

THE VOICE OF CLEAR LIGHT

VOLUME II, NUMBER 3 THE LIGMINCHA INSTITUTE NEWSLETTER FALL 1993

KI KI SO SO LHA JALO!

I say this with a great feeling of joy and some sadness too. Joy because it was an incredible retreat and still I have no words to express how fortunate we were, and a little sadness because it's over.

will create a strong base in the conceptual understanding, in the practice and in being together as a family, as Tenzin W. Rinpoche emphasized on the first day; third, the fantastic location in the mountains of western Virginia thanks to our great hosts Victor and Virginia

mitorio Italiano' inside the Torrico's house didn't have to worry about that.

The retreat started on Friday afternoon with a brief introductory talk by Tenzin W. Rinpoche, after which John inaugurated the series of announcements that were bound to happen after every teaching. By Saturday noon we were all ready to receive Lopon Tenzin Namdak Rinpoche and Khenbo Nyima Wangyal Rinpoche, who were arriving from Nepal. As our honored teachers walked up the hill over the Tibetan auspicious symbols drawn in chalk, we lined the road with bowed heads and burned incense and juniper branch offerings. Everyone then offered a khata, ceremonial silk scarf, in this simple and emotional welcoming ceremony.

The first week was mainly dedicated to the tenet systems. We started every day at 6:30 a.m. with a sitting meditation (trying to be in contemplation) with Tenzin Wangyal Rinpoche, then Jamyang and Whitney prepared our breakfast so we could be ready for Lopon's morning teachings at 8:30 a.m. Not only the teachings were great, but it was also very nice to hear Tenzin W. Rin-

Group Photograph of 1993 Summer Retreat in the Mountains Near Head Waters, Virginia, U.S.A.

I hope I can transmit to you how inspiring and fun filled this retreat was.

Many unique things contributed to this occasion: first, three Tibetan Bönpo Lamas were there, Lopon Tenzin Namdak Rinpoche, Khenbo Nyima Wangyal Rinpoche, and Tenzin Wangyal Rinpoche; second, that this three-week retreat is part of a unique seven-year program which

Torrico.

Some people started arriving on Thursday, July 1st, and setting up their tents on the wonderful spots prepared by John and Cindy Jackson, which made it much easier and less exposed to our beloved friend (if it stays out of touch) poison ivy. Of course the residents of the 'Dor-

poche debating fine details in Tibetan with Lopon Tenzin Namdak Rinpoche, and then tell us the outcome in English. That and the possibility of asking our own questions during the talk made the teachings active and fun. At 10:30 a.m. we enjoyed meditation outside with Tenzin Wangyal Rinpoche, and even though it was around this time that we started feeling the chiggers, this practice was always one of the highlights of the day. The techniques taught were very simple and direct, and seem to adapt very well to the western mind.

After meditation we had lunch and time to rest. Sometimes we used this time to swim and picnic to a nearby river and to have private audiences with any of the teachers, as Victor often announced. Also at this time Belita (and then Laura) would put the 'Bookstore' out complemented by Tibetan imports from Pema along with tee shirts and Thangkas that Nyima Wangyal brought from Nepal to raise money for the construction of the Tritan Norbutse Monastery and Education Center. This was also a good time to register with Cindy (and then Ana) if you hadn't done so.

All these activities would go on until the three p.m. afternoon teachings by Tenzin W. Rinpoche. These sessions were very active since Rinpoche constantly asked us questions to make sure we understood. Then,

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after a quick tea break, we did the Short Meditation Session in Six Parts, which, after the second week, we did outside as well. It was really nice to do it outside!

Immediately after we had discussion groups, and were those great! This was the first time I had heard of this in a Buddhist or retreat context, and I feel they helped a great deal. Most of the times we would divide ourselves in two groups, people who were new to the teachings and 'older' students. Some days we would share our experiences during the different meditations, and other days we would discuss what was taught by both Rinpoches. It was interesting to hear the different perspectives and points of view of different people and how that could be used to enhance one's own experiences and understanding. It was also interesting to hear what some of the Tibetan scholars that were there—like Anne Klein, John Reynolds, David Germano and Arthur Mandelbaum had to add. At the end we would get both groups together with both teachers to clarify whatever doubts were still unresolved. It was also a nice opportunity to ask and talk to them about nearly any subject.

To conclude the day dinner was prepared by our great cooks, Jamyang and Whitney first, then Pema and Whitney, and then Pema and Kelly. Ah! And we can't forget Fabio's pasta night, too!

Inside, our great hostess Virginia cooked for the Rinpoches and, of course, for Victor. After hours, and in between teachings, massages, yoga

Sky Gazing at Sherando Lake, Virginia

and healing techniques were offered by Lou, Laura, Bob, Ruth, Whitney, Calipha and others.

The second week began with the grand entrance of Fabio Oreste, during Lopon's teaching, complete with a hilarious fall over Andy Lukianowicz, who happened to be sitting near Lopon. No one could adequately describe Fabio's tumble, but Lopon Rinpoche was still laughing about it the next day and made us all laugh too. The week was dedicated to Lo-rig, the study or science of the mind, mainly from the Sastrantica School point of view. We were very lucky to have Prof. Anne Klein from Rice University teach us for three afternoons, sometimes together with Tenzin W. Rinpoche.

The Lo-rig study was presented in comparison and contrast to the Nature of the Mind teachings from the Dzogchen point of view. Starting

*Lopon Tenzin Namdak Rinpoche
and Victor and Virginia Torrico*

this second week and throughout the rest of the retreat we learned the Special Preliminary Practices, unique to Dzogchen teachings, of body and speech at the 6:30 a.m. meditation with Tenzin Wangyal Rinpoche. Also during this week we started going more often to the river at noon and having a refreshing bath before the afternoon teaching, many times with a stop over at Mc Dowell for ice cream.

The third week was dedicated mainly to the Bön Shamanic teachings, and we started early in the morning of the first day with the Sang purification ritual which helps increase the energy. This ritual consists of burning juniper branches and other offerings while reciting the appropriate prayers and mantras. At the end everyone stands around the fire and throws 'tsampa' up in the air shouting 'Ki Ki So So Hla Jalo!', which is an expression of happiness of being purified and an offering to the deities.

This week also included the ritual and explanation of the Soul Retrieval practice, and the making of a prosperity and wish-fulfilling vase and a dadar. These can be used in

our everyday practice or whenever we feel the need for any of those practices. It's incredible how much we did in this retreat! and I haven't even told you yet about two of the main teachings .

We were very fortunate to have Lopon Tenzin Namdak Rinpoche give us the 'lung' (oral transmission) and teachings contained in his recent book 'Heartdrops of the Dharmakaya', which are the Teachings of the Progressive Great Perfection, by Shardza Tashi Gyaltsen, and the Meri initiation and explanation of the Sadhana, which is essential for the study and practice of the Zhang Zhung Nyan Gyud teachings. The afternoon of the 21st of July Tenzin W. Rinpoche went over the practice of Meri's Sadhana at the river. That was a great idea (both going over the practice and doing it at the

river).

The retreat finished on the morning of the 22nd with the initiation of Yeshe Walmo, one of the main Bön protectors, after which whoever wanted could join for the Sky-Gazing weekend. We went to the George Washington National Forest, and as Bill Millard said, it was the icing on the cake. We camped there, did a little practice, for which it was hard to find the right time and place, but managed to do some anyway, gave and received massages, swam in the lake and slowly said goodbye to all the members of this big family.

On the final afternoon we drove to a sheer rock cliff high in the mountains to practice Sky Gazing. As we sat in contemplation the sky grew darker and darker while a summer storm approached. As Tenzin W. Rinpoche gave us our final words of encouragement drops began to fall. We all parted with tears and hugs as lightning flashed and rain began to fall over the mountains. With joy and a little sadness, Ki Ki So So Hla Jalo!

P.S.: Last announcements

1) A correspondence retreat will

be available on audio tape soon. It will be a condensed retreat, probably in a set of ten tapes or so.

2) People who want to attend the three-week retreat next year should let us know as soon as you can, since as Tenzin Rinpoche said during this retreat, next year we need to know well in advance who and how many people are coming so we can send information on material to be read and to be able to organize the retreat better. The retreat will be the first three weeks of July. A sky-gazing weekend is not firm yet.

More information about this will appear in the next issue of 'The Voice of Clear Light', but please contact the Ligmincha Institute, particularly if you are planning to attend next year's three-week retreat. Thank you. □

—Alejandro Chaoul

SHAMANISM IN THE NATIVE BÖN TRADITION OF TIBET © Ligmincha Institute

Shamanism is an ancient tradition found in cultures throughout the world which value a balanced relationship between humanity and nature. Because of pollution and exploitation of the environment, which has increased alarmingly in recent times and which has also introduced new illnesses, it has become even more important for humankind to recover the principle of harmony central to shamanism in order to repair the damage done to the earth and to save people and nature from negativities and illness.

There is an ancient Tibetan myth on the origin of negativity that recounts the causes of illness. From vast voidness where nothing exists there arose light, Nangwa Oden, and

Graphic

also darkness. Male darkness Munpa Zerden lay with female darkness Munji Gyatso and by their union she gave birth to a poisonous egg. This egg hatched by the force of its own energy and steam issued into the sky, giving rise to the negative energy of space: thunder, hail and planetary disturbances came into existence.

The albumen spilled onto the earth and polluted it, giving rise to naga-derived illnesses such as physical handicaps, leprosy and skin diseases. The shell gave rise to harmful weapons and infectious diseases; the disturbances and illnesses of humans and animals came forth from the membrane; and from the yolk essence there came forth Chidag Nagpo, Black Life-stealing Fiend with bulging wrathful eyes, gnashing teeth, and matted hair with blood rising into the sky like a cloud, holding the black cross of evil power in his right hand and the disease-dispensing lasso in his left. It was the negative powers of this egg that produced birth, old age, sickness and death, the four sufferings which are as great as the ocean. Black Life-stealing Fiend is the demon of ignorance.

He has a retinue of four demons: the white demon of jealousy is like a tiger-headed man and forces one to undergo the suffering of birth; the yellow demon of pride with a snake's head forces one to undergo the suffering of old age; the red demon of attachment with a chusin (crocodile's) head forces one to undergo the suffering of illness; and the black demon of hatred who wears a kapala (skull cup) forces one to undergo the suffering of death. These five demons, that manifest the poisons of the five passions (ignorance, attach-

ment, hatred, pride and jealousy), gave rise to the 80,000 negativities which they introduced into the six realms of existence of beings (gods, demigods, humans, animals, hungry ghosts and hell beings) and almost completely destroyed the essence of

recounts the origin of the rite and making suitable offerings, that the shaman contacts the spirit, reminding it of its vow not to disturb people.

This myth comes from the ancient Bön religion of Tibet. Ac-

Deer Sculpture Made of Tsampa Used in the Soul Retrieval Practice

beings and of the earth. In that moment the great Bön sage Sangwa Dupa manifested as the wrathful yidam deity Tsochog and vanquished the five demons. Through the vow Sangwa Dupa forced the demons to take on that occasion, his teaching still has the power to communicate with these negative forces. This is the vow Tibetan shamans recall in rites when they communicate with disturbing spirits, particularly the five great demons, to convince them not to create problems and confusion: 'Because of your promise to Sangwa Dupa you must not disturb my sponsor or my people, and I pay you for this.' In fact in the Tibetan tradition, although the shaman may not see the particular spirit that is causing a specific problem, it is through the power of the shamanic rite, which must be performed in the proper way, reciting the myth that

according to the teachings of Dzogchen, the highest spiritual path in that tradition, illnesses and disturbances are deemed to be the result of the imbalance caused by the dualistic vision that arises when a person does not remain in the natural state of mind. Through conceptualization negative and stressful emotions arise that afflict man with nervous disorders and physical diseases. The shamans of Tibet hold a different view. Just like native American shamans and others elsewhere, Tibetan shamans believe the source of illness is the energy imbalance that humans create between themselves and all existence when they provoke the spirits of nature. They believe that in order to heal people, the earth and space, it is necessary to contact these spirits, that are invisible to ordinary beings, in order to restore balance and reestablish a

harmonious relationship with them.

These spirits are the spirits of the five elements (space, air, water, fire and earth), of the four seasons, and the natural spirits of the earth, trees, rocks, mountains, rivers, plants, the sky, sun and moon, stars

but at a gross level. According to the Bön teachings, ailments are caused either by physical disease (nad) or by a disturbance of vital energy by a spirit (dön). The patient will be diagnosed, and if the illness has a physical etiology a doctor will be

found in the first-four causal ways. Shamans in Tibet take a very earthy and dualistic approach to life, healing the disturbances and illnesses in this life without being concerned about the next life; although their motivation is the altruistic ambition

to relieve others' suffering it lacks the generation of universal compassion that is found in the resultant ways.

It is the absence of the cultivation of compassion for all sentient beings and the aspiration to realize Buddhahood as the inspiration for practice that is the major difference between the causal and resultant ways.

We have seen that the first four causal ways comprise the native Tibetan shamanic paths which involve belief in

and clouds etc., that humans disturb by their various activities. For example, people disturb the sadag (earth spirits), the nye (tree spirits), and the tsen (rock spirits) by digging the ground, cutting down trees and excavating mountains; they provoke the theurang (space spirits) by polluting the air; and they disturb the lu (naga or water spirits) by polluting rivers and lakes. This pollution affects people's inner being as well as the environment: by polluting external water internally people pollute their blood; by polluting space they pollute their minds; by polluting fire they pollute their body heat; by polluting the earth they pollute their bodies.

Shamans do heal adventitious mental and physical disturbances,

called to test the urine and pulse; if it is due to provocation of energy by a spirit, then it will be necessary to call a shaman healer. Through meditation, but more commonly through divination or astrology, the shaman will discover the nature of the disturbing spirit and the way to remove it; one of the many ways to do this is by payment of a ransom.

The founder of the native Tibetan Bön religious tradition was Tonpa Shenrab Miwoche, and a follower of his teachings is called a Bönpo; an ancient term for a master practitioner of Shenrab's teachings is 'Shen'. Bönpos classify the spiritual teachings and practices Shenrab expounded in nine ways or vehicles, divided into four causal and five resultant ways: Tibetan shamanism is

spirits: these ways are called: Chashen, 'The Way of the Shen of Prediction'; Nangshen, 'The Way of the Shen of the Visible World'; Trulshen, 'The Way of the Shen of (magical) Illusion', and Sichen, 'The Way of the Shen of Existence', respectively. Chashen, the first way, comprises medical diagnosis and healing, and various ancient divinatory and astrological rites the shaman performs to determine whether the person who needs to be healed has an energetic

Lopon Tenzin Namdak Rinpoche With Wish-Fulfilling Vases and Dadars

imbalance or is being provoked by a demonic spirit or negative energy (as mentioned above); nowadays these rites are still very widely practised among Tibetan communities. The second way, Nangshen, comprises various rituals for purification, to summon energy and enhance prosperity, to invoke and make offerings to powerful deities and pay ransoms to demonic spirits, and to suppress and liberate negative forces. The shaman of the third way, Trulshen, goes where there is strong wild energy to perform practices to conquer the spirits and demons that inhabit those places, subjugating them so they will serve him. He achieves this through practising mantra (words of magic power), mudra (meaningful gestures made with the hands to communicate with gods and spirits) and samadhi (meditation) and performing sadhanas (devotional practices) to engage various wrathful goddesses such as Walmo and Chenmo. The aim of these wrathful practices, which are directed against enemies of the teaching, are to protect the practitioners and the teaching against danger and threats. It is very

important to perform these actions with an attitude of love and compassion towards other beings: they should not be performed only for the shaman's benefit.

Working with the soul of the living and the dead is an important feature of the fourth way, Sichen, which contains detailed explanations of the principle of the soul (la), mind (yid) and thinking mind (sem): 'The la is the karmic trace which is stored in the kunzhi namshé or base consciousness; the sem follows the karmic trace and produces blissful, painful and neutral experiences which are experienced by the yid.' When a living person's soul is lost, shattered or disordered there are practices to recall and reinforce its energy, such as soul re-

trieval. In relation to the dead, there are explanations of 81 different types of death, such as accidental deaths, suicides, murders, and sinister deaths. Following these kinds of death it is very important to perform appropriate rites, especially if the death occurs in a place which is energetically disturbed (such as a place where untoward events such as accidents regularly recur). A particular specific method found in this way is that of the four doors to vanquish negative spirits using 360 different methods. There are also many funeral rites and rites to guide the soul immediately after death, communicating with the ghost of the deceased and feeding it until it takes its next rebirth.

One of the most important practices performed by Tibetan shamans

of the Sichen path is soul retrieval. It is practised in two ways: Lалу, literally redeeming or buying back the soul, and Chilü, redeeming life-energy. These practices are widespread in the Bön tradition and also in all Tibetan Buddhist schools. If one were to ask what the soul and life-energy are, one could discuss these philosophically at great length, but very briefly life-energy is the force that keeps mind and body together and the soul is the vital energy of the person. External negativities can cause these two forces to decline, be disturbed or even lost: through the lälü and chilü rites these forces can be recalled, repaired and balanced. To recall the life force in the chilü ritual the shaman sends out energy light rays like a hook to catch the blessings of the different Buddhas, the power of all the protectors, protectresses and guardians, the magic power of all the spirits and eight classes of beings and the vital energy of the life force of the beings of the six realms. He summons this powerful energy from all the corners of the universe and condenses it into syllables which he in-

roduces into the disturbed person's heart through his crown chakra, reinforcing his vital life force. One of the principal ways of reinforcing the life force is recitation of the mantra of the life deity. The texts say that through this power the shaman recalls the life force wherever it has strayed; if it is finished, he prolongs it; if it has declined, he reinforces it; if it is torn, he sews it; if it has been severed, he fastens it. Lalu soul retrieval is performed in a similar way: the shaman summons the spirit which has stolen or disturbed the person's soul and offers it a tormo (offering cake) representing the union of the five sense pleasures, completely satisfying it with the visualized object so it will immediately give back the soul it has taken.

There also seems to be a strong connection between the practice of soul retrieval and the popular lungta practice to reinforce fortune and capacity by 'raising the windhorse'. This is a very powerful rite, which large groups of Tibetans gather together to perform on top of mountains on the first or third day of the New Year. The participants arouse and invoke the mountain spirits by making smoke offerings, putting up prayer flags and throwing five-colored cards bearing mantras into space in order to reinforce prana (vital air), which is the support of the la. In this way the la too is healed and reinforced, and consequently the participants' capacity, fortune and prosperity increase and whatever venture they undertake becomes successful.

Native shamanic practices such as these healing rites, in which masters of the native Bön religion of Tibet communicate either fully consciously or through out-of-the-body experience, with spirits and demons which also represent the individual's psychological states such as the five passions, are widely practised in all the Tibetan Buddhist schools, even those with a more overtly intellectual or philosophical bias. It is interesting to note that one of the ways the Buddhist schools attempted

to suppress Bön was by accusing Bön practitioners of being intellectually uncivilized, of being mere primitive shamans; but in the deepest sense, shamanic belief is the Tibetans' very life-blood. For example, Tibetans of any religious school who get ill will enact rituals, such as putting up prayer flags to invoke their guardian spirits and perform ransom rites to remove disturbing spirits, without a moment's hesitation.

Shamanism contains much wisdom that is used to harmonize im-

balances by working on re-establishing good relationships with spirits through proper communication and by making offerings. Also, the work native American shamans do, contacting guardian animals for guidance, strength and knowledge is of great value for healing and to restore a harmonious relationship with animals, the elements, the sky and the whole environment. However, a practitioner of the resultant Bön ways might warn contemporary Western shamans about the dangers inherent in certain of the practices they perform, such as the drum jour-

ney to find the guardian animal which they then trust completely and collaborate with in healing. But it is by no means certain that the guardian animal the shaman meets during the drum journey will be beneficial; in that kind of journey or out-of-body experience one can meet hundreds of different beings, just as a non-human being coming into the human world will meet hundreds of humans. This is particularly dangerous as it is difficult for shamans to judge for themselves whether their animal is the right one or not, and shaman apprentices are not allowed to divulge the identity of their animal helpers to other shamans. The shamanic experience is very important, so it is crucial to have the right guardian, which must be found through real awareness and realization. For example, in Tibet most locations, towns and mountains have their own guardian protectors, just as the various religious schools share guardian protective deities: but it was yogis, lamas and realized masters who recognized, subjugated and initiated these powerful beings as dharma-palas or guardians of the teachings. Until meeting these masters many of these beings were wild and untrustworthy spirits or the ghosts of evil or confused people, just as the guardian animals the shaman meets may be evil.

In conclusion, it seems to me that many shamans now active in the West focus on working with the emotions and problems of this life, relating with spirits through shamanic drum journeys to heal themselves and others. This practice is very beneficial in curing mental and physical disturbances. Certainly the work shamans do is also very important to restore ecological balance, but it should not remain at that level; rather their work could be enhanced by deepening their knowledge to encompass comprehension of the nature of mind and generating the aspiration to engage in contemplative practice to realize Buddhahood. □

—Tenzin Wangyal Rinpoche

Members of the Khyung Dzong Chapter of Southern California, Los Angeles

KHYUNG DZONG- SOUTHERN CALIFORNIA CHAPTER

In May of 1993 a group of individuals in Los Angeles who had the privilege of attending Tenzin Wangyal Rinpoche's teachings decided to form a group which would do regular practice under his direction.

The group alternates its weekly meetings in the homes of two of the members of the group, Juliette Hanauer and Anita Audette. During the weekly meeting they do the six-session practice, the zhine practice using the 'Ah' stick, and listen to a tape of Rinpoche's teachings. They also discuss subjects which are of interest to them or attempt to collectively come to a better understanding of particular points of the practice.

In the next few weeks the group will undertake the systematic study of Rinpoche's teachings on the Kunzhi, Rigpa, and Dream Practice using the tapes which the Ligmincha Institute has produced on these sub-

jects.

They will be sending their questions about practice and the study of Dzogchen to Tenzin Wangyal Rinpoche and he will respond to those questions by sending them an audio tape with his responses.

Tenzin Wangyal Rinpoche has decided that this group along with all other regional groups will be named Khyung Dzong which means Fortress of the Garuda. In selecting this name Rinpoche explained that 'the Garuda

springs full grown from the egg, just as the yogi springs fully realized from the body.'

The Southern California Khyung Dzong will be sponsoring teachings by Tenzin Wangyal Rinpoche in the Los Angeles area during the Thanksgiving weekend; November 26th through 28th of 1993. On the 26th and 27th Rinpoche will be giving teachings and practices taken from the book *Heartdrops of Dharmakaya*. On the 28th he will be giving the Meri initiation. For further information, please contact, Juliette Hanauer (213) 874-0922 or Jill Sidford (818) 449-2210. □

—Jill Sidford

Dzogchen Retreat in Austria—August 1993

HELP NEEDED BY LIGMINCHA

Some of the ongoing projects here at Ligmincha are: (a) Looking for land and facilities, (b) Recording, transcribing, typing, editing, Desk Top Publishing, and printing of Rinpoche's teachings, (c) Administrative typing, filing, and secretarial work, (d) Maintaining a library of Buddhist & Bön texts both in Tibetan & English, (e) Fund Raising, (f) Generation and maintenance of computer graphics libraries, mailing lists and general databases (We use both the Apple Macintosh and IBM computer systems) (g) Writing articles for the newsletter, (h) Typing, editing, layout of, Desk Top Publishing, and printing of the 'Voice of

Clear Light' newsletter, (i) General housekeeping & cleaning tasks. Any help you can provide in any of the above areas is needed

and is sincerely appreciated. Help can be days, weekends, evenings at your home or at Ligmincha. Please call the Institute if you will help.

The 'Ol Swimming Hole Near McDowell, Virginia Summer 93

Items For Sale

TENZIN WANGYAL RINPOCHE'S NEW BOOK—' WONDERS OF THE NATURAL MIND

This is a very special and wonderful book filled with both Rinpoche's personal experiences as well as descriptions of the very profound methods of Bön. Compiled and edited by Andrew Lukianowicz.

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13. 'Od Lnga—the Five Pure Lights
14. Tri Kaya
15. Thekchod and Thögal
16. Sutra and Dzogchen
17. Bardo—the After Death State

Rinpoche's book is now available at Ligmincha for immediate shipment. \$15 plus \$2 S & H (\$4 S & H other countries). U.S. Funds.

Audio Cassette Tapes for Sale

Kunzhi Tape I, Kunzhi Tape II
Rigpa Tape I, Rigpa Tape II
Guided Practice & Chanting Tape
Unification of Ultimate Space Tape

Tapes of Summer 1993 Program

Set 1: Teachings by Lopon Tenzin Namdak Rinpoche on the tenet systems especially as divided in the Southern Treasure of *The nine Ways of Bön*. Teachings given every morning during the first week of the program. —About five tapes.

Set 2: Teachings by Tenzin Wangyal Rinpoche on the tenet systems as viewed in the Bön and Buddhist traditions. Teachings given every afternoon during the first week of the program. —About six tapes.

Set 3: Teachings by Lopon Tenzin Wangyal Rinpoche based mainly on his book *Heartdrops of Dharmakaya*, which are teachings on the Kunzang Nying Tig by Shardza Tashi Gyaltsen. Teachings given every morning during the second week of the program. —About five tapes.

Set 4: Teachings by Tenzin Wangyal Rinpoche and professor Anne Klein on *Lo Rig*, the science of mind from the Sutra systems compared to the Nature of Mind teachings in Dzogchen. Teachings given every afternoon during the second week of the program. —About 6 tapes.

Set 5: Shamanic teachings by Lopon Tenzin Namdak Rinpoche and Tenzin Wangyal Rinpoche. Teachings based on the Four Causal Vehicles of *The Nine Ways of Bön* which include the 'Sangcod' ceremony and the practice of 'Soul Retrieval.' Teachings given during the third week of the program. —About six tapes.

Set 6: Teachings by Tenzin Wangyal Rinpoche base on the Zhang Zhung sNyan rGyud oral teachings. Teachings given during all three weeks at the outside meditations. —About four tapes.

Set 7: *Meri* initiation and explanation of the Sadhana by Lopon Tenzin Namdak Rinpoche and Tenzin Wangyal Rinpoche. **Please only for those who received the initiation.** —About two or three tapes.

\$9.00 per tape plus \$2.00 shipping in U.S.A. per order. \$4.00 shipping to other countries per order. Written orders please. Indicate name and quantity wanted for each tape ordered. Enclose check or M.O. in U.S. funds.

NEW BOOK ON DZOG- CHEN ' HEART DROPS OF DHARMA- KAYA' - TEACHINGS ON THE KUNZANG NYING - TIG BY SHARDZA TASHI GYALTSEN: AVAILABLE AT LIGMINCHA

The Teachings of the Progressive Great Perfection called the Heart Drops of Dharmakaya ('od gsal rdzogs-pa chen po'i lam-gyi rim-pa khrid-yig kun-tu bzang-po'i snying-tig shes-bya-ba bzhugs).

Translation and commentary by Lopon Tenzin Namdak Rinpoche:

Introduction by Per Kværne:

Edited by Richard Dixey:

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Apdx. 3: Biography of Lopon Tenzin

Namdak Rinpoche

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Tibetan Text

Rinpoche's book is now available at Ligmincha for immediate shipment. \$16 plus \$2 S & H (\$4 S & H other countries). U.S. Funds. Written orders please.

Dzogchen Retreat

Transmission of Experience by Tenzin Wangyal Rinpoche

December 27 – 31, 1993

Mountain Light Retreat Center
South of Boonesville, Virginia

Graphic
Taphirtsas?

THE RETREAT: At this retreat Tenzin Wangyal Rinpoche will be teaching, and giving transmissions and practices from the oldest and most sacred wisdom of the experiential Bön Dzogchen tradition. He will present the training associated with the first chapter of the text *The Experiential Transmission* from the Zhang Zhung sNyan rGyud and will combine it with unique preliminary teachings of Bön Dzogchen from the books *Heartdrops of Dharmakaya* and *Wonders of the Natural Mind*. These teachings and practices are fundamentally important in order to prepare and ripen oneself to receive further teachings and practices. Without practicing the teachings to be given at this retreat it is difficult to progress on the spiritual path.

CONTINUITY: Eight of the nine chapters of the Zhang Zhung sNyan rGyud text of heart teachings known as *The Experiential Transmission* have been developed by Rinpoche into an eight-section sequence of teachings which he will present as needed over the years at the Ligmincha Institute and at Khyung Dzong regional centers.

A practitioner will receive from Rinpoche the one-week teachings, transmissions and practices for their current section starting first with section one. The practitioner will then do these practices over a time period of about six months to one year—depending on their circumstances and ability. After completing the practices, which means obtaining an appropriate sign or result, the practitioner will then be ready to receive the next section of the teachings from Rinpoche either at their regional Khyung Dzong center or at another center.

Each practitioner thus has the opportunity to obtain a complete Dzogchen path of teachings, transmissions, and practices—which, if practiced faithfully, can lead to realization.

PLACE: The retreat will be at the 'Mountain Light Retreat Center' on thirty-four acres of beautiful and silent land located in the heart of the Blue Ridge Mountains. It has meadows, open fields, a small pond, a stream, and wooded areas which allow glimpses of a variety of wildlife—as well as open vistas for contemplation. Teaching and meditation will be in a beautifully renovated church. Lodgings will be at the site in a lovely stone dormitory. Bring a sleeping bag or linen for a single size bed. If possible please carpool.

DIRECTIONS: 'Mountain Light Retreat Center' is located NW about a 30 or 40 minute drive from Charlottesville, Virginia and its airport. ••From Washington, DC go south on US Rt. 29 to US Rt. 33 at Ruckersville, VA. Go west (right) on 33 through Stannardsville to Rt. 810. Go south (left) on 810 through Nortonsville and Boonesville. Cross Rt. 687. Look for a small blue and gold sign on the left. •• •••From Charlottesville go west via Barracks Road to White Hall. Go nine miles north of White Hall on Rt. 810 and see the sign on the right just before crossing Rt. 687 near Boonesville. •••

ARRIVAL TIME: Plan on arriving by 6:00 p.m. on December 26, 1993. At 7:00 p.m. Rinpoche will give an inaugural talk to start the retreat. Teachings or practice will start promptly at 8:00 a.m. on the 27th.

DECEMBER 27 - 31, 1993 RETREATREGISTRATION FORM

Name: _____
Address: _____
City, State, Zip: _____
Telephone: _____

Cost of entire retreat is \$285.00 U.S. which includes the teachings, meals, lodging, and tea or coffee at the breaks. No daily rate is available because of limited space. Register soon to be sure of a space.

Enclose non-refundable \$100.00 U.S. check or money order to register by December 5, 1993. Refunded only if space is not available. Send to: The Ligmincha Institute, P.O. Box 1892, Charlottesville, VA 22903.

(please zerox if you need more forms)

Call The Ligmincha Institute for info. (804) 977-6161.

Oct. 28–Nov. 7

First of eight parts of the experiential heart teachings from the Zhang Zhung sNyan rGyud in Boston, Massachusetts. Call Martin Lowenthal (617) 332-4967.

Nov. 5–Nov. 7

Bön shamanic teachings of the 'Soul Retrieval' practice in Norwalk, Connecticut. Call Tina Smith (203) 845-0810.

Nov. 20–Nov. 21

Weekend practice retreat at the Ligmincha Institute, Charlottesville, Virginia. Call the Institute (804) 977-6161.

Nov. 26–Nov. 28

Thanksgiving retreat at Southern California Khyung Dzong, Los Angeles, California. 26-27th; 'Heartdrops of Dharmakaya.' 28th; Meri initiation. Call Juliette Hanauer (213) 874-0922 or Jill Sidford (818) 449-2210.

Dec. 27–Dec. 31

Christmas retreat at 'Mountain Light Retreat Center' near Charlottesville, Virginia. First of eight parts of the experiential heart teachings from the Zhang Zhung sNyan rGyud. See page eleven of this newsletter. Call the Institute (804) 977-6161.

Feb. 19–Feb. 20

Dream Yoga teachings at Ligmincha Institute, Charlottesville, Virginia. Call the Institute (804) 977-6161.

Apr. 9–Apr. 10

Sleep Yoga teachings at Ligmincha Institute, Charlottesville, Virginia. Call the Institute (804) 977-6161.

May 9–May 14

9–13th; First of eight parts of the experiential heart teachings from the Zhang Zhung sNyan rGyud in Vancouver, Canada. 14th; Bön shamanic teachings of the 'Soul Retrieval' practice. Call Dwight Tkatschow (604) 731-8588.

May 20–May 22

20-21st; Teachings from Rinpoche's new book 'Wonders of the Natural Mind' in Albuquerque, New Mexico. 22nd; Bön shamanic teachings of the 'Soul Retrieval' practice. Call Paige Short (505) 898-0363.

Jul. 2–Jul. 22

Second year Summer program at a location to be determined. More information forthcoming. Call the Institute (804) 977-6161.

Aug. 1–Aug. 6

Teachings in Denmark. Call Jens Rasmussen 45-38-349016.

Aug. 8–Aug. 10

Teachings in Warsaw, Poland. Call Misiuna Dariuszu 22-6796852 or 22-6644341.

Aug. 11–Aug. 15

Teachings in Krakow, Poland. Call Jacek Sieradzan 12-362649.

Aug. 16–Aug. 21

Teachings in Vienna, Austria. Call Bernie Fink 222-8023144.

Aug. 23–Aug. 29

Teachings in Germany. Call Gerd Manusch 871-670521.

Sep. 1–Sep. 4

Teachings in Zurich, Switzerland. Call Yvonne Chogyal 001-361-7740.

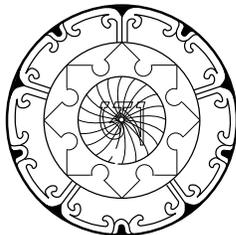
Sep. 6–Sep. 11

Teachings in Paris, France. Information forthcoming at a later date.

The Voice of Clear Light
P.O. Box 1892
Charlottesville, VA 22903

ADDRESS CORRECTION REQUESTED

Tel: (804) 977-6161
Fax: (804) 977-7020



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