



The Voice of Clear Light

Volume IV, Issue 3

THE LIGMINCHA INSTITUTE NEWSLETTER

Fall 1995

Personal Experiences at a Retreat

On August 5 and 6, 1995, at a two-day retreat in Charlottesville, Va., Lopon Tenzin Namdak, Root Master to Tenzin Wangyal Rinpoche, gave teachings from Heart Drops of Dharmakaya, including instruction on Dzogchen meditation and on Trekchöd, Tögal, Phowa and Bardo practices. Below, one of the 45 participants in the retreat relates some personal experiences.

As I walk up the second set of stairs after lunch at the English Inn on Sunday, my attention moves from the hotel setting and the catered lunch I just enjoyed to the faint smell of incense lingering halfway down the flight. Oddly, the odor carries more pungent connections for me, now, than does walking through this all-American building in my home town of Charlottesville.

I wonder what the visiting tourists and businesspeople think of the fragrance escaping from the second-floor conference room, and the motley assortment of footwear cast off in pairs outside the door.

It's only been a few months since I started practicing meditation with the Charlottesville Sangha of the Tibetan Bönpo tradition, and not much longer before that when I was introduced to Tibetan Buddhist practices and traditions, through a book recommended to me by a friend. Today I've been attending my first retreat ever, a two-day teaching by Lopon Tenzin Namdak, the senior teacher of the Bönpo lineage. Lopon is accompanied during his tour of teaching by Khenpo Nyima Wangyal, abbot of the Tritan Norbutse monastery in Nepal.

I enter the room that, for this weekend, hosts candles and cushions, robes and chants. I never would have thought that a tradition that heralds from half a world away could point me so inexorably toward my home.

On this first day,

Lopon discusses what, for me, is one of the most important understandings of our two days: the Dzogchen view. I'm concentrating on his explanation of the preliminary practices of Dzogchen, spoken in a comfortable stream of fluent but accent-laden English. Lopon is a relaxed, centered man with close-cropped graying hair and an easy smile, impossible not to recognize from the photograph on the back of the *Heart Drops* book, which Lopon translated from its original Tibetan.

As I follow in the book, he describes practices for the body, for the speech and for the mind. I learn about assuming the stance of a three-pointed dorje, and about chanting and visualizing HUNG.

Preliminaries explained, in time Lopon gives us a welcome opportunity to experiment with meditating on the natural state of mind: the "self-aware self," the essence of the Dzogchen view. As I settle into meditation with open eyes, I bravely look into myself and watch not only my emotions, bodily sensations and other, now-familiar distractions, but also the "intelligence" that forms the continual commentary in my brain. Doing so requires much focused concentration. As instructed, I wait for the moment just after a thought subsides, and let that moment settle into me, and I into it—if just for a moment.

Inevitably, distractions reign. My attention wanders to Lopon's form at the

In these past two days, Lopon now says with a smile, he has given us everything we need to attain enlightenment.



Continued on page 2

Personal Experiences at a Retreat

edge of my vision. Maybe his presence can convey additional understanding. In this state of amplified though impure awareness, I'm struck by how his form is visible but his presence isn't. I have nothing to connect to. His teaching, which is about the clear emptiness between thoughts, is embodied in that emptiness.

Earlier today,

Lopon talked about the refuge prayer that we use before practicing, both during this retreat and in my local group's weekly practice sessions. I think he mentioned something about respect: Taking refuge means having unswerving respect for the Root Master, for the Tantric Yidams, for the Buddha, for the Sangha.

I'm coming to understand more clearly why the teachers turn their eyes away when I project my feelings of pride and a desire for acknowledgement or approval. I meditate on respect throughout the teachings. I remember what respect is. I'll carry it home with me.

It's Sunday afternoon.

This morning, after preliminary prayer and meditation, Lopon explained the Tögal practices, which provide experiences for those who have stabilized themselves in the Natural State (Trekchöd). He also gave a brief but full description of Phowa, which a person must practice in preparation for death, plus an explanation of the Bardo states after death. In these past two days, he now says with a smile, he has given us everything we need to attain enlightenment.

The afternoon is marked by more meditation and a question-answer session, followed

by the gana-puja ceremony. Then comes a parade of platters: chocolate, cheese, salad, meat, bread, grapes and blueberries, plus glasses of wine, for the culmination of the feast. Amid a quiet hum of happy conversation, we eat for ourselves and for the spirits who've accompanied us on this adventure. Someone passes around a plate for the spirits, so we each can offer a tidbit or two. I give a meager gift of cheese.

A line forms as retreat participants prepare to offer scarves to Lopon. One by one, they present their pure-white cloths, and one by one Lopon gives them back, placing them over bowed heads and onto shoulders, exchanging words and smiles, sometimes laughter, even silliness.

I notice that a sense of impending closure is starting to hang over the meditation cushions and the empty plates. But I'm not ready to return to my family and the unextinguishable television set in my living room.

I watch Lopon

from the back of the room, and how he's warmed to my new friends and acquaintances, now that the structured activities are left behind. At once I recall my late grandmother: a quiet presence in a country house that I once associated with clarity and completeness—and home. She's here, now, with me.

A wistful feeling must have crossed my face. I look up, and Khenpo Nyima is beaming at me with tilted head. His warm smile is far bigger than the room and my mood. I smile back. Joy, which has silently and increasingly nudged at me over the past two days, fills me past the brim. — P.T.

*One by one, they
present their pure-
white cloths, and
one by one Lopon
gives them back,
placing them over
bowed heads and
onto shoulders,
exchanging words
and smiles,
sometimes
laughter, even
silliness.*

Voice of Clear Light

Editor: Alejandro Chaoul-Reich
Designer: Nan Chapman
Contributing Writers: Cindy Allred-Jackson, Vicky Gurza, John Jackson, Jim Manganiello, Clay Moldenhauer, Belita Leal, Jill Sidford, P.T., Andreas Wehhowsky

NEWSLETTER DEADLINES

People who want to send articles to be published in the Winter issue of VOCL should send their articles on a disk no later than November 1, 1995. For the Spring issue the deadline is February 1, 1996.

Please check with Alejandro at Ligmincha for length recommendation.

Long Life for Namkhai Norbu Rinpoche

(from *Tsegyalgar Newsletter* Sept./Oct. 1995)

Namkhai Norbu Rinpoche was released from the hospital on August 3rd; he has declined further therapy with monoclonal antibodies and continues to receive alternative medical care. By any reasonable medical judgement, he is considered completely cured of leukemia although current controls will be necessary from time to time. He returned to Italy on August 17th with his family.

We join the Dzogchen Community in our wishes for long life to Chögyal Namkhai Norbu for the benefit of all sentient beings. May the lotus feet of the glorious teachers remain firm upon the earth!



Pledge Drive Continues

During the summer, Ligmincha and the Khyung Dzong centers launched a pledge drive to raise funds for the support of Tenzin Rinpoche. Over the past several years Tenzin Rinpoche has worked tirelessly for our benefit. He has led retreats all over North America and Europe, given many workshops, teachings, innumerable private interviews, written articles and books and translated sacred texts.

Tenzin Rinpoche has donated all the proceeds from the retreats as well as all the royalties from *Wonders of the Natural Mind* back to Ligmincha and the Khyung Dzongs. He has made ends meet by teaching part-time at Rice University, writing grants and leading workshops sponsored by various organizations. Through his efforts and amazing travel schedule, teachings previously unavailable in the West have spread and flourished. Our own lives and hearts are the greatest evidence of that. Now it is our turn to help.

The goals of our pledge drive are to provide

Rinpoche a modest stipend of at least \$1,000 per month, catastrophic health care insurance and a small apartment in Houston near the center there. This will hardly put Rinpoche in a high tax bracket, but it will begin to help him pay for his expenses. Obviously we need the support of the entire Sangha to reach these goals. Single gifts are wonderful, but what we really need are steady monthly donations. Of course, all donations are fully tax-deductible.

If you have a sincere interest in the teachings and have begun to feel their presence in your life, we hope that you can help us. Your contributions will help preserve and spread the Yungdrung Bön teachings in the West. Many individuals have already made gifts and pledges, but we are still short of our goals. If you have any questions please do not hesitate to contact the pledge coordinator nearest you: Clay Moldenhauer, Ligmincha Institute; Geraldine Takayoshi, Khyung Dzong of Southern California; Ed Newman, Khyung Dzong of Houston.
—John Jackson



Rinpoche stands on his head for us. Now it's our turn to do something for him!

The Arrival of Dzogchen In Mexico

Rinpoche decided to give us the practice and the transmission. It seemed as if we had all united in a single path, in a single feeling. We could perceive the size of the door that was being opened, although even now we cannot fully comprehend it.

On Friday at 8 p.m. we were almost 200 people gathered together. Tenzin Wangyal Rinpoche arrived with his characteristic humbleness and began speaking. Time flowed like water and when we least expected it, it was already ten at night and there was a sensation of satisfaction in the air but also of wanting more.



Dzogchen arrives in Mexico at a crucial time, during which we are not only embedded in the world crisis, but our country is also suffering a terrible moment in its economy, politics and society. It is a time in which the thirst for peace, clarity and spiritual path is pressing.

On Saturday morning the comments were more than positive. The people wanted to know more about Tenzin Rinpoche, more about Dzogchen, more about Bön, more about themselves.

The possibility of getting to know such a high spiritual path is a priceless opportunity for our country. The reception of the seed by a mere few would have already been a great gift; however, the number of attendees was unexpectedly high considering that most of us did not know what this ancient and secret practice is.

As the day went by amidst anecdotes and jokes, Rinpoche spoke about the principles of this path, the preliminary practices and about

calmness. He taught us the conceptual essence of Dzogchen.

We also sang. Experiencing the unison chant of 200 voices with a single intent was like touching the melody and the ecstasy in one voice.

Mexico did not expect, for the time being, to have this lineage transmitted. But the synchronicity of this event and the changes happening throughout the world level is wonderful. So we hoped.

By Sunday, the general feeling was a desire for being in the whole meaning of Dzogchen, forever. Rinpoche decided to give us the practice and the transmission. It seemed as if we had all united in a single path, in a single feeling. We could perceive the size of the door that was being opened, although even now we cannot fully comprehend it.

Today, only a few weeks after the seminar, whoever is not doing one of the practices is doing the other one. The wish of forming a practice group is general, so we already have the time and space in “Casa Amatlan” to develop it.

Apparently, the seed that Tenzin Wangyal Rinpoche sowed in Mexico fell on fertile ground and is beginning to germinate. We anxiously await to be honored again by his presence, and we are setting the ground, not only for his next visit, but also for the blooming and development of the flower of Rigpa.

We thank Carlos de Leon for having met and invited so great a Master to Mexico. We thank the people who made this possible. We thank the participants for their energy and presence.

And above all, we dearly give thanks to Tenzin Wangyal Rinpoche for having been born, for existing, for having achieved the precious path, for his kindness, for his compassion, for his teaching, for his availability and for his presence.

Sunday night we finished. Photos with the Master! First a small group, then another one; then everyone, all the assistants around the Rinpoche’s seat on the stage, laughing and satisfied for having been the receptacle of the elixir of peace and clarity that Tenzin Wangyal Rinpoche poured into Mexico.—Vicky Gurza

Germany Receives the Six Lokas

From May 23 to 28, Tenzin Wangyal Rinpoche gave a highly welcomed retreat in North Germany for practicing body-psychotherapists. The idea arose during last summer's retreat in Virginia as Rinpoche responded to my interest in taking part in a dialogue between psychotherapy and the Bön tradition. His willingness to come to Germany made me very happy, especially since I knew that a lot of people I had worked with during the last years would be interested in his work. Finally, we were a group of 25 participants who enjoyed Rinpoche's delightful humour, open-hearted contact and depth of teaching.

The central pillars of his teachings were the Six Lokas and its Rushen practice, which both relate to the six chakras as focal points for the six realms in the human body. The Six Lokas provide an empowering meditation practice for purifying and transforming six negative emotions into their corresponding qualities; the Rushen practice provides a process-oriented way to experience and release personal layers of karmic traces held within the six chakras. Thus, the Rushen practice is an excellent bridge between meditation and therapeutic processes.

Entering at the crown chakra, the practitioner connects with personal material emerging out of each chakra level down to the soles of the feet and back to the crown. The contact with our individual processes is established by awareness brought to each chakra and by the sensations, emotions, images, thoughts and memories which arise accordingly.

As the intensity of these experiences should be dynamically expressed and released, the practice starts in a standing position which allows for a free flow of movement and voice expression. Doing Rushen repeatedly over several days deepens self-contact considerably by leading into more hidden layers of the unconscious and by experiences of integration and transformative resolutions.

Unlike normal therapeutic settings, Rushen functions on the principle of self-responsibility, which means there are no therapeutic

interventions during the process, a requirement we as body-psychotherapists were well prepared for.

Questions arose about the applicability of this practice for our clients. Yet this is pointing at future explorations. For the time being, we follow Rinpoche's suggestion to practice Rushen and the Six Lokas for at least half a year ourselves, before we introduce Rushen to some of our clients.

In order to support ourselves in the practice, we formed groups, which meet regularly. Two of them are based in Hamburg. We will be very grateful to meet Tenzin Rinpoche again in a year's time to exchange our experiences with him and to continue with further work.

I would like to finish by mentioning the deeply touching experience we had through the event of a miscarriage during the retreat and Rinpoche's greatly supporting Phowa practice. The healing and gratitude we all felt

The Rushen practice is an excellent bridge between meditation and therapeutic processes.



is beyond measure. Having met many people after the retreat, I've also been a witness to the strong effects the retreat elicited in many of us. For Tenzin Rinpoche's willingness to come such a great distance and his generosity in sharing his wisdom, we give thanks from our hearts.
—Andreas Wehowsky



Ligmincha Institute's Third Annual Summer Retreat

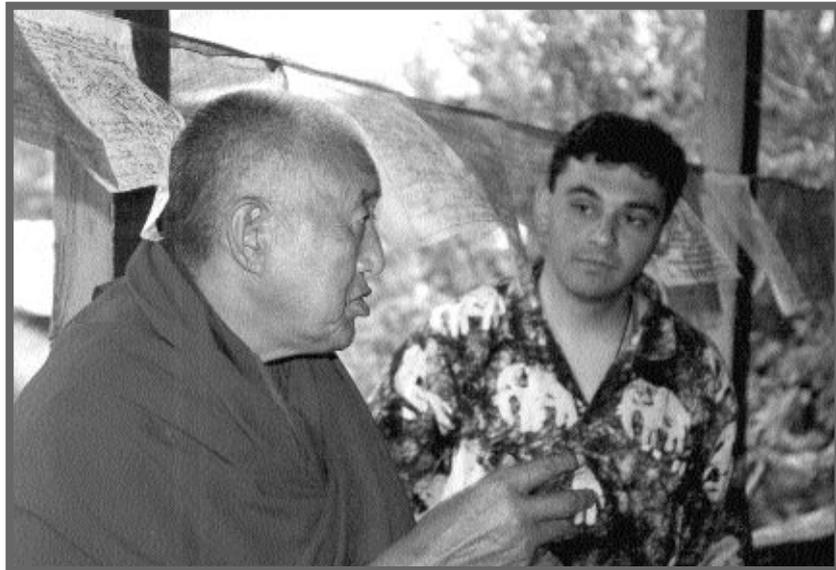


Ligmincha's third annual retreat was held July 3 to 23 in the high desert of New Mexico at Jemez Springs. It was a grand experience for the nearly hundred people who came from all over the world to attend. We all felt the growing strength of the Ligmincha community as we rekindled established relationships and initiated new ones.

Our retreat site, the Bodhi Manda Zen Center, was located between two large rock-faced elevations to the east and west. These gave us magical displays of light and color at sunrise and sunset. The amazing scenery included many beautiful hummingbirds, three hot springs and an adjacent river, and a big, clear, blue sky occasionally visited by snow-white clouds of all sizes and shapes.

This remarkable setting invited us to move away from the surface noise of our lives and into our hearts where the deep and silent longing for spiritual teaching and sacred understanding resides.

Our longing was well rewarded for three weeks. During the first two, Lopon Tenzin Namdak Rinpoche, Tenzin Wangyal Rin-



Lopon T. Namdak teaches; Santiago Villaveces listens.

poche's teacher, gave us the Dzogchen teaching of the *21 Nails*. This was a remarkable event. Lopon never gave this entire teaching in Tibet and only once did he give it in India. The *21 Nails* are a complete path to achieving profound realization as the final goal of spiritual practice, either during this life, at the time of death or while in the intermediate state. Lopon told us that, "beyond the *21 Nails* teaching, nothing exists."

The *21 Nails* represents the fourth and most secret part of the *Zhang Zhung Nyan Gyud*, a sacred text that comes from an unbroken, and so, very reliable, oral transmission. The first 24 human practitioners of this teaching passed it on orally, one to the next, without ever writing anything down. All 24 became realized; each achieved a rainbow body. Taphiritza, who also realized a rainbow body, was the 25th practitioner. He authorized his disciple to write down the first text of the teachings in the Zhang Zhung language. Only after the 32nd lineage Master, were the *Zhang Zhung Nyan Gyud* teachings translated into Tibetan. Our retreat was the first time that the *21 Nails* were translated and made available, in their entirety, in English. This was a rare and auspicious occasion.

Many of us felt blessed to receive this profound teaching. In the past, the *21 Nails* were only taught to especially qualified students. These students were completely disgusted with samsara, and they had a deep and unflinching motivation, and the capacity, to attain Buddhahood. I felt a sense of awe, wonder and gratitude over being born at a time when this teaching has become available in the West.



Left to right: Lopon T. Namdak, Khenpo Nyima and Tenzin Rinpoche at retreat dinner

Pam Foresman (4)

Lopon emphasized that samsaric happiness is short-lived, and not trustworthy, and that our motivation to practice the *21 Nails* teaching is critically important. So much is at stake. May all who heard the teaching remain worthy of having received transmission through a steadfast awareness of the precious value of what was taught and through sincere and fruitful practice.

Each morning, with Tenzin Rinpoche commenting, Lopon taught us each of the *21 Nails*, one by one. Lopon was eloquent. His teaching was alive, clear and tremendously powerful. There were many remarkable moments during which we were the beneficiaries of the love, rapport and understanding between Lopon and Tenzin Rinpoche.

In the late afternoon, Tenzin Rinpoche gave teachings meant to clarify and amplify what Lopon taught us. Rinpoche often displayed an uncanny ability to sense the heart of our concerns and questions and to use images, metaphors and analogies to clarify what Lopon had taught. He enabled us to make solid connections between the teachings and our own practice. Rinpoche's wise counsel also warned us, as westerners, against the folly of imagining that our karmic obscurations were from past lifetimes only. He exhorted us to deal with the psychological baggage that we carry from this lifetime that conditions and imprisons us by trapping us in deluded views.

We also enjoyed and benefited by the presence of Khenpo Nyima Wangyal Rinpoche, abbot of Tritan Norbutse Monastery in Nepal, and Geshe Nyima Dakpa Rinpoche, Director of the Bön Children's Home in Dolanji. Khenpo Nyima taught Phrul Khor during the late afternoons. He demonstrated Phrul Khor positions from the *Zhang Zhung Nyan Gyud*, and he explained the importance of working with the channels and winds to stabilize the Natural State.

I found it inspirational to sit nearby the four of them while they collaborated to clarify particular aspects of the teaching for us. Their laughter, warmth and passion for Dzogchen was infectious. Khenpo Nyima gave us the complete transmission for the *21 Nails*. It was electrifying. The energy in the room was

Page 7

palpable as was our karmic connection to the teaching and to those in the Yungdrung Bön lineage that have come before us. Many of us felt clear that we were all part of the same spiritual family.

After Tenzin Rinpoche's evening teaching, Lopon would join Rinpoche, Khenpo Nyima, Geshe Nyima and us for the Six Sessions practice and Yeshe Walmo invocation. Lopon sat silently each night for more than an hour. He seemed the embodiment of the Natural State. I felt as if he was inviting us to tune ourselves to him and totally relax into a bright clarity that had no point of view, angle of concern or attachment.

The strength and equanimity of Lopon's presence testified to the fruits of devoted practice.

—Jim Manganiello



Gathering of the Sangha at Jemez Springs



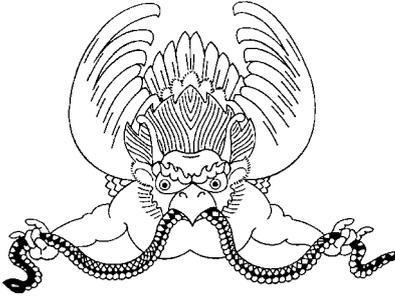
Alejandro Chau-Reich

Writer of this article Jim Manganiello and Wanda Stevens at the retreat



Summer retreat participants received teachings from Lopon Namdak (center), assisted by Tenzin Rinpoche (left), Geshe Nyima and Khenpo Nyima.

Khyung Dzong News



Houston

October Retreat
Oct. 17 to 22.

At our second annual retreat in Houston, on October 17 to 22, Tenzin Wangyal Rinpoche will teach parts one and two of the Experiential Transmission from the *Zhang Zhung Nyan Gyud*. Participants will be divided into two groups: Group one will be those who have already received and have been practicing part one for some time, or who have finished a Ngondro practice from another lineage; group two will be those who have not received the Ngondro, Zhang Zhung or otherwise.

The first chapter covers the nine different practices that comprise the Ngondro, or preliminary practices of the *Zhang Zhung Nyan Gyud* lineage: Initiation, Impermanence, Confession, Bodhicitta, Refuge and Prostrations, Offering Mandala, Purification through Mantra, Chöd and Guru Yoga. The preliminary practices are precisely that, fundamental practices that introduce and ground one in the essential principles of the Bön religious tradition. These practices are likened to the plowing and tilling of a terrain, in preparation for the planting and ripening of a seed. The Ngondro practices are stabilizing in nature, they work to tame, purify and perfect oneself for higher teachings.

Chapter two of the Experiential Transmission introduces one to the higher practices of Trekchöd, literally “cutting loose,” and Thögal, which means “working” or exerting oneself for direct realization. The practice of Trekchöd is to stabilize oneself through single-pointed con-

templation and consists of remaining in the Natural State. In Thögal practice while remaining in a state of contemplation, one works on integrating contemplation with the movement of energy in the form of vision and light. As this practice entails the contemplation of light and visions, it is known as a visionary practice that works with karmic visions.

The retreat will be held in the Khung Dzong Center in Houston. We will provide a list of hotels within the vicinity with whom participants are asked to make their own accommodations. Members of the Houston Sangha have offered to house participants with financial constraints. Those interested in staying with a Sangha member please contact us as soon as possible, as space is limited. In order to work with participants to coordinate transportation, it is essential that we have arrival times and dates as soon as possible. To register for the retreat, please call us at: (713) 523-7330, as soon as possible.

Ongoing Events

- Monday evenings, 7:30 to 8:45 p.m., Six Lokas Practice.
- Wednesday evening, 7 to 8 p.m., instruction and discussion of the Six Lokas Practice; 8 p.m. to 9 p.m., Six Sessions Practice and Phrul Khor. We will be doing the Six Sessions practice interspersed with the Ngondro postures of Phrul Khor.

On the first and third Wednesdays of the month we welcome newcomers and will give an introduction in simple beginning breathing and concentration practices. —Belita Leal

For information
write to:
Khung Dzong Ctr.
P.O. Box 54179
Houston, TX
77254-1791 or call
(713) 523-7330



Out of my mind into my body
Out of my body into my mind
Out of my body out of my mind
Childishly wise.



—Cindy Jackson

Southern California

On July 29 and 30, Southern California Khyung Dzong had the honor of hosting the venerable Lopon Tenzin Namdak Rinpoche as he taught from his commentary on *Heart Drops of Dharmakaya*. Approximately 39 individuals gathered at the Wyndham Garden Hotel in Monrovia, Calif., to participate in this event.

In addition to Lopon's visit, we were also honored with the presence of Khenpo Nyima Wangyal Rinpoche, who accompanied Lopon from Nepal and with Geshe Nyima Dakpa Rinpoche, who is making Los Angeles his headquarters during his visit to the United States.

Participants in the two-day event remarked on the clarity of Lopon's teachings, and everyone who participated felt that they had received an incomparable blessing as a result of spending this time with Lopon and receiving this wonderful teaching. Both Geshe Nyima and Khenpo Nyima were extremely helpful with technical arrangements before the teaching as they helped Khyung Dzong to create a shrine room setting in the hotel to honor Lopon and the teachings, which we received.

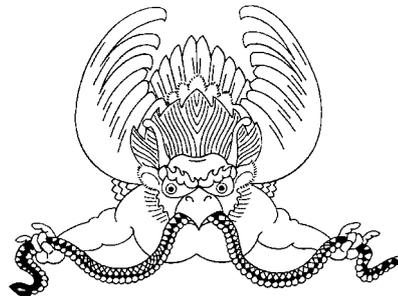
Special thanks go to Geraldine Takayoshi, Gayatri and Hermes Horan, Dyana Crummet,

Barbara Bradshaw, Linda Capetillo-Cunliffe, Bruce Bennett, Alicia White, Anita Kendall and Bob and Belen Campbell. The special contributions of these practitioners added to everyone's enjoyment of the weekend.

Southern California Khyung Dzong is now looking forward to their second annual September retreat. Tenzin Wangyal Rinpoche, with the assistance of Geshe Nyima Dakpa Rinpoche, will be teaching the first and second parts of the Experiential Teachings from the *Zhang Zhung Nyan Gyud*. The retreat will be held at the Residence Inn by Marriott in Arcadia, Calif., from Aug. 31 through Sept. 4.

In September, I will be moving to the Washington, D.C., area. I would like to thank Tenzin Wangyal Rinpoche for the opportunity he provided me by asking that I work with Khyung Dzong in Southern California. That experience has been a wonderful blessing in my life and a boon to my practice. I will miss getting together with our Sangha for our weekly California practices and hope to see everyone at other events hosted by Ligmincha and the regional Khyung Dzongs. Namaste!

—Jill Sidford



**For information:
write to
Khung Dzong of
Southern California
Center
P.O. Box 1607
Temple City, CA
91780
or call (818) 449-2210**

Six Lokas and Other Retreats in Charlottesville

Tenzin Wangyal Rinpoche will be leading a practice retreat of the Six Lokas on October 27, 28 and 29 (Fri. to Sun.) at the English Inn in Charlottesville, Va. The retreat is open both to practitioners who have received this teaching and to those who are new to the practice. Rinpoche will give teachings for newcomers.

From the perspective of the Tibetan Dzogchen (Great Perfection) tradition, the Six Lokas are not only connected with specific realms of rebirth and negative emotions but also with specific points, or cakras in the human body. Rinpoche will again teach the precise methods for gradually opening and purifying each of these cakras based on the *Zhang Zhung Nyan Gyud*

If you are planning to attend the Oct. 27 to 29 retreat, be aware that most hotels, including the English Inn, are booked for other events. Please contact Ligmincha Institute for hospitality arrangements with the Charlottesville Sangha. The cost (no meals included) is \$100.

Page 9

Ngondro Practice Retreat

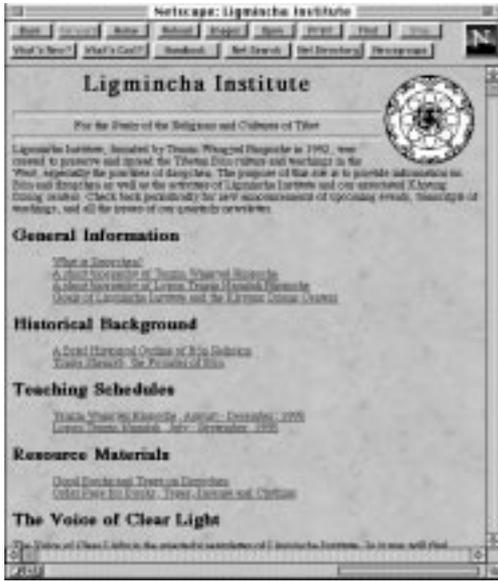
Rinpoche will lead a Ngondro practice for all those who have previously received this teaching. The retreat will be held at Living Yoga, November 11 and 12 (Sat. – Sun). Suggested donation: \$25.

Week-Long Winter Retreat

Rinpoche will give part two and part three of the Experiential Transmission of the *Zhang Zhung Nyan Gyud* at the English Inn Dec. 26 to Jan. 1. The English Inn (Tel. 804-971-9900) offers a room discount for Winter Retreat attendees, so ask for the Ligmincha rate when you make your reservation.

For more information or to register, please call Ligmincha Institute or use the form on the following page.

Dzogchen on the Internet



Ligmincha Institute is now publishing materials on the Internet. Due to the generous donation of space and services by Comet-Net, a local Internet provider in Charlottesville, Ligmincha is now able to make available on the World Wide Web *The Voice of Clear Light*, teaching schedules, book reviews, ordering information on the books and tapes we sell and

much more to the 32,000,000 worldwide users of the Internet. We see this as a great opportunity to let others know about our programs and the teachings of Dzogchen.

The Internet is a world-wide network of many, many computer networks. Practically all colleges and universities, commercial providers such as America OnLine and Compuserve, government agencies, corporations, and many public schools now use the Internet for e-mail, discussion groups on over 4500 topics, and exchange of computer files. But the last couple of years has seen an explosion of interest in the World Wide Web, which is one way of browsing information on the Internet.

World Wide Web browsers, such as Netscape, Mosaic, Netcruiser, and WinWeb allow the intrepid explorer to examine graphically rich environments that include pictures, text, sounds, movies and 3D environments. With a few clicks of a mouse you can jump from a dharma center in New York, to a publisher's catalog in California, to a university library's art collection in Australia. The technology is so easy and powerful that

there are now reports of over 2,000 new sites being added to the World Wide Web each week.

Our site should prove useful to those already familiar to our organization as well as those hearing of us for the first time. We have made available nearly all the back issues of *The Voice of Clear Light* in a format that looks almost exactly like the print version, biographies and pictures of Tenzin Rinpoche and Lopon Tenzin Namdak, brief outlines of Bön and Dzogchen, our retreat schedules, and other information that answers commonly asked questions.

And this is only the start. We plan to start providing transcripts of teachings, in-depth descriptions of our retreats and curricula, color photos from our recent group trip to India and Nepal, and more book and tape reviews.

You can help us by letting us know what you would like to see at our new site by e-mailing us at Ligmincha@aol.com. So the next time you're out surfing the Web, check out Ligmincha on the Internet at:

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

—John Jackson

You can help us by letting us know what you would like to see at our new site by e-mailing us at Ligmincha@aol.com.

The Dialogue

Said the drip to the drop,
In precipitous sorrow,
We're air today
And fog tomorrow.

In the blink of a sky
We're all wa' shed down.
Not even a gutter
To lead us around.

So what's the use?
It's all in a breeze
Whether we wet
Or whether we freeze.

I'd rather be solid
Like a grain of sand,
To measure time
Or scour a pan.

Stop, said the drop.
Why cry to me?
I fly with the clouds.
I flow to the sea.

I wash every street.
I clean every dish.
In the well of the town,
I hear every wish.

In engines of fire,
Wheels turn when I push.
And on cold winter days,
Kids slide with a whoosh.

So what can you do
For goodness's sake?
You can do what I can't.
Keep people awake.

Copyright 1995 Clay Moldenhauer

Page 10

Dharma Items Available from Ligmincha Institute

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 Gyaltsen'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 (\$10.95) by Tsultrim Allione. Inspirational biographies of six women practitioners who reached the highest levels of awareness and story of the editor's personal spiritual quest.

Tibetan Buddhism from the Ground Up (\$14) by Alan Wallace. An excellent and clearly written introduction to Tibetan Buddhism in general from a Western perspective.

Tantric Practice in Nyingma (\$14.95) by Khetsun Sangpo Rinpoche. Edited by Jeffery Hopkins. An explanation of the Nyingma Ngondro (preliminary) practices, which are very similar to the Bön Ngondro practices.

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

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

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

Tapes (\$9 each)

Kunzhi I or II (circle your choice)
 Rigpa I or II (circle your choice)
 Practice of Dream

Short Meditation Session Practice Package (\$10) Consists of tape of guided practice, a detailed explanation, and questions and answers concerning the practice and the practice book. Practice book may be purchased separately for \$3; hardcover for \$4.

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 W. Rinpoche on the *Zhang Zhung sNyan rGyud*. Four tapes (\$24)

Sets from *The Experiential Transmission*
 Part 1, Vol. 1: Tenzin Rinpoche explains the Bön preliminary practices. Includes guided practices. Eight tapes (\$45)

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

New! New! New!

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

Clothing and Other Items

Ligmincha T-shirts (\$15)

Heavy white cotton T-shirts with color

Ligmincha Logo Med, Lg

Khyung Dzong Logo
 Med, Lg, X-Lg.

Black T-shirt with blue Hung
 Med, Lg, X-Lg.

Tibetan Healing Incense (\$3)

Large Healing Incense (\$6)

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

Shipping and Handling Costs

U.S.: 10 % of total order

Foreign: 15% of total order

Orders \$100 and over: shipping \$10

U.S. Funds only, please! Sorry, we cannot process telephone or credit card orders.

Total Amount.....\$ _____

Shipping & Handling\$ _____

(VA residents add 4.5% sales tax).....\$ _____

Grand Total.....\$ _____

Please send order to: Ligmincha Institute, P.O. Box 1892
 Charlottesville, VA 22903 USA

Please check to receive information or to register for the following Ligmincha retreats: Six Lokas Practice

Ngondro Practice

Winter Retreat

Ship or send information to:

Name: _____

Address: _____

Tel. No. _____

Included is: \$ _____.

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.

ADDRESS CORRECTION REQUESTED

NON-PROFIT ORG.
U.S. POSTAGE
PAID
LIGMINCHA INSTITUTE
CHARLOTTESVILLE, VA
PERMIT NO. 427



Printed on recycled paper

SCHEDULE OF TENZIN WANGYAL RINPOCHE

- **Boston, Oct. 4 to 8**, Third Chapter of the Experiential Transmission from the *Zhang Zhung Nyan Gyud*, contact Martin Lowenthal at (617) 332-4967.
- **Houston, Oct. 17 to 22**, First Chapter of the Experiential Transmission from the *Zhang Zhung Nyan Gyud*, contact Houston Khyung Dzong. (See page 8.)
- **Charlottesville, Oct. 27 to 29**, Six Lokas Practice Retreat, contact Ligmincha Institute. (See page 9.)
- **Charlottesville, Nov. 11 and 12**, Ngondro Practice Retreat, contact Ligmincha Institute. (See page 9.)
- **Mexico D.F., Mexico, Dec. 5 to 17**, Teachings to be announced, contact Vicky Gurza at (525) 281-0269 or (525) 281-3530.
- **Charlottesville, Dec. 26 – Jan. 1**, Parts Two and Three of the Experiential Transmission from the *Zhang Zhung Nyan Gyud*, contact Ligmincha Institute. (See page 9.)

Subscription Information

The Voice of Clear Light is published quarterly by The Ligmincha Inst. in Charlottesville, Virginia. Subscription rates include postage and are as follows:
In U.S.A.
1 yr. \$15 U.S.
2 yrs. \$27 U.S.
Other
1 yr. \$18 U.S.
2 yrs. \$30 U.S.
Checks or money orders made payable to:
Ligmincha Institute
P.O. Box 1892
Charlottesville, VA 22903

Moving? Be sure to get your copy of VOCL by sending us your change of address!