



Ligmincha Europe Magazine

26 – Autumn 2017



Meet the Brazilian sangha

In Memoriam: His Holiness

A Traditional Path or The 3 Doors?

25 Years Ligmincha International



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THE LIGMINCHA EUROPE MAGAZINE

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

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GREETINGS AND NEWS FROM THE EDITORS

Dear Readers, Dear Practitioners of Bon,

We bring the sad news that His Holiness the 33rd Menri Trizin, Lungtok Tenpai Nyima Rinpoche, departed his body at Menri Monastery in India on September 14, 2017. But, there is a bright side. I heard several people say that when they heard the news they saw rainbows, and others felt the presence of His Holiness even more after his passing. In the [October 2017 issue of Voice of Clear Light](#) you can read more on Honoring His Holiness the 33rd Menri Trizin. In this issue we publish an In Memoriam for His Holiness, written by Raven Cypress Wood.

For those interested in The 3 Doors program and the new curriculum of Lishu Institute, both offer several online courses in order to make the program accessible for more people. If you want to deepen your practice, and don't know yet which of these two paths suits you best please read the interview with John Jackson in this issue. He talks about the differences and similarities between the traditional path and the 3 Doors approach, and explains in simple words what Sutra, Tantra and Dzogchen is. Although the structure of Lishu Institute and The 3 Doors are very different, the essence of the teachings is the same.

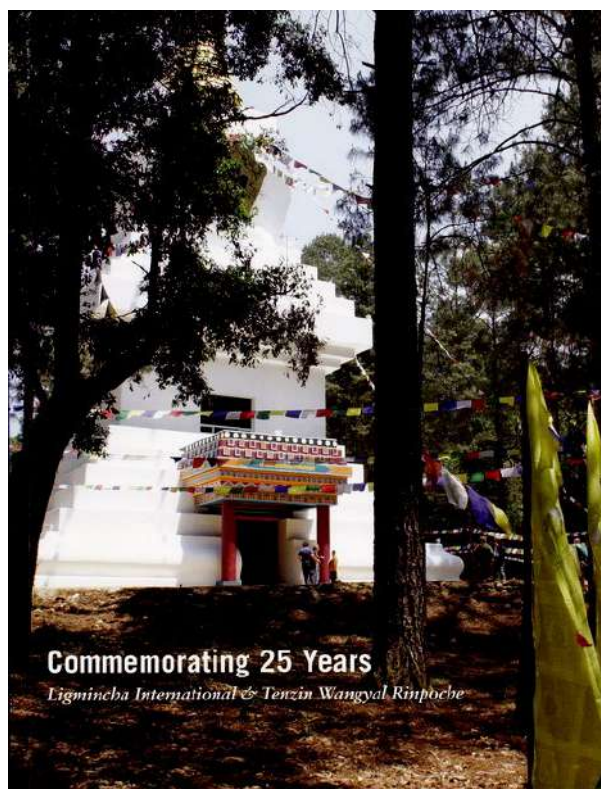
On TWR LIVE in June, Tenzin Wangyal Rinpoche talked with Andrew Holecek about *Dream Yoga*. We have an article inspired by Andrew Holecek's free online course titled *The Journey of the Mind at Death*, and some books mentioned in this course.

You can read the last part of Lowell Britson's diary of a four-year meditation cycle in Shenten Dargye Ling in France, under the guidance of H.E. Yongdzin Tenzin Namdak Rinpoche, Khenpo Tenpa Yungdrung Rinpoche and Khenpo Gelek Jinpa.

We also introduce the Brazilian sangha, publish art from sangha members, reprint articles published earlier in *The Voice of Clear Light*, and report about the activities in Europe and online – including the Cyber Sangha Week.

Finally we have two announcements.

From February 16 – 18, Losar 2018 will be celebrated during the 12th International Sangha Practice-Weekend of the European Sangha in Buchenau, Germany. More information and registration are available at: www.ligmincha.de.



We would also like to bring to your attention a beautiful book about the 25 year history of Ligmincha International. It was presented to Tenzin Wangyal Rinpoche during the Commemoration Honoring the 25th Anniversary of Ligmincha International on October 22, at Serenity Ridge Retreat Center in Virginia, US. In this commemorative book, photos and text tell the story of the origins of the Bon tradition, Rinpoche's life and teachings, and the growth of Ligmincha into an international organization that includes more than 70 centers and sanghas in more than 20 countries, plus a vibrant cyber-sangha of people around the world who come together for online teachings. You can buy it [here](#).

In Bon,
Ton Bisscheroux, chief editor



WHEN THE LAMA PASSES BEYOND: A BRIEF EXPLANATION



Ceremony for His Holiness Menri Trizin Rinpoche's entering into the mind of Reality.

In memoriam to His Holiness the 33rd Menri Trizin, Lungtok Tenpai Nyima Rinpoche, who departed his body on September 14, 2017, at Menri Monastery in India, we print a text from Raven Cypress Wood's website [Nine Ways – Ancient Wisdom from the Yungdrung Bön Tradition](#).

“sleeping lion” lying upon the right side of the body, knees together and slightly bent with the right hand under the head and the left arm resting upon the body. During this time, great care is taken to not disturb the body or interrupt the state of mediation. Great blessings can be received by connecting with the master during this important time.

On September 14th, 2017, the spiritual leader of all Yungdrung Bon and head of Tashi Menri Monastery in Dolanji, India, His Holiness 33rd Menri Trizen Lungtok Tenpé Nyima Rinpoche entered into a state of *tukdam* at his lama residence at Menri Monastery. In general, *tukdam* refers to a state of meditative stability attained by meditation masters that continues after the external breath of their body has ceased but the internal breath, or winds, remain. Therefore, the subtle channels through which these winds move remain stable. The area of the body containing the heart chakra remains warm to the touch. The skin remains soft, and the face retains a glow of vitality. Often, the master is sitting in meditation posture, but can also be in the yogic posture of the



Butter lamp offerings at Menri Monastery.





His Holiness 33rd Menri Trizen Rinpoche sitting in the state of *tukdam*.

After an indeterminate number of days, the internal winds cease, the channels collapse, the physical body slumps, and the warmth dissipates from the heart center. For His Holiness 33rd Menri Trizen Lungtok Tenpé Nyima Rinpoche, he ended his state of *tukdam* after five days on September 18th, 2017. At that time, chants related to the cleansing of the sacred body are recited while the physical remains are ritually bathed with water mixed with special herbs. Sacred seed syllables are then written on the body and the body is

wrapped in a pure white cloth. Disciples who connect with the lama during this time either by being near the sacred remains or at a distance, can receive great blessings.

Because the master has attained a state of enlightened realization, the prayers and rituals that are offered during this time are different than that for an ordinary being. Rather than offering prayers to support their experience of death, disciples focus upon practices to honor the teachings of the master. These prayers and practices include performing acts of virtue to benefit all beings, reciting aspirational prayers such as the Tséwang Monlam found at this [link](#) and practicing guru yoga in a pure and fervent way. Additionally, the monastic community offers many *tsok*, or sacred feast offerings. At the time of cremation, an elaborate fire ritual called *Kün Rik* is performed during which a wide variety of offerings are presented to the entire cycle of deities.



Tsok offerings after the passing of His Holiness 33rd Menri Trizen Rinpoche.

Although the master has attained the ultimate state of realization and therefore does



not experience the 49 days of transiting the bardo, the 49 day period is still observed as a time to continue with prayers, spiritual practice, renewal of vows, and acts of virtue in order to honor the teachings and spiritual guidance of the master.

Text by Raven Cypress Wood

Photos: Menri Monastery and Geshe Nyima Kunchap Rinpoche



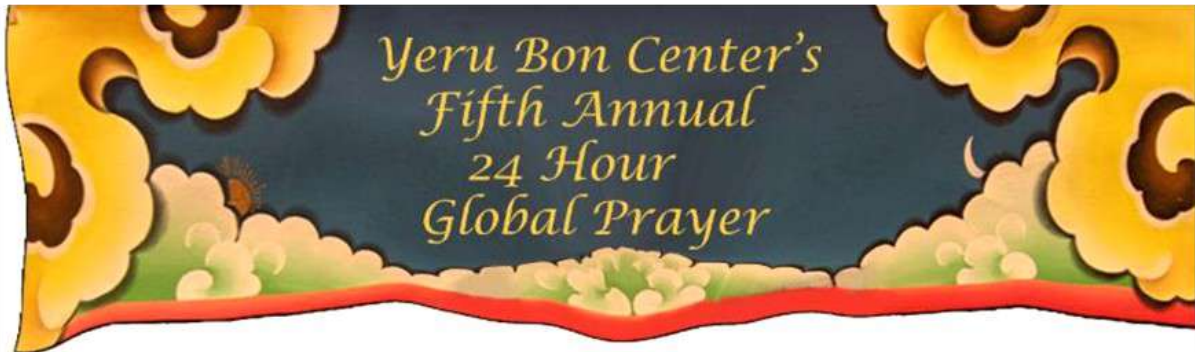
Ku dung kang, or house of the holy physical remains, for His Holiness 33rd Menri Trizen Rinpoche.



Extensive offerings for the fire offering ritual for His Holiness 33rd Menri Trizen Rinpoche.



5TH ANNUAL GLOBAL PRAYER EVENT FOR WORLD PEACE



The Harmony of Prayer, The Sound of Meditation, the Peace of Bon

FEBRUARY 20, 2018

Join the 5th Annual Global Prayer event for World Peace

Yeru Bön Center and Latri Nyima Dakpa Rinpoche invite Bon practitioners and friends of Bon to participate in their fifth annual Global Prayer and Meditation event.

Last year's participation was well over 2.700 people from all over the world. Majority were Bonpos, but there were also soldiers and non Bonpos praying throughout the world.

Yeru Bön Center received letters, photos and more from people around the world participating in this incredible event.

This year's global prayer event will be February 20, 2018, The birthday anniversary of Nyamed Shenrab Gyaltzen, the founder of Menri Monastery, the main monastery of Bon.

On this auspicious day, every prayer we pray is multiplied by 100.000. On that day, all practitioners are asked to pray and meditate for a minimum of one hour anytime between 19.00 h and

21.00 h within their time zones. Gather as a sangha, by yourself, in a private place or public.

More information and registration:

www.yeruboncenter.org



UPDATES FROM THE 3 DOORS: UPCOMING PROGRAMS AND COMMUNITY NEWS

In this update, we share highlights from The 3 Doors, including upcoming programs and community news. With hundreds of practitioners in more than 20 countries, the increasing use of Zoom videoconferencing helps us engage our growing virtual community and bring the benefits of The 3 Doors teachings into more people's lives.

UPCOMING PROGRAMS

Deepen Your Practice Through the Doorway of the Body

Start the New Year by refreshing and deepening your meditation practice through the doorway of the body with Senior 3 Doors Teacher Laura Shekerjian. *The Joy of Embodied Presence* is a 4-week interactive online meditation program that explores the body as a powerful doorway into open awareness and the vibrancy of direct experience. Through simple practices of breath and movement, we will connect with the deep stability of the body's stillness and discover the aliveness of the present moment.

The first online class meets on Saturday January 20 (14.00-17.00 h C.E.T.) and the following classes meet on January 27, February 3, and February 10 (14.00-15.30 h C.E.T.), 2018. There are 25 spaces available. A second online class will open for registration soon, with four class meetings on April 21, April 28, May 5, and May 12, 2018.

[Learn more and register.](#)



Laura Shekerjian.



The Compassion Project Retreat: An Invitation to All Compassion Project Participants

The growing 3 Doors Compassion Project community is gathering this spring to practice and share in the supportive setting of a 5-day residential retreat. Led by Marcy Vaughn and Gabriel Rocco, this retreat is open to all current and past Compassion Project participants and will be held at Pendle Hill retreat center near Philadelphia, PA from April 3-8, 2018.

[Learn more and register.](#)

The 3 Doors Compassion Project teaches simple, accessible meditation practices to physicians, teachers, therapists, and others who wish to empower their capacity to serve others and experience the benefits of self-compassion. So far, 9-month and 5-week in-person programs have been completed in Philadelphia PA, and a 9-month online program is currently underway, serving participants from around the world. Stay tuned – more opportunities to participate are coming in 2018.



Gabriel Rocco and Marcy Vaughn.



The Next North American 3 Doors Academy Begins in October 2018

We are pleased to announce that our fifth [North American Academy](#) led by Senior Teachers Marcy Vaughn and Gabriel Rocco will soon be open for application. The Academy is a two and half year personal transformation journey that includes six residential retreats. In North America, these retreats are held at the Serenity Ridge Retreat Center, near Shipman VA. The first 5-day retreat of the new Academy takes place in October 2018.

3 DOORS COMMUNITY NEWS

International Retreat Opportunity for all Academy Participants

Join us for our first 3PA International Retreat. We'll be gathering in sunny Merida, Mexico, January 4-10, 2018. All Academy graduates and current participants are welcome. [Learn more and register here.](#)



Merida, Mexico.

Research Update: The 3 Doors Academy

How do The 3 Doors programs and practices transform lives? What are the short-term, cumulative, and lasting benefits of these Tibetan meditation practices? [Read more.](#)

The 3 Doors in Community: 1. Zurich, Switzerland

At the end of every second work week, a group of therapists and other professionals come together to practice and share at the Shogen-Dojo in Zurich, Switzerland. [Read more.](#)



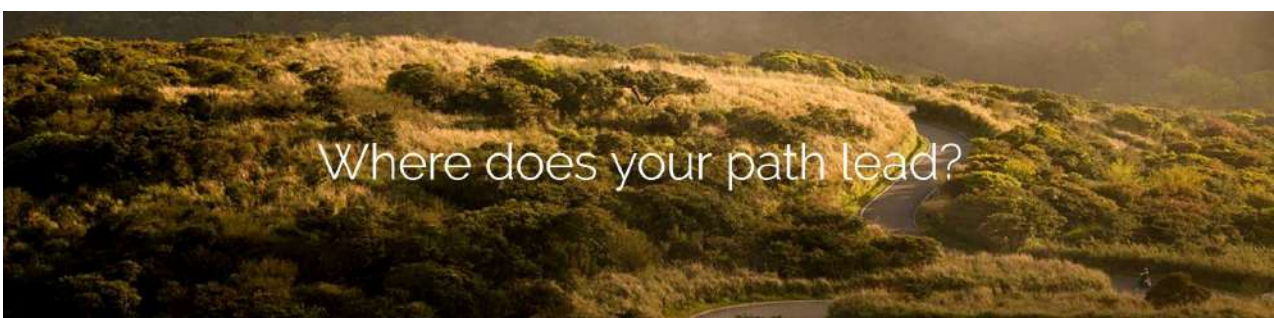
Zurich, Switzerland.

Creative Musings: 2. Inner Landscapes

I know what I am not! I am not a conceptual artist. My world has always been one of experience and embodying what it is that I feel and have come to know. [Read more.](#)



Cliffs of Newfoundland by Kim Puil.



LISHU INSTITUTE'S NEW CURRICULUM

The last year of the 3 years program in Lishu Institute started September this year. The study and practice this whole year is dedicated to the *Zhang Zhung Nyen Gyud Dzogchen* teaching and will be completed in June 2018. Beginning September 2018, Lishu Institute will present a new program. Tiana Tefy recently interviewed Tenzin Wangyal Rinpoche, founder and spiritual director of Lishu Institute, and Sangmo Yangri, who designed the new curriculum for the new program.

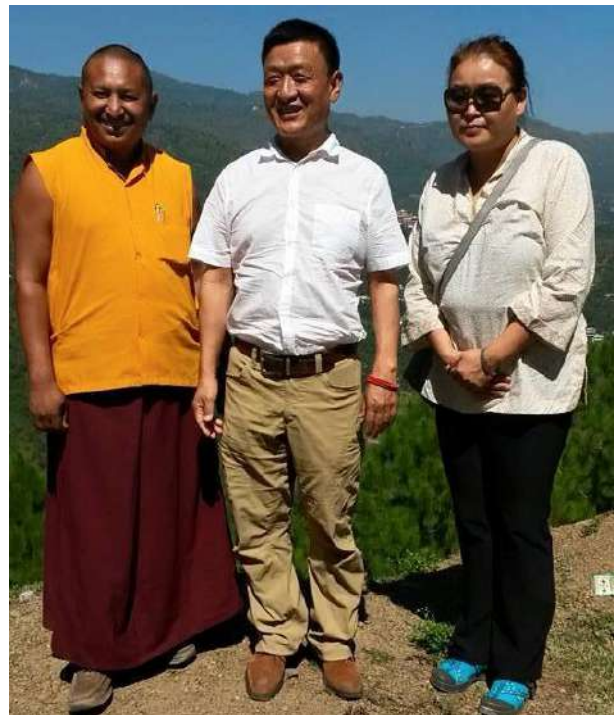
Rinpoche, Lishu Institute will introduce a new curriculum in September 2018, after the completion of the first 3-year program. Does this mean the vision of the institute's mission has changed?

There will be changes in the curriculum starting next year, but the main purpose of Lishu Institute hasn't changed. The emphasis has always been and will continue to be providing long term, residential and in-depth studies in the Bon tradition: preserving Yungdrung Bon's rich teachings and unique heritage.

Though students only began studying at Lishu Institute in 2015, the vision, preparation and work began many years before. We initially planned a 5-year program of study, but discovered that this would not be feasible for most people. So we turned that into a 3-year program, with the flexibility to come for only 10 weeks at a time to study specific topics.

After reviewing the results of the first 3-year term we are introducing some changes. We are adapting to people's needs. A big change is that, because of the redesign of the courses, students can begin at any time, and commit to as much of the curriculum as they want. Or, students can come to study specific aspects of the Bon teachings according to their interests and background.

There is so much benefit that comes from stepping out of one's daily routines to study and practice *dharma*. We want to support as many people as we can, and we want to recognize that the modern world makes such a commitment quite



Geshe Thupten Gyaltsen Negi, Tenzin Wangyal Rinpoche and Sangmo Yangri.

difficult. These changes are meant to help with that.

We are not diluting the teachings, or simplifying them. Sangmo-la has diligently put this program together. And Geshe Sherab Lodoe and Sangmo-la are very skilled, very experienced teachers. They, and visiting teachers, will continue to present the highest quality courses. What we are doing is adding emphasis to the areas that are most relevant to the greatest number of students. So it is a continuous change with the flow of conditions.

What are the main changes from the first program?

The main change is that the *Nine Ways of Bon*, which is more study-orientated, will not be carried over. The *Ma Gyud* and *Dzogchen* teachings, which are practice-oriented will remain. Moreover, there will be a new teaching on the Bon *Lam Rim*, a foundational text, together with a *Ngondro* retreat.

Lishu Institute will also offer more short-term (2-week) retreats. For example, we currently have such a course on the practice of *Yeshe Walmo* on the calendar. This will give the opportunity to





Teachers and students at Lishu Institute.

more people to experience the environment of Lishu Institute, and get a taste for in-depth study, without having to start with such a big commitment.

What future developments are foreseen for Lishu Institute?

There will continue to be changes and refinements to the curriculum and its presentation as we learn from our experiences. I think that you will see some blending of the residential program

with online supplementation. We have many dedicated students who cannot make the financial commitment to travel to India for an extended period. And so, while I strongly encourage students who can to go to Lishu Institute, it isn't realistic to think that this is possible for everyone.

Online programs are also a good way to extend what is taught at Lishu Institute. We might offer on-site programs with online components that go on before, during or even afterwards. Then, stu-



Lishu Institute is located in a beautiful environment in India.



dents who desire can really go deep into the teachings. This would be a good way to study the Tibetan language, for just one example.

There may also be more special-topic courses, like the *Powa* retreat held last year. There are many wonderful Bon lamas and teachers who we would like to invite to Lishu Institute to share their knowledge. But first we must establish a solid foundation or base. We need to see more students coming to Lishu Institute.

Rinpoche, do you have any words or advice?

I believe that Lishu Institute is very important. I have been teaching in the west now for over 25 years, and I am overjoyed to see how many students are connecting to Bon, how many geshe and lamas are coming to the west now from the monasteries in India, Nepal and Tibet. A next step is for Western students to really engage deeply with Bon. To learn the texts in their original language, to commit to extended practice and study retreats: to really bring the essence of the teachings into their cultures and experience.

One of the great features of Buddhism and of the Shenrab in general is that it adapts itself to each culture that it encounters. That flexibility is what makes it as alive today as it has ever been. However, the origins of the teachings, their language, symbolism and unique flavor must be preserved. These qualities keep us connected to the lineage of masters, root lamas and enlightened beings. Lishu Institute is here for that purpose: to help motivated students deepen and solidify their connection to the lineage of Yungdrung Bon.



Sangmo Yangri and Menri Geshe Sherab Lodoe.

Sangmo-la, the first 3 years program at Lishu Institute will be completed in June 2018. Tell us about what has happened since September 2015.

Last June we completed the first two-year teaching, on the *Nine Ways of Bon* and then the *Six Great Methods* (*Tummo*, *Dream Yoga*, *Chöd*, *Phowa*, *Bardo*, and *Sleep Yoga*) from the *Mother Tantra*. This year, the teaching is on *Dzogchen*, the *Zhang Zhung Nyen Gyud* cycle. There are three retreat/teaching periods of 10 weeks each per year. Most of the students attended one or two periods. During the first year three students completed the whole cycle and in the second year, two students completed the whole year. It has usually been a small group of students so that those who are determined can do in-depth study and practice.

Please tell us more about the retreat.

The first year was more study orientated whereas the *Ma Gyud* and *Dzogchen* cycles are more practice orientated. These are intensive practice retreats. The daily schedule starts at 6.30 am and the last practice session ends at 8.30 pm or 9 pm. There are four practice sessions a day and two hours teaching. Moreover, the students perform



Smoke offering.



daily different rituals and prayers (*Smoke offering, Sur offering, Chöd, prayers to the Bon protectors*).

Does it mean that the students also learn to perform these rituals?

Yes they do. The main focus of the teaching is of course the given topic, the *Zhang Zhung Nyen Gyud* this year. Additionally, the students will learn how to sing and recite the prayers, how to play the sacred musical instruments for different rituals and how to make *Torma* for offerings. The different activities of the day will provide students with various opportunities to practice.

Each student has different interests, some people feel naturally attracted to devotional practices, others to more analytical meditation, and some like both. When the students go back to their home, they will continue practicing what works for them.

What are the assets of Lishu Institute for retreat?

First, the environment of Lishu Institute is very conducive for practice and study. The institute is located in the country side, surrounded by beautiful lush green areas and mountains. Yet for India, easy to access, there is an airport in Dehradun, the closest big city. Second, India is definitely a very potent place for spiritual practices. Third, Lishu Institute is close to Menri Monastery, the mother monastery of Yundgrung Bon. Lastly, the retreats are organized in a way that the students do not need to take care of any logistic regarding everyday life. The only thing they have to do is to clean their own room.

Do you have many exchanges with Menri Monastery?

The students usually go to receive blessings from the great Masters in Menri Monastery at the end of each cycle. For instance, at the end of the last *Ma Gyud* retreat in June, they met and received blessings from His Holiness. At the end of the *Phowa* retreat, Menri Lupon Rinpoche performed the *Kusha* grass ceremony.

Moreover, we have received at Lishu Institute several Masters from Menri Monastery to give teachings, we hosted nuns from Redna

Menling Nunnery to perform *Tsok* offering and Menri Lupon Rinpoche bestowed very important initiations before we started the *Ma Gyud* and *Dzogchen* cycles.

Please tell us about the new curriculum.

We will maintain the *Ma Gyud* and the *Dzogchen* teachings. Instead of the *Nine Ways of Bon*, we'll introduce the *Lam Rim* (path to enlightenment), which will be done with a *Ngondro* retreat practice. This is a very important teaching in Bon. Last June, when the students met with His Holiness, he insisted that this foundational teaching should be given to and practiced diligently by the students. Especially, those who study the higher vehicles of *Tantra* and *Dzogchen*, he said several times how crucial this is.

Furthermore, the curriculum won't be a 3 years program any longer, but several modules. There will be three modules per year, each of them can be attended independently. Of course, for all the modules on *Tantra* and *Dzogchen*, we recommend that people attend the foundational teaching if they have not received and practiced those previously.

Tenzin Wangyal Rinpoche also talked about short term retreats in the new curriculum. Sangmo-la, can you say more about that?

Actually we have already organized 2-week retreats for specific groups. With the new curriculum, we plan to have two short retreats per year. The focus of Lishu Institute will still be the longer



The students received blessings from His Holiness after the successful completion of the second year program on *Mother Tantra: The Six Great Methods*.





Menri Lopon Rinpoche, Sangmo Yangri, Geshe Thupten Gyaltzen Negi and the students of Lishu Institute after the completion of the second year program.

retreats, yet we would like to provide the opportunity to more people to benefit from the Lishu Institute environment. These short retreats will also enable people to visit the great *Stupa* in Dehradun, to discover the nearby Bon Za Mongyal Monastery and of course Menri Monastery.

What will a year at Lishu look like?

As I said, there are three teaching periods per year; the first period from September to November will be on the *Lam Rim*. The two other periods, from January to March and then from April to June will be on one of the *Six Yogas of the Mother Tantra* or on *Zhang Zhung Nyen Gyud*. Between these long retreats, in December and in March, we'll organize 2-week retreats, for example, on *Sipay Gyalmo healing ritual*.

Who will be the teachers for the new curriculum?

Menri Geshe Sherab Lodoe, who is the current resident teacher at Lishu Institute, will continue to teach. I will

translate Geshe-la's teaching from Tibetan to English and teach some topics as well. You can find detailed biography of the Lishu Institute's teacher on the website www.lishu.org. Geshe Thupten Gyaltzen Negi who has visited sanghas in Europe several times, will carry on his tasks as administrative and logistic manager.

Do people need to apply to attend one of the retreats?

For the 2-week retreats, people can register by contacting us directly. For the 10-week retreats, we'll still request

people to fill in an application form. There are two reasons for this; first, filling in the form helps the person to clarify their motivation to commit for a long period. The second reason is, it is important for us, when working with a group to have an idea of people's background. For further information please contact me at yangrisangmo@gmail.com.

Interviews by Tiana Tefy



Sangmo Yangri and Menri Geshe Sherab Lodoe.



MOST OF OUR PRACTICES ARE LIVE STREAMS

To introduce the Brazilian sangha Rodrigo Esteves and Andréa Meng answered our questions by e-mail.

How long has Rinpoche been coming to Brazil?

Tenzin Wangyal Rinpoche came to Brazil for the first time in 2010, invited by some students who were fascinated by his teachings in Mexico. At that opportunity – his book *The Tibetan Yogas of Dream and Sleep* was launched in Portuguese – he was invited for the book release, and he taught a workshop on the topic. Also during that same visit, he gave a second weekend teachings about the Elements, based on his book *Healing through Form, Energy and Light*, which was first released in Brazil in 2005. Rinpoche has been visiting Brazil every year since 2010. He has given workshops on different topics, attracting students from all Brazilian regions.

Four books by Rinpoche, *Wonders of the Natural Mind*, *Awakening the Sacred Body*, *Awakening the Luminous Mind* and *The True Source of Healing* were released by Devir Publisher. During Rinpoche's visit in November 2017, the same Publisher also released *Tibetan Sound Healing*,



and another Publisher, Lúcida Letra released a new edition of *Healing through Form, Energy and Light*.

Can you tell something about the structure of Ligmincha Brasil?

The largest Bon sanghas with Tenzin Wangyal as their main teacher are in São Paulo and Rio de Janeiro, yet there are also students in other areas of Brazil, who intend to create sanghas of their own. Regarding structure, we could say that the Brazil sangha is mainly functioning in cyber space! Nowadays, our practices are on the Zoom live stream site which enables us to unite sanghas from different cities in Brazil, and even from other



The bookshop with Rinpoche's books during a workshop in São Paulo, March 2016.





Meeting of the sangha in Rio de Janeiro.

countries. Only the sangha in Rio periodically meets as a group.

Can you give us an idea about how Ligmincha Brazil is organized?

We work with different volunteer groups which take turns translating the teachings transmitted by FACEBOOK LIVE, YouTube videos, and texts. Another volunteer group takes care of editing videos and audios of translations stored on [Ligmincha Brasil YouTube's channel](#), [Facebook](#), our [website](#), and [SoundCloud](#). Our channel on YouTube now has 240 videos translated to Portuguese, including meditations, short

teachings and complete courses which were given by internet, as *Dream Yoga*, *Living with Joy*, *Dying in Peace*, and *Soul Retrieval*.

A third group of volunteers is working on transcripts and reviews of courses, i.e. *Dream Yoga*, which has been recently taught by Rinpoche on FACEBOOK LIVE. Besides that, we take care of our [Ligmincha Brasil website](#), where Rinpoche's books and sacred pictures are sold. Another group takes care of social media. We also type up *sadhanas* in Tibetan and in Portuguese, and organize the teachings in worksheets according to topic, duration, date and *umdze* (practice



Workshop with Tenzin Wangyal Rinpoche in São Paulo, March 2016.



facilitator).

Do you collaborate with other Latin American sanghas?

Riponche asked a senior student, Santiago Villaveces, to give teachings and lead virtual practices. Santiago lives in Colombia, but speaks fluent Portuguese. He leads practices weekly on Zoom. It has been a wonderful experience to sit with practitioners from Colombia and from all over Brazil. Santiago is very attentive to the Brazilian sangha, always willing to help and share his knowledge. We deeply appreciate his efforts.



Tenzin Wangyal Rinpoche and Lama Padma Samten from Centro de Estudos Budistas Bodisatva, during the workshop in Rio de Janeiro, November 2016.

Anything else you would like to share with the readers of *Ligmincha Europe Magazine*?

Some people are surprised when we say we do online practices. We believe everybody should try it. To participate, you simply connect via your computer, using a specific link sent to you by email. It is possible to interact with the teacher and with other students by video, audio and chat. The experience is similar to a presential group practice in a center. Cyber practices enable us to connect with people from different cities that don't have a local sangha. People otherwise isolated and in difficult situations can connect via

Zoom, even from a hospital bed!

Any plans for the future of *Ligmincha Brasil*?

We want to invite Rinpoche for a retreat in nature! We plan to translate other books, translate and transcribe more teachings, and bring other teachers recommended by Rinpoche, like Alejandro Chaoul or Santiago Villaveces to Brazil. We also hope that we will have the means to create a formally established center of *Ligmincha Brasil*, to grow in the future and help more people. Finally, we are committed to the effort of spreading the Bon Teachings here in Brazil.



Tenzin Wangyal Rinpoche, coordinators and some volunteers in Rio de Janeiro, November 2016.



WHAT'S BEEN HAPPENING IN EUROPE

Here is our report of what's been happening in the European sanghas. Tenzin Wangyal Rinpoche visited Europe, teaching in person and on the internet. The sanghas celebrated Ligmincha's 25th anniversary. Some sanghas invited *Geshes* and other teachers.



September 8 – 10:

Tenzin Wangyal Rinpoche taught in Budapest, Hungary, *Tibetan Sound Healing & The Long Life Practice of Tsewang Rigdzin*.





August 15 – 19:
Tenzin Wangyal Rinpoche
taught in Wilga, Poland on
Dream Yoga.



Andrea Heckman and her team followed Tenzin Wangyal Rinpoche while they are working on a documentary on Bon in the West.



Video Mantra SA LE Ö - A A KAR SA LE Ö A YANG OM DU





September 1 – 3:
In Rome, Italy, Tenzin Wangyal Rinpoche taught on *Connecting to the Living Universe: Teachings on the Five Elements*.



June 16 – 18:
Geshe Choekhortshang Rinpoche taught on the *Medicine Buddha* in Budapest, Hungary. There were 165 participants.





November 17 – 19:
 Marcy Vaughn taught *Sherap Chamma* in Berlin, Germany.



October 27 – 29:
 Geshe Nyima Choekhortshang Rinpoche taught *Ngondro*, Part 3, in Berlin.



October 27 – 29:
 John Jackson taught *Healing the Earth, Healing yourself* in Höfen, Germany.



FREE FACEBOOK LIVE BROADCASTS

25TH ANNIVERSARY

Cyber Sangha Week

Live at: www.facebook.com/ligminchainternational

Seven Days of Online Commemoration Honoring Ligmincha's 25th Anniversary

October 22 - 28, 2017

www.ligminchalearning.com/cyber-sangha-week

On October 22, Serenity Ridge Retreat Center, headquarters of Ligmincha International in central Virginia, honored the 25th year of Ligmincha International, founded by Geshe Tenzin Wangyal Rinpoche, with a special day of commemoration. For those who couldn't be at Serenity Ridge that day, could participate in the opening activities from their computer or other device, and be part of a full week of special online observances, by visiting the [Ligmincha International Facebook page](https://www.facebook.com/ligminchainternational). Click on the photos and you will be directed to the videos or websites.

The Cyber-Sangha Week is Ligmincha's way of honoring its teachers, teachings and traditions, as well as its many worldwide centers and spiritual communities (sanghas). On the photos you can see the opening activities and some of these events in



Serenity Ridge Retreat Center, US: During the opening activities a mandala and other presents were offered to Tenzin Wangyal Rinpoche.



France: Sacred dance of Yeshe Walmo, executed by Geshe Tenzin Gelek.



Germany: Meditation with monthly local practice group in Frankfurt area.





Denmark: Practice group in Copenhagen.



Hungary: Practice group in Budapest.



Poland: Video with slideshow commemorating the 20th anniversary of Ligmincha Poland, which they celebrated in 2016.



Italy: Video of photos taken during the seminar in Rome, September 2017.



Austria: Video introduction of Ligmincha Austria.



The Netherlands: Live broadcast of guided practice.



Spain: Video with testimonies from sangha members.



Ireland: An account of the beginnings of the sangha.



Slovakia: Photographs from past events in Bratislava.



TENZIN WANGYAL RINPOCHE

**Beneficial Effects of Meditation
on Brain and Behavior**



A Conversation with
Michael Gawrysiak
assistant professor,
West Chester University of Pennsylvania
Marcy Vaughn & Gabriel Rocco
senior teachers, The 3 Doors

FREE FACEBOOK LIVE BROADCAST

Tuesday, September 5, 19.00 h (C.E.T.)
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 Bringing
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Teachings to Life 

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

You can watch the recording here:

A Conversation with Michael Gawrysiak, Ph.D., assistant professor, Department of Psychology, West Chester University of Pennsylvania; and 3 Doors senior teachers Marcy Vaughn and Gabriel Rocco

TENZIN WANGYAL RINPOCHE

**Ancient Medicine for Modern Life:
Mental Health Benefits of Tibetan Medicine**



A Conversation with
Dr. Yangdron Kalzang,
Dr. Kunga Wangdue,
Dr. Phuntsog Wangmo,
and Geshe Lobsang Tsering
Tibetan Doctors (Menpas)

FREE FACEBOOK LIVE BROADCAST

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A Conversation with Dr. Yangdron Kalzang, Dr. Kunga Wangdue, Dr. Phuntsog Wangmo, and Geshe Lobsang Tsering




Tenzin Wangyal Rinpoche

Pith Instructions
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Heart Essence of Dzogchen**

September - December, 2017
flexible days and times

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Introduction to the series
September 6

Finding Your Spiritual Path
September 13

Overcoming Obstacles on the Spiritual Path
September 20

Realizing Your Potential by Connecting to the Source
September 28

Reflections on a Teaching from the 21 Nails
October 8

All Is Good: Every moment, no matter how painful, can be our teacher
November 7

Being the Mirror, Not the Reflection
November 15

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TWR LIVE — Video Archive 2016-2017



THÖGEL: VISIONS FROM THE HEART

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 fourth and last retreat year. You can read his other contributions in [Ligmincha Europe Magazine # 15](#) on page 33-34, in [Ligmincha Europe Magazine # 19](#) on page 30-31, and in [Ligmincha Europe Magazine # 23](#) on page 27-29.

Shenten Dargye Ling, a Bon monastery in Blou, France, established a meditation school in 2008 offering practitioners the opportunity for in-depth study and practice of Bon Dzogchen texts. Under the guidance of Bon lamas, these retreats, called *Gomdras*, meet 70 days for four consecutive years.

The fourth year of the *Gomdra* cycle, held September 6 – November 14, 2017, focused on the Bon *Thögel* teachings. There were 24 participants. This is a diary of my experiences at the *Gomdra*.

Thögel vision practice, or clear light practice, are teachings from the *Gyalwa Chagri*, a Dzogchen text, also the text of previous *Gomdras*. Last years *Tummo* practices and the *Ma Gyüd* recitation, were also part of the daily *Thögel* practices.

The passing of His Holiness, the 33rd Gyalwa Menri Tridzin, on September 14th, the following 49 days of *bardo* rituals created a busy practice schedule and many visitors to Shenten Dargye Ling. One weekend there were 75 Tibetans practicing with us. It was a time of great joy and sadness as we remembered his life of great compassion.

The daily schedule was similar to the past years. Morning chants began at 7:00 am and evening chants finished the day at 9:30 pm. There were four hours of *Thögel* practice and accumulation chants, an hour dharma lecture and two hours of community work. The weather was sunny and unusually warm.

Khenpo Gelek Jinpa was again the principle



Participants of the *Gomdra* in Shenten Dargye Ling.

teacher, leading us with great enthusiasm and vigor. On Wednesday mornings, H.E. Yongdzin Tenzin Namdak Rinpoche gave the text teachings with commentary and practice instructions. Always with his sparkling clarity and humor, he revealed the subtle essence of nature of mind. He was always an inspiration and willing to answer our questions and offer his guidance.

Thögel practice is meditation in open space; sky gazing, sun gazing, and practice in darkness or a dark retreat. Pure visions of sound, light, and rays arise during the meditation and integrated as experiences of our nature of mind. It requires of the practitioner to have a stable experience of nature of mind without distractions or disturbances, also called *Trekchö*. The various *Thögel* eye gazes, body postures and purification breathings, along with the *Tummo* practice, opens the mind and body channels to experience and recognize the pure visions. Most sessions were held outdoors, under the guidance of Khenpo Gelek.

Stable meditation practice is important for *Thögel* practice. It calms the mind and inner winds of the body and helps to stabilize and integrate mind and body for visions to appear. Visions spontaneously arise from the nature of mind without any expectation by the practitioner. They have nothing to do with *karmic* cause. They arise from nature of mind, appear in the natural state and are themselves the natural state. It all depends upon your practice.

Thögel visions are pure; never integrated with conceptual thinking, emotions, our consciousness or perceptions. Just like a rainbow, a play of light



in space, not possible to control or hold together, they slowly dissolve our impurities and obstructions as we practice in open awareness. Non-dual in their nature, without subject or object, the visions do not disturb our meditation or realization.

Everything is within you. Nothing is external. Mind is not outside of you. Neither is the nature of mind's state of awareness. Not to be deluded by distractions of ignorance or impure visions. Nature of mind exists throughout your body, from head to toe, during this lifetime. It is with you whatever you may do; sleep, work, drive, walk, clean, exercise; hence all the activities of body, speech, and mind. It abides in the center of your heart and through the *kati* channel it appears through the eyes as self-awareness and pure visions.

So what does this mean?

For me, it means I take absolutely everything in my life, the good, the bad, and everything in between, into my practice of nature of mind. Nothing is left out; including any subtle thoughts and feelings. Whenever I begin to feel attached, I quickly stop and remember the instructions to leave things as they are. They always dissolve. They are all empty forms; just reflections in a mirror. It's their essential nature.

If some thoughts or emotions are difficult to liberate, I take a deep breath, exhale and say, *Peth!* Cut it. Instantly I'm back in the clear space of awareness. Remember everything is self-originated, self-arising and will self-liberate. It's a quick return to the spacious awareness of the nature of mind without any thinking, emotions, or *karmic* traces.

We can always liberate ourselves from the negative influences in our lives. We just leave them as they are, stop grasping onto them and they will disappear. Everything in the world will dissolve; what we hate, what we love and everything else that we may not even know about. Again, they are all empty forms. They are the reflection of the moon in the water.

The power of self-awareness is our true nature. It manifests as pure energy that opens us to the experience of joy and happiness. That experience

is our realization and liberation. It requires meditation practice, trust, and devotion to the path. Practice in avoiding negative actions of the three doors; not reacting to emotions or following after conceptual thinking. They are another form of attachment. We observe and avoid them with clear awareness.

We must take good care of ourselves. The Dzogchen teachings offer many methods to do so. It is all in our hands. Practice is still the key. We balance the wind energies, the elements, which in turn will open our awareness of the world. Integration is the key. Avoid negative actions and increase positive actions. This is still our path. The self-awareness of the nature of mind opens to great joy and freedom.

And the *Thögel* visions? With the clear nature of mind as the source of our awareness, we gaze, eyes open, channels clear, into boundless space without fear or doubt. Whether the visions manifest as black and white, bright colors, deities, mandalas, or seed syllables; all are without substance. The five stages in *Thögel* visions are based upon our practice and the experience of self-awareness. They develop and stabilize with the realization of nature of mind. At the final stage, the visions are exhausted, everything is purified and liberated and it all returns to nature as clear light. It is our rainbow body returning to the nature from hence it came.

This being the last *Gomdra* of this cycle, I offer my sincere thanks and gratitude to my teachers, my fellow practitioners, and the staff at Shenten Dargye Ling.

A new *Gomdra* cycle begins in 2019.

Text by Lowell Britson



Shenten Dargye Ling.



CALENDAR FOR 2018



September 2018

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

You can download this calender from: www.scribd.com



TENZIN WANGYAL RINPOCHE



Painted by Andréa Sechini

FOR OUR BELOVED TENZIN WANGYAL RINPOCHE

With gratitude of my teachers light,
I pray, I rest, I changed my sight.

So thank you well dear Buddha of time,
For generating this mind sublime.

Possessing gumption on behalf of others,
You are acting like hosts of supreme mothers.

Serving the beings in their needs,
With clear mind and auspicious deeds.

We will change the night into day,
Dear Lama mine – to you I pray.

Florian Bruckmann

(early morning poem written on auspicious Chökhör Düchen Day 2015)



ENIGMA OF THE MEETING OF MOTHER AND CHILD

Frits de Vries listened to a free audio online course, titled *The Journey of the Mind at Death* by Andrew Holecek. While listening he heard about a book by Khenchen Thrangu Rinpoche, titled *Journey of the Mind: Putting the Teachings on the Bardo Into Effective Practice*. In this article he shares some interesting learning points from the online course and quotes from the book.

Andrew Holecek

In *Ligmincha Europe Magazine # 15* Holecek's book *Preparing to Die* was presented. As a dream specialist Holecek is known by his book on *Dream Yoga* and *Lucid Dreaming* (4). To introduce Holecek again we quote from the biography on his [website](#):

"Andrew Holecek is an author and spiritual teacher who offers talks, online courses, and workshops in the United States and abroad. As a long-time student of Buddhism, he frequently presents this tradition from a contemporary perspective – blending the ancient wisdom of the East with modern knowledge from the West. Drawing on years of intensive study and practice, he teaches on the opportunities that exist in obstacles, helping people with hardship and pain, death and dying, and problems in meditation. Known as an expert on lucid dreaming and the Tibetan yogas of sleep and dream, he is an experienced guide for students drawn to these powerful nocturnal practices."

A Conversation with Tenzin Wangyal Rinpoche

Andrew Holecek was one of the invited speakers by Tenzin Wangyal Rinpoche in the TWR-LIVE teaching series on *Dream Yoga*.

In his introduction Holecek says he has had in his youth fourteen days of spontaneous lucid dreaming with, at a certain point, no difference between night and day. He was going to freak out, made an end to this experience, and went over to reading Buddhism. Tibetan *Dream Yoga* was like coming home for him, at last he understood his strange experiences.

This very interesting conversation between Tenzin Wangyal Rinpoche and Andrew Holecek has as main theme the undervalued state of sleep and dream and over-valued state of waking experiences in our Western civilization. Rinpoche says you have a greater chance on Alzheimer if you get not enough sleep. Research by Holecek reveals in the Middle Ages dreaming was even demonized. He pleads for restoration of the healing dream temples.



Andrew Holecek.

In this conversation Tenzin Wangyal Rinpoche says, *"So basically it is important to see in a positive way that sleep is very important, to look forward entering into a sacred journey, spiritual journey, healing journey. (...) Going to sleep, dreaming is a way of the experience of death without dying."* And Holecek agrees by saying *"Exactly."*

Online course

Andrew Holecek offers a free online course titled *The Journey of the Mind at Death*, containing parts of public talks he has held previously. This course is available through Holecek's [website](#), and you have to subscribe to Holecek's [Online Learning Academy](#). The free online course *The Journey of the Mind at Death* has four parts, in total 1,5 hour of talks.

Titles of the talks:

Journey of the Mind at Death

- Phowa - Transference of Consciousness
- Releasing and Moving Forward
- Importance of Holding Environments
- Different Types of Phowa





In the first lecture the central theme is *Phowa*

Phowa is defined (2, p. 116) as the ejection of consciousness to a Buddha-field at the moment of death. There are many different types of *Phowa*. Holecek differentiates between esoteric *Phowa* – *tantric* – and exoteric *Phowa* – that is the *sutra Phowa*.

The classic *sutra Phowa* is the application of five powers:

- power of intention: do not let your mind wander from the mind of compassion, have that intention, that is the *Phowa* mind you want to die with;
- power of the white seed: unloading the mind of all form of attachment, write your will;
- power of familiarity: become complete familiar with the mind of compassion;
- power of destruction: clear up everything that has no meaning for this life;
- power of prayer: refers to vow of *boddhi-sattva*.

The second important classification he presents is in *tantra* powers:

- *Dharmakaya Phowa*: Based on formless meditations, like *mahamudra*, *Dzogchen*, *Prajaparamita*. When you are good at it then you don't need help when you die leaving your body: you are set. *Phowa* is straightforward.
- *Sambhogakaya Phowa*: Generation stage

practising lead to this kind of *phowa*: *yidam* exercises, mindscape is landscape. Like with *Dharmakaya Phowa*: you don't have to do anything when you die if you are stable in these practices.

- *Nirmanakaya Phowa*: This is the *Phowa* everyone is talking about, with the hiccup exercises. Holecek strongly advises to look for a reliable teacher.
- *Guru Yoga*: Based on devotion, complete surrender to Jesus or God, or to your teacher. Very powerful.
- *Celestial Phowa*: *Dream Yoga* is Holecek's favorite program. You use lucid dreaming to emanate a dreambody and send this body to a pure land.

"The fifth type of phowa is called the celestial phowa or the kachari phowa of which there are several different forms. One of the practices under this category entails using the practice of lucid dreaming to train in the approach and transference to pure realms. In such a practice, through the cultivation of lucid dreaming and the training of the dream state, you gain the ability, at will, to send your mind out of your body, actually going to pure realms of the five buddhas of the five Buddha families, such as Amitabha and so on. If you gain that kind of familiarity with a particular realm during your life, then you will be reborn there upon your death." (3, p. 50)

This remarkable type of *Phowa* shows a very useful application of your skillfulness in lucid dreaming. This alone is a justification for a course in lucid dreaming.

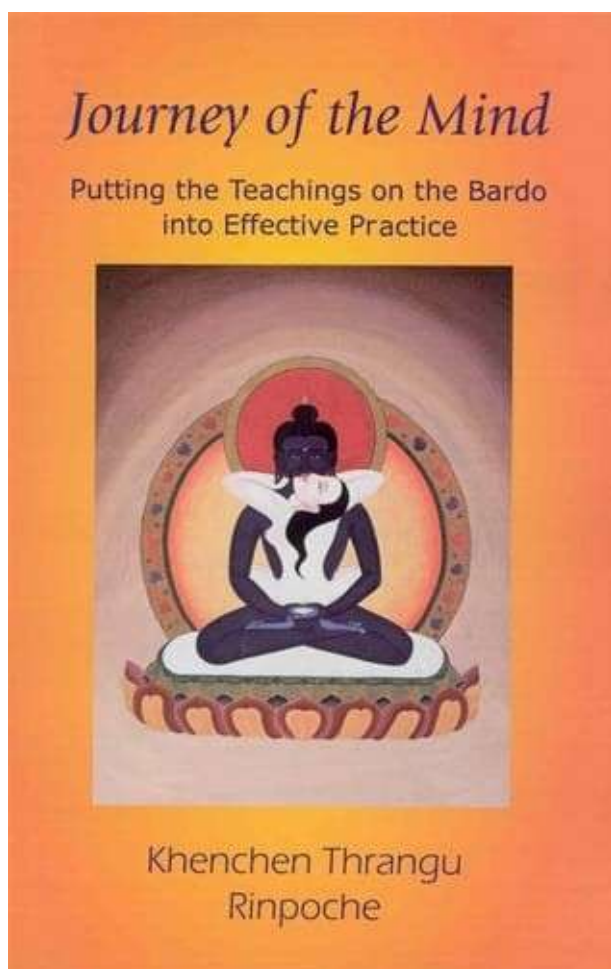
More extensive clarification of these *Phowa* can be found in the book *Journey of the Mind – Putting the Teachings of the Bardo into Effective Practice* by Khenchen Thrangu Rinpoche (3, p. 55-60).

The Enigma of the Mother and Child meeting

In his explanation on *Dharmakaya Phowa*, Holecek speaks in very admiring terms – *"This book is a diamond, it is pure gold"* – about a book of Khenchen Thrangu Rinpoche, called, *Journey of the Mind: Putting the Teachings on the Bardo Into Effective Practice* (3).

I bought the book, and would like to transfer





some of the flavor of the book by sharing a citation about the meeting of mother and child. For me this is a continuation of the presentation of *The Mirror of Mindfulness* from Tsele Natsok Rangdrol in *Ligmincha Europe Magazine* # 21. It ended there on page 34 with concepts also used by Tenzin Wangyal Rinpoche frequently: Mother Luminosity and Child Luminosity.

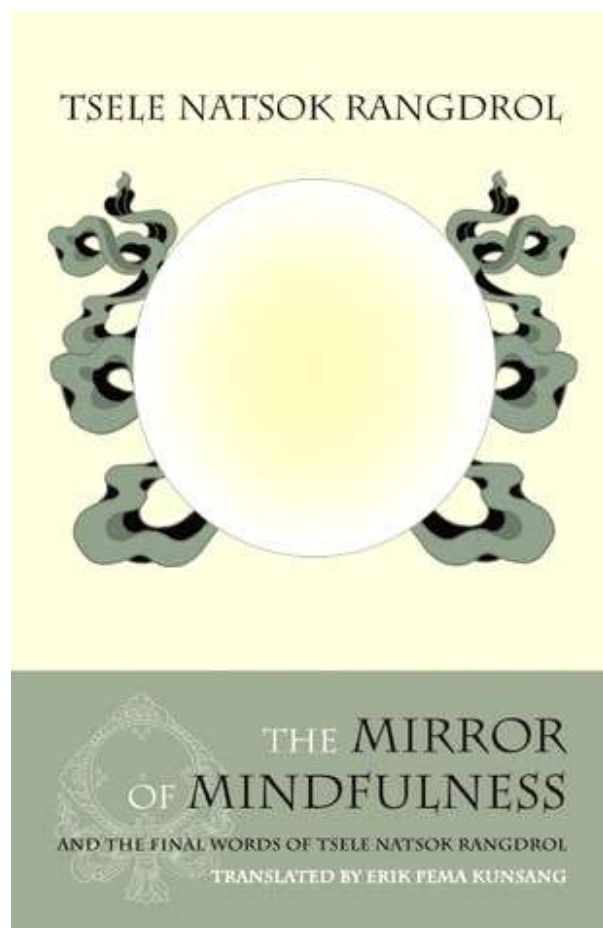
First I want to present descriptions of some key-words from the Glossary of *The Mirror of Mindfulness* (2):

- **Luminosity** (p. 111) (*'od gsal*) Literally, “free from darkness of unknowing and endowed with the ability to cognize.” There are the two aspects of “empty luminosity” like a clear open sky and “apparent luminosity” like five-colored lights, images, and so forth.
- **Mother Luminosity** (p. 113) (*ma 'i 'od gsal*) The ground luminosity of the natural state, inherent as the enlightened essence of all sentient beings.
- **Child Luminosity** (p. 97) (*bu 'i 'od gsal*) The experience of luminosity in one's present

meditation practice, while on the path.

- **Luminous Bardo of Dharmata** (p. 111) (*chos nyid 'od gsal gyi bar do*) The period from the moment after death until one emerges in the mental body of the bardo of becoming.
- **Luminosity of the First Bardo** (p. 111) (*bar do dang po 'l od gsal*) Same as **Mother Luminosity**.

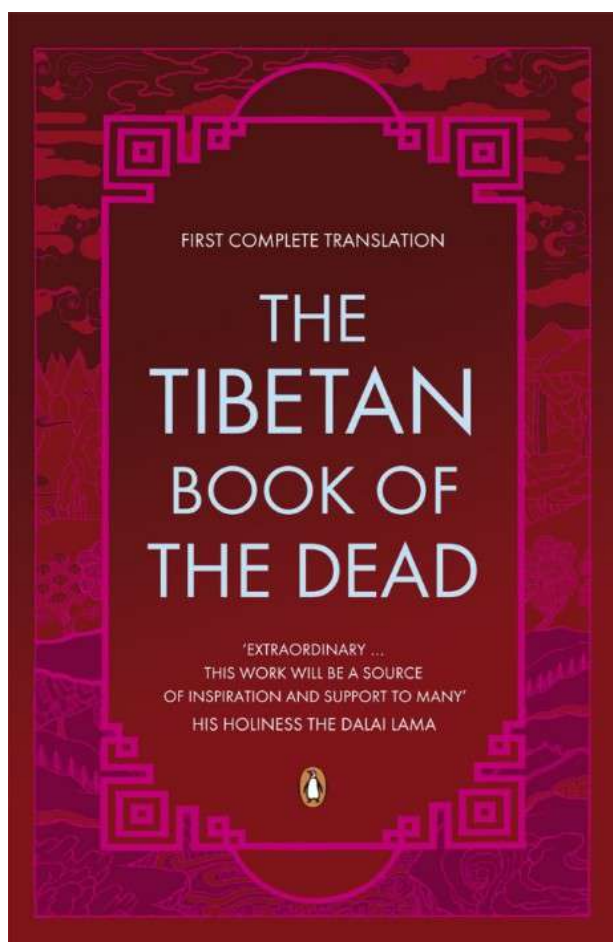
In the *Tibetan Book of the Dead* the Tibetan word '*od gsal*' is not translated as 'Luminosity' but as 'Inner Radiance' (1, p. 478). Sometimes it is also translated as 'clear light.' Buddhahood is achieved when the 'Mother Inner Radiance' and 'Child Inner Radiance' conjoin. It is clear you have to build your own 'Child Luminosity,' for your liberation, because no one else does it for you.



I want now to bring the attention to the following enigma in a citation from the Tibetan Book of the Dead (1, p. 177):

“For, even though the genuine inner radiance [of the ground] will [always] arise [at the moment of death],





In the case of all beings who have not [already] realised the [inner radiance of the path], It will not be recognised.

The [past] births that one has assumed and left behind are countless and infinite, And, although the inner radiance has indeed arisen an indescribable [number of times], It has been obscured [again and again] by the dense [fog of] coemergent ignorance, And [thereby], one has come to wander endlessly through cyclic existence.

This is why it is important to achieve such a secure level [of realisation in this life]."

The enigma is: how can a child NOT recognize, at the moment of death, his/her mother it has seen so many (indescribable) times before? Or in terms of the next citation from Thrangu Rinpoche: we live day-by-day with the things of the relative truth, we do see the absolute truth, our mother, in the *Bardo of Dharmata*. Everyone has the direct experience of the absolute truth or dharmata, the nature of things, according to Thrangu Rinpoche. The recognition is called: meeting of mother and

child. But Thrangu Rinpoche also predicts: although you experience the absolute truth, you do not recognize it, unless you have recognized it before, through previous training.

Here follows a quotation from Thrangu Rinpoche (3, p. 98-100):

"Question: *Would you be so kind as to further describe, even more specifically describe, the opportunities for liberation that arise in the bardo of dharmata?*

[Thrangu] Rinpoche: *Well, I have already been pretty specific but to go on with it, the point of all of this is that there are, as we know, two aspects to truth or reality. There is what is called relative truth or deceptive truth and what is called absolute or ultimate truth. Relative truth is what we normally refer to as things and absolute truth is what is called dharmata or the nature of things.*

These two are, of course, inseparable but, in the way we experience, normally, what we experience is only relative truth. Experiencing relative truth in that way obscures its nature, therefore, obscures the absolute truth of dharmata. We cling to and fixate on the characteristics of relative truth.

What makes the situation of the bardo of dharmata distinct from this is that, after you die, you are in a process of changing appearances. You are changing from the appearances of the previous life to the appearances of the next life and the change is not without a gap or space in between them. That space or gap in between these two sets of confusion is the bardo of dharmata.

At that point because the appearances of relative truth connected with one life have vanished and the appearances of relative truth connected with the next life have not yet arisen, there is a direct experience of the absolute truth or dharmata, the nature of things. Everyone experiences this. The problem is that, unless you have previously trained – specifically, unless you have already recognized this absolute truth or dharmata in your life – you will not recognize it at that point, in spite of the fact that you will experience it.

For what is called the meeting of mother and child



– the merging of a previous recognition of dharmata with the direct experience of dharmata in the bardo – there has to have been a previous experience or recognition of it. If, through your previous training, you do recognize the dharmata fully in the bardo of dharmata, then you will be liberated into the dharmakaya during the bardo of dharmata and subsequently as the sambhogakaya. If you do not have sufficient realization to produce this degree of recognition, however, even some degree of familiarization with the dharmata during your life will be beneficial.

Because even some degree of recognition during that bardo will dispel enough of your confusion that, although you will not necessarily be fully liberated, you will have a good rebirth that will continue to be relatively free of coarse confusion.”

The dense [fog of] coemergent ignorance can for Christians probably be interpreted as something like the Fall of Adam and Eve from paradise, but for the Buddhist meaning the *Glossary of The Tibetan Book of the Dead* refers to Fundamental Ignorance, which is defined as (1, p. 470):

“The most fundamental misapprehension of the nature of actual reality, which is the source of all dissonant mental states and the twelve links of dependent origination.”

Fundamental misapprehension is not easily restored. In the end the results of meditation practice are the only experiences that count. The Dalai Lama gives us a positive point of reference (1, HHDL, p. xxiii):

“However in the Dzogchen view, all states of awareness or consciousness are thought to be pervaded by inner radiance, just as a sesame seed is permeated by oil. Therefore, in Dzogchen, there exist refined instructions which allow the recognition of inner radiance even while all the gross levels of sensory activity are still active.”

A most promising approach is shown in the discussion of the *Phowa* types where the combination of *Phowa* and lucid dreaming training was suggested. Holecek himself was very enthusiastic about this method, because you can visit “pure lands” without dying first. Remember what Tenzin Wangyal Rinpoche said in the conversation with

Holecek: “We have the opportunities for training our dream capacities every night, again and again.”

References

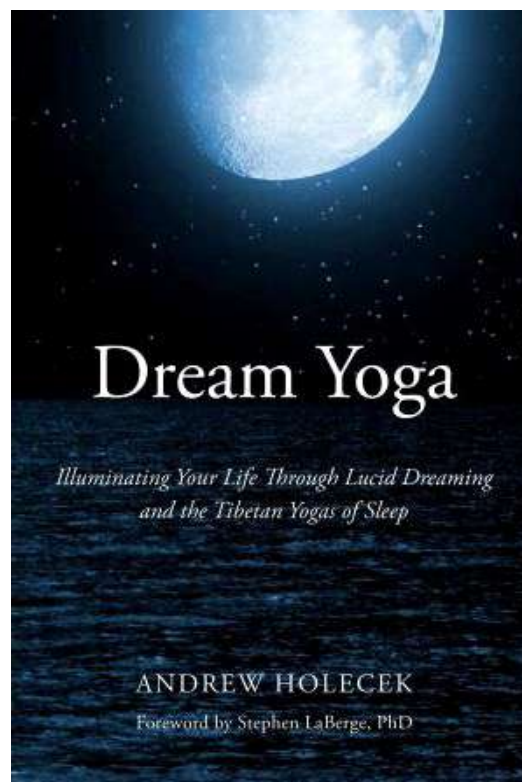
(1) Coleman, Graham, with Thupten Jinpa (eds.), *The Tibetan Book of the Dead* [English title]; *The Great Liberation by Hearing in the Intermediate States* [Tibetan title]; composed by Padma Sambhava: revealed by Karma Lingpa; translated by Gyurme Dorje, 2005, London, Penguin Books.

(2) Tsele Natsok Rangdrol, *The Mirror of Mindfulness: The cycle of the Four Bardos and The Final Words of Tsele Natsok Rangdrol*, Rangjung Yeshe Publications, pbk nov 2010, first edition 1987.

(3) Khenchen Thrangu Rinpoche, *Journey of the Mind: Putting the Teachings on the Bardo Into Effective Practice*, Publisher: Karme Thekchen Choling, 1997.

(4) Andrew Holecek, *Dream Yoga: Illuminating Your Life Through Lucid Dreaming and the Tibetan Yogas of Sleep*, published by Snow Lion in 2016.

Text and text selection by Frits de Vries

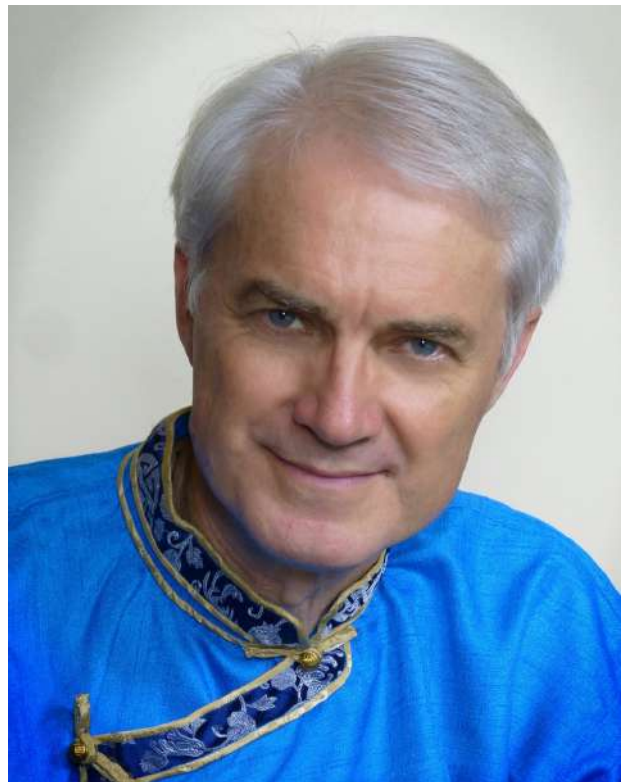


THE PATH: TRADITIONAL BON TEACHINGS OR THE 3 DOORS ACADEMY?

John Jackson has been teaching for Ligmincha for many years, and was also a teacher of the European 3 Doors Academy. In this conversation we talk about differences and similarities between the teachings of traditional Bon teachings and The 3 Doors Academy. Frits de Vries, who followed the *Zhang Zhung Nyen Gyud* teachings, and Ton Bisscheroux, now participating in the second European 3 Doors Academy, interviewed John.

Ton: You taught in the first European 3 Doors Academy, started in the second European 3 Doors Academy, and left as teacher after the first retreat. For all the participants, including me, it was a shock. Some saw it as a brave and inspiring example of somebody who follows his heart. Can you tell about the reason why you left?

John: There were a lot of factors that influenced my decision. The most important is that the longer I have taught, the more I have to come to know myself. Teaching is a path of self-discovery. Whenever you teach, you have to integrate the practices into yourself. You really have to study and do the practices as deeply as you can whenever you are sharing them. The longer I taught I also discovered what my gifts are. What I have become aware of is that I both appreciate the Dzogchen teachings and the Tantric teachings. The way I tend to relate to the world is a mixture of both, but I definitely see the world through the eyes of Tantra, and my root *Yidam* is the *Red Garuda*. I practiced the *Ma Gyud* for many years, and I also feel connection with the causal vehicle



John Jackson.

practices. These practices, and working with the elements and the nature spirits, really resonate within me. Helping people find a very peaceful and sacred connection with the world in which we live is very important for me. I know this is what I need to be teaching. This is my personal path as a teacher, and that I have to be authentic in that what I teach is really who I am.

I have seen that The 3 Doors training is very powerful, because I have done it myself under the guidance of Tenzin Wangyal Rinpoche. And when you teach them you also experience them deeply. When I was teaching the Academy I came to realize that it was not really my “voice.” And I had to honor my own voice, my own calling to the type of teaching that I feel resonates within me most deeply. So it was to recognize, to honor and devote myself as a teacher. And I found that I could not be all things to all people: I could not be someone who teaches a simplified version of Dzogchen, manage a retreat center where we are leading people in dark retreats, and be a Tantric teacher who is doing *Sang Chöd* practices and connecting with all the nature spirits. That didn't feel right for me any longer, because when I do



The Red Garuda.



something I want to do it as well as I can. I certainly honor the system of The 3 Doors; it is very beautiful and it is a very powerful way of sharing the teachings more broadly to a larger audience. But I also recognize that this method of teaching is not as satisfying to me as other forms of teaching and it is not my authentic voice.

Ton: There were also people in our group who had difficulties with your decision, because for them you broke the commitment: we started a journey and would go together till the end. Can you comment on that?

John: Whenever I had the discussion with Kallon Basquin [Director and Board Vice President] and the other teachers of The 3 Doors Academy, I offered to complete the Academy, and they encouraged me to leave it during the Academy, rather than wait to the end.

Twice a year Kallon and all the teachers of The 3 Doors Academy gather for a retreat and we do a lot of deep processing work among ourselves. Early December 2016 we had group meeting about my leaving the Academy and continuing on my own path, and how the transition would take place.

The Academy participants as a group will have a great benefit from receiving training from all the 3 Doors senior teachers. Having one teacher is not true to life. I have studied with many different lamas over the years. Each one of the teachers brings their own unique gift and perspective.

Ton: What you say about the teachers, I have already experienced. We had Marcy Vaughn and Laura Shekerjian teaching in our group. Both approached the teachings in a different way, which was beautiful and enriching.

Frits: When I had to choose between doing the five-years cycle of *Zhang Zhung Nyen Gyud* with

Die auf Erfahrung beruhende
Übertragung von
The Experiential Transmission of

Zhang
Zhung
Nyam
Gyu



Ngöndro

Teil 1 / Part 1

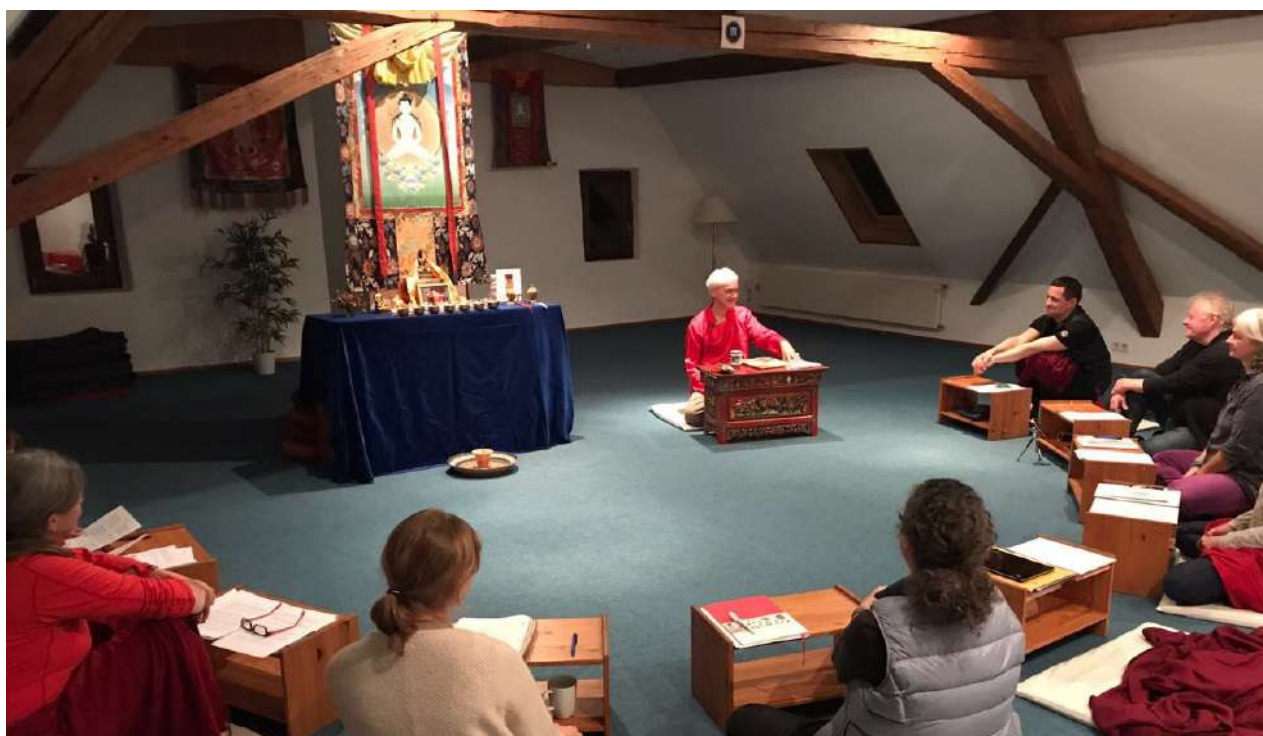
19. - 24. Oct. 2010

Hintermoos / Maria Alm / Austria

Tenzin Wangyal Rinpoche in Austria, and The 3 Doors Academy, it was a difficult decision. Both are a longtime investment, and it was said the *Ngondro* you do your whole life. Does the 3 Doors stop after three years?

John: I hope that people never stop. This would be a good question for the graduates. Graduates





John Jackson teaching *Healing the Earth, Healing Yourself* in Germany.

from all the different Academies still get together and regularly have practice retreats on their own, because they enjoy it. One of the things that you develop in The 3 Doors Academy is a very close group and deep personal friendships. The majority of them continue using these methods, although they may not be as structured after they finish the Academy. And quite a few people have repeated the Academies (in different places), because they missed the structure. When they finished the very intense two and a half years they realized, "I want to do it again."

It is a little different meaning though with the *Ngondro*. With the *Ngondro* you have the practices like *Guru Yoga*, *Refuge*, *Bodhicitta*, impermanence practice, and the cultivation of devotion. The prayers are integrated in every practice you do. Whether you rest in the nature of mind or you are doing *Sherab Chamma* practices, you always do *Guru Yoga*, *Refuge*, and *Bodhicitta*. This really deepens all your other practices because of your *Ngondro* practice. Components of the *Ngondro* practice are integrated in all the other – especially the Tantric – practices.

Frits: I chose to do the *Ngondro* because I had the understanding that The 3 Doors practice does not lead to a *Rigpa* experience.

John: Well, it should. They don't use the same lan-

guage in The 3 Doors: all the Tibetan words are eliminated. They don't use the word *Rigpa*; they don't use the word *Dzogchen*. They don't use nature of mind; but instead 'inner refuge' is equivalent to the 'nature of mind.' Many people don't understand that in the beginning, and of course there are many levels of resting in nature of mind. I suspect that most of the people who go through the Academy have a very clear experience of *Rigpa*, but they never use that term. The intention is to make the teachings available for a larger group of people, so they have taken away the entire cultural framework, in order to make it more accessible.

Frits: Do people who have this experience go to Tenzin Wangyal Rinpoche for instructions of the nature of mind?

John: No, that is not necessary, because all the teachers in The 3 Doors Academy give clear instruction on the nature of mind. To use the equivalent *Dzogchen* language: in The 3 Doors Academy you get introduction into the nature of mind and instruction on *Trekchö* practice, but there is no *Thögel* practice. In *The Experiential Transmission*, after you have completed the instruction on the *Ngondro*, then come teachings on *Thögel* practice, which according to the traditional view leads to deeper experiences than *Trekchö*.



The three *Thögel* practices are: dark retreat, sun gazing and sky gazing. These are not included in anything that The 3 Doors teaches. The *Thögel* practices lead to different experiences and different realizations, and I think that *Thögel* practices are a faster development process.

I once had a discussion about this with Tenzin Wangyal Rinpoche, to clarify my own practice with him. When I said, “It really feels like when I am in a deep *Thögel* experience, and I experience the vision, that I am going deeper and faster, in terms of development,” Rinpoche replied “Yes, definitely.” So, when you do for an hour *Thögel* practices and you are completely engaged, or you do an hour *Trekchö* practices, the *Thögel* practices have more result in terms of clearing our vision, clearing our *karmic* traces. That is a significant difference between The 3 Doors path and the traditional path.

There is no *Thögel* in The 3 Doors system. But there has been a lot of psychology introduced to The 3 Doors program. The approach that is used in The 3 Doors in the whole process for hosting and transformations is far more structured than what Tenzin Wangyal Rinpoche teaches, and I think it is very powerful. And you don't get that in the traditional *Ngondro of The Experiential Transmission*. Both have their strengths obviously.

Ton: That was the reason I choose for The 3 Doors Academy, because it supports me when I focus on deeper blockages, and I have already seen blockages come up that I was not aware of.

John: It is certainly possible to do the traditional approach and to avoid that. I know some *Geshes* who have practiced all their lives, and still do not really face all their own personal issues. And Tenzin Wangyal Rinpoche says this as well, that there are people who are traditionally trained in the monasteries, but never face their personal issues. You can avoid that in the traditional training program in Buddhism and in Bon. You shouldn't, and if you are really serious about doing the path in the right way, you do face them.

structured – that is the main course – facing your issues you have with your family, with your work, and with yourself. It is not only discovering your blockages and dissolving them; it is also about discovering your strengths and gifts and enhancing them through the practice. In the Academy you cannot avoid this processing work. In the traditional approach you should face and process these issues, but you are not really required to do it in the same way. When you do the *Six Lokas* meditation you should be facing all the same blockages: you're facing your jealousy, your anger, your fears, so all of that is addressed in the traditional teachings.

Ton: In The 3 Doors Academy there is no chance to avoid that, because we are in a small group, share our process, the stories of other people affect all of us, and people point at you when you try to avoid something.

John: Yes, that is the other big difference between the traditional path and the 3 Doors Academy. The group in the Academy gets much closer to each other, and there is a lot of more openness and sharing, because it is structured like Western psychology group therapy in some ways. There is a lot more sharing than in a traditional retreat. You certainly feel closeness with the people you do *Ngondro* with, but you don't spill all your guts, and you don't cry in front of everybody, like you do in The 3 Doors Academy. Everybody in the Academy opens themselves up, and becomes very vulnerable and shares their fears with the group, and that's a great source of strength for them.



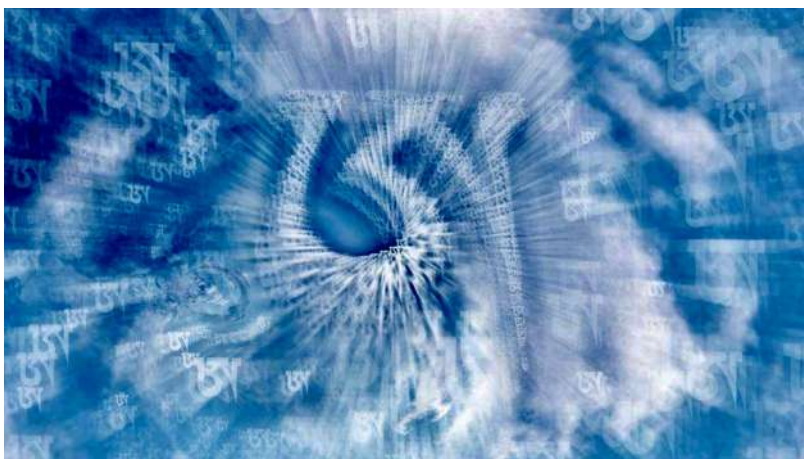
The way The 3 Doors Academy is John Jackson teaching *Healing the Earth, Healing Yourself* in Germany.



That closeness of the group process is a great strength, and that does not typically happen in a traditional approach. Both of them have different strengths and they can serve a different audience, and it is powerful to have them both.

Ton: Can you explain more deeply about Sutra, Tantra, Dzogchen, Trekchö and Thögel?

John: Actually, the main principle of The 3 Doors is related to Tantra, because it is all about transformations. The general principal behind Tantra is that you reject nothing and accept everything, and you see everything as your path. You see the energy that arises in your negative emotions as energies that can be transformed into positive qualities. So you take your anger and transform it into love. According to the laws of physics no energy is ever destroyed. So, we can take the energy of our anger, and with our awareness and our wisdom we transform that into love. The hallmarks of Tantra are the use of mantra, the use of visualization and *Deity Yoga*. The general concept is that you are transforming your awareness of the everyday world. You are living in the everyday world, and you're not taking yourself out of the everyday world. You see everything as a possibility to practice.



With the Dzogchen approach there are some similarities, first you don't have to retreat from the world. In Sutra the idea is to cut yourself off from the world, and that is why you become a monk or a nun, you shave your head, you don't marry, you don't have sex, and you don't eat food after lunchtime. There are all these don'ts. You cut yourself off from negative habits and cultivate virtue. Dzogchen, just as Tantra, accepts everything as a possibility for realization. Dzogchen is even simpler and more direct: you don't transform anything, you simply let it be, you rest in it, and you see the perfection in everything. In Dzogchen there is nothing to transform, you recognize that everything is perfect, you recognize that and you rest in that.

Ton: But that is also a pitfall for many people, that they think "I don't have to change anything, everything is OK," and they do nothing and become pathetic.

John: Yes, that's why Dzogchen was always a secret teaching; it is very easy to misinterpret. Traditionally Dzogchen would have never been given to people who had not studied Sutra and Tantra for years, because it is so easy to delude yourself. You can think, "I can have another beer, and it doesn't matter. I rest in *Rigpa* even better with one more." I have seen people drinking heavily at Dzogchen retreats, with that exact logic. Traditionally that was managed by restricting the teachings to a very small group of people, who had already been very well prepared. But whenever you open it more broadly, then you run into this danger. The way Tenzin Wangyal Rinpoche addresses this is that his teachings are many times a mixture of the Tantric and Dzogchen views.

The 3 Doors Academy is also a mixture of Tantra and Dzogchen. *Tsa Lung* and the *Nine Breathings* work with the wind [energy] and the channels. An essential characteristic of Tantra is that you are working with the subtle energy

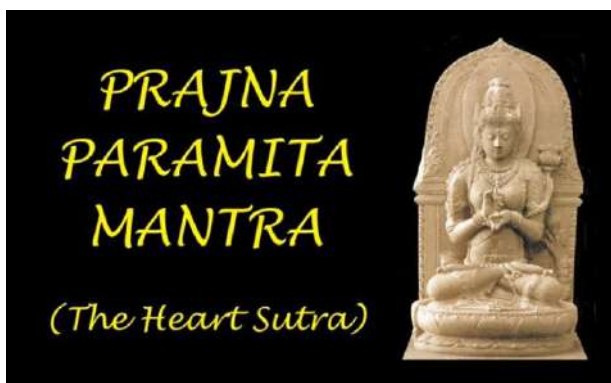
channels and the wind in your body, to bring the awareness into the central channel. Tenzin Wangyal Rinpoche does not draw these borders. All his life he has tried to dissolve the borders and reformulate the teachings so that people in the West can understand them, and come up with approaches that work well for Westerners. So what he developed was a blending of Tantra and Dzogchen. Tenzin Wangyal Rinpoche rarely teaches from the Sutric view. I think the Sutric view has great value, but it is not as exciting to some as Tantra and Dzogchen for it takes more time and patience.

Ton: Can you give an example of Sutric teachings?

John: *The meditation of impermanence* is a classic Sutric meditation. Many forms of Sutric medita-



tion use our analytical mind to gain a deep insight. What we do in the meditation of impermanence is try to find anything that is permanent. Of course you can't, because everything changes, everything is lost eventually. Then you try to reflect on the impermanence of your own body, and visualize your death. You never know when you are going to die. You visualize the death of every person you know, everyone you love. This analytical reflection on impermanence helps us to let go, to become freer of our attachments to ourselves, to others, to our ideas about ourselves, our jobs, and our family. We become free if we really deeply understand impermanence. This approach is also very powerful.



The *Prajñāparamita* is one of the classic texts that are studied in Sutra where you are looking at developing positive qualities in yourself, and the advantage of developing these positive qualities, what it leads to, to be kind and generous to other people, how that is the best path for you as well as for others, because true happiness comes through being generous. Happiness comes through letting go of the concepts of yourself. Those are the teachings of Sakyamuni Buddha. Sakyamuni Buddha never taught Dzogchen. It was clearly a later evolution in the Buddhist lineage. It was first taught by Garab Dorje in the Buddhist lineage, who lived several hundred years after Sakyamuni Buddha.

In the Bon lineage the Dzogchen teachings go straight back to Tonpa Shenrab, who is the founder of the Bon tradition. Much of the Buddhist world does not believe that Sakyamuni Buddha taught Tantra. You have two major groups of Buddhists: the Mahayana and the Theravada. The Mahayana are the Northern Buddhists: the Tibetan, Mongolian, Chinese, Korean, and Japanese, and they accept that Tantra is authentic. The Theravada tradition in Sri Lanka,

Cambodia, Thailand and Myanmar don't accept Tantra as being authentic, and say that somebody else developed that later. The response of the Tantric tradition is that it was a secret teaching that was meant to emerge later, and that Sakyamuni Buddha didn't teach it openly in his lifetime, except for a few people that held it in secret.

So a lot of Buddhists don't accept Tantra and Dzogchen as authentic. It is similar to the divide between the Jewish and Christians: the Jews only accept the Old Testament, and the Christians also accept the New Testament. Sakyamuni Buddha definitely taught the Sutric view, he may not have taught Tantra, and he definitely did not teach Dzogchen. Archeological evidence has shown that the earliest evidence of Tantra is 300 CE, and that is nine hundred years after the Buddha Sakyamuni lived. They found a stone that was carved with symbols that are now associated with Tantra. That is the earliest known reference to Tantric symbolism.

When you look at the story of the official introduction of Buddhism in Tibet, it was at the time of *Padmasambhava* in the seventh century CE. Archeologists have found monasteries in Western Tibet dating from the third century, four hundred years before. Buddhism rose out of India, and was transmitted on the Silk Road and brought to China. The history of Buddhism in Tibet has not been written yet; the scholarship in that field is still very early.

I have lived in Charlottesville since 1990, and worked at the University of Virginia (UVA) school of medicine. The Buddhist studies program at UVA is probably the best in the Western world. They have a great program there for training Buddhist scholars, and many of the best professors operating in the field, like Anne Klein, graduated from there. When I worked there, and even now, I had the benefit of going to many seminars and courses on Tibetan history and Buddhism. They also have the largest collection of Tibetan literature outside of Tibet in their University library. We also have a large Tibetan community in Charlottesville. In 1992 we helped a group of Tibetan refugees to relocate to Charlottesville, Virginia, so there has always been the presence of a large group of Tibetans here, which Tenzin Wangyal Rinpoche enjoyed. At the University they train people to



read and speak both classical and colloquial Tibetan. It was an interesting place to work and there was always a parade of lamas from all the different traditions that came to teach at the University. Due to my activities at the University I was exposed to many different lineages of teachings.

Frits: Can you say something on Treckchod and Thögel?

John: Dzogchen has three stages: *Introduction into the nature of mind*, *Treckchod* and *Thögel*. Introduction into the nature of mind can take quite a while. The goal of this is for the practitioner to clearly know when they are experiencing *Rigpa* and when they are not. That is the first stage. *Treckchod* is whenever you stabilize your practice, so that you can remain in *Rigpa* as long as you like. You can get on the horse and you can ride it. It is no longer a little glimpse. When you are in the stage of *Introduction into the nature of mind* you have glimpses, you have these brief experiences of nature of mind, or *Rigpa*. They vary in how clear they are, and gradually you develop some confidence that you know that was it. With *Treckchod* you are able to stabilize yourself, and stay resting in the nature of mind for longer periods of time. You are very confident of what the nature of mind is and what is not. The third and final stage is *Thögel* practice. *Thögel* practice can only be accomplished after you have accomplished *Trekchö*. *Thögel* practice works with recognizing the visions that we are constantly creating throughout our entire life. Recognizing all our experiences as a vision that we internally create, that we are projecting our past experiences on everybody and everything.

I will give you an example of a vision. I was teaching in Portugal a few days ago, and noticed how comfortable and at home I felt there. I thought that I could really live there, and then I had that insight, an awakening, and I realized that the landscape of Portugal looks a lot like that where my brother lives in Texas, and that the climate is quite similar. The houses with red tile roofs are the

same in parts of Texas. What I was seeing when I was in Portugal was not Portugal; I was seeing my home where I grew up in Texas. I was projecting my previous experiences on that moment and I was seeing it as my home. But it was not, and then as I woke up to this, I began to recognize what is Portugal and how it is unique, beautiful and different from what I have known before.



Sky gazing in Maria Alm, Austria, 2011.

In *Thögel* the three primary practices are *Dark Retreat*, *Sky Gazing* and *Sun Gazing*, and in these practices we use specific techniques to stimulate ourselves to see visions. The reason we do this is whenever we see these visions we recognize they come from within us. We are projecting our visions continuously. As we become deeply aware these visions dissolve, and a recognition arises that we do this continuously. It is a similar message as in *Dream Yoga*: we are always dreaming, we are always projecting our dreams on everything. In the *Thögel* practices we learn to dissolve that projection, and rest in pure undeluded awareness. But first we have to experience the vision as vision, and then in the final stages there are no more visions. Dissolving the visions is said to be the final liberation. That is the path of Dzogchen.

Ton: John, thanks very much for these clarifications. I am sure it will benefit many practitioners from both the traditional path and The 3 Doors Academy.

Interview by Frits de Vries and Ton Bisscheroux



FINDING SUPPORT FOR YOUR PRACTICE

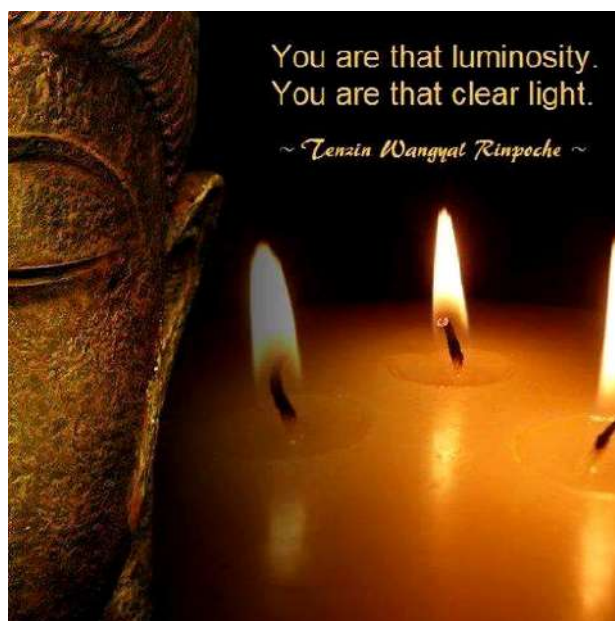
We reprint two edited excerpts from oral teachings given by Tenzin Wangyal Rinpoche, and published in *The Voice of Clear Light*, March 2004. In the first text Tenzin Wangyal Rinpoche responds to a student's question during Ligmincha International Winter Retreat in 2002. The second is an excerpt from the edited transcript of oral teachings given by Tenzin Wangyal Rinpoche during Ligmincha's Eighth Annual Summer Retreat, 2000.

HEART TO HEART

Student: How does one know for sure that one is abiding in the nature of mind when one is practicing?

Tenzin Wangyal Rinpoche: How do you know anything? How do you know today is December 30th? How do you know anything – the wall, Tapihritsa? It is like anything else. When you know, you know. More practice and more learning might help one come to know. Not thinking about it too much, about what's going to happen might help. Not asking “How will I know? How won't I know?” might help. How do you know you're happy? When you are happy, are you sure you're happy? In that moment, you can ask that question: “I feel happy, but am I really happy?” You can ask that and there might not be a particular answer. If you ask it a second time, you get no answer. If you ask a third time, then maybe your answer is, “Not so happy.” Then if you ask a fifth or even a tenth time, now you have become unhappy! [laughs] So actually asking those questions is a way that you can make yourself unhappy when you are happy.

In the same way, when you realize something, by asking too many questions then it isn't really a realization. When you ask the same question more and more and more, then you will not realize it. In the moment of realization, the question does not exist. After realization, then the intellectual mind can look at it. What is the role of the intellectual mind? What is the role of hearing the teachings? What is the role of reflecting on the teachings? What is the role of trying to make



distinctions between each of these points? Of course, the role of all of these is to put all the circumstances together. That's all they can really do.

It's like the launching of a rocket. All the scientists can do is put all the pieces together to enable the rocket to launch. The rocket does the rest. So in the same way, all this work we do now is preparing for that very moment. When that moment comes, there is no force that can stop it. It launches. Everything that you are doing here is preparing the proper causes and conditions. It's not that your intellectual mind becomes clearer and clearer and clearer and smarter and smarter and better and better. And then it finally realizes the nature of mind. No! That's the greatest disagreement between Dzogchen and Sutra. That mind never realizes. But it can help.

In one's spiritual journey, one can see that there are so many things in one's life that can be very beneficial and helpful: teachings, teacher, friends, practice, parents, place, food, heating, sky, window, light, books, photocopies. Just imagine! So many things can be helpful but none of them is about the nature of mind. In the end, it is just you who realizes. The photocopy or the tapes or the friends who are supporting you or the building you live in - they don't become illuminated - it's you. In the end, *Rigpa* realizes it, not anything else. And *Rigpa* never asks these questions that



you are asking. That's why it's called *Rigpa*. *Rigpa* means aware. It is aware of it. When it's aware of it, the question doesn't exist.

To give a more compassionate way of answering the question, even though it is still only verbalizing it, would be to say that it is like the experiences when you are completely in the presence without the experiencer. Not when one is saying, "Yes, this is the one. This is it. I got it and I will not let it go." Not that way. That mind is not there at all. This is important because sometimes when we are teaching we are using a lot of words and some are less important and others more important and maybe there are skips in between. There's a saying, "Abiding in a space in the absence of observer and observed." Just if you hear that, that is what it is. If that is where you are, that is the *Rigpa*. If that is not where you are, that is not *Rigpa*.



THE PRACTICE OF FINDING SUPPORT FOR PRACTICE

On different occasions people have very deep experiences. I am not necessarily talking about people who have a connection with the *Dharma* or the teachings. You can go to a wonderful camping situation, a wonderful beach or place in the mountains, you can be dining with good friends, and you can have very deep experiences of the essence. Nevertheless, these experiences don't get supported, and just remain a memory from your life. "Oh, when I was a teenager, that thing happened." But it is not like you have a connection on a consistent basis. It becomes a memory or a story. Why is this so? It is because you don't have a means of supporting it. So if you look at it this way, *Guru Yoga* and the *Ngondro* practices are strong means of support; similarly, a good vessel or container is the right support to hold liquid. Clearly we lack enough support;

therefore we lose these experiences.

Of course one can become extreme in the support and lose the essence, too. That can happen when one becomes attached to the formality. That is not to say that formality is not good, it is, and sometimes it is necessary in society. But it is important not to limit experience with formality. With progressive types of practices, or any form of exercises, it is important not to be too attached to them.

Lopon Rinpoche mentioned a few times this week, that when you're crossing the river, you need the boat until you get to the other side. Once you cross, that's it. So the point is not to be attached to the form, but not to have ignorance and not recognize the support of the form. We all know how much devotion can support the practice.

Let's not talk about the experience of the nature of mind, let's talk about the experience of being well in life. At certain times in your life you feel fine, wonderful, good; you are active enough, resting enough, giving enough, and receiving enough; you feel gratitude; you feel like you have a full life, a good life. When you experience your life in that way, you know that experience can be easily taken away unless what makes you feel it that way is supported. You need support to feel the way you are feeling. Unless the support is there on a consistent basis, that experience can disappear in one conversation, one piece of news, one minute. It will be gone. Gone from your life. One can instantly feel lost. So we need support just to feel well in life.

Far more important is to have the right support for abiding in the nature of mind. It is far more important to have support to experience the state of *Rigpa*. That is really what the practice is all about. First, it is important to recognize what the obstacles are, then it is important to recognize what are the supports.

Finding a solution to support the practice becomes practice. Finding a job can be a job for some people. Trying to find balance in a situation can be a big part of practice – not to be too attached to the form of practice or not to be totally disconnected from it either.

Text selected by Jantien Spindler



TENZIN WANGYAL RINPOCHE'S 2018 EUROPEAN SEMINARS AND ONLINE TEACHINGS

When	Where	What	More information
January 2 19.00 h (C.E.T.)	Your computer	TWR LIVE Conversation: The Healing Power of Dynamic Energy	www.ligminchalearning.com
January 3 17.00 h (C.E.T.)	Your computer	TWR LIVE Conversation: Common Ground Among Six Spiritual Traditions of Tibet	www.ligminchalearning.com
January 5 – February 10	Your computer	Interactive online course: The Three Heart Mantras of Bön	www.ligminchalearning.com
January 6 – 28	Your computer	Interactive online course: Awakening the Sacred Body	www.glidewing.com
February 17 – March 11	Your computer	Interactive online course: The Truth That Sets You Free – Discovering Your Inner Wisdom Through Practices of Waking and Sleeping	www.glidewing.com
February 23 – 25	Amsterdam, The Netherlands	Weekend seminar: A-tri Essentials	www.ligmincha.nl
March 3 – 4	Grenoble (Montbonnot St-Martin), France	Weekend seminar: Dream Yoga and The Clear Light	www.cebgrenoble.fr
March 17 – April 1	Your computer	Interactive online course (free): Focusing and Calming Your Mind	www.glidewing.com
March 31 – April 22	Your computer	Interactive online course: Tibetan Meditation	www.glidewing.com
May 04 – 06	Berlin, Germany	Weekend seminar: The Seven Mirrors of Dzogchen, Part 2	www.ligmincha.de
May 12 – June 10	Your computer	Interactive online course: Tibetan Dream Yoga	www.glidewing.com
May 25 – 27	Paris, France	Weekend seminar: A-tri, Part 1	www.ligmincha.fr
June 30 – July 22	Your computer	Interactive online course: Healing From the Source	www.glidewing.com
August 11 – September 2	Your computer	Interactive online course: Tibetan Sound Healing	www.glidewing.com
August 21 – 26	Buchenau, Germany	Retreat: Twenty-One Nails, Part 4	www.ligmincha.de

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.

