



## Eight Nyung Nes Retreat Led by Lama Lodu Rinpoche

**May 7<sup>th</sup> through May 24<sup>th</sup> 2024**

KDK Retreat Land  
Laytonville, CA

**Tuition:** Eight Nyung Nes: \$700 (KDK Members: \$400) Single Nyung Nes: \$100 (KDK Members: \$50); Visit [http://kdk.org/event\\_reg.html](http://kdk.org/event_reg.html) to register; Email Deborah Janke (see Email address and Phone Number below) after you register for further instructions and directions to the KDK Retreat Land.

**Torma Day:** Tuesday, May 7<sup>th</sup>

**Eight Nyung Nes Practice:** Wednesday, May 8<sup>th</sup> — Thursday, May 23<sup>rd</sup>

**Conclusion & Ganachakra Offering:** Friday, May 24<sup>th</sup>

**Left:** One Thousand Arm Chenrezig Statue in the KDK Shrine Room, 1892 Fell St., San Francisco

**Arrival Day:** May 6<sup>th</sup> - Participants arrive and settle in. There are two compounds at the Mendocino retreatland, Naroling and Niguling. There are comfortable cabins and rooms in the compound houses, which are available on a first-come-first-served basis.

**Torma & Preparation Day:** May 7<sup>th</sup> - Altar preparation and torma day. There will be teachings and time for questions and discussion. **Please let us know if you have not yet received initiation;** if you have not done Nyung Nes before and have not yet received the empowerment, make sure you are on the Retreat Land by May 6<sup>th</sup> so you can start very early on May 7<sup>th</sup>; it is important to notify us of this when you register so that we can make preparations. You can call Deborah Janke directly at (925) 228-3999 (preferred) or Email her [deborahpricejanke@att.net](mailto:deborahpricejanke@att.net). Following this are the sixteen Nyung Nes practice days from May 8<sup>th</sup> through May 23<sup>rd</sup>, and then Conclusion and Ganachakra Offering on May 24<sup>th</sup>.

### **The Practice of Eight Nyung Nes**

By Lama Lodu Rinpoche

The Sakkyamuni Buddha has said that this Nyung Nes tradition has been greatly beneficial for many countless eons to help sentient beings from beginner onward to reach total enlightenment. This tradition has been transmitted from India to Tibet to all of the Tibetan Buddhist schools, and benefits practitioners of every level. All of the monasteries do this practice on the special first and fourth Tibetan months of the year. So, KDK has this opportunity to allow people to come do this practice. If you'd like to seriously do this practice, you must follow the system, take the vows and so on.

Nyung Nes can be done at any time, but it is felt that the ceremony is most powerful if it is performed during either the full or the new moon, as the Buddha himself did. Nyung means less, and Nes means remaining, and together these words signify the reduction or elimination of negativity. I have found that the practice is an extraordinarily effective method for purifying past negative actions. Once you have done Nyung Nes with a qualified teacher, you can then do it on your own anytime you have the opportunity. Some of my students have done one hundred Nyung Nes cycles consecutively.

The first day—or preparation day—is called ‘nyen-ne’ and is a day of partial fasting. Some people choose to participate in this day only. The second day, which is called the full-moon day, is a day of complete silence and fasting. One two-day cycle (preparation day plus full-moon day) equals one Nyung Nes. Going through the two-day cycle eight consecutive times, beginning at the dark of the moon and continuing until the moon is full, comprises the eight Nyung Nes practice. Tibetans especially like to do this during the first or fourth months of the Tibetan calendar. The first month or new year is called Bumgyur-dawa. The fourth month, or Saka-dawa, commemorates many of the miraculous activities of the Buddha’s life, i.e., his descent from heaven, renunciation of the world, turning the wheel of the dharma, and attainment of enlightenment. At KDK, we have always done eight Nyung Nes during the fourth lunar month.

The core practice of Nyung Nes, which includes the visualization of the 1000-arm Chenrezig, brings together the three vehicles of the dharma. Taking the precept vows reflect the discipline of the Hinayana; undertaking these vows with bodhicitta and the wish to bring all beings to enlightenment brings in the Mahayana view; and including the creation and completion stages with visualization of the deity reflects the Vajrayana aspect. This powerful combination gives one an overview of the vehicles as mere empty appearance, devoid of inherent reality, which is in itself a complete teaching on enlightenment.

Before Nyung Nes begins, practitioners take the eight sojong or precept vows before dawn. The vows are:

1. To refrain from killing
2. To refrain from stealing
3. To refrain from lying
4. To refrain from sexual misconduct
5. To refrain from consuming intoxicants
6. To refrain from untimely eating (in this case, one cannot eat after noon on the speaking days, and on the silent days one abstains entirely from food and liquid, and no talking, only chanting)
7. To refrain from sitting on a high or luxurious seat or bed (for example, a chair covered with rich brocade or leather)
8. Two subdivisions: 1) To refrain from wearing ornaments, perfumes, or fancy clothes, etc. and 2) to refrain from singing, laughing, joking, dancing or playing music (even walking outside, one must be mindful not to jump or run because it may harm tiny beings such as ants or worms, or beings that one cannot see)

More information and detail on these vows can be found in Lama Lodu Rinpoche’s book, *Attaining Enlightenment*.

Once the vows are taken, they must be kept for 24 hours, after which time they will either be renewed or relinquished. On preparation days, there will be a light early breakfast and a vegetarian lunch before noon, when we will make offerings together. At lunch, once you begin to eat, you cannot move from your seat until you have finished. If you want to eat or drink something more, you must ask someone who has not yet sat down to bring it to you. After lunch there will be time for questions and clarifications. On preparation days you may drink water, juice, milk or any liquid other than alcohol up until the time you go to sleep.

From the moment you wake on the second, or full-moon, days you may not speak or consume any food or liquid. At the end of eight consecutive cycles of Nyung Nes, the final silent fasting day will occur when the moon is full. The day after that, in the morning, Nyung Nes will be concluded and we will celebrate with a feast offering and extensive dedications. You will find that you have been through a profoundly purifying experience and your understanding of the dharma will be much deeper.

Although the Nyung Nes teaching is more than 2500 years old, it is still absolutely immediate and fresh, having been passed down in an unbroken lineage from guru to disciple, from Shakyamuni to Manjushri, Nagarjuna, Aryadeva, Chandrakirti, and eventually to Depankara and many other masters who brought it from India to Tibet. It also creates a link to the Mahasiddha Bhiksuni Shrimati (Gelongma Palmo), who used this practice, which she received directly from the Bodhisattva Avalokiteshvara, to attain complete awakening.

I have seen the Nyung Nes practice heal physical and mental afflictions and lead practitioners to greater insight and wisdom. The power of one’s commitment to the vows, combined with great discipline of mind and body, creates a force of purification so strong that obstacles and hindrances simply melt away.

This year, in keeping with our long tradition, we will perform the eight Nyung Nes in the fourth month of the Tibetan lunar year, the holy month of Saka-dawa.