

Ewam Yangti Gomde

One branch of Ewam Sang-ngag Ling is the dark retreat house of the Yangti Gomde group, called Nang-mun Ödsel Chöling. It was in the water serpent year of the seventeenth sexagenary cycle (that is, 2013) that Tulku Sang-ngag Rinpoche first began teaching the preliminary practices of the Yangti cycle at Ewam Pema Khandro Ling. In 2016, Rinpoche moved the site for these teachings to the Ewam Garden of One Thousand Buddhas. Once the first class of students had completed the five hundred thousand repetitions of the preliminaries (with the additional supplementary numbers), Rinpoche transmitted to them the main body of practices involving the stage of development—the four cycles of *The Sphere of Enlightened Mind (Thukthig Khorzhi)*. They received the major empowerments for the lama practice of *The Sphere of Enlightened Mind of the Three Kayas (Kusum Thugthig)*, the dakini practice of *The Sphere of Tsogyel's Enlightened Mind (Tsogyel Thugthig)*, and the *The Sphere of Enlightened Mind: The Peaceful and Wrathful Deities (Zhitro Thugthig)*. In conjunction with these empowerments, they received detailed instructions on the corresponding deity practices.

Following this they undertook practice for the phases of approach, accomplishment, and application for each of these Three Roots, including the fire rituals. They then received the practices for the stage of completion, which bear a seal of secrecy (such as the dakinis' profound empowerment, that is, the fire empowerment for *tummo*). They successfully completed the *tsalung* practices and the *tummo* practice that loosens blockages in the six chakras, according to the teachings *Tummo: Amassing Flames of Supremely Blissful and Timeless Awareness*, taken from *The Second Scroll* of the oral lineage of the Yangti cycle. Furthermore, using the framework provided by *The Lama's Dynamic Display* from *The First Scroll* of the oral lineage, they successfully completed practices according to the teachings that bring maturation, such as *Focusing Attention on the Dream State* (from *The Fourth Scroll*) and *Incorporating Utter Lucidity into the Spiritual Path* (from the *The Fifth Scroll*).

They then continued with the extraordinary stage of completion according to the Yangti tradition, which emphasizes the meaning of the enlightened intent of Ati, beginning with the conferral of the instructions for *The Sphere of Samantabhadra's Enlightened Mind (Kunzang Thugthig)*, the blessing that allows one to traverse the path in a powerful manner. They then received the keynote instructions for the preliminary practices for delineating the gap between samsara and nirvana of *The Seven Precious Yogas (Yoga Rinpochei Dün)*.

According to the Yangti cycle's own tradition, in conjunction with the outer practice for delineating the gap there is the practice of illusory body (*gyu-lü*) from *The Seven Cycles of the Gem (Norbu Khordün)*. The inner practice of delineating the gap involves 700,000 repetitions of the three syllables¹ (those for the “six expanses” and the supplementary repetitions). After completing these, the students carried out the preliminary stages of the five exercises for refining the body, the four for refining the speech, and both the common and uncommon exercises for

¹. *Om ah hung*.

refining the mind. Once they had finished these, they embarked on the main body of practice—the seven direct introductions of the *trekchö* approach of original purity, as well as the uncommon practices of *tögel* (such as the White Instructions, the Red Instructions, the Fire Instructions, the Yellow Instructions, The Mixed Instructions, and the Ultimate Instructions of Tila Yoga).

With their having thus completed these Seven Yogas of Utter Lucidity in an uninterrupted process, in 2018 I conferred on two students—Rigdzin Rangdrol Chöying Zangmo and Künzang Chönyid Zangmo—the experiential instruction of *Buddhahood in the Palm of Your Hand* (*Sanggyey Lak-ter*), which is the main body of the practice of the oral lineage on the teachings concerning the seven-day dark retreat. They each undertook this seven-day retreat in total darkness, and they each gained the full signs of successful practice just as these are explained in the source texts. Accordingly, I invested both of them, offering them the title of lama. At the same time, while conferring the name of Yangti Gomdey Nangmün Ösel Chöling I finalized the Yangti the seven-year curriculum.

This year two people, including Lama Wangmo, graduated from the second dark retreat. There are now about one hundred people who have embarked on different years of Yangti course on this including Namchak Khen Rinpoche Ngawang Gelek, Khenpo Namchak Dorji, and Khenpo Orgyen Wangchuk, as well as other lamas, and male and female tantric practitioners. In addition, retreatants at Ewam Kusum Khandroling retreat center in Nepal and nuns at Ewam India have been also engaging in Yangti cycle practices. Furthermore, many of my students in Bhutan, Tibet, and other regions have been also practicing Yangti cycle.

In our dharma lineage, moreover, Rigdzin Thukchog Dorje focused primarily on this cycle of Yangti Nagpo in his personal practice. The majority of his personal students, such as Künzang Dechen Gyelpo, and later on the third Gochen Tulku Tsewang Tendzin took this to be the core of their spiritual practice. As well, Rinpoche himself received the complete transmission of the maturing empowerments and liberating teachings from the refuge lord Vajradhara Trulshig Rinpoche, including the oral lineage concerning the dark retreat. Thinking entirely of serving the teachings and his lamas, Rinpoche has been imparting those pith instructions that he has received only to those who have completed the standard prerequisite practices.