

# Voice of Clear Light

# VOCL



## *Everyday Practices Joyful Meditations*

*Excerpts of teachings  
by  
Geshe Tenzin Wangyal Rinpoche*

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## *Everyday Life is the Practice*

**An excerpt from an article by Geshe Tenzin Wangyal Rinpoche in Shambhala Sun magazine, November 2005**

*The gap from the opening of your heart in your practice and seeing the fruit in results in your daily life is a very important gap to bridge.*

We have ... discussed reflecting upon our challenges and bringing this reflection to the cushion, looking directly with open awareness at our emotions and conflicts. We must create bridges between our practice and our behavior, making changes in our lives. Perhaps we experience love, but it is only half-ripened, and so a little encouragement to manifest that love would be nice. If you can manifest love in your kitchen or your workplace or with colleagues or with your family, if love can manifest in those particular situations where it seems necessary, that will be a practice. It is not a formal practice, but definitely it is a

practice, definitely and absolutely. I would give more credit to those places where you are conscious and aware when you are challenged and pushed. There, your spiritual muscles are exercised. When you pay attention to the difficult places and are able to shift them, that is great joy. You can see the areas right in front of your eyes where you have difficulty and see the shifts.

Perhaps through your meditation practice and as you have grown, you have learned to be nice where otherwise you were not. Think of that as a practice, instead of thinking, "I missed my practice, my half-hour of sleepy meditation this morning." What is the big deal of missing that meditation when you have been kind to somebody in that difficult

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For books, tapes and transcripts of teachings by Tenzin Wangyal Rinpoche as well as other books and items supportive to Bön and Buddhist practice, please visit the **Ligmincha's Online Store** at [www.ligminchastore.org](http://www.ligminchastore.org) or contact the Ligmincha Store at 434-220-0060 or [orders@ligminchastore.org](mailto:orders@ligminchastore.org).

# A-TRI TEACHINGS

## MAY 2-7, 2006

*with*

### 33rd Menri Trizen, His Holiness Lungtok Tenpa'i Nyima Rinpoche

His Holiness Menri Trizen, the spiritual head of the Bön tradition, will be presenting A-Tri teachings at Garrison Institute in Garrison, NY, May 2-7, 2006. At the first of the year, we'll be mailing out a detailed brochure with instructions and registration forms. To learn more about the event please visit our website, <http://www.bonfoundation.org/>. Because we are eager for the Ligmincha sangha to secure places before the retreat fills up, we are send-

ing this reminder that you may register now on-line or by mail according to the instructions on the website.

Questions regarding the event can be directed to [info@bonfoundation.org](mailto:info@bonfoundation.org). We very much look forward to seeing you at these teachings!

In Bön,  
Mary Lanier  
Co-chair, A-Tri Teachings



#### *Everyday Practice/Joyful Meditation* *cont'd from page 1*

situation today? Look at the success of your day rather than the failure of missing a session of practice. It is important to think of this as, "Yes! I am practicing!" The idea of feeling guilty and inadequate because you are not on the cushion doing your silent meditation is not useful.

I'm not saying formal practice is not important. It is. But we expand our notion of practice in order to bring the results into everyday life. If we look closely at our lives, we always have time to practice. We don't need a half an hour to create problems in our lives. Do we need to sit somewhere quietly thinking in order to create a little extra problem? No, we are able to worry in-between everything. I don't know anybody who says, "Give me a little more time to worry." Why? Because we can always find that time. First thing in the morning, it is there. I don't schedule half an hour a day for worry. I can find more than enough time for it! Standing in a

line in a post office or in the bank, I can worry. The long line for the security check at the airport is perfect. I can get agitated and manifest my six realms in many places! In terms of the practice, that time is available to practice the

virtues and the antidotes. That time becomes wonderful practice as you live your everyday life, conscious and working with the situations of life, and your formal practice supports you to make the changes that benefit you and others.

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### *A Joyful Meditation*

**An edited excerpt from oral teachings given  
by Geshe Tenzin Wangyal Rinpoche, 2005**

I sometimes say to people that one of the simplest meditations you can do is: Find a comfortable position, close your eyes and - be joyful.

Of course, anyone can give that advice. It's nothing mysterious; one does not have to look into a special text to find this.

As well, anyone can do this meditation! And the moment that you do it, you feel the joy. It's as easy as that. And then, when you do it a few more times, you will be amazed at how easy it is to feel joyful. It's really so easy! You will be amazed, too, at why you don't do it more often. You may say, "If it's that easy, why

don't I do it more often? Why do I, instead, choose the most complicated way that ever existed in the whole universe for finding happiness?"

Somehow, that's what we end up doing. We try to find the most complicated place, the most complicated person, the most complicated situation in which to look for our happiness. We do that, right?

To experience that joyfulness, it's not a question of searching for the most complicated ways of finding happiness, rather it's a question of simply allowing oneself to be joyful.

# Offerings

## ***Bringing Practice to Life***

***Excerpts from the written teachings of modern Buddhist masters***

### ***From "Fearless Simplicity" by Tsoknyi Rinpoche***

Wherever you are, whatever you are going through, whatever the setting, practice right there. When you go see the doctor and sit in the waiting room, practice right there. If you have an interview with Tsoknyi Rinpoche and are waiting in line, practice there. When you are on the telephone and get put on hold, practice then. If you are in rigpa when they finally say hello, you can immediately reply – but if you are in stupidity meditation they will think no one is there and hang up on you. Wherever you are, practice. When you go back home, do not lie in wait for the right time to practice, because that right time never comes. Please remember that. That is the perseverance we need: to practice on the spot.

### ***From "When Things Fall Apart" by Pema Chodron***

Sometimes we meet someone who seems to have a great sense of well-being, and we wonder how that person got that way. We would like to be that way. That well-being is often a result of having been brave enough to be fully alive and awake to every moment of life, including all the lack of cheer, all the dark times, all the times when the clouds cover the sun. Through our own

good spirit, we can be willing to relate directly with what's happening, with precision and gentleness. That's what creates fundamental cheerfulness, fundamental relaxation.

When we realize that the path is the goal, there's a sense of workability. Trungpa Rinpoche said, "Whatever occurs in the confused mind is regarded as the path. Everything is workable. It is a fearless proclamation, the lion's roar." Everything that occurs in our confused mind we can regard as the path. Everything is workable.

If we find ourselves in what seems like a rotten or painful situation and we think, "Well, how is THIS enlightenment?" we can just remember this notion of the path, that what seems undesirable in our lives doesn't have to put us to sleep. What seems undesirable in our lives doesn't have to trigger habitual reactions. We can let it show us where we're at and let it remind us that the teachings encourage precision and gentleness, with loving-kindness toward every moment.

### ***From "The Heart Treasure of the Enlightened Ones" by Dilgo Khyentse Rinpoche***

Whether practicing formally in a session or carrying the practice into the activities of your daily life, you should remember three supreme points applied to the preparation, the substance, and the conclusion of whatever you are doing. The preparation is to wish that what you are about to do may benefit all beings, bringing them happiness and ultimately leading them to enlightenment. The substance is to be fully attentive to what you are doing, without ever taking subject, object, or action as having any true existence. The conclusion

is to dedicate to all beings the merit you may have accumulated through your practice or activity. By sealing everything you do with this dedication, you ensure that the merit will ripen into the fruit of Buddhahood both for yourself and for others.

### ***From "The Spirit of Buddhism" by Sogyal Rinpoche***

All too often, people will enter the Dharma, but somehow just wait passively for the teachings to come to them. We need to be more active in engaging with the teachings, applying them to ourselves and making a conscious effort to keep them alive. We may hear the teachings, but how little we put them into action! That's why we need to hear them again and again, so that what we should do becomes so clear that it is almost second nature. Then, through practice, it becomes a natural good habit. Otherwise there's a huge gulf between what we aspire to and what we are, and our spiritual aspirations leave us behind.

### **Sources**

Chodron, Pema. "When Things Fall Apart." Boston: Shambhala Publications, Inc., 1997.

Khyentse, Dilgo. "The Heart Treasure of the Enlightened Ones." Boston: Shambhala Publications, Inc., 1992.

Sogyal Rinpoche. "The Spirit of Buddhism." New York: HarperCollins Publishers, Inc., 2003.

Tsoknyi Rinpoche. "Fearless Simplicity." Hong Kong: Rangjung Yeshe Publications, 2003. (Available from Ligmincha's Online Bookstore. To view this item go to: <http://www.ligminchastore.org/detail.asp?productid=252> )

# Sangha Sharing

## Five Good Reasons to Feel Joy

Tenzin Rinpoche gave a public talk in Charlottesville a few years ago in which he recommended that we cultivate joy in our hearts and our lives. He suggested to us half-jokingly that if we couldn't think of a good reason to feel joy, then we could think up a bad reason to feel joy ... but in any case, we should try to allow the joy to arise in us. He later added that the best experience of joy is the kind that requires no reasons at all; but if our conceptual mind creates an obstacle, then it is good to use the conceptual mind to remove the obstacle. For a while I could-

n't think of any good reasons to feel joy, so I thought up some "bad reasons" ... and in time, I discovered that all the bad reasons were actually good ones. I wrote up this list of five good reasons to help me remember.

**1.** Here, in this lifetime, I have found a heart teacher who is a true lineage master of a precious, ancient tradition that traces its source, in an unbroken line, directly back to Tapihritsa, Tonpa Shenrab, and Kuntu Zangpo. Through my connection with the teacher, the sangha, and the sacred Bön teachings, and through diligent practice, I have a real opportunity in this lifetime to proceed on a true path to enlightenment and to realize my own essence. Through the blessings, this goal is clearly reachable. Gaining confidence in this gives me joy.

**2.** It is good to feel joy. For most of my life I had assumed that I did not deserve the sheer, unbounded happiness of unconditional joy. But the riches of joy are like mountains of precious gems and

gold, hidden in a long-abandoned cave – they belong to no one, and they belong to everyone. They are there for us all, there is an infinite amount to go around. Why not revel in joy?

**3.** It's important to feel joy. Joy is one of the four immeasurable qualities of love, joy, equanimity and compassion, each of which is perfected in the very nature of mind, and each of which is a doorway to the center of one's being. If I close myself off from joy, I close myself off from my self. When I bring more joy into my practice and awareness, all of my practice can bear more fruit. This is why I must set the conditions that allow joy to arise and manifest.

**4.** If I can't experience joy myself, how can I help someone else to feel it? By experiencing joy I can benefit others. Benefiting others is good.

**5.** There are no good reasons to not feel joy.

—Polly Turner

## Yongdzin Tenzin Namdak Rinpoche walks to early morning teachings in Kathmandu, Nepal, February, 2005



Photographs by Mary Ellen McCourt

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### Dec. 27, 2005–Jan. 1, 2006

#### The Flexible Behavior of Dzogchen

Part Three, Chapter Six of the Chag Tri  
with Geshe Tenzin Wangyal Rinpoche.

Retreat cost (includes meals):

\$450 received by Dec. 7;

\$500 received after Dec. 7.

Information:

[www.ligmincha.org/program/sr\\_teachings/05\\_dzogchen\\_behavior.html](http://www.ligmincha.org/program/sr_teachings/05_dzogchen_behavior.html)

### February 23–26, 2006

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Medicine of Tranquility  
with Gabriel Rocco

Retreat cost (includes meals):

\$200 received by Jan 12;

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\$275 received after Feb. 2.

Information:

[www.ligmincha.org/program/sr\\_teachings/06\\_zhine.html](http://www.ligmincha.org/program/sr_teachings/06_zhine.html)

### April 19–23, 2006

#### Sang Chöd

Cultivating life force, personal power, fortune and soul  
with Geshe Tenzin Wangyal Rinpoche

Retreat cost (includes meals):

\$400 rec'd by March 16, 2006,

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Information:

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### *Opening the Door to Bön*

by Nyima Dakpa Rinpoche

Full of practical and explicit instructions, this handbook for Westerners details the outer and inner fundamental Bön practices. Says Tenzin Wangyal Rinpoche: "I strongly recommend this excellent guidebook for practitioners and for anyone else who would like a window into the view and practice of Bön. The practices of ngöndro are very important, because they provide the firm, stable foundation one needs for engaging in any of the higher practices of the Bön Buddhist tradition, including dzogchen practice. Readers will benefit from the high level of clarity, depth and detail that Geshe Nyima Dakpa Rinpoche offers regarding all aspects of these wonderful and essential teachings." Paperback, 130 pages. Price: \$15.95.

### *Mendrub*

by Marietta Kind

The Mendrub, or medicine, ritual focuses on a communal blessing bestowed by means of medicinal pills that have undergone ceremonial treatment during the 10 days of the ritual. The benefits that can be gained by attending the ceremony and by consuming the consecrated medicine attract a large audience from all over Dolpo. Includes many black and white photos of different aspects of the ritual and ceremony including Geshe Nyima Öser offering the empowerment. This account not only describes the ritual itself, it also gives a clear insight into the daily life of the local society. Softcover, 89 pages. Price: \$29.

### *The Daily Prayers of Yungdrung Bön*

Published by the Yungdrung Bön Students Committee in Varanasi, India. In Tibetan. Hardback, 291 pages. Price: \$28.



*Ligmincha's 2006 Calendar* is still available: *A Time for Change for the Ancient Bön Buddhist Tradition of Tibet*. Photos from the archives of Geshe Tenzin Wangyal Rinpoche. Price: \$12.95.

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