually happening at every single moment: in the way you are viewing the world, in the way you are responding and interacting with the world. All of one's own afflictions are right there, producing deeply rooted challenges, deeply rooted patterns in our relationships with each other and our surroundings. All of it is there! But very often people who practice *dharma* seldom touch the concreteness of their own afflictions. They go to the beautiful pool and when they come back they are as confused as before. They end up finding no relationship between the teachings and their own daily life. There is an immense gap. What The 3 Doors emphasizes is bridging that gap, actualizing that connection.

shadow.

SVI: So if you want to embark in the path of discovering the nature of mind you have to begin with what you have in your own life right now – with your own mud that is right there in front of you at that present moment.

TWR: That is the only place. The “I” (pain identity) that has been created by all the shadows, that is the place to begin. But the smart ego can totally dismiss this and do something in parallel for years and years (i.e. working with the teachings without engaging with the shadow). And that is the biggest damage that the smart ego can make.

SVI: And this is the biggest delusion one can fall into when in the *dharma*.



SVI: Would you say that embodying the teachings and truly understanding the nature of mind begins with the transformations in your daily life? In other words, if you do not work with your shadow systematically – using tools like the ones proposed by The 3 Doors for example, it is quite impossible to embody the teachings and understand the nature of mind.

TWR: Absolutely! There is no doubt of this. That is why so many people who are practicing for so many years, even if they have higher and higher positions within any social structure (religious or otherwise), and are very knowledgeable and have read a lot, attended more retreats and do more practices, do not necessarily embody change and transformation. These qualifications do not necessarily mean that they have a clue about the nature of mind. There is no way to understand the nature of mind unless you work and overcome your own

TWR: Right.

SVI: So following the metaphor of the pool of water, integrating the teachings by embodying them in your daily life would be to discover that the oasis is always present because one has acquired, through one's own work with the shadow, the ability to hold the space and allow for the concrete transformation and liberation of one's afflictions.

TWR: Yes, and that the oasis is present everywhere, even within the shadow. It is in the shadow that you discover the pool and if you opt not to look at it you won't see it. My concern is that there are people who follow me, who follow the *dharma* that do not see any value in The 3 Doors. It is important for this people to hear what I am saying here. The 3 Doors is good for you as well as for others who do not follow the *dharma*



and you should be open enough to understand this. The ways teachings are taught traditionally and in The 3 Doors are complementary to one another; one is not the replacement of the other.

SVI: Would you say that they are not only complementary but actually the methods proposed by The 3 Doors in working through one's own afflictions are actually the starting point to engage with the teachings?

TWR: Yes. If you do not understand it that way there is no genuine way of entering into the *dharma*. A true way of entering into the *dharma* would be through methods like The 3 Doors.

SVI: So the key message here is highlighting the importance of The 3 Doors, in particular emphasizing that if you do not touch anything of your shadow there is no way you can actually understand and come to realizations of what the teachings are all about.

TWR: That's what I have been saying for years.

SVI: When one doesn't engage with the shadow the teachings become experiences that are not embodied in yourself, or when you embodied them you do so when you have unique circumstances – as in a retreat – and in such cases they cannot be sustained or accessed in your daily life.

TWR: Yes, I have been emphasizing this all the time. Many people who have a deep knowledge of the teachings have a hard time hearing this. They are somehow closed to it despite the fact that all the texts have specific lines emphasizing this approach.

SVI: Rinpoche, I would like to ask you a couple of questions at this point that might provide an interesting backdrop to our discussion. What triggered you to create The 3 Doors?

TWR: My main motivating factor was seeing the benefits of the teachings in bringing direct transformations to the lives of many, regardless of their background, age, or culture, and regardless of how familiar they are with the texts and the tradition. We want to bring the *Nine Breathings of Purification* and meditation to elementary schools as we have been doing in Chile. We have been doing so in prisons for the last fifteen years in Virginia, and also with patients at a cancer center in Houston. We want to bring these teachings to people in many places and allow them to benefit. These teachings are not only for declared Buddhist. They are for all sentient beings. I am not advocating that we disregard tradition. The whole purpose of Ligmincha and Lishu Institute (4) is this emphasis on tradition, and I have dedicated enormous energy toward these two projects as well.

SVI: This leads me to the second question. In the West, we picture monastic traditions of Tibet as a system in which persons are taught from a very young age and in a very strict manner the canon, dialectics, debate and the array of meditation techniques. Within these settings, how are the emotions dealt with? How did you, being a monk from a very young age in the monastery, cope with your own afflictions and emotions?

TWR: I think the interesting part is not that in the monastery we were not taught how to deal with afflictions and emotions. We were taught in a very sophisticated and detailed manner, but many times this became intellectual and not personal. It



is very different to say: *When anger arises, do this*, than to say: *Are you getting angry at me now? Then, do this*. That is not the emphasis in the monastery. If you messed up and did something wrong, you were punished. In the monastery there is no emotional support system. So emotions and afflictions became intellectualized.

SVI: And intellectualizing leads to delusion, having the knowledge but not embodying it.

TWR: Exactly. So my own anger is the most important thing for me, because if I have any realization of my anger, I have chances of success, and not because I have incredible knowledge of anger and how it works. When you become a *geshe* (5) within the system, while you have very sophisticated knowledge about afflictions and emotions – all categories and subtleties – still you can be a very angry person with no understanding of how your own afflictions work and manifest. Without this personal understanding, there is no possibility you can gain any realization. Not acknowledging your personal emotions is a challenge in Eastern traditions.

SVI: I think we are getting closer to the core of the treasure that is The 3 Doors. You are connecting an immensely rich tradition of practices and an understanding of the human mind with the acknowledgment of your own emotions that is more available in the Western mindset.

TWR: Yes! I feel that the system that is embedded in the teachings is incredibly powerful if you apply it in yourself. I believe the experiences that all of you in The 3 Doors have had – the deep inner transformations that you have come to realize – are not accessible to that many people. When lamas come with me to my teachings they are amazed because they see how deeply the teachings touch people. They see how easily people can connect and relate to the teachings. They are amazed because the teachings become something personal, something that people can use in their daily life as tools to work through their own afflictions. The question here is: How can we communicate what we are discussing here in a way that people will relate to?

SVI: The greatest thing about The 3 Doors is that you are integrating an 18.000 year old tradition with its technology for inner development with our own present condition of imperfections, obstacles, lack of clarity, and delusion – in short, our painful, afflictive shadow. It is in this union where one begins real work. This is the opportunity to truly understand, in a non-intellectual heart-connected manner, what the teachings are, and have a direct experience of how they open you up. This is the path towards understanding our own true nature.

TWR: Sure. And I think it is good to talk about these things because we need to communicate



Graduates from the European 3 Doors Academy with the teachers Raven Lee and John Jackson.





this in a way that is understandable to anyone. It is not a question of what approach is more important, the traditional approach or The 3 Doors approach. What is important is who you are at the present moment and what is beneficial for you.

SVI: So, here you are also saying that if you are on the path and you don't do The 3 Doors Academy that is fine, but if you do not engage in working with your shadow while you are on the path you won't go anywhere.

TWR: Exactly. That's all I have been saying all these years in every teaching. This systematic way of working with your own personal obstacles and afflictions is not as common in Buddhism, as it is for example, in therapy. The structure that facilitates working with one's own emotions is often lacking in the *dharmā*, and that gap is what I have been trying to bridge.

SVI: Throughout the years, all your teachings and your recent books have emphasized the importance of accessing one's own true nature by connecting to one's inner refuge. Can you explain what inner refuge means?

TWR: The inner refuge is the three bodies or *kayas* – the *dharmakaya*, *sambhogakaya*, and *nir-*

manakaya. The three *kayas* – or inner refuge – refer to the enlightened state, an illuminated consciousness, our own true being. Now the process of accessing the inner refuge can be dual or non-dual. At the beginning, there is somebody who is taking refuge and somebody who is giving refuge, so there is a sense of duality there. For beginners, taking inner refuge is a dual process, where inner refuge conveys the sense of seeking help when one is suffering, when one is lost, when one is in pain, when one feels helpless and without a direction forward. So this process is similar to that of a shaman who encounters the sacred mountain or the Great Spirit, or when a Christian devotee, after years of practice, has a vision of Christ, or when a Buddhist monk after praying and meditating, finally sees the Buddha while in practice. Imagine how much joy, trust, openness, inspiration, and devotion that person will feel! When one finds that inner sacred space, one experiences those feelings. The *dharmakaya* is the unbounded sacred space of one's being. The *sambhogakaya* is one's infinite awareness. The *nirmanakaya* is a sense of genuine warmth, or you can just say finding one's self. When you are fully in inner refuge you are it. This is when taking refuge becomes a non-dual process. You connect with it, you are it. When you're not fully able to be in that non-conditional space and awareness and experience



the warmth, you long for it. Approaching the inner refuge by praying is a more conventional sense of taking refuge.

SVI: Here you mention two different things: one is that in our deluded state, in our normal way of living and experiencing the world embedded in our own suffering, there is duality because we are trying, from this ordinary space, to connect with the source of all manifestation...

TWR: When people are lost in suffering and in pain, duality arises. In those challenging moments, duality arises because one has lost the connection with the inner refuge and its three qualities. Reconnecting to inner refuge means the closer you are to it the more protected you are. Even the idea that there is something inside that one can access already creates a sense of protection. When one has full realization of inner refuge, that is, when one **becomes** inner refuge, that is when one is fully protected.

SVI: So it's all about connecting. Being refuge is connecting with your true self, which is the same as the source of all manifestation. Correct?

TWR: Yes. And inner refuge is not only the source of yourself, but of all the qualities that you need in life.

SVI: So it's the source of all the potential and all the perfection.

TWR: Yes.

SVI: Rinpoche, how do you respond to those who react to this and say: *Well that all sounds good but isn't this escaping your reality or dissociating from your own miseries....*

TWR: It is not dissociating from reality, because one's ordinary existence is already dissociated

from reality. The reason one is lost, suffering, and in pain is the outcome of dissociation, the outcome of disconnection. So when you seek inner refuge you are not dissociating but rather reconnecting. When you are in deep pain you are already fully dissociated – there is nothing more to dissociate. So when people say that seeking inner refuge is dissociating, this is the mistake of a vision based on duality. This is a wrong view. Suffering begins with dissociation and the reality you perceive while suffering is not ultimate reality. So in such cases a person is associating reality with the hardship, the challenges, and the suffering, not with the source of perfection and enlightened qualities.



SVI: So the bottom line is that our daily existence is determined fundamentally by our own disconnection, and inner refuge is actually reconnecting with our source.

TWR: Not only are we disconnected from our source, but from who we are! When people speak about dissociation and meditation, they are asking if they are dissociating from the ordinary challenges of life. The key thing to realize is that one has **already** dissociated from one's true self and those appearances, those challenges in our life, are the outcome of that dissociation.

So identifying yourself with those appearances is dissociating from your true self.

SVI: This discussion leads very nicely to the issue of hosting. In all your teachings you are emphasizing two pillars: one is taking refuge, which you described, and the other is hosting – the method that allows transformation of the pain in one's life, which leads to realization of what your own true nature is. Can you explain what hosting is?

TWR: Many times when physical, psychological, and emotional challenges and pain arise in our life we fight against them. We dislike them, we try to suppress them, we try to change the story, we try



to do all sorts of things that in the end disconnect us from them. Instead of being aware of our multiple disconnections, we try to disengage from them. Hosting is two things. One is that you are lost when you are in full-blown pain so when you are hosting your experience you try to feel that there is something else besides the pain. There is a space where pain exists that is bigger than the pain itself. There is a mind that is experiencing the pain from a place much bigger than pain itself. So when you are hosting you have some access to that boundless space, infinite awareness, genuine warmth, and you are having a moment of freedom from that pain, a moment of break from that pain. Second, when you have that space and awareness you are able to experience that pain in that unbounded space, the space which cannot be affected or obscured by that pain. So our awareness of that space is so big that it is able to process the pain easily. That is the magic!

SVI: Can we say that hosting is reconnecting to your suffering but from a different space within that allows for the liberation of that suffering?

TWR: So another way of looking at hosting is that if we take pain as an object, the subject – the one who is ordinarily attached to the pain – is worse than the pain itself. That is what we don't realize. If you take a break from the ego, pain is not as bad as it looks. The worst pain is the one created by the mind by holding onto that relationship. For example, when you have a painful relationship, it is you who is producing the pain. But you think it is the person you are having a relationship with who is producing the pain. Actually, the other person is causing something that helps you manifest hidden pains and blockages that you have in you and in your life. So it is helpful if you are able to host somebody when you are in a relationship in

the same way you host your pain and have a good relationship with it. It's not about getting rid of pain.

SVI: Rinpoche, when we talk about hosting, we talk mostly about negative emotions. It seems to me that when you have an incredible good and joyful feeling you can also lose yourself there.

TWR: Yes, absolutely. We talk about pain more because pain bothers us more than pleasurable experiences. We can live with joyful experiences, but painful ones exert an extraordinary power over our lives, so we emphasize hosting pain more than we do pleasure. People who can hold beautiful experiences for a long time or for the rest of their life are those who can host them well. People who do not have lasting relationships, lasting joy, or lasting wisdom do not because they do not host them well. When pleasure arises they might have a moment of joy and connection, but at that very moment, instead of hosting, they grasp. You host in the space. The grasping mind cannot host because it loses the space.

SVI: So essentially, the completeness of one's own journey or path is to live connected to the refuge while at the same time hosting everything in one's life.

TWR: Yes, absolutely. But probably first one should host negative emotions, then neutral ones, and then positive ones.

SVI: Once you realize the power of the refuge by hosting your own negative emotions, your own shadow, and seeing in your life the amazing transformations that can manifest from that space, then you can have more confidence to be able to host neutral and positive emotions and experi-



ences.

TWR: Then also you realize that when you are experiencing something beautiful, grasping is not the solution but the problem. A beautiful experience is deeper and richer when there is no grasping. Many times what happens in our life is that we grasp in order to have, but by grasping we lose the very experience we want to have.

SVI: Once you start grasping you're out of the refuge. You're gone again.

TWR: Yes.

SVI: Thank you Rinpoche! I think this interview summarizes in a very nice manner your thinking and your heart advice to all of us.

Notes

(1) *Sangha* is the community of practitioners.

(2) *Dharma* refers to the collection of all the teachings within a Buddhist tradition.

(3) *The 3 Doors Academy* requires participants to commitment in the completion of sixty-three transformations over a period of two-and-half years in three areas of their life: relationship to one's self, relationships with others, and professional life and/or participation in society as paths to work through personal obstacles and afflictions. For more information visit:

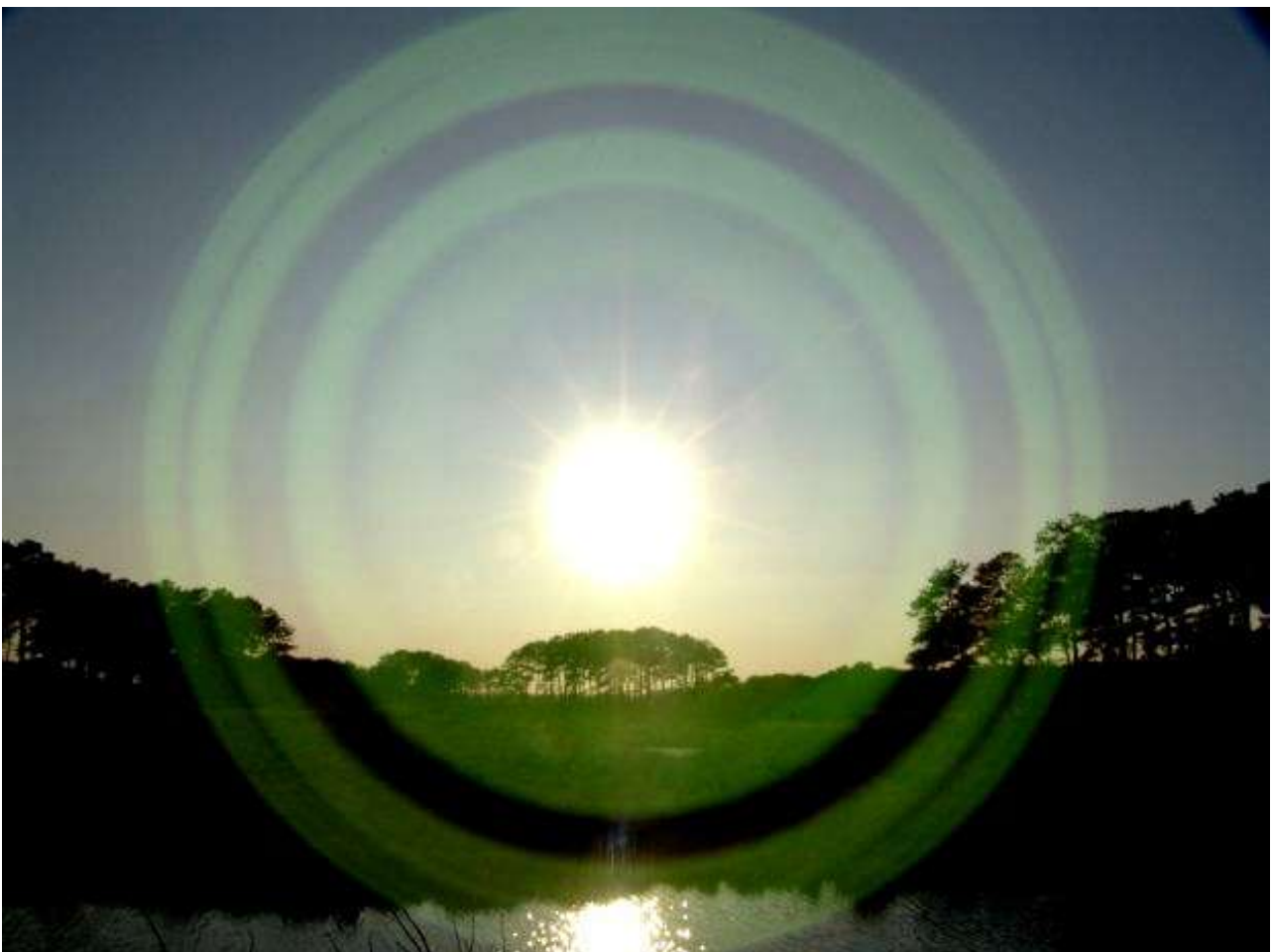
www.the3doors.org.

(4) *Lishu Institute* was founded by Tenzin Wangyal Rinpoche in Dehra Dun, North India, as a place that offers access to Western practitioners to a structured, long-term study of the Bon tradition in a non-monastic setting. For more information visit: www.lishu.org.

(5) *Geshe* is a Tibetan Buddhist academic degree conferred to monks and nuns who have successfully completed a rigorous training in philosophy and dialectics based on the major texts of the canon.

Interview by Santiago Villaveces Izquierdo

Edited by Marcy Vaughn



CONNECTING TO YOUR INNER SOURCE OF CREATIVITY

An Invitation from The 3 Doors

June 6-12, 2016, near Florence, Italy

All are welcome to [Connecting to Your Inner Source of Creativity](#), a residential retreat taught by Senior Teachers Raven Lee and John Jackson from The 3 Doors and held at La Chiara di Prumiano, a lovely 17th century villa in the hills of Tuscany, Italy. Our time will be spent in a carefully planned mix of teaching and guided meditation with periods of silence, small group work, writing and other creative exercises.

Within each of us is an infinite source of creativity that allows our work and service, relationships with others, and personal confidence to flourish. In this retreat we will uncover the blocks and obstacles in our way and tap into the wellspring of creative expression within. As a result, we may manifest and enjoy a fuller, richer life and benefit others.

[Read more and register >](#)



La Chiara di Prumiano.



NOW ACCEPTING APPLICATIONS FOR THE 3 DOORS ACADEMY



THE
3 DOORS

TRANSFORMING LIVES THROUGH MEDITATION

Programs Begin in the United States and Europe in Fall 2016

"For me The 3 Doors Academy is very important because it is a means to include people who otherwise would not have access to the teachings simply because Buddhism or Yungdrung Bon are of no appeal to them. And I wanted to offer this opportunity within a strong system of support and commitment . . . I am encouraging all my students to follow the approaches of both Ligmincha and The 3 Doors."

– Tenzin Wangyal Rinpoche –

The 3 Doors has good news to share: applications are being accepted for two new academies to begin in United States and Europe this year.

You may [apply to the US Academy](#), taught by Marcy Vaughn and Gabriel Rocco, which begins on September 21, 2016 at Serenity Ridge Retreat Center in Shipman, Virginia or [to the European Academy](#), taught by John Jackson and Raven Lee which begins November 6, 2016 near Dusseldorf, Germany.

[The 3 Doors](#) is a contemplative secular organization formed in 2011 by Tenzin Wangyal Rinpoche, founder and spiritual director of Ligmincha International. The meditation practices are simple, accessible, and powerful.



Tenzin Wangyal Rinpoche.

In the words of Academy graduate Renee Daily, *"Gathering with others who are similarly committed to self-reflection and personal transformation, and witnessing and sharing the journey together, is a unique and remarkably rich experience. As a graduate of the first US Academy, my participation was life-changing. My own growth and the deepening of my personal practice were so supported by the experience that I am currently attending the 3rd US Academy to continue this beautiful process of personal transformation. The commitment required in the program is challenging, yet the rewards are beyond measure."*



The 3 Doors Academy Director of Operations and the Senior Teachers.



Lishu Institute



Second Year Programme Lishu Institute (India) September 2016 – June 2017 Mother Tantra (Ma Gyud)

Mother Tantra is one of the major tantric cycles in the Bon tradition. Tenzin Wangyal Rinpoche has taught this cycle over the past 20 years. During the second year of the 3 years programme at Lishu Institute, the Mother Tantra teachings will be given. This is a great opportunity to learn and deepen your practice within an intensive residential year study.

1. 1st trimester (September 12th 2016 – November 18th 2016): Tummo and Dream Yoga
2. 2nd trimester (January 9th 2017 – March 17th 2017): Nyen Sa Lam Khyer (including Chod) and Phen Pa Lam Khyer (including Phowa)
3. 3rd trimester (April 3rd 2017 – June 9th 2017): Sleep yoga and Bardo Lam Khyer

For any question, please contact: director@lishu.org



Initiation of Sherab Jamma



To enter the teaching of higher vehicles, Tsok offerings will be performed and initiation will be bestowed. Initiation formally gives us the permission to enter the tantra teachings.

The Sherab Jamma and the Gekhod initiations will be given at Lishu by His Eminence Menri Ponlob Trinley Nyima Rinpoche in April/May 2016 (exact date will be published soon on the Lishu website). You can participate to the initiation personally or you can donate any amount to Lishu Institute via:

<http://www.serenityridge.ligmincha.org/donations.html>
(Donation to Ligmincha International, please specify that your donation is for the Initiation in Lishu Institute)



www.lishu.org



APPLICATIONS ACCEPTED FOR SECOND YEAR PROGRAM AT LISHU INSTITUTE

Lishu Institute near Dehradun, India, will begin the second year of its three-year residential program in Tibetan Bon Buddhism on September 12, 2016. The year will focus on the *Ma Gyud* teachings, one of the major tantric cycles in the Bon tradition. All are welcome to apply for the second year of teachings. Vickie Walter interviewed Sangmo Yangri, Lishu teacher and administrator, for an update about this year's program and plans for the second year.

Sangmo, can you tell us briefly about your connection to Bon and to Tenzin Wangyal Rinpoche?

I grew up near the Menri monastery in Dolanji, India, and my father was a close friend of His Eminence Yongdzin Rinpoche, so since early childhood I have been immersed in the Bon tradition and culture. The same way, I have known Tenzin Wangyal Rinpoche since childhood. Later I studied and got my Ph.D. at the University of Varanasi in Bon and Buddhist Philosophy. [She is the first Tibetan woman to receive this Ph.D.]

Tenzin Rinpoche connected me to Lishu the first time in 2008, and in 2011, during the second gathering at Lishu, he introduced me to the participants (about one hundred people) as a future teacher at Lishu. Then he asked to join Lishu after the completion of my Ph.D. in 2013.

What have you been doing since you arrived at Lishu?

I have been teaching at Lishu since spring 2015, where I taught a six-week intensive Tibetan language course. When the three-year program started in September, I was in charge of all the teachings during the first trimester; namely the first and second *sutric* vehicles of the *Nine Ways of Bon*, the first three chapters of the Hagiography of Buddha Tonpa Shenrab, Tibetan language and Bon prayers. During this second trimester, in addition to the lectures (hagiography, Tibetan language), I translate the teachings of Geshe Sherab Lodoe, who joined us from Menri Monastery to teach the third and fourth *sutric* vehicles. I also am a liaison with Menri and nearby monasteries and a member of the Lishu management, which includes participating in the examination and selection of applicants.



Sangmo Yangri teaches a class of Lishu students.





Students with Geshe Sherab Lodoe and Sangmo Yangri in the meditation hall at Lishu Institute.

Can you please introduce us to the plan for the second year of the program?

Ma Gyud Sangye Gyud Sum is a teaching coming directly from Dharmakaya Kuntu Zangpo, the primordial Buddha. The second year, which starts September 12, addresses the six great methods of the *Path of the Ma Gyud* cycle:

First trimester (September 12 – November 18, 2016): *Tummo* and *Dream Yoga*.

Second trimester (January 9 – March 17, 2017): *Nyen Sa Lam Khyer* (related to *Chod* practice) and *Phen Pa Lam Khyer* (related to *Phowa* practice).

Third trimester (April 3 – June 9, 2017): *Sleep Yoga* and *Bardo Lam Khyer*.

In addition, we will continue the hagiography of Buddha Tonpa Sherab and the Tibetan language. The year will have a strong emphasis on practice. Geshe Sherab Lodoe will teach the *Ma Gyud*. I will teach Hagiography and Tibetan Language, and will translate Geshe-la's teachings.

What other staff are there at Lishu?

Geshe Thupten Negi is the president of Lishu and takes care of the general administration. We also have a cook and someone to clean the common areas. His Eminence Ponlop Trinley Nyima Rinpoche came during the first trimester to give a

teaching on Sherap Chamma and will come again, probably this fall, to give the empowerment. We will invite teachers from Menri Monastery to come to Lishu and teach on specific topics, as needed.

What does a typical day at Lishu look like?

During the second trimester this year, the day begins at 7 a.m. with *tsha lung* (Tibetan yoga) and meditation practice, followed by Sherap Chamma and Yeshe Walmo prayers. We have breakfast at 8 a.m. Classes are held from 9 a.m. to noon, with teachings on the greater vehicles of the *Nine Ways* and the hagiography of Tonpa Shenrab. Following lunch and a short break, Tibetan language classes are held in the afternoons – grammar and reading on Monday and Tuesday, Bon prayers on Wednesday and Thursday, and Tibetan speaking class on Friday. Mealtimes and tea breaks are opportunities to share and discuss. The students have free time on weekends and can use this time to relax and/or to study and practice. Lishu is located in a quiet area in the countryside, with a small village within walking distance, but it is possible to go the Dehradun or other nearby cities like Rishikesh.

Are there visitors to Lishu, and do students visit other places?



We have regular visits of monks from Menri and Za Mongyal Monasteries. We've had other visitors for short periods, including two journalists from a Buddhist magazine from Delhi. We had the great fortune to host Tenzin Wangyal Rinpoche last September. Then the Lishu sangha went with Rinpoche to Menri Monastery. The young Tulku Pondse Jigme Tenzin (Jorge Rene Valles Sandoval) was among the students. When we were at Menri, one 87-year-old man, who was the disciple of his previous incarnation (the great Bon master Lopon Sangye Tenzin), was very eager to meet the young Tulku and pay respect to him by offering the traditional *khata*. It was very moving for all the students to see the devotion radiating from this man.



Tulku Pondse Jigme Tenzin with a disciple.

The students have visited Menri Monastery and Za Mongyal Monasteries (both Bon) and also other monasteries such as Mindrolling (a Nyingma monastery nearby Dehradun) and the Sakya monastery.

Can anyone apply for the second year of study, whether or not they attended any of the first year program?

The whole three-year program is designed in a modular and flexible way. Therefore, it is not mandatory to attend the first year to be able to

apply for the second year. Although there will be a strong emphasis on the practice from the second year onward, Tibetan language will continue to be part of the program. The students who have been attending the teachings in Lishu so far have very different backgrounds. Some have followed Bon and/or teachings for decades, some are pretty new. So we have already had to adapt to different levels. The *Ma Gyud* cycle in the second year and the *Zhang Zhung Nyen Gyud* in the third year are pretty independent.

What type of applicants are you looking for?

We are looking for motivated and determined people to study and practice. New students should have the will to adapt to a new environment. One important requirement is to speak English fluently. Other than that, the admission committee will address each application individually. We invite people who would like to apply to contact us and ask any question they might have.

How do you see the Lishu environment as being beneficial for learning and practice?

Tenzin Wangyal Rinpoche's vision for Lishu was a place where Westerners could dedicate themselves to long-term study. It's now embodied, and it is really meant to foster in-depth study and practice. Lishu is located in a quiet area, so the facilities enable the students to concentrate on their study and practice. Furthermore, they have closer connection to the Bon tradition by interacting with Bon monasteries.

This is still the first year for the program at Lishu, so many things still need to be built up. For example, we have a project to establish a library, and to improve and develop the *gompas*. In addition, we need some basic materials such as a printer/copy machine, generator . . . so any support is most welcome! Donations can be made to Lishu through the Ligmincha International donations page serenityridge.ligmincha.org/donations; please specify donation for "Lishu." To donate equipment please email director@lishu.org.

Learn more about the second year program of Lishu www.lishu.org.

Apply for the second year program www.lishu.org.

Interview by Vickie Walter



I DON'T NEED TO HAVE AN IDENTITY

To introduce Ligmincha Northwest, Ton Bisscheroux talked with Carel Camerer. Another surprising and interesting story from a sangha, in the United States of America.

When did you meet Tenzin Wangyal Rinpoche the first time?

I met Rinpoche about fourteen years ago. It seemed like a big coincidence as several things came together, when my wife Lynn and I decided to go to Serenity Ridge in Charlottesville, Virginia. A retreat with a Buddhist teacher we had planned to attend was cancelled because he was ill. Then we decided to go on a retreat with a Buddhist nun. But when we talked with our friends who organized it, they said, *"We are sorry, you did not sign up, and we are full."* Because we wanted to go to a retreat we looked in a magazine called *Sangha News*. It turned out that all these teachings were offered by Tenzin Wangyal Rinpoche and we later learned the magazine was written by a student of Rinpoche. We had been reading his book *Healing with Form, Energy and Light*, which we got from the Buddhist teacher who was sick.

It was also an opportunity to visit Charlottesville. My wife Lynn had a vision years before about a community, called Synchronicity Foundation. It was in Charlottesville and was being centered around deprivation zones and A-frames that were being built on five hundred acres of land. She had also read about this project in *Discovery Magazine*, so we decided to go and check both places.

We went to Rinpoche's teaching at Serenity Ridge and the amazing thing was that the place that Lynn had the vision about was across on the opposite side of the highway from Serenity Ridge. During the retreat we went to visit Synchronicity Foundation. It was so entirely different from what we just had done, it felt completely ungrounded. They were playing music in the woods with speakers attached to the trees. In the buildings they had big speakers for music and colored lights that they meditated with.

When we went back to Rinpoche's teachings, he was talking about sounds, lights, and rays, from



Carel Camerer and Lynn Damiano at Serenity Ridge.

the inside, not from the outside. That was so funny. It was quite an experience to have this first teaching with him. And I felt I was truly home.

Before meeting Rinpoche I had studied with a Gelugpa teacher the Medicine Buddha practice. We had a Medicine Buddha Healing Group which offered a monthly healing in the community. The Gelugpa teachings were very academic, which made it harder to feel the warmth and connection to the heart. Lynn was more an intellect than myself, so I was straining my brains for years trying to keep up. I am sure it was good for me; it gave me a really strong foundation in Buddhism. I am grateful for all of it, and I am so happy that I met Tenzin Wangyal Rinpoche, because I don't know how my life would be otherwise. I have made huge changes.

Can you tell about some of these changes in your life?

One of the biggest changes is having integrated practice into life, and having a view that includes everything, like more flexibility and more space. Recognizing how much that space supports everything and offers so much stability as well as flexibility in my life. It's like the ego gets to take a vacation from running my life. There is more spontaneity.

Did it affect your work, your relationship with your wife?

What I see now is that it affected my ability to create more, from a more spontaneous enlightened place. Everything feels more integrated in my life.



In the past I have been a creative person, however often it seemed more that the creativity was just happening and not blossoming fully. Now it feels there is more ability for it to rise on a greater level, and flows out without a needing to plan for it to happen. I am using some of it with my work as a psychotherapist with clients. And as a result, I find the client population I am working with consists of more artists, writers and musicians. That's being a lot of fun!

Another example is when Lynn was sick – she had cancer – the caring for her when she was on hospice became my life. There was no hesitation, instead there was a sense of confidence. There was a kind of ease going into that. Although I am not a nurse, I was doing the things that nurses do, and was open for everything that was there. Lynn and I have both been psychotherapists and Buddhist and Bon practitioners for many years. We were together for twenty-three years.

Since when has Rinpoche been coming to the Washington?

He has been coming to Olympia about once a year. This past January was his seventh visit.

Why do you call your sangha Ligmincha Northwest?

Because people who have been involved in our sangha have moved out in different directions from Olympia, to Portland, Montana, Idaho. A

number of long-time students of Rinpoche's also live north of Seattle, some in Canada or south of Portland. These places are all considered the Northwest. They are all part of our sangha and we are all connected. So it felt best to call sangha Ligmincha Northwest instead than Ligmincha Olympia or Ligmincha Washington. Portland is about two hours south of Olympia, and Seattle is about one hour north.

How far is it from Olympia to Washington?

We live in the state of Washington, and Washington DC is on the East coast; that is a six hour flight from here. Washington DC is closer to Virginia, and Serenity Ridge is only a few hours from Washington DC. And since Rinpoche lives now in California, he is much closer to this Washington. I am more aware of his presence here; I feel more connection and in tune with the teachings he is doing. Since Lynn has passed, every time it felt like when he presents something it is like the perfect thing that I need. I know everybody thinks that, but now I am saying it. The first time I went to a seminar in France, I had the feeling Rinpoche was talking to me personally. With the free live webcasts of the Soul Retrieval I thought, this is exactly what I need. How could this be any better?

Can you tell about collaboration with other sanghas?

In some ways there is a little bit of collaboration



with the California sangha, in terms of passing on information about teachings that are going to be happening in either place. And also on special days, like Losar or internet teachings we all do something similar.

Can you tell about the sangha?

It is interesting to live at the base of the Puget Sound [an inlet of the Pacific Ocean], it is very watery here, there is not a lot of solidity. This influences everything and results in a lot of movement, and change. Now we have a core group of five or six members in the sangha. Sometimes there are ten people. It seems to vary a lot. Olympia is not a large city and there are so many different events happening here. Many people are searching; they still need to find out who their teacher is, or develop the trust they need to have to be able to have a regular practice, and we give them a chance. Sometimes it is hard that we don't have a teacher here. Every month a sangha newsletter is emailed to the Northwest sangha, I host the webcast, and on Monday evenings we have a meeting for practice.

When Lynn passed, a lot changed here, because she was the *umdze* and I supported her. It was great to have a team of the two of us. Lynn had such humor, and a very magnetic personality, and I am lower key, more grounded. We have a very informal structure. I am the main organizer and coordinator, and people from the sangha help with all kinds of things. This year Rinpoche came

to teach in Oregon, and it was an interesting challenge for me to coordinate things from here with people over there. It is always a possibility to learn something new, how *dharma* translates into interacting in the world.

Did you participate in The 3 Doors Academy?

I was in the first US Academy that began in 2011. Lynn and I were in The 3 Doors Academy together when she got sick and died. It was amazing; the level of support of that was offered by this small community of people who were all doing their deepest transformational work we could be doing. And that was the deepest transformation that could be happening in our lives. I was glad to be in The 3 Doors. I was not ready to let Lynn go, she was not ready to go, but it was time. And the level of support was tremendous, also from Rinpoche. Tenzin Wangyal Rinpoche called every week from wherever he was, to do practices with Lynn.

Do you want to tell more about the dying process of Lynn?

Chaphur Rinpoche from Gyalshen Institute came for five days and did the *Phowa* with Lynn and helped her to transfer her consciousness. Yong-Dong Rinpoche, who lives on Vancouver Island, came here and did a ceremony after she had passed, blessed her body before she was cremated. Tenzin Wangyal Rinpoche invited me as his guest to a teaching in France. Lynn's cousin also lives in Paris, so I stayed there three weeks and went to the teaching. It was a huge process.



Teachings in 2016 with Tenzin Wangyal Rinpoche in Olympia, WA.





Most of the women on this photo were in sangha during Lynn's final journey. We had such tremendous support from our sangha and the larger Olympia community. We were so blessed and felt so grateful to have so much love from so many people in our lives. Everyone helped on every level possible.

Do you experience a difference in The 3 Doors teachings and the Bon teachings?

I think in terms of how the 3 Doors and the original Bon teachings integrate is that, in The 3 Doors a lot of Dzogchen is involved in it. And the way Rinpoche is teaching now is a continuation, deepening and enriching the practices and the processes I was going through that I was doing in The 3 Doors Academy. Either he has simplified it even more in a way that it allows things to dissolve more quickly or my practice is deepening . . . maybe some of each.

Do you want to tell more about your experiences in The 3 Doors Academy?

The 3 Doors program resolving anything that had roots from long ago, those things have shifted in a way where nothing seems to take root that much. In a way that I don't have the same identity anymore. Those identities don't exist anymore on the level they once did, so there is less interest in having any identity really. I am amazed that those words came out of my mouth, and I think it is so true. It is like, "What is that about?" and I realize, there is no need for that. And it is so beautiful to recognize that and to know that, on so many levels – not from the ego level but from the heart. When we were going to the first 3 Doors teaching Lynn lost her identity, she lost her driver's license at the airport. [laughter] So then, she was many steps ahead of me. She graduated ahead of the

class. It is liberating to lose your ego identity, because there is no restriction. That speaks to the death process too: there is a liberation happening, letting go of the physical form and the attachments related to it. Lynn showed us how to do it, very gracefully, very beautifully, and that was liberating.

Did the 3 Doors also affect the way you work as a psychotherapist with your clients?

Yes, definitely! I use much more meditation in my practice with clients. It is helping them to go deeper in their own work, being able to provide that space, and rest in that space, and offering that space to them, and the discovery of that for them has helped a lot of people in my practice. More people than ever meditate now, and it is not about having them be involved in the sangha, it is more about having them be involved in their own life rather than in reaction to life. It is all about that ability to go in and find the refuge within.

When I worked as psychotherapist, clients came with questions, and they wanted from me the answer. But most of the times, I did not give a solution or answer. I see that also in Bon tradition, we get help from the teachers in a different way than we expect it.

Yes and usually it works better than what we think we need. [Laughter]



Interview by Ton Bisscheroux

Photos: courtesy of Carel Camerer



WHAT'S BEEN HAPPENING IN EUROPE

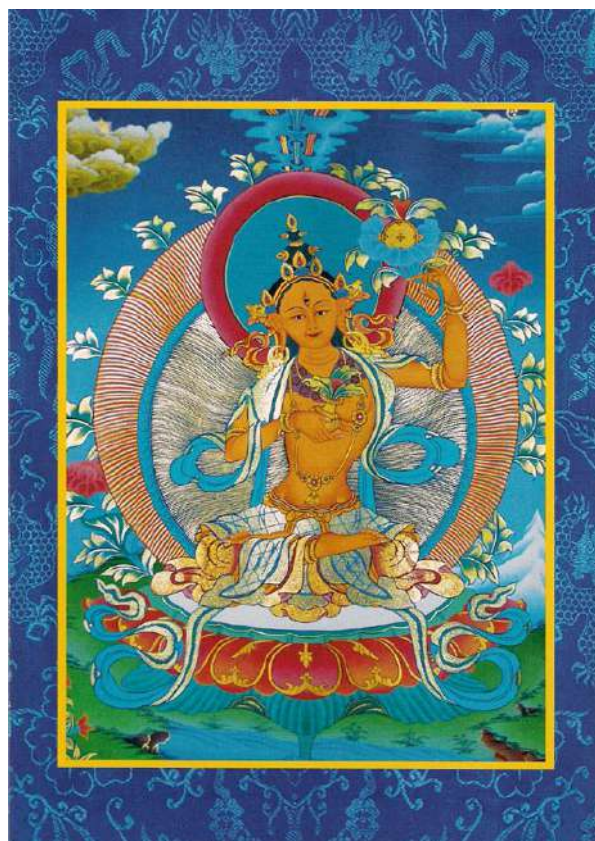
Here is our report from what's been happening in the European sangha. Tenzin Wangyal Rinpoche gave internet teachings, Geshes and senior teachers were invited by sanghas, and *Losar* was celebrated in Germany and in Poland.



March 11 – 16:

The retreat *The Healing Practice of Sherap Chamma* with Marcy Vaughn in Pauenhof, Germany was wonderful.

Next year Marcy will be there from April 21 – 26. Everybody is invited to join us to practice the *The Healing Practices of the Peaceful and Wrathful Mothers, Sherap Chamma and Sidpe Gyalmo*.



Losar Wilga 2016

12-14 Luty



February 12 – 14:

Geshe Choekhortshang Rinpoche together with his brother Geshe Gyatso performed the *Losar* ceremonies at Chamma Ling Poland in Wilga.





February 12 – 14:
Geshe Khorden Lhundup
Gyaltsen performed the
Losar ceremonies in Bu-
chenau, Germany during
the 10th European Prac-
tice Weekend.





January 15 – 17:

Geshe Choekhortshang Rinpoche taught *bardo* with in Budapest, Hungary. More than one-hundred fifty people attended. You can watch a video with the [Bardo Prayer](#).



February 6 – 7:

Geshe Choekhortshang Rinpoche taught *Dream Yoga* in Wroclaw, Poland.





February 6 – 7 and March 19 – 20:

Geshe Khorden Lhundup Gyaltsen continued with his cycle of teachings on *A-tri* in the Netherlands in two places. On Saturday in Zwolle and on Sunday in Eindhoven.



March 16 – 23:

Geshe Chaphur Rinpoche taught and gave public talks in several cities in Poland.



Free Live Webcast Guided Meditation for the New Year

From the Experiential Transmission Retreat
with Geshe Tenzin Wangyal Rinpoche

January 1, 2016 17.00 – 18.00 h (C.E.T.)

Translations in multiple languages available

www.ligmincha.org



You can watch the recordings here:

Guided Meditation for the New Year. Broadcast live from the Winter Retreat at Ligmincha International at Serenity Ridge. [Introductory video \(2:40\)](#) / [Guided meditation & teaching \(40:44\)](#)





Free Live Webcast
**Soul Retrieval as a
Lifetime Practice**
with Geshe Tenzin Wangyal Rinpoche
January 9, 2016, 21.00 – 22.30 h (C.E.T.)

Register for the webcast at www.ligmincha.org
This is Part 12 of a FREE yearlong course in soul retrieval.
Learn more at www.ligminchalearning.com



You can watch the recordings here:

The True Source of Healing, Part 12: Soul Retrieval as a Lifetime Practice. [Introductory Video \(3:18\)](#) / [Full Playlist](#) / [Closing Video \(2:43\)](#)



Free Live Webcast
**The Value of
Enlightened Leadership**
with Geshe Tenzin Wangyal Rinpoche
February 13, 2016 21.00–22.30 h (C.E.T)

Register for the webcast at www.ligmincha.org
This is Part 1 of a FREE six-month course in service.
Learn more at www.ligminchalearning.com



You can watch the recordings here:

Transforming Your World Through Service, Part 1: The Value of Enlightened Leadership. [Introductory video \(5:25\)](#) / [Full Playlist](#)



Free Live Webcast
Cultivating Wisdom
with Geshe Tenzin Wangyal Rinpoche
March 12, 2016, 21.00–22:30 (C.E.T.)

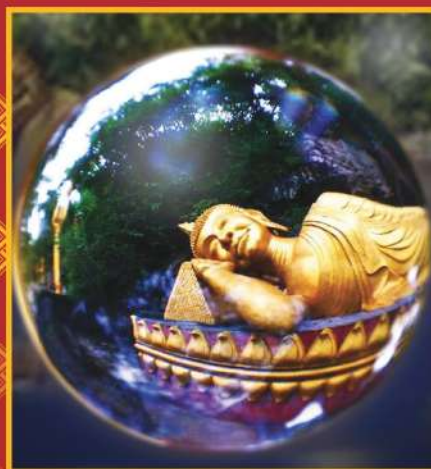
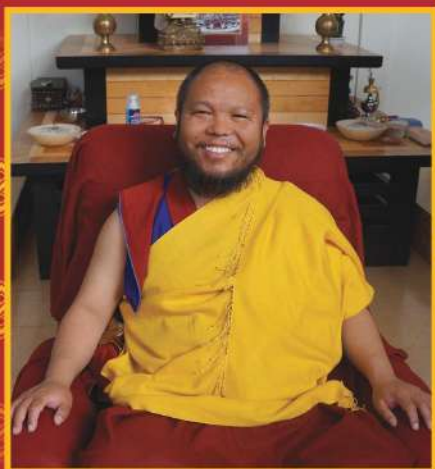
Register for the webcast at www.ligmincha.org
This is Part 2 of a FREE six-month course in service.
Learn more at www.ligminchalearning.com



You can watch the recordings here:

Transforming Your World Through Service, Part 2: Cultivating Wisdom. [Introductory video \(2:24\)](#) / [Full Playlist](#) / [Closing Video \(9:51\)](#)





WHAT DO YOUR DREAMS PREDICT?

DREAM AND DIVINATION IN TIBETAN BON TRADITION GESHE CHOEKHORTSHANG RINPOCHE'S TEACHINGS – 27-29 MAY 2016

Geshe Choekhortshang Rinpoche Bon Buddhist lama accepted the invitation of **Ligmincha Hungary** again and he will come to introduce us to the ancient methods of divination and prediction from our dreams. In Tibet's ancient Bon tradition the history of divination goes back to thousands of years, and one of its aspects is foretelling the future from dreams. Through this teaching we can learn about those ancient methods that Tibetan Bon masters practice to predict future events based on one's dream. At the teaching Rinpoche will be available to ask him about the meaning of our own dreams.

Venue: Dharma Gate Buddhist College, Ceremony Hall, 1098 Budapest, Börzsöny u. 11. Hungary

Program:

05/27/2016 Friday	18:00 – 20:00	Introduction to dream divination and to the Tibetan Bon tradition
05/28/2016 Saturday	09:00 – 10:30	Teaching
	10:30 – 11:00	Break
	11:00 – 12:30	Teaching
	12:30 – 14:00	Lunch break
	14:00 – 15:30	Teaching
	15:30 – 16:00	Break
	16:00 – 17:30	Teaching
	17:30 – 18:00	Questions and answers
05/29/2016 Sunday	09:00 – 10:30	Teaching
	10:30 – 11:00	Break
	11:00 – 12:30	Teaching
	12:30 – 14:00	Lunch break
	14:00 – 15:30	Teaching, questions and answers
	15:30 – 16:00	Blessing

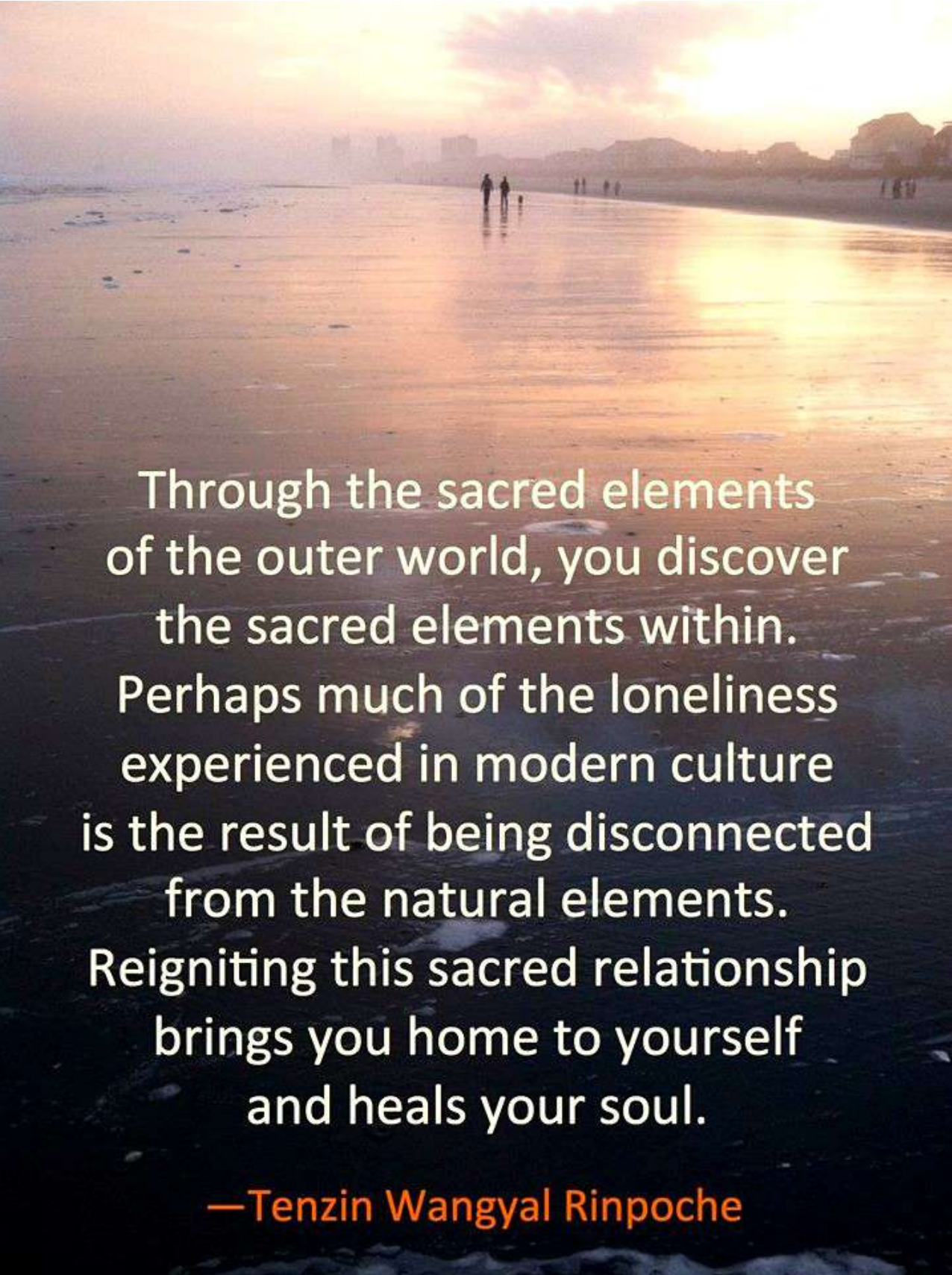
With prior registration: 40 EUR

REGISTRATION: please send your registration through the registration form on www.ligmincha.hu or by email to ligmincha.mo@gmail.com

Catering: vegetarian lunch on Saturday and Sunday at the College (3 EUR/day). Please send your lunch request at registration. Due to the limited capacity of the venue we can only guarantee the participation for confirmed registrants.



THE SACRED ELEMENTS

A photograph of a beach at sunset. The sun is low on the horizon, casting a warm, golden glow across the sky and reflecting on the wet sand. Several people are walking along the shoreline in the distance. The text is overlaid on the lower half of the image.

Through the sacred elements
of the outer world, you discover
the sacred elements within.
Perhaps much of the loneliness
experienced in modern culture
is the result of being disconnected
from the natural elements.
Reigniting this sacred relationship
brings you home to yourself
and heals your soul.

—Tenzin Wangyal Rinpoche





ODE TO A FLOWER...

Ultimately sublime tendencies turning the wheel of life
in an indiscriminately normal way.

Let me always be here now, and then now,
as you unfold your magical
10 000 wings of wisdom for a moment,
before you fade into untold
memories of glory fired dreams.

I will hum stories with the bees
of your radiant rainbow bodies
and your luminous colours and lights.
Of your masses of joyful ornaments
and the unspoken words you whisper
in your divine inexhaustible fragrance.

I will sing songs to the birds and the breeze
of how you bow silently in the dawn of the great eastern sun,
and share your mystic cool scents and secrets with the fireflies and moonlight by night.

And in that vast sparkling ocean of immeasurable emptiness,
we'll shout out to the sun as she inherits the sky for awhile
as we celebrate the timeless magnificent presence - of you being.

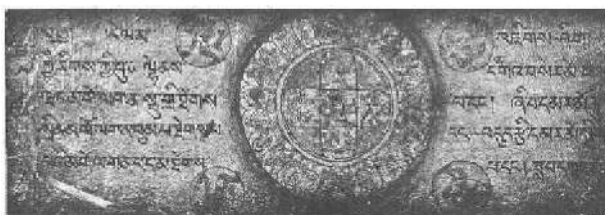
© Sarah Edgehill

THE TIBETAN BOOK OF THE DEAD

Many people in the West have read the *Tibetan Book of the Dead*, compiled and edited by Walter Y. Evans-Wentz. Although this book has impressed many people, there is also criticism from buddhist scholars. There is now a new and complete translation. Frits de Vries has collected some comments on this matter.

“The Bardo Thodol Liberation Through Hearing During the Intermediate State,” is a text from a larger corpus of teachings, the Profound Dharma of Self-Liberation through the Intention of the Peaceful and Wrathful Ones, revealed by Karma Lingpa (1326–1386). It is the best-known work of Nyingma literature, known in the West as the Tibetan Book of the Dead.

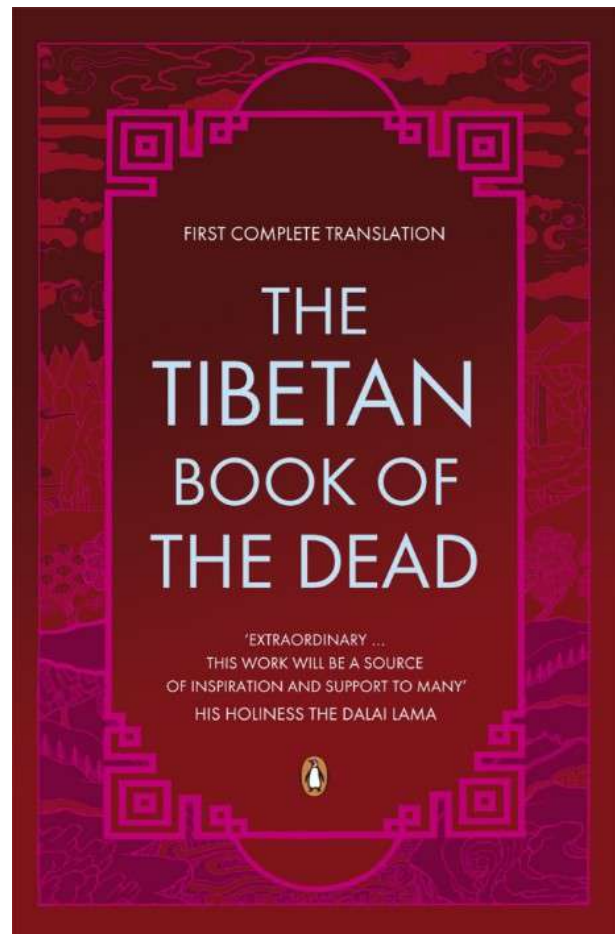
The Tibetan text describes, and is intended to guide one through, the experiences that the consciousness has after death, in the bardo, the interval between death and the next rebirth. The text also includes chapters on the signs of death and rituals to undertake when death is closing in or has taken place.” (1)



Manuscript of the *Bardo Thodol*
Tibetan: བར་དོ་ཐོས་གྲོལ, Wylie: *bar do thos grol*

First complete translation

After seventy-eight years a complete new English version of *The Tibetan Book of the Dead* appeared in 2005 edited by Graham Coleman and Thupten Jinpa (2).



This is the first complete translation of the original twelve chapters of a Tibetan text on which earlier partial translations were based, compiled and edited by Walter Y. Evans-Wentz. Chapter 11 was published in 1927 under the title: *The Tibetan Book of the Dead*, and included *Aspirational Prayers* in Chapter 12. Chapter 4 was released in 1954 as a small part (Book II) of *The Tibetan Book of the Great Liberation*, subtitled: *Or the method of realizing nirvāna through knowing the mind*.

In the *Editor's Introduction* to the new English edition the importance of *The Tibetan Book of the Dead* is emphasized and it is noted that the book compiled and edited by Walter Y. Evans-Wentz was incomplete:

“The Tibetan Book of the Dead includes one of the most detailed and compelling descriptions of the after-death state in world literature. It is not surprising therefore that when Chapter 11 of our text, The Great Liberation by Hearing, first appeared in English, in 1927, it caused a considerable stir and



has remained one of the most well-known of Tibet's literary works ever since. In our work, for the first time, we are presenting a complete translation of all twelve chapters of the compilation of texts known as the Tibetan Book of the Dead, which includes nine chapters not translated in W. Y. Evans-Wentz's original publication." (p. XXIX - Editor's Introduction)

To this new edition is added *A Brief Literary History of the Tibetan Book of the Dead*. The history starts with the 1927 release of a Tibetan book compiled and edited by Walter Y. Evans-Wentz. The disputable title he then chose for his first book still stands for this new edition, but with the following explanation:

"It is on account of this widespread popular recognition however that the title coined by the editor of the first translation, Evans-Wentz, has been retained in all subsequent translations and related studies. Following in this tradition, we too have retained the title the Tibetan Book of the Dead to refer to the first complete English translation of The Great Liberation by Hearing in the Intermediate States, which includes translations of all twelve chapters of the original compilation." (p. XXXVIII - Brief Literary History)

As justification for this new edition it seems not only the completeness is stressed, but also the accuracy of the basic text for the new translation. This relates back to the long-running discussion on the precision of the published Tibetan works of Evans-Wentz:

"As stated above, this is the first complete English translation of The Great Liberation by Hearing in the Intermediate States, otherwise known to the outside world as the Tibetan Book of the Dead, and it is based on a version of the original text which has proven to be far more accurate than those used in previous translations. All the chapters of the anthology standardised by Nyima Drakpa and later published in woodblock form at Dzogchen Monastery are contained in this book." (p. XLVIII - Brief Literary History)

Psychological Commentaries by Carl Gustaf Jung

Carl Gustaf Jung played an important role in the acceptance of the *Tibetan Book of the Dead* in the Western world. His famous commentary was

added in the third edition in 1955:

"For years, ever since it was first published, the Bardo Thödol has been my constant companion, and to it I owe not only many stimulating ideas and discoveries, but also many fundamental insights. Unlike The Egyptian Book of the Dead, which always prompts one to say too much or too little, the Bardo Thödol offers one an intelligible philosophy addressed to human beings rather than to gods or primitive savages. Its philosophy contains the quintessence of Buddhist psychological criticism; and as such, one can truly say that it is of an unexampled superiority." (3, p. xxxvi)

Jung hoped that his commentary was going "...to make the magnificent world of ideas and the problems contained in this treatise a bit more intelligible to the Western mind." (3, p. xxxvi)

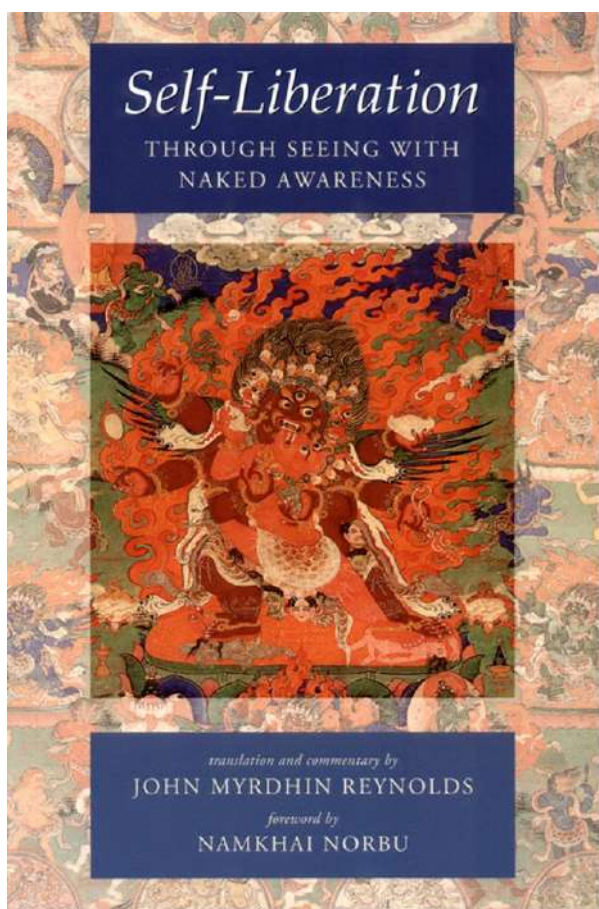


In 1954 the fourth and last text publication edited and compiled by Walter Y. Evans-Wentz was published entitled: *The Tibetan Book of Great Liberation*. Also in this publication appeared an extensive 34-page *Psychological Commentary* by C.G. Jung. This publication received far less attention than his first one, but Jung's commentary was noticed. In this publication, as we have seen above, a small portion was dedicated to a translation of what in the new *Tibetan Book of the Dead* edition is numbered Chapter 4. This Chapter in the new edition is titled: *"The Introduction to Awareness: Natural Liberation through Naked Perception"*. In the *Context* you can read:



"This chapter is the essence of the esoteric instruction by which the student is introduced to the ultimate nature of mind. Prior to entering into this practice, which focuses directly on the nature of mind itself, this introduction should be received from an accomplished lineage holder. Then, whilst in solitary retreat, it is recommended that this text be read repeatedly as a guide between meditation sessions." (p. 37 - Context Ch. 4)

The second *Psychological Commentary* that Jung wrote caused considerable stir: John Reynolds expressed his dissatisfaction and that of others by publishing a dedicated critique book in 2000, called: *"Self-Liberation, Through Seeing with Naked Awareness"*.



Reynolds did two things. First, he produced a complete new translation of the contested chapter (now Chapter 4) from the 1954 publication of Evans-Wentz. Secondly, he proved Jung was misled by using the wrong translations from the text of Evans-Wentz and therefore his commentary was based on false assumptions. Jung did not understand what the essence of Dzogchen is.

"However, Dr. Jung's views, although provocative

and stimulating in themselves, have nothing to do with Dzogchen. More than half of Jung's commentary is devoted to his own psychological theories, and throughout the commentary he footnotes his insights to his own writings." (4, p. 107)

"All of this leads him to assert erroneously that the essential teaching of Dzogchen is the existence of a metaphysical entity which he calls the "One Mind."" (4, p. 79)

"All of these neo-theosophical speculations concerning life-fluxes, globes, rounds, root races, subraces, etc., everything occurring in groups of seven, have nothing to do with genuine Tibetan teachings." (4, p. 95)

Evans-Wentz was not only criticized because of his weak translations, but also his lack of knowledge of Tibetan Buddhism and his deviant views, incompatible with the meaning of the Tibetan text. Summarized in Wikipedia:

"According to John Myrdhin Reynolds, Evans-Wentz's edition of the Tibetan Book of the Dead introduced a number of misunderstandings about Dzogchen. Evans-Wentz was well acquainted with Theosophy, and used this framework to interpret the translation of the Tibetan Book of the Dead, which was largely provided by two Tibetan lamas who spoke English, Lama Sumdhon Paul and Lama Lobzang Mingnur Dorje. Evans-Wentz was not familiar with Tibetan Buddhism, and his view of Tibetan Buddhism was "fundamentally neither Tibetan nor Buddhist, but Theosophical and Vedantist." He introduced a terminology into the translation which was largely derived from Hinduism, as well as from his Theosophical beliefs. Also Jung's introduction betrays a misunderstanding of Tibetan Buddhism, using the text to discuss his own theory of the unconsciousness." (1)

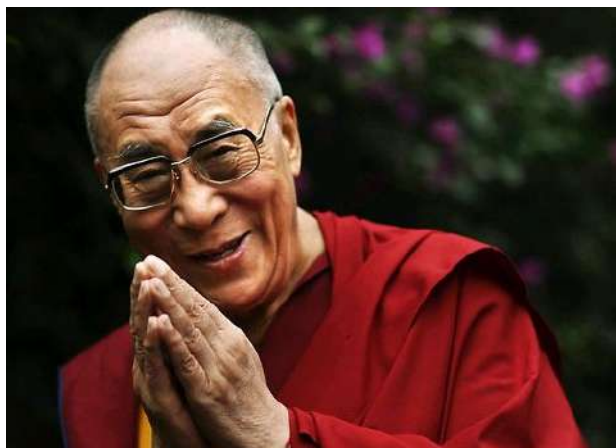
Knowing all this, it is not a surprise we cannot find a trace of the commentaries of Jung in the new complete edition of the *Tibetan Book of the Dead*. In fact Jung commented both Chapter 4 and Chapter 11, a total of more than fifty pages. This most eminent Western psychologist commenting on a most respected Tibetan book disappeared and left only one trace in the *Editor's Introduction*:

"Carl Jung in his commentary to Evans-Wentz's 1927 edition of the Tibetan Book of the Dead



spoke about how compelling he found it to look at The Great Liberation by Hearing backwards. From a psychoanalytical point of view this is indeed interesting, as our text can then be seen as providing a guide for tracing our confused and deluded states, back through our conditioned attraction and aversion to selected aspects of our experience, back through the weave of our habitual tendencies and mental constructs and a relentless series of voluntary or involuntary mental choices, back through the illusory comfort generated by our sense of ego, right back to a pure original cognitive event.” (p. XXXII – Editor’s Introduction)

Actually, an English translation of the *Tibetan Book of the Dead* needs an introduction from a respected Tibetan Buddhist, not a Western psychologist.



His Holiness the XIVth Dalai Lama.

Introductory Commentary by His Holiness the XIVth Dalai Lama

This new edition has a complete new construction. Preceding the English translation of the original twelve chapters of Tibetan script are: an *Editor’s Introduction*, a *Brief Literary History* and an *Introductory Commentary*. Attached to the translations are two Appendices *Peaceful and Wrathful Deities*, extensive *Notes* on every chapter plus an excellent *Glossary of Key Terms*. Directly following some short *Acknowledgements* we find the *Introductory Commentary* by His Holiness the XIVth Dalai Lama. Without detour he starts in the opening sentence with the crucial question:

“The question of whether or not there exists a

continuity of consciousness after death has been an important aspect of philosophical reflection and debate from ancient Indian times to the present.” (p. XIII - HHDL)

Following is an extensive answer on fourteen pages to this question based on an explanation of the central concepts of Buddhism, the Highest Yoga Tantra and Dzogchen. While Jung tried to build a bridge, as we have seen, this commentary requires Buddhist study for the layman reader and Dzogchen practitioner alike. Do not expect to get a direct and simple answer to the central question humanity is puzzling about for so long. Elsewhere the writer of the present text, Padmasambhava, gives a straight answer:

“So-called death is your own thinking. Though you part with the body of flesh and blood, your mind is not something from which you can ever part. Remind yourself of the meaning of your former view and meditation training.” (5)

The following short characterization of the main parts of the present text reveals the kind of view and meditation training he is talking about:

“Though generally and rightly classified as a Mahayoga text, the Guhyagarbha Tantra has also been obliquely interpreted from the perspective of Dzogchen, most famously by Longchen Rabjampa (1308-63). The meditative techniques of both Mahayoga and Dzogchen are clearly expressed among the chapters of our present work: the generation stage of meditation is emphasized in Chapters 5-7, and the Great Perfection in Chapters 4 and 11, these latter two chapters being based on the teachings of the two key aspects of the Great Perfection, namely Cutting through Resistance (khregs-chod) and All-surpassing Realisation (thod-rgal) respectively. Thus from the point of view of its theoretical foundation and practice, as well as in its iconography and symbolism, the Tibetan Book of the Dead echoes its roots in the Guhyagarbha Tantra but, in addition, vividly incorporates the classical teachings of Dzogchen.” (p. XXXVIII – A Brief Literary History)

As Gyurme Dorje describes in *A Brief Literary History*, this cycle of teachings is based on the *Guhyagarbha Tantra*. We concentrate here on the important role Dzogchen plays, the highest of the nine vehicles according to the Nyingma school.





Padmasambhava (Guru Rinpoche).

Dzogchen knows no generation and perfection stages as in the Mahāyoga tantra:

“Great Perfection is a synonym for Atiyoga, the highest of the nine vehicles according to the Nyingma tradition. Atiyoga is known as the Great Perfection because both the generation and perfection stages of meditation are effortlessly present. ‘Perfection’ (rdzogs) implies that the enlightened attributes of the Three Buddha-bodies are effortlessly perfected in the stabilisation of the meditator’s intrinsic awareness (rang-rig).” (p. 473 – Glossary)

After the preliminary practices a ‘direct introduction’ to intrinsic awareness from a Vajra-master is required. From the Introduction of His Holiness the Dalai Lama:

“Following the practices of the Dzogchen teachings of the Nyingma school the student is directly introduced by an authentic spiritual teacher to the very nature of his or her mind as pure awareness. This is the focus of the ‘Cutting through Resistance’ (khregs-chod) aspect of the Dzogchen path and this is complemented by the All-surpassing Realisation (thod-rgal) practices which focus on eliciting and recognising the radiances of pristine cognition.

‘Cutting through Resistance’ and the direct introduction to awareness are the subject matter of Chapter 4 of the present work. The introduction to the intermediate state of reality, in Chapter 11 of our text, is illustrative of the esoteric instructions on ‘All-surpassing Realisation,’ which is the pinnacle of meditative practice according to the Nyingma school.” (p.XXIII - HHDL)

In the preceding paragraph we saw Jung’s two commentaries were on chapters 4 and 11 just mentioned. So, of all chapters on which he commented precisely on the key parts of Dzogchen although, according to John Reynolds, he really did not understand this. What’s more, Dzogchen practitioners who have made some progress do not have to read the text at all:

“Those serious meditators who have meditated on [the practices of] the Great Perfection and the Great Seal will recognise the inner radiance that dawns during the intermediate state of the time of death and will attain the Buddha-body of Reality. For these meditators there is absolutely no need to read this Liberation by Hearing.” (Ch. 11, Part II, p. 257-258)

What makes the Great Perfection path so special? The keyword is *inner radiance* and recognition of it. This keyword is singled out here from the excellent definitions in the Glossary because it plays a central role in the introduction of the Dalai Lama, where he mentioned it fifteen times:

“Inner Radiance ‘od-gsal

Sometimes also translated as ‘clear light,’ the Tibetan term ‘od-gsal, which has been rendered here as ‘inner radiance,’ refers in the context of the perfection stage of meditation to the subtlest level of mind, i.e. the fundamental, essential nature of all our cognitive events. Though ever present within all sentient beings, this inner radiance becomes manifest only when the gross mind has ceased to function. Such a dissolution is experienced by ordinary beings, naturally, at the time of death, but it can also be experientially cultivated through the practices of Unsurpassed Yogatantra.” (p. 478, part 1, Glossary)

The shortest path to liberation is offered by the Highest Yoga Tantra (or Unsurpassed Yogatantra, or ‘Great Perfection’ or Dzogchen) you can then be liberated from the cycle of reincarnation in a



single lifetime:

“Generally speaking, the practices of Highest Yoga Tantra present a spiritual path which enables the individual to attain complete buddhahood within a single lifetime, prior to the moment of death. Yet, for those who are unable to achieve this, it becomes crucial to use the transformative opportunities offered by the naturally occurring processes of death, the intermediate state and rebirth.” (p. XVIII, HHDL)

The basic buddhist ambition of serious Dzogchen practitioners is to reach liberation before death with the help of the Highest Yoga Tantra. If that fails we can utilize the processes of death, the intermediate state and rebirth which are specifically taught as the basis for achieving liberation from cyclic existence. Along the way three opportunities A, B and C, arise to recognize the inner radiance.

“This achievement of perfect buddhahood entails the actualisation of the three dimensions or bodies of a buddha (trikaya). These fruitional bodies are related both to our ultimate natural state and to the emanational qualities of full enlightenment.” (XIX, HHDL)

Perhaps needless to say, even a cowherd can attain buddhahood and liberation. You can find confirmation of this in the Dzogchen text *Cutting through Resistance (khregs-chod)* in Chapter 4:

“Similarly, even though all beings actually possess the seed of buddhahood, sentient beings will not attain buddhahood without experiential cultivation. Nonetheless, even a cowherd will attain liberation if he or she engages in experiential cultivation. For, even though one may not know how to elucidate [this state] intellectually, One will [through experiential cultivation] become manifestly established in it.” (p.56, Ch. 4).

	inner radiance recognition	bardo state	attainment of buddha body
A	primary - ground - mother	Time of Death (<i>chi-khai</i>)	Reality (<i>dharma-kaya</i>)
B	secondary - path - child	Time of Death (<i>chi-khai</i>)	Reality (<i>dharma-kaya</i>)
C	tertiary	Reality (<i>chos-nyid</i>) (intermediate state)	Perfect Resource (<i>sambhoga-kaya</i>)
also	recognition	Rebirth (<i>srid-pa'i</i>)	Emanation (<i>nirmanakaya</i>)
	heard the teachings but no recognition	Rebirth (<i>srid-pa'i</i>)	reborn in higher existences

Table constructed with information from: *Summary Introduction Part II* (p. 258) and *Glossary on Inner Radiance* (p. 478).

We find here in the table the concept of ‘inner radiance’ connected to central concepts of three buddha bodies, three *bardo* states and recognition moments. In the process of time these are precisely connected.

Depending on our spiritual ambition and the effort we are preparing to put in we can distinguish in the process of life, death, intermediate state and rebirth three opportunities for the recognition of inner radiance: A, B and C. Also there is an opportunity to reach liberation before death, prior to the moment of death, with the help of the Highest Yoga Tantra. Attainment of buddhahood means realization of three buddha bodies:

If recognition A fails plan B is to reach liberation in the three death processes with the methods of Highest Yoga Tantra, because:

“It is exclusively in tantra, however, and particularly in Highest Yoga Tantra, that the methods for utilising the processes of death, the intermediate state and rebirth are specifically taught as the basis for achieving liberation from cyclic existence. These methods involve the development of a skillful relationship with certain experiential stages that an individual actually induces with the intention of enhancing spiritual realisation and the fruition of their capacities as a human being.” (p. XVIII, HHDL)



With these methods the ‘inner radiance of the child’ can be experientially cultivated as reflected in the second part of the description of ‘inner radiance’ in the Glossary. Part 2 of the description in the Glossary of ‘inner radiance’ furthermore points to the attainment of buddhahood as a conjunction of ‘mother’ and ‘child’ radiance.

Students of Tenzin Wangyal Rinpoche know these terms, because he uses these metaphoric images a lot in his teachings:

“A fundamental distinction is made between the inner radiance of the ground (gzhi'i 'od-gsal) and the inner radiance of the path (lam-gyi 'od-gsal). The former, which is also known as the ‘mother inner radiance’ ('od-gsal ma), occurs naturally at the time of death, when it indicates the presence of the Buddha-body of Reality (dharmakaya), but which may not be accompanied by an awareness of its nature. The latter, which is also known as the ‘child inner radiance’ ('od-gsal bu) is an awareness of the ultimate nature of mind cultivated by the meditator in life, i.e. the realisation of the nature of the ‘mother inner radiance’ as it is developed in meditation. Buddhahood is achieved when the ‘mother inner radiance’ and ‘child inner radiance’ conjoin.” (p.478, part 2, Glossary)

As a third opportunity we have the possibility of recognition during the ‘Intermediate state of Reality.’ We find the sequence of opportunities in the last part of the ‘inner radiance’ definition:

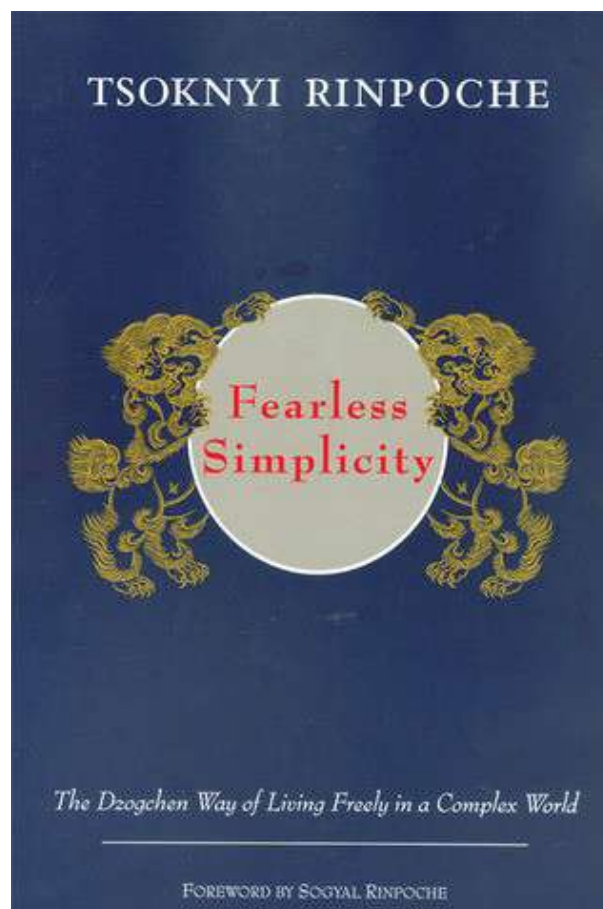
“Chapter 11, in particular, differentiates three successive phases of inner radiance which are experienced at the time of death and immediately thereafter:

- **the primary inner radiance** (bar-do dang-po chos-nyid 'od-gsal), which is identified with the inner radiance of the ground,
- **the secondary inner radiance** (bar-do 'od-gsal gnyis-pa), which is identified with the inner radiance of the path, and
- **the tertiary inner radiance** (bar-do 'od-gsal d gsum-pa), which is identified with the subsequent arising of the Peaceful and Wrathful Deities during the intermediate state of reality (chos-nyid bar-do).” (Glossary, p.478, part 3)

Although realization of the ‘mother radiance’ (dharma-kaya) seems far away, realization of the ‘child radiance’ may not be impossible if we

can find an authentic spiritual teacher and step seriously on the Dzogchen path:

“However, in the Dzogchen view, all states of awareness or consciousness are thought to be pervaded by inner radiance, just as a sesame seed is permeated by oil. Therefore, in Dzogchen, there exist refined instructions which allow the recognition of inner radiance even while all the gross levels of sensory activity are still active. This is where we come to the important distinction made in the Dzogchen teachings between the Tibetan terms ‘sems’ and ‘rig-pa’.” (XXIII, HHDL)



According to Tsoknyi Rinpoche (6) experiencing *rigpa* is not unusual when practicing the *Ngondro* preliminary exercises:

“.. doing ngöndro gives us little opportunities to let be in the state of rigpa, over and over again. In addition, the ngöndro training creates tremendous merit, which makes recognizing rigpa almost unavoidable. That is what merit does. You have almost no other choice than to recognize rigpa, because you repeatedly provide the circumstances for that.” (p. 141)



The prospect of experiencing moments of *rigpa* can be a great motivation for starting the *Ngon-dro* training and can be a great help in recognition of inner radiance in the *bardo* states. If the question of continuity of consciousness is not answered prior to death, we still have recognition opportunities during the processes of death, the intermediate state and rebirth. Finally:

“Alternatively, at the very least, [individuals who have heard this teaching] will be born into the higher existences, where, based on the residual potency of their past actions, they will again meet with, and be able to practise, this [sacred] teaching in the next life. Since [this sacred teaching is based on recognition in the intermediate states] this Great Liberation by Hearing is the teaching whereby buddhahood can be attained without meditation.” (p. 258 – Part II, Introduction)

Preparing to die

In the end of his introduction His Holiness the Dalai Lama writes that he is not afraid of the dying process. As a daily practitioner of the Highest Yoga Tantra, even he is not sure about what happens when the actual moment of his dying arrives, so how can we as modest practitioners, hope to be sure about our moment of death, about actualizing some of the inner radiance?

“Normally in our lives, if we know that we are going to be confronted by a difficult or unfamiliar situation, we prepare and train ourselves for such a circumstance in advance, so that when this event actually happens we are fully prepared. As I have outlined, the rehearsal of the processes of death, and those of the intermediate state, and the emergence into a future existence, lies at the very heart of the path in Highest Yoga Tantra. These practices are part of my daily practice also and because of this I somehow feel a sense of excitement when I think about the experience of death. At the same time, though, sometimes I do wonder whether or not I will really be able to fully utilise my own preparatory practices when the actual moment of death comes!” (p. XXVI, HHDL)

Notes

- (1) [Wikipedia: Bardo Thodol](#)

(2) Coleman, Graham, with Thupten Jinpa (eds.), *The Tibetan Book of the Dead* [English title]; *The Great Liberation by Hearing in the Intermediate States* [Tibetan title]; composed by Padma Sambhava; revealed by Karma Lingpa; translated by Gyurme Dorje, 2005, London, Penguin Books.

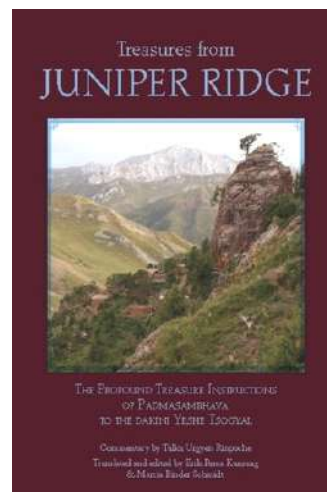
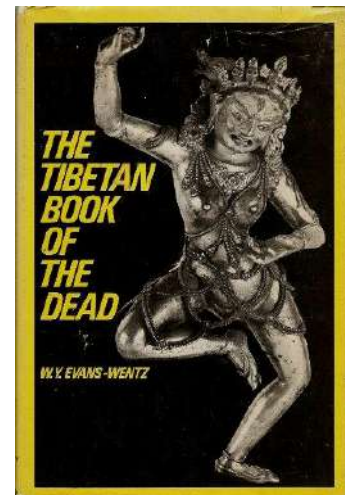
(3) *The Tibetan Book of the Dead*, 3rd edition compiled and edited by W. Y. Evans-Wentz, Oxford University Press, 2000, p. xxxvi.

(4) John M. Reynolds, *Self-Liberation, Through Seeing with Naked Awareness*, Snow Lion Publications, 2000.

(5) Padmasambhava, *Treasures from Juniper Ridge*, Rangjung Yeshe Publications, 2008, p. 153.

(6) Tsoknyi Rinpoche, *Fearless Simplicity, The Dzogchen Way of Living Freely in a Complex World*, Rangjung Yeshe Publications, 2003, p. 141.

Text by Frits de Vries



FROM BUDDHA KUNTU ZANGPO TO CHAMMA LING POLAND

Geshe Yungdrung Gyatso is the resident lama of Ligmincha Poland. He lives at the Chamma Ling Poland center in Wilga, near Warsaw. Both during and after his studies at Triten Norbutse Monastery, Geshe Gyatso travelled and taught throughout Europe. In 2014, Tenzin Wangyal Rinpoche asked Geshe Gyatso if he would like to stay in Poland and teach in the Polish and other European Sanghas. Geshe Gyatso officially became resident lama of Chamma Ling Poland in March 2015. In this interview he also talks about the Bon Refuge Tree.

Geshe-la, where were you born?

I was born in Tra village of Bijer area in Dolpo, Nepal. My village is located next to the famous Samling Monastery, and the Tashi Namgyal Monastery is located in the village itself. Both monasteries are connected with my family lineage.

The Samling Monastery is one of the oldest Bon monasteries in Dolpo. It was founded by the great Yangton lineage master Yangton Gyaltsen Rinchen. The Tashi Namgyal Monastery was founded by Yangton Lama Yungdrung Dradul, my paternal grandmother's father.

Yangton Gyaltsen Rinchen is an important lineage master in Zhang Zhung Nyen Gyud. The Samling Monastery played an important role in keeping the Bon tradition alive after the Chinese occupation of Tibet. Many Bonpo lamas fled from Tibet and visited the Samling Monastery as pilgrims and to study old, traditional texts. They borrowed many ancient manuscripts in order to publish and distribute to preserve the Bon tradition.

My father was a *Nagpa* of Samling Monastery, a Bonpo lay yogi, and he was a doctor of Tibetan medicine. My mother is a Nyingma school practitioner. I heard my mother praying all through my childhood and I learned to chant many Nyingmapa prayers. I lived in my village till I was nine years old. From the age of five to nine I spent summers mostly taking care of sheep and yaks, because my homeland is half nomad and half farmer. During wintertime I was with my father in



H.E. Yongdzin Tenzin Namdak Rinpoche with Geshe Gyatso.

Samling Monastery for a kind of retreat for two or three months. There I learned Tibetan reading and writing, reciting mantras, and I helped my father with the preparation of retreats and rituals.

When did you go to a monastery to study for Geshe?

When I was nine years old, my oldest brother Geshe Choekhortshang Rinpoche was studying at Menri Monastery in India, and he recommended our parents to send me to study in Triten Norbutse Monastery in Kathmandu, Nepal. My father wanted to send me, but my mother objected, because she wanted me to live with our family. So, one day in the end of 1989, people from my village started to travel to Kathmandu, as they do every winter. My father took me, and he told my mother that we would go to a nearby village for a few weeks, not to Kathmandu.

At the farewell my father asked my mother to give me a *khata*, a traditional scarf which is offered for travelers. That confused my mother and she didn't give me one, and ordered my father to bring me back. After a difficult journey of four weeks we arrived in Kathmandu, where we spent one and half months close to the *Boudhanath Stupa*. There my father expressed his wish that I should become a monk. He left this decision to me, and also which monastery to choose – Bon, Nyingma, or another tradition. I chose Bon, and in 1990 I was one of the first monks who started to study at Triten Norbutse Monastery. My father promised me that he would come back next winter to visit me.





Samling Monastery in Dolpo.



My father right after retreat with Yongton Lama Namgyal Wangdu.



Tashi Namgyal Gompa and Tra village.



Yangton Lama Sherab Tenzin and Nyelton Lama Yungdrung Dargye from Samling Monastery.





Swayambunath Stupa in Kathmandu, Nepal.

During that time in our monastery H.E. Yongdzin Tenzin Namdak Rinpoche gave teachings in the morning, and in the afternoon we did reading and writing. We did not have a dialectic school, or philosophy school, or meditation group, but we practiced as much as we could and we had meditation twice a day. In 1994 a new big temple was finished, and His Holiness Lungtok Tenpai Nyima Rinpoche was invited for the consecration. After that, dialectic school and meditation groups started, and I joined the dialectic school. At that time there were about sixty monks in the Triten Norbutse Monastery. At this point more than one hundred monks have finished their education in the dialectic and other schools, and about two hundred are still studying at Triten Norbutse Monastery.

You were a small boy when you went to the monastery. Is that still a tradition in Tibet and the Himalaya region?

For many centuries families sent small children to monasteries because monastery education is precious, and it was the best possibility for a child's education. My family made a great effort to give

me and my brothers good educations. It was very important for my father to keep the tradition in our family and I know that my father loved me. On his way home from Kathmandu my father died in an avalanche at an altitude of 5.350 meters, so he never met my mother again. I heard about this sad news a few months later, but I didn't believe it until the following winter when village people came to Kathmandu and confirmed it. My family sacrificed a lot for my wellbeing.

What was the reason that you chose to study in a Bon monastery?

It was because I spent a long time in Samling Monastery where I got my first experience in the Bon tradition and I spent time with great lamas like Yangton Lama Namgyal Wangdu, Nyelton Lama Tsewang Lhakyeb, Nyelton Yungdrung Dargye, my father Tsewang Tashi Choekhortshang and others. There were also *Tantric Yogis* and *Yoginis*, and through all of them I connected deeply to the Bon tradition.

What did you do in the Triten Norbutse Monastery?

I started my education in dialectic school in 1994 and finished in 2009, when I received the Geshe title. In dialectic school I learned Sutra, Tantra, Dzogchen and all the Tibetan sciences, like grammar, history of Tibet, Zhang Zhung and Himalaya, also astrology, poetry, astronomy, drawings, painting, calligraphy, ritual chanting, etc. I am very



Nyelton Lama Tsewang Lhakyeb, a great yogi of Samling Monastery in the 20th century.





Tritten Norbutse Monastery.

thankful to H.E. Yongdzin Rinpoche for all his loving kindness in teaching me all of these subjects during these years, and to my other teachers as well. H.E. Yongdzin Rinpoche cared for me and raised me like a parent.

During my study I also performed different roles, like being president of the dialectic school, and for three years I was guest manager of Tritten Norbutse Monastery. One year I worked as managing director of the Bumshi Medical School and also as a teacher of tradition and religious science. I also was a secretary of the Bonpo Foundation and Tritten Norbutse Monastery. I participated in several conferences and seminars devoted to Bon tradition, Tibetan and Himalayan culture, environment and managing a monastery.

Since getting my Geshe degree I have been teaching younger monks and lay people different subjects connected with Bon tradition.

I have been responsible for *Dreypoi Beltam*, a magazine of Tritten Norbutse Monastery, for the last 10 years, and have been chief editor since 2010.

Have you done a long retreat?

Yes, after the Geshe degree I did a hundred day retreat doing *Tsa Lung*, *Thrul khor* and *Tumo* practices.

Why did you choose to come to the West?

During my studies at Tritten Norbutse Monastery I had two chances to visit Europe, connected with a *Cham* dance group visiting France, Italy, Switzerland and Belgium. That got me excited about visiting European countries. And after I got my Geshe

degree, I was invited to visit several countries in Europe, like France, Germany, Czech Republic, Austria, Slovakia and Poland, where I gave public talks and some teachings. During my fourth visit to Europe in 2013 I spent one month in Vienna, Austria. I was travelling through Europe and started to teach at several places. In December 2014 I came to Chamma Ling Poland, and since then we have organized several retreats in Wilga, and teachings and practices in different cities in Poland. I do rituals on request. Every day in Chamma Ling we have practices in the morning and evening, and it is open for everyone.

When did you meet Tenzin Wangyal Rinpoche?

We have known each other very long time, since I studied at Tritten Norbutse Monastery. In 2014 Rinpoche asked me to come to Chamma Ling Poland as a resident lama, to teach in the Polish sangha and other European sanghas. At that time I was the Secretary of the Tritten Norbutse Monastery so after approval by H. E. Yongdzin Rinpoche and Khenpo Tenpa Yungdrung Rinpoche I came to Poland.

Do you have plans to go back to Dolpo?

I don't know. That is difficult, because I have decided to stay in Chamma Ling Poland, but I want to visit Dolpo. The last time I saw my mother was in 2011. It is difficult to have contact with my family in Dolpo, because there they don't have internet; phone calls are very expensive and the connection is not very good. Sometimes I talk to my brother and sister who live in Kathmandu, and I hear the family news through them.

I would like to ask you some questions about the Bon teachings. Can you explain why the lineage plays an important role?

It is very important to preserve the teaching lineages in the Bon tradition. The unbroken lineage is a reliable, pure and authentic source of all the teachings in the Bon tradition. It is also full of blessings beginning with Kuntu Zangpo, the primordial Buddha, and accumulating through the present time. It is like an authorized succession – from teacher to student and so on. So, lineage means connection with the original teachings and with the full blessings. The blessings that have continued unbroken from Kuntu Zangpo himself, and are passed through by our root master to us.

We can say that when the lineage is broken, it is





The primordial Buddha Kuntu Zangpo.

like a broken mala – all the beads are disconnected; you cannot use a broken mala. When you take refuge, vows, transmissions or teachings from someone who is not from the lineage, it will not be so fruitful since it is not fully blessed, because there is lack of connection with Bon.

We have a Refuge Tree which depicts the ancient lineages of Bon all the way back to the primordial Buddha. I have seen explanations on the internet, but I still do not understand it. Can you give an explanation?

This form of the Refuge Tree (Tibetan: *Tsogshing*) is from the Menri tradition and it is well known amongst Bonpo practitioners. This structure of the *thangka* was instructed by H.E. Yongdzin Rinpoche according to explanations based on texts. When you look at the refuge tree, it's not necessary to look from above to bottom. One can start from the main figure, which personifies your root master (see photo on page 50).

The main deity (Buddha, the biggest figure in this picture) sitting on the throne of snow lions, is our root lama in the form of Shenlha Odkar. We believe that our root lama is the embodiment of the Buddha of the Three Times (past, present and future), and all the *vidams* and *dakinis*. The Buddha, seated and well dressed with precious ornaments, is called Sambhogakaya (Tibetan: *Dzogku*).

Above Shenlha Odkar, in the middle of this picture, there is a group of masters of the lineage connected to the root master of the Menri Monastery, Nyammed Sherab Gyaltsen, who is the second greatest master in this picture. He is the founder and first abbot of Menri monastery.

Below Nyammed Sherab Gyaltsen, there are thirty

-two masters, the lineage abbots of the Menri Monastery. All the three lineages (outer – Sutra lineage; inner – Tantra lineage; secret – Dzogchen lineage, mind transmission) are assembled before the Nyammed Sherab Gyaltsen. The great master Nyammed is depicted in monk's form (Tibetan: *vinaya*), like the other masters described above.

To the upper side of Nyammed Sherab Gyaltsen are the five main lines of three lineages. The centre one starts from the Buddha Kuntu Zangpo. The three lineages are the lineages from *Zhang Zhung Nyen Gyud*. To the right side of the Nyammed Sherab Gyaltsen is a line with the lineage masters of the Dzogchen *Drakpa Korsum*. To the left side of the Nyammed Sherab Gyaltsen is the master lineage line of the Dzogchen *A-tri*. The twenty-four masters and Tapihritsa are in the *Zhang Zhung Nyen Gyud* lineage. The line to the right side of Nyammed Sherab Gyaltsen are lineage masters of *Sutra*, which consists of two lines. The line at the left are lineage masters of *Tantra* which also consists of two lines. Nyammed Sherab Gyaltsen is the main master from which all these three lineages are assembled.

To the right side of Nyammed Sherab Gyaltsen, in the upper corner of this picture, is Tonpa Shenrab Miwo in monk's form with his four main disciples, surrounded by groups of buddhas – the other eight buddhas, the buddhas of three times (Tibetan: *yugas*), the buddhas of the ten directions, and so on.

To the left side of Nyammed Sherab Gyaltsen, at the upper corner of this picture, is Dungsob Mucho Demdrug and below him there are four lines of *bodhisattvas* (Tibetan: *Yungdrung Sempa*).

To the right side of the Nyammed Sherab Gyaltsen are *vidams* of four *tantric* levels. Below the *vidams* are male protectors. On the left side of the Nyammed Sherab Gyaltsen is the main Dakini Khandro Kalpa Sangmo accompanied by three different kinds of *dakinis* (*dakinis* of wisdom, action and karma). Below the *dakinis* are female protectors.

Can you elaborate a bit more about the three lineages?

The *Zhang Zhung Nyen Gyud* lineage starts from the Buddha Kuntu Zangpo (including Buddha





Shenla Odkar.



Nyammed Sherab Gyaltsen.



Tonpa Shenrab Miwo.

Kuntu Zangpo with eight Buddhas) and through twenty-four masters in unbroken lineage to His Holiness the Menri Trizin Rinpoche and the His Eminence the Yongzin Rinpoche. This is the most important Dzogchen lineage because it has never been kept hidden, like the treasures (Tibetan: *terma*). During all historical disturbances and deterioration, to keep Bon tradition alive, the *Zhang Zhung Nyen Gyud* lineage was taught and practiced through oral teaching from master to student as an unbroken lineage.

In this Refuge Tree, the Dzogchen *Drakpa Korsum* lineage starts from Buddha Shenlha Odkar to Nyammed Sherab Gyaltsen and this teaching was kept in a hidden place as a treasure. It was rediscovered by Shoton Ngodrub Drakpa around the 11th century.

The *A-tri* lineage started from the Gongzoe Ritroe Chenpo and *A-tri* text was also kept in a hidden place, and was rediscovered by Master Shenchen Lugha.

The Sutra lineage starts from the Buddha Tonpa Shenrab, which is depicted in the monk's form as Tonpa Tritsuk Gyalwa. This lineage was brought unbroken to the present from Tonpa Tritsuk Gyalwa.

The Tantra lineage began with Trulshen Nangdhen, Zangza Ringtsun and Chimed Tsugphud.

Can you tell about the Yungdrung Bon and other

Bon traditions?

The Yungdrung Bon tradition comes from Tonpa Shenrab. Before the Yungdrung Bon, there was Bon but without any founder. The followers of this ancient tradition worshiped elements, mountains, rivers and so on, because they believed that some invisible (spirit) beings live there. At present, we can still find these kinds of Bonpos in Nepal, India, Bhutan and Mongolia.

The Yungdrung Bon means to analyze and gain experience, and through this one tries to solve or remove the suffering and misery of sentient beings. It is a method to help other beings and to do great actions or demonstrate great virtues. Yungdrung Bon consists of two different pathways: the first is connected with a subject and the second is connected with an object. 'Subject' means everything connected with words (for example books or teachings) and 'object' means liberation, compassion, the natural state.

Thank you for your explanation. To conclude this interview, is there something you want to say?

I wish all the students of Tenzin Wangyal Rinpoche and all the other Bonpo sanghas to develop and continue their own practice. So it will be helpful for their own lives, and to reach enlightenment, and that the practice will benefit other beings.

Interview by Ton Bisscheroux

Photos: courtesy of Geshe Gyatso.





The Bon Refuge Tree.

BODHICITTA AND GREAT COMPASSION

This is an edited excerpt from oral teachings given by Khenpo Tenpa Yungdrung Rinpoche, the Abbot of Triten Norbutse Monastery in Kathmandu, Nepal, during a *Ngondro* Retreat at Serenity Ridge, November, 2003. Also some related excerpts on compassion and *bodhicitta*. Reprint from *The Voice of Clear Light*, January 2004.

“To practice *bodhicitta* is to generate and to develop enlightened mind on the basis of great compassion. That is, to develop buddha mind or enlightened mind for the benefit of all sentient beings. We are practicing not only for our own benefit, not only for our own peace, but in fact, we have to think that our practice is for the purpose of helping all other beings, not only a few beings, all sentient beings in all universes, not just this universe. We believe that there are thousands, billions of universes. So we have to think of

helping all sentient beings in all those billions of universes. So it is a very big mind, very huge! It seems to be impossible. On the basis of great compassion we develop this mind. If you don't have great compassion, this kind of mind, this intention, can not come. So, first we have to develop great compassion within ourselves.

Great compassion is very, very important. It is one of the two main pillars of the path of liberation. These two pillars are known as method and wisdom. Similarly, there are two kinds of *bodhicitta*, relative and absolute. Absolute *bodhicitta* manifests with one's development of wisdom, the meditation on and knowledge of the absolute truth. Relative *bodhicitta*, this great intention to help all sentient beings, is what we refer to mainly as method. Without this great compassion, we can not get fully enlightened. In order to get fully enlightened we have to be liberated from two extremes – the extreme of samsara and the extreme of nirvana. You see, sometimes, we are



Khenpo Tenpa Yungdrung Rinpoche.



too peaceful. This can be dangerous as it can lead us toward falling into the extreme of nirvana, or thinking only of our own benefit. Upon experiencing some level of realization, we may then fall into a level of meditation like a cessation type of contemplation in which we are very peaceful and seem to have completely purified our negative emotions. We may easily remain in this situation for eons and eons. It is said that one sentient being from hell will attain enlightenment much faster than one who has fallen into this type of meditation.

This extreme is a kind of nirvana, but it is not the final result, not full enlightenment. We call it causality nirvana, relative nirvana. There are still many things we have to purify, very subtle defilements. But in this state, because it almost looks like we don't have any defilements, if we don't also have this practice of method, of great compassion, we're in trouble. Great compassion is something that reminds us not to simply look out for our own wellbeing or to only look for our own peace. It actually brings about our getting reborn back into samsara in order to help all other beings, and this leads more swiftly to our own enlightenment. Therefore, great compassion is a kind of antidote, a practice which can protect us from falling into the extreme of nirvana. We are protected from falling into the extreme of samsara mainly by the antidote of wisdom, the knowledge of the absolute truth. The real root of samsara can only be cut by this wisdom, and not by any other practices. Other practices help to purify many negative emotions, which then help bring us into knowledge of the absolute truth, but these practices themselves can not cut the root of samsara. The root of samsara can only be cut by knowledge of the absolute truth, also known as

the view. Therefore, view is most important on the path, and this view or wisdom must always be combined with method, or great compassion and *bodhicitta*. Always!

Therefore, we call the path of liberation a unification of method and wisdom."

RELATED EXCERPTS ON COMPASSION AND BODHICITTA

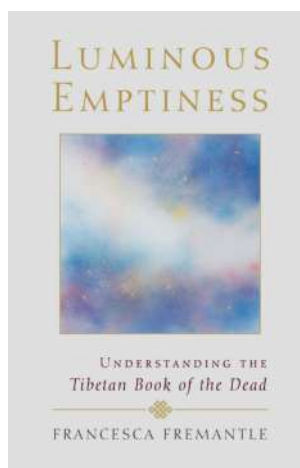
From *Luminous Emptiness: Understanding the Tibetan Book of the Dead* by Francesca Fremantle:

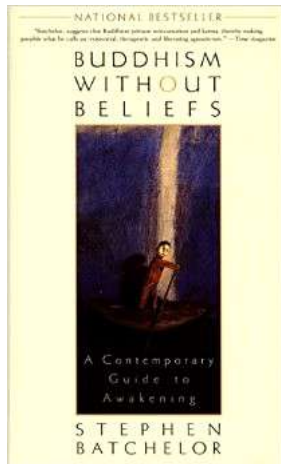
"Emptiness and compassion are completely intertwined. The relationship between them has been compared to that of a flame and its light or a tree and its leaves. Activity in the world is not truly enlightened unless it springs from the awareness that, in the absolute sense, nothing is being done or needs to be done. Yet at the same time, the awakened heart feels as its own the suffering of all who are not yet awakened. The bodhisattvas embody this activity for the welfare of all beings. Through wisdom the bodhisattva knows that samsara is illusion, and through compassion helps those who are under its spell. Both aspects go together all the way along the path. We cannot wait until we attain wisdom to manifest compassion.

Simply being as compassionate and skillful as we can at every stage is what deepens our realization of emptiness. They grow together, they mutually inspire each other, they are the two indispensable elements of the awakened state."

From *Buddhism Without Beliefs* by Stephen Batchelor:

"Insight into emptiness and compassion for the world are two sides of the same coin. To experience ourselves and the world as interactive processes rather than aggregates of discrete things undermines both habitual ways of perceiving the world as well as habitual feelings about it. Meditative discipline is vital to *dharma* practice precisely because it leads us beyond the realm of ideas to





that of felt-experience. Understanding the philosophy of emptiness is not enough. The ideas need to be translated through meditation into the wordless language of feeling in order to loosen those emotional knots that keep us locked in a spasm of self-preoccupation.

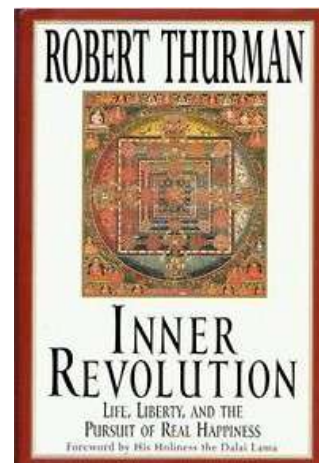
As we are released into the opening left by the absence of self-centered craving, we experience the vulnerability of exposure to the anguish and suffering of the world. The track on which we find ourselves in moments of centered experience includes both clarity of mind and warmth of heart. Just as a lamp simultaneously generates light and heat, so the central path is illuminated by wisdom and nurtured by compassion.

The selfless vulnerability of compassion requires the vigilant protection of mindful awareness. It is not enough to want to feel this way toward others. We need to be alert at all times to the invasion of thoughts and emotions that threaten to break in and steal this open and caring resolve. A compassionate heart still feels anger, greed, jealousy, and other such emotions. But it accepts them for what they are with equanimity, and cultivates the strength of mind to let them arise and pass without identifying and without acting upon them."

From *Inner Revolution: Life, Liberty, and The Pursuit of Real Happiness* by Robert Thurman:

"We already feel our own pain and are powerless to do much about it. How much worse it is to feel the pains of others and be helpless to do anything for them. But when one makes the commitment

to attain enlightenment for the benefit of all, a compassionate energy is released and the artistry for living transforms immediate relationships from struggle into living play. As our empathy and love flow out to embrace all living beings on earth, the galaxies, and beyond, we come up against not only black holes of despair but also vast suns of confidence and determination. By becoming a being of radiant blissfulness, a bodhisattva is a living instrument that can effectively bring about the aim of all true lives – the happiness of infinite beloved others. This goodwill moves to tame the whole society, the whole world, even the universe so that it becomes a place in which the maximum number of people can attain the highest level of happiness. Since the universe is infinite, containing infinite beings in infinite universes within it, that will become a kind of messianic madness that explodes in the form of a vow to create a universe that itself works to liberate souls – a buddhaland or buddhaverse."

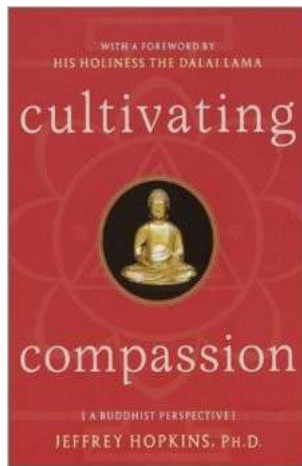


From *Cultivating Compassion* by Jeffrey Hopkins:

"Compassion is called the seed because it is the beginning of the path for bodhisattvas - those dedicated to becoming fully enlightened to be of benefit to other beings. Bodhisattvas are distinguished from other Buddhist practitioners in that they have great compassion, in that they themselves will free all sentient beings from suffering and the causes of suffering. They also have great love, in that they themselves will join all sentient beings with happiness and the causes of happiness.

The seed is what begins the harvest. Without the





seed, one cannot have the fruit. The source of Buddhahood is compassion. Though wisdom is required for the attainment of Buddhahood, unshakable compassion is the differentiating factor. Other types of practitioners must also understand the final nature of reality in order to attain their respective, but lower, types of enlightenment. Thus, compassion alone is the seed of Buddhahood.

Compassion is also like the water that rains down and grows the potential harvest, once the seed has been planted. Compassion moistens the mental continuum; through the continued practice of compassion, the bodhisattva's progress advances. In the state of Buddhahood, it has ripened; it is like a matured fruit for enjoyment by others in that only a fully mature compassion causes enlightened beings to appear to others to help them in whatever form is suitable to their needs."

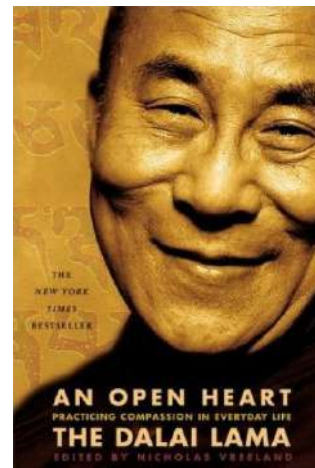
From *An Open Heart: Practicing Compassion In Everyday Life* by The Dalai Lama:

"True compassion has the intensity and spontaneity of a loving mother caring for her suffering baby. Throughout the day, such a mother's concern for her child affects all her thoughts and actions. This is the attitude we are working to cultivate toward each and every being. When we experience this, we have generated 'great compassion.'

Once one has become profoundly moved by great compassion and lovingkindness, and had one's heart stirred by altruistic thoughts, one must pledge to devote oneself to freeing all beings from

the suffering they endure within cyclic existence, the vicious circle of birth, death, and rebirth we are all prisoners of. Our suffering is not limited to our present situation. According to the Buddhist view, our present situation as humans is relatively comfortable.

However, we stand to experience much difficulty in the future if we misuse this present opportunity. Compassion enables us to refrain from thinking in a self-centered way. We experience great joy and never fall to the extreme of simply seeking our own personal happiness and salvation. We continually strive to develop and perfect our virtue and wisdom. With such compassion, we shall eventually possess all the necessary conditions for attaining enlightenment. We must therefore cultivate compassion from the very start of our spiritual practice."



Bibliography:

- Stephen Batchelor, *Buddhism Without Beliefs*, New York: Riverhead Books, 1997.
- Francesca Fremantle, *Luminous Emptiness: Understanding the Tibetan Book of the Dead*, Boston: Shambhala Publications Inc., 2001.
- H.H. the Dalai Lama, *An Open Heart: Practicing Compassion in Everyday Life*. Edited by Nicholas Vreeland, Boston: Little, Brown and Company, 2001.
- Jeffrey Hopkins, *Cultivating Compassion*, New York: Broadway Books, 2001.
- Robert Thurman, *Inner Revolution: Life, Liberty, and The Pursuit of Real Happiness*, New York: Riverhead Books, 1998.

Text selected by Jantien Spindler



TENZIN WANGYAL RINPOCHE'S 2016 ON-LINE TEACHINGS

When	Where	What	More information
April 16 21.00 – 22.30 h (C.E.T.)	Your computer	Free live webcast: Transforming Your World Through Service, Part 3: Generating Compassion	www.ligmincha.org
April 16 – May 1	Your computer	Free interactive online course: Meditation for Beginners — Focusing and Calming Your Mind	www.glidewing.com
April 30 – May 22	Your computer	Interactive online course: Tibetan Meditation — Achieving Great Bliss Through Pure Awareness	www.glidewing.com
May 14 21.00 – 22.30 h (C.E.T.)	Your computer	Free live webcast: Transforming Your World Through Service, Part 4: Service and Spirituality	www.ligmincha.org
June 11 21.00 – 22.30 h (C.E.T.)	Your computer	Free live webcast: Transforming Your World Through Service, Part 5: Inspiring Others to Serve	www.ligmincha.org
June 11 – July 3	Your computer	Interactive online course: Tibetan Sound Healing	www.glidewing.com
June 25 18.00 – 19.15 h (C.E.T.)	Your computer	Free live webcast: Sleep Yoga	www.ligmincha.org
July 9 21.00 – 22.30 h (C.E.T.)	Your computer	Free live webcast: Transforming Your World Through Service, Part 6: Questions and Answers	www.ligmincha.org
July 9 – 31	Your computer	Interactive online course: To be announced	www.glidewing.com
August 6 – September 4	Your computer	Interactive online course: Awakening the Sacred Arts — Discovering Your Creative Potential	www.glidewing.com
September 17 – October 16	Your computer	Interactive online course: Tibetan Dream Yoga	www.glidewing.com
November 12 – December 4	Your computer	Interactive online course: Healing from the Source — Meditation as Medicine for Body and Mind	www.glidewing.com



TENZIN WANGYAL RINPOCHE'S 2016 EUROPEAN SEMINARS

When	Where	What	More information
April 22 – 24	Paris, France	Weekend seminar: Living with Joy, Dying with Peace	www.ligmincha.fr
April 28	Bratislava, Slovakia	Public talk: Dream Yoga	Facebook Page: Ligmincha Slovenska republika
April 29 – May 1	Vienna, Austria	Weekend seminar: Outer, Inner and secret Tsa Lung	www.ligmincha.at
May 6 – 8	Berlin, Germany	Weekend seminar: From Inspiration to Manifestation: Unblocking Your Creative Potential	www.ligmincha.de
May 14 – 16	Bulle, Switzerland	Weekend seminar: Bardo and Dream	www.ligmincha.fr
May 20 – 22	Amsterdam, The Netherlands	Weekend seminar: A-tri, Part 4	www.ligmincha.nl
May 27 – 29	Helsinki, Finland	Weekend seminar: Awakening the Sacred Body	www.ligmincha.fi
August 16 – 21	Wilga, Poland	Retreat: Topic to be announced	www.ligmincha.org
August 23 – 28	Buchenau, Germany	European Summer Retreat: The Twenty-One Nails, Part 2	www.ligmincha.de
September 3 – 4	Budapest, Hungary	Weekend seminar: Sleep Yoga	www.ligmincha.hu
September 9 – 11	Moscow, Russia	Weekend seminar: Six Lamps, Part 2	www.garuda-bon.ru

YOU CAN FIND TENZIN WANGYAL RINPOCHE'S 2016 ON-LINE TEACHINGS ON PAGE 55

