



Ligmincha Europe Magazine

29 – Summer 2018-Summer 2019

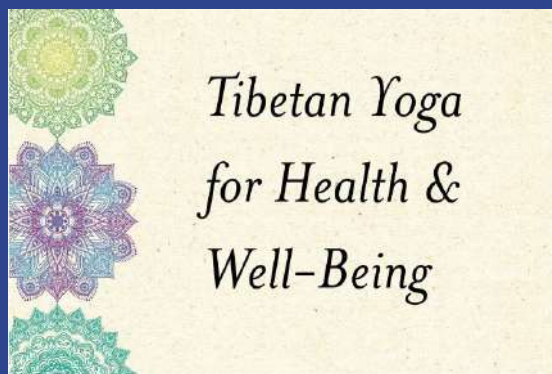


H.H. Lungtok Dawa Dhargyal Rinpoche

Enthusiasm in Our Dharma Family

CyberSangha

Dying with Confidence



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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).

Chief editor: Ton Bisscheroux

Editors: Jantien Spindler and Regula Franz

Editorial assistance: Michaela Clarke and Vickie Walter

Proofreaders: Bob Anger, Dana Lloyd Thomas and Lise Brenner

Technical assistance: Ligmincha.eu Webmaster Expert Circle

Cover layout: Nathalie Arts



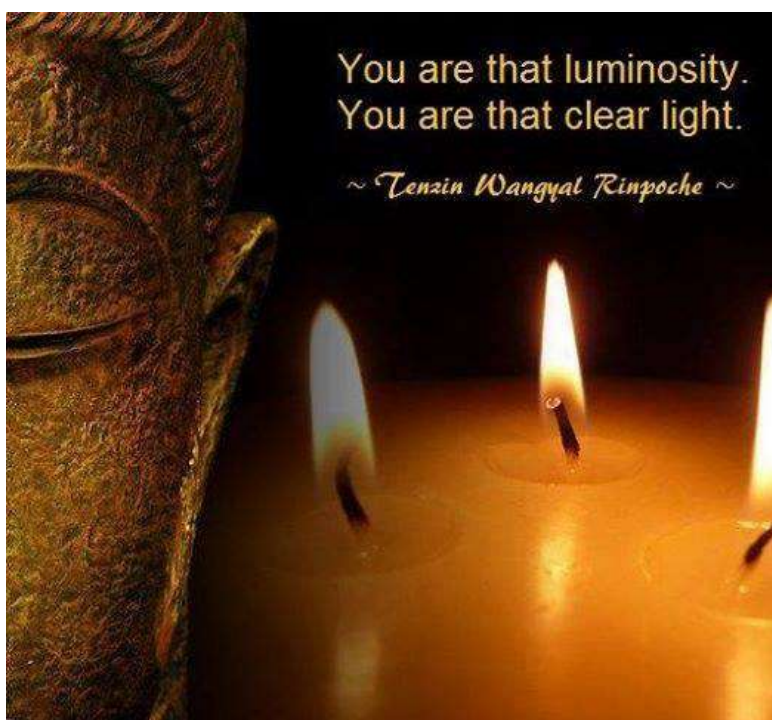
GREETINGS AND NEWS FROM THE EDITORS

Dear Readers, Dear Practitioners of Bon,

It's been a year since we published our last magazine. This is because I had some personal challenges in my life, where I felt stuck and just could not write.

During that time, I remembered Tenzin Wangyal Rinpoche talking about a dark room where you can turn on the light. In doing so, the room is at once illuminated, whether it was dark for one hour, or for thousands of years. While I was in that darkness I often felt frozen, paralyzed, and with very little awareness. Although it felt as if the

This issue also contains an interview with Rob Patzig. We talked about his work as Chair of the Ligmincha International Board of Directors and President of Ligmincha International, and asked him some personal questions. We also interviewed Alejandro Chaoul and discussed his work as a researcher and professor at several schools of Texas Health Science Center in Houston, and his role as Senior Teacher for Ligmincha International and the 3 Doors Academy. You can read how he found his own way to bring the Bon teachings into the World.



meditation practice did not bring any change, there was also trust. In the past, after practicing, I often found the switch to turn on the light. When that happened, it was hard to imagine the darkness. Unfortunately, over the last year, it has not been possible for me to stay in the light all the time. Often I disappeared back into the darkness, and the light had to be turned on again and again.

In this issue we bring you a summary of special ceremonies and events at Menri Monastery: in September 2018 we had the Commemoration of 33rd Menri Trizin and the Enthronement of 34th Menri Trizin.

You can read a poem, a selected text from the book *Dying with Confidence*. In addition there is news from Europe, and information about the Lishu Institute program.

This year, H.H. Lungtok Dawa Dhargyal Rinpoche, the 34th Menri Trizin visited Europe, the United States and Mexico. In [The Voice of Clear Light, August 2019](#) you can read an [interview](#) with him and see many beautiful [photos](#) of his journey.

In Bon,
Ton Bisscheroux, chief editor



FIVE EXTRAORDINARY DAYS AT MENRI MONASTERY

Rob Patzig, President and Chair of the Ligmincha International Board, was among a group of Ligmincha participants at a week of special ceremonies and events at Menri Monastery: the Commemoration of 33rd Menri Trizin and the Enthronement of 34th Menri Trizin. He shares his experience with this article, published in *The Voice of Clear Light*, October 2018.

Bon practitioners from around the world gathered at Menri Monastery in Dolanji, India from September 3–7, 2018 for a week of special events commemorating the end of the mourning period for the passing of the 33rd Menri Trizin, Lungtok Tenpai Nyima Rinpoche, and the enthronement of the 34th Menri Trizin, Lungtok Dawa Dhargyal Rinpoche.

About 700 guests, including a group from Ligmincha International, joined the more than 500 monks, nuns and children of Menri Monastery and Redna Menling Nunnery. Among the countries represented were India, Nepal, Tibet, the United States, Austria, France, Italy, Mexico, Russia, Ukraine, Switzerland, Poland and China. The Menri Trizin is the abbot of Menri Monastery and head of the Bon lineage.



Rob Patzig receiving blessings from His Holiness.

Commemorating H.H. Lungtok Tenpai Nyima Rinpoche

The one-year anniversary of His Holiness the 33rd Menri Trizin, Lungtok Tenpai Nyima Rinpoche, dropping his body (on September 14, 2017), and the end of the official mourning period, was commemorated on September 3 and 4, 2018.

Events began with the consecration of a beautiful white marble stupa on the site where His Holiness' body had been cremated last year. Even though the entirety of Menri Monastery is a monument to the greatness of His Holiness' life and work, the stupa, which sits just to the left of the main



Stupa honoring H.H. the 33rd Menri Trizin.



temple, is a powerful reminder of his abiding presence in our lives. It also embodies the refounding of Bon outside of Tibet and Nepal.

Later the same day, a statue of His Holiness was welcomed to Redna Menling Nunnery, and the five objects (butter lamps, incense, water, food and flowers) were offered. In the evening hundreds, and possibly thousands, of butter lamps were lit in the main courtyard of Menri Monastery. The five objects were offered again, with participants reciting His Holiness' prayer many times and circumambulating the temple and stupa.

The second day began with many prayers offered in front of a new thangka of H.H. the 33rd Menri Trizin. Offerings of body, speech and mind, as well as the eight auspicious symbols and the seven precious jewels, were made. At this time, dozens of books, banners and symbols of respect were offered by the various departments of Menri and by many Bon organizations. His Holiness was conferred a new title: "The great father who preserved the ancient treasures of Zhang Zhung and Tibet."

In the afternoon everyone visited the new museum dedicated to the life of His Holiness. A life-size and highly realistic statue of His Holiness



Statue of H.H. Lungtok Tenpai Nyima Rinpoche in the museum.

was on display, along with many of his personal practice items and objects of his daily use. Finally, in the evening, another mandala offering was made in his honor, followed by musical offerings by the monks at the main temple, the Protector's temple, and His Holiness' private residence.

Enthronement of H.H. Lungtok Dawa Dhargyal Rinpoche

Following a free day in which practitioners could visit the temples, practice, go to town and rest, two days celebrating the enthronement of His Holiness the 34th Menri Trizin, Lungtok Dawa Dhargyal Rinpoche, took place. September 6 began with the raising of new prayer flags on Lhagyal Hill behind the monastery and a large *Sang Chöd* offering. Then the chief guests joined the monks in the main temple for the enthronement ceremony.



Commemoration of 33rd Menri Trizin.





H.H. Lungtok Dawa Dhargyal Rinpoche during the enthronement.

The 34th Menri Trizin took his seat on the Golden Throne, and mandala offerings for his long life began. Hundreds of objects — statues, stupas, sacred texts, the eight auspicious symbols, tormas and more — were offered to His Holiness. During the enthronement ceremony thunder could be heard resonating across the valley. The thunder was seen as auspicious! Immediately after the enthronement Ligmincha had the honor to join with a small number of other groups in offering tea to all the monks, nuns and children of Menri, a total of 530 people. Thanks to the generosity of our global sangha, we offered 1.000 rupees (\$15) to each monk, nun and child, along with the tea and sweet rice.

In the afternoon H.H. the 34th Menri Trizin gave the empowerment of the wisdom deity Mawei Senge and made his first public address. There was a light rain during the empowerment that grew into a real rain shower. This, too, was auspicious as it was interpreted as a cleansing and refreshing in that moment for the future work of the 34th Menri Trizin. The evening saw all the guests gather in the playground of the Bon Children's Welfare Center for an evening of musical and dance performances by many different groups.

The final day saw more light rain in the morning and into the afternoon. Beginning just after

breakfast many speeches were made, mostly in Tibetan, but some in English as well. The talks presented in English, one by Dr. Lobsang Sangay, the president of the Tibetan Government in Exile, and one by the 34th Menri Trizin Rinpoche were both profound and emotionally moving. Dr. Sangay spoke of the long history of persecution of



Menri in the evening.



Bon within Tibet, both by the Chinese but also by Tibetans from the main schools of Buddhism. He connected the work of the 33rd Menri Trizin with that of ancient Bon masters who also had to fight and struggle to preserve the texts and maintain the unbroken lineage of the Shenraps. He also pointed us toward a future in which, with the leadership of the 34th Menri Trizin, Bon would not only grow and expand in India and abroad, but also come back to the Tibetan people both in Tibet and in the diaspora.

The talks concluded with an address by the 34th Menri Trizin, Lungtok Dawa Dhargyal Rinpoche. He is very plain spoken and matter-of-fact. In front of all of the monks and guests, he confessed the many ways in which he felt unsuited for the role to which he has been elected. But he also expressed confidence in the process of the election and promised that his every effort would be honest and diligent, and that he saw himself as a vehicle for carrying forward the mission and vision of the 33rd Menri Trizin.

It was clear through his speech and also by watching him throughout the week's ceremonies and events that H.H. the 34th Menri Trizin has all of the desired qualities to effectively lead Menri into a new era. He is humble, attentive, deeply experienced in administration, friendly to everyone, serious, intelligent and diligent. And



Inside the main temple.

many other skilled and capable monks surround His Holiness. He is not alone in serving the Bon community. All of us left Menri with a deep sense of respect for the new His Holiness, and a strong feeling that the future of Bon is in excellent hands.

Text by Rob Patzig

Photos by Salvador Espinosa and Rob Patzig.



Gathering in the courtyard on the second day of commemoration.





RETREAT PROGRAM 2019/2020 AT LISHU INSTITUTE

Lishu Institute is launching a new retreat program for 2019/2020 featuring important novelties.

Since we are aware that it is often challenging for most retreatants to find extended periods of time for retreats, we are now offering retreats for 2 month, 1 month or two weeks. Students can join the program for one or more retreats per year.

A retreat at Lishu Institute is a great opportunity for in-depth study and practice of the Bön tradition in the serene and special environment of our retreat center near Dehradun, India.

The curriculum includes one long (8 weeks), two medium (4 weeks) and one short (2 weeks) retreats and is as follows:

- **16th September to 10th November 2019 (8 weeks)** — Chöd from the Bon Mother Tantra and Six Lokas from Dzogchen text Kusum Rangshar
- **13th November to 27th November 2019 (2 weeks)** — Daily Offering Rituals in the Bon tradition
- **20th January to 16th February 2020 (4 weeks)** — Phowa and Bardo from the Bon Mother Tantra
- **24th February to 22nd March 2020 (4 weeks)** — Trek Chod and Thod Gal from the Zhang Zhung Nyen Gyud (Four Cycles of Precepts)

All retreats include teaching and practice

For more information, contact
yangrisangmo@gmail.com

www.lishu.org



THERE IS MUCH ENTHUSIASM AND EXCITEMENT IN OUR DHARMA FAMILY

Rob Patzig has been Chair of the Ligmincha International Board of Directors since 2014 and President of Ligmincha International since 2015. He also serves as Ligmincha's chief financial officer. During the 2018 European Summer Retreat in Buchenau, Germany, we had a chance to ask him some questions about himself and Ligmincha. Recently we updated the interview because activities evolved in the past year. Here is the first part of the interview. In our next issue, the interview will continue with activities that are still in progress.

I have often wondered how you manage to do so much work for Ligmincha. Can you tell us about your position as Chair of Ligmincha International?

In my first months as Chair of the Board, I worked for five or six hours a week for Ligmincha. But after I quit my regular job on December 31, 2014, when I didn't need to work for a living anymore, I have worked about five to six hours a day, five or six days a week as service for Tenzin Wangyal Rinpoche. Coincidentally, Rinpoche asked me to serve him on the day I was quitting my old job. I was at the airport on my way to inform my employer when Rinpoche called me. It's like magic — Rinpoche has that quality to attract people at the right time.

Why did you quit your job?

I worked for more than 20 years in investment management in venture capital, and it came to a place where I no longer found joy in the work that I was doing. I like to do yoga and meditation. The more I practiced, the less pleasure I found in managing money. At some point I found that I could not keep up these two different activities, and decided that I could live on what I had earned. My wife had a good job as professor, and my boss was extremely generous and gave me probably far more than I was ever worth. So life can be simple for me: I have a yoga mat and a cushion. I teach yoga, together with my wife, a couple of times a week, and I serve this sangha.



Rob Patzig.

Can you tell us more about that job?

In the beginning I was responsible for a small investment portfolio, and we grew it into a multi-billion-dollar portfolio, mostly invested in biotechnology. We worked with early-stage companies, startups that were rapidly growing. As the chief investment officer my job was to work with companies, develop business plans, figure out viable economic models, help them with their staffing needs, and develop commercialization strategies. And help them implement that up to the point where they had enough momentum and skill in-house that they could do without me. Then I would go on to another company and do more or less the same thing in different circumstances. Some of the companies were successful, and others were not. As a result, I learned a little bit about almost everything. I know a little bit about science, accounting, fundraising, staffing and hiring, legal stuff related to companies and organizational structure, but not a lot about any of it. I've spent thousands of hours in board meetings and preparations for board meetings, and I've worked with management teams to execute the vision of a founder or senior scientist.

Looking at what you have learned in your old job, what do you feel translates as relevant for





The new look of the Ligmincha International website.

Ligmincha International?

Everything I learned in finance for 20 years is important for the work to be done for Ligmincha to become an organization that is here in 100 or 1.000 years. We need to build teams of people; we need to find better ways to collaborate; we need ways to resolve conflicts with one another when they arise; and we need more coordination of how we do things. We need less dependence on any one person to be in charge from an organizational point of view.

When Rinpoche was responsible for all the spiritual teachings and guidance for Ligmincha, he was also responsible for all the day-to-day decision-making, and everything had to run through him. It's just too much for one person. That also kept him from doing what he does best, and that is being our teacher. My first job was to learn how to assume some of the responsibilities for the operational decisions-making he had done. The next step is to make it solid so that it does not depend on me, either. I think the best way to do one's job is to make oneself unnecessary by supporting and training other people, by giving people freedom and authority to do the work they want to do. And by trying to recognize people's talents and gifts, and find the best places for them.

People always tell me that I get so much done. But what I really feel I'm doing is finding people and directing energy in the places where I see energy, or where energy is already being put. I wanted us to have a new website 5 years ago, but nobody seemed to want to do it. All of a sudden in the

summer of 2018, there was a lot of energy for a new website, so all I had to do was to connect people: donors, IT-people and designers. We formed a team and things are moving forward. The new website is now online. People might think that Rob got so much done, but really there are other Board members, members of our Peruvian community, the Mexican sangha, a couple of people in the US, throughout Germany people are working, and I am just the person in front to whom everybody gives the credit. It is rarely me who is getting all the work done. Having wonderful groups of people working on exciting projects that serve the dharma and spread the Bon teachings makes it easy to get a lot done. We have so much enthusiasm and excitement for



Tenzin Wangyal Rinpoche, Rob Patzig and the Mandala Council in Maria Alm, Austria (2014).





His Holiness Lungtok Dawa Dhargyal Rinpoche in the The Great Bon Stupa for World Peace in Valle de Bravo, Mexico.

what we are trying to do together as a dharma family.

How often do you visit sanghas around the world?

Once or twice a year I travel with Rinpoche, depending on our schedules and needs. Mostly it is about connecting with people. Most of the time I am listening, and when somebody tells me he or she wants to do something, then I might reply, "That's interesting, there is someone who did that two years ago and it was great. You two should talk to each other and see what happens."

Sometimes there is a little conflict in a community, and we don't agree on everything. Then my job is to find that space to open it back up again. It is an amazing community; I never met anybody where I thought, "I don't want to work with that person." Everywhere I go they treat me as if I am a cousin – in Tibetan they say cousin-brother.

Coming to Buchenau, I see so many familiar faces from Austria and other places. I used to never feel at home anywhere in my life, but when I travel to the sangha I feel completely at home wherever I am. That is Rinpoche's blessing to us: whoever you are, whatever you think, there is room for you

here if you give it to yourself. If you allow yourself space, it will feel fine.

There are people I find harder to work with than others, but it is not that I dislike them. Our energies are different and I can see that. Sometimes I bring a little pain speech or they bring a little pain mind to a meeting, and then I say, "We didn't start with *Guru Yoga*, so let's do that now." After having done that, the problem usually dissolves.

What is the most important issue on the agenda of Ligmincha International?

The most urgent and critical thing to move forward on is the creation of a formal and easy-to-understand Code of Conduct. We are very blessed to have a teacher whose behavior has been impeccable. But as we grow and think of the future, we will have different resident lamas and several Western teachers, and we may not know what they are doing.

When we look at the things that have come out in the Catholic Church, Shambhala and other religious organizations about the treatment of women, treatment of new students or financial abuses that have taken place, it becomes clear that while we all hope to be superior practitioners



and manifest enlightened activity, we don't in fact do that all the time. We really need to be transparent and clear about what our expectations are for the ways we treat one another, for the ways we relate to each other. And we need to create mechanisms within our organization that will support the hearing of challenges and problems and abuses if and when they happen. This is a challenging thing to do.

How are you going to do that?

We have created a group of Board members and senior students from around the world to discuss these things, to talk about these needs and try to articulate them.

My personal feeling is that while we all have an enormous amount of responsibility to carry for our own individual actions, ultimately our teachers, our umdzes [meditation leaders] are the most responsible. Students need to feel empowered to talk about situations if they become uncomfortable, or they see misbehavior on the part of our staff, teachers, umdzes or any of our volunteers. Then we need to be able to hear of these things, investigate them and make decisions about how to make corrections in the organization, how to educate our teachers, how to move forward in ways that are supportive for everyone. Whether you have been in Ligmincha for 25 years or this is the first time you have ever come to a meeting, we are all absolutely equal in terms of our right to respect, to fair treatment, to kindness, to compassion, to be heard and to be seen.



Why is it such an important issue?

Of all the things we are doing, this is not the most exciting thing, but the most important thing. Rinpoche's vision is that if you, he and I are all dead, and everybody has forgotten us, Bon still needs to be here. It is our goal is to create a plat-

form for other teachers in the future to be able to present these teachings and help people. We have to make sure that that platform has integrity and transparency. This is a way of laying the foundation for a future that is not 2 or 5 years out, but 20, 50 or 100 years out. The real vision is: What happens in 100 years? The Bon lineage is 18,000 years old; we can't mess it up, that is why this is important.



Recently Ligmincha launched a free online course, where people can find instructions when they want to invite people into their homes to practice together. Can you tell us more about his program?

The Host Training Program is launched on March 1, 2019. You can find it on www.ligminchalearning.com. In the first month about 50 people filled out the survey of the Host Training Program, about 35 started to take the video course, and about 10 people completed the course and were certified. In the course you find a series of training videos about how to set up a space, how to prepare, how to be welcoming, how to promote. We have a selection of training videos of Tenzin Wangyal Rinpoche, many from the Facebook Live program. We have included a Code of Conduct, in terms of what we expect from a host. The certification is valid for 12 months, so if you want to continue every year there will be sort of renewal process, so we can be in contact with people and know how it is going and learn more about their groups. The reason we certify them is to make sure that there are no issues, or that there are ways we can improve the program or better support people.

Is there something you want to share with our readers?

I want to thank you for doing *Ligmincha Europe Magazine*. The article on Pat Leavitt in the last edition was awesome. I have known Pat for 10 years, and I didn't know half of what you wrote. It was such a beautiful teaching about her notion of service and connection to Rinpoche through the sangha. That is exactly how I feel, but I never said



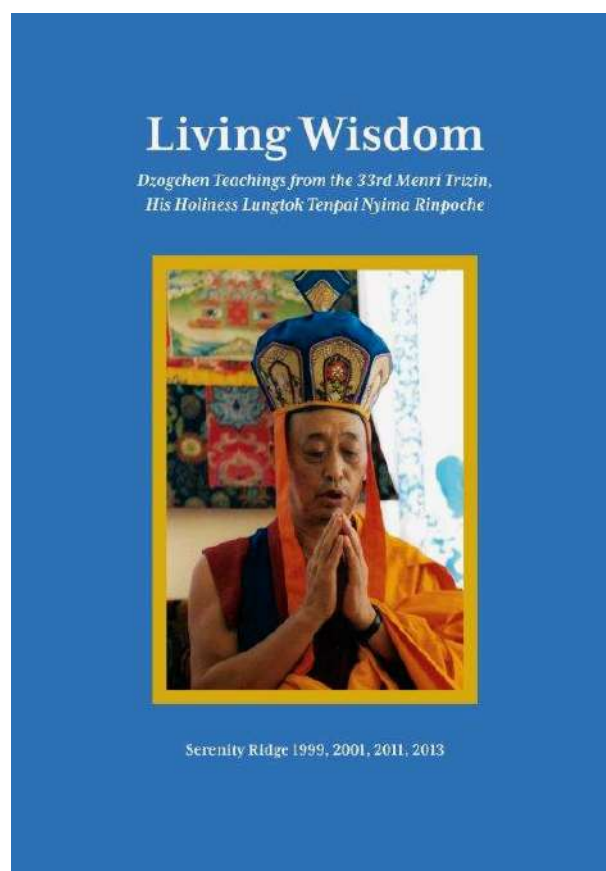


Pat Leavitt in the kitchen at Serenity Ridge.

it as well as she did in your interview. It was a very touching article. I have been so busy in my role that I didn't see her in the fullness of her role. I can see the fruit coming out, and say thank you, Pat. There is a whole life behind that fruit, and that came out in that article. I also enjoyed reading the articles about the lamas. This is a really beautiful way to help people to stay connected.

One of our new activities is Sacred Sky Press. Our goal is to work with Raven Cypress Wood, other translators and Rinpoche to publish two or three books a year. Some of them will be available for everyone and some will be restricted to people who received certain teachings. The first book published by Sacred Sky and translated by Raven is *Indestructible: The Longevity Practice of Tsewang Rikdzin*. Now, Raven is working on a sort version of the *Sang Chöd* and *Sur Chöd*, the smoke offerings. All the instructions will be in the book, so you can do the offerings at home. If people want to make that part of their daily practice, they can do that. She is also working on translation of a text on preparing for death. And she is writing a commentary, based on her experiences and conversations with lamas, on how to incorporate

those practices in daily life. It is meant to be an open, almost secular practice manual based on sacred texts. The number of books we can bring out depends on how many volunteers can help. Two Sacred Sky Press books have been published recently. *Escape from Darkness: The Spiritual Journey of the Buddha's Daughter, Shenpa Nechung*, is the translation by Sangmo Yangri, Ph.D., of part of an ancient text about Tonpa Shenrap. And *Living Wisdom: Dzogchen Teachings from the 33rd Menri Trizin, His Holiness Lungtok Tenpai Nyima Rinpoche*, contains excerpts from His Holiness's teachings at Serenity Ridge over the years.



The best thing about service is when you find that space and there is no pain involved in giving. There is a need, and I see that need, and somehow I am going to manifest those qualities. You don't have to doubt; you don't have to feel the pain of pushing to get something done. Even when it is not always easy, there is always an effortlessness involved in the process. That is a beautiful gift to be given. If you have the energy to do it, and you are not asking me to do it, please do it.

Interview by Ton Bisscheroux



INTRODUCING CYBERSANGHA

There is a new name and website for Rinpoche's webcasts and social media: **CyberSangha**. We inform you about the changes that are going to take place.

Reflecting Tenzin Wangyal Rinpoche's deep personal commitment to offer free access to his teachings for anyone in the world who might benefit from them, Rinpoche will soon apply a new name to his ongoing program of social media activities: CyberSangha. A new CyberSangha website, to be launched in coming weeks, will serve as a portal to all of Rinpoche's social media activities and online supports.



Buddhism speaks of “three jewels”: the Buddha; the dharma, or Buddhist teachings; and the sangha – the community of meditation practitioners who follow the teachings and put them into practice. The name CyberSangha specifically refers to the international community of individuals who are following Rinpoche's free Facebook Live



teachings and guided meditations and are seeking nourishment from the mutual support of others.

Offered regularly since late 2016, Rinpoche's live broadcasts include not only teaching and guided practices, but also interfaith dialogues, conversations between scientific and spiritual leaders, and Tibetan poetry readings, as well as glimpses of Rinpoche's life and travels. They can be viewed live on [Rinpoche's Facebook page](#). A team of volunteers provides simultaneous translation of the Facebook Live broadcasts into multiple languages, and a Facebook discussion group permits exchanges between members of the CyberSangha. Recordings of each broadcast will be accessible in multiple languages via the new CyberSangha website as well as language-specific YouTube channels.

Stay tuned for more information about the launch of the new CyberSangha website. Until the site goes live, you can learn more about Rinpoche's Facebook Live teachings, review schedule updates, and access translations, archives and the discussion group at this link:

www.ligminchalearning.com/tenzinwangyal-live.



WHAT'S BEEN HAPPENING IN EUROPE

Here is our report of what's been happening in the European sanghas. The 34th Menri Trizin, H.H. Lungtok Dawa Dhargyal Rinpoche, Tenzin Wangyal Rinpoche, Sangmo Yangri and Geshe Sherap Lodoe (teachers at Lishu Institute), visited Europe. Some sanghas invited *Geshes* and other teachers.



August 14 – 19, 2018:
Tenzin Wangyal Rinpoche taught in Wilga, Poland, *Dzogchen Teachings of Taphritsa*.



June 5 – 9, 2019:

His Holiness Lungtok Dawa Dhargyal Rinpoche taught in Wilga, Poland, on *The Longevity Practice of Tsewang Rikdzin*.



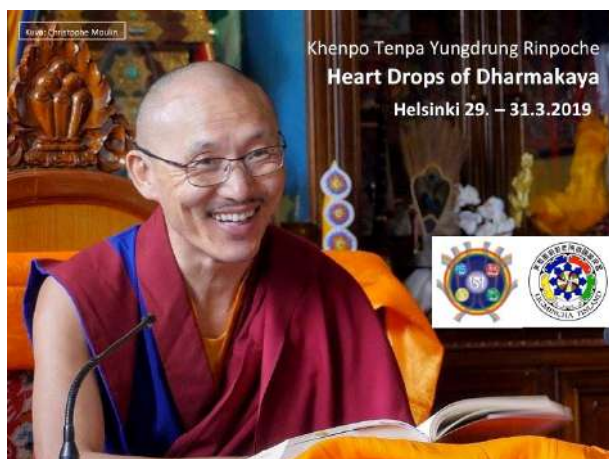


August 10 – 12, 2018:

Tenzin Wangyal Rinpoche taught on *Soul Retrieval* in Helsinki, Finland.



July 22, 2019: Sangmo Yangri gave a public talk in Helsinki, Finland, on *Female practitioners in the Tibetan Buddhist Bön tradition*.



March 29 – 31 2019:

Khenpo Tenpa Yungdrung Rinpoche taught in Helsinki, Finland, on the *Heart Drops of Dharmakaya*.



July 23 – 28 2019:

Geshe Sherab Lodoe and Sangmo Yangri gave in Helsinki, Finland, a *Phowa*-retreat.



September 21 – 23, 2018, and

May 31 – June 2, 2019:

Khenpo Gelek Jinpa taught in Helsinki, Finland, on the *Zhang Zhung Nyen Gyud Gyalwa Chagtri*.



July 2018 – July 2019:

Anna-Kaisa Hirvanen taught several courses on *Tsa Lung* and *Trul Khor* in Helsinki, Jyväskylä, Oulu and Tampere, Finland.





May 8 – 9, 2018:

Tenzin Wangyal Rinpoche taught at Bodhicharya in Berlin, Germany, on *The Impact of Gross and Subtle Energies on the Mind*.



At Bodhicharya in Berlin, Germany, Tenzin Wangyal Rinpoche met with Dr. Alexander Berzin. The [Berzin Archive](#) is a vast collection of online resources, of use to the Tibetan Studies research in many languages. It is freely available.



August 20 – 26, 2018:

Tenzin Wangyal Rinpoche taught in Buchenau, Germany, on *Twenty-One Nails*.





June 2018:
Wolfgang Krebs guides a Group in Berlin, Germany.



January 2019:
European Practiceweekend in Buchenau, Germany.



July 2018:
Preparation weekend for the Summer retreat with Wolfgang Krebs in Frankfurt, Germany.



February 2019:
Celebrating *Losar* in Frankfurt, Germany.



August 31, 2018:
Public talk by Tenzin Wangyal Rinpoche in Cologne, Germany.



March 15 – 20, 2019:
Sherap Chamma en Sipé Gyalmo retreat with Marcy Vaughn in Pauenhof, Germany.



September 2018:
Geshe Khorden Lhundup in Berlin, Germany.



April 2019:
Ponlob Rinpoche taught in Aham, Germany.





April 2019:
Ponlob Rinpoche taught in Aham, Germany.



May 3 – 5, 2019:
Tenzin Wangyal Rinpoche taught *The Seven Mirrors of Dzogchen* in Berlin, Germany.



June 2019:
His Holiness blessed the stupa in Berlin, Germany.



June 11 – 12, 2019:
His Holiness Lungtok Dawa Dhargyal Rinpoche taught *Sherap Chamma* in Berlin, Germany.





July 2019:
Lishu Teachers near Frankfurt, Germany.



July 2019:
Lishu Teacher Geshe Lodoe performs *Sang Chöd* in Berlin, Germany.



July 2019:
Lishu Teacher Geshe Lodoe in Berlin, Germany.



July 2019:
Lishu Teacher Sangmo Yangri gave a lecture in Berlin, Germany.



June 2019:
His Holiness Lungtok Dawa Dhargyal Rinpoche with Tenzin Wangyal Rinpoche, Geshe Yungdrung Gyatso and Board members of European sanghas in Wilga, Poland.





May 10 – 12, 2019:
Tenzin Wangyal Rinpoche
taught in Vienna, Austria,
The Five Wisdoms.



May 17 – 19, 2019:
Tenzin Wangyal Rinpoche
taught *A-tri* in Paris, France.



May 24 – 26, 2019:
Tenzin Wangyal
Rinpoche taught
A-tri in Amsterdam,
the Netherlands.





September 7 – 9, 2018:

Tenzin Wangyal Rinpoche taught in Budapest, Hungary, *The Practice of the Six Lokas*.



January 4 – 6, 2019:

Choe-Khor Tshang Rinpoche taught *Tummo* in Budapest, Hungary.



April 26 – 28, 2019:

Choe-Khor Tshang Rinpoche taught A-tri Dzogchen teaching in Budapest, Hungary.

July 2, 2019:

Lishu Teacher Sangmo Yangri gave a lecture on *Female practitioners of Bon Buddhism* in Budapest, Hungary.



TEACHINGS about BARDO

the intermediate state between death and rebirth



18th - 19th - 20th JANUARY, 2019
in Dogana of San Marino

con
Geshe Nyima Woser

Choekhortshang Rinpoche

organized by:



hArmony and Love
association



January 18 – 20, 2019:

Choe-Khor Tshang Rinpoche
taught on *Bardo* in San Marino,
Italy.



April 2019:

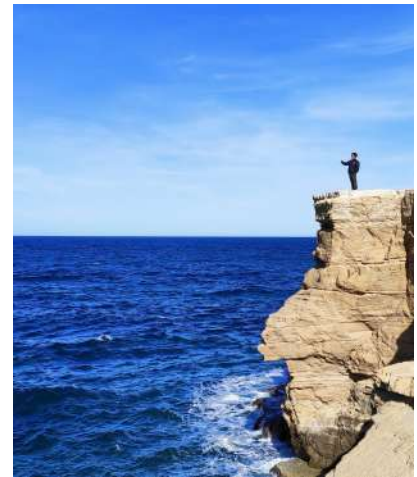
Geshe Lungrig taught *The Four
Wheels of Bon* combined with
Zhine practice in Bratislava,
Slovakia.





April 26 – 28, 2019:

Tenzin Wangyal Rinpoche taught *Dream Yoga* in Cabo de Gata, Almeria, Spain. We spent wonderful days in the wild nature, in the Natural Park of Cabo de Gata, practicing *Dream Yoga* and enjoyed nice weather beside the sea. It was the 10th visit of Rinpoche to Spain in 11 years; the first was in Ronda, Málaga in 2008. All of us found rest and healing in Rinpoche's teachings, sharing meals and practice. We have enjoyed the assistance of members of other Buddhist traditions; we all practiced together like only one sangha. On Saturday-evening we offered Rinpoche a show of our traditional singing and flamenco.



CONVERSATIONS LIVE



Honoring the Feminine: How the Warmth of Wisdom Contributes to Social Change. A conversation with prominent female teachers of Buddhism and meditation — July 26, 2018.



Teachings, Practices and Heart Advice on the Five Wisdoms from Six Spiritual Traditions of Tibet — September 6, 2018.



Ancient Wisdom for Healing the Earth: A Group Conversation with Members of Indigenous Communities — January 23, 2019.

In conversation with host Tenzin Wangyal Rinpoche, members of indigenous communities Lorenzo Ccaca and Zenobia Cruz from Peru, Mindahi Crescencio Bastida Muñoz from Mexico, and Colin Campbell from Africa discuss ancient perspectives on this critical topic of our time, share their own unique perspectives, and offer prayers for healing the Earth.



Songs of Wisdom. A Group Reading of Poetry from the Spiritual Traditions of Tibet — January 30, 2019.

Host Tenzin Wangyal Rinpoche and invited guests from six Tibetan spiritual traditions engage in a reading of sacred poetry. Poetry readers include Geshe Tri Yungdrung (Bön), Tulku Yeshe Rinpoche (Nyingma), Khenpo Kunga Trinley (Kagyu), Lopon Ngawang Thokmay (Sakya), Khenpo Ngawang Dorjee (Jonang), Beri Geshe Jigme Wangyal (Gelug). In Tibetan language with limited translation to English and as many as 17 other languages.

PITH INSTRUCTIONS: PERSONAL REFLECTIONS ON THE HEART ESSENCE OF DZOGCHEN



Finding Fullness in Emptiness — July 15, 2018.

Discovering Light in the Darkness — July 22, 2018.

Unification of the Three Spaces — July 29, 2018.

The Five Wisdoms: Personal Reflections, Part 1 — September 12, 2018.

The Five Wisdoms: Personal Reflections, Part 2 — September 26, 2018.

When Things Change: Releasing the Pain of Grasping — October 3, 2018.





Letting Go of Guilt: Freeing Yourself From the Cycle of Self-Punishment — November 21, 2018.

How to Use Meditation Practice to Help Others — December 5, 2018.

Above the Ego: Honoring the Dimension of the Sacred — December 12, 2018.

No Holding Back: The Joy of Offering the Best of Who You Are — March 21, 2019.

Precious Gems: Witnessing the Sacred in All You Meet — April 4, 2019.

Moving Beyond Fear: The Ultimate Protection Is Within You — April 18, 2019.

Deep Rest, Spontaneous Action (5-Minute Wisdom) — June 6, 2019.

Deep Rest, Spontaneous Action (Part 2) — July 7, 2019.

Sleep That Heals: How Deep Sleep Can Awaken the Consciousness (5-Minute Wisdom) — June 13, 2019.

Sleep That Heals: How Deep Sleep Can Awaken the Consciousness (Part 2) — July 14, 2019.

Guided Meditation & Thoughts for the Future — June 23, 2019.



LOSAR



LOSAR 2019: An Online Celebration — February 9, 2019.

TEACHINGS ON RETREAT



The Knowledge and Wisdom of Longevity — November 16, 2018.

PRAYERS AND MANTRA



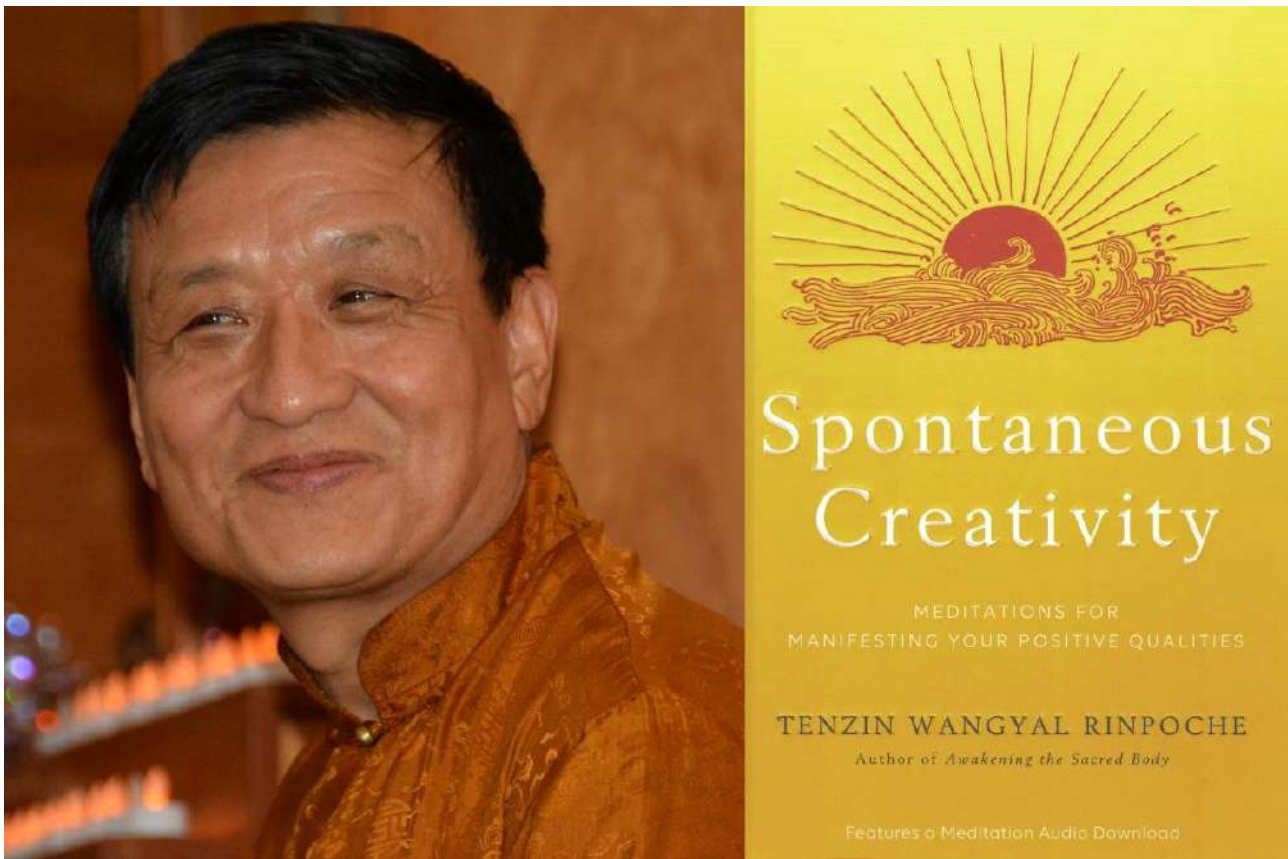
Mantra of Light (SA LE Ö Mantra) — March 17, 2018.

A OM HUNG — January 1, 2019.

The Mantra of Clear Light: A OM HUNG A A KAR SA LE Ö A YANG OM DU / **accompanying images / mantra visualization instructions** — July 21, 2019.



MEDITATIONS TO MANIFEST YOUR POSITIVE QUALITIES



Budapest, Hungary September 6 – 8, 2019

Mention creativity, and what comes to mind? For many of us, creativity is the province of someone with a singular gift toiling away in service to their art. From this perspective, creativity is a solitary endeavor — the struggle of the individual to express their distinctive vision to the world.

But what if we looked at creativity through a wider lens, as a dynamic force that animates us and connects us with every being on the planet? From this perspective, creativity is not just a spark igniting the fire of inspiration. It is a way of living spontaneously from the sacred space within us — from the source of infinite potential and positive qualities, such as love, compassion, and joy. Expression in any voice, any form that emerges from this core, has the power to heal us and benefit others. The heart of creativity is being of service.

At this retreat **Tenzin Wangyal Rinpoche** will draw

on the ancient wisdom of the Tibetan Bon Buddhist tradition to guide us in developing the ability to show up fully for our lives and clear whatever blocks us from expressing our creative gifts for the greatest good.

Information and Registration:

through email to ligmincha.mo@gmail.com

Price: € 60

to be transferred to:

Beneficiary: Ligmincha Magyarország

Bank: MagnetBank

IBAN Account number:

HU40 1620 0151 1853 2614 0000 0000

Venue of the teaching

MOM Cultural Center

H-1124 Budapest, Csörsz u. 18.

Hungary



ENTERING INTO THE LIGHT

Preparing for and supporting others in the great transition

A weekend retreat with John Jackson



Tibetan Bardo teachings and after death experiences

As we and our loved ones enter into the last stages of life many questions arise. What happens after death of the body? How can I prepare? How can I best support my loved ones as they near this great transition?

In this weekend we will look at all these questions from the multiple perspectives of Tibetan Buddhism, Western psychology and personal experience. We will introduce meditation practices you can use to prepare yourself for the great transition, and ways that you can help others resolve their fears, discover their peace, and enter into the light in a beautiful way. This transition offers many wonderful opportunities to let go of old negativities, and discover the light of liberation.



Dharma Teacher

John Jackson is a meditation teacher and coach with over 40 years of training and practice. He has trained with Tibetan masters in the West and in monasteries in India and Nepal, and was a

professor within the University of Virginia medical school for over 20 years. He left his body on his 55th birthday, and entered into the light that many describe in their accounts of near death experiences. John integrates all these perspectives in this unique interactive weekend.



When:

October 18 – 20

Friday from 19:00 till 21:30 (Public talk)

Saturday from 10:00 till 18:00

Sunday from 9:00 till 16:00

Where:

Königstein (Schneidhein) im Taunus, Germany

Price:

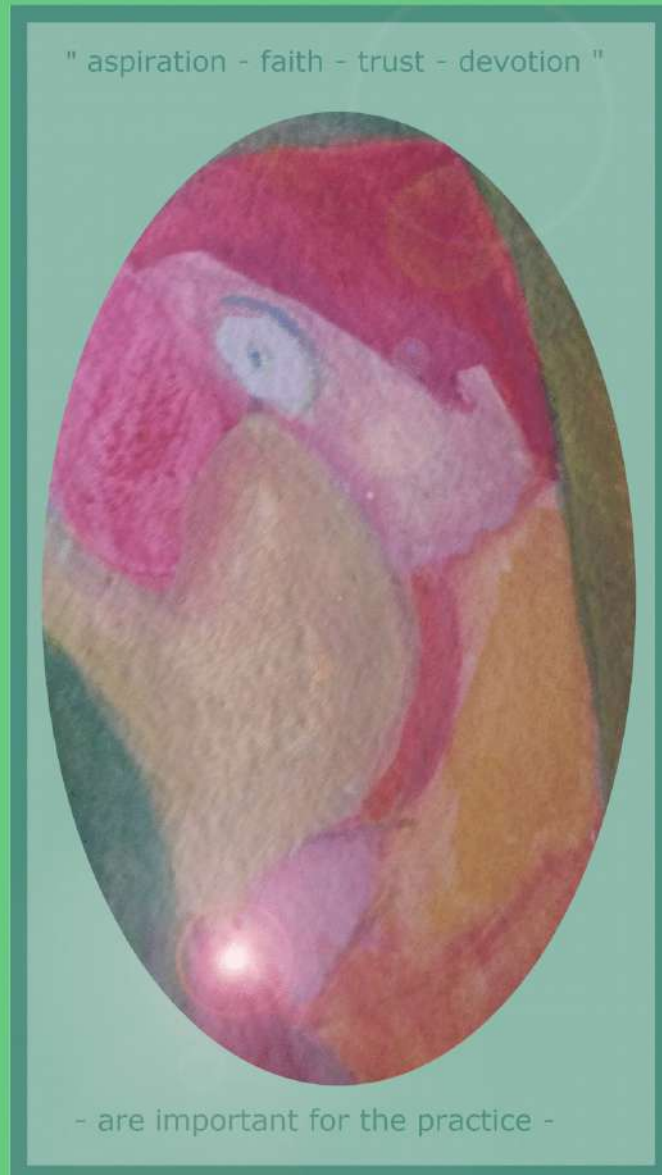
190 Euro

Contact and information:

rikpa418@yahoo.de



YUNGDRUN BÖN CALENDAR FOR 2020



February 2020

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	

You can download this calendar from: www.scribd.com/Bon-Calendar-2020



POWA RETREAT, FALL 2018



The afternoon aftermath of lucid daydream

Is ever seen as surreal memory

The morning mourning of forgotten nightmare

Is never scene of another's meandering

The daily dilly dally of consensual conviviality

Is seine of no import

The abstracted substance of hypnagogic remembering

Is frozen fear

Of the real

Daniel Morimoto



DYING WITH CONFIDENCE

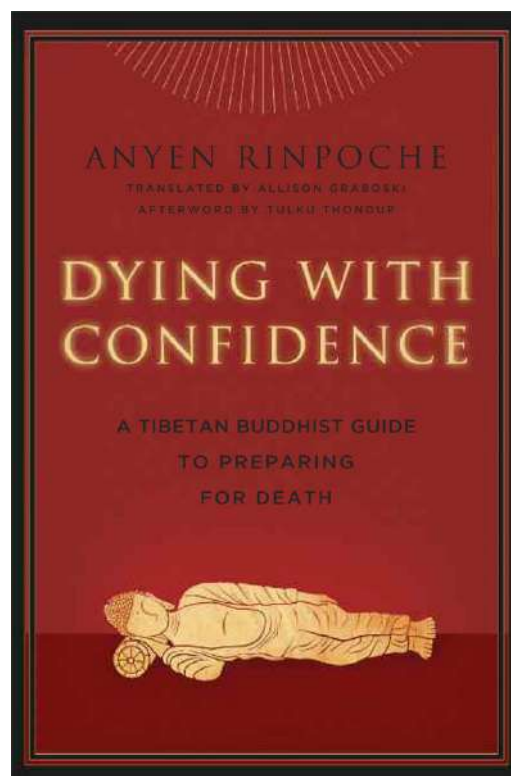
Dying with Confidence is a Tibetan Buddhist Guide to Prepare for Death, written by Anyen Rinpoche. He is the fifth in an unbroken lineage of heart sons who received their uncommon lineage of the Longchen Nyingthig directly from the renowned Dzogchen master Patrul Rinpoche.

In this book, Anyen Rinpoche gives practical information beneficial to those wanting to explore the depth of the teachings on dying skillfully. Encouraging readers to honestly look at both life and death, and to contemplate our impermanence deeply, the author shows us how to use the very process of dying to further our goal of enlightenment, compassion, and a wise and fulfilling life in the here-and-now. We reprint the pages 11-14.

May the wisdom of our teachers' minds be transferred to our minds. May we understand the teachings and put them into practice.

From the moment we are born, we are carried by four great rivers: birth, sickness, old age, and death. From the time that we enter the mother's womb until the actual moment of dying, there is no escape from this ordinary life into which we are born. No being escapes death. We all must die; we all will die — the only question is when.

The river of birth carries us to old age. No matter what we look like on the outside, we are all going to get old. We should not think that just because we are young, just because we are healthy now, that we have time. And we don't need to wait for the signs of death to appear; the signs of "far-away" death have already manifested for all of us! We have been born — that itself is a sign of death. We must therefore reflect on the fact of death now. If we do not think about it now, it will be difficult to think about it when it is happening — as it inevitably will. Most importantly, it will be impossible to have any kind of mindfulness that death is approaching if we refuse to reflect on it during our life. Through the cultivation of mindfulness now, the forces of habit and practice will help us prac-



tice it at the time of death. Truly, through the power of committed practice, there is nothing that cannot become easy. So if we put effort into reflecting upon death during our lifetime, we will find that this will support our practice and mindfulness at the actual time of death.

As the river of birth carries us to old age, it will also carry us along the river of illness, bringing us even closer to death. Reflect on all the various kinds of illnesses that exist on the planet today. Some are chronic and can make us ill for twenty or thirty years — or a whole lifetime. Some occur suddenly and are incurable. Some have gradual onset, so slow we barely notice until they are already very far advanced. As we get ill and closer to death, the "close" signs of death will begin to manifest. We can all recognize these signs if we train in mindfulness.

Many of you have taken birth in the country of America, where there is access to many material things. What is most needed, though, is access to true Dharma teachings. We may even have the good fortune to encounter the Dharma and to receive precious teachings, but often we lack the diligence to actually practice the teachings we receive.



Teachings on death and dying and on the transference of consciousness are supreme teachings. For ordinary practitioners, phowa is the teaching which is most accessible and which we are most capable of mastering. We should receive these teachings many times over, as often as possible. Doing so will strengthen our connection to that practice, which in turn will help us to be more present at the time of death.

The fact of death is certain. And for this very reason, because it is completely certain, death is something we should be fearless about. If we are not fearless at the moment of death, the only choice is to return to samsara, to re-enter the cycle of birth, suffering, and death, over and over again. We should reflect deeply on this.

In the Tibetan Buddhist tradition, many great lamas predict their own death far in advance. We wonder how they can do this with such certainty, often predicting the exact day they are going to die. One simple answer is that they have gained great experience in the signs of death and have such mindfulness that they can tell exactly when any of the senses begins to degrade. This allows lamas or yogis to abide in the profound teachings and do incredible things like dying in the posture of meditation, shrinking their bodies — a sign of nearly-complete realization — or even dissolving into rainbow body, a sign of complete realization. After their bodies are cremated, other signs appear, like the manifestation of rangsel, or luminous beads. The rangsel is able to manifest because these great yogis were able to abide in their lama's heart teachings at the moment of death.

In the West, old people are often placed in nursing homes to die. They don't want to depend on their children or accept help, and sometimes their children are just too busy to take care of them. If the children are in a position to offer care, their parents should accept it. Then the children can see every day how their parents get older and older; they can see the dying process. Then it becomes natural to think about death.

During our lifetimes, we generally pay a lot of attention to our bodies, but rarely think about what goes with us when we die. We cannot, of

course, take any physical or material aspect of our lives with us when we die. It is only the consciousness that goes with us. It is also only the consciousness that experiences suffering or, more accurately, is able to perceive the experience of suffering. Most importantly, it is the consciousness itself that can be transformed into wisdom during the dying process. The majority of the time we are focused on maintaining our physical body and material environment, when we actually need to place our attention on practice! Realizing this can help us shift our focus and motivate us to practice every day.

An example we can use to understand this is the act of fainting. While the body and consciousness don't actually separate when we faint, we “lose consciousness” and as a result are not aware of what is happening with our bodies. Just like during the experience of the dying process, it is the consciousness that experiences everything, including our fears and our past experiences.

Thus, when we receive teachings on death and dying, or teachings on Dzogchen and Mahamudra, or any other profound Tantric teaching, we should never neglect or forget these teachings. They are essential instructions and we should try to reflect on them every day. If we are able to do that, we will remember them at the time of death and we will be liberated from the suffering of the bardos. If we do not reflect on the teachings, even having someone read the Bardo Thodrol (The Tibetan Book of the Dead or, literally, Great Liberation upon Hearing) to us at the time of death will not be meaningful. It will not stir that memory of something we did habitually during our lives.

Western students like to take a lot of notes at teachings, but I am not sure what happens to those notes after the student goes home. Condense your notes and make them truly your own; compose your own version of the teaching for personal use. Don't make something up, but write what your teacher taught you, in a way that is meaningful especially to you. Read it again and again over time. Then if a friend reads it for you as you are dying it will be easy for you to remember and actualize the essence of these teachings.

Text selected by Ton Bisscheroux



BRINGING THE BON TEACHINGS INTO THE WORLD

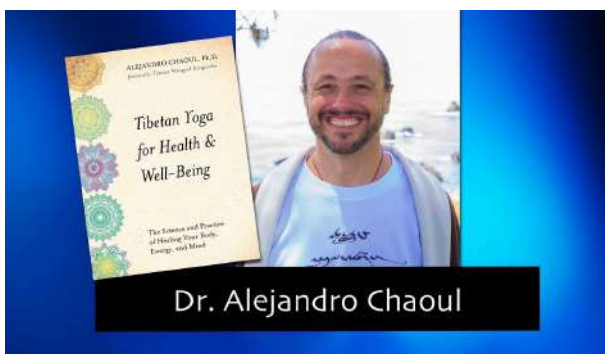
When interviewing Alejandro Chaoul in [Limincha Europe Magazine # 21](#) we focused on his role with [Ligmincha Texas](#). In this interview he discusses being a researcher and professor at several schools of Texas Health Science Center in Houston, and his role as Senior Teacher for Ligmincha International and The 3 Doors Academy.

Bio

Since 1995, Alejandro Chaoul has been teaching Tibetan meditation and Tibetan yogic practices under the auspices of the Ligmincha Institute in various parts of the US, Latin America and Europe.

Dr. Alejandro Chaoul is a Senior Teacher of The 3 Doors Academy, an international organization founded by Tenzin Wangyal Rinpoche with the goal of transforming lives through meditation. Alejandro has studied in the Tibetan tradition since 1989, and for over 25 years with Yongdzin Tenzin Namdak and Tenzin Wangyal Rinpoche, completing the 7-year training at Ligmincha Institute in 2000.

His research and publications focus on mind-body practices in integrative care, examining how these practices can reduce chronic stress, anxiety and sleep disorders and improve quality of life. He is the author of Chod Practice in the Bon Tradition (SnowLion, 2009) and has also published in the area of religion and medicine, medical anthropology and the interface of spirituality and healing. His most recent book is Tibetan Yoga for Health & Well-Being (Hay House, Inc., 2018).



You can read more on this book on the pages 40-43.



Alejandro Chaoul.

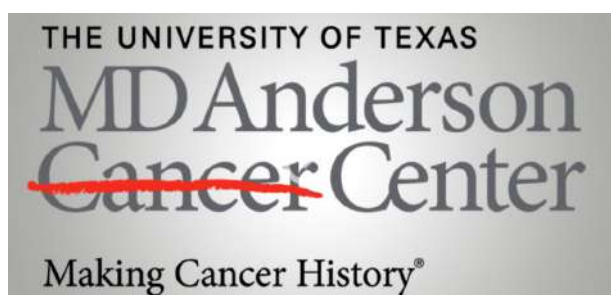
Alejandro Chaoul is the Founding and Huffington Foundation Endowed Director of the Mind Body Spirit Institute at the Jung Center, and an assistant professor and Director of Education at the Integrative Medicine Program, Department of Palliative, Rehabilitation and Integrative Medicine at The University of Texas MD Anderson Cancer Center. He conducts research using mind-body techniques with cancer patients, holds group and individual meditation classes and clinic for cancer patients and their support system, and directs the education programs. He is also an associate faculty member at The McGovern Center for Humanities and Ethics, where he teaches medical students in the areas of spirituality, complementary and integrative medicine, and end-of-life care.

Alejandro has taught at Rice University, the University of Houston and the Jung Center of Houston and has been applying mind-body practices in health care since 1999 in the Texas Medical Center. In addition, he collaborates in the area of interfaith and contemplative practices at The Rothko Chapel and the Boniuk Center for Religious Tolerance at Rice University.



Alejandro, can you tell us about your work?

For the last twenty years I have been working at the Texas Medical Center (TMC), which is the largest medical center in the US. Within the TMC, specifically at MD Anderson Cancer Center in Houston, I have been doing both clinical research and education. I also have taught at the University of Texas Medical School in Houston. I work a lot with patients and caregivers, as well as with medical students, staff and faculty. For the last 20 years I have been doing research into Tibetan mind-body practices and its applications for people with cancer and their support groups. What we learn through this research we bring back to the classes. *Tsa Lung*, *Trul Khor* and the *Warrior Syllables* are some of the practices we have included in research.



We have been using *Tsa Lung* and *Trul Khor* since 1999 with people with lymphoma. Later we included women with breast cancer and then people with lung cancer and their caregivers. In our first study, published in *Cancer* in 2004, we found that using these practices improved sleep quality and quantity, that people used less sleep medicine, their quality of life improved, and they had less stress and fatigue. In the last study of women with breast cancer we found that those who wanted to maintain these benefits needed to practice at least three times a week (these results were published in *Cancer*, 2016). In a study for people with lung cancer and their caregivers, we found that both patients and caregivers in the Tibetan Yoga program reduced their anxiety and stress. Measures of spirituality went up with the patients as well. (Published in *Psycho-oncology*, 2014)

We have used the *Warrior Syllables* with women who have breast cancer and lost some of their cognitive abilities after their chemotherapy. A *OM HUNG* helped them to recuperate their short-term memory and cognitive functions. (Published in *Psycho-oncology*, 2013)



For many years Tenzin Wangyal Rinpoche had ideas about how to bring these practices into the world in ways that are not specifically Buddhist or Bon and I try to present these practices so that they are accessible for different people. It is CPR when you are dealing with an acute response: if you have stress, you take this pill. My intention, on the other hand, is to go beyond that and think of what I offer as something that will help them to flourish in their personal and family life and career.

Can you explain CPR?

CPR stands for Cardio-Pulmonary Resuscitation. When the heart stops beating you do CPR. Using the same letters I created a program called **Compassionate Professional Renewal**. It is for healthcare professionals and is offered through the Mind Body Spirit Institute. With some organizations I work at our place, with others in their work environment. We also want to go into schools, communities and maybe even corporations. That is where my work is taking me.

Where else is the work taking you?

I am working with the School of Nursing on a new study with people that have had a stroke. We do a simple 3 Doors approach, starting with focusing attention (such as a simple *zhiné* concentration on the breath), then going through the three doors of stillness, silence and spaciousness, and finally to the three refuges of spaciousness, awareness and warmth. We have not finished this research, but some people say they have fewer headaches and feel and function better in their daily lives. We look forward to publishing the data in the next year.

Meditation has become an important part of mind-body practices, and importantly, for self-care. About twelve years ago, thanks to one of the medical students, we started a meditation group at UT's medical school. And then we allowed



How to schedule an appointment:

- Call Integrative Medicine Center at 713-794-4700 or send a message from myMDA to schedule an appointment.
- Arrive 15 minutes early to check in for group classes
- * Following classes do not require pre-registration; Expressive Arts, PIKNIC, and Support Groups

February 2016

MONDAY

1

8:00-12:00
Brief Relaxation Messages
2:00-4:00 Expressive Arts:
Chinese Ink Art – The Rose

TUESDAY

2

9:30-10:30
Tibetan Bon Meditation:
Power of the Breath
11:15-12:15 Get Moving
3:30-4:30 Tai Chi

WEDNESDAY

3

10:30-11:30 Yoga for Health
11:00-12:00 Metastatic Breast Cancer
Support Group* (Location: AC82.1049
Side B)
12:00-1:00 Laughter for Health
1:00-5:00 Brief Relaxation Messages
5:00-7:00 Spine Support Group*

THURSDAY

4

12:00-1:00
Caregivers: I've Got Feelings, Too! *
12:30-1:30 Shape-Up Circuit
3:30-4:30 Qigong

FRIDAY

5

11:30-12:30 Yoga for Fitness

Tibetan Bon Meditation is offered at MD Anderson Cancer Center.

other people to join, especially staff and faculty. It is a group that has been going on for a long time. The group has been expanding, since doctors and other non-medical students come to meditation because it helps to reduce their migraine and stress. I also work with translators because as they translate for patients, they experience vicarious or secondary trauma. They become stressed because they have to translate in the first person. This means that even if they don't have cancer they speak as if they are the patient, saying "I have cancer." I also have classes on Meditation and Tea, Meditation and Art, Meditation and Writing and Meditation and Nature. In addition, I put together a class that I call the meditation toolbox.



I saw you put some meditation instruction videos on the website of MD Anderson.

People come to MD Anderson from all over the world, not primarily for meditation, but because it is one of the world's top oncology hospitals. When a patient from for example the Netherlands comes, he/she might stay for six weeks for radiation. When going back home the question is:

how to continue practicing? Therefore, we made videos covering *Tsa Lung, the Nine Breathings (with explanation and in silence) and Tibetan Sound Meditation for Cancer Patients*. They are all in www.mdanderson.org/patients-family. Scroll down the page to *Integrative Medicine Audio & Video*.

There is also an app called [Meditation Studio](#), where I have five meditations. And we have meditations from The 3 Doors Academy on the [website](#) available for everybody.

What kind of program do you offer to the patients or groups?

When I see patients the first time, they can come to a class or an individual session. The group classes at MD Anderson are free to anyone touched by cancer. If they come to an individual session, I hear them first and then propose a plan. When I see an organization in our Mind Body Spirit Institute, I show them our programs and say "These are some programs we offer. What are your needs, and what other things do you have in mind?" Then we create a program and a budget, and we see if we need to bring in other specialties. I have been in Houston for over twenty years now, and I know many professionals. Sometimes we co-teach and sometimes I let them do their session in their way. For example, when I think music therapy could be good for a patient or a group, then I suggest doing drumming, or we talk about it how to integrate it.

In the interview in 2016 you said that you have followed Rinpoche's advice to give teachings also in other places in the community, like Rice



University and the Jung Center in Houston. Do you still work there?

Yes, in particular when it is regarding our Bon teachings or 3 Doors. I still teach continuing studies at Rice University, and sometimes I teach meditation, in the ways I have discussed with Rinpoche, and sometimes I teach with a psychologist who follows Victor Frankl's methodology, seeing how to apply being mindful to things like relationships, work, parenting, etc. At MD Anderson, the University of Texas and the University of Maryland in Baltimore I teach in complementary and integrative medicine, and I also teach about death, dying and the importance of spirituality in medicine for 4th year medical students.

In these medical settings we do meditation and provide tools to improve people's life. It is great to have an impact here — in a way it is watering the seeds that Rinpoche planted when he was at Rice University in 1992.



Recently I decreased my time at MD Anderson and started a new institute called the [Mind Body Spirit Institute](#) as part of the Jung Center. The Jung Center is very open to different topics. Based in Jung's open-mindedness and interest in human potential, the Center is open for art, meditation, expressive writing, and many other things. I have been involved with them for about two decades. Last year the executive director of the Jung Center, Sean Fitzpatrick, and I began brainstorming on the idea to create a Mind Body Spirit Institute within it. And thanks to a recent endowment by the Huffington Foundation, my new title is the Huffington Foundation Endowed Director of The Jung Center's Mind Body Spirit Institute.

My first idea was to address the burnout in healthcare providers, both physicians and nurses, as well as others. In the US over 50 % of physicians

have burnout complaints. Also, in the US we don't have the vacation and health security that you have in Europe. Again with Sean Fitzpatrick I offered a program on secondary trauma.

On the MD Anderson website I saw many publications of yours. Is that mostly research?

Some of the publications are research articles, other are educational materials for patients and caregivers. And for those in research protocols we create manuals for the different interventions.

For me the most interesting thing is that my research projects at MD Anderson Cancer and at The University of Texas have always been in collaboration with Tenzin Wangyal Rinpoche. He has always been an advisor and I keep him posted about developments and results. In many publications he has become a co-author, and in a few publications we were able to include the Tibetan texts as part of the bibliography.

I think that it is very important to do research, but often it is published but not read. So, my question is: does something happen with the results of that research? Do colleagues or other hospitals use your methods?

That is a good question. I talked about it with my senior colleague, Lorenzo Cohen, who has been a researcher for a long time, and in his mind being a researcher means that you do your research, you publish it, people read it and in that way you change the world. But he also realizes, that does not always happen. The question is: where can we move the needle? If you really want to impact, one of the best places is to change policy. In acupuncture some congress members started to feel the effect, they started to push for it, and now we have acupuncture covered in some areas in health insurance.

Recently I was in a conference for the Mind and Life Institute, where one of the speakers was the head of one of the largest medical insurance companies. He himself had an accident and through meditation and yoga he felt so much better, and he started to implementing it for his employees. I stood up and said, "That's fantastic, and I know that our patients are not covered. How come that you feel it is good for your employees, but you're not covering it for your patients?" He said, "Part of the system is that the employer needs to do that."

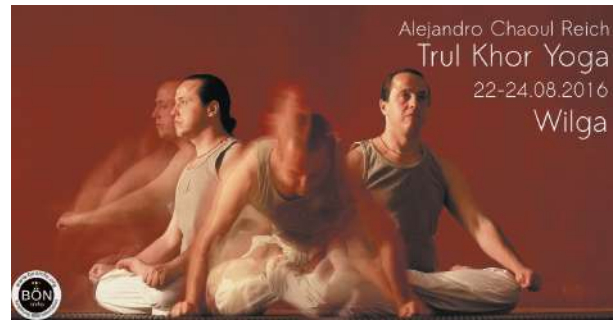


So, much still has to be done, but I do see changes. When I came to the MD Anderson Center twenty years ago to teach the meditation classes, a lot of the doctors and some of the patients asked me, “What are you doing here?” And now it is much more the opposite, and they ask, “Can I refer my patients to you?” When I mention my CPR some say, “I need that, I hope I find the time to join.” There is so much understanding now and there is a need; and they like that there is research validating these methods to help both patients and providers. So, I think it has an effect, and it is not only the research, it is also the patient's testimonies. The patients go back to their oncologist and other doctors, and they say, “I go to these classes and it is so good for me.” That is where the impact is too. But presenting the research in conferences, med schools, etc. has helped too.

At MD Anderson we organize an annual workshop where we invite people from all over the world who are interested in looking at how we started and run our integrative medicine program — both in terms of our successes and our failures. People look up to us, because we are one of the largest Cancer Centers and have been #1 for many years. Because of that we have to do things in a way that the Cancer Center will back us. When we go to the Consortium of Integrative Medicine and Health, we are much more conservative than many others. We are very cautious in our approach and have to do things that are at least evidence-informed. So, research is very important.

You have been teaching for Ligmincha for many years. How did you become a teacher?

It was an organic process. I used to go to almost all the retreats with Tenzin Wangyal Rinpoche in Virginia, and then traveling with him, including translating into Spanish for his teachings. It started with Rinpoche asking me to guide a practice after a teaching, and as that continued, he asked me to explain some teachings to new people. Later, Rinpoche suggested that I go to Mexico by myself to teach and lead a retreat there. In 1995 I started translating and in 1997 I taught the first time on my own in Mexico. After that Rinpoche asked me to go to Virginia and Poland. I also became the main person in Ligmincha to teach *Trul Khor*, both during Rinpoche's retreats, as well as *Trul Khor* retreats that I lead, and eventually creating a *Trul Khor* certificate program,



under his supervision. He also asked me to teach the *Ngondro*, in Virginia, Houston and Mexico. There was no protocol then, it depended more on needs in the sangha and time that was available. Also, I gave some trainings for umdzes in the different places I visited, and in Houston.

I have been practicing *Trul Khor* every day since 1993. Since Rinpoche does not teach it, and I specialized in it with Rinpoche's support, I was asked to teach *Trul Khor* in all the different ways. Rinpoche asked me to create a training in it. I have trained people in *Trul Khor*, and it is great to see that Anna-Kaisa Hirvane in Finland, Dariusz Orwat in Poland, Ivonne Igueravide in Mexico and Rob Patzig in the US are now teaching *Trul Khor* too. In early 2019 I taught *A-tri Trul Khor* in France, open for everyone. I will be teaching again next year. My book on this topic was published last year, *Tibetan Yoga for Health & Well-Being*.

Alejandro will be teaching *Tsa Lung* and *Warrior Syllables* in Amsterdam, the Netherlands, September 13-15 ([Information and registration](#)), and *Tsa Lung* in Bulle, Switzerland, September 20-22 ([Information and registration](#)).

And you also teach in The 3 Doors Academy...

Becoming a teacher in The 3 Doors Academy was more organized. Rinpoche trained around twenty of us, I believe twelve of us actually graduated, and in the end six were selected to teach, and Kallon Basquin was appointed as Director. After the training, Rinpoche put a program together that was more structured for the West.

Teaching in The 3 Doors Academy has been very different from the Ligmincha approach, because of the way we open up personally and the amount of sharing about our own stuff is different. When I came to teach The 3 Doors in Mexico I had already been teaching there for ten to fifteen years, and many of the same people came to The 3 Doors



Academy. Many of them are not just students, they are friends. It was interesting to be in the same room and teaching from a different place.

Teaching with Laura Shekerjian in the Latin American 3 Doors Academy has been great. Laura was my first student from *Trul Khor* who started teaching, and so we've known each other for a long time. We have also taught *Trul Khor* together in Poland.



Laura Shekerjian.

When I heard that the first week of The 3 Doors Academy was only the *Nine Breathings* and *Tsa Lung*, I thought that it would be boring. I was amazed by the power of it, and it felt like something new. I was so excited about it. And after instructions from Laura, I learned to do it in a more relaxed way. First I would hold my body tight, and then use a lot of force to release it.

Yes, that is one of the advantages of The 3 Doors Academy. It is not about collecting practices, it is about deepening your practice. If we would offer a week-long Ligmincha retreat to teach the *Nine Breathings* and *Tsa Lung*, we would have 3 people, because most people say, "I know that already." This practice can go so deep, and that is supported by the way we share at The 3 Doors Academies.



What do you think the difference is between the Ligmincha and 3 Doors pathways?

In Ligmincha there is a lot more material to teach; there is a didactic and textual aspect. In the US they say this is the "sage on the stage," meaning the teacher is teaching the audience, rather than the more collaborative learning of the style of The 3 Doors. In the Bon tradition we have so many

teachings from so many teachers, and outside of Ligmincha there are many places you can go like Shenten Dargye Ling in France, Menri Monastery in India and Triten Norbutse Monastery in Nepal. That is an incredibly rich way of learning.

The Ligmincha path is a path of deepening one's own practice. So far we have not had a structured path through which the learner becomes a teacher or an instructor, although as I mentioned there had been 'organic' ways of growing into it. We have tried to bring more structure to Ligmincha, but for some reason it has been much harder. In the past people went to Rinpoche and said that they wanted to create a sangha in their country, and Rinpoche would say, "OK, and you're the umdze." We all hope that people will get more trained and get to know each other better. In Ligmincha now we are working on a path and training for categories that we call host, umdze and instructor.

The expectations from the people in Ligmincha are different. Even in the *Trul Khor* training we don't ask them for the same commitment as in The 3 Doors Academy. We don't have mentor groups, even when we offer a training every year. But we may implement something similar in the near future.

In The 3 Doors Academy people commit to a path where they meet regularly for two and a half years. There is more sharing and motivating others to share and open up and use the practice to explore what is going on in their lives. If I may, bringing one's own *s@#*t*, or pain to the cushion. The continuity we have in The 3 Doors Academy is special, both for the relationship between teacher and student, as well as the relationship of the group. In The 3 Doors Academy I see my mentees every month, but in Ligmincha we don't meet between retreats with a teacher. The 3 Doors is like integrative medicine of ancient wisdom and modern dynamics. In Integrative Medicine the patient is not a passive receiver, but an active ingredient in their own healing. In The 3 Doors Academy you are an active participant of your own learning and healing.

The way of The 3 Doors Academy is in a way narrower, in the amount of teachings included, and more structured in its path. After The 3 Doors Academy we have the presenters' path, and even-



tually we will have a path for teachers. Although The Academy was for learning, not for teaching, we created a way of measuring the learning in a way that we do not do at Ligmincha — although we did have some of it when we had the 7-year program in the 90s. This way we can see if people are ready to enter the Presenters Path.

As a participant of The 3 Doors Academy I can say that the process I am going through is much deeper than when I went to Ligmincha retreats. After a Ligmincha retreat I felt blessed when I went home, and that faded after a few weeks. In The 3 Doors Academy the healing started with a deep personal crisis.

That is possible because you come together with a group for a longer period, and then you are able to share from a deeper place, and there is much more trust to let people know what's going on in your life. In addition, you know you'll have the continuity through buddy groups, mentor groups, and individual meetings with your mentor.

Closing this interview, I would like to ask you to share about your teachers, and how they influenced you?

They influenced me tremendously. In the Tibetan tradition my first teacher was His Holiness the 14th Dalai Lama. Although I had the chance to talk to him one on one, when I coordinated his visits to Argentina in 1992 and in 1999, I never talked in detail with him about my practice.

My first personal teacher was Yeshe Dorje Rinpoche. He was a Ngag-pa [a yogi specialized in unusually difficult and dangerous practices requiring control of vast powers, like weather, and a great *Chö-pa*]. Just by chance I ended up in his monastery, asking for a room. From him I learned the *Ngondro* and one of the *Chöd* practices from the Nyingma tradition, and the lineage of his teacher, Dudjom Rinpoche.

When I came back to Argentina I met some other teachers like Tsoknyi Rinpoche and Namkhai Norbu Rinpoche, for whom I also translated to Spanish. Namkhai Norbu Rinpoche told me to meet H.E. Lopon Yongdzin Tenzin Namdak Rinpoche, when I was going to New York for the Kalachakra of H.H. Dalai Lama in 1991, and the main teachers of each of the 5 Tibetan traditions, taught before him. Lopon taught for the Bon tradition, and when I met him it was like WOW!!!



H.E. Lopon Yongdzin Tenzin Namdak Rinpoche and Tenzin Wangyal Rinpoche.

I continued to see Namkhai Norbu Rinpoche and Lopon as much as I could, and a couple of years later I met Tenzin Wangyal Rinpoche. That meeting was also very striking, during Losar of 1993; and knowing he was a student of Lopon made it all the more special.

Tenzin Wangyal Rinpoche said he was going to start a seven-year training, and I said “That’s great, but I am in Argentina.” However, then as life and karma moves us, I came to the US to study Tibetan language at the University of Virginia. Rinpoche ‘appeared’ in Charlottesville and invited me again for the seven-year training, and told me he would bring Lopon. That retreat was the most impactful retreat for me, in terms of connecting to the lineage. When Lopon and Rinpoche were teaching together it felt like the whole Refuge Tree came alive! There it became very clear that this is my tradition, my lineage, and, I also committed to the seven-year training. I have been very fortunate spending time and being deeply involved both academically, and in the *dharma* with my masters, and going to the monasteries. There I met His Holiness Lungtok Tenpai Nyima Rinpoche, Khenpo Nyima Wangyal, Khenpo Tenpa Yungdrung, Lopon Trinley Nyima and other teachers. Organizing the Ligmincha Summer Retreats in the US, I was very fortunate to spend many hours with the teachers. His Holiness loved to teach me the drum. I also spent two months in Menri Monastery with His Holiness learning *A-tri Trul Khor* and *Tummo*. I always try to keep on learning from the Tibetan teachers. In Houston we have Geshe Denma Gyaltzen as a resident lama, and I teach with him and learn from him.

Thank you!

Interview by Ton Bisscheroux



TIBETAN YOGA FOR HEALTH & WELL-BEING

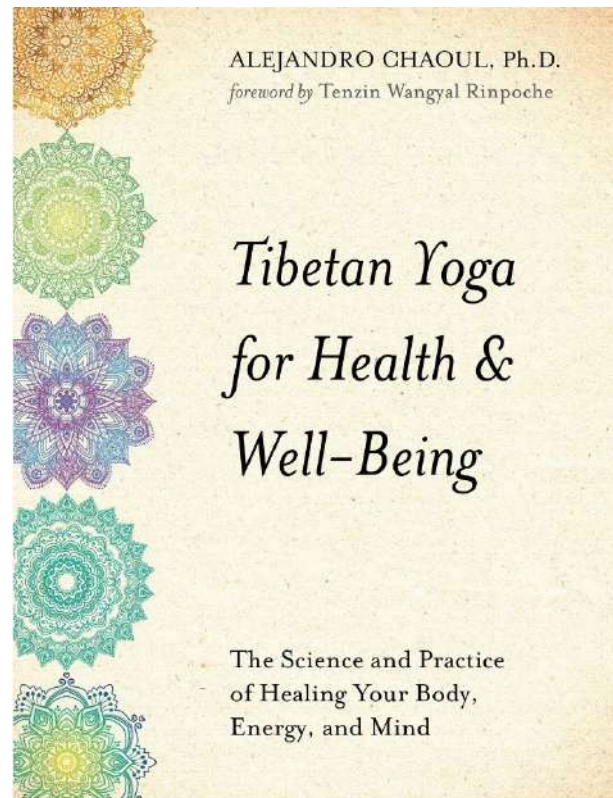
We asked Alejandro Chaoul a few questions about his book *Tibetan Yoga for Health & Well-Being*, that was published last year by Hay House, Inc., and we reprint some pages.

Can you tell about your recent published book?

It was a wonderful experience to see how the book developed as I interacted with the editor. For example, it was the editor's idea to bring the research and the practice together in my new book. Thanks to that, we also changed the subtitle to *The Science and Practice of Healing Your Body, Energy, and Mind*. I wrote this book so that anyone interested in meditation or yoga could understand it. For example, instead of "Guru Yoga," I write about the importance of intention as one starts one's practice. The first meditation I describe is one I call Connecting to Your Heart. This helps to relax all the "stuff" in your brain and monkey mind, and to come a little more into your heart-mind. I call it Connecting to Your Heart because I was inspired to work with people with cancer when I started volunteering at MD Anderson — my father and Namkai Norbu Rinpoche had been recently diagnosed. I remember going to Namkai Norbu Rinpoche and talking about how to deal with the illness. His counsel was not about relaxing stress, but about connecting.

The main focus in the *Nine Breathings* is also about connecting. I often teach the *Nine Breathings* without visualizing the three channels at the beginning because this helps people connect to the breathing. For many people even changing from one hand to the other or visualizing the colors is complicated. A few years ago, when I was teaching for Ligmincha Texas, somebody came to me and said "You realize that this is a really complicated practice, don't you?" I said "Thank you" and since then, I have taken that remark into account. Sometimes Tibetan teachers do not take much time teaching the *Nine Breathings* because they expect everybody to know them, and that those who don't will catch up. In MD Anderson I now spend about half of an hour class on the *Nine Breathings*.

In the twenty-six years I have been with Tenzin Wangyal Rinpoche I have seen how he teaches



differently in different places, and I have tried to learn from that. It is not about changing the practice itself. It is about how you teach it differently to different audiences. What is the essence you need to maintain and what are the things that are not needed for some groups of people, at least at the introductory level? And of course, if they want to go deeper, there are opportunities for that too. So, now I start with the breathings, and slowly include the channels.

How did the book evolve?

Writing this book has been another way of thinking how we teach. For example, many people in the West think it is an open teaching, but for the Tibetans *Tsa Lung Trul Khor* is not so open. Namkhai Norbu Rinpoche was one of the first to teach Trul Khor in the West, and he called it Yantra Yoga. When I teach *Tsa lung*, I mention to people who may not know, how unique it is that we are teaching it in an open way, following Tenzin Wangyal Rinpoche's teaching and advise. *Trul Khor* also is supposed to be very secret. So, writing this book took me ten years, deciding what book to write. We have been going back and forth with Tenzin Wangyal Rinpoche about how to do the trainings. Until 2007 we mostly worked with



the *Zhang Zung Nyen Gyud Trul Khor*.

Tenzin Wangyal Rinpoche asked me to learn the *A-tri Trul Khor* with His Holiness Lungtok Tenpai Nyima Rinpoche in 2001, and so I spent a couple of months at Menri Monastery. I was also finishing my dissertation. When Rinpoche was teaching *Tummo* in 2007, he said that the text mentioned the *A-tri Trul Khor*, and he knew I had learnt it with His Holiness. He said that many people find the *Zhang Zung Nyen Gyud Trul Khor* difficult, and we have a population that is not so young. At that Summer Retreat he asked Geshe Tenzin Yangton, Geshe Tenzin Yeshe and me to look at the different movements and condense them to fifteen. And that's what we did. Each one of us brought their own ideas, and Rinpoche decided which we were going to use. There we created what I call the 'Ligmincha sixteen.' There are fifteen main movements and one *Ngondro*. We taught them at the end of the retreat and continued every year and decided that this was going to be taught to the lay people. It was complete, including movements for all five kinds of breath-energies (*rlung, prana*).

An important question was: how could we bring these practices to a lay audience? I asked if we could publish a book. I remember that when Lopon wrote the *Heart Drops of Dharmakaya* he was really worried that it was going to be published in a place where people could just read it without any previous instruction. That has always been on my mind while writing this book. Having a book that is available in this way, we tried to make it simple and hopefully inspiring for people to maybe try something. But, if they really want to learn, it is important they come and learn from a teacher during a retreat. I hope that happens. If you publish a book like this there will always come some resistance, because it is a secret practice.

By making it simple do you water it down?

No, we are doing it within the tradition, and with Rinpoche's blessings and advise. Working with the tradition has been very important for me. This is a book open for the public; it is not a scholarly book. But if Rinpoche and Lopon would not have said 'yes' I would not have done it. This book is inspired by my teachers, and in communication with them.

I am sure that many people are happy with the book, because for many years during the Summer Retreat in Buchenau, Germany, we have had the chance to do *Trul Khor* in the morning. We got a summary of the movements, but I never did the movements at home. Somehow it was so complicated for me, asking myself should I start with the right foot or the left foot? Sometimes I was more thinking how to do the practice right than being with what's happening in my body.

That's a good point. I tried to emphasize where I use the metaphor of the A, because the teaching of the A is all about staying in the natural state of your mind. The right or left foot is relatively unimportant. It is more important that you do it either in state of A or that you get back to that state. Then you learn the other details. I used photos and videos to make the movements clear, but the most important thing is to study with a teacher.

Interview by Ton Bisscheroux



Alejandro Chaoul.

Here we reprint the pages xvii-xx and 81-83 from the book:

What Is Tibetan Yoga?

Yoga is a global phenomenon that is practiced today in a variety of places, from gyms, to yoga studios, to temples, to many Western homes. For the most part, these are mind-body practices that have their origin in India, some emphasizing body posture (asana), others breathing practices (pranayama), and still others mind or meditation practices. In the practice of these Indian-based yogas, the practitioner brings the body into a specific posture, allowing the breath to flow and the mind to settle.



In the mind-body practices that originated in China, usually called Qigong and T'ai Chi, the practitioner learns to move the body in sync with the breath-energy (qi) and the mind settles into that flow.



The Tibetan yogas, Tsa lung and Trul khor (magical movements of breath and channels), are distinctive mind-energy-body practices where the practitioner brings their mind and breath together and, while holding them still, moves the body in a particular way to direct that breath-energy in five distinct ways, then exhales and settles their mind in a radical sense of full awareness. The special quality of awareness arising from these mind — breath-energy — body movements is why they are called magical movements.

Written texts describing these magical movements trace back to the 10th century, but they reportedly were transmitted orally long before that.

Trul, which is usually translated as “magic” or “magical,” can also take on the meaning of “machine” or “mechanics.” Khor means “wheel,” but also “circular movement” or just “movement.” Therefore, Trul khor can be translated as “magical movement(s)” or “magical wheel,” and sometimes “spinning the machinery with wheels or chakras.” Khenpo Tenpa Yungdrung, current abbot of Triten Norbutse Monastery in Nepal, says that trul in the Tibetan yoga context refers to the magic of “the unusual effects that these movements produce in the experience of the practitioner.”

Not Just Mind-Body, but Mind – Breath-Energy – Body

Although mainstream Western medicine has not totally recognized or embraced the connection between physical illness and energetic or mental obstacles, there are new paradigms in the

emerging field of complementary and integrative medicine (CIM) that do acknowledge it and are more akin to and congruent with Asian systems. In fact, beginning in the 1930s and flourishing especially from the 1970s onward, “more than a thousand studies of meditation have been reported in English-language journals, books, and graduate theses.”

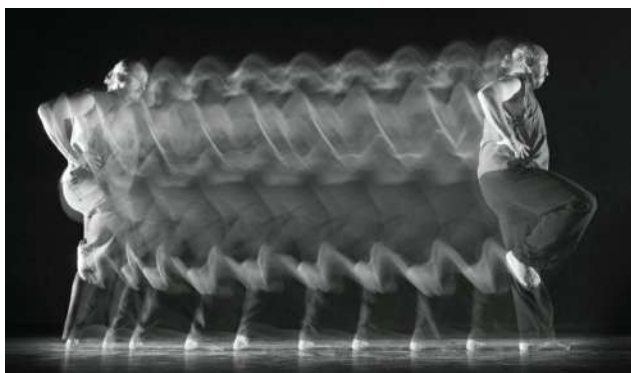
Over the last decade and a half I have engaged in researching the possible practical and physical applications of these Tibetan mind-body techniques in a Western medical setting. In particular, I have focused on the potential benefits of Tibetan yoga as part of CIM treatments for cancer patients.

When I met Lorenzo Cohen, Ph.D., then a behavioral researcher at the University of Texas MD Anderson Cancer Center in Houston and now director of their Integrative Medicine Program, in 2000, he asked me to design a Tibetan yoga intervention for cancer patients. We formed a team and began conducting randomized, controlled clinical trials to determine the feasibility, acceptability, and initial efficacy of these practices. Our findings have been published in various journals.



In Tibetan Buddhist and Bon teachings, one's physical body, breath, and mind are known as the three doors through which one practices and realizes enlightenment. Within the speech or energy realm, a subtle energy body emerges metaphorically and, for some, in actuality. In Tibetan, this “subtle body” is composed of channels (tsa) that help guide the breath-energy (lung — pronounced long — called prana in the Indian yogas and qi in Chinese mind-body practices). This subtle body provides the landscape where the mind and the physical body connect with each other through the five breath-energies.





(...)

It is important to keep some sense of awareness throughout the day, which we sometimes call informal practice. Bring awareness to your daily activities with meditation moments, or “meditation pills,” by consciously focusing on your breath for a few moments several times during the day.

It may be helpful to use the STOP formula, which I first heard about from Susan Bauer-Wu, who is now the president of Mind & Life Institute:

Stop.

Take a few deep, conscious breaths.

Open your heart and observe how you feel.

Proceed — or, if you are not ready to proceed, continue observing and breathing consciously for a time.

Throughout the day, you can use STOP in different situations.

- *Whenever you wash your hands, use the time to wash your mind as well. As you focus on lathering and rinsing, take slow breaths and imagine that you are also cleansing your mind.*
- *While sitting, stretch your arms upward. As you lengthen your back, breathe deeply through your nose, into your belly, and back out through your nose. Lower your arms, place them on your lap, and take a few deep, calm breaths.*
- *When you pull up to a stoplight in the car, do as the Vietnamese master Thich Nhat Hanh says and thank the red light, and then take the opportunity to connect to yourself: Ignore your phone, turn off the radio, and pause to breathe in peace and release anxious thoughts. Of course, you need to do this one with your eyes open.*

Acknowledging how hectic our lives are and having tools to assist us in our formal and informal practice is what makes us modern yogis. In one of our recent Tibetan yoga studies, we found that you needed to do formal practice more than twice — at least three times a week — to keep the benefits. And, of course, try to keep up with your daily informal practice with the meditation moments, or “meditation pills,” or STOP formula.



You can take these meditation pills as if they were aspirin, when your head hurts or when you feel stress, or, even better, as an antibiotic, four times a day, without needing to wait for that stress to be imminent.

So, just as you engage formally and informally in your practice during the day, at night, or right before you go to sleep, also take a moment to do a few conscious breaths and use them to wash your mind. Then, bring your attention to your heart center and, with an inner smile, fall asleep. In this way, you can keep your practice during the cycle of day and night.



Text selected by Ton Bisscheroux



TENZIN WANGYAL RINPOCHE'S 2019 EUROPEAN SEMINARS AND ONLINE TEACHINGS

When	Where	What	More information
Flexible dates and times	Your computer or other device	On Facebook: Tenzin Wangyal Rinpoche LIVE	ligminchalearning.com
Anytime you like you can start	Your computer or other device	Free Online Courses: Starting a Meditation Practice, Parts 1 & 2	ligminchalearning.com
Anytime you like you can start	Your computer or other device	Free Online Course: Host Training Program	ligminchalearning.com
August 10 – September 1	Your computer or other device	Interactive online course: Tibetan Sound Healing	www.glidewing.com
August 20 – 25	Wilga, Poland	Retreat: Inner Heat and Bliss, Part 1	ligmincha.org/country-poland
August 23 – September 29	Your computer or other device	Interactive online course: Treasures of Bön: History, Lineage & Practices	ligminchalearning.com
September 6 – 8	Budapest, Hungary	Weekend seminar: Spontaneous Creativity	www.ligmincha.hu
September 28 – October 27	Your computer or other device	Interactive online course: Awakening the Sacred Arts	www.glidewing.com
September 29 – October 4	Your computer or other device	Online course: The Tibetan Yogas of Dream and Sleep	www.esalen.org
October 4 – November 17	Your computer or other device	Interactive online course: The Five Elements, Healing with Form Energy and Light	ligminchalearning.com
October 20 – November 17	Your computer or other device	Interactive online course: Tibetan Language Bön Prayers: Session III	ligminchalearning.com
November 15 – December 22	Your computer or other device	Interactive online course: The Three Heart Mantras	ligminchalearning.com
November 16 – December 15	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/tenzinwangyalrinpoche), facebook.com/tenzinwangyalrinpoche, www.ligminchalearning.com and www.oceanofwisdom.org.

