

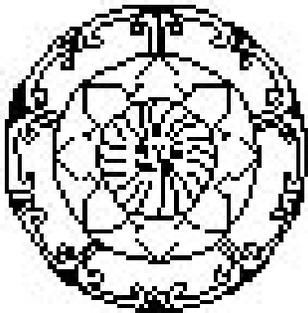
The Voice of Clear Light

THE LIGMINCHA INSTITUTE NEWSLETTER

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SCHEDULE OF TENZIN WANGYAL RINPOCHE

Charlottesville. Ligmincha Institute
April 14-16, Fri.-Sun.
Easter Retreat
Teaching of Six Lokas (See page 3.)

Dallas, April 22-23
Sat., 22, 4-6 p.m., public lecture
Sun., 23, 10 a.m.-5 p.m., Introductory
practice. Contact: Al Vreeland at (214)
750-8104. Newcomers are welcome.

Houston. At Khyung Dzong
April 28-30, Fri.-Sun.
11 a.m.-12:30 p.m. and 3-4:30 p.m.
Fri., Introduction to Dzogchen
Sat, Sun., Dream Yoga
No single sessions. Contact: Khyung Dzong
(See page 9.)

New York City. At Open Center
May 5-6, Fri.-Sat.
Fri., 8 p.m. talk: An Introduction to Bön
Shamanic Practices
Sat., 10 a.m.-5 p.m. workshop: Overcoming
Obstacles with Bön Shamanic Practices
Contact: Open Center at (212) 219-2527.

Mexico D.F., Mexico.
May 12-14, Fri., 12, evening, Sat.-Sun.
Wonders of the Natural Mind
Contact: Vicky Gurza at (525) 281-0269 or
(525) 281-3530

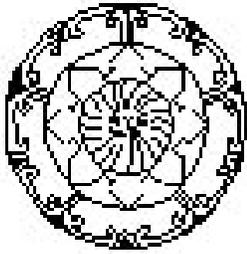
San Francisco. At Shen's Healing Center
May 10-21, Fri., Sat.-Sun.
Teaching of the Six Lokas (See page 3.)
Contact: Angela Shen at (415) 752-0170.

Seefeld, Germany. At Kunze-Hof
May 24-28, Wed.-Sun.
Bön Healing Retreat
The workshop is designed primarily for
body-psychotherapists, but also is open to
healing practitioners and professionals
from clinical areas. Maximum number of
participants: 30.
Contact: Earthlight, German Institute for
Biosynthesis. Tel./Fax (4944)54-8272.

Jemez Springs, New Mexico.
At Bodhi Manda
July 3-23, Summer Retreat (see pages 1-2).
Contact: Ligmincha Institute

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The Voice of Clear Light

Volume IV, Issue 1

THE LIGMINCHA INSTITUTE NEWSLETTER

Spring 1995

Summer in New Mexico

Happy Lhosar (Tibetan New Year) to all! We started this year with two pieces of great news. We have confirmed the place and dates for the summer retreat, and best of all, Lopon Tenzin Namdak Rinpoche and his assistant will be joining us there. Khenpo Nyima Wangyal will remain at the monastery in Lopon's absence.

The **Summer Retreat 1995** will be held from **July 3–23 in Jemez Springs, New Mexico**. The retreat place is called **Bodhi Manda Zen Center**, and it is located in a high desert river canyon in the Jemez Mountains, 60 miles northwest of Albuquerque, New Mexico. It seems to be a fantastic place, and the people who run it have been extremely helpful.

I thank Jim Casilio and John Walker for their help in deciding on this facility.

Teachings

As we mentioned in detail in our last issue, during the first two weeks the teachings will be focused on the **21 Seals** from the *Zhang Zhung Nyan Gyud*. In the third week, we will be working with shamanic practices from the Bön “causal vehicles.”

The schedule will be similar to those of past years: We will start around 6:30 a.m. and alternate between teachings, practices—which include the Preliminaries from *Heart Drops of Dharmakaya*, the *Short Meditation Practice in Six Sessions* and *Trul Khor* (*Phrul 'Khor*) Tibetan Yoga from the Bön Tradition—and discussion groups, finishing at around 8:30 p.m. with dinner.

The last day of the retreat, Sunday, July 23, we will finish with a Gana Puja around 2 p.m. We encourage everyone to stay and share such an auspicious conclusion.

The Facility

There is a spacious meditation hall with some black zafus. Participants are encouraged to

bring their own meditation cushions (especially if it is a particularly comfortable one); but if you happen to bring a black zafu, please mark it with your name.

A beautiful river runs within the property together with two natural hot springs, bath pools which everyone can enjoy at leisure.

The kitchen is big and fully equipped, and Stephen Dignan and Richard Assaly have already agreed to cook for us as they did last year—in fact they are already preparing menus, yeah! Get ready to enjoy again the wonderful and energetic meals that this pair can create.

There is a dining room and also some space to eat outdoors. Each person will have a set of bowls for which s/he is responsible throughout the entire stay. We will have a bucket for washing and one for rinsing after each meal and everyone will do their own, so no dish-washing duty this year. This does not mean

Weeks one and two:

Teachings on the 21

Seals from the

Zhang Zhung Nyan

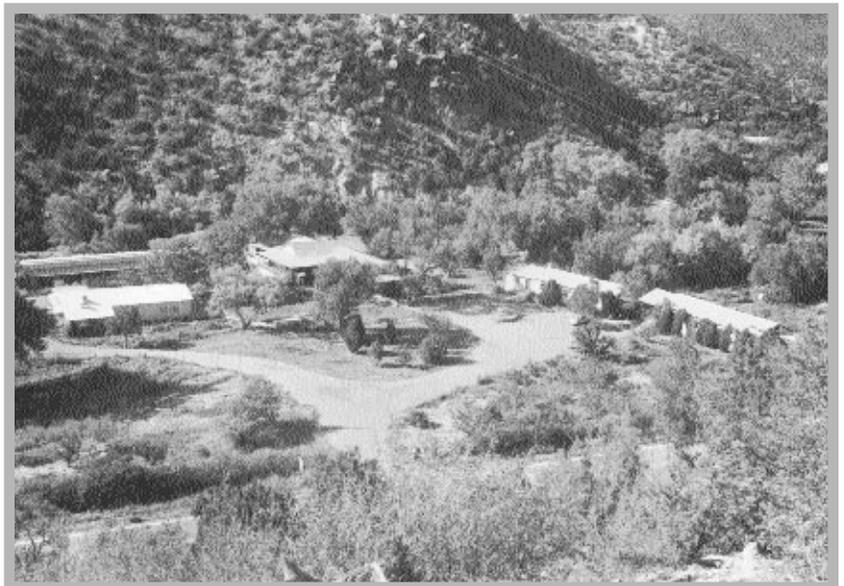
Gyud.

Week three:

Shamanic practices

from the Bön

“causal vehicles.”



Bodhi Manda Zen Center is located in a high desert river canyon in the Jemez Mountains, 60 miles northwest of Albuquerque, New Mexico.

Continued from page 1

Summer in New Mexico

that there will be no karma yoga. We will still need to wash the pots and pans and to help the cooks prepare by peeling and cutting. Other karma yoga offered to keep the facility nice and clean are welcome. Meals will be vegetarian, but we will have a meat option twice a week. Also let us know in advance if you suffer from any food allergies.

The dorms will be similar to last year's. Some rooms sleep four and others nine to a room. **At night it gets cold so we recommend that everyone bring a sleeping bag.** Camping will be available but limited (not as big as last year). The camping area is behind the dorms and will probably fit a maximum of nine or 10 tents.

There also are some motels nearby. Two are within walking distance. Laughing Lizard Inn and Cafe has a few double rooms at US\$ 48 per day; if you stay more than 2 weeks, you can ask for a better rate. Tel.: (505) 829-3108 (talk to Elsie). Jemez Mountain Inn has some double rooms for US\$ 49 per day and two efficiency rooms (with kitchen) for US\$ 59 per day Tel.: (505) 829-3926. A little bit further away (around one mile), the Jemez River Bed and Breakfast Inn has rooms for US\$ 80 to 90 per day. Tel.: (505) 829-3262.

Laundry can be done within the retreat facilities. There are a pay washer and dryer.

Transportation

If you are planning to come by plane, the closest airport is Albuquerque, New Mexico. The retreat place provides a van for US\$ 20 roundtrip per person. **If you are coming by car, look for the map on page 9.** In any case, let us know what your plans are so we can organize it better for everyone, especially if you intend to make use of the van. If you are coming for the whole retreat or just the first week, you should be arriving on the morning of July 3. If you are coming for the second week, you

should arrive on the evening of July 9 or the morning of July 10. If you are coming for the third week you should arrive the evening of the July 16 or the morning of July 17.

What to Bring

Since it will be sunny, we recommend bringing a hat and some sunscreen lotion. If you want to use the river and hot springs, you need to have a bathing suit. You should bring your own towels.

For those who want to participate in the *Trul Khor* we strongly recommend bringing a cushioned mat like the ones that you put underneath your sleeping bag when camping or any other that you find appropriate.

Cost

We have managed to hold the cost of the retreat to that of past years, but we will not be able to offer discounts. The cost of the retreat (including teachings, accommodation and all meals) will be the same if you are staying in the dorms or camping. If you stay at one of the motels, you pay the retreat cost and also your own motel accommodations.

For the whole retreat the cost is US\$ 975; for two weeks, US\$ 675; for one week, US\$ 350. A non-refundable deposit of US\$ 150 is due by June 15 whatever the length of your stay.

Since space is limited, we encourage early registration. People who register first have priority of accommodation as do those who register for all three weeks.

There will be a limited number of work-study positions available again this year, particularly for people attending all three weeks; please contact Ligmincha to apply. If anyone wishes to help Dharma brothers and sisters who are not able to afford the retreat, we welcome your support.

—Alejandro Chaoul-Reich

If you are coming by car, look for the map on page 9.

E-Mail

Peter Harcy has a new e-mail address: PETERHA@LX.Net-com.com

To communicate about the new publication, *Garuda*, send e-mail to Pam Foresman at paf2f@Virginia.EDU or Santiago Villaveces at SVILLAV@colcig3.colciencias.gov.co

Voice of Clear Light

Editor: Alejandro Chaoul-Reich
Designer: Nan Chapman
Assistant Copy Editor: David Henry
Contributing Writers: Tenzin Wangyal Rinpoche, Bill Gorvine, Clay Moldenhauer, Jill Sidford, Jeff Fisher, Ida Smith, Belita Leal
We need help with the newsletter! We welcome anyone interested in design, editing, or proofing.

NEWSLETTER DEADLINES

People who want to send articles to be published in the Summer issue of VOCL should send their articles on a disk no later than May 1, 1995. For the Fall issue the deadline is August 1, 1995.

Please check with Alejandro at Ligmincha for length recommendation at the following e-mail address: mac5t@fermi.clas.Virginia.edu.

Dharma Items Available from Ligmincha Institute

Books on Dzogchen

Wonders of the Natural Mind (\$14.95) by Tenzin Wangyal Rinpoche. A clear and concise introduction to Dzogchen with descriptions of stages and practices.

Heartdrops of Dharmakaya (\$15.95) by Lopon Tenzin Namdak. A translation and commentary of Shardza Tashi Gyaltzen's text. A Dzogchen practitioner's handbook.

Self Liberation Through Seeing with Naked Awareness (\$14.95) by Padmasambhava. Translation and commentary by John Reynolds. This text poetically explains and invokes the natural state.

Women of Wisdom (\$10.95) by Tsultrim Allione. Inspirational biographies of six women practitioners who reached the highest levels of awareness and story of the editor's personal spiritual quest.

Tibetan Buddhism from the Ground Up (\$14) by Alan Wallace. An excellent and clearly written introduction to Tibetan Buddhism in general from a Western perspective.

Tantric Practices in Nyingma (\$14.95) by Khetsun Sangpo Rinpoche. Edited by Jeffery Hopkins. An explanation of the Nyingma Ngon Dro (preliminary) practices, which are very similar to the Bön Ngon Dro practices.

The Crystal and the Way of Light: Sutra, Tantra, and Dzogchen (\$12.95) by Namkhai Norbu Rinpoche

Dream Yoga and the Practice of Natural Light (\$13) by Namkhai Norbu Rinpoche

Tapes (\$9 each)

- Kunzhi I or II* (circle your choice)
- Rigpa I or II* (circle your choice)
- Practice of Dream*

New! New! New!

Short Meditation Session Practice Package (\$10) New version with tape of guided practice, a detailed explanation, and questions and answers concerning the practice. Includes newly edited version of the practice book. Practice book may be purchased separately for \$3.00; hardcover for \$4.00.

Tape Sets

From year one of the seven year program, July 1993

Vol. 1: Lopon Tenzin Namdak Rinpoche on the tenet systems as described in the *Nine Ways of Bön*. Seven tapes (\$40)

Vol. 2: Tenzin Wangyal Rinpoche on the tenet systems as viewed in the Bön and Buddhist traditions. Five tapes (\$29)

Vol. 3: Lopon Tenzin Namdak Rinpoche explaining some of the teachings included in *Heartdrops of Dharmakaya*. Five tapes. (\$29)

Vol. 4: Tenzin Wangyal Rinpoche and Professor Anne Klein comparing Lo Rig, the science of mind from the Sutra systems, and the Nature of Mind teachings of Dzogchen. Seven tapes (\$40)

Vol. 5: Shamanic teachings by Lopon Tenzin Namdak Rinpoche and Tenzin Wangyal Rinpoche. Includes the Sangcod ceremony and the practice of Soul Retrieval. Five tapes (\$29)

Vol. 6: Tenzin W. Rinpoche: guided meditations from the *Zhang Zhung sNyan rGyud Experiential Transmission*. Four tapes (\$24)

Part 1, Vol. 1: Tenzin W. Rinpoche explains the Bön preliminary practices. Includes guided practices. Eight tapes (\$45)

Part 1, Vol. 2: Tenzin W. Rinpoche explains the practices of body, speech, and mind from *Heart Drops of Dharmakaya*. Includes guided practices. 3 tapes (\$18)

Clothing and Other Items

Ligmincha T-shirts (\$15)
 Heavy white cotton T-shirts with color Ligmincha Logo Med, Lg
 Hung Garuda
 Ligmincha" woven shoulder bags. Black with multicolors, "Ligmincha," & zipper pocket (\$15)

Traditional Tibetan Incense (\$2.50)
 Tibetan Healing Incense (\$2.50)

Tara Healing Incense, long sticks (\$4.50)

Shipping and Handling Costs

U.S.: 10 % of total order
 Foreign: 15% of total order
 Orders \$100 and over: shipping \$10
 U.S. Funds only, please! Sorry, we cannot process telephone, e-mail or credit card orders.

Total Amount.....\$ _____
 Shipping & Handling\$ _____
 (VA residents add 4.5% sales tax).....\$ _____
 Grand Total.....\$ _____

Please send order to:

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 Charlottesville, VA 22903 USA

Ship and/or confirm summer retreat registration to:

Name: _____

Address: _____

Tel. No. _____

I am interested in attending the summer retreat: Week 1

Week 2 Week 3

My deposit is enclosed.

Rare Bönpo Publications Are Now Available



Hidden away during the cultural revolution by a monk of the Ritse druk (Six Mountains Peak) Monastery in KhyungPo, Kham, they have now been kindly lent to Lopon Tenzin Namdak for publishing.



The Bön Foundation would like to call to your attention its ongoing publication of rare texts of the Bön religion, many of which are unavailable outside of Tibet.

Most recently we have published seven texts:

1. **The biography of Sangye Lingpa (sang rgyas gling pa)** (b. 1705) in five volumes. The life story of this rediscoverer of New Bön termas is generally well-known, but the present Namthar is printed from what appears to be the only remaining copy of this particular text. 1990.

Sangye Lingpa was the third incarnation of Loden Nyingpo (blo ldan snying po) (b. 1360), whose biography is to be published in the near future.

Also, it is our hope to make publically available in the future the biography of the second incarnation of Loden Nyingpo, Mishig Dorje (mi shig rdo rje), whose life story so far has been unknown.

2. **Kundrol Dragpa (kun grl grags pa)** (b. 1700). The biography of another tertön and great scholar of the New Bön tradition. A contemporary and friend of Sangye Lingpa, Kundrol Dragpa wrote commentaries on both the old and new Bön traditions and rediscovered various ritual texts. His biography is in one volume of three parts: external, internal and secret. 1990.

3. **The Ne Len De Zhi (gnas len sde bzhi)**, rediscovered by Khyunggö Tsel (khyung rgod rtsal), 1 vol., a ritual text explaining the nature and propitiation of the Gods of Earth, Wood, Water and Rock. Printed from the only existing copy. 1990.

4. **Khedrup Lungtog Gyatso's (mkhas grup lung togs rgya mtsho)** book on "Black" Astrol-

ogy, 1 vol. This astrology, based on the Chinese tradition, is widespread in Tibet but is very rare in Bönpo context. 1990.

The above texts have never been published before and are very rare. Hidden away during the cultural revolution by a monk of the Ritse druk (Six Mountain Peaks) Monastery in KhyungPo, Kham, they have now been kindly lent to Lopon Tenzin Namdak for publishing. Other rare volumes from the same source are at the moment temporarily with the Bön Foundation and will be published if funds for the printing costs are available.

5. **Ma rgyud ye shes thig le' i chan 'grel thar lam rab gsal zhes bya ba bzhugs** by Lopon Tenzin Namdak. A text refuting misconceptions about Dzogchen using extensive quotations from the commentary on the Ma Gyu (ma rgyud) Mother Tantra. 1990.

6. **A volume on the construction of 120 different Bönpo Stupas**, consisting of quotations collected from many sources. Edited by Lopon Tenzin Namdak. 1990.

7. **The Gyung drung bön gya bstan pa'i 'byung khung nyung bsdus zhes bya ba bzhugs**, a short history of Bön written by Lopon Tenzin Namdak. 1990.

It is our hope that you will be purchasing as many copies of these texts as possible. This will make possible the printing of more of these valuable old volumes, thus making publically available what may otherwise be lost as fields for scholarly study.

Address for correspondence:

Geshe Nyima Wangyal
Publication Incharge
Bönpo Foundation



Thank You

We want to express our gratitude to the following people who have helped to maintain the Ligmincha Institute:
Beverly Oliphant • Bill Millard •
Bob Campbell • Ellen Coleman • Jeff Krouk •
Michael Katz • Peter Harcy • Lee Thomas •
John Martin • Linda Hendrick • Lynn Castro •

Margaret Jensen • Marie-Claude Wofertz •
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Hank Howell • Bruce Stram • Patrick Dugan •
Chris Kilgore • Carla Van Arman •
Mary Horan Gayatri • Sheila Turner •
Martin Lowenthal • Stephen Ferrarone •
Mark Hoyer

Easter Retreat in Charlottesville

The Practice of the Six Lokas April 14–April 16

Throughout Buddhist cosmology six lokas, or dimensions of being, are generally used to describe the types of rebirth an individual can take within cyclic existence. While the experiences of these dimensions vary from extremely pleasant to extremely unpleasant, all of these realms are equally recognized as temporary and limited states, and each one is linked with a specific negative emotion.

Tenzin Wangyal Rinpoche will be teaching from the perspective of the Tibetan Dzogchen (Great Perfection) tradition, in which the six lokas are not only connected with specific realms of rebirth and negative emotions but also with specific points, or cakras, in the human body.

Rinpoche will introduce us to precise methods for gradually opening and purifying each of these cakras based on the *Zhang Zhung Nyan Gyud* (*zhang zhung snyan brgyud*)—“*The Oral Lineage of Zhang Zhung*—a quintessential text of the Bön Dzogchen tradition.

The practices we will be working with utilize concentration, visualization and mantra in a step-by-step process designed to remove emotional obstacles, purify the seeds of rebirth in the six lokas, and open the door to enlightenment through the blessings and power of the six enlightened guides (*‘dul gshen ‘drug*) associated with each of the six realms.

These teachings are open to both old and new students; there are no prerequisites.

Schedule

The retreat will begin at 8 a.m. on April 14 and end at 5 p.m. on April 16. Instruction and practices will fill each day from 8 to 5 with a break at lunch for rest and study. **Please note that as the teachings will begin in earnest at 8 a.m. on Friday morning, you should plan to arrive by Thursday night. Rinpoche has indicated that retreat participants should not schedule departures before the final session which ends at 5 p.m. on Sunday.**

The Facility

The retreat will be held at the Holiday Inn located atop the beautiful Blue Ridge Mountains near Waynesboro, Virginia, approximately 30

minutes from Charlottesville. The hotel has beautiful views over the Rockfish valley along with comfortable rooms and modern amenities. Lunch will be provided at the Holiday Inn as part of the cost of the retreat, but participants will need to coordinate their own plans for breakfast and dinner.

Participants must contact the Holiday Inn at (703) 942-5201 to make their own room reservations. As part of the Ligmincha group, you will be entitled to a reduced rate of \$45/night for a room, which can be occupied for this price by either one or two persons.

Ask to speak with Susan Alexander and be sure to refer to the Ligmincha group rate of \$45. A small number of spaces may also be available in the homes of Charlottesville sangha members for those on a tight budget.

What to Bring

The hotel rooms will include towels and linens, but participants should bring their own toiletries. Everyone also should bring their own meditation cushion for use during the teaching and practice sessions. The Holiday Inn will provide chairs for those who prefer them.

Transportation

US Air, Delta, United and American Airlines provide air service to Charlottesville, and Amtrak has daily train service. Participants needing transportation to and from the airport or train station must indicate this on their registration form.

The hotel does not provide a shuttle service and we only will be able to accommodate those who notify us of their arrival and departure times by April 1.

Costs

The cost of the retreat is \$125, including teachings and lunch, plus whatever lodging costs you incur. (\$45/night plus tax per room, single or double occupancy at the Holiday Inn.)

If you are interested in attending the Easter Retreat and the April 1 deadline is past, please call the Ligmincha Institute for late registration information.

—Bill Gorvine

If you are interested in attending the Easter Retreat and the April 1 deadline is past, please call the Ligmincha Institute for late registration information.

The Five Elements— Model and Metaphor



“What do these clusters-of-five mean in the Bön Tradition, and what problems of transliteration may occur in the minds of Westerners who have had a limited or a different exposure to such clusters?”

Tenzin Wangyal’s *Wonders of the Natural Mind* (Wonders) and Lopon Tenzin Namdak’s *Heart Drops of the Dharmakaya* both present experientially oriented teachings, which rely heavily on the model and metaphor of the five elements: fire, air, water, earth, and space. These five elements are associated with the five lights, the five senses, five substantive elements and other groups of five. The question is “What do these clusters-of-five mean in the Bön Tradition, and what problems of transliteration may occur in the minds of Westerners who have had a limited or a different exposure to such clusters.” I have no definitive answer to this question, but would like to start a dialogue about the five elements because of their importance to Bön and other traditions, including the Judeo/Christian. To start that dialogue, I would say that we could identify three sources of five element theory/experience that affect the receptiveness of most practitioners: (1) general media, (2) significant books, and (3) related teachings/life experience. (Possible categories of research, and networking)

General Media

Western practitioners, I believe, have no real knowledge of the five elements, but do have a tacit feeling for them through the Bible. Consider the Great Commandment (GC) and the Lord’s Prayer, the heart and practice of Judeo/Christian culture. The GC of Mark 10 and Luke 18 define the law of love negatively telling the listener what not to do, a bottom-line list of practices (niyama) that parallels The Vinaya (no theft, false claims, fornication, or murder). The GC of Matthew 22 and Luke 10 define the law of love positively, dictating behaviors (yama) the listener is to do. Each GC has within it five elements that are, or relate to, the “bodies” traditionally perceived by Westerners (i.e. physical body, mind, heart, soul, and source). The Lord’s Prayer is similar.

In addition to being formally unaware of the biblical influence, the Westerner practitioner is probably unaware that the five elements have been subtly introduced over the years through the entertainment media.

For instance, the most enduring media event of the turn of the century was the 1902 musical drama “Wizard of Oz” (Oz). After the 1939 Oz movie, we find a movie and soap opera lineage of the five element character set in “Forbidden Planet,” “Star Trek”, “Star Wars,” “Blade Runner,” “Star Trek: The New Generation,” “Sisters,” “The Crow” and others. Sources (2) and (3) also offer examples.

Behind the use of the five elements is the theory of correspondences (the interrelatedness of all phenomena) taught today by both books and by living teachers. From both we learn that the five elements of fire, air, water, earth, and space are associated with colors, numbers, directions, seasons, organs, planets, precious stones, ages, etc. These may be understood as “primary associates.” They are often presented as tables of analogy or correspondence as they are in Tenzin Rinpoche’s *Wonders of the Natural Mind* (p.148-9). Secondary or derivative “associates” would be human temperaments, a priori learning dispositions, stages of human development, etc.

Fortunately, teachers of the five elements survive in both books and in living disciples. A survey of five element teachings outside the Bön tradition but resonating with Bön would include many Indigenous Wisdom traditions, including the religions of India and the Americas. A survey of five element teachings also outside the Bön tradition but mixed and contemporaneous with Bön would include other Buddhist schools of training once resident in Tibet. If you have been unable to find any definitive study in writing on this subject, it may be because there is none. I have been collecting texts and articles on this subject since 1973, and *Wonders* is as rich as it gets. *Wonders*, in my opinion, should be the key text on any reading list on this subject.

The assumption behind our initial question about five element clusters is that a better understanding of and a sensitivity to the five elements will prepare us for a more adequate reception of the Bön teachings. Perhaps the study and practice of a network of practitioners focusing on the tables of correspondence in Bön could confirm if this assumption is correct.

—Clay Moldenhauer

Houston: East-West Dialogue on Healing Arts Seminar

Tenzin Wangyal Rinpoche founded the Khyung Dzong Center for Meditative and Healing Arts on a vision of bringing Tibetan meditative and healing traditions into dialogue with Western healing traditions. This vision unfolded through the hosting, by the Khyung Dzong Center and Rice University, of a conference on the practice of Tibetan and Chinese medicine within Western culture on February 17.

The conference was filled to capacity, with about 150 people in attendance. The speakers at this conference were: Dr. Angela Shen, the director of the Chinese Medical Center in San Francisco, representing the Chinese healing tradition; Dr. Dickey Pelden, a Tibetan physician working in a Family Practice Clinic in Berkeley, representing the Tibetan healing tradition; Dr. Christina Stemmler, a Western physician trained in Chinese acupuncture and president of the American Academy of Medical Acupuncturists, representing the conjunction of Eastern healing practices and Western medical practices; and Dr. Gerald McKenny, assistant professor of religious studies at Rice University, specializing in bioethics. The conference concluded with a panel discussion with the speakers, Dr. Anne Klein and Tenzin Wangyal Rinpoche.

All of these speakers stressed the interrelationship between the physical, mental and spiritual in healing. The insights that these Eastern medical traditions bring to Western medicine lie in their recognition of human beings as integral entities, wherein mind, body and spirit interact together in the process of healing. The insights of Western medical practices lie in their detailed and exact knowledge of the physical body and metabolic processes. The integration of Eastern understanding of the mind and spirit with Western knowledge of the material body would form a system of healing unsurpassed by any one system alone.

The following day, on February 18, the Khyung Dzong Center hosted a workshop on the application of Chinese and Tibetan healing arts. This workshop was also filled to capacity. Drs. Angela Shen and Dickey Pelden both lectured and then gave demonstrations of how their respective medical traditions treat particular disorders. Each of these

physicians also lead participants in meditative healing practices, again stressing the mind as the ultimate source of all imbalances that results in physical, mental and spiritual problems. Later that evening, Dr. Angela Shen gave a lecture on the specific application of Chinese medicine in alleviating HIV/AIDS related disorders. Dr. Shen has been working on Chinese medical techniques for treating HIV/AIDS since 1982. Both physicians intend to return to Houston in the near future to continue this initial dialogue between Eastern and Western medical traditions.

Upcoming Events

Tenzin Wangyal Rinpoche will be returning to Houston on April 2, and will give teachings and leading practices at the Khyung Dzong Center each Wednesday, from 7–9 p.m., beginning April 2–May 24.

In October, Rinpoche will give a 5 day *Ngondro* retreat in the Houston area. Please call the Khyung Dzong Center at (713) 523-7330 for further information.

Weekly Activities

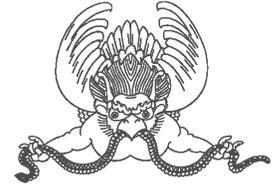
7 p.m.–8 p.m., Wednesday evenings—Discussion Group. We will be reading and discussing *Tantric Practice in Nyingma* by Khetsun Sangpo Rinpoche, in preparation for the October *Ngondro* retreat, and *The Tibetan Book of Living and Dying* by Sogyal Rinpoche.

8 p.m.–9 p.m., Wednesday evenings—Meditation Practice. We will be focusing on the Six Sessions practice and Integration practice with movement and sound. On the first and third Wednesdays of the month we will give introductions to simple breathing and concentration practices for newcomers.

7:30 p.m.–8:30 p.m. Monday evenings—Meditation Practice. This month we will focus on the Purification through Mantra practice and the invocation of Yeshe Walmo.

10:30 a.m.–11:45 a.m., Saturday mornings, 'Phrul 'Khor Yoga. Practice will be devoted to the Six Root (*tsa wa*) Postures and the second series of postures (*tsa chog*), Shaking of the Channels. All are welcome to learn this Tibetan form of yoga.

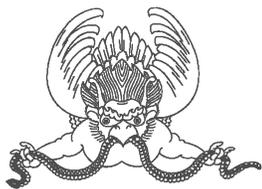
—Belita Leal



The integration of Eastern understanding of the mind and spirit with Western knowledge of the material body would form a system of healing unsurpassed by any one system alone.

**For information write to:
Khung Dzong Ctr.
P.O. Box 54179
Houston, TX 77254-1791 or call Kelly Kelsey @ (713) 528-5861**

Khyung Dzong News



Southern California: Soul Retrieval Teaching

After days of rain and torrential floods, the sky cleared and the sun shone on Topanga Canyon for the weekend of February 4-5 and the Soul Retrieval teaching hosted by Khyung Dzong of Southern California.

Approximately 49 people gathered at The Mermaid in Topanga as Tenzin Wangyal Rinpoche explained and performed the soul retrieval ritual. They were also given instruction in the preparation of a dadar (long life arrow) and in the construction of a wealth vase. The participants at this event hope that the assembly of wealth vases on such a grand scale will benefit the people of California as they struggle to recover from natural and economic disasters that have been plaguing the state.

Once again, participants travelled from all over the United States to attend the teaching. Ken Noble won the "Distance Award" by travelling from Guam to attend the weekend events. Annette Deltac was first runner-up by flying in from Charlotte, North Carolina; John DeMahe breezed in from New Orleans and gained the second runner-up honors and Meeche Bodner's trip from Idaho found her qualifying as 3rd runner-up. However, Lonnie Thibodeaux garnered special mention for encouraging Ken and John and Annette to attend. We are in touch with the airlines to see if he can earn any frequent flyer mileage for generating all of this business!

A great deal of individual effort helped to make this weekend teaching a success. We would like to recognize the special efforts of the following individuals: Bob Anger and Ron Sharrin for finding The Mermaid; Juliette Hanauer for negotiating for the use of the facility; Barbara Bradshaw for doing the mailing; Geraldine Takayoshi for shopping for arrows,

bamboo and wealth vases, for handling registration, accounting and the Ligmincha marketplace; Gayatri Horan for handling the refreshments for the breaks and the menu selections for Saturday and Sunday lunches, for coordinating all the details of the puja and for providing and preparing the cedar sticks for all of the wealth vases; Bob Campbell for milling all of the cedar sticks to Rinpoche's precise instructions; Anita Audette-Kendall and Alicia White for decorating the shrine room; Linda Capetillo-Cunliffe for audiotaping the event; Bruce Bennett for the use of the sound board and the speaker system; Roz Dauber and Duncan Burns for videotaping the event; Karen Jerene and Sue Hildreth for cutting mantras and covers for the wealth vases and to everyone else who came early to set up and stayed late to clean up the facility.

Khyung Dzong of Southern California now hosts a beginning practice session on the third Sunday of each month at 3 p.m. This is in addition to the regular practice group which does the *Ngondro* practice together each Sunday. The beginning practice group will do the six session practice and will be using some of Rinpoche's audiotapes to enhance the practice session.

On the evening of February 28th, the Khyung Dzong group gathered to celebrate in the traditional way on the last night of the Tibetan year. The group is collecting donations to sponsor a tea at Menri Monastery during the Tibetan New Year celebration.

The group sent their fondest wishes to Rinpoche and the group of his students who traveled to Dolanji, India for the New Year festivities and they also sent their best wishes to the monks of Menri Monastery.

For information:
Khyung Dzong of
Southern California
P.O. Box 1607
Temple City, CA
91780
Tel. (818) 449-2210

***Apologies to Pam
Ashley for using
the wrong last
name in Southern
California's
Arcadia retreat
article in VOCL.***

Charlottesville Schedule of Activities

Wednesdays at 7:30 p.m.: Short Meditation Session in Six Parts. Open to all.

Sundays at 10:00 a.m.: Parts I and II of the Experiential Transmission. Open to those who have received the teachings and transmissions for the Bön *Ngondro* practices. One group will be focusing on these practices, a second will be working with practices from Part II.

3rd Sunday of Each Month: Instruction in the Short Meditation Session in Six Parts will be available for interested newcomers. Please contact the institute to make arrangements.

Last Sunday of Each Month: Intensive *Ngondro* practice will take place from 9 a.m-4 p.m. with a one-hour break for lunch from 12-1. Those working on *Ngondro* are encouraged to attend.

Namkhai Norbu Rinpoche's Health Update

(From *Tsegyalgar Newsletter* Jan/Feb 1995)

As of February 27, 1995, the situation is as follows:

Rinpoche has completed three weeks of treatment for leukemia with monoclonal antibodies, as an outpatient with positive outcome at Sloane-Kettering Memorial Institute. Bone marrow tests, blood platelet counts and other analyses all indicate satisfactory progress. He was in the hospital from February 20 to 25 for a first cycle of chemotherapy and showed no untoward reactions. He was released with no contraindications on Saturday 25.

Rinpoche will make periodic visits to the hospital as an outpatient to monitor the evolution of his condition. As a function of these results, further chemotherapy will be scheduled. During this time Rinpoche's immune defenses are greatly lowered and great care will be taken to keep him completely isolated from any possible infection. He continues to make use of vitamin and herbal cures.

Rinpoche wishes to thank all his students for doing practice.



Namkhai Norbu Rinpoche

Shamanic Teachings from the Andes

The Ligmincha Institute cosponsored a recent visit to Charlottesville by the noted Ecuadorian shaman, Don Alberto Taczo. Don Alberto gave an evening lecture at the University of Virginia followed by a five-hour workshop the following day at Living Yoga Studio. On both occasions his Spanish was admirably translated to English by Alejandro Chaoul-Reich. Carolina Arrata, a representative of the Ecuadorian consulate, accompanied him here to facilitate his visit.

Don Alberto is the son of a shaman who was himself the son of a shaman. His training began as a natural way of being in this lineage and continued as he was introduced to many shamans from tribes other than his own. From ages 13 to 25 he received sequential initiations in the elements of earth, water, air and fire.

In 1975, Don Alberto was appointed "Great Priest of the Fundamental Principles of Andean Spirituality" by a council of South American shamans called in Quechua the "Yachags." It was also this council that granted him the high honor of "The Force of Great Life" and encouraged him to take his knowledge of the sacred principles and ancient wisdom to a wider audience, including the North American peoples. His mission is to help us understand how to live our lives in greater harmony with the forces of the natural world without causing undue harm to "Pachamama," mother earth.

Here in Charlottesville, Don Alberto asserted that the relationship to nature needs to be experienced on a deeper level than we are used to.

He encouraged us to use the elements as a way to nourish ourselves and our inner sacred fire (life force). He spoke of the need to experience our bodies and our food as the earth element and to begin each day with the experience of the air element in and around our bodies. He reminded us that each time we move we are moving water and that when we bathe and wash ourselves, we can feel the external water becoming one with our internal water. Fire is present in everything as the life force itself, in addition to its manifestation as the sun and fire that warm us from the outside.

In the workshop with Don Alberto, we were given several practices to nourish the experience of sacred fire within and further encouragement in securing a more accepting, stronger experience of ourselves and of confidently acting on this knowledge. He advised us to enjoy ourselves more and to manifest that happiness in our daily life.

Don Alberto was pleased with life in Charlottesville, saying that he found there was a harmonizing quality here that built strong families and communities.

—Ida Smith

Don Alberto's mission: to help us live our lives in greater harmony with the forces of the natural world without causing undue harm to mother earth.



A Lesson Learned in the Passing of a Friend

By my second week into the 1994 Summer Retreat, the sun of Rigpa had occasionally pierced through the gaps in the clouds of grasping mind and everything glowed in its rays. Life had taken on the qualities of equanimity, timelessness and purpose to a degree

naturally within my relative mind.

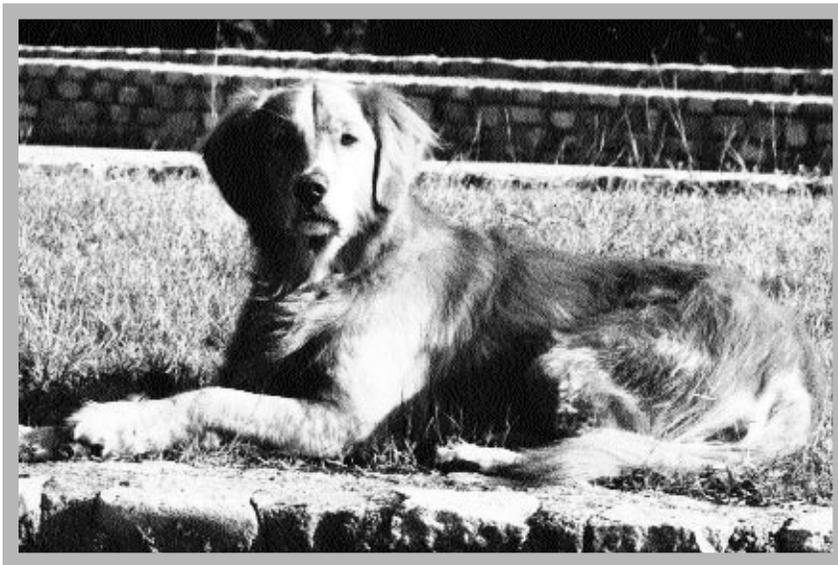
Nikki was very fortunate to have died with the attention of such a compassionate teacher as Tenzin Rinpoche. Besides providing me with important advice about how to proceed, he gave me medicines to give to her and performed Powa the morning she died to assure safe passage through the Bardo. My wife and I feel fortunate to have been within the reach of his compassion as well.

With Nikki's death, I saw clearly how powerless a purely conceptual understanding of the Nature of Mind, impermanence, emptiness and so on were in cutting through the confusion of my grasping mind in the face of a major crisis. That kind of knowledge had seemed sufficient in the quiet of my daily life, but it showed itself as simply more thoughts within the turbulence of an unexpected dilemma.

So it is imperative, as Rinpoche has said, that one finds one's own solution for actually relating to the essence of the teachings. During the retreat Rinpoche emphasized this approach toward finding the essence of any teaching. He said that the words received should be established in the meaning, and that the meaning should be established in one's experience. Then the direct experience of the living connection to the truth of any teaching will remain with you.

Later, back at the retreat, I saw in the drama of Nikki's death a wakeup call for me to recognize the hold that this worldly slumber and the dreams of permanence, identity and relationship have on me and to come to know the nature of who I am and all that arises. The dreams are ongoing and require diligence of effort to awaken from. I saw that a crisis is certainly not the best time to apply one's self significantly to the difficult affair of waking up fully. Nor is the waking up accomplished simply by hearing the teachings of great masters on retreats and taking copious notes full of meaningful words and phrases; although both of these are great causes and catalysts for the development of the process.

I am indebted to all the great masters that I have come into contact with who through their infinite compassion and wisdom have given me the few glimpses of truth that I have been prepared to receive. Rinpoche, though, and Nikki have taught me an invaluable lesson:



that I had rarely felt before in my life.

Suddenly one morning I was thrown back into that world with word from my wife, Aline. Back home, one hundred miles away, out of the blue, my eight-year-old Golden Retriever, Nikki, had what was diagnosed as nearly complete kidney failure and was dying quickly.

I suffered through the greatest loss yet in my life as she died over the next few days. Throughout a large part of the crisis of her death, I was dominated by my habitual grasping mind. There was no thought or concept that I could find from teachings that would bring real understanding and rest in the midst of this drama.

At certain moments, though, real balance came by surprise and without effort. It would infuse the whole situation and myself with a simple clear awareness, and I recognized it as the same state that I had gained at times through the Preliminary practices of the Heart-drops, the 21 Seals and the Meditation in Six Sessions or at times while doing parts of the *Ngondro*. In that space a selfless compassion arose that was more healing than what arose

The words we receive should be established in the meaning, and the meaning should be established in one's experience. Then the direct experience of the living connection to the truth of any teaching will remain with you.

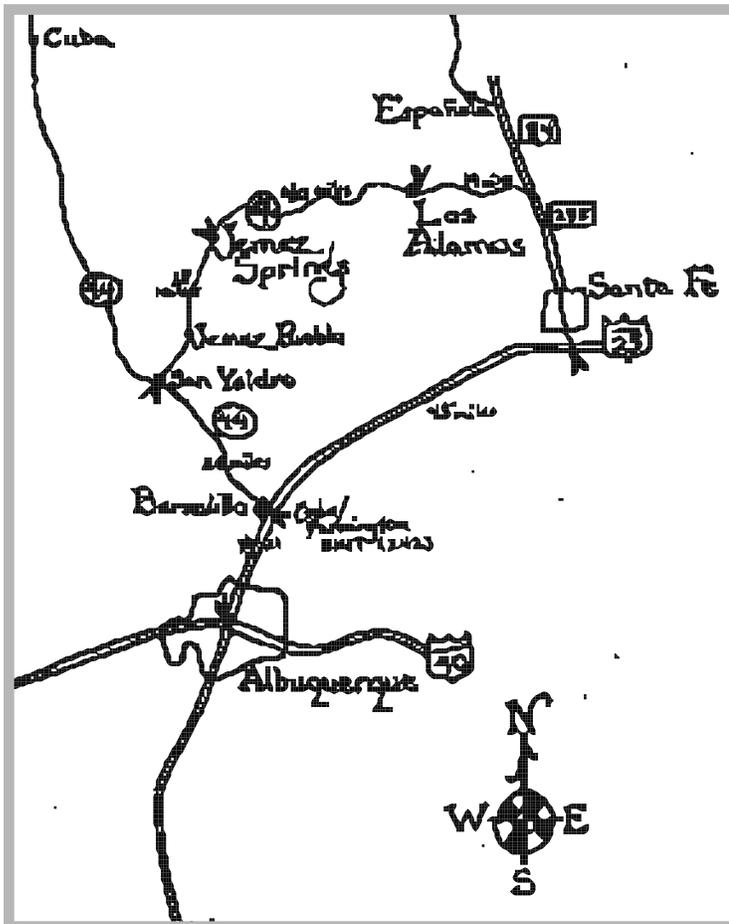
that it is the actual experience gained through one's own practice and through one's devotion to a master that will lead one across the roughest waters of existence and then ultimately through the drama of one's own death most surely, and not simply the clinging to conceptual understandings or constructs that one has created or accumulated in Dharma notebooks and grasped concretely within one's mind.

It seems to me that only through patiently, steadfastly applying one's self with devotion to actual practice within the context of the relative teaching and not succumbing to the obstacles, petty difficulties and distractions that the ego creates to thwart us at every turn, do we create the space for the essential and enduring value of the teaching to reveal itself to us directly and thereby infuse our daily life.

Here lies the value, then of all crises in one's life: That they can effectively strip away the fantasies of development created by the ego that accompany progress on a spiritual path and lay bare the core of what one's base of real knowledge is if one is observant. Also to show you the work that lies ahead of you if you are going to truly know who you are at the moment of your own death.

A few days later back at the retreat under the umbrella of bright blue sky and supported by a net of jewels, I dedicated what merit I had gained in all of my association with Nikki to the benefit of all beings who like Nikki and myself, travel the ocean of existence. And, I resolved then and there to make a renewed effort to gain real understanding through practice in the precious days ahead while life seems easy and it coaxes me to sleep and dream. —Jeff Fisher

I resolved then and there to make a renewed effort to gain real understanding through practice in the precious days ahead.



Follow Rinpoche and Lopon to the Summer Retreat



Directions:

Get on I-25 and go to Bernalillo. Get off I-25 at exit 242 and go north to San Ysidro, along state road 44. Turn right on state road 4 to Jemez Springs, past Jemez Pueblo to just past Los Ojos Bar. We're on the left after the fire station. Obey all posted speed limits!

