



Venerable Khenpo Choskyab Rinpoche

Profound Vinaya Teaching (from Gong Chik) and Nyungne Retreat

July 4 – 9, 2018 at Ingarö (Stockholm)

Organized by Ratnashri Meditation Center



Translation: Teachings will be translated from Tibetan to English.

Place: Retreat Place at Ingarö (Stockholm's Archipelago)

Time: July 4, kl. 10:00 to July 9, kl. 10:00

Text: *Gongchig The Single Intent, the Sacred Dharma*, Otter Verlag can be purchased during the retreat. Nyungne text is included and will be distributed.

Fee: 1 800 SEK includes lodging, and vegetarian meals (900 SEK for only Vinaya or only Nyungne). Donation to Rinpoche at the end of the retreat as a symbol of gratitude is recommended.

Prerequisite: All participants are expected to have taken refuge in the Three Jewels (Buddha, Dharma and Sangha) and be a Buddhist practitioner. All who have received Avalokitesvara or Chenrezig empowerment before are welcome to join the Nyungne Retreat.

Registration: Write to info@ratnashri.se and transfer fee to PG: 1287806-2 before June 29. As space is limited, please register early to secure a place.

Practical info will be sent to registered participants. Please write to info@ratnashri.se for all inquiries.

Retreat Schedule

July 4 – 6	Profound Vinaya teaching from Gong Chik (Section 3) Teaching begins on July 4 kl. 10:00 and ends on July 6 kl. 15:00
July 6 – 9	Nyungne Retreat The retreat begins on July 6 kl. 19:00 and ends on July 9 kl. 10:00

Venerable Khenpo Choskyab Rinpoche

Khenpo Konchok Choskyab was born in 1977 in the village Umla in Ladakh. He took novice vows in Phyang Monastery when he was eleven years old. Together with Khenpo Rangdol and Khenpo Tamphel, he belonged to the first group of monks who studied Buddhist philosophy in the newly founded Drikung Kagyu Institute in Dehra Dun, in 1987. After nine years of study at the Drikung Kagyu Institute, with the support of His Holiness, he furthered his studies at the Sakya Dzongsar Institute for three more years. Then, he taught the monks and nuns at the Drikung Kagyu Institute and Samtenling nunnery. He jointly revised the collective work of Dharmakirti (Kunkhyen Rigzin Chödrak, 1595-1659) with His Eminence Nubpa Rinpoche, as well as the writings of Kyobpa Jigten Sumgon with His Holiness the Drikung Kyabgon Chetsang. During the Snake Year Winter Teachings in 2000/2001 he received the complete transmissions of the Drikung Kagyu tradition. During a two months stay in Bhutan he received teachings and transmissions from His Eminence Je Khenpo Rinpoche on Chakrasamvara (Khorlo Demchog). Subsequently he studied Buddhist logic, the Prajnaparamita sutras as well as the teachings of Madyamika philosophy with Je Rinpoche at Drepung Loseling Monastery in South India for another nine years. In 2009 he was made a Khenpo by His Holiness the Drikung Kyabgon Chetsang. At present, he is the Abbot of the Kagyu College.

A perfect opportunity to accumulate vast merits and purify vast negative karma under the supreme guidance of Khenpo Choskyab.

Profound Vinaya Teaching from *Gong Chik (The Single Intent)* Section 3 by Lord Jigten Sumgön

When Lord Jigten Sumgön did sealed retreat in Echung, his realization reached the perfection state of the Non-Meditation Yoga of Mahāmudrā. From the sūtra point of view, that is Buddhahood; from the tantric point of view, that is the 13th Vajradhara bhūmi. Nevertheless, since he had thoroughly mastered dependent arising, he knew that even with still higher realization, there is no way to avoid causality. In particular, if the negative cause had been created, even Buddha would have had to experience its result. If the negative cause was there, even Buddha would have to fall into the three lower realms. Thus, he did not think that, as a siddha with such high realization, he did not have to follow causality. In general, many great practitioners and enlightened ones considered the Vinaya an inferior, Hīnayāna subject, and that Mahāyāna's Tantrayāna were superior. Most of the great accomplished Tantrayāna practitioners overlooked the Vinaya vows. However, Jigten Sumgön esteemed the Vinaya vows very highly, so he took the bhikṣu vows. The reason for this is found in the *Gong Chik*: "Prohibition is prohibition and permission is permission." The virtues that the Buddha permits have primordially been permitted and the non-virtues that the Buddha prohibits have primordially been prohibited; thus such law of causality should be followed regardless of vehicle (Hīnayāna, Mahāyāna or Vajrayāna). He explained that Vinaya is the gnosis of the omniscient one.

Nyungne Practice History and Benefit

The practice was realized and revealed by Gelongma Palmo. She was a Kashmiri princess of King Dharma Pal. When she was young, she deeply saw the sufferings in samsara. She renounced and became fully ordained as bhikṣuni. She was a well-known scholar and a great practitioner. She attained the common siddhis and when she was about to attain the uncommon siddhis, because of her former negative karma that started to ripen on her, she got the Leprosy disease. She lost her hands, and her limbs started to fall off. She was subsequently thrown out of her house and was forced to live in a small straw hut all by herself. Then she had a vision of the great Dharma King, Indra Bodhi who told her to meditate and practice Avalokiteshvara. She started reciting Avalokiteshvara's mantra. Then one day she saw Manjushri in her vision. He told her to go to Lakala where there was a temple with the statue of Avalokiteshvara. She started practicing Nyene and Nyungne uninterruptedly with great devotion, faith and determination. uninterruptedly with great devotion, faith and determination. She even made vow of not moving the seat until she gained realization. After practicing for one year, her practice reached fruition. Finally she had the realization of the 1000-armed and 1000-eyed Avalokiteshvara who appeared before her. Gelongma Palmo's body turned into a golden color like golden light and she achieved the qualities of a 10th level Bodhisattva. Her sickness from leprosy was completely healed. From her realization, she composed the *Praise to Avalokiteshvara* to benefit numerous sentient beings. It is said that to successfully complete even one Nyungne Retreat closes the gates to one's rebirth in the lower realms. This teaching flourished first in India, then to Nepal and Tibet.

Nyungne Retreat Details:

All retreatants eat vegetarian food, generate bodhicitta (the mind to attend enlightenment for the benefit of all sentient beings,) keep the Mahayana Sojong vows (the eight precepts*), fast (except for those who only keep the Nyene vow), keep silence (except for those who only keep the Nyene vow) while intensively practicing the sadhana of the thousand-armed Avalokiteshvara (Bodhisattva of Great Compassion) during two and half days with visualization, prayers, offering, prostrations (if possible, otherwise remain seated) and recitation of mantra in order to purify negative karma that obscures our true nature of mind, accumulate merits and wisdom that ease realization. The thousand-armed Avalokiteshvara represents the fullest realization of the ability to generate compassion—with a thousand eyes to see suffering in all its forms, a thousand mouths to generate compassionate speech and recite the mantra, and a thousand limbs to offer assistance to limitless suffering sentient beings. *The eight precepts are not killing, not stealing, abstaining from sexual activity, abstaining from wrong speech (lying, deceiving, dividing others etc.), abstaining from intoxicants, no luxury (high bed or high throne), no ornaments (jewelry or perfume) nor entertainment (singing or dancing), no evening meals.

Rinpoche explains the merits of the practice and tormas are offered to eliminate obstacles in the first evening. Sojong vows will be taken early next morning. There will be vegetarian breakfast and lunch. After lunch, only fluids are allowed. In the second morning, new Sojong vows will be taken before sunrise. Participants will fast completely from food and water (except for those who only take the Nyene vows) and will also maintain strict silence (except for those who only take the Nyene vows), except for the recitation of the sadhana. Retreat will be concluded on Monday morning and breakfast will be served. Note that if you have problem doing prostration, you can sit on a chair.

Please specify in your registration if you intend to take the Nyene vow (eating, drinking and talking are allowed during the retreat) instead of the Nyungne vow, and if you have to sit all the time (cannot do prostration) due to physical condition.