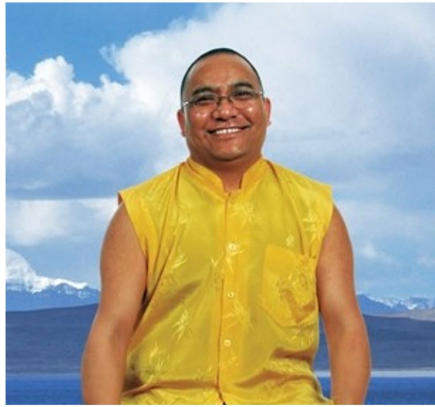


Lujong, Vajrayogini & Tummo med Drubpon Kunsang, 4-7 juni 2026



Lujong, June 4, kl. 18-21 (Thurs. evening)

Drubpon Kunsang will teach us Lujong (bodily exercises) for taming the mind poisons of ignorance, hatred, and attachment; for counteracting and preventing heart-winds; for activating our wisdom and bodhicitta. They are not only beneficial to our physical and mental health, but they also enhance our Dharma practice.

Venue: Ratnashri Meditation Center, Friggavägen 11, Lidingö

Fee: 250 kr

Registration: Email to info@ratnashri.se; and deposit fee to Plusgiro: 1287806-2 before the event or pay on site.

Note: While not required, it is highly beneficial for beginners to complete the **Tsa Lung Preparation Course (April 4–6 or May 1–3)** before starting this program to have some basic training on vase-breathing, opening the chakras, channels, etc. Current practitioners may attend the **Tsa Lung Repetition Course on March 5 and 19**. All with prior Tsa Lung training may join the **Tsa Lung Refresher Course on May 28**, ahead of Drubpon Kunsang's visit. See separate program sheet for details.

Retreat: Vajrayogini Empowerment, Transmission, Teaching & Tummo (Fri. – Sun.)

Vajrayogini is a female Buddha of the Anuttarayoga Mother Tantras who embodies the essence of all Buddhas' wisdom. Her red color symbolizes the **transformation of intense desire/attachment into Great Bliss and the wisdom of non-duality**. She is considered the supreme deity for this Degenerate Age because her practice effectively transforms chaos and intense passions into a rapid path to enlightenment.

The practice of Vajrayogini and Tummo are within the Six Yogas of Naropa. Tummo (inner fire) is a central Vajrayana practice. The practitioner controls the breath to generate intense inner heat, which is then used to manipulate the subtle winds and bindus to simulate and master the dissolution process that occurs naturally at death so that at the moment of death, they can remain aware and achieve liberation.

- By retaining the breath (vase-breathing) and visualizing fire at the navel, the yogi creates a vacuum that sucks the subtle winds out of the side channels and forces them into the central channel. This mimics the withdrawal of winds that happens naturally when breathing stops at death. This **channeling of winds into the central channel causes the cessation of 80 gross afflictive states** driven by desire, hatred, and ignorance; thus, moving toward **a state of pure, non-conceptual awareness**.
- When the outer elements (earth, water, fire, wind) dissolve at death, the dying person undergoes the inner dissolution as the coarse mind dissolves. The dying person experiences three subtle states of consciousness that occur naturally at the moment of death—white appearance, red increase, and black near attainment. By manipulating these winds and drops while alive, the practitioner **simulates and masters the dissolution process** that occurs naturally at death. They remain conscious through the dissolution, recognizing the resulting Clear Light as the fundamental nature of the mind and achieve liberation.

The critical difference between death of an ordinary person and a yogi is lucid awareness. Most beings fall unconscious during Black Illumination and wake up confused in the Bardo, leading to rebirth in Samsara.

They miss the Clear Light that dawns immediately after death and wake up confused in the Bardo, propelled toward a new rebirth by their karma.

The practice of channels, energies, and Tummo must be grounded in **Bodhicitta**—the altruistic intent to achieve enlightenment for the benefit of all beings. Bodhicitta is described as the "lifeforce" of the deity and a "protection wheel". Without genuine Bodhicitta, even advanced tantric stabilization remains merely a seed for further rebirth in samsara rather than a cause for omniscience. With Vajrayogini as a support, these practices bring mental well-being, happiness, and longevity to the practitioner.

SAMAYA (Sacred Promise to Your Teacher) for Taking the Vajrakilaya Empowerment:

– Never lose your loving kindness, compassion, and bodhicitta for others

–At minimum recite the Vajrayogini mantra daily. Practice the Vajrayogini sadhana whenever you can.

Schedule: (June 5-7 Empowerment, Transmission, Teaching, Practice, & Tummo):

- Friday June 5, kl. 18-21 – Empowerment
- Saturday, June 6 – five sessions, 8:30-10, 10:30-12; 13:30-15; 15:30-17; 18:30-21
- Sunday, June 7 – four sessions, 8:30-10, 10:30-12; 13:30-15; 15:30-17

***Retreat practitioners must attend the entire retreat, from Friday evening to Sunday.**

Venue: Ratnashri retreat place at Ingarö

Lodging and Meals:

The center has dorm-style (shared rooms) accommodations. The cost of accommodation is included in the retreat fee. Five simple vegetarian meals are provided: Saturday breakfast, lunch, and dinner and Sunday breakfast and lunch.

Fee: 1 800 kr

Registration: Email to info@ratnashri.se; and deposit fee to Plusgiro: 1287806-2. Registration and payment of fee is required before June 3. More information about the retreat place and things to bring to retreat will be sent after registration and payment is received.

Note: While not required, it is highly beneficial for beginners to complete the **Tsa Lung Preparation Course (April 4–6 or May 1–3)** before starting this program to have some basic training on vase-breathing, opening the chakras, channels, etc. Current practitioners may attend the **Tsa Lung Repetition Course on March 5 and 19**. All with prior Tsa Lung training may join the **Tsa Lung Refresher Course on May 28**, ahead of Drubpon Kunsang's visit. See separate program sheet for details.

Karma Yoga på Ingarö 24 och 31 maj kl. 10–17 (bjuds på enkel veg. lunch): Bodhicitta är praktikens livskraft och Karma Yoga är ett praktiskt sätt att tillämpa bodhicitta i handling inför retreaten. Dessutom ackumuleras meriter. Vi kommer att tillsammans förbereda retreatplatsen, sovsalarna och trädgården.
Anmälan: Görs till info@ratnashri.se senast tre dagar före respektive arbetsdag.

Venerable Drubpon Kunsang, born 1976 in Ngari, Tibet, is a prominent meditation master in the Drikung Kagyu tradition of Tibetan Buddhism and currently serves as the resident lama of the Drikung Kagyu Dorje Ling center in Switzerland. He became a monk at the age of six and later entered the Drikung Kagyu Institute in Dehra Dun, India. He spent seven years studying Buddhist philosophy, Tibetan grammar, poetry, mandala and thangka painting, earning the title of Shastri (Dharma Teacher) in 1997. He completed a traditional three-year retreat in Amora, India, focusing on the Fivefold Path of Mahamudra and the Six Yogas of Naropa, and was awarded the title Drubpon (Retreat Master). Then his guru His Holiness Drikung Kyabgon Trinley Lhundup (Chetsang) sent him to Nepal for another retreat lasting four years. From 2001 to 2005, he represented the Kagyu lineage at the Tibet Institute Rikon in Switzerland, where he also participated in the "Science meets Dharma" project. In 2005, he became the spiritual leader of the first Drikung Kagyu center in Switzerland. For the sake of relieving suffering of sentient beings, His Holiness urged Drubpon Kunsang to promote the ancient art of Tibetan healing techniques to Dharma centers. Since then, Drubpon Kunsang teaches Tsa Lung regularly in Dharma centers and online. We are very grateful for Drubpon Kunsang's kind guidance on the Vajrayana path, in particular, the profound Tsa Lung. More about Drubpon Kunsang's activities can be found at <https://www.facebook.com/drikungKreuzlingen>