

## Ngawang Senge's Retreat Program

Having spent the last decade, mostly focused on the view, I feel it is now time to go back to the beginning, starting with the Four Thoughts (100 day retreat), ngondro, saddhanas, and completion stage, all in a much more thorough and extensive way to allow their qualities to blossom so that when I come back to focusing on Dzogchen alone (as Getse Rinpoche told me to do), it will develop and stabilize completely. Although I have traveled through various cycles of practice, the Chetsun Nyingtik and Longchen Nyingtik have been the backbone of my practice, yet I have not had the opportunity to fully go through the Longchen Nyingtik, only in parts. So, in this retreat, I will go through it in the most extensive way according to the lineage teachings. I am asking first, for support to do six and a half years of retreat for the following purpose:

- I will start with the **100 day mind training** retreat, followed by about **6 months** doing the remaining **preliminaries**: refuge, bodhichitta, mandala, and prostrations.
- Then I will do the full ten million outer **Guru Yoga practice** which may take around **9.5 months**. I should mention, it is not about the numbers, it is about the amount of time it takes to do the numbers. Time immersed in the blessings and the practice which allows the qualities to arise.
- Following that, I will do the inner sadhana of **Rigdzin Dupa** accumulating the dru-bum times 4, which will take about **1 year**.
- Then I will engage in the proper and complete way of doing **Palchen Dupa: 1 year** on the peaceful approach, **7 months** on the wrathful approach, and **1 month** on the activities.

- **1 Year on Yumkha Dechen Gyalmo** and her supplementary saddhanas and practices, **8 months** on **Dukngel Rangdrol**, **3 months** on **Takhyung Barwa**, **3 months** on **Simhamukha**, and **6 weeks** on **Tigle Gyachen**.
- **9 months** on practices of the **completion stage** according to Longchen Nyingtik.

I will spend about six and a half years doing this retreat. This leaves time for fire pujas and any extra time needed to complete everything. If the practices are completed sooner, I will do the completion stage until the end. If the saddhanas take a bit longer, I will spend less on the completion stage. I won't rush anything.

After this I will go begin another six and a half year retreat, going through the rushen for 6 months, trekcho for 1 year, and togal for the remaining five years.

As for my schedule, it is as follows

3:30 Wake and refresh awareness  
 4:00 Chetsun Ngondro  
 4:20 Main Focus (ie ngondro or sadhana)  
 6:30 Rigdzin Trulkor (Longchen Nyingtik) and asanas  
 7:30 Daily sang and prayers  
 8:00 Breakfast  
 9:00 Main Focus (ie ngondro or sadhana)  
 12:00 Lunch  
 2:00 Main Focus (ie ngondro or sadhana)  
 5:00 Protectors, daily commitments  
 6:00 Break  
 7:00 Main Focus (ie ngondro or sadhana)  
 9:00 Completion stage and luminosity  
 10:00 Sleep

I do very extensive aspirations at the end of the morning and afternoon sessions and a small tsok every day. On the 10<sup>th</sup> day I do Chetsun Nyingtik and Rigdzin Dupa tsoks, and on the 25<sup>th</sup> I do Dechen Gyalmo tsok. I do all of my practices in Tibetan and read all of my commentaries directly in Tibetan. I also listen to recordings of teachings, only in Tibetan. For the saddhanas, I make daily tormas and do the rituals and chanting as I learned from the Tibetans.

Trulshik Rinpoche, one of my main teachers was adamant to do 10 million of each of the Guru saddhanas (outer and inner), he said it was necessary for blessings and realization. I have also taken inspiration from the life of Khenpo Ngagchung and Patrul Rinpoche who did the stages of approach in a very extensive way for many years as a foundation of their vast realization. They didn't just rush through all the saddhanas in a year!

It is my sincere aspiration and intention that by spending these first 6 and a half years on the profound foundational practices of the Longchen Nyingtik, that the extremely profound practices of Yeshe Lama may fully develop in my mind, so that I may awaken to true Bodhichitta in this very retreat, not in the distant future or later in life, but in these 13 years of retreat.

As a result of these 13 years, may I be able to send out countless emanations, throughout all of time and space, to benefit all beings in the six realms of samsara, bringing them to the level of the Primordial Buddha Samantabhadra!