

The Voice of Clear Light

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DEPTH PSYCHOLOGY

A Method for Self-Observation and
Community Building

Can psychology and psychotherapy be of any value to us as Dzogchen practitioners? This article suggests alchem-

ical depth psychology and therapy as a form of inner work that can help us to observe our conditioning and to loosen ego's grip on our view.

Most western therapies try to ease the pain of samsara without addressing the heart of the problem: the deluded belief that there is a single and stable identity called "I" or "me" who can find more than provisional relief from suffering. These therapies accept ego's "view" of reality. They tend to look for solutions to ego's fictional dilemmas as if they were literally real.

While, as practitioners, we know that our true nature is other than ego, our moving mind seduces us constantly into dramas that make ego's view seem hypnotically compelling.

The New Age psychologies tend to see suffering as something that can be outshined by contacting our "higher self." At their worst, such maneuvers can become cowardly ways for ego to avoid having to face its deceptions and its deluded condition. These therapies can become ill fated attempts to wax a dirty floor.

Depth psychology and, in particular, alchemical psychotherapy, have a base of reliable knowledge anchored in western esoteric traditions that recognize and honor spiritual life. Alchemical work aims at cultivating self-knowledge. It is not merely a means to remove symptoms or to solve problems.

Alchemical psychotherapy is not a path to realization. There is no substitute for a Master, Transmission and practice. However, this form of psychological work can help to free us from ego's view and to expose and dismantle our conditioning. We can then make better use of Tenzin Wangyal Rinpoche's Teaching and Transmission. It could also enable us to protect the Ligmincha Community from a variety of problems.

This form of inner work can also allow us to discover that ego loves spiritual teachings, teachers and communities—for all the wrong reasons. Ego seeks entertainment and consolation through spiritual practices and through a relationship with a Master. Ego can posture as a zealous "true believer" in the Teachings, while mistaking this stance as a demonstration of its sincerity and inspiration to practice.

We must become especially con-

scious of the forces within our psychology that push us in to a cultic view of the Guru and of the Teachings, if we are to properly honor and use them.

Tenzin W. Rinpoche has stressed how important it is to become aware of what conditions, distracts and imprisons us. Observing ourselves can be like picking up a board that we are standing on. We frequently remain blind to what we need to observe most about what conditions our thoughts, feelings and behavior.

Our conditioning is a burden, not only to us, but also to the Ligmincha Community. As we grow and become more organized, we must protect ourselves from the predictable "demons," that tend to plague all organizations. These demons are the personal and impersonal powers within our psyche that can interfere with our efforts to build a spiritual community.

It is essential for us to observe and

Bönpo Monks of Dialectic School at Dolanji, India—Spring 1993

understand these powers. Numbers of western Zen and Vajrayana sanghas have suffered disastrous consequences because they failed to attend to the need for self-knowledge and for understanding the forces at play in organizations.

Rinpoche is working very hard so that the Teachings will take root and grow in and for us and for those that will follow. We need to repay him by properly care-taking his gifts. We must safeguard the L i g m i n c h a Community from the problems that can burden and sometimes ruin spiritual organizations.

Many problems that involve personal conflict between Community members result from our tendencies to project images from our own psychology on to others. We usually do not perceive our Vajra brothers and sisters. We, instead, imagine them. We do this in accord with patterns that have been conditioned, in large part, by our past experience. Our eyes, in truth, are less windows than they are movie projectors. We are all compelled to repeat the unconscious movie from our past relationships in our present ones.

We must observe ourselves and acquire knowledge about the movie that we tend to project on others. We can then see more clearly who others are and we can improve our ability to work cooperatively to create and sustain our Community.

Depth psychology and alchemical therapy can help us to expose our conditioning and our projections, and it can enable us to better see and stand free from ego's view. For the sake of discussion, we can think of alchemical work as

having three stages: the Nigredo, the Albedo and the Rubedo.

The Nigredo involves seeing what we have hidden from ourselves. The unconscious knows no time, so that painful experiences stored years ago can come to life in the present as if they were

Lha Sang Ceremony at the July 93 Summer Retreat—Head Waters,

going on now. If we do not have knowledge about what we have stored, then our capacity for relationship will be limited and distorted by what we don't know about ourselves. If someone disagrees with us during a meeting, for example, this could be a secondary condition that triggers the karmic traces of repressed and dissociated experiences. Strong emotions then hit us fast and hard. We then project blame on to that person while feeling convinced that she or he victimized us because we are feeling so charged up.

The Nigredo experience requires moral courage. It is painful to face our own shadow and darkness. The Nigredo brings ego into contact with what it fears. As a consequence, ego becomes stretched into a more expanded and flexible view of reality.

The second stage of alchemical psychotherapy, known as the Albedo, involves a whitening process. Here we develop the capacity for degrees of freedom from the subjective distortions that

condition us and our relationships. The idea of whitening what is black is also known in the Buddhist doctrine of tathagatagarbha, the removal of the dark obscurations of personality that obscure the realization of our essential Buddha nature.

Whitening results in awareness and in a capacity to observe a state of mind that we are in from a perspective other than that state of mind.

We may be angry with someone in the community but, instead of being unconsciously distracted by a literal story line that they have victimized us, we are simply aware that we are angry. This is an example of relativizing and deliteralizing a

state of mind based on ego's view. We can see our anger from a vantage point other than ego's—so we don't take ego's view literally. Being angry does not necessarily mean that someone has wronged us.

Ego interprets feelings as facts to build and justify an existence based on its point of view. This tendency must be seen and ultimately undone. When we can stand free from ego's literal notions about what is real, we move toward knowing that there is no such thing as objective reality.

The third stage of alchemical work, which involves a reddening of consciousness, is called the Rubedo. After developing some capacity to break free from our conditioning and to loosen ego's hold on our view, we can catch glimpses of the deeper life that animates the surface dance of our conditioned personality.

These glimpses can strengthen our inspiration to practice. They can also help us to appreciate our very good fortune for having made contact with Rinpoche and the Bön Dzogchen Teachings.

Bönpo Dzogchen

From Wonders of the
Natural Mind by Tenzin
Wangyal Rinpoche

Self-arising wisdom is the base.

The five negative emotions are
manifested energy.

Seeing emotions as mistaken is an error.
Letting them be in their nature is the
method

To find the non-dual state of Liberation.

Overcoming hope and fear is the result.

Although there have been
practitioners of Dzogchen in
all the Tibetan religious tradi-
tions, such as the Fifth Dalai

Lama of the Gelugpa school, the Third
Karmapa Ranjung Dorje of the
Kargyupa school and Grasper
Gyaltsen of the Sakyapa school, the
most important lineages of the
Dzogchen teachings are found in Bön,
the native religion of Tibet, and in the
Nyingmapa (oldest) Tibetan Bud-
dhist school. Both these traditions
classify their teaching in 'nine Ways'
or paths of practice leading to en-
lightenment or realization, and in
both classifications, Dzogchen is the
ninth and highest Way.

Nowadays, masters of all the Ti-
betan sects have started to teach
Dzogchen, and Dzogchen seems al-
most to be becoming a kind of fash-
ion in the West.

Dzogchen

Dzogchen (rdzogs chen) literally
means 'perfection,' 'accomplish-
ment,' or 'fulfillment' (rdzogs) that is
'complete' or 'great' (chen). Although
Dzogchen is the 'single great sphere,'
for convenience it is described as hav-
ing the three aspects of base, path,
and fruit: 'base' because the ground
of Dzogchen is the primordial state

of the individual; 'path' because
Dzogchen is the supreme direct and
immediate path to realization; and
'fruit' because Dzogchen is the con-
summation of enlightenment, libera-
tion from the cycle of illusory samsaric
transmigration in one single lifetime.

In order to better understand
Dzogchen, let us look further at the
division into base, path, and fruit.

According to the Dzogchen teach-
ing, the essence of the base of every-
thing is empty and primordially pure;
the nature of the base is clarity that is
spontaneously perfected; the insepa-
rable union of the primordially pure
essence and the spontaneously per-
fected nature is the unobstructed flow
of energy or compassion. In the indi-
vidual mind, this base is the natural
state and is the source of samsara for
the deluded mind (ma rigpa) and of
nirvana for the mind in which knowl-
edge (rigpa) is awakened.

The essence of the kunzhi base is
called the mother (ma), awakened
awareness (rigpa) is called the son
(bu), and the inseparability of mother
and son is the flow of energy (rtsal).

The path consists in gaining in-
sight into the view of Dzogchen,
which is knowledge of the true con-
dition of the base of the individual,
and making the flow of rigpa, culti-
vated through meditation, contin-
uous in the post-meditation period so
that it can be integrated in our behav-
ior or attitude and activities in every-
day life.

The fruit is the actualization of the
inherent three kayas in this very life-
time and culminates in the attain-
ment of the rainbow or light body at
the end of life, whereby at death the
material body leaves no mortal re-
mains but dissolves into its nature,
which is light.

Dzogchen in the Context of Bön Spiritual Practice

Dzogchen is the highest spiritual
tradition in Bön. In the past, the

practitioners who knew and prac-
ticed Dzogchen in Tibet were few,
even within the Bön and Nyingma
traditions. One reason for this was
that it was not easy to receive these
teachings: they were kept very se-
cret, few masters gave them, and to
few students. Even in current times,
lay Bön adepts in Tibet habitually
spend a lot of time performing the
nine preliminary (ngondro) practices
and the powa, while monks who stay
in monasteries engage mainly in in-
tellectual and philosophical study
and debate, and recitation of ritual
and liturgical texts.

Many masters insisted (and many
masters now continue to insist) that
practitioners complete the ngondro
practices before being given
Dzogchen teachings. These prelimi-
nary practices are described in the
Nyams rgyud rgyal ba'i phyang krid.
Each of these nine practices must be
performed one hundred thousand
times. The nine practices are:

1. The generation of compassion
for all sentient beings
2. Taking refuge
3. Offering the mandala
4. Meditation on impermanence
5. Confession of transgressions
6. Making Prostrations
7. Guru yoga, merging the mind
with the enlightened mind
of the guru visualized in
front of oneself
8. Offering prayers
9. Receiving blessings

However, when I received the
Zhang Zhung Nyan Gyud teaching,
Lopon Sangye Tenzin maintained that
although keeping the Dzogchen
teaching secret may have been suit-
able in ancient times, in our own
troubled times it is better to give them
more openly and freely (but without
lessening their value in this way) oth-
erwise there is the danger that they
will die out.

Dzogchen in Bön and Nyingmapa

We have seen that Dzogchen is common to Bön and Nyingmapa Buddhism, and that these two spiritual traditions also have in common a nine fold division of their Ways or modes of religious observance. However, there are major differences between the respective divisions in nine Ways of the Bönpos and the Nyingmapas. It is worth noting that there are six, and not nine, grades of practice in other Tibetan Buddhist schools: Kargyupa, Sakyapa, and Gelugpa, who adhere to the new tradition of the later translations of the Buddhist canon undertaken during the second spread of Buddhism in Tibet in the tenth and eleventh centuries. The nine Ways of the Buddhists comprise only traditional Buddhist material, and strictly speaking (as Prof. Snellgrove has pointed out) the two lower paths, pertaining to Hinayana Buddhism, are practically irrelevant to Tibetan Buddhist religious practices that are grounded in Mahayana Buddhism. Whereas, as well as practices of Buddhist origin, the nine Ways of the Bönpos comprehend the entire compass of indigenous Tibetan customs and religious beliefs and practices, including medical science, astrology and cosmology, sortilege and prediction, appeasement and exorcism of powerful evil spirits and ghosts, rites for prosperity and tantric rites of destruction of enemies, ransom and guidance of the dead, moral discipline for lay and monastic practitioners, Tantric practices and rites, hagiography, and the highest spiritual path of Dzogchen. In this respect Bön may be said to be the true religion of Tibet, embracing both autochthonous and imported religious observances.

There are also many points in common between Bön and Nyingmapa Buddhism. As noted, both uphold and propagate in an official way the transmission of the Dzogchen teachings, which are found

only sporadically in gifted individual practitioners of the other Tibetan traditions that do not have specific lineages of Dzogchen masters. Both worship Kuntuzangpo as the supreme primordial AdiBuddha, while the other three schools of Tibetan Buddhism worship Vajradhara as AdiBuddha; and both have a terma tradition of concealed spiritual treasures rediscovered by tertons (personages prophesied to reveal the terma in propitious times). In fact many famous tertons belongs to both traditions.

Furthermore, the Nyingmapas are the only Tibetan Buddhists openly to acknowledge as Buddhist those teachings of non-Indian origin that were spread during the first introduction of Buddhism into Tibet during the reign of King Songtsen Gampo and later in the eighth century by the charismatic master Padmasambhava and his associates. These teachings include currents of Buddhist teaching coming from China and central Asia as well as from India. In the second spread of Buddhism in Tibet in the tenth and eleventh centuries, all Buddhist teachings of which an Indian origination could not be verified were excluded from the Buddhist canon rendered official by the other, later, three schools of Tibetan Buddhism. The Bönpos maintain that, as Buddha Sakyamuni was a disciple of Tonpa Shenrab Miwoche, all Buddhist teachings, whether originating in India or elsewhere, are in fact teachings of everlasting Bön.

Three Streams of Dzogchen in Bön

In Bön, Dzogchen has traditionally been divided in three streams known collectively as A-rdzogs-snyan-rgyud, i.e. A-krid, Dzogchen and Zhang Zhung Nyan Gyud. The first two are terma traditions based on rediscovered texts while the third is an oral tradition based on continuous transmission by an uninterrupted lineage of masters.

The A-krid system was founded in the 11th century by Dampa (Holy Man) Meu Gongjad Ritro Chenpo (1038-1096), who extracted the original teachings from the Khro rgyud cycle of teaching by Tonpa Shenrab.

Literally A-khrid means 'Guide of A'. A represents the unconditioned primordial state, the natural state of the mind; it is white to represent the innate purity of

the mind. The practitioner engages in zhine practice, starting with fixation using the Tibetan letter A to focus concentration, in order to develop insight and experience the natural state of the mind. It corresponds to the semde series of Dzogchen teaching of the Nyingmapa Buddhist tradition, connected with the mind.

The name 'rdzogs chen' given to the second stream does not refer to Dzogchen in its general meaning but instead denotes a particular type of Dzogchen teaching with its own specific lineage. This system corresponds to the longde series in Nyingmapa Dzogchen, connected with clarity and space.

The third stream comprises the Dzogchen teachings of the Zhang Zhung Nyan Gyud, the Oral Transmission of Zhang Zhung, the oldest and most important Dzogchen tradition and meditation system in Bön. This series of teachings was systematized by the Zhang Zhung master Gyerpung Nangzher Lodpo, who received them from his master Tapihritsa in the eighth century. However, as we shall see below, these teachings were not composed by their human founder; they are not fabricated by thought but are self-originated. They have enjoyed continuous transmission by a 'long lineage' through the centuries and never had to be concealed and rediscovered as terma which have 'short' or direct transmission from the time of their revelation. This stream of teachings corresponds to the Upadesha series in Nyingmapa Dzogchen, the series of 'secret instructions.'

Although all three streams of Dzogchen have their own preliminary practices and lineages of masters of the transmission, the essence and purpose of all three is the same: introduction to the natural state of Dzogchen. Some lineage masters hold all three transmissions. In Tibet this transmission from master to disciple, who in his turn becomes the master who transmits the teaching to his own disciple, is called 'hot' because the personal transmission of direct experience protects it, so that it remains alive without becoming something cold and merely intellectual, derived from books and conceptual thought.

how wondrous! how refreshing! Wonders of the Natural Mind

The Essence of Dzogchen in the
Native Bön Tradition of Tibet

by Tenzin Wangyal Rinpoche
—review

In his foreword, HH the Dalai Lama states, “Bön is Tibet’s oldest spiritual tradition and, as the indigenous source of Tibetan culture, played a significant role in shaping Tibet’s unique identity. Consequently, I have often stressed the importance in preserving this tradition. This book, *Wonders*

of the Natural Mind, containing teachings given abroad by the young Bönpo Geshe Tenzin Wangyal, is ample evidence that this is being done.

This book will be of great help to readers wishing to find a clear explanation of the Bön tradition, especially with regard to its presentation of the teachings of Dzogchen, and so I congratulate all those who contributed to bringing it out.”

The spiritual tradition of the Bön contains within its inclusive scope varieties of higher spiritual expression, from shamanic teachings to sutric and tantric teachings, to Dzogchen teachings resulting in the production of the Rainbow Body of total liberation. All of these various ways are held without conflict in a skylike view that contains all things. This view is made available in this book and is bound to

have meaningful impact.

We live in an incredible time! Every day science is bringing new insights into the nature of our universe. New explorations of ancient discoveries of the inner universe and their importance to all of us are also being made at an increasing rate. This sharing of information and wisdom is becoming more accessible daily. I find it amazing that for \$14.95 one can obtain

tation is clear and straight forward without creating any unnecessary mystery. When he describes the signs that occur in practice, he also warns of the self-deceptive dangers that can arise from putting too much emphasis on signs or of trying to manufacture them. He uses both modern and traditional examples and metaphors. He speaks to what practitioners, especially in the West, need to hear. He is

honest in his assessment of the state of Dharma practice here in the West, and all this is done as a true spiritual friend.

The content of the book includes some of the most profound aspects of Dzogchen in a manner approachable for a beginner and at a depth that is bound to bring new insights to the most advanced practi-

Tenzin Wangyal Rinpoche Teaches a Meditation on the Front Lawn—Summer 93

tioners. These teachings are based on the *Zhang Zhung sNyan rGyud*, one of the most primary collection of texts in the Bön tradition. These teachings are “hot” as they are given by a living master of a great lineage, instead of being “cold” conjecture about an artifact from ancient times. Tenzin’s presentations on the Integration of the State of Presence, the Mother of all Existence; Visions; Experiencing Sound, Rays, and Light in practice; the Five Pure Lights; the Three Dimensions; Trekcho; Thogal; and practice in the Bardo; are sources of clarity and actual practical application.

For those interested in Dzogchen or Bön obtaining this book is more than having a resource to reference—it is like acquiring a friend.

Tenzin developed this text from his experience of teaching in the West. He is very intimate with us in sharing his brief biography and, most importantly, the experiences of practicing under the tutelage of his teachers. His sharing of Dark Retreat experiences is a departure from the privacy with which such experiences are usually held. He gives the main points of Dzogchen in contemporary English with a minimum of Tibetan terms. His presen-

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Translation and Publication at the Ligmincha Institute

This year publishing and translation projects go forward in connection with the Ligmincha Institute. In September Tenzin Wangyal Rinpoche's new book, *Wonders of the Natural Mind*, came out from Station Hill Press of Barrytown, New York, and was very well received. Within two months the first printing was sold out. The second printing will appear shortly. Translations of Rinpoche's book will appear next year in German and Polish, and possibly other languages. In Germany and Austria two booklets are being prepared for publication next year: the first elucidates the *Twenty-One Seals* and contains two years of commentaries on the *Seals* by Rinpoche; the second deals with dream practice. Oliver Leick of Graz, Austria has established Ligmincha Editions to make available teachings and translations by Rinpoche. Here in the States, Rinpoche is also at work preparing a book on Shamanism based on the *Causal Vehicles of the Nine Ways of Bön*. He will use some translations of texts extracted from the *Ziji* (gZi-brjid), the longest and most comprehensive account of the career of Tonpa Shenrab Miwo. In general, the book will be based on the class dealing with Shamanism that Rinpoche taught at Rice University in Houston, Texas. Rinpoche intends to integrate his insights into Shamanism with Western ideas and practical applications.

Professor Anne Klein of Rice University continues to work in collaboration with Rinpoche on the translation of the *Gal-mdo*, a Tibetan text that elucidates Dzogchen in logical

terms in relation to other philosophical views. Furthermore, Prof. Klein has graciously undertaken to translate the *Principle Practices* section (dngos-gzhi) from the sNyan-rgyud rgyal-ba'i phyag-khrid of Druchen Gyalwa Yungdrung (13 cen.), an important practice manual for the Zhangzhung snyan-rgyud teachings. In addition, Dr. David Germano of the University of Virginia, Charlottesville has generously agreed to translate the *Preliminary Practices* section (sngon-'gro) from the same text. Rinpoche will be teaching these texts at his various centers, now called Khyungdzongs, in the United States and Europe during the coming year. Again, in collaboration with Rinpoche, at the University of British Columbia, Vancouver, Canada, Dr. Dwight Tkatschow has very kindly prepared a translation of a soul-retrieval text, together with an explanation of the practice, entitled "Meditations for Retrieval of

the Spirit and Related Practices."

Earlier this year, Lopon Tenzin Namdak's book, *Heartdrops of Dharmakaya*, edited by Richard Dixey, was published by Snow Lion and was equally well received. As a follow up to this successful book,

Hiking Through the Woods with Lopon Tenzin Namdak Rinpoche and Khenpo Nyima Wangyal—

Snow Lion is now considering the publication next year of *Bönpo Dzogchen Teachings*, a collection of talks given by the Lopon in Europe and America and edited by John Myrdhin Reynolds. Prof. Reynolds' book on the teachings of Garab Dorje and the historical origins of Dzogchen, entitled *The Golden Let-*

ters, will be issued by Station Hill Press at the end of this year. Furthermore, Prof. Reynolds will be in Kathmandu, Nepal for several months this winter, working with Lopon Tenzin Namdak on translations of the Zhang-

Tenzin Wangyal Rinpoche Teaches at Buckingham Correctional Center

What feelings or thoughts come to you when you hear someone is in prison? Pity, anger, fear, compassion, fairness? Or indifference? On October 11th, 1993 we had the beautiful opportunity to be in Buckingham Correctional Center, where over twenty inmates attended the talk by Tenzin Wangyal Rinpoche, organized by Kay Allison, director of the Quest Institute.

Canine "Dogchen"—Katy, Texas—March

zhung snyan-rgyud and the Theg-rim. The latter text surveys the Nine Ways of Bön according to the system of the Central Treasures (dbus-lugs) and is an important text book for the Seven Year Training Program inaugurated by Tenzin Wangyal Rinpoche at the Ligmincha Institute.

It was beautiful to share the teachings with them, who need much more love, care and compassion from society than what they are getting. Rinpoche started his talk with the topic of suffering as an attitude of mind that we need to change and that we can learn from every condition and reality that we confront.

He then spoke about using dreams as a door to the understanding and opening of oneself. The attentive audience asked questions and shared their dreams with Rinpoche, who explained about lucid dreams, changing our dreams, and the importance of having pleasant feelings of love, compassion and peace before going to sleep. With the thought of everything being a dream, we realize that even when we are awake we are still within it. Thus, we clear the unpleasantness of dreams and life since the person who is attacking us, the weapon, etc., is our own mind. Our world is only what we project and label.

Afterwards we did a short meditation practice. They were very interested in getting more instructions and being able to practice more, even in following a program. With the help of Kay we will try to arrange going once a month and help them have a stable meditation group hoping that the prison allows time and space for them to practice.

Many of them were very interested in the incense which Rinpoche gave out at the end while sharing hugs with everyone. Their need for love was again reminded when they asked us to send them books and keep in touch. Three days later, Rinpoche had already received a letter from one of the inmates asking for a copy of his new book, *Wonders of the Natural Mind*.

It was definitely a very beautiful evening, and hopefully, more people will want to share these kinds of experiences with them. Please remember to take some incense.

Ligmincha Institute Summer Dzogchen Retreat

Year Two of the Seven Year Program—July 2-22, 1994

After a wonderful first year program in July '93, the Ligmincha Institute is pleased to announce that the second year of our seven year program. We have many special plans for this year's retreat. For our 1994 Summer Dzogchen Retreat the Institute has rented the Mountain Light Retreat Center, a very beautiful 34-acre facility in the Blue Ridge Mountains of Virginia, USA. Although this year's program will build upon the teachings from the '93 program, newcomers are quite welcome.

We plan to bring back Lopon Tenzin Namdak Rinpoche and Khenpo Nyima Wangyal to teach during the retreat as well as, of course, Tenzin Wangyal Rinpoche. To help us better prepare for you, everyone needs to pre-register by June 1. This will enable us to mail you the necessary

preliminary materials. Reading these materials in advance of the Summer program will benefit and prepare everyone for the oral teachings. We strongly encourage everyone to spend all three weeks at the retreat. If this is not possible, a minimum of one week is required.

Practice

During the first two weeks we will continue with practices, learned last year in the early meditation session, that are described in *Heart Drops of Dharmakaya*. Tenzin Wangyal Rinpoche will guide the practices and explain experiences arising from these practices in detail. The morning meditation will be from the *Experiential Transmission*. Each day we will meditate on the experiences of one of the 24 Masters who obtained the Rainbow Body. In the afternoon session we will practice the *Short Meditation Session in Six Parts*. During the third week, we will strengthen our practice of the *Lha Sang* rituals.

DORM & REFRACTORY AT MOUNTAIN LIGHT RETREAT

Teachings

In general, the teachings will build upon and require an understanding of the teachings covered in the first year. For example, the 1993 program began with the Sautrantica system and studied its relationship to Dzogchen. In 1994 we will begin with a comparison of Cittamatra and Dzogchen and will not review the preceding material. We will study the Knowledge of the Mind according to the

Dzogchen and Cittamatra points of view, particularly the teachings concerning Self-Arising-Wisdom (*rang 'byung yeshes*) in Dzogchen and Alaya in Cittamatra.

During the second week we will continue our study with the Single Sphere (*thig-le nyag-cig*) of Dzogchen and how it is different from the Two Truths of Madhyamika.

The third week will be dedicated to the study of Shamanic practices of the Way of Prediction (*snang gshen*). We will work with recent translations of relevant texts in order to deepen our understanding and clarify our application of these experiences. We will also learn the process of Divination.

Several sets of audio tapes that cover the teachings of the entire 1993 retreat are available from the Institute for those who were not able to attend or would like a review. See page 11.

Daily Schedule

- 6:30 a.m.
- Early Meditation
- 7:45 a.m.
- Breakfast
- 8:30-10 a.m.
- Morning Teachings
- 10:30-11:30 a.m.
- Morning Meditation
- 12 a.m. -1 p.m.
- Lunch
- 1 - 2 p.m.
- Rest and Study
- 2 - 3 p.m.
- Discussion Group
- 3 - 4 p.m.
- 4 - 4:45 p.m.
- 4:45 - 6:15 p.m.
- 6:30 - 7:30 p.m.
- 8 p.m.
- 9 p.m.—Silence until breakfast

- Afternoon Meditation
- Tea
- Afternoon Teachings
- Bonpo Yantra Yoga
- Dinner

THE SHRINE ROOM IS IN A 100 YEAR OLD CHURCH

THIRTY-FOUR PEACEFUL ACRES AT MOUNTAIN

Special Days

Thursdays: 12 - 4:30 p.m. we will organize hiking, swimming, or historical trips.

Sundays: Clean up after lunch. Afternoon free. Registration for new arrivals.

Location

The Mountain Light Retreat Center is made up of thirty-four acres of picturesque, quiet land in the Blue Ridge Mountains. Meadows, open fields, small ponds and streams, and magnificent mountain views invite quiet contemplation. Teachings and meditations will be held in a spacious former stone church that has been lovingly restored. Hiking trails stretch from the retreat center to nearby mountains.

Meals and Accommodations

The Mountain Light Retreat Center will provide a much more comfortable facility than previous summer retreats. Our home for the retreat will be in two recently renovated dormitories. There

will be either four or six persons per room. Each dormitory has separate gym style baths for men and women as well as a community lounge area. Laundry facilities will also be available. Plan on bringing a sleeping bag, or linens and pillow for a single sized bed. Three meals and afternoon tea will be served in a pleasant dining room. Meals will be vegetarian except for two meals per week. Each participant will occasionally assist the cook in cleaning or food preparation

in a modern kitchen. Primitive camping sites are available for those who can provide their own equipment. Campers will have access to showers and toilets.

Directions

The Center is located about a 30 minute drive north and west of Charlottesville, Virginia. Air travelers should fly to the Charlottesville, Virginia airport, which is served by U.S. Air, American Airlines, United Airlines, and Delta Airlines. U.S. Air provides daily jet service. The Mountain Light Retreat Center staff will provide shuttle service to and from the Charlottesville airport for \$25 one-way when arranged in advance. The Institute will provide detailed instructions and directions to the retreat center upon pre registration.

Cost

The retreat costs include all meals, lodging, materials and tuition. Cost for the entire three week retreat: \$875 before April 30, \$925 afterwards. Cost for one week: \$325. Cost for any two weeks: \$625. Those wishing to camp using their own equipment may take a discount of \$10 per week. Pre registration fee of \$200 required by June 1.

Conditions

(a) Full refunds up to June 1. (b) No refunds past June 15. (c) \$50 cancellation charge after June 1. (d) Fees includes dormitory style accommodations, meals, materials, and tuition for teachings. (e) Pets, alcohol and drugs are prohibited. (f) Participants will be required to sign a standard medical release form in case of an emergency. (g) Detailed information and teaching materials will be mailed upon pre registration. (h) If cancellations are made within the grace period, refunds will be mailed upon return of registration materials. (i) Participants wishing private quarters or handicapped access will call (804) 977-6161 before June 1 for special arrangements.



Continuing Education Classes at Rice University

This Spring Tenzin Wangyal Rinpoche will teach again at Rice University, Houston, Texas, both as a Visiting Lecturer and in the Continuing Education Program. The following is a program of the latter, which he will co-teach with Dr. Harvey Aronson and Prof. Anne Klein.

“Mind, Light and Liberation: Meditation Theories and Practices in the Buddhist Tradition”

Feb. 2, 1994 —Meditation and the Modern Mind— A discussion of the varieties of meditation practices in Asia and how they relate to contemporary concerns. Prof. Anne Klein.

Feb. 9 —Physical and Emotional Healing— Using the elements and spirits of internal and external nature. Tenzin Wangyal Rinpoche.

Feb. 16 —The Importance of Prophecy— Divination and Astrology in Tibetan culture. Tenzin Wangyal Rinpoche.

Feb. 23 —Introduction to Dream Yoga— Understanding the nature of dreams in the context of Tibetan tradition. Tenzin Wangyal Rinpoche.

Mar. 2 —Meditation on Emptiness— The absolute nature of existence beyond ordinary perception. Tenzin Wangyal Rinpoche.

Mar. 9 —Transformation of Negative Emotions— Developing wisdom from the five negative emotions using Tantra. Tenzin Wangyal Rinpoche.

Mar. 16 —Mind, Light and Liberation— The nature of mind, the experience of vision, and inherent freedom. Tenzin Wangyal Rinpoche.

Mar. 23 —Meditation Comes to the West— Integrating meditation into Western psychological and medical contexts. Dr. Harvey B. Aronson

For more information contact Laura Hsu at the Department of Continuing Education of Rice University at (713) 520-6022.

SUMMER RETREAT REGISTRATION FORM

One form per person, please.

Name: _____

Address: _____

City: _____

State: _____ Country: _____ Zip: _____

(H) phone: _____

(W) phone: _____

DATES ATTENDING:

___ All 3 Weeks, July 2–July 22: ___ Week One, July 2–9: ___ Week Two, July 9–16: ___ Week Three, July 16–22:

Total weeks: _____ Total Enclosed: \$ _____ Balance due: \$ _____ (US funds only!)

I understand and agree to the Conditions described above. _____

(signature/date)

Dharma Items Available from Ligmincha

Newsletter

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

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 & commentary by John Reynolds. This text poetically explains & invokes the natural state.

Tapes (\$9 each)

Kunzhi I _____

Kunzhi II _____

Rigpa I _____

Six Sessions Practice Package (\$10) —(Available February 1994) _____
 (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

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

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

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

Set 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).... _____

Set 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) _____

Set 6: Tenzin Wangyal Rinpoche on the *Zhang Zhung sNyan rGyud*. Four tapes (\$24) _____

Clothing and Other Items

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

Elegant Tibetan shirts, long sleeve. In red, blue, teal, purple, & black (Med, Lg) (\$24) _____
 (Indicate first and second color choices.)

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

Tibetan Prayer Flags. String of five multicolored flags with prayers of good fortune (\$5) _____

Traditional Tibetan Incense (\$2.50) _____

Tibetan Healing Incense (\$2.50) _____

Shipping and Handling Costs:

U.S.: \$2 per book, \$2 for any tape order, \$1 each for Others Items, 50¢ for incense **Total**

Foreign: \$4 per book, \$4 for any tape order, \$2 each for Other Items, \$1 for incense **Shipping &**

Handling

U.S. Funds only, please! Sorry we cannot process telephone or credit card orders. (VA residents add 4.5% sales tax)

T E L E P H O N E

NO: _____

Please copy this form if you want to save material on the other side of page.

1994 Schedule of Tenzin Wangyal Rinpoche

Feb. 19–Feb. 20

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

Mar. 11–13

Topic to be announced. Sponsored by Los Angeles, California regional Khyung Dzong. Call Jill Sidford (818) 449-2210 or Juliette Hanauer at (213) 874-0922.

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 near Charlottesville, Virginia. See page 11 this issue. 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.

PLEASE SUBSCRIBE
SEE PAGE 11.

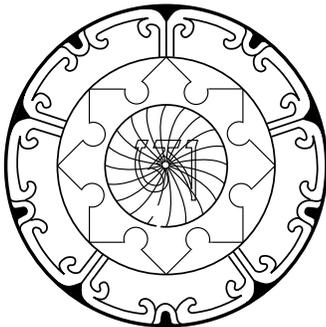
THE VOICE OF CLEAR LIGHT

'The Ligmincha Institute Newsletter'

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Charlottesville, VA 22903

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FAX: (804) 977-7020



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