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## Volume 23, Number 4 / August 2023



### Letter from the Editors

#### Rest in the Moment

Dear Friends,

With life's ups and downs, with our own pain identities and with so much suffering in life, the challenges and opportunities to simply be, to rest in our true nature, are right there for us in every moment. This issue's excerpt from Tenzin Wangyal Rinpoche's book *A-Tri Dzogchen: Recognizing the Nature of Mind in the Bon Tradition* gives clear, powerful instructions from the Bon A-tri dzogchen path on abiding and what to do when you can't. Thank you to our teacher and to all those who helped make this book of Rinpoche's oral teachings available to us all.



Enjoy a few pictures from the recent summer retreat at Serenity Ridge!

More news and events at Ligmincha:

- Mawe Senghe Retreat with Menri Shedrup Khenpo Nyima Dhondup Rinpoche at Serenity Ridge and on Zoom, September 9-10.
- A-tri Dzogchen Retreat, Part 3 to be held in Crestone, Colorado this September 15-17 and on Zoom.
- See Tenzin Wangyal Rinpoche's 2023 schedule.
- Mark your calendar for the Annual Fall Retreat & Serenity Ridge Dialogues October 17-22.
- Lots more is happening this fall at Serenity Ridge!
- View upcoming CyberSangha events.
- Generosity during fundraiser held at Serenity Ridge benefits Bon Children Welfare Center.
- Upcoming Ligmincha Learning courses on the Three Heart Mantras in October and Sherap Chamma in November.
- Learn about the Serenity Ridge Residency Program.
- The 3 Doors invites you to refresh your practice with several options available.
- Ton Bisscheroux reviews a new book on the spread of Bon in the West.
- New expanded Dream Yoga online workshop through GlideWing in collaboration with Wisdom Academy begins September 1.
- Enjoy an article from the VOCL archives on Chamma Ling Colorado Retreat Center and retreat cabins.
- In this Student and Teacher article His Holiness the 34th Menri Trizin responds to a student's question on how the nature of mind is beneficial to others.
- Read the Spanish translation for the June VOCL.

In Bon,

Aline and Jeff Fisher



### Abiding, Dissolving and Continuing

An Edited Excerpt from *A-Tri Dzogchen* by Tenzin Wangyal Rinpoche

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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](https://www.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)

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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#### Stay in Touch

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The following teaching is from Geshe Tenzin Wangyal Rinpoche's recent book *A-Tri Dzogchen: Recognizing the Nature of Mind in the Bon Tradition*.

The first part of the A-tri teachings comprises the preliminary practices. These practices ripen the mind of the practitioner, allowing for the reception of the deeper teachings on the nature of mind. Then the foundational teachings on the nature of mind describe the practice of concentration, zhine, both with and without attribute, and the practice of abiding in the nature of mind. The preliminary practices, the zhine practices, and the introduction to the nature of mind practices are very important.

The text now describes how to abide in the nature of mind by clearing the obscurations of the conceptual mind. Here there are three basic principles: abiding, dissolving, and continuing.

### Setting Up the View: Abiding

In the practice of abiding in the nature of mind, the first thing is just allowing yourself to rest, to abide without effort. The instruction is to not change anything, leaving it as it is, allowing, resting, settling, grounding, being. These are the words to remember. Let the senses rest. Allow the mind to expand, to be pervasive. In fact, the nature of mind is like that. Here it is about recognizing that, directly knowing this nature. It's not about doing anything. If we try to do anything, if we exert effort, then we're messing it up. The path of mind is to not change anything, to rest in the nature as it is. Then the unchanging or resting mind is blissful.

*Abiding* means just being there. It is difficult to abide until we have the experience of being in a deep place, in a good situation, which means that whatever we are doing we're not being drained, not losing our energy. Instead, we are feeling strong, happy, inspired, and energized, feeling continuously nourished. Whatever arises, let it arise and let it go. Again, we are not trying to do anything. As far as the visions, the experiences, whatever arises, we allow them, let them come and let them go. Witness, but do not interrupt, do not direct. The moment we perceive them, the moment we observe them, the moment we become aware of them, that is the very moment we let them rest.

Be aware of that state of abiding. Let it settle by itself, without grasping. Object and subject, there's no separation between these two. Rest in the nondual state, in the unchanging, unelaborated state, while being fully aware. When we do this, we go deeper, we find a deeper connection with ourselves. An important text of Drenpa Namkha says, "Searching is the way to lose it." We are not searching because we haven't lost it; we are in that state, resting in the nature of the mind. The text says, "By looking, it might be obscured." That is dualism. Here, it is not like someone is looking at something; it is awareness of the pervasiveness of this presence. It's self-pervasiveness or self-awareness, aware of boundlessness, awareness aware of itself. There is no need for someone to try to be aware, only awareness aware of being aware.

Trying to meditate with effort pollutes this, so don't do anything. By doing something, the connection to that resting or abiding is lost. Simply be aware of that resting or abiding state. This is how one rests, this is how one abides, this is how one is conscious, self-aware. This level of resting, abiding, is very important because at this moment a lot of shift, change, transformation, and healing takes place in oneself. It's the way in which one finds the deepest connection to oneself.

But being attached to that resting or that abiding is like an inner demon. That means don't get lost in attachment to your connection to abiding. Don't lose awareness of movement; then awareness of movement is awareness of stillness. We are simply aware but we're not saying, "I'm aware" because when we say in our inner dialogue, "I'm aware" that is the moment we lose the connection. We are again in duality, the one being aware and the object of awareness.

### Dismantling the Ordinary Mind: Dissolving

During this abiding comes the dissolving. Many times when we abide, a feeling, emotion, or thought suddenly appears. We're not able to rest continuously. Experiences arise, and then we notice we are no longer resting. This is where the second facet, dissolving, comes in.

*Dissolving* means that whenever a thought, feeling, or emotion arises, we don't follow what is arising. Instead, we observe it directly, nakedly. The moment something arises, we remain fully present. When we are fully present, when we nakedly observe whatever appears, it dissolves naturally. If the experiences are taking us away we are disconnecting, we lose awareness, but by observing nakedly, whatever appears dissolves. When it dissolves, rest. Abide again.

Dissolve any effort, dissolve the thought that disturbs abiding, the feeling that disturbs abiding, the emotion that disturbs abiding. Notice it, look directly, be aware of it; it dissolves. That looking is called nonconceptual observation. We don't debate with what is disturbing us, we don't get caught up in interacting with it; we simply directly observe it and it dissolves.

What exactly do we do? The teaching says, "Observe directly." The senses have a direct relationship with an object, but concepts don't have a direct relationship with an object. For example, when I say "a



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beautiful flower" that is a concept, and it has no direct relationship with the flower. It is our senses that have direct contact, our eyes that see color and form, our senses of smell and touch that directly contact. But mental concepts such as "flower" or "beauty" do not have a direct relationship. With the conceptual mind there's always distance that makes the relationship not direct.

Instead, when we are resting in the nature of mind, we should remain fully aware of the movement and activity, of whatever arises, but not be affected by it. Whenever something arises, we are simply aware, present. We look directly at what arises and witness it dissolving into the space of the mind. The movement is still there, but we don't control it.

In case it doesn't dissolve, what could be the problem? The problem is that the one observing is not observing nakedly. It's a conceptual observation. If we say, "This practice doesn't work for me," who is that *me*? It's the ego. The ego is interacting, pretending to be nakedly aware. Nakedly means no thoughts. Nakedness means pure awareness.

The metaphor here is a flower in the sun. In winter the flower is frozen by the ice, and the sun needs to shine directly on the ice so its heat will dissolve the ice. In the same way awareness, like a sun, looks directly at the thought, feeling, emotion. It looks closer and closer, like a powerful zoom, until it sees only pixels, and at a certain point it no longer sees even pixels, there is only space. What our awareness was observing dissolves and all that remains is space and light. The lens of our awareness can show us that. Only awareness can see that what seems to be substantial, a thought or feeling, is like pixels and ultimately insubstantial light and space. In other words, it is here that we say, "Now it is dissolved."

Sometimes when people hear this, they trust and apply it. Every time an appearance arises in practice, they observe directly to dissolve it. But sometimes people say, "I looked, I observed, but it's not dissolving." It is not dissolving because of grasping. The naked observation, the directness and nonconceptuality are not there, only the effort to dissolve.

A crucial point is that when there is a thought and the thought is not interfering with our abiding, then we don't have to dissolve it. Conversely, when we continue manipulating our thought, the thought doesn't dissolve. When the thought dissolves, we do nothing; right where it dissolves, we rest. Resting where it dissolves is the third facet, continuing.

This second part of the summary says it is important to have appearances and experiences. Allow them. When they are interfering, observe them and dissolve them. This is the dissolving part of the practice.

#### **Cultivating Awakened Awareness: Continuing**

This is the third and last part. As we nakedly observe, experiences, emotions, and thoughts dissolve. In that cessation, that dissolution, we rest. It's like a cloud dissolving into the empty, luminous sky. The space in which the cloud dissolves is the space where we rest. Resting in that space is called *continuing*.

Continuing and abiding are very similar. Abiding is the base, the foundation. Dissolving is the process. When something has dissolved, there is something that reconnects. Being reconnected is continuing in abiding. In the text it's not exactly called continuing; it says "caring for it." With a little more caring attention to the dissolution, we continue in that state, tasting it a little longer.

That's what it means, we continue, then when we are interrupted by another thought we dissolve it again. This cycle continues. Meditation is the cycle of these three facets. Every second we prolong, it is beautiful. When an appearance dissolves, we rest with caring attention. If we don't succeed at first, we go on. With nonconceptual observation we notice and look at what arises, and when we look at what arises it dissolves. We don't engage with it; we don't negotiate or explore it or hold on to it.

One simple thing to understand is that we almost don't do anything. Normally, when we don't do anything we fall asleep because the ego thinks nothing is there. Now, instead of feeling that nothing is there, we have everything there. Now we're connected to the source. The right kind of wind will flow, the right kind of creativity will flow, enlightened qualities will arise. Where are we when something dissolves? We are back in that state, connected to the source, and that's called continuing.

When we arrive at the point where there is only continuing, that is a very high level of meditation. The dissolving process is no longer there. Just imagine that in every moment it is continuing, continuing as experience arises but not interfering with our rest in the nature of mind. There is no need for dissolving. What is there is only continuing. Then we don't meditate; formal meditation does not have a place because we are always meditating. There is no moment when we are not meditating.

Dissolving is a process used when interference occurs. Gradually there is less interference, more abiding. At some point there is only abiding and no need for dissolving at all. When someone really achieves that state, the sense of limited meditation no longer exists, there is only continuation. It is always there. Now this person can't *not* meditate.

So this is called abiding, dissolving, and continuing. This is the way to become familiar with the nature of mind. One of the main goals of this practice is to overcome the pollution of mind. Abiding, dissolving, continuing. Continuing in life. Continuing through our body, continuing through our speech, continuing

through our mind. Each step, each brick, builds a foundation. If it is strong, the next step will come, and they all will help.

(*A-tri Dzogchen: Recognizing the Nature of Mind in the Bon Tradition* by Tenzin Wangyal Rinpoche will be available in the [Ligmincha Store](#) when it is back online in August.)



## A-tri Dzogchen Retreat, Part 3 with Tenzin Wangyal Rinpoche

### Plus Two Additional Retreats in Crestone, Colorado This September



Here are the details for Geshe Tenzin Wangyal Rinpoche's upcoming A-tri Dzogchen, Part 3 retreat in Crestone, Colorado in person and on Zoom September 15-17. As well, there will be two other retreats to be held immediately prior to and after the A-tri retreat: Sacred Art Calligraphy with Lama Kalsang Nyima, in person only, and A-tri Practice Retreat with Geshe Denma Gyaltzen, in person and on Zoom.

#### September 15-17, 2023: A-tri Dzogchen, Part 3 with Tenzin Wangyal Rinpoche, both in person and on Zoom

Tenzin Wangyal Rinpoche will continue teaching on the A-tri cycle of pith dzogchen teachings, based on teachings by the 13th century master Drugyalwa Yungdrung. The A-tri cycle is a unique step-by-step system to introduce and deepen one's realization through the path of dzogchen. Based on the ancient Zhang Zhung Nyen Gyud, it introduces preliminary practices, the nature of mind, and then progressively demonstrates how to deepen one's practice and understanding until ultimate liberation.

The retreat will be offered in person from Camino Baca Grande in Crestone and also online on Zoom for those who cannot attend in person. Those who were not able to attend Parts 1 & 2 of this cycle will have access to video recordings of those teachings and be able to review them prior to this retreat after paying the registration fee. Geshe Denma Gyaltzen of Ligmincha Texas will act as the umdze (meditation leader) at the retreat.

[Register for in-person retreat](#)

[Register for online Zoom retreat](#)

#### September 13-14, 2023: Sacred Art Calligraphy Retreat with Lama Kalsang Nyima, in person only

Lama Kalsang Nyima, the resident lama of Ligmincha Mexico and renowned artist, will teach the sacred art of calligraphy as a path of creativity and meditation. Everyone will learn to use the brush as an instrument of insight in the creation of the sacred Tibetan syllables of *A OM HUNG RAM DZA*. All the necessary brushes, inks and paper will be provided; all you provide is inspiration. Held at Chamma Ling Retreat Center in Crestone, Colorado.

[Learn more/register](#)



#### September 18-20, 2023: A-tri Practice Retreat with Geshe Denma Gyaltzen, in person and on Zoom



Following the Part 3 A-tri training retreat with Tenzin Wangyal Rinpoche, Geshe Denma Gyaltzen will be leading a two-and-a-half-day practice retreat to support practitioners in deepening their practices. The retreat will take place at the Chamma Ling Retreat Center in Crestone, Colorado and will be limited to 20 local participants. Each day will consist of four practice sessions drawn from the A-tri practice guide. Geshe Denma also will be available for personal interviews to resolve any questions you may have about your practice and to confirm insights and realizations.

The event also will be open Zoom participants who wish to participate remotely and continue to deepen their practice.

[Learn more/register for in person](#)

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



## Tenzin Wangyal Rinpoche's Worldwide Teaching Schedule

August to October 2023

Here is Geshe Tenzin Wangyal Rinpoche's teaching schedule. Rinpoche will be teaching in Poland, in Germany at the annual summer retreat, in Hungary, France, Colorado and at Serenity Ridge in Virginia. More details on Ligmincha's Annual Fall Retreat at Serenity Ridge and Serenity Ridge Dialogues are coming soon.



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.

- **August 8-13, 2023.** Chamma Ling Poland, Wilga, [Tummo Part 3](#)
- **August 14-20, 2023.** Buchenau, Germany. [Discover your Inner Light with Sacred Breath](#). Experiencing our authentic being through the teachings of the Six Lamps and the Tummo.
- **September 1-3, 2023.** Budapest, Hungary. [The Healing Power of Breath](#)
- **September 9-10, 2023.** Bourg-en-Bresse, France. [The Fivefold Teaching of Dawa Gyaltzen](#)
- **September 15-17, 2023.** Crestone, Colorado. [A-tri Dzogchen, Part 3](#)
- **October 17-22, 2023.** Serenity Ridge Retreat Center, Shipman, Virginia. Dream Yoga & Serenity Ridge Dialogues. Details coming soon on the [Ligmincha website](#) and [Serenity Ridge](#)



## Summer Retreat at Serenity Ridge

### Lovely Photographs for You

We are happy to share a few photographs from this year's summer retreat at Serenity Ridge! Thank you Brian Harris and Michele Tecco for your wonderful camera work!



*His Holiness the 34th Menri Trizin Rinpoche on first day of summer retreat*



*From right, Tenzin Wangyal Rinpoche, His Holiness, Lama Kalsang Nyima, Khenpo Ratsa, Geshe Yungdrung Gyatso, Khandro Tsering Wangmo Khymsar*



*From left, Khenpo Ratsa, Geshe Denma Gyaltsen, Lama Kalsang Nyima during blessing of prayer wheels*



*New prayer wheels along the path to the gompa*



*Tenzin Wangyal Rinpoche and Geshe Denma Gyaltsen with young girl attending Sherap Chamma initiation*



At Serenity Ridge Stupa on final day. From left, Geshe Rinchen Tenzin, Lama Kalsang Nyima, Geshe Denma Gyaltzen, His Holiness, Geshe Tenzin Wangyal Rinpoche, Khenpo Ratsa, Geshe Yungdrung Gyatso



## Annual Fall Retreat & Serenity Ridge Dialogues October 17-22

### Dream Yoga Is Focus for Retreat and Dialogues



Join us October 17-22 for the annual Fall Retreat and Serenity Ridge Dialogues with Tenzin Wangyal Rinpoche and special guests. The focus will be on Dream Yoga.

In the mornings Tenzin Wangyal Rinpoche will teach the practice of Dream Yoga from the Ma Gyu. The afternoons will include discussions with Dialogues guests: Tibetan doctor Yangdron Kalsang; sleep and dream scientists Ken Palmer

and Gabriella Della Torres, who are engaged in a clinical study of dream yoga; and lucid dreaming teacher Andrew Holocek.

Our presenters will collectively explore techniques for dream yoga, the role of dream in sleep and wellness, and the power of lucid dreaming to heal us and help us transform our lives.

You can attend in person or on Zoom.

More details coming soon! Check the [Ligmincha](#) and [Serenity Ridge](#) websites.



## Lots Happening This Fall at Serenity Ridge

### Mark Your Calendars!

A number of other events also are being scheduled this fall at Serenity Ridge Retreat Center. They include a return visit from Menri Monastery by Menri Shedrup Khenpo Geshe Nyima Dhondup Rinpoche, a Tibetan Yoga (Trul Khor) retreat and a residency at Serenity Ridge by Geshe Yungdrung Gyatso of Poland.

On September 9-10, Khenpo Nyima, who has a great command of the English language, returns from Menri Monastery to teach Wisdom of Mawe Senghe.

From November 2-5, Alejandro returns to teach Tibetan Yoga (Trul Khor). This year, for the first time in almost a decade, Ale will teach movements from Zhang Zhung cycle of Trul Khor. These dynamic movements and breathing techniques open the channels, and balance the elements and the winds of the



Serenity Ridge and Ligmincha websites.

body, to help us find a deep sense of rest in our meditation, even assisting in bringing us into the nature of mind.

Finally, Geshe Yungdrung Gyatso, resident lama of Poland, will return in late November and stay will into January (dates to be determined). He will be available for meditation guidance, rituals and blessings. He also plans to offer a three-to-nine-day tummo practice retreat in January, after the conclusion of Tenzin Wangyal Rinpoche's winter retreat (December 27, 2023-January 1, 2024).

Look for more information in the future on the



## 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, most of these events are part of Rinpoche's free yearlong program, Embracing Life with Wisdom & Compassion.

#### One Taste Series with Tenzin Rinpoche

Last March Tenzin Wangyal Rinpoche gave teachings on the Five Wisdoms from the Great Stupa for World Peace in Valle de Bravo, Mexico. A series of 10 excerpts from these precious teachings, titled One Taste, is available for public viewing.

[Learn more & view](#)  
[View on YouTube](#)



**CyberSangha**  
Tenzin Wangyal Rinpoche

#### Monday, July 31, 12 noon New York time Embracing Ignorance, Cultivating Wisdom

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

[Learn more & view live](#)

#### Tuesday, August 1, 10 a.m. New York time 24-Hour Full Moon Practice, Embracing Ignorance, Cultivating Wisdom

Our 24-hour online practice begins with a guided 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](#)

#### Tuesday, August 29, 12 noon New York time Embracing Fear, Cultivating Confidence

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

[Learn more & view live](#)

#### Wednesday, August 30, 10 a.m. New York time 24-Hour Full-Moon Practice, Embracing Fear, Cultivating Confidence

Our 24-hour online practice begins with a guided 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. Registration opens after August 1.

You can learn all about the yearlong program [here](#).

We hope to see you online soon!



## Experiencing The Power Of Giving

### Fundraiser for Bon Children at Serenity Ridge Retreat Center June 23

Just one day before the summer retreat, Serenity Ridge Retreat Center organized and hosted a fundraiser dinner to support the orphans and semi-orphans of Bon Children Welfare Center in India. His Holiness the 34th Menri Trizin Rinpoche, the spiritual leader of Bon and the abbot of Menri Monastery in Dolanji, India, Geshe Tenzin Wangyal Rinpoche and Ligmincha International's resident lamas also attended to support the cause.



A total of \$11,000 was raised! This amount will cover the children's most essential needs, such as food, clothing, education and medical care.

We would like to express heartfelt gratitude to everyone who supported the cause. And we greatly appreciate the contribution of those who supported the organization of the fundraiser event.

#### About Bon Children Welfare Center



The Bon Children Welfare Centre (BCWC) is a Tibetan boarding school for orphans, semi-orphans and disadvantaged children in Dolanji, India. It was established in the 1970s by His Holiness the 33rd Menri Trizin Lungtok Tenpai Nyima Rinpoche. His tireless efforts are now continued by His Holiness 34th Menri Trizin, Dawa Dhargyal Rinpoche, spiritual head of the Bon tradition of Tibet.

BCWC is run under the Yundrung Bon Monastic Centre Society and is registered in India as a society under the Himachal Pradesh Societies Registration Act 2006. This society is run through donations by generous people from all

over the world.

BCWA's mission is to provide food, clothing, shelter and education, school supplies, healthcare and medicine, and other essentials to children, who are typically arriving to the center from the poorest villages. Currently, there are 89 boys, who are from the remote areas of Tibet, Nepal, Bhutan and India, studying at the center.

[Learn more/donate to BCWC](#)



## Menri Monastery Severely Damaged by Monsoon Rains

### Please Help Support Needed Repairs



We have heard from Menri Monastery, the Bon monastery in Dolanji, northern India that is home to His Holiness and many monks, that they have suffered severe damage from the recent monsoon rains. Urgent repairs are needed to avoid further damage.

Menri estimates that the total needed to make all repairs will be more than \$100,000.

His Eminence Menri Ponlop Trinley Nyima Rinpoche, the head teacher at Menri Monastery, reports that everyone is safe but some buildings have cracked and there have been some landslides, which blocked and heavily

damaged the road between Menri and the nearby Tsungon Ratna Menling Nunnery (where nuns study the same Bon academic program toward a geshe degree as the Menri monks). Even Ponlop's own room suffered damage and leaks, which he has been attempting to repair himself.

Repairs are needed to the Medical College Building, which requires a supporting wall; foundation and support to repair the Yogi Temple, Stupla Temple and library building; walls and repairs for the nunnery road to repair a major landslide; and repairs and repainting of other buildings with water leakages.

If you would like to make a donation to Menri to help repair the damages, you can do so through His Eminence's foundation, Khyungdzong Wodsel Ling, [at this website](#).

Or send a check, payable to Khyungdzong Wodsel Ling, and mail to:  
Dika Ryan/KWL  
1977 N. New Hampshire Ave.  
Los Angeles, CA 90027-1818



## Upcoming Ligmincha Learning Courses This Fall

### The Three Heart Mantras and Sherap Chamma

Ligmincha Learning is pleased to offer these two upcoming online courses: The Three Heart Mantras in October with Tenzin Wangyal Rinpoche and Sherap Chamma in November with Marcy Vaughn. These online courses feature beautiful video teachings, guided meditations, readings, journal writing activities, and the opportunity to interact with senior mentors and classmates from around the world.

#### The Three Heart Mantras with Tenzin Wangyal Rinpoche October 6-November 11, 2023

The Three Heart Mantras are used in many different meditations in the Bon tradition and play a major role in the ngondro practices. They are said to be the essence of enlightenment in sound and energy, and as we sing or chant the mantras our awareness is transformed to be in union with the Buddhas. They are used for purification and protection, and as primary practices toward self-realization.



This five-week course will be complemented by full moon practices in which our worldwide sangha will recite these profound mantras together.

[Learn more/register](#)



#### Sherap Chamma, Mother of Wisdom and Love with Marcy Vaughn November 11-December 16, 2023

In this five-week online course, participants will learn a beautiful and simple meditation practice enabling each to directly connect with the divine feminine energy. Within the support of the group, we create an environment to promote profound healing of physical, energetic, emotional and spiritual dimensions of life. With visualization, the sound of mantra and deep contemplation, we make a personal connection to this sacred form of the universal mother, Sherap Chamma, and are guided through this connection to our innate wisdom and the love and compassion that naturally radiate from that wisdom. Those experienced in meditation as well as those who are beginning are warmly welcomed.

[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](http://ligminchalearning.com). (Find descriptions in the top menu under Courses.)



## Serenity Ridge Residency Program

### A Unique Way You Can Be of Service

Service as a sacred act can be a powerful tool for self-transformation. At the Serenity Ridge Retreat Center, our Residency Program emphasizes service as a spiritual practice in its own right. A limited number of positions are open to those with a sincere interest in the Bon Buddhist tradition as well as a desire to do service work on behalf of our community and as an expression of their own practice.



Residencies are for a period of one to six months. Serenity Ridge and its staff will do their very best to provide program participants with a safe and supportive environment for both selfless service, study and practice of Bon.

[Learn more](#)



## A 3 Doors Late Summer Invitation

### Restore, Refresh Your Practice

You are invited to attend the following 3 Doors practices or programs as a way to enliven and inspire your practice! They include drop-in, weekly 3 Doors practice groups and a variety of self-paced, prerecorded meditation programs that have been created by The 3 Doors teachers.

#### 3 Doors Practice Groups

Many 3 Doors presenters and teachers host and guide weekly and biweekly meditation groups on Zoom. These regular gatherings provide the flexibility needed to nurture your meditation practice while enjoying the vibrant and variable nature of summer. Some are open to beginners while others are appropriate for more experienced 3 Doors practitioners.

One of those groups is the Weekly Practice of Body, Speech and Mind. It is offered every Thursday evening at 8 p.m. Eastern and is guided by a different presenter every week. All are warmly invited. No meditation experience is necessary.

[Learn more about this group and others](#)

#### Self-Paced, Prerecorded Meditation Programs

Self-paced programs inspire and support you to be fully present to the life within and around you. Created by 3 Doors senior teachers, these prerecorded programs allow you to listen, learn and practice at your own timing.

#### Embracing Death in the Inner Refuge with Marcy Vaughn

In this 10-hour self-guided course led by Marcy Vaughn, explore the power of recognizing the truth of impermanence and death to support a vivid relationship to the inner refuge, realize peace, and awaken the motivation to fully share your gifts in this life.

[Learn more](#)

#### The Healing Power of Silence with Gabriel Rocco

In this 10-hour self-guided course led by Gabriel Rocco, be supported to recognize patterns of inner and outer speech and how to use precision of attention to rest in powerful, transformative inner silence. Deepen your experiences with core 3 Doors practices to receive the gift of silence on and off the cushion.

[Learn more](#)

#### Igniting the Fire of Creativity with Marcy Vaughn

In this 8.5-hour self-guided course led by Marcy Vaughn, deepen your experience of meditation practices, including the Five Warrior Syllables, that support you to have a vital relationship with your inherent creativity, to care well for yourself and others, and to awaken the inspiration to express your life fully.

[Learn more](#)

#### The Joy of Embodied Presence with Laura Sherkerjian

This 4.25-hour self-guided meditation program led by former senior teacher Laura Shekerjian explores the body as a powerful doorway into open awareness and the vibrancy of direct experience. Through simple practices of breath and movement, connect with the deep stability of the body's stillness and discover the aliveness of the present moment. Available in English and Spanish.

[Learn more](#)

#### Walking the Healing Path with Raven Lee

Based on ancient Tibetan practices, this 6-hour self-guided meditation program, led by Dr. Raven Lee, is designed for energy healers and others who work with intuition or subtle energies. It also benefits those on a personal healing journey intent on transforming stress and bringing harmony and well-being to their daily lives.

[Learn more](#)

### COMING UP THIS FALL

- Applications will open for The 3 Doors North American Academy 7 and European Academy 3 in September.

[Learn more](#)

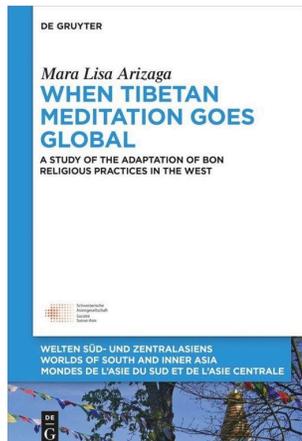
- The Compassion Project will begin in October.  
[Learn more](#)
- Tenzin Wangyal Rinpoche will lead a weekend retreat December 2 and 3.

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



## New Book Examines Yungdrung Bon in Light of Globalization

### Includes Information on Ligmincha and Shenten Dargye Ling



When Tibetan Meditation Goes Global: A Study of the Adaptation of Bon Religious Practices in the West by Mara Lisa Arizaga Faller provides an in-depth study on how Bon has developed and spread in the West in the past few decades. The author has been a practitioner of Bon for many years at Shenten Dargye Ling and is currently on the faculty at the University of Bern in Switzerland. This book was published with the support of the Swiss National Science Foundation and can be downloaded for free. Ton Bisscheroux found the book in an online library and, after reading it, he wanted to share his findings.

In the book *When Tibetan Meditation Goes Global*, the author examines the Yungdrung Bon teachings in the light of globalization. Many Westerners have been attracted to Bon, particularly to dzogchen teachings and meditation practices, which focus on the true nature of the mind, the ultimate ground of existence.

In the first chapters you can read the process through which Bon has become a global religion. It is the story of the principal figures who went from Tibet to India and Nepal, and later to the Western countries. My interest grew stronger as the book continues with two Yungdrung Bon institutions, Shenten Dargye Ling for more traditional Bon practitioners, and Ligmincha International for modern Bon practitioners. In the last part of the book, you can read interviews that Mara Lisa Arizaga conducted with 36 Bon practitioners and seven Bon teachers and scholars. The interviewees talk about how they became involved in Bon, their practice and their thoughts about the future of Bon. These interviews helped me reflect on how I relate to the Bon teachings.

#### What Is Bon?

His Eminence Yongdzin Tenzin Namdak Rinpoche, the most senior teacher in the Bon tradition, and some modern scholars classify Bon in three ways: as the Prehistoric Bon of Zhang Zhung and Tibet; the Eternal Bon (Yungdrung Bon); and New Bon, which dates from the 14th century.

According to Yongdzin Rinpoche, Bon can be divided into three main categories: 1. Primitive Bon, the religion that existed in Tibet before the entrance of the Yungdrung Bon religion. This early form of Bon was not written down and was not supported by any formal philosophical system. 2. Yungdrung Bon, the religion that was introduced into Tibet from Zhang Zhung and constituted the official religion of the kingdom of Tibet until the seventh or eighth century. It is the religion as reflected in the Bon canonical text collections, the Kangyur and Katen (see below). 3. New Bon, the tradition that started as a consequence of the persecution of Bon by Buddhists in the eighth century. According to Yongdzin Rinpoche, it later became an eclectic tradition, combining elements of Bon and Buddhist teachings.

In the book we find another classification.

According to the book, Western practitioners conceptualize Bon as traditional religious practices, such as rituals and mantra recitations, as well as dzogchen practice or meditation. In the interviews, *Practitioners emphasize their interest in experiential practice rather than a merely intellectual understanding of Bon. They feel that it is only through a realization of the teachings that the full understanding of Bon can be achieved. Furthermore, they perceive Bon as a path that includes practical techniques to realize the natural state of the mind as well as other types of intellectual, spiritual and even mystical realizations. These techniques, participants underscore, are practical tools that can be applied to their daily lives. Participants stated that their lives have changed as a direct result of these practices. Encountering Bon had a significant impact on the personal life of most participants, including those of other family members who join them and embrace Bon.* (p. 172; page numbers based on PDF)

Mara Lisa Arizaga makes her own distinction, by labeling the Western practitioners she interviewed in two categories, traditional Bon and modern Bon.

#### What is the difference between traditional Bon and modern Bon?

According to the author, the first group of students receive a traditional approach to studying Bon, where the teachers traditionally go line by line. Yongdzin Rinpoche and Khenpo Tenpa Yungdrung Rinpoche are considered scholars of the traditional Bon. They both have been teaching at Shenten Dargye Ling for many years. Many of the students who do the traditional approach are expected to do the preliminary practices, and then go to a master who will introduce them to the natural state. There are also some Westerners who learn Tibetan in order to read texts in the original language and to receive teachings in Tibetan.

Modern Bon students are mainly interested in dzogchen as the central element of Bon, which does not depend on external, historical or cultural circumstances. Tenzin Wangyal Rinpoche is considered as a teacher of modern Bon. He *asserts that there is a need to adapt the delivery of the teachings to make them relevant to people in various contexts by using a language that is suited to diverse audiences and their contexts, particularly in the United States.* (p. 185) He mentioned that in different places, for instance, he is teaching "more or less the same thing every time. For me it is the first thing, no matter where I go, how differently I phrase [it], I teach the essence of Dzogchen." (p. 207)

A whole chapter of the book is dedicated to Ligmincha International and The 3 Doors Academy, the signature program of the secular 3 Doors founded by Tenzin Wangyal Rinpoche. The author notes, *The creation of Ligmincha International was a cornerstone in the process of adapting Bon to a Western audience, particularly in the United States. It has been successful in attracting Westerners and led to even greater innovations, including mixing Bon teachings with Western psychotherapy.* (p. 110)

Mara Lisa Arizaga calls The Three Doors Academy *a Western Way to Enlightenment.* (p. 111) *The Three Doors Academy was presented as an educational organization developed in response to Tenzin Wangyal Rinpoche's desire to open Bon-Buddhist practices to a worldwide audience. The Three Doors Academy teaches meditation methods with practical applications for everyday life.* (p. 110)

### Why make a distinction between traditional Bon and modern Bon?

Mara Lisa Arizaga's research shows that *teachings and practices have been adapted and modified in a distinctive way, influenced by the existing cultural context.* (p. 40) In Europe, Mexico and the United States, Bon is practiced in different ways. For instance, in Mexico there is more appreciation for religious and devotional aspects than in the United States. So, depending on the audience, the teachings in modern Bon are presented in different ways. In traditional Bon the teachings are always presented in the same way.

Some fear that the original Bon teaching will be watered down in the way they are presented to Western audiences. In the book the author quotes Jean-Luc Achard, a Tibetologist, researcher and longtime student of Yongdzin Rinpoche, who elaborates that *the way the teachings are transmitted to them is rather "light" and adapted by the transmitters. In his view this is a situation which will eventually result in the actual disappearance of the original teachings.* (p. 53) Several students from Shenten Dargye Ling also share his concern in the book.

### Conclusion

Although some students interviewed had concerns about modern Bon and its teachers, Mara Lisa Arizaga's writing about her research is well-balanced, precise and without any judgment. The research shows that only a small group of dedicated Western students follows the path of traditional Bon. There is a much larger group that feels attracted to modern Bon.

So, at the end of the day, it is wonderful that we have access to the ancient Bon teachings, and that we can choose how to take them in.

I can recommend this book to beginners and advanced practitioners.

You can download this book for free as a [pdf](#) or an [epub](#). And you can also [buy hardcover](#).



## NEW Dream Yoga Workshop with Tenzin Wangyal Rinpoche

### Updated, Expanded Online Course Offered in Collaboration with Wisdom Academy

From September 1 through October 27, 2023, Wisdom Academy will host an updated and expanded offering of Tibetan Dream Yoga, an online workshop with Geshe Tenzin Wangyal Rinpoche produced in collaboration with [GlideWing](#).

In this eight-week course you will be guided through a deep exploration of the dream state by Rinpoche, author of the best-selling book *The Tibetan Yogas of Dream and Sleep*.



Rooted in the ancient Tibetan Bon Buddhist tradition, dream yoga is an advanced spiritual practice in which your dreams become potent vehicles for enhancing awareness in both dreaming and waking states. It can help you to move toward transforming your consciousness and your life, and ultimately toward attaining liberation.

Beyond offering instruction in lucid dreaming, Rinpoche's teachings guide you in recognizing the illusory nature of waking life and realizing the true nature of reality. When you're feeling trapped in unhelpful behaviors and emotions,

dream yoga can help you become unstuck. It also serves as a preparation for death, laying the foundation for being more grounded, peaceful and aware during the dying process.

Rinpoche will be available throughout the course to answer participants' written questions.

[Learn more and register](#)

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

Learn more at [glidewing.com](http://glidewing.com).



## Sharing the Timeless Joy

### Chamma Ling Colorado, from the VOCL Archives

*Ligmincha's Chamma Ling Retreat Center is located in the Colorado Rocky Mountains near Crestone, Colorado. In this article by Cindy Pearson Garcia we get a glimpse of this unique place. This article has been edited for length and was previously included in the April 2016 VOCL newsletter. Chamma Ling is hosting the upcoming A-tri Dzogchen retreat with Tenzin Wangyal Rinpoche in September 2023.*



*Rocky Mountains near Chamma Ling in Colorado*

Silence, stillness, spaciousness. Words of wisdom from our beloved teacher, Tenzin Wangyal Rinpoche, and pervasive qualities inherent at the retreat land known as Chamma Ling Colorado.

Nestled amongst the pinion pines and juniper trees, the retreat center offers the solitary practitioner abundant support for meditation and contemplation. The towering 14,000-foot Rocky Mountain peaks and national forest cradle the center and provide the ideal natural environment for those working with dzogchen and the natural elements. The expansive view to the West looks out over the Baca National Wildlife Refuge and is the perfect setting for sky gazing, sunset viewing and basking in the brilliant starry night sky. To the south the Great Sand Dunes National Park resides in splendor and has been noted as one of the quietest places on earth. As working with the elements to bring balance

and clarity runs throughout the Tibetan Bon tradition, this retreat location is an ideal setting for deep maturation of the dedicated practitioner.

While visiting the Crestone/Baca area many years ago, Tenzin Wangyal Rinpoche recognized these spectacular qualities and set intention for development of the retreat land so generously donated by Hanne and Maurice Strong of the Manitou Foundation. Immense effort and donations have gone into Chamma Ling over the years, and the retreat center is now thriving and providing wonderful practice opportunities for many people in the Bon tradition, as well as practitioners from various other lineages.

Cabins are thoughtfully designed, each with a kitchen, bedroom, practice space with shrine and bath with hot shower. Accommodations are specific for the independent practitioner, for a closed retreat or dark retreat, which the cabins are expertly crafted to support. Attendant services can be arranged for meal preparation, grocery shopping/delivery and specific needs as necessary, with special attention given to dark retreat intricacies.

Additionally, a beautiful community house was recently completed and is a perfect complement to the retreat cabins. It hosts small teachings with visiting Bon lamas at various times throughout the year, and local sangha practice gatherings. The space provides additional housing options, along with a kitchen and laundry to further enhance the retreat experience.





Tenzin Rinpoche has traditionally offered teachings each fall in Crestone, and many pilgrimage there to receive his blessings, practice at Chamma Ling and find awareness through connection with nature. A traditional (smoke offering) is typically a celebrated part of the annual retreat, along with an auction and dinner party. The annual auction has been a designated Chamma Ling fundraiser over the years, and the generous donations have built the cabins and infrastructure on the retreat land. The long-term vision for the center includes a few additional, off-grid cabins,

more remotely placed in the mountains, the continuation of practitioner retreat support and the sharing of Bon teachings.

[Learn more about Chamma Ling Colorado](#)



## Student and Teacher

### Together on the Path



*During the recent Summer Retreat at Serenity Ridge, His Holiness Lungtok Dawa Dhargyal Rinpoche, the 34th Menri Trizin Rinpoche, taught during the afternoons with Tenzin Wangyal Rinpoche translating. Here His Holiness responds to a question about how the nature of mind can be of benefit to others.*

**Student:** How does the nature of mind benefit others, especially those whom we don't know?

**His Holiness:** When you are abiding in the meditation and leaving everything as it is, there are no particular negative emotions, negative thoughts or negative ideas. Then by not having negative ideas, negative thoughts, negative emotions, you are helping other people a lot.

As we explained in the meditation of bodhicitta, first one needs to gain stability and realization in order to help others. So when we are entering into the practice we are saying, I want to gain stability and realization in order to help others. But you have to gain first in order to help others. You cannot not gain anything and go to help others because you have no tools, knowledge, experience.

The basis of the great vehicle is the ability to bring others in. The intention is to do something about other people. It is not about yourself. So that intention is a big deal.

Either you are abiding in the nature of mind or you are cultivating compassion. In the end the intention should be that we are doing this for others.



## Spanish Translation of VOCL

### Link to June 2023 Issue Now Available

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

[Read VOCL in Spanish](#)

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