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Volume 23, Number 3 / June 2023



Letter from the Editors

Immeasurable Sunlight



Dear Friends,

We celebrate the special occasion of His Holiness the 34th Menri Trizin Rinpoche being with us again at Serenity Ridge, teaching alongside Tenzin Wangyal Rinpoche for the upcoming summer retreat at Serenity Ridge, by sharing two teaching excerpts in this issue! The first one is from a recent retreat by Tenzin Wangyal Rinpoche. It's on recognizing our mistaken perceptions and identities, and being genuinely open to questioning and transforming them, for living with less stress and suffering for ourselves

and others. The second teaching excerpt comes from teachings on the Twenty-Four Masters by the previous Menri Trizin, His Holiness Lungtok Tenpai Nyima Rinpoche, from the book *Living Wisdom*, a compilation of dzogchen teachings that he gave at Serenity Ridge.

We are happy to share this link to a beautifully done [YouTube video of photographs](#) put together by Ligmincha Germany commemorating Tenzin Wangyal Rinpoche's 27 years of teaching in Germany. Congratulations all!

More news and events at Ligmincha:

- Register for the in-person or online Summer Retreat at Serenity Ridge June 24-July 1 & July 2-8 with Tenzin Wangyal Rinpoche and honored guest H.H. the 34th Menri Trizin.
- See Tenzin Wangyal Rinpoche's 2023 schedule.
- View upcoming CyberSangha events.
- New One Taste video series from recent teachings in Valle de Bravo, Mexico.
- Read the latest update about new prayer wheels coming to Serenity Ridge.
- Ligmincha Learning's online course on tsa lung begins June 30.
- View Ligmincha's updated Code of Conduct.
- The 3 Doors announces the new North American Academy and more upcoming events.
- GlideWing's online workshop on Awakening the Sacred Arts begins June 10.
- Enjoy an article from the VOCL archives on summer retreat 30 years ago!
- In the Student and Teacher article Rinpoche gives advice about the dzogchen teaching on leaving it as it is.
- Read the Spanish translation for the April VOCL.

In Bon,
Aline and Jeff Fisher



Focusing the Light of Awareness on Our Own Cases of Mistaken Identity

An Excerpt from Tenzin Wangyal Rinpoche's April 2023 Teachings

Within these ancient Bon teachings, and particularly in the dzogchen teaching, the truth is spoken of as being a pure space, a pure light, a pure energy. That is the truth. And who we are is also pure space, pure light and pure energy. Now if you look at what personal truths you create and your perception of

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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](#).

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

For more information about Ligmincha International, the teachings of Tenzin Wangyal Rinpoche, or retreats at Serenity Ridge or our other regional centers, please contact us at:

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your truths and how they affect you, then it's clear, that's not good news, right? So what we are trying to do here is to foster a change in perception.

Let me give you a couple of examples. First is the situation where two people fall in love and eagerly get married, but then over time they find themselves ending it all in an ugly divorce. It's the same two people, in the same relationship, and at the beginning it's beautiful, but by the end it becomes very painful and ugly. In the beginning each person sees the other's best qualities, yet by the end they see only the worst in each other. And of course both

parties will have their stories, including their families' stories, so there will be no end to the stories.

But what is the truth here? They would say, *well it is not working out. Why? Because we are so different.* That means *given what I identify with now, I cannot deal with this other identification I have as a partner.* Or with a little bit more compassion they could instead say, *we respect the differences between us, and we love each other regardless of those differences, but we are not able to deal with what we identify with now.* And that's the truth. It's a perception, right?

Or consider a more personal example: the perception and the self-image of someone who is anorexic. No matter how thin they are, their perception is always that they are fat. And it will greatly affect their health. However, it all starts with a perception, the image of one's body. That perception for them, though, does not represent the actual truth of what the body's condition really is, rather only how they are perceiving it. So again, it's a matter of perception.

The main point is that the personal reality that we create in such a solid way, actually, there is no reality like that. And the only way that you can be free from what you have created is to know that what you have created is not that real. That's the difficult part. It is easy to talk about philosophy, and talk about what is the right thing to do, or what is the wrong thing to do, and about how people should live, who's living in the right way and who's living in the wrong way. We are happy to talk about everything except our own personal world. Whatever reality that we really do create ourselves, we won't change that. The changes we are willing to talk about lie outside of that!

We are not able to see that we are not actually shifting anything in our own personal world. We don't see that we are not even able to question it. We are not even trusting our strength enough to question it and be free from it. Very often what we do is just leave it alone and work on everything else lying outside of it. Have you noticed that? And when you are able to come inside of that boundary, then that's called real personal work. Right? It's not a philosophy, it's personal work, because you are working within the boundary of the personality of yourself. That's the beauty, that's the gift, that's the strength of these teachings, these practices.

In the monastery as monks, we have a lot of time; 30 years of our time there is spent debating about whether the pillar is empty of inherent existence or not, or whether the glass is empty of inherent existence or not, and we forget about whether my own identity is empty or not; we don't talk so much about that, especially in epistemology. So I have wanted more and more to speak in a way that makes sense to you, and I'm happy to do that. And that's what we are doing here this morning.

We know that people can make problems out of anything. Have you seen that, where some particular problem that someone's having makes no sense to you, and yet it makes complete sense to them? Where clearly in principle there should not be a problem there? And all of the Buddhas and enlightened beings would agree with you. However, that person is experiencing it as a problem, and it's a genuine experience for them. That's the beauty of sometimes being able to hear other people's pain, because you will naturally feel compassion for them. Even though they may be angry with you, you feel compassion toward them, because that pain is exactly what they're feeling. They didn't mean anything bad toward you, they're just expressing their frustrations and they don't know how to express them in any better way. And they become the object of compassion, not the object of another anger.

Now consider the reverse, you yourself are feeling strongly that a particular situation is a problem for you. Just imagine then that other people and all of the enlightened beings are saying, *Oh wow, now look at this person! Why is this person making so much of a problem out of that situation? It seems like nothing!* And some will say, *Wow, your situation is not bad at all. In fact, I would like to be in your problem situation.* So not only will there be people who don't see it as a problem, there are also people who would love to have that seeming problem of yours. But for you it's disturbing your sleep. It took away your smile and your ability to simply enjoy the day, and the simple gifts of life are taken away from you due to this problem that others would love to have, right? [laughter]

In the same way, and more personally, the identification with our physical body is clearly so much stronger than it is with any external object. So looking at our own body identification, some people might identify as a weak person. Just that simple perception. Do you know someone who identifies with their weakness? It's a deep sense of identity. But those kinds of identities do not have to be there; your identity with your body, with your sickness, with your well-being, with your health. Nevertheless, they



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Rinpoche on



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are there. So when you're conscious of that, rather than trying to rename or reshape or reformat that file, our practice leads to deleting the file so that you can create a new file, right? In that way your image of any outer or inner problem can be transformed into spacious luminous dynamic energy, the healthy qualities of the sources of all of those problems.

As you can see, I am always trying to bring the various aspects of the teachings back into relation with identity. This is the big thing I really feel is important to address in our journey. Compassion is important, too, but in a way it is probably less necessary to address, because it's easier to understand, easier to relate to, easier to feel and easier to encourage in each other.

So to conclude I will say that our being aware of our experiences and our perceptions of how we see the world and how we see ourselves, and having the ability to question those perceptions every single day, is called being a practitioner. Does that make sense? It's the ability to genuinely ask, and genuinely question, and have genuine doubt about the way we are seeing a situation, the way we are seeing ourselves, and particularly when it is causing conflict and pain and suffering in our life and in others' lives. Those are good reasons to ask questions. When you're causing suffering in others and in yourself, when you are becoming drained, when you are getting sick and when you are losing your health, then it's an important question to ask. The way that I see the world, the way that I see myself, is that really the way it is? Through this process you will come to know, it is not!

That doesn't mean that overnight you will change everything. No, you will not. It's a process. It might be difficult. But it's a great gift, a great opening. And in every single situation it will protect you more. It will open you more. It will give you strength to let go more. The moment you see that it's not that real, it will be able to give you that strength. The result is not that you will lose all interest and become irresponsible; it's not like that. Rather, the interest is to live, to live without worrying. The interest is to give without expectation. The interest is to love without being too attached. The interest is to become more full, not less full. You see, our identification is what is feeding our ability to live more fully. That's why we are working on that. Okay? I hope it makes sense.



An Excerpt on the Twenty-Four Masters of the Zhang Zhung Nyen Gyu

From *Living Wisdom* with H.H. Lungtok Tenpai Nyima Rinpoche



His Holiness the 33rd Menri Trizin

Below are two excerpts from teachings given by His Holiness Lungtok Tenpai Nyima Rinpoche at Serenity Ridge in 1999 during the annual summer retreat. These teachings were among those compiled from His Holiness's teachings at Serenity Ridge and edited in the book Living Wisdom. His Holiness gave teachings on the Twenty-Four Masters of the Zhang Zhung Nyen Gyu, a most important cycle of dzogchen teachings in the Tibetan Bon tradition. In the first excerpt His Holiness sets the stage, so to speak, for receiving the pith instructions of the masters, and the second excerpt is from his teachings on the 24th master, Dawa Gyaltzen.

The main teaching here is about the experiences of the masters of the Zhang Zhung Nyen Gyu. It begins with four different types of transmission. The first one is mental transmission. The second is oral transmission. The third is the experiential transmission, one yogi to another, related with signs and symbols. The fourth is the transmission with words or explanations.

The blessings of the master to the student are understood in four different ways, ceaseless like the earth, profound like the ocean, spacious like the sky, and immeasurable like the sunlight. The teachings were transmitted in four different ways with a lot of blessings.

Originally, you were not to write these teachings down on paper. In the early times, transmission was mind-to-mind, direct. Later, transmission occurred through signs, symbols, and gestures, not constructed conceptual frameworks. Still later, transmission was through communication that was spoken. As all these teachings came down, they were finally written down as the cream, the pith instructions, of all the masters who were practicing. These teachings are not conceptual. This is the essence. We are fortunate to have connection and access to these teachings.

In this excerpt, His Holiness introduces Dawa Gyaltzen, whom many of you may be familiar with from Tenzin Wangyal Rinpoche's retreats, teachings and books over many years.

Dawa Gyaltzen, the last of the 24 masters, also taught five main points of introduction to Nangzher Lopo, who was the main student of Tapihritsa. [Tapihritsa was the 25th in the oral lineage of dzogchen masters

who achieved the rainbow body. He was the first master to allow his student, Nangzher Lopo, to write down his teachings for the benefit of future generations.]

While in retreat in the western part of Tibet, Dawa Gyaltzen spoke of five points of introduction: vision is mind; mind is empty; emptiness is clear light; clear light is union; union is great bliss.

Vision is Mind

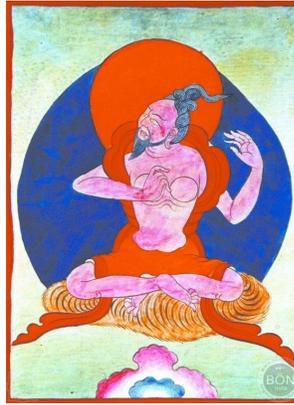
All external appearances, like one's own experience of the six senses, arise, stay, and liberate. Whatever arises in our mind is completely related with vision. Everything is a manifestation of our mind.

Understanding that every vision is mind, one realizes that one's own mind or self is completely empty but clearly present. The same applies to everything outside. I see and hear and smell, but everything is empty, vivid, and clear. If you understand, that is *vision is mind*. You understand emptiness as rootless.

The experiencer of the discomfort and suffering is the mind. All the deluded experiences and psychologically getting disturbed happen within that mental consciousness. There is no entity called *mind* separate from these visions. Look at your mind; look at what it is. It is always related with something. There is no independent entity. The world is projected out there, and there is nothing in here, either.

Everything we experience is our mind's relation to vision. The first point is to understand appearance as mind. When we meditate, our senses are open. You cannot close your ears. Whatever you are exposed to with the senses, closely listen, see, or feel so there is no separation. That is a good beginning to say appearances are mind. Look at colors. Come to the state where what you see is not separate from yourself. That is the first among five instructions.

(*Living Wisdom*, edited by Vickie Walter and published by Sacred Sky Press in 2019. You can find it in the [Ligmincha Store](#).)



Summer Retreat Begins June 24 at Serenity Ridge and on Zoom

With Honored Guest His Holiness the 34th Menri Trizin



His Holiness the 34th Menri Trizin and Tenzin Wangyal Rinpoche, summer 2019



Saturday, July 1.

Ligmincha's Annual Summer Retreat begins this month at Serenity Ridge! Join Tenzin Wangyal Rinpoche and His Holiness the 34th Gyalwa Menri Trizin, Lungtok Dawa Dhargyal Rinpoche, spiritual head of the Bon tradition, for one or both weeks, either in person at Serenity Ridge or online on Zoom. His Holiness and Rinpoche will teach separately each day on different topics.

Week 1: June 24-July 1, 2023

Week 2: July 2-July 8, 2023

Geshe Tenzin Wangyal Rinpoche will teach *Tummo, Inner Fire of Realization, Part 3*, third in a four-part series. *Tummo* refers to inner heat, and its teachings are designed to burn away subtle obscurations and cultivate bliss. Rinpoche will teach from the text *Ku Sum Rang Shar* (spontaneous Arising of the Three Kayas), written by Shardza Tashi Gyaltzen Rinpoche, a Bon master who attained the body of light (rainbow body) in 1934.

His Holiness will teach from the *Twenty-Four Masters*, and will give the reading transmission of the chapters from the *Bon Mother Tantra* on Dream Yoga, Elements, Chod, Powa, Bardo and Sleep Yoga. In addition, His Holiness also will offer the Sherap Chamma initiation (*wang*) on

You may attend one or both weeks of the retreat. New students are welcome to attend, and the retreat is open to everyone. If only able to join for one week, Rinpoche advises those new to these teachings to come to week one.

Those who attend in person can join us to welcome His Holiness and attendants upon his arrival at the Charlottesville airport on Thursday, June 22. Later in the afternoon, we will line the driveway at Serenity Ridge to welcome him back to the retreat center. Times to be announced later at Serenity Ridge.

Serenity Ridge also will host a special fundraiser for the Bon Children's Welfare Center in Dolanji, India on Friday, June 23, at a historic home in Albemarle County, close to Serenity Ridge. More information will be posted soon on the [Serenity Ridge website](#).

[Learn more/register for onsite retreat at Serenity Ridge](#)

[Learn more/register for online retreat on Zoom](#)



Tenzin Wangyal Rinpoche's Worldwide Teaching Schedule

June to September 2023

Here is Geshe Tenzin Wangyal Rinpoche's teaching schedule. After his many travels and retreats throughout Europe, Rinpoche will be returning to Virginia for the annual two-week summer retreat at Serenity Ridge in June and July, and then back to Poland and Germany for August retreats. Also recently announced are the dates for his A-Tri retreat in Colorado this September.



You can find the latest listings and any changes in the Events section of the [Ligmincha website](#) or the [Serenity Ridge website](#). Please register for these online retreats through the specific Events box on the website. Updates will be provided on the website as they become available.

- June 2-4 2023. Berlin, Germany. [The Nine Winds](#)
- June 24-July 1 & July 2-8, 2023. Serenity Ridge Retreat Center, Shipman, Virginia. [Tummo, Part 3](#), with honored guest H.H. the 34th Menri Trizin teaching on the 24 Masters
- August 8-13, 2023. Chamma Ling Poland, Wilga, [Tummo Part 3](#)
- August 14-20, 2023. Buchenau, Germany. [Discover your Inner Light with Sacred Breath](#)
- September 15-17, 2023. Crestone, Colorado. [A-Tri Dzogchen, Part 3](#)



Upcoming CyberSangha Events

Next Live Broadcasts with Tenzin Wangyal Rinpoche

You are warmly invited to join Tenzin Wangyal Rinpoche, invited guests and fellow participants for any or all of these upcoming online events. Free and open to all, these events are part of Embracing Life with Wisdom & Compassion, Rinpoche's free yearlong program.

Thursday, June 1, 12 noon New York time Embracing Attachment, Cultivating Generosity

Join us for a live online teaching and guided meditation with Tenzin Wangyal Rinpoche. Our focus this month is on meeting any sense of attachment we may experience in our body, speech and mind with openness and warmth, clearing and opening the pathways of generosity that are inherent to us.

[Learn more & view live](#)

Saturday, June 3, 10 a.m. New York time 24-Hour Full Moon Practice, Embracing Attachment, Cultivating Generosity

Our 24-hour online practice begins with a meditation and is followed by a 24-hour session of mantra recitation, contemplative breathing practice and further periods of guided meditation. Unlike Rinpoche's CyberSangha Facebook Live broadcasts, the 24-hour full moon practice takes place via Zoom. It is open to all and there is no cost to participate, but registration is required.

[Learn more & register now](#)



Begins Wednesday, June 14, 2023, 12 noon New York time**Embracing Attachment, Cultivating Generosity**

This is a three-week interactive online course. Three Wednesdays with Aleeeze Sattar Moss, via zoom. Class size is limited.

[Learn more & register now](#)

Thursday, June 29, 12 noon New York time**Embracing Anger, Cultivating Love**

In this live online teaching with Tenzin Wangyal Rinpoche, our focus is on meeting any sense of anger we may experience in our body, speech and mind with openness and warmth, clearing and opening the pathways of love that are inherent to us.

[Learn more & view live](#)

Sunday, July 2, 10 a.m. New York time**24-Hour Full Moon Practice**

Join us online for a guided meditation followed by a 24-hour session of mantra recitation, contemplative breathing practice and further periods of guided meditation. Unlike Rinpoche's CyberSangha Facebook Live broadcasts, the 24-hour full moon practice takes place via Zoom. It is open to all and there is no cost to participate, but registration is required.

Registration opens after June 3

Tuesday, July 4, 12 noon New York time**Profiles in Generosity: Expressing Loving-Kindness through Organ Donation**

In a live online conversation, panelists Larissa Scherbatow, Marina and Bob Felix, Marion Chayneaud-Dupuy and Erick Rinner share with host Tenzin Wangyal Rinpoche two very personal stories of kidney donation as an expression of selfless love and generosity.

[Learn more & view live](#)

**View Rinpoche's 10-Week One Taste Video Series****Excerpts from Recent Teachings in Valle de Bravo, Mexico**

At the end of April, Tenzin Wangyal Rinpoche launched a new 10-week series of video offerings called One Taste. All are excerpts from his recent teachings on the five wisdoms, held at the Great Stupa for World Peace in Valle de Bravo, Mexico.

Each new excerpt premieres at 12 noon on Sundays, New York time and can be viewed on [Facebook](#) and [YouTube](#). All videos feature Spanish interpretation.

Part 6 video, A Little Story, airs on June 4, followed by the remaining videos on June 11, June 18, June 25 and July 2. Videos in the series that have already been released can be viewed on [cybersangha.net](#).

**An Update on the Serenity Ridge Prayer Wheels****First Set Expected to Be Installed by Summer Retreat**

Those of you who visit Serenity Ridge for this summer's retreat with Tenzin Wangyal Rinpoche and His Holiness the 34th Menri Trizin will see something new at the retreat center. A set of new prayer wheels will grace the path between Kunzang Khang and the gompa across from the Garuda House.

You may recall that 15 beautiful prayer wheels were donated to Serenity Ridge just before the Covid outbreak. Last year during our summer retreat we raised funds for the creation of three houses, each one to hold five of the prayer wheels.

Prayer wheels are usually metal cylinders mounted vertically on an axle so that they can easily spin. As the prayer wheel is spun, the blessings of the mantras inside them flow out and bless us, the land and all beings, similar to the action of prayer flags.

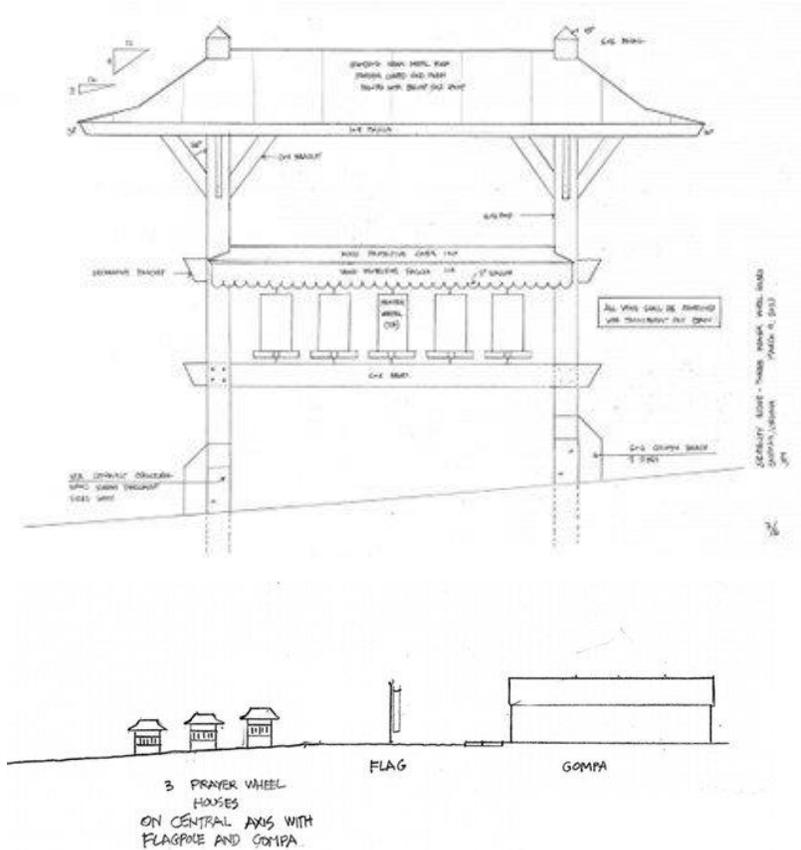
Our new prayer wheels are very special as they come from Menri Monastery in India. They have been filled with an extraordinary number of mantras, 800 pages in each wheel! Among the included prayers



One of the 15 prayer wheels donated to Serenity Ridge.

are the three heart mantras, the 100-syllable mantra, the principal mantra of Sherap Chamma, the long life mantra and praise of Tsewang Rigdzin, the Sigyal Drak Ngak mantra and others.

The prayer wheels are being installed at Serenity Ridge this summer. They will be housed in three sets of five, standing in line with the gompa entry doors and the tall prayer flag along the pathway between Kunzang Khang, the main building on campus, and the gompa. The first set is expected to be up by the summer retreat, with the others installed later in the summer.



You can see some of what is being planned with these wonderful drawings by sangha member John Massie.

There is much work to do, and inflation, along with the complexity of the installation, have increased costs considerably. We are deeply grateful to all those who have contributed to this project through the donation of their time, skill and funds. If you would like to help see this project to completion, consider a [donation to our general fund](#). Please add the words "prayer wheels" to the Comments section.



Ligmincha Learning Course with Alejandro Chaoul-Reich

Meditation, Breath and Movement Begins June 30

Ligmincha Learning is pleased to offer two upcoming online courses, one on meditation, breath and movement and the other on sleep yoga.

Meditation, Breath and Movement with Alejandro Chaoul-Reich June 30-July 29, 2023

Tsa lung is a series of ancient yogic practices that brings balance and harmony to our physical body, energy and mind. The term tsa lung can be translated as the energy-winds (Tibetan *lung*, Skt. *prana*, Chinese *qi*) in the channels, for these practices are designed to open the subtle channels, guiding the healthy flow of the energy-winds so that we can enjoy good health and reconnect with more calmness to a quiet, peaceful mind. These exercises are easy to perform and are beneficial for everyone.



These practices are drawn from the Bon Mother Tantra (Tibetan Ma Gyud), the highest tantra in the Bon tradition. They are a beautiful complement to any meditation practice, and particularly to dzogchen. They are frequently performed at the beginning of a session so that meditation is deeper and more stable.

[Learn more/register](#)

Sleep Yoga: The Yoga of Clear Light with Tenzin Wangyal Rinpoche **July 22-August 20**

We spend about one-third of our life in sleep, yet for most people sleep is a period of unconsciousness. Through the practices of the Yoga of Clear Light we can learn to be completely aware during our sleep, open, clear, resting in deep meditative presence.

The course will introduce simple techniques to enter into sleep in a healthy, balanced way. Even if we do not consistently enter into clear light sleep, we can benefit from a refreshing, relaxed sleep that gives us deep renewal. This is supported by breathing techniques, physical postures and guided visualizations. Tenzin Rinpoche will also provide meditations to wake up in a beautiful way, feeling the blessings of sleep and stepping into our day with serenity.

[Learn more/register](#)

Free courses; enroll at any time. [Starting a Meditation Practice](#); [The True Source of Healing](#); [Living with Joy, Dying in Peace](#)

Learn more at ligminchalearning.com. (Find descriptions in the top menu under Courses.)



An Update to Ligmincha's Code of Conduct

New Section on Additional Commitments of Teachers



Ligmincha President Rob Patzig shares information about Ligmincha International's revised Code of Conduct.

In almost every retreat, Tenzin Wangyal Rinpoche speaks directly about the importance of serving others and about sacred community. Sacred community can be within one's family, at work, at school and especially within a community of practice. In such a community, our vision for ourselves as wise and compassionate beings with the skillful means to be of benefit to others can find expression.

In 2019 the Board of Directors of Ligmincha International began to see a need to clearly articulate Rinpoche's vision for the sacred community that is Ligmincha. In November 2020, a Code of Conduct based on the 10 perfections of the Bon tradition was drafted. It articulated a vision for how we as a community of practitioners aspire to be in our relationships with one another. This document was a collaboration with Rinpoche, Ligmincha International board members and a selection of western instructors from around the world. At the same time Ligmincha established a Conduct and Care Council to hear, review and address concerns and complaints within the sangha about teachers, instructors, umdzes and staff. The Council also is able to hear and work toward conflict resolution among sangha members within the space of our retreat centers and practice groups.

Since that time, the document and the Council have provided valuable support to practitioners and instructors on several occasions. There has also been a lot of learning in the past three years. In response to Ligmincha and the Council's experiences during that time, as well as reflecting on the crises that have affected several dharma and religious organizations in the past few years, the Code of Conduct has been revised. A new section, Additional Commitments of Teachers, has been created to clarify the roles and responsibilities of Ligmincha instructors, umdzes and practice leaders worldwide.

The changes to the Code of Conduct emphasize a shift in tone. Because the perfections on which the code is based are aspirational, we wanted a document that also was inspirational. The new version brings more warmth and clarity into the language, and it also provides more clarity as to why these values are so important to us.

Additional Commitments of Teachers gives voice to the responsibilities of those who teach or guide practice within Ligmincha. This document was created in collaboration with Ligmincha instructors from Colombia, France, Germany, Mexico, Poland and the United States, with much direct involvement by Rinpoche, the International Board, and the Conduct and Care Council. It was shared publicly for the first time this March at the practice leader retreat in Valle De Bravo, Mexico.

Both documents are on the Ligmincha website and can be found in multiple languages [here](#) (in the left column below the photo).

You can watch Rinpoche and Rob Patzig introduce Additional Commitments of Teachers [here](#).



The 3 Doors Seventh North American Academy Begins Spring 2024

And Other Upcoming Programs



The 3 Doors is pleased to announce its seventh North American Academy will begin in April 2024. The application period will open September 1, 2023 and close January 1, 2024. The Academy is the signature program of The 3 Doors, founded by Tenzin Wangyal Rinpoche, Tibetan meditation master and spiritual director of Ligmincha International.

The immersive Academy training, which takes place over two-and-a-half years, offers a special opportunity to deepen your relationship to your practice with others committed to the process of personal transformation. Being together in community and sharing the experiences of practice provides a powerful container for reflection, healing and growth.

In addition to learning and engaging in meditation practices of body, speech and mind, personal mentoring and ongoing support are provided. This helps participants integrate the practices into their daily lives, leading to transformation personally, in relation to others and in society. The six in-person retreats for the Academy will be held at Serenity Ridge Retreat Center in Shipman, Va.

[Learn more](#)

The 3 Doors International Practice Day, June 10, 2023

This event is free to attend and open to all. Guided practices will be provided by 3 Doors teachers from Germany, Mexico and the United States. Anyone interested in experiencing The 3 Doors meditation is invited to join. English, Spanish and German translation will be available; more languages will be announced soon.

[Learn more](#)

The 3 Doors Compassion Project, October 2023-June 2024

This October, the Compassion Project will begin its eighth year. It will be taught in English, Dutch and Spanish by 3 Doors teachers around the world. This nine-month program was originally developed for those in caregiving roles and now supports anyone motivated by compassion and interested in embodying the practices and teachings of The 3 Doors in everyday life. Participants will be supported to discover how to open to their inner wisdom to make real personal transformations, enabling greater compassion for self and the lives of others.

[Learn more](#)

A Weekend Retreat with Tenzin Wangyal Rinpoche, December 2-3, 2023

Tenzin Wangyal Rinpoche will be leading another online weekend retreat with The 3 Doors this December. This event is open to all. Translation will be available in multiple languages. Details will be posted as soon as they are available on [The 3 Doors website](#).

Third European 3 Doors Academy Begins March 2024

This European Academy was originally scheduled to begin in October 2023 and has been postponed until March 2024. The Academy is a two-and-a-half-year immersive meditation training that provides participants with the opportunity to engage deeply in the process of self-discovery in the warmth of community. It is rigorous in the sense that all are asked to make an active and ongoing commitment to self-reflection and meditation. It is challenging at times and it is frequently joyful, since the freedom of going beyond perceived limitations and experiencing the abundant resources of one's true nature is transformative. The location of the third European 3 Doors Academy is still to be determined.

[Learn more](#)

Additional programs offered online and in-person around the world can be found on [The 3 Doors homepage](#).



Awakening the Sacred Arts

GlideWing Online Workshop Begins June 10

GlideWing is pleased to offer Awakening the Sacred Arts, a four-week online video workshop with Tenzin Wangyal Rinpoche from June 10-July 9, 2023. Participants will practice from their own homes, at their



own schedule, and Rinpoche will provide answers to questions asked online.

This four-week online workshop is for anyone who seeks to usher a vision into reality, whether through creative problem solving, personal growth, or bringing creative artistry to a whole new level.

The Tibetan spiritual traditions tell us that unleashing our dynamic creative energy is a matter of recognizing and tapping into the wellspring of creativity that already exists within us. Tenzin Wangyal Rinpoche will instruct and guide simple meditation practices of body, speech and mind that can help you recognize obstacles blocking your creative flow, connect

with your innate creative potential, and discover the strength and confidence that can allow your creativity to blossom naturally.

[Learn more/register](#)

Upcoming: Awakening the Sacred Body: The Tibetan Yogas of Breath and Movement, TBA

Ongoing: [Focusing and Calming Your Mind, the Tibetan Practice of Zhine](#), a free two-week self-guided online workshop.

Learn more at glidewing.com



Sharing the Timeless Joy

Summer Retreat 30 Years Ago, from the VOCL Archives

One of the first retreats with Tenzin Wangyal Rinpoche took place in the mountains of Virginia near Charlottesville at the home of Victor and Virginia Torrico. Some of you may have been there! Here is an edited article from the Voice of Clear Light Fall 1993 newsletter written by Alejandro Chaoul-Reich after attending the 1993 summer retreat, 30 years ago! Alejandro's dedication and service continue to inspire today.



Ki ki so so lha jalo! I say this with a great feeling of joy and some sadness too. Joy because it was an incredible retreat and still I have no words to express how fortunate we were, and a little sadness because it's over.

I hope I can transmit to you how inspiring and fun filled this retreat was. Many unique things contributed to this occasion. First, three Tibetan Bonpo lamas were there, Lopon Tenzin Namdak Rinpoche, Khenpo Nyima Wangyal Rinpoche and Tenzin Wangyal Rinpoche. Second, this three-week retreat is part of a unique seven-year program which will create a strong base in the conceptual understanding, in the practice and in being together as a family, as Tenzin W. Rinpoche emphasized on the first day. Third, the fantastic location in the mountains of western Virginia thanks to our great hosts Victor and Virginia Torrico.

Some people started arriving on Thursday, July 1, and setting up their tents on the wonderful spots prepared by John and Cindy Jackson, which made it much easier and less exposed to our beloved friend (if it stays out of touch) poison ivy.

The retreat started on Friday afternoon with a brief introductory talk by Tenzin Wangyal Rinpoche, after which John inaugurated the series of announcements that were bound to happen after every teaching. By Saturday noon we were all ready to receive Lopon Tenzin Namdak Rinpoche and Khenpo Nyima Wangyal Rinpoche, who were arriving from Nepal. As our honored teachers walked up the hill over the Tibetan auspicious symbols drawn in chalk, we lined the road with bowed heads and burned incense and juniper branch offerings. Everyone then offered a khata, ceremonial silk scarf, in this simple and emotional welcoming ceremony .

The first week was mainly dedicated to the tenet systems. We started every day at 6:30 a.m. with a sitting meditation (trying to be in contemplation) with Tenzin Wangyal Rinpoche, then Jamyang and Whitney prepared our breakfast so we could be ready for Lopon's morning teachings at 8:30 a.m. Not only the teachings were great, but it was also very nice to hear Tenzin Wangyal Rinpoche debating fine details in Tibetan with Lopon Tenzin Namdak Rinpoche, and then tell us the outcome in English. That and the possibility of asking our own questions during the talk made the teachings active and fun. At 10:30

a.m. we enjoyed meditation outside with Tenzin Wangyal Rinpoche. The techniques taught were very simple and direct, and seem to adapt very well to the western mind.

After meditation we had lunch and time to rest. Sometimes we used this time to picnic and swim at a nearby river and to have private audiences with any of the teachers. Also at this time Belita (and then Laura) would put the Bookstore out, complemented by Tibetan imports from Pema along with t-shirts and thangkhas that Nyima Wangyal brought from Nepal to raise money for the construction of the Triten Norbutse Monastery and Education Center.

All these activities would go on until the 3 p.m. afternoon teachings with Tenzin Wangyal Rinpoche. These sessions were very active since Rinpoche constantly asked us questions to make sure we understood. Then, after a quick tea break, we did the Short Meditation Session in Six Parts, which, after the second week, we did outside as well. It was really nice to do it outside!

Immediately after, we had discussion groups, and were those great! This was the first time I had heard of this in a Buddhist or retreat context, and I feel they helped a great deal. Most of the time we would divide in two groups, people who were new to the teachings and older students. Some days we would share our experiences during the different meditations, and other days we would discuss what was taught by both Rinpoches. It was interesting to hear the different perspectives and points of view of different people and how that could be used to enhance one's own experiences and understanding. It was also interesting to hear what some of the Tibetan scholars who were there, like Anne Klein, John Reynolds, David Germano and Arthur Mandelbaum, had to add. At the end we would get both groups together with both teachers to clarify whatever doubts were still unresolved. It was also a nice opportunity to ask and talk to them about nearly any subject.

To conclude the day dinner was prepared by our great cooks. After hours, and in between teachings, massages, yoga and healing techniques were offered.

The second week was dedicated to *lo-rig*, the study or science of the mind, mainly from the Sautrantika School point of view. We were very lucky to have Professor Anne Klein from Rice University teach us for three afternoons, sometimes together with Tenzin Wangyal Rinpoche.

The *lo-rig* study was presented in comparison and contrast to the nature of the mind teachings from the dzogchen point of view. Starting this second week and throughout the rest of the retreat we learned the special preliminary practices, unique to dzogchen teachings, of body and speech at the 6:30 a.m. meditation with Tenzin Wangyal Rinpoche. Also during this week we started going more often to the river at noon and having a refreshing bath before the afternoon teaching, many times with a stopover at McDowell for ice cream.

The third week was dedicated mainly to the Bon shamanic teachings, and we started early in the morning of the first day with the *sang* purification ritual, which helps increase the energy. This ritual consists of burning juniper branches and other offerings while reciting the appropriate prayers and mantras. At the end everyone stands around the fire and throws tsampa up in the air shouting, *ki ki so so lha jalo!* This is an expression of happiness of being purified and an offering to the deities.

This week also included the ritual and explanation of the soul retrieval practice, and the making of a prosperity and wish-fulfilling vase and a dadar. These can be used in our everyday practice or whenever we feel the need for any of those practices. It's incredible how much we did in this retreat! And I haven't even told you yet about two of the main teachings .

We were very fortunate to have Lopon Tenzin Namdak Rinpoche give us the *lung* (oral transmission) and teachings contained in his recent book *Heartdrops of the Dharmakaya*, which are the Teachings of the Progressive Great Perfection by Shardza Tashi Gyaltsen, and the Meri initiation and explanation of the sadhana, which is essential for the study and practice of the Zhang Zhung Nyan Gyud teachings.

The retreat finished on the morning of the 22nd with the initiation of Yeshe Walmo, one of the main Bon protectors, after which whoever wanted could join for the skygazing weekend. We went to the George Washington National Forest, and as Bill Millard said, it was the icing on the cake. We camped there, did a little practice, for which it was hard to find the right time and place, but managed to do some anyway, gave and received massages, swam in the lake and slowly said goodbye to all the members of this big family.

On the final afternoon we drove to a sheer rock cliff high in the mountains to practice skygazing. As we sat in contemplation the sky grew darker and darker while a summer storm approached. As Tenzin Wangyal Rinpoche gave us our final words of encouragement, drops began to fall. We all parted with tears and hugs as lightning flashed and rain began to fall over the mountains. With joy and a little sadness, *ki ki so so lha jalo!*



Student and Teacher

Together on the Path



In this excerpt Tenzin Wangyal Rinpoche responds to a question about the dzogchen advice of leaving it as it is.

Student: I need some clarification about when to follow the precept of leaving it as it is versus when to put effort and energy and work toward making something manifest.

Tenzin Wangyal Rinpoche: That is a good question to consider for oneself, right? What to work on is very simple. What is it that wakes you up in the middle of the night, what takes your smile away, what makes your body very stiff, what makes you not able to speak up, what makes you

not able to be playful? What are those things? Well, you can say that is a big story, a long story, especially if you are Buddhist, then you have many lifetimes of story.

Okay, but let's think about it. What are the immediate ones that come up? When you wake up, there are some thoughts that you engage with, right? Simple things, one simple story, or maybe it's not that simple if it's waking you up. Well, that's it! There's a story. There's a fear. There is anxiety. And there you are, in relation to that story, creating all of that story. That's the reality you have created. As a practitioner, that's how this should work.

So you see? You don't have to worry, because what you need to work on picks you. And when it picks you, the only thing to say is, thank you for picking me. I'm going to work with you. It's as simple as that. But whatever that one simple thing is, the reason why you need to pick that one is that it interferes with your real and current life, like waking you up in your sleep; or due to not having a better relationship with certain people, you stop talking with them. You stop seeing the potentiality to work with them. Then those are the things that are choosing you. It's really that simple.



Spanish Translation of VOCL

Link to April 2023 Issue Now Available

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

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