



The Voice of Clear Light

Volume IV, Issue 4

THE LIGMINCHA INSTITUTE NEWSLETTER

Winter 1995-96

SUMMER SUMMER SUMMER SUMMER SUMMER- SUMMER SUMMER SUMMER SUMMER SUMMER!

Get your calendars!!!!

The fourth Summer Retreat is right around the corner; it will be from the 1st to the 21st of July, 1996, again at the Bodhi Manda Zen Center in Jemez Springs, New Mexico. The teachings will be from the *Zhang Zhung Nyen Gyu* and the *Ma Gyu San Gye Gyu Sum*, the three root Mother Tantras, by Mi Lu Sam Lek, and hopefully we will enjoy again the incredible presence of Lopon Tenzin Namdak Rinpoche.

This retreat will be the fourth of the Seven-Year-Program of teachings that Tenzin Wangyal Rinpoche has established. Wow! Time flies! As Rinpoche always says, whether you attend the retreat or not the seven years will pass.

The purpose of this program is to provide a solid base for students to work from in order to develop a concrete understanding about the Bon tradition, both intellectually and experientially. Rinpoche wants to encourage people who started the program to try and complete it; and wants to welcome those who have not attended the past years. The latter ones should not be discouraged, on the contrary, we will be reviewing the practices and 'older' stu-

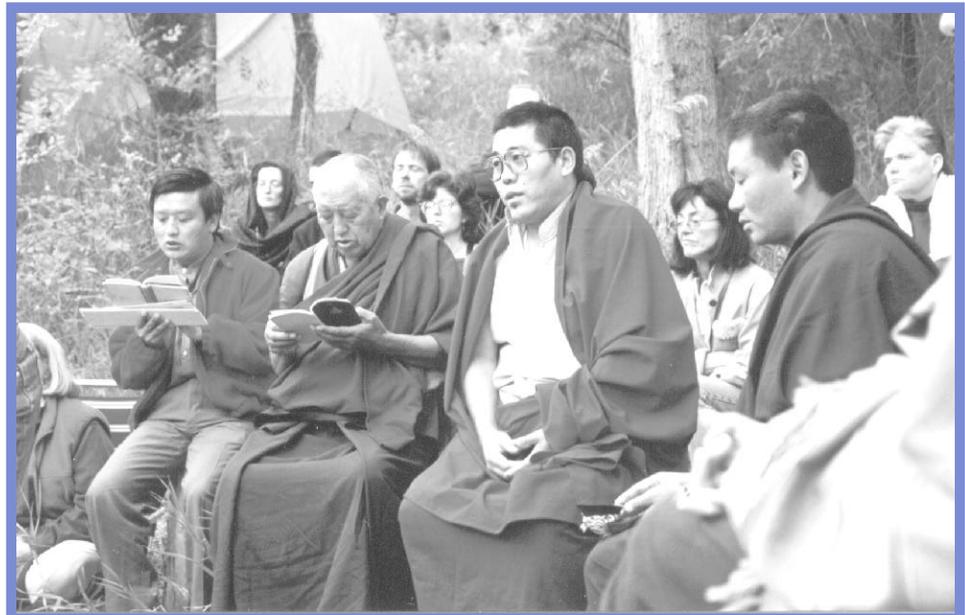
dents will be able to answer questions and share their experiences during daily discussion sessions.

The Bodhi Manda Zen Center is a space limited to 70 (seventy) people, and from our past experience, we will not go beyond that maximum capacity this year; so please register EARLY. The cost of the retreat is not finalized but it will be a little bit more than last year (\$1050-\$1100 for the three weeks, including meals and lodging) for regular participants, who will not have to do as much Karma

Yoga. Opportunities for work-study are available. Please contact Ligmincha or let us know through the registration form if you are interested in a work-study position.

People can attend for a minimum of a week-module. The closest airport is Albuquerque and transportation will be available ONLY on the starting and ending days of each week-module.

If you are interested in attending, please check the appropriate box on p.11.



Lopon Tenzin N. Rinpoche and Tenzin W. Rinpoche leading the Summer 1994 retreat group in the morning Sang Ceremony at Bodhi Manda.

New Six Lokas Booklet in Production



***Shenla 'Odkar
is the principal
purification
deity of the
Meditation of
the Six Lokas***

Last spring Tenzin Rinpoche began teaching the meditation of the six lokas, a series of purification practices that help us dissolve our negative emotions. Rinpoche and I have been working together since then to produce a detailed practice guide that explains all the visualizations, includes color illustrations of the chakras, describes briefly each of the lokas, and discusses the uses of the practice at the time of death. Jeff Krouk of New Hampshire has very graciously offered to support some of the printing costs so we can keep the price low for practitioners. We hope that other interested individuals will be able to sponsor future translations and practice books. With the blessing of the guide buddhas, the book should be available sometime in January. Below you will find the introduction to the book in which Rinpoche explains how the lokas relate to our own emotions.

—John Jackson

Meditation of the Six Lokas
from the *Zhang Zhung Nyan Gyud*

Introduction

Traditionally the Six Lokas practice has been explained in terms of the purification of beings in other realms of existence, but Western practitioners may find it more useful to experience each of the lokas within themselves. Emotions are far more familiar and have a greater impact than the descriptions of realms outside the experience of most Westerners. At various times in life through your emotions you manifest the attributes of beings in each of the six realms and experience the same suffering that they feel. If you look around in society you can see that some humans and neighborhoods are more hell oriented, others greed oriented, some heaven oriented, and so on. This comes about through the dominance of a particular negative emotion. These negative

emotions are the source of all the pain of life. Through the power of the practice of the Six Lokas you can relate to the suffering associated with each of the realms and purify them in your own life, bringing the great joy of self awareness.

The term *negative emotion* does not quite have the right meaning, but try to understand this type of emotion as an *affliction* that causes suffering. The text is not exactly referring to the Western concept of emotions, which describes the constant flow of feelings that you experience throughout your life. It is instead referring to six specific afflictions or negative emotions that are obstacles to enlightenment. These obstacles arise through your karma and through secondary conditions, such as a disagreement or loss, and manifest as raw emotions that cause suffering and obscure your true nature. The association of the emotions to each of the realms varies slightly between some Tibetan lineages, but all agree that self awareness is essential to living creatively and peacefully with our emotions.

When your actions and thoughts are driven by your negative emotions you become powerless, and many times generate more bad karma. The Six Lokas meditations, through mantra, visualization, and the base of contemplation, purify your karmic seeds before they manifest and helps you touch your true self. The strength that arises though the practice comes from your connection with your true self, the source of all joy and happiness. The negative emotions have less and less control as you grow strong in your self awareness. When you are no longer driven by your emotions you can lead a more open, balanced and creative life.

In order to better understand these negative emotions and how they influence your life, let us look at each one in detail. As you become more familiar with these afflictions you will be able to better recognize them as they

arise, reinforce your self awareness, and apply the appropriate antidote.

Anger

is the seed emotion of the hell realm. When anger manifests through your karmic roots there are many possible manifestations such as tension, arguments, shouting and violence. All the great destruction of wars is caused through anger; many people die directly as the result of anger. Yet anger never resolves any problem. When anger overcomes your consciousness you lose all control and self awareness. Each of your emotions is associated with a location in the body, with anger finding its home in the soles of your feet. The antidote for anger is pure unconditional love which arises from the unconditioned self.

Greed

is the seed emotion of the hungry ghost realm. When greed arises there is a feeling of excessive need that can never be quenched, like drinking salty water when thirsty. Greed is closely associated with attachment, money and sexual desire, and it is physically correlated with the sexual organs. When you are lost in the grips of greed you look outward, rather than inward to fill your need, yet you never find enough to fill your void, for the loss you feel is really the lack of knowledge of the self. The openness of generosity, the giving of not only money, but whatever one has, unties the hard knot of greed.

Ignorance

is the affliction of the animal realm and is associated with the navel.

Through ignorance you feel lost, not knowing what to do next. Many people feel great sadness and loneliness through the darkness of ignorance, for they feel a great need, yet do not even know what it is that they want. In Western culture people are considered happy if they are continually busy, with their lives completely filled with activities. But you can also be lost in ignorance through business if you are continually engaged, yet out of touch with your self. As you turn more inward and come to know your true self, wisdom arises. As you gain wisdom you come to understand you are complete from the very beginning and your path becomes clear.

Jealousy

is the root emotion the human realm and it resides in the heart. When possessed by jealousy you want to hold on to and draw back what you have, be it an idea, a possession, or a relationship. When you feel jealous you always see the source of happiness as something outside yourself. Jealousy has to do with a closed nature, for you cannot release an object to which you are strongly attached. Therefore the antidote to jealousy is a great opening of the heart, the opening that arises when you are connected with your own true nature.

Pride

is the principal affliction of the demigod realm and its physical location is in the throat. The feeling of pride has to do with accomplishment and it has an aspect that is very territorial. Wars are caused through the pride of individuals and nations believing they have the solutions to other people's

problems. There is also a hidden aspect of pride when you feel you are worse than all others at some particular task or ability. Since pride is often connected with wrathful action, the antidote is the great peace and humility which arises from resting in your own true nature.

The god realm is afflicted by a combination of all the negative emotions, which has a physical correlation with your crown. When the negative emotions are balanced and equally strong there is a type of harmony, much like the voices in a chorus, because no single negative emotion is dominant. The result of this false harmony is a heady sense of lazy joy where you are lost in a feeling of self centered pleasure. It seems like all of your desires and needs are fulfilled, but the situation never lasts for as long as you would like. When you lose this seemingly ideal situation you once again feel each of the afflictions stronger than ever, just as all beings do. The antidote to this selfish joy is the all encompassing compassion for all sentient beings which arises from self awareness.

Through each of these negative emotions which arise through karmic seeds you suffer in the same ways as the beings in each of the six lokas. In order to overcome these obstacles you should practice the meditations on each of the lokas until you have purification signs in your dreams, such as flying, bleeding, or impurities coming out of your body. By faithfully practicing the meditations on the six lokas the root causes of your suffering will gradually dissolve and all sentient beings will enjoy great benefit.

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, 1996. For the Summer issue the deadline is May 1, 1996.

Please check with Alejandro at Ligincha for length recommendation.

Beginnings of Ngon-Dro

One person's experiences in learning and practice

(Part I of a 2-part article which will continue next issue)

Having opened myself to that truth makes my heart ache as though someone I love just died. And yet, the wound is accompanied by healing compassion and understanding.

Pulling into the dark cul-de-sac, I stop the car and glance down the slope toward my house. I need just another few minutes more alone, just a few more minutes, before I pull into the driveway and park by the back door, where my kids are likely to run out and welcome me.

I feel like an alcoholic who's just been through an organized intervention by friends and loved ones, and is now poised to reenter her favorite bar.

But this isn't alcoholism. It's a disease even harder for me to grasp. The group practice session I attended today has hit me from all sides with glimpses of a long-denied, previously unfathomable truth. Having opened myself to that truth makes my heart ache as though someone I love just died. And yet, the wound is accompanied by healing compassion and understanding.

I've just participated in my second of two full days of the preliminary spiritual practices of Ngon-Dro, which were the culmination of several instructional sessions by Tenzin Wangyal Rinpoche. These preliminary practices of the Zhang-Zhung Lineage of the Tibetan Bön Tradition, which come in nine parts, are designed to sever the ego at its root and help one learn to engender compassion, to "ripen" oneself for more advanced practices to come.

A relative novice to meditation and the Bönpo traditions, till now I have experienced meditation practice mainly as a mental exercise. With Ngon-Dro, it's become a matter of the heart.

Yet, as I let the car roll down the driveway, I know that what I've gained today will quickly fade from consciousness as soon as I reenter my house and my addiction to familiar habits, thoughts and attitudes.

What would it take for me to keep this awareness, this depth of feeling?

In our group's first evening of instruction at the Ligmincha Institute, Rinpoche explains that the upcoming set of preliminary practices comprise Part 1 in a series of Ngon-Dro teachings from The Experiential Transmission of Drugyelwa Yungdrung. He will be providing each of the remaining seven parts on an annual basis, here in Charlottesville, Va., and in other locations across the United States.

Today he discusses the very first practice of these nine preliminary teachings, "initiation and instructions." We can fulfill this primary requirement simply by attending Rinpoche's teachings over the coming days, he explains. He also tells us how we can set up an altar in the home and complete a practice session on the Guru Yoga.

In practice: At home, it's clear that this altar concept doesn't make much sense to me. "Form: a mirror in a rice bowl," the red book instructs. But I shine up dishes and set up candles. There is a

power and a presence in cleaning, preparing and offering. My makeshift altar seems to invite prostrations, so I comply. I'm glad it's here.

I sit and meditate on the Guru Yoga, visualizing Tapihritsa—who embodies the essence of my root master and all the Buddhas—purifying my body, speech and mind. When I'm done, I blow out the candles and watch the last of the incense drift into the living room.

I go to the next room to work at my job as a business writer and editor. More and more, recently, the prospect of generating mundane words repels me. I'm very late in meeting my deadlines, but this morning I choose instead to throw out clutter and organize my office. The words that litter the papers I'm discarding clutter my mind, anyway.

I slide a box of river pebbles from the



windowsill. Maybe these can be added to the altar. I take them to the living room.

I glance at the simple altar—and in that brief moment, am transported by the power of the morning's offerings. The meditation has remained with them, and it returns to me now. I had no idea. What has happened here?

We then get instructions on impermanence, a meditation including the certainty of our own impending death.

The teachings: Enlightenment is like a bird with two wings, Rinpoche explains. One of those wings is compassion, the other, impermanence. Without both, the bird can't fly. He suggests some meditations that can help us experience the fact that there is only one unchanging certainty: All things change; everything that lives must die.

In practice: At home, before I ponder on my impermanence, envisioning the potential reality of Tapihritsa in front of me brings me to tears. Bringing myself to a state of clear presence in the moment has been impossible for nearly all my adult life. There's an awful, hidden truth lingering in the now, which terrifies me.

These days, however, I'm getting a glimmer of what makes that truth so terrible: It means experiencing both the reality of my mortality and the tragic suffering associated with attachment and ignorance.

The choice seems clear: Accept an impossibly tragic truth, or stay blindly addicted to my ego's attachments. How can I choose the former?

The next instruction was on confession. The teachings: This is our opportunity to silently lay out before us, and before the Great Wisdom, all of our past negative actions. It's important to generate a strong sense of regret for those actions, Rinpoche explains, amid the realization that committing them is what has placed us in this prison of Samsara. The next step: Evoke the sincere intention to not repeat our wrongdoings. We also should try to come up with specific, positive actions that we'll take to remedy the negative ones.

In practice: During our two-day practice retreat following the teachings, we've already practiced all nine parts of the preliminary Ngon-Dro practice in succession, several times over. So, on this morning of our last day of practice, I close my eyes and once again convince myself to lay out my pride, my anger, my ignorance, and how I've hurt those around me. Feelings of regret come quickly as, with effort, I acknowledge the prison I've built around me.

Once again, singing is transformed into love, greed into generosity, pride into peacefulness....

I instantly recognize the tune of the chant. It was running through my head all last evening after yesterday's practice session, and I had caught it continuing through my dreams at night as I woke up several times with aching heart, until it finally faded by dawn into some kind of dance-hall tune. Filled only with the memory of the notes, my throat knots up. I can't chant any more. What is the power in those notes?

—P.T.

I glance at the simple altar—and in that brief moment, am transported by the power of the morning's offerings. The meditation has remained with them, and it returns to me now.



For Fall: Sun's Setting

Sun's Setting—transforming clouds into lazy brush strokes of pinks, yellows, oranges...

Sun's Setting—journeying—slumbering to be reborn anew in the morning...

Sun's Setting—striking chords of awe and remembering in my Soul!

—Beverly Harner

The Practicalities of a Dark Retreat

After receiving the second chapter of the Zhang Zhung Nyan Gyud Experiential transmission I couldn't think of anything more relaxing than a weekend comfortably situated in the dark with someone bringing me food while I got some much needed rest. Of course I felt I should work on the practices a little more thoroughly before attempting to try them in the dark.

That began the long process of putting it off until I was really ready! So until the summer '95 retreat I added some of the new practices, quite content to do Ngondro and Six Sessions Meditation, beginning to understand what Rinpoche meant saying these practices will be constant until our deaths. Fortunately Rinpoche was aware of my dilemma, (I'm sure other students of chapter two have felt the same) and gave us some more instruction and practice time during the mornings of the summer retreat. Using the sky gazing techniques, the positions and experiences prepared me to understand the proper amount of effort and concentration I would need to complete a dark retreat.

After returning from New Mexico, John and I decided what was needed to prepare my office and guest bedroom for our dark retreats. It has the advantage of having an interior bathroom with a shower. We talked with several friends who had completed their retreats to get helpful hints. Physical preparations are very important so that while you are in the retreat you don't need to worry about light leaking in or if you'll be too cool or warm.

Now John has completed two two day and night retreats and I've completed one two day/three night retreat. Bill Millard and Gabriel Rocco have also used the room for their retreats. Here are some suggestions from our combined experiences on how to have a good dark retreat.

Room

We used a double layer of aluminum foil large enough to wrap around the entire interior window frames. Tape together the aluminum foil with a wide masking, duct, or packaging tape. We wrapped the aluminum sheets around the window frames and taped the edges to the wall with black photographers masking tape. This tape is great because it can be pulled up easily when you're ready to remove the aluminum, but it holds a good seal if pressed firmly. It also covers up any pin holes in the aluminum while you are in retreat. Stapling heavy black plastic leaf bags to the exterior of two

windows was an extra precaution. It dampened noise a little as well as made light leaks from the aluminum less annoying when they happen. Finally to cover the exterior door we put nails in two corners of the door frame and hung quilts on either side fastened with clothespins to the nails, and used a blanket over the gap under the door.

We took out unnecessary decorations and furniture that might get knocked over. After his first retreat John wished he had a chair to do some sitting meditations and mantra recitations rather than always using the cushion or bed, so we added that. Adding a small table for meals might be helpful as well depending on your needs.

Food

Gather a few non perishable snacks for lunches and/or times someone can't bring you meals. Avoid heavy and fried foods that make the mind unclear, but include your favorite tastes (remember your eye sense isn't gathering info so tastes are particularly strong.) String cheese, dried fruits and nuts, crackers, juice packs, tea bags, apples, and bananas are all great. If possible have someone bring your breakfast with a cup of hot tea or thermos of hot water particularly if it's colder. Unless someone in your household is feeding you let other practitioners bring your evening meals as they can. For your first retreat it's good to have a meal time frame within a few hours so you don't get too off day and night schedule, or eat all your snacks the first day, or get worried that someone is forgetting you like I did!

Personal Care

Think carefully of the things that you find comforting and comfortable and use them as you need to. I found having one of my favorite relaxing essential oil and a scented bath gel very supportive and refreshing. I was glad I chose my most comfortable pajamas, silk shirts, warm slippers, and a gift Rinpoche had given me to use during meditation. Make time to come out of your retreat slowly without pressing obligations that day. Base your decisions on your own needs.

Practice

As the last preparation before closing the door we brought in our meditation cushions and malas, purified the room with incense and did an invocation to Sidpa Gyalmo practice.

During my retreat I found I was not sure of how long my practice sessions were and because of this I decided to change postures if I got tired rather than stop immediately. Before entering the retreat I decided that I would take two stretching, exercising sessions each day and do prostrations for a short while each afternoon. It's also good to review your notes and speak with Rinpoche a little before your retreat. What I hadn't counted on was the time before lunch seeming so short and the time after seeming so long. To correct this before I do my next retreat I will try to extend my practices to two longer sessions for several days prior to the time I go dark. I think I'll do my bathing in the afternoon to break up that longer period so it won't seem I'm always napping between sessions, as well as try to extend the morning sessions and not lay down to rest long between them. I also found that my visualizations for Six Sessions practice were heightened so I'll probably use the ngondro visualizations as auxiliary practices next time around.

Returning

I took time to come out of the retreat gently too because John had felt a little queasy getting up too fast and going outside. I opened the door a tiny crack late Sunday

evening and after getting in bed pulled up a corner of the foil to let in the morning light. I woke up early opened the door wider and did my last practice. Then I removed the foil from the bathroom window and began to move about slowly. Mundane tasks like laundry were ok and helped me reconnect. I also had an acupuncture session at noon and was ready to join the regular world with the advantage of heightened awareness for several days.

In general I really enjoyed my retreat and found it an amazing growth experience both in terms of practice and daily life. I did have one uncomfortable experience about releasing anger from long ago but it passed quickly as I dealt with it in my dreams. I awoke refreshed and felt like it was released. Even if I hadn't had a few interesting visual experiences the retreat would have been completely worth while based on the strong sense of personal growth I felt. Taking those two days to get deeply in touch and to nurture myself was exactly what I needed. I'd like to invite others of you to share the benefits of your dark retreats in future newsletters so that we can all gain more as we continue along the path. For those of you just receiving the second chapter don't wait too long to get to know yourself! It's easy to let work and family obligations real or imagined creep in the way. I'm looking forward to my next retreat and John is starting his third one tonight.

— Cindy Allred-Jackson



For Winter: Night

Night shrouds us in layers—off white—light grey—darker grey—darkest grey—black—deepest velvet black—with the stars as pinpoint of *light* to remind us of...

Night brings rest...rest...and is the incubation of our dreams—glimpses into that deepest layer of ourselves from which we are privileged to learn, to gain insight.

Night is the mirror of our deepest fears, allowing us to bury them to be exhumed at a later time, or to face and conquer them like a valiant warrior.

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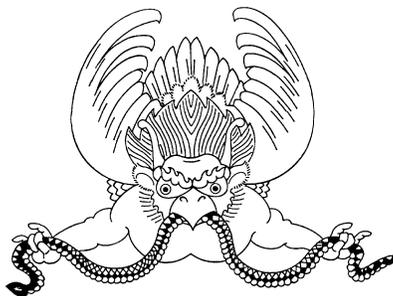
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MOVING?

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

—Beverly Harner

Khyung Dzong News



Houston October Retreat Oct. 17 to 22.

We recently completed our second annual retreat on the first and second chapters of The Experiential Transmission with Tenzin Wangyal Rinpoche, from October 17-22. The retreat went very well, you couldn't have asked for more beautiful weather here in Houston! We would like to thank Rinpoche and everyone else who made it possible for us to receive these precious teachings.

Future Events

Tenzin W. Rinpoche will be remaining in Houston for some time during the spring and will be giving classes at the Continuing Education Department at Rice University during the month of April. These classes will focus on the different perspectives of Eastern and Western psychology, and on how the unique contributions of each of these traditions can be integrated.

Rinpoche will also be giving three one-day teachings on concentration or calm-abiding (zhi gnas) and mindfulness practice. These teachings will be a successive introduction to these simple yet profound and fundamental practices. Although these practices are generally considered to be introductory practices, seasoned practitioners as well as beginners are encouraged to attend as both of these practices are fundamental to building stability in one's practice. In Dzogchen, there are three stages in concentration practice. The first stage is called "forced concentration" as it involves the application of effort, and is also known as "the creation of the person." This stage involves the phase of mind-created tranquility. In the second stage, this forced, effortful concentration is developed until it transforms into a state of natural tranquility. In the third stage concentration is relaxed until it becomes a state of stable tranquility. The dates for these teachings will be: January 27, March 3, and April 21.

For more information about our activities and weekly practice sessions, please call (713) 523-7330, or write us at: P.O.Box 54179, Houston, Tx., 77254-1791. —Belita Leal

Southern California

Greetings to all the Ligmincha Sangha from the Southern California Khyung Dzong! We were thrice blessed this summer to receive teachings and transmissions from our Beloved Teachers. In July, the Venerable Lopon Tenzin Namdak gave us two memorable day long teachings from his book Heart Drops of Dharmakaya. Our minds and hearts were filled by his vast wisdom and generous compassion. Our eyes were fed by the beauty of the numerous thangkas and the colorful robes of the monks.

Accompanying the Lopon was Khenpo Nyima Wangyal, the Abbot of the Tritsan Norbutse Bonpo Monastery in Kathmandu, Nepal. He spoke to us about the Kathmandu Land Project and the funds needed to purchase the land. Geshe Nyima Dakpa Rinpoche, the creator and Administrator of the Bon Children's Home in Dolanji, India, spoke to us of the great challenges he faces every day maintaining the home and school for the refugee Tibetan children. The financial needs are great and the struggle just to meet the needs of the bare necessities while preserving their own profound culture and dignity is an enormous task. We were all greatly moved by this chance to experience this weekend and welcome back the Lopon, Khenpo, and Geshe - la to L.A.

One month later over Labor Day, our second annual five-day retreat was held in Arcadia. 30 participants gathered for Chapter 1 and Chapter 2 of the Experiential Transmission from the Zhang Zhung Nyan Gyu. Part One was given by Geshe Nyima Dakpa Rinpoche. Tom Ward, a research anthropologist at U.C.L.A., comments on his experience: "The sessions met much more than my expectations. Nyima Rinpoche and my fellow members provided a context for compassion unsurpassed."

Part Two was given by Tenzin Wangyal Rinpoche. As Bruce Bennett, a professor of mathematics at U.C. Irvine and a musician, comments "For me, this was a most intense series of teachings, transmitting a seemingly enormous quantity of precious information and instruction. Rinpoche displayed great pedagogical skill in addition to great stamina! I thank him heartfully." Participants were also treated by practices and discussion groups led by Molly Thoran Duran. Even though the logistics of the two separate teachings, two separate shrine rooms in two separate buildings was at times challenging, everything went smoothly and joyfully, mostly due to the cooperative efforts of the So. Ca. Sangha and to the pleasure we all experienced from renewing and deepening our friendships with all the visiting members of our larger Sangha. From Texas to San Francisco, from Arizona and New Mexico to Rancho Santa Fe, Calif. and places in between, we all came together in the spirit of adventure, mindfulness, and loving kindness. Thank you to Sue Hildreth, Linda Buxell, Bruce Bennett, Bob Campbell, Barbara Brad-

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



Labor Day Retreat at the Khyung Dzong of Southern California.

shaw, Steve Dignan, Gene Kim, Dyana Crummet, Juliette Hanauer, Patricia Bankins. A special thanks to Jill Sidford, Gayatri Horan, and Geraldine Takayoshi for organizing the event, plus all the help that spontaneously was given when needed by the entire group. We were saddened by the absences of our two officers, Jill Sidford, who has relocated from L.A. to Wash. D.C., and Gayatri Horan, whose father suddenly became quite ill. We are grateful they have not gone far and are still part of the Sangha. The replacements for the two officers are: Alicia Adams White and Ron Sharrin. Geraldine Takayoshi is remaining as our treasurer. Over the past few years, L.A. has been deluged by earthquakes, fires, floods, riots, economic disaster, and murder trials. We have been in a chronic state of shock. As the shock waves continue in a ripple effect, it is only the refuge of our practice that gets us through each day. We rely on our Rinpoches, the Dharma, and our Sangha. As Gayatri Horan puts it, "We are healing wounds and building bridges."

1995-96 PLEDGE CAMPAIGN UPDATE

From July 1995 through October 1995, forty seven individuals donated \$13,934 dollars toward Tenzin Wangyal Rinpoche's financial needs. Twenty nine of those forty seven individuals were one time donors. Eighteen are monthly pledgers whose monthly gifts will total \$1330 a month. Due to the combined generosity of both donors and pledgers, the pledge drive monthly goal of \$2000 dollars a month was met from the very beginning. Eight months remain in the campaign, and we know that everyone will do the best that they can.

In July, seven donors and six pledgers contributed \$6,680 dollars. In August, 6 donors and 10 pledgers contributed \$1510 dollars. September contributions from 12 donors and 15 pledgers totaled \$3,144 dollars, and October's totaled \$2,600 dollars from 4 donors and 14 pledgers.

On behalf of the Rinpoche, the Ligmincha staff and the regional pledge coordinators want to thank

Charlottesville

March Retreat (March 22, 23 & 24)

On March 22, 23 & 24 we will have our first Trul Khor (Tibetan Yoga from the Bon tradition) retreat. For those who are familiar with this form of Tibetan yoga which comes from the *Zhang Zhung Nyen Gyud*, you know how useful it is as a practice to enhance our contemplative abilities. Rinpoche asked me to lead this retreat and I feel extremely honored to do so.

For those who are new to this practice, the breath (*prana, rLung*) is the means by which we calm our mind in this practice. Through it we will purify our negative emotions allowing our wisdom aspects to shine forth, which in turn will expand our meditative capabilities.

This yoga consists of 38 exercises distributed in 7 cycles that were created by various masters of the lineage as a way to share their meditation experiences. During this retreat we

will try to firmly establish the ground of this yoga and do as many cycles as times permits, maybe even all of them!

This retreat is open to everyone and will be held at the Dogwood Institute. The cost will be of US\$70 (meals not included) and the proceeds will go towards the printing of a Trul Khor book. We will start Friday night 7 to 9 p.m. with a free introductory session, and then Saturday and Sunday 9 a.m. to 6 p.m. will be the actual retreat.

For registration call Ligmincha Institute at (804) 979-6456.

I look forward to seeing you there!

—Alejandro Chaoul-Reich



For those living in or around Charlottesville, we will continue to have our regular practice sessions: On Wednesdays from 7:30 to 8:30 p.m. we will practice the Short Meditation in Six Parts; on Sundays from 6:30 to 8:00 p.m. we will do the Preliminary Practices (*Ngon Dro*), and the last Sunday of every month we will have a whole-day-practice retreat of the *Ngon Dro*.

For those who do not have instructions on these practices, the third Sunday of every month we will provide instructions for the Short Meditation in Six Parts. We ask you to please call Ligmincha to let us know if you want to receive these instructions.

Trul Khor classes will continue at Living Yoga on Thursdays from 4:30 to 5:30 p.m. starting January 18, 1996 and continuing for ten sessions. For Registration please call Living Yoga at (804) 977-1081.

Compassion: The First Door to Unlocking the Bön Dzogchen Teachings

Throughout the teachings, Lopon Tenzin Namdak and Tenzin Rinpoche emphasized the importance of developing compassion. Bodhicitta, the heartfelt and unselfish concern for the well-being of others, is the first security lock on the door to realizing the Bön Dzogchen teachings.

Perhaps we can all agree that we have an obligation of compassion and concern for others—especially for the plight of those in our spiritual family. The Bön spiritual community has given and shared with us many invaluable gifts, such as Tenzin Rinpoche, and many life transforming spiritual teachings. In truth, the Bön lineage has acted toward us like members of a loving family, that we didn't know we had, by making arduous journeys and efforts to awaken us from a terrifying nightmare so that we could come home to our true nature.

How can we reciprocate this compassionate gesture? It is paradoxical that in the west we are materially comfortable and spiritually poor while, because of losing their Tibetan homeland to nearly four decades of Chinese occupation, the Bön monasteries are materially impoverished although spiritually rich. They have shared their riches with us. Perhaps we can share our comforts with them.

There are two Bön Monasteries that badly need our help: one in Kathmandu, Nepal and one in Dolanji, India. Lopon and Abbot Khenpo Nyima are mainly in Nepal at Tritan Norbutse Monastery with about 40 monks, nuns and others. They are trying to purchase a parcel of land that costs less than a moderately priced American car. This land will enable the community to grow its own badly needed food. This project is a very important one; right now, many in residence are suffering from poor health due to malnutrition. We can help then to achieve and sustain self-sufficiency by supporting this project through one-time or regular donations.

Geshe Nyima Dakpa Rinpoche is the Director of the Bön Children's home at Dolanji. There are more than 100 children in his care. He is under tremendous pressure as increasing numbers of impoverished children become his responsibility. For only \$22 a month, we can support one child's room,

board and educational needs. Right now, the situation is so bad that there are four children to a bunk and many are ill and undernourished. Please try to support one or more children for a year. Geshe Nyima will arrange for photographs and regular exchanges of letters between children and their sponsors. If you cannot afford to sponsor a child for a year, or if you would rather make a large donation to the Bön Children's Home, a one-time contribution is welcome and badly needed.

In addition, there are more than 100 monks at Menri Monastery in Dolanji who, like those in Nepal, are suffering from poor health. Many have had difficult tuberculosis infections that, while mostly under control, have left their immune systems badly compromised.

Those in residence at both monasteries, including the children, need nutritional supplements immediately and continuously. We can purchase high quality vitamins at less than wholesale prices. But we need contributions to do so. In large part, due to the generosity of Sue Ann Harwood and Patrick Nudi, president of Vinco and P&D Nutritional Enterprises, residents at the Bön Children's Home will each have vitamins for three months. Just \$5 will supply one person with one important vitamin for an entire month. Please contribute.

Each issue of *The Voice of Clear Light* will provide us with updates about our progress in helping our spiritual brothers and sisters who have been so kind to us and who have such a tremendous need for our help. One of the important understandings that sinks in deeper every time I hear and practice the Bön Dzogchen teachings is that awareness and compassion are not two different things. Perhaps, in time, we can work toward significantly remedying the difficult situation at both Bön Monasteries.

Please make a contribution to one or more of these projects now.

Send your contribution, made out to:

Lingmincha Institute
payable to Lingmincha

Please note, by letter or by check notation, which project(s) you are supporting.

—Jim Manganiello

One of the important understandings that sinks in deeper every time I hear and practice the Bön Dzogchen teachings is that awareness and compassion are not two different things.

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 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 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)

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The Voice of Clear Light

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SCHEDULE OF TENZIN WANGYAL RINPOCHE – 1996

• **CHARLOTTESVILLE,**

at **Dogwood Institute**

January 4 & 11 (Thursdays)

7:00-8:30 p.m. Free and open talks on Concentration and Mindfulness.

Contact: Ligmincha Tel: (804) 977-6161

• **WASHINGTON, DC**

January 13 (Sat) 10:00 a.m.-4:00 p.m.

Bardo Teachings.

Contact: Mark Hoyer (703) 931-9319

• **AUSTIN, TX January 19 -21 (Fri-Sun)**

Introduction to Dzogchen and transmission of Meditation in Six Sessions

Contact: Stephen Dignan Tel: (512) 453-5340

• **HOUSTON Khyung Dzong Center**

January 27 (Sat). Concentration and Mindfulness practice Part I. Tel:(713) 523-7330

• **CHIHUAUA, MEXICO**

February 2-4 (Fri-Sun). Dream Yoga

Contact: George and Katy Valles Tel. (14)

300805 Fax: (14) 810438

• **BOGOTA, COLOMBIA**

February 15-21 (Thur-Wed)

Six Essential Points of the Boddhichitta:

Dzogchen Teachings from Oral Transmission Of Zhang Zhung. Contact: Santiago

Villaveces Tel: (571)620-7531

• **HOUSTON, Khyung Dzong Center**

March 3 (Sun). Concentration and Mindfulness Practice Part II. Tel: (713) 523-7330

• **LOS ANGELES, Southern California**

Khyung Dzong Center. March 21 (Thur)

Concentration and Mindfulness Practice

March 22-24 (Fri-Sun).

Shamanic Healings from the Causal Vehicles of the Bon Tradition.

Contact: Alicia White Tel.: (818) 248-1828

• **SAN FRANCISCO April 12-14 (Fri-Sun).**

The Six Essential Points of Boddhichitta. Contact: Mark Dahlby Tel: (415) 824-7596

• **HOUSTON, Khyung Dzong Center**

April 21 (Sun). Concentration and Mindfulness Practice Part III. Tel: (713) 523-7330

• **BOSTON, at Interface . April 26-27**

(Fri-Sat). Dzogchen Teachings:

Soul Retrieval, *Lagu-Tshegu*.

Six Essential Points Of Boddhichitta.

Contact: Interface (617) 876-4600

• **CHARLOTTESVILLE,**

at **LIGMINCHA**

May 10-12 (Fri-Sun). Chod Practice

Contact: Ligmincha Tel: (804) 977-6161

• **HAMBURG, GERMANY**

May 23-27 (Thur-Mon)

Experiential Transmission Part I

May 29- June 3 (Wed-Mon). Six Lokas Retreat: Buddhism and Psychotherapy

• **JEMEZ SPRINGS, NEW MEXICO**

July 1-21 (Mon-Sun)

SUMMER RETREAT

• **LOS ANGELES, Southern California**

Khyung Dzong. August 29- September 2

(Thur-Mon)

Experiential Transmission Parts 2 & 3

Contact: Alicia White Tel.: (818) 248-1828

• **CHIHUAUA, MEXICO**

September 25-29 (Wed-Sun)

Practice of the Six Lokas

Contact: George and Katy Valles Tel. (14)

300805 Fax: (14) 810438

• **BOSTON**

October 4-8 (Fri-Tue)

Experiential Transmission Part 4

Contact: Martin Lowenthal Tel: (617) 332-4937

• **CHARLOTTESVILLE, at LIGMINCHA**

October 18-20 (Fri-Sun)

Bardo and Dream Yoga

November 16-17 (Sat-Sun)

Practice Retreat

December 26-31 (Thur-Tue) WINTER

RETREAT Contact: Ligmincha
