



The Voice of Clear Light

• Ligmincha Institute Newsletter •

TEACHINGS IN EUROPE

Lama Tenzin Wangyal Rinpoche was invited to give two one-week-long retreats in Europe during the month of August, one near Frankfurt, Germany and the other in the town of Gjerrild, Denmark. The retreat organizers found charming country places for each of the retreats. Everyone was very happy to see Rinpoche again or meet him for the first time.

In Germany participants came from the countries of Austria, Germany, Italy, and Switzerland. The teachings were from the Zhang-zhung Snyan Rgyud cycle of teachings entitled the "21Seals".

Practitioners from Norway and Finland came to Denmark to listen to the teachings. A most moving and profound initiation into the mandala of Meri was also given by Rinpoche.

WAKING UP TO DREAMS

In the West dream theory generally follows Freud or Jung. Freud, it will be remembered, held that the language of dreams masked sexual desire (and the personal subconscious) while Jung taught that dreams disclosed the archetypes of the human race (the collective unconscious). Recently, in Richmond, students of dream yoga were introduced to remarkably different approach to the phenomenon of dreams.

From July 25-26, our own esteemed Lama Tenzin Wangyal Rinpoche presented at the Institute a series of four talks of profound interest to practitioners, scholars, and anyone who gives thought to the way human beings pass a third of their lifetime.

Dreams are seeded by karmic traces, particularly those connected with the Five Poisons (pride, jealousy, ignorance, desire, anger) and their combinations. Each poison has a locus within the body (e.g., jealousy: in the heart) and a Loka among the six realms (dreams of desire manifest in lust and appetite appropriate to Pretas, or hungry ghosts).

Among the valuable teachings

this workshop offered, participants were urged to remember that sleep-time is just as important for spiritual development as waking-time. Because dreams are afflicted by the same obscurations encountered in daily life, working on one's dream life can offer significant opportunity for cultivating attitudes of detachment and observation needed in conscious living.

Going to sleep is rather like dying. Just as most people don't know they are dreaming, most people when they leave the body don't realize they have died. Dreaming is an excellent way to understand the Bardo state—except that there are no R.E.M. machines! Lucid dreaming—offers a remarkable means of examining, and thus subverting, the powers of illusion. Work with the elements of the dream, Rinpoche counselled. "If you dream of fire, first try to transform the experience lucidly. Once you know it is dream fire, then you know it cannot hurt you. At this point, jump into the fire; pick it up; dance with it!" The idea here is to break every limitation which fear and doubt prescribe. "The same is true with the demon of death, whatever the form the demon chooses to confront you. How do you face him? What are you talking about? Do you accept? deny? ignore? You say to the enemy, 'OK, shoot!' Nothing happens, for there is no death and it has no meaning. At this point one's individual and inner strength grows."

Once one begins to note the dream as dream, one is ready to examine the metaphor that life is a

dream; to observe "I am dreaming" when one wakes up, drinks coffee, works, and engages in the myriad activities of the day.

To begin dream practice, it is necessary to work on karmic traces—and always to keep in mind the intention to dream lucidly. Among recommended practices are visualizations, developing a clear focus, assuming appropriate sleeping postures (i.e., lying on the right side facing south-east), and waking at specified intervals.

Without practice, however, these teachings must remain theoretical.

A second retreat on dream practice is scheduled within the year.

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THE LIGMINCHA INSTITUTE

Aims

Bon is the name for the ancient pre-Buddhist religious culture and civilization of Tibet and other parts of early Central Asia. The practitioners of this ancient tradition are known as Bonpos. Although they have been much persecuted in the past, today the Bonpos possess Lama-scholars, monasteries, a canon of scriptures, and a system of philosophy and education in every way fully comparable to the other four schools of Tibetan Buddhism. As with the Nyingmapa school, the higher teachings of the Bon tradition, belonging to the Fruitional Ways of Bon, are known as Sutra, Tantra, and Dzogchen. These higher spiritual teachings, both exoteric and esoteric, are known as Yungdrung Bon, the unchanging and indestructible Dharma, which is taught by all the Buddhas of the three times of past, present, and future. But, in addition, there exists an ancient indigenous system of shamanism and healing belonging to the Causal Ways of Bon, that gives Bon its unique and original character.

HH the Dalai Lama and the Tibetan Government in exile at Dharamsala, India, have now recognized Bon as the fifth among the traditional schools of Tibet—the Nyingmapa, the Sakyapa, the Kagyudpa, and the Gelugpa. The Lamas belonging to these other four schools all look back to the historical figure of Shakyamuni Buddha, who appeared in Northern India in the sixth century BC, as the original founder of their tradition and as the source of their Dharma. However, the Bonpo Lamas, while accepting Shakyamuni as a Buddha, one among many, look back to another historical figure, the Iranian Prince Tonpa Shenrab Miwoche, as an earlier Buddha and as the source of their transmissions of Sutra, Tantra, and Dzogchen. According to the Bon tradition, the Buddha Tonpa Shenrab appeared in the country of Olmo Lung-ring, also known as Shambhala, located somewhere in ancient Tazig, the Iranian-speaking region of Western Central Asia, some 18,000 years ago. From Olmo Lung-ring in Tazig, the higher teachings of Bon were brought to the country of Zhang-zhung in Western Tibet, the celebrated region centering around the

sacred mountain of Mt. Kailash. In his own day, Tonpa Shenrab briefly visited Tibet proper, but there he taught only the shamanic practices of the four Causal Ways of Bon because the Tibetans were not yet ready for the higher teachings. At that time the Tibetans were still sorely oppressed by the spirits of sky, earth, and underworld (*lha gnyan klu*) who afflicted humanity with manifold ills and diseases. The shamanic teachings and practices were therefore best suited to the conditions of the time.

In a later age, in the era of the first and the second kings of Tibet, Nyatri Tsanpo and Mutri Tsanpo (eleventh century BC), the higher teachings of Sutra, Tantra, and Dzogchen were brought to Tibet by certain Iranian and Zhangzhungpa sages. The latter king was especially renowned as a practitioner of the Tantra system of Yungdrung Bon. Except for the persecution inaugurated by the eighth king of Tibet, Drigum Tsanpo, in 683 BC, the succeeding kings of Tibet were generous patrons of the Bonpos until the eighth century of our own era. In general, it was said that in those days the ancient kingdom of Tibet was protected by the powers of the Drung or Bards, the Deu or Soothsayers, and the Bonpos. This situation continued until the Buddhist king of Tibet, Tisong Detsan, in the eighth century launched a second persecution of the Bonpos. During each of these persecutions, the Bonpos concealed their texts as Termas or hidden treasures. With the rediscovery of these texts, beginning in the tenth century, the Bon tradition underwent a great revival in Tibet, eventually leading to the establishment of monasteries and colleges similar to the Buddhist ones. It is for the purpose of preserving and studying this ancient Zhangzhung lineage of the Bon teachings in the contemporary world that the Ligmincha Institute has been established.

Ligmincha (*lig-mi-rgya*) was the name of the last dynasty of kings of Zhang-zhung before it was absorbed into the Tibetan empire with the rest of the region in the eighth century. It was from the Zhang-zhung language that the original texts of the Bon tradition were translated into Tibetan over a period of several centuries by many eminent scholars and translators. The

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texts of these teachings were first organized into “The Four Portals and the Treasury” (*sgo bzhi mdzod lnga*), and subsequently they were classified into “The Nine Ways of Bon” (*bon theg-pa rim dgu*). Some of these texts have descended in a continuous unbroken lineage (*snyan brgyud*) from remote times until the present day. Many others were “hidden treasures” (*gter-ma*), concealed during the two persecutions by the kings of Tibet and rediscovered centuries later, from the tenth century onwards. There exist three systems of classification for the Nine Ways of Bon, that according to the Southern Treasures (*lho-gter*), that according to the Central Treasures (*dbus-gter*), and that according to the Northern Treasures (*byang-gter*). The Institute will organize its own curriculum around the former two, the Southern Treasures and the Central Treasures, which are the more extensive and comprehensive.

PURPOSE

First, the Institute will introduce in the West for the first time the systematic study of Yungdrung Bon, the Eternal Dharma, including its teachings, meditations, and practices (*lta sgom spyod gsum*). The activity of the Institute will focus on the teaching and study of the original Tibetan texts of Sutra, Tantra, and Dzogchen as expounded in the Bon tradition. Translations of all or of salient parts of these texts will be made into English and other Western languages. At the Institute there will also be the teaching of Tibetan language and literature in general. But a special emphasis will be placed in pursuing in depth the meditation practices of Dzogchen, The Great Perfection, a tradition that Bon shares with the Nyingmapa school of Tibetan

Buddhism. Both schools regard Dzogchen as the highest path to Buddha enlightenment and liberation from samsara. The Institute plans to continue in the same vein as the celebrated Rimed or non-sectarian movement begun in Eastern Tibet in the nineteenth century, for which the great Bonpo Dzogchen master Shardza Rinpoche was a leading light. Thus the Institute will seek an integration of the perspectives and practices of both the Bonpo and Nyingmapa traditions of Dzogchen. Relevant texts from all Tibetan schools will be collected and studied.

Second, the Institute will seek to preserve and develop in a creative fashion the arts and sciences of ancient Tibet, such as thangka painting, sculpture, calligraphy, poetics, music, dance, theatre, astrology, geomancy, herbal medicine, and shamanic healing rituals. There will be the opportunity to explore the contributions these traditional arts can make to contemporary culture. Creative development of the arts from various perspectives, traditional and contemporary, will be encouraged.

Third, the Institute will seek to discover new ways in which the teachings and practices of the ancient Bon shamanic tradition can contribute to healing both the individual human being and the natural environment of our planet earth. In this respect, special emphasis will be placed on the many connections between Bon and Native American traditions. Connections with other ancient native and tribal shamanic traditions, such as those of the Celts, the Norse, the Native Australians, and so on, will be equally explored in order to find ways in which the wisdom of native peoples can be used to heal the earth and to establish a harmonious relationship between humanity and the natural environment.

In these and other ways, the Institute hopes to preserve and further develop the native and indigenous culture of Tibet among the Tibetans themselves living in exile from their homeland, as well to communicate the ancient tradition of Bon to interested people in the West. Over the long centuries of living in isolation behind the mountain fastness of the mighty Himalayas, the Tibetan Lamas, both Buddhist and Bonpo, developed a unique civilization whose direction is in contrast to the extraverted and expansive civilization of the West. The Ti-

betan Lamas have looked inward to the mind and the soul, and have developed a psychic technology and an insight into the human mind unparalleled elsewhere in the world. The contributions that these Lamas have made through their research into the human mind and their discoveries of the potentialities for human evolution and development have only begun to be appreciated by contemporary science. In order for the human race to survive in the coming centuries, science and spirituality must integrate and work together toward a new vision of the world and human life. We at the Institute be-

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lieve that the ancient Bon tradition of Tibet, which otherwise is in much danger of being lost to humanity, can make a significant contribution to solving the problems facing the world at the end of the twentieth century, and that Bon has an extraordinary potential for forging the new world-spanning civilization of the twenty-first century, especially in the areas of healing, human development, and ecology.

Divisions

The Center for Religious Teachings and Transmissions

PURPOSE

The focus of the Center will be the training of students in the teachings and practices of Bon, especially emphasizing the view, meditation, and practice of Dzogchen. Students will not only study the original texts in Tibetan and in English translation for Sutra, Tantra, and Dzogchen, but will also receive detailed instruction and expert supervision in the meditative traditions associated with these various spiritual paths. Students, over the course of their studies at the Institute, will receive complete authentic instructions, transmission, and initiations (*bdang lung khrid*) in the traditional Tibetan manner. Parallel to instruction and study, there will be a series of intensive meditation practice sessions of varying durations. There will also exist ample facilities at the Institute for

making personal retreats as the opportunities arise, and the individual student, in consultation with qualified Lamas, will be able to design for himself a program of personal meditation practice suited to his individual needs and capacities.

In the program of the Center, there will be two tracks, one for those who desire in the future to become teachers and mediation instructors, this requiring the writing of a number of papers and other specialized studies; and one for those who simply desire to deepen their spiritual knowledge and develop their own personal mediation practice. At the Center, the student will be able, over a number of years, to explore and integrate into his everyday life the ancient and unique knowledge of the timeless Dzogchen tradition regarding the nature of human existence and its potentiality for growth and realization.

In terms of meditation practice, there will be an emphasis on integrating the two authentic transmissions of Dzogchen, the Bonpo and the Nyingmapa. The approach here at the Center, however, will be purely traditional from the Bonpo and the Nyingmapa standpoints, while at other Centers, elsewhere in the Institute, efforts will be made to integrate the insights obtained from traditional training in Dzogchen with our contemporary culture in terms of the creative arts, therapy, and healing. The teaching staff of the Institute will maintain contact throughout the years with both local and long distance students and provide a support system for their studies and practice.

PROGRAM

Public retreats of varying lengths of time will be held during the major holiday periods at various locations throughout the year and will be open to all interested persons. Bimonthly weekend retreats at the Institute will be conducted by the resident Lama or by other Lamas invited by the resident Lama. Biweekly weekend practice sessions will also be held at the Institute. In the interest of maintaining an authentic teaching tradition, all other spiritual activities will only be initiated in consultation with the resident Lama.

In June-July of 1993, the Institute will begin the first training session of its Seven Year Program in Sutra, Tantra, and Dzogchen studies. Subsequent sessions will be held during the summer months of each year, either at the Insti-

tute or at some other suitable location.

The Center for Translation and Research

PURPOSE

The general purpose of the Center is to promote scholarly research into the rich cultural heritage of Bon and the ancient civilization of Tibet. Thus the Center has established a library to house a major collection of rare Tibetan books and manuscripts presently being published in India, Nepal, Bhutan, Tibet, and China. This library will serve as a research facility for scholars and translators in the field of Tibetan studies. A special emphasis will be placed on collecting texts, both Bonpo and Buddhist, that deal with the teachings and practice of Dzogchen.

The Center will give high priority to translating Tibetan texts into English and other Western languages, especially those texts relating to Dzogchen and the ancient shamanic practices of Tibet. Historical, philosophical, exegetical, literary, medical, mythological, folkloric, ritualistic, and shamanic texts will all be included in the translation projects of the Institute.

The Center will also conduct an on-going seminar on the translating of the technical terms used in Dzogchen and other philosophical texts, encouraging discussions among scholars, both Western and native Tibetan, regarding the translating and rendering into English and other Western languages of these terms. The seminar will aim at compiling a number of useful technical glossaries, as well as a Tibetan-English dictionary on computer disk.

Furthermore, the Center will be actively engaged in the investigation of ancient Tibetan shamanism, especially in terms of researching and translating Bonpo shamanic ritual texts and distilling from them the philosophy, mythology, and practices of the ancient Bonpos, whose culture is the foundation of later Tibetan civilization. Through investigating these early texts delineating healing rituals for creating psychic integration and harmonizing the activities of internal and external energies, it is expected that the knowledge thereby obtained will contribute to healing the ills that currently afflict humanity. Although much has been written about ancient Buddhist thought and practice, virtually no study has been made as yet of the extensive body of healing rituals pre-

served in the Bon tradition.

The Center will on occasion organize seminars and conferences to bring together Western scholars and translators with native Tibetan Lamas and scholars knowledgeable in all aspects of Tibetan culture and history. This procedure is in line with the ancient collaboration of Pandita and Lotsawa that was responsible for translating the great corpus of Sanskrit Buddhist literature into the Tibetan language. Moreover, the Center intends to collaborate with the research of independent scholars upon request and with other like-minded institutions.

PROGRAM

At the beginning of each year, persons involved in the research and translation activities of the Center, as well as its Board of Advisors, will meet to discuss the coming years program. This same group will meet at mid-year to assess the progress of these programs and make adjustments or redirect efforts as may be necessary.

In many remote areas of Tibet and northwestern Nepal there exist numerous ancient texts, artifacts, statues, and other works of art that are in grave danger of disappearing through theft or neglect. Moreover, many of the traditional arts once practiced in these regions are now in danger of losing their value in a rapidly changing world. The Center will apply for grants and otherwise organize on-location cataloguing and recording of these artifacts on film. Where applicable, copies will be provided to other interested institutions, such as the Library of Congress.

The Center is preparing instruction materials to be used in classes and at retreats, as well preparing transcripts of the oral teachings given at retreats. Translations of Tibetan texts and monographs on different aspects of Tibetan culture will be published by the Center from time to time in a special series of books and booklets. The

Center will also prepare and publish a scholarly journal in English and Tibetan to make known to the public the results of its research into the ancient culture of Tibet and especially the Bon tradition. It will also include articles of interest to people living in Tibet, such as reports on scientific discoveries relevant to the Tibetan community at large.

Cultural Center for Traditional and Contemporary Arts

PURPOSE

The activities of the Center operate in two principal areas: First there is the concerted effort to preserve the rich traditional cultural and artistic heritage of Tibet. This will be accomplished through a regular program for teaching the Tibetan language, both classical and colloquial, including calligraphy and poetics. Other traditional arts such as astrology and divination will be taught from time to time. There will be a special emphasis on teaching the traditional arts of thangka painting, sculpture, mask making, drama, music, dance, and design in general. This will be accomplished through inviting teachers of the traditional Tibetan arts to be in residence and teach at the Institute as well as through organizing shows, performances, and exhibits of the traditional Tibetan arts.

As Bon represents the earliest stratum of Tibetan culture, there exists a special kinship of this Bon culture with various native American traditions, therefore, under the auspices of this Center, the Institute will seek to create opportunities for cultural exchange with native American spiritual leaders and artists. The opportunity will exist to jointly explore Bonpo and native American rituals such as the sweat lodge, a ceremony and practice held in common by the traditions of

ancient Bon and of native North America.

Second, the Center will explore the interface between the traditional arts of Tibet with contemporary arts such as painting, music, poetry, dance, and performance with emphasis placed on what creative and inspirational contributions traditional Tibetan arts and spirituality can make to the contemporary arts. These contributions are dynamic and free form and are not limited to a mere imitation of traditional forms. This goal will be facilitated where possible by collaboration between Tibetan and Western artists as well as by the Center sponsoring exhibitions, concerts, and performances.

PROGRAM

A course in the Tibetan language will be offered every Summer. Other programs will be offered from time to time based upon interest and applications received in the preceding Spring. Students may choose to focus on one or more of this Center's areas of study and activity.

They will also be free to participate in the Summer program of the Center for Religious Teachings and Transmissions.

The Cultural Center will also provide programs for Tibetans, especially for Tibetan children who have been raised outside of their native culture. Programs will include films, storytelling, artistic performances, and other offerings which will help young Tibetans appreciate and learn more about their own culture.

The Center will seek to forge constructive relationships with other cultural centers, museums, societies, and educational institutions that have some interest in Tibet, its people, its culture, and its history. In particular, the Center will collaborate in organizing exhibits and other activities with interested colleges and universities. This would include exhibits of Tibetan art and performances of Tibetan dance and opera.

Handicrafts and textiles produced by Tibetans living in India and Nepal will be sold through the Center as a way to support both traditional Tibetan artists and craftsmen and the cultural activities of the Center itself.

Center for Study of Tibetan

Medicine and East-West Psychology

PURPOSE

The purpose of the Center is twofold: to develop an understanding of the principles and practices of traditional Tibetan medicine and to integrate this understanding, where appropriate, with modern medical science under the guidance of qualified Western doctors and scientists. The Center will especially encourage research into the treatment of illnesses that have resisted conventional Western treatment but which have responded to Tibetan methods of treatment. The Center will seek to develop a working relationship with local medical professionals, hospitals, and research laboratories.

In the areas of psychology and therapy, the Center will invite to its seminars and seek to collaborate with professionals trained in psychology, psychiatry, and various therapeutic methodologies to initiate an ongoing dialogue for understanding the psychological perspectives of the East and the West. Special emphasis will be placed on the contributions various traditional spiritual teachings of Asia, such as Buddhism and Bon, have to make to the understanding of the human mind and of the treatment of psychological ills. The Center seeks to discover and expand various modes and strategies of growth, development, and healing for individuals in both psychological and spiritual terms.

PROGRAM

Tibetan Medicine

The Center intends to invite to its seminars respected Tibetan physicians, especially those who have an interest in learning how Western science deals with physical and mental illnesses. The Center will also organize seminars and workshops for doctors and health professionals in other parts of the country as well as participating in medical conferences a cross-cultural focus.

The Center will establish its own herb garden where herbs will be grown for a variety of non-medical purposes, such as beauty aids, nutritional supplements, and oils for massage. The Center will investigate the possibility of marketing some of these herbs and herbal products as a source of revenue for the activities of the Institute.

East-West Psychology

The Center will organize conferences and seminars that bring together meditation masters of the Buddhist and Bon traditions, Western psychologists, therapists, and interested students of Asian spiritual traditions and psychology. The Center will also collaborate with other institutions in these activities. Through these gatherings and other activities, the Center will develop programs of research into the ways Eastern and Western cultures can contribute to human development. In particular, the Center will facilitate communication between scholars and students of Asian Spiritual traditions and disciplines, and Western psychologists and health professionals through fostering mutual exchanges, and how insights on the one side may contribute to the knowledge of the other, creating greater understanding between cultures. Through research and ongoing seminars it may be possible to develop new therapeutic techniques as well as training professionals in their applications.

STAFF OF THE INSTITUTE

Honorary Chairman:

His Holiness Lungtog Tenpai Nyima, Abbot of Menri Monastery, Dolanji, India

Honorary Director:

The Venerable Lopon Tenzin Namdak, Founder and Head Teacher of Menri Monastery, Dolanji, India and of Norbutse Monastery, Kathmandu, Nepal

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Geshe Tenzin Wangyal Rinpoche

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TRANSLATION AND RESEARCH CENTER

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Professor John Myrdhin Reynolds

Special Consultant:

The Venerable Lopon Tenzin Namdak

CULTURAL CENTER

Coordinator: Jennifer Axinn

Cultural Consultant: Prof. Michael Fischer

The Seven Year Program

Introduction to the Program

The principal aim of the program is to present systematically the Sutra, Tantra, and Dzogchen traditions of Bon and Buddhism in a format meaningful to interested Western students. During the course of a series of two month retreats in the summer, students will be trained both intellectually and practically in these spiritual traditions. The program will encompass the three traditional aspects of hearing, reflecting, & meditation (thos bsam sgomgsum).

Individuals who enter the program will be encouraged to undertake a number of personal retreats, in addition to the meditation retreats that are part of the teaching program itself.

Students in the program will study important texts in translation in each of these categories, receive the appropriate initiations, authorizations and instructions (dbang lung khrid), and be encouraged to pursue the practices associated with each of them. The main texts used in the program belong to the Bonpo Sutra, Tantra, and Dzogchen traditions. Tibetan monastic universities have traditionally developed their own particular curricula based on texts belonging to the lineage of that particular institution and therefore considered to be of great importance. These textbooks and manuals are known as *yig-cha*. The staff of the Institute has developed a unique set of *Bon yig-cha* for this program and its courses of study. Furthermore, interested students are encouraged to read additional works on Buddhism and other spiritual traditions in the event that they wish to develop some comparative theme or simply to understand Bon within a broader context of cross-cultural and interreligious dialogue.

The seven year program is important because it offers a progressive series of teachings, so that individuals may establish a firm foundation and then begin to develop both their study and their practice. In this way they will benefit from an understanding of the tradition as a whole. In order to have a strong foundation for Dzogchen practice, it is very important to have some understanding of both Sutra and Tantra. This foundation will help also in gaining experience and the signs of success from the practices.

Subject of the Study and Practice

SUTRA: PATH OF RENUNCIATION (SPONG LAM)

During the first two years of study there will be three majors for each summer session. In brief, these are:

1. The study of the philosophical tenets (*grub-mtha'*) of the four Indo-Tibetan schools,
2. The study of the science of the mind (*blo rig*),
3. The study of the Bonpo system of cosmology or Abhidharma (*mdzod*), and
4. The study of the shamanic practices of the four Causal Ways (*rgyu'i bon*).

In the Bon tradition, the study of the philosophical tenets of the four principal Indo-Tibetan schools of Vaibhashika, Sautrantika, Chitta-matra, and Madhyamika is made in connection with such comprehensive texts as the *Theg-rim* and the *Theg-'grel*. These two Bonpo texts contain sections dealing with the four schools of philosophical tenets, and extracts from them will be translated into English to serve as the basic text for this portion of the course. Herein "The Nine

Ways of Bon" (*bon the-pa rim dgu*) will be examined from the standpoint of the Central Treasures system (*dbus-gter lugs*). This system of classification, unlike that of the Southern Treasures (*lho-gter lugs*), is very similar to the classification found in the Buddhist system, for example, as among the Nyingmapas. However, although the four systems of philosophical tenets (*grub-mtha'*) delineated in the *Theg-rim* are similar to and even correspond to the four Buddhist schools of Northern India known to the Tibetans, there exist distinctive features in the Bonpo account in terms of vocabulary, meaning, and divisions for each of the schools. This correspondence has suggested to some scholars (i.e., D. Snellgrove) that Indian Buddhism came much earlier to Zhang-zhung in Western Tibet than it did to Central Tibet (7th-8th century).

Moreover, according to the traditional account of the life of Tonpa Shenrab found in the *gZer-mig* (rediscovered in the 10th century), this Central Asian Buddha first taught the *Khams-chen* or Prajnaparamita Sutra to the Nagas in the Nagaloka (*klu yul*) and only much later (1st century B.C.) was a portion of the scripture recovered from the Nagaloka by Nagarjuna. This master thereupon promulgated the texts of the Prajnaparamita in India, as well as writing treatises on the Madhyamika philosophy inspired by this scripture. The original text of the *Khams-chen* found in the Bonpo canon encompasses fully sixteen volumes, whereas the Buddhist version of the Large Sutra of the Prajnaparamita only contains twelve volumes.

During the summer retreat, there will not only be the reading and study of the texts, but special emphasis will be given to the meditation practices associated with these four schools. Practice sessions will be set aside for this purpose.

Meditation is, above all else, working with the mind. Therefore, it is very important for the practitioner to understand the different functions and aspects of the mind. The study of the mind and of different states of consciousness is known in Tibetan as *Lo-rig* (*blo rig*). This course will include detailed descriptions of how the mind functions and how the senses operate during meditation practice. The study of the science of mind will provide a firm foundation for the later study and practice of Dzogchen where it becomes crucially important to distinguish between what is conceptual and what is

non-conceptual.

The cosmology of the Bonpo Abhidharma (*mdzod*) is described in an ancient text from Zhang-zhung known as the *Srid-pa'i mdzod-phug*, together with the commentary on it by Dranpa Namkha (8th century). The root text, which also survives in the original Zhang-zhung language, describes the eighteen processes whereby the external physical world and the living beings inhabiting it have evolved to their present state. This cosmology, cosmogony, and mythological system is unique to Bon, although there are parallels with Indian and Iranian mythocosmology.

In the Causal Ways of Bon (*rgyu'i bon*) are preserved the archaic shamanic practices of ancient Tibet and Central Asia, which emphasize healing the individual and the environment. The four Causal Ways according to the Southern Treasures system was described in part by D. Snellgrove, *The Nine Ways of Bon*. The latter portions of the first two summer retreats will focus on these Causal Ways.

The Way of the Shen of Prediction or Chya-shen (*phywa gshen*) is particularly deals with healing and consists of the three practices of divination (*mo*), astrological and geomantic calculations (*rtsis*), and medical diagnosis and herbal medicines (*sman dpyad*) which aim to discover the causes of a disease. The fourth section deals with shamanic healing rituals known as To (*gto*) that seek to re-establish a balance of energies between the individual and the natural environment.

The Way of the Shen of Visible Manifestations or Nang-shen (*snang gshen*) is concerned with how visible manifestations (*snang*) in the world affect the individual, positively or negatively. When negative provocations of energy (*gdon, yas*) arise in one's experience, it is necessary to know how to defend oneself from these psychic attacks and how to disperse this negative energy. Here various rites of ransom and exorcisms are employed. But it is also necessary to know how to reinforce and strengthen the positive aspects of energy for the individual.

The Way of the Shen of Magical Power or Trul-shen (*'phrul gshen*) involves three aspects: honoring and invoking the higher powers (*bsnyen*), preparing all of the materials and implements required for the rite (*sgrub*), and actually performing the magical ceremony (*las*), so that changes occur

in the outer world in accordance with one's will.

The Way of the Shen of Existence or Sid-shen (*srid gshen*) is particularly concerned with the process of dying and the after death experience of the Bardo. The first section deals with the various methods for dying (*'chi thabs*), focusing on the causes of death connected with different types of hostile spirit entities (including *g.yen*, *'byung-po*, and *sri*). When a death is caused by such a psychic attack, a certain negative residue of energy is left behind that may cause problems for surviving friends and relatives. For the purpose of harmonizing these residual negativities, there exist 360 different types of Dur rituals (*'dur*) that may be performed as rites of exorcism in order to re-establish a harmony and balance of energies. This process is known as the method for balancing (*'dur thabs*) and constitutes the second section. Here also are found the methods for guiding the soul through the Bardo experience to a better rebirth, another age-old function of the shaman.

FIRST YEAR

A. The Systems of Philosophical Tenets (*grub mtha'*) from *The Nine Ways of Bon* according to the Central Treasures system (*dbus-gter lugs*), these being similar to the Buddhist classification:

(1) The Non-Aspectarian Way (*rnam med-pa'i theg pa*), corresponding to the Vaibhashika view,

(2) The Aspectarian Way (*rnam rtsod-pa'i theg-pa*), corresponding to the Sautranatika view.

B. Science of Mind—classification of the states of consciousness (*blo rig*).

C. The Nine Ways of Bon according to the Southern Treasures system (*lho gter lugs*), the Causal Ways (*rgyu'i bon*) that are unique to Bon and more shamanically oriented:

(1) The Way of the Shen of Prediction (*phywa gshen theg-pa*),

(2) The Way of the Shen of Visible Manifestations (*snang gshen theg-pa*).

SECOND YEAR

A. Philosophical Tenets (*grub-mtha'*) from *The Nine Ways of Bon* according to the Central Treasures (continued):

(1) The Way of the Compassionate Bodhisattvas (*thugs-rje sems-dpa'i theg-pa*), corresponding to the Chittamatra view,

(2) The Way of the Bodhisattvas that is without Conceptual Elaboration

(*gYung-drung sems-dpa'i spros med-pa'i theg-pa*), corresponding to the Madhyamika.

B. Cosmology according to the Bonpo Abhidharma (*mdzod*), the system from the *Srid-pa'i mdzod-phug*.

C. The Nine Ways of Bon according to the Southern Treasures (continued):

(1) the Way of the Shen of Magical Power (*'phrul gshen theg-pa*),

(2) the Way of the Shen of Existence (*srid gshen theg-pa*).

Basic Texts for Sutra Studies

Detailed English summaries of the Tibetan texts will be made available in English at the time of registration.

TIBETAN SOURCES—BON:

1. *Theg-pa rim-pa'i mngon du bshad-pa'i mdo rgyud*, "The Sutra Scripture that Directly Explains the Stages of the Way"; Terma text rediscovered in the 10th century, from the Bonpo Canon, attributed to gShen-lha 'od-dkar.
2. *Theg-pa'i rim-pa mngon du bshad-pa'i mdo rgyud kyi 'grel-ba 'phrul gyi me-long dgu skor*, "The Ninefold Cycle of the Miraculous Mirror: the Commentary on the Sutra Scripture that Directly Explains the Stages of the Way"; attributed to Tre-ston rGyal-mtshandpal. [Chapters on Vaibhashika, Sautranatika, Chittamatra, and Madhyamika are found in both texts].
3. *Tshad-ma rnam 'byed 'phrul gyi sgron-me*, "The Miraculous Lamp for Classifying Valid Cognitions"; by Shes-rab rgyal-mtshan, 14th century.
4. *'Dus-pa rin-po-che'i rgyud dri-ma med -pa gzi -brjid rab tu 'bar-ba'i mdo*, "the Most Excellent Stainless Brilliance, the Scripture of the Precious Collection"; the longest version of the story of the miraculous career of Tonpa Shenrab, orally transmitted to bLodan snying-po, 14th century.
5. *'Dus-pa rin-po-che'i rgyud gzer-mig*, "the gZer-mig, the Scripture of the Precious Collection"; the middle length biography of Tonpa Shenrab Miwo from the Bonpo Canon, rediscovered in the 10th century.
6. *Thugs-rje sems-dpa'i lugs kyi mtshan-nyid gsum gyi rnam-bzhag ga-bur thigs-pa*, "The Drops of Camphor, a presentation of the three Characteristics according to the System of the Compassionate Bodhisattvas"; by Lopen Sangye Tenzin, 20th century.
7. *dbU-ma bden gnyis*, "the Two Truths in Madhyamika"; by Me-stong shes-rab 'od-zer, 14th century.
8. *dbU-ma bden gnyis gyi 'grel-ba*,

“Commentary on the Two Truths in Madhyamika”; by Me-stong shes-rab ‘od-zer, 14th century
 9. *Srid pa’i mdzod phug*, “The Source Treasury of Existence”; from the Bonpo Canon, rediscovered by gShen-chen Klu-dga’, 10th century.
 10. *bDen-pa bon gyi mdzod sgo sgra ‘grel ‘phrul gyi lde-mig*, “The Miraculous Key, a Commentary on the Ancient Scriptures (*sgra*), a Door to the Treasury of the Truth of Bon”; by Dran-pa nam-mkha’, eighth century; an exposition of cosmology and metaphysics from the Zhang-zhung tradition.

WORKS IN ENGLISH-BON:

David Snellgrove, *The Nine Ways of Bon Samten Karmay, The Treasury of Good Sayings*
 Per Kvaerne, *Tibetan Bon Religion*
 Per Kvaerne, *A Chronological Table of the Bonpo : The Bstan rcis of Nyima bstan’dzin*
 Per Kvaerne, *A Bonpo Version of the Wheel of Existence*
 John Reynolds, *Yungdrung Bon—the Eternal Tradition*

FURTHER READINGS

Jeffrey Hopkins, *Meditation on Emptiness*
 Jeffrey Hopkins, *Emptiness Yoga*
 Jeffrey Hopkins, *Cutting Through Appearances*
 Donald Lopez, *A Study of Svatantrika*
 Anne Klein, *Knowledge and Liberation*
 Anne Klein, *Knowing, Naming, and Negation*
 Elizabeth Napper, *Mind in Tibetan Buddhism*
 Geshe Rabten, *Echoes of Voidness*

II. TANTRA: THE PATH OF

TRANSFORMATION (SGYUR LAM)

As in the Buddhist Tantra system, the Bonpo have as Lower Tantras both Kriya Tantra and Charya Tantra. These are characterized at the inception of sadhana practice by the three samadhis of emptiness, luminosity, and seed-cause. The Kriya Tantra emphasizes purity of conduct and ritual action. The Base is systematically establishing oneself in the Natural State without modifications. The Path looks upon the Yeshepa or knowledge-being as manifesting in the space before oneself in the aspect of a great lord. The practitioner stands as a servant and a supplicant before the presence of the Deity and practices the ten Paramitas. The Fruit is the realization of Buddhahood

as the Trikaya. The Charya Tantra emphasizes external ritual practice and internal meditation equally. The Base is the same as the above. The Path consists of looking upon the Yeshepa or Deity as a brother and a friend, and then practising the ten Paramitas. The Fruit is the realization of Buddhahood as the Trikaya in the same way as above.

In the Bonpo Tantra system, the Higher Tantras are classified in a number of ways according to the Southern Treasure (*lho-gter*), Central Treasure (*dbus-gter*), and Northern Treasure (*byang-gter*) systems. In general, as with the Tantras of the Primordial Shen (*ye gshen gyi rgyud*), the emphasis is on the actual visualization or generation process (*bskyed-rim*) of the deities and the mandala. The Base is systematically establishing oneself in the Absolute Truth, the higher view wherein one remains in the Natural State, one’s original condition without modifications. The Path principally engages in the practice of the generation process (*bskyed-rim*). And by way of unifying the two stages of the generation process and the perfection process, one arrives at the Fruit which is the realization of Buddhahood as the Trikaya.

With the Tantras of the Great Primordial Shen (*ye gshen chen-po’i rgyud*), everything is perfected from the very beginning and the emphasis is on the perfection process (*rdzogs-rim*), including the esoteric internal yoga of the channels, energies, and drops (*rtsa rlung thig-le’i rnal’byor*). These two higher Bonpo Tantras are to a certain extent paralleled by the Nyingmapa classifications of Mahayoga and Anuyoga. As for the Base, one systematically establishes oneself in the original condition of the Natural State without modifications, wherein the dimension of space (*dbyings*) and primordial awareness (*ye-shes*) are inseparable. The Path principally focuses on the perfection process (*rdzogs-rim*). And by way of unifying and integrating the two stages, one arrives at the Fruit which is the realization of the Buddhahood of the Trikaya.

The Higher Tantras are also divided into the Father Tantra (*pha rgyud*) and the Mother Tantra (*ma rgyud*). The Father Tantra focuses on the five principle meditation deities, or Yidams, known as the five Supreme Deities of the Divine Citadel (*gsas mkhar mchog lnga*), namely,
 1. Walse (*dbal-gsas rngam-pa*), the

- flaming god, the Body aspect;
- 2. Lhagod (*lha-rgod thog-pa*), the wild god, the Speech aspect;
- 3. Tsochog (*gtso-mchog mkha’-gying*), the supreme chief, the Mind aspect;
- 4. Gekhod (*ge-khod gsang-ba drag-pa*), the demon-slayer, the Quality aspect;
- 5. Phurpa (*dbal phur nag-po*), the flaming black phurpa, the Activity aspect.

The Cycle of Peaceful and Wrathful Deities (*zhi khro skor*) associated with the Bonpo Book of the Dead (*bar-do thos grol*) are headed by the deity Tsochog. Gekhod, the patron deity of the Zhang Zhung kingdom, is especially associated in his earthly aspect with the sacred mountain of Kailash in Western Tibet. Phurpa is a deity also found in the Nyingmapa system. The first three Tantras here are collectively known as the General Collection (*spyi spungs*).

The Mother Tantra cycle (*ma rgyud skor*) is especially important for its commentaries on the perfection process (*rdzogs-rim*) and for explaining the Tantric practice for transformation from the standpoint of the Dzogchen view. Moreover, through the practice of the channels, energies, and drops (*rtsa rung thig-le*), one comes to integrate the generation process and the perfection process, and thereby attain final realization. This Tantra is considered to be unique because its view, in terms of the Absolute Truth, is very closely linked with Dzogchen, whereas the other schools explain the Absolute Truth in terms of the Sutra system i.e., the Madhyamika philosophy. The view, meditation, and action of the Mother Tantra are elucidated in texts known as the Forty-five Thiglays (*thig-le*).

THIRD YEAR

A. The Lower Tantra Vehicles from the Nine Ways of Bon according to the Central Treasures:

(1) The Way of the Primordial Bon of pure conduct and ritual activity (*bya-ba gtsang spyod ye bon gyi theg-pa*),

(2) The Way of the Clear Knowledge which knows all aspects (*rnam-pa kundan mngon-shes kyi theg-pa*).

B. The Sutric Vehicles from the Nine Ways of Bon according to the Southern Treasures:

(1) The Way of the Virtuous Lay Practitioners (*dge-bsnyen theg-pa*),

(2) The Way of the Sages (*drang-*

srong theg-pa).

FOURTH YEAR

A. The Higher Tantra Vehicles from the Nine Ways of Bon according to the Central Treasures:

(1) The Way of the Manifestation of Compassion as actual visualization (*dnogs bskyed thugs-rje rol-pa'i theg-pa*)

(2) The Way wherein everything is perfect and very meaningful (*shin tu don-ldan kun rdzogs kyi theg-pa*).

B. The Higher Tantra Vehicles from the Nine Ways of Bon according to the Southern Treasures:

(1) The Way of the White A (*A-dkar theg-pa*)

(2) The Way of the Primordial Shen (*ye-gshen theg-pa*)

Basic Texts for Tantric Studies

TIBETAN SOURCES

1. *Ma rgyud sangs-rgyas rgyud gsum rtsa 'grel*, "The Three Transmissions of Buddha Realization according to the Mother Tantra: Root Text and Commentary"; root text in the Bonpo Canon, commentary rediscovered by sPrul-sku Guru rNon-rtse in 12th century; author Mi-lus bsam-legs, traditionally considered an early Iranian scholar

2. *gSang-ba bsan thub rgyud*, "Tantra of the Forbearance in Keeping Secrets"; from the Bonpo Canon

3. *gSang-ba bsan thub rgyud 'grel skor*, "Cycle of Commentaries on the 'Tantra of Forbearance in Keeping Secrets"; by 'A-zha bLo-gros rgyal-mtshan, 13th century, and Shes-rab rgyal-mtshan, 14th century

4. *Khro-bo rgyud drug*, "Six Wrathful Deity Tantras"; Terma text in the Bonpo Canon, rediscovered by gShen-chen Klu-dga', 10th century.

5. *sPyi spungs dang dbal phur gyi 'grel-ba*, "Commentary on the General Collection [of Father Tantras] and the Flaming Phurpa"; by sKyabs kyi ston-pa Rin-chen 'od-zer (14th century)

6. *sDe-snod rin-po-che'i mdzod*, "the Precious Treasury of the Collected Scriptures", by Shar -rdza bKra-shis rgyal-mtshan, 20th century.

FURTHER READING

HH Dalai Lama, Tsongkhapa & Hopkins, *Deity Yoga and Tantra in Tibet*

Lati Rinpoche and Hopkins, *Death, Intermediate State and Rebirth*

Geshe Kelsang Gyatso, *Clear Light of Bliss*

Lobsang Lhalungpa, *Mahamudra*

J. Hopkins, *The Tantric Distinction*

Lopin Tenzin Namdak, *Bonpo Dzogchen Teachings*

John Reynolds, *The Dance of the Dakinis*

Ingo Lauf, *Secret Doctrines of the Tibetan Books of the Dead*

III. DZOGCHEN:

THE GREAT PERFECTION—
THE PATH OF LIBERATION—

THE NINTH VEHICLE

The three year course for the study of Dzogchen is divided into three series of Dzogchen teachings (*rdzogs-chen sde gsum*) as follows:

FIFTH YEAR:

A. Semde (*sems-sde*) or the Mind series of Dzogchen teachings,

SIXTH YEAR:

B. Longde (*klong-sde*) or the Space Series of Dzogchen teachings, and

SEVENTH YEAR:

C. Upadesha (*man-ngag sde*) or the Quintessential Instructions Series of Dzogchen teachings.

Semde emphasizes the clarity (*gsal-ba*) or the innate awareness (*rig-pa*) side of the Natural State, while Longde emphasizes the emptiness (*stong-pa*) or spaciousness (*klong*) side of the same state. Dzogchen Upadesha emphasizes the inseparability of these two from the very beginning (*dbyer-med*), and it is this inseparability that fundamentally characterizes the Dzogchen view. These three series are not three different schools of Dzogchen or three different collections of texts, but merely different approaches to the same Natural State of the Nature of Mind (*sems-nyid gnas-lugs*).

The approach of Dzogchen Semde

is rather more systematic in bringing the practitioner to the realization of Rigpa or the innate awareness that characterizes the Natural State. In terms of meditation practice, there exists fixation with an object (*mtshan-bcas*) and fixation without an object (*mtshan-med*). Within this, there are various types of practices known as Semdzin (*sems 'dzin*) that lead beyond the mind to a naked primordial intrinsic awareness (*rig-pa rjen-pa*) without any conceptual elaboration. These fixations may be upon visible objects in external space, or on movements of the body, or on the visualization of mental images. By means of fixation, one ultimately realizes a calm state (*mthar thug zhi-gnas*) undistracted by the arising of discursive thoughts. Becoming proficient in the practice employing objects for fixation, one goes on to fixation without an object, merely fixating on a location in empty space. Nevertheless, various qualities, such as clarity, sharpness, and alertness are present. This state of relaxed, alert awareness called Rigpa that is beyond either the calm state or the movement of thought is then taken into movements of body, speech, and mind in every area of life. Practice is continued until various external and internal signs manifest.

The approach of Longde focuses more on the presence of emptiness and spaciousness. Here are found descriptions of the three kinds of space or dimension (*dbyings*), namely, the space of mind (*sems-nyid gyi dbyings*), the space of phenomena (*bon-nyid gyi dbyings*), and the space of the sky (*nam-mkha'i dbyings*). The nine qualities of space (*dbyings mtshan-nyid dgu*) are also considered in detail. In terms of practice, one integrates the three spaces of external space (*phyi dbyings*), internal space (*nang dbyings*), and secret space (*gsang-ba'i dbyings*). Ultimately one realizes the understanding and experience of the integration of the dimension of empty space and innate awareness.

Instead of approaching unification through either awareness or space first, the Dzogchen Upadesha assumes the primordial inseparability of awareness and emptiness (*rig stong dbyer-med*) from the very out-set and proceeds from this as its starting point. Here one engages in the practices of Thegchod (*khregs-chod*), or the relaxing of tensions, and Thodgal (*thod-rgal*), or instantaneous transition, to remain in contemplation continuously and to de-

velop awareness through vision, respectively. When all tensions and obscurations have been released, then the inherent energy of the Natural State manifests spontaneously in the space before one as tiny rainbow spheres of light (*thig-le*), awareness chains (*rig-pa'i lu-gu rgyud*), and other phenomena. These evolve and develop by way of the four stages of vision (*sngang-ba bzhi*) until the state of the consummation of Reality (*bon-nyid zad-pa*) is attained. At that moment, there exists the possibility of realizing liberation as a Rainbow Body of light (*ja' lus*) without having to undergo any more the process of death and rebirth. Guiding instructions are given to the student for the preliminary Rushan practices and for Thegchod practice, and later, once a firm foundation in contemplation has been established, for the practices of vision with sunlight (*thod-rgal*) and with total darkness (*mun-mtshams*).

TIBETAN SOURCES:

1. *gTan-tshigs gal mdo rig-pa'i tshad-ma*, "Authenticity of Innate Awareness"; from the Gal mdo, "The Essential Collection", attributed to Li-shu stag-ring, 8th century or earlier, rediscovered in the 10th century.
2. *Theg-pa che chung gong 'og rnam-par 'byed-pa'i gal mdo nges-pa'i gtan-tshigs dri-med gsal sgron*, "Lamp clarifying the Stainless Definite Reasonings of the Essential Collection, Distinguishing the Higher and Lower [Paths] among the Great and Small Vehicles"; by 'A-zha bLo-gros rgyal-mtshan (13th century).
3. *Byang-sems gab-pa dgu bskor*, "The Nine Cycles on the Hidden Bodhichitta"; from the Bonpo Canon, Terma rediscovered by gShen-chen klu-dga' (10th century).
4. *Byang-sems gab-pa bskor gyi dgongs-pa 'grel-ba'i 'grel bzhi*, "The Four Commentaries that Describe the Thought of the Cycle on the Hidden Bodhichitta".
5. *Sems lung gab-pa dgu skor gyi 'grel-ba rgya-cher bshad-pa*, "The Extensive Explanation Commenting on the Nine Cycles of the Hidden Scriptures on Mind"; Terma text rediscovered by gShen-chen klu-dga' (10th century).
6. *sNyan rgyud nam-mkha' 'phrul mdzod*, "The Miraculous Sky Treasury, an Oral Transmission"; attributed to Dran-pa nam-mkha' (8th century).
7. *rDzogs-chen bsgrags-pa skor gsum*,

"The Three Cycles of the Revelation of the Great Perfection"; Terma text rediscovered by gZhod-ston dNgos-grub grags-pa (11th century).

8. *A khrid 'khor*, "The A-tri Cycle"; selected texts, various texts from 11th century onwards.

9. *rDzogs-pa chen-po zhang-zhung snyan brgyud skor*, "The Cycle of the Zhang-zhung Oral Transmission for the Great Perfection"; selected texts, from the seventh century onwards.

ENGLISH SOURCES-BON:

Per Kvaerne, *The A Khrid System of Meditation*

Per Kvaerne. "The Great Perfection" in *the Tradition of the Bonpos*

Tenzin Wangyal, *Wonders of the Natural Mind*

Lopon Tenzin Namdak, *Bonpo Dzogchen Teachings*

John Reynolds, *The Oral Tradition from Zhang-zhung for the Great Perfection Teachings*

FURTHER READING-BUDDHIST:

Samten Karmay, *The Great Perfection, A Philosophical and Meditative Teaching of Tibetan Buddhism*

Namkhai Norbu, tr. John Reynolds, *The Cycle of Day and Night*

John Reynolds, *Self-Liberation through Seeing with Naked Awareness*

Tulku Thondup, *Buddha Mind*

Namkhai Norbu, *The Crystal and the Way of Light*

Namkhai Norbu, *Dzogchen, the Self-Perfected State*

Namkhai Norbu, *Semzin*

Manjusrimitra, tr. Namkhai Norbu and Kennard Lippman, *Primordial Experience*

Longchenpa, tr. K. Lippman & M. Peterson, *You are the Eyes of the World*

John Reynolds, *The Golden Letters*

John Reynolds, *The Three Series of Dzogchen Teachings*

GENERAL TEXT BOOKS

TIBETAN TEXTS:

1. *Theg-pa'i rim-pa mngon du bshad-pa'i mdo rgyud*

2. *Theg-pa'i rim-pa mngon du bshad-pa'i mdo rgyud kyi 'grel-ba gyi me-long dgu skor*

These two works lay out the Nine Ways of Bon in accordance with the Central Treasures system. They will be the major texts throughout the seven-

year period. Materials in the English language are being prepared from these and other Tibetan texts.

Retreats

During the program there will be, parallel to the teaching and study, a series of meditation practice sessions of various lengths. There will be ample opportunities to make personal retreats under the guidance of instructors. At the culmination of this program, students will be encouraged to make a six-month retreat.

The two month program of practice and study will be from June 11th to August 11th. We are in the process of selecting a suitable site. One likely possibility is that it will be in air conditioned facilities in the mountains of Virginia. We are also investigating sites in New Mexico, particularly appropriate, because its clear skies, natural beauty, and other qualities contribute to a positive meditative environment.

Ways of Participating in the Program

There are two tracks in which one can enter into the program. Those who seek eventually to become teachers themselves will be required to follow the program rigorously; those who wish to participate in the program primarily for their own personal study and practice are welcome to join with the program as their needs and time permit. It is possible to come for short periods so long as one has a serious intention to participate and learn while here.

Those who seek to become teachers will be asked to continue some study during the year between summer sessions, and to complete certain materials in writing, as well as complete particular retreats.

We are looking into the possibility that students in either track can receive college or graduate school credit for the summer program.

Teachers

As resident teacher Tenzin Wangyal Rinpoche will be the main teacher and meditation instructor, although he may be assisted from time to time by senior students. The Institute will also invite from India, Nepal, and Tibet other Lamas and teachers connected with the Bonpo and Nyingmapa transmissions. In particular, we hope that

Lopon Tenzin Namdak and Khenpo Nyima Wangyal of Norbutse in Nepal

will come for the 1993 summer program.

Within a few years time, we hope that some of the Sutra material will be taught by students who have been trained at the Institute.

Time and Place for 1993

The program will run from June 11th through August 11th 1993. Students should plan to arrive one or two days early in order to get settled prior to the start of the teachings.

The first year program will be conducted at a beautiful location near the Indian sacred mountains of Taos, New Mexico in a lovely new house of Abeille Kaelin. She very kindly offered the use of this space. Camping facilities are available and we are also trying to find small rental houses nearby to be made available for the program duration.

Directions: One and a half hour drive from Santa Fe bordering the Taos pueblo land with the beautiful Rio Grande going through it at the foot of the Taos mountains with scenic vistas and gorgeously mesas.

Language Classes

Students will be able to learn Tibetan pronunciation, alphabet, and vocabulary through reading select portions of the relevant basic texts of the program in Tibetan. Students who are already working in Tibetan may work with teachers of the Institute to translate portions of the basic texts; these translations may also then become part of our teaching materials.

Possible College Credit

The possibility of certain schools issuing college credits for the Seven Year program is being carefully investigated.

Daily Schedule for 1993

The precise daily schedule will be given upon arrival. Practice will be approximately four or more hours daily and there will be two teaching classes and one cultural class daily which will consist of language, astrology, Tibetan poetry, etc. Group discussion meetings will occur as required. For a description of the teachings see the preceding "First Year" topics.

Fees and Registration

Fees for the two months will be \$1,700 which will include food. Fees will be prorated for those who cannot attend for the entire time.

If you are interested in attending, please send us your name and address as quickly as possible so we can send you registration materials and further information as they become available.

Tenzin Wangyal Teaching Schedule

9/13-10/10	Kathmandu, Nepal, Norbu Lama (977) 214383
10/15-10/28	Dolanji, India, Bon Monastery
10/29-11/3	Delhi, India
11/7-11/8	Richmond, VA Ligmincha Institute Anthony & Joan (804) 730-4653
11/11-11/12	Allenwood Correctional Institute Montgomery, PA, (804)730-4653
11/14-11/15	Philadelphia Buddhist Assoc. Barbara Alexandrin (215) 660-9269
11/18	Virginia Commonwealth University Anthony & Joan (804) 730-4653
11/27-11/29	San Diego, CA Murshid & Calpha (619) 759-0976
12/22-12/31	Richmond, VA Ligmincha Institute Christmas Retreat Anthony & Joan (804) 730-4653
1993	
2/12-2/13/93	New York, NY Open Center (212) 219-2527
2/26-2/28	Santa Fe, NM Cynthia Jurs (505) 982-3846
3/6-3/7/93	Richmond, VA Easter Retreat Ligmincha Institute Anthony & Joan (804) 730-4653
4/30-5/5/93	Berkeley, CA Carol Fields (510) 524-0595
5/7-5/10/93	British Columbia, Canada Peter Dimitrov (604) 597-6990
6/11-8/11/93	Place to be determined, Contact Ligmincha Institute



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