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## Volume 19, Number 2 / April 2019



### Letter from the Editors

#### The Magic of the Moment



Dear Friends,

Happy springtime! A beautiful season marked by an abundance of fresh, new life emerging so naturally and effortlessly from the still and resting ground of winter. Tenzin Wangyal Rinpoche reminds us in this wonderful teaching excerpt to let go of so much of our effort, release our striving and judging, and allow ourselves simply to rest here and now in the clear, bright awareness of what is. To be in the moment is a chance to be home again in all that arises, naturally and effortlessly. How lovely! And how thankful we can be, too, to know that even when we

are not in that space, it is available and possible in every new moment. We hope you enjoy this teaching, this breath of fresh air!

And please take note of all the news and happenings at Ligmincha International:

- Read Rob Patzig's thoughtful letter on conduct in the Ligmincha community.
- In an interview with Menri Shedrup Khenpo Geshe Nyima Dhondup Rinpoche, the head of the Bön Dialectic School at Menri Monastery, we get a glimpse of the strength and wisdom of the Bön lineage.
- June is just around the corner for His Holiness the 34th Menri Trizin's first visit to Europe and North America. Have you registered to attend any of his teachings? See details below.
- Check out the five different locations and dates to attend the special Sa Le Ö Musical Healing and Meditation concerts that will benefit children in need in Nepal and India.
- We welcome Ellen Coleman as Ligmincha's new chief financial officer. E Ma Ho!
- See the latest dates and locations in Rinpoche's worldwide teaching schedule through June.
- There is still time to register for the Spring Retreat at Serenity Ridge April 11-14 on "The Five Elements: Connecting With the Living Universe," followed by a special "Ligmincha Symposium for Contemplative Sciences: Body, Breath and Mind" April 14-16.
- Mark your calendar for the April Facebook LIVE Broadcasts!
- GlideWing's next online course starts soon: "The Nature of Mind – Achieving Great Bliss Through Pure Awareness" begins March 30.
- Also starting soon through Ligmincha Learning: "Ngondro: The Foundational Practices" beginning March 30 and "Transforming Our Emotions Through the Six Lokas" beginning May 11.
- Read an interview with 3 Doors senior teacher Laura Sherkerjian on the door of body.
- Learn about upcoming teachings on the "Longevity Practice of Lama Tsewang Rigdzin" in Pasadena, California with Tenzin Wangyal Rinpoche and at Chamma Ling Colorado with Geshe Denma Gyaltzen.
- Student and Teacher – Together on the Path is a regular feature in VOCL. In this issue, Geshe Tenzin Wangyal Rinpoche responds to a student's sharing about the power of blessings.
- You can find the link for the Spanish translation of the February VOCL.

Warm wishes,  
Aline and Jeff Fisher



### Simply Resting as the Spacious Awareness of What Is

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#### Bookstore & Tibet Shop

Ligmincha's online store is **currently offline** because of staffing issues.

We hope it will return soon.

In the meantime, visit the Bookstore & Tibet Shop when you come to Serenity Ridge Retreat Center. Most books published through Sacred Sky Press, Ligmincha International's publishing arm which supports books on Bon teachings and translations of texts, are available through [lulu.com](http://lulu.com).

#### About Voice of Clear Light

**Voice of Clear Light** is a free email publication of Ligmincha International. Your suggestions and contributions to *Voice of Clear Light* are welcome. To contact us, send an email to: [voiceofclearlight@ligmincha.org](mailto:voiceofclearlight@ligmincha.org)

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## An Edited Excerpt from Oral Teachings Given by Geshe Tenzin Wangyal Rinpoche, Summer 2018



When you come to a retreat here at Serenity Ridge, or to any retreat with me, you make a substantial effort involving your family, your work, finances, everything. It is an important opportunity for us to engage in the practice and for being in the practice. So when you get here, you want to make the best of it, don't you?

The most important way to make the best out of it is just to be – not to bring the same patterns of neurosis, of everyday life, that you live with. We try to be able to take a break from those, to cut something, to change something, to be here, as much as possible, with full openness toward these teachings, transmissions, experiences and learning. Being fully open means not having too much expectation, most importantly of yourself, but also of others and – thank you very much – of me either! [laughter] Whatever the expectations, usually you have too much of them, and that's not going to serve you well here. We come here to learn a different way of being.

In dzogchen teaching we speak of this sense of unbounded space, pure awareness and warmth as a core understanding of everything. That openness has so much to do with an absence of effort. Resting is the main path to get there, rather than through applying a lot of effort to try and push any obstructions away. In the practice when we talk about clearing, I say *allow to clear* a lot because it feels less effortful. Regardless of what words are used, in the end it all comes down to how much effort is expended. Effort is not encouraged; basically, effort is another word for pain. Whether you recognize it or not, it is a pain.

In the space of the openness and awareness and warmth that arises in practice, I encourage you to look at your life. Look at it from the space with the eyes of awareness, with the attitude of warmth. It's very different when you look from that place. You don't hate, you don't get upset, you don't get angry, because it's warmth, it's awareness, it's openness. How can you hate?

But when you don't look from this space, then it is the pain speech that is looking at the pain body. From there, it moves right into the mood of criticism. That happens all the time in daily life. The pain speech is active and criticizing the pain body. Does the pain body need criticism from the pain speech? No. Two pains are worse than having the one pain, right? Clearly. The fact, though, is that it happens. When it happens, if one recognizes it, that's also good; you see clearly that both the one who is criticizing and the object of criticism are in the same group – the pain identity or ego.

It's just simple recognition, and then resting. Resting is the key. This is what we need to embrace. Rest, rest, rest. Not so much, though, that you fall asleep in that restful place, because when you rest, you clearly can become more aware. It's like the analogy of water from a stream – when you agitate the water it becomes muddy, and for it to become clear, we need to stop shaking it and let it rest. Then the water returns to being very clear. All the mud and stones settle to the bottom. The buoyant leaves float to the top. And there in the middle, the water is crystal clear. That comes about through the power of resting. Then with that clarity, you can see deep down if there is something more that needs to be cleared. So resting is the key.

In the end, we say the true antidote is only one – the "A," which is pure awareness. As for the conventional antidotes, there are many. Love is the antidote for anger; generosity is the antidote for greed; openness is the antidote for closedness. They are paired like couples. But as a principle of dzogchen, there is only one antidote, and that is awareness. It's really amazing to understand in that way.



It is important to remember, when you are meditating and reflecting on your life, that you not look in the usual way, with fears looking at fears, or with pain speech looking at pain body, or with pain mind looking at pain speech. If we do that, we end up in the same place. Most of the time in our lives, that is the way we reflect on ourselves. It doesn't help, and sometimes it even makes things worse. In those cases, it is better not to analyze too much, or reflect too much, or think too much, because there's no solution there. It's like trying to make a very important life decision at a time when you are so tired, exhausted, unclear, and doubtful. It's clearly not a good time to do that. Instead, take a power nap! Get a good cup of fresh coffee. Or run a few miles, then come back and try making that decision. Then the result will be different, right? At least physically and energetically you're more clear and open to be able to see something.

If you are able to practice, then do the nine breathings or the five tsa lung and become aware of the stillness in your body, the silence in your speech, the spaciousness of your mind. Try taking a deep breath. Then, from that spacious, luminous awareness, look again at the situation. Similarly, if someone cannot see something clearly, rather than forcing their bad eyes to try to see what they cannot see, they put on their glasses and look again. That's the better solution – having one's glasses ready when needed.

We say, look from that spaciousness. Look with those eyes of awareness. Look with the attitude of warmth. These three aspects are what we've always been talking about. For example, bring to mind a



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person who is very challenging for you, and imagine that you have to talk about a complicated issue with that person. And this is not the first time that you've had to do that, either. Maybe it's the 108th time! [laughter] Now, if it hasn't worked for 100 times in the past, then what will make it work this time? The difference is that this time you will not get trapped in your pain body. You will not speak with your pain speech. Nor will you imagine with your pain mind. Also you will not get stuck with regard to your breath. Breathe deep, be still, be aware, feel that warmth and talk from that place, connecting.

If it's harder to do that with this particular person, then talk less, not more. You see, if it's harder to connect in that instance, then rest more in your heart rather than trying harder. Trying harder without having the positive qualities is not advised. The solution always involves coming back to the source. Then you will manifest from that place. If it's not possible to come from there, then it's okay – at least come back to the source. You might not resolve the problem, but at least you will not create more problems. That's a good enough outcome then.

When you are aware of what's happening or aware of what you feel, then it's important to observe what kind of awareness is there. The instruction during the practices is to be aware of what arises. But then what do I say? Don't judge. Most of the time what we do is become aware, then we judge or we analyze. But if you don't judge and simply be aware, that distinction is very important. Then you may look at something like this beautiful thangka here on the wall, say, and see that it's just beautiful, beautiful as it is.

It's a matter of simply looking at things as they are. This is one of the mantras that Yongdzin Rinpoche, my teacher, says when he's teaching: Leave it as it is. Leave it as it is. Can you leave it as it is? It's hard. It may be only for small moments of maybe five minutes, or two minutes – that's fine. Leave it as it is. It is sometimes described in the text as seeing with the eyes of a corpse. Do you think that a corpse lying with eyes open is analyzing you, wondering, *hmm, what astrological sign are you? You must be a Libra or a Pisces.* No, it's not analyzing you. Another way that it's described is like seeing with the eyes of a baby. I like that description better, but they're pointing to the same way of seeing.

If in meditation you find that you are carried away with strong feelings, maybe of fear or self-doubt, then it's good to draw your attention to your body, because you are so very much in your head, in your mind, in your stories. When something is charging us up, then it's like we say at the beginning of meditation – bring your attention to your body. Your body is grounding your mind, grounding all the things that you are thinking and that your mind is imagining. The pain mind needs the support of that silence and stillness. If you can come more into your body, it will help bring you more into the present moment.

Why is there such an emphasis on being in the present moment? It's because being truly in the present moment, things are good. Even if you have problems, they are simply, in that moment, an experience happening. When one is living more fully in the present, there's no reason to think so much about the future. The future will be beautiful, anyway, when you're living in the moment. Whatever the future brings – all of its causes and conditions, either individual or collective, whatever is meant to come – will be good, because they're all coming out of the present moment. Is that clear?



## Conduct Is Practice

### A Letter About Developing Ligmincha's Code of Conduct



In spiritual communities around the world, people have recently been coming forward to speak about misconduct and abuse – sexual, financial, physical, verbal.

All communities in which there are asymmetrical power structures (teacher/student, boss/employee, staff/volunteer, member/nonmember) face such problems. Reading about the struggle of individuals to expose these situations, come to terms with them, and heal fills my heart with sadness and compassion. Such disclosures have also strengthened our collective resolve within Ligmincha to do more to minimize the risk of harming one another, protect the teachings and preserve our integrity as practitioners.

The element of conduct needs emphasis in our practice and in our relationships. To that end, we are committed in thought, word and deed to creating a community founded on the equality of all. Ligmincha aspires to be a community in which every individual is respected and even cherished as a future buddha. Every sentient being has this innate capacity. Whoever you are, whatever identities you hold, whether you have been practicing for one month or most of your life, we want you to feel welcome in our online communities, at our retreat centers and in our practice groups. We hope that you feel this way already. At the same time, we must actively work to ensure that what we hope for is a reality, not only today but in the future, too.

With the encouragement of our spiritual director, Tenzin Wangyal Rinpoche, a group of board members and senior students are drafting a formal code of conduct. We are working to make clear the behaviors expected from all of our teachers, instructors, staff, and volunteers, as well as from every participant in our community. The more authority one holds, the more responsible one is for guiding and shaping the character of the community.

In addition to formalizing a code of conduct, we will make it an integral part of our trainings at every level of Ligmincha. There will be a clear and impartial process to hear allegations of misconduct, evaluate them, and make space for healing and change as needed. Our goal is to create opportunities for each practitioner to fully express their best self. Any individual or group actions that inhibit our collective pursuit of self-realization must be identified and changed. For it is in our service to one another that our practice bears fruit.

We will make this new code of conduct available to all after it is finalized over the coming months.

In Service to Bön,  
Rob Patzig  
President, Ligmincha International



## ‘Their Blessings Are Here’

### An Interview with Khenpo Geshe Nyima Rinpoche, Head of Menri’s Dialectic School

*From January 29–February 4, Menri Shedrup Khenpo Geshe Nyima Dhondup Rinpoche, head of the Bön Dialectic School at Menri Monastery, visited Charlottesville and taught at Serenity Ridge. During his stay, he attended a welcome dinner with local sangha hosted by Sue Davis-Dill and Norman Dill, went sightseeing, and gave teachings at Serenity Ridge on the nature of mind from both the Zhang Zhung Nyen Gyü and the Ma Gyü. At the end of his teachings, Rob Patzig, Ligmincha’s president and board chair, conducted a short interview.*



**VOCL:** Rinpoche, thank you for making time to talk. You have been in the United States for a while now. Is this your first visit?

**KNR:** Yes, this is my first time. All the young people, they all want to go to the U.S., so I thought, if I travel, I should go there. [laughter]

**VOCL:** You have traveled to other countries in the past. Do you like to travel?

**KNR:** [Pause] Not so much. I have many responsibilities at Menri. It is best when I am there. But it is very nice here.

**VOCL:** Can you say something about your role at Menri? You are the abbot and the head teacher of the Bön Dialectic School, yes?

**KNR:** Yes, that is correct. At Menri I am one of several with the main responsibility for the Monastery. There is, of course, His Holiness Lungtok

Dawa Dargyal Rinpoche, who has the greatest responsibility, and His Eminence Menri Lopon Trinley Nyima Rinpoche. As khenpo and lupon for the Dialectic School, I am responsible for the training and education of the monks and nuns. This means I must know the sutra, tantra and dzogchen, and teach them to others.

**VOCL:** You are responsible for the training of the nuns as well as the monks?

**KNR:** Yes, both. Right now there are 17 or 18 nuns studying [from nearby Redna Menling Nunnery]. They are very good students. The first group should finish [their geshe degrees] in about three to four years.

**VOCL:** What do you think of Serenity Ridge?

**KNR:** I am very happy here. As soon as I came, my mind became very peaceful. As the center of Ligmincha International, Tenzin Wangyal Rinpoche has created a powerful place for practitioners. And this place has received so many blessings. His Holiness the 33rd Menri Trizin, His Eminence Yongdzin Rinpoche, His Eminence Menri Lopon Rinpoche, Khenpo Tenpa Yungdrung Rinpoche and many, many others have been here. Their blessings are here. I think that this is a very good place for people to come. It will support their practice, and they will get the blessings of so many masters.

**VOCL:** Do you have any advice or thoughts that you would like to share with Western students of Bön?

**KNR:** Hmmm, yes. The texts are very important. We are born, and we all die, but the texts continue and carry the teachings. I often say that the texts are the best teacher of all. You should study a little bit every day, as much as your ability allows. But it is also important to practice. Without practice, the wisdom will not develop. So the texts are not enough. That is what I want to say, yes. I think that is enough. Thank you.

## Khenpo Nyima Rinpoche's Biography

Menri Shedrup Khenpo Geshe Nyima Dhondup Rinpoche, or Khenpo Nyima Rinpoche, was born in 1978 in Delhi, India and attended the Central School for Tibetans in Dolanji from the ages of 8–15. In 1992 he was ordained a novice monk and was admitted to the Bön Dialectic School of Menri Monastery. In February 1996, on the anniversary of Nyame Sherap Gyaltzen, he received full ordination from His Holiness Lungtok Tenpai Nyima Rinpoche and from His Eminence Yongdzin Tenzin Namdak Rinpoche.

After more than 15 years of study of Bön sutra, tantra, dzogchen and the five major and minor sciences of the Bön tradition, he received his geshe degree in 2006. In 2008 he was enthroned as Menri Shedrup Lupon, the head teacher of the Bön Dialectic School at Menri Monastery, and in 2012 he was enthroned as the Menri Shedrup Khenpo, the abbot of the Dialectic School.

Khenpo Nyima Rinpoche has been teaching Bön Dialectic School students for more than 15 years, has presented at several Bön and Buddhist conferences, and has contributed articles to various journals. He also has the additional responsibilities of general secretary of the Governing Council of Menri Monastery and, since 2011, director of Menri's official website ([www.theyungdrungbon.com](http://www.theyungdrungbon.com)). He is the author of several books that cover the main philosophical teachings in the Bön tradition.

As both head teacher and abbot for the dialectical school, Khenpo Nyima Rinpoche oversees all of the monks and the nuns studying for their geshe degree. Under most circumstances his obligations prevent him from traveling for long periods of time. However, the 34th Menri Trizin, His Holiness Lungtok Dawa Dargyal Rinpoche, was teaching during the time of his visit, and this allowed Khenpo Nyima Rinpoche to visit the United States.



## His Holiness the 34th Menri Trizin Teaching Tour Begins in May

### Ligmincha Centers in Europe and U.S. Prepare for the Three-Month Tour



His Holiness the 34th Menri Trizin, Lungtok Dawa Dargyal Rinpoche, will visit the West for the first time since his enthronement during a three-month teaching tour that begins early this summer.

The tour, organized by Ligmincha International, will begin with His Holiness's visit to London, where he will teach at the [Tibetan Yungdrung Bön Study Centre](#) May 24–26. He will teach in Montpellier, France at [Tazig Samten Ling](#) May 31–June 2. He will teach at Ligmincha's [Chamma Ling Poland](#) in Wilga June 5–9, 2019 on "The Long Life Practiced of Tsewang Rigdzin." From there, he will teach at [Ligmincha Berlin](#) June 11–12, followed by [Shenten Dargye Ling](#) in Blou, France from June 14–16. Contact the individual centers

for more information.

On his North American tour, His Holiness will join Geshe Tenzin Wangyal Rinpoche for the [Annual Summer Retreat](#) at Serenity Ridge Retreat Center, headquarters of Ligmincha International, June 23–July 7, 2019. They will teach on the topic of "Tummo: Inner Fire of Realization." Teachings on the Three Great Mantras will be included. For the last two days of the retreat (July 6–7), His Holiness will give teachings and empowerment on "The Knowledge and Wisdom of Longevity: Teachings from the Tsewang Jarima."

The tour also will take His Holiness to [Mexico](#), where he will teach in Mexico City July 9 and at Valle de Bravo July 11–14. He also will teach at five other Tibetan Bön Buddhist centers in the United States and Canada. For more information about the North American teaching tour, click on the link below.

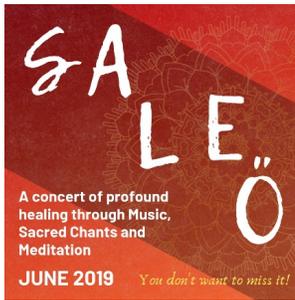
Don't miss this rare opportunity to receive teachings from the head of the Bön tradition! All teachings will be translated into Western languages. Tenzin Wangyal Rinpoche urges Ligmincha sangha members to make a heartfelt connection to His Holiness.

[Poster of North American tour](#)



## Attend Sa Le Ö Musical Healing and Meditation Concerts in U.S. and Mexico

## First Performance June 9 in Houston, 3 Concerts in Mexico, Final Performance at Serenity Ridge June 22



Sa Le Ö, a concert of profound healing through music, sacred chants and meditation, created under the guidance of Geshe Tenzin Wangyal Rinpoche, will tour the U.S. and Mexico in June 2019. Proceeds from all performances will be donated through Ligmincha International to support children in marginalized areas of India and Nepal, including Menri Monastery in India.

The concert will feature relaxing bamboo flute music by Bansuri flute artist Raman Maharjan from Nepal and the vocals of Tibetan master singer and dancer Tsering Wangmo, who will chant Tibetan mantras. The audience is invited to participate actively in the mantra chanting, creating a connection with the performers. In between each of the three mantra performances, guided meditations will be linked to each of the musical offerings.

Here is the concert schedule:

**June 9:** Houston, Texas. Museum of Fine Arts Houston. [Learn more/buy tickets](#)

**June 13:** Torreón, México. Teatro Isauro Martínez. [Learn more/buy tickets](#)

**June 15:** Ciudad de México. Teatro Milán. [Learn more/buy tickets](#)

**June 16:** Valle de Bravo, México. Great Bön Stupa for World Peace. [Learn more/buy tickets](#)

**June 22:** Shipman, Virginia. Serenity Ridge Retreat Center. [Learn more/buy tickets](#)



**Raman Maharjan** is a well-known bansuri flute artist from Nepal. He has performed in countries including Switzerland, Germany, Austria, Spain, Norway, Italy, Japan, China, Hong Kong, Tibet, Singapore, Malaysia, Taiwan, Australia and the United States.



**Tsering Wangmo** is a Tibetan performing arts artistic director, and master singer and dancer. A graduate of the Tibetan Institute of Performing Arts in Dharamsala, India, she is co-founder and artistic director of Chaksam-pa, a well-known Tibetan dance and opera company in California. Her vocal and dance performances worldwide include Lincoln Center in New York and the Warner Theatre in Washington, D.C. She has made numerous recordings.

[View poster](#)



### An Interview with Ellen Coleman

#### Ligmincha International's New Chief Financial Officer

*Ligmincha International welcomes sangha member Ellen Coleman as the new chief financial officer (CFO) of Ligmincha International. Rob Patzig, Ligmincha president and board chair, interviewed Ellen recently about her background and her goals for supporting the organization.*



**VOCL:** Ellen, you've been a student of Tenzin Wangyal Rinpoche for some time. Can you tell us about when and where you first met Rinpoche?

**Ellen:** I met Tenzin Wangyal Rinpoche 25 years ago in the highlands of New Mexico, north of Taos. Soon afterwards I took an Introduction to Dream Yoga course with him. Years later I returned and asked if he would teach me more. During the five-year Experiential Transmission series, which I recently completed at Serenity Ridge, I took more of his teachings through GlideWing, Rinpoche's live Facebook broadcasts and at retreats at Serenity Ridge.

**VOCL:** So you support your practice with both online and retreat activities. Do you find that they are complementary?

**Ellen:** You seemed surprised that I had taken Dream Yoga so many times through GlideWing. I do not live in a town with a Bön meditation group, so these online classes are an incredible support for me. Because Rinpoche answers questions of all the course participants, my spiritual horizons are broadened by others' experiences and understandings.

**VOCL:** Ligmincha has been looking to recruit a new CFO for some time, but not all of our readers may know what a CFO does. Can you tell us about the work you do?

**Ellen:** Right now, I'm answering a ton of emails, while looking out at a lovely view in Victoria, BC! My immediate goal is to develop reporting that makes it easy for the Board of Directors and program developers to understand how we are doing and how much fundraising we need to do to achieve the

mission of Ligmincha International, which is to preserve the precious Tibetan Bön teachings and to keep this doorway to the teachings open.

**VOCL:** Most of us probably think of finance as just being accounting or bookkeeping. But it sounds like there is a lot more involved in it.

**Ellen:** Yes, it is about ensuring that Ligmincha is on solid financial footing, helping ensure that there are funds for our projects, and that we are good stewards of our donors' trust and donations. My business background brings risk analysis to the mix, so I am also involved in procedures that protect Ligmincha's interests.

**VOCL:** What led you to this position?

**Ellen:** After sitting on a financial committee for the Board of Directors for almost two years, I was asked to step up and could not say "no." I can recognize opportunity when it knocks on my door. My early education included getting a liberal arts degree from the University of Texas. That and a liberal dose of inner direction led me to training as a classical homeopath and nutritional counselor earlier in my life. Later, while working and raising two daughters, I had the opportunity to take university-level coursework and mentoring in organizational development, human resources and financial management. From 2003–2016, I had the good fortune to apply those learnings as a co-owner and executive manager of a quickly growing and successful solar design and sales company.

**VOCL:** Is there anything else you would like to say about yourself or about your new role?

**Ellen:** So much of what I've learned has come from taking on tasks when there simply was no one else to do them. From building homes and gardens, to volunteering with nonprofit organizations, to setting up financial reports that tell me, from a distance, what is going on in a business, I've been fortunate to find livelihood that is fulfilling and which supports life and people in a positive way. Rinpoche speaks so often about how service to others is an expression of our spiritual practice. I feel fortunate to help lay a foundation that will contribute to the longevity of the Tibetan Bön Buddhist spiritual tradition all around the world.

**VOCL:** If the reader has talents and/or inclination to help us on our quest, contact [Rob Patzig](#) and we'll be sure to forward your request to appropriate person.

Thank you!



## Tenzin Wangyal Rinpoche's Worldwide Teaching Schedule

### Upcoming Retreats Available on Ligmincha Website

Here is a list of Rinpoche's upcoming retreats through June 2019. It includes Rinpoche's in-person teachings at Ligmincha International retreat centers or other locations throughout the world. It also includes his online teachings offered through Ligmincha Learning or GlideWing. The schedule will be updated as teachings are added or revised.

- **March 30–April 21:** Online course through GlideWing: [Tibetan Meditation: The Nature of Mind](#)
- **March 30–December 31, 2019:** Online course through Ligmincha Learning: [Ngöndro: The Foundational Practices](#)
- **April 6–7:** Pasadena, California (near Los Angeles): [The Knowledge and Wisdom of Longevity](#)
- **April 11–14:** Serenity Ridge Retreat Center, Nelson County, Virginia: Spring Retreat: [The Five Elements: Connecting With The Living Universe](#)
- **April 14–16:** Serenity Ridge Retreat Center, Nelson County, Virginia: [Ligmincha Symposium for Contemplative Sciences: Body, Breath & Mind](#)
- **April 26:** La Isleta del Moro, Almeria, Spain: [Spontaneous Creativity](#)
- **April 27–28:** La Isleta del Moro, Almeria, Spain: [Dream Yoga](#)
- **May 3–5:** Berlin, Germany: [The Seven Mirrors of Dzogchen, Part 3 of 3](#)
- **May 10–12:** Vienna, Austria: [The Five Wisdoms, Part 2](#)
- **May 11–June 9:** Online course through GlideWing: [Tibetan Dream Yoga](#)
- **May 11–June 29:** Online course through Ligmincha Learning: [Transforming our Emotions Through the Six Lokas](#)
- **May 17–19:** Paris, France: [A-tri, Part 2](#)
- **May 24–26:** Posthoornchrch, Amsterdam, Holland: [A-tri \(continued\)](#)
- **May 31–June 2:** Bulle, (Pont la Ville) Switzerland: [The Five Wisdoms](#)
- **June 5–9:** Ligmincha Poland: [Teachings with honored guest His Holiness the 34th Menri Trizin](#)
- **June 11–12:** Ligmincha Berlin: [Teachings with honored guest His Holiness the 34th Menri Trizin](#)
- **June 23–July 7:** Serenity Ridge Retreat Center, Nelson County, Virginia: Summer Retreat—[Tummo: Inner Fire of Realization, Part 2 of 3](#)



- **June 29–July 21:** Online course through GlideWing: [Healing From the Source: Meditation as Medicine for Body and Mind](#)

[Schedule by date](#)



## Spring Retreat and Symposium for Contemplative Sciences

### Coming Up in April at Serenity Ridge

Registration is still open for the annual Spring Retreat and a special Symposium for Contemplative Sciences, both to be held at Serenity Ridge Retreat Center in Virginia in April.



**The Serenity Ridge Annual Spring Retreat** on "The Five Elements: Connecting With The Living Universe" with Geshe Tenzin Wangyal Rinpoche will be held April 11–14. According to the ancient Tibetan spiritual traditions, the five natural elements of earth, water, fire, air and space are fundamental aspects of a living universe. Rinpoche will guide practices and activities through which we can deeply connect with the elemental essences, and nourish and restore health and vitality.

[Learn more/register for Spring Retreat](#)



**The Ligmincha Symposium for Contemplative Sciences: Body, Breath and Mind** will be held at Serenity Ridge April 14–16 with Geshe Tenzin Wangyal Rinpoche and a [range of presenters](#). Speakers will discuss the latest research from leading mind scientists and humanities scholars, alongside experiential knowledge from meditation practitioners and Tibetan medical doctors.

[Learn more/register for Symposium](#)



## Tenzin Wangyal Rinpoche LIVE

### Upcoming Broadcasts on Facebook

Tenzin Wangyal Rinpoche invites you to connect with him, the ancient Tibetan teachings and fellow students around the world through regular live broadcasts that can be easily viewed on [Rinpoche's Facebook page](#).

Each of the scheduled broadcasts shown below includes a teaching and guided meditation and is free and open to all – you don't need a Facebook account to view it. Each is part of Rinpoche's ongoing series of Pith Instructions, in which he offers personal reflections on the heart essence of dzogchen.

- April 4, 1 p.m. New York time: "Precious Gems: Witnessing the Sacred in All You Meet"
- April 18, 1 p.m. New York time: "Beyond Fear: The Ultimate Protection Is Within You"



To receive advance updates, subscribe to our Announcements email list by sending an email to: [twr-live-announcements+subscribe\[at\]googlegroups.com](mailto:twr-live-announcements+subscribe[at]googlegroups.com) (please copy and paste this address into your email application TO, replace [at] with @). You'll receive a return email (check your SPAM folder if needed); replying to this email will activate your subscription.

[More about Tenzin Wangyal Rinpoche LIVE and latest schedule updates](#)  
[Archive of recorded live broadcasts](#)



## GlideWing Online Course Starts March 30

### 'The Nature of Mind: Achieving Great Bliss Through Pure Awareness'

"The Nature of Mind: Achieving Great Bliss Through Pure Awareness," is a three-week course with Tenzin Wangyal Rinpoche, running March 30–April 21. This ancient Tibetan meditation practice teaches you to enter the state of pure awareness that leads to peace, joy and ultimately, to self-realization.

Learn and practice from your own home, at your own schedule, with personal guidance from Tenzin Wangyal Rinpoche, founder and spiritual director of Ligmincha International.



These teachings are a direct introduction to the nature of mind. In this interactive course, Rinpoche will guide you through each of the five steps of meditation in the Fivefold Teachings of Dawa Gyaltsen. Not only can you learn how to heal your day-to-day life, making it lighter and more joyful, but through the profound simplicity of this practice, you can recognize and connect with your innermost essence, the nature of your mind as a buddha or pure consciousness. Personal support and guidance are provided by Geshe Tenzin Wangyal Rinpoche.

[Learn more/register](#)

Coming in May: "[Tibetan Dream Yoga](#)" with Tenzin Wangyal Rinpoche, May 11–June 9, 2019.



## Two Upcoming Ligmincha Learning Online Courses

### 'Ngöndro' Begins March 30 and 'The Six Lokas' Begins May 11



*Tapihritsa*

Ligmincha Learning is offering two upcoming online courses with Tenzin Wangyal Rinpoche: "Ngöndro: The Foundational Practices" starting March 30 and "Transforming Our Emotions Through the Six Lokas" starting May 11.

"**Ngöndro: The Foundational Practices**" is a nine-month online course with Geshe Tenzin Wangyal Rinpoche that will be held from March 30–December 31, 2019.

The ngöndro teachings are a set of nine practices that offer complete instructions for taming, purifying, and perfecting the suffering mind. Although these practices are considered the foundation for entrance into the five-part cycle of Tibetan Bön dzogchen teachings – Bön's highest teachings on the nature of mind – many practitioners adopt the ngöndro as their main meditation and complete the nine sets of 100,000 repetitions over the course of a lifetime. Within each is contained the entire path to liberation. They are considered to be the foundational practices for the entire tradition.

There are three groups of ngöndro practices.

#### The Three Practices for Taming Oneself:

- Opening Your Heart with Guru Yoga
- Impermanence
- Admitting Your Misdeeds

#### The Three Practices for Purifying Oneself:

- Bodhicitta: Generating the Mind Intent on Enlightenment
- Going for Refuge
- Offering the Mandala

#### The Three Practices for Perfecting Oneself:

- Purification through Mantra
- Offering Your Illusory Body as a Tsok
- Request for Blessings

[Learn more/register](#)

"**Transforming Our Emotions Through the Six Lokas**" is a seven week course running from May 11–June 29, 2019.

At one time or another each of us suffers strong emotions that throw us off balance, cause us to act in ways that we later regret and make us lose touch with our true nature. Centuries ago, the masters of the Bön lineage developed the meditations of the Six Lokas specifically to remedy this situation, to help us live our lives in a balanced and relaxed way.

The meditations focus on the root causes of our suffering: anger, desire or greed, ignorance, jealousy, pride and laziness. Through each meditation we examine our habitual patterns so that we may recognize them, then invoke the enlightened energy of the buddhas to purify and transform us so that we and all other beings might not continue to suffer in this way. The practices have a



*Shenlha Okar –  
Essential Buddha of the  
Six Lokas Practices*

deep healing and transformative power, and are traditionally practiced at length as a preliminary to dzogchen contemplation.

[Learn more/register](#)

Coming in July: [Sherap Chamma, Mother of Wisdom and Love](#) with Marcy Vaughn, July 10–August 7, 2019.



## Opening the Door of Body

### An Interview with 3 Doors Senior Teacher Laura Shekerjian

*Laura Shekerjian, a senior teacher with The 3 Doors, is a psychotherapist practicing in Berkeley, California and a longtime practitioner in the Bön tradition. Holding master's degrees in counseling psychology as well as Buddhist studies, she has worked for more than 20 years in individual, group and classroom settings to actively engage her clients and students in the process of self-discovery. Through The 3 Doors she is offering several programs related to [Opening the Door of the Body](#). She was interviewed recently by Robyn Tighe of The 3 Doors.*



**3 Doors:** Why did you choose Opening the Door of Body as a focus for your programs?

**Laura Shekerjian:** I started getting interested in what it really means to connect with the body. Even though I was doing my best to follow the instruction *bring awareness to the body*, I began to wonder if this was in fact what I was doing. How was I assessing whether I was connected? What was I actually experiencing?

When I looked closely, I started to recognize how often my mind stepped in to interpret and control my experience with my body. For example, I realized that when told to connect with my body, my mind would brush over my face and then conclude I had connected. In other words, I had learned that *connecting* meant touching some piece of my body, deciding I had followed the instruction and then moving on to whatever was next. This "moving on" was a necessity of the mind and prevented true contact and deepening. And so I asked myself, *if I can't even feel my body as a whole, how can I deepen into stillness in an authentic way?* This led me to really slow down my practice and work more kinesthetically to explore my relationship to the body as a door.

I became interested in how the small or limited identity is held in the body, for example, in the meditation posture itself. I noticed myself and others holding the posture with tension—frowning, tightening the jaw, closing the abdomen—and then trying to practice from the limitations of this tension. This led me to consider the question, *who is practicing?* Which self is guiding the practice, assessing the results and probably not even changing?

**3 Doors:** Are the practices supportive of connecting to the lower chakras, too?

**Laura:** Yes. I think that in the West, we often operate from our minds and the upper centers. So much of what we do supports visual as opposed to tactile experience, and the demands of life cause us to emphasize doing over being. People don't often just sit in a café, for example, without needing to inform, entertain or distract themselves. When you don't just sit, you aren't really resting into the moment and into yourself. To really rest, you have to let go of the congestion of habitual stances. And in order to do this, you have to take the time to become sensitive to how you are holding yourself, where you are "locating," and how this affects your experience.

In particular, I think many of us do not fully inhabit our lower chakras. There is a lot stored there that we want to avoid. Eventually, we want to live from the whole of us, not just part. But we don't often know we are living "partial" lives. Attention to the body can help us recognize our default positions.

**3 Doors:** How has working with the body and breath affected you personally?

**Laura:** Over the years I've been struck by how immediately body and breath reveal how I'm doing in a particular moment. I remember being in a group interview for graduate school where everyone was expressing their nervousness and anticipation. I was sitting there sweating and trembling but convinced that I was calm and somehow above all the emotions others were sharing. At that point in time, I hadn't yet recognized the prevalence of fear in my life. When I began to pay attention, I started seeing how fear manifested in a shallow breath and a reluctance to rest into my back and lower body. When I looked deeper, I could see how a lack of trust in life was preventing me from truly letting go. If I couldn't let go, how could I take refuge? What I had been calling taking refuge was being blocked by fear because the fear-self had become the practitioner without me being aware of it.

**3 Doors:** Tell us about your new monthly meditation sessions.

**Laura:** We all know that continuity is very important. My plan is to offer ongoing monthly guided

meditation sessions, where people can have a sense of being supported to go deeper into what I have offered in my programs. The format will be an hour-long meditation followed by a half-hour of sharing and discussion where people bring their challenges and excitements about their own practice. I think that by articulating our own experience and hearing the experiences of others, we energize our practice and encourage one another to go even further.

[Learn more about the 3 Doors Opening the Door of Body Programs](#)



## Longevity Practice of Lama Tsewang Rigdzin

### Upcoming Teachings in Pasadena, California and at Chamma Ling Colorado



Two upcoming teachings, in Pasadena, California and at Chamma Ling Colorado, will focus on the longevity teachings of Tsewang Rigdzin (Rikdzin).

**Join Geshe Tenzin Wangyal Rinpoche on April 6-7, 2019** in Pasadena, California, near Los Angeles for teachings on "The Knowledge and Wisdom of Longevity: Teachings from the Tsewang Jarima." In this special two-day retreat, Rinpoche will for the first time in California offer teachings from the Tsewang Jarima, a text by Tsewang Rigdzin, known as the "King of Longevity" and also a dzogchen lineage master.

[View program flyer](#)

**Join Geshe Denma Gyaltzen on April 25-29, 2019** at Chamma Ling Retreat Center near Crestone, Colorado for a retreat on "Longevity Practice of Lama Tsewang Rikdzin," the first in a series of three retreats on Soul and Life Force Retrieval that will be taught over the next year. This ritual, although complete in itself, is part of a group of of practices that is called Soul and Life Force Retrieval that will be taught in three consecutive retreats.

Lama Tsewang Rikdzin was the son of the great Bön sage Drenpa Namkha. Literally, *tsewang* translates as power of life or power of longevity. Geshe Denma Gyaltzen will teach from the ancient text of the Tsewang Jarima.

**Geshe Denma Gyaltzen** is the resident lama of Ligmincha Texas, resides in Houston, and has taught at centers throughout the United States and Europe. Born in northern Nepal, he began his studies at Menri Monastery in 1981, receiving all the teachings, initiations and transmissions in sutra, tantra and dzogchen, and was awarded the geshe degree in 1996.

Retreats in the Soul Retrieval series:

- **April 25-29, 2019:** Longevity Practice & Ganapuja of Lama Tsewang Rikdzin
- **October 3-6, 2019:** Soul Retrieval (*La Lu*)
- **April 30- May 3, 2020:** Life Force Retrieval

[Learn more/register](#)

[Learn more about Chamma Ling Colorado](#)

***Indestructible: The Longevity Practice of Lama Tséwang Rikdzin***, is a beautifully translated and annotated book by Raven Cypress Wood, published by Ligmincha's Sacred Sky Press. Known as the "King of Longevity," eighth century Tibetan master Tséwang Rikdzin composed many ritual texts aimed at alleviating suffering and was a dzogchen master.

[Sacred Sky website](#)



## Student and Teacher

### Together on the Path

*As students on the Tibetan Bön Buddhist path, we offer our teachers a range of simple and difficult questions. Geshe Tenzin Wangyal Rinpoche has a wonderful ability to understand human nature, cut to the truth and share his wisdom in his response to these questions. Here is a comment from a student attending the 2018 Summer Retreat at Serenity Ridge and an edited excerpt given in reply by Rinpoche.*

**Student:** Rinpoche, today just in my simply hearing you and the lamas reciting the prayer that's connected with our practice, my experience was that it touched a much deeper place in me than I've ever been able to touch in my own practice. And a wonderful experience arose of having so much trust in



such beautiful and reliable deities and guides. I was wondering if you could say something about that experience?

**Rinpoche:** Well, that's what it is! When we talk about the blessings, grace, connection to the lineage, that's what it is, you know? But of course, you are very open to be experiencing it in that way. For people who are not so open, then it won't happen. But when you're open like that, then for sure it's a support – the power of the lineage, the power of the support, for what you are feeling. So, just enjoy it!  
[laughter]



## Spanish Translation of VOCL

### Link to February Issue Now Available

Look for the [translations of Voice of Clear Light](#) newsletters at the top of the [Voice of Clear Light](#) website.

[Read VOCL in Spanish](#)



## Upcoming Retreats

### Serenity Ridge Retreat Center

The retreats listed below will take place at Serenity Ridge Retreat Center, Ligmincha International headquarters located in rural Nelson County, Virginia. To register or for more information, click on the links below, [email us](#) or call 434-263-6304.

**April 8–11, 2019**

**Spring Service Retreat**

[Learn more](#)

**April 11–14, 2019**

**Spring Retreat—The Five Elements: Connecting with the Living Universe**

with Tenzin Wangyal Rinpoche

[Learn more/register](#)

**April 14–16, 2019**

**Ligmincha Symposium for Contemplative Sciences: Body, Breath & Mind**

with Tenzin Wangyal Rinpoche and other researchers/presenters

[Learn more/register](#)

**June 17–23, 2019**

**Summer Service Retreat**

[Learn more](#)

**June 22, 2019**

**Sa Le Ö Benefit Dinner and Concert for Tibetan Orphans**

[Learn more/register](#)

**June 23–July 7, 2019**

**Summer Retreat—Tummo: Inner Fire of Realization, Part 2 of 3**

with His Holiness Lungtok Dawa Dargyal Rinpoche and Geshe Tenzin Wangyal Rinpoche. All are welcome.

[Learn more/register](#)

**October 22–27, 2019**

**Fall Retreat—Guidance for Living and Dying: Commentary on the Bardo Teachings from the Bön Mother Tantra**

with Geshe Tenzin Wangyal Rinpoche

**November 7–10, 2019**

**Trul Khor, Part 2 and Part 3**

with Alejandro Chaoul-Reich and Rob Patzig

**November 8–10, 2019**

**Special Retreat, Topic TBA**

with H.E. Menri Lopon Trinley Nyima Rinpoche

**December 26, 2019–January 1, 2020**

**Winter Retreat—Dzogchen Silent Practice Retreat: Turning Inward**

with Geshe Tenzin Wangyal Rinpoche

To register for any of the above retreats, or for more information about teachings in the Bön Buddhist tradition of Tibet, please [email the registrar](#), call 434-263-6304 or visit the [Serenity Ridge website](#).

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