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Lopon Is Again With Us

The Venerable Lopon Tenzin Namdak Rinpoche is the head teacher of the Bönpo people. He was born in 1926 in Southeastern Tibet. Rinpoche began his studies at an early age and took his vows at 15. He continued his studies at the major Bönpo monasteries: gYung-Drung-Ling and Menri in Tsang near Shigatse in Central Tibet. Rinpoche's two main masters were Bonruponlob Rinpoche and the Venerable Lopon Sangye Tenzin Rinpoche.

Rinpoche rose to the position of Lopon in 1953 at the young age of 27, the same year he obtained the Geshe degree from Menri Monastery. As Lopon, or Head Teacher, Rinpoche is part of an unbroken lineage of 33 generations through Nyambd Sherab Gyaltzen, the founder of Menri Monastery in Tibet. He was the teaching master from 1953 to 1957 when conflicts between the Chinese and Tibetans in Central Tibet became severe. He entered a long retreat in northern Tsang until 1960 when the Chinese invasion forced Rinpoche to flee Tibet. With great difficulty, including being shot and incarcerated by Chinese soldiers, Lopon Rinpoche was able to reach safety in Nepal.

In 1961 he was invited to London by Professor David Snellgrove under the auspices of the Rockefeller Foundation Visiting Scholar program. He remained in England for three years, collaborating with Professor Snellgrove on *The Nine Ways of Bön*, the first scholarly study of the Bön tradition to be made in the West.

Returning to India in 1964, Rinpoche founded Dolanji Settlement in Northern India, the principal seat of the Bönpo people in exile. He returned to Europe in 1969 as a visiting scholar at Munich University to collaborate on a Tibetan-German-English dictionary.

From 1970 to 1979, Lopon Rinpoche taught the monks at the Bönpo Monastic Center in Dolanji while at the same time supervising the publishing of a large number of important Bönpo texts in New Delhi.

By 1978, enough texts were published to organize a curriculum around them. A Lama's college was established under the guidance of Lopon

*Heartdrops of
Dharmakaya by
Lopon Tenzin Namdak
is the first book written
in English that actually
describes in detail the
practices of Dzogchen.*

— LOPON continued on page 2



Tenzin Wangyal Rinpoche and Lopon Tenzin Namdak Rinpoche at Tritsan Norbutse.

SCHEDULE OF TENZIN WANGYAL RINPOCHE – 1996

JEMEZ SPRINGS, NEW MEXICO
July 1–21 (Mon.–Sun.)

A-Khrid Ngondro, Contact Ligmincha.

LOS ANGELES, SOUTHERN CALIFORNIA
Khyung Dzong.

August 29–Sept. 2 (Thurs.–Mon.)
Experiential Transmission Parts 1 & 2
Contact Alicia White at (818) 248-1828

WARSAW, POLAND

July 26–Aug. 3 Public talk.
Contact Kama Gandys 22-664-4341

AUSTRIA (Near Gratz)

August 5–11
Contact Oliver Leich 43-3338-6571

CHIHUAUA, MEXICO

September 25–29 (Weds.–Sun.)

Practice of the Six Lokas
Contact George and Katy Valles,
Tel. (14) 300805 Fax: (14) 810438

BOSTON, MA

October 4–8 (Fri.–Tues.) Experiential
Transmission Part 4 Contact Martin
Lowenthal at (617) 332-4937

**CHARLOTTESVILLE,
at LIGMINCHA**

October 11–13 (Fri.–Sun.)

Bardo and Dream Yoga

October 17 & 24 (Thursdays)

Public lectures, Dogwood Institute, 7:30 p.m.

December 26–31 (Thurs.–Tues.)

WINTER RETREAT

Contact Ligmincha.

SAN FRANCISCO, CA

November 1–3

Contact Mark Dahlby at (415) 824-7596

HOUSTON KHYUNG DZONG CTR.

November 5–10

Parts 1 & 2 of the Experiential
Transmission.

November 15–17

Tibetan medicine. Call center
at (713) 523-7330

SUBSCRIPTION INFORMATION

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Rinpoche. The purpose of this college was to preserve the Bönpo philosophical tradition, where analysis and logic are applied to the teachings of the Sutras, the Tantras, and especially to the Dzogchen teachings. In 1987, he founded another Bönpo monastery and International Education Center near the well-known hill of Swayambhu, west of Katmandu, Nepal, known as Tritan Norbutse.

In 1992, Lupon Tenzin Namdak published *Heartdrops of Dharmakaya*, a handbook of Dzogchen meditation practices from preliminaries to the most

advanced togyal practices. This is the first book in English that is commonly available that actually describes in detail the practices of Bön Dzogchen.

Lupon Tenzin Namdak has travelled to the United States twice at the request of Tenzin Wangyal Rinpoche to teach during the summer retreats which are part of the Seven-Year Program. In 1995, he also visited and taught at our centers in Los Angeles and Charlottesville, Virginia, as well as other centers in Europe and the United States.

LOPON'S 1996 SCHEDULE

June 21-23, Houston, TX

There will be a free introductory talk on Friday evening at 7 p.m., on Saturday a long life initiation, and on Sunday, Dzogchen teachings. For more information, contact the Houston Khyung Dzong at eddy@hli.net, or (713) 523-7330, fax (713) 523-3172.

July 1-21, Jemez Springs, NM

Teachings on the Ma Gyud Tantra. There is not adequate time to teach all the techniques of this vast tantra, so Lupon will focus on dream and sleep yogas. This is fourth year of the Ligmicha seven-year training program.

For more information, contact Ligmicha Institute at (804) 977-6161 or Ligmicha@aol.com.

July 26-28, Santa Fe, NM

Topic to be announced. Contact Jim Casilio at jcasilio@ix.netcom.com or (505) 473-7176, (505) 474-5881 or fax (505) 471-5888.

July 31-August 1, Buenos Aires, Argentina

Teachings on The Nature of Mind Contact Laura Joffe at 54-1-788-1728.

August 2-4, Cordoba, Argentina
Teachings on The Six Essential Points of

Bodhicitta. Contact Laura Joffe at 54-1-788-1728.

August 9-10, Washington, D.C.

Teachings on The Nature of Mind. Contact Mark Hoyer at Mhoyer@eos.hlc.com or (703) 931-9319 or Bob Shapiro at (301) 340-6073.

August 16-18, Charlottesville, VA

Aug. 16th only: Public lecture.
Aug. 17-18: Teachings on Transforming Emotions into Bliss. Contact Ligmicha Institute at (804) 977-6161, fax (804) 977-7020 or Ligmicha@aol.com

August 24-25, Conway, MA

Teachings on The Nature of Mind Contact Tsegylgar at (413) 369-4153 or fax (413) 369-4165. 74404.1141@compuserve.com or Paolo Carini at pcarini@unix.amherst.edu

August 29-Sept. 2, Los Angeles, CA

The Experiential Transmission, Parts I and II, co-taught with Tenzin Wangyal Rinpoche. Contact Alicia Adams-White of the Khyung Dzong of California at Alicia8000@aol.com or (818) 248-1828.

Voice of Clear Light

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NEWSLETTER DEADLINES

People who want to send articles to be published in the fall issue of VOCL should send their articles on a disk no later than August 1, 1996. For the winter issue, the deadline is November 1, 1996.

Dharma Items Available from Ligmicha Institute

Books on Dzogchen

Wonders of the Natural Mind (\$15.95) by Tenzin Wangyal Rinpoche. A clear and concise introduction to Dzogchen with descriptions of stages and practices.

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

Six Lokas practice book (\$8) by Tenzin W. Rinpoche, edited by John Jackson. You must have received the transmission to use this book.

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 Practice in Nyingma (\$14.95) by Khetsun Sangpo Rinpoche. Edited by Jeffery Hopkins. Explanation of the Nyingma Ngondro (similar to the Bön Ngondro practices).

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

The Tibetan Book of Living and Dying by Sogyal Rinpoche. (\$14)

Dream Yoga and the Practice of Natural Light (\$13) by Namkhai Norbu Rinpoche, edited by Michael Katz.

Tapes (\$9 each)

Kunzhi I or II (circle your choice)

Rigpa I or II (circle your choice)

Practice of Dream

Short Meditation Session Practice Package (\$10) Consists of tape of guided practice, a detailed explanation, and questions and answers.

Tape Sets

From year one of the seven year program, July 1993

Vol. 1: Lupon 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: Lupon Tenzin Namdak Rinpoche explaining some of the teachings included in *Heartdrops of Dharmakaya*. Five tapes. (\$29)

Vol. 4: Tenzin Rinpoche and Prof. Anne Klein comparing Lo Rig, (the Sutra systems, and the Nature of Mind of Dzogchen). Seven tapes (\$40)

Vol. 5: Shamanic teachings by Lupon 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 on the *Zhang Zhung sNyan rGyud*. Four tapes (\$24) Sets from *The Experiential Transmission*

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

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

Meditation and the Modern Mind Tenzin Rinpoche explains the principle of breath, integrating practice in daily life, creating a space for visualization, the importance of generating love and compassion, finding the right spiritual path. Five tapes (\$29)

Mindfulness in Daily Life Tenzin Rinpoche explains simple and clear methods of calming the mind to develop self-awareness and connect with pure self. Two tapes (\$14)

Concentration and Mindfulness Jan. 1996 (\$15)

Clothing and Other Items

Ligmicha T-shirts (\$15)
Heavy white cotton T-shirts with 5-color Ligmicha Logo Med, Lg, X-Lg

Khyung Dzong Logo
 Med, Lg, X-Lg.

Menri Monastery
 Tibetan Healing Incense (\$3)

Large Healing Incense (\$8)

Notecards, Hung and Ligmicha logo, set of 10, five of each (\$5)

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Plastic flowers for a stone Buddha

The Ge-lug-pa theocratic government came to power, and Bönpos again suffered a persecution, this time along with the Jonang-pa sect. Many Bönpo monasteries were converted to Ge-lug-pa; but also during this period, the great Bönpo teacher Nyam-med She-rab gyal-tshan founded Men-ri monastery, which became the most important Bönpo center until 1959 (p. 186).

In the latter half of the 19th century, with a new impulse from figures like Shar-rdza ta-shi gyal-tshan and Kar-rgya khyung-trul 'jig-med nam-mkha'i do-rje, Bön began new developments, especially in the philosophy of Dzogchen, and it became part of the Rimed (Universalism or non-sectarian) movement (p. 186).

Part 4 — The Bönpo Canon

The Bönpo Canon can be said to have two main types of works: the Ter-ma or rediscovered texts and the oral transmission texts. The Nying-ma-pas got into polemical literature trying to defend the authenticity of their Ter-ma texts, while the Bönpos seem not to have fallen into that genre. Also the Bönpo Ter-ton (discoverers of such texts) were not usually high scholars. In most accounts, they were travelers, pilgrims and even robbers who found these texts, which had not much value to them, and they exchanged the texts for food or other goods. Sometimes a Bönpo would find a Nying-ma text and vice-versa, and each would just hand it to the other. (It seems some Bön-Buddhist relations were not so antagonistic or maybe it was part of the Ri-med ideology.)

Quite different from the Ter-ma texts are the oral tradition texts, in which “the recipient is normally considered to have a close spiritual connection with a teacher who is believed to have lived several centuries earlier” (p. 188). The teaching has been memorized by the teacher and is transmitted to the chosen spiritual son or daughter who writes it down. (This is similar to the Nying-ma Mind Ter-ma transmission.)

Another oral transmission that Karmay calls “genuine oral transmission” (p. 189) is when a text is orally transmitted from teacher to a contemporary disciple and the transmission occurs as oral precepts. In the written text, the lineage is shown as uninter-

rupted. This is the case of the *Zhang-zhung nyan-gyud*.

In the 15th century, there are numerous texts in both Ter-ma and orally transmitted traditions. Karmay suggests that other kinds of texts also existed, but because of the selectiveness conducted in the assembly of the canon, only those two kinds were included, which account for approximately two-thirds of the Bönpo works extant at that time (p. 189).

The Ka' was the word of Shen-rab, and the Ka'-rten designates the works by teachers other than Shen-rab (p. 189). It took until 1850 to actually complete the wood blocks and print the Canon, which was then said to exist in at least 28 Bönpo monasteries, ranging from the extreme Southeastern Tibetan region of Tso-so to to Sharugon in Northeastern Tibet (pp. 189-90).

After the Chinese invasion, “the Bönpo monk-scholar Sang-gye ten-zin [the actual Abbot of Men-ri in Dolanji] brought on his back among other works a very detailed catalogue of the Bönpo Canon” (p. 190), originally made by the 22nd Abbot of Men-ri Monastery and later translated by Lokesh Chandra Das in 1965.

The structure of the Canon presents the problem that even though we've seen the ways the teachings were divided into five or nine parts, in the short hagiography, Shen-rab is said to have ordered his disciples to classify his words into four divisions, and the Canon made by Nyi-man ten-zin, the 22nd Abbot of Men-ri, adheres to this system (p. 190):

- Volumes 1-46 deal mainly with monastic discipline, cosmogony, hagiographical literature and prayers.
- Volumes 47-66 are mainly Bönpo Prajñāparamita (Perfection of Wisdom) literature.
- Volumes 67-107 are Bönpo esoteric teachings.
- Volumes 108-113 are Dzogchen philosophy. “The Ka'-rten has 293 volumes which deal with rituals and their narratives, commentaries of all kinds, and works connected with the arts, logic, medicine and poetry” (p. 190).

—Alejandro Chaoul Reich

Dzogchen in Colombia



Hacienda Los Aposentos, Choconta, Colombia, February 1996

For me, after being part of the sangha for some years now, hearing again the introductory teachings was as refreshing as the first time and even more overwhelming than before.

—Santiago Villaveces

Rinpoche's first visit to South America and Colombia couldn't have been more auspicious. The retreat was scheduled for the time of Losar, the Tibetan New Year. We all in Colombia had the benefit of welcoming the Fire Mouse year in the presence of the living teachings.

The retreat took place 60 miles north of Bogotá in an old Spanish monastery, a construction dating from the time of the Conquest—over 400 years old. The old monastery, now turned into a family country house, offered us a quiet place for inspiration, practice and enjoyment.

From the first day, the prayer flags, fixed around an old wooden beam in front of the shrine room, fluttered with the cold breeze of the high valley. During a three-day retreat, together with 26 other fellow Colombians, we received from Rinpoche an introduction to Dzogchen, as well as the initiations for *Sidpa Gyalmo* and the “Short Meditation Session.”

After the three-day retreat, Rinpoche offered two public lectures in Bogotá: one on “Compassion” and the other on “Spirituality in Daily Life.” Fortunately, both were videotaped and will be available at the institute shortly.

The audiences at both lectures were greatly moved, especially as they related Rinpoche's wisdom and advice to the current difficult situation in Colombia, one that has a forty-year history. Rinpoche's comparisons with the way Tibetans have suffered since the Chinese occupation was a vivid example for us as we begin to work with our own country's violence.

It was a great lesson for us all to experience how, in the adverse conditions of our country, we can find, with a right attitude and a deep inspiration from our master, a practical and profound path to overcome our daily difficulties and sufferings. From the depth of our hearts, we all thank you, Rinpoche, and we pray for your well-being and for a future opportunity to be blessed again with your presence in this country.

—Santiago Villaveces

Plastic flowers for a stone Buddha stand motionless in the glass vase on the radiator beneath the open window.

The old woman who brought them touches her head to the wooden floor, once, twice, three times, and then walks home to feed her cat.

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Clay Moldenhauer

Questions of the Self

Jungian/Dzogchen Public Forum

Mountains

Mountains
are pretty

Mountains
are high

Mountains
can grow

And reach the
sky.

— Hilary Vreeland,
First Grade



Thangka painting of Tapihritsa by Tsering Dorjee.

Tenzin Rinpoche arrived in Dallas on April 19 to participate in a public forum with J. Marvin Spiegelman, Ph.D., a Jungian analyst well versed in world religions. The task was to reenter the rich East/West dialogue which Carl Jung himself had begun with Asian religions a few decades ago. Jung's reservations about "introverted" Asian

religions being practiced in the West are well known, but he continued to struggle ambivalently with the issue to the end of his life.

Understanding and coming to terms with the self is the profound central issue for both Jungian psychology and Tibetan Dzogchen. Whether the different approaches to self are complementary or

Invitation to Bön History

Among my readings for a course in Tibetan Renaissance, I encountered *A General Introduction to the History and Doctrines of Bön*, written by Samten Karmay, a Tibetan scholar who lives in France. I thought it might be interesting to share some of his points in this newsletter.

Overview

Karmay structures his account in nine parts:

- 1- 'Ol-mo lung-ring, the land—mythical or real—where Bön claims to have originated.
- 2- Shen-rab mi-bo, its founder.
- 3- The persecution of Bön in the 8th century A.D. and subsequent developments.
- 4- Bönpo Canon.
- 5- Bönpo Origin of the World.
- 6- Bönpo Pantheon.
- 7- Bönpo Rituals.
- 8- Marriage Ritual.
- 9- Dzogchen.

It is interesting that Karmay chose to divide his account into nine parts. The author mentions that one of the most popular ways of dividing the Bönpo Teachings is into the "Nine Ways of Bön," in which the last (and highest) teaching is Dzogchen.

Through the nine topics that he chose, Karmay introduces us to one way of understanding the history and identity of the Bönpos. I have chosen to present parts three and four in *The Voice of Clear Light* and hope that it may inspire some of you to expand your reading.

Part 3 — The Persecution in the 8th Century and Subsequent Developments

The main point here seems to be the relationship/antagonism between Buddhists and Bönpos and their



Thangka painting of Yeshe Walmo by Tsering Dorjee.

struggle for religious and political power. One of the main topics is the linking between the Bönpos before and after the so-called "dark period" (9th–10th centuries).

According to Karmay, we know that "Zhang Zhung covered the whole of Western Tibet and was an independent kingdom. The capital was Khyung-lung ngul-khar to the west of Mount Ti-se, and in the 7th century, there was a king called Lig-myi-rhya" (p. 180). In the 8th century, the most reputed Bönpo teacher was Dran-pa nam-kha. There were priests called Bönpos who performed rituals called Bön. Bön adopted foreign elements like Iranian cosmogony ideology. With the coming of Buddhism to Tibet in the 8th century, Bön also got exposed to its doctrine, from which it absorbed Indian elements like the theories of karma and rebirth.

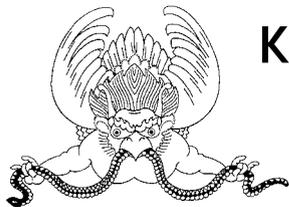
"After the establishment of Samyas, Buddhism triumphed, but it was

more a political success than a purely religious one—the masses were still following Bön" (p. 183). At that time, the Bönpos went underground, or at least their texts did. Karmay mentions that the distinction between the Nying-ma and Bön-po Ter-ma (Treasures, i.e., rediscovered texts) movements is that the Nying-mapas hid the teachings because they were to reappear when the people were ready, whereas the Bönpos hid their teachings because of the Bönpo persecution that lasted approximately from 785 until 1017 A.D. At that point, the "later propagation of Bön" began with the rediscovery of texts by Shen-chen lu-ga (p. 184).

Bön emerged as a fully organized religion, similar to Buddhism but without losing its own characteristics, which Buddhists wanted to eliminate from their doctrine from the beginning. The attitude of

Bönpo towards Buddhism was one of reconciliation. Buddha Sakyamuni was considered an emanation of Shen-rab (p. 184). Bön embraced all beliefs of Tibet, including the folk and popular ways of religion. Bön therefore represented "The Tibetan Religion." Around 1072, Bönpos started to establish monasteries, and some of their scholars were chosen to be reincarnations of the Buddhist Panchen Lama.

"During these centuries, Bönpos enjoyed a good deal of quiet religious life. They did so as long as they kept away from the religious and political squabbles of Buddhist sects" (p. 185), but starting with the destruction of Bru Monastery in 1386, due to a flood, a period more "mediocre in comparison to the earlier one" (p. 186) began.



Khyung Dzong News

Southern California

*Hello to Ligmincha's Global Sangha
from the Southern California Sangha!*

Charlottesville

We are fortunate to be able to welcome Lopon Tenzin Namdak Rinpoche to Charlottesville. Lopon Rinpoche will give a free lecture on "Active Love and Compassion in Daily Life" on Friday, Aug. 16. On Aug. 17 and 18 he will lead a retreat on "Transforming Emotions into Bliss."

Lopon Namdak visits Charlottesville after the summer retreat in Jemez Springs, New Mexico, and a journey to give teachings in Buenos Aires and Cordoba, Argentina. Tenzin Rinpoche will be in Charlottesville to offer teachings on the *Bardo* and *Dream Yoga* at a three-day retreat, October 18, 19 and 20 (Friday, Saturday and Sunday). Please call Ligmincha Institute for more information about both Lopon Namdak's and Tenzin Rinpoche's teachings.

Ongoing Practice

In Charlottesville, we meet to practice the Short Meditation in Six Parts each Wednesday from 7:30 to 8:30 p.m. Each Sunday we meet to do the Preliminary Practices (Ngon Dro) at 7:30 p.m. On the last Sunday of every month, we meet according to morning or afternoon sign-up for a whole-day or half-day practice retreat of the Ngon Dro.

For those not acquainted with the Short Meditation, instructions are offered. Please call Ligmincha to let us know if you are interested in receiving instruction.

Spring Morning

Spring is giving the mountain
a dusting of pale green
and pink.

The air saunters through the trees...
Coming to rest on the cows
resting on the hill,
Waiting for the day.

—Cindy Allred Jackson

We are still reveling in the warmth and glow of Tenzin Rinpoche's March teachings here in Los Angeles. On Thursday, more than 35 people gathered at the beautiful Shambhala Center in West Hollywood for the Concentration and Mindfulness Practice, and over that weekend, we were treated to a breathtakingly exquisite Shamanic Healings Teachings.

Rinpoche and the Sangha molded together so well, the shrine room at the center, (a perfect container for the teachings) was literally shimmering with energy, and the teachings were so clear that it all seemed to penetrate to a very deep level within us.

We are still digesting and assimilating the multilevel experiences. We are grateful to Rinpoche for his time, energy and dedication "to the Work," but especially grateful for his ever-growing capacity to reveal and articulate his own experiential authenticity. There seemed to be no interference in the connection between the deities and the manifested world. Rinpoche was an open channel with us and each of us benefited by this magical weekend, each in our own way.

The good news is that Rinpoche will be back for five days, Aug. 29–Sept. 2, Labor Day weekend. Lopon Tenzin Namdak will be teaching Part 1 and Part 2 of the Experiential Transmission, and Tenzin Rinpoche will be teaching with him.

Rinpoche is so happy with the Shambhala Center as our location that Kallon Basquin, director of Shambhala Training in Los Angeles, has secured the center for the Labor Day event. This will not be a "sleep-over," so I will be helping the out-of-towners secure inexpensive motels within walking distance of the center. Rinpoche has stated that there is much more from Part 2 that he would like to cover this time.

On Aug. 28 at 7:30 p.m., Rinpoche will be lecturing at the Bodhi Tree Bookstore. His subject will be dreams, the subject of a book he is writing. We are all looking forward to reading it.

Kallon has also offered the Shambhala Center for our weekly practice Sundays at 5 p.m., so if you're going to be in town, give me a ring at (818) 248-1828, and I'll give you directions.

—Alicia White

For information about the Los Angeles Labor Day teachings or practice, call or write: Khyung Dzong of Southern California P.O. Box 1607, Temple City, CA 91780-7607; Alicia White (818) 248-1828

conflictual is important to the reception of Dzogchen in the West.

Dr. Spiegelman presented the common view of "Buddhism" as profoundly introverted: "Buddha sits. Jesus, Mohammed, and Moses walk around, they talk to folks." He then made an ecumenical plea "that all humankind shall be as brothers and sisters, worshipping in the temple of the Divine, and that all individuals will respectfully acknowledge each other's differing faith."

Tenzin Rinpoche then presented a summary of Dzogchen, a four-fold model of self and mind in the metaphor of calm ocean with *prana* added to produce the ripples and waves of mental activity. He described the Dzogchen path as the method to develop toward an ultimate goal: enlightenment. On that path, "individual experience is not helpful. One person having a neat experience is OK, but as a path it is completely unhelpful."

The energy in the room increased as Dr. Spiegelman replied sharply, "Our relationship to the psyche is quite different. We allow it to determine the path that we go. So it is a focus on the individual."

Tenzin Rinpoche agreed that looking inward is an achievement that is indeed individual. But the images that arise are the ripples and waves of ego (karma) rather than the calm ocean of the self. To practice on the path is to find oneself (one's self), and to achieve the unity of consciousness, *rigpa*, in which there is no difference between subject and object, between conscious and unconscious.

Despite more than one hundred people in the room, there was no sound as Dr. Spiegelman clearly stated, "The question of bringing it all together in unity is interesting, but not important. The important thing is, what does the self want?"

It became clear that, for this formulation of Jungian thought, the self is the "autonomous psyche," which provides images, urges, etc., which may be used to guide us on our unique, individual journey. As a magical well of symbolic material, "the self is never dissolved, it is a given." The ego and the self thus form an ego/self axis of relationship, and for the ego to travel all the way down that axis to unity with self necessarily implies psy-

chosis. Rather than unity, Dr. Spiegelman stressed, "we in the West crave relationship."

Tenzin Rinpoche said, with the unmistakable conviction of a Dzogchen master: "There are two views of self in Dzogchen. The individual self is the self that experiences images and interprets. Seeing visions or dreams is projecting images onto the raw material of sound, rays and light. The individual self then thinks it knows what the larger self wants, but the larger self wants nothing, 'want' is just not there. In nonduality there is nothing to want."

As the program ended, I took a deep breath and reflected on what had been said. It now seemed possible to go beyond our cognition-based opposites of "introverted" vs. "relationship."

Dr. Spiegelman was describing a path of individuation in which the ego approaches the self in the transformational, symbolic space of dreams and imagery. This is similar to the transformational space of tantric Buddhism. With the guidance of the analyst to help deal with the powerful emotional forces of this meeting, individuation leads to the "sacred marriage," a transcendent, mutual dialogue between ego and self.

Tenzin Rinpoche was describing a powerful, complementary path of practice. Dzogchen allows one to hurl the ego down the "axis mundi" directly into the self. With the discipline of the practices and the guidance of a master to avoid the dangers and pitfalls of psychosis, it is possible to reach the center of the self, the calm, empty ocean at the very center and origin of the universe. There, in the successful consummation of the sacred marriage, all opposites are resolved into the single totality of unified consciousness, and one achieves enlightenment.

—Al Vreeland

Anyone interested in more information about *thangkas* of Bon dieties or any other special painting commissions by Tsering Dorjee, please contact William Steen, c/o Khyung Dzong Center, P.O. Box 541791, Houston, Texas, 77254-1791.

The individual self then thinks it knows what the larger self wants, but the larger self wants nothing, "want" is just not there. In nonduality there is nothing to want.

— Tenzin
Wangyal
Ripoche



The question of bringing it all together in unity is important, but not important. The important thing is, what does the self want?

— J. Marvin
Spiegelman,
Ph.D.

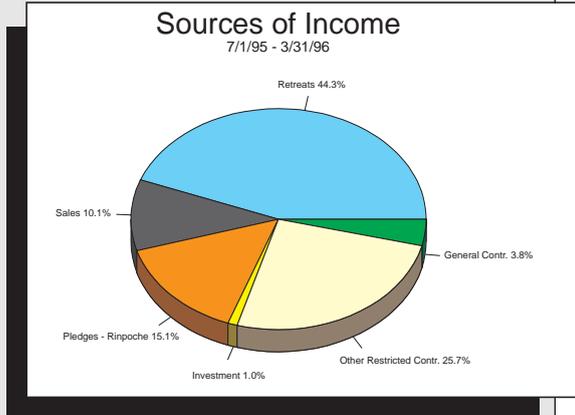
Treasurer's Report

So, how are we doing – financially speaking?

I've been asked that question quite a few times, and I hope the following charts and information will provide a quick look at where our money comes from and how it is spent. The figures presented include the first nine months of our current fiscal year, from July 1995 through March 1996.

For this nine-month period, Ligmicha received nearly 45 percent of its income from retreats and special events. Restricted contributions (26 percent) and pledges (15 percent) were the next largest source. Most of the contributions coming into Ligmicha since July 1995 have been restricted — that is, they were designated for a specific purpose, and must be spent accordingly.

Such contributions are greatly appreciated, but we are finding that we need unrestricted contributions, which can be used to offset the growing operation costs of the institute. In addition, we have learned that contributions



which are specifically designated to go to organizations or charities outside the United States are not tax deductible. Therefore, please read the following Future

Directions and How You Can Help segments for suggestions about your future contributions.

contributions supported the Bön communities in Nepal and India (see the dispersed contributions chart for the percentage breakdown). With the aid of your contributions, we gave \$52,090 to these worthy organizations during this nine-month period.

We have made several welcome improvements at Ligmicha, but these

have all served to increase our operating expenses.

- We have begun to provide a modest salary and an apartment in Houston

for Tenzin Rinpoche this year, for his tireless efforts in delivering the wisdom of Bön. Our goal was to collect \$2000/month for this purpose. We are still far short of this goal, but hope to increase Rinpoche's salary as more pledges are collected. His salary (including lodging) has accounted for 12 percent of our expenses for the period.

- We have also hired an accountant to keep track of our payroll paperwork, sales tax (which we also began collecting in Texas this year), and the increasing financial activity of the institute.

- We have hired a designer to help with our newsletter and have initiated several projects to provide professionally-printed booklets for certain retreat topics, such as the new Six Lokas book.

Future Directions

We have come a long way this year, yet we have our eyes set on the following financial goals for the future.

- 1. Continue to support and expand our existing activities**—This includes providing space and office support for meetings and retreats for Charlottesville, Houston and Los Angeles sanghas. Postage, printing and utilities are also included.
- 2. Continue to provide a salary and housing for Tenzin Rinpoche**—We are hopeful that we can reach our goal of \$2000/ month with just a few more pledge donors. Rinpoche gives freely of his time and his wisdom so that we can benefit. It is our privilege to be able to help support his teaching efforts and to give something back to him as well.
- 3. Purchase of land for a permanent retreat center**—We seriously looked into buying some land near Charlottesville to provide a permanent retreat space (which would lower overall costs). It would also allow us flexibility, freedom and a place to build a community, to provide private retreat space, and to allow for future growth. However, we were unable to

financially support such a purchase at the time and feel that we need to increase our land fund from its current \$23,000 to at least \$100,000 before we are able to make such a move. Special fundraising will be implemented for land purchase.

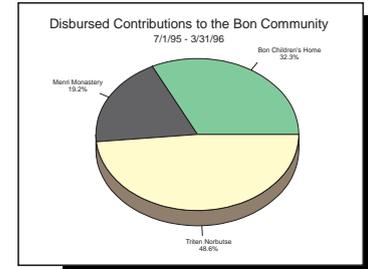
4. Support of the Bön community—Several areas need our financial assistance:

Menri Monastery, India

- Dialectic school—for education and training of monks.
- Monastery orphans—children aged 8-15 who come to live in the monastery and prepare for the dialectic school.
- Library project—to preserve, repair and build new space for storage of sacred Bön texts.

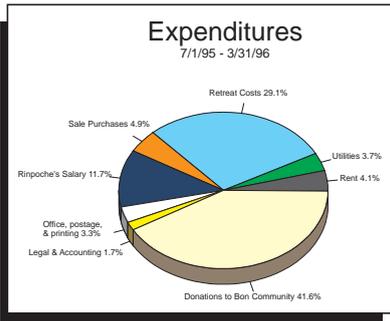
Bön Children's Home, India

- Provides living and study facilities for children aged 6-16 and seeks to teach and preserve the Bön tradition in these children.



Tritsan Norbutse Monastery, Nepal

- Dialectic school—education and training of monks. Especially important in helping Tibetans reconnect with their background in an environment that is similar to Tibet.
- Farm project—The monks need money to buy land in order to be able to raise their own food and thus become more self-sufficient as they take in greater numbers of refugees.
- 5. Publication projects and new publication purchases**—These translation and printing projects and purchases make the Bön wisdom increasingly available to members of the sangha.
- 6. Scholarship fund**—This fund provides help for those otherwise unable to attend retreats or events.



Expenditures

As the chart shows, our greatest expenses were retreat costs (food, space, etc.) and contributions to other organizations. The majority of our

HOW YOU CAN HELP

We need your contributions as well as your attendance at our retreats in order to meet these and future goals. We continue to need your pledge support to provide for Tenzin Rinpoche. In addition, if you can make a general, unrestricted contribution, it will be most helpful in meeting our goals. We will use these donations to meet our operating expenses as well as address the above goals.

If you have a particular project that you want to support, please designate it in the memo field of your check. These will be fully tax deductible except for any money specifically designated for one of the Bön communities outside of the United States (listed under 4). Due to IRS regulations, any contribution specifically designated for an organization outside the United States (and therefore not regulated by the IRS) is NOT tax deductible. If you want to support these

communities, you can send a general contribution to us with a note detailing your desire. We will take this request into account when deciding how to apportion the donations.

If you do not need your donation to be tax deductible, then please specify the desired Bön community by name in the memo field on your check. We disperse moneys to these communities two to three times a year, when we can assure that the money will arrive safely, and when there is a decent exchange rate. Please make all checks payable to Ligmicha Institute.

Thank you for your support of these important projects and goals, and I hope to see you soon.

—Pam Foresman, Treasurer