



Ligmincha Europe Magazine

24 – Spring 2017



Meet the Peruvian sangha

Long Life Ceremonies

Lhari-la: 'Painter of God'

The Path of Self-Liberation



LIGMINCHA EUROPE MAGAZINE 2017/24 — CONTENTS

GREETINGS

- 3 Greetings and news from the editors

IN THE SPOTLIGHT

- 4 Ceremonies for two Living Pillars of the Yungdrung Bon Tradition

GOING BEYOND

- 10 Zhang Zhung Nyen Gyü Teachings in Lishu Institute

THE SANGHA

- 11 In The Garden
15 What's Been Happening in Europe
21 Celebrating the 25th Anniversary of Ligmincha International

ART IN THE SANGHA

- 22 Who is looking through this space?

PREPARING TO DIE

- 23 When Tomorrow Starts Without Me

THE TEACHER AND THE DHARMA

- 24 Trust the Enlightened Teachings
28 The Path of Self-Liberation
32 Again and Again
34 The Gift of Fully Giving
35 New Series on Dream Yoga Begins May 30: Live Online with Tenzin Wangyal Rinpoche
36 Tenzin Wangyal Rinpoche's 2017 European Seminars and online Teachings

THE LIGMINCHA EUROPE MAGAZINE

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

Chief editor: Ton Bisscheroux

Editors: Frits de Vries, Jantien Spindler and

Editorial assistance: Michaela Clarke and Polly Turner

Proofreaders: Bob Anger, Lise Brenner and Thomas Danalloyd

Technical assistance: Ligmincha.eu Webmaster Expert Circle

Cover layout: Nathalie Arts



GREETINGS AND NEWS FROM THE EDITORS

Dear Readers, Dear Practitioners of Bon,

In this edition, we bring you an article about ceremonies for His Holiness Lungtok Tenpai Nyima Rinpoche and His Eminence Yongdzin Tenzin Namdak Rinpoche; text from a book by Chögyal Namkai Norbu, who gives a very easy-to-read description of the Dzogchen teachings; and an introduction to the Peruvian *sangha*. For another article we spoke to Lama Kalsang Nyima and asked him about connecting to the Guru. We report on activities from Europe, and share a poem from a *sangha* member and one on the transitoriness of life.

Last but not least, we update you on the wonderful TWR LIVE teachings. I want to share my own experience with one of these teachings. One night before going to sleep I listened to a recording of Tenzin Wangyal Rinpoche's instructions and guided meditation on Sleep Yoga. The next morning I awoke feeling stressed about an impending project deadline. I had

difficult decisions to make, depended on the input of others who had not yet responded, and wanted to be content with the result.

I immediately had a chance to practice what I'd learned. Rinpoche had taught two specific exercises. The first involved a visualization in which one dissolves every external object of ego, pain or conflict into light; and then allows these lights to

dissolve into one's physical body — transforming every organ, cell, and sensation into light. Then, one experiences all of this light coming together as a small sphere of light in the forehead. Finally, one allows that sphere, which constitutes the last vestige of external and internal experience — to dissolve into the vast expanse of space.

I did the meditation while lying in bed, and was surprised by how smooth and easy it was to follow these instructions. My stress dissolved into the clear space. When I started work I found it easy to make choices and accomplished more in less time than expected. It no longer bothered me that no

one had answered my questions. I had given people several chances to respond, and the meditation helped me let go of feeling entirely responsible for the outcome. It opened me to the present moment.

That evening I noticed a vase of flowers in our living room. I told my wife how beautiful they were, and she reminded me that they had been there

for several days. I also noticed physical tension, so I went for a walk and gazed at the sky. That was when I remembered the words Lama Kalsang Nyima had told me in the interview a few days earlier: Trust the enlightened teachings, trust each other.

In Bon,

Ton Bisscheroux, chief editor

Tenzin Wangyal Rinpoche

The Sleep of Clear Light
How Falling Asleep with Awareness
Can Change Your Life

April 18 & 20, 19.00 h (C.E.T.):
Meditating on Clear Light While Asleep

Live at: www.facebook.com/tenzinwangyalrinpoche

FREE & LIVE ON FACEBOOK

TWR LIVE Bringing Ancient Wisdom Teachings to Life

Detailed schedule at: www.ligminchalearning.com/twr-live



CEREMONIES FOR TWO LIVING PILLARS OF THE YUNGDRUNG BON TRADITION

In 2016 Long Life ceremonies were held at Menri Monastery for His Holiness Menri Trizin Lungtok Tenpai Nyima Rinpoche and at Triten Norbutse Monastery for His Eminence Yongdzin Tenzin Namdak Rinpoche. Sangmo Yangri was there and she reports about these ceremonies.

After almost two years preparing the offerings of “Gratitude *Tenshug* Ceremonies” for H.H. Menri Trizin Rinpoche and H.E. Yongzin Rinpoche, they took place last year. On November 1st 2016, the *Tenshug* for His Holiness Menri Trizin Lungtok Tenpai Nyima Rinpoche took place in Menri Monastery in Dolanji, India, and on April 24th 2016, the *Tenshug* for His Eminence Yongdzin Tenzin Namdak Rinpoche was held in Triten Norbutse Monastery in Kathmandu, Nepal. For both ceremonies Bonpos from Tibet, India, Nepal, Bhutan and other countries travelled to India and Nepal to attend these exceptional events. Beyond the tremendous blessings received during the

Tenshug ceremonies, everyone felt a deep gratitude towards both H.H. Menri Trizin and H.E. Yongdzin Rinpoche, the two living pillars of the Yungdrung Bon tradition. *Tenshug* is a very elaborated ceremony, with ritual preparations that last several days before the actual ceremony. Thus, the neophyte can get lost in the complex rituals. Just reading the translation of the name itself, announced as Long Life ceremony or Mandala Offering raises the question about what exactly is the *Tenshug* ceremony?

The word *Tenshug* means ‘living a long life steadily.’ *Ten* means steadily, *shug* means to live. Generally, it is called *Mandala Tenshug*. The Mandala offering has three kinds: outer, inner and secret. *Chi tsenma ze kyi mandala* is an offering of a mandala that is made of gems, *long chod rGyen gyi mandala* is a mandala offering where devotees do an auspicious offering according to ones capability, *Nang rGyu lus mDangs gyi mandala* is a mandala offering of five aggregates, six senses spheres of form, *rJig rTen gtos kyi mandala* is a



His Eminence Yongdzin Tenzin Namdak Rinpoche and His Holiness Menri Trizin Lungtok Tenpai Nyima Rinpoche.



mandala offering of entire cosmos, *gSangwa bon gNyid don gyi mandala* is a mandala offering of abiding in the natural state of the mind.

The *Mandala Tenshug* ritual is a ceremony where disciples and followers of a great Lama request him to live a long life for the sake of all sentient beings. Moreover, they pray for the long life of the enlightened body, speech and mind of a great master in the world for the benefit of sentient beings. The *Mandala Tenshug* can be organized and sponsored by anyone, and disciples and followers can offer the Master the *Tenshug* anytime to benefit innumerable sentient beings. Devotees and followers realize the mandala offering to pray for the enlightened body, speech and mind of a great master to steadily live in the world for the sake of all sentient beings. Traditionally, there is no specific time to conduct the *Mandala Tenshug*, however, nowadays it is generally offered when a great master becomes older or when the health of a great master becomes weak. Disciples and followers do a mandala offering *Tenshug* to receive the blessing of enlightened body, speech and mind of the Master to benefit countless sentient beings.

Traditionally, a fully ordained senior monk initiates and performs the *Tenshug* ceremony. The elaborate ritual is composed of a preliminary phase and the actual ritual phase.

The *Tenshug* ritual ceremonies that were done in Menri Monastery and Tritten Norbutse Monastery in 2016 were done according to the *Ma Seng Tse dup* tradition (*Long Life Accomplished Prayers* according to Ma Seng tradition, the Wisdom Deity Ma We Senghe) and belong to the inner *tantric* teachings. This *Tenshug* text was compiled by Yongzin Rinpoche in 1997 at Menri Monastery. The *Long Life Mandala Offering* ceremony can be done according to other traditional texts as well.

The preliminary phase rituals are performed by at least seven monks. They perform the Long Life ritual of the *Ma Seng* tradition for seven days. Furthermore, *Geg Sel*, the expelling obstacles ritual and *Chu Tor* ritual (water ritual) are conducted, devotees (monks, nuns and lay people) clean and repair the roads and bridges around the Monastery, captive animals are released, *Tsa Tsa* are made, Long Life Prayer flags, *Bar Ched Lam Sel* (expelling obstacles' prayer) and



Sangmo Yangri

She received her master degree in Bon philosophy in 2007 at the Central University of Tibetan Studies in Varanasi in India, she then completed a M.Phil degree in Buddhism philosophy. At the university (CUTS) where the five Tibetan schools were represented (Bon, Nyingma, Sakya, Kagyu and Gelug) the other four schools had Ph.D. students, whereas nobody did such in depth studies in the Bon tradition. She felt, this was missing and felt it would serve the preservation of the Bon tradition and inspire other students, especially female students, to do a Ph.D. in Bon tradition.

She has been invited several times as a speaker at the Yungdrung Bon Camping in Menri Monastery, and has participated to several international Bon and Buddhism conferences.

Before starting teaching at Lishu Institute in 2015, she taught on voluntary basis at the Ratna Menling nunnery in Dolanji for one year, gave guidance to all the Bon philosophy nuns students and prepared new study materials for them. In 2015, she was appointed teacher at the Lishu Institute by Geshe Tenzin Wangyal Rinpoche and has given lectures on the Nine Ways of Bon, the hagiography of Buddha Tonpa Sherab Miwo and Tibetan language.

Jamma prayer flags are printed and raised.

During the actual phase of the *Tenshug*, monks and nuns recite the *Du Tri Su* Prayer and perform different rituals such as: a Ransom ritual, Cleansing Water ritual and Fumigation to purify ritual



ॐ॥ मम भक्त्या भुक्त्वा ममैव सुखं ममैव भक्त्या भुक्त्वा
 भुक्त्वा ममैव भुक्त्वा ममैव भुक्त्वा ममैव भुक्त्वा
 ममैव भुक्त्वा ममैव भुक्त्वा ममैव भुक्त्वा ममैव भुक्त्वा
 ममैव भुक्त्वा ममैव भुक्त्वा ममैव भुक्त्वा ममैव भुक्त्वा

The omniscient wisdom of the buddhas and
bodhisattvas of the ten directions is condensed
in a single essence in you, Highest One.
Possessor of the enlightened activity of the profound,
expanded, increasing teachings of Tönpa Shenrap,
We pray that you, Lungtok Tenpa'i Nyima, shine
forever.



a Ligmincha International Project



Long Life Mantra

བསྐྱེད་ཀྱི་ཨ་དཀར་མུ་ལ་ཉིང་ནམ་འོད་འདུ་མུ་ཡི་ཆོ་རྩི་རྩི་༄༅

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

DZA hooks of light

page
6



Impressions of the Long Life ceremonies.



Mandala is offered; then all the *sanghas* resume the Offering Prayers to the Master and do the offerings of auspicious gifts.

The main auspicious gifts are:

- Statue of Buddha representing the enlightened body,
 - Scriptures which represent the enlightened speech,
 - Stupa which represent the enlightened mind.
- These are offered to the master for the longevity of his enlightened body, speech and mind like Buddha Tonpa Shenrab Miwo.

- Offering of six auspicious robes:

Buddha Tonpa Shenrab Miwo became a monk at the age of thirty one. He was offered six auspicious robes by the wisdom deities. Since then all the monks and nuns wear these clothes as an auspicious sign of renunciation from Samsara.

The six robes are:

- Waist coat without sleeves (*stod 'gos*).
- Under cloth of monk and nun (*sMed sham*).
- Red shawl (*rMed vog*).
- Yellow shawl with plaits or folds, usually for fully ordained monks and nuns (*rMed gos*).
- Lotus crown, usually for fully ordained monks and nuns (*Ped zhu*).
- A symbolic form of Yungdrung Bon tradition which has the double headed Yungdrung with a middle handle held in the right hand of Tonpa Shenrab represents the eternal nature of Yungdrung Bon and the attainment of enlightenment (*Yungdrung Chag shing*).

Special blue cushion (it was offered to Buddha Tonpa Shenrab Miwo by Earth goddess rTenma (*Ding wa*).

Moreover, eight auspicious signs are offered to the Master as they were offered to Buddha Tonpa Shenrab Miwo by the goddess of auspiciousness. The eight auspicious signs are: Lotus, Vase, Golden Fish, Victory Banner, Conch, Glorious knot, Wheel and Parasol. All these eight auspicious signs are made of gems, beautifully drawn or sewn in the garments which are offered. These auspicious symbolic objects are offered with their *mudras* according to *byams m'i rgyen mchod utpal* (*utpala* is ornamental offering of Jamma, the Compassionate Mother) which was composed by Khen Chen Nyima Tenzin 23rd enthronement holder of Menri Monastery. Then seven emblems of state are offered according to the seven emblems offerings

in the *Magyud Mother Tantra* tradition. The Seven emblems of state are Queen, Minister, Commander in Chief, Elephant, Horse, Wheel and



Jewel.

Five kinds of offerings (*rNam nga chod pa*):

- Numerous butter lamps made of gold, silver and brass are offered.
- Pure Water is offered in offering bowls made of precious gems. Offering bowls filled with grains, flowers, medicinal herbs and salts are also offered.
- Food offerings of milk, yogurt, butter, molasses, honey, sugar soaked in butter and various kinds of fruits and sweets are offered.
- Fresh and artificial flowers in decorated vases are offered. Bunches and fragments of flowers are offered. Dry flowers and fresh flowers are poured in a container for offering.
- Incense: a bunch of incense sticks, powder of incense, natural ingredients of incense like *Chandan*, *Na gi*, *La tsi* (musk), *Ga pur* (camphor), *Gur gum* (saffron), *A gar* (cedar), *Po kar* (white incense), *Si la* (boswellia thurifera), etc. are offered.

The qualities and quantities of the materials for all of these offerings are offered as per the capability of the generous sponsors. All these offerings are first carried by monks ahead of the lay people. The lay people who are dressed up and adorned beautifully, line up after the monks and nuns carrying the offering objects.

The ceremony usually ends with sharing joyfully the blessed *Tsok* offerings.

I was most fortunate and blessed to be able to attend both long life ceremonies in 2016 with the Lishu students at Triten Norbutse Monastery for H.E. Yongdzin Tenzin Namdak Rinpoche and then



at Menri Monastery for H.H. Menri Trizin Lungtok Tenpai Nyima. Bonpos from many other countries wanted to come, but were not able to make it. In particular, several Bonpos from Tibet encountered obstacles to travel to India and Nepal.

We have nowadays the great opportunity to receive teachings from the Yungdrung Bon tradition, in Menri Monastery, in Triten Norbutse Monastery and in different places in the West and Europe. All this is possible, thanks to H.H. Menri Trizin Lungtok Tenpai Nyima Rinpoche and H.E. Yongdzin Tenzin Namdak Rinpoche. What they have accomplished for Yungdrung Bon is inexpressible. Therefore, what was most palpable during these two ceremonies was the great devotion of all followers. The *Tenshug* (Long Life) ceremonies were even more special due to the health of His Holiness at that time. Yet, with great compassion, love and kindness towards us, he came to the ceremony.

I was born in Solan, the Tibetan village near Menri Monastery, and have spent my life close to those great beings, as my father was a close friend and disciple of His Holiness Menri Trizin Lungtok Tenpa Nyima Rinpoche and His Eminence

Yongdzin Tenzin Namdak Rinpoche. Throughout my life I have been grateful to His Holiness and Yongdzin Rinpoche because of their outstanding work and dedication to the Yungdrung Bon. The more I get involved in this tradition, the more I feel gratitude to His Holiness and Yongdzin Rinpoche. They are the inspiration for me to dedicate my life to the Yungdrung Bon tradition.

THA TSEN MU TSUG MARRO

(I wish you all an auspicious life and well being)

Text by: Sangmo Yangri

Photos from the Ceremony by Anna-kaisa Hirvanen



His Holiness Menri Trizin Lungtok Tenpai Nyima Rinpoche and His Eminence Yongdzin Tenzin Namdak Rinpoche.



ZHANG ZHUNG NYEN GYÜ TEACHINGS IN LISHU INSTITUTE



ZHANG
ZHUNG
NYEN
GYÜ



ONE YEAR RESIDENTIAL TEACHING AND PRACTICE RETREAT

LISHU INSTITUTE

Septembre 4th 2017 – June 8th 2018



Zhang Zhung Nyen Gyü is one of the major Dzogchen teachings in the Bon tradition. This is a great opportunity to learn and deepen your practice in a conducive environment, near the Menri monastery.

Three cycles of 10 weeks each are scheduled as follow:

September 4th - November 10th 2017.

Demonstration of the meaning of the Tantra of the Twelve Small Precepts (Practice on the natural state of the mind)

January 8th 2018 – March 16th 2018.

The Practice Manual called the Six Essential Points of the Bodhichitta (Six Lamps – practice of vision)

April 2nd 2018 – June 8th 2018.

21 Nails

YOU CAN APPLY EITHER FOR THE WHOLE YEAR, FOR 2 CYCLES OR FOR ONE CYCLE.

FOR MORE INFORMATION, PLEASE CONTACT:

DIRECTOR@LISHU.ORG // YANGRISANGMO@GMAIL.COM // WWW.LISHU.ORG



IN THE GARDEN



Tenzin Wangyal Rinpoche teaching *Soul Retrieval* in Peru in 2011.

To introduce the Peruvian *sangha* we interviewed Frank Jeri. In Peru, he says, they organize Tenzin Wangyal Rinpoche's teachings in gardens, and they bring meditation within organizations at all layers, including the University.

Ton: Can you tell how you met Tenzin Wangyal Rinpoche the first time?

Frank: I met Tenzin Wangyal Rinpoche during a retreat in Mexico in 2010. At that time, I was finishing a program in Colombia to become a coach. One of my friends in the team came from Mexico, and we talked about meditation. One day she called me, and asked if I wanted to come to a meditation retreat in Valle de Bravo, Mexico, in three weeks time. That was short notice, so I told her that I would see if it was possible. When I checked the flight there was a special offer of \$ 300 – normally a ticket costs up to \$ 1.200. I needed a visa to go to Mexico, and at the embassy they gave it me urgently. After two days I had my visa, a cheap ticket and a beautiful place to stay in Mexico.

It was the first time I went to a retreat, with a lot of thoughts and questions. I remember it was strange for me with all these ornaments and rituals. I said to myself, "I like this, but maybe I will spend the next few days exploring Mexico." But when Rinpoche came into the *Gompa* and started teaching I felt immediately a deep connection with him.

During the second day of the retreat I approached Rinpoche, and we had a beautiful conversation about God and Christianity. I asked him if he wanted to come to Peru and he answered that he might come someday. At the end of the retreat

the organization asked if the 'guy from Peru' would approach Rinpoche. He gave me books, teachings and a *khatta*, and said that if the seeds flourish he would come.

Ton: Can you tell more about why you went to the retreat in Mexico?

Frank: I was searching for something. When I was 28 years old I started to study a Master in Business Administration. There I learned about leadership and some soft skills; and that was OK for some time. But then I realized that was not what I wanted, and continued my search and found coaching. I prepared myself as a coach, and kept looking for new developments. When I found Rinpoche I finally felt my heart, and realized that I found what I was looking for. When I received Rinpoche's teachings the first time I was completely cheerful. Since then I have been following Rinpoche, and feel very fortunate that I found him.

Ton: Can you tell about The 3 Doors project at the Peruvian University, where Rinpoche talked about in the TWR LIVE conversation with Kallon Basquin on [Facebook](#)?

Frank: I participated in the first Latin American 3 Doors Academy, and based on that experience we have been bringing the teachings inside the University where I work (Peruvian University of Applied Sciences). As part of this project, we asked the support of The 3 Doors Senior Teachers to develop content oriented to business people. We call it 'Conscious Leadership Program.' It is a short program to introduce meditation among people inside organizations. We did the first pilot inside the University inviting academics and managers. Last year Laura Shekerjian came to Peru and we did a two-days retreat, and the feedback was very positive. People said that they had a bet-



ter feeling and more energy. This year we will do a program with leaders of different organizations. We also have adapted our program based on the experiences we had last year. We will run a one-day program that can be applied in any organization around the world.

We have also introduced fifteen minutes meditation practices before starting classes among our students as a pilot in some classes at the University. During the pilot we have discovered that the students are more close to a teacher when they meditate. Their satisfaction about studying has improved twenty percent. They said it is because the University is not looking just for their knowledge as a professional, but also for them as a human being. That has been a very useful finding. Last year when Rinpoche came to Peru we had a one-day retreat with more than two-hundred teachers inside the University.

Ton: Did the Bon teachings change your way of coaching people?

Frank: I talked about that issue with Rinpoche, and I think that coaching and meditation work very well together. I would say that coaching is a way to see what is going on with you, and if you want to go to a deeper level you need different tools, knowledge and meditation. Together they go very well, and my experience is that meditation makes transformations in life possible. The coach can help you, but in the end you will find it in your meditation practices.

Ton: Do your clients want meditation, or do they say “Tell me how to do my job more efficient.”

Frank: In my work as a coach I use meditation a lot. During coaching often people break and come in contact with their feelings, and then I guide them to their inner refuge and that helps them to hold the feelings that come up. They appreciate it a lot when I give them tools to sustain themselves. Sometimes they tell me they wake up in the middle of the night, and there is nobody to help them but themselves. And then they are happy with these meditation tools. I think more and more coaches are looking how to use meditation. During a congress of the International Coach Federation I visited in Miami, US, they talked a lot about meditation and coaching. For the coach himself it has also advantages to use meditation, because he is more in his center when he supports others.



Peruvian shamans welcoming Tenzin Wangyal Rinpoche.

Frits: When did Rinpoche visit Peru?

Frank: Rinpoche visited Peru in 2011, and since that time he has been coming almost every year once. The first time he came we went to the countryside and visited a city called Huancaayo. There we did a *Soul Retrieval* ceremony with local people and shamans. It was like going to the heart of the country, where the descendants of an old culture live. Then we went to Lima, where Rinpoche taught two days for about eighty people. After these first teachings we started to build the *sangha*.

When Rinpoche visits Peru we organize a public teaching in the auditorium at the University, and the retreats we organize are usually in the homes of *sangha* members. Outside of Lima are houses with big gardens, and in some of them we put a tent.

Ton: Can you tell about the structure of the organization of Ligmincha Peru?

Frank: We have a Board, but it is not formal. These are people who have been connected to Rinpoche for some time. It is an informal structure, where ten people support and share with each other. Every time we invite Rinpoche to Peru the number of participants has been growing, and we are getting more organized. We are very happy with the Rinpoche's Facebook live



teachings. We share the announcements with our friends, and there are many people connected with Rinpoche through TWR LIVE on Facebook, and I think it will help the *sangha* to grow. Now people are asking us when Rinpoche will visit Peru again.

Ton: In the Netherlands we have always thought that we did not need to translate the teachings because most people speak English. But when a practice leader guided during the ten days TWR LIVE meditation course in March 2017, more than six hundred people watched the videos with the Dutch instructions, and less than one-hundred connected on the Dutch Facebook page to the guided meditation by Marcy and Rob.

Frank: In Latin America most of the people don't speak English, so without translation many people would not be able to follow the teachings. The mother language in Peru is Spanish, and all the broadcasts are translated by Lourdes Hinojosa. She does a great job for all the Spanish speaking countries. Many people know her, because when Rinpoche comes to Peru she translates. People feel comfortable when they hear her voice during the webcast and TWR LIVE translations. When you listen to the voice of somebody who is connected to the teacher, it is as if you hear the teacher speaking.



Board of Ligmincha Peru with Rinpoche in 2016.

Frits: Can you tell more about the people who are involved in the organization of the retreats and practice group?

Frank: Most of them are women and they are very committed. They fetch Rinpoche from the airport, take care of his food, make sure that he gets everything he needs during the retreat, and that



Frank Jeri.

he has a nice place to rest. When he comes we organize interviews with newspapers and Radio. The *sangha* has helped him to connect with many people in Peru. Currently in the organization Charo Arenas, Liz Solis, Jenny Ramirez, Pilar Peterson, Jackie Loayza, Elizabeth Arroyo, José Antonio Cussianovich, Enmanuel Pérez, Juan Tinoco, and myself are involved.

Ton: Can you tell more about the practice group?

Frank: Every Wednesday evening we have a practice group in Lima, and mostly about ten to fifteen people come. Some are new, some come one time only, others remain and keep coming. We are trying to bring the teachings to other cities in Peru too. Often people bring friends with them to the practice group, it is open. Every evening we do the *Nine Breathings of Purification*, the *3 Precious Pills* meditation leading to the inner refuge, and *Tsa Lung*.

Ton: Do you have plans for the future?

Frank: As Ligmincha Peru we want to support the effort Rinpoche puts in Facebook Live. We will put more effort in ways that people can connect locally with Rinpoche's teachings and make it known for them to see if they can meet locally. Our challenge is to build on the *Cyber Sangha*.

Frits: Are people in Peru open for the Bon-Buddhist tradition?

Frank: About ninety percent of the people here are catholic, and also in the *sangha* there are many Catholics who practice meditation and follow Rinpoche's teachings. People feel that



Rinpoche is very open that people stay with their original religion. People feel welcome, and therefore they keep coming. In Latin America there are many people looking for ways to relate to sacred things. Bon Buddhism is a very open way to relate with that.

Ton: Do you work together with other *sanghas* in Latin America?

Frank: Ligmincha Mexico has helped the Latin American *sanghas* a lot, because we all use the materials they have translated. When we organize a retreat, the information is already available in Spanish. I see the Mexican *sangha* as the mother of the other Latin American *sanghas*.

Ton: Did you invite other Bon lamas to Peru?

We have invited Geshe Nyima to visit Peru; he came here this year in January and did *Soul Retrieval* rituals for the practitioners.

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

Frank: I am very happy to see how the Bon teachings are flourishing, and I can see how the endless effort of Tenzin Wangyal Rinpoche has touched many people. During the last twenty-five years Rinpoche has been teaching around the world and now you can see large groups of practitioners, which are well organized. These

teachings have changed many lives, so I can say that I feel myself very grateful with Rinpoche and all the teachers around him. I feel gratitude deep from my heart for all what Rinpoche is doing.

When Rinpoche teaches in Lima, he usually stays at my home, and we have the opportunity to talk, and he is always thinking about how to bring the teachings in a way that people understand it better, and how he can reach more people. I feel we are blessed with a Master that is always supporting us from his heart. I see the same with H.E. Yongdzin Tenzin Namdak Rinpoche and all the Lamas, and the teachers from Ligmincha and The 3 Doors Academy. I feel happiness and gratitude to being part of this. It is the best that happened in my life. To my opinion Rinpoche is becoming every time I see him a better teacher. He understands us better than any teacher I have met. Because he understands us, he teaches in a very direct way. I had a chance to work with the senior teachers of The 3 Doors Academy. They have worked very close with Rinpoche, and so I saw and felt how these teachings have permeated through them. The teachers have received great blessings from Rinpoche and now they are sharing these teachings that come from a collective wisdom with us.

Interview by Frits de Vries and Ton Bisscheroux



Ligmincha Peru welcomes Tenzin Wangyal Rinpoche in 2011.



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 Geshes and other teachers. From Poland we share again some of their announcements we saw on Facebook.



December 3 – 4, 2016:

Tenzin Wangyal Rinpoche taught in Bourg-en-Bresse (Péronnas), France, *Discovering Inner Joy through the Tibetan Sacred Sounds*.



Ryszard Adamiak, one of the umdzés of Ligmincha Poland, lead workshops for people who want to have a taste of the practice and / or meditation. The workshops took place in:

- Poznań on January 28,
- Bielsko February from 11 – 12,
- Jelenia Góra from February 18 –19,
- Białystok from March 24 – 26.



March 25 – 26:

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





March 18 – 19:

A beautiful weekend seminar with Geshe Lhundup in Vienna, Austria, on *zhiné*.



April 21 – 26:

Marcy Vaughn guided in the Pauenhof (Germany) the practices of Sherap Chamma and Sipé Gyalmo.





April 22 – 25:

The Practice of *Tsa Lung*, in Wilga, Poland with John Jackson.

Ultimately, the goal of meditation is to learn to abide with stability in clear, open awareness. You can enhance your ability to connect with and rest in this naturally joyful state by alleviating any physical distractions, emotional blocks, energetic or mental disturbances, or other obstacles to your practice. The five *Tsa Lung* exercises are a step-by-step means for identifying and clearing these obstacles. These easy-to-perform yet powerful exercises can be used not just as a preliminary to other meditation practice, but also as a primary practice for enhancing the experience of open awareness in day-to-day life.

April 29 – 30

Umdzé Retreat, Wilga, Poland, with John Jackson.

This retreat was for meditation practice leaders and instructors in Ligmincha organizations throughout Europe. The retreat included:

- In depth instruction and clarification on the core meditation practices shared through Ligmincha.
- How to most effectively teach and lead these practices with different audiences, from beginners to experienced practitioners.
- Discussion of the internal challenges of being a practice leader or instructor.
- How to be a better leader and work effectively with your group.
- How to support the development of your spiritual community.





Uzdrawianie
w tybetańskiej tradycji Bön
17.03.2017
wykład otwarty
uzdrawianie.edu.pl

NOWY PARADYGMAT



18-19.03.2017
samoUzdrawianie
kurs medytacji
KATOWICE
www.medytacja.net



medytacja dzogchen
RUSZEN
Krople Serca Darmakaji
8-9.04.2017
KATOWICE
www.medytacja.net



NOWY PARADYGMAT

MANDALA
mapa wewnętrznej
przestrzeni
KATOWICE
7.04.2017
www.umysl.info



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




You can watch the recording here: [Celebrating the Tibetan New Year!](#)



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 Tenzin 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

Full Schedule and Archives at: www.ligminchalearning.com/twr-live

You can watch the recordings here: www.ligminchalearning.com/twr-live-video-archive

**JOIN TENZIN WANGYAL RINPOCHE
AND DESIGNATED PRACTICE LEADERS
FOR 10 DAYS MEDITATION
IN 16 DIFFERENT LANGUAGES!**

**RINPOCHE WILL INTRODUCE
THE SERIES ON**

March 14, 2017 – 19.00 h (C.E.T.)

Live at: www.facebook.com/tenzinwangyalrinpoche

FREE & LIVE ON FACEBOOK



Bringing
Ancient Wisdom
Teachings to Life





Detailed schedule at: www.ligminchalearning.com/twr-live

Tenzin Wangyal Rinpoche

The Sleep of Clear Light

**How Falling Asleep with Awareness
Can Change Your Life**

April 11 - May 11, 2017

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

Live at: www.facebook.com/tenzinwangyalrinpoche

FREE & LIVE ON FACEBOOK



Bringing
Ancient Wisdom
Teachings to Life





Detailed schedule at: www.ligminchalearning.com/twr-live

You can watch the recordings here: www.ligminchalearning.com/twr-live-video-archive



TENZIN WANGYAL RINPOCHE

**Conflict as a source of insight:
practical approaches to find
connection in difficult relationships**




**A Conversation with
Diane Musho Hamilton**

Mediator, Author, Facilitator, Teacher

FREE FACEBOOK LIVE BROADCAST
Thursday, April 6, 9:00 p.m. NY Time
www.facebook.com/tenzinwangyalrinpoche



 Bringing Ancient Wisdom Teachings to Life 

Learn more at: www.ligminchalearning.com/conversations-live

You can watch the recording here:
[A Conversation with Diane Musho Hamilton](#)

TENZIN WANGYAL RINPOCHE



**The Science of Meditating While Asleep:
lucid dreaming and conscious sleeping
from the perspectives of modern science
and direct meditative experience**

**A Conversation with
David E. Presti**

**Berkeley professor, neurobiologist,
psychologist, cognitive scientist**

FREE FACEBOOK LIVE BROADCAST
Sat, March 25, 11:00 a.m. N.Y. time
www.facebook.com/tenzinwangyalrinpoche

 Bringing Ancient Wisdom Teachings to Life 

Learn more at: www.ligminchalearning.com/conversations-live

You can watch the recording here:
[A Conversation with David E. Presti](#)

TENZIN WANGYAL RINPOCHE

**The Science of Compassion:
How research underlines the value of
cultivating compassion
for oneself and others.**




**A Conversation with
Kristin Neff**

**Associate Professor of Educational Psychology
at the University of Texas at Austin**

FREE FACEBOOK LIVE BROADCAST
Tuesday, March 21, 12:00 noon NY Time
www.facebook.com/tenzinwangyalrinpoche



 Bringing Ancient Wisdom Teachings to Life 

Learn more at: www.ligminchalearning.com/conversations-live

You can watch the recording here:
[A Conversation with Kristin Neff](#)

TENZIN WANGYAL RINPOCHE



**The benefits of Tibetan yoga
and sound meditation in cancer
patients: research findings**

**A Conversation with
Alejandro Chaoul-Reich**

**Assistant Professor and Director of Education,
University of Texas MD Anderson Cancer Center**

FREE FACEBOOK LIVE BROADCAST
Sunday, February 12, 8:30 a.m. N.Y. time
www.facebook.com/tenzinwangyalrinpoche

 Bringing Ancient Wisdom Teachings to Life 

Learn more at: www.ligminchalearning.com/conversations-live

You can watch the recording here:
[A Conversation with Alejandro Chaoul-Reich](#)



CELEBRATING THE 25TH ANNIVERSARY OF LIGMINCHA INTERNATIONAL

During the retreats in Europe there will be celebrations of Ligmincha International 25th anniversary.

On October 22 it will be in Serenity Ridge Retreat Center, Virginia, US, after the Annual Fall Retreat (October 18 – 21).



2017 EU Retreats

with Tibetan Bön Buddhist teacher
Geshe Tenzin Wangyal Rinpoche

APRIL 28-30, 2017
PARIS, FRANCE
The Five Elements
www.ligmincha.fr

MAY 5-7, 2017
VIENNA, AUSTRIA
Sleep Yoga from the Bon Mother
Tantra
www.ligmincha.at

MAY 12-14, 2017
AMSTERDAM, THE NETHERLANDS
A-tri, Part 5
www.ligmincha.nl

MAY 19-21, 2017
BERLIN, GERMANY
The Seven Mirrors of Dzogchen,
Part 1 of 2
www.berlin.ligmincha.de

MAY 26-28, 2017
BULLE, SWITZERLAND
Bringing More Light Into Our Lives
www.ligmincha.fr

AUGUST 7-13, 2017
CELEBRATING THE 25TH ANNIVERSARY
OF LIGMINCHA INTERNATIONAL AND
15TH SUMMER RETREAT IN BUCHENAU
BUCHENAU, GERMANY
Twenty-One Nails, Part 3 (of 3)
www.retreat.ligmincha.de

AUGUST 15-19, 2017
CELEBRATING THE 25TH ANNIVERSARY
OF LIGMINCHA INTERNATIONAL
WILGA, POLAND
Dream Yoga
www.ligmincha.pl

AUGUST 20, 2017
WARSAW, POLAND
Dream Yoga
www.ligmincha.pl

SEPTEMBER 1-3, 2017
ROME, ITALY
Connecting to the Living Universe:
Teachings on the Five Elements
www.ligmincha.it

SEPTEMBER 9-10, 2017
BUDAPEST, HUNGARY
To be announced
www.ligmincha.hu



Photo by Janine Galdener

Geshe Tenzin Wangyal Rinpoche, founder and spiritual director of Ligmincha International, is renowned for conveying the ancient wisdom of Tibetan Bön Buddhism in a way that is highly relevant to Western students. With centers and students around the world, he is the author of numerous books including his latest, The True Source of Healing.

**FREE LIVE WEBCASTS OPEN TO ALL
TRANSLATIONS IN MULTIPLE LANGUAGES**
www.ligmincha.org

ONLINE COURSES
www.ligminchalearning.com

FREE MONTHLY E-NEWSLETTER
www.voiceofclearlight.org

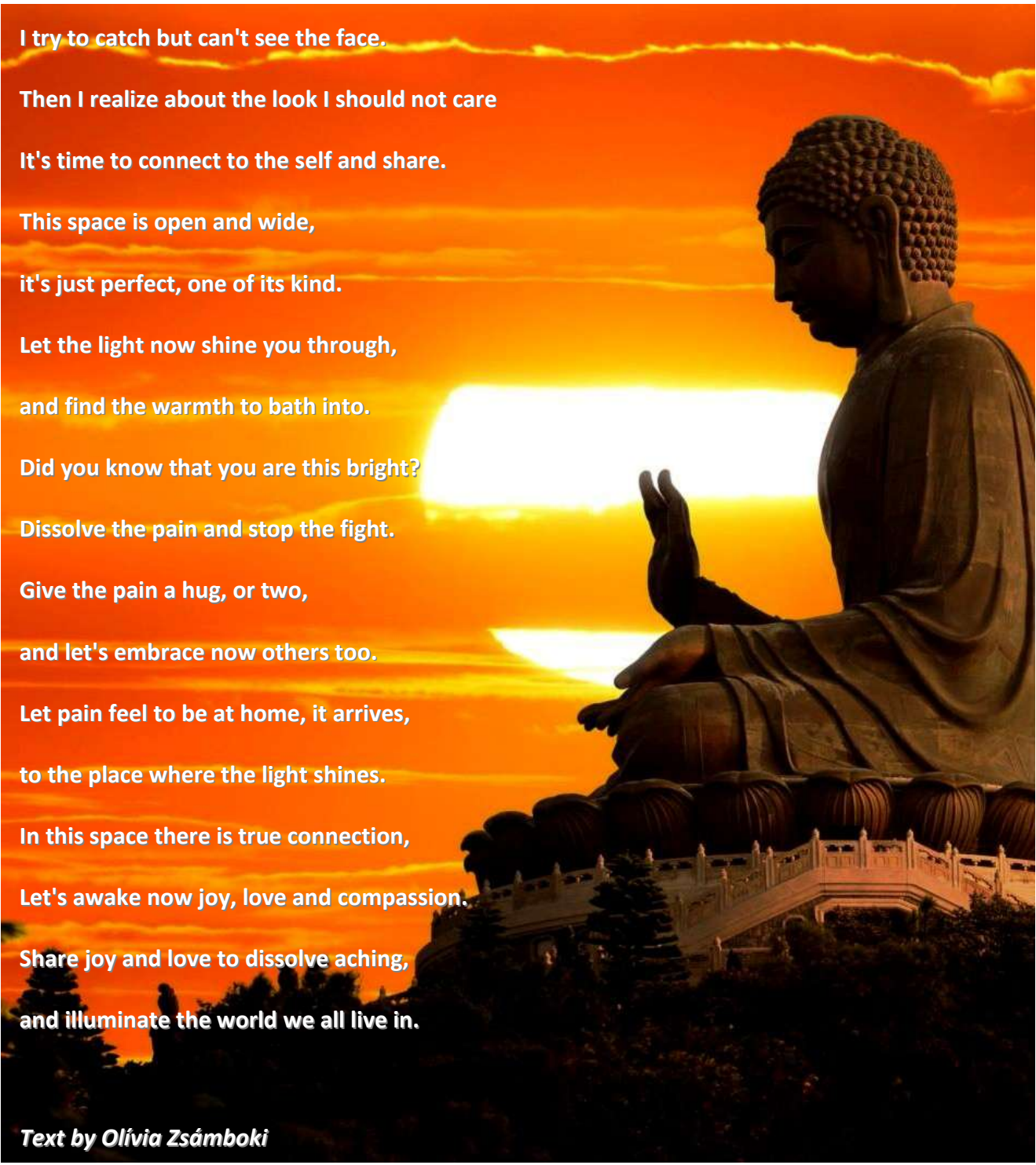
ORDER BOOKS
www.ligminchastore.org



FACEBOOK
facebook.com/tenzinwangyalrinpoche
facebook.com/ligminchainternational



WHO IS LOOKING THROUGH THIS SPACE?

A large, dark-colored Buddha statue is shown in profile, seated in a meditative pose. The statue is positioned on the right side of the frame, with its back to the viewer and its head turned slightly towards the left. The background is a vibrant sunset sky with a bright sun low on the horizon, creating a strong silhouette effect. The sky is filled with warm orange and yellow hues, with some wispy clouds. The statue is set against this backdrop, and its features are partially obscured by the bright light. The overall mood is peaceful and contemplative.

I try to catch but can't see the face.
Then I realize about the look I should not care
It's time to connect to the self and share.
This space is open and wide,
it's just perfect, one of its kind.
Let the light now shine you through,
and find the warmth to bath into.
Did you know that you are this bright?
Dissolve the pain and stop the fight.
Give the pain a hug, or two,
and let's embrace now others too.
Let pain feel to be at home, it arrives,
to the place where the light shines.
In this space there is true connection,
Let's awake now joy, love and compassion.
Share joy and love to dissolve aching,
and illuminate the world we all live in.

Text by Olívia Zsámboki



WHEN TOMORROW STARTS WITHOUT ME

When tomorrow starts without me,
And I'm not there to see,
If the sun should rise and find your eyes
All filled with tears for me;
I wish so much you wouldn't cry
The way you did today,
While thinking of the many things,
We didn't get to say.

I know how much you love me,
As much as I love you,
And each time you think of me,
I know you'll miss me too;
But when tomorrow starts without me,
Please try to understand,
That an angel came and called my name,
And took me by the hand,
And said my place was ready,
In heaven far above
And that I'd have to leave behind
All those I dearly love.

But as I turned to walk away,
A tear fell from my eye
For all my life, I'd always thought,
I didn't want to die.
I had so much to live for,
So much left yet to do,
It seemed almost impossible,
That I was leaving you.

I thought of all the yesterdays,
The good ones and the bad,
The thought of all the love we shared,
And all the fun we had.

If I could relive yesterday
Just even for a while,
I'd say good-bye and kiss you
And maybe see you smile.

But then I fully realized
That this could never be,
For emptiness and memories,
Would take the place of me.

And when I thought of worldly things
I might miss come tomorrow,
I thought of you, and when I did
My heart was filled with sorrow.

But when I walked through heaven's gates
I felt so much at home
When God looked down and smiled at me,
From His great golden throne,
He said, "This is eternity,
And all I've promised you.
Today your life on earth is past
But here it starts anew.
I promise no tomorrow,
But today will always last,
And since each day's the same way,
There's no longing for the past.
You have been so faithful,
So trusting and so true.
Though there were times
You did some things
You knew you shouldn't do.
But you have been forgiven
And now at last you're free.
So won't you come and take my hand
And share my life with me?"

So when tomorrow starts without me,
Don't think we're far apart,
For every time you think of me,
I'm right here, in your heart.

*written by
David M. Romano*



TRUST THE ENLIGHTENED TEACHINGS

Lama Kalsang Nyima is the resident teacher for Ligmincha Mexico. In this interview he shares some of his biography and answers questions on connecting to the teacher and *Guru Yoga*.

Can you tell us where were you born and about your family ?

I was born in 1970 in a village called Tad in the Dolpo area in Nepal, near the Tibetan border. Culturally this area is Tibetan, and home to fourteen Bonpo monasteries and many great Bonpo masters. My family includes many great practitioners, among them my grandfather Lama Lhakyab Rinpoche. Renowned as a dzogchenpa, Lama Lhakyap took his vows in Tibet from the previous incarnation of Tenzin Wangyal Rinpoche, the revered master Khyung Tul Rinpoche.

I grew up close to the Samling Monastery, the oldest and most important monastery in Dolpo. The main temple was founded over nine hundred

years ago by Yangton Gyalshen Rinchen in a remote and mountainous area. The monastery has preserved many copies of ancient texts, while many texts were destroyed in Tibet during the Chinese Cultural Revolution. Samling Monastery is well known as the home of nine masters of the very famous *Zhang Zhung Nyen Gyud*. And today, the *Zhang Zhung Nyen Gyud* transmission is still given without interruption.

My mother is from the old Bon Nyel lineage, and many generations before were also Bon. My father, who died when I was three years old, became a Bonpo practitioner. His father was from the Nyingma lineage. When he knew he was dying, he asked my uncle to take care of my education as a monk. My uncle also taught me writing and reading, and how to make paper and ink, because we had to do that ourselves.

Can you tell about your education as a monk?

At age nine I became a monk at Samling Monastery, where my grandfather was head teacher.



Lama Kalsang Nyima, H.E. Yongdzin Tenzin Namdak Rinpoche and Tenzin Wangyal Rinpoche.



Under the guidance of my uncle I trained intensively for twelve years at Samling in the many methods of *Sutra* and *Tantra*. I did a three-year retreat with him, and completed the *Ngondro* (foundational practices) there, as well as many personal retreats including *Powa* (liberation at time of death), the forty-nine-day *A Kar A Me* retreat, the forty-nine-day *Shenlha Odkar* retreat, the thirty-day *Phurba* retreat, the fourteen-day *Red Garuda* retreat, and the sixty-day *Takla Membar* retreat. I also completed these and other teaching cycles during a traditional three-year closed retreat. In addition, I learned the *methods of divination of Yeshe Walmo* and received the transmission and initiation (*lung* and *wang*) for many other *Sutric* and *Tantric* texts.

After finishing the complete cycle of the Samling Monastery at the age of twenty-one, I became a lineage lama, a *Drub Dra*. Then I was allowed to give transmissions, heal people, give empowerments, and teach *Sutra*, *Tantra* and *Dzogchen*.

Can you explain the difference between *Drub Dra* and *Geshe*?

The Bon has two ways: you can go to the Dialectic School, which is quite intellectual or you go the *Drub Dra*, the Meditation School. I choose the path of education through meditation. Monasteries offer both ways, and the group that finishes the Dialectic School will become *Geshe*, and the ones who choose *Drub Dra* do four years of meditation practice. At Triten Norbutse Monastery you can choose between both paths. At *Drub Dra* you learn to train your mind, do many purifying practices, learn about rituals and ceremonies. After

finishing this path you are given the title Yogi Lama or Practice Master, in Tibetan called *Drub Dra*.

Let me discuss sugar as an example of the difference in approach. The intellectuals talk about sugar in this way: where does it grow; what substance is it made of; why is this white and that brown; what is the best time to plant and harvest it? In the *Dzogchen* view sugar is sugar, and it makes no difference if the sugar is white or brown, it tastes sweet. For meditators questions like *when*, *where*, *why* are not interesting — the direct experience is that sugar tastes sweet. We learn to focus in a single-pointed manner, and not make things too complicated.

What did you do after you got the *Drub Dra* degree?

At age twenty-one I walked for more than one month from Dolpo to Kathmandu and studied four years at Triten Norbutse Monastery under the guidance of H.E. Lopon Yongdzin Tenzin Namdak Rinpoche, the most senior teacher of the Bon lineage. We studied in a group of nine with Yongdzin Rinpoche, so we were very close to him, and he was like a father for me. Yongdzin Rinpoche gave me the introduction to the nature of the mind, and that was the most important experience in my life. My training was deepened and broadened to include all aspects of the traditional teachings from astrology and *Stupa* building to ritual preparations and musicianship.

I also received a complete cycle of *Dzogchen* teachings and innumerable initiations and trans-



Dolpo Samling Monastery.



missions, as well as initiations and training from His Holiness Lungtog Tenpai Nyima, the spiritual head of the Bon tradition.

I loved to paint since I was a child. While training with Yongdzin Rinpoche, I learned techniques of traditional *thangka* painting from him, for he was renowned for his painting skills and had written a textbook on the subject. I further deepened these skills at Ugyun Tulku's monastery in nearby Bhouda, during a five-year training under the master Chokyong Gonpo. After completing this course I returned to Triten Norbutse Monastery where Yongdzin Rinpoche asked me to help paint the entire cycle of Bonpo *tantric* mandalas and these images were later published in the book *Mandalas of the Bon Religion*.

In 2000 Yungdrung Lama, the abbot of the Bonpo monastery in Sikkim, invited me to teach in a school for Bonpo children at his monastery. There I taught not only basic education, but also the Bonpo forms of music, chanting, rituals, painting, and *torma* making. The school grew from nine to thirty children, and I became responsible for running the monastery.

Because of my expertise as a *thangka* painter I was invited to teach an advanced course for painters sponsored by a large museum in central

India. The next year the museum invited me back to paint three entire rooms with Bonpo images, including the life history of Tonpa Shenrab, a task that took six months to complete.

Why do people call you sometimes Lhari-la?

Lhari-la means 'Painter of God.'

When did you meet Tenzin Wangyal Rinpoche?

During 2006 Tenzin Wangyal Rinpoche paid many visits to the monastery in Sikkim and we came to know each other well. Tenzin Wangyal Rinpoche invited me to the West to assist in many projects, and I gladly accepted. In 2007 my first visit to the West was to Mexico. My task was to paint the entire series of images for the first Bonpo *Stupa* in the West, in Torreon, Mexico, including a mandala of Shenlha Odkar measuring more than ten meters, which took more than seven months to complete. Tenzin Wangyal Rinpoche then asked me to go to Chihuahua, Mexico, to tutor the young *tulku* Jorge Rene, a joyful task that I continue to pursue as time permits. In 2007 I began collaborating with Tenzin Wangyal Rinpoche to create a series of paintings that illustrate the detailed methods of the *Tummo* meditation practice. After the consecration of the *Great Stupa for World Peace* in Mexico by Yongdzin Rinpoche, Tenzin Wangyal Rinpoche asked me to become the resident lama of Chamma Ling Mexico.



Lhari-la with members of the Mexican *sangha* in



I also have some questions about connecting to the teacher. In the Tibetan culture it is normal to have respect for your teacher. In the West some people have problems with that kind of 'adoration.' Can you tell about the relationship to the teacher?

Most human beings are not yet a Buddha, they are not fully enlightened. If you have a karmic connection to your teacher, then it is easy to connect and it is a strong connection. If you don't have a karmic connection there are six schools in Tibetan Buddhism where you can look for a teacher, and find out if you feel a spiritual connection with one of them.

Is there a difference when you are personally present with a teacher, or does it make no difference when you connect with a teacher through the internet?

If the teachings are enlightened, the message is enlightened, and then it makes no difference if you are close, in the same room, or that you are far, behind your computer. It is the same as when people are sick and they ask me to do prayers or a ceremony. They don't have to come to me, I can do that from a distance. Even when people are thousands of miles away they will heal. It depends on the enlightened message and the faith of the person receiving the blessings. The enlightened quality does not depend on distance, human body or mind, it goes beyond all that; it has infinite power and wisdom. It has the same power when you are present, use internet or the phone. The enlightened quality is very powerful.

That is interesting to hear, because in the West many people think when they sit on the first row, listening to a teacher, that they will get more blessing than the people sitting at the back. You say that's not true?

Yes, it's just mind. Blessings do not depend on distance, they depend on trust. If you don't have confidence nothing will happen. I think that Yongdzin Rinpoche is one of the highest spiritual teachers in the world. But if you have no trust in him, and you do not connect to him, nothing will happen. While we are doing this interview, Yongdzin Rinpoche is probably sleeping, and I know – because of our deep connection – that he is aware that we are talking now.

In the Bon tradition it is often said that *Guru Yoga* is the most important practice you can do,

by connecting to the teacher. Can you explain why?

Guru Yoga is very powerful. Through *Guru Yoga* you connect with your root teacher. Actually, you connect with a Buddha without a name, without a face, who does not exist. Buddha Tonpa Shenrap came to this planet eighteen thousand years ago, gave teachings and is no longer here. Your root teacher is still here in a physical body, who is part of a lineage of eighteen thousand years of teachings and transmissions. Your teacher is more than a Buddha, because you can see him, and he can teach you what Buddha Tonpa Shenrap taught, he can explain what these teachings mean. The most important part of *Guru Yoga* is the teacher. You do not take refuge in the human quality of your teacher, but in the enlightened quality of your teacher. We cannot see the Buddha, so therefore our teacher plays an important role. Every meditation we begin with the *Guru Yoga Prayer*, to make connection with the enlightened teachings, not with the personality of the teacher. Any teacher has those enlightened qualities, that go beyond emotions, personality, human being. And that is why it is so powerful.

Is there something you want to say to conclude this interview?

The most important is, that if you want to find peace in this life and the next, that you trust the enlightened teachings, trust each other, and respect your sisters and brothers in the *sangha*. I feel gratitude to Yongdzin Rinpoche and Tenzin Wangyal Rinpoche, who have spent all their lives devoted to the Bon teachings for the benefit of all sentient beings. I want to thank my teachers for sharing their enlightened qualities for the benefit of all sentient beings. I also want to thank all the *sangha* members for helping me by doing *karma yoga*, contributing to the *sangha*, which is very powerful.

Interview by Ton Bisscheroux

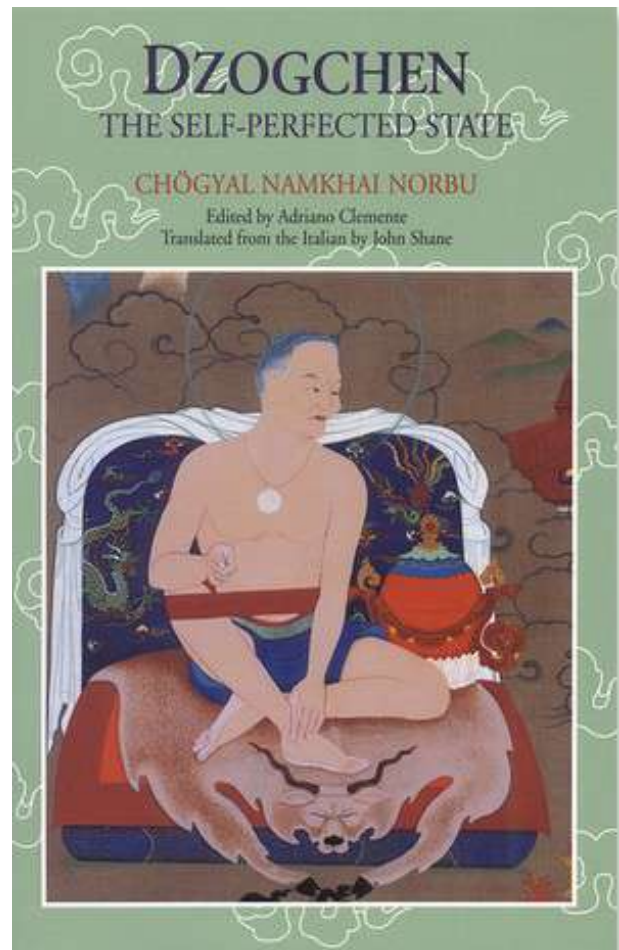


THE PATH OF SELF-LIBERATION

According to the Nyingma and the Bon tradition, Dzogchen is the highest and most definitive path of the nine vehicles to liberation. Dzogchen is perfect because it is an all inclusive totality that leads to middle way realization, in avoiding the two extremes of nihilism and eternalism. Chögyal Namkai Norbu elaborates on this in his book *Dzogchen - The Self-perfected State*. We reprint page 51-60.

The Dzogchen teachings are also known as Ati-yoga, or “primordial yoga.” The word yoga is used here with the sense that it has in the equivalent Tibetan term *naljor* (*rnal 'byor*), which means “possessing the authentic condition,” this condition being the primordial state of each individual. A further name for Dzogchen is “the teaching of the state of mind of Samantabhadra,” or primordial enlightenment. The method practiced in the path of Dzogchen is called “self-liberation” because it is based on knowledge and understanding. But it is not that there is some object that has to be known; rather it is a matter of entering into the experience of a state beyond the reasoning mind, the state of contemplation. There is no way to begin to understand this state however, if one does not take the mind as one's starting point. That is why the path of self-liberation is said to be more linked to the factor of mind than the paths of renunciation and transformation. In Dzogchen, introduction is given directly to the inherent state of the individual, by means of an explanation of the primordial base of existence which is the original condition of all beings.

In both the Sutras and the Tantras one of the fundamental concepts discussed is that of the “nature of the mind,” the true condition of the mind, which is beyond the limits of the intellect and of time. The basic principle here is that of voidness or *shunyata*, the central doctrine of the Mahayana. The meaning of the term *voidness* as it is used in the *Prajñāparamita*, is the absence of substantiality – or of selfnature – of all phenomena, which is the real, inherent condition of all existence. When referring to the individual, this condition is referred to as the “nature of the mind.”



In the Dzogchen teachings many terms are used to denote the nature of the mind, including, the “primordial base” (*ye gzhi*); the “base of everything” (*kun gzhi*); the “essence of primordial bodhichitta” (*ye gzhi snying po byang chub kyi sems*), and so on. This last term is found in many ancient Dzogchen texts, and it will be useful to explain its meaning.

In the Mahayana, bodhichitta is taken as meaning the commitment, based on a feeling of universal compassion, to bringing all beings to enlightenment. Two types of bodhichitta are spoken of in particular: relative and absolute. The relative bodhichitta consists of the training of one's thoughts to develop the intention to benefit others and the actual carrying out of altruistic actions. The absolute bodhichitta is the knowledge of the voidness of all phenomena, and comes close to the concept of “primordial bodhichitta” in Dzogchen.



When translated into Tibetan, *bodhichitta* becomes “chang chub sem” (*byang chub sems*), a term made up of three words: “chang” (*byang*), which means “purified”; “chub,” meaning “perfected;” and “sem” (*sems*), which means “mind.”

“Mind” stands for the “nature of the mind”; “purified” means that all obstacles and negativities have been purified; and “perfected” means that all the attainments and qualities have been realized. So the primordial bodhichitta is the state of the individual, which is from the very beginning without obstacles, perfect, and includes as its potentiality all the various manifestations of energy. It is a condition which is beyond time, beyond dualism, pure and perfect like the nature of the mirror. If one is ignorant of it, however, it is not manifest and it becomes necessary to remove the provisional obstacles that obscure it.

In the Dzogchen teachings the primordial state of the base is not defined only as being void, but is explained as having three aspects or characteristics, called the “three primordial wisdoms:” *essence, nature, and energy*.

The *essence* is the void, the real condition of the individual and of all phenomena. This base is the condition of all individuals, whether they are aware of it or not, whether they are enlightened or in transmigration. It is said to be “pure from the beginning” (*ka dag*), because, like space, it is free of all impediments, and is the basis of all the manifestations in existence.

The manifestation of the primordial state in all its aspects, its “clarity,” on the other hand, is called the *nature*. It is said to be “self-perfected” (*lhun grub*), because it exists spontaneously from the beginning, like the sun which shines in space. *Clarity* is the pure quality of all thought and of all perceived phenomena, uncontaminated by mental judgment. For example, when we see a flower, we first perceive its image without the mind entering into judgment, even if this phase of perception only lasts for a fraction of a second.

Then, in a second phase, mental judgment enters into the situation and one categorizes the perception, thinking, “That’s a flower, it’s red, it has a specific scent, and so on.” Developing from this, attachment and aversion, acceptance and rejection all arise, with the consequent creation of



Chögyal Namkai Norbu.

karma and transmigration. Clarity is the phase in which perception is vivid and present, but the mind has not yet entered into action. It is the spontaneous manifestation of the individual's state. The same is true for thoughts: if we don't follow them, and don't become caught up in mental judgment, they too are part of our natural clarity.

The third of the three primordial wisdoms is *energy*. Its characteristic is that it manifests without interruption. The explanation of energy in Dzogchen is fundamental to understanding the base. All dimensions, whether pure or impure, material or subtle, are manifestations of one aspect or another of energy. To explain how both transmigration and enlightenment originate, three ways in which energy manifests are described. These three modes of energy are called “tsel” (*rtsal*), “rolba” (*rol ba*), and “dang” (*gdangs*), names that cannot be translated into Western languages.

To understand the manifestation of energy as tsel, we can take the example of what happens when a crystal ball is placed near a window. The crystal is pure and transparent, but when rays of light strike it, they refract into coloured lights all around the room. These lights are not inherent to the crystal itself, but manifest when the appropriate secondary cause is present, in this case the sun's rays. The crystal ball symbolizes the primordial state of the individual, which consists of essence, nature, and energy. The coloured rays which spread in the room are an example of the natural manifestation of energy, appearing in relation to the individual as an object. In the moment of the manifestation of the energy of the primordial state, if one recog-



nizes it as a projection of one's own original qualities, one realizes oneself in the dimension of pure vision. If the opposite happens and one perceives the rays and colours as being external to oneself, one manifests impure vision. Thus the cause of both visions, samsara and nirvana, is the same: the manifestation of the light of the primordial state.

As an example of *rolba*, we should imagine that instead of the colours reflecting externally to the crystal, this time they reflect inside it, not appearing outside the crystal but within its own surfaces. In the same way, the energy of the primordial state can manifest within its own dimension “subjectively” in relation to the individual. This happens, for example, in the *bardo*, the intermediate state between death and rebirth, when the hundred peaceful and wrathful divinities appear. They are not external to the individual, but are the manifestations of his or her natural, self-perfected qualities. The appearance of these divinities, however, only arises for those who have, in their lifetime, received transmission from a master, and applied the method of transformation specific to the peaceful and wrathful divinities. For an ordinary being there arises only the manifestation of “sounds, rays, and lights,” which may last only for an instant, and most often are a cause of alarm. For this reason, great importance is given in tantrism to knowledge of the mode of energy of *rolba*, which is the basis of all the various methods of transformation.

To understand *dang* we should think of the crystal itself, and of its pure and transparent form. If we put a crystal ball at the centre of a coloured mandala and walk around it, the crystal will by turns appear to assume the colours of the cardinal points of the mandala at which we successively arrive, while at the same time remaining, in itself, pure and transparent. This is an example of the inherent condition of energy itself as it really is, in any kind of manifestation whatsoever. Sometimes instead of *dang* the term “gyen” (*rgyan*) is used, meaning “ornament,” because in the state of contemplation all manifestations of energy are “perceived” as ornaments of the primordial state. When the introduction has been given by the master, the essence, nature, and energy are called the “three bodies of the base.” They correspond, in the path, to three aspects or characteristic conditions of the nature of the mind: the calm

state (*gnas pa*), movement (*'gyu ba*) and presence (*rig pa*).

The calm state is the condition of the mind in which no thoughts arise. An example of this is the space that exists between the disappearing of one thought and the arising of another, a space that is usually imperceptible. The movement is the manifestation of thoughts, without interruption. An example is given in which the state without thoughts is said to be like a calm lake, and the arising of thoughts to be like the movement of fish in the lake. These two factors are common to all beings. Presence, on the other hand, is as if asleep in us, and it takes a master to awaken it through transmission. Presence is the pure recognition without judgment, of either the calm state or the movement. These three are called the “three bodies of the path.”

In the *fruit*, or realization, they manifest as Dharmakaya, Sambhogakaya, and Nirmanakaya, the three “purified dimensions.” The Dharmakaya corresponds to the condition of the essence, the voidness of all phenomena. However, presence is here totally awakened. The state of the Dharmakaya is beyond form or colour, like limitless space. The Sambhogakaya is the self-perfected dimension of the manifestation of energy. It corresponds to the natural clarity of the base, linked to presence. The Nirmanakaya is the dimension of manifestation whether pure or impure, perceived as an object in relation to one's own state, although there no longer remains any trace of dualism. Presence is totally integrated with the external dimension.

No matter how many analyses one does, one should not forget that one is always referring to one's own condition, to the aspects of one's own body, voice, and mind. If one tries to understand a teaching with this attitude, whatever explanation one receives will be meaningful, and will not remain something abstract. I remember when I was a boy in Tibet, I studied in depth a commentary on the *Prajñaparamitasutra*, the *Abhisamayalankara*, and became expert in expounding on its content. But I didn't succeed in understanding its real meaning, because all the descriptions it contained of the different levels of the buddhas and bodhisattvas seemed to me to be totally apart from my own condition. My college teacher probably noticed this, because



one day he said to me, “When you read these descriptions of the buddhas and so on, you should understand that they are descriptions of your own condition.” I tried to put his advice into practice, but I found it extremely difficult. It was only some years later, when I came to have knowledge of Dzogchen, that I understood the meaning of my college master's words. Then, when I reread that text, it was as if I was reading it for the first time, and it had a whole new meaning for me.

The practice of Dzogchen is based on two fundamental aspects of the nature of the individual: the calm state, and the movement of thought through which it is necessary for one to find oneself integrated in the state of presence. In some Buddhist traditions much importance is given to meditation in order to find oneself in a calm state, known as “shinay” (*zhi gnas*), the goal of which is to relax the mind into a condition without thoughts, or not disturbed by their movement. Sometimes, however, there is the danger that one will become sleepy in such states, and thus block the progress of the practice. For this reason it is considered important in the Dzogchen teachings to know how to work with the energy of this movement itself, which is an inherent aspect of the individual.

In tantrism, too, practice is based on working with movement, but in this case, on an imaginary movement, created by the mind. The goal here, however, is not to find a peaceful state without thought. Rather, through working with one's imagination, one creates the pure dimension of the mandala, beginning with the elements of air, water, fire, and so on. This activity is movement. But until one realizes the Mahamudra, one cannot easily succeed in integrating one's own energy with the ordinary movement of the material dimension.

In Dzogchen, too, various methods of using energy are practiced, but these are not based on the activity of the mind. Their principle is direct integration of the manifestations of energy with the state of presence. It makes no difference whether there appears before one's mind the pure vision of a mandala, or there appears before one's eyes the karmic vision of a room: both are regarded as part of one's clarity.

Whether one finds oneself in a calm state, or in a



pure manifestation of movement, these are both experiences and are not the state of contemplation itself. In the state of presence, which remains the same in relation to thousands of different experiences, whatever arises liberates itself automatically. This is what is meant by “self-liberation.”

This self-liberation is exactly what has to be applied in one's conduct in daily life. Taking the example of the passion of anger, we have described the different ways in which a practitioner of the path of renunciation and a practitioner of the path of transformation will react. We have also said that the transformation of the passions into wisdoms, which is the method of the Tantras, requires a higher level of capacity, which is the result of many years of training. In the concept of transformation, however, there still remains a sense of dualism. That is to say, there is on the one hand a passion, and on the other its transformation into wisdom.

But a practitioner of Dzogchen, in the moment of becoming angry, attempts neither to block nor to transform the passion, but observes it without judging it. In this way the anger will dissolve by itself, as if it had been left in its natural condition, allowing it to liberate of itself.

(...)

Knowledge of the state of self-liberation is the foundation of the practice of Dzogchen. It is said that “the practitioner of Dzogchen meditates without meditating,” which seems to be just a play on words, but is really true. The most important thing is never to become distracted, maintaining the state of presence in every moment.

Text selected by Ton Bisscheroux



AGAIN AND AGAIN

Whenever we meditate thoughts arise. The question is what to do with them? In Vienna, Austria, Lopon Tenzin Namdak once talked about Rigpa – the Natural State. This talk was compiled and edited by John Myrdhin Reynolds. We reprint this article Frits de Vries found on the website www.vajranatha.com.

...We must discover the Natural State of Rigpa within ourselves over and over again, so that we have no doubt about it. For this reason we do practice and look back at our thoughts, observing them arise, stay and then pass away again. We look to find from where they arise, where they stay, and where they go. In this way we discover that thoughts are insubstantial; they just arise and disappear again, leaving no trace behind. If we do not interfere with them or try to modify them, they will liberate and dissolve in themselves. And so we must learn how to keep ourselves in this Nature and how to remain without modifications.

There is nothing to change or modify or correct (*ma bcos-pa*). Thoughts just arise and then they liberate.

At first it is sufficient to remain like that. When we truly experience the Natural State, we do not need to keep checking and waiting for thoughts to disappear. Thoughts arise and dissolve of their own accord. At the moment when a thought dissolves, just leave everything as it is until the next thought arises. We find ourselves in a condition which is very clear and alert. The Tibetan term *Rang-rig* means self-seeing, being self-aware. If we allow ourselves to follow after a thought, it will carry us away on a trip, and it will obscure and cover over our sense of presence, and we will forget to be self-aware. The Natural State is inexpressible in words. We may be all clarity, and yet, in our practice, if we think or say “I am clear!” we lose it. There should be no checking or evaluating at all by the mind or intellect when we are in the Natural State. Such mental activity is not the Natural State. When a thought dissolves, we leave it alone just as it is. But we remain alert and clear.



H.E. Yongdzin Tenzin Namdak Rinpoche teaching in Shenten Dargye Ling, France.



Rigpa, the Natural State, is neither the calm state nor the movement of thoughts, but a state of pure immediate awareness which transcends all thought and workings of the mind. It is like a mirror reflecting whatever is set before it, without judgment or thought. When we enter into the Natural State, we are not practicing the cultivation of positive thoughts nor are we trying to repress negative thoughts. That is the method of the Sutras, namely, the application of antidotes to negative thoughts and emotions. But that is not the method of Dzogchen. The practice of Dzogchen means just continuing in the Natural State of Rigpa and allowing whatever thoughts arise, whether positive or negative, to self-liberate.

This Natural State is beyond conception by the intellect and inexpressible in words. Once we have been introduced to the Natural State, we will know what it is and not forget it. Then our task is to enter into it again and again and to continue in it. Contemplation or continuing in Rigpa, the Natural State, is the principal practice of Dzogchen.

Here there are three principal obstacles which can disturb contemplation: *chyingwa* ('bying-ba) or drowsiness, *mugpa* (rmug-pa) or dullness, and *godpa* (rgod-pa) or agitation. We may try to keep in the Natural State continuously but find that it has become mixed with drowsiness, and so a renewal of energy is necessary here. We need to observe our contemplation in order to discover if it has become mixed with any of these three faults. Dullness means our clarity thickens and loses its transparency; the object appears dull. We lack energy. The opposite of dullness is alertness and the clear appearance or visualization of the object. We must check and see what is needed as an antidote. If we add too much energy, we will find ourselves in a state of agitation. With not enough energy we can be dull and drowsy.

So here a relationship exists between contemplation and energy. We must discover this for ourselves because it varies with the capacity and constitution of each individual practitioner. Generally, agitation is easy to recognize.

But there are two kinds of agitation: coarse and subtle, and subtle agitation is very difficult to recognize. Thoughts arise and if we allow ourselves, consciously or unconsciously, to identify ourselves with them, immediately they lead us away from the Natural State. Remaining in the Natural State is the great highway leading directly to our destination, but distraction by thoughts leads us into bye-ways where we become lost and only with difficulty do we find our way back.

So what can we do? With drowsiness there are two principal things to do. First, get some fresh air and, second, shake and move the body and do some deep breathing. If coarse agitation arises, then stop the meditation practice for a while. Take a rest and do something else. Subtle agitation is more difficult to handle because we do not even realize that we have it. But when we do, we also need to stop and take a break. Dullness is handled in much the same way as drowsiness. When practicing Dzogchen we should always remember never to force ourselves, and to give ourselves plenty of space. It is much better to practice in many short sessions with refreshing breaks in between, rather than trying to force ourselves prematurely into long sessions of practice. This will only give rise to obstacles. In any event, what is most important, both at the beginning and later on, is to relax. The Natural State is already fully present from the very beginning, and so there is no need to cajole or coerce it. Just relax and let it all be. It is all there. That is the way of Dzogchen.

Text selected by Frits de Vries



THE GIFT OF FULLY GIVING

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

Often when I hear people in the West talk about giving and generosity, they'll speak of the virtue of giving. But many, many people also speak of feeling this sense that, "I have been giving so much in my life to everybody: I have been giving to my family; I have been giving to my kids; I have been giving to my friends; I have been giving and giving and giving. I am tired of giving. And, oh, people don't appreciate what I am giving them. I give too much. I am totally exhausted by giving and of taking care of others."

I have compassion for those who feel that way. However, I am not sure they are seeing clearly all aspects of their problem. You see, everyone has their own unique story about their exhaustion with giving, but people tend to translate their personal stories into the general idea that "Giving is not always good." The issue is not that there is something generally wrong with giving. Giving is always a good thing! Rather, the problem is that you may have personal experiences with giving that are not always good.

So, you have to be careful about how you engage yourself in giving to others. If what you're doing is truly giving, it will never be a problem, never. One experiences no exhaustion in doing that. The exhaustion comes with one's resistance to giving, and one's resistance to the giving is not the giving itself. Is that clear? How could anyone truly give while at the same time feel resistance to giving? "I don't really feel love for you, but I love you!" Or, "I

really don't want to help you, but I suppose I will help you now, because who else is going to take care of you here in this moment?" Those actions are not ones of real giving; those responses are related to conditioning, to roles, responsibilities, legalities, philosophies, religious morals – whatever it is in your mind that is telling you to respond in that way. You are not genuinely giving – you are doing it "because" of something. Those responses would not be called real gifts.

Clearly you can sense the moments when you have that kind of resistance. I sometimes feel it myself: when one has been giving, giving, giving, giving, and someone asks for more, one just gives, and can only hope they don't ask too much. When you feel that resistance in the giving, that effort of resisting, that's when you begin to feel exhausted.

But in real giving – it is always so joyful to give. So you see, it's never an issue with the giving itself, but rather with the resistance you have toward giving. Making that distinction is very important, so you won't accidentally mistake one of the ten *paramitas* as being "The Perfection of Resistance Giving" or "The Suffering of Giving."

So, when you are feeling this resistance, you should not put yourself in the position of "giver," because with that feeling you cannot truly give. Do you know what I'm saying? If you go somewhere with an intention to help, then completely help. If you are not able to have that intention to help, don't go. That's logical, right? But, to go there and not be able to truly give creates in you an inner conflict. "I'm here to help, but I don't want to help." So, when you do put yourself in the position of being a giver, then give, okay? That's a great practice.

Text selected by Jantien Spindler



NEW SERIES ON DREAM YOGA BEGINS MAY 30: LIVE ONLINE WITH TENZIN WANGYAL RINPOCHE



Bringing
Ancient Wisdom
Teachings to Life

From May 30 through July 18, 2017, Tenzin Wangyal Rinpoche will offer a free, two-month series of TWR LIVE teachings on Dream Yoga. The practice of Dream Yoga is a powerful tool of awakening, used for hundreds of years by great masters of the Tibetan traditions. It aids us in deepening awareness at all moments of life: while dreaming at night, during the dream-like experience of the day, and in the bardo experiences after death. Ultimately, Dream Yoga helps us to recognize the true nature of mind.

Each Tuesday throughout the series, you can [visit Rinpoche's Facebook page](#) at 19.00 h Central European Time to view either a live teaching and guided meditation; or a live conversation between Rinpoche and an invited guest on a topic related to dream yoga. Between these 30- to 40-minute Tuesday sessions, Rinpoche will offer occasional, unscheduled live sessions to elaborate on the previous session and answer viewers' questions. All sessions are recorded for future viewing.

Teaching and Q&A topics will include, in order:

1. Introduction to Dream Yoga (May 30, 2017, starting 19.00 h Central European Time)
2. Dream Yoga Foundational Practices
3. Basics of Lucid Dreaming
4. Healing Through Lucid Dreaming
5. How to Transform Recurring Dreams
6. Dream Yoga as a Lifetime Practice

For the latest schedule updates, [click here](#).

About TWR LIVE

TWR LIVE is an innovative way for you to connect with Tenzin Wangyal Rinpoche, the ancient Tibetan teachings and fellow students around the world through regular live broadcasts that can be easily viewed on Rinpoche's Facebook page. All

broadcasts are free and open to all — you don't need a Facebook account to view them.

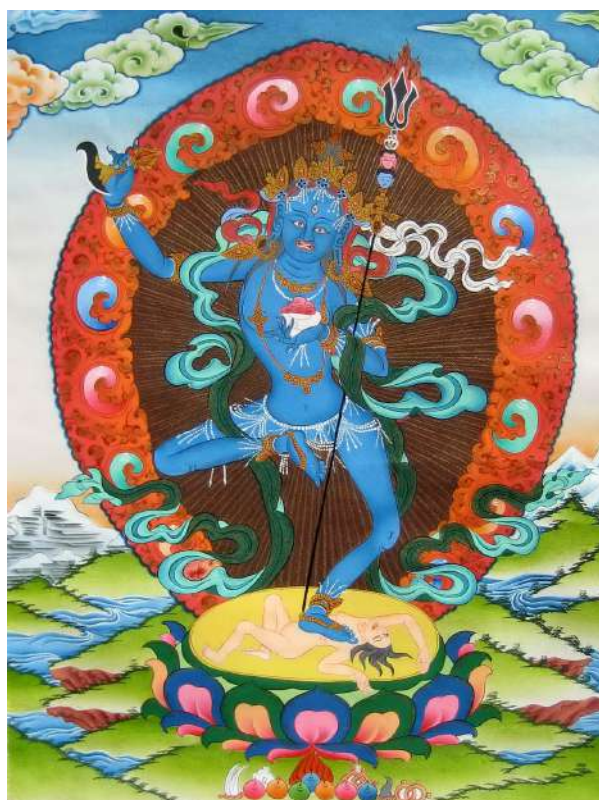
To access the viewing screen, [visit Rinpoche's Facebook page](#) at the time of the broadcast. If the screen doesn't appear right away, the broadcast may not have begun yet, so try reloading the page. If you have a Facebook account, you'll have an opportunity to submit questions and receive answers from Rinpoche — be sure to “like” his page and click “Follow” to receive a notification each time Rinpoche goes live.

[TWR LIVE schedule updates](#)

[Archive of TWR LIVE recordings](#)

[Learn more about TWR LIVE and access real-time translations](#)

In-depth information about Dream Yoga can be found in Tenzin Rinpoche's book *The Tibetan Yogas of Dream and Sleep*. [Snow Lion, 1998](#)



Khandro from the Mother Tantra: Gyuma Chenmo (Dream Yoga)



TENZIN WANGYAL RINPOCHE'S 2017 EUROPEAN SEMINARS AND ONLINE TEACHINGS

When	Where	What	More information
Ongoing	Your computer	Free Online Course: Starting a Meditation Practice, Parts 1 & 2	ligminchalearning.com
May 19 – 21	Berlin, Germany	Weekend seminar: The Seven Mirrors of Dzogchen Part 1 (of 2)	www.ligmincha.de
May 24	Your computer	TWR LIVE : A conversation with theoretical quantum physicist Amit Goswami	ligminchalearning.com
May 26 – 28	Bulle, Switzerland	Weekend seminar: Bringing More Light Into Our Lives	www.ligmincha.fr
May 30 – July 18 Tuesdays 19.00 h (C.E.T)	Your computer	TWR LIVE teachings: Dream Yoga	ligminchalearning.com
June 10 – July 2	Your computer	Interactive online course: Tibetan Sound Healing	www.glidewing.com
July 22 – August 20	Your computer	Interactive online course: Tibetan Dream Yoga	www.glidewing.com
August 7 – 13	Buchenau, Germany	European Summer Retreat: Twenty-One Nails, Part 3 (of 3)	www.ligmincha.de
August 15 – 19	Wilga, Poland	Retreat: Dream Yoga	www.ligmincha.pl
August 20	Warsaw, Poland	Seminar: Dream Yoga	www.ligmincha.pl
September 1 – 3	Rome, Italy	Seminar: Connecting to the Living Universe: Teachings on the Five Elements	www.ligmincha.it
September 9 – 10	Budapest, Hungary	Seminar: To Be Announced	www.ligmincha.hu

You can also view free recorded Internet teachings from your computer or other device, 24 hours a day, 7 days a week. Access them on [YouTube](https://www.youtube.com), www.ligmincha.org, www.ligminchalearning.com/twr-live-video-archive and www.oceanofwisdom.org.

