



# Ligmincha Europe Magazine

**# 23 – Winter 2016-2017**



Meet the Mexican sangha

Geshe Denma on organ donation

Tenzin Wangyal Rinpoche LIVE

Rainbow Body and Resurrection

Meditation in Education



Bringing  
Ancient Wisdom  
Teachings to Life



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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,**

In this edition, we bring you articles that celebrate Ligmincha's 25th anniversary, a book review on the Rainbow Body and Resurrection, and an introduction to the Mexican sangha. We also spoke to Geshe Denma about organ donation, and report on activities from Europe, including a personal retreat and a poem from one of our sangha members.

When I started to use Facebook a few years ago it was because members of our sangha were sharing information about teachings, books and activities. Since then, I have also been using Facebook, not as a social tool, but in order to share posts about Rinpoche's activities, including his visit in November 2016 to a primary school in Mexico where they teach the Three Precious Pills meditation. If you are interested you can watch a video here: [HECAT School Meditation Program](#).

**IF YOU HAVE TIME FOR FACEBOOK  
YOU HAVE TIME TO MEDITATE**



You may be interested to know that in December 2016 Rinpoche began spontaneously broadcasting on his [Facebook page](#). Only about fifty people saw him live, but after a few hours thousands of people tuned in to see the replay and the number kept increasing. Because of this success, Rinpoche formed a TWR *LIVE* team. Since January he now regularly broadcasts every Tuesday and Thursday to share his wisdom, and every month he has conversations with interesting guest presenters.

Finally, according to the Tibetan lunar calendar, Tibetan New Year, or *Losar*, takes place on Monday, February 27. *Losar* is an opportunity to reflect on the year past and what we aspire to in the year ahead. So we would like to take this opportunity to wish you an auspicious and spiritually rich new year.

In Bon,  
**Ton Bisscheroux, chief editor**



# LIGMINCHA IS 25 YEARS OLD!

Dear Sangha,

It is my pleasure to announce the 25<sup>th</sup> Anniversary of Ligmincha's founding and to inform you of several events scheduled to take place in this New Year, the year of the Fire Bird.



So much has happened since Tenzin Wangyal Rinpoche first took steps to create Ligmincha. Our anniversary is an opportunity to reflect on all that he and we have accomplished together and to celebrate these achievements. Through Rinpoche's constant activity, kindness and grace five retreat centers, dozens of practice groups, many online courses, thousands of hours of recordings and many books have come into being. More importantly, in this time tens of thousands of people around the world have discovered these teachings and practices and as a result seen their lives change in extraordinary ways. Whether we attend retreats in person or are part of the cyber-sangha, we are all part of the Ligmincha community.

But more importantly than celebrating the past this is a time to reconnect to the teachings, to our true nature and to one another as we look toward the future. Celebrations throughout the year will emphasize building and growing as communities of practice, both online and in person. You can learn more about regional and local events at our [website](#), and on [Facebook](#).

Our first collective opportunity to gather together will be on Saturday, March 4, at 16.30 h C.E.T. (10.30 a.m. New York time). Ligmincha *sanghas* and individual practitioners will come together to celebrate Losar, the Tibetan New Year. At this time we will have a live webcast. Rinpoche and our resident lamas will be offering prayers and blessings to all. To learn more about this and other Losar activities please visit: [www.ligmincha.org](http://www.ligmincha.org).

Later in the year I invite you to attend two special occasions at Serenity Ridge, the headquarters of Ligmincha International. First, during summer



Rob Patzig.

retreat from June 25 – July 8, Rinpoche will teach on both Dzogchen (pith instructions from Bon Dzogchen lineage masters) and the *Bon Mother Tantra*. These teachings are very close to his heart and the heart of his personal practice. During both weeks the morning teachings will focus on the pith instructions of Bon Dzogchen lineage masters.

Dzogchen, which translates as “great perfection” or “great completion,” is the highest among the array of profound teachings of the Bon and Tibetan Buddhist traditions. These teachings point out our true nature, the source of wisdom and all positive qualities. In the afternoons Rinpoche will teach from the *Bon Mother Tantra*. His focus will be on the six great methods of the path of the *Ma Gyüd* cycle, one of the major tantric cycles of Bon. These six methods include the teachings of the elements, *Chöd* (cutting fear and attachment), *Bardo*, *Powa* (the transference of consciousness), and the *Yogas of Sleep and Dream*. They compose the principal tantric teachings for our *sangha* and provide support for the practice of Dzogchen.

In the fall Rinpoche will offer teachings on *The Knowledge and Wisdom of Longevity* at Serenity Ridge for first time. In this unique four-day





retreat Rinpoche will, teach and offer transmission of *Tsewang Jarima*. This text, by the great Tsewang Rigdzin (son of the great master Drenpa Namkha) and its associated practices, can help us retrieve, extend and enhance our life force: healing environmental, physical, emotional and energetic imbalances in our lives. Extending our lives and committing to realize our true nature with its inherent wisdom and compassion, we can serve and benefit sentient beings, including ourselves.

Immediately following Fall Retreat a celebration of Ligmincha's 25<sup>th</sup> Anniversary and the opening of a new building at Serenity Ridge will occur and we will re-establish the annual *Science and Spirituality Conference*. On Sunday, October 22 Serenity Ridge will host an open house with many free events, including guided practice, music, dance, visual arts and food. Beginning that same evening will be Rinpoche's keynote address to conference attendees. The conference has as its theme, *The Medicine of the Mind: Healing Physical and Emotional Pain*. A select group of top investigators will present research and findings related to how meditation and other spiritual practices can bring about healing of physical and emotional pain. Tenzin Wangyal Rinpoche will deliver the keynote address on Sunday, October 22 as well as guide meditation sessions throughout the conference and participate in a panel discussion.

While Ligmincha is an organization – running retreat centers, managing websites, organizing teachings and managing a small staff to support Rinpoche, our resident lamas and Western teach-

ers – it is so much more. Ligmincha is us: all of us. Ligmincha is a collective of people speaking many languages, living in many countries and at different stages of life. Ligmincha is people who attend retreats and people who watch the teachings online without ever visiting a retreat center. Ligmincha is all of us working together to ensure that these teachings and the transformations they are capable of effecting are kept alive. Whether you practice alone in an apartment in Moscow, Russia, lead a weekly practice session at one of our practice communities like in Torreon, Mexico, or are part of the collective of practitioners known as the “cyber-sangha,” you are Ligmincha. Together, we are Ligmincha. Many people have benefited from the *dharma*, the work of Tenzin Wangyal Rinpoche and Ligmincha. But, there is still so much suffering in the world and so many opportunities to help others. As a community of practitioners, we can accomplish more together than by working alone.

Please stay tuned as there will be other activities planned online and around the world as a part of the celebration of our first quarter century of bringing the ancient teachings of Bon to the modern world.

In Service



President



Serenity Ridge Retreat Center.



# CONNECT WITH TENZIN WANGYAL RINPOCHE LIVE ON FACEBOOK

With the start of the new year, Tenzin Wangyal Rinpoche has launched an innovative way to connect with students around the world through regular, live broadcasts that can be easily viewed on his Facebook page. Access TWR *LIVE* [here](#).

TWR *LIVE* brings you immediate connection to Rinpoche, the online spiritual community, and the pith teachings to broaden your knowledge and deepen your connection to the ancient wisdom traditions of Tibetan Bon Buddhism. Here, you can learn meditation practices and cultivate awareness for greater social and personal transformations. As author of many books, such as *The Tibetan Yogas of Dream and Sleep* and *Awakening the Sacred Body*, Rinpoche will also share overviews of his written works and expand on those

teachings. Additionally, you can enjoy impromptu live streams from Rinpoche's cell phone where he will, from time to time, share his travels and family life.

## The Healing Power of Your Breath

January 24-March 9, 2017

Tuesdays and Thursdays at 19.00 h (C.E.T.)


This seven-week series reveals the power of your own sacred breath (*prana, lung*) to bring profound healing at all levels of body, energy, and mind. Each Tuesday Tenzin Wangyal Rinpoche offers a free teaching and/or guided meditation; each Thursday he answers questions and elaborates on the previous Tuesday session. There is a total of 14 sessions, and you can view recordings of any session at a later point in time. Real-time translations of each session are available.



**Tenzin Wangyal Rinpoche** is live now.


26 mins ·





Bringing  
Ancient Wisdom  
Teachings to Life

## THE HEALING POWER OF YOUR BREATH WITH TENZIN WANGYAL RINPOCHE





Discover the power of your own sacred breath (*prana, lung*) to bring profound healing at all levels of body, energy, and mind. Each Tuesday Rinpoche offers a teaching and/or guided meditation; each Thursday he answers questions from the previous Tuesday session.

January 24 - March 9, 2017

Tuesdays and Thursdays, 19.00 h (C.E.T.)

**FREE! 7-WEEK SERIES LIVE ON FACEBOOK**

 VIEW LIVE AT [WWW.FACEBOOK.COM/TENZINWANGYALRINPOCHE](http://WWW.FACEBOOK.COM/TENZINWANGYALRINPOCHE)

 Full Schedule and Archives at: [WWW.LIGMINCHALEARNING.COM/twr-live](http://WWW.LIGMINCHALEARNING.COM/twr-live)

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In the spotlight

page  
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### Schedule:

- January 24 & 26: You Are Not Your Pain. [View recordings](#)
- January 31 & February 2: An Introduction to Your Eternal Body. [View recordings](#)
- February 7 & 9: Meditation on Body, Speech and Mind. [View recordings](#)
- February 14 & 16: Healing Through Awareness of Your Precious Winds. [View recordings](#)
- February 21 & 23: Meditation on Dissolving the Ego. [View recordings](#)
- February 28 & March 2: Meditation on Dissolving Fear.
- March 7 & 9: Meditation on Dissolving Pain.

### Conversations LIVE on Facebook

In this special feature of TWR *LIVE*, Rinpoche will converse with experts in the fields of science, healing, philosophy, medicine, spirituality, and more. Presenters will share from their specialties while exchanging perspectives on relevant issues of our time. Rinpoche will weave in pertinent aspects related to the ancient Tibetan Bon Buddhist teachings. You'll receive timely knowledge to help enhance your physical and emotional well-being and support your spiritual growth, with opportunities to engage in question-answer sessions with Rinpoche and presenters.

These broadcasts are free and open to all. You don't need an account to watch Rinpoche live on Facebook – simply go to:

[www.facebook.com/tenzinwangyalrinpoche](http://www.facebook.com/tenzinwangyalrinpoche).

The upcoming schedule, plus archives of all recorded broadcasts, can be found at:

[www.ligminchalearning.com](http://www.ligminchalearning.com).

### Through TWR LIVE, you can:

- Deepen your connection to Rinpoche and the worldwide *sangha*.
- Receive pith teachings from the ancient wisdom tradition of Bon Buddhism.
- Engage in lively conversations between Rinpoche and his guest presenters.
- Enjoy impromptu live streams featuring Rinpoche, his family, and/or his travels.
- Learn, be inspired, deepen your practice, and further connect to the teachings.

[Learn more.](#)

Your ideas for future broadcasts are most welcome! We also welcome your support, whether

through online technical assistance or monetary donations. To send us your ideas or learn more, contact us at [socialmedia@ligmincha.org](mailto:socialmedia@ligmincha.org). To donate [click here](#).

### Recent Conversations LIVE on Facebook

Sunday, January 29

#### **A Conversation with Kallon Basquin, Director of The 3 Doors**

Tenzin Wangyal Rinpoche and his guest presenter Kallon Basquin discussed the history, inspiration and growth of The 3 Doors, an international non-profit organization founded by Rinpoche that teaches ancient Tibetan meditation methods for modern life.



Tenzin Wangyal Rinpoche      Kallon Basquin

### **Some thoughts about this first Conversation LIVE - by Ton Bisscheroux**

In the conversation of Tenzin Wangyal Rinpoche with Kallon Basquin you can learn how the 3 Doors program is applicable in daily life, and how it finds its way into medical centers, schools, universities, companies and of course in the personal life of people and their families. They also elaborate on how the ancient teachings are presented in a modern context, so everybody – including people who are not religious – can profit from them. And why it benefits you, even when you have been practicing Buddhist meditation for many years.

One of the videos presented afterwards shows testimonies of children from underprivileged families of the HECAT school in Mexico, who learn to meditate. It is heartbreaking to hear one of the children say that when he gets angry, he remembers to take the 3 pills, and instead of beating his brother he stays calm. A girl says she finds peace through the meditation. That does not only have an impact on these children, but on all the people they will meet in their life.





Watch the recording here: [www.facebook.com/tenzinwangyalrinpoche](http://www.facebook.com/tenzinwangyalrinpoche)

Together the presenters gave a taste of how the 3 Doors meditation practices are positively transforming people's lives and inspire actions that benefit others. These days The 3 Doors is pursuing projects in Mexico, Peru and Northern America.

Learn more about these projects:

- the HECAT School Meditation Project in Mexico: [www.the3doors.org](http://www.the3doors.org)
- the 3 Doors Compassion Project: [www.the3doors.org](http://www.the3doors.org)
- the Conscious Leadership Project in Peru: [www.the3doors.org](http://www.the3doors.org)

### Sunday, February 12

#### **A Conversation with Alejandro Chaoul, Assistant Professor and Director of Education at the University of Texas MD Anderson Cancer Center**

Tenzin Wangyal Rinpoche and his guest presenter Alejandro Chaoul discussed the benefits of Tibetan Yoga and Sound Meditation for cancer patients as revealed in research findings at M.D. Anderson Cancer Center in Houston, Texas. Since 2000, they formed a team that included MD Anderson researchers and Ligmincha Texas practitioners to investigate the possible benefits of the ancient Bon Mind-Body practices of *Tsa Lung* and *Trul Khor*, with different cancer populations (lymphoma, breast, lung) and their caregivers. They have also researched the benefits of Tibetan sound meditation to help cognitive impairment after chemo-therapy in women with breast cancer. These helped reshape the clinical group and individual meditation sessions that MD Anderson provides to their patients and caregivers, and now also to faculty and staff. This, in fact, was one of the aims of Tenzin Wangyal Rinpoche, since when he founded Ligmincha Texas (then Houston Khyung Dzong) it was for the Meditative and Healing Arts of Tibet.



Tenzin Wangyal Rinpoche

Alejandro Chaoul

Alejandro Chaoul taught at Rice University, the University of Houston and the Jung Center of Houston before he started his position at MD Anderson. Since 1995, he has been teaching Tibetan meditation and Tibetan yogic practices under the auspices of the Ligmincha Institute in various parts of the US, Latin America and Europe, and is a senior teacher of The 3 Doors. In 1999 he began teaching meditation techniques at the M.D. Anderson Cancer Center in Houston, Texas, and for the last fifteen years has conducted research on the effect of these practices in people with cancer. Learn more: [www.alechaoul.com](http://www.alechaoul.com).

Watch the recording here: [www.facebook.com/tenzinwangyalrinpoche](http://www.facebook.com/tenzinwangyalrinpoche)

The two presenters talked about the effect of the Bon practices to release suffering. Focusing on the breath reduces stress, working with sound (*The Warrior Syllables*) has a positive effect on the cognitive state of the mind, and the movements (*Tsa Lung and Trul Khor*) have a positive effect on sleep. This is now proven by scientific research. Tenzin Wangyal Rinpoche is happy with the results of this research. Although the Tibetans never doubted about the effects, people in the West need that confirmation.

Learn more:

- [Publication on Mind-body practices in cancer care](#), by Alejandro Chaoul and others
- [M.D. Anderson Cancer Center's Integrative Medicine Program in Houston, Texas](#)
- [M.D. Anderson Cancer Center's Clinical services, including meditation page in Houston, Texas.](#)

#### **Preannouncements for Upcoming Conversations LIVE on Facebook**

**Tuesday, March 21, 18:00 CET**

**A Conversation with Kristin Neff  
(Researcher in Mindful Self-Compassion, University of Texas at Austin)**



**Saturday, March 25, 17:00 CET**

**A Conversation with David Presti (Neurobiologist, Psychologist, Cognitive Scientist, University of California, Berkeley)**

For updates and more information visit:

[www.ligminchalearning.com](http://www.ligminchalearning.com)





# MEDITATION IN EDUCATION – HECAT SCHOOL PROJECT

**In a primary school in Mexico meditation is taught to the children, parents and the staff of the school. In this article you can read about this project and its results.**

Can learning about body posture change student behavior? How will practicing meditation affect the academic experience of elementary and middle school students? A school in Torreón, Mexico integrates meditation practices into their classrooms with the support of a Meditation in Education project team from The 3 Doors international meditation organization. The HECAT (Hermandad Educativa CAT A.C.) School Project is in its second year of assessing the benefits of the 3 Doors meditation practices with two hundred and ten students ages 8-16 in classroom environments.

*“What I like about meditation is that I relax. I can concentrate more and I like the posture and listening. Every time we meditate I’m more open; we can hear what is around us and what lies within us. I use the three meditation spheres: red, white and blue.”*

César A., fourth grade, 8 years old

For the past year and a half, The 3 Doors HECAT School Project team has been working with school administrators, teachers and parents to study the benefits of 3 Doors meditation practices. This program uses the 3 Doors meditation methods that are rooted in the ancient Tibetan Bon Buddhist tradition and appropriate for those of any or no religious affiliation.

The educational portion of this program includes instruction on how to use body posture to facilitate greater self-awareness. The 3 Doors meditation methods taught are known as Inner Refuge or “Internal Shelter,” *Three Precious Pills* or “Precious Spheres,” *Nine Breathings*, and *Tsa Lung*. This year *The Five Warrior Syllables* will also be introduced. There is a self-reflection and sharing portion of this program, which allows participants to discuss their practice experiences and ask questions. The students practice daily by themselves and weekly in small groups. One of the reasons this project has been so successful is the inclusive approach the project team and school administrators are taking with its implementation. It isn't just the students who receive meditation instruction; teachers, staff and parents are also supported.



Students from the HACAT school.



## PRACTICE SCHEDULES

### Students

Half an hour a week for each student group.  
Cultivate Silence: daily for twenty minutes during their reading session, also they do it once a week during practice in the Silence Room.

### Management, Administrators, Teachers and Parents

Once a week with the students for 30 minutes.  
Once a month in the adult group for an hour.

### Parents

Once a month for 30 minutes.

## ASSESSMENT OF HECAT SCHOOL PROJECT

73% of the students report they use the three Precious Spheres of Stillness, Silence and Space in everyday life situations, with their family, friends and classmates. Others reported using their Breathing, the *Nine Breathing* practice or some exercise from the *Tsa Lung* body movements.

### Student Self-Reported Benefits:

- Better concentration in tests
- Better attention
- Emotion control such as avoid and diminish the anger
- Feel calm, peace and relaxed
- Eliminates stress
- Feel happy
- Be a better person
- Harmony at home

*"Meditation has created an atmosphere of self-understanding and expression among my students. In addition to being able to control body movement and awareness, they are focusing more easily in class. There is more harmony in the classroom."*

Academic Director Professor José de Jesús Cuellar

*"I am pleasantly surprised at how the practice of meditation has helped children identify their emotions, stop for a moment and use the tools such as the sphere of Silence in order not to shout, Stillness to not react physically, and the Spaciousness of the mind to pause their thoughts. I see how the students use all this with their peers, parents, brothers, etc. It is very rewarding. The teachers and I, after practice, are calmer, clear headed, lighter, and released."*

General Director C.P. Rocio Guadalupe García Ortega

*"I can concentrate on what I do every day and I have changed my way of behaving. If I take a deep breath I can relax faster and this helps me with my schoolwork. I have applied the three spheres when I've been working out an examination and also when I think about other things. I focus on a sphere and its easier resolve test questions; I am more focused."*

Citlali M., sixth grade, 12 years old

## THE 3 DOORS MEDITATION IN EDUCATION TEAM

Pilar Revuelta

HECAT School Project Coordinator and Creator,



In November 2016 Tenzin Wangyal Rinpoche visited the HECAT school.





3 Door Academy Graduate and Authorized Presenter

Carlos Villarreal  
HECAT School Project Co-Creator,  
3 Door Academy Graduate and Authorized Presenter

Alejandro Chaoul Reich  
HECAT School Project Mentor,  
3 Doors Academy Senior Teacher

José Antonio Ramos  
HECAT School Project trainee,  
3 Doors Academy Graduate



## ABOUT HECAT SCHOOL

Located in Torreón, Coahuila, Mexico, HECAT (Hermandad Educativa CAT A.C.) was born out of

the desire to improve our community, designing a program focused on families with limited resources who are looking for a quality education for their children. The mission of HECAT is to educate new generations by contributing to the reconstruction of the social fabric. HECAT is a non-profit school, where the schedule is extended with the intention to keep children protected in safe and secure spaces. Three daily meals are offered as well as meditation, bilingual education, sports, music, arts, and a school for parents and teachers to create and promote peace. There are currently three hundred thirty students and our projected growth is one thousand two hundred students.

Founded in 2011 by the Advisors of the American College of Torreón; José Antonio Ramos Moreno, Chairman of the Council; Dr. Gerardo Rosas Villarreal, Treasurer; Darío Jiménez Berumen, Miguel Angel del Hoyo, Alberto Hermosillo Morales, President of the Board of Trustees, María del Pilar Revuelta Rivas, currently serving as Honorary Advisor in addition to Dr. Alberto Salas Cepeda current Chairman of the Council and Mrs. Isabel Nava de Rebollar current President of the Board of Trustees.



Teachers with 3 Doors "Precious spheres" meditation tools. Sitting in the middle: Carlos Villarreal and Pilar Revuelta.





# INDULGING IN THE WORLD OR GOING BEYOND THE WORLD

We want to share inspiring texts from other Buddhist streams and traditions. Ajahn Chah (17 June 1918 – 16 January 1992) was a teacher of the Theravada Buddhist School, and the founder of Cittaviveka, also known as the Thai Forest Tradition, that spread throughout Thailand, Europe, the United States and the British Commonwealth. Here is a text Ton Bisscheroux read on [Facebook](#).

"In our lives we have two possibilities: indulging in the world or going beyond the world. The Buddha was someone who was able to free himself from the world and thus realized spiritual liberation.

In the same way, there are two types of knowledge: knowledge of the worldly realm and knowledge of the spiritual, or true wisdom. If we have not yet practiced and trained ourselves, no matter how much knowledge we have, it is still worldly, and thus cannot liberate us.

Think and really look closely! The Buddha said that things of the world spin the world around. Following the world, the mind is entangled in the world, it defiles itself whether coming or going, never remaining content. Worldly people are those who are always looking for something, never finding enough. Worldly knowledge is really ignorance: it isn't knowledge with clear understanding, therefore there is never an end to it. It revolves around worldly goals of accumulating things, gaining status, seeking praise and pleasure: it's a mass of delusion which has us stuck fast.

Once we get something, there is jealousy, worry and selfishness. And when we feel threatened and can't ward it off physically, we use our minds to invent all sorts of devices, right up to weapons and even nuclear bombs, only to blow each other up. Why all this trouble and difficulty?

This is the way of the world. The Buddha said that if one follows it around there is no reaching an end.

Come to practice for liberation! It isn't easy to live in accordance with true wisdom, but whoever earnestly seeks the path and fruit and aspires to



Ajahn Chah.

Nibbana [nirvana; ed.] will be able to persevere and endure. Endure being contented and satisfied with little: eating little, sleeping little, speaking little and living in moderation. By doing this we can put an end to worldliness."

**Ajahn Chah**

## THE TEACHINGS OF AJAHN CHAH



*A collection of Ajahn Chah's Dhamma talks*

You can download the book as PDF at:  
[www.ajahnchah.org](http://www.ajahnchah.org)



# THE 11TH EUROPEAN LOSAR WEEKEND

We are pleased to invite you to participate in our practice weekend from **March 3 – 5, 2017**. This weekend offers the opportunity to either deepen your practice or being introduced to practices as taught by Tenzin Wangyal Rinpoche and to connect with the European *Sangha*. It is Rinpoche's wish to have this gathering with the resident lamas in Europe. We are happy that Geshe Khorden Lhundup Gyaltsen has accepted our invitation again to join us.

The upcoming gathering takes place since 2012 around *Losar*, and offers:

**Setting up the Gompa, Practicing together, Sang Chö and a Skype Welcome with Tenzin Wangyal Rinpoche (planned).**

**Location:** Buchenau, Germany

**Costs:** no registration fee, only cost for accommodation and meals for the whole stay per person: € 149 for single room with bath, € 119 for multiple bedroom with bath, or € 107 for multiple bedroom without bath.

[Book the 11th European Losar weekend online](#)



## Free Live Webcast

### Celebrating the Tibetan New Year!

Losar Greetings from Ligmincha Resident Lamas



**March 4, 2017 — 16.30 h (C.E.T.)**

Register for the webcast at [www.ligmincha.org](http://www.ligmincha.org)





# FOURTH BON'S 24 HOUR GLOBAL PRAYER



## 4th Annual Global Prayer: March 3, 2017

This year's Fourth Annual Yeru Bon Center 24 hour Global Prayer for World Peace and Harmony will be held on Friday, March 3, 2017. As always, the event will begin with prayers by His Holiness the 33rd Menri Trizin and the monks of Menri Monastery praying for one hour.

From there, the prayers continue to each time zone, where we ask people to pray for one hour. The prayers circle the globe until returning to Menri Monastery.

We ask that you join us for this wonderful event. Pray by yourself, with friends, a larger group or your spiritual community. Everyone is welcome. You don't need to be Bonpo or pray in Tibetan. Any prayer for world peace in any language or faith is welcome.

Latri Khenpo Nyima Dakpa Rinpoche will advise us as to the prayers he suggests for this year. On the

website [www.yeruboncenter.org](http://www.yeruboncenter.org) you can find further information. There is no fee for this event. We do request you register, so that we can share information about the Global Prayer. The list of registrants is sent to Menri Monastery for special blessing.

Last year's Global Prayer for World Peace was a great success, with a total of 858 formal registrations, and more than 1.000 estimated participants.

On this auspicious day, every prayer we pray is multiplied by 100.000. On that day, we ask all practitioners to pray and meditate for one hour (or more) any time between 7:00 – 9:00 p.m. in their local time zones. Gather as a *sangha* or by yourself, in a private place or in public.

**REGISTER**





# THREE BON STUPAS IN MEXICO

To introduce the Mexican *sangha* we interviewed Guillermo Vera – with the help of Lourdes Hinojosa, who translated from English to Spanish and the other way around. The *sangha* has built three *Stupas* and a *Gompa*, and has two resident lamas.

**Ton:** How did you meet Tenzin Wangyal Rinpoche the first time?

**Guillermo:** I used to work in Mexico City for the National Railroad Company, and in 1995 I was moved to Chihuahua. The second day I was in Chihuahua City, I saw a big poster on a wall announcing the visit of a great lama. I had not expected to find Buddhism in a town like Chihuahua, and was very surprised to see this poster. Because of my workload I was not going to be able to see Tenzin Wangyal Rinpoche that time. That day I took the notice for granted and after the event I wanted to contact the people who organized it. But to my surprise when I checked a few days later, the poster was no longer there. So I said “Ok...,” and felt the certainty I would get a chance to meet him. Three years later – in 1998 – my wife said, “I saw a poster in a shop of something you are interested in.” It was the announcement of Tenzin Wangyal Rinpoche, visiting Chihuahua, teaching *Heart Drops of Dharmakaya*. This time I was lucky, and together with my wife I went to the teachings, and ever since I have been Rinpoche's student.

**Ton:** Where you interested in Buddhism before you met Tenzin Wangyal Rinpoche?

**Guillermo:** Yes, I had attended some lectures and teachings in Tibet House in Mexico. It was just for a short period because due to my workload I was not able to continue. Formally I got involved with Chihuahua *sangha* in September 1999, and I have been practicing ever since.

**Ton:** When did Rinpoche teach in Mexico the first time?

**Guillermo:** His first visit to Mexico was in 1995. Ever since he has visited Mexico twice a year.

**Ton:** What is your function in the Mexican *sangha*?



Guillermo Vera with Tenzin Wangyal Rinpoche.

**Guillermo:** Currently I am the Executive Director of Ligmincha Mexico. My function is as follows: I mainly organize and take care of all the details of the visits of Tenzin Wangyal Rinpoche, as well as Khenpo Tenpa Yungdrung Rinpoche and other Bon lamas that visit Mexico. I also take care of the administrative part of the organization.

**Ton:** Can you tell about the structure of Ligmincha Mexico?

**Guillermo:** The Executive Director has a team working, which is like an Executive Board. We have Directors for each area. We have a Study and Practice Director, in the person of Wojtek Plucinski. Ester Latorre is the Documentations Director; she documents all the teachings and recordings, she tracks it, sorts and saves it. Florencia Fernandez is Director of Social Media and Marketing Promotion. Martha Rodriguez is Director of the Shop, selling books and *dharma* items. Lily Vazquez is Director of Events; she is in charge of setting everything in place when a lama visits to teach. Balbina Rey is Director of Fundraising to support the Bon children and monks, as well as scholarships; when a lama comes to teach some students are in need of financial aid, like work-study or discounts. Eliana Perches works also in the event area, taking care of the financial part of the event and is responsible for the budget. Sharo Maldonado has two different functions: she is general *sangha* coordinator, every local *sangha* has a coordinator, and she is in contact with them all, and keeps the overview when a lama visits a group; the other function is coordina-





Lama Kalsang Nyima, teaching *Soul Retrieval* in the Great Bon Stupa in Chamma Ling Valle de Bravo, Mexico.

tor of a new project that we call “Mala of Prosperity.” In this fundraising project we request from all the practitioners who are willing to participate to donate monthly \$15 in order to be able to pay the regular expenses the Great Bon Stupa for World Peace of Chamma Ling Valle de Bravo. This project was developed in order to support Chamma Ling Valle de Bravo retreat centre.

**Ton: Can you tell how the practice groups in Mexico are organized?**

**Guillermo:** Nationwide in Mexico there are fifteen places where practice groups meet, and we call them *sanghas*. The *sanghas* with the most attendants are in Torreon and Monterrey – both cities are in the north of Mexico. In every *sangha* there are several practice events: one day we practice

*Ngondro* for people who have received the transmission and teaching, other days are for beginners, certain *tantric* practices, or practices like *The Five Warrior Syllables* and *Tsa Lung*. So in every city we have several practice groups with a different focus.

**Ton: How big is the *sangha* in Mexico?**

**Guillermo:** It is hard to say an exact number; but we are for sure more than three hundred. In Chihuahua, where I live, about thirty-five people attend the practice group. In Torreón, more than fifty. In Monterrey, about thirty-five. To Rinpoche's teachings more than one-hundred-fifty people come. To Khenpo Tenpa Yungdrung Rinpoche about ninety people come.



Tenzin Wangyal Rinpoche teaching in Chamma Ling Torreón, Mexico.







Tenzin Wangyal Rinpoche teaching in The Great Bon *Stupa* in Chamma Ling Valle de Bravo.



Third *Stupa*, in Nirvana Farm, Lerdo, Durango, Mexico.



Consecration of the Third *Stupa* in Nirvana Farm, Lerdo, Durango, Mexico.







Tenzin Wangyal Rinpoche teaching in The Great Bon *Stupa* in Chamma Ling Valle de Bravo, Mexico.



Great Bon *Stupa* in Chamma Ling Valle de de Bravo, Mexico.



Tenzin Wangyal Rinpoche during the consecration of the Third *Stupa* in Nirvana Farm, Lerdo, Durango, Mexico.



*Stupa in Chamma Ling Torreón, Mexico.*

**Ton: Can you tell about the resident lamas?**

**Guillermo:** We have two resident lamas. The main resident lama is Lama Kalsang Nyima, and currently he is teaching *Soul Retrieval* to a group of about thirty-five people, and there are two retreats a year for this teaching. Besides that he travels extensively to all the fifteen *sanghas*, and some of the *sanghas* invite him several times a year to teach, talk to them, give blessings, etc. He also comes together with Lama Yungdrung Lodoe every Sunday at noon in the Great Bon *Stupa* of Chamma Ling Valle de Bravo and they guide a practice, and all the town is invited to attend. Also on Mondays both resident lamas guide practice downtown in a *Gompa*, because the Great Bon *Stupa* is upon a hill, and it is forty-five minutes away from the town. Both lamas are excellent artists and Yungdrung Lodoe lately has been doing all the sacred art work in the third *Stupa* in Lerdo, Durango.

**Ton: How did you manage to collect enough money to build three *Stupas* in Mexico?**

**Guillermo:** His Eminence Yongdzin Tenzin Namdak Rinpoche had a dream to build a *Stupa* and the Mexican *sangha* said, "Yes, we go for it." We

didn't have any money, so we started to do some auctions, and the money came in so slowly that after a few years we started a special project, where *sangha* members could donate money on a monthly basis. In the beginning fifty people donated different amounts of money, and it was steady. That way we were able to finish this wonderful project in time for Yongdzin Rinpoche to bless and consecrate it in 2010. [You can read about the consecration in [Ligmincha Europe Magazine, No. 01 – Spring 2011](#), page 18-20.] The small Bon *Stupa* is eighteen meters high, and the big one is thirty-six meters high. After that, a third Bon *Stupa* was built also in Torreón area, about one hour drive from the first one. So we are very happy.

**Ton: How is it possible that you have three *Stupas*, when we have no Ligmincha *Stupa* in Europe?**

**Guillermo:** We have good karma, but we also had benefactors to build these three sacred symbols that help us connect to the Buddhas, the Teachings and become better human beings. The first and the third *Stupa* were a private project open to the public, and for the second great *Stupa* we also had benefactors from all around the world.

**Ton: Why is Bon so popular in Mexico?**

**Guillermo:** I think because the teachings connect to the heart. Many teachings are not conceptual teachings, they go beyond words, and that reaches our hearts.

**Ton: Do you read the Ligmincha Europe Magazine?**

**Guillermo:** When I receive the link to the Magazine, I share it with the *sangha* members. Many of them speak English, so they are able to get to know what is going on and share it.

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

**Guillermo:** First of all, thank you Ton, so much for your wonderful work with Ligmincha Europe Magazine, and please give my kind regards to all the European *Sangha* on behalf of the Mexican *Sangha*. We warmly invite you all to visit Chamma Ling Valle de Bravo and to receive the blessings of being inside the Great Bon *Stupa* for World Peace!

**Interview by Ton Bisscheroux**





# WHAT'S BEEN HAPPENING IN EUROPE

Here is our report from what's been happening in the European sangha. Tenzin Wangyal Rinpoche visited Europe and gave internet teachings; sanghas invited Menri Lopon and other Geshe. From Poland we did not get information about their activities, but we share two of their announcements we saw on Facebook.



**November 19 – 21, 2016:**  
Khenpo Geshe Geleg Jinpa taught Dzogchen meditation basics. This was a third part of his *Zhang Zhung Nyen Gyud* teachings. We had forty meditation sticks made by our Sangha member Kari to hold the A.



**October 28 – 30, 2016:**  
Geshe Choekhortshang Rinpoche taught *Ngondro* Part 2, in Berlin, Germany.  
>>>



**December 31, 2016:**

The sangha of Ligmincha Berlin spent New Year's Eve at Ligmincha Berlin Center, practicing *Tsa Lung*, *Warrior Syllables* and *Guru Yoga*.



**September 30 – October 2, 2016:**  
Geshe Lhundup taught *Trul khor* in Berlin.







**January 6 – 8, 2017:**

Geshe Nyima Woser Choekhortshang Rinpoche gave *Tummo* teaching in Budapest, Hungary. At the teaching he introduced participants to the preliminary chakra and channel

purifying practices of *Tummo*. More than four hundred thirty people attended the retreat. We have planned to continue early next year.

Choekhortshang Rinpoche's next teaching in Hungary *Medicine Buddha* is scheduled in June. For more information please contact Ligmincha Hungary at [ligmincha.mo@gmail.com](mailto:ligmincha.mo@gmail.com).



**January 14 – 15, 2017:**

Geshe Lhundup taught on transience in Sittard and on *A-tri* in Utrecht, The Netherlands.







**H.E. MENRI LOPON TRINLEY NYIMA RINPOCHE**

**Frankfurt**  
 18.11.2016, Public Talk  
 19.-20.11.2016, Seminar: Six Lokas

**Paris**  
 25.11.2016, Public Talk

**Berlin**  
 27.11.2016, Seminar: Three Heart Mantras

**Warsaw**  
 02.12.2016, Public Talk  
 03.-04.12.2016, Seminar: Three Heart Mantras

*please find more detailed information  
 on the specific websites*

**Europe Tour 2016**

**Frankfurt – Paris – Berlin – Warsaw**  
**November/Dezember 2016**  
[www.ligmincha.de](http://www.ligmincha.de) – [www.ligmincha.fr](http://www.ligmincha.fr) – [www.ligmincha.pl](http://www.ligmincha.pl)



**November 18 – 20, 2016: Frankfurt / Hofheim (Germany)**





November 25, 2016: Paris (France)



November 27, 2016: Berlin (Germany)





December 2 – 4, 2016: Warsaw (Poland)



December 5, 2016: Cracow (Poland)







**Losar**  
Wilga 2017  
Rok Ognistego Ptaka

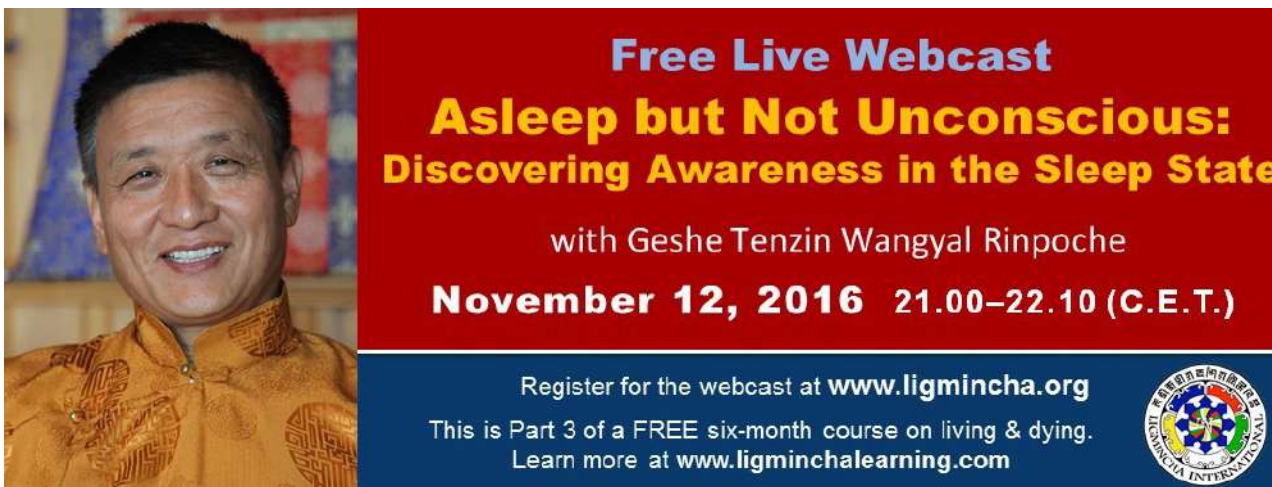
3 - 5 marca 2017 obchody Losaru - Tybetańskiego Nowego Roku. Po raz trzeci będziemy mogli przywitać wspólnie Nowy Rok - Rok Żeńskiego Ognistego Ptaka. Obchody połączone z rytuałami pomyślności oraz naukami Szerab Czianny - Matki Miłującej Mądrości, poprowadzi Choekhortsang Rinpoche znany również jako Nyima Woser, brat naszego Lamy Rezydenta. Program na [www.ligmincha.pl](http://www.ligmincha.pl)



Tsa Lung  
joga tybetańska  
ciało - oddech - umysł

kurs dla początkujących  
4-5.02.2017

toJOGA.pl



**Free Live Webcast**  
**Asleep but Not Unconscious:**  
**Discovering Awareness in the Sleep State**  
with Geshe Tenzin Wangyal Rinpoche  
**November 12, 2016 21.00-22.10 (C.E.T.)**

Register for the webcast at [www.ligmincha.org](http://www.ligmincha.org)  
This is Part 3 of a FREE six-month course on living & dying.  
Learn more at [www.ligminchalearning.com](http://www.ligminchalearning.com)

You can watch the recordings here:

[Living with Joy, Dying in Peace, Part 3: Asleep but Not Unconscious: Discovering Awareness in the Sleep State](#)







**Free Live Webcast**  
**Sleep and Death as Doorways to Wisdom**  
with Geshe Tenzin Wangyal Rinpoche  
**December 10, 2016, 21.00–22.10 h (C.E.T.)**

Register for the webcast at [www.ligmincha.org](http://www.ligmincha.org)  
Part 4 of a FREE six-month course on living and dying.  
Learn more at [www.ligminchalearning.com](http://www.ligminchalearning.com)



You can watch the recordings here:

[Living with Joy, Dying in Peace, Part 4: Sleep and Death as Doorways to Wisdom](#)



**Free Live Webcast**  
**Finding Peace with Death**  
with Geshe Tenzin Wangyal Rinpoche  
**January 14, 2017 21.00–22.10 h (C.E.T.)**

Register for the webcast at [www.ligmincha.org](http://www.ligmincha.org)  
This is Part 5 of a FREE six-month course on living & dying.  
Learn more at [www.ligminchalearning.com](http://www.ligminchalearning.com)



You can watch the recordings here:

[Living with Joy, Dying in Peace, Part 5: Finding Peace With Death](#)



**Free Live Webcast**  
**Helping Loved Ones Through Sickness and Death**  
with Geshe Tenzin Wangyal Rinpoche  
**February 11, 2017, 21.00–22.10 (C.E.T.)**

Register for the webcast at [www.ligmincha.org](http://www.ligmincha.org)  
Part 6 of a FREE six-month course on living and dying.  
Learn more at [www.ligminchalearning.com](http://www.ligminchalearning.com)



You can watch the recordings here:

[Living with Joy, Dying in Peace, Part 6: Helping Loved Ones Through Sickness and Death](#)





# TUMMO: THE BODY AS A MALA

Lowell Britson started in September 2014 in Shenten Dargye Ling in France a four-year meditation cycle. Here is his report from his experiences at a Bon meditation school during the third retreat year. You can read his other contributions in [Ligmincha Europe Magazine # 15](#) on page 33-34 and in [Ligmincha Europe Magazine # 19](#) on page 30-31.

Lowell Britson is a senior student of H.E. Yongdzin Rinpoche. His previous teachers include Suzuki Roshi and Chögyam Trungpa Rinpoche. He was past president of Olmo Ling Bon Center and Institute in Pittsburgh, PA, USA.



Shenten Dargye Ling, a Bon monastery in Blou, France, established a meditation school in 2008 offering practitioners an opportunity for in-depth study and practice of Bon Dzogchen texts. Under the guidance of Bon lamas, these retreats, called *gomdras*, meet seventy days for four consecutive years. The third year of the current *Gomdra* cycle, held September 8 – November 15, 2016, focused on the Bon *Tummo* teachings. There were twenty-seven participants. This is a diary of my experiences at this *gomdra*.

All the *gomdra* teachings were supposed to be from the *Zhang Zhung Nyen Gyud* cycle. *Tummo* practices are increasing in popularity in the West.

My first experience of *Tummo* was in 2008 when I received the *Zhang Zhung Nyen Gyud Tummo* teachings from Tenzin Wangyal Rinpoche. The *Tummo* teachings at this years *gomdra* were not from that *Zhang Zhung Nyen Gyud* cycle, rather from *Mother Tantra* teachings of *Ma Gyüd*. Why the change was unclear, however, *Ma Gyüd* is the *yidam* deity of Yongdzin Rinpoche.

The retreat was not silent. One participant from the previous year did not return. One participant left for the birth of his first child. One free day a week was available for rest and reflection. Wi-fi was available during the daytime hours, otherwise we had no contact with the outside world.



Shenten Dargye Ling. The name means 'Sanctuary where the Teaching of Tonpa Shenrab Flourishes.'





The daily schedule reflected the time demands of the practices. Morning chants began at 7:00 am and evening chants finished the day at 9:30 pm. There were five hours of *Tummo* practice and accumulation chants, an hour dharma lecture and two hours of community work. Lights were out at 10:30 pm. The weather was unusually cold for this time of year. Temperatures in the temple averaged around 4° C (40° F). Some practitioners practiced in their rooms, others only outdoors, but most practiced in the temple.



Khenpo Gelek Jinpa Rinpoche.

Khenpo Gelek Jinpa Rinpoche, a *Tummo* master, was again our teacher. Never late for a single practice session, and still recovering from surgery, he led us diligently with great enthusiasm and vigor. On Wednesday mornings, Yongdzin Rinpoche gave the text teachings with his commentary and practice instructions. Always with sparkling clarity and humor, he revealed the subtle essence of the *Mother Tantra Tummo* teachings. He was always an inspiration. On his brief daily outings, his knees were giving him some issues, he was always willing to answer our various questions and offer guidance.

This *gomdra* focused on the *Mother Tantra Tummo* teachings based on Rinpoche's thirty page commentary of the *Ma Gyüd* text. The nature of mind was its foundation practice, the base upon which we practiced the daily *Trul khor* body movements and *Tsa Lung* breath practices.

This *Tummo* was a seventy day retreat, modified from the normal one-hundred day session. The

practice sessions were held four times each day except on the free day. Each session followed a cycle of the five *Tsa Lung* and *Trul khor* practices. A new practice cycle was added every five days with additional accumulations. Before each practice session there was a twenty minute mantra recitation from the *Ma Gyüd* text to integrate the essence of the lama, *yidam* and *khandro* into the forthcoming practice.

The *Tsa Lung* breath practices and their physical movements are familiar to many Bon practitioners; the upward-moving wind, life-maintaining wind, fire-equalizing wind, all-pervasive wind and downward-clearing wind. They were only slightly modified for the *Ma Gyüd Tummo* practices.

The *Tsa Lung* practices were coordinated with visualizations of the various root wind energies within the three main channels moving through the five body chakras; crown, throat, heart, navel and lower door, and their corresponding lotus petals. The final two weeks concluded with two *tigle* practices. In the end there was no final exam of drying a wet towel on your back.

All breathing was done through the nostrils, not the mouth. A meditation belt was used to stabilize the posture and channels. A diet of meat was recommended to balance the wind energies as well as regular massage applications of olive oil, walnut oil, sesame oil or milk. Daily showers and bathing were seen as reducing the body heat. At the end of the *gomdra*, I had lost eight pounds.

This *Tummo* practice, being a *Tantra* practice, adds the visualization and integration of a fire mandala and the *Khandro Degjye Drölma* at the junction of the three channels to generate the inner heat. The *Khandro's* essence is the wisdom fire. The clearer and more stable the visualization of the *Khandro*, the faster the heat would rise. The goal of the *Tummo* practice was not just the inner heat but also to maintain a clear focus of the mind and the subtle winds entering and leaving the various channels and chakras. Holding the inhaled air in coordination with the abdominal muscles at the channel junction with the *Khandro* visualization was also required. It was only successful when there was complete integration of your body posture, the breath, the deity and chakra visualization, and awareness of the channels and winds.



As with other Bon practices, each practice session began with generating compassion in order to free all sentient beings from pain and suffering. It was from that place that the visualization of the *Khandro* began. The three main channels and five chakras were all purified by the inhalation of the wisdom wind into the central channel. The mind focuses on the *Khandro* at the channel junction and the wind energy fans the fire mandala and heat energy appears. Exhalation happens when you can no longer hold the breath and it exits the central channel at the crown of your head. All thoughts, whether about the cold, emotions, pain or food dissolved during the practice.

As to the physical discomforts from the practice, I suffered very little pain. There were pains but they would come and go each day. It was the opening of the wind channels. Mostly I suffered from headaches, however, they also would come and go in places I've never had headaches before. Everyone's experience was different.

The practice was always slow and gentle yet very precise. The wind channels, always moved in coordination with my mind as I remained mindful of the physical exercises and aware of the opening of the channels. The outside environment around me remained outside and rarely distracting.

The *Tummo* practices opened my heart chakra and crown chakra. I really had no expectations. Whether inner heat appeared or not, I continued practicing the breath cycle with *Tsa Lung* one session at a time. Within the seventy days, I had accumulated over eighteen thousand *Trul khor* body practices. It seemed a lot less.

There were few conceptual thoughts during the movements or counting or physical interruptions. No extra breath between the cycles was required. No need to hold on to anything. No fear or doubt. Disturbances dissolved immediately. All was an opening of the mind into clear awareness. We were crossing the ocean of *samsara* powered by the wisdom winds.

The experience of seeing and awareness had no need for technology or politics or any thoughts. The body channels opened slowly and our view, conduct, and meditation deepened. Our bodies and minds were transformed.

It opened the door to a stable experience of the nature of mind, with great depth and visions. The experience of compassion and awareness is powerful. Should prove useful in the *bardo* journey. It is the essence of reality. The *Tummo* creates the wind energy that allows the energy of awareness to be experienced. This precious wind energy balances the elements, opens the channels and generates blessings, joy and happiness.

It is important to note these experiences arise from a regular practice of *Tummo* with discipline and devotion. There are no short cuts in *Tummo*. When we experience the emptiness of awareness and vast open space, with nothing to hold on to, it is the discipline of the practice that provides the power and energy to remain there and experience its innate joy. The journey is different for each of us.



H.E. Yongdzin Tenzin Namdak Rinpoche.

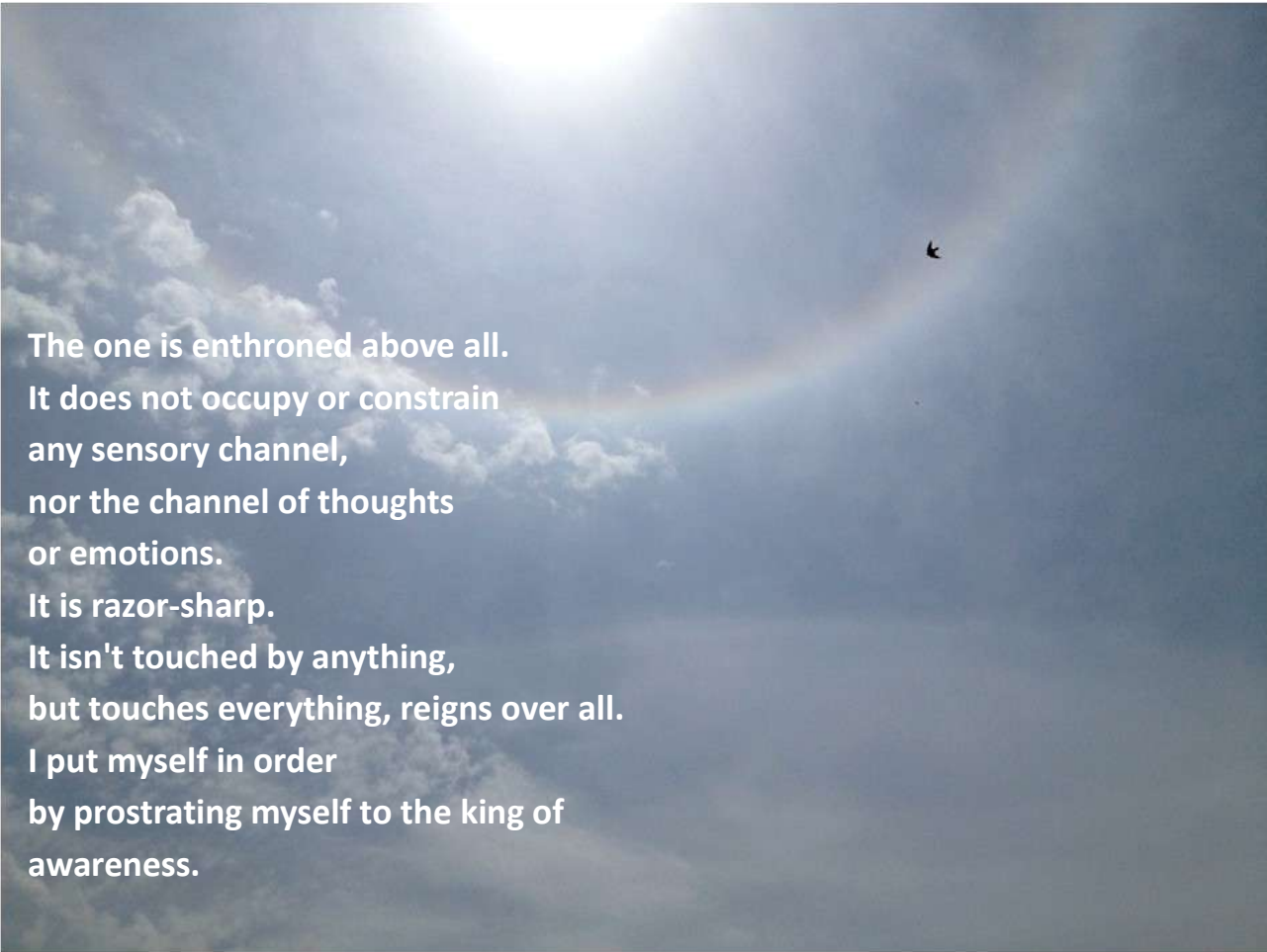
So it is with deep gratitude to H.E. Yongdzin Rinpoche for opening this treasure box of teachings to us and to Khenpo Gelek Rinpoche for carefully guiding us along the path. It was painful, exciting, boring and blissful; feelings never lasting more than a passing thought. The empty forms always allowed us to move on. The element energies provided the energy for the body that supported the daily practice. In the end, everything arises from within us.

**Text by Lowell Britson**





# KING



The one is enthroned above all.  
It does not occupy or constrain  
any sensory channel,  
nor the channel of thoughts  
or emotions.  
It is razor-sharp.  
It isn't touched by anything,  
but touches everything, reigns over all.  
I put myself in order  
by prostrating myself to the king of  
awareness.

**Text by Angelika Krone**

Photo by Victoria Poberejnay: shot on first day of the  
Long-Life Ceremony for His Holiness in April 2016  
above Menri Monastery.



# RAINBOW BODY AND RESURRECTION

In this article Frits de Vries discusses a book by a catholic priest who did comparative study on the Rainbow Body and the Resurrection of Christ.

If you are a serious Dzogchen practitioner with a Christian background, there is a provocative new book on the market with the simple title: *Rainbow body and Resurrection* [1].

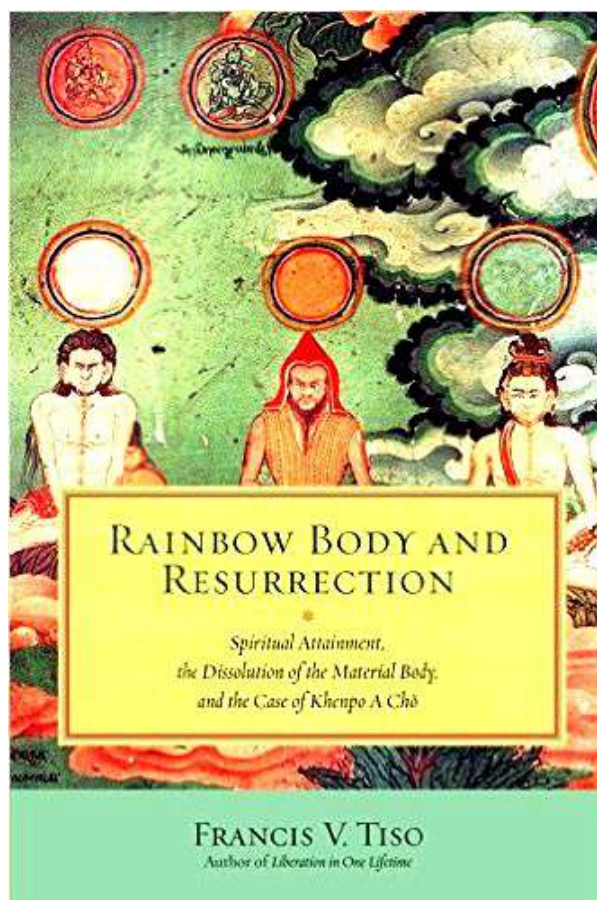
Undertaken by Catholic Priest, Father Francis V. Tiso who, among other titles, holds a Ph.D. in Tibetan Buddhism, *Rainbow body and Resurrection* is a most comprehensive study of the possible connection between the phenomenon of the Tibetan Buddhist rainbow body and the Christian phenomenon of Jesus rising from the dead. The full title of the book is *Rainbow Body and Resurrection: Spiritual Attainment, the Dissolution of the Material Body, and the Case of Khenpo A Chö*.

Far more than a case study of an actual rainbow body, Michael Sheehy's recent book review in *Buddhadharma* Winter 2016, expresses it this way:

*"The strength of Fathers Tiso's book is its tremendous and ambitious breadth. He brings to the reader's attention a broad spectrum of doctrinal and historical information not only about what he refers to as the 'Church of the East' and possible doctrinal influences of Christian light mysticism on Tibetan religion but also about early Dzogchen practice."* [2, p. 77]

In the *Introduction* Francis Tiso reveals what led him to this grand undertaking of bringing together all the evidence related to resurrection and rainbow body:

*"The rainbow body is a seductive topic, and even more seductive is the temptation to compare the rainbow body with the resurrection. In a sense, both claims amount to being the ultimate non-bad ending. They are both the ultimate confirmation of a person's having been on the right track all along: a confirmation that's better than a promotion, better than a canonization, better than being recognized as the reincarnation of the previous abbot. Both claims can also be considered mira-*



*cles."* [1, p. 9 – 10]

## Amazing Working Hypothesis

The research into these miracles is restricted to historical evidence of the origin of the rainbow body phenomenon and leads Francis Tiso to the first diffusion of Buddhism in Tibet. What follows is a cautiously-formulated, very daring working-hypothesis concerning the source and development of the rainbow body:

*"I am inclined to favour – at least as a working hypothesis – that the Christian doctrine of the resurrection merits consideration as a primary source for the notion of the rainbow body as it develops in the dzogchen milieu of imperial Tibet. This is not to say it is the only source, but it does seem to be crucial for the entire development, which is by no means complete in the period before, the so-called second diffusion of Buddhism in Tibet (taken to be after 1000, and concluding perhaps with the final contacts between Tibetans and Indian Buddhist panditas in the 1500s). Not only is the bodily resurrection a distinct and*





*emphatically Christian doctrine, it is sustained by claims made Christian mystics of the Syriac tradition about light mysticism and its effects on the human body-mind complex.*

*These claims are not found in other Central Asian mystical traditions, but are attested to by an extensive body of literature datable to the period of the first diffusion of Buddhism in Tibet.” [1, p. 19]*

Carefully formulated, the hypothesis demonstrates Father Tiso has no problem to compare the rainbow body with the resurrection phenomenon. At first sight ‘resurrection’ of a dead body is the opposite of the ‘dissolution’ of a living body. Buddhist Dzogchen practitioners will not be surprised, because the Buddhist *trikāya* doctrine gives us ample space to join different bodies with each other under different circumstances in time and space:

*“The Three Buddha-bodies comprise the Buddha-body of Reality, the Buddha-body of Perfect Resource, and the Buddha-body of Emanation. Jointly, they form the secret object of refuge.” [3, Glossary p. 517]*

This book is certainly not easy reading. For me it is the book I was a long time waiting for. The doctrines of my Christian background have now finally found a solid grounding in Tibetan Buddhism and Dzogchen. To my friends and relatives I recently expressed, to their disbelief, that my growing understanding of Dzogchen renewed my understanding of Christianity completely. To my Christian friends and relatives I show now with confidence the cover of the book of Father Francis Tiso, as a lively conversation-starter.

### **The Mission of Francis Tiso**

*“We are at a point in the history of humanity in which all religions, all systems of contemplative training and practice, are under extremely critical scrutiny. Not only are some marginal lineages in danger of extinction but also some of the more historically significant contemplative systems are on the verge of near collapse.*

(....)

*It has been my personal task to restore and reinforce some small instances of the institutional*



Francis V. Tiso.

*presence of Catholic Christianity in Europe and America, with special attention given to ecumenical and interreligious dialog. Whenever it seems necessary to struggle for the basic survival of a religious tradition, I have discovered, there is less compelling impetus for the cultivating of the more mystical or contemplative approach within that tradition. For this reason, in spirit of those teachers of the past who managed to hand on their wisdom in spite of unfavorable times and hostile circumstances, it is necessary to write a book of this kind.” [1, p. 21]*

### **The Role of Bon in the book**

The author of the book interviewed H.E. Lopon Tenzin Namdak Rinpoche in 2001 and on more occasions. See: *Interview with a Bonpo Master* [1, p. 76 – 81]. Here are some quotes:

*“There were twenty-five masters of Bon in Tibet before the arrival of the Buddhist teachings from India, and each of these in succession attained the rainbow body. In the eighth century, the master was Tapihritsa, who transmitted the written text, Zhang Zhung sNyan rgyud. Recent manifestations*



H.E. Lopon Tenzin Namdak Rinpoche.



of the rainbow body include Sha dzar Rinpoche in 1934 and Ra dza Dawa Tragpa, his disciple.”

From this paragraph is also the following remarkable story:

“While we were interviewing Rinpoche, word came from Tibet that a Bonpo yogi named Rakshi Togden had died and was manifesting paranormal phenomena similar to those associated with the rainbow body.

(...)

This ninety-two-year-old Bonpo monk of the Lophug Gompa passed away in Bachan, Nagchu, in eastern Tibet on January 3, 2001, about forty-five days before our interview with Loppon Tenzin Namdak in Kathmandu. This monk had already predicted the date of his own death. He had been doing spiritual practices from childhood. The body manifested signs of the rainbow body including special sounds, a particular kind of snowfall, birds sitting quietly while facing towards his room, circular and straight rainbows in the sky, and white light in the sky. In fact, these phenomena were continuing on the day of our interview, February 17, 2001.”

Throughout the book Tiso has a positive attitude towards the Bon tradition, for example:

“Moreover, there is the mediating role of the Bonpo tradition, which leaves the dzogchen lineage open to further syncretistic tendencies. Loppon Tendzin Namdak for example, is convinced of Persian (Zoroastrian?) and Central Asian influences on early Bon.” [1, p. 249]

### More

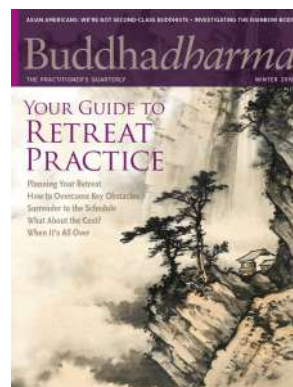
If you are interested in this subject, but you're not a great reader, you can watch two videos on YouTube:

- In April 2016 Francis Tiso gave an exceptional introduction to his book at the California Institute of Integral Studies (CIIS) in San Francisco: [www.youtube.com](http://www.youtube.com).
- Talk at ION – Institute Of Noetic Sciences on July 5<sup>th</sup> 2015: [www.youtube.com](http://www.youtube.com).

### References

[1] Francis V. Tiso. *Rainbow Body and Resurrection, Spiritual Attainment, the Dissolution of the*

*Material Body, and the Case of Khenpo A Chö*. North Atlantic Books, Berkeley, CA, 2016.



[2] Buddhadharma, The Practitioners Quarterly, Winter 2016. Reviews: Investigating the Rainbow body, Review by Michael Sheehy, p.73-78.

[3] 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.

### Links

Francis Tiso on the internet:

- [wikipedia.org](http://wikipedia.org)
- [www.therainbowbody.blogspot.nl](http://www.therainbowbody.blogspot.nl)

Selection, composition and text by Frits de Vries



Andrea di Bartolo, *Way to Calvary*, c. 1400. The cluster of halos at the left are the Virgin Mary in front, with the Three Marys.





# WRATHFUL ACTION WITH GOOD MOTIVATION

Since January 2016, Geshe Denma Gyaltsen has been the resident lama at Ligmincha Texas, US. In this interview he shares some of his biography and answers questions on organ donation.

**Ton: Can you tell about your family?**

**Geshe Denma:** I grew up in a small village in Nepal. My father and grandfather were Bonpos, my mother was not. When I was a very small boy, Yongdzin Rinpoche came to the Tashi Ge Gyal Thaten Ling Monastery in Nepal to perform a big ceremony called *Mendhup*, where they played instruments and chanted. At that time, I had a strong experience and my heart was touched. Then I talked with my parents about going to a monastery and they thought that was wonderful. They spoke to Yongdzin Rinpoche and the Abbot of the monastery who accepted me at the monastery and gave me robes to wear. I did not know anything about the prayers or the rituals but I began to wear these robes and join in the retreat that was occurring at the monastery there and I enjoyed it very much. In 1981 my father and my childhood teacher brought me to Menri Monastery in Dolanji, India, with three other boys. At that time I left my family and my childhood home. I didn't know anything about life in a monastery, but I joined at Menri, the Mother Monastery of Bon, and began my life as a monk. On Nyame Sherab Gyaltsen's birthday, I took monks' vows with eight other boys from His Holiness Lungtok Tenpai Nyima Rinpoche and His Eminence Lopon Yongdzin Tenzin Namdak Rinpoche.

**Ton: Can you tell about your time at Menri Monastery?**

**Geshe Denma:** In 1981, I took monks' vows and began my studies. Then I joined the Dialectic School at Menri Monastery, where I studied Bon philosophy, Sutra, Tantra, Dzogchen, Tibetan Grammar, poetry, astrology, astronomy and how to build *Stupas* and mandalas. I completed all my classroom studies and continued working toward my Geshe degree.

In 1990, His Holiness sent me as a teacher to a small Bonpo monastery in the south of Sikkim, India, called Zhu Rishing Yungdrung Kundak-Ling



Geshe Denma Gyaltsen.

Monastery. In 1992, I invited His Holiness the Dalai Lama to bless the monastery. While at the monastery, I taught young boys reading, writing, praying, and performing rituals. In 1995 I went back to Menri Monastery to study, and I finished my Geshe degree in 1996. After my graduation His Holiness appointed me in 1998 as the first abbot of the Zhu Rishing Yungdrung Kundak-Ling Monastery, in Sikkim. I was one of three recognized Bon Abbots by the Office of His Holiness the Dalai Lama in exile. It was the first Bonpo monastery in Sikkim. I served two terms as abbot and teacher until 2003.

**Jantien: Why did you come to the West?**

**Geshe Denma:** In 1988, His Holiness the 33<sup>rd</sup> Menri Trizen founded the Bon Children's Home in Dolanji, India. It provided a place to stay for boys and girls who needed an education. I came to the West in 1996 with Geshe Nyima Dakpa, who became the Director of the Bon Children's Home. He requested that I help him with the administration and fund raising to gain sponsors for orphans and other children at the home, which by then was providing them with food, healthcare and free education. I had travelled many times to the US, Austria, Poland, Canada, Russia, Belarus, Germany, France, Switzerland and The Netherlands to teach, raise funds and learn. During this time, one of my accomplishments was to find sponsorship from the Save Our Soul (SOS) organization in Aus-



tria, a generous charity foundation, to build a boys' dormitory that would house one-hundred boys in three buildings that were two stories each. Two of the buildings housed forty boys each and the third building housed twenty boys on the second story and the first story housed the dispensary. A second accomplishment during this time was to find almost two-hundred sponsors for small boys and girls from all over the world where I travelled. The third accomplishment was to obtain permission from the Indian government to receive foreign funds to support these children. This permission, called an FCRA, (Foreign Contribution Regulation Act) is very difficult to secure. Getting it allowed western money to come through a non-profit organization to the home in India. Without that, we cannot receive the money needed to keep the Home running.

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

**Geshe Denma:** I have known him since 1981, when I started my studies at Menri Monastery. Tenzin Wangyal Rinpoche taught me as a senior student in the Dialectic School, where we both learned from Yongdzin Rinpoche. Between 1996 and 2008, I met Rinpoche many times as we travelled the world. In 2008 I wanted to study more and decided to go to the US to study English.

Since 2009, I have been in Texas a lot and I met Rinpoche at his annual teaching there in 2010. I

was travelling to Houston regularly and I had contact with Rinpoche during this time. The sangha in Houston, Texas, lacked a spiritual leader so Rinpoche asked me to help and I accepted. The Houston sangha started procedures to get a religious visa for me. In December 2015 I officially got a religious visa, and came to Houston on January 3, 2016. When I arrived we began searching for a new location for Ligmincha Texas. In the new center I have an office, and office hours (Monday thru Friday 10 a.m. till 3 p.m.). People come here to talk to me, either with appointments or without, about how to practice, their questions about meditation, and to request rituals. I also give teachings and lead regular practices. Every first Wednesday of the month I teach 'how to meditate for beginners.' Every second Wednesday of the month I teach *Zhang Zhung Nyen Gyud Lineage Masters*. We hold monthly meditation practice on *Sherab Chamma* and *Red Garuda* and weekly meditation practice including *The Nine Breathings*, three prayers, meditation, *Tsa Lung*, *Yeshe Walmo*, *Long Life prayers*, and *Precious Garland prayers*.

**Jantien: Tenzin Wangyal Rinpoche has adapted his language so people in the West can understand the Bon teachings more easily. Do you also teach that way, or do you teach from the texts?**

**Geshe Denma:** I teach both ways. Sometimes I express the essence of the teachings in a condensed way, but other times people – especially senior students – want to go line by line through



Sangha in Texas, Houston.





the original Bon texts and I give an explanation. I have learned a lot from Rinpoche and the way he teaches.

**Ton: What do you think about the preservation of the Bon-Buddhist tradition in the West?**

**Geshe Denma:** Nowadays the Bon-Buddhist teachings are doing very well in the West. The first time Tenzin Wangyal Rinpoche came to Texas nobody knew about Bon. Then it was a great challenge for him to teach. These days many people know and are interested in the Bon. Tenzin Wangyal Rinpoche has done a great job, creating more than thirty-five centers in the West. Some centers have a lot of land. They organize several retreats, in the four seasons, where at least one-hundred people come. And many people practice (daily) at home. I visited Chamma Ling Poland, one of the large centers with land, with a great sangha. Also in Colorado and Mexico there are centers with big sanghas. Colorado has a large amount of land with a retreat center and retreat cabins. It sits on very beautiful land. In France, Yongdzin Rinpoche and Khenpo Tenpai Yungdrung have established a big center, Shenten Dargye Ling, and other lamas have established centers in the America, Europe and Russia. So, Bon-Buddhism is growing very well, and our sangha is

growing every year. Technology helps us, because wherever we are, we can connect through the internet to Bon teachings.

**Ton: Are you also invited by other sanghas to teach?**

**Geshe Denma:** Yes. I have plans to teach a three year course on *Soul Retrieval* in Chamma Ling Colorado.

**Jantien: We would like to ask you some questions on organ donation. What is the view of Bon on this topic? In the West somebody whose organ, a kidney for example, that does not function any more can receive a healthy organ from somebody with the same DNA (usually a relative), or from somebody who is brain-dead.**

**Geshe Denma:** In Tibet we didn't have a system for that. It is a recent technological development in the West. Death happens and in Tibetan medicine it is not possible to transplant an organ before somebody is dead.

**Jantien: People in the West who study Bon have doubts and questions about this theme.**

**Geshe Denma:** In my opinion, all sentient beings are connected in some way or another. Not only in this life but there can also be connections from



On behalf of the Ligmincha Texas Center *sangha*, Alejandro Chaoul and Geshe Denma give a Bodhi tree to Tenzin Wangyal Rinpoche as an offering of their gratitude for the 25th anniversary of bringing Bon teachings to the West.



past lives. In Tibet we believe that all sentient beings have once been our mother. So we have a connection in a past life, or a very far away past life, so in that way we may have the same DNA to help somebody.

An organ donation is a very big help for somebody. For the donor, this is a very good deed. For the person who is dying the organ is no longer useful after death but for another person the organ is very useful. I personally will donate my eyes after death.

**Jantien:** There is also tissue donation, like skin, cornea, bones, heart valves. Tissues are taken within twenty-four hours after the death of the donor. That person is a non-heart-beating tissue donor. The heart-beating organ donor is brain-dead, and his circulation and breathing are kept going on artificially. They stop it after the donation and then the donor will immediately die. Is there in your opinion a difference between a heart-beating organ donation and a donation of tissues after death?

**Geshe Denma:** When somebody is one-hundred percent sure that he is going to die and with permission of the donor and/or family, than it is ok.

Without permission it is not good.

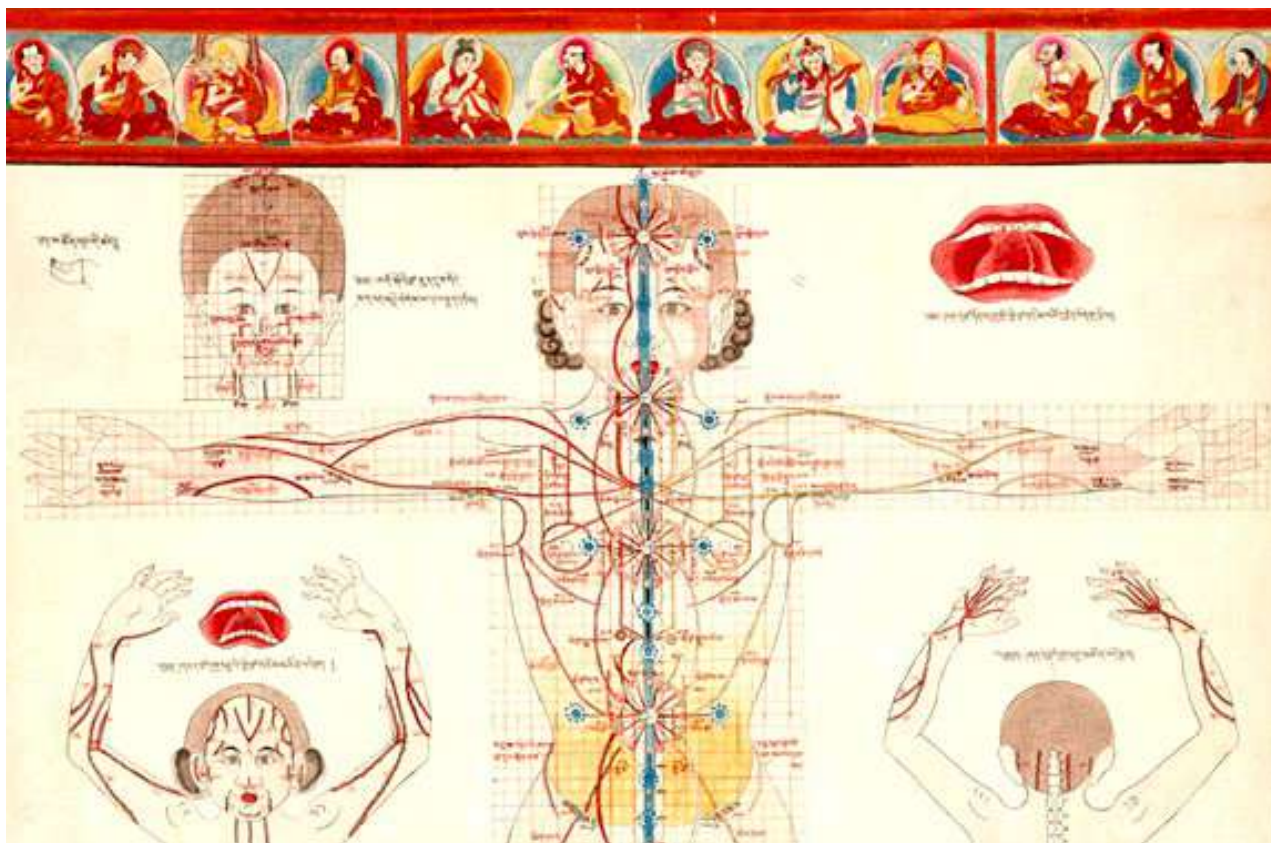
**Jantien:** In the West there are many discussions about how to make legislation on this topic so there are quite some questions.

**Geshe Denma:** When you take somebody's heart out one hour before he dies it looks like killing to me. But with permission, if the person knows he is going to die anyway, and wants to help somebody else, then it is a generous gesture.

**Ton:** When a surgeon takes an organ out of the body just before or after somebody dies, doesn't that disturb the *bardo* process? Because in the Tibetan tradition they leave the body resting for three days.

**Geshe Denma:** In Tibet we call this gently dying. Gentle dying is when the outer breath has stopped and the inner breath is still there for three days. During these three days, the five elements are dissolving slowly one after another. In my opinion, it does not disturb the *bardo* process.

**Jantien:** Another aspect around dying is euthanasia. People who are terminally ill get medicine to die, so they don't have to go through the difficult last phase. The other possibility is that people



Channels in Tibetan medicine.





have so much pain in their last phase that they need a lot of medicine to kill their pain. Those quantities of medicine are the cause of their death. How do you think about that?

**Geshe Denma:** Normally we say that motivation is more important than action. Sometimes a bad action can have a good motivation. For example when a father or mother speaks very negatively to his child so he will study hard, the action may not be good, but the motivation is good. That is what we call a wrathful action with a good motivation. In the Bon world, the best is to have good motivation and good action. We seek to avoid bad motivation and bad action. This is the area between. If there is a chance of a peaceful death, then that is the best possibility because the process of dissolving the elements one by one is not disturbed. If there is no chance of continued life, then you can act with good motivation in every way possible to help people within their wishes to have a peaceful death.

**Jantien:** So, if there is a good motivation to help the patient who is in very ugly pain, then the action resulting in his death is no problem?

**Geshe Denma:** Yes, that is a good motivation with a bad action. But if the pain of the patient is disturbing to me, because I want to go to sleep, then it is bad action and bad motivation. Actually, both the care takers and the decision makers need to reflect on their own motivations to be certain they are clear when taking action in this middle area.

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

**Geshe Denma:** I would like to share an experience I had with my hostess in Houston. Her dog, Patches, was very ill and she was thinking it was time to put the dog to sleep. I told her not to do that. In Bon, we believe in caring for all sentient beings. I went to see Patches at home, and placed the dog in front of the altar. I said the *Precious Garland* and other prayers. Slowly, Patches died peacefully. Patches was cremated and I took her ashes and made them into a *tsa tsa*, a small *Stupa* that now rests on the altar. This is the kind of care at death that Bon believes in.

Interview by Jantien Spindler and Ton Bisscheroux



Wealth vases (*yang bum*) during the Wealth Treasure Vase Retreat at Ligmincha Texas.



# APPRECIATING WHERE WE ARE

This is an edited excerpt from oral teachings given by Geshe Tenzin Wangyal Rinpoche in 2005. Reprint from *The Voice of Clear Light*, January 2006.

Every time we are together on retreat is a unique time, a special opportunity. It is important to recognize it as such, and to look at how you can make the best of this present moment with this present teaching. For example, there is more time to reflect in new ways and at greater depth. There is more time for practice. By practicing more and reflecting deeply, there is no question that the results will be very different than when you are practicing at home.

In my generation, growing up with parents who were refugees from Tibet, we heard much about their hardships. Our parents went through a lot of difficulties in losing their country. All of our teachers also went through a lot of difficulties during that time. When they first arrived in India, many of our teachers had to work on road construction crews. That's what they did! They not only had to deal with the heat, the hunger, the poverty, and a new language and a new culture, but more, they had to deal with their fear of losing all the vast knowledge of the spiritual lineage and with the need to protect and preserve it.

In their experiences in Tibet and their escape to India, they did not find any clear direction or solution. It just came down to a question of survival.

Personally, having grown up in India with those parents and teachers and then coming to the West, I try to never lose my perspective and to remember all the many diverse situations I've encountered in life.

If you are to gain a larger perspective of life, you either must be forced to go through challenging situations as my parents and teachers did, or

you may choose to go through those situations in an effort to help people. Based on your particular circumstances and your willingness, you may feel that you are able to actively go to those difficult places and live through hardships in order to help people.

After a certain amount of time you become exhausted. Then, when you return home, all that you used to complain about seems rather silly.

And when you hear others complain about similar things in their lives you see how much time we really waste doing that. You can see that life really has given you so much, probably even more than you need. In many cases that's true.

There is a line I repeat that I think one should always remember: "If you do not appreciate what you have now, then you don't deserve more, nor should you look for more."

Remembering that, just begin now to appreciate what exists in your life. Sometime later, after you have confronted the challenges of life and find yourself in a new and different place, you will be able to see today's difficulties from a more open perspective.

Text selected by Jantien Spindler



Serenity Ridge Retreat Center.





## TENZIN WANGYAL RINPOCHE'S 2017 EUROPEAN SEMINARS AND ONLINE TEACHINGS

When	Where	What	More information
February 25 – March 19	Your computer	Interactive online course: Healing from the Source: Meditation as Medicine for Body and Mind	<a href="http://www.glidewing.com">www.glidewing.com</a>
March 3 – April 14	Your computer	Online course: The Five Elements: Healing with Form, Energy, and Light	<a href="http://ligminchalearning.com">ligminchalearning.com</a>
March 4	Your computer	Free Live Webcast: Celebrating the Tibetan New Year	<a href="http://www.ligmincha.org">www.ligmincha.org</a>
April 28 – 30	Paris, France	Weekend seminar: The Five Elements: Connecting with the Living Universe	<a href="http://www.ligmincha.fr">www.ligmincha.fr</a>
April 29 – May 21	Your computer	Interactive online course: Tibetan Meditation: Achieving Great Bliss Through Pure Awareness	<a href="http://www.glidewing.com">www.glidewing.com</a>
May 5 – 7	Vienna, Austria	Weekend seminar: Sleep Yoga from the Bon Mother Tantra	<a href="http://www.ligmincha.at">www.ligmincha.at</a>
May 12 – 14	Amsterdam, The Netherlands	Weekend seminar: A-tri, Part 5 (of 5)	<a href="http://www.ligmincha.nl">www.ligmincha.nl</a>
May 19 – 21	Berlin, Germany	Weekend seminar: The Seven Mirrors of Dzogchen Part 1 (of 2)	<a href="http://www.ligmincha.de">www.ligmincha.de</a>
May 26 – 28	Bulle, Switzerland	Weekend seminar: Bringing More Light Into Our Lives	<a href="http://www.ligmincha.fr">www.ligmincha.fr</a>
June 10 – July 2	Your computer	Interactive online course: Tibetan Sound Healing	<a href="http://www.glidewing.com">www.glidewing.com</a>
July 22 – August 20	Your computer	Interactive online course: Tibetan Dream Yoga	<a href="http://www.glidewing.com">www.glidewing.com</a>
August 7 – 13	Buchenau, Germany	European Summer Retreat: Twenty-One Nails, Part 3 (of 3)	<a href="http://www.ligmincha.de">www.ligmincha.de</a>
August 15 – 20	Wilga, Poland	Retreat: Dream Yoga	<a href="http://www.ligmincha.pl">www.ligmincha.pl</a>

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