

The Voice of Clear Light

Volume III, Issue 3

THE LIGMINCHA INSTITUTE NEWSLETTER

Fall 1994

Summer in the Mountains

From the very beginning of Ligmincha's recent summer retreat, which took place in July here in the Blue Ridge Mountains of Virginia, Tenzin Rinpoche encouraged us to do the best we could, and not to get stuck in our own feelings of limitation. He knew that for some people the intricacies of philosophical discourse would prove frustrating and deflating; for others the meditations or the ritual performances would become difficult and perhaps seem impenetrable. For all of us there was the potential at any given time that anything—even just being with ourselves—could become problematic. And so he was teaching us, in a very special Dzogchen way, how to apply effort and how to relax.

And I realize now, as I try to face the imposing task of capturing something for you of three quite extraordinary weeks, just how valuable his advice really is.

Certainly a large part of our experience simply revolved around keeping a fairly intense teaching and practice schedule, which definitely provided all of us with opportunities to discover and work with these various kinds of pleasant and unpleasant moments. The meditations were generally quite powerful, either outdoors overlooking the mountains or within the beautiful space provided by a 100-year-old, renovated church. The meditations for the first two weeks consisted of preliminary Dzogchen practices from *The Heart Drops of Dharmakaya*, as well as integration training Rinpoche has developed based on the "21 Seals", a text within the *Zhang Zhungs sNyan rGyud* from which he regularly taught. We also worked with the Six Sessions practice throughout the retreat. During the last week, when the causal vehicles



or more shamanic aspects of Bön were emphasized, we began *Lha sang* offerings for accumulating well-being and prosperity and *Srid pa'i Gyalmo* invocations for protection.

The teachings were amazingly clear, both when given by Rinpoche or by Professor Anne Klein, who joined us again this year from Rice University. Anne provided lucid and comprehensible accounts of very difficult concepts from sutra tenet systems, this year focusing on cittamatra (Mind-Only) and madhyamika (Middle Way) positions. Some of the most interesting questions centered around the nature of the relationship between subject and object, and just how independent or separate they really are, as well as the process of naming objects, and the value of conceptual, inferential cognition of ultimate truth (emptiness) given the very direct and non-conceptual approach of Dzogchen. Considering how difficult these topics are, it really is a marvel that she had any time at all to discuss meditation and compassion; but she did, and beautifully.

Rinpoche described with unique clarity and strength the Dzogchen view, utilizing a wide

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Summer in the Mountains



Professor Anne Klein and Tenzin Wangyal Rinpoche at summer retreat

It is this sharing that stands out to me as the most wonderful thing about the summer retreat. It began with Rinpoche's willingness to transmit to us the knowledge and experience of the teaching as it has been passed through Dzogchen masters past and present.

range of means available to him in order to point out the natural state of rigpa—the innate awareness discussed philosophically, depicted metaphorically, and transmitted directly by Rinpoche and his teachers before him. He covered virtually all the topics discussed in his book *Wonders of the Natural Mind* — everything from the relation of the base (*kun bzhi*) to the individual awareness (*rigpa*), the three types of rigpa, the three kinds of space, the presence of clarity and compassion in the natural state, the difference between mind and nature of mind to points of conflict and agreement between sutra schools and Dzogchen.

It should be clear by now that we were experiencing a wonderful, yet very demanding, period of study and practice. If it wasn't during a philosophical teaching that we felt discomfort, it was during a long meditation, or during afternoon yoga, or while cleaning the kitchen and thinking about the meditation we were missing. Or for those of us who like philosophy, the problems began when we tried to start fires, make tormas out of lumps of barley flour, or wrap mantras around small sticks.

But we all overcame these sort of 'big problems' during the retreat by following Rinpoche's example. He always had humor

and resolve in the face of obstacles and oddities—and there certainly was no shortage of these! A select few included: a 'very good-quality' Sony microphone that, depending on other causes and conditions to produce sound, itself had no power to send his voice to the back of the room; a large proliferation of flies happily assembling to 'integrate' with our experience; two tiny, ancient air-conditioners rattling away during the teaching while some people gripped their chairs for fear of swooning and others slouched with heavy eyelids and dull smiles; a congregation of 'people' wearing egg-carton pig noses quietly awaiting instruction. And somehow through all the many varieties of experience we all were slowly learning to relate more with ourselves and our own minds, and to share our insights and our perspectives with each other.

It is this sharing that stands out to me as the most wonderful thing about the summer retreat. It began with Rinpoche's willingness to transmit to us the knowledge and experience of the teaching as it has been passed through Dzogchen masters past and present. Sometimes, however, his sharing also included quite personal stories of his youth, some of which are becoming quite familiar to us now. (Who could forget the donkey eating Rinpoche's *Great Bliss*?) The openness thus created allowed for all kinds of revelations, from the most intensely personal to the more entertaining. (Now we can all envision Anne Klein sitting in parking lots in her parents' car, a long time ago, guessing strangers' names!)

It was clear to me that our sense of community was rapidly growing during this time, and I personally felt privileged to be a part of it. For those of you who came and helped make it happen, a sincere word of thanks. I look forward to seeing all of you, plus all of our new-friends-to-be, next summer, if not before.

—Bill Gorvine

Voice of Clear Light

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NEWSLETTER DEADLINES

People who want to send articles to be published in the Winter issue of VOCL should send their articles on a disc not later than November 1, 1994. For the Spring issue the deadline is February 1, 1995.

Please check with Alejandro at Ligmincha for length recommendation.



Reflections on the Dark



This year Tenzin Wangyal Rinpoche has taught from the second chapter of the *Zhang Zhung sNyan rGyud*, the oral tradition of Zhang Zhung. The first chapter, which we studied last year, was concerned with preparing us (ripening our minds) for subsequent teaching. The main point of this second chapter is to learn practices that have a liberating effect on us as practitioners. Rinpoche stresses frequently the importance of daily practice in order to gain experience and personal knowledge of the path that these practices are intended to stimulate. Only through personal practice can we gain a personal in-depth understanding of this path to liberation.

First, one does practices that are intended to collect (zin pa) the uncollected mind. This includes such practices as the A practice and the Hung Hri practice. We learn the essential points of our body posture during meditation, the essential points of the correct way of gazing at the A, and by talking with Rinpoche about our practice, we receive correction for our practice when necessary.

After we have made progress toward subduing body, speech and mind and have gained a certain level of concentration and stabilization, the text suggests that in order to increase stabilization, students can make a dark retreat. The text describes suitable places for this dark retreat and specifies that it should be comfortable, spacious and in good repair. All windows and doors should be closed without even one ray of light allowed to enter.

While this retreat is not for everyone, a few of us felt drawn to that experience, and with Rinpoche's encouragement and instruction found a suitable dark place to meditate anywhere from three days up to two weeks. The ideal dark place for me was my bathroom. I never knew just how difficult it was to block out every single ray of light until I started applying layers of aluminum foil, plastic and black-out cloth to my bathroom window!

With excellent support from my close friends and family, and with Rinpoche's instruction, not to mention my own good effort, the experience was for me, one of maturing in the practice—primarily in terms of integration and empowerment. While I had by no means gained expertise in the practice of calm abiding (zhi gnas) or contemplation (mnyam bzhag)

before I started the dark retreat, I gained enough stability to **begin** the process of integrating visions with the non-visionary state of contemplation, a task characteristic of the dark retreat.

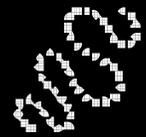
Because I am not Tibetan and have grown up in the U.S., within a Judeo-Christian matrix, with a different psychological paradigm for each day of the week, my dark retreat elicited experiences and provided fodder for reflection not only from a Dzogchen perspective but also from the standpoint of Jungian psychology, family systems theory, Judaism and Christianity. After a few days in the dark, it became clear to me that the icons of my symbolic language were not limited to the Tibetan symbols I am coming to know and love. The construction of my unique symbol system has been a continuous process all my life and includes many symbols that are not meaningful strictly from a Tibetan Dzogchen perspective.

For me this recognition is important so that I might pursue the Dzogchen path with integrity as the unique person I am, without denying any aspects of either my present or my past experiences. I believe that one of the special gifts that Rinpoche has is the ability to respect this process, encouraging and guiding me in it. It is my responsibility to do the same with myself.

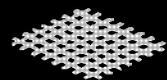
The fruits of my time in the dark are still manifesting. I have a deeper commitment to daily practice since its completion. I feel I have turned a corner in understanding the importance of consistent effort in my personal practice. At one point during my retreat, when I was having a particularly difficult time exerting the effort necessary to persevere, I remember thinking to myself that it is much easier and more fun and exotic just to read about these practices! It was just too hard to actually **do** them!

Soon after that Rinpoche came to visit me and said something encouraging that helped me get back on track, and I made it through yet another day of effort in the practice! Since I completed my retreat I have also noticed an increased clarity in the way my life is unfolding. These and many more results contribute to my feeling that at the appropriate time I would like to do a longer dark retreat, possibly more on the order of the 49-day retreat that is traditional. However, the time must be right, so perhaps—and perhaps not.

laj



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Shamanism and Healing in the Bön Tradition



Shaman and assistant

This is a condensed excerpt from Tenzin Wangyal Rinpoche's forthcoming book, due out in the fall of 1995, on shamanism and healing in the Bön tradition.

The *Nine Ways (or Vehicles) of Bön* are a set of teachings delivered by the founder of Bön, *Shen-rab-mi-wo* in Tibet, and they comprise an important part of the Bön Canon. The first four causal vehicles of *The Nine Ways of Bön* give instructions and advice regarding: healing practices, the pacification of spirits, the performing of rituals, funeral ceremonies, methods for defeating enemies, and overcoming ignorance and suffering. They are divided into:

1. The Way of the Shen of Prediction (phywa gshen theg pa)
2. The Way of the Shen of Visible Manifestation (sNang gshen theg pa)
3. The Way of the Shen of Magical Powers ('phrul gshen theg pa)
4. The Way of the Shen of Existence (srid gshen theg pa)

The four causal vehicles are concerned with the shamanic and ritualistic aspects of the Bön tradition. All rituals are grouped within the first four of the *Nine Ways of Bön* in: 1) The Southern Treasure (*IHo-gter*); 2) The Northern Treasure (*Byang-gter*); 3) The Central Treasure (*dBus-gter*). The four causal vehicles which are explained are connected with the Bön Southern Treasure. Although the four causal vehicles are not associated with any of the three paths (Sutra, Tantra and Dzogchen), the basis for all of them is compassion. In all of these causal vehicles, practitioners are seeking to create harmony between themselves and the negative and positive forces within nature. These vehicles are based upon an awareness of oneself as sharing an environment that is inhabited by various spirits and forces of nature. Practicing

these vehicles is thus based on trying to create harmony with these spirits by making offerings, pacifying and respecting them as the true owners of the natural resources that we either use or inhabit. The view of the four causal vehicles can thus be said to be compassion for these spirits whose homes and fortunes we too often use and destroy without regard for the suffering, destruction and ecological disturbances we are creating for them and within the greater ecological system of nature.

In general, samsara is where we are and nirvana is where we want to be. The causal vehicles, somewhat analogously, speak about black and white, positive and negative energies or attitudes. The purpose of these rituals is to move from disturbance to healing, from the negative to the positive. They focus on maintaining and harmonizing our relationship to the guardian spirits, the spirits of nature and the natural environment. These vehicles are grounded in the shamanic healing of disturbances. In the Bön tradition, all disturbances are thought to be caused by two kinds of beings known as Don (*don*) and Nay (*Nad*). Don are negative spirits that cause disharmony or imbalances of energy, such as emotional or mental disturbances; and Nay are spirits that cause physical disturbances and illnesses. For Tibetans, even physical disturbances are not necessarily due to illness, but to energetic imbalances caused by spirits we have offended in some way.

On the conventional level, these vehicles consist of rituals, practices and myths for healing, exorcising demons, ensuring prosperity and caring for the dead. On another level, they focus upon how our actions in the world cause certain effects. The causal vehicles help us maintain an awareness of our place in the world. While they are attentive to the local community, stressing pacification of the local spirit protectors, they are based on a mindfulness of our existence as interdependent with the larger whole. From them we can learn of the relationship between cause and effect and how to heal ourselves of the disturbances that are self-generated, given our ignorance of the results of our own actions. Understanding the relationship between cause and effect within our lives and the universe is foundational to grasping the fundamental Bön and Buddhist belief about the impermanent nature of phenomena and their absolute emptiness.

The 1st Causal Vehicle The Way of the Shen of Prediction

This vehicle focuses on various methods of prediction, as a means of understanding, maintaining and harmonizing our relationship with the local, guardian and nature spirits.

The meaning of the first causal vehicle is to realize that all happiness and suffering of appearances, objects and consciousnesses are due to positive and negative spirits. One tries to realize the disharmony and negative forces that one has caused in disturbing the environment and spirits and tries to use that consciousness to heal. This vehicle is divided into four types of prediction:

1) Divination (mo); 2) Astrological Calculations (rtsis); 3) Ritual (gto); 4) Medical Diagnosis (dypad).

The 2nd Causal Vehicle The Way of Visible Manifestations

This vehicle is concerned with pacifying and placating the demons and deities of both this world and the underworld. It is divided into:

1) The Black Water Door of Exorcism (chang nag chu bo sel gyi sgo); 2) The White Water Door of Ghosts and Demons (chab dgar 'dre dang sri'i sgo); 3) The Door of Ransom of Beneficial and Equal Exchange (phanyul mnyam rje klud kyi sgo); 4) The Door of Ritual for Fulfilling the Teacher (dbon gsas snyan gto yi sgo).

The focus here is upon exorcising and purifying ourselves of demons, vampires and furies that cause poverty, misfortune and illness. This is done through purification and ransom rituals. Ransom is the performance of a rite in which one gives back or exchanges what one owes to the spirit that is causing the disturbance.

First one sends away any negativity incurred through performing a ransom rite and making various offerings; thus purifying oneself of negativity. Secondly, one fills oneself with positive energy by inviting the positive aspects of the deities invoked into oneself.

The 3rd Causal Vehicle - The Way of the Shen of Magical Power

The third causal vehicle is associated with various magical practices for disposing of enemies. This vehicle is not a form of black magic however. It is distinguished from black magic in that it is based on compassion. The motivation and intent of this vehicle is to help rather than harm others. As these practices are done within the context of compassion, the destructive and ferocious elements of these activities are rendered positive acts. The purpose of this vehicle

is to conquer negative forces and spirits which are one's enemies in order to benefit others and re-establish harmony. It is divided into:

1) Veneration; 2) Conjunction ; and 3) Application. The rites described within this vehicle are also found within the Bön Tantras (*dBal-gsas & khro-bahi fgyud drug*) and are similar to tantric practices described in Buddhism (*Hevajra Tantra*).

The 4th Causal Vehicle The Way of the Shen of Existence

The fourth causal vehicle is concerned with the way of existence and the processes of death, the intermediate stage, rebirth and with funeral ceremonies. It is thus concerned with the samsaric existence of sentient beings, how through our ignorance and obscurations we are born, live, become ill, die, and are reborn. It is divided into:

1) Death; the different causes and types of illnesses, and how the actual process of death occurs; 2) The Intermediate Stage (*Bardo*); how we enter this state and the two options available to us; and 3) Rebirth; The process of rebirth and how we, and other sentient beings, can practice and make offerings towards a fortunate rebirth.

The purpose of the fourth causal vehicle is to guide the dying into more fortunate rebirths and hopefully, into liberation from cyclical existence. This is done by calling, pacifying and taming the spirit of mind of the deceased known as: *yid*—translated as mind. This is the mind that continues as the individual, in that it is the mind that takes rebirth; *sems* is the moving or partial mind, the small mind that is associated with the different consciousnesses, it develops anew at each rebirth; *bLa*—is the vital force of the mind, it is generally translated as soul. The vital force that unites the *bLa* and the body is Life.

The relationship between these three is as follows: the *yid* is connected with the vital energy through *bLa*. Life and *bLa* are different forms of vital energy that keep the *yid* and *sems* together in one individual; *bLa*, *yid* and *sems* (soul, thought and mind) together within our individual being and body. Through obscurations and disturbances of the mind, these three become separated from each other. This taming and guiding of the spirit of the deceased is done through performing the ritual of 'Dur, which includes the practices of purification, ransom, divination, and pacification of the spirits. © LIGMINCHA INSTITUTE —Tenzin Wangyal Rinpoche; tr. Belita Leal



Understanding the relationship between cause and effect within our lives and the universe is foundational to grasping the fundamental Bön and Buddhist belief about the impermanent nature of phenomena and their absolute emptiness.





The treasury of teachings and practices given by Professor Anne Klein and Rinpoche left deep and everlasting impressions on everyone. The feeling of fortune that causes and conditions were able to bring us all together in this beautiful place is overwhelming. The simple wonderful way everything and everyone came together filled hearts with loving warmth and a profound self-transformational power. The friends and relationships with the teachings and practices—both new and old—that were created and recreated over the course of the three weeks have brought joy and laughter in their wake.

The whole sangha shivered into flowers of the everlasting Yung Drung Bön of the Buddhas.

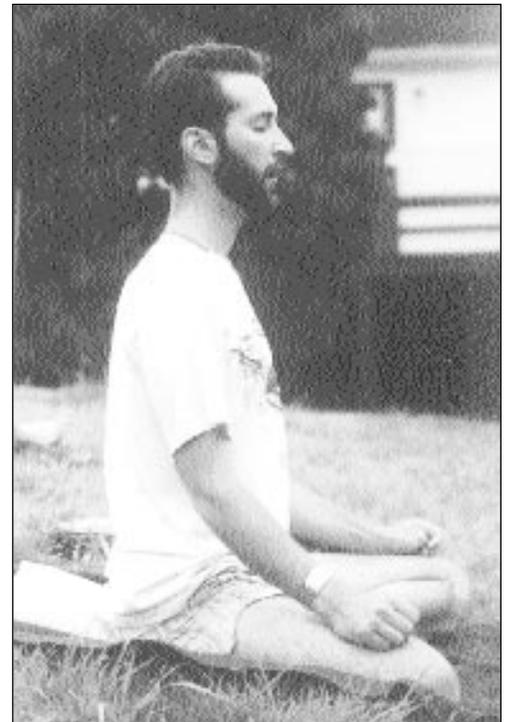
May we all share these experiences, among ourselves and new practitioners, again and again and again. Thanks to all our teachers, friends and relations.

—Stephen Dignan

Telegram Love Letter to No One

- > Rigpa moon shines on Kunzhi lake
- > Stop
- > Afflicted mind stirs water with 5 sense fingers
- > Stop
- > Rigpa moon appears as many
- > Stop
- > 5 sense fingers contract one by one in daily devotion and practice
- > Stop
- > Kunzhi lake is quiet
- > Stop
- > Rigpa moon shines on Kunzhi lake
- > Stop
- > No one knows
- > Continue

—Clay Moldenhauer



Retreat 1994



I came a long way to get here, from Germany. It has been my first visit to America and my first retreat. A sequence of meaningful events had led—or better said: guided—me to come here, with the purpose and intent to connect with this man who wrote *Wonders of the Natural Mind*, about the ancient Bön Tradition and his idea of building bridges between spirituality and psychotherapy... So my intention was to learn about practices, to listen to teachings and to connect to Rinpoche and offer to work on this bridge I feel so much concern for...

...Well, after two weeks of experience I leave with an open, delighted heart and deep respect and gratitude for Tenzin Rinpoche and his staff and all the people I have met. The openness and interest with which I was received came as a precious gift to me. The whole way the retreat was organized and done, day by day, has my sincere admiration—I've never experienced a group of people cooperating so well, open-hearted and full of qualities. I feel thankful for everyone's contribution and the many, many sparkling eyes which I enjoyed to see and meet everyday.

—Andreas Wehowsky

Rinpoche presented with the able help of Professor Anne Klein the analytical exegesis of the relative and absolute truth and then went on to present the experiential side from the standpoint of Dzogchen.

With his transmission, explanations and guidance we practiced the Internal Rushan, the unique Yontra Yoga of Bön, Short Meditation in Six Parts, Twenty-one Seals guided Dzogchen Practice, Dream Yoga, an extremely powerful healing practice from Zhong Zhung sNyan Gyud, Lha Sang, Lahu, Treasure Vase and Long Life Practice.

The analytical teachings swept away many of the cobwebs of our conceptual confusion while the Tsa Lung and Dzogchen Practice had purifying effect on all of us. Rinpoche's unstinting efforts brought us face to face with the "wonders of natural mind".

Everyone tried his or her best. The cooking was extraordinary and the Sangha was harmonious. We all felt extremely fortunate to have been able to participate in this fabulous annual retreat.

—Arthur Mandelbaum

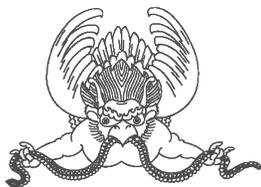


These weeks have been so much about change, releasing fears and developing a positive mental state. For me, learning to accept conventional truths and becoming more aware of the absolute truth according to Dzogchen has been an incredible blessing.

—Cindy Allred Jackson



Khyung Dzong News



Houston

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at (713) 528-5861

Many of us from the Houston Khyung Dzong have recently returned from the second year of the Summer program. I speak for all of us in expressing the immense gratitude we feel towards Rinpoche and Prof. Anne Klein for the invaluable teachings they have given us, and the thanks we owe Cindy and John Jackson and all the staff members and participants who made the retreat possible. As Rinpoche stated during the program, "I cannot ask for better than this." May we continue to further these these teachings by supporting Rinpoche in all his efforts and each other in our practice and serve as living embodiments of the teachings.

Ongoing Activities

The different meditation groups are now meeting together on Wednesdays at 7 p.m. for study and meditation practice. This schedule allows those of us that have been studying with Tenzin Wangyal Rinpoche for a longer period of time to be available to lead the study group and answer questions of more recent members. These meetings will be broken up into two parts: the first part will be devoted to meditation practice, and the second to study of the teachings and discussion of personal experiences related to practice. Introduction to Dzogchen meditation will be held the first Wednesday of each month for newcomers. In addition to the study and meditation groups, Khyung Dzong will also be offering the practice of 'Phrul 'Khor on Wednesdays, following the study group. Rinpoche kindly instructed us in this practice from the *Zhang Zhung sNyan rGyud* during the retreat. 'Phrul 'Khor, meaning magic wheel or magic circle, is

a purification yoga consisting of moving physical postures for purifying and opening up the channels (*rtsa*) and associated chakras (*khor-lo*, lit. *wheel or circle*) that serves as a support for practice by further ripening and preparing us to receive the teachings.

Along with a physical body we also possess a subtle body consisting of various subtle psychic channels (*rtsa*), winds or airs (*rlung*) and essences (*thig-le*). Together these three compose the pure subtle body that is connected to the substantial physical body as follows: the physical body is linked to the psychic channels which in turn is dependent upon the winds, and the winds are determined by the mind essences. Emotions affect the winds which support the channels and the channels support the body. These psychic winds determine everything, as the mind is said to ride upon them. Through the yogic exercises of 'Phrul 'Khor, the winds are brought under control and united in the central channel (*dbu-ma*), thus transmuting the five poisons into the five wisdoms, and expelling mental obscurations and defilements through exhalation.

Future Plans

Rinpoche will be in Houston during the latter part of September through October. During this time he intends to lead a four-day weekend retreat on The Purification Through Mantra Practice. In January he will give a week-long retreat to introduce the Preliminary Practice (*ngon dro*) to those who have not yet received it. Rinpoche intends to lead two four-day retreats and one week-long retreat annually in the Houston area. Please contact the Houston area Khyung Dzong for specific dates.

Southern California

For information:
Khyung Dzong Center
Jill Sidford at
(818) 449-2210 or
Juliette Hanauer at
(213) 874-0922

About 35 people attended Tenzin Wangyal Rinpoche's teachings on Bardo Practice in the Tibetan Bönpo Tradition in Santa Monica on March 12 and 13, 1994. This was the second teaching in the Los Angeles area which was hosted by Khyung Dzong of Southern California.

During the weekend teaching, Rinpoche gave the Bardo teachings or instructions connected with the process of death and dying, including instructions in the Powa practice.

On March 11, 1994, the group also hosted a public meeting and book signing at the Mandala Bookstore in Santa Monica. The public meeting space in the bookstore was filled to

capacity as Tenzin Wangyal Rinpoche gave an introductory talk on Dzogchen in the Bön tradition.

Currently, Khyung Dzong is preparing for the upcoming retreat on September 1-5, 1994, which will be held in Arcadia, California. At this retreat Tenzin Wangyal Rinpoche will present the training associated with the first chapter of the text, The Experiential Transmission, from the *Zhang Zhung sNyan rGyud*.

These teachings will be combined with unique preliminary teachings of Bön Dzogchen from the books, *Heart Drops of Dharmakaya* and *Wonders of the Natural Mind*.

Planning for the Future

Ligmincha Institute always has many different plans and projects in progress, but one of the most important right now is to establish and develop a permanent rural retreat center with residential study opportunities.

During the summer retreat Rinpoche formed a group to develop a funding and development plan for a permanent home for Ligmincha.

While our current practice of renting retreat facilities (and the Ligmincha building itself!) has worked well with the number of people currently studying and practicing, in the near future we will need larger facilities.

Eventually we envision a rural retreat center in the Blue Ridge mountains of 30 to 60 acres with a large meditation hall, library, offices, dormitories, camp sites and an industrial kitchen as well as residences for those who wish to live at or near the center.

The big question is how we get from here to there with the least difficulties. The group at the summer retreat helped focus our plans and came up with some excellent ideas. The first realization of those plans is a property search committee chaired by Clay Moldenhauer. This committee is drawing up a list of characteristics we would desire in a property, visiting other successful planned communities, and visiting properties currently for sale in the Blue

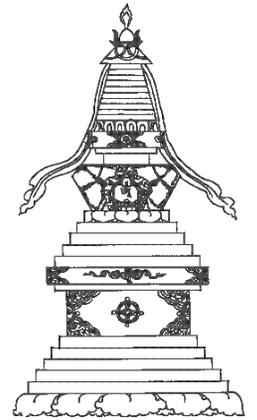
Ridge mountains region. The information gathered by the committee will help us make much more informed planning decisions and could even lead to a purchase in the near future if events go smoothly.

But any purchase will be a major financial undertaking, greater than anything Ligmincha has attempted in the past. The group at the summer retreat has suggested that if we are to raise funds for a significant down payment on a property and then continue to make monthly payments, we are going to need a steady income from pledges by practitioners. Ligmincha currently generates most of its revenue through events and sales of books and tapes, though a few generous individuals have volunteered to make monthly pledges without anyone even asking.

But if we are to build a permanent retreat center we need all those who feel a strong connection to the teachings to help us reach our goals. As suggested at the summer retreat, we will soon launch a pledge drive led by individuals in Los Angeles, Houston, and Charlottesville.

Well, that's the news from Lake Wobegone.

—John Jackson, Vice-president
Ligmincha Institute



Most important right now is to establish and develop a permanent rural retreat center with residential study opportunities.



The Big Apple

People in New York have started to get together. Meetings are once a week, alternating between Monday and Tuesday evenings at Malcolm and Stella Chapman's house.

Practice starts with the Short Meditation Session in Six Parts and then listening and

discussing Rinpoche's teachings on tapes.

If you're in this crazy city and need to get together with your sangha and practice, please call (212) 966-4363 to know what day they are meeting that week.

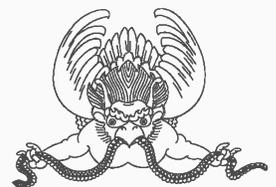
For information:
Malcolm and
Stella Chapman
304 Mulberry St.
Apt. 5J
(212) 966-4643

Vancouver

Meeting every Sunday from 3 to 5 p.m.
For information, call Fritz Himrath at (604) 688-8855.

Garuda Update

New E-mail address for *Garuda*—Santiago Villaveces in Bogota, Columbia:
Santiago @ Colnodo.a.p.c.org





Winter Retreat in the Charlottesville Area from December 26 to January 1

First and Second Parts of The Experiential Transmission
From The *Zhang Zhung sNyan rGyud*

Tenzin Rinpoche will offer separate morning and afternoon sessions: teachings from part one and part two of the Experiential transmission text.

At this retreat Tenzin Wangyal Rinpoche will be giving transmissions and practices related to the first two parts of the Experiential transmission text.

We will be divided into two groups: those who have already taken the first part or have finished a Ngondro practice from another lineage and those who have not. In the morning, Rinpoche will teach to the new group the first part while the other group will practice, and in the afternoon he will teach the second part while the new group practices what was taught in the morning. In this way we will have the opportunity to experience the practices and understand them better.

Rinpoche has developed the nine chapters of

the *Zhang Zhung sNyan rGyud* text of heart teachings into an eight-part sequence of teachings, which he will present as needed over the years at the Ligmincha Institute and at the Khyung Dzong regional centers.

After this retreat each practitioner is expected to complete the practices given in order to receive the next part of these teachings from Rinpoche either at their regional Khyung Dzong center or at another center.

To register for the retreat please call us at the Ligmincha Institute ASAP.

Since the retreat ends on January 1, we are planning to celebrate together New Year's Eve, welcoming the year 1995.

Hope to see you there!

Retreat in India: February 1995

The Abbott of the Bönpo Monastery, H.H. Lungtok Tenpa Nyima, will be giving initiations (including long life) and teachings.

Spend Lhosar with H.H. Lungtok Tenpa Nyima and Tenzin Wangyal Rinpoche in Dolanji.

From February 25 to 28 of 1995 we will offer a retreat at the Bönpo Monastery in Dolanji, India, from where Tenzin Wangyal Rinpoche received his Geshe (Ph.D.) degree.

During this four-day retreat, the Abbott of the Monastery, H.H. Lungtok Tenpa Nyima will be giving initiations (including long life) and teachings. Also Tenzin Wangyal Rinpoche will be giving teachings.

Participants will be able to find accommoda-

tions in the monastery's guest house or at small hotels in the nearby town of Solan and should plan to arrive not later than February 24 at night.

After the retreat participants and other interested people are welcome to join the Lhosar (Tibetan New Year) celebrations at the monastery, where the monks will perform the traditional sacred mask dances and rituals.

If people are interested in getting group flight arrangements or are interested in registering for the retreat please call John Jackson at Ligmincha Institute ASAP.

Path to the Middle: New Book by Professor Anne Klein

One of the richest presentations of Tibetan oral philosophy yet published in English.

Oral Madhyamika Philosophy in Tibet: the spoken Scholarship of Kensur Yeshey Tupden collected, translated, edited, annotated, and introduced by Anne Carolyn Klein.

Does a Bodhisattva's initial direct cognition of emptiness differ from subsequent ones? Can one "improve" a non-dualistic understanding of the unconditioned and, if so, what role might subtle states of concentration play in

the process?

In material collected by Anne Klein over a seven-year period, Kensur Yeshey Tupden addresses these and other crucial issues of Buddhist soteriology to provide one of the richest presentations of Tibetan oral philosophy yet published in English.—**Jose Ignacio Cabezon**

Published by SUNY, State University Press of New York.

Dharma Items Available from Ligmincha Institute

Newsletter

The Voice of Clear Light (U.S.: \$15/1 yr., \$27/2 yr.; Foreign: \$18/1 yr., \$30/2 yr.)
Postage included.

Books on Dzogchen

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

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

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

Women of Wisdom (\$8.95)
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. An explanation of the

Nyingma Ngon Dro (preliminary) practices, which are very similar to the Bön Ngon Dro practices.

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

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

Tapes (\$9 each)

Kunzhi I or II (circle your choice)

Rigpa I or II (circle your choice)

Practice of Dream

New! New! New!

Short Meditation Session Practice Package (\$10) (New version with tape of guided practice, a detailed explanation, and questions and answers concerning the practice. Includes newly edited version of the practice book.)

Tape Sets

From year one of the seven year program, July 1993

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

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

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

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

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

Vol. 6: Tenzin Wangyal 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. 3 tapes (\$18)

Clothing and Other Items

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

"Ligmincha" woven shoulder bags. Black with multicolors, "Ligmincha," & zipper pocket (\$15)

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

Tara Healing Incense, long sticks (\$4.50).

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TEACHING SCHEDULE OF TENZIN WANGYAL RINPOCHE

Houston. Houston Khyung Dzong.
Contact Kelly Kelsey Tel: (713) 528-5861.
October 21 to 23, weekend.
Dzogchen Meditation Retreat.

*To subscribe to
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page 11.*

Charlottesville. Ligmincha Institute.
Tel: (804) 977-6161
**November 9, 16, 23, 30 and December 7, 14
& 21, Wednesdays, 6:00 p.m.**
Teachings and meditation. Explanations and
clarifications on concepts and practices.
November 12 and 13, weekend.
Ngondro Practice Retreat.

Charlottesville. At Dogwood Institute.
**November 7 and Thursdays December 1,
8 & 15, 7:30 p.m.**
Free & open lectures co-sponsored by
Ligmincha and Dogwood Institutes.

San Francisco. Shen's Healing Center
Friday, November 18, evening public talk;
November 19 – 20, weekend.
Dream Yoga in Dzogchen Tradition
Contact Angela C. Shen, Tel. (415) 752-0170.

**Washington D.C. area. At Holiday Inn,
Fairfax VA.** Contact Mark Hoyer
Tel: (703) 931-9319.
November 25, Friday.
Evening Public Talk.
November 26, Saturday.
Application of Dream Yoga in Modern Life.

**Charlottesville area. Ligmincha Winter
Retreat.** Tel: (804) 977-6161.
December 26, 1994, to January 1, 1995.
First and Second Parts of the Experiential
Transmission from the *Zhang Zhung sNyan
rGyud*.

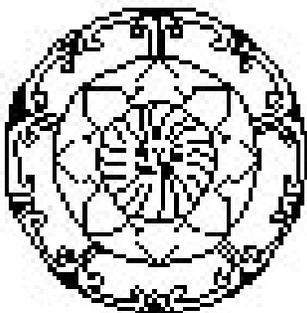
Dolanji, India. At the Bönpo Monastery.
Contact Ligmincha.
February 25 to 28, 1995.
Retreat with H.H. Lungtok Tenpa Nyima and
Tenzin Wangyal Rinpoche.

The Voice of Clear Light

THE LIGMINCHA INSTITUTE NEWSLETTER

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