

The Voice of Clear Light

Volume III, Issue 4

THE LIGMINCHA INSTITUTE NEWSLETTER

Winter 94-95

Deciding to Follow a Spiritual Path

Before we decide to follow a path of spiritual teaching, whatever the culture or creed from which it came, it is necessary to investigate our motivation for doing this. The main reason we become interested in following a teaching is not because we have nothing else to do, or because we need to keep busy, but because we want something different in our lives from what we see around us. When we discover the way “normal” people (who find nothing important in their existence) live, and when we see that the activities with which we have become accustomed to filling our lives do not solve the problem of the suffering that our existence in the cycle of samsara brings us, we realize we have to do something different from our everyday life. Most people do not try to understand these things, and what lies beyond their understanding does not exist for them. What we as spiritual practitioners are trying to discover, what we are trying to do, has no interest for them. They do not believe anything they cannot see with the naked eye. We must avoid the blindness of such an extreme; but neither should our spiritual quest become a kind of spiritual fantasy, a way of avoiding everyday reality.

In order to practice, it is important first of all to understand death and rebirth, as it is through awareness of the cycle of suffering that we first approach the teaching. Through investigation we can realize that our human existence, our precious human birth, gives us a great opportunity, since through our contact with the teachings we can learn how to use our intelligence to examine our thoughts and observe how they give rise to our attachment,



Left to right: Lopon Tenzin Namdak Rinpoche, Nyima Wangyal Rinpoche and Tenzin Wangyal Rinpoche performing a Lha-sang (purification) ceremony during the summer 1992 retreat

and we can discover how to bring our grasping and the consequent cycle of suffering to an end.

Incidentally, spiritual teachings are not limited to the human dimension; even animals may practice and achieve realization. In fact, there are stories of masters who were able to communicate with animals and who transmitted teachings to them. For example, there is a story about one such master at the beginning of this century who used to communicate with yetis, goats, and pigeons. One day a pigeon came to the tent where this master was giving a teaching. The master interrupted the teaching and went outside, sat down in front of the pigeon, and communicated with it without words. The bird was very weak and could not sit in the right posture, so the master put some rice in a bowl and set the bird in a nook in the rice so that it could assume the meditation position. After receiving teachings

***Human or animal,
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Continued on page 2

Deciding to Follow a Spiritual Path (*cont'd.*)

***Dzogchen
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them resolved.***

in the correct meditation posture for a few moments, the pigeon died and attained liberation.

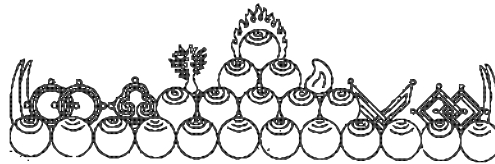
Human or animal, in order to bring the cycle of samsara to an end, we must discover the source of suffering. This is the thinking mind that gives rise to the passions and to attachment. The only way to overcome the poisons of the five passions and their manifestations is to bring the mind under control. This can be done through practicing the teachings that bid us to observe ourselves in order to understand and, through practice, overcome our grasping mind. In this way the teachings guide us to know the underlying nature of the mind and integrate its true condition with our daily life.

But many people, critical of Dzogchen, question why we need to practice at all if, as according to Dzogchen, the primordial state is already the enlightened state. If our true nature is already Buddhahood, what is the need to cultivate enlightenment? We cannot side-step these criticisms since, according to Dzogchen, Buddhahood is indeed our natural state: We do not create it but simply discover it through our meditation. But if we simply agree with our critics, this would mean there is no need to practice. These are important things to think about. We must answer that although the natural state of the mind is primordially pure, there are two ways of being pure. Defilements or obscurations are not in the nature of the mind (*sems nyid*) but in the moving mind (*sems*), so they can be purified. It is as in the Tibetan story of the old beggar woman who

slept on a pillow of gold every night: she was rich, but since she did not appreciate the value of gold, she thought she was poor. In the same way, the primordial purity of our mind is of no use to us if we are not aware of it and do not integrate it with our moving mind. If we realize our innate purity but only integrate with it from time to time, we are not totally realized. Being in total integration all the time is final realization. But many people prefer thinking and speaking about integration to actualizing it.

Often, Dzogchen practitioners say, "You cannot think or talk about Dzogchen because it is ineffable." But it is not like that: Dzogchen experience is beyond thoughts and words, but we practitioners are not beyond doubts and questions and we need to have them resolved. We cannot simply say, "I am a Dzogchen practitioner, I don't want to have doubts." Saying this is not enough to get rid of them, so it is important to think about these matters, otherwise we will remain in the state of doubt and not achieve the pure state. For example, if in Dzogchen we say that our natural state is spontaneously perfected, we mean that we already have the quality of realization in ourselves and that it is not something we have to get from outside. But even though it is a quality that is innate, we have to develop it. The traditional analogy is to the way the quality of butter already exists in milk: To get the butter we have to churn the milk.

Excerpted from *Wonders of the Natural Mind*



Voice of Clear Light

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NEWSLETTER DEADLINES

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

Please check with Alejandro at Ligmincha for length recommendation.

New Book by Anne Carolyn Klein

Meeting the Great Bliss Queen: Buddhists, Feminists, and the Art of the Self

Feminists today are profoundly divided over questions of identity. Are there unique and essential qualities that all women share? Or are any apparent similarities merely the result of our male-dominated culture?

Religion scholar Anne Klein has studied Buddhist philosophy and practice with a variety of Asian scholars and meditation masters since 1971. In this ground-breaking work, the first to juxtapose Buddhist and feminist thoughts on identity, she finds that conversation between Buddhism and feminism can enrich both traditions, despite the daunting barriers of geography, language, and culture. Feminism can expand traditional Buddhist concerns to embrace the goals of social and political justice. And Buddhist practices such as mindfulness—

in which calm centering and awareness of change exist simultaneously—and compassion, in which the self is recognized as being both one's own and connected to all others, can yield new ways around the intellectual constructs that have dominated Western women for centuries. Klein shows how Buddhist philosophy and practice can help all women to find new ways of being themselves while effectively engaging with others in the world.

Anne Carolyn Klein is Associate Professor of Religious Studies at Rice University.

\$25.00 hardcover; ISBN: 0-8070-7306-7. At bookstores or direct from Beacon Press (postage and handling additional), 25 Beacon Street, Boston, MA 02108; telephone, (617) 742-2110, Ext. 596

Are there unique and essential qualities that all women share? Or are any apparent similarities merely the result of our male-dominated culture?



The Whippoorwill

The river builds itself up
Behind the dam,
Fingering its way back
Down the mountain valleys.

The pine trees, tall and indifferent,
Quietly acquiesce
In their slow
Aqueous death.

The whippoorwill calls
The silence into question
From a high,
Dry limb.

—Clay Moldenhauer

Pema's Mouth-watering Momos

Among all the great dishes we had during our last summer retreat, the momos created a great sensation. That's why we asked Pema to share her meat-filled momo recipe. The vegetarian recipe is still a secret.

Filling

Finely chop scallions, onions, celery and mushrooms. Chop meat finely (hint: use a food processor). Dice ginger and garlic and saute in olive oil. Add other vegetables except mushrooms and season as above. Add parmesan and mushrooms. Simmer and cool.

Pastry Dough

Mix flour, salt, baking powder and water until the mixture is of a dry, yet doughy consistency. Pinch off small balls of dough. Roll balls flat into about 4-inch diameter circles. Add filling and fold over the dough, using an aesthetically pleasing pattern to close them. Steam momos in bed of cabbage in a dumpling steamer. Enjoy!

Ligmincha's 1995 Summer Retreat

Year Three of the Seven-Year Program

We have also invited Lopen Tenzin Namdak (pictured right) and Khenpo Nyima Wangyal to join us for the retreat, and we are hopeful that they will be able to make the long journey from Nepal to teach and to share this special time with us.



Once again it is time for us to look forward to Ligmincha's annual summer retreat. The past two years have seen our world-wide community grow in size and in strength thanks to Rinpoche's unceasing efforts, fueled in large part by two outstanding summer retreats organized by John and Cindy Jackson here in Virginia.

The location of this year's summer retreat has not yet been confirmed; Rinpoche is currently working to determine which among our options will be the best place for us to experience three weeks of Dzogchen teachings together. All of us here in Virginia are excited about the possibility of visiting new landscapes, taking in new vistas, and seeing both familiar and fresh faces amidst a beautiful and dramatic backdrop.

Teachings and Practice

The teachings promise to be especially profound this year. For the first two weeks, Rinpoche will focus on the "21 Seals" chapter from the *Zhang Zhung Nyan Gyud* (zhang zhung snyan rgyud). As many of you know, the *Zhang Zhung Nyan Gyud* is a quintessential text of Bönpo Dzogchen ("Great Perfection"), and Rinpoche has based his teaching on this comprehensive work for the past six years. A quick look at the table of contents of these "*Zhang Zhung Oral Teachings*" (said to have been transmitted orally from master to disciple for twenty-four generations before being committed to writing in the fourteenth century), reveals a wide range of subject matter. Some of the most notable material includes the biographies of lineage masters, advice given by the master Tapihrtsa to his main disciple, Nangzher Lodpo, tantric meditations connected with the six realms, invocations of protectors such as Pang Se (pang sad) and Men Mo (sman mo), tantric subtle body or 'channel and

wind' practices (tsa lung), and yogic trul khor ('khrul 'khor) physical movements.

The 21 Seals chapter is concerned with "Primordial Mind" according to the contents; according to Rinpoche, it is "the most important chapter in the *Zhang Zhung sNyan rGyud*." Each "seal" consists of poetic verse written to convey Dzogchen experience. Over the course of the first two weeks of the retreat, Rinpoche will base his teaching upon each of the 21 root verses, along with the traditional commentary that accompanies them, as a way of introducing us to the state of mind that they embody.

The practices will consist of all those we have developed over the past two summer retreats: Dzogchen preliminaries from Shardza Tashi Gyaltsen's *Heart Drops of Dharmakaya*, integration practice based on the 21 Seals, trul khor yogic exercises and the short meditation session in six parts. In the third week Rinpoche will once again lead us in working with shamanic practices from the "causal vehicles" (rgyu'i theg pa) of Bön. The schedule will proceed as it did last year, with two teaching and three practice sessions each day, as well as a period for discussion of thoughts and experiences. We have also invited Lopen Tenzin Namdak and Khenpo Nyima Wangyal to join us for the retreat, and we are hopeful that they will be able to make the long journey from Nepal to teach and to share this special time with us.

The Seven Year Program

This retreat will mark the third year of the Seven-Year Program of teachings Rinpoche has established. The purpose of the seven-year cycle of teachings is to provide a comprehensive and well-organized foundation for students to work from, which will allow all of us to develop concrete understanding about the Bön tradition both intellectually and experientially. Over the first two years, for example, we have examined some of the unique features of tenet systems in Tibetan Buddhism and compared aspects of these systems to the views expressed in Dzogchen texts, and we have gained some familiarity with practices of Sutra, Tantra, Dzogchen, and Bön shamanism. Rinpoche is urging those of us who have started the program to try to complete it, and he is planning to arrange formal recognition for those who are

Best Wishes for Namhkai Norbu Rinpoche

able to do so.

Rinpoche has also made it clear that those who are new to the teachings are welcome. We will be reviewing all the practices for newcomers, and older students will be able to answer questions and share their experiences during daily discussion sessions. These discussions are intended to bring old and new people together for the purpose of, in Rinpoche's words, "valuing one's own experience and for making that space for sharing." Those who were not able to attend either one or both of the past two years should consider purchasing the relevant audiotapes prior to the retreat. Greater familiarity with the teachings and explanations will make it that much easier to participate fully.

Important Points

Interest in the teachings of Tenzin Wangyal Rinpoche continues to steadily grow, and it is quite possible that space for participants will be limited this year. As we are presently unable to determine the maximum number of people we can manage, it is very important for those who are seriously interested in coming to let us know as soon as possible. We will be compiling a list of people who will receive further information about the retreat as it becomes available. **(Please check the appropriate box on the order form on page 11 to express interest and receive more information.)**

Preference will be given to those who will attend all three weeks of the retreat, to those who have attended previous summer retreats, and to those who register early. It should be possible to attend as little as one of the three weeks of teachings, providing that space is available. We will make every effort to maintain costs at a level similar to last year (\$875 to \$925 for three weeks, including meals and lodging), but as of now, the exact cost cannot be determined. There will be a limited number of work-study opportunities again this year; please contact Ligmincha if you would like to apply for a work-study position.

Finally, I would like to offer my best wishes for the new year on behalf of those of us here in Charlottesville. I sincerely hope that those who have the desire will be able to visit Rinpoche and his sangha this year, and that this summer's retreat will be an important part of 1995 for all of us.

— Bill Gorvine

We would like to join efforts with the Dzogchen Community in praying for the swift recovery of Namkhai Norbu Rinpoche. Following a routine blood test at Conway on Nov. 3, it was discovered that Rinpoche was suffering from acute promyelocytic leukemia in its very initial phase. Subsequently, all travel and teaching schedules were cancelled, and he was admitted to a hospital in New York City.

Treatment was begun with transretinoic acid, an analog of vitamin A. This treatment was essentially in preparation for subsequent treatment with chemotherapy; it arrests the disease process, provoking remission in more than 70 percent of cases. The entire cure should require four to six months.

Rinpoche seems quite happy and cheerful and has said not to worry. We send him best wishes for his birthday on Dec. 8.

Rinpoche does not have insurance to cover medical and related expenses. Donations for Rinpoche's medical treatment will be put into a trust fund through Tseggyalgar. They may be made directly to :

United Savings Bank
45 Federal St.
Greenfield, MA 01301
Bank Routing #211 871 154
HEALTH FUND FOR NORBU
#05-23-063898

*Unlike other community contributions,
medical contributions unfortunately are
not tax deductible.*



21 Seals

1. The seal of identifying the universal ground (kun gzhi)
2. The seal of eradicating straying or error ('khrul pa)
3. The seal of reality's expanse (bon nyid dbyings)
4. The seal of the primordial gnosis of Mind-as-such (sems nyid ye shes)
5. The seal of the thumb-sized Reality Body (bon sku)
6. The seal of the integrated Perfectly Complete Body
7. The seal of the impartial Emanational Body (sprul sku)
8. The seal of symbolic analogies
9. The seal of self-awareness arising from within (rang rig)
10. The seal of the path without deviations
11. The seal of the lamp clearing away darkness
12. The seal of introduction by the three key points
13. The seal of introduction to the mandala
14. The seal of introduction to the singularity (nyag gcig)
15. The seal of cutting to the bone
16. The seal of resolving sameness
17. The seal of the ultimate exhaustion
18. The seal of generating the enlightened mind of death (bodhicitta)
19. The seal of the intermediate state period
20. The seal of clearing away the extremes of erroneous ideation
21. The seal of the fruit coming to the fore

— Translated by David Germano

Rinpoche and Health Professionals Meet at Retreat

During this summer's retreat, Tenzin Wangyal Rinpoche met twice with health professionals from the Ligmincha sangha to explore his vision of using Tibetan healing techniques to prevent and treat a broad range of illnesses.

Rinpoche is already collaborating with western psychologists and physicians in the Houston area. He has designated the Khyung Dzong Center as a resource for investigating both eastern and western healing traditions.

The meetings were intense and very alive with passionate discussion. At both gatherings, Rinpoche emphasized that we need to proceed carefully so that the Teachings could become available to relieve suffering—but without becoming exploited or misused. Some members of the group felt strongly about this point. It has become fashionable these days for hospitals and western health practitioners to embrace eastern Teachers and healing practices without really understanding them.

Current plans are for Rinpoche and the group to meet for two days sometime early next year. This meeting will be followed by a week-long retreat devoted to intense practice. We all agreed that before we use Tibetan healing practices with others, we need to develop significant mastery of their function for ourselves.

The group meetings with Rinpoche forced us to reflect upon the complexity of trying to bring health practices from a sacred eastern tradition into a western health care system. The philosophical underpinnings, or the “view,” of the western system is empirical science. Science considers the nature of reality to be material. It regards the validity of health practices as exclusively dependent upon proof by the scientific method.

No one can question the profound achievements of western science in eradicating many health problems. The trouble is that western science regards its methods as the only valid ones. The scientific view is, in reality, merely one view among others. It is not a standard for absolute truth, and to insist otherwise is a cultic attachment.

Such attachments are often anchored in power and control concerns; quality health care is, at best, a secondary issue. Two kinds

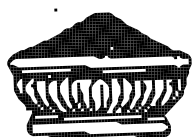
of healing traditions originally developed in the west from its Greek roots. One based on an intuitive and shamanic way of knowing and healing represented by the God Hermes, and the other based on a rational and empirical approach represented by the God Apollo. Both are represented on the caduceus, an image of two serpents in balanced harmony.

Scientific medicine embraced Apollo and abandoned Hermes. When the spiritual and shamanic approach to knowledge and healing was rejected, the role of the healer was secularized and cut off from intuitive knowledge and Mystery. Ritual, spiritual and divination practices were forsaken as the work of charlatans.

We all agreed that it was and is appropriate for science to challenge methods based on superstition and mere belief. Some of the questionable New Age healing practices that are fashionable today are good examples of what science was trying to get rid of. But many of us at the meetings felt that science has thrown out the baby with the bath water. Its view is blind to the differences between bogus methods and valid ones derived from an intuitive wisdom tradition. Scientific methods will never find the Nature of Mind or account for the illnesses caused by chronic identification with the moving mind or by energy imbalances and / or provocations.

The group felt that it will be important to work collaboratively with western scientists and their methods, provided that we can avoid having the Teachings, Rinpoche and ourselves exploited. But we also realized that other western traditions, although not currently emphasized in professional education and training, can be useful for our work. There are more hermetic views and methods, such as Neoplatonism and depth psychology, that regard ultimate reality as spirit and Mystery, not matter and logic. They recognize that illness can be an expression of the state of one's soul.

Many westerners have little, if any, inner life because they have been conditioned by a materialistic world view. What results is a deep and frustrated hunger for Being that often shows up as disease. Such an illness can become a profound teaching for one who knows how to relate to it with knowledge and



Ligmincha Tape Library News

Hi Dharma Brothers and Sisters: I would like to fill you in on the latest news from the Ligmincha tape library and archives.

The most important news is that thanks to the help and commitment of volunteers across the country, we now have the completed transcriptions of the tapes of Rinpoche's teachings that he gave from the First Chapter of the *Experiential Teachings of the Zhang Zhung Nyan Gyud*.

This is the first step in an effort to make available concise texts of the teachings that are currently preserved only on audio tape. The texts will further ensure that Tenzin Rinpoche's effort in transmitting the wisdom of the ancient Bön Tradition are as far-reaching as possible.

I would like to thank everyone who has volunteered their time so far to help transcribe portions of Rinpoche's teachings from cassettes to computer disc. The latest volunteer effort has come from Mike Riley in New York; Fritz Hunrath in Vancouver, B.C.; Steven Dignan in Austin; Stan Merrill in Belaire, TX.; Mark Hoyer in Washington D.C. and Gabriel Rocco in Philadelphia. Thank you for your great work!

At this moment the tapes from this past summer's retreat are being organized and edited into sets for duplication and distribution. The third week's teachings on some of the shamanic aspects from the first four Ways of Bön were not recorded because Rinpoche

felt it was not time to make those public yet. The tapes from the summer retreat will be made available through future issues of *The Voice of Clear Light*.

We have also been recording a series of public talks that Rinpoche has done here in Charlottesville at The Dogwood Institute. The series forms an overview of meditation, with each talk focusing on a particular aspect of meditation such as breath, or visualization, and so forth. His approach is more general here because the audience is diverse and generally unfamiliar with Rinpoche and the Bön tradition. A set of tapes from this series will be made available through the institute shortly.

A Buddhist bulletin board on the Internet called Tiger Team is interested in posting some of Rinpoche's teachings. You may soon be able to download transcripts from teachings he has given from your PC or notebook.

Finally, I encourage anyone who has a computer and a cassette machine handy, and who feels compelled to help Rinpoche reach his growing community of friends and students, to contact me at any time and help us on any of the ongoing projects by transcribing one cassette of Rinpoche's teaching onto diskette. Please call me or leave a message at (804) 355-8495.

It's amazing how great an accomplishment comes from the collaboration of many people who contribute just a comfortable amount of effort.

—Jeff Fisher

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Rinpoche and Health Professionals *cont'd.*

wisdom. Such views seem more compatible with our own way of life and our approach to understanding and treating illness.

Some members of the group felt that we may need to proceed by developing our own criteria for testing knowledge and for validating the efficacy of practices meant to prevent and heal illnesses. Western universities and hospitals, because of their biases and sam-saric attachments, need to be approached mindfully.

The Bön Dzogchen and shamanic lineage of practitioners have left us with a rich legacy that we can experience for ourselves through

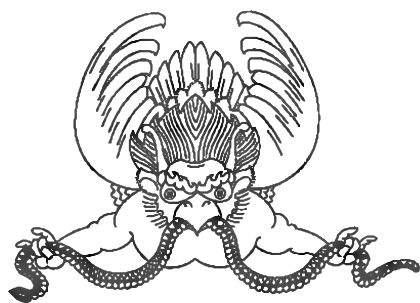
Tenzin W. Rinpoche's teaching and guidance and through our own rigorous practice. Part of our task as a group seeking to use healing practices based on inner knowledge is to find our own voice and valid methods as we move on through practice and experience.

Future meetings with Rinpoche and the group of professional healers in the Ligmincha sangha should continue to be exciting and provocative. If you are a health practitioner and would like to join us, contact the Institute for further information.

—Jim Manganiello

Attention

Tenzin W. Rinpoche and Dr. Jim Manganiello will be offering a Friday evening talk and Saturday seminar on Jan. 27 and 28 at Interface in Cambridge, Mass. The topic will focus on the meaningful relationship between spiritual practice, deep psychotherapy and health and wellness.



Khyung Dzong News

Houston

Rinpoche emphasized that the basis of our practice lies in discovering the nature of mind (sems nyid) as differentiated from the mind (sems). By discovering the true nature of mind, we can go beyond the moving mind and recognize our own nature.

**For information write to:
Khung Dzong Ctr.
P.O. Box 54179
Houston, TX 77254-1791 or call Kelly Kelsey @ (713) 528-5861**

We recently held a weekend retreat on October 21-23 with Rinpoche at the Khyung Dzong Center in Houston. This was the first retreat that we have held here and it was enormously successful due to the efforts of Rinpoche, the staff members and the participants. We welcomed many new friends into the teachings as the Center was filled to capacity. Rinpoche taught the concentration (*zhen nas*) practice of the , (A); the second preliminary practice cycle to stop the desire for body, speech and mind, and the *Mind Series* practice, both from the *Heart Drops of Dharmakaya*; and the *Purification Through Mantra* practice from the *Ngon Dro* (Preliminary Practices).

For many of us these were new practices, for some of us they were dear friends. In introducing these various practices, Rinpoche stressed during this retreat the importance of following a structure as we continue on the path of these teachings. As practitioners we should become grounded in the preliminary practices that develop concentration, purification and stabilization before we attempt to pass onto other practices.

Rinpoche emphasized that the basis of our practice lies in discovering the nature of mind (*sems nyid*) as differentiated from the mind (*sems*). By discovering the true nature of mind, we can go beyond the moving mind and recognize our own nature. To arrive at such a recognition it is essential that we follow the correct successive order of practices.

If we do not complete and gain insight from a particular practice before proceeding onto another stage of practice, then we will not progress in our development, but will carry the same hindrances and obscurations into all of our activities and fail to integrate our practice with everyday life. We thank Rinpoche for reminding us of the importance of patience and gentle perseverance in calming our ever-moving mind and progressing on the path of self-knowledge.

Weekly Activities—Meditation Practices for Nov. 3 – Jan. 9

7:30–8:30 p.m., Monday evening, Meditation practice. We will be doing the preliminary practices from the *Heart Drops of the Dharmakaya*.

7–8 p.m. Wednesday evenings—Discussion Group. We will be reading and discussing *Wonders of the Natural Mind* by Tenzin Wangyal Rinpoche and *The Tibetan Book of Living and Dying* by Sogyal Rinpoche. Emphasis will be upon developing an understanding of the essential teachings of Dzogchen and relating these to our personal experiences in practice and in the integration of presence and daily life.

8–9 p.m., Wednesday evenings—Meditation Practice. We will be focusing on the *Six Sessions* practice and *Integration* practice with movement and sound. On the first and third Wednesdays of the month, we will give introductions to simple breathing and concentration practices for newcomers.

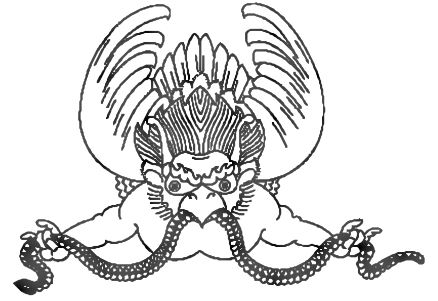
Dec. 12–Jan. 9. This month we will focus on the *Purification through Mantra* practice and the invocation of *Yeshe Walmo*.

10:30–11:45 a.m., Saturdays, Phrul Khor Yoga. Practice will be devoted to the Six Root Postures (*tsa wa'i*) taught at the October retreat. All are welcome to learn this Tibetan form of yoga.

Upcoming Events

Jan. 11—Tenzin Wangyal Rinpoche will return to Houston and lead the Wednesday evening discussion and meditation sessions, including *phowa*.

Feb. 17, 18—Workshop on *Chi and Prana: Perspectives on Chinese and Tibetan Medicine*, at the Khyung Dzong with Tenzin Wangyal Rinpoche, Chinese physician Angela Chen from the Chinese Medical Ctr. in San Francisco, and Tibetan physician Dickey Pelden from Boulder, Colorado. The workshop is open to all; for more information please call (713) 523-7330.



Southern California



September 1994 retreat in Arcadia, California

For information:
Khyung Dzong of
Southern California
P.O. Box 1607
Temple City, CA
91780
Tel. (818) 449-2210

On September 1-5, 1994, Khyung Dzong of Southern California hosted its first retreat in Arcadia, California. At this retreat, Tenzin Wangyal Rinpoche presented the first part of the Experiential Transmission from the *Zhang Zhung sNyan rGyud* to an audience of about 40 students. These teachings were combined with the preliminary practices from the *Heart Drops of Dharmakaya*.

The retreat was remarkable for a number of reasons not the least of which was the great distances that students travelled to receive these teachings.

Peter Harcy won the distance prize by travelling from Tennessee to participate in the retreat. The largest out of state contingent was from Texas, the state was well represented by Steve Dignan, Sue Anna Harwood and Sereatha Matetich. Pam Austin travelled from New Mexico and John Placer and Robi Salazar represented Arizona.

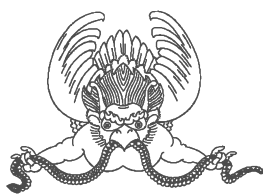
Tenzin Wangyal Rinpoche has agreed to come back during the Labor Day weekend in September of 1995 to present the second part of the Experiential Transmission. We welcome everyone back who shared this experience with us and hope that others who have received the first part of the teachings will join us next September in Southern California.

On February 4 and 5, 1995, Tenzin Wangyal Rinpoche will return to Southern California to do the Bön Soul Retrieval practice and to teach us how to construct a wealth vase. These teachings will be given in Topanga Canyon.

Khyung Dzong of Southern California continues to meet on Sunday afternoons at 1 p.m. to do the ngon dro practices. Currently, we are also working to provide an opportunity for regular practice to students who have not yet received the first part of the experiential transmission.

Charlottesville

Ngawang will not be teaching the Tibetan language class. He has returned to Ladakh to be with his family following the recent death of his mother. We hope his trip goes well and we send our thoughts and prayers to Ngawang and his family.



***GARUDA* Update**

To help on *Garuda*:

- **Call Pam at Ligmincha or e-mail at paf2f@galen.med.virginia.edu.**
- **Write Santiago at Trans. 17 No. 114-49, Bogota 10 DC, COLOMBIA, Phone (011 571=6207531), or e-mail at svillav@colciencias.gov.co or villave@ruf.rice.edu.**

Our project for publishing the first issue of the journal *GARUDA* next year is well on its way. During the last days of July a schedule of editorial activities and article submission deadlines was established. We sent letters inviting well known personalities to join the venture as members of the Editorial Board or as editorial advisors.

Up to now, Lopon Tenzin Namdak Rinpoche, Dr. Stephen Tyler from the Department of Anthropology at Rice University, Dr. Jorge de Carvalho, professor of Anthropology and Editor of the Brazilian journal *Religiao e Sociedade*, and professor Charles Tart have confirmed their participation as members of the Board of Advisors. Over fifteen letters were sent inviting possible contributors to submit their articles, including scholars, psychologists, psychiatrists and medical doctors from South America, Europe and the United States.

During the course of November we expect to receive the first drafts of the articles. This

will permit us to have a clear picture of the contents and possible layout of the journal by January.

The *Garuda* project also welcomes the valuable assistance of Pamela Foresman, who is the journal's representative in Charlottesville.

In the months to come, we will need some help in the correction of articles; possibly in the transcription to electronic format of two or three articles, as well as in the survey of possible sites for promotion and distribution.

We would also like to begin gathering short, comprehensive and relevant book reviews to include in the journal. Anyone interested in writing a review or lending us a hand in some other way, please contact Pam at Ligmincha or e-mail at paf2f@galen.med.virginia.edu. You may also contact me at Trans. 17 No. 114-49, Bogota 10 DC, COLOMBIA, Phone (011 571=6207531), or e-mail at svillav@colciencias.gov.co or villave@ruf.rice.edu. I hope to hear from you soon.

—Santiago Villaveces, *GARUDA* Editor

Phrul Khor Yoga— Charlottesville

We will offer Phrul Khor (pron. Trul Kor), the Tibetan Yoga from the Bön Zhang Zhung Nyan Gyud tradition. The course will be on Mondays, 5:30 to 6:30 p.m. at Living Yoga, 609 E. Market St., 2nd floor. There will be a free introductory class on Mon., Jan. 23 from 3 to 4 p.m. The purpose of this yoga is to help a person with his or her practice and to protect against illness. For more information, call Living Yoga at (804) 977-1081.



Boston group who attended Rinpoche's September teaching at Grace Essence Fellowship

Books on Dzogchen Dharma Items Available from Ligmincha Institute

☐ *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* (\$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 Ngon Dro (preliminary) practices, which are very similar to the Bön Ngon Dro practices.

☐ *Awakening Through the Way of Light: Six Tantras, and Dzogchen* (\$12.95)
by Namkhai Norbu Rinpoche

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

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☐ 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)
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SCHEDULE OF TENZIN WANGYAL RINPOCHE

Houston Khung Dzong

January 14–15, weekend

Phowa practice and teaching. (See page 8.)

Boston, Jan. 27–29

Jan. 27, Fri., evening talk, 7:30–9:30 p.m.

Jan. 28, Sat., workshop, 9:30 a.m.–5 p.m.

Dzogchen Teachings : Wonders of the Natural Mind (See pages 6, 7.)

Contact: INTERFACE, (617) 876-4600

Southern California Khyung Dzong

February 4–5, Sat., Sun.

Shamanic Teachings on Soul Retrieval
(See page 9.) Wealth Vase and Long Life Arrow (*Dadar*)

San Francisco. At State University of San Francisco

Feb. 10–12, Fri., Sat., Sun.

Dream and Sleep Yoga

Contact: Angela Shen, (415) 752-0170

Co-sponsored by State University and Shen Healing Center

Houston Khyung Dzong

Feb. 17–18, Fri., Sat.

Conference on Prana and Chi
at Rice University (See page 8.)

Dolanji, India. Retreat at the Bönpo Monastery

March 5–8

For those interested, please notice change of dates. Contact Ligmincha Institute so that we can finalize travel arrangements.
Tel. (804) 977-6161

Charlottesville. At Ligmincha Institute

April 14–16, Fri., Sat., Sun.

Easter Retreat

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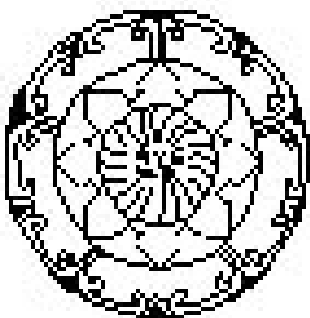
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