

THE VOICE OF CLEAR LIGHT

News and Inspiration from Ligmincha Institute

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

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HIS HOLINESS LUNGTOK TENPAI NYIMA TO TEACH IN THE UNITED STATES THIS FALL.

The Bon Foundation is pleased to announce the Fall 2004 North

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American teaching tour of His Holiness Menri Trizin Lungtok Tenpai Nyima, 33rd Abbot of Menri. This is a unique opportunity to learn from the world leader of Bon the Preliminary Practices of the A-Khrid meditation system. One of three bon Dzogchen lineages, A-khrid is an integral part of the Menri teaching tradition.

The teaching will take place in three locations. (Content of the teachings will be the same in each location.)

OCTOBER 14-17 - Garrison Institute, Garrison, NY

OCTOBER 28-31 - St. Joseph Christian Life Center, Cleveland, Ohio

NOVEMBER 12-14 - Headlands Center, Sausalito, CA (San Francisco Area)

Full Retreat Fees include teachings, overnight accommodations, all meals and snacks from Friday 9:00 am through Sunday 4:00 pm. Earlybird: \$455; Regular: \$485; Late or On-Site: \$560.

Commuter Option includes teachings, lunch, dinner and snacks from Friday 9:00 am through Sunday 4:00 pm. Regular: \$400; Late or On-Site: \$475.

Please note: Garrison Institute and St. Joseph can provide overnight accommodations for Thursday night (with no evening meal) for an extra

\$25.

FURTHER DETAILS WILL BE AVAILABLE SOON. Please visit the Bon Foundation website (www.bonfoundation.org) and go to the Events Calendar at the bottom of the Homepage.

"HEART TO HEART" - Tenzin Wangyal Rinpoche responds to a student's question - an edited excerpt from oral teachings given by Tenzin Wangyal Rinpoche during Ligmincha Institute's Winter Retreat, 2002.

Student: How does one know for sure that one is abiding in the nature of mind when one is practicing?

Rinpoche: How do you know anything? How do you know today is December 30th? How do you know anything - the wall, Tapihritsa? It is like anything else. When you know, you know.

More practice and more learning might help one come to know. Not thinking about it too much, about what's going to happen might help. Not asking "How will I know? How won't I know?"

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might help.

How do you know you're happy? When you are happy, are you sure you're happy? In that moment, you can ask that question: "I feel happy, but am I really happy?" You can ask that and there might not be a particular answer. If you ask it a second time, you get no answer. If you ask a third time, then maybe your answer is, "Not so happy." Then if you ask a fifth or even a tenth time, now you have become unhappy! [laughs] So actually asking those questions is a way that you can make yourself unhappy when you are happy.

In the same way, when you realize something, by asking too many questions then it isn't really a realization. When you ask the same question more and more and more, then you will not realize it. In the moment of realization, the question does not exist. After realization, then the intellectual mind can look at it.

What is the role of the intellectual mind? What is the role of hearing the teachings? What is the role of reflecting on the teachings? What is the role of trying to make distinctions between each of these points? Of course, the role of all of these is to put all the circumstances together. That's all they can really do.

It's like the launching of a rocket. All the scientists can do is put all the pieces together to enable the rocket to launch. The rocket does the rest. So in the same way, all this work we do now is preparing for that very moment. When that moment comes, there is no force that can stop it. It launches. Everything that you are doing here is preparing the proper causes and conditions. It's not that your intellectual mind becomes clearer and clearer and clearer

and smarter and smarter and better and better. And then it finally realizes the nature of mind. No! That's the greatest disagreement between dzogchen and sutra. That mind never realizes. But it can help.

In one's spiritual journey, one can see that there are so many things in one's life that can be very beneficial and helpful: teachings, teacher, friends, practice, parents, place, food, heating, sky, window, light, books, photocopies. Just imagine! So many things can be helpful but none of them is about the nature of mind. In the end, it is just you who realizes. The photocopy or the tapes or the friends who are supporting you or the building you live in - they don't become illuminated - it's you. In the end, rigpa realizes it, not anything else. And rigpa never asks these questions that you are asking. That's why it's called rigpa. Rigpa means aware. It is aware of it. When it's aware of it, the question doesn't exist.

To give a more compassionate way of answering the question, even though it is still only verbalizing it, would be to say that it is like the experiences when you are completely in the presence without

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the experienter. Not when one is saying, "Yes, this is the one.

This is it. I got it and I will not let it go." Not that way.

That mind is not there at all. This is important because sometimes when we are teaching we are using a lot of words and some are less important and others more important and maybe there are skips in between. There's a saying, "Abiding in a space in the absence of observer and observed." Just if you hear that, that is what it is. If that is where you are, that is the rigpa. If that is not where you are, that is not rigpa.

"THE PRACTICE OF FINDING SUPPORT FOR PRACTICE" - an excerpt from the edited transcript of oral teachings given by Tenzin Wangyal Rinpoche during Ligmincha's Eighth Annual Summer Retreat, 2000. On different occasions people have very deep experiences. I am not necessarily talking about people who have a connection with the dharma or the teachings. You can go to a wonderful camping situation, a wonderful beach or place in the mountains, you can be dining with good friends, and you can have very deep experiences of the essence. Nevertheless, these experiences don't get supported, and just remain a memory from your life. "Oh, when I was a teenager, that thing happened." But it is not like you have a connection on a consistent basis. It becomes a memory or a story. Why is this so? It is because you don't have a means of supporting it. So if you look at it this way, guru yoga and the ngondro practices are strong means of support; similarly, a good

vessel or container is the right support to hold liquid. Clearly we lack enough support; therefore we lose these experiences. Of course one can become extreme in the support and lose the essence, too. That can happen when one becomes attached to the formality. That is not to say that formality is not good, it is, and sometimes it is necessary in society. But it is important not to limit experience with formality. With progressive types of practices, or any form of exercises, it is important not to be too attached to them. Lopon Rinpoche mentioned a few times this week, that when you're crossing the river, you need the boat until you get to the other side. Once you cross, that's it. So the point is not to be attached to the form, but not to have ignorance and not recognize the support of the form. We all know how much devotion can support the practice.

Let's not talk about the experience of the nature of mind, let's talk about the experience of being well in life. At certain times in your life you feel fine, wonderful, good; you are active enough, resting enough, giving enough, and receiving enough; Mon, Oct 3, 2005 12:06 PM

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you feel gratitude; you feel like you have a full life, a good life. When you experience your life in that way, you know that experience can be easily taken away unless what makes you feel it that way is supported. You need support to feel the way you are feeling. Unless the support is there on a consistent basis, that experience can disappear in one conversation, one piece of news, one minute. It will be gone. Gone from your life. One can instantly feel lost. So we need support just to feel well in life.

Far more important is to have the right support for abiding in the nature of mind. It is far more important to have support to experience the state of rigpa. That is really what the practice is all about. First, it is important to recognize what the obstacles are, then it is important to recognize what are the supports. Finding a solution to support the practice becomes practice. Finding a job can be a job for some people. Trying to find balance in a situation can be a big part of practice - not to be too attached to the form of practice or not to be totally disconnected from it either.

EARLY-BIRD DATE FOR SPRING RETREAT IS MARCH 17.

Register soon for Ligmincha Institute's Annual Spring Retreat, April 21-25, at Serenity Ridge with Geshe Tenzin Wangyal Rinpoche. This year's retreat is on "Sacred Syllables: The Healing Power of Sound in the Tibetan Bon Buddhist Tradition."

Since ancient times meditative practices from a variety of spiritual traditions have used sound and its vibration as an essential tool for healing. Through the singing and chanting of sacred syllables and

mantras - spiritual practitioners, healers and lay persons may access purification and restore harmony to a range of physical, emotional, psychological and spiritual dimensions. Guided by the mind and carried by the breath through subtle channels, the power of sound opens the potential to heal illness and dissolve energetic disturbances.

The Tibetan Bon Buddhist tradition is one of the oldest and still unbroken lineages of wisdom to make use of sound for the well-being of its practitioners. The knowledge of how to take up the singing and chanting of Tibetan syllables to vibrate the healing potential in human beings is contained in a number of Bon texts, including the revered Mother Tantra.

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

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teachings on sacred sounds and instruct the meditations that empower their healing capabilities.

Register for this retreat by March 17 for the early-bird cost of \$400 or by April 7 for the regular cost of \$450 or after April 7, for the cost of \$500. Call Ligmincha at: (434) 977-6161 or e-mail: ligmincha@aol.com.

TRUL KHOR CHAPTER FOUR RETREAT, MAY 19-23,
AT SERENITY RIDGE, WITH ALEJANDRO CHAOUL-REICH.

Chapter 4 is the last chapter of a four-part training that takes place at Serenity Ridge over a period of two years and is open only to those who have completed Chapters 1,2, and 3.

Register for this Trul Khor Chapter 4 retreat by April 16 for the early-bird cost of \$300 or by May 6 for the regular price of \$350 or after May 6 for \$400. Contact Ligmincha Institute: (434)977-6161 or E-mail: ligmincha@aol.com.

THE NEXT INTRODUCTORY RETREAT FOR TSA LUNG TRUL KHOR: "HARMONY OF BODY, BREATH AND MIND" WILL BE OFFERED IN NOVEMBER, 2004.

This introductory retreat is open to everyone and is the foundational course for, and prerequisite to, the Tsa lung Trul Khor training that will begin in the Spring of 2005.

The full Tsa lung Trul khor training offers a wonderful opportunity to begin or deepen one's Tsa lung Trul khor practice.

Alejandro Chaoul-Reich is a senior student of Tenzin Wangyal Rinpoche and has studied and practiced with many great masters of the Bon Tradition since 1991.

UPCOMING SPRING TEACHINGS WITH TENZIN WANGYAL RINPOCHE.

March 26-28, Berkeley, CA. 'The 21 Nails Part 4 - Dzogchen Teachings from the Zhang Zhung Nyen Gyu' Contact: Laura Shekerjian (510)849-2373 or E-mail: lauras@majornet.com.

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April 14, Charlottesville, VA. 'Public Talk' at the Downtown Center. Contact: Ligmincha Institute.

April 16, Ithaca, NY. 'Healing with Form, Energy and Light', Evening Talk, Contact: Namgyal Institute (607)273-0739 or E-mail: namgyal@lightlink.com.

April 17-18, Ithaca, NY. 'The Practice and Theory of Dream Yoga' Contact: Namgyal Institute (See above.)

April 21-25, Charlottesville, VA. 'Healing with Sound' (See above description.) Contact: Ligmincha Institute.

May 7-9, Mexico City, Mexico. 'TBA' Contact: Garuda Mexico, Tel: 52-55-5286-9913 or E-mail: garuda@prodigy.net.mx; In English, Contact: Lourdes at 52-5-536-5088 or E-mail: mayulourdes@hotmail.com.

May 13-16, Valle de Bravo, Mexico. 'TBA' Contact: Garuda Mexico (See above.)

May 20-23, Amsterdam, Holland. 'Bardo Teachings from the Bon Mother Tantra' Contact: Dr. Jan Dinkelaar, E-mail: info@bongaruda.com.

May 26-30, Zurich, Switzerland. 'The Practice of Sleep Yoga in the Tibetan Bon Tradition' Contact: Ann-Marie Jakob, Tel. +41 43 344 01 74 or E-mail: amjakob@swissonline.ch

June 18-20, Amherst, MA. 'TBA' Contact: Sharon Weizenbaum, Tel: (413)549-4021 or E-mail: sweiz@rcn.com.

NEW ITEMS AT LIGMINCHA'S BOOKSTORE

These new items can be found by going to Ligminchastore.org and clicking on "Search by Category" and then click on "New Items".

NEW BOOK AVAILABLE

"Four-Themed Precious Garland," by Longchen Ramjampa Drime Wozer with oral commentary by HH Dudjom Rinpoche and Beru Khyentze Rinpoche, translated and edited by Alexander Berzin. \$7.95

NEW PHOTO AVAILABLE

His Holiness Lungtok Tenpai Nyima, Yongdzin Tenzin Namdak Rinpoche and Geshe Tenzin Wangyal Rinpoche, size 3 5/8" by 8 1/2" \$5.00

NEW RITUAL ITEMS AVAILABLE

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Malas:

Sandalwood, 6mm \$14.00, 8mm \$16.00

Rosewood, 6mm \$18.00, 8mm \$20.00
Bone, \$20.00
Lotus Seed, \$28.00
Bodhi Seed with Turquoise Spacers, \$34.00

SANGHA POETRY
FIVE MOMENTS

Red earth `neath fallen tree open now to sky offers a mottled
crystal rock hidden well until this moment. Swimming the sky-image
river surface, ripples spread the serpent shape the water width,
better to see you leaving than to face that fear. Excited crows
announce the news, mist in the narrow valley returns the light of the
newly risen sun. Leaves of trees sing in unison, flags snap and wave
in joyous dance, something touches me lightly today, brings tears to
my eyes. Clouds curtain the vast sky
Where the space between the stars
Invite the heart to soar
On the mind's widespread wings.
- Bob Schoenholtz c.10/2003

Shhhh
Where do you come from?
I've seen you here before
Already I know why you go
Because I forget
That it's a delicate flame
Needing shelter from the wind
Which lights your face.
I fan the candle light
With my grasping mind
Shhhh. Don't move.
And you're still here.
- Jeff Fisher

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

Serenity Ridge or our regional centers, please contact us:

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