

The Voice of Clear Light

THE LIGMINCHA INSTITUTE NEWSLETTER

P.O. Box 1892
Charlottesville, VA 22903

TEL: (804) 977-6161

FAX: (804) 977-7020

E-Mail: [Ligmincha @ AOL.COM](mailto:Ligmincha@AOL.COM)

Web page: <http://www.comet.chv.va.us/ligmincha>

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SCHEDULE OF TENZIN WANGYAL RINPOCHE & OTHER EVENTS – 1997

APRIL 18 – MAY 18 MEXICO

For information about these Mexico events, call the individuals listed below, or contact Casa Amatlan at (525) 546-3281 or (525) 566-8304, or (e-mail) coco-homex@compuserve.com.mx

4/18-4/20, MEXICO CITY

Importance of meditation in daily life; transmission of Six Yogas practice. Rinpoche will give the transmission and teachings on healing practice of Yeshe Walmo (also known as the Queen of Existence). Contact: (5) 813-8133.

4/25-27, GUADALAJARA

Dreams and the power of mind. Contact: Ma. Elena Velazquez, (36) 15-2290.

4/30-5/4, TONALI

Continuation of *Ah Khrid* Meditation (beginners welcome). Contact: Miguel Camarillo, (5) 655-7937.

5/9-11, JALAPA

Dreams and the power of mind. Contact: Paty Gibson at (28) 12-89-01 or (28) 12-87-01.

5/13-14, SAN MIGUEL

DE ALLENDE
Dreams and the power of mind. Contact: Ana Isabel Mateos, (415) 2-6382.

5/16-18, MORELIA

Dreams and the power of mind. Contact: Gretchen Andersen, (43) 13-43-36; or Amalia Gomez, (5) 8-13-81-33.

MAY 23 – 31 GERMANY

MAY 23, HAMBURG

Dream Yoga. Contact: Andreas Wehowsky, Hakenweg 17, 26349 Jaderberg, Germany; (phone/fax) 44-54-8272, (e-mail) AWE-HOWSKY@aol.com

MAY 24-25, BERLIN

Dream Yoga. Contact: Gerlinde Buchholz, c/o Pfad-Zentrum, Etg. V, Stresemannstr. 21, 10963 Berlin, Germany; (phone/fax) 30-251-8662

MAY 27-31, NEAR HAMBURG

Dream Yoga (Seefeld/Jadebusen, Germany). Contact: Andreas Wehowsky, Hakenweg 17, 26349 Jaderberg, Germany; (phone/fax) 44-54-8272, (e-mail) AWE-HOWSKY@aol.com

JUNE 5 – 8 PARIS, FRANCE

Six Lokas Practice. Contact: Sebastian Doerler at 1-44935924 or 1-45230140 or (e-mail) spheric@magic.fr

JUNE 20-22, SAN FRANCISCO

Continuation of *Ah Khrid* Meditation (beginners welcome). Contact: Mark Dahlby, (415) 824-7596 or (e-mail) writers@writers.com

JUNE 30-JULY 20, SANTA FE, N.M.

Summer Retreat. Continuation of teachings on the *Ma Gyud* (Mother Tantra). Contact: Ligmincha Institute, (804) 977-6161 or (e-mail) Ligmincha@aol.com

JULY 25 – AUGUST 7 POLAND

JULY 25, WARSAW

Introduction to Dzogchen. **Contact for all teachings in Poland: Marek Gorny, 48 602242906, (e-mail) dzogczen@netkat.com.pl**

JULY 26, POZNAN

Introduction to Dzogchen.

JULY 27, KATOWICE

Introduction to Dzogchen. Contact

JULY 29-AUGUST 2, WARSAW
Continuation of *Ah Khrid* Meditation (beginners welcome).

AUGUST 5-7

(location to be determined)
East-West Psychology and Contemplative Healing

AUGUST 10-17, AUSTRIA

Zhang Zhung Nyan Gyud: Experiential Transmission, Parts 2 & 3. Contact: Oliver Leick, tel. 0043-3386-571, or (e-mail) oliver.leick@telecom.at

AUGUST 22-24,

VIENNA, AUSTRIA

Chod Practice. *Chod* is a method of cutting through our attachments and fears. Contact: Elizabeth Gattringer, tel. 0043-1-504-9183.

AUGUST 29-SEPTEMBER 2, LOS ANGELES

Zhang Zhung Nyan Gyud: Experiential Transmission, Parts 2 & 3. Contact: Bob Anger, (310) 455-3886.

SEPTEMBER 4-7, SAN DIEGO

Introduction to Dzogchen Teachings, and *Zhine* Practice. The *Zhine* practice helps one focus attention and calm the mind. Contact: Khalipha, (619) 753-3302, or (e-mail) Rudra@unit.edu



The Voice of Clear Light

Volume VI, Issue 2

THE LIGMINCHA INSTITUTE NEWSLETTER

Spring 1997

Plan Now for the Summer Retreat



His Holiness Tenpai Nyima (right) and Tenzin Wangyal Rinpoche.

Welcome to our Fifth Annual Summer Retreat!

All are invited to take part in the retreat and hear the teachings, which will be impressive as you can tell from the description on pages 4 and 5. But don't be overwhelmed, since our teachers will impart practices and present the teachings suiting all different levels. Although the teachings are a continuation from previous retreats, it is possible for a newcomer to gain a great deal from simply sitting and listening with a receptive heart.

The Teachings

We also strongly encourage people who received teachings at last year's retreat to come since H. H. Lungtok Tenpai Nyima and Tenzin Wangyal Rinpoche will be completing the practices from the Path of Meditation according to the Mother Tantra

(*Ma Gyud*) of the Tibetan Ancient Bön Tradition. In this text, the Path of Meditation contains six methods or yogas.

Last year we received teachings on three of these methods, namely, the expedient use of Dream, the expedient use of Sleep, and the expedient use of Fear (i.e., Chöd practice).

This year's retreat will focus on the teachings of the expedient use of Means, also called *jung-ba'i thig-le*, "the essence of the elements," and the expedient use of Projection or *Pho-wa*, also called *drub-pa'i thig-le*, "the essence of cultivating." A more complete description of the teachings follows on page 4.

Practice

During the whole retreat, in addition to the practices related to the teachings, there will



H.H. Lungtok
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(*Ma Gyud*).



The Bön Tradition

The Ligmincha Institute was founded to preserve the teachings, arts and wisdom traditions of the Bön tradition of Tibet and make them accessible to the Western world. Our efforts focus on the following areas:

- Translation and research
- Traditional and contemporary arts
- Tibetan medicine and East-West psychology
- Religious teachings and transmissions.

Bön is the oldest religion of Tibet. While many of its teachings are very similar or identical to those of Buddhism, Bön also has its own, distinctive practices. The main difference is that the Bön lineage traces its origin to the Buddha Tonpa Shenrab, rather than Shakyamuni Buddha. The Institute's teachings emphasize Dzogchen, the highest spiritual tradition in Bön.

Our Teachers

Ligmincha's founder and resident Lama, Tenzin Wangyal Rinpoche, is a master of the Dzogchen meditative tradition of Tibet. He received his Geshe degree, similar to a doctorate in philosophy, from Bönpo Monastic Center, Dolanji, HP, India, after completing the center's 9-year course of Bön studies. In 1986, His Holiness the Dalai Lama appointed Rinpoche to the assembly of deputies of the Tibetan government in exile. The only Bönpo master living in the West who is qualified to teach in the Bön tradition, Rinpoche travels regularly worldwide to meet with students and scholars.

be meditations oriented to the different levels of practitioners. This will be a real opportunity to practice what we have been learning from the *Experiential Transmission* and find no time to do in our everyday life. Each one will be practicing at his or her level with advice by H. H. Lungtok Tenpai Nyima and Tenzin Wangyal Rinpoche.

If you have not received the *Experiential Transmission* teachings, experienced instructors will skillfully guide and give specific instructions, throughout the retreat, of the practices of *Zhine* ("calm abiding") and *Six Sessions*, a compilation done by Tenzin Wangyal Rinpoche. You will also have opportunities to receive transmission and advice on how to practice from His Holiness and Rinpoche. This is a way of working together, helping each other, and tightening the bonds of our sangha or "spiritual community."

The Place

We have found a wonderful place not far from the one of the previous two years. The new place, Sunrise Springs, is only 15 miles from Santa Fe and 50 from Albuquerque. Set in the lush desert valley just south of Santa Fe, Sunrise Springs provides majestic views of the Sangre de Cristo and Sandia mountain ranges. The buildings are comfortable and picturesque, constructed with natural materials of ancient adobe, indigenous stone, and crafted with hand-carved wood and hand-painted tiles.

The physical serenity of the place, with its enticing walkways, luminous public rooms, expansive terraces, large ponds, and mysterious gardens, will be a marvelous environment for our teachings and meditations.

The Teachers

This year we are extremely fortunate to be taught by His Holiness Lungtok Tenpai Nyima, the abbot of Menri Monastery in Dolanji, India, together with Tenzin

Wangyal Rinpoche. Also, Kyang-trul Rinpoche, an expert in *Cham*, sacred dance, will be giving complete instructions on the sacred dance of the goddess *Yeshe Walmo*.

Practicalities

We are very pleased to offer this retreat at substantially lower costs than last year, and to be able to offer a variety of options for accommodations in a much more comfortable facility. Sunrise Springs can accommodate 75 overnight guests, but up to 100 sitting in the meditation hall. Most rooms will be set up with three single beds to a motel-style room, though a few rooms are available with a single king-size bed. The cost per person for three people to a room is \$385 per week, or two to a room for \$430 per week. If you choose to stay off site, the cost is \$275 per week.



The meditation hall at Sunrise Springs.

Unfortunately no camping is allowed on site, and there are no campgrounds near the retreat center, but there are a number of hotels and bed and breakfasts in the area. We will be able to offer private rooms with a single occupant only if it does not deny a bed to anyone else who wants to stay on site. The cost for a private room, if available, is \$495 per week. We cannot guarantee private rooms until one week before your scheduled arrival, and will not be able to offer any private rooms if 75 people want to stay on site. The fees for all of the above options include teachings, instruction in meditation, dance and *trul khor*, and three meals a day. A \$100 deposit by June 1 is strongly encouraged, with accommodations being allocated as deposits arrive.

Since fees are substantially lower than last year (\$385 for three to a room com-

Dharma Items Available from Ligmincha Institute

Books on Dzogchen

New!

- *Ancient Wisdom: Nyingma Teachings of Dream Yoga, Meditation and Transformation*, by Gyatrul Rinpoche. 150 pp., \$14.95
- Dzogchen: Innermost Essence*, by Tulku Thondup, ed. by Brian Beresford. 129 pp., Tibetan text, \$8.95
- Dzogchen Meditation* by Khamtul Rinpoche, annotated by Gareth Sparham. 117 pp., \$15
- Dzogchen: The Self-Perfected State*, by Chogyal Namkhai Norbu, ed. by Adriano Clemente, trans. by John Shane. 150 pp., 5 line drawings, \$12.95
- The Golden Letters: The Tibetan Teachings of Garab Dorje*, trans. & ed. by John Reynolds; foreword by Namkhai Norbu. 350 pp., \$18.95
- Natural Great Perfection: Dzogchen Teachings and Vajra Songs*, by Nyoshul Khenpo Rinpoche, trans. & ed. by Lama Surya Das. 150 pp., \$14.95
- Practice of Dzogchen*, by Longchen Rabjampa, introduced, trans. and annotated by Tulku Thondup Rinpoche, ed. by Harold Talbott, 482 pp., \$22.95
- *Tsongkhapa's Six Yogas of Naropa*, trans. and intro. by Glenn H. Mullin. 350 pp., \$18.95

***Recommended reading for the upcoming summer retreat.**

- Twenty-One Nails, Vol. II, Oral Commentaries* (\$15.95) by Lopon Tenzin Namdak and Tenzin Wangyal Rinpoche. You must have received the transmission to use this book.

- The Bön Religion of Tibet; The Iconography of a Living Tradition*, (\$55) by Per Kvaerne. Illustrated hardback.
- Wonders of the Natural Mind* (\$15.95) by Tenzin Wangyal Rinpoche.
- Heartdrops of Dharmakaya* (\$15.95) by Lopon Tenzin Namdak.
- 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.
- Tibetan Buddhism from the Ground Up* (\$14) by Alan Wallace.
- Tantric Practice in Nyingma* (\$14.95) by Khetsun Sangpo Rinpoche. Edited by Jeffery Hopkins.
- 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. (\$16)
- 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)
- 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: Lopon Tenzin Namdak Rinpoche on the tenet systems as described in the *Nine Ways of Bön*. 7 tapes (\$40)
- Vol. 2: Tenzin Wangyal Rinpoche on the tenet systems as viewed in the Bön and Buddhist traditions. 5 tapes (\$29)
- Vol. 3: Lopon Tenzin Namdak Rinpoche explaining some of the teachings included in *Heartdrops of Dharmakaya*. 5 tapes. (\$29)
- Vol. 4: Tenzin Rinpoche and Prof. Anne Klein comparing Lo Rig, the Sutra systems, and the Nature of Mind of Dzogchen. 7 tapes (\$40)
- Vol. 5: Shamanic teachings by Lopon Tenzin Namdak Rinpoche and Tenzin Wangyal Rinpoche. Five tapes (\$29)
- Vol. 6: Tenzin W. Rinpoche on the *Zhang Zhung sNyan rGyud*. 4 tapes (\$24) Sets from *The Experiential Transmission*
- Part 1, Vol. 1: Tenzin Rinpoche explains the Bön preliminary practices. 8 tapes (\$45)
- Part 1, Vol. 2: Tenzin Rinpoche, from *Heart Drops of Dharmakaya*. 3 tapes (\$18)
- Tenzin Rinpoche on *Meditation and the Modern Mind*. 5 tapes (\$29)
- Tenzin Rinpoche on *Mindfulness in Daily Life*. 2 tapes (\$14)

Clothing and Other Items

Ligmincha T-shirts (\$15)

Heavy white cotton T-shirts with 5-color

Ligmincha Logo X-Large only

Khyung Dzong Logo X-Large only

Menri Monastery

Large Healing Incense (\$6)

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

<p>Shipping and Handling Costs</p> <p>U.S.: 10 % of total order Foreign: 15% of total order Orders \$100 and over: shipping \$10 <i>U.S. Funds only, please! Sorry, we cannot process telephone or credit card orders.</i></p> <p>Total Amount.....\$ _____ Shipping & Handling\$ _____ (VA residents add 4.5% sales tax).....\$ _____ Grand Total.....\$ _____</p> <p>Please send order to: Ligmincha Institute, P.O. Box 1892 Charlottesville, VA 22903 USA</p>	<p>Ship to: <input type="checkbox"/></p> <p>Register <input type="checkbox"/> or send information <input type="checkbox"/> for summer retreat to:</p> <p><input type="checkbox"/> Donation enclosed _____ for Retreat Fund.</p> <p><input type="checkbox"/> I am interested in a work-study position.</p> <p>Name: _____ Address: _____ _____ _____</p> <p>Tel. No. _____</p> <p>Please indicate the week(s) that interest you:</p> <p><input type="checkbox"/> Week One <input type="checkbox"/> Week Two <input type="checkbox"/> Week Three</p>
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Ligmincha Offers Eight New Books

Tenzin Wangyal Rinpoche recently reviewed all the books currently available in English on Dzogchen and has chosen to recommend several new titles. Below you will find a brief description of each. All of these new titles can now be ordered from Ligmincha using the order form on the opposite page.

Please note that two of the books, *Tsongkhapa's Six Yogas of Naropa* and *Ancient Wisdom*, are recommended reading for the upcoming summer retreat. We will continue to seek out the best resource materials and make them available to our readers.

Ancient Wisdom: Nyingma Teachings of Dream Yoga, Meditation and Transformation

by Gyatrul Rinpoche. 150 pp., \$14.95

Essential teachings containing practices for meditation, for the night and for the daytime, were chosen and elaborated upon by the Venerable Gyatrul Rinpoche. He offers an excellent manual for the Dzogchen meditation practices of shamatha and vipassana, which was written by H.H. Dudjom Rinpoche and is one of the most direct and useful dream yoga accomplishment manuals.

Dzogchen: Innermost Essence

by Tulku Thondup, ed. by Brian Beresford. 129 pp., Tibetan text, \$8.95

This is one of the best presentations of the practice of Dzogchen meditation. It begins with the Prayer of the Preliminary Practice of Dzogpachenpo Longchen Nyingthig, then presents the common and uncommon preliminary practices, the actual path of guru yoga and the nine yanas.

Dzogchen Meditation

by Khamtul Rinpoche, annotated by Gareth Sparham. 117 pp., \$15
This is an explanation of the complete Dzogchen meditation practice. It is Lochen Dharmasri's guide through a treasure text, a text first taught by Padmasambhava to his inner circle of thirty extraordinary women with wisdom. The text is explained by Khamtul Rinpoche, a master of Dzogchen practice.

Dzogchen: The Self-Perfected State

by Chogyal Namkhai Norbu, ed. by Adriano Clemente, trans. by John Shane. 150 pp., 5 line drawings, \$12.95
As Chogyal Namkhai Norbu Rinpoche explains in this very readable book, our natural condition is self-perfected from the very beginning. What is necessary is that we re-awaken and remain in our true nature. Rinpoche begins by clearly explaining the Dzogchen teachings and then reveals, in a simple and non-intellectual manner, what is meant by the practice of Dzogchen.

The Golden Letters: The Tibetan Teachings of Garab Dorje

trans. & ed. by John Reynolds; foreword by Namkhai Norbu. 350 pp., \$18.95

Three Statements That Strike the Essential Path is an ancient Dzogchen revelation that introduces the practitioner to the nature of his or her own mind. One of the most immediately accessible commentaries, and nowadays one very widely known among Tibetan Dzogchen practitioners, is that of Patrul Rinpoche, the nineteenth century Dzogchen master. Both this and one by H.H. Dudjom Rinpoche are included here. One of the main purposes of these texts is to provide the practitioner with a direct cognition of Dzogchen, the Primordial State.

Natural Great Perfection: Dzogchen Teachings and Vajra Songs

by Nyoshul Khenpo Rinpoche, trans. & ed. by Lama Surya Das. 150 pp., \$14.95

This inspiring collection of Khenpo's teachings provide the deepest possible insight into how to understand and how to practice the Dzogchen path. He is one of the principal lineage holders of the nonsectarian practice lineage, specializing in Longchenpa's Dzogchen Nyingthig teachings.

Practice of Dzogchen

by Longchen Rabjampa, introduced, trans. and annotated by Tulku Thondup Rinpoche, ed. by Harold Talbott, 482 pp., \$22.95

Originally published as *Buddha Mind*, this book contains the writings on Dzogchen by Longchen Rabjam (1308-1363), the most celebrated writer and adept of the Nyingma School of Tibetan Buddhism. Dzogchen employs a meditative technique which effortlessly uncovers the emotional and intellectual layers of the mind and instantly awakens its essential nature, which is Buddhahood itself.

Tsongkhapa's Six Yogas of Naropa

trans. and intro. by Glenn H. Mullin. 350 pp., \$18.95

Anyone who has read more than a few books on Tibetan Buddhism will have encountered references to the Six Yogas of Naropa. These six—inner heat, illusory body, clear light, consciousness transference, forceful projection, and the bardo yoga—represent one of the most popular Tibetan Buddhist presentations of yogic technology. Tsongkhapa's discussion of the Six Yogas is regarded as one of the finest on the subject to come out of Tibet.

—John Jackson



All of these new titles can now be ordered from Ligmincha using the order form on the opposite page.



Voice of Clear Light

Editor: Nan Chapman

Copy Editor: Sue Ellis Dyar

Graphic Design: Lydia Conder

Contributing Writers: Tenzin Wangyal Rinpoche, John Jackson, M. Alejandro Chaoul-Reich, Alicia White, Luz Alicia Gomez de Martinez del Rio, Ed Newman, Stephen Dignan, Inge Bjar Torkildsen

NEWSLETTER DEADLINES

People who want to send articles to be published in the summer issue of VOCL should send their articles on a disk no later than May 1, 1997.

For the fall issue, the deadline is August 1, 1997.

You may e-mail articles to nchapman@mindspring.com.



A view from Sunrise Springs Retreat Center.

pared to \$425 for eight to a room in '96) there are no additional discounts for staying multiple weeks. However, housing preference will be given to practitioners staying all three weeks.

A limited number of work-study positions are available, with discounts of \$90 per week in exchange for two and a half hours work each day. Most work-study positions will be in the kitchen and may require missing teachings or practice on occasion. We are also encouraging everyone to contribute to the Retreat Fund to help fellow practitioners who cannot afford the full fees. Please note the options for work-study and Retreat Fund on the registration form on page 11.

Arrivals and Departures

There is another event at Sunrise Springs the weekend of June 28-29, so we will open registration and accept arrivals the morning of Monday, June 30. Teachings will begin after lunch.

The first week of the retreat will conclude at midday, July 6; the second week at midday, July 13; and the third at midday, July 20. Practitioners should plan their arrivals and departures for Monday morning, June 30, and the Sunday afternoons of July 6, 13, and 20.

We will have a commercial shuttle service pick up and drop off people at the Albuquerque airport on these dates at an additional cost. If you arrive at other times you will need to make your own travel arrangements to get to the center from the airport.

Individuals may stay at Sunrise Springs after the retreat has concluded, but will need to work out payment for any additional days with the center's management.

Once we receive your \$100 deposit, we will send you a letter with a map of how to drive to Sunrise Springs, details of what you need to bring, suggested reading, airport shuttle schedules, and the upcoming daily schedule.

Space is limited and we already have people registered. So, if you wish to join us in this retreat, please send in your registration form together with your \$100 non-refundable deposit as soon as you can. The registration deadline is June 1 and no drop-ins will be accepted once the retreat has begun. We look forward to seeing you soon!

—Alejandro Chaoul-Reich
and John Jackson

CORRECTION

We apologize for the incorrect name we used in the article, "Lopon's Teaching at Tsegylgar," published in the winter issue of *Voice of Clear Light*. The correct name of the person who accompanied Lopon Namdak is Geshe Lungrig Namgyal.

Bönpo Dzogchen Sonnet

From my eyes the
water lariat flies
and captures the sound
light and rays of life
and my consort from
her heart sees
clear light:
The channel of her
heart is through her
eyes.
Nothing to change—
now—
nothing to do
just living as we are
for the moment,
creating a space where
bliss cuts through
reflecting egoless,
clear-bright present.
Were it not for our kind
root Lama's ways,
connected to the
Teachings forever, pure
we'd never know the
Universal Base
and our true natures as
one seamless cure.
Loving each other with
the Dzogchen view,
the sky's eyes stare
through our eyes: clear
and blue.

—Stephen Dignan

Teachings at the Summer Retreat

Additional Teachings

Following is a tentative schedule of additional teachings that His Holiness Lungtok Tenpai Nyima will be offering during his travels abroad. For confirmation of His Holiness' teaching schedule, please call Ligmincha Institute at (804) 977-6161 or e-mail Ligmincha@aol.com.

HOUSTON, TX
JUNE 27-28

SANTA FE, NM
JULY 25-27

BOSTON, MA
AUG. 2-3

CONWAY, MA
AUG. 8-10

WASHINGTON,
D.C.
AUG. 15-17

CHARLOTTESVILLE,
VA
AUG. 23-24



His Holiness Tenpai Nyima in the treasure room of the gumpa displaying the holy relics of Menri.

The first week will provide the unique opportunity of not only having our teachers explain the practice of *Pho-wa*, but also practicing it intensively. It is possible that by the end of the week some people will manifest concrete signs of this practice, such as a very strong feeling of the central channel, and even a small opening in the fontanelle.

During this period we will learn three different kinds of *Pho-wa* and emphasize practice on one, for which we will receive the detailed practices according to the explanation of the Mother Tantra. The three methods explained are:

- 1) A Dzogchen form of *Pho-wa*.
- 2) The transference of consciousness of *Dzok-ku*, the body of perfection of the wisdom deities, which is a Tantric form of *Pho-wa*.
- 3) The transference of consciousness of *Chang-chub chen-bo*, the Great Enlightenment, which is more of a Sutric form of *Pho-wa*.

As mentioned before, instructions on the sacred dance of *Yeshe Walmo* will be given daily, as well as *trul khor*, "Magical Wheel," the physical yoga of the Bön tradition from the *Zhang Zhung Nyan Gyud*. This will run throughout the three weeks.

The second and third weeks will be devoted to the extensive chapter of *Tsa Lung*. In order to practice Tantra in general, and especially the Mother Tantra, it is fundamental to understand the principles of *tsa*, *lung*, *thigle* and *yi-ge*. Therefore, in the second and third weeks, the teachings will emphasize detailed instructions and practices related to these principles.

The Mother Tantra subdivides this chapter into four: *tsa*, which are the channels or subtle conductors of our body; *lung* (*Prana*), the energetic winds; *thigle*, the essential sphere or seminal essence; and *yi-ge*, the syllables. As it is said in Tantra, *tsa* is to be perceived as a path, *lung* as a blind horse, *thigle* as a handicapped person riding the horse, and *yi-ge* as his or her armor, so that the practitioner who has complete understanding has the potential power of moving and protective security. These topics comprise the principal aspects of the expedient use of Means.

As for the *tsa*, H. H. Lungtok Tenpai Nyima and Tenzin Wangyal Rinpoche will explain the conditions and functions of the three main channels and the six chakras, and practices to be utilized in order to clean and unblock the channels such as using vowels and syllables, sounds, etc.

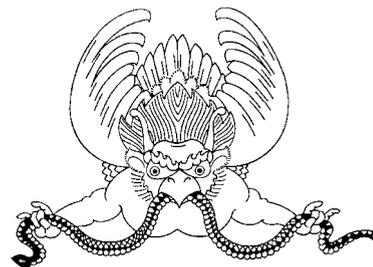
By means of the *lung*, one cleans the channels like clearing the path so the horse can move. Thus, with meditation one unties the knots using sound and vowels, opening and cleaning the channels; and through focusing one can remove the obstacles and cultivate knowledge. There are four practices that revitalize the forces of the *lung* and five qualities of utilizing *lung*, that are to be understood in relation to different organs, like life in the heart, digestion in the navel, and so forth.

Regarding the *thig-le*, we first need a clean path and a good horse to ride, then we work on the rider. The Mother Tantra provides detailed descriptions about pure and impure *thig-le(s)*, both physical and psychic.

Finally, for the *yi-ge*, His Holiness and Rinpoche will explain how different sacred syllables represent the energy or the body of the deities, wisdom, and emotions, holding and supporting such energies. And also how, through vocalizing these syllables, one can purify and clean the channels and heal diseases. This chapter also explains how to relate with the elements (space, air, fire, water, and earth) by means of moving the *thig-le(s)* which ride on the *lung* along the *tsa(s)*. It describes five external, internal, and sacred elements, their nature, and the magical display of interactions.

Khyung Dzong of California

Happy Year of the Ox to Everyone!



It is the end of a rough January. As you know, California has been purified once again with rain, wind and flu. Also the rare five-planet configuration promises great advances for liberation. We are already noting the accelerated movement and opportunistic energy.

I have asked Ron Sharrin, our practice leader (*Umdze*) to share a few thoughts regarding the recent *Phowa* Retreat. He, Barbara Bradshaw, Geradine Takayoshi and Sue Anna Harwood beautifully presented the retreat for us all.

Phowa Retreat

For a full week this past December, Nyima Dakpa Rinpoche gave the *Phowa Ja Gurma*, or Rainbow Phowa, teachings to 26 American Bönpos in Malibu, California. The retreat was held at the Serra Retreat, a Catholic center which sits by itself on top of a steep hill overlooking the mouth of Malibu Creek and the Pacific Ocean on one side, and the mountains (which Rinpoche said reminded him a little of Ladakh) on the other. The only sounds were water in the fountains or the wind.

The practice schedule was intensive, with four, 2-hour sessions per day and an optional meditation period in the evening following dinner. The practice itself is physically demanding, and the signs of success can also be pretty demanding. Rinpoche spent every minute with us, and assisted by Geshe Gyeltsen, encouraged us and taught us proper chanting as well. Judging by our initial chanting, Rinpoche is a very patient

man. However, of the 16 people who either stayed full-time at the retreat or practiced during the week and attended as they could, all 16 successfully completed the practice. Everyone had a *Kusha* grass in his or her head.

Rain is considered auspicious in Tibet, and in Southern California it is a necessity and a blessing. It began raining the day before the retreat, and rained just until the final blessings and conclusion. As we left the meditation room the clouds began to break, and directly above us were three hawks, circling one above the other. It was as if the *Kusum* were manifesting above us, and the land itself was welcoming the appearance of Dharma. We in the California Khyung Dzong hope that this retreat will help inspire everyone to more confidence in the teachings and in our own abilities to practice them.

As you read this issue of *Voice of Clear Light*, Los Angeles will be experiencing the Six Lokas teachings. These are precious teachings and have a deep, lasting effect. We're looking forward to having Tenzin Rinpoche with us again. Last Labor Day seems a long time ago, so much has occurred, so much inner work and so much gratitude for this path.

—Alicia White

Khyung Dzong
of California
P. O. Box 1607
Temple City, CA
91780-7607

Alicia White
(818) 248-1828

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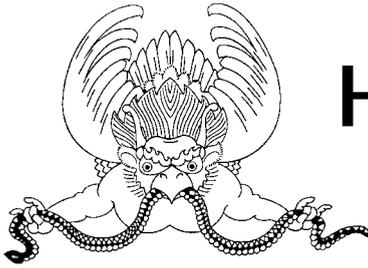
The Vajra Verses of Busuku Bartman

Keep your mind in the sky,
feet on the ground!

Remain in the primordial state
even when you walk around!

Wherever you are, whatever you do,
keep busy and remain in the view

—Inge Bjart Torkildsen



Houston Khyung Dzong

Houston
Khyung
Dzong
(713) 523-7330

Growing Through Changes

We are so fortunate! Tenzin Wangyal Rinpoche spent some time in Houston in November and again from mid-January through mid-March. Sometimes we wonder what good have we done in our past lives to have the fortune of having continuous teachings and activities from our Lamas.

In November Rinpoche was part of two events related to Buddhist and Christian dialogue enjoyed by many people from the Houston community beyond the Khyung Dzong sangha.

On November 14, 1996, Rinpoche and Dom Laurence Freeman participated in a program entitled "A Buddhist Perspective on the Teachings of Jesus" presented at the C. G. Jung Educational Center of Houston.

Dom Freeman is spiritual head of the World Community for Christian Meditation. This group sponsors the annual John Main Seminar at which in 1994 His Holiness the Dalai Lama presented his perspectives on a number of passages from the Christian Gospel. These proceedings resulted in the publication of the Dalai Lama's book, *The Good Heart*.

Rinpoche and Dom Freeman served as a two-member panel to comment and answer questions on the subject of this book. Attendees at this program numbered over one hundred. It was the largest attendance of any program given at the Jung Center.

Programs such as this provide a forum for dialogue between religious cultures which remove obstacles of ignorance and increase understanding. We are blessed to live in a time when such dialogue is possible, and we hope it will continue to develop.

A second program was a four-week class entitled "Jesus Meets Buddha at the Empty Tomb: A Buddhist/Christian Conversation." This was organized by the Rev. Dr. L. Annette Jones for presentation to a Sunday class at the St. Paul's United Methodist Church in Houston. HKDC members were invited. Rinpoche presented a Buddhist perspective at this program. Dr. Maria Alma Rodriguez also gave a talk, "A Journey from Catholicism to Buddhism and Onward."

Dr. William Kerley, a Baptist minister and psychotherapist, presented a corresponding Christian view. We believe that both Dr. Kerley and Dr. Rodriguez could have contributed to Al Vreeland's program in Dallas last November

(see "On the Bridge" in the last issue of *Voice of Clear Light*). HKDC hopes to sponsor more forums for dialogue between religious and psychotherapeutic communities and Bön/Buddhist communities in the months ahead.

Rinpoche also taught the Six Lokas practice at the Jung Center in January, emphasizing the qualities of this practice that can be related to psychology. This kind of explanation presented the practice in a simple and more available way, so that the participants could apply it to their lives in their present situation.

On more "internal" news, Rinpoche taught again the First and Second chapters of the *Experiential Transmission* in October, and the Chöd practice from the Mother Tantra, combining it with the 19th c. sadhana by Shardza Tashi Gyaltsen, The Laughter of the Dakinis, in which he also explored the psychological interpretations.

These two retreats encouraged the sangha members to engage more with these practices and to be more cohesive as a group. This proved to be crucial when we learned that soon we would have to start looking for a new place. Yes, a couple of months ago we got the news that the building where we had an office space graciously donated to us by Barbara Hines was sold. The first thing we realized is that the group is stronger and wants to continue having our own place even if we need to rent one. We all feel that the sangha has grown in strength, size, and commitment.

We created a committee that is working in this new step communicating with Tenzin Wangyal Rinpoche, with the rest of the Houston sangha and with Ligmincha Institute. We all feel proud to be part of this group and our practice is fortified by understanding we are sisters and brothers on the same boat.

In this process we would like to thank all the lineage of Bön Teachers and in particular our main Teacher, Tenzin Wangyal Rinpoche. Many people should also be thanked for their continuous effort here, and we are sure you all know who you are, but in particular we would like to extend a big thanks to Barbara Hines for all these years of providing a physical space for us.

Looking forward to this new phase and to the adventures that we will share with the other Ligmincha groups in the ups and downs of growing stronger bonds and looking for new places, we remember that it is all a dream.

Tashi Delegs to everyone, and thanks to our teachers.

—A.C.R. & E.R.N. on behalf of all the HKDC

Teachings in Mexico

It has been very important for us in Mexico to have had the opportunity of learning from a teacher such as Tenzin Wangyal Rinpoche.

The spiritual development that he is helping us to reach is something of enormous value in our very complex life.

It is a treasure,
It is Dharma,
It is the truth,
It is a beautiful path to reach liberation.

In May 1995, Tenzin Rinpoche came to Mexico for the first time and shared with us the subject, the natural mind, giving us teachings, initiations and the transmission of some of the practices of the Bön tradition.

The ancient tradition of pre-Hispanic Mexico has important similarities to the Bön tradition. In the first instance, we see the similarity in the practice of shamanism, with its great mystery, allowing us to penetrate into open conception of other realities, which go beyond the conceptual and the concrete, beyond duality.

In their deepest sense, both traditions seek total liberation. And Dzogchen Bön pursues the beautiful Bodhisattvic path, staying in the natural state of mind, contributing to the liberation of all sentient beings.

From the very beginning, a bond of empathy and love has existed between Tenzin Rinpoche and all of his disciples in Mexico.

On his second visit to Mexico, Rinpoche shared with us Dream Yoga, and later on, the extraordinary practice of the Six Lokas, which made us live through so many interesting and moving experiences. And in June 1996, he gave us the initiation for one of the three lineages in Bön Dzogchen, the *A-krid* lineage.

As part of the practice, we have worked on impermanence, which has allowed us to become more conscious of our attachments and aversions. Now we are deeply practicing Bodhichitta, learning to give and love more, aspiring to absolute compassion.

The sangha is growing more and more, and we enjoy doing practice together.



Tenzin Rinpoche teaching in Mexico

We are very happy because Rinpoche will be in Mexico from mid-April to mid-May 1997, and he will go to several important cities in Mexico: Guadalajara in Jalisco, Morelia in Michoacan, Jalapa in Veracruz, San Miguel Allende in Guanajuato and Cuernavaca in Morelos. In these places, many people will have the privilege of meeting him and sharing his intelligence and love, as well as getting started on the complete spiritual path of Dzogchen Bön.

Rinpoche also will be coming to Mexico City again, where he will continue the *A-krid* lineage teachings and will give us new teachings. We await him with the love, the gratefulness, the happiness and the excitement of seeing him and sharing his wisdom.

We appreciate many things in our dear teacher, but above all, the clarity of his teachings, his ability to flow under any circumstance, his humbleness, his sincerity and the love that he gives us every moment.

This is a great opportunity to have a living example of the Dzogchen ancient teachings, so valuable for this critical era in the history of humanity.

*Thank you Tenzin Rinpoche
for existing at this moment in time,
To introduce us to the Dharma,
And for helping us to gain our
liberation and the liberation of all
sentient beings.*

—Luz Amalia Gomez de
Martinez del Rio

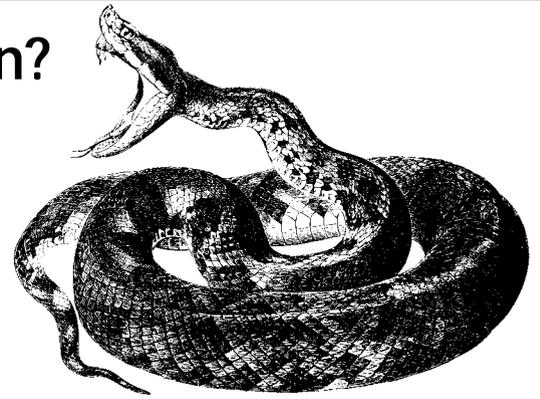


The Sangha in Mexico is growing.

From the very beginning, a bond of empathy and love has existed between Tenzin Rinpoche and all of his disciples in Mexico.

What Does My Snake Dream Mean?

by Tenzin Wangyal Rinpoche



Tenzin Rinpoche talks about fear and hope, the feelings which prompt us to seek interpretations of dreams—and then describes going beyond interpretation.

One night, some years ago, I had a dream that a snake was in my mouth. I pulled it out and found that it was dead. It was quite unpleasant. An ambulance arrived at my house and the paramedics told me that the snake was poisonous and that I was dying. I said okay, and they took me to the hospital.

I was afraid and told them that before I died I needed to see a statue of Tapihritsa, the Dzogchen master. The paramedics didn't know who he was but they agreed and told me I would have to wait to die, which relieved me. But then they surprised me by bringing the statue right away. My excuse for delaying death didn't work for very long. So I then told them there was no death; this was now my crutch. And the minute I said that I woke with a rapidly beating heart.

It was New Year's Eve and the next day I was to fly to Rome from Houston. But I felt uncomfortable after the dream and thought that perhaps I should take it seriously and cancel my travel plans. I wanted my teacher's advice so I went back to sleep and, in a lucid dream, traveled to him in India and told him of the earlier dream.

Interpretation to Conquer Fear

At that time Houston was having a lot of trouble with flooding. My teacher interpreted the dream to mean that I was representing Garuda, the mystic bird that has power over the Nagas, the snakes that represent the water spirits, and that the dream meant that Garuda was conquering the water spirits that were the causes of the flooding. This interpretation made me feel much better and the next day I went to Rome.

This is an example of using the lucid dream for something practical, for making decisions. Perhaps this all sounds strange, but what we are really working with are the boundaries of the mind and the development of the flexibility of the mind. With greater flexibility we can better accept what arises without being influenced by expectations and desires.

If I am living in the realization that there is no death and no one to die then I will not seek interpretation of a dream as I did in this case, when the dream left me feeling anxious. Our desire for the interpretation of a dream is based on hope and fear, we want to know what to avoid and what to promote, we want to obtain understanding in order to change something. When you realize your true nature, you don't seek meaning: Who would be doing the seeking?

As you are beyond hope and fear, the meaning in a dream becomes unimportant and you simply experience fully whatever manifests in the present moment. No dream, then, can cause anxiety.

Practices for a Dualistic World

Dream yoga spans the whole process of our life and applies to different dimensions of our experience. This can lead to the sense of a conflict

between the view and the instructions. On the one hand, the view is boundless and the teachings that apply to non-duality, to non-conventional reality, declare that there is nothing to accomplish, that seeking is losing, that effort carries one away from one's true nature. But there are also practices and teachings that only make sense in terms of duality, in terms of hope and fear.

Instruction is given on interpreting the dream, on pacifying local guardians, on accomplishing long-life practices, and the student is urged to practice with diligence and to guard the focus of the mind. It sounds like we are saying both that there is nothing to accomplish and that you need to work very hard because you are deluded. Sometimes confusion on this point leads a practitioner into confusion regarding practice.

The question arises: "If ultimate reality is empty of distinctions, and if liberation is to be found in the realization of this empty nature, then why should I do practices that are aimed at relative results?"

The answer is very simple. Because we live in a dualistic, relative world we do practices that are effective in this world. In our regular samsaric existence dichotomies and polarities have meaning; there is right and wrong, and better and worse ways to act and to think based on the values of different religions, spiritual schools, philosophical systems, science, and culture.

Respect the circumstances in which you are bound. When living in samsara conventional practices apply and dream interpretation can be very helpful. I needed the interpretation of the dream because I was afraid of death. But it's important for me to know that my need was based on fear, on dualism, and that when I really understand, when I am fully present, there is no fear and I need no interpretation. We use what is useful for the situation in which we find ourselves.

No Dreamer, No Dream

When you live only in the nature of the mind, the state in which reality truly is void of distinctions, then you don't need to do relative practices. Then there is no need for the interpretation of your dream because there is no need to redirect yourself, there is no egoic self to redirect. You don't need to consult a dream about the future because there is no hope or fear and you can be completely present in whatever arises without aversion or attraction. You don't need to look to the dream for meaning because you are living in the truth.

Rinpoche Answers Your Questions

Practitioner:

Who are the protectors of the lineage and what do they do?

Rinpoche:

There are many guardian protectors in the Tibetan spiritual tradition. Some are shared by different schools, and some are particular to particular schools or teachings. In the Bön tradition there are also many guardian protectors, but *Yeshe Walmo* is our main guardian protector. She protects both worldly success and concerns—our health, wealth, family, and so on—and protects us as practitioners. She keeps us on the path and helps to guide us in the teachings.

There are also two other main guardian protectors linked with the teachings we have been practicing from the *Zhang Zhung Nyan Gyud*: Memo, a female guardian, and Nyi-pang-sey, a male guardian. Both are special guardians of the *Zhang Zhung Nyan Gyud*.

Practitioner:

It seems that my life is divided into two worlds; the sangha and the non-sangha. Both groups of people are important to me. How can I integrate these two so I don't feel so divided?

Rinpoche:

You are the unity of both sangha and non-sangha friends. If you strongly connect in experience with that unity there will be harmony in both places.

Practitioners often feel this kind of division between spiritual life and daily life, between meditative practice and their work. When the spiritual practice is developed it becomes a strong support and the practitioner feels inspired, clearer, stronger. Then it is much easier to feel uplifted in daily life and work. If there is no support from the practice, it won't be found in work either.

So from the sangha get healing and well-being and become a bridge for those friends not in the sangha, a way for them to connect to the spiritual path through you.

Practitioner:

I have always had a problem in my life with sloth. Sometimes in my practice I fall asleep. What can I do?

Rinpoche:

Falling asleep or being driven away by thought both are typical problems for practition-

ers. They are opposites of one another. Some people try to sit down but their mind stands and jumps. Some people sit down and their mind sits down with the body, then falls asleep. Why? The mind is agreeing too much with the body! There is some healing work to do with the earth element.

As far as the position of the body is concerned, try to sit in meditation with the body held more erect, without slumping down. Keep the head tilted slightly upward rather than facing down, and also keep the gaze looking up. Avoid heavy foods. It can be helpful to focus more on physical exercises, like simple yoga. Also try strong exhalations from the nostrils, with a strong push at the end.

Practitioner:

I know the answer to this could fill volumes, but—in light of the Drugyelwa's *Experiential Transmission* and the teachings of *Zhang Zhung Nyan Gyud*, what is the relationship between interdependence, impermanence, karma, and compassion and how does this relate to the Dzogchen view in general?

Rinpoche:

Philosophically speaking, every 'thing' is impermanent, but not every phenomenon is impermanent. However, every phenomenon is interdependent.

For example, *sunyata*, emptiness, is interdependent but it is not impermanent, while a table is both impermanent and interdependent.

The table is impermanent because it comes to a moment of destruction. It is interdependent for two reasons. First, it is interdependent because it arises as a result of primary and secondary causes and conditions. The primary cause is wood. Secondary causes include the carpenter and the technology needed to make the chair. Secondly, it is interdependent because 'table' only exists if there is a person or mind-holder whose senses can perceive and mind can impute meaning upon what is perceived. *Sunyata*, in contrast, does not arise as the result of causes or conditions and is therefore not impermanent. But there is a perceiver involved, and therefore it is interdependent.

In Dzogchen it is fundamental to develop compassion as long you are bothered when someone hits you! As long as you are bothered by anything, compassion is important. If the Dzogchen practitioner is never bothered at all, then the question of the need for compassion may not arise.



We invited practitioners to send questions to Rinpoche that might be shared with other readers of *Voice of Clear Light*. Here are some of the questions Rinpoche received and his answers, which you may find applicable to your own practice.

Send your questions to the editor at the address on the back of this newsletter. Rinpoche will answer as many as time permits.