

## THE VOICE OF CLEAR LIGHT

News and Inspiration from Ligmincha Institute

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For easy reading, we recommend that you print out "The Voice of Clear Light."

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**GREAT NEWS! DETAILS ARE IN ABOUT THE FALL RETREAT WITH YONGDZIN TENZIN NAMDAK RINPOCHE AT SERENITY RIDGE.**

**The Heart of Realization**

**Tantric and Dzogchen Teachings of Bon Buddhism**

**October 27 through November 3, 2004**

**With Yongdzin Rinpoche, Geshe Tenzin Wangyal Rinpoche, Khenpo Tenpa Yungdrung Rinpoche, and Geshe Lungrig Gyaltsen.**

Ligmincha Institute joyfully announces that Yongdzin Rinpoche will be at Serenity Ridge for an extended retreat this fall. Invited by Tenzin Wangyal Rinpoche, Yongdzin Rinpoche will teach us the essence of his heart practice: The Threefold Practice of the Primordial State of the Mother Tantra, and enter us into the mandala of his personal yidam, Sangchog Gyalpo, bestowing the complete initiation on Sunday, October 31. To close the retreat, Yongdzin Rinpoche will offer us his commentary on the Bon dzogchen text: Heart Drops of Dharmakaya.

For many years, Tenzin Rinpoche has carefully taught us the six liberating meditation practices contained in the Mother Tantra: tsa lung, dream yoga, sleep yoga, chod, powa, and bardo. These are the principal tantric teachings for our sangha. They provide the necessary support for the practice of dzogchen. During this retreat, by Tenzin Rinpoche's personal request, Yongdzin Rinpoche will instruct these tantric teachings for our clarification.

To further open our hearts and deepen our connection to the essential tantric principles of lama, yidam and khandro, Yongdzin Rinpoche will perform the Mother Tantra initiation. The experience of participating in this authentic ritual initiation will truly be a once in a lifetime blessing as Yongdzin Rinpoche is aided by Tenzin Rinpoche, his heart son; Khenpo Yungdrung Rinpoche, his student and successor as Abbot of Triten Norbutse Monastery, and Geshe Lungrig Gyaltsen, graduate of the dialectic school which Yongdzin Rinpoche established with H.H. Lungtok Tenpa'i Nyima. It will be an auspicious ceremony inviting Sangchog Gyalpo, the Supreme Secret of Bon to forever reside in the space of our hearts and on our retreat land, Serenity Ridge.

During the final three days of the retreat, Yongdzin Rinpoche will instruct the sangha in the rushen practices from Heart Drops of Dharmakaya. The Kunzang Nying-tig, by Shardza Tashi Gyaltsen is a powerful yet practical instructional text which cuts to the heart of

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dzogchen meditation and the possibility of attaining the rainbow body. Yongdzin Rinpoche's teachings and commentary on this text are world renowned; we are fortunate to receive them from him during his last visit with us at Ligmincha Institute.

Tenzin Rinpoche invites you to bring your heart to Serenity Ridge this fall and allow it to be opened and filled with rainbow light from the heart of a living master of our lineage, our beloved Lopen Tenzin Namdak.

You can attend the entire eight day retreat which includes all the teachings and the initiation on Sunday, attend five days of Mother Tantra teachings concluding with the initiation, or arrive for the initiation and remain for the Heart Drops of Dharmakaya teachings. If it is not possible to attend the initiation, you may also attend the Heart Drops teaching from Monday through Wednesday. Due to limited space and out of respect for Yongdzin Rinpoche's teachings, we are not able to accept registrations to attend the initiation alone. Please register as early as possible as we anticipate a larger attendance at this retreat.

Contact the Ligmincha office for pricing: (434)977-6161 or e-mail: [Ligmincha@aol.com](mailto:Ligmincha@aol.com)

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AN INTERVIEW WITH TENZIN WANGYAL RINPOCHE ON "THE HEALING POWER OF SOUND" conducted at Serenity Ridge on December 29, 2003 by Helen Gatling-Austin.

QUESTION: Sound is important in many spiritual traditions - but, you point out, it can also be used in healing. How is sound used in healing in the Tibetan tradition?

TENZIN WANGYAL RINPOCHE: We know that in healing practices such as acupuncture, when a needle is placed in a part of the body, it sends a vibration or message to another part or to an organ, which causes balance and healing. In a similar way, the vibration of sound as it reverberates on the lips, in the head, and in the chest, can affect the body and organs in a very healing way.

QUESTION: How does one know what sounds to use?

TENZIN WANGYAL RINPOCHE: This is a very ancient system and is described in a number of Tibetan texts. I'm teaching primarily from the Bon Mother Tantra (Ma Gyud). The Mother Tantra describes specific sound practices to treat physical ailments such as

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headaches, chest pain, and other problems. Ancient yogis who lived in the wilderness far from medical care used these and other yogic techniques to maintain their health

The right sounds can create balance between the five elements of earth, water, fire, air, and space. These elements, that are present in nature, are also present in each one of us. Our own particular balance of the elements strongly affects our mental and physical state - so maintaining this balance is essential to good health.

There are practices of chanting certain sounds, certain syllables, which activate or pacify each of the elements. These have a subtle but potent effect on our organs, and on our mental and spiritual states.

QUESTION: So these sounds work on all levels - the physical, mental, and spiritual?

TENZIN WANGYAL RINPOCHE: There are different levels of sound practice. As the health is affected, so the higher forms of consciousness - emotions, mind, spiritual practice - are also affected. If you are chanting the syllable RAM for the fire element, for example, that vibration is going to open particular channels and chakras, which will affect certain organs, in turn giving a particular experience of higher consciousness.

QUESTION: Mantras, strings of sacred syllables, are very important in the spiritual practices of Tibet, India, and other parts of Asia.

Can you say anything about the origins of mantras?

TENZIN WANGYAL RINPOCHE: Historically, there were enlightened individuals who themselves awakened in those sounds, who realized the power of those mantras, and saw how they could benefit sentient

beings. They then developed whole cycles of teachings and practices related to those mantras.

In essence, though, it is much deeper. Energetically, each individual sound is produced by its own root, which is beyond time and space. This is beyond historical concept. It says in the teaching that when the sound and innate awareness merge, it produces speech - enlightened speech and samsaric speech. So clearly, whenever we speak, if our speech is connected with awareness, it will be aware speech, very pure.

I will give an example of what I call "primordial sound." In Bon dzogchen (Great Perfection) the three most important seed syllables are AH, OM, and HUNG. These can be written in Tibetan letters, but the real AH, OM, HUNG are the sounds themselves. And these sounds can have a profound effect on the person chanting them.

When someone produces the sound AH, it clearly opens their heart center in a very spacious way. This unblocks energetic, emotional,

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and psychological blocks. Then, through chanting OM, one can reconnect with missing elements or qualities within oneself. Let's say that someone has a sadness that blocks her whole existence. With AH you open the channels, then with OM you try to connect with a sense of joy that has been hidden, and with HUNG you try to bring it into manifestation. So to use this as a practice, once connecting with the joy, we would continuously sound HUNG and feel more and more joy. It's like charging up a potential. When the soul is finally charged with that joy, when you open your mouth, so many beautiful words come out. You want to write letters, you want to do things for others, you want to have joy and fun in your life. Using sound in this way can be a very healing practice on many levels.

QUESTION: It sounds like these practices are very relevant for modern people, not just for the ancient yogis.

TENZIN WANGYAL RINPOCHE: Very relevant. In this modern time, with the many stresses we face, we need to develop ways to balance and harmonize our energy. This is important of course for health. But, most important, it can support our spiritual growth. That is my purpose in teaching these very ancient Bon practices - to help support people in their spiritual growth. That is the most important reason for me.

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COME TO THE SPRING RETREAT!

"Sacred Syllables - The Healing Power of Sound in the Tibetan Bon Buddhist Tradition" with Tenzin Wangyal Rinpoche, April 21 - 25.

There's spring in the air at Serenity Ridge along with "The Healing Power of Sound" - the subject of this year's spring retreat.

During this retreat Tenzin Wangyal Rinpoche will explain the relationship between the sounds of particular Tibetan syllables and their healing qualities. With the capacity to translate ancient texts into modern western idiom, Rinpoche will present these teachings on sacred sounds and instruct the meditations that empower their healing capabilities.

The retreat will be held from Wednesday, April 21 through Sunday, April 25. Register by April 7 for the price of \$450 or after that for \$500. Contact Ligmincha Institute by calling: (434)977-6161 or by e-mail: [ligmincha@aol.com](mailto:ligmincha@aol.com).

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"THE SOUND OF SILENCE" - an edited excerpt from oral teachings given by Tenzin Wangyal Rinpoche during the Bardo Retreat at Serenity Ridge, April, 2003.

When you find a moment of silence, you can see it in two ways. One way is to see what is not there. You may say, "The beautiful music is not there anymore" or, "Someone I love to talk to is not talking anymore." You see it here as an absence rather than recognizing what silence itself is.

However, you can also look at silence in a different way. When you find a silent moment, don't think of it as the absence of all those sounds but rather, realize that the silence itself is an open space where pure sound, knowledge, teaching, or anything can appear. You recognize the silence in this way as complete, clear and open. You recognize silence as the potential for manifesting all the speech of enlightened beings, and not only enlightened beings, all beings. You recognize silence as full of power. You recognize it as full of joy.

When you open that door to what silence itself is, you feel more and more of the joy and power in it. It's a very opening experience.

Silence is not the absence of something. It's not dead.

It's full of energy and it's full of joy.

When you walk into a room and there is a sign: "Silence Please" that is not what we are talking about here. That sign just means "Hush up!" or "Don't make noise!" That sign implies that in that room we are bothered by sound and we would enjoy an absence of sound. It doesn't foster an insight or recognition of the silence itself. It is not saying that there is a great thing inside the silence, nor is it encouraging you to discover that. This difference in perspective is as huge a difference as that of earth and sky. Or, probably like the difference between sutra and dzogchen. One who is practicing sutra may try to avoid sound by going up into the mountains. But a dzogchenpa might go up into the mountains and visit the same silent place not to avoid sound, but

rather to discover the inside of silence, the life in silence, the recognition in the silence. I don't mean that sutra will not do that, but the original intention is very different.

A little later, Rinpoche emphasized:

There is a very important distinction between one's being aware of the silence and just being silent. Silence is always there. The nature of mind is always there. When you're awake, it's there; when you're asleep it's there; when you're confused, it's there; when you're happy, excited, jumping, it's there. It is always there. We are not talking about

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whether the presence of your awareness is there or not, we are talking about your awareness of that presence. Right? Being aware of what it is is more important than knowing something is there.

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## UPDATED SPRING AND SUMMER TEACHING SCHEDULE OF TENZIN WANGYAL RINPOCHE.

### APRIL

April 14, Charlottesville, VA.

`The Yoga of Sound' is the first in a series of three public talks on The Healing power of Sound in the Bon Buddhist Tradition of Tibet to be held at the Ligmincha Downtown Center, 313 2nd St. SE, Suite #207. Call: (434)977-6161 or e-mail: [ligmincha@aol.com](mailto:ligmincha@aol.com). Visit the Ligmincha website for a full schedule of teachings and meditation sessions: [www.ligmincha.org/html/c\\_ville\\_calendar.html](http://www.ligmincha.org/html/c_ville_calendar.html).

April 16, Ithaca, NY.

`Healing with Form, Energy and Light' Evening Talk. Contact: Namgyal Institute (607)273-0739 or e-mail: [namgyal@lightlink.com](mailto:namgyal@lightlink.com).

April 17-18, Ithaca NY.

`The Practice and Theory of Dream Yoga' Contact: Namgyal Institute.

April 21-25, Charlottesville, VA.

`Sacred Syllables: The Healing Power of Sound in the Bon Buddhist Tradition' Contact: Ligmincha Institute.

### MAY

May 7, Mexico City, Mexico.

`Healing Ceremony of Yeshe Walmo' Contact: Garuda Mexico, Tel and Fax: 52-55-5286-9913 or e-mail: [garuda@prodigy.net.mx](mailto:garuda@prodigy.net.mx). In English, contact: Lourdes, Tel: 52-5-536-5088 or e-mail: [mayulourdes@hotmail.com](mailto:mayulourdes@hotmail.com)

May 8-9, Mexico City, Mexico.

`Teachings on the Healing Practice of Sidpa Gyalmo' Contact as above.

May 13-16, Valle de Bravo, Mexico.

`The Complete Cycle of Inner Rushen from Heart Drops of

Dharmakaya' (continuation), Contact as above.

May 20-23, Amsterdam, Holland.

`Bardo Teachings from the Bon Mother Tantra' Contact: Dr. Jan

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Dinkelaar, e-mail: [info@bongaruda.com](mailto:info@bongaruda.com).

May 28-30, Zurich, Switzerland.

`Healing with Form, Energy and Light: Teachings on the Five Elements in Tibetan Shamanism, Tantra and Dzogchen' Contact: Ann-Marie Jakob, Tel and Fax: +41 43 344 01 74 or e-mail: [amjakob@swissonline.ch](mailto:amjakob@swissonline.ch). Visit the website: [www.garudaswitzerland.org](http://www.garudaswitzerland.org).

JUNE

June 2-3, Scotland.

`Mi-lam Trul-khor' (Dream Yoga) Contact: Val Roger, Tel: 01236-72061 or e-mail: [valroger@blueyonder.co.uk](mailto:valroger@blueyonder.co.uk). Website: [www.yungdrungbon.com](http://www.yungdrungbon.com).

June 4-7, Warsaw, Poland.

`Soul and Life-Force Retrieval' Contact: Tomasz Szymoszyn, Tel: 0604 177 666 or e-mail: [yonten66@wp.pl](mailto:yonten66@wp.pl).

June 18-20, Amherst, MA.

`The Eight Manifestations of Sherab Chamma and The Five Elements Practice' Contact: Sharon Weizenbaum, Tel: 413-549-4021 or e-mail: [sweiz@rcn.com](mailto:sweiz@rcn.com).

JULY

July 4-24, Charlottesville, VA, Serenity Ridge Retreat Center.

`The 21 Nails and the Bon Mother Tantra: The 12th Annual Summer Retreat' Contact: Ligmincha Institute, Tel: 434-977-6161 or e-mail: [ligmincha@aol.com](mailto:ligmincha@aol.com).

July 30-August 1, Rhinebeck, NY.

`Guidance for Living and Dying, Bardo Teachings from the Bon Mother Tantra' Contact: Omega Institute, Tel: 800-944-1001 or e-mail: [registration@eomega.org](mailto:registration@eomega.org).

AUGUST

August 6, Frankfurt, Germany.

`Public Talk: Shamanic Teachings in the Bon-Buddhist Tradition' Contact: Stephanie Wagner, e-mail: [info@bongaruda.de](mailto:info@bongaruda.de). Visit the website: [www.bongaruda.de](http://www.bongaruda.de).

August 7-8, Frankfurt, Germany.

`Soul and Life-Force Retrieval: Shamanic Teachings from the Bon Causal Vehicle' Contact: Stephanie Wagner, e-mail: [info@bongaruda.de](mailto:info@bongaruda.de).

August 9-15, Frankfurt, Germany.

`The Six Realms: Purification and Transformation of Our Negative Emotions' Contact: Stephanie Wagner, e-mail: [info@bongaruda.de](mailto:info@bongaruda.de).

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August 17-22, Warsaw, Poland.

`Healing with Form, Energy and Light, a Continuation'

Contact: Tomasz Szymoszyn, Tel: 0604 177 666 or e-mail:  
yonten66@wp.pl.

August 26-29, Italy.

`Healing with Form, Energy and Light' Contact: Luca Violini,  
Tel: 039-0255189346 or e-mail: lucviolini@tiscalinet.it.

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CORRECTION ON THE DATES OF THE UPCOMING TRUL KHOR CHAPTER 4 RETREAT.

Please note this change on your calendars. The Trul Khor Chapter 4 retreat will be starting one day earlier than what was listed on the spring brochure and in the last VOCL issue. The new dates are: May 18-22, which will enable Tenzin Rinpoche to be able to attend at the end of the retreat.

Contact Ligmincha Institute to register: (434)977-6161 or e-mail:  
ligmincha@aol.com.

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NEWS FLASH: TENZIN RINPOCHE FEATURED IN THE MAY ISSUE OF THE "SHAMBHALA SUN" MAGAZINE.

The latest issue of "Shambhala Sun" has it's first full-length article by Tenzin Wangyal Rinpoche. In this article, entitled "Discovering the True Nature of Mind," beginning on page 57, Rinpoche presents the Dzogchen fivefold teachings of Dawa Gyaltsen, an 8th century Bon master in a wonderfully clear and inspiring way. These pith instructions are a way of guiding students toward recognizing their own true nature. Many students of Rinpoche's will remember practicing what is taught in these powerful teachings during the past several summer retreats. Rinpoche's voice and clarity shine throughout the whole article. His amazing way of connecting to modern day westerners is a gift to us beyond words. Side by side the article are beautiful paintings by artist Yahne Le Toumelin.

Look for the May issue of the "Shambhala Sun" magazine in most major bookstores or order it online through their website:  
[www.shambhalasun.com](http://www.shambhalasun.com).

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EDITOR'S NOTE: The Ligmincha Bookstore carries a great practice support - a card with "The Fivefold Teaching of Dawa Gyaltsen" for \$4, which can be ordered online at:  
[Ligminchastore.org](http://Ligminchastore.org).

\*\* Thanks Sue Davis for enlightening all of us about this article and for all your work in bringing us great Dharma books and practice materials through The Ligmincha Bookstore. Keep up the great work. We love you, Sue!

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## NEW ITEMS AT LIGMINCHA'S BOOKSTORE

These new items can be found by going to [Ligminchastore.org](http://Ligminchastore.org) and clicking on "Search by Category" and then clicking on "New Items".

## NEW BOOKS AVAILABLE

"Commentary on the 37 Practices of a Bodhisattva", by His Holiness the XIV Dalai Lama, \$9.95.

"English-Tibetan Dictionary of Modern Tibetan", by Melvyn Goldstein, \$40.

"Female Buddhas: Women of Enlightenment in Tibetan Mystical Art", by Glenn Mullin with Jeff Watt, \$29.95.

"Oracles and Demons of Tibet", by Rene de Negesky-Wojkowitz, \$35.

"Present Fresh Wakefulness" by Chokyi Nyima Rinpoche, \$20.

"Say It In Tibetan" by Norbu Chopel, \$8.

## NEW RITUAL ITEMS AVAILABLE

Butterlamp, 4" high, \$16

Offering Bowls, set of seven, copper with medallions, \$24

Offering Bowls, set of seven, metal with medallions, \$48

Offering Bowls, set of seven, with etched design, \$20

## NEW PHOTO AVAILABLE

Lopon Sangye Tenzin, 4x6 \$3.50, 5x7 \$5.50

## ALSO NOW AVAILABLE

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Card: The Fivefold Teaching of Dawa Gyaltsen, \$4

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## OFFERINGS

From "Present Fresh Wakefulness" by Chokyi Nyima Rinpoche:

"If you take a stone from the river and split it in half, it is still dry in the middle, even though it has spent years in the water. One may expect, 'Shouldn't it be wet or saturated somehow?' In the same way, we can spend years and years in Dharma circles, but unless we make the teachings our experience through practice, it is like being that stone from the riverbed, still dry at the core. There is a Tibetan saying: 'The Dharmaprofessional is not helped by the Dharma, just like the butter skin is not softened by the butter.' Usually a piece of hide or skin is softened by applying oil or butter and kneading it so that it becomes really flexible. In Tibet, butter is kept in skins. That skin spends all its time with the butter - it becomes saturated with the butter - yet it grows totally stiff and rigid because it hasn't been properly kneaded or worked. It's the same with the need to apply Dharma teachings; we need to work them, knead them into our being."

"Present Fresh Wakefulness" by Chokyi Nyima Rinpoche.

Translated from the Tibetan by Erik Pema Kunsang. Compiled by Marcia Binder Schmidt and Edited with Kerry Moran. Boudhanath: Rangjung Yeshe Publications, 2002.

\*\*This book is available through Ligmincha's Bookstore as listed in the above post of new items.

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For more information about Ligmincha Institute, the teachings of Tenzin Wangyal Rinpoche, or retreats at

Serenity Ridge or our regional centers, please contact us:

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For books, tapes and transcripts of teachings by Tenzin Wangyal Rinpoche as well as other books and items

supportive to Bon and Buddhist practice, please visit the Ligmincha's Online Store at [www.ligminchastore.org](http://www.ligminchastore.org) or contact the Ligmincha Store at 434-220-0060

or [orders@ligminchastore.org](mailto:orders@ligminchastore.org).

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<http://groups.yahoo.com/group/LigminchaInstitute/>

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[LigminchaInstitute-unsubscribe@yahoogroups.com](mailto:LigminchaInstitute-unsubscribe@yahoogroups.com)

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