



Ligmincha Europe Magazine

28 – Spring 2018



Yongzin Tenzin Namdak Rinpoche

Ceremony at Menri Monastery

Serving at Serenity Ridge

Spontaneous Creativity



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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,

Tenzin Wangyal Rinpoche regularly invites us to share our experiences. I want to share how the practice supports me in daily life. Recently I started a job where I had to work with a computer program I did not know. I could see no logic in it, didn't understand the elaborate procedures, and I got lost in its maze. This evoked anger, madness and panic attacks. At the end of the day I was completely exhausted and although I have been practicing for many years, I felt completely lost. When I brought this to my meditation practice, I realized that the computer program mirrored some deep, unresolved issues in me. After working with it for a few weeks with the support of The 3 Doors, I felt calm. Although I had issues with the program every day, I no longer complained about it. One of the practices that helped me was working with having compassion for myself. Another support was the *Nine Breathings of Purification*: releasing my anger and desire to have a better program and working with my difficulty in understanding it. Two lines of Dawa Gyaltsen – *Vision is Mind; Mind is Empty* – helped me to disidentify with the story. Asking myself “who is the one who panics?” and “who is lost?” it became clear that the issues were related to trust and asking for help. After I resolved these issues it was interesting to see my colleague responding to me with more warmth and openness. With every new task I wandered again in the maze, but I found my way out. This transformation was due to my participation in The 3 Doors Academy. Something that was difficult for me became effortless and spontaneous!



Dawa Gyaltsen.

In this issue we bring you a preview of Rinpoche's new book, *Spontaneous Creativity – Meditations for Manifesting Your Positive Qualities*. While reading the book I had two different WOW experiences. The first was when I recognized something I already knew, but realized that I hadn't trusted my understanding. So, now I could relax. The other was being impressed by how Rinpoche explains the Bon teachings. I thought I understood it, and 5 minutes later wondered what I had been reading!

This issue also contains an interview with Pat Leavitt, the head cook of Serenity Ridge Retreat Center. She has been serving the community for more than 20 years.

You are all invited to go to Menri Monastery in September and be part of the ceremony commemorating the departure one year ago of His Holiness the 33rd Menri Trizin, as well as the enthronement of the 34th Menri, Trizin Lungtok Dawa Dhargye Rinpoche.

And, you can read a biography of H.E. Yongdzin Tenzin Namdak Rinpoche, a poem, an article published previously in the *Voice of Clear Light*, a Phowa text, and Bardo Practices. In addition there is news from Europe, information about a 3 Doors Retreat in Germany, and the Lishu Institute program.

In Bon,
Ton Bisscheroux, chief editor



MEDITATIONS FOR MANIFESTING YOUR POSITIVE QUALITIES

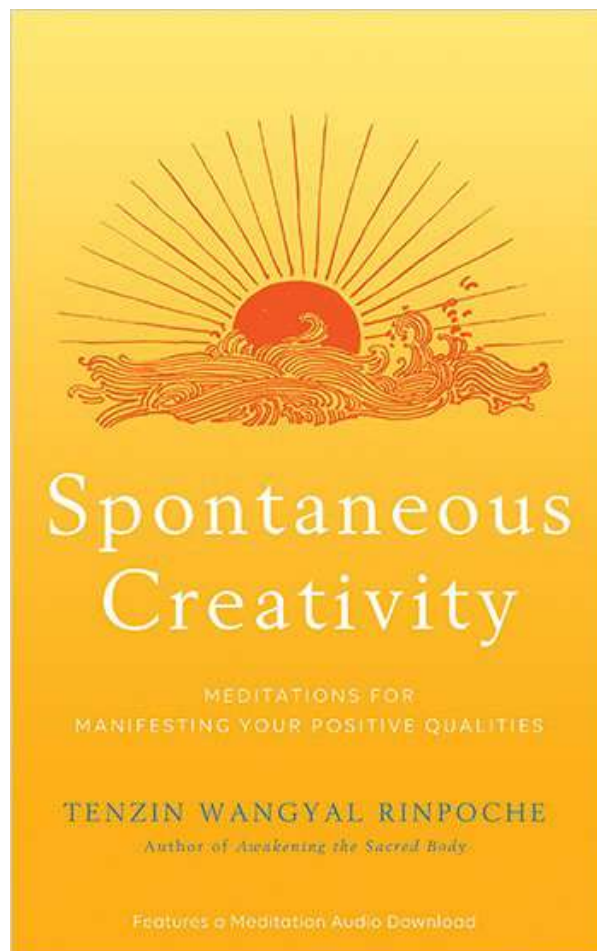
The following is the introduction of Tenzin Wangyal Rinpoche's upcoming new book, *Spontaneous Creativity – Meditations for Manifesting Your Positive Qualities*. The book will be available July 17, 2018, through [amazon.com](https://www.amazon.com) and other outlets.

Introduction

We are all creative. The kind of creativity I am talking about in *Spontaneous Creativity* is not just a quality possessed by the artist or a gifted few. It is a capacity we all possess, a flow of energy that arises naturally from within, enlivening every aspect of our experience. Creativity is the sacred fire that ignites positive change for ourselves, for others, and for the world. Our very nature is creative, and humankind has evolved because of this.

But it seems to be a condition of human nature, and certainly of our times, that when anything goes wrong, we disconnect from our creative nature and look around for someone or something to blame. It could be our parents, our community, our leaders, even humanity at large, but we hold forces outside ourselves responsible for messing up our lives. We may not be doing this consciously, but often we behave as if someone else is in control, making our decisions for us. We waste precious time and energy focused on others – blaming them, complaining and gossiping about them, and criticizing those who do not share our views. Instead, we need to turn our precious attention to the creative source within and take charge of our own lives.

The practices I offer in *Spontaneous Creativity* are from the dzogchen tradition of Bön Buddhism. *Dzogchen* is Tibetan for “great perfection.” Perfection in this sense is not a state to which we aspire but the essential completeness we already are. The perspective of dzogchen is boundless, meaning there are no fundamental conditions or limits defining our essential nature. When we are not caught up in our pain, doubt, or fear, we can open creatively to what each moment of life has to offer and to the treasure that we have to offer life. Freed of our limitations and agendas, we



become more flexible, more productive, more aware.

I have studied and practiced dzogchen since I was a young monk in India many years ago. Although the origins of these teachings lie in the ancient wisdom schools of Zhang Zhung and Tibet, their essence is like pure water. It is timeless and universal, not the province of any religion or culture. Open and inclusive, the teachings are as relevant today as they were centuries ago. Drawing on these teachings, the guided meditations and practices in *Spontaneous Creativity* are designed to help you activate your ability to meet the challenges you face and express your positive qualities in creative ways.

Chapter 1, *Connecting to the Source*, introduces you to your creative nature and reveals how to connect to the inner refuge, the sacred source of all positive qualities, such as love and joy.

Chapter 2, *Getting to Know Your True Self*,





Tenzin Wangyal Rinpoche.

describes the medicine of the inner refuge and offers methods for accessing it through the three doors of body, speech, and mind.

Chapter 3, *A Journey from Openness to Manifestation*, maps out a five-stage path to realizing your full potential through awakening the creative powers of openness, awareness, inspiration, ripening, and manifesting. The creative potential at each stage is explored, along with practical methods for dissolving any obstacles you may encounter.

Chapter 4, *The Sacred Expression of Suffering and Wisdom*, describes another approach to manifesting your creative potential. Rushen art and tögel art enable you to clear emotional blocks and tap into your innate creativity. In rushen art, expression of pain becomes a path to healing, while tögel art expresses the positive qualities that spontaneously arise.

Chapter 5, *Enlightened Service and Leadership*, moves beyond individual creative expression to the culmination of spiritual practice: service as a sacred path. You discover ways to apply your creative energy and innate skills for the benefit of family, workplace, community, and the wider world, expressing your natural wisdom and compassion as a caregiver and an enlightened leader.

Each of us is part of a larger family, connected to all of life in its myriad forms. If we want to go beyond simply repeating our human history, we need to do more than point out the mistakes of our ancestors. We need to embrace our personal and collective challenges with openness and courage and move forward with fresh inspiration. In this way, we will be able to receive the blessings of those who have come before us and ensure the well-being of generations to come.

My deepest wish is for you to receive great benefit from these teachings as you explore them, take them to heart, and allow them to come alive in your life.

Tenzin Wangyal Rinpoche

Spontaneous Creativity

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www.hayhouse.com

The calligraphy was created by Tenzin Wangyal Rinpoche.



NYINGJE – Compassion.



COMMEMORATING THE DEPARTURE OF H.H. THE 33RD MENRI TRIZIN



ཡུང་རྩུང་བོན་ལྷན་ཁྲིམས་སྐོར་ལྷན་ཚོགས།

YUNG DRUNG BON MONASTIC CENTRE SOCIETY

(Registered under The Himachal Pradesh Societies Act, 2006)

Announcement for All Members of the Bon Community Around the World

Date: 3 May 2018

This is to announce that on the two days of September 3rd and 4th, 2018 (the 23rd and 24th of the 7th month on the Tibetan calendar), Menri Monastery will host a ceremony commemorating one year since the departure of our great guide, refuge, and protector, His Holiness the 33rd Menri Trizin, who passed away last year, completing his intention and dissolving back into the sphere of reality.

We request all his followers and disciples to reserve this important date, and feel welcome to come to the monastery to pay your respects.

Yungdrung Bon Monastic Center Society
Menri Monastery



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GRAND ENTHRONEMENT CEREMONY FOR H.H. THE 34TH MENRI TRIZIN



ཡུང་རྩུང་བོན་གླིང་གི་ལྷན་ཚོགས་ལྷན་ཚོགས་ལྷན་ཚོགས་

YUNG DRUNG BON MONASTIC CENTRE SOCIETY

(Registered under The Himachal Pradesh Societies Act, 2006)

Announcement of Grand Enthronement Ceremony for His Holiness the 34th Menri Trizin Rinpoche

Date: 3 May 2018

On the auspicious day of January 1, 2018, Geshe Dawa Dhargye was chosen as the 34th Menri Trizin: the throne holder of Menri Monastery, and the spiritual leader of the Bon religious tradition. The Menri Trizin was chosen in our ceremony called Tagdril (*rtags sgril*), which relies on the wisdom of the chief protector deities of Yungdrung Bon in making the proper selection. When the selection was complete, all the members of the Bon community around the world welcomed the new Abbot with flowers, and celebrated the fortunate occasion.

Then on February 20, 2018, the anniversary of the birth of the founder of Menri Monastery, Nyamme Sherab Gyaltzen, we held a brief enthronement ceremony in which His Holiness the 34th Menri Trizin Lungtok Dawa Dhargye Rinpoche was officially enthroned on Nyamme Sherab Gyaltzen's throne, a golden throne supported by images of five fearless lions.

Because that ceremony was only a basic enthronement, we are now preparing to hold a more extensive enthronement ceremony at Menri Monastery. This grand enthronement will take place following our commemoration of the passing of a year since the departure of the 33rd Menri Trizin, who completed his intentions and passed to bliss last year.

The grand enthronement ceremony will take place at Menri Monastery on the days of September 6th and 7th, 2018 (the 26th and 27th of the 7th month on the Tibetan calendar). We warmly invite and welcome all of you to come and participate in this celebration.



Yungdrung Bon Monastic Center Society

Menri Monastery

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HEALING AND BEING A HEALER



A Report from *Walking The Healing Path* in Germany, and other news from The 3 Doors.

In June 2018, 25 people gathered at the Pauenhof Retreat Center, Sonsbeck, Germany for the first *Walking the Healing Path* program led by Senior 3 Doors Teacher Raven Lee, Ph.D. This new 3 Doors program supports those called to a subtle energy healing path. Over 2 ½ days, the group explored how three qualities – openness, awareness, and warmth of our true nature – can support us as healers and enhance the healing process. Participants shared their perceptions of healing and being a healer and examined the causes of suffering and challenges in our work with others, such as feeling overwhelmed or fatigued, taking on suffering and doubts, or being attached to results.

Participants gave positive feedback about their experience, and dates have been set for next year's retreat, which will be held June 10 – 13, 2019, on Lake Constance in Switzerland. Details and registration will be announced at a later date.

“A wonderful experience. I use these meditations in daily life, and they help me to not get overwhelmed. Raven is an exceptional teacher with unlimited energy to encourage us. Thank you for this experience.”

G. Jansen, The Netherlands

“I was really impressed by Raven's touching delivery style and her connection to the heart of each single participant.”

R. Rickenbacher, Switzerland

“Receiving is important if we want to give. I really enjoyed the feeling of being part of this sensitive group of people and sharing what healing means for everyone.”

T. Bisscheroux, The Netherlands

“I went to the seminar without expectation and was overwhelmed by the simplicity and effectiveness of the way Raven conducted the retreat.”

W. Hofmann, Switzerland

The Next Opportunity: *Walking The Healing Path* Online, Sept-Nov, 2018

For those who would like to experience *Walking the Healing Path* from their home, The 3 Doors is pleased to announce that registration is open for a three-month interactive online course from September – November, 2018.

Learn more about the program and Senior 3 Doors Teacher Raven Lee, and register [here](#).



Raven Lee.

“With over four decades of experience on the healing path, I am aware of the challenges of being empathic and sensitive to others, and the potential to become overwhelmed by subtle energies. It gives me tremendous joy to share the simple yet powerful practices of The Three Doors to support others who are on a similar path.”

Senior 3 Doors Teacher Raven Lee

Please see [The 3 Doors website](#) for information about other upcoming programs, including the next *North American Academy* at Serenity Ridge, VA; the next 9-month *Compassion Project* in Philadelphia, PA; *Exploring the Wisdom Breath Energies* (online in Spanish, with English translation); and *The Awakening Power of Breath* (online).



BON LAM RIM COMBINED WITH ZHANG ZHUNG NYEN GYUD NGONDRO RETREAT IN LISHU INSTITUTE

In the *Ligmincha Europe Magazine Winter 2017-2018* issue we announced the new Lishu Institute curriculum, starting in September 2018. In this article Sangmo Yangri discusses one of the texts that will be studied.

Introduction

In September 2018 Lishu Institute will offer a new 8 week long teaching, on the Bon *Lam Rim* combined with an intensive *Zhang Zhung Nyen Gyud Ngondro* retreat practice. The text of *Lam Rim*, written by Me sTon Sherab Woser, a great Bon Master in 11th century, contains foundational teachings in the Bon tradition. Yet, it is generally not well known in the West. This article describes the biography of Me sTon Sherab Woser, and gives an overview of the teaching contained in the *Lam Rim* text.

Biography of Me sTon Sherab Woser

From the oral transmission *Namkhe Trul Pa Ni, Me la Nam Drag jawa jung*. In the great clan of Me, where the great manifestation of Drenpa Namkha (1) will manifest with a name of Namdrag.

From the oral transmission of Zu Khrul Yeshe (2), in the eastern direction of Tibet, where my blessed son named Sherab Woser will come. The great manifestation of him was already prophesied in the great texts of Yungdrung Bon teaching.

Me sTon Sherab Woser was born in 1058 A.D, to a nomad family in a region Taklung Ra Wa Marpo (3) from the Me clan. He was the youngest son of Yungdrung Nyen (father) and Gur Za Dhar Re (mother). When he was born, he had a circle of hair between his eyebrows, in the middle of his forehead like a fine feather of vulture. At the time of his birth, the sky was filled with light and rainbows. The earth was trembling and blissful sound was echoing from everywhere. Witnessing all these auspicious signs, the villagers generated a great devotion. He was named Namdrag. When he was young, he was calm and inherited a great nature of wisdom.

When he was six, he learned reading and writing



Sangmo Yangri teaching at Lishu Institute.

skills, and received several sacred instructions from his grandfather. At the mere age of eleven, he had attained a great understanding in all the higher texts. At the age of 12 and 13, he studied Tibetan sciences and received many sacred instructions from the Geshe Ta Ton. When he was 16 years old, he went with his brother to Tsang Kyid Khar (4) where they received *chod tor* (5) and *Namdag* (6) teachings from master Zhu Kye Se Chenpo from Zhu (7) clan. Then they went back to their village.

When he was 21 years old, he went to Nyang Tod Kyid Khar (8) where he stayed and performed the weekly offering ritual prayer for the late Zhu Kye Se Chenpo. During that time he listened 13 times the teaching of Gab pa (9), Sem tren (10), Sem De (11), Zod (12) and Sa lam (13) and Tibetan sciences from master Drol Wa Shen Gyal from Zhu clan. Within three years he got perfected in all these teachings and attained the great clarity and understanding like his master Drol Wa Shen Gyal. Yet, he studied those teachings seven more years in the monastery. He did not only study them, he also recorded all his master's (Drolwa Shen Gyal) teachings in a written form and prevailed them in all over the Tibet.

When he was 27, he received Ge Nyen vows from the master Drol Wa Shen gyal (lay practitioner vows). He sometimes did retreats in monasteries, and sometimes he practiced living a life like a mendicant. When he heard that the great master Je Gong Zod Ri Trod Chenpo (14) was in the Shang Phug Le (15) region, he went to meet him and received several sacred Dzogchen instructions and



teaching from him. He practiced Dzogchen consistently and had a great experience of the awareness nature of the mind.

Je Gong Zod Ri Trod Chenpo told him, "Accepting the Gen Nyen vows and negating the monk vows and perceiving them in a bias way is an illusion. Give up the illusion. Inseparable practice of a sutra and tantra is great practice of former great masters." At the age of 29, he received the novice monk vows from him and was named Sherab Woser. He then received Drang Srong vows from Dru Je Yungdrung Lama (15) and Dru Dul wa Gyaltzen (17) (18). He recorded all the oral teaching of Je Gong Zod Ri Trod Chenpo in written form and showed it to him. Je Gong Zod Ri Trod Chenpo was very delighted to see them and praised him by saying, "You realized the great fruit of my 12 years practice in two years. Your recording of the teachings would also be beneficial for the retinues. Now you must have to stay with me all the time for the sake of preserving my teaching. As I will not live forever and if you don't stay, then the sacred instructions will not get preserved and it will not last long to benefit others. For oneself, practice and do retreat, for others' sake prevail the teaching, for self and others write commentaries on the teaching."

Shortly thereafter he asked his master for permission to go back to his homeland where he gave all the property and land to his brother. He gave a great teaching on the renunciation from samsara several times to his brother. Both had renounced all their belongings. In a Ra Mar cave he did a great practice by cutting through the connection



The Bon Refuge Tree.

to worldly affairs and people. He then turned the wheel of doctrine three times to his devotees in his homeland Tag Lung. Je Gongzod Ri Trod Chenpo had four main disciples. One of them was Me sTon Sherab Woser. He was entrusted all the teaching of him. Among great scholars and practitioners he was performing as if wisdom deity Ma We Senghe has donned the great robe of monks. According to the needs and request of his disciples, he gave 9 to 15 teaching sessions a day. Among his many great commentaries his five great commentaries was most popular:

- *Ta Wa ten la phab pa u ma den nyi* (Establishing the view by revealing the two truths of Madhayamika).
- *Chod pa ten la wab pa Jang Chub Drub Thab* (Establishing the conduct by revealing the great method to accomplish the stages of the path to enlightenment).
- *Ta chod zung drel ten la wab pa dulwa kuntu dhang* (Vinaya conduct).
- *Dulwa dordhu* (Establishing the inseparable practice of view and conduct by revealing the Dulwa kuntu and Dulwa dordhu).
- *Gompe dhon dhu Bon khor tsig zhi Ka Drel* (For the practice reveal the four cycles of Bon precepts).

He attained a great Parinirvana at the age of seventy five while preaching to his disciples in the year 1132.

Though there are many commentaries available on the 320 root verses of the great method to accomplish the stages of the path to enlightenment, e.g. Jangchub Drub Thab Lam gyi Rim Pa. We





Program September 2018 - June 2019 at Lishu Institute

Lishu Institute is launching a new program with a full curriculum study starting in September 2018. This is a great opportunity for long-term, in-depth study of the Bön tradition, and for deepening one's practice in the special environment of Lishu retreat center near Dehradun, India.

The proposed curriculum for this offering, including long (8 to 10 weeks) and short (2 weeks) retreats, is as follows:

- 3rd September 2018 to 9th November 2018 – Bon Lam Rim (path of enlightenment) and Ngöndro practice retreat
- 12th November 2018 to 25th November 2018 – Yeshe Walmo rituals
- 7th January 2019 to 1st March 2019 – Tummo and Dream Yoga from the Mother Tantra
- 4th March to 17th March 2019 – Atri Phowa
- 1st April to 8th June 2019 – Dzogchen Zhang Zhung Nyen Gyud: 12 Small Tantras

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www.lishu.org

chose to teach in Lishu Institute next fall from the commentary of Shen ton Namkha Gyaltsen (A.D. 1088 –1163). He was a close disciple of Me Ton Sherab Woser. Me Ton entrusted all his documents to him. He received *Drang Song* vows from Me Ton Sherab Woser and named him Namkha Gyaltsen. For 13 years he received the teaching from the master and cut through all his doubts.

The teaching:

Jangchub Drub Thab Lam kyi Rim Pa literally means “a great method to accomplish the stages of the path to enlightenment.” That is through the diligent practice of this teaching, the disciple will be able to enter the path of enlightenment and reach the ultimate liberation. This text provides the disciple with a complete map to follow, starting from the very beginning of the journey. It reveals the different stages of the path and explains the methods to apply.

The teaching will cover the following topics:

- *Relying on a (qualified) teacher*
- *Revelation of the precious human life*
- *Revelation of the fault of samsara*
- *Revelation of the great aspect of devotion*
- *Revelation of the refuge in triple gems*
- *Revelation of the adopting and abandonment of virtuous deeds and non-virtuous deeds*

- *Revelation the afflictions and its antidotes*
- *Revelation of the generating the mind of enlightenment*
- *Revelation the contemplation*
- *Revelation the lack of inherent existence of self and phenomena*
- *Revelation of the sacred oral instruction.*

Though this text is based on the higher Sutric vehicle, these are fundamental teachings that are also found in the preliminary teachings of Tantra and Dzogchen. The former great Masters as well as our current Masters have insisted that these teachings are crucial, as a path on their own but also as an opening door to high tantric and Dzogchen teachings and practices.

References:

- (1) He was a great master and Siddha in Bon tradition.
- (2) He was a great Bon master in 1196 B.C. He brought the Bon vinaya lineage from Ol Mo Lung Ring to ZhangZhung.
- (3) It is situated in the southern direction of Lhasa, capital of Tibet.
- (4) It is a place of residence of the master of a Zhu lineage and is situated in Tsang province in Tibet.
- (5) It is a text of a outer tantric cycle.
- (6) Text of a outer tantric cycle.
- (7) Zhu is the one of the greatest clan in Bon tradition.
- (8) It is a place of residence of the master of a Zhu lineage and is situated in Tsang province in Tibet .
- (9) Dzogchen text.
- (10) Dzogchen text.
- (11) Dzogchen text.
- (12) Bon cosmological text.
- (13) Text of higher Sutra teaching.
- (14) He was one of the greatest Zogchen master in 11th century and he was the one who revived the Atri Lineage of Gabpa.
- (15) A name of a place which is near Tsang region.
- (16) One of the great master of Dru lineage. Dru is one of the greatest clan in Bon tradition. Two reincarnations of the Penchen Lama was born in this lineage.
- (17) One of the great master of Dru lineage.
- (18) Ordained monk with 250 vows.

Text by Sangmo Yangri



LET'S HAVE A LOOK IN THE KITCHEN

During the Fall Retreat 2017 at Serenity Ridge Retreat Center Ton Bisscheroux, while sitting at a table in the dining room, heard Pat Leavitt talk. Pat is responsible for the meals during the retreats. Ton was impressed by the wisdom words she spoke, and invited her for an interview.

Pat, when I heard you talk, I thought about the Tenzo in the Zen monastery. The Tenzo is responsible for preparing the meals for the monks. Since ancient times this position has been held by accomplished monks, or by senior disciples, because the position requires wholehearted practice and aspiration for enlightenment. How did you get the job?

I had done some cooking for small workshops; one of these was with a friend, Ida Smith, who was then a Ligmincha Council member. She asked me to cook for a small Ligmincha retreat that was held at a Girl Scout camp outside Charlottesville. Then after they acquired Serenity Ridge I began working at the first summer retreat. That was the beginning.

You've known Tenzin Wangyal Rinpoche for 20 years now. Are you close to him?

There has never been much one-to-one time. I connect with him through *Guru Yoga*, through his talks, his presence and humor when he's here at Serenity Ridge, guided meditations, through his books. Rinpoche's calligraphy is a strong connection for me. I feel his energy through that. His presentation of inner refuge as a practice I think is just brilliant. It's a teacher-student relationship. I was grateful to receive guidance from Rinpoche, after my mother died, about what practices to do for her, and all the lamas here at the time did prayers for her, which meant a lot to me. This may sound funny, but I connect with him through the whole sangha. We're all together in this. I'm on his team, I support his work with my work. I try to.

Were you familiar with the Bon tradition?

That was my first encounter with the Bon. After I had been working at the center for a while I began reading Rinpoche's books. *Healing with Form, Energy, and Light* had the most impact on me. The



Pat Leavitt: for more than 20 years head cook at Serenity Ridge Retreat Center.

language about the elements relates to my long-time interest in native American spirituality. The nature-based spirituality. We link new information to what is already familiar: "I chewed it up with my own saliva." See, I view everything through the lens of food! But it took me a while to get accustomed to Tibetan Buddhism – the prostrations, the faces of the wrathful deities were very foreign to me.

I've seen some Western people here who feel very involved with Tibet, they want to go there, do a pilgrimage, wear the clothes, speak the language. It would be wonderful to go to Mt. Kailash but I don't feel a strong need to make myself Tibetan. As I have adopted these prayers into my life I would be satisfied just to know enough Tibetan to understand the prayers in the original language.

I became aware that the Tibetan culture has a hierarchical tradition, where the lay people serve the monastic people. That's how it was done in Tibet, the villagers support the monasteries and the lamas. When asked to give ingredients for the lama house or something they need for a ritual,



we should give the best, the unopened, the freshest. In the East you touch the feet of the person you respect.

You regard your root lama as the Buddha. When you serve them, cook for them, don't breathe on it, wear gloves, take special care, have only pure thoughts when you prepare their food, be as conscious as you can be of your actions. Make yourself as pure as possible so the food is pure. There is a definite sense of the higher and the lower. You don't put a dharma book on the floor; you don't place other things on top of it.

I began to take this more seriously, embodying the respect inherent in the relationship. You regard your teacher as a perfect being, you don't cast doubt or suspicion on them. However, at the same time you have to confirm for yourself that they are an authentic teacher. You look at their credentials. This is stated in all the fundamentals! Once you have done that and satisfied yourself that they are not fake, then you have to treat them with utmost respect. Yet according to Dzogchen view everything is pure and untainted. It sounds like a contradiction but you have to give yourself time to work with these ideas.

Would you call yourself more a cook than a Bonpo?

Why must it be an either-or question? It's all about integration. All day long I connect with the lama attendants, with retreatants. They sometimes tell me what Rinpoche said that made an impression, what was their highlight from the talks. It's in the whole energy of working with the members of the Ligmincha organization, the staff at Serenity Ridge, dedicated practitioners, my co-workers. But there can be disconnection.

Can you give an example of that?

Years ago there was a retreat, there was a talk having to do with beings who lived in onions and garlic. Well, the sangha came back for lunch asking if there was garlic in the food. "Yes, there is plenty of garlic. Why do you ask?" But nobody had communicated to the kitchen ahead of time: Keep the food garlic-free for this retreat. How frustrated and excluded I felt in that moment. I think there must have been a sense of frustration on both sides. The retreatants now felt conflicted about eating garlic-laden food and bringing bad karma on themselves. I felt left out of the loop

and sabotaged, unable to succeed in my aim. So it happens.

Have you done Bon practices?

The Bon Mother Tantra was a strong practice for me early on. You are generating compassion for all sentient beings of the past, present and future with the help of the lama, the yidam, and the khandro. I happen to work well with imagery, so visualization as a way into the meditative zone was a great support. I connected with the power of Sangchog Gyalpo. The construct of using the magical help of these beings is like getting the league of super heroes to help you end suffering of all beings. You're not alone.

Yeshe Walmo taught me how wrathful energy is a positive quality. In the kitchen I have to be wrathful. I often have to protect boundaries, with the wrathful energy I can do that in a clear way to keep people safe.



Yeshe Walmo.

Sherap Chamma is a favorite practice, I get a lot of support from her. I find it restful, cleansing, soothing. It's easy to connect to and rest in that boundless maternal energy.



The activity of hosting one's suffering, as taught by Rinpoche, feels very natural. To be able to divide and shift the attention, these are great and useful skills for everyday life.

The image of the child recognizing the mother, as referenced in the Prayer of the Intermediate State, is a universal one that was already familiar to me. As a metaphor it's so deep and clear.

Many years ago, I attended the Ngondro retreat led by Alejandro Chaoul. He made the point that Guru Yoga is a complete practice. As a fairly new practitioner, this was like a stamp on my forehead that was great. I've spent a lot of time with Guru Yoga, it's a real friend. I've gotten a lot of mileage out of that. How I understand it is that Rinpoche is holding the space for me, representing a realized being, until I manifest myself as a realized being. One is getting more comfortable with the notion of enlightenment. It gave me the chance to develop a relationship with that completely realized being, opening a space inside to taste the qualities of love, compassion, joy, equanimity.

I also sat the Ngondo with Khenpo Tenpa Yungdrung Rinpoche, a dedicated teacher with the proverbial voice of the lion. It was inspiring to watch him give the teachings and commentaries, I could feel the freshness, even though he must have presented this many times, the conviction was still there. I could feel the clarity of his connection with this body of teachings.



His Holiness Lungtok Tenpai Nyima Rinpoche, Tenzin Wangyal Rinpoche and His Eminence Yongdzin Tenzin Namdak Rinpoche.

Impermanence contemplation, as taught in *Ngondro*, has been life-changing and so very applicable all the time in the kitchen. We prepare the food, it gets eaten and it's gone.

Do you work with the practice of impermanence every day?

Well, it comes up because the opportunity is there all the time! I have shared with the other kitchen staff people the awareness of impermanence. Change is always with us. When someone makes a mistake, bring awareness to that and move on. Don't attach with disapproval or blame. Always try to transform an obstacle into an advantage.



Is there a retreat you have special memories about?

I have seen many lamas teach here and felt a deep respect for what they are doing. A very special retreat was with Geshe Nyima Oser, who gave a workshop on Tibetan mask-making.

Each of us constructed a mask of Yeshe Walmo using traditional materials and methods. In the practice session we did the Yeshe Walmo prayer. Geshe-la brought his artistic ability to this ancient form such that it was not about personal expression, rather about continuing a living tradition. I saw that larger-than-life face of the wrathful goddess emerging from my hands on the table before me, out of the clay. In that moment I really connected to the wrathful as a positive quality. Yeshe Walmo is like your mother actively protecting you.

What does cooking mean for you?

Cooking is a great element teaching. In the kitchen you encounter the elements. The ingredients are composed of different combinations of them. You can taste the earth in a beet or in lentils. You wash the vegetables in the water, you cook with a fire. You can see how leafy things have wind, the circulation of their veins. You could think of the space element as the consciousness or presence of the cook, the carrier of intention to transform these into the final product. Cooking doesn't happen as an accident.





Pat in the new dining room, doing a mandala offering.

I have come to see clearly that there is no cooking without cleaning, this reiterates the understanding that every action brings a consequence, a fundamental teaching of Buddhism as well as physics. Sometimes we use a bell to mark a pause, and invite everyone in the kitchen to step back and restore their presence, take a breath, notice how they are in their body. I like to think of refreshing my verticality as a human. We don't have to hunch down over the table to peel vegetables.

I also use that moment to ask for help, to connect to Rinpoche from the top of my head. I just flash a brief thought on behalf of the workers and what we're doing for the sangha.

When we pray over our food, we're thinking of offering that food to the higher beings who inspire us, may it be pleasing to them, and may they empower us to free others from suffering. In that pause I pray that through our actions in the kitchen the food will be appropriate and pleasing for the people doing practice on their retreat.

Do you have an aspiration for enlightenment?

The possibility of complete enlightenment was something I had to chew on, so to speak, to con-

sider it as a reality and not a fairy tale. To allow the possibility that a regular mortal human being could free themselves from conditional time and space, this is quite a leap. Once I could allow that, it changed my orientation to living. I saw it's all about purification. Do it enough and it reveals the natural mind.

Do you want to share some observations you made?

People come back year after year for retreats. I could see that sharp edges of their personality had worn down, and they were a little brighter, sweeter, softer. I have seen people doing the Three Doors Academy training, over the years becoming more focused. They can contain their energy very well, they come into the dining room, there is no chatter, no dispersal.

We have been having more silent periods in the Bon retreats in recent years. It contrasts with the usual joyful exchange, noise and laughter which is also part of building the sangha community.

But we're still pretty new at this silent containment. On the feedback survey after the retreat one of the questions was "How did you like the silent periods?" and one person answered "What silence?"

One thing I love here is that we are honoring the natural world. When construction began for the second wing of the dorm, huge boulders had to be moved out of the hillside. The lamas performed a ceremony to apologize for moving and scratching the stones. They go to the river to make offerings, honoring the relationship with this place. When we do a tsok, we give to all beings. We weave the practice with the place where we are.



The Lamas are chanting water element mantras.



Do you feel the energy of different groups?

Once we had a retreat in the summer, it was the Tummo practice. People were especially grouchy, bad-tempered and there was a sense of friction. It had to do with what they were working with, I think they had to confront themselves with an obstacle. I felt it too. There was a rare occurrence of an unpleasant verbal exchange between a retreatant and a kitchen worker.

How do you see your role at Serenity Ridge?

I feel so fortunate and blessed to cook for people who are doing inner work. With many I have lovely friendships, it feels like a big family, this network of sangha from all over the world. Together with my team, I strive to complement everything that Rinpoche is doing. The retreat group goes back and forth all day between the Gomba and the dining room. They can find much to help integrate the teachings – the food, the presentation, the quality of attention in the cooking, even the washing, the cleaning. The work exchange and volunteers can embody in a practi-



Pat Leavitt working in the new kitchen.

cal way. Washing your plate can be a purification practice.

There was once a young man on work exchange, and he had the job of collecting the trash. He had his book with the teachings in his hand. So I suggested that he put it on a shelf to stay clean while he collected the trash, then wash his hands and pick up the book.



Double rainbow over Kunzang Khang, the new office, kitchen and sound studio at Serenity Ridge Retreat Center.



How do you manage the work, and for so long?

I agreed to do a job of feeding the people who come to retreats here, in a manner that is appropriate, that fits the energetic essence and purpose of this place, to manifest the food that goes with this teaching experience. It comes out of my vision, creative drive, and how I understand seasons, the qualities offered by different ingredients. We aspire to express values: fresh, local, natural, healthful and affordable meals. The food should be abundant and pleasing, and it should give people a feeling of comfort, of relaxation, security and stability. If people come to a retreat to transform suffering within themselves, the food should support the process.

There's a lot of joy in bringing together the kitchen staff and the volunteers, the residents, everybody contributes something to the mandala. I don't do it for appreciation from others. Yes, we want folks to enjoy what we serve, but praise and criticism can be such a trap of attachment and aversion. Yes, one must listen to the feedback and adjust the menu, increase the quantity, etc. I occasionally do feel like the playwright reading the bad reviews the next morning! But it should not be taken personally.

How do you reach that result?

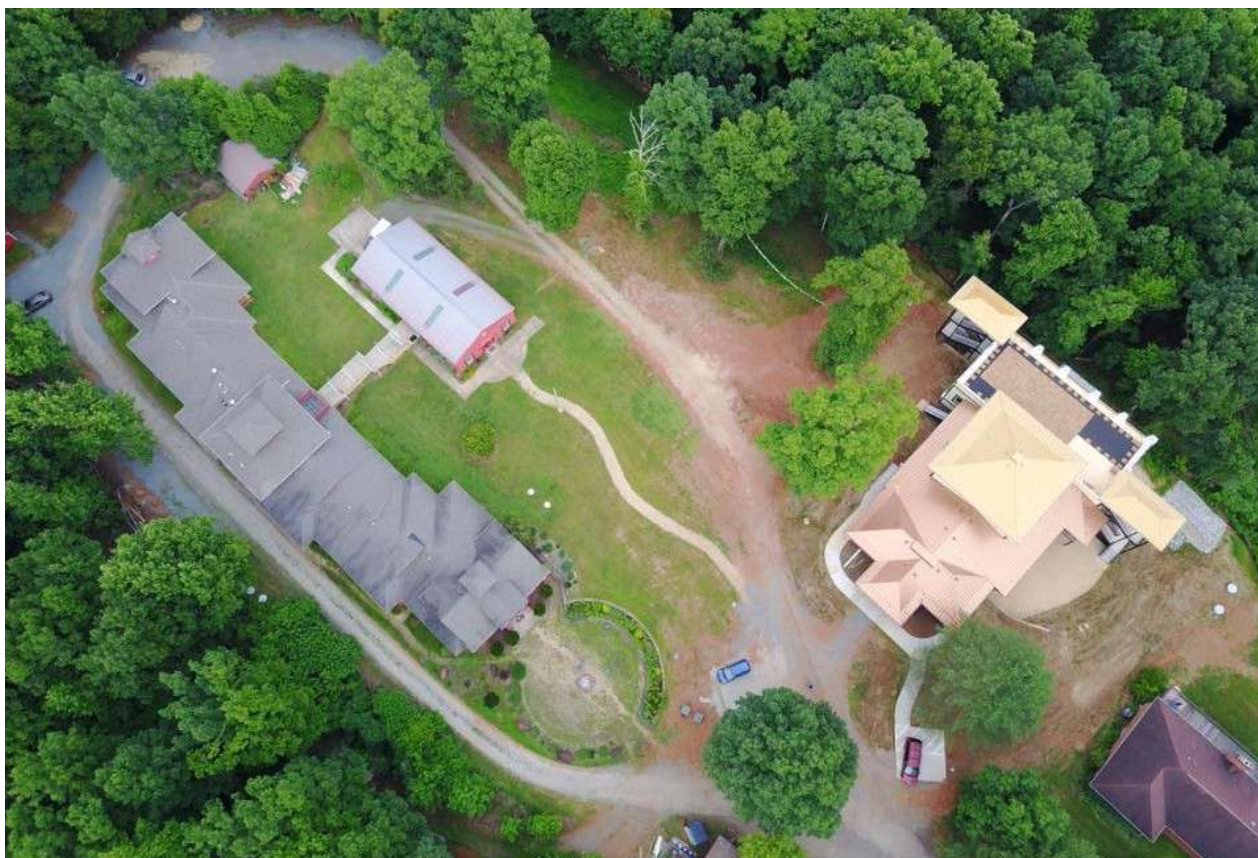
I cheer on my team all the time, validate their work. When a new person comes to work as a dishwasher, I make sure that they understand that everybody's work depends on their work, and how much we all appreciate the job they do. Washing dishes is a tremendous merit. When you're washing everybody's dishes, you're doing purification practice on behalf of every person in the retreat! If they are a practitioner they can recite OM MA TRI MU YE SA LE DU while wiping tables, sweeping, etc. The hired kitchen staff enjoy this beautiful place to work. There is a good vibe and they like the people on the retreat. We work hard and enjoy each other's company.

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

When you serve, doing functional things to support the retreat, then you have to get the teachings where you can find them!

Interview by Ton Bisscheroux

Photos by Jana Kolarikova, Polly Turner and Salvador Espinosa



Serenity Ridge Retreat Center with the Garuda House, the Gompa, Kunzang Khang and the lama House.



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. Some sanghas invited *Geshes* and other teachers.



May 11 – 13:
Tenzin Wangyal Rinpoche taught in Vienna, Austria, *The Five Wisdoms*. There were about 125 participants.



May 4 – 6:
Tenzin Wangyal Rinpoche taught in Berlin, Germany, *The Seven Mirrors of Dzogchen*.





May 19 – 21:
 Tenzin Wangyal Rinpoche
 taught in Bulle, Switzerland,
*The Practice of the Heart –
 The Heart of the Practice.*



Ligmincha France &
 Suisse romande

May 25 – 27:
 Tenzin Wangyal Rinpoche
 taught in Paris, France, *A-tri*.



La Pratique du Coeur
 Le Coeur de la Pratique

Une retraite avec
 Tenzin Wangyal Rinpoche





May 5 – 6:

In Finland we had the great joy to have for the first time Khenpo Tenpa Yungdrung Rinpoche and Geshe Samten Tsukphud to give teachings from *The Heart Drops of Dharmakaya*. It was a great success with about 90 people attending the teachings. Khenpo Rinpoche lead a global livestream meditation for World Peace and Harmony on Saturday evening.



June 22 – 24:

In Budapest, Hungary, at the Dharma Gate Buddhist College Choe-khor Tshang Rinpoche taught *A-tri Dzogchen preliminaries*, and quite a few people took refuge with Rinpoche.





June 23 – 24:

Geshe Lhundup taught *Connecting to the Five Elements* on Saturday in Sittard and on Sunday in Utrecht, The Netherlands.



TENZIN WANGYAL RINPOCHE

The Four Lamps Through the Eyes of Neuroscience: Investigating an ancient Tibetan dzogchen teaching from the perspectives of modern science and direct meditative experience

A Conversation with David E. Presti

Berkeley professor, neurobiologist, psychologist, cognitive scientist

FREE FACEBOOK LIVE BROADCAST

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TWR LIVE

You can watch the recordings here:

Healing Pain Through Meditation, Part 1 — May 10

Healing Pain Through Meditation, Part 2 — May 17

Healing Pain Through Meditation, Part 3 — May 24

Healing Pain Through Meditation, Part 4 — May 31

Healing Pain Through Meditation, Part 5 — June 7

The Wisdom of Emptiness: the wisdom that realizes the empty, illusory nature of all experience — May 10

The Wisdom of Emptiness, continued — May 16

Mirrorlike wisdom: the wisdom that recognizes the clear, unobscured, and unchanging reflective quality of the base — May 17

The Wisdom of Equanimity: the wisdom that realizes form and space are in equipoise — May 24

Discriminating wisdom: the wisdom that realizes every phenomenon as being clear and distinct in itself (begins 37:26) — May 31

All-Accomplishing Wisdom: the wisdom that realizes all phenomena are spontaneously, effortlessly, and naturally perfected in the base of self-arising wisdom (begins 32:32) — June 7



You can watch the recording here:
 Guided Meditation from the Summer Retreat, continued: Resting in Stillness of the Body, Silence of Speech, and Spaciousness of the Mind — July 1



You can watch the recording here:
 Tenzin Wangyal Rinpoche and Kelly Greene at Chopra Center — May 2



A TEAR



A tear of the laughing sun drops in the ocean.

Gabriele Karelse



PHOWA AND BARDO PRACTICES

In the book *Heart Drops of Dharmakaya* Shardza Tashi Gyaltsen presents a complete Dzogchen meditation manual from the Bon tradition. The manual is complemented with a commentary by His Eminence Lopon Yongdzin Tenzin Namdak Rinpoche. We reprint the pages 115-119.

THE THIRD CATEGORY OF ESSENTIAL TEACHINGS FOR THE PRACTICE

The Traveller Who Crosses the Mountains and Having Mistaken His Way is Helped to Find the Right Path

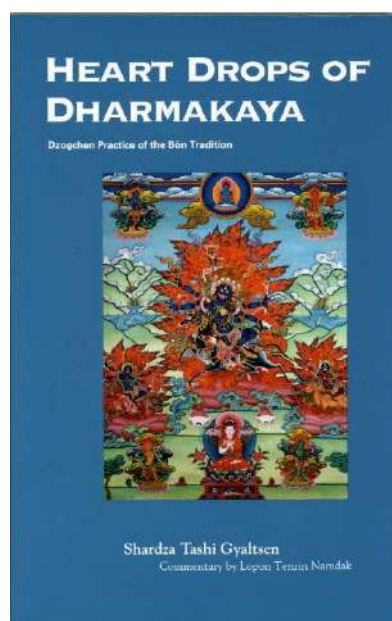
These are the teachings for liberation during the bardo intended for the practitioner of medium capacity. This teaching has three subdivisions, namely the teachings for the intermediate state of life, the instructions just before the moment of death and the instructions of emptiness.

Lopon comments that this section is for those who have not practised during their lifetime and who therefore have to depend on bardo teachings.

THE TEACHINGS FOR THE INTERMEDIATE STATE

All the beings within what spontaneously exists possess two types of alaya. For example, a mirror automatically collects grime, even though no one puts dirt on it. In the same way, if you have not purified all the tough and subtle causes then those previous karmic traces that you have collected become the seeds for future karmic actions. You have collected many causes and so, without being able to choose, you take birth in the six realms of sentient beings and experience the feelings of happiness, suffering or neutral emotions. These traces have the power to do this. When karmic traces are mixed with consciousness it is called 'deluded consciousness.'

Human beings in particular are bounded by the five aggregates. These five limit human experience so we are completely restricted; thus we don't see the visions of the five Buddha Bodies.



So this limitation of the five aggregates and the five consciousnesses restricts our experience and covers the vision of the pure lights. Also we are bound by the emotions and karmic causes. By this the vision of unification, wisdom and emptiness is covered. We are always taking and collecting deluded visions and being bound by them. By this cause we circulate for innumerable lives in samsara.

Lopon comments that this refers to basic alaya, which is consciousness and those karmic traces dependent on consciousness. These are body, mind, perceptions, emotions and sense organs; other realms have fewer skandhas. For example, the demigods and gods are not bounded by body. Dharmakaya, Sambhogakaya, Nirmanakaya, Nature Body and Perfection Body.

Because we always have these sufferings and miseries we begin to search for nirvana, wanting to be released from these fetters. One who raises this intention must from the beginning listen to and learn the right teachings. In the second place what is learnt must be practised with contemplation. Finally what has been practised should give fruit. During this life you must do this or without any doubt you will remain trapped by samsara. This is the purpose of a worthwhile life.

Quote from the *Text of Molten Gold*: "During the bardo of normal life you must learn and practise."



THE TEACHING FOR THE PERIOD JUST BEFORE DEATH

Now there are three capacities of practitioner. The first dies like a child dying, the second like an old dog dying and the third like a king dying.

For the first, there is no worry about whether one is alive or dying, just as a young child does not know whether it wants to be alive or die.

For the second, there are a further two subdivisions. The first is like a dog who has not prepared for death, but when it realises it is dying, runs from the crowds of people and lies down beside the road outside the town. The second is like a dog who when it realises it is going to die makes time to go away for a long distance to find a cave or an empty valley where it is certain to be undisturbed.

Lopon comments that it does not say to go directly into meditation after having only heard a few teachings — you must learn and understand first. This is like when the Fifth Dalai Lama rebuked the Kagyupa order of Tibetan Buddhism on the grounds that there was no learning, only practice for Siddhas in their monastic syllabus. Indeed it was said of those days that half of Tibet were beggars and most of them were Siddhas!

The third is like the king dying. When he is sick everybody is trying to cure him with medicines and pujas, and after his death all the relatives surround him and shed tears for him and hear his will. Then the people make prayers for forty-nine days, and there is an elaborate funeral with a large gathering. This kind of death is for a person who shows the sign of not being a real Dzogpachenpo practitioner.

That is the way of death for ordinary beings.

The real practitioner, who has visions and experiences with wisdom and clear light, chooses the right body posture for death. This is the lion lying down. The mind is transferred through the eye and mixes with the unification without any extending and conclusion. One just remains there in the natural state and takes death without any distractions.



Magyu.

Quote from the *Text of Molten Gold*: “It is important to remember not to be deluded but to be in the natural state just before taking death, which will stop all the elements. The best way is to remain in the unification of clear light. If the practitioner does this then the practice and experience will all help to send him or her to the visions of the intermediate state. The practice will send and the visions of the intermediate state will receive, so one is able to be liberated in a moment.”

Lopon comments that this is like the posture of the Shakyamuni's parinirvana seen in statues.

Lopon comments that this refers to the fact that our body is connected with five elements, each supporting the mind. When the elements disconnect the mind starts to lose its support, then the body, having no connection with mind, no longer works. It becomes like a corpse or rock.

Bibliography

Heart Drops of Dharmakaya - Dzogchen Practice of the Bon Tradition, Shardza Tashi Gyaltsen
Snow Lion Publications, 2002
ISBN 1-55939-172-3

Text selected by Ton Bisscheroux



HOMAGE TO H.E. YONGDZIN TENZIN NAMDAK RINPOCHE

We introduce the most senior teacher in the Yungdrung Bon tradition, His Eminence Yongdzin Tenzin Namdak Rinpoche, by reprinting a chapter from the book *Practices from the Zhang-Zhung Nyan Gyud*. In this book John Myrdhin Reynolds sketches the biography of H.E. Lopon Tenzin Namdak Rinpoche. More than any other individual, Lopon Tenzin Namdak Rinpoche is responsible for the survival and the development of the ancient Bonpo tradition outside of Tibet. To make the text easier to read, in this reprint, we left out the Wylie transcript when the text was translated.

LOPON TENZIN NAMDAK

Lopon Tenzin Namdak was born in 1926 in Khyungpo Karro in Kham province of Eastern Tibet. At the age of seven (1933) he entered Tingchen monastery in the same district and in 1941 he travelled to Yungdrung Ling, one of the two leading Bonpo monasteries in Central Tibet. Coming from a family famous for its artists, he was

Practices from the Zhang-Zhung Nyan Gyud

as transmitted orally by
Lopon Tenzin Namdak

(San Francisco/Oregon, 1989)



Compiled and edited by Vajranātha (John Myrdhin Reynolds)

Bonpo Translation Project

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His Eminence Yongdzin Tenzin Namdak Rinpoche.



largely engaged here in helping to execute a series of wall paintings in the new temple at this monastery. In 1944, he went on pilgrimage to Nepal, including Solu-Khumbu, Kathmandu, Pokhara, and Mustang. In 1945, he returned to Yungdrung Ling to begin his studies in philosophy. From 1945 to 1950, he lived more or less a hermit's existence with his tutor and master Gang-ru Rinpoche under whom he studied grammar, poetics, monastic discipline, cosmology, and the stages of the path to enlightenment. Following his master's advice, in 1950 he went to Menri monastery, "the medicine mounlain," in Tsang province in Central Tibet, in order to complete his studies in preparation for the Geshe degree examination, the Tibetan equivalent to a Doctor of Philosophy. In 1953, he obtained this degree from Menri.

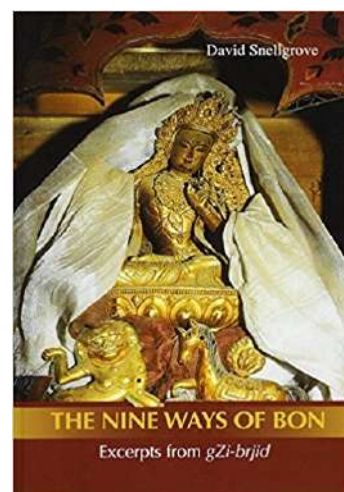


Menri Monastery in Tibet.

From 1953 until 1957, he was the teaching master or professor at Menri. He retired from this position in 1957 as conflict between the native Tibetans and the encroaching Chinese Communists increased in Central Tibet. Until 1960, he remained in retreat at Se-zhig monastery on the Dang-ra lake in northern Tsang. March 10, 1959 saw the Lhasa uprising against the Communist Chinese tyranny over Tibet. Many of the most famous Lamas of Tibet, including the Dalai Lama and the Gyalwa Karmapa, were forced to flee their home and a flood of Tibetan refugees entered India and Nepal. In 1960 Lopon Rinpoche also sought to flee, seeking refuge in India, but he was shot and wounded on the way by Chinese soldiers and was incarcerated in a Chinese prison for ten months. Finally, he was able to make an escape and find his way to safety in Nepal, by way of the small principality of Mustang.

In 1961, while in Kathmandu, Lopon Rinpoche met

and was befriended by the celebrated English Tibetologist, David Snellgrove, who invited him to come to London. Thus Lopon came to serve as a visiting scholar at the University of London and receiving a Rockefeller Foundation Grant, he resided for a time at



Cambridge University. The collaboration with Professor Snellgrove resulted in the publication of *The Nine Ways of Bon* (Oxford University Press, London 1967), which contains translated extracts from the famous Tibetan *gZi-brjid*, the most extensive hagiography of the Buddha Tonpa Shenrab. This was the first scholarly study of the Bonpo tradition from original sources to be made in the West. Lopon Rinpoche remained in England for some three years from 1961 to 1964. He made a second visit to Europe in 1969, when at the invitation of Professor Helmut Hoffman, he was a visiting scholar at Munich University, contributing to the monumental Tibetan-German-English dictionary being compiled there.

Among the nearly one hundred thousand Tibetan refugees who had fled the Chinese occupation of Tibet, a number belonged to the Bonpo tradition. Escaping from Tsang province, the monks of Menri monastery, which had been totally destroyed by the Communists, found themselves in the Kulu-Manali district of Himachal Pradesh state in northwestern India. Impoverished, they were forced to secure a livelihood as road workers. Among their number was Sherab Lodro, the thirty-second Abbott of Menri (1935-1963). Finding the road work hard and exhausting, many of the monks died or suffered from serious illness.

Thus Lopon Tenzin Namdak undertook the task of raising funds and finding land in order to establish a Bonpo settlement in India. With the financial help of the Catholic Relief Service, he purchased a piece of undeveloped forest land at Dolanji, near Solan in Himachal Pradesh. In 1967, the settlement was formally established and registered with the Indian Government under the name of the Tibetan Bonpo Foundation. About seventy





Menri Monastery at Dolanji in Himachal Pradesh, India.

families transferred there from Manali and each received a house and a small piece of land, the size depending on the number of people in the family in question. The Tibetan Bonpo Foundation possessed its own constitution and administration, with the Abbot of Menri acting as president. The new settlement at Dolanji was given the name Thobgyal Sarpa after the village of Thobgyal in Tsang province which was located near to Menri Monastery. Most of the Tibetans in the new settlement came from the Mt. Kailash region and from Upper Tsang in the west and from Hor, Kongpo, Derge, Amdo and Gyarong in the east.

After the death of Sherab Lodro, the Abbot of Menri in 1963, the Abbott of Yungdrung Ling became the spiritual head of the Bonpo community in exile. He came to Dolanji with a group of monks and founded a new monastic community, overseeing the erection of some small houses and a small prayer chapel. In 1969 the successor to the deceased Abbot of Menri was chosen by lot. The office fell to Jongdong Sangye Tendzin (1928-1968), who thus became the thirty-third Abbot of Menri. Following the death of the Yungdrung Ling Abbott, Sangye Tendzin assumed the spiritual leadership of the Bonpos in exile. More houses were erected, as well as a library, and an Abbot's residence. Monastic life was organized around the ordinances of the Vinaya. The foundation for a main temple was laid in 1969 and completed in 1978. It was given the name of Pal Shentan Menri

Ling. The whole complex was designated as the Bonpo Monastic Centre and formed part of the Tibetan Bonpo Foundation.

From 1970 to 1979 Lupon Rinpoche continued teaching and writing while residing at the Bonpo Monastic Centre, and in addition, he was much engaged in the publishing in New Delhi of a large number of important Bonpo texts. From 1967, when the first monks came to Dolanji, the teaching was done by Lupon Sangye Tenzin, the former head teaching master at Menri, assisted by his successor, Lupon Tenzin Namdak, the founder of the settlement at Dolanji. When Sangye Tenzin died in 1968, Lupon Tenzin Namdak was assigned the full responsibility for the education of the younger generation of monks. By 1978, a sufficient number of Bonpo texts had been published, so that classes could be organized around them in a curriculum. Thus a Lama's college was established in 1978, organized under the guidance of Lupon Rinpoche, who served as one of the two professors at the college. The official name of the college is Yungdrung Bon Shedrup Lobnyer Duda.

Historically, the first Bonpo monastery to be erected in Central Tibet was established under the patronage and the leadership of the Dru family in 1072 and it was known by the name Yeru Wensakha. It was destroyed in a disastrous flood in 1386 and was revived in 1405 as Menri, which soon became the foremost Bonpo monastery in



Triten Norbutse Monastery in Katmandu, Nepal.



Central Tibet. Yungdrung Ling monastery was founded much later in 1834. The purpose of the new Lama's college at Dolanji was to preserve the tradition of education in philosophy established and developed at Yeru Wensakha, where philosophical analysis and logic were applied to the understanding of the mdo sngags sems gsum, that is to say, the teachings of Sutra, Tantra, and Dzogchen. Unlike the Nyingmapa tradition, the Bonpos developed a system of logic and debate specifically relating to the Dzogchen teachings. At Menri in Tibet, the monks studied the five scriptural systems in the philosophy college, but all instruction in Tantra and Dzogchen was done in private with individual masters. The five scriptures, actually five collections of texts, are:

1. logic and epistemology;
2. the Perfection of Wisdom Sutras;
3. philosophy;
4. cosmology, and
5. monastic discipline.

However, at the revived Menri at Dolanji, students also study Tantra and Dzogchen in the college, as well as the above five scriptural systems which pertain to the Sutra level of teaching. Also included in the course of studies are the secular sciences, such as grammar, poetics, astrology, medicine, and so on. The college has a nine year program of studies which prepare the student for the Geshe degree examination. The first group of young monks completed the course in 1986. Recently, another Bonpo monastery and college has been established under Lopon Tenzin's direc-

tion in Nepal. Known as Norbutse, it is located near the famous hill of Swayambhu, to the west of Kathmandu.

In 1989, Lopon Tenzin Namdak made his third visit to the West, this time to England, America, and Italy, at the invitation of the Dzogchen Communities in those countries. During the course of several months, March through August, Lopon Rinpoche presented to interested Western students the Dzogchen teachings according to the Bonpo tradition of the A-khrid and the Zhangzhung snyan-rgyud.



His Eminence Yongdzin Tenzin Namdak Rinpoche with John Myrdhin Reynolds.

Thanks to John Myrdhin Reynolds, who gave us permission to reprint this text.

Website: www.vajranatha.com

This summer there are two opportunities to go to teachings with His Eminence Yongdzin Tenzin Namdak Rinpoche in Shenten Dargye Ling in France.



Dzogchen teaching and practice retreat with Yongdzin Rinpoche and Khenpo Tenpa Yungdrung Rinpoche. [Registration](#)



Practice retreat on Dzogchen meditation with Yongdzin Rinpoche and Khenpo Tenpa Yungdrung Rinpoche. [Registration](#)



RECOGNIZING YOUR RELATION TO PRACTICE

We reprint an oral teaching given by Tenzin Wangyal Rinpoche, summer 2005, that was published in *The Voice of Clear Light*, July 2006.

As I guide meditation practices at retreats, I often say during the visualization, “Try to imagine and feel.” But there are other ways to approach the practice. The best way would be that you don't even have to imagine, that you don't have to visualize, that you don't have to try and feel; rather, the moment you intend to be in the experience, you are there. It's like when you are eating lunch – do you have to imagine eating lunch? Do you have to feel that you're eating lunch? Do you have to think that you're eating lunch? No, you are eating lunch and that's it. There's no question that would be the best way to practice, right?

What would be the second best way to do practice? Feeling the experience, right? Feeling it with heart, feeling it in a real or authentic way. When I am feeling the presence of a divine being of light, for example, the sense of reality in that experience can be just as strong as when I experience a

negative feeling or emotion. How real does that negativity feel? It is with that same sense of reality that I can feel the presence of the quality of love, or generosity, or openness. So, having this feeling naturally arise in practice would be the next best thing.

And then, to simply imagine the presence of the divine being of light, or the quality of generosity, say, during practice is the next best way. “Imagine” is a word I use a lot in teaching. In every positive experience we aspire to in practice, we first have to imagine it happening. We have to imagine it well, and we have to have a good, creative imagination. When done right, this imagining has a sense of realness to it, a good sense of clarity to it. There is some sense of certainty there, but still it is imagination. When the imagination is real, clear and certain, then the practices will definitely have power. That is not so hard to imagine, is it?

Finally, if imagining is difficult for you, then the next best possibility is for you to use your conceptual mind and in a way, think your way through the practice, talk yourself through the practice.



This is similar to being guided by someone else in meditation. The practice leader is guiding your experience by talking to you. You are listening to the sound of the words, and hopefully following the leader at that moment. Over time, with the help of the leader you can develop confidence and a deeper connection to the practice.

So you can see the different ways in which practice can work. They are all valid in their own ways. The only question is: Which way do I normally find myself connecting to practice; and from that place, how can I further develop my connection?

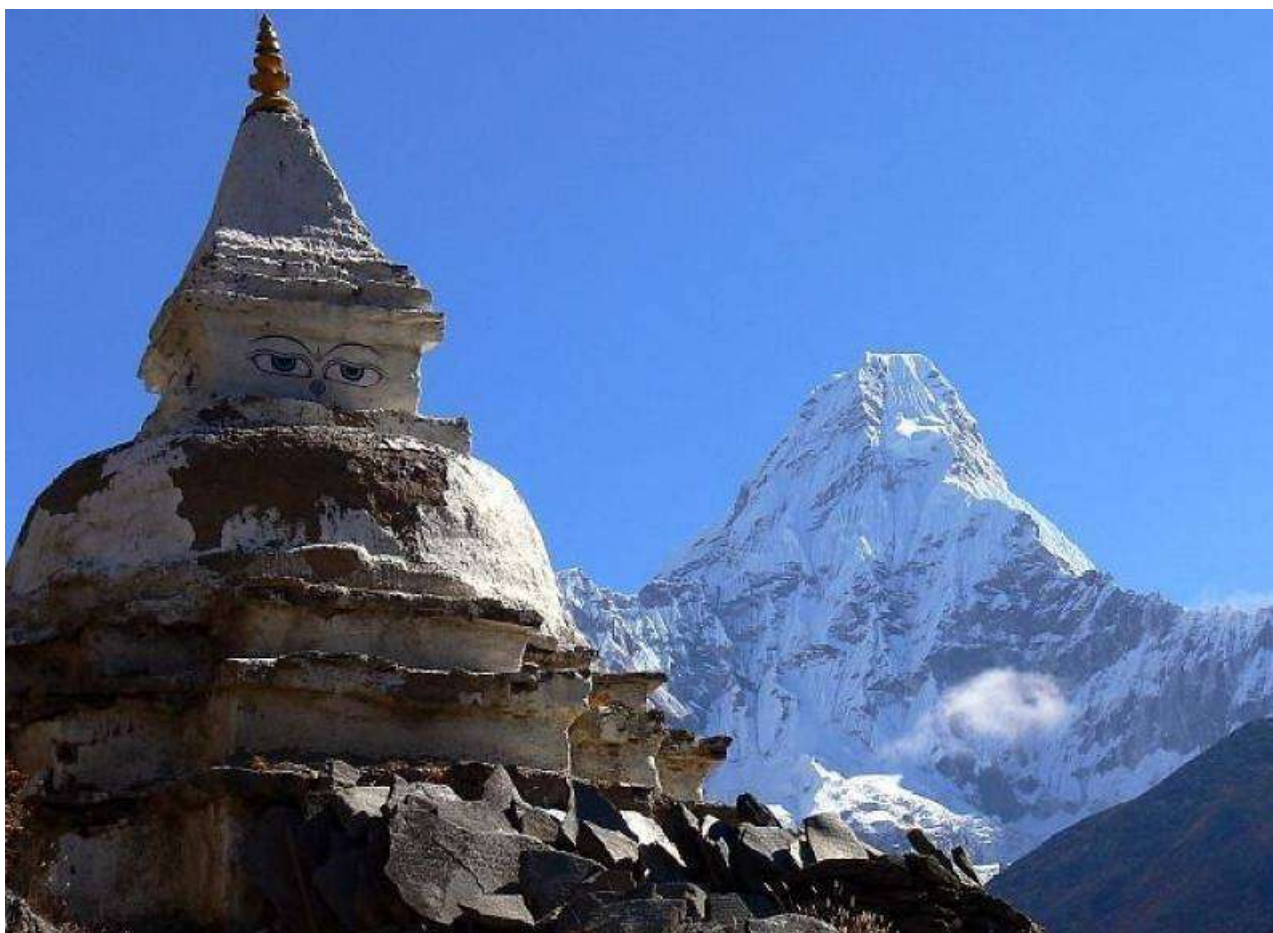
Students often tell me, “I can feel” or “I can't feel”; or, “I can visualize” or “I cannot visualize.” They'll ask, “Am I doing it right?” “Am I supposed to do it a different way?” These questions always pop up in people's minds, right?

In a way, everyone is in the right place in practice, no matter what method they are using. It cannot be the wrong place, because it is the only place that exists at that moment for you, so to be there is the right place to be. It is important to recognize that it is indeed the right place for oneself at this

moment – while also to recognize that other experiences are possible. For example, if you have become comfortable with using the imagination during practice, then you may want to try practicing now a little bit more from the place of feeling. If a better approach is easy for you, then begin practicing in that better way. If it's not so easy, then understand that the way you are connecting to practice at the moment is fine. Don't think, “I am unable to do it the better way; I'm only able to do it this way – what's the matter with me?” When you think in this way, not only are you saying that your way is a bad way, but you are mistakenly labeling yourself. Recognizing this will be the first step of growth in your development.

Looking at the different ways of doing the practice, where do you stand? Have you reflected on your choices? Have you narrowed them down? Can you now look at your practice and say, “I think I practice this way and sometimes that way”? Have you become comfortable in a certain way of practicing? And have you looked into the next step you can take?

Text selected by Jantien Spindler



TENZIN WANGYAL RINPOCHE ON FACEBOOK LIVE



Bringing
Ancient Wisdom
Teachings to Life

Four July broadcasts include conversation with prominent female teachers of Buddhism and meditation.

Tenzin Wangyal Rinpoche has scheduled four free TWR LIVE broadcasts in July 2018, including a 90-minute conversation with five prominent female teachers of Buddhism and meditation, plus three teachings/guided meditations in his series of “Pith Instructions: Personal Reflections on the Heart Essence of Dzogchen.” See full schedule below.

All broadcasts can be viewed on the [Facebook page of Tenzin Wangyal Rinpoche](#). You don't need a Facebook account to view them. Real-time translation will be available in as many as 17 languages. Access translations at: www.ligminchalearning.com

For more information, visit: www.twrlive.org

Thursday, July 26, 18.00 h – 19.30 h C.E.T.:
Honoring the Feminine: How the Warmth of Wisdom Contributes to Social Change. A conversation with prominent female teachers of Buddhism and meditation.

“It has been one of my longstanding dreams to converse with female teachers of Buddhism and meditation, and now this dream has come true. On July 26 at 12 noon New York time I will host a free, Facebook Live conversation with Lama Tsultrim Allione, Anne Carolyn Klein, Sharon Salzberg, Traleg Khandro and Marcy Vaughn. Each of these prominent and knowledgeable Western scholars embodies qualities that are so much needed in this world, such as love and compassion.”

Geshe Tenzin Wangyal Rinpoche

More information about this conversation and invited presenters can be found at: www.ligminchalearning.com

Sunday, July 15, 2018, 15.00 h C.E.T.:
Finding Fullness in Emptiness

Sunday, July 22, 2018, 15.00 h C.E.T.:
Discovering Light in the Darkness

Sunday, July 29, 2018, 15.00 h C.E.T.:
Unification of the Three Spaces

In three live teachings and their associated guided meditations, Tenzin Wangyal Rinpoche helps you realize that even in feelings of emptiness one can discover a sense of fullness and completeness; even in the deepest darkness one can find the light of awareness; and within all levels of experience – no matter how painful or blocked – one can discover the ultimate refuge: the single vast space of wisdom from which love, joy, and other positive qualities naturally arise.

The three broadcasts are part of Rinpoche's ongoing series of “Pith Instructions: Personal Reflections on the Heart Essence of Dzogchen.” Learn more about the series at www.twrlive.org.

View live at:

facebook.com/tenzinwangyalrinpoche/videos

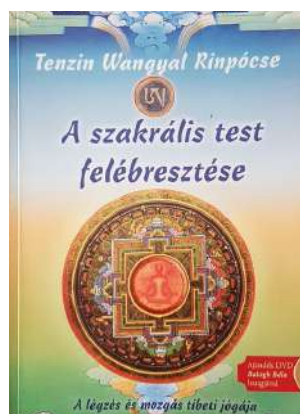
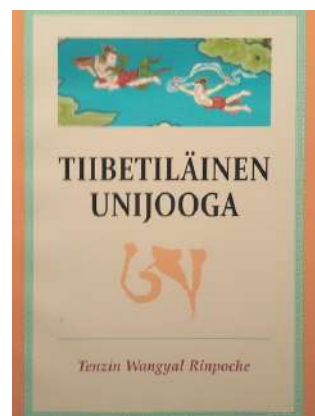
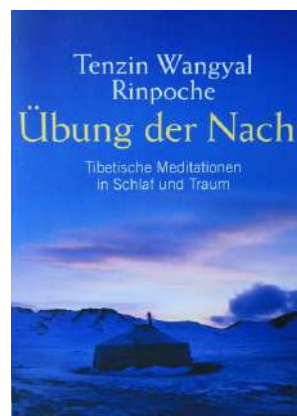
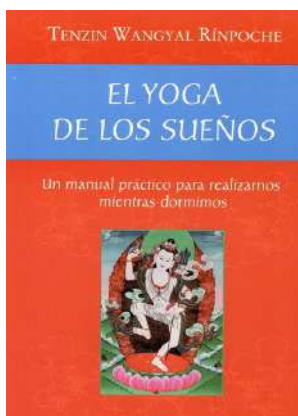
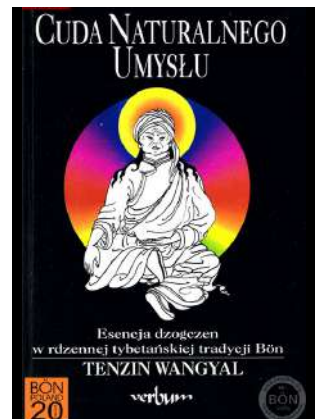
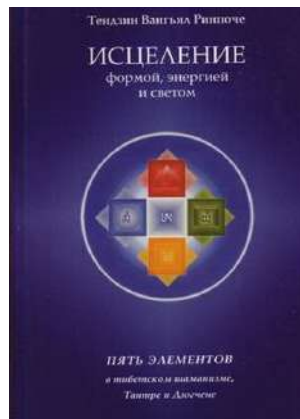
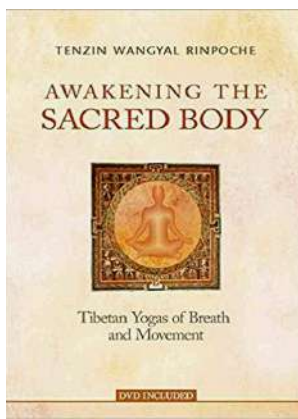
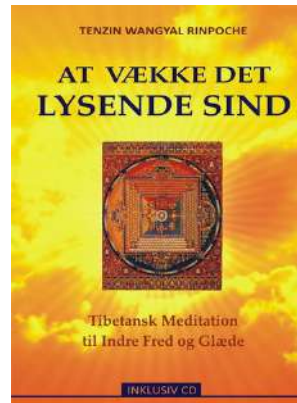


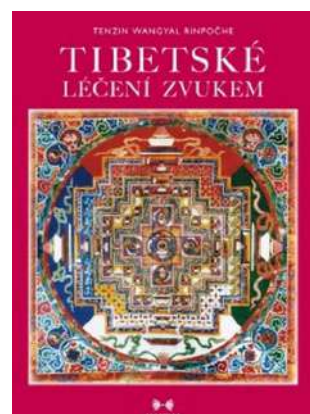
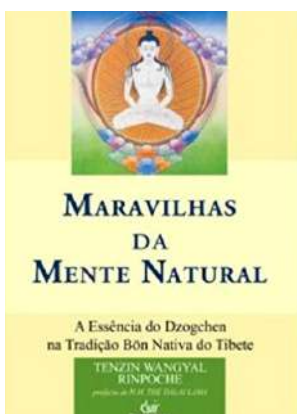
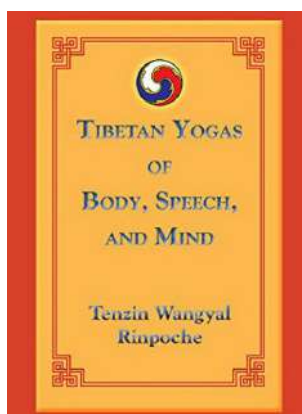
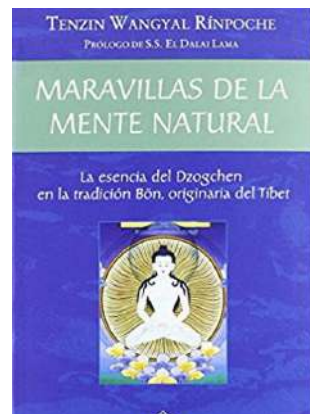
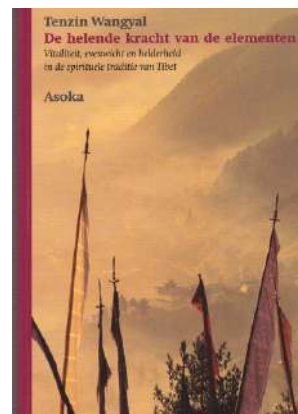
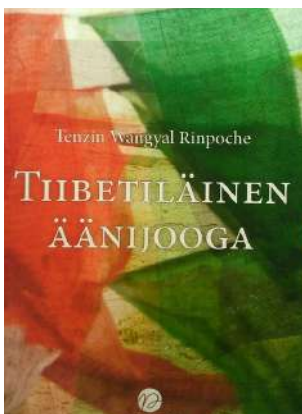
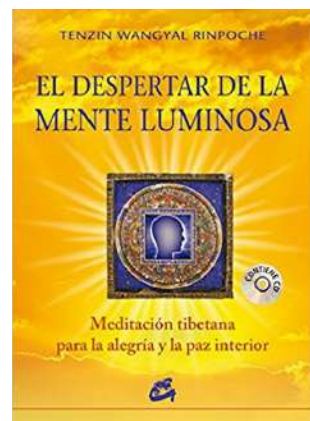
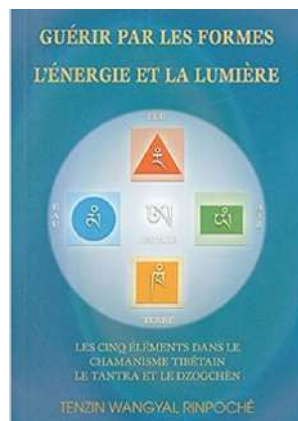
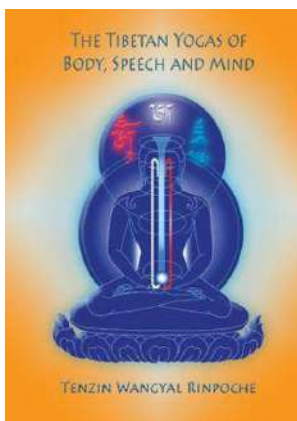
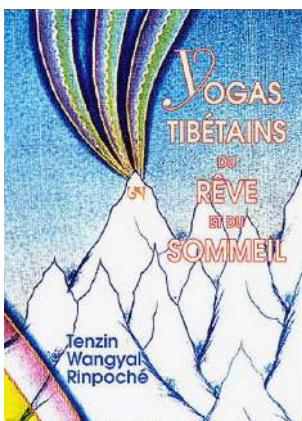
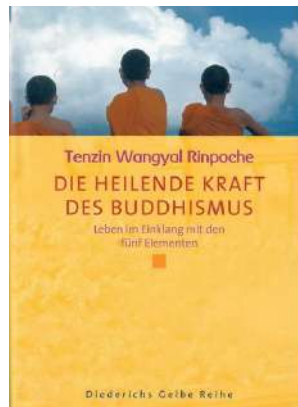
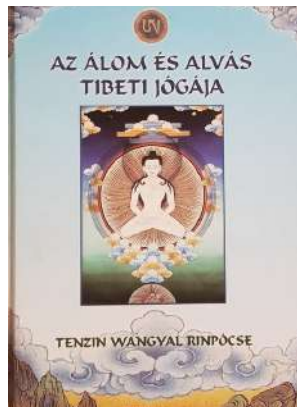
Lama Tsultrim Allione, Anne Carolyn Klein, Sharon Salzberg, Traleg Khandro, Marcy Vaughn and Tenzin Wangyal Rinpoche.



BOOKS BY TENZIN WANGYAL RINPOCHE

Tenzin Wangyal Rinpoche has written books in English, along with several other books in Dutch, Spanish, and Tibetan. His books have been translated into 19 different languages. You can find a listing of Rinpoche's published works, including translations, at the [Ligmincha International website](http://LigminchaInternational.com).





TENZIN WANGYAL RINPOCHE'S 2018 EUROPEAN SEMINARS AND ONLINE TEACHINGS

When	Where	What	More information
July 15 15.00 h C.E.T.	Your computer or other device	TWR LIVE on Facebook: Finding Fullness in Emptiness	www.twrlive.org
July 22 15.00 h C.E.T.	Your computer or other device	TWR LIVE on Facebook: Discovering Light in the Darkness	www.twrlive.org
July 29 15.00 h C.E.T.	Your computer or other device	TWR LIVE on Facebook: Unification of the Three Spaces	www.twrlive.org
July 26 18.00 h – 19.30 h C.E.T.	Your computer or other device	TWR LIVE on Facebook: Honoring the Feminine: How the Warmth of Wisdom Contributes to Social Change. A conversation with prominent female teachers of Buddhism and meditation.	www.twrlive.org
August 10 – 12	Helsinki, Finland	Weekend seminar: The True Source of Healing	www.ligmincha.fi
August 11 – September 2	Your computer or other device	Interactive online course: Tibetan Sound Healing	www.glidewing.com
August 14 – 19	Wilga, Poland	Retreat: Dzogchen Teachings of Tapihritsa	www.ligmincha.pl
August 17 – September 22	Your computer or other device	Interactive online course: The Three Heart Mantras	ligminchalearning.com
August 21 – 26	Buchenau, Germany	Retreat: Twenty-One Nails, Part 4	www.ligmincha.de
September 7 – 9	Budapest, Hungary	Weekend seminar: The Practice of the Six Lokas	www.ligmincha.hu
September 29 – October 28	Your computer or other device	Interactive online course: Awakening the Sacred Arts	www.glidewing.com
November 17 – December 16	Your computer or other device	Interactive online course: Tibetan Dream Yoga	www.glidewing.com

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

