

THE VOICE OF CLEAR LIGHT

News and Inspiration from Ligmincha Institute

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For easy reading, we recommend that you print out "The Voice of Clear Light."

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"PRACTICE OF THE HEART" - an edited excerpt from oral teachings given by Tenzin Wangyal Rinpoche in 2002.

For most of us on the spiritual path, it is very important to follow some kind of method, one that is based on our own conditions. As well, it is very important for us as human beings to follow a teacher. When we open our hearts and have devotion to a teacher, we have established the ground for receiving blessings. And those blessings will be the cause to realize the essence in oneself.

When there is the connection between a student and teacher, there is a warm quality, a very human quality in the relationship. Everyone who has a heart values these qualities of warmth and humanity.

Devotion is basically the practice of the heart; the practice of the heart is very important to naturally awaken, to spontaneously awaken.

The power of prayer is related to the very devotional quality of this heart connection. In prayer, there are the beautiful qualities of being, of abiding, of feeling, of opening. These also are the qualities of devotion. These qualities are fundamental qualities of the base, as well.

The connection to the master is a human one. This connection is very

important in our spiritual development; and in the human sense, it is good to have a place that you can connect your heart to in specific ways. That relationship is very very important. And that relationship may not be very easy to find anywhere else than with one's master.

"HEART TO HEART" - His Holiness Lungtok Tenpa'i Nyima responds to a student's question.

QUESTION: Would it be appropriate for His Holiness to speak of some experience His Holiness has with his teachers?

HIS HOLINESS: For me, there are many ways to understand the teacher. A teacher can be anyone from the person who taught you the alphabet to the one who introduces you to the nature of mind. All those are teachers, preparing you to get to the place of receiving and of recognizing the nature of mind. It is a special person who introduces you to the nature of mind. So it is important for you to feel grateful on a daily basis to the one who has introduced you. When you meditate, you feel gratitude and blessings and thankfulness and experiences of inspiration, devotion. It is not as though these experiences are benefiting the Master, rather they are important in order for you to develop your practice.

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If one cannot do a form of Guru Yoga every day then just before you go to bed at night, feel the blessings and gratitude and joy and dissolve the Master through the crown into the heart, feel the Master in your heart, and go to sleep. You will have better dreams and a more peaceful sleep, and when you wake up in the morning those energies can come out from the top of the head, that liveliness, and you can begin your day in the right way.

Even at the end of a day that was not the way you wanted it to be, the dharma gives you a means of processing it. When people have no connection, they get depressed, they fall asleep and that is that. But when you have the dharma, if your day was bad, you can consider that some karma has been exhausted. If your day was good, think of the blessings of the Master and feel gratitude for the causes of your good day and then you will have a better relation to your experiences. Those better ways of relating make you continuously grow.

[EDITOR'S NOTE: This is an excerpt from the edited transcript of oral teachings given by His Holiness and translated by Tenzin Wangyal Rinpoche during the Seventh Annual Summer Retreat at Serenity Ridge, 1999. Transmission is required to obtain the complete transcript.]

HIS HOLINESS LUNGTOK TENPA'I NYIMA TO TEACH IN THE U.S. IN OCTOBER

AND NOVEMBER.

The Bon Foundation would like to invite everyone to take advantage of this unique opportunity. On his first North American teaching tour, His Holiness Menri Trizin Lungtok Tenpa'i Nyima, 33rd Abbot of Menri and the spiritual leader of the Tibetan Bon Religion, will be presenting the Preliminary Practices of A-Khrid meditation. One of three Bon Dzogchen lineages, A-Khrid is an integral part of the Menri teaching tradition. The Dzogchen "Great Perfection" meditation system is considered to be the most advanced and direct practice, with the potential to bring practitioners to the liberated state of Buddhahood in a single lifetime.

His Holiness is the current lineage holder and exemplar of these teachings, which have been transmitted through an unbroken lineage of lamas whose biographies are well documented.

You can participate in this special opportunity to attend one or more of the three-day retreats taking place at the following locations:

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OCTOBER 15-17 - Garrison Institute, Garrison, N.Y.

OCTOBER 29-31 - St. Joseph Christian Life Center, Cleveland, Ohio

NOVEMBER 12-14 - Headlands Center, Sausalito, Calif. (San Francisco area)

Please visit The Bon Foundation website for more information about these retreats and for information on how to register:

www.bonfoundation.org.

THE STUDENT/TEACHER RELATIONSHIP - excerpts from the writings of selected Buddhist teachers.

From "The Tibetan Book of Living and Dying" by Sogyal Rinpoche:
"When we have prayed and aspired and hungered for the truth for a long time, for many, many lives, and when our karma has become sufficiently purified, a kind of miracle takes place. And this miracle, if we can understand and use it, can lead to the ending of ignorance forever. The inner teacher, who has been with us always, manifests in the form of the "outer teacher," whom, almost as if by magic, we actually encounter. This encounter is the most important of any lifetime.

"Who is this outer teacher? None other than the embodiment and voice and representative of our inner teacher. The master whose human shape and human voice and wisdom we come to love with a love deeper than any other in our lives is none other than the external manifestation of the mystery of our own inner truth. What else could explain why we feel so strongly connected to him or her?"

From "Reflections on A Mountain Lake" by Ani Tenzin Palmo:

"The traditional analogy to describe the role of the teacher uses the

example of the sun. The sun is huge and powerful, and it illuminates and warms the whole earth. Yet if one were to put a piece of paper on the ground in the sun, even in the midday sun, at the most the paper would dry out a bit and maybe get a little crinkly. It would certainly not catch fire. But if we were to place a magnifying glass between the rays of the sun and the paper, the sun's rays would be focused, increasing their intensity. Within a very short time the paper would begin to turn brown, then it would start to smoke and

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shortly afterwards burst into flame. Likewise, it is said that although the blessings of the buddhas and the bodhisattvas are infinite and incredibly powerful, it is difficult for them to transform us directly without the intermediary of a spiritual teacher because of our defilements and obscurations. A qualified teacher embodies the blessings, power, compassion and wisdom of all the Buddhas within a human form. Like a magnifying glass, he or she can condense and transmit those blessings, igniting realizations in the disciple. This is because the guru has a human form and this is a mind-to-mind transmission. You see, the guru doesn't give us anything - he or she merely allows this inner opening to take place."

From "Tibetan Buddhism From the Ground Up" by B. Alan Wallace:
"How shall we regard our spiritual mentor? Buddhist tradition offers a variety of answers to this question, but a suitable attitude in the beginning stages of practice is this: regard the teacher as a representative of the Buddha. We cannot have the historical Buddha as our personal mentor, so the closest approximation is a qualified teacher to whom we should devote ourselves, since he has been trained in an unbroken lineage of the Buddhadharma. Such a person has become a vessel of the Buddha's words and represents for us his wisdom and compassion.

"It is the teacher's responsibility to transmit the Buddhadharma without distortion, and to adapt its form to make it meaningful to the lives of his students. If this is done, it is quite possible some of his students may gain deeper realization than himself, for the Dharma he has transmitted may contain knowledge beyond his own limited experience."

SOURCES

Palmo, Ani Tenzin. "Reflections On A Mountain Lake." Ithaca: Snow Lion Publications, 2002, p.205.

Sogyal Rinpoche. "The Tibetan Book of Living and Dying." Edited by Patrick Gaffney and Andrew Harvey. San Francisco: HarperSanFrancisco, 1993, p.134. (Available at Ligmincha's Bookstore. Visit www.ligminchastore.org, or call (866) 522-5269.

Wallace. Alan B. "Tibetan Buddhism From the Ground Up." Boston: Wisdom Publications, 1993, p.88. Available at Ligmincha's Bookstore.

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WINTER RETREAT AT SERENITY RIDGE: DECEMBER 27, 2004 - JANUARY 1, 2005.

"The Experiential Transmission of Zhang Zhung"

Part Three Teachings with Geshe Tenzin Wangyal Rinpoche

Ngondro Practice with Geshe Lungrig Gyaltsen Rinpoche

**EARLYBIRD REGISTRATION DATE IS OCTOBER 13.

PART THREE: Chapters Four, Five, Six and Seven of the Chag Tri

The View, Meditation, Flexible Behavior, and Result of Dzogchen

With Geshe Tenzin Wangyal Rinpoche

This year Tenzin Rinpoche will continue to teach from Part Three, which Rinpoche originally received from his first root master, Lopon Sangye Tenzin Rinpoche. Part Three now includes chapters four, five, six and seven of the Chag Tri (Nyam Gyu Dru Gyal wa'i Chag Tri).

During this year's winter retreat Rinpoche will focus on the essential pith instructions and supporting practices for each of the four chapters comprising Part Three: how the base of naked seeing provides the self-introduction and view; how the path of experiencing the clear light is the meditation; how the secondary causes of challenging the practitioner to bring every experience to the path are the behavior; and how the fruition of developing confidence in the three kayas and finding one's own place is the result.

Tenzin Rinpoche invites all students who received Part Two teachings at last year's winter retreat to join the returning sangha of students who received Part Three teachings last winter. Students who received teachings from chapters two and beyond under the old structure are warmly encouraged to join the community of committed students who continue to study and practice these profound and ancient Experiential Transmission teachings. Through the brilliance of these teachings and Rinpoche's renowned capacity to make them accessible, these powerful Part Three instructions and practices will deeply support the continuing growth and development of our sangha of authentic dzogchen practitioners in the West.

Register for the Winter Retreat Part Three by the earlybird date of October 13 for the cost of \$400, by November 18 for \$450, or after Nov. 18 for \$500. Contact Ligmincha Institute at (434) 977-6161 or ligmincha@aol.com.

NGONDRO PRACTICE RETREAT WITH GESHE LUNGRIG GYALTSEN RINPOCHE.

Geshe Lungrig Gyaltsen Rinpoche recently completed his September teachings of the Experiential Transmission Ngondro, and we are happy to announce that Geshe-la will extend his visit with us through the

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winter retreat. While Tenzin Rinpoche is presenting teachings from Part Three of the Chag Tri, Geshe Gyaltzen will simultaneously lead a ngondro practice retreat.

Tenzin Rinpoche highly recommends this retreat for those students who received the ngondro teachings from Geshe-la in September as well as for all other students who have received ngondro transmission in recent years and are practicing in preparation for Part Two of the Experiential Transmission.

This ngondro practice retreat offers a unique opportunity to experience the benefits of intense group practice within the boundary of our blessed and protected retreat land. The guidance of Geshe Gyaltzen Rinpoche, supported by the presence of Tenzin Rinpoche and students engaged in study and practice of the Chag Tri, will add a powerful support for deep engagement with these beautiful and essential foundational practices of our lineage.

Register for the Ngondro Practice Retreat by the earlybird date of October 13 for the cost of \$300, by November 18 for \$350, or after November 18 for \$400. Contact Ligmincha at (434) 977-6161 or ligmincha@aol.com.

YONGDZIN TENZIN NAMDAK RINPOCHE TO TEACH IN NEW YORK CITY,
NOVEMBER
19-21.

"Dzogchen Teachings from the Bon Tradition"

Sponsored by the New York Dzogchen Community

Yongdzin (Lopon) Tenzin Namdak Rinpoche, renowned dzogchen teacher and principal master of the Bon monastery Triten Norbutse in Kathmandu, Nepal, was born in Kham, Tibet in 1926. In 1992 Yongdzin Rinpoche published "Heart Drops of Dharmakhaya," a handbook of dzogchen meditation practices. In 1991 in New York, he was chosen by H.H. the Dalai Lama to give nature of mind teachings as a representative of one of the five major religious traditions of Tibet.

DETAILS:

WHERE:

Auxiliary Public School Auditorium, 198 Forsyth St., New York City
(between Houston and Stanton Streets, east of 2nd Avenue).

WHEN:

Fri. night, November 19, 7-9 p.m. Suggested donation \$35.

Sat. morning, November 20, 10 a.m.-12 p.m. Suggested donation \$35.

Sun. morning, November 21, 10 a.m.-12 p.m. Suggested donation \$35.

All three days \$105; pre-registered, \$100.

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Pre-registration is encouraged. Please make checks payable to NYC

Dzogchen Community. Mail checks to 220 Manhattan Ave., #7A, New York, NY 10025.

Contact: nycdzogchen@aol.com. Please keep questions to an absolute minimum. NYC Dzogchen is unable to assist with housing for these events.

SANGHA SHARING

"Introduction to Trul Khor in 2002 - One Student's Experience."

It must have been some inner urge for balance that had led me to sign up for the "Introduction to Trul Khor Retreat" in the fall of 2002.

I had attended my first retreat at Ligmincha a few months prior to this and I had fallen in love with the place, the people, the teacher and the teachings. Part of the reason I wanted to go back so soon was to find out if it had all been real, like having a second date after a dream-like first date - was it really love? That third week of summer retreat in 2002 was for me a huge energetic experience during which I had experienced a great deal of expansion and bliss coupled with emotional clearing and bodily discomfort and twitching. There was more I needed to explore with this path, so off I went.

The "Introduction to Trul Khor Retreat" was quite different from my experience in the summer although I would say it was no less valuable. First of all there fewer people, so we each could take up a little more space in the Gompa. This gave me more ease in maintaining a peaceful state and gave me a chance to get comfortable and settle in. Our teacher was Alejandro Chaoul-Reich, a senior student of Tenzin Rinpoche. Alejandro's warmth, devotion and love of the practices were genuinely communicated to us. He gave us permission and space to ask all our questions and responded with respect, wisdom and humor. Attending this retreat with me were Bon practitioners with all levels of experience as well as some who were at Serenity Ridge for the first time.

The practices we covered in the introductory retreat included: a focused breathing using the channels, more in-depth practice of the Tsa Lung (vital breath exercises) that we did at the summer retreat, and two sets of Trul Khor movements (11 of the 39 total movements taught during four separate retreats over the course of two years). Never having done Tibetan yoga before, I did not know what to expect, so I was happy to have more guided instruction and practice with the channels and breath. Although some of the movements in Trul Khor are vigorous and challenging to the joints, the atmosphere is one of acceptance and not pushing oneself and the movements can be adapted

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if needed.

The Trul Khor movements are said to clear obstructions and negativities and balance the channels. What was so remarkable to me

was how pliable and vital my body began to feel after just the first day. I experienced a grounded flexible state in my body and mind. I slept like a happy baby at night and I don't remember twitching even once. Some of the movements are dual purpose: The same movement is said to calm agitation or to energize when sleepy. For me they were clearing and stabilizing. Now I am convinced of the importance and power of these physical practices and am glad I have a set to use as I continue to deepen my meditation practice.

-Jennie Makihara

EDITOR'S REMINDER: This year's "Introduction to Trul Khor" will take place at Serenity Ridge, November 10-14, with Alejandro Chaoul-Reich. Visit Ligmincha's website for details: www.ligmincha.org. Register by October 11 for \$350, or after that for \$400. Contact Ligmincha Institute at (434) 977-6161 or ligmincha@aol.com.

LIGMINCHA STORE ANNOUNCES THE NEW 2005 CALENDAR!

This year's 11" x 8 1/2" black-and-white calendar has 12 full-page images of original calligraphy by Tenzin Wangyal Rinpoche. Included is a glossary of the dzogchen terms that describe the meaning of each beautiful piece of calligraphy. For the third year in a row, Ligmincha offers the full Tibetan calendar (in Tibetan and English), as well as Bon and Buddhist auspicious dates and major U.S. holidays. The calendar will be available on October 15. Pre-order yours now! Price: \$12.95 plus shipping. Visit www.ligminchastore.org or call toll-free (866) 522-5269. (In the Charlottesville area, call 434-220-0060.)

In practicing calligraphy, one develops a deep relationship with the seed syllables. These syllables represent the subtle flows of energy and deep, inner qualities. The enlightened beings themselves emanate from these syllables. Gazing at these syllables, or painting them, is a powerful form of meditation through which one develops many subtle qualities such as doubtlessness and self-confidence. - Geshe

Tenzin Wangyal Rinpoche

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DON'T FORGET TO VOTE!

A reminder: People who are attending the October-November retreat at Serenity Ridge, either for all eight days or for the second part, need to get an Absentee Ballot Application from their local Board of Elections.

Google search: Board of Elections, Your County, Your State.

You can have them mail the application form to you and then receive the ballot by mail.

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and

contributions to the Voice of Clear Light are welcome. To contact us, simply reply to this message and

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Serenity Ridge or our regional centers, please contact us:

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For books, tapes and transcripts of teachings by Tenzin Wangyal Rinpoche as well as other books and items

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