

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."

"A Cupful of the Ocean of Bon" - edited excerpts from the transcript of oral teachings given by Geshe Tenzin Wangyal Rinpoche during the Bardo Retreat, 2003.

Annual Fall Retreat at Serenity Ridge: Nov. 2-6, 2005.

"The Bon Pantheon" - a column devoted to deepening our connection to our great Bon family. "Who is Salgye Du Dalma?"

New Items at Ligmincha's Bookstore.

Retreat reminder: Sept. 7 is the "early-bird" registration date for the "Magical Movements of Zhang Zhung" (Intro. to Tsa Lung Trul Khor and Trul Khor Part II) retreats at Serenity Ridge, Oct. 26-30.

"A CUPFUL OF THE OCEAN OF BON" - edited excerpts from the transcript of oral teachings given by Geshe Tenzin Wangyal Rinpoche during the Bardo Retreat, 2003

We feel fortunate for the very deep knowledge that is available to us from thousands of years of teachings and practices in the Bon Buddhist tradition. An ocean of knowledge is there. What we take is only a cupful, yet that cupful is enough. In the Bon tradition, there are external, internal, and secret images of the divine. These divine images have different names and iconography and are associated with different rituals and mantras. For most tantric deities, there is a teaching indicating who that deity is, the meaning of the deity,

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how the deity manifests, and how one works with the deity. There are also rituals and meditation practices related with the deities.

When we are growing up, most of us don't have a master. At first we must rely on our father and mother, who are similar to a yidam and dakini. Maybe they are a good yidam and dakini. We have these two parents, these two different forces with two different energy fields and two different ways of thinking. These two forces are in union. We are part of them both, part of this union. We try to connect with our parents and to understand them, and we are constantly influenced by them. They represent our capabilities and capacities, and how we will live in and relate to this world. Later, when we enter into the teachings, we have the actual yidam and dakini, who are two different divine forces in inseparable union. Through the yidam and dakini we are trying to understand how to go beyond this world to understand

the deeper meaning of our selves.

Of course, there are many different deities. People say, "There are so many of them!" So? If the deities don't have a problem with that, why should we? We probably need to worry more about how many people there are in the world; deities don't take up any extra space.

I think it is very interesting that in Buddhism, the clear intent is to take us from a dualistic view to one that is, as closely as possible, at one with the divine. If you look at the hierarchy of these cycles of teachings, the higher the teaching, the more you become one with the divine, and the lower the teaching, the more you are separated from the divine. Higher and lower refer to the distance between you and the divine. There is no other meaningful definition of higher and lower. We can become one with these divine qualities and images. We each have our identity, and the moment we lose that identity, we merge with the essence.

Living fully means living life with energy, with breath, with joy, and with complete connection to where we live and who we live with. That is what we refer to as living fully, rather than worrying about the future. The moment you worry about the future ^ you clearly know those moments ^ your experience of life is already diminished. You're worrying about losing something you already have. It's a very silly mind game that we play all the time.

Sometimes, if our circumstances are very easy, we don't learn from them. For me, difficult circumstances often have turned out to be the only chance I had to face certain problems and learn from them. Going through a very difficult situation with a lot of pain can be a great way of learning, and for that reason it can be seen as a gift. Generally speaking, everything in life is a gift. We have so much

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opportunity to learn from things. But it is a question of recognizing that they are gifts and of learning to be with them.

Fundamentally you will always be complete. Your completeness does not have to do with what you have. Your completeness is who you are, and at the deepest level, who you are never changes. It doesn't take much force to change what you have - all it takes is rain, fire, a thief, or simply one day going into the next day. But no force can change who you are.

ANNUAL FALL RETREAT AT SERENITY RIDGE ^ NOV. 2-6, 2005

"Sleep of Clear Light" - The Sleep Yoga Practice From the Bon Mother Tantra, with Geshe Tenzin Wangyal Rinpoche.

** "Early-bird" registration date for this retreat is Sept. 7.

Centuries ago, Tibetan yogis developed the practice of sleep yoga to transform the dark hours of ignorant sleep into a path toward enlightenment. A powerful tool for awakening, sleep yoga is more than a practice of the night. It helps us to integrate all moments - waking, sleeping, meditation, and even death - with the clear light of awareness.

During this intensive five-day retreat, Geshe Tenzin Wangyal Rinpoche will teach and guide us in the clear-light sleep practices of the Mother Tantra, one of the most important cycles of teachings in the Tibetan Bon Buddhist tradition. Students will learn the proper position of the body and of the mind during sleep; the images and visualizations associated with the practice; as well as physical exercises that support meditative awareness by clearing obstacles of the body, energy and mind. There also will be at least one 24-hour period when retreatants will stay awake continuously in order to directly introduce the experience of clear-light sleep.

An important support for dzogchen practice, the sleep yoga practices bring more clarity to all experience. One performs them during normal daytime activities, during meditation practice, during preparation for sleep, and as one falls asleep. The primary goal of sleep practice is to open the door to the pure experience of rigpa - the luminous, open awareness that is the true nature of the mind. Ultimately, the purpose is to help the practitioner attain final liberation at the time of death.

The retreat is open to everyone, from newcomers to students who are
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doing commitment practices from the Mother Tantra. All will find this retreat to be a powerful support for beginning or deepening spiritual practice and for enriching their daily lives. May all beings benefit!

Retreat cost:

\$400 if received by Sept. 7; \$450 if received by Oct. 5; \$500 if received after Oct. 5.

To register, contact: ligmincha@aol.com or call 434-977-6161.

"THE BON PANTHEON" ^ a column devoted to deepening our connection to our great Bon family. "Who is Salgye Du Dalma?"

Salgye Du Dalma (She Who Clarifies Beyond Conception) is the guardian of the sleep yoga practice. She belongs among the six khandros of the secret teachings of the Ma Gyu (Mother Tantra). Entirely composed of white light, she is peaceful in appearance, with one face and two hands. Adorned with a crown of skulls and bone ornaments, in her right hand she holds a curved knife to cut through darkness and awaken the practitioner's inner clarity. Her left hand holds a skull cup. A trident staff passes through the crook of her arm and rests

against her shoulder. She stands in a dancing posture with her right leg raised and left leg standing on a moon disk atop a lotus in full bloom. Orange flames of wisdom surround her, and a green halo encircles her head.

The radiance of Salgye Du Dalma illuminates the darkness of the night, allowing the practitioner to attain pristine clear-light sleep. She embodies the sphere of clarity of the practice of sleep yoga. While the body sleeps, the practitioner abides in a state of pure awareness, falling neither into the ignorance of unconsciousness nor the agitation of dreams. (Excerpt from Ligmincha Institute's 2003 calendar, "Thankgas of the Bon Buddhist Tradition of Tibet.")

Geshe Tenzin Wangyal Rinpoche offers us excellent advice on sleep yoga practice in this excerpt from his book "The Tibetan Yogas of Dream and Sleep":

The Mother Tantra teaches that there is a dakini who is the protector and guardian of sacred sleep. It is helpful to make a connection with her essence, which is also the nature of the practice, so that she can guide and bless the transition from unconscious to conscious sleep. Her name is Salgye Du Dalma (gsal-byed-gdos-bral-ma). This
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translates as "She Who Clarifies Beyond Conception." She is the luminosity hidden inside the darkness of normal sleep.

When we develop a relationship with Salgye Du Dalma, we connect to our own deepest nature. We can further this connection by remembering her as much as possible.

Imagination is very powerful, strong enough to bind one to the sufferings of samsara for an entire life, and strong enough to make the dialogue with the dakini real. Often practitioners act toward the dharma as if it is rigid, but it is not. The dharma is flexible and the mind should be flexible with it. It is your responsibility to find out how to use the dharma to support your realization.

Rather than imagining how the day will go tomorrow, or the fight you had with the boss, or the evening ahead with your partner, it may be more helpful to create the presence of this beautiful dakini who embodies the highest goal of practice. The important point is to develop the powerful intention needed to accomplish the practice and a strong relationship to your true nature, which the dakini represents. As often as possible, pray to her for the sleep of clear light. Your intention will be strengthened each time you do.

Tenzin Wangyal Rinpoche. "The Tibetan Yogas of Dream and Sleep."

Edited by Mark Dahlby. Ithaca: Snow Lion Publications, 1998.

Available in several languages at Ligmincha's Bookstore. Visit: www.ligminchastore.org or call toll-free (866) 522-5269. In the Charlottesville area, call (434) 220-0060.

EDITOR'S NOTE: You can find an image of Salgye Du Dalma at:
http://www.garudaswitzerland.org/veranstalt_e_2005.html (This site also includes a great picture of Tenzin Rinpoche. Thank you, Garuda Switzerland!) The Ligmincha Bookstore has beautiful photos and thangkas of Salgye Du Dalma available for purchase. To preview these, go to: <http://www.ligminchastore.org/detail.asp?productid=14>

NEW ITEMS AT LIGMINCHA'S BOOKSTORE

To see photographs of the newest items at Ligmincha Institute's Bookstore and for order information, please go to www.ligminchastore.org, click on "search by category" and then click on "New Items."

TRANSCRIPTS:

"Guidance for Living and Dying: Bardo Teachings from the Bon Mother Tantra," by Geshe Tenzin Wangyal Rinpoche. Softcover, 110 pages. \$18

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"The Fivefold Teachings of Dawa Gyaltsen," by Geshe Tenzin Wangyal Rinpoche. Booklet, 8 pages. \$3.50

BOOKS:

"rdzogs pa chen po'i cha lag gal po rtsod pa'i bon de phyogs bsgrigs". In Tibetan. A collection of writings on Dzogchen, including a chapter by Yongdzin (Lopon) Tenzin Namdak Rinpoche. Published by Triten Norbutse Monastery, Kathmandu, Nepal. Paperback, 168 pages. \$18

"snyan rgyud rinpoche nam kha hphrul mdzod drang nges gnyis kyi gshung cha lag dang bcas pa". In Tibetan. A Dzogchen text written by Drenpa Namkha, 7th century, Tibet). Published by Triten Norbutse Monastery, Kathmandu, Nepal. Paperback, 397 pages. \$28

"This Precious Life: Tibetan Buddhist Teachings on the Path to Enlightenment," by Khandro Rinpoche, forward by the Dalai Lama. Paperback, 192 pages. \$13.95.

"Clarifying the Natural State," by Dakpo Tashi Namgyal. Paperback, 107 pages. \$18

RETREAT REMINDER

Sept. 7 is the "early-bird" registration date for the "Magical Movements of Zhang Zhung" retreat (Intro. to Tsa Lung Trul Khor and Trul Khor Part II, taught separately and concurrently) at Serenity Ridge this Oct. 26-30 with Alejandro Chaoul-Reich.

To learn more about this retreat go to:

http://ligmincha.org/program/sr_teachings/05_magic_movements.html

To register, contact: ligmincha@aol.com or call: 434-977-6161.

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and

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