

The Voice of Clear Light

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SEAL OF THE INSTITUTE

The Institute is named for the Ligmincha dynasty of kings of the ancient country of Zhang-Zhung in Western Tibet. The inscription around the outermost circle is written in Zhang Zhung letters which originally appeared on the official seal belonging to the last king of Zhang Zhung. It means "The king of existence who has power over all." Written in Tibetan, it is *KhamTshan pa shang lig zhi ra rtsa*. Within the next circle are found the five petals of a lotus flower, symbolizing the five sciences (rig-gnas lnga) necessary for the educated human being to live fully in the world. Inside this circle of general human knowledge is another circle containing an eight-pointed star. This signifies the first eight ways toward enlightenment among the Causal and Fruitional Vehicles of the Nine Ways of Bon. At the center of the seal is the Tibetan letter, ཨ (Ah) which represents the Ninth Way, the ultimate Path of Self-Liberation, known as Dzogchen, the Great Perfection.

LIGMINCHA SUMMER RETREAT 1992: THE SIX ESSENTIAL POINTS OF THE BODHICITTA

Ligmincha Institute organized its first long retreat at the end of May 1992. For ten days, May 22 through 31, Tenzin Rinpoche taught extensively from *The Six Essential Points of the Bodhicitta* from the *Zhang Zhung nyan gyud*. In addition to two teachings each day, there were two sessions dedicated to the practice of Phowa, and one session for the practice of Rinpoche's Short Meditation in Six Sessions.

Twenty-five to thirty people attended each day of the retreat, some traveling great distances to get to Ligmincha. There were many Tibetologists and scholars, among them Anne Klein,

John Reynolds, Arthur Mandlebaum, Walter Coppedge, and several university students. Lar and Paige Short from Grace Essence Fellowship traveled from Albuquerque, New Mexico to attend the retreat, as did a student of theirs. Retreatants came from the West coast, Texas, New Mexico, and many from the East coast. The weather was beautiful, unseasonably mild for Virginia in the summer, so we were all very comfortable when we packed into the shrine room for teachings and practices. Everyone noticed the changes at Ligmincha since the last retreat at the end of March. Outside, the grounds have been landscaped and an organic garden planted. Inside, the Institute was painted, the upstairs was renovated into a Tibetan library and an office for Tenzin Rinpoche. Downstairs a library for books in English on the teachings and all aspects of culture and psychology has manifested (to date over four hundred volumes have been donated). And the shrine room was beautifully renovated with new carpet, paint, silk curtains, and many ritual items donated by the Bonpo monastery at Dolanji as well as other Dharma communities. In addition, the Institute office is now equipped with excellent computers, both Macintosh and IBM, so we are able to collaborate with individuals and groups using either format. Volunteers have been hard at work in the office. Ligmincha Institute produced two booklets for the retreat: a practice book of the Short Meditation in Six Sessions, and a brief translation of the text that Rinpoche taught. We also have a fax machine connecting us to centers around the world.

This retreat was extensively documented. Rinpoche's teachings were video-taped, and recorded in both digital and analog format. A team of transcribers led by Purusha Ananda worked every afternoon to transcribe the teaching tapes so that they can be edited and made available to students as soon as possible. Midway through the retreat Anne Klein arrived from Rice and began entering the teachings directly onto the computer as Rinpoche spoke.

The teachings themselves were clear, direct, and very nicely balanced between the intellectual and the experiential. Rinpoche explained at great length each of the six essential points, then guided us through meditations that brought the words home to each of us. As Rinpoche stressed early in the teaching, one should listen to the teachings and see how they relate in oneself, rather than letting the teachings remain in the intellect alone.

The ten day retreat on the Six Essential Points of the Bodhicitta passed by much too quickly. Everyone who attended our first long retreat was deeply moved by the precious teachings, and the kindness of Lama Tenzin Wangyal Rinpoche to share these profound instructions with us.

Staff of the Institute

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Abbot of Menri Monastery, Dolanji, India

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Founder and Head Teacher of Menri Monas-
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Biographies

Walter Coppedge, a Rhodes scholar, received a B.Litt from Oxford University and a Ph.D. from Indiana University. He held the presidency of the College of Charleston, in South Carolina. Currently he is a Professor of English at Virginia Commonwealth University where he specializes in Shakespeare and film. His publications include *Henry King's America Book*. He has a lively interest in Eastern thought in Western literature, having attended Naropa Institute and studied at great length the American transcendentalists.

Anthony Curtis, a composer, musician, and teacher, has directed various musical projects for small and large groups including Sonic Mandala and JA'LU, and has recorded numerous albums. He has conducted Yoga of Sound workshops since 1985. Presently Anthony is writing a book concerning the theory and practice of the Yoga of Sound. He has studied and practiced Buddhism since 1974.

Joan Kalyan Curtis has a B.A. in English and an M.F.A. in Creative Writing from Virginia Commonwealth University. She is the author of *Walking on Earth*, a collection of poems. She has studied Buddhist and Yogic teachings since 1982, and since 1989 has studied and practiced the Dzogchen teachings with Namkhai Norbu Rinpoche and Lama Tenzin Wangyal Rinpoche.

Anne Klein has an M.A. from the University of Wisconsin and a Ph.D. from the University of Virginia. She has taught at Harvard Divinity School, Stanford University and is currently Associate Professor at Rice University. Author of *Knowledge and Liberation*, and *Knowing, Naming, and Negation*, she has also written several articles on women and Buddhism and is working on a book on this topic. She has studied with Buddhist teachers since 1971 and translated Dzogchen texts since 1980.

John Myrdhin Reynolds (Vajranatha) studied Sanskrit, Tibetan, Buddhist Philosophy, and Comparative Religion at several universities and lived for eight years in India and Nepal studying and practicing Buddhist meditation and Dzogchen. He has taught widely in Europe and America. His books and translations on

Buddhism, Bon and Dzogchen include *The Cycle of Day and Night*, *Self-Liberation Through Seeing with Naked Awareness*, and *The Golden Letters of Garab Dorje*.

**THE SIX ESSENTIAL POINTS OF THE
BODHICITTA:**

**AN EXCERPT FROM THE TEACHINGS BY LAMA
TENZIN WANGYAL RINPOCHE**

In the Dzogchen teachings one should relate the description and teaching in oneself. We are not speaking of philosophy or history. We are talking about ourselves here. The Six Essential Points are in ourselves. By discovering the Base of the individual one understands where all appearances arise. As individuals we have our body, mind, and speech. With respect to this triad and the functions which we may term the three gestalt processes, we may ask how does this triad function, and why does it function in a particular way? Things happen in our life that confuse us totally, that are very difficult to deal with. Why are they like that? Is it something wrong with appearance itself, or is it something wrong with our mind, or is it something together? Also is there any way we can change? So all those issues are connected with the Six Essential Points.

The state of mind, or mentality of different cultures is completely different. They think in different ways; they believe in different ways. The mentality of five centuries ago is different than today. Why do people think in a different way? It is because the appearance changes, and the appearance affects the mind. Also the mind affects the appearance thus we think in a different way. So instead of being confused by what appearances are, we are trying to understand the Base of the individual. Instead of thinking, Oh I have all these problems. Why do I have these problems? We are trying to understand the ground of those appearances. Even the idea of trying to understand, "Who am I?" Where does that exist? The idea remains an idea, but beyond that there remains the Base. We are trying to realize the Base in ourselves. In The Six Essential Points of the Bodhicitta, this is known as the Lamp of the Base.

In more esoteric terminology, the Base of the individual is also known as the Mother. It is the Mother in the sense that the Mother gives birth to all of the phenomena of our existence. The essence of the Mother is unborn and empty like the sky. When we do practice we experience that unborn space as the sky; we experience that space in ourselves. When we develop that space in ourselves, we do not just develop space, development of that space is also connected with the consciousness innate awareness. The consciousness innate awareness is linked with the clarity. This co-development of space and clarity is the mirror for appearances, the mirror of mind. So what we

are developing is a mirror in which everything can appear. Take for example someone called Joan. Joan has relatives, work, practice, etc. All that this person has arises from this individual. Arising from that person does not mean arising from that person's head, or arising from that person's eye, nor does it mean arising through that person. If you point out each sense of arising, it does not arise from any of them. However, everything that exists for that person did arise from somewhere. It arose from that person's Base. So the Base or the Mother gives birth to all the appearances that the person perceives or experiences. One can perceive both positive and negative appearances. In order to learn to work with the negative experiences, one needs to understand the Base that gives birth to them.

Intellectually in the philosophy of Sutra we talk a lot about the Base in terms of emptiness. Sometimes it becomes only a theory about what the absolute reality is. In Tibet there are four major schools of Buddhism. While there is in general agreement concerning method, among the scholars of these schools there is strong disagreement about the status of emptiness. If views of emptiness vary then one may well speculate that the practice also varies. For example a Sutra practitioner might investigate an object such as a chair, in order to examine its emptiness, or discover its Base. When he sees the chair his mind forms the concept or mental image of the chair, and he experiences the meaning and sound generality of emptiness. But he is understanding, by mental concept, the emptiness of the meaning generality, and not directly experiencing the emptiness of the actual chair itself. Instead of understanding emptiness based on a meaning generality, the practitioner of Dzogchen tries to understand his Base directly and unmediated by thought. This direct understanding of emptiness in Dzogchen is spatially non-referential, without a central point or subject or object.

In Dzogchen teaching, one should relate each description in oneself and understand, "I am the model," and thus see in oneself what is the Base. It is very important to understand the teachings right away in oneself, not as words or concepts, so that is the way to listen to the Dzogchen teachings. (This complete teaching will be available in the form of a small booklet at the end of the year. Please contact Ligmincha Institute if you are interested in obtaining this work.)

Subscriptions

The *Voice of Clear Light* is published quarterly. If you would like to continue receiving this newsletter please send fifteen dollars for a one year or twenty-seven dollars for a two year subscription.

purpose of this college was to preserve the Bonpo philosophical tradition where analysis and logic are applied to the teachings of the Sutras, the Tantras, and especially to the Dzogchen. In 1987 he founded another Bonpo monastery and International Education Center near the well-known hill of Swayambhu, west of Katmandu, Nepal known as Tritan Norbutse.

Lopon Tenzin Namdak Rinpoche

The Venerable Lopon Tenzin Namdak, Rinpoche is the head teacher of the Bonpo people. He was born in 1926 in Southeastern Tibet. Rinpoche began his studies at an early age and took his vows at 15. He continued his studies at the major Bonpo monasteries: gYung-Drung-Ling and Menri in Tsang near Shigatse in central Tibet. Rinpoche's two main masters were Bonruponlob Rinpoche and the Venerable Lopon Sangye Tenzin, Rinpoche.

Rinpoche rose to the position of Lopon in 1953 at the young age of 27, the same year he obtained the Geshe degree from Menri monastery. As Lopon, or Head Teacher, Rinpoche is part of an unbroken lineage of 33 generations through Nyambd Sherab Gyaltsen, the founder of Menri Monastery in Tibet. He was the teaching master from 1953 to 1957 when conflicts between the Chinese and Tibetans in Central Tibet became severe. He entered a long retreat in northern Tsang until 1960 when the Chinese invasion forced Rinpoche to flee Tibet. With great difficulty, including being shot and incarcerated by Chinese soldiers, Lopon Rinpoche was able to reach safety in Nepal.

In 1961 he was invited to London by Professor David Snellgrove under the auspices of the Rockefeller Foundation Visiting Scholar program. He remained in England for three years, collaborating with Professor Snellgrove on *The Nine Ways of Bon*, the first scholarly study of the Bon tradition to be made in the West.

Returning to India in 1964, Rinpoche founded Dolanji Settlement in Northern India, the principal seat of the Bonpo people in exile. He returned to Europe in 1969 as a visiting scholar at Munich University to collaborate on a Tibetan-German-English dictionary. From 1970 to 1979 Lopon Rinpoche taught the monks at the Bonpo Monastic Center in Dolanji while at the same time supervising the publishing of a large number of important Bonpo texts in New Delhi. By 1978 enough texts were published to organize a curriculum around them. A Lama's college was established under the guidance of Lopon Rinpoche. The

The Director of the Institute

President and Director of the Institute, as well as its resident Lama, Tenzin Wangyal Rinpoche is a master of the Dzogchen meditative tradition of Tibet. Since he was thirteen years old he practiced Dzogchen with his masters from both the Bon and Buddhist schools: Lopon Sange Tenzin, Lopon Tenzin Namdak Rinpoche, and Geshe Yungdrug Namgyal.

He completed an eleven year course of traditional studies in the Bon tradition at the Bonpo Monastic Center, Dolanji, HP, India, whereupon he qualified for the Doctorate Degree of Geshe. He is also an accomplished scholar in the Bonpo and the Buddhist textual traditions of philosophy, exegesis, and debating. Upon graduation in 1986, he was employed at the Library of Tibetan Works and Archives at Dharamsala, India. That same year he was appointed by His Holiness the Dalai Lama to be the representative of the Bon school to the assembly of deputies of the government in exile.

Tenzin Wangyal Rinpoche was the first to bring the precious Bon Dzogchen teachings to the West in 1988, when he was invited by Chogyal Namkhai Norbu Rinpoche to Italy in order to teach at his center. He is the only Bonpo master living in the West who is trained in the Bon tradition and qualified to teach. Rinpoche is a well-known master, having traveled widely, giving teachings in Tibet and in the West for the past five years. He is a scholar as well, having written several books and articles in Tibetan, and a book on Dzogchen in English that will be published this winter.

During the 1991-92 academic year he was selected as a Rockefeller Fellow at Rice University in Houston, Texas. During this period he continued his research on early Bonpo Tantric deities and their relationship with Buddhist traditions in the early period of Buddhism in Tibet. Rice has invited Rinpoche back to teach for the spring semester of 1993. An account has been set up in the Department of Religious Studies to collect funds for this purpose. While he is in Houston, Rinpoche will also teach at the School of Continuing Education.

Rinpoche founded Ligmincha Institute in March of 1992 in order to preserve the religious teachings and arts of Tibet and Zhang Zhung. The aim of the Institute is to introduce to the West the wisdom traditions of the Bonpo which are concerned with the harmonious integration of internal and external energies, and most importantly with the spiritual path to enlightenment.

UPCOMING EVENTS

'The Center for Religious Teachings and Transmissions' of Ligmincha Institute is proud to announce the following events:

then apply the sleeping practice and realize the innate clear light (emptiness and clarity) which is our natural condition.

Dzogchen Teaching

by Lama Tenzin Wangyal Rinpoche at the Philadelphia Buddhist Association Saturday and Sunday, November 14th and 15th, 6 Old Lancaster Rd., Marion, PA. Contact Ken or Barbara Alexandrin: (215) 660-9269.

Yoga of Sound Workshop

Anthony Curtis has presented this workshop many times in the past. It consists of theory and practice to directly introduce the participant to the experiencing of primordial sound. This is done through a series of specific exercises that develop ones ability to separate pure and impure sounds through the use of meditative techniques. Through such experience one sees the role pure sound plays in visionary experience.

Dzogchen Dream Yoga Retreat

at Ligmincha Institute Saturday and Sunday, July 25th and 26th.

The Dzogchen Dream and Sleep Yoga is one of the highest forms of Dzogchen meditation. These teachings were traditionally taught on a one to one basis in Tibet. This is a rare opportunity to receive these teachings. Rinpoche will teach the first part of this practice, the portion on the Dream Yoga. This particular practice was composed by Shardza Rinpoche who manifested the rainbow body in 1934.

This teaching is especially well suited to the life we lead here in the West where it is so difficult to find time to practice. With the Dream Yoga one can practice every night of ones life. The practice is concerned, first of all, with recognizing the dream, or lucid dreaming. Dream images appear, constructed of thoughts that arise from the five poisons as they manifest in each of the six chakras. Through this teaching we learn to have awareness and to recognize the characteristic dreams of each chakra. We then learn to change the dream in ways that are meaningful to our everyday life and to our practice. After we have developed this practice, we can

Yantra Yoga With Michael Katz

Saturday and Sunday, September 19th and 20th (location to be announced).

Yantra Yoga is a Tibetan form of Yoga of movement based on the Anuttaratantras. It is known as the Unification of Sun and Moon. It is a dynamic yoga which regulates ones energy and frees the mind from conditioning. Michael Katz has practiced and taught this yoga for many years. Please call the Institute for more details.

ACTIVITIES OF THE INSTITUTE

Each of the four centers of the Institute, the Center for Religious Teachings and Transmissions, the Translation and Research Center, the Cultural Center, and the Center for East-West Psychology will be engaged in activities in its own field through organizing conferences, seminars, workshops, and cross-cultural events.

The Center for Religious Teachings and Transmissions directs many activities: in addition to the two month summer retreat of the Seven Year Program under the direction of the resident Lama, it offers two ten-day retreats each year, one at Christmas and one at Easter, as well as bimonthly weekend retreats led by either the resident master or other teachers invited by him. There are also monthly practice retreats led by older students.

TRANSLATION AND RESEARCH CENTER

*This primordially existing essence,
Unrealized because we are unaware,
Is clearly seen once instruction is given
As one whose face is unseen
Sees it when given a mirror.*
--from the *Gal mDo Tsad Ma* translated by Tenzin Wangyal Rinpoche and Prof. Anne Klein

The members of the Institute are in the process of translating and developing materials for use in the Seven Year Program. Several major Bon texts are now being translated for the first time. This work will contribute to wider understanding of Bon, as well as being a focus of study at the Institute. In addition, there are a number of specific projects being undertaken at the Center for Translation and Research.

Prof. John Myrdhin Reynolds, director of the translation and research center, has been translating the *Zhang-Zhung snyan-rgyud* and the *Ma rgyud*, in collaboration with Lopon Tenzin Namdak. He has also begun the task of translating the *Srid-pa'i mdzod-phug*, as well as the *Theg-rim* which will serve as the principle text for the Seven Year Program. Simultaneously he is pursuing a number of research projects in the fields of Dzogchen and Bonpo studies.

Geshe Tenzin Wangyal and Prof. Anne Klein, the vice president of the Institute, have been translating the *Gal mdo* and the *Dri-med gsal sgron*, two important texts in the fields of logic and epistemology, the translation of which will go a long way to clarify the relationship between Dzogchen and the Madhyamika philosophy. Geshe Tenzin Wangyal has also been working on a book, *The Five Main Tantric Deities of Bon*, known as gSas-mkhar mchog-linga (Five Excellent Ones of the gSas Citadel). These deities are known as: 1. Ge-khod gsang-ba drang-chen 2. Lha-rgod ghog-pa 3. gTsho-mchog mkha;-gying 4. gBal-gsas rnam-pa 5. Phur-pa

(Vajrakilaya). The book concerns the myth, ritual, and iconography of the Bon deities. His other book, *The Wonders of the Natural Mind*, based on the Zhang Zhung nyan gyud and the Akhrud teachings, is presented in a manner interesting and accessible to laymen and scholars alike; it will be published this winter by Station Hill Press and Ligmincha Institute. Prof. Anne Klein is planning to publish in book form a translation of *Nam mkha' Phrul mdzod*, an important Dzogchen philosophical text.

Prof. Walter Coppedge is editing transcripts of the teachings which Rinpoche has given over the course of several retreats. These teachings will, like the other translation projects mentioned above, provide the basis for the Seven Year Program.

LIGMINCHA LIBRARY

Ligmincha Library has two main goals. The library will be a place for students of the Institute to read about all aspects of Eastern and Western culture and wisdom traditions, as well as a place for serious scholars and Tibetologists to come and do research on the primary materials of the Bonpo and Buddhist traditions.

Books in English: The Institute has been collecting books on a number of different fields of study for the library at the Institute. A number of individuals and organizations have already donated books which now form the core of the four hundred title collection.

Texts in Tibetan: The Institute, through the efforts of its Director, has obtained a collection of more than four hundred Tibetan texts which will be brought from India at the end of 1992 and the beginning of 1993 and housed in the Institute's Tibetan library.

FACILITIES AT THE INSTITUTE

Office equipment and a computer center have already been obtained for the Institute, including a VCR, two computers (Mac and IBM), a recording equipment, both digital and analog, and a fax machine. In the near future, the Institute plans to obtain, either through purchase or through donation, tape dubbing equipment, a photocopy machine, a video recorder, a laser printer, equipment for binding, and, in general, the equipment needed for desk-top publishing, and in-house recording and duplication.

SUTRA: Path of Renunciation (spong lam)

During the first two years of study the teachings will focus on three of the following four topics: 1. the study of the philosophical tenets (grub-mtha') of the four Indo-Tibetan schools, 2. the study of the science of the mind (blo rig), 3. the study of the Bonpo system of cosmology or Abhidharma (mdzod), and 4. the study of the shamanic practices of the four Causal Ways (rgyu'i bon). The focus will change each summer, so that during the first year, for instance, topics one, two and four will be covered, and during the second year, one, three, and four.

In the Bon tradition, the study of the philosophical tenets of the four principal Indo-Tibetan schools of Vaibhashika, Sautrantika, Chittamatra, and Madhyamika is made in connection with such comprehensive texts as the *Theg-rim* and the *Theg-'grel*. These two Bonpo texts contain sections dealing with the four schools of philosophical tenets and extracts from them will be translated into English to serve as the basic text for this portion of the course. Here the *Nine Ways of Bon* (*bon the-pa rim dgu*) will be examined from the standpoint of the Central Treasures system (dbus-gter lugs). This system of classification, unlike that of the Southern Treasures (lho-gter lugs), is very similar to the classification found in the Buddhist Nyingmapa system. Although the four systems of philosophical tenets (grub-mtha') delineated in the *Theg-rim* correspond to the four Buddhist schools of Northern India known to the Tibetans, there exist distinctive features in the Bonpo account in terms of vocabulary, meaning, and divisions for each of the schools. This has suggested to some scholars (i.e., D. Snellgrove) that Indian Buddhism came much earlier to Zhang Zhung in Western Tibet than it did to Central Tibet (7th-8th century).

Moreover, according to the traditional account of the life of Tonpa Shenrab found in the *gZer-mig* (rediscovered in the 10th century) this Central Asian Buddha first taught the *Khams-chen* or *Prajnapamita Sutra* to the Nagas in the Nagaloka (klu yul) and only much later (1st century CE) was a portion of the scripture recovered from the Nagaloka by Nagarjuna. This master thereupon promulgated the texts of the *Prajnaparamita* in India, as well as writing treatises on the *Madhyamika* philosophy inspired by this scripture. The original text of the *Khams-chen* found in the Bonpo canon encompasses fully sixteen volumes, whereas the Buddhist version of the *Large Sutra of the Prajnaparamita* only contains twelve volumes.

During the summer retreat, there will not only be the reading and study of the texts, but also special emphasis will be given to the meditation practices associated with these four schools. Regular practice sessions will be set aside for this purpose.

SEVEN YEAR PROGRAM

INTRODUCTION TO THE PROGRAM

The principal aim of the program is to present the Sutra, Tantra, and Dzogchen traditions of Bon and Buddhism in a systematic way that is meaningful to Western students. During the course of a series of two month retreats each summer, students will be trained both intellectually and practically in these spiritual traditions. The program will encompass the three traditional aspects of hearing, reflecting and meditation (thos bsam sgom gsum).

The Seven Year Program is important because it is the first time in the West that a progressive series of metaphysical teachings in the Bonpo tradition has been offered. Students will establish a firm intellectual and practical foundation upon which to base their future studies and practices. And, by studying Sutra, Tantra, and Dzogchen they will have and understanding of the tradition as a whole.

Individuals who enter the program will be encouraged to undertake a number of personal retreats, in addition to the meditation retreats that are part of the program itself.

Students in the program will study important texts in translation in each of these three categories, receive the appropriate initiations, authorizations and instructions (dbang lung khrid), and be encouraged to pursue the practices associated with each of them. The main texts used in the program belong to the Bonpo Sutra, Tantra, and Dzogchen traditions. Tibetan monastic universities have traditionally developed their curricula based on texts belonging to the lineage of their own institution. These textbooks and manuals were known as yig-cha and were considered to be of great importance. The staff of the Institute has developed a unique set of Bon yig-cha for this program. In addition to these required readings, students are encouraged to study works on Buddhism and other spiritual traditions in order to understand Bon within a broader context.

FIRST YEAR

A. The Systems of Philosophical Tenets (grub mtha') from the Nine Ways of Bon according to the Central Treasures system (dbus-gter lugs), these being similar to the Buddhist classification: (1) The Non-Aspectarian Way (rnam med-pa'i theg pa), corresponding to the Vaibhashika view, (2). The Aspectarian Way (rnam rtsod-pa'i theg-pa), corresponding to the Sautrantika view.

B. Science of Mind--classification of the states of consciousness (blo rig).

C. The Nine Ways of Bon according to the Southern Treasures system (lho-gter lugs), the Causal Ways (rgyu'i bon) that are unique to Bon and more shamanically oriented: (1) The Way of the Shen of Prediction (phywa gshen theg-pa) (2) The Way of the Shen of Visible Manifestations (snang gshen theg-pa).

SECOND YEAR

A. Philosophical Tenets (grub-mtha) from the Nine Ways of Bon according to the Central Treasures (continued): (1) The Way of the Compassionate Bodhisattvas (thugs-rje sems-dpa'i theg-pa), corresponding to the Chittamatra view, (2) The Way of the Bodhisattvas that is without Conceptual Elaborations (gYung-drung sems-dpa'i spros med-pa'i theg-pa), corresponding to the Madhyamika.

B. Cosmology according to the Bonpo Abhidharma (mdzod), the system from the Srid-pa'i mdzod-phug.

C. The Nine Ways of Bon according to the Southern Treasures (continued): (1) the Way of the Shen of Magical Power ('phrul gshen theg-pa), (2) the Way of the Shen of Existence (srid gshen theg-pa).

BASIC TEXTS FOR SUTRA STUDIES

(Detailed English summaries of the Tibetan texts will be made available in English at the time of registration)

Tibetan Sources-- Bon:

1. *Theg-pa rim-pa'i mngon du bshad-pa'i mdo rgyud*, "the Sutra Scripture that directly explains the Stages of the Way"; Terma text rediscovered in the 10th century, from the Bonpo Canon, attributed to gShen-lha 'od-dkar. 2. *Theg-pa'i rim-pa mngon du bshad-pa'i mdo rgyud kyi 'grel-ba 'phrul gyi me-long dgu skor*, "the Ninefold Cycle of the Miraculous Mirror: the Commentary on the Sutra Scripture that directly explains the Stages of the Way"; attributed to Tre-ston rGyal-mtshan-dpal. [Chapters on Vaibhashika, Sautrantika, Chittamatra, and Madhyamika are found in both texts] 3. *Tshad-ma rnam 'byed 'phrul gyi sgron-me*, "The Miraculous Lamp for classifying Valid Cognitions"; by Shes-rab rgyal-mtshan, 14th century. 4. *'Dus-pa rin-po-che'i rgyud dri-ma med -pa gzi -brijid rab tu 'bar-ba'i mdo*, "the Most Excellent Stainless Brilliance, the Scripture of the Precious Collection"; the longest version of the story of the miraculous career of Tonpa Shenrab, orally transmitted to bLo -ldan snying-po, 14th century. 5. *'Dus-pa rin-po-che'i*

rgyud gzer-mig, "the gZer-mig, the Scripture of the Precious Collection"; the middle length biography of Tonpa Shenrab Miwo from the Bonpo Canon, rediscovered in the 10th century. 6. *Thugs-rje sems-dpa'i lugs kyi mtshan-nyid gsum gyi rnam-bzhag ga-bur thigs-pa*, "the Drops of Camphor, a presentation of the three Characteristics according to the System of the Compassionate Bodhisattvas"; by Lopon Sangye Tenzin, 20th century. 7. *dbU-ma bden gnyis*, "the Two Truths in Madhyamika"; by Me-stong shes-rab 'od-zer, 14th century. 8. *dbU-ma bden gnyis gyi 'grel-ba*, "Commentary on the Two Truths in Madhyamika"; by Me-stong shes-rab 'od-zer, 14th century. 9. *Srid pa'i mdzod phug*, "the Source Treasury of Existence"; from the Bonpo Canon, rediscovered by gShen-chen Klu-dga', 10th century. 10. *bDen-pa bon gyi mdzod sgo sgra 'grel 'phrul gyi lde-mig*, "the Miraculous Key, a Commentary on the Ancient Scriptures (sgra), a Door to the Treasury of the Truth of Bon"; by Dran-pa nam-mkha', eighth century; an exposition of cosmology and metaphysics from the Zhang Zhung tradition.

Works in English-- Bon:

David Snellgrove, *The Nine Ways of Bon*; Samten Karmay, *The Treasury of Good Sayings*; Per Kvaerne, *Tibetan Bon Religion; A Chronological Table of the Bon po : The Bstan rcis of Nyi ma bstan 'dzin*; and A Bonpo Version of the Wheel of Existence; John Reynolds, *Yungdrung Bon--the Eternal Tradition*

Further Readings

Jeffrey Hopkins, *Meditation on Emptiness; Emptiness Yoga*; and *Cutting Through Appearances*; Donald Lopez, *A Study of Svatantrika*; Anne Klein, *Knowledge and Liberation; and Knowing, Naming, and Negation*; Elizabeth Napper, *Mind in Tibetan Buddhism*; Geshe Rabten, *Echoes of Voidness*.

The Seven Year Program

A complete catalogue, including the entire curriculum of the Seven Year Program as well as applications to the program are available. Students can enter the program each year during the Summer session. Applications for the following year need to be received by Ligmincha before December 25. Please send your request to Ligmincha Institute.

THE FIRST BONPO SHAMANIC RETREAT

On June eighteenth, nineteenth and twentieth 1992, Lama Tenzin Wangyal Rinpoche gave a historic retreat in Barrytown, New York. At the request of George Quasha, Tenzin Rinpoche began teaching from the Causal Ways that are part of the Nine Ways of Bon. These teachings are unique to the Bon and more Shamanically oriented. Rinpoche gave an introduction and an overview of the entire teaching at this retreat and will teach the practices at a later date.

The retreat was held in George and Susan Quasha's lovely shrine. One of the most important topics Rinpoche discussed was the bla bslu (pronounced la lu), or soul retrieval. This is a very important practice one uses to deal with serious provocation by malevolent energies. These provocations can be manifested as inertia, weakness, or depression. In this practice a form of ransom is paid to the energies who have, in effect, stolen the soul of the afflicted person. This practice is of special interest to several American shamans, such as Michael Harner, President of the Foundation for Shamanic Studies, and Sandy Ingerman, author of Soul Retrieval. After meeting Tenzin Rinpoche they expressed a great interest in collaborating with Rinpoche and Ligmincha Institute in the future.

The cool air of upstate New York and the company of our Dharma brothers and sisters was also a treat for those of us who traveled from Ligmincha to attend the teachings.

In the course of the retreat Rinpoche told many stories of these practices being done in the Bonpo community at Dolanji. The stories of spirits and demons coupled with stories of Rinpoche's youth and education in India, and a lumbering raccoon at the door, set an exotic yet informal and whimsical tone for this very important retreat.

Poem From the Gal mDo Tshad Ma

zwc-z[n-Næ]-zdræz-æ-a-x#
vè-æ-f-cæx-bñ-p-[-Wr!
r-d-i[-W#l-#ei#q-f*!
Nr-væ-l]*-rc-te-xr-zyc-l#zdræ

In conceptualizing faults and features of samsara and nirvana

Ignorant erroneous conceptions differ from primordial wisdom

Withing the essential basis, these are not two.

l-Nr-Nævè-dæ-a-fh]-[-f*!
u#-Naaz#fñ-i#ie-ete#f!
eo-#æNævè-xbñ-fh]-[-f*!
u#-Naaz#fñ-i#ie-ete#f!
z[(-yen-Nævè-Næ-a-fh)-[-f*!
u#-Nædz#fñ-i#ie-ete#f!

Once hatred is renounced, love cannot be discerned
The single nature of the mind renounces nothing
Once ignorance is renounced, wisdom cannot be discerned

The single nature of the mind renounces nothing
Once desire is renounced, generosity cannot be discerned

The single nature of the mind renounces nothing

el#-f*-az#]-z[#!
er-Vødøen-a-[-VøNr!
cæn-[-y-[-fpr-z[!]

These phenomena, without a base or root,

Howsoever they are imputed, so they appear,

Just as the six beings see water six ways.

Bon Children and Monks

Ligmincha Institute is helping to raise critically needed funds for the Bon Children's Home and for Tibetan Bonpo Monks. The Bonpo community, and especially the monks in exile have a much more difficult time finding sponsors than do other Tibetans because the Bonpo are less well known to Westerners and because there are fewer Westerners working on their behalf. Anyone who would like to help can contact Lupon Namdak Rinpoche directly at the address below, or you can contact the Bon Children's office in Dolanji, or you may write to Ligmincha Institute and we will send your tax deductible contribution to the children or to the monks.

Lupon Namdak Rinpoche
Monk Support Program
Tritan Norbutse Monastery
Inchangu Gaon
Ward No. 6, Teen Ghare
P.O. Box 4640
Kathmandu, Nepal

Nyima Dakpa
Bon Children's Home
Dolanji, New-Tobgyal
P.O. Kotla Panjola
Via Solon (H.P.) India

Bon Children's Welfare Center
State Bank of India
Savings Bank Account No. 76 C + 1
Dist. Solon (H.P.) India

BOOKS AND GIFTS

When you visit Ligmincha Institute, please stop at the book and gift shop where we have practice books, dharma books, and books of general interest. We also have one-of-a-kind ritual items and gifts. This is a partial list of offerings.

Books

Bodystories. Andrea Olsen
Cycle of Day and Night. John Reynolds.
Dragon Rises, Red Bird Flies. Leon Hammer.
Emotional First Aid. Sean Haldane.
Job's Body. Deane Juhan.
Music and Sound in the Healing Arts. John Beaulieu.
Music and Your Mind. Helen Bonny.
Overcoming Migrane. Betsy Wyckoff.
Reality Illusions. Ralph Strauch.
Self Liberation Through Seeing with Naked Awareness.
John Reynolds.
Shaman's Doorway. Stephen Larsen.
Swimming Dragon. T.K. Shih.
Trager Mentastics. Milton Trager.

Gifts

Ligmincha logo tee shirts \$15.00
Ligmincha buttons \$5.00
Tibetan ritual incense \$5.00
Posters of Meri \$10.00
Various photos of Lamas, Dieties, and Dolanji from
\$3.00 and up
Various malas, sandalwood, quartz, agate, and others
(From \$10.00)
Necklaces from Nepal \$20.00
Silver and turquoise Native American bracelets (From
\$200.00)
Silnyen Bells \$60.00
Deity Statues, Buddha, tshe dpag med (For long life)
(From \$50.00)
Meri thankas \$100.00

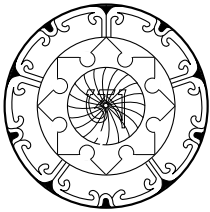
PERMANENT SITE FOR THE INSTITUTE

The Institute is presently located at a site just outside Richmond, Virginia. However, there is an on-going search for a more suitable site for the development of the Institute in the areas of Madison or Greene counties, near the beautiful Blue Ridge mountains. We are looking for thirty to forty rural acres in the vicinity of White Oak Canyon and Old Rag Mountain. This will provide sufficient facilities for individual retreats, including the dark retreat, as well as a pleasing and inspiring environment for group practice, the receiving of initiations and teachings, as well as other cultural events. The Institute is raising funds for the purchase of land to be its permanent home. A special, tax-deductible Fund for Land has been created, and contributions and donations are sought (tax ID number 52-1772036).

Lama Tenzin Wangyal Rinpoche Schedule of Teachings and Conferences 1992 - 1993		2/26-2/28 Jurs	Santa Fe, New Mexico, Cynthia (505) 982-3846
7/3-7/5	Durham, NC, Sande Greene (919) 489-2660	3/6-3/7/93	Richmond, VA Easter Retreat, Ligmincha
7/25-7/26 Institute & Joan (804) 730-4653	Richmond, VA, Ligmincha Anthony	Institute	Anthony & Joan (804) 730-4653
7/31-8/7 Krupp	Frankfurt, Germany, Marie	4/30-5/5/93	Berkeley, CA, Carol Fields (510) 524-0595
8/10-8/16	Copenhagen, Denmark, Jens Rasmussen 01-32521840	5/7-5/10/93 597-6990	British Columbia, Canada, Peter Dimitrov (604)
8/21-8/28 Confer- Studies, Prof. Per Kvaerne 504-809	Oslo, Norway, International ence for Tibetan	6/11-8/11/93	Place to be determined, Contact Ligmincha Institute
Ligmincha Institute Programs			
8/29-9/1	Uttsteinkloster, Norway, Gordon 04-514-705		Contact Anthony & Joan (804) 730-4653 Fax (804) 730-0020
9/4-9/12	Delhi, India	7/25-7/26	The Dream Yoga with Tenzin Wangyal
9/13-10/10	Kathmandu, Nepal, Norbu Lama (977) 214383	Rinpoche	
10/15-10/28	Dolanji, India, Bon Monastery	8/22-8/23	Ngondro Retreat Part 1
10/29-11/3	Delhi, India,	9/19-9/20	Ngondro Retreat Part 2
11/7-11/8 Institute	Richmond, VA, Ligmincha Anthony & Joan (804) 730-4653	10/24-10/25	Phowa Retreat with Tenzin Wangyal Rinpoche
11/11-11/12	Allenwood Correctional Institute Montgomery, PA, (804)730-4653	11/7-11/8 Tenzin Rinpoche	The Sleep Yoga with Wangyal
11/14-11/15	Philadelphia Buddhist Association Barbara Alexandrin (215) 660- 9269	12/22-12/31 Lopon Rinpoche	Christmas Retreat with Tenzin Wangyal Rinpoche and Tenzin Namdak
11/18	Virginia Commonwealth University Anthony & Joan (804) 730-4653	Cultural Center Programs	
11/27-11/29	San Diego, CA, Murshid & Calipha, (619) 759-0976	Contact Jennifer Axinn (804) 359-2491	
12/22-12/31	Richmond, VA, Ligmincha Institute Christmas Retreat, Anthony & Joan (804) 730-4653	7/18-7/19 shop 9/19-9/20	Yoga of Sound Work- shop With Anthony Curtis Yantra Yoga With Michael Katz
2/12-2/13/93	New York, NY, Open Center (212) 219-2527	9/19	Slide Show of Tibet

The Voice of Clear Light

**A publication of Ligmincha Institute for the study
of the religions and cultures of Tibet**



Ligmincha Institute

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