



# Ligmincha Europe Magazine

# 22 – Autumn 2016



Meet the Sangha from Costa Rica

Bodhicitta

The Three Realms

Art in the Newsletter

A Deity for your Shrine



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## THE LIGMINCHA EUROPE MAGAZINE

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

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# GREETINGS AND NEWS FROM THE EDITORS

Dear Readers, Dear Practitioners of Bon,



We are delighted to let you know that Tenzin Wangyal Rinpoche will be offering another free online course on [www.ligminchalearning.com](http://www.ligminchalearning.com). It begins on November 1, 2016, and then it will be open always. The topic is 'Starting a Meditation Practice.' This self-paced course is designed for people who would like to begin meditating on a daily basis.

In the recent free *Healing From the Source* workshop – offered on [GlideWing](http://GlideWing) – more than two thousand people registered and close to one thousand actively participated. Filling in the 'practice tracker' survey each evening during the workshop made me aware of patterns and qualities in my life. I realized that when I am ill that lives goes on a hold. Then I stop with practicing till I feel better. Actually, that is the time when the practice benefits most. So, I want to express my gratitude for the generosity of Rinpoche and all the volunteers who make the free internet teachings possible.

We share with you stories of the Teachers and members of the sangha we have interviewed. They are inspiring, informing and there are always amusing parts. Others expressed themselves by writing poems, by drawing, making a website or a calendar. We also show two pages from Polish newsletters, because of their simplicity and beauty. When you click on the photos you will find the information of the activities.



In 2011 we put the first Newsletter for the European sangha on the internet, when Tenzin Wangyal Rinpoche celebrated his 50th birthday in Nepal with sangha members from all over the world. With the Ligmincha Europe Magazine we want to contribute to Rinpoche's mission to 'Preserve Bon Buddhist Wisdom in the World.'

In 2013 we made a full color book of the first ten issues, and with the help of sponsors we gave that book to the great Bon Monasteries and Ligmincha centers. Now we are looking for sponsors who will make it financially possible that we make a book of the second ten issues, and give it to Menri Monastery, Triten Norbutse Monastery, Serenity Ridge, Chamma Ling Poland, Chamma Ling Colorado, Chamma Ling Mexico, Ligmincha Texas, Ligmincha France, Lishu Institute the European Center, H.E. Yongdzin Tenzin Namdak Rinpoche and Tenzin Wangyal Rinpoche. Being a sponsor of € 108 gives you a unique chance that your name will be mentioned in a book in all the above mentioned libraries. When you want to participate, please write an e-mail to [magazine@ligmincha.eu](mailto:magazine@ligmincha.eu).

Kunto Zangpo (All Good),  
**Ton Bisscheroux, chief editor**





# STARTING A MEDITATION PRACTICE

**A New, Free Self-Guided Course with Tenzin Wangyal Rinpoche on Ligmincha Learning.**

We are excited to announce a new, free course with Tenzin Wangyal Rinpoche on [www.ligmincha-learning.com](http://www.ligmincha-learning.com) beginning November 1. The course, "Starting a Meditation Practice, from the Bon Tradition of Tibet," provides a complete introduction on beginning a meditation practice, with clear and easy-to-follow instructions.

Recorded over several weeks at Rinpoche's home in California, these videos, images and written instructions discuss why it is important to develop a regular meditation practice and how to cultivate one's practice. Rinpoche discusses practical matters such as how to sit in the five-point posture, what time of day is best for practice and how long to sit. He then guides participants the practices of the *Nine Breathings of Purification*, the *Five Outer Tsa Lung*, and the *Refuge of the Body*, or Stillness. The videos are presented in short segments, each one on a specific topic or aspect of practice.

To begin with, this new course will be offered in English and with English subtitles. Over the coming months, Spanish, German, Polish and other languages as subtitle options will become available, along with guided meditations as MP3 files for download in the same languages. In the future, expanded access will be available to online teach-

ings in multiple languages. Registration details are on the [Ligmincha Learning](http://Ligmincha Learning) website.

It is hoped that this will be the first of many courses or tutorials offered by Tenzin Wangyal Rinpoche, resident lamas and senior Western students through the online learning platform. Several new courses on Ligmincha Learning are already being planned, including the practice of *Sherab Chamma, the Wisdom Loving Mother*; another course introducing the *Outer, Inner and Secret Tsa Lung* practices in greater detail, and a follow-up course by Rinpoche on cultivating a personal practice at home.

Providing this and other online programs, like Rinpoche's live webcasts, is the work of a sizeable team of volunteers and, on occasion, paid professionals. For Ligmincha to continue to make such content available, financial support of practitioners all around the world is needed. If you have benefited from the teachings and practices offered on line, whether the live webcasts or courses or both, please consider making a donation to support activities online. Your contribution will help ensure that you and others like you all around the world will continue to have access to the precious Bon teachings and to Tenzin Wangyal Rinpoche online.

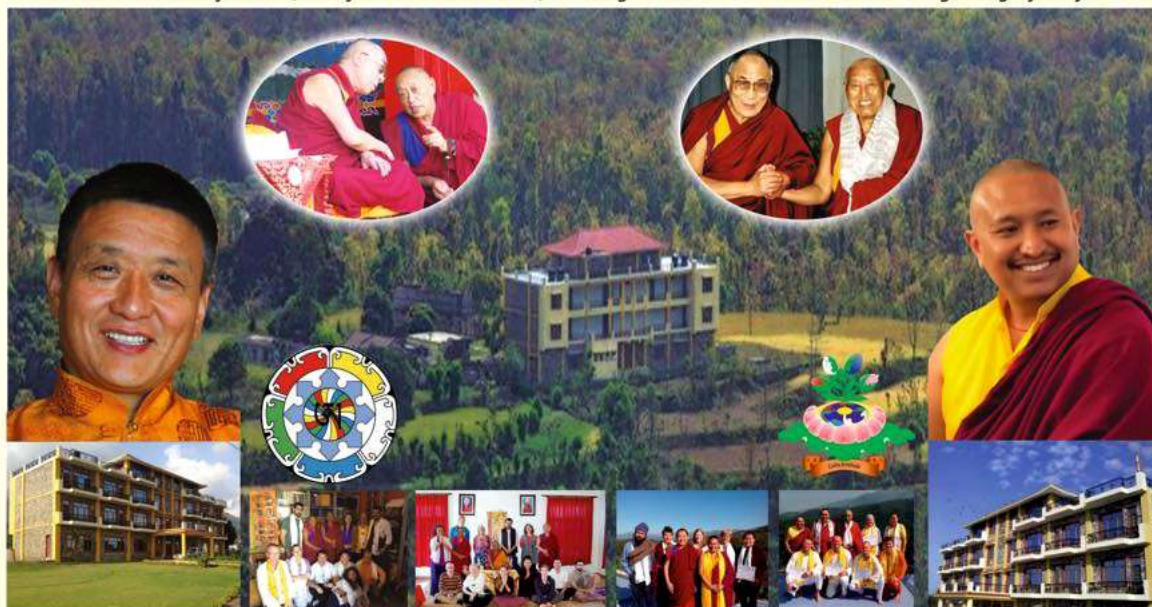
[Donate now](#)



## Welcome to the Lishu Institute for Learning, Practice & Retreat of Bon Buddhism

The curriculum will consist of three ancient Bon texts:

Sutra-The Nine Ways of Bon, Ma Gyud-The Mother Tantra, and Dzogchen-The Ancient and Profound Zhang Zhung Nyed Gyud.

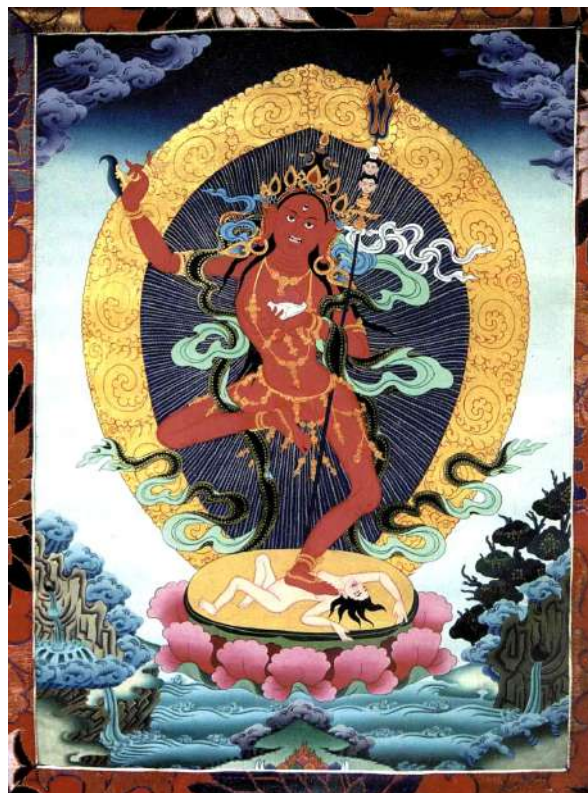


## LISHU INSTITUTE

TO PROMOTE RELIGIOUS, CHARITABLE, EDUCATIONAL & SCIENTIFIC ACTIVITIES  
Kotra Kalyanpur, P.O. Rajoli Horawalla, Dehradun, Uttarakhand, INDIA

**September 8 to November 11, 2016:** After the initiations of *Gekhod* and *Sherab Chamma* the Lishu students completed a forty-nine days intensive Tummo retreat, and *Dream Yoga* teaching. The retreat was closed with a *Sang offering*.

From **January 9 to March 17, 2017**, Lishu Institute offers a ten weeks *Chöd* and *Phowa* teachings and practice retreat from the *Mother Tantra*. Application is open. You can download the application form at [www.lishu.org](http://www.lishu.org) or send an email to [yangrisangmo@gmail.com](mailto:yangrisangmo@gmail.com).





# THE 3 DOORS COMPASSION PROJECT LAUNCHES

**The 3 Doors, an international meditation organization founded by Tenzin Wangyal Rinpoche, has just launched a nine-month compassion project for healthcare, education, and social service providers.**

This project examines empathy burn-out, obstacles to compassionate caregiving, and the development of self-compassion. Led by Senior 3 Doors Teachers Gabriel Rocco and Marcy Vaughn, participants are learning ancient Tibetan meditation methods to strengthen their resilience in relation to suffering.



“You can't talk about compassion without talking about suffering. How do you experience the suffering of others? How do you acknowledge and care for your own suffering?” asks Marcy Vaughn, who teaches Tibetan meditation internationally. “The 3 Doors Compassion Project is bringing together an amazing group of doctors, body workers, educators, therapists, and hospital administrators to explore how experiences of suffering affect our natural ability to be compassionate.”

Participants will experience how these Tibetan meditation practices can clear blocks and open up their natural caregiving abilities. In addition to a daily meditation commitment, the 28 participants will meet monthly for day-long workshop retreats held at the Contemplative Arts Studio in Bryn Mawr, PA. The teachings include an integrated process of meditation and self-reflection to cultivate love, compassion, joy, and equanimity in relation to self, family, and community. This project has been generously funded by an anonymous donor who is dedicated to supporting healthier, happier workplaces and communities.

The 3 Doors Compassion Project includes a research component to document the effects of these Tibetan meditation methods on mindfulness, compassion, work burnout, anxiety and depression, quality of relationships, and Quality of Life (QOL). The research is led by Principal Investigator Mike Gawrysiak, Ph.D., Delaware State Uni-

versity and University of Pennsylvania School of Medicine, with the support of The 3 Doors research team: Claire Clark, Ph.D., University of Utah School of Medicine; Alejandro Chaoul, Ph.D., University of Texas MD Anderson Cancer Center's Integrative Medicine Program, and Scott Clearwater, Ph.D.

“All of our participants have had experience with some form of mindfulness practices or mindfulness training. We plan to build on this base and provide them with workplace meditation tools that can help them resolve issues as they arise, moment to moment. Once learned, these meditation methods can be quickly used to effectively remove blocks and restore energy levels. Marcy and I are so excited to be bringing these teachings to our local community,” explains Gabriel Rocco, who also serves as a Senior Instructor at the Penn Program for Mindfulness.

## ABOUT

**The 3 Doors** is an international meditation organization founded by Tenzin Wangyal Rinpoche that teaches Tibetan meditation methods with practical applications for everyday life. *Transforming lives through meditation.* [www.the3doors.org](http://www.the3doors.org)

**The Contemplative Arts Studio** (Bryn Mawr, PA), integrates meditation and personal reflection for health and creativity. Founded by Gabriel Rocco and Marcy Vaughn, this studio is located Bryn Mawr, PA. [www.contemplative-arts.com](http://www.contemplative-arts.com)

For additional information about this project or media inquiries, please contact [chelsea@the3doors.org](mailto:chelsea@the3doors.org).

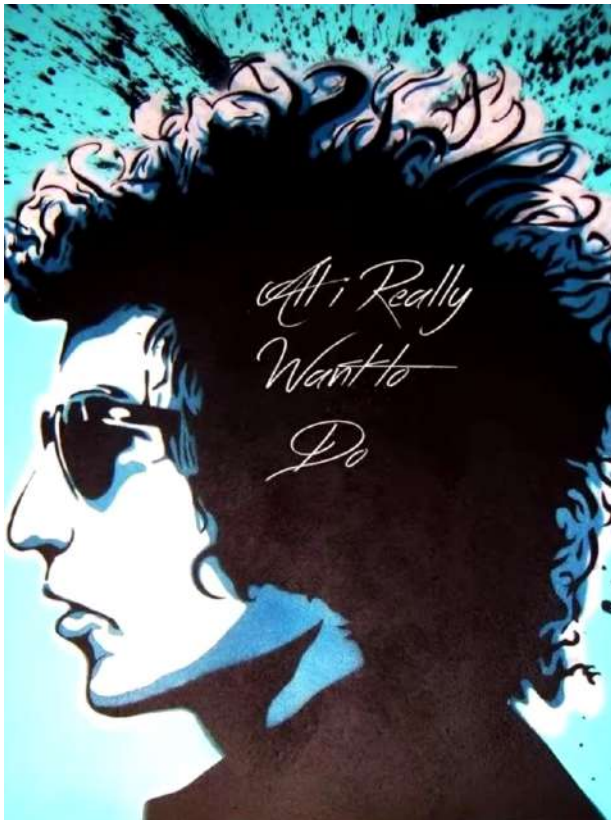


Gabriel Rocco and Marcy Vaughn at their Contemplative Arts Studio in Bryn Mawr, PA .



# ALL I REALLY WANT TO DO

We want to share inspiring texts from other Buddhist streams and traditions. This time we give you the lyrics of a song by Bob Dylan – the Nobel Prize Winner for Literature in 2016. It is a teaching on compassion, because it tells you what you should *not* do! Selected by Ton Bisscheroux.



I ain't lookin' to block you up  
Shock or knock or lock you up  
Analyze you, categorize you  
Finalize you or advertise you  
All I really want to do  
Is, baby, be friends with you.

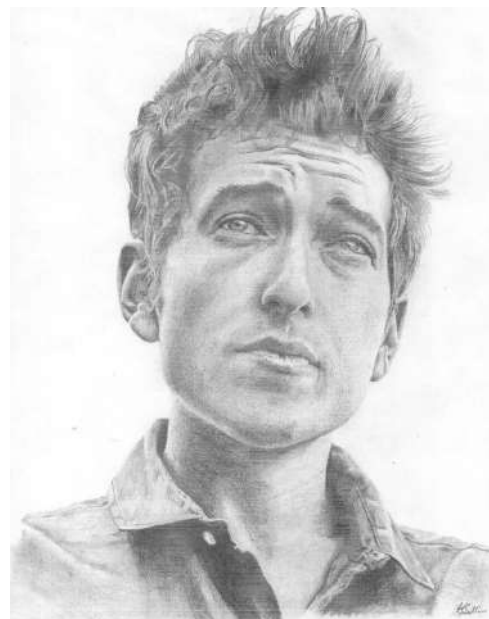
I don't want to straight-face you  
Race or chase you, track or trace you  
Or disgrace you or displace you  
Or define you or confine you  
All I really want to do  
Is, baby, be friends with you.

I don't want to meet your kin  
Make you spin or do you in  
Or select you or dissect you  
Or inspect you or reject you  
All I really want to do  
Is, baby, be friends with you.

I don't want to fake you out  
Take or shake or forsake you out  
I ain't lookin' for you to feel like me  
See like me or be like me  
All I really want to do  
Is, baby, be friends with you.

I ain't lookin' to compete with you  
Beat or cheat or mistreat you  
Simplify you, classify you  
Deny, defy or crucify you  
All I really want to do  
Is, baby, be friends with you.

No, and I ain't lookin' to fight with you  
Frighten you or tighten you  
Drag you down or drain you down  
Chain you down or bring you down  
All I really want to do  
Is, baby, be friends with you.



# THE 'HUG LAMA' OF COSTA RICA

**We interviewed Oscar Jiménez and his son Jeal Jiménez as a way to introduce the Costa Rica sangha. It is a small sangha — with great plans for the future!**

**Where did you first meet Tenzin Wangyal Rinpoche?**

**Jeal:** The first time for me and almost the entire Costa Rican Sangha was in 2011 at our International airport, when we invited Rinpoche to Costa Rica to teach a weekend seminar on *Dream Yoga*. We were surprised that the approach of the teacher and the lamas in Bon is different from the other Tibetan schools we had visited before. In the other schools there was more distance, with protocols regarding touching the lama, etc. The first time we met Tenzin Wangyal Rinpoche at the airport, we approached him with a *khata*, and basically he just gave us a warm hug and this touched us to the heart. We call him the 'Hug Lama.' Through the years we have experienced a lot of warmth and accessibility from all the lamas and teachers connected to Ligmincha International.

**Oscar:** I met Rinpoche the first time in 2010 in Mexico, when I went to the opening ceremony of

the *Great Stupa for World Peace*. Precious teachings about the *Heart Drops of Dharmakaya* were given by Tenzin Wangyal Rinpoche, Khenpo Tenpa Yungdrung Rinpoche, and H.E. Yongdzin Tenzin Namdak Rinpoche.

**How did you get interested in Bon and Buddhism?**

**Oscar:** I have always been on a spiritual path, and at some point in my life was even preparing to become a Catholic priest. But I got married, and my spiritual quest continued. We live in a small country where Buddhism and the Oriental spiritual traditions were not that very well known in the 80's. 1995 was the first time I found a Tibetan Lama in Costa Rica. Khensur Rinpoche Lobsang Tsephel was in a Gelugpa Dharma center founded by His Holiness the Dalai Lama. Later we got to know the Dzogchen teachings from Namkhai Norbu Rinpoche. Through him, we heard about and got interested in the Tibetan Yogas. In 2008 I found out that a teacher, Alejandro Chaoul, is married to a Costa Rican. So, we invited him for a *Tsa Lung* seminar in 2009. These first Bon teachings in Costa Rica caught us.

**Jeal:** I got involved through my father. When he started to practice Buddhism in 1995, I was nine years old. So, first I was the son of a Buddhist, and



Oscar and Jeal Jiménez.







Seminar with Alejandro Chaoul.

later I became a practitioner myself. There was a time in my life that I was looking for something, and by going to these seminars I found it. It was an experience that had to happen.

**Can you tell about the seminar with Alejandro?**

**Jeal:** It was a great experience for all of us. We discovered that through some breathing and movement exercises, simple in appearance, we were able to connect easily with a deep experience of a balanced body, energy, and mind.

After the first weekend seminar we decided to start practicing together as a group, and we have been inviting Alejandro at least once a year since. He taught the *Sacred Warrior Syllables*, the *Nine Breathings of Purification*, some *Thrul khors*, and the *Sherab Chamma* practice. About thirty-five to fifty people came to these seminars, and many people have been coming every year. This way and through him, we got to know about Ligmincha and invited Tenzin Wangyal Rinpoche. Alejandro translated into Spanish.



Seminar with Tenzin Wangyal Rinpoche.







Meditation with Kalsang Nyima in forest.

### Can you tell about the practice group?

**Jeal:** We practice every week, and sometimes we are up to fifteen or twenty people, sometimes only five. We do the *Nine Breathings of Purification*, *Tsa Lung*, and the *Five Warrior Syllables*. Sometimes we do the practice of *Sherab Chamma*. We have been at different places, often at sangha members' homes.

About ninety percent of the people in Costa Rica are Christian. We see a lot of people that are open to meditation and yoga. We share with them that the most important thing is to feel the benefits of these practices, rather than to become a Bonpo or

Buddhist. Buddhism and yoga are not that well known here, but in the last few years that number has been increasing, because people discover that yoga and meditation is good for physical and mental health. We recognize what Alejandro said in the *Ligmincha Europe Magazine # 21*, that some people are just looking for meditation but not religion, and people can confuse the Bon tradition with what we know in the West as religion. So, we keep it simple, as H.H. the Dalai Lama said: "*Buddhism is a Science of the Mind.*"

Recently we were invited by a community that organizes cultural activities, where we shared the



In the Gompa with Kalsang Nyima





*Tsa Lung*. People could feel its effects. They liked it, and asked where they could practice it. For some people, seeing a *Thangka* or other religious objects could be obstacles. People ask where the *Tsa Lung* is originated. We normally don't talk much about that, because we want to share the method, not explain the background. If people are really interested, we share everything we can.

**Oscar:** When I instruct the *Tsa Lung* I follow the book *Awakening the Sacred Body*. I always say that I am not a teacher, nor an official instructor, I just share with you these instructions as a practitioner, and you can practice at home following the book and videos.

Some time ago I met with an old friend from high school, who works in the most famous library of Costa Rica. They had a new section in the library with spiritual books, and among them, books from Tenzin Wangyal Rinpoche, H.H. the Dalai Lama and other Buddhist teachers. So, she invited us to give a talk, and guide a *Tsa Lung* practice in the library based on the book *Awakening the Sacred Body*. We had the opportunity to tell around fifty people that we had a practice group, and that everybody interested could join us. Some people had already started to practice on their own, using the book with the DVD.

**Do you organize other activities?**

**Jeal:** Every year we invite at least one lama. After Tenzin Wangyal Rinpoche's visit, some of the sangha members, including my father and me, visited Serenity Ridge for different retreats, and three sangha members participated in a two-year *Soul Retrieval* course there. They got to know Geshe YongDong. We invited him four times, and we always had between thirty and fifty participants.

Recently we organized a first-ever retreat with Lama Kalsang Nyima – the resident lama in Mexico in Valle de Bravo – in a beautiful Tibetan Sakya center located in the mountains. There, we stayed with sixteen people. A weekend seminar is great, but it is different when you can stay longer at one place with a lama, so we will organize another similar retreat whenever we get the chance.

When there is a webcast we organize a place where we can watch together. We also try to organize a monthly daylong practice on a Saturday or Sunday.

**Can you describe the structure of Ligmincha Costa Rica?**

**Jeal:** Ligmincha Costa Rica was founded when Tenzin Wangyal Rinpoche visited us in 2011. Tenzin Wangyal Rinpoche is the founder, I am currently the Executive Director, Oscar Solano is the social media and communications manager,



Seminar with Geshe Yongdong.



and Oscar Jimenez is the *umdze*. When we organize a seminar or a retreat, there are always a lot of people supporting with the organization.

**Are you familiar with The 3 Doors practices in Costa Rica?**

**Jeal:** Sure, we actually have one sangha member, Maria Ester Lezama, who participates in The 3 Doors Academy in Mexico. I am also interested, but right now I am in a phase in life where it is difficult due to my job, so in the future I might do it.

**What are your plans for the future?**

**Jeal:** We will continue to invite at least once a year both a lama and Alejandro. We don't have a resident lama, but we would like to have one. He does not necessarily has to stay here all year, but for us it is important that he speaks Spanish.

We stay connected with Tenzin Wangyal Rinpoche's teachings and webcasts and we are happy with the Spanish translations by Lourdes Hinojosa.

Our dream is to have a center where we can organize retreats for lamas and for The 3 Doors. We would like to host sangha members from all over the world. We live in a special country. It is very easy to be a tourist here, so people could combine a retreat with a vacation. We have beautiful rainforests, and beaches on both the Carib-

bean Sea and Pacific Ocean. We have a peaceful culture, mainly because we are one of the few countries in the world without an army, so promoting teachings and methods for the internal and world peace is part of our tradition.

**I can't image how that is, a country without an army, but I am sure a lot of money will not be wasted on weapons.**

**Jeal:** You are right, instead of wasting money on weapons, we have invested in public education. We don't miss an army, and we don't compete with other countries who spend more and more on the military budget. I trust that the *Dharma* will protect me if I have to defend myself.

**Is there something else you would like to share?**

**Oscar:** What I appreciated in Bon is the way Tenzin Wangyal Rinpoche shows us how to integrate the teachings in our daily life, in our jobs, in our families, and every aspect of our lives.

**Jeal:** It is wonderful how we are connected worldwide as a sangha with the free Internet Teachings, *The Voice of Clear Light*, the *Ligmincha Europe Magazine*, Facebook, the website and through Rinpoche's books.

**Interview by Ton Bisscheroux**

Photos: courtesy of Ligmincha Costa Rica



Costa Rica Aerial view of Manuel Antonio.





# WHAT'S BEEN HAPPENING IN EUROPE

Here is our report from what's been happening in the European sangha. Tenzin Wangyal Rinpoche visited a few countries and gave internet teachings; and sanghas invited Geshes. A lot of activities take place in Poland, but we don't have a report from there. To give you an impression, and because it is so beautiful we publish Polish newsletters in the section *Art in the sangha*.



**September 10 and October 8:**  
Sangha Day and Webcast.



**July 8 – 10:**  
Ngondro Part 1 with Geshe  
Choehortshang Rinpoche.

**September 30 – October 2:**  
Geshe Lhundup taught *Trul Khor*.





**August 23 – 28:**  
In Buchenau, Germany, was the Summer Retreat with Tenzin Wangyal Rinpoche.



**September 3 – 4:**  
Weekend teaching in Budapest, Hungary, with Tenzin Wangyal Rinpoche on *Sleep Yoga*.



**September 22 – 23:**  
The first day Geshe Lhundup taught *Guru Yoga* in Sittard, and the second day *A-tri* in Utrecht, the Netherlands.







**In August and September:**  
Geshe Thupten Negi traveled through Europe to promote Lishu Institute and gave teachings and meditation in: Austria, Finland, Germany, the Netherlands, Poland, Slovakia and Switzerland. He was with Tenzin Wangyal Rinpoche during the retreats in Buchenau, Germany, and in Wilga, Poland.







# Tenzin Wangyal Rinpoche ismét Budapesten!

## AZ ALVÁS JÓGÁJA

2016. szeptember 3-4.

Helyszín: MOM Kulturális Központ



### September 3 and 4:

In Budapest, Hungary, Tenzin Wangyal Rinpoche taught *SleepYoga*. For the first time a whole seminar was broadcasted live, and sangha members all over the world could watch live, or later look to the videos on Facebook. About two hundred sixty people attended the seminar.

You can watch the recordings here:

- [Sleep Yoga teaching in Budapest, Day 1, Session 1](#)
- [Sleep Yoga teaching in Budapest, Day 1, Session 2](#)
- [Sleep Yoga teaching in Budapest, Day 1, Session 3](#)
- [Sleep Yoga teaching in Budapest, Day 1, Session 4](#)
- [Sleep Yoga teaching in Budapest, Day 2, Session 1](#)
- [Sleep Yoga teaching in Budapest, Day 2, Session 2](#)
- [Sleep Yoga teaching in Budapest, Day 2, Session 3 \(final\)](#)



## Free Live Webcast

# Service: Questions & Answers

with Geshe Tenzin Wangyal Rinpoche

**July 9, 2016, 21.00–22:30 (C.E.T.)**

Register for the webcast at [www.ligmincha.org](http://www.ligmincha.org)  
 This is Part 6 of a FREE six-month course in service.  
 Learn more at [www.ligminchalearning.com](http://www.ligminchalearning.com)



You can watch the recording here:

[Transforming Your World Through Service, Part 6: Questions and Answers](#)







**Free Live Webcast**  
**Releasing Attachments,  
Finding Freedom and Joy**  
with Geshe Tenzin Wangyal Rinpoche  
**September 10, 2016 21.00–22.10 (C.E.T.)**

Register for the webcast at [www.ligmincha.org](http://www.ligmincha.org)  
This is Part 1 of a FREE six-month course on living & dying.  
Learn more at [www.ligminchalearning.com](http://www.ligminchalearning.com)



You can watch the recording here:

[Living with Joy, Dying in Peace, Part 1: Releasing Attachments, Finding Freedom and Joy](#)



**Free Live Webcast**  
**Transcending Fear, Finding Hope**  
with Geshe Tenzin Wangyal Rinpoche  
**October 8, 2016, 21.00–22.10 (C.E.T.)**

Register for the webcast at [www.ligmincha.org](http://www.ligmincha.org)  
Part 2 of a FREE six-month course on living and dying.  
Learn more at [www.ligminchalearning.com](http://www.ligminchalearning.com)



You can watch the recording here:

[Living with Joy, Dying in Peace, Part 2: Transcending Fear, Finding Hope](#)



**Free Live Webcast**  
**Fear and Attachment:  
Doorways to Liberation**  
From the Fall Retreat  
with Geshe Tenzin Wangyal Rinpoche  
**October 15, 2016 21.00–22:30 h. (C.E.T.)**

Translations in multiple languages available  
[www.ligmincha.org](http://www.ligmincha.org)



You can watch the recording here:

[Fear and Attachment: Doorways to Liberation \(the Practice of Chöd\)](#)



# ARE YOU LOOKING FOR A DEITY ON YOUR SHRINE?

For several years there has been an interesting website, called [www.bonpo-arts.com](http://www.bonpo-arts.com). Recently we took a look at the beautiful photos of *Thangkas* and Statues from the Bon-Pantheon which are displayed on the webpage, and wanted to know more about it. So we asked the creator, Maximilian Möslers, for an interview.

**Ton: Why did you create this website?**

**Max:** When I made my first visit to Menri Monastery and Triten Norbutse Monastery in 2006, I learned a lot about the iconography and different deities of the Bon religion. Being inspired by them I took a lot of photos. Later on I researched on the internet and found out that it was not easy to obtain pictures of *Thangka* paintings and statues in the Bon tradition. On the internet you can find many Buddhist *Thangkas* and statues, for example on [www.himalayanart.org](http://www.himalayanart.org), but rarely Bonpo art. There were some small photos on the Ligmincha website, but no high quality photos which could be printed on a bigger scale.

Creating this website in 2007 would give Bon practitioners all around the world the possibility of gaining access to the most inspiring and exceptionally beautiful spiritual works of art. On my website you see mostly modern Tibetan Bon *Thangkas* in a high resolution. This way people who aren't able to travel to India and the holy places would get a chance to see the very powerful and wonderful statues from our tradition.

The website also enables practitioners, who can't buy a big *Thangka* or statue, to print it and put it on their shrine and meditate on it. It is not only about art, but more important how that art is connected to our spiritual practice.

**Ton: What is the origin of the photos?**

Many photos on the website are pieces of art



Thomm and Maximilian Möslers in Buchenau, Germany, August 2016.

from our family collection, some I took on retreat and as already mentioned a lot on my trips to the east. At each photo I described where it's from.

**Frits: What is the origin of the descriptive texts beside the photos on the website?**

**Max:** Some of them are lines about deities or prayers dropped by Tenzin Wangyal Rinpoche during several teachings through the last years. Other texts come from Per Kvaerne, who wrote a very interesting book about the more specific cultural aspect of Bon religion. Also during my time in Menri I received teachings and explanations from Menri Lopon Rinpoche and Geshe Asonam (the former head of the guest house in Menri).

**Ton: How many visitors do you have on your website?**

**Max:** In the beginning I had about four visitors a day and three visits were from my computer. [laughter] Now there are days with around two hundred visitors. When I found out that many people from around the world – also from Tibet and China – visited my website, I added information about the books published by Tenzin Wangyal Rinpoche, and how to support Rinpoche, Menri





Monastery and Tritten Norbutse Monastery. After my father and me did the internet workshop *Five Warrior Seed Syllables*, and were so enthusiastic about these teachings, I started to promote Tenzin Wangyal Rinpoche's *Glidewing workshops*. These courses are very good organized and really nice for people who want to go deeper into the practice.

**Frits:** At present I participate in the *Glidewing Dream Yoga* course. We are halfway in the four weeks. Although Rinpoche is in Korea now, he is available to answer our questions. There are sixty people following this workshop, where 'lucid dreaming' is the keyword. It is an important workshop, because we can use the night to practice.

**Max:** These courses are really wonderful and a great way to practice beside your daily life.

**Ton:** How did you meet Tenzin Wangyal Rinpoche?

**Max:** In 2003, when I was fifteen years old, my father went to look for a new master, after his root Guru – which was a Gelugpa lama – had died. We wanted to see different Buddhist masters. First we went to see Sogyal Rinpoche. The second was Tenzin Wangyal Rinpoche, who was teaching in Buchenau, Germany. We didn't know anything about Bon. We received the *Bardo* teachings and

the *Five Lines of Dawa Gyaltsen*. I was impressed and amazed about the richness of the Bon tradition. Especially all the details of the *Bardo* teachings, the specific descriptions of the post-mortem, when we die, what we are going to experience and what we see. And the possibilities we have to find liberation and enlightenment when we die. Rinpoche talked about it in a very positive way, not in a sad manner, that we have to die, and that everything is impermanent and horrible. Instead it was warm, open and playful. Of course we have to die and everything is impermanent. But we can gain a lot from these findings. During the retreat I found such a strong connection to Rinpoche, and felt very familiar with the deities and the prayers of the Bon tradition. I took refuge with Rinpoche on that retreat, and since then I attended retreats and seminars in Germany, France, the Netherlands, Poland and Spain. My father, who is my strongest support in practice, and his colleague Sandra were always with me. Later my sisters and different friends also joined.

**Frits:** Can you tell something about your visit to Menri Monastery?

At the age of eighteen, I felt an inner wish to connect more with Bon and meditation, and wanted to go to India. I had already started my medical education in Brussels, Belgium, but could not give my full focus and attention to the medical studies.



Tenzin Wangyal Rinpoche with Maximilian Mösler in Paris, April 2015.

At that time I had a lot of dreams about the Menri Monastery and especially linked to Chongtul Rinpoche, who is a tulku from Menri. My whole family, except my father, objected about my going. So, I asked Rinpoche what he thought about me visiting Menri Monastery. Rinpoche advised me to finish my study first, and go later. But probably every student hears what he wants to hear, and part of the answer seemed to me that I could go. [laughter]



Chongtul Rinpoche.

Soon after I received teachings from Chongtul Rinpoche in Munich, Germany, and he invited me to visit Menri Monastery. He said he would take care of me. So I quit my studies and in 2006 I went to India. In Menri Monastery Chongtul Rinpoche was very busy, so Geshe Asonam, a very kind monk took care of me. My wish was to see the root of these wonderful teachings, which had helped me already a lot in my life before. Also, I wanted to see the place where Rinpoche got his education.

I stayed four months in Menri Monastery, and I have memorable experiences, especially during the winter time. The contrast between my life in Germany and India was strong. Being a spoiled brat, I was directly confronted with difficult conditions, like no running water because of frozen water pipes, and no heating in my room. Every day I praised my sleeping bag and worshipped it, because it was the most precious thing I had with me. I almost brought it to His Holiness to bless it. [laughter]

I was a full carnivore, and had to switch to a vegetarian diet: every day in the morning *chapatti* with eggs, lunch rice and *dahl*, in the evening *Thugpa* (Tibetan vegetable noodle soup). Every day I tried through Tantric practice to transform the rice and

*dahl* in a grilled chicken, but I never succeeded; not in the outer world and not in my mind. [laughter]



“... a plate of food with potatoes, tomatoes, and beans appeared and then transformed ...”

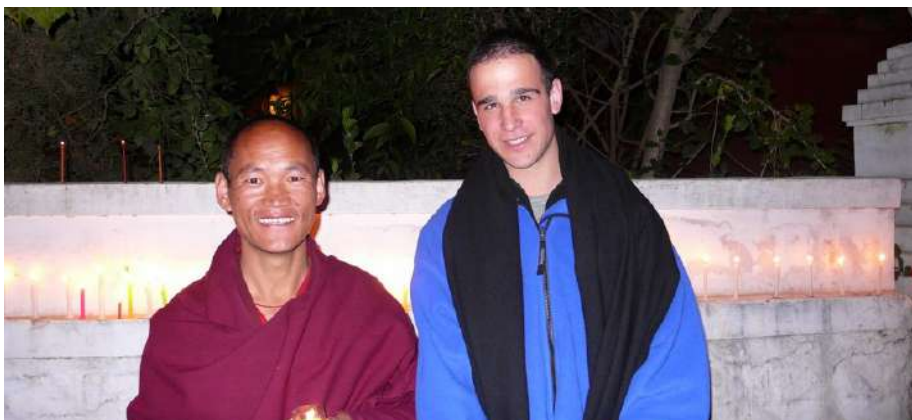
– *Wonders of the Natural of Mind*, p. 29

I had a deep wish to practice, and went to His Holiness Lungtok Tenpai Nyima Rinpoche. He asked me what an eighteen year old Western boy wanted in the monastery. I answered that I wanted to receive the *Bardo* teachings, learn the rituals which you do when somebody dies, receive teachings about the *nagas* and of course Dzogchen teachings. He said: “You just go back to Germany.” Now it is funny to talk about, but at that time it was hard.

In my room I started to do *Zhine* meditation for many hours a day. The most important guide was Tenzin Wangyal Rinpoche's book *Wonders of the Natural Mind*. I tried to experience each line he wrote about the practices as mentioned in the book. Rinpoche gives very clear instructions of how you set up your spot where you do the *Zhine*, and what kind of experiences could arise.







Geshe Asonam and Max at Menri Monastery.

I was blessed that I could talk to Chongtul Rinpoche and Geshe Sonam and after some weeks as His Holiness saw my true interest he started to give me teachings.

**Ton: What other places did you visit?**

**Max:** I visited some of the holy Buddhist places like Bodhgaya. After that I travelled to Kathmandu, Nepal, to visit Triten Norbutse Monastery. I had met H.E. Yongdzin Tenzin Namdak Rinpoche before, but there he gave me an audience. I had plans what I should say and what I wanted to offer to him. But when we met I was blown away by his energy and kindness. I feel blessed that I had the chance to meet so many wonderful lamas in my young life.



Big stone Buddha in Sarnath, India.

In the Tibetan colony Majnu Ka Tila, in Delhi, I met Tenzin Rinpoche and he told me that the most important thing is to integrate practice in daily life. That is more important than staying in the cave or in the monastery. I found out that it is very true.

**Frits: Have you done the *Ngondro*?**

**Max:** Yes, but I have to admit that after fifteen

years I have not done all the practices yet. I have done most of the mantras, but not the prostrations and the other prayers. I integrate parts from the *Ngondro* in my daily life, like observing the impermanence. The *Ngondro* gives us such a good intention, motivation and direction in life that I really want to finish it in this life.

**Ton: Do you find time to meditate every day?**

**Max:** I work in a hospital as a medical doctor and at the moment I'm studying to become an eye doctor. I think it was His Holiness Dudjom Rinpoche who said "The eyes are the doors to enlightenment." It is a nice profession, because every day I look into the doors of enlightenment. *[laughter]*

In the morning when I drive to work, for half an hour I recite prayers and mantras. That is a nice way to put myself in the right motivation for the day, before I start working. During the day I do some informal practice that Rinpoche taught us in many teachings. For example, putting my attention to the space between me and the opposite. When I come home from work I do formal practice for thirty to sixty minutes. I like to do the *Tsa Lung*, the *Five Warrior Seed Syllables* and contemplation (*trekchöd*).

Every two weeks I guide a Ligmincha practice group in Nurnberg, where we do *Guru Yoga*, *Tsa Lung*, the *Five Warrior Seed Syllables* and sometimes *Zhine*.

**Frits: Is there something you want to say to conclude this interview?**

**Max:** I am always interested to be in touch and communicate with the people who visit my [web-site](#), and I am very happy when they write in the guestbook or send me an [e-mail](#).

May our doing and resting help facilitate the teachings and thereby benefit all sentient beings.

**Interview by Frits de Vries and Ton Bisscheroux**

Photos: courtesy of Maximilian Möslér

Next page: photo and information from the website





## Drenpa Namkha

Bön > Thangkas

“Drenpa Namkha, “Recollection-Sky,” is beyond doubt the most important and, in some respects, complex figure in the history of Bon during the reign of the great Tibetan kings. He is, above all, the chief protagonist of Bon during the eight century in the bitter struggle with the Buddhist faith, introduced into Tibet under royal patronage; when Bon finally fell out of favor with the king of Tibet, Drenpa Namkha allowed himself to be converted to the new faith. According to the historical tradition of the Bonpos, he did so with an impressive gesture: he cut of his hair himself, in imitation of Buddha Shakyamuni, and then proceeded to ordain himself, scornfully refusing the assistance of the Buddhist monks and justifying his actions by stating that Bon and Buddhism are distinct only on the plane of rela-

tive truth. There can be little doubt as to the historical reality of Drenpa Namkha. He is also mentioned in Buddhist sources.” (...)

“According to the tradition of Bon, Drenpa Namkha is the father of another important sage, Tsewang Rigzin, to whom he transmitted Tantric teachings. In addition, a strong (but not universally accepted) tradition asserts that Drenpa Namkha was also the father of Padmasambhava.”

*(Quoted from Per Kvaerne, The Bon Religion of Tibet, p. 119)*

He was a great master and Siddha and is the source of the teachings of the Yetri Thasel (one of the four bonpo Dzogchen-lineages)

*(Thangka: in possession of Yungdrung Wangden Kreuzer)*





# CALENDAR FOR 2017



## September 2017

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
				1	2	3
4	5	6 ☺	7	8	9	10
11	12	13	14	15	16	17
18	19	20 ☺	21	22	23	24
25	26	27	28	29	30	


You can download this calendar from: [www.scribd.com](http://www.scribd.com)



# LIGMINCHA POLAND NEWSLETTER



Tenzin Wangyal Rinpoche  
Jak pokonać lęk i odnaleźć nadzieję  
Otwarty webcast 08.10.2016  
godzina 21:00  
<http://ligmincha.pl/pl/webcast.html>




NYNDRO NAUKI WSTĘPNE



PRZEBUDZENIE  
KREATYWNEGO POTENCJAŁU




Trzy Schronienia, Pięć Żywiołów



WIZJA  
JEST  
UMYSŁEM



GESHE GYATSO  
UZDRAWIAJĄCA  
PRAKTYKA PIĘCIU ELEMENTÓW



KURS TRUL KHOR  
DLA ZAAWANSOWANYCH



NAUKI BUDDY MEDYCYNY

© Ligmincha Polska

Art in the sangha





# THE CONCENTRATION OF ZHINE



© Ligmincha Polska, Katowice



# THE NINE BREATHINGS OF PURIFICATION



EINFACH NUR ATMEN, UND ALLES  
WIRD KLAR!

MP 8  
16

**JUST BREATH, AND EVERYTHING BECOMES CLEAR!**

By Michaela Plaga





# LIFE-LONG PRACTICE WITH THE ‘ROOT VERSES’

A new and complete translation of the *Tibetan Book of the Dead* was previously discussed in [Ligmincha Europe Magazine # 20 and # 21](#). In this contribution Frits de Vries focuses on the content of Chapter 3, called *Root Verses of the Six Intermediate States*.

At the beginning of each chapter of the new *Tibetan Book of the Dead* the editors summarize and clarify the content of the chapter and then the original text of Padmasambhava follows.

Although the *Root Verses* are part of the formal liturgy performed for the dying and deceased, they are also suitable as an independent prayer or poem to read or recite. The editors of the new *Tibetan Book of the Dead* have created a separate chapter for it, i.e. Chapter 3. What now follows is the full content of Chapter 3, beginning with the *Context*, linked up with the complete text of the *Root Verses of the Six Intermediate States*.

## “CONTEXT”

According to this cycle of teachings, the circle of birth and death can be seen as being composed of six intermediate states. These six modalities of existence: our waking living state, dreaming, meditation, the time of death, and the two successive phases of the after-death state are defined in the glossary.

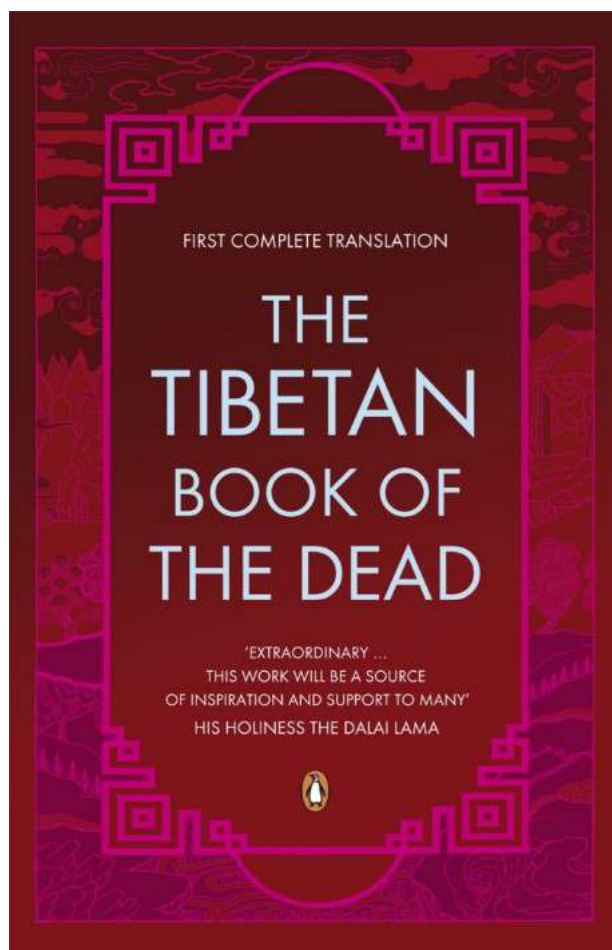
This poem emphasises the centrally important perspective that relates to each of these states. It is recommended that practitioners should memorise these verses and recite them repeatedly, while reflecting on their meaning, throughout their lives.

Herein is contained the Root Verses of the Six Intermediate States.

*I bow down to the Conquerors, the Peaceful and Wrathful Deities.*

*The root verses concerning the six intermediate states are as follows:*

*Alas, now as the intermediate state of living arises before me,  
Renouncing laziness, for which there is no time in this life,*



*I must enter the undistracted path of study, reflection and meditation.*

*Taking perceptual experience and [the nature of] mind as the path,*

*I must cultivate actualisation of the three buddha-bodies.*

*Now, having obtained a precious human body, this one time,*

*I do not have the luxury of remaining on a distracted path.*

*Alas, now as the intermediate state of dreams arises before me,*

*Renouncing the corpse-like, insensitive sleep of delusion,*

*I must enter, free from distracting memories, the state of the abiding nature of reality.*

*Cultivating [the experience of] inner radiance,*

*Through the recognition, emanation, and transformation of dreams,*

*I must not sleep like a beast,*

*But cherish the experiential cultivation which mingles sleep with actual [realisation].*



*Alas, now as the intermediate state of meditative concentration arises before me,  
Renouncing the mass of distractions and confusions,  
I must undistractedly enter a state,  
Which is devoid of subjective apprehension, and free from the [two] extremes,  
And attain stability in the stages of generation and perfection.  
At this moment, having renounced activity,  
And having attained a singular [concentration],  
I must not fall under the sway of bewildering mental afflictions!*

*Alas, now as the intermediate state of the time of death arises before me,  
Renouncing [all] attachment, yearning and subjective apprehension in every respect,  
I must undistractedly enter the path, on which the oral teachings are clearly understood,  
And eject my own awareness into the uncreated expanse of space.  
Immediately upon separation from this compounded body of flesh and blood,  
I must know [this body] to be like a transient illusion.*

*Alas, now as the intermediate state of reality arises before me,  
Renouncing the merest sense of awe, terror or fear,  
I must recognise all that arises to be awareness, manifesting naturally of itself.  
Knowing [such sounds, lights and rays] to be visionary phenomena of the intermediate state,  
At this moment, having reached this critical point,  
I must not fear the assembly of Peaceful and Wrathful Deities, which manifest naturally!*

*Alas, now as the intermediate state of rebirth arises before me,  
I must with one-pointed intention concentrate my mind,  
And resolutely connect with the residual potency of my virtuous past actions.  
I must obstruct the womb entrance and call to mind the methods of reversal.  
This is the time when perseverance and purity of perception are imperative.  
I must give up all jealousy and meditate on my spiritual teacher with consort.*

*From the mouth of the accomplished masters come these words:  
'O, [you], with your mind far away, thinking that death will not come,  
Entranced by the pointless activities of this life,  
If you were to return empty-handed now, would not your [life's] purpose have been [utterly] confused?*

*Recognise what it is that you truly need! It is a sacred teaching [for liberation]!  
So, should you not practise this divine [sacred] teaching, beginning from this very moment?'*



*And it is also said,  
'If I choose not to take the oral teachings of the spiritual teacher to heart,  
Am I not the deceiver of myself?'*

*This completes the Root Verses of the Six Intermediate States."*

In the Context of the Six Intermediate States, it is recommended that "practitioners memorise these verses and recite them repeatedly, while reflecting on their meaning, throughout their lives." In my experience while reciting aloud the Root Verses daily for my deceased brother, the verses began to have an effect on me. With first readings, they were interesting short poems about the cycle of life and death, but more and more they became for me main instructions on how to live and prepare for dying.

It is a life-agenda, not only renouncing laziness in the state of living, but also integrating aspects of other states, like transforming dreams, attaining a singular concentration and fearlessness. It also encourages us to delete pointless activities of this life, in order not to leave this life empty-handed.

## References

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 Padmasambhava: revealed by Karma Lingpa; translated by Gyurme Dorje, 2005, London, Penguin Books.

Text selected and reviewed by Frits de Vries





# AND ONES HEART NATURALLY OPENS

We have chosen another edited excerpt on compassion. It is an oral teaching given by Geshe Tenzin Wangyal Rinpoche, 2005. Reprint from *The Voice of Clear Light*, February 2006.

As practitioners of Bon, every single day, before every single practice, we recite the refuge and *bodhicitta* prayers. I would like to speak a little bit about the sense of *bodhicitta* that we are cultivating.

There are a lot of complex details and distinctions between different doctrines with regard to what *bodhicitta* means. But very simply, the core intention of *bodhicitta*, or compassion, is: I care about others. It's quite simple, this notion of I care about others. But, how much do I care? In what way do I care? What do I do when I care? What don't I do when I care?

I can care in so many different ways. I care therefore I remain silent. I care therefore I speak through my awareness. I care so I go out of my way to help. I care so I pay attention. Even if I'm not in any position to help, nevertheless I still care.

So, at the heart of *bodhicitta* is this deep sense of I care. I care about others. I care because others have life. I care because others have pain. I care because I know what that pain means. I care because I know what they're going through. I care because I know their weakness and the way they see the world. I care because of the way they are caught up in that world.' There are so many hun-



dreds of thousands of ways to reflect a little closer on others situations. And when you see those situations clearly, it's very easy to care about others.

As human beings we are all able to share others pain. If you realize what someone is going through, you'll feel your heart open. Most of the time, probably 99 percent of the time, it's just human nature to be open, you are also less angry. When you're open, you are less greedy. When you're open, you are more clear. You're open, so you are less jealous. You're open, therefore you don't feel so much ego. That is the power of opening the heart. Then it just becomes a question of What can I do? When we're talking about a major crisis such as war, we can feel helpless. I know the situation, I understand, but there is nothing I can

ཐུག་པའི་ཆོས་ཀྱི་ལོ་རྒྱུས་

## Bodhicitta Prayer

གསང་བ་པོན་ཆེན་གསང་མཚན་ཐུག་ཐུག་ལ། གསང་མཚན་ཡིད་བཞིན་ཐུགས་གྱི་ནོར་བུ་ལ།  
བདག་གི་དུས་འཇུག་འགྲོ་ལུ་འདྲིན་པར་བཞི། མཐའ་ཡས་སེམས་ཅན་དོན་ཕྱིར་སེམས་བསྐྱེད་དོ།

*Sang wa bön chen Sangchog Tharthug Gyal*  
*Sang chog yi zhin thug gyi nor bu la*  
*Dag gi le jug dro kün dren par gyi*  
*Tha ye sem chen dön chir sem gye do*

I am entering well into the practice of the great  
Bön secret deity, Sangchok Tartuk Gyal  
(Excellent Secret King of Complete Liberation).  
The excellent secret compassionate wish-  
fulfilling jewel.  
In order to benefit limitless sentient beings,  
I generate a compassionate mind intent on  
enlightenment.

འགྲོ་ལུ་འདྲིན་པར་བཞི།

ཐུག་པའི་ཆོས་ཀྱི་ལོ་རྒྱུས་



do about it. But from the point of view of the teachings, you are not helpless, you very much can help. You can cultivate *bodhicitta*. You can open your heart, instead of simply opening your anger.

So you open your heart and feel, I want to enter into the teachings in order to help other people. What this Mahayana *bodhicitta* prayer is saying is that ultimately the solution for human suffering is selfrealization, not simply helping through providing material means.

Of course, providing material goods can be helpful, but they are not the means for truly overcoming human suffering. That is clear from the teachings: The only way to overcome one's own suffering is to realize one's self.

For sure people can feel better when their painful circumstances and situations improve. But they can always find another pain in any given situation they're in, because the seed of their suffering is within themselves. They will not get rid of the seed of suffering by simply removing the external conditions that support one particular pain. So, the ultimate solution for overcoming pain is selfrealization.

When this truth is seen clearly, then the sincere wish naturally arises, May I enter into the *dharma*



to help other people. Of course you may ask, How clearly can I feel that intention? How clearly do I understand the conditions of our suffering? It seems that the teachings on the very nature of human suffering would first have to make sense to me in order for me to even begin working on developing that compassionate intention. I hear the teaching; I understand it. But do I really, really feel that every morning I am getting up and practicing truly to help other people? It's a good question to ask yourself. But right now, can you simply open your heart toward the idea of becoming that way? Yes, I think everyone can do that.

**Text selected by Jantien Spindler**





# DON'T COMPLAIN, AND YOU GET YOUR WORK DONE

**In August and September 2016 Geshe Thupten Negi travelled through Europe to promote Lishu Institute. While he visited the Netherlands, Ton Bisscheroux interviewed him, and used the opportunity to ask a few questions about pain speech.**

## **Geshe-la, where were you born?**

I was born in 1975 in a village called Lippa, in Kinnaur. It is located in the northeast corner of Himachal Pradesh, bordering Tibet to the east. Kinnaur is a tribe, with significant territorial and ethnic diversity of life styles, culture, customs and traditions. They generally follow Buddhism and Hinduism, which has a rich culture with a lot of festivals. Every village has a deity which is worshipped. The people are very hospitable, and everybody wants to host visitors without charging anything. Kinnaur was originally part of the Zhang Zhung area. Later the Kinnaur area got isolated, just like Ladakh. In 1947, when India became independent our area became part of India.

## **Can you tell about your family?**

My great-grandfather, Pandit Deva Ram (Lama Jangchub Gyaltsen), was a very famous astrologer in the Indian Himalayas and in Tibet. He published the first Indo-Tibetan almanac and was honoured by the 13th Dalai Lama of Tibet with two kilograms of gold, because, according to his almanac, a moon eclipse and solar eclipse predicted an aus-

picious time. He was also the lineage holder of Drukpa Kagyu in Kinnaur.

My grandfather, Lama Sonar Dubgys, was also a famous astrologer in Himachal Pradesh, Nepal, Bhutan and Tibet. Being a lama and holder of the Kagyupa lineage, he built several temples, different villages in Kinnaur: Nari Choling in Ropa village, Gaden Choekhor in Lippa village, Kagyu Choeling in Ashrang village, Dubgyat Choling in Pangi village, and Dho Nags Choling in Moorang village. Many people in Kinnaur used to come to our home to learn about Buddhism, rituals, prayers and meditation.

My father, Tenzin Premi, went to Tibet, to learn Tibetan medicine and astrology, and he also published an almanac, called Lama Sonam Duggye Lotho. Before my father passed in 2001, he told me that he was satisfied with his life. The children were grown up, every one had an education; and he trusted that we would take care of our mother. She is now seventy-five and still enjoys working every day in the apple orchard and on the fields. Together with one of my sisters and one of my brothers she grows green peas, corn, barley and wheat, and takes care that the terraced fields are watered. We pray that she will not be weakened by old age sickness. I have three sisters and two brothers. One brother is assistant professor at Calcutta Shantiniketan University.



Geshe Thupten Negi with his family in 1992 (l), and with His Holiness Lungtok Tenpai Nyima Rinpoche (r).





Geshe Thupten Negi with his mother, Sita Mani, in Kinnauri traditional dress.

### **Do you often visit your family?**

At Lishu Institute I have a lot of responsibilities. Since we started offering teachings in September 2015, students have been coming from the US, Europe, Mexico, Russia, and Brazil. As well as making provisions for the daily needs of the visitors and taking care of legal paper work, Menri Monastery and other monasteries sometimes want my help. So I don't have much time, and see my family about two times a year. Kinnaur is about eighteen hours drive from Lishu Institute in Dehradun. I was very happy when my mother visited me in 2011 for one month. My brothers and sisters sometimes visit me as well.

### **Why did you want to become a monk?**

Serving the people in Kinnaur like my grandfather did was my deepest wish. I did not want to be useful as a government servant, like several cousins. At the age of eight I shared with my parents

that I wanted to become a monk. My father told me that I should go to school first, because I did not speak Hindi, only the Kinnauri language. I studied at the village school up to seventh class, and at the age of fifteen I asked my father to take me to the monastery. At that age I could read Tibetan books, say prayers and do rituals in Tibetan, but I couldn't speak Tibetan and didn't understand the meaning.

My father received a letter from H.H. the 16th Karmapa, who wanted to send me to Rumtek Monastery in Sikkim. He also received a letter from H.H. the 14th Dalai Lama, who wanted to send me to the Buddhist Dialectic school in Dharamsala. But my karma was to be a monk in the Bon tradition, even though I never heard about Bon until I came to Dholanji, when my father brought me to Menri Monastery on May 11, 1988. Having the Indian nationality, I became







a Tibetan Bonpo monk.

### **Can you tell about your education as a monk?**

At the first meeting with His Holiness Lungtok Tenpai Nyima Rinpoche I felt that we had met before. Because I didn't speak Tibetan, His Holiness sent me to the Central School For Tibetans, Dholanji. There I learned Tibetan language and English writing at the same time. Enjoying the education I lost the aspiration to become monk. When my father visited me in 1990, he took me on a tour to Delhi and Varanasi, where H.H. the Dalai Lama performed the *Kalachakra*. There, a strong feeling to become a monk came back. After the tour we went to Menri Monastery, where H.H. Lungtok Tenpai Nyima Rinpoche agreed to give me a place in the monastery. After fourteen years of study and practice of Sutra, Tantra and Dzogchen I received the Geshe Degree in 2004.

### **Did your parents have to pay for your study at Menri Monastery?**

We don't need to pay for studying and living there. We only have to pay for personal items, like travelling, clothes and other personal things.

### **Why is Bon sometimes called Bon-Buddhism?**

Tonpa Shenrab is a Buddha, so we can call it Buddhism. Sakyamuni is a Buddha, so we call the followers of him also Buddhist.

Some people have negative associations with Bon. They think of shamans making animal sacrifices. But in the Bon teaching and tradition we do not sacrifice animals. If you want to sacrifice something, you should sacrifice your five poisons: ignorance, pride, jealousy, anger and attachment. Then you will become a Buddha, not just Buddhist or Bonpo. The basis of Bon teaching is compassion.

Last year I visited Triten Norbutse Monastery in Nepal. At that time there was a Hindu festival in Nepal called Dashain or Dashara, where thousands of animals were sacrificed. Many people think it comes from the Hindu tradition, but I say it comes from the individual. People make these sacrifices to a deity because they hope the deity will help them to become richer, healthier, whatever. I give you an example: when your brother is arrested [in India or Nepal], and you go to the police to get him released, what will you do? The police never asks for money, but you know when you give them money your brother will be released sooner. People have the same expectations when they make a sacrifice. In Tibetan Buddhism we don't sacrifice animals and flesh, but we make tormas from wheat, offering representations of the five poisons. Bon is the Tibetan native religion. Before the arrival of Buddhism in the 7th century AD, many Tibetans came to Nalanda University in India to study, and after their study they went back to Tibet. They told their kings they thought they'd found something new, and that it was good for the Tibetans. Today, Tibetan Buddhism is similar to Bon Buddhism. It is a matter of controversy whether Bon influenced Tibetan Buddhism or the other way around.

Tibetan Buddhists who have a problem with Bon are ignorant about Bon, and criticise it because they are attached to their own lineage. The rest of the world does not have such a problem, and they benefit from Bon teaching, rituals, culture and prayers. I know many monks and lamas from the other Tibetan Monasteries, Nyingma, Kagyupa, Sakya and Gelugpa, and I talk regularly with them about the teachings, particularly the Tibetan schools, and whether they could have copied the Bon traditions. There is no doubt that Buddhist traditions in Thailand, India, Burma and Sri Lanka are closer to the original teachings from Sakya-muni Buddha, so I am surprised when Buddhist people say that Bon copied Buddhism. I am born



in India; I am not a Tibetan and have no attachment to this controversy. During a conference I asked a high lama, who wrote on his business card 'Himalayan scholar,' about the differences between Tibetan Buddhism and Indian Buddhism. He didn't answer the question, but I don't know if that was because he didn't want to answer or if he didn't know the answer.

### **When did you meet Tenzin Wangyal Rinpoche?**

The first time I heard his name was in Menri Monastery. Tenzin Wangyal Rinpoche had sent a postcard from Italy, and His Holiness told me that Rinpoche's red car – not a Ferrari – was stolen. A few years later when Rinpoche visited Menri Monastery he talked with the old monk who took care of us. I saw him, but didn't talk to him. When he came later with a group from the US, we just said hello. The next visit he talked with His Holiness and other people about the Lishu Institute project. We didn't meet, but later he called me several times from the US to ask for help finding the land in India. We decided not to search in Nepal because the political situation was not stable there. I thought it would be better to search for the land together.

One day, I got a call at Menri Monastery that Tenzin Wangyal Rinpoche was coming the next day together with Khenpo Tenpa Yungdrung Rinpoche from New Delhi to Dehradun. After spending the night in a hotel, we went to the Rishikesh area. There we did not find a nice place, so we went to Za Mongyal Yungdrung Ling Monastery, in Dehradun, where we had lunch. A Tibetan who heard we were looking for land came up and suggested that we look on the other side, so we took a visit and decided to buy the land that he showed us. Before Rinpoche left, he opened a bank account in my name, deposited six thousand Indian Rupees and told me to take care of everything. Since then I have been in charge – founder member and Secretary of Lishu Institute.

### **Why did Tenzin Wangyal Rinpoche choose you?**

I don't know who passed my name on to him, but having the Indian nationality makes it easier to deal with authorities. Most monks in Menri Monastery have the Tibetan nationality. Also, I have a big network, I know the officials, the land measurements, etc. I like to make things happen.

Once I organised a visit of H.H. the Dalai Lama, on

his way to his way to Menri Monastery, in Solan Town and with the help of my cousins I arranged a helicopter free of cost. For the Kinnauri Buddhist people it was very special.

With my Geshe convocation I invited the Governor of Himachal Pradesh to Menri Monastery. His Holiness and H.E. Yongdzin Rinpoche were both very happy and impressed, because they had wanted to do that, but had not found a way. Because of the Governor's visit, the Geshe convocation ceremony was broadcasted on national TV.



### **I would like to talk with you about pain speech. Why do we use pain speech?**

People using pain speech want compassion from others, but they don't know how to give it.

### **One of the expressions of pain speech is when people are complaining. From the Buddhist point of view, can you explain why people complain?**

Human beings don't always know how to deal with disappointment. People complain because they have expectations, which are not fulfilled. Then they do not look inside themselves. Children have expectations towards their parents. Sometimes parents don't give what children expect. Then they start complaining, saying that the parents are not good or nice. They might say: "My father has a nice car, but he didn't let me drive in it." His expectation was to drive in his father's car with a friend. His father didn't give him the key of the car because he might have thought that his son was too young, if the car had to be fixed after an accident that would be expensive, or that his son could get hurt or lose his life in an accident. And he didn't tell his son his reasons.

When people start complaining to other people problems start. People who complain about a person often don't know what he does or has to do.





The complaining does not solve anything, because you only solve things when you do something. People who complain never get their work done. I never complain, and always try to get the work done the best way I can. In the teachings it is said that you have to be the light for others. The teacher will help you by giving the teachings, but you will have to do it yourself. Some students and some monks also complain about the teachers, but it is their own problem. At the end of the day everybody is responsible for his own actions.

#### **Is ignorance the root poison of pain speech?**

When we complain all the five poisons come together: ignorance, pride, jealousy, anger and attachment. We can check which one was first, and see what comes after. When we love someone, desire is there: you always want to be with him/her. When someone talks or flirts with your loved one anger will come, and then jealousy. Ignorance is there because you don't know what their conversation was about, but you blame your loved one and the other person.

#### **Is there a way to stop the complaining when you notice it?**

First you realize that it is your own dissatisfaction, and nobody else is responsible for it. Then, absorb the situation, and stop the complaining.



**Yes, that really works. In my last job I noticed myself complaining every day, because the person who worked there before made a complete mess and I had to clean it up. Every day I asked myself “Oh my god, how is this possible?” At some point I realised that this complaining exhausted me, and I decided to stop complaining. In the beginning it was not easy to stop completely, but I managed to complain less, and I enjoyed the work again.**

**Another thing about complaining is that people often go to the wrong person. They don't come to you, but go to your boss.**

Something goes wrong in the communication. People go to your boss, because they want to be closer to the boss and want to show off that they are better than you. That is not smart: when you complain to your boss, he knows he cannot trust you, and that you are not the one who is able to solve the situation.

#### **Do you have any advice about what to do when somebody complains?**

You can watch and practice Tenzin Wangyal Rinpoche's advice given in the free online teaching [Enlightened Leadership](#) and the six webcasts [Transforming Your World Through Service](#).

Here is my advice. Be nice to the other person, and don't start complaining yourself. When you respond in a negative way, the other person feels that the complaining is working. When you respond in a positive way, the other person feels that you take him/her seriously, and it is not right to complain.

When somebody complains, I listen. And after that I have to take action. While working in Lishu Institute a few times the neighbours came, complaining that visitors of Lishu Institute disturbed them. I told them not to worry, that I didn't want them to be disturbed, and that I would ask my friends not to talk so loud. That way I took my responsibility.

Also when working in a team people sometimes complain about the others. Then I tell them to focus on their job, do their best, and leave the rest to me. And when I see someone do something wrong, I will tell him/her right then.

In monasteries there are also problems because of complaining, and that makes me sad, because we are not taught to fight or disagree.

#### **Concluding this interview, is there something you want to say?**

When you complain about someone else, you are really complaining about yourself. When you do your best you will be in the flow. If you don't take responsibility you will never be able to do anything. Honesty is the best policy, be honest with your responsibility, be honest with your three doors (Body, Speech, and Mind), then you can achieve your goal. If you need Love, you love others; if you want to receive kindness, be kind to others; if you need help, you should be helpful to others.

#### **Interview by Ton Bisscheroux**

Photos: courtesy of Geshe Thupten Negi



# THE SENTIENT BEINGS OF THE THREE REALMS

During a meeting of the practice leaders of the Dutch sangha somebody inquired about the meaning of the three realms – desire, form, formless – mentioned in the *Dedication Prayer*. Nobody could give an answer, so we asked Geshe Khorden Lhundup Gyaltsen to explain.

I don't know if the text, taught in the Bon monasteries, are already translated into English.

**Tonny:** We want to have an idea what it means when we practice. It is good to know what we relate to, so we can connect to it from our heart.

**Geshe Lhundup:** On the website of the [Institute of Buddhist Dialectics](#) I found a handout, posted and prepared by Geshe Kelsang Wangmo, explaining the three realms.

བསྐྱོད་སྒྲོལ།

DEDICATION ~ NGO MÖN (*bsngo smon*)

སྒྲོ་གསུམ་དག་པའི་དགེ་བ་གང་བགྱིས་པ།

*Go sum dak pé ge wa gang gyi pa*  
All pure virtue done through the three doors,

ཁམས་གསུམ་སེམས་ཅན་རྣམས་ཀྱི་དོན་དུ་བསྐྱོ།

*Kham sum sem chen nam kyî dōn du ngo*  
I dedicate to the welfare of all sentient beings of the three realms.

དུག་གསུམ་བསགས་པའི་ལས་སྒྲིབ་ཀུན་བྱང་ནས།

*Duk sum sak pé le drip kün jang né*  
Having purified all afflictions and obscurations of the three poisons,

སྐྱུ་གསུམ་རྫོགས་པའི་སངས་རྒྱུ་ལྷ་མོ་ཐོབ་ཤོག།

*Ku sum dzok pé sang gyé nyur top shok*  
May we swiftly achieve the complete buddhahood of the three bodies.

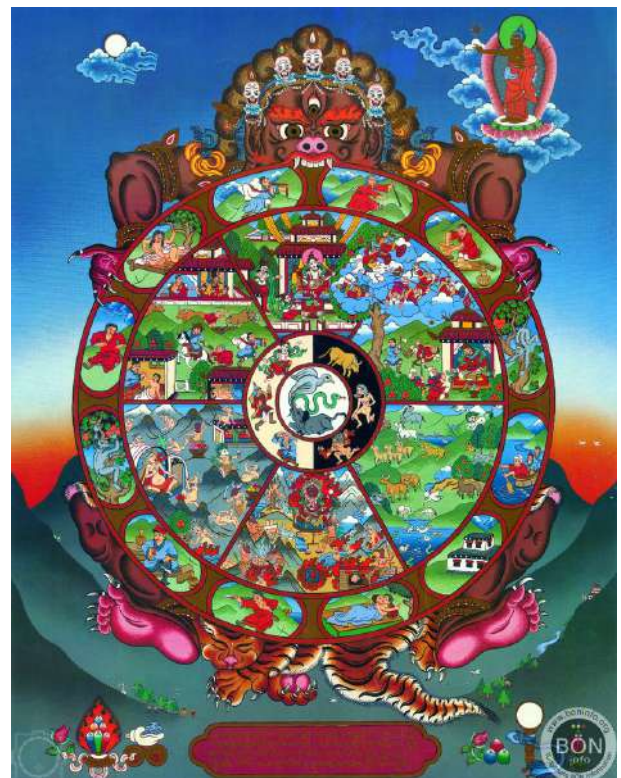
The Institute of Buddhist Dialectics was founded by His Holiness the 14th Dalai Lama in 1973. This Tibetan institute provides a combination of traditional and modern education aimed at addressing the new educational needs that arose for many young Tibetans in the upheaval of exile. It is located in McLeod Ganj, Dharamsala, in the northern Indian state of Himachal Pradesh.

On the next pages you can read the handout.

**Ton:** In the *Dedication Prayer* we say “I dedicate to the welfare of all sentient beings of the three realms.” Can you explain the realm of desire, the realm of form and the realm of formless?

**Geshe Lhundup:** In the West Geshes do not teach much on this subject because we can only talk about the realm of attachment. The other two realms we cannot see, because they are invisible. There is a great risk that people approach it only on an intellectual level.

*Donkam* is the realm of attachment, *Zunkam* is the realm of the form, and *Zumikam* is the realm without form. In the *Donkam* are the realms of hell, hungry ghosts, animals, humans, demi-gods and gods. *Zunkam* is on top of Mount Meri, and there are seventeen steps. It is a realm of the gods, and their form is like light, and they don't have a body like we have. And *Zumikam* is without body. They have consciousness, but they don't have a body.



The Wheel of Life, representing the realm of attachment.





*The three realms and nine levels*

The Buddhist scriptures describe Samsara as consisting of three realms and nine levels. The three realms are:

- i. The Desire Realm (comprising the six realms of hell beings, pretas, animals, etc.)
- ii. The Form Realm
- iii. The Formless Realm

The nine levels of the three realms refer to the **Desire Realm**, the four levels of the **Form Realm**, and the four levels of the **Formless Realm**.

Thus, the nine levels are:

- (1) The **Desire Realm**

The four levels of the **Form Realm**:

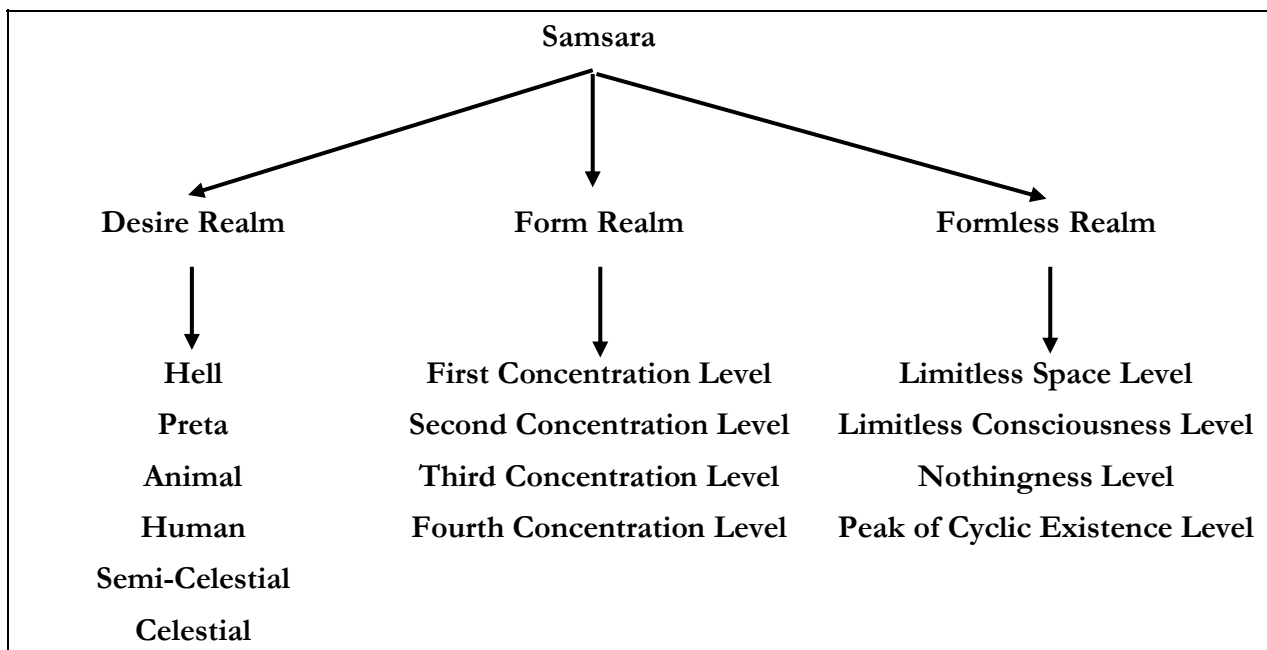
- (2) The First Concentration Level/Abode
- (3) The Second Concentration Level/Abode
- (4) The Third Concentration Level/Abode
- (5) The Fourth Concentration Level/Abode

The four levels of the **Formless Realm**

- (6) Limitless Space Level/Abode
- (7) Limitless Consciousness Level/Abode
- (8) Nothingness Level/Abode
- (9) Peak of Cyclic Existence Level/Abode

with each one corresponding to one of the eight levels of the Form or Formless Realms. These eight meditative absorptions are the product of intense meditation; they are cultivated by both Buddhists *and* non-Buddhists. So it is important to bear in mind that the following explanation is not unique to the Buddha Dharma but can also be found in non-Buddhist traditions.

The eight meditative absorptions consist of four concentrations and four formless absorptions. The four concentrations are simply known as ‘first concentration,’ ‘second concentration,’ ‘third concentration,’ and ‘fourth concentration,’ whereas each of the four formless absorptions has a particular name that corresponds to its object of meditation. The first formless absorption is called ‘limitless space,’ the second ‘limitless consciousness,’ the third ‘nothingness,’ and the fourth ‘peak of cyclic existence’ (even though they are sometimes also referred to as ‘first formless absorption,’ ‘second formless absorption,’ and so forth). Each of the four concentrations causes rebirth in one of the four Form Realm Levels and each of the four formless absorptions causes rebirth in one of the four Formless Realm Levels. This means that in order to be reborn



The nine levels are states of existence within Samsara, and on each level different afflictions arise in the mental continua of those born there. The reason for this is that rebirth in one of the eight levels of the Form or Formless Realm is the result of increasingly subtle meditative absorptions, while sentient beings who have not cultivated any meditative absorption are born in the Desire Realm.

In general, there are eight meditative absorptions,

in the First Form Realm Level (the First Concentration Level) one must have attained the first concentration, in order to take rebirth in the Second Form Realm Level (the Second Concentration Level) one must have attained the second concentration, and so forth. Likewise, in order to be reborn in the First Formless Realm Level (the Limitless Space Level) one must have attained the first formless absorption, called ‘limitless space,’ in order to be reborn in the Second Formless Realm Level (the Limitless Con-



sciousness Level) one must have attained the second formless absorption, called 'limitless consciousness,' and so forth.

#### *Cultivation of the eight meditative absorptions*

Of the eight meditative absorptions, it is easiest to attain the first concentration. Each subsequent meditative absorption is increasingly more difficult to attain, which means that cultivation of the fourth formless absorption (peak of cyclic existence) is the most difficult.

Furthermore, the cultivation of the meditative absorptions that are easier to attain must precede the cultivation of the meditative absorptions that are

tration, the cultivation of the first formless absorption (limitless space) must be preceded by cultivation of the four concentrations, and so forth.

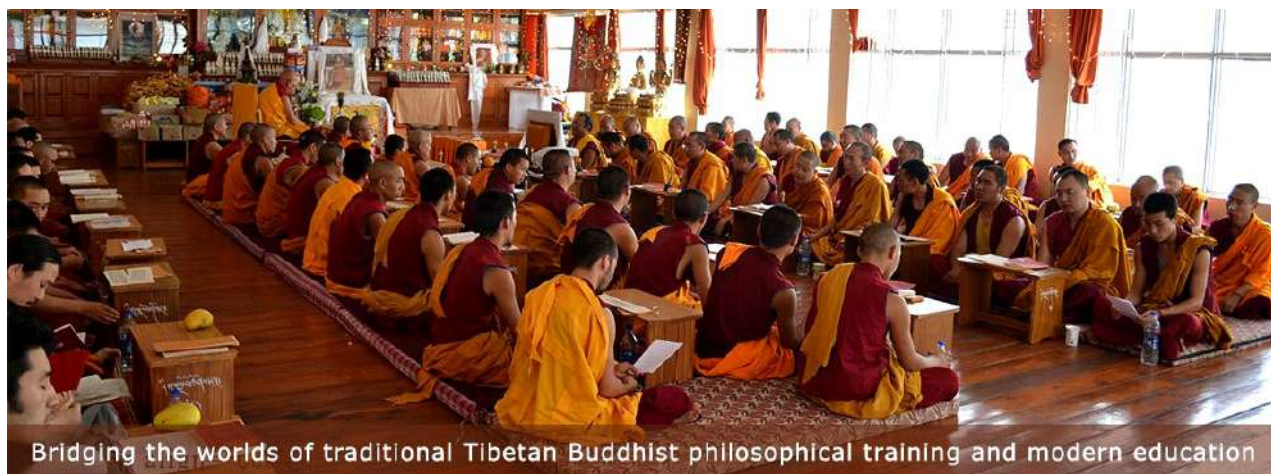
Since the first concentration is easiest to attain, meditators intent on cultivating meditative absorptions first set out to cultivate this meditative awareness. The first concentration is an extremely focused state of mind that is also able to engage in very effective analytical meditation. It is preceded by a preparatory stage that is responsible for the attainment of the first concentration. The first moment of the preparatory stage of the first concentration marks the first moment of calm abiding. This means that a meditator who attains the first moment of

<i>Three Realms</i>	<i>Nine Levels</i>	<i>Eight Meditative Absorptions</i>
1. Desire Realm	Desire Level/ Realm	-----
2. Form Realm	First Concentration Level/Abode	First concentration
	Second Concentration Level/Abode	Second concentration
	Third Concentration Level/Abode	Third concentration
	Fourth Concentration Level/Abode	Fourth concentration
3. Formless Realm	Limitless Space Level/Abode	Limitless space absorption/ First formless absorption
	Limitless Consciousness Level/ Abode	Limitless consciousness absorption/ Second formless absorption
	Nothingness Level/Abode	Nothingness/ Third formless absorption
	Peak of Cyclic Existence Level/ Abode	Peak of cyclic existence/ Fourth formless absorption

more difficult to attain. Therefore, the cultivation of the second concentration must be preceded by cultivation of the first concentration, the cultivation of the third concentration must be preceded by cultivation of the first and second concentration, the cultivation of the fourth concentration must be preceded by cultivation of the first, second, and third concen-

calm abiding also attains the first moment of the preparatory stage of the first concentration, for that first moment of calm abiding is the first moment of the preparatory stage of the first concentration.

Likewise, the remaining meditative absorptions are also preceded by their respective preparatory stages.



Bridging the worlds of traditional Tibetan Buddhist philosophical training and modern education





**Geshe Lhundup:** In *The Tibetan Book of the Dead*, the three realms are called the 'Three World-systems.' In the *Glossary of Key Terms*, p. 518, you can read the definition.

### "Three World-systems

According to Buddhism, cyclic existence includes three world-systems, namely: the world-system of desire, the world-system of form, and the world-system of formlessness. Among them, the world-system of desire is a state of existence dominated by sensual experiences, particularly the sensations of suffering and pleasure. It is inhabited by all six classes of sentient beings, including humans and six categories of gods. The world-system of form, in which beings have a comparatively subtle level of consciousness, temporarily devoid of gross sensations of pain and pleasure, is regarded as a state beyond ordinary human existence and inhabited only by gods. Birth in such a realm requires the attainment of one or all of the four meditative concentrations, in past lives. *Abhidhanna* literature mentions twelve ordinary realms of form and five 'pure abodes,' above them, where birth can be taken consequent on these four concentrations. Lastly, the world-system of formlessness is regarded as the highest level of rebirth within cyclic existence and a state where an individual's physical faculties exist only as potencies and the individual functions only at the level of consciousness. It is said to be inhabited by those who have mastered the four formless meditative absorptions."

**Geshe Lhundup:** In the *Introductory Commentary His Holiness the XIVth Dalai Lama says* (p. XVI-XVII):

"Now, let us look at the possible states of existence one can be born into. From the Buddhist perspective, rebirth in conditioned existence can take place in one of three realms: the formless realm, the form realm or the desire realm. The form and formless realms are fruits of subtle states of consciousness, attained upon the realisation of certain meditative concentrations. Our realm, the desire realm, is the most gross of these three. Six classes of beings are described as inhab-

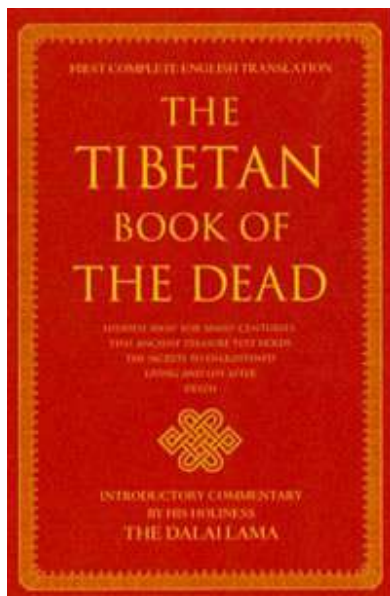
iting the desire realm: gods (mundane celestial beings whose primary mental state is exaltation), antigods (who are predominantly hostile and jealous), human beings (who are influenced by all the five dissonant mental states), animals (who are under the sway of delusion), anguished spirits (who are under the sway of attachment and unsatisfied craving) and hell beings (who are overwhelmed by hatred, anger and fear). In the literature of Highest Yoga Tantra, the evolution of all the three realms of conditioned existence are described in terms of differing expressions or states of energy and, as I have mentioned, it is said that our fundamental ignorance is the root of conditioned existence and that karmic energy is its activating force. In the Buddhist view, therefore, it is the nature of our habitual tendencies that generates our

future existence, driven by the natural law of cause and effect.

Further, when we observe the patterns of arising and subsiding that underlie the dynamic nature of the physical environment, the cycle of days and nights and the passing of the seasons, for example, and we observe how matter arises from insubstantial subatomic particles and we look at the patterns of causal connectedness in the arising and dissolution of our mental experiences from moment to moment, across the differing phases of deep sleep, dreams and our waking state, the notion of continuity of consciousness can come to be seen to be in accord with both the nature of our environment and the nature of our mental experience.

Certainly, it has often been argued that one advantage of accepting the notion of continuity of consciousness is that it gives us a more profound ability to understand and to explain the nature of our existence and of the universe. In addition, this notion of continuity and causal interconnectedness reinforces a sense of consequences for our own actions, in terms of both the impact on ourselves and the impact on others and the environment."

**Interview by Tonny Maas and Ton Bisscheroux**



## TENZIN WANGYAL RINPOCHE'S 2016 AND 2017 EUROPEAN SEMINARS AND ON-LINE TEACHINGS

When	Where	What	More information
Beginning November 1, then always open	Your computer	Interactive online course: Starting a Meditation Practice	<a href="http://ligminchalearning.com">ligminchalearning.com</a>
November 12 21.00 – 22.10 h (C.E.T.)	Your computer	Live Webcast: Living with Joy, Dying in Peace, Part 3: Asleep but not Unconscious: Discovering Awareness in the Sleep State	<a href="http://www.ligmincha.org">www.ligmincha.org</a>
November 12 – December 4	Your computer	Interactive online course: Tibetan Meditation: Achieving Great Bliss Through Pure Awareness	<a href="http://www.glidewing.com">www.glidewing.com</a>
December 3 – 4	Bourg-en-Bresse (Peronnas), France	Discovering Inner Joy through the Tibetan Sacred Sounds	<a href="http://www.ligmincha.fr">www.ligmincha.fr</a>
December 10 21.00 – 22.10 h (C.E.T.)	Your computer	Live Webcast: Living with Joy, Dying in Peace, Part 4: Sleep and Death as Doorways to Wisdom	<a href="http://www.ligmincha.org">www.ligmincha.org</a>
December 31 15.00 – 16.15 h (C.E.T.)	Your computer	Free Live Webcast: Experiential Transmission of Zhang Zhung, Part 3 Broadcast live from the Annual Winter Retreat at Ligmincha's Serenity Ridge Retreat Center	<a href="http://www.ligmincha.org">www.ligmincha.org</a>
January 7 – 29, 2017	Your computer	Interactive online course: Awakening the Sacred Body: The Tibetan Yogas of Breath and Movement	<a href="http://www.glidewing.com">www.glidewing.com</a>
January 14, 2017 21.00 – 22.10 h (C.E.T.)	Your computer	Free Live Webcast: Living with Joy, Dying in Peace, Part 5: Finding Peace with Death	<a href="http://www.ligmincha.org">www.ligmincha.org</a>
February 11, 2017 21.00 – 22.10 h (C.E.T.)	Your computer	Free Live Webcast: Living with Joy, Dying in Peace, Part 6: Helping Loved Ones through Sickness and Death	<a href="http://www.ligmincha.org">www.ligmincha.org</a>

**You can also watch on your computer 24 hours a day, and 7 days a week: Free Internet teachings and videos on [YouTube](https://www.youtube.com), [www.ligmincha.org](http://www.ligmincha.org), [www.ligminchalearning.com](http://www.ligminchalearning.com) and [www.oceanofwisdom.org](http://www.oceanofwisdom.org).**

