



TIBETAN YOGA

AND THE TEACHINGS OF BUDDHA

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***“The mind is our greatest resource,
And meditation is the method that develops the mind correctly
To bring about clarity of understanding.”
Buddha Shakyamuni***

Tai Chi Bali provides authentic wisdom and training from ancient China, India and Tibet for living in health and harmony with the natural world. We believe that opening the heart with meditation is the return to Truth and Love. The aim of this book is to introduce you to Tibetan Yoga and the teachings of Lord Buddha, in preparation for higher Tantric Buddhist practices. It is dedicated to all those who preserve and share ancient wisdom for the spiritual evolution of mankind. This book is created with love and distributed free. It is meant to provide guidance and counsel for those who wish to practise. May all beings be happy. Dave West. Bali 2012



INTRODUCTION TO BUDDHISM

Buddhism is a religion and philosophy encompassing a variety of traditions, beliefs and practices, largely based on teachings attributed to Siddhartha Gautama, commonly known as the Buddha - the awakened one. The Buddha lived and taught in the eastern part of Indian subcontinent some time between the 6th and 4th centuries BCE. He is recognized by Buddhists as an awakened or enlightened teacher who shared his insights to help sentient beings end ignorance of dependent origination, thus escaping what is seen as a cycle of suffering and rebirth. Two major branches of Buddhism grow out the original teachings of Buddha: Theravada - the School of Elders, and Mahayana - the Great Vehicle. Theravada has a widespread following in Sri Lanka and Southeast Asia. Mahayana is found throughout East Asia and includes the traditions of Pure Land, Zen, Nichiren Buddhism, Tibetan Buddhism, Shingon, Tiantai and Shinnyo-en. In some classifications Vajrayana, as practiced mainly in Tibet



and Mongolia, and adjacent parts of China and Russia, is recognized as a third branch, while others classify it as a part of Mahayana. Vajrayana - the Diamond Vehicle, is the way of Tibetan Tantric Buddhism. While Buddhism remains most popular within Asia, both branches are now found throughout the world. Estimates of Buddhists worldwide vary significantly depending on the way Buddhist adherence is defined. Lower estimates are between 350–500 million. Buddhist schools vary on the exact nature of the path to liberation, the importance and canonicity of various teachings and scriptures, and especially their respective practices. The cardinal doctrine of dependent origination is the only doctrine that is common to all Buddhist teachings from Theravada to Dzogchen to the extinct schools.

The foundations of Buddhist tradition and practice are the Three Jewels: the Buddha, the Dharma - the teachings, and the Sangha - the community. Taking refuge in the triple gem has traditionally been a declaration and commitment to being on the Buddhist path and in general distinguishes a Buddhist from a non-Buddhist. Other practices may include following ethical precepts, support of the monastic community, renouncing conventional living and becoming a monastic, the development of mindfulness and practice of meditation, cultivation of higher wisdom and discernment, study of scriptures, devotional practices, ceremonies, and in the Mahayana tradition, invocation of buddhas and bodhisattvas.

Buddhism is Buddha's teachings and the inner experiences or realizations of these teachings. These have a timeless and universal relevance and can be practiced by anyone in any culture, regardless of race, gender, or age. By practicing Buddha's teachings, or Dharma, we

protect ourself from suffering and problems. All the problems we experience during daily life originate in ignorance, and the method for eliminating ignorance is to practice Dharma. Practicing Dharma is the supreme method for improving the quality of our human life because the quality of life depends not upon external development or material progress, but upon the inner development of peace and happiness. Buddha first gave his teachings over two and half thousand years ago. Since that time they have been preserved in a pure form and passed down from Teacher to disciple in an unbroken lineage that is still alive today. Thanks to the kindness of these previous Teachers, we are able to listen to and practice exactly the same Dharma as Buddha originally taught.



TANTRA

Different people have different capacities for spiritual understanding and practice. For this reason, out of his compassion, Buddha Shakyamuni gave teachings at many levels, just as a skilful doctor administers a variety of remedies to treat different types of sick people. For those who wish merely to attain human happiness Buddha gave teachings revealing actions and their effects, or karma; and he taught moral discipline as their main practice. For those who wish to experience the permanent inner peace of liberation, or nirvana, for themselves alone, Buddha gave teachings on the faults of samsara; and he taught the three higher trainings – training in higher moral discipline, training in higher concentration, and training in higher wisdom – as their main practice. For those who wish to attain the ultimate goal of full enlightenment Buddha gave teachings on the development of great compassion and bodhichitta; and he taught the six perfections – the perfections of giving, moral discipline, patience, effort, mental stabilization, and wisdom – as their main practice.

All these teachings are open to anyone who wishes to study and practice them. The experiences that are gained from practicing them are called the 'common spiritual paths'. Besides these teachings, Buddha also gave teachings on Tantra. These may be practiced only by those who have received Tantric empowerments. The experiences gained by practicing these teachings are called the 'uncommon spiritual paths'.

The highest of all possible human goals is the attainment of complete enlightenment, an ultimate state of peace in which all obstacles obscuring the mind have been removed and all good qualities such as wisdom, compassion, and skillful means have been fully developed. However, we cannot reach this ultimate goal merely by waiting for it; we need to use the appropriate methods to take us there. What are the methods for attaining the peace of full enlightenment? They are the paths of Sutra and Secret Mantra; there is no third method. Of these two, the techniques revealed in Secret Mantra are superior to those revealed in the Sutras.

Not only is Secret Mantra the supreme path to full enlightenment, it is also extremely rare. As Je Tsongkhapa said, the teachings of Secret Mantra are even rarer than the Buddhas because, although a thousand founding Buddhas will appear during this Fortunate Eon, only the fourth (Buddha Shakyamuni), the eleventh, and the last will teach the paths of Secret Mantra. At the moment, we have a great opportunity to practice these rare and beneficial teachings, so it is important that we develop a strong intention to practice them purely. If the



the Mahayana teachings were to vanish from this world, we would have no opportunity to become a Buddha. Therefore, while we still have access to these precious teachings, we should apply ourselves to them assiduously and try to gain some experience of them. The etymology of Secret Mantra is as follows. 'Secret' indicates that these methods should be practiced discreetly. If we make a display of our practices, we will attract many hindrances and negative forces. This would be like someone talking openly and carelessly about a precious jewel they possessed and, as a result, attracting the attention of thieves.

'Mantra' means 'protection for the mind'. The function of Secret Mantra is to enable us to progress swiftly through the stages of the spiritual path by protecting our mind against ordinary appearances and ordinary conceptions. It is often said that the path of Tantra is superior to the path of Sutra, but to understand why this is so we need to engage in a precise study of both Sutra and Tantra; otherwise our statements about the superiority of Tantra will be mere words.

Moreover, if we do not study both Sutra and Tantra well, we shall find it difficult to understand how to practice the union of Sutra and Tantra, and then there will be a great danger of our either rejecting the practice of Tantra or ignoring the practice of Sutra. The teachings of Tantra, or Secret Mantra as it is sometimes called, are the rarest and most precious of Buddha's teachings. It is only by following the path of Secret Mantra that we can attain enlightenment, or Buddhahood. Why can we not attain full enlightenment just by practicing the paths of Sutra? There are two main reasons. First, to attain Buddhahood we need to accomplish both the Truth Body and the Form Body of a Buddha.

Although Sutra teachings present a general explanation of how these two bodies are accomplished in dependence upon the stages of the path of wisdom and method, they do not give precise explanations of the actual direct, substantial causes of these two bodies. The direct, substantial cause of the Truth Body is meaning clear light, and the direct, substantial cause of the Form Body is the illusory body. These are explained only in Secret Mantra.

The second reason why Sutra paths cannot lead us to full enlightenment is that Sutra teachings do not present methods for overcoming the very subtle obstructions to omniscience – the subtle dualistic appearances associated with the minds of white appearance, red increase, and black near-attainment. These three minds become manifest when our inner winds dissolve within the central channel during sleep, during the death process, or during completion stage meditation. Although these minds are subtle minds they are nevertheless contaminated minds because their objects – the appearance of space pervaded by white light, the appearance of space pervaded by red light, and the appearance of space pervaded by darkness – appear as inherently existent.

These appearances of inherent existence are subtle dualistic appearances, and very subtle obstructions to omniscience. Because Sutra teachings do not explain how to recognize the subtle minds of white appearance, red increase, and black near-attainment, Sutra Bodhisattvas are unable even to recognize the subtle dualistic appearances associated with them, let alone abandon them. In general, dualistic appearance is the appearance to a mind of both its object and inherent existence. All the minds of living beings, with the exception of the exalted awareness of meditative equipoise of Superior beings, have this appearance.

A direct realization of emptiness with a gross mind does not have the power to overcome the subtle dualistic appearances associated with the minds of white appearance, red increase, and black near-attainment. The only way to abandon these subtle dualistic appearances is to realize emptiness directly with a very subtle mind of clear light. Since the methods for manifesting and using the very subtle mind of clear light are explained only in Secret Mantra, anyone who wishes to attain Buddhahood definitely needs to enter this path.

VAJRAYANA

Tibetan Tantric Buddhism or Vajrayana is said to be the fastest method for attaining Buddhahood but for unqualified practitioners it can be dangerous. To engage in it one must receive an appropriate initiation (also known as an "empowerment") from a lama who is fully qualified to give it. From the time one has resolved to accept such an initiation, the utmost sustained effort in guru devotion is essential. The aim of preliminary practices (*ngöndro*) is to start the student on the correct path for such higher teachings. Just as Sutrayāna preceded Vajrayāna historically in India, so sutra practices constitute those that are preliminary to tantric ones. Preliminary practices include all *Sutrayāna* activities that yield merit like hearing teachings, prostrations, offerings, prayers and acts of kindness and compassion, but chief among the preliminary practices are realizations through meditation on the three principle stages of the path: renunciation, the altruistic bodhicitta wish to attain enlightenment and the wisdom realizing emptiness. For a person without the basis of these three in particular to practice Vajrayāna can be like a small child trying to ride an unbroken horse. While the practices of Vajrayāna are not known in Sutrayāna, all Sutrayāna practices are common to Vajrayāna. Without training in the preliminary practices, the ubiquity of allusions to them in Vajrayāna is meaningless and even successful Vajrayāna initiation becomes impossible. The merit acquired in the preliminary practices facilitates progress in Vajrayāna. While many Buddhists may spend a lifetime exclusively on sutra practices, however, an amalgam of the two to some degree is common. For example, in order to train in calm abiding, one might use a tantric visualisation as the meditation object.

AUTHENTIC TANTRA

Je Tsongkhapa explained that an authentic Secret Mantra practice must possess four attributes, known as the 'four complete purities'. These are:

Complete purity of place

Complete purity of body

Complete purity of enjoyments

Complete purity of deeds

The practice of these four complete purities was not revealed in the Sutra teachings, but is to be found only in Secret Mantra. Secret Mantra is distinguished from Sutra by the practice of bringing the future result into the present path. For example, even though we have not yet attained enlightenment, when we practise Secret Mantra we try to prevent ordinary appearances and ordinary conceptions of our environment and instead visualize our surroundings as the mandala of a Deity. In the same way, we



prevent ordinary appearance of our body, our enjoyments, and our deeds, and, in their place, generate ourself as a Deity, visualize our enjoyments as those of a Buddha, and practise performing enlightened deeds. By doing such practices, we can attain the resultant state of Buddhahood very rapidly. These four practices are essential for both the generation stage and completion stage of Secret Mantra.

LEVELS OF TANTRA

Tantra, or Secret Mantra, has four levels:

Action Tantra

Performance Tantra

Yoga Tantra

Highest Yoga Tantra

Action Tantra principally emphasizes external actions, Performance Tantra places equal emphasis on both external and internal actions, Yoga Tantra principally emphasizes internal actions, and Highest Yoga Tantra is the supreme class of Tantra. All four levels of Secret Mantra transform great bliss into the spiritual path, but the methods of transformation differ according to the level being practised. In Action Tantra, the meditator generates bliss by looking at a visualized goddess, and then transforms that bliss into the path. In Performance Tantra, the meditator generates bliss by exchanging smiles with the goddess, and in Yoga Tantra, by holding hands with her and so forth.

In Highest Yoga Tantra, the meditator generates bliss by imagining sexual embrace with a consort and, at advanced stages, by engaging in actual embrace; and then transforms that bliss into the spiritual path. It should be noted, however, that it is very difficult to use great bliss as a method for attaining enlightenment, and if we are able to do so we have indeed attained a formidable accomplishment. As the great Mahasiddha Saraha said, 'Everyone is excited by copulation, but very few can transform that bliss into the spiritual path'.

ATTACHMENT & TANTRA

Generally, Buddhism teaches that attachment is a delusion that is to be avoided, and eventually abandoned, but in Secret Mantra there is a method for transforming attachment into the path. However, to practice this method we must be very skillful. In this practice, we use attachment to generate great bliss and then use that mind of great bliss to meditate on emptiness. Only if we can do this is it a transformation of attachment. Attachment itself cannot be used directly as a path because it is a delusion, and even in Secret Mantra it is finally to be

abandoned. In authentic Secret Mantra practice, the bliss generated from attachment meditates on emptiness and thereby overcomes all the delusions, including attachment itself. This is similar to the way in which the fire produced from rubbing two pieces of wood together eventually consumes the wood from which it arose. For those who are unskillful, or whose minds are untrained, such practices of transformation are impossible. For this reason, the Yogis and great meditators of the past have said that to attain the realizations of Secret Mantra, one's mind should first be controlled by training in the Sutra stages of the path. Without building this firm foundation, there is absolutely no way to attain a pure experience of Secret Mantra.

MAHAMUDRA

Mahamudra is the very essence of Buddha's teachings. It is an extremely profound subject and to understand it clearly and practice it correctly it is necessary to receive empowerment and instructions from a qualified Spiritual Guide. The term 'Mahamudra' is Sanskrit. 'Maha' means 'great' and refers to great bliss, and 'mudra' here means 'non-deceptive' and refers to emptiness. Mahamudra is the union of great bliss and emptiness. Mahamudra Tantra is defined as a mind of fully qualified clear light that experiences great bliss and realizes emptiness directly. Actual Mahamudra is necessarily a realization of Highest Yoga Tantra. Mahamudra Tantra is a single mind that is both bliss and wisdom: it experiences great bliss and realizes emptiness directly. It is a collection of merit that is the main cause of a Buddha's Form Body, and a collection of wisdom that is the main cause of a Buddha's Truth Body, or Dharmakaya. When we train in the meditations of Mahamudra Tantra we are transforming our continuously residing body and mind into a Buddha's Form Body and Truth Body. Mahamudra Tantra, therefore, gives inconceivable meaning to our life.



TUMMO

Tummo, also known as the Inner Heat Yoga or Psychic Heat Yoga, is one of Six Yogas of Naropa. Monks in Tibet practice Tummo and they are famous for drying wet sheet on their bodies in the middle of the snow with this method of yoga. Tummo focuses on harnessing the body's uncontrolled energies and turning them into heat. Tummo is a more advanced yoga and participants must go through years of basic yoga before they can achieve the control over their bodies that is required.

Tummo is basically a breathing technique. However, mentally a person must be able to focus and clear their mind very thoroughly, and part of the practice is to harness all of the uncontrolled thoughts and dreams and turn them into heat in the body. The mental training is done by visualization and meditation techniques. The students visualize themselves as deity beings and their physical bodies as being vacuous, thus clearing the mind of wasteful, ego fueled thoughts and dreams. Once the students master the clearing of their minds, they are

taught further visualizations of esoteric patterns that relate to energy centers and channels that produce heat in the human body. These esoteric patterns and visualization are very complex and relate to the body's functions on a very deep level. After achieving the focus and in-depth understanding of the necessary parts of their inner selves students start training on the breath. Heat takes energy and breath is one of the main ingredients that fuels the body's heat energy. One of the breath techniques used is called bellows because it is similar to the bellows used to stock a fire and it forces strong air into the channels that produce heat in the body. These breathing practices require massive amounts of energy and the body must be trained to handle this kind of work. The body must also be expanded through years of yoga so the lungs can work at this volume and the channels in the body are open enough for this kind of force to circulate.

The practice of Tummo is used in some of the Tibetan monasteries. The popularity probably stems from the severe cold weather and cold living conditions in the monasteries. Most of the monasteries in Tibet are stone and there is not that much wood or fuel to burn as heat so being able to control your body's heat is probably a much-desired skill in those settings. However, I am sure the most valuable benefits are with the mind and body control and the greater depth of self-awareness that practice can give the student. Monks have spend lifetimes studying these patterns and techniques and passing the knowledge down to other monks that have also spent lifetimes adding to these accumulations of knowledge in the hopes of passing it down to another generation. These yoga techniques are very advanced. Be very skeptical of people who try to market yoga lessons as advanced as these and who claim to have these kinds of skills and knowledge. Monks spend full days for years training, and decades to achieve these skills and it is difficult for westerners with 40 hour a week jobs and busy lifestyles to find the time to learn these extremely advance skills.

As an introduction to Tummo, beginners can start with 10 minutes of relaxing in meditation posture and concentrating on the lower abdomen. Feel the abdomen getting warmer with each breath, as if there were a small lamp gently heating this area and spreading throughout the entire body.



MANDALA

The general meaning of the word mandala is circle. But it is much more than just a circle, it is the basis from which all spiritual mandalas are created. It is a wheel within a wheel representing wholeness and the infinity of our universe. Circles are a powerful symbol found in every culture. We see them in halos, prayer wheels, and other religious symbols, architecture, and nature. Mandalas are sacred circles that have been long been used to facilitate meditation in the Indian and Tibetan religions. People create and look at mandalas essentially to center the body and mind. Mandalas are entering medicine as a healing tool. An increasing body of clinical trials suggests that meditation can boost the immune system,

reduce stress, combat depression, reduce pain, lower blood pressure, and stimulate the release of melatonin, a hormone believed to slow cell aging and promote restful sleep.

Some mandalas are created with specific meaning like Tibetan mandalas that are designed as spiritual windows to enlightenment. These mandalas are sometimes created using colored sand and depict the beautiful imagery of Buddhist deities and symbols. Some mandalas are created using geometric shapes, but all are formed around a center point. Most all mandalas are very detailed and created with rich vibrant colors. The mandala you see here is created using a computer program to transform one of my original artworks. There is a peaceful calm at the center of a mandala that can have a spiritual and healing affect on the viewer. The mandala's center provides calm and peace amidst your sometimes chaotic life. They can represent a refuge from your everyday stress. The gravity at the center of every mandala attracts and pulls you to connect with your own inner most core your spiritual center. The Kalachakra mandala is the most sacred Tibetan mandala. The Kalachakra mandala through its detailed symbolism represents the universe and a positive future on the path to enlightenment, which Buddhists believe is available to everyone.

Mandalas are used in spiritual practice as ritual objects and as tools to record insights and tell stories. They have also been represented in the form of circular stone structures built thousands of years ago. These structures were used to keep time and as ceremonial centers. A Tibetan mandala is used for meditation in addition to telling the story of enlightenment. Buddhist's believe meditation using a mandala will lead to enlightenment, healing, and peace.

According to Buddhist scriptures sand mandalas, created by Buddhist monks, spread positive energy into the surrounding environment and to all individuals that view them. As they create the sand mandala the monks chant and meditate to bring forth these energies that come from the various deities pictured in the mandala. The monks pray for the blessings of these deities. Whatever meaning a particular mandala holds for you is a source of personal inspiration.

MAKING A PERSONAL MANDALA

Mandalas are not just something to look at or meditate on. You can create your own healing mandala by incorporating all the things that you find personally comforting like favorite colors and pictures. Gather them together and layout them out in the form of a wheel within a wheel the basic mandala structure. Add your own creative flare to your design and you will have your own personal mandala for inspiration and meditation. Coloring a mandala using pencil crayons, crayons, paint, or pastels combines the benefits of meditation and art therapy. People who color mandalas often experience a deep sense of calm and well-being. It's a simple tool that doesn't require any expertise, but it can be remarkably soothing and nourishing. Mandalas not only focus your attention, but allow you to express your creative side, which many of us neglect in our daily lives.

Coloring mandalas can help children deal with emotions and cope with illness. Instead of verbalizing their feelings, many children express themselves through color and art. Psychologist Barbara Sourkes, PhD, has used mandalas with children at hospitals. The University of California at Irvine Cancer Center and the University of Pennsylvania Cancer Center are just two cancer centers that have offered mandala workshops to cancer survivors. For the same reason that many smokers take up knitting when they quit. Coloring mandalas keeps your hands occupied and relieves stress. You can bring your mandala book with you so you can pick it up for a several minutes at a time whenever you have the urge to smoke. But it is not for everyone. Coloring mandalas involve repetitive movements and gripping, which can aggravate the pain rheumatoid arthritis and osteoarthritis in the fingers. It can also

cause pain in people with carpal tunnel syndrome, tennis elbow (known medically as lateral epicondylitis), and other forms of repetitive strain injury.

To create your personal mandala you will need:

1. You will need crayons, pencil crayons, chalks, pastels, paint, or markers in a variety of colors.
2. Print or photocopy one of the mandalas at the back of this book, or design your own.
3. Find a quiet and comfortable place.
4. Start coloring. Don't think about your choice of color too much and don't worry about matching colors. Let your instincts guide you. After you've begun with the first color, the rest will follow naturally. One color on the mandala invites another, like a guest who asks to bring his friend to your party. Draw whatever shapes come to you, whether you understand them at this time or not, just draw and colour, and enjoy the process.
5. Once you have finished, you can learn about interpreting the way you have colored your mandala by reading about colour therapy, healing shapes, and other medical research. You are now ready to try coloring more mandalas and even creating them yourself. In the chapter on Meditation you can find how to use your mandala for meditation.

COLOUR THERAPY

According to color therapy, colors are capable of influencing many aspects of our lives, including our mood, mental state and energy level. Each color is thought to be associated with one of seven energy centers, or chakras, in ayurveda. If a person's chakra is thought to be out of balance or weak, the color it's associated with is believed to help strengthen it.

Red is thought to be linked to the base chakra and the spine, hips and legs. It's thought to stimulate and boost physical energy, strengthen willpower, increase circulation, clear congestion and is linked with sexuality. Too much red may overstimulate and possibly promote anger or aggressiveness.

Orange is thought to encourage joy, socializing and optimism, which is why it's considered useful for depression or sadness. Orange is associated with the sacral chakra and it's believed to benefit the kidneys, urinary tract and the reproductive organs. Too much orange is thought to lead to tiredness, pessimism and confusion.

Yellow is associated with the solar plexus chakra. An imbalance in the solar plexus chakra is thought to promote fear, apprehension, confusion, lack of determination, introversion or power issues, which this color is believed to balance. Yellow is associated with the intellect and mental processes and is uplifting. The solar plexus chakra is also thought to influence the digestive system. Too much yellow is believed to lead to poor concentration and hyperactivity.

Green is a color that's thought to encourage emotional stability, purity and calmness. It's related to the heart chakra, so it's believed to help with emotional issues, such as love, forgiveness, trust and compassion. An imbalance in the heart chakra is associated with fear of relationships, mistrust, jealousy, isolation and insecurity.

Blue is related to the throat chakra and is said to be connected to the throat and lungs. It's thought to enhance verbal expression and communication, artistic expression and willpower. It's a calming color and is believed to help insomnia, anxiety, throat problems, high blood pressure, migraine and skin irritation.

Indigo is associated with the third eye chakra, located between the eyes, and is related to the eyes and the lower part of the head. It's said to encourage greater intuition and strengthen the lymph system, immune system and help purify and cleanse the body.

□

Purple or Violet

Purple, or violet, is associated with the crown chakra, which is at the top of the head. It's thought to encourage spirituality, intuition, wisdom, mastery and mental strength and focus. Too much purple is thought to promote pride and arrogance.

The following pages contain several classical madala designs to get you started, or you may choose to create your own. In the chapter on Meditation you can find how to use your mandala for meditation and explore the many forms of mandalas to discover a new path on your spiritual journey.



MANTRA

Mantra is a Sanskrit word meaning 'the thought that liberates and protects'. A mantra is a word or group of words that contain powerful healing vibrations within the syllables of the words. Mantras are used to focus and concentrate the mind, and act as a pathway between normal states of consciousness and super consciousness. It is a very powerful way of approaching meditational states. Mantras are also used to invoke a particular deity that is being asked to bring physical, mental and spiritual healing. Many cultures and religions make use of mantras. One does not need to be a Hindu or a Buddhist to make use of a particular mantra. Devotees of Christ may use the name Jesus or Hail Mary, or Mother of Jesus. Parsis, Sikhs and Muslims may select a name or mantra from the Zend Avesta, Granth Sahib, or Koran respectively.

The chanting of mantras activates and accelerates the creative spiritual force, promoting harmony throughout our whole being. The devotee is gradually converted into a living centre of spiritual vibration, which may be directed for the benefit of the one who uses it and for that of others. During the early stages of yogic practice, the chosen mantra should be repeated over and over again with effort of will and full awareness. This awareness and concentration prevents the mind from thinking of other things. Eventually after continuous and dedicated practice, the mantra is repeated automatically without strain or effort. The mantra spontaneously manifests itself and becomes an integral part of the mind. The mind vibrates with the sound of the mantra. It becomes an integral part of the individual's being and needs absolutely no conscious effort. It repeats itself spontaneously with every breath, day and night. This is a very powerful way of approaching meditation states, for the mind is rendered calm and concentrated. In this way the mantra acts as a pathway between normal states of consciousness and super consciousness.

When first using a mantra it is best to repeat it aloud by co-ordinating the repetition with the breath. Later, and more potent, is to repeat the mantra mentally. If you do not have a personal mantra, speak to your spiritual teacher, or OM may be used. Although mental repetition is stronger, the mantra may be repeated aloud if you become drowsy. Never change the mantra unless instructed to do so. Repetition will lead to pure thought, in which sound vibration joins with thought vibration and there is no awareness of meaning. If used correctly they can bestow many blessings on the practitioner. There are thousands of mantras in use today. Ask your spiritual guide which mantra is most suitable for you. Your mantra may also come to you in a dream or in meditation. A personal mantra is a spiritual tool and should not be discussed in general conversation, except with your spiritual guide. In this book I have suggested OM AH HUM and OM MANI PADME HUM but this may be exchanged for your personal mantra.

The following is a selection of mantras that I have found to be widely used in Buddhist meditation:

OM AH HUM

From the hearts of all the holy beings, may we receive thy blessings on our body, speech and mind.

OM MANI PADME HUM

May we receive the blessings of love, wisdom and compassion and reach self-realisation like the jewel in the lotus.

NAMU MYOHO RENGE KYO

Glory to the Lotus Sutra and the teachings Buddha.

OM AH HUM VAJRA GURU PADMA SIDDHI HUM

Salutations to great guru Padmasambhava. By your blessings and gifts may we reach perfection and enlightenment.

OM TARE TUTTARE TURE SVAHA

O Mother of all the Buddhas may the meaning of this mantra take root in my mind liberating me from all discontent, danger, delusions and duality.

MEANING OF OM

Om is the Sanskrit word meaning 'supreme infinite spirit' or 'person'. It is the most commonly used mantra in meditation and yoga. Students of Tibetan Yoga regard Om, represented by the Tibetan symbol with great respect, for the whole essence of the teachings of yoga is compressed into  symbol. All yogic mantras begin with Om. Om is the all-pervading sound of the universe. It is believed to have emanated from the cosmic vibration. Om is all in all. Om is the mystic word of power. Om is the magic word of marvellous potency. Om is the voice of all creation. Om is the root of the entire universe. Om is the inner music of the soul. Om is the king of all sounds or words. Om is the ocean into which all rivers of names, sounds and words flow. Om is the priceless treasure to the student on the path of yoga.

Like the Latin word 'Omne', the Christian word 'Amen' and the Islamic word 'Ahimn' the Sanskrit word 'Om' means 'all' and conveys concepts of 'omniscience', 'omnipresence' and

'omnipotence'. The word Om can mean many different things to different people, although the essence is the same. For example it can mean 'Welcome to the Gods', or 'My individual spirit is part of the Universal Supreme Spirit that permeates all creation and beyond', or 'Heavenly Father, my entire being is filled with love and light. We are one', or 'May the healing power of the universe flow through me, filling me with love and light'. If you meditate on the word Om you will experience the meaning and power for yourself. The correct way to pronounce Om is 'AUM'. 'A' as in heart, 'U' as in moon, 'M' as in mother. "AAAAAAUUUUUUMMMMMM". Only when said quickly does the 'AU' become 'O'. This is very important as the three letters have three meanings in one. 'A' signifies the physical world, 'U' the mental world, and 'M' is the world which is beyond the reach of the intellect. 'AUM' represents the past, present and future, the beginning, middle and end, ignorance, knowledge and enlightenment, the waking state - objective consciousness, the dreaming state - subjective consciousness, and the deep sleep state - cessation of consciousness.

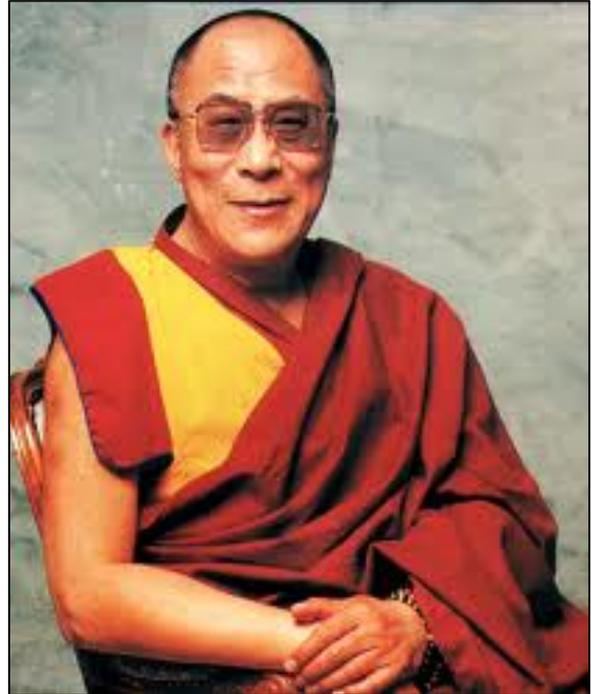
Chanting Om is a very powerful meditative technique and has a tremendous influence on the mind. If chanted correctly it is one of the most powerful methods of rapidly relaxing the mind and body. It quickly brings mental peace and helps to prevent and soothe many psychosomatic disorders. Chanting Om arouses and transforms every atom in the physical body, setting up new vibrations and conditions and awakening the spiritual centres. Correctly chanting Om will eventually reunite the individual human spirit with the Supreme Universal Spirit. As soon as you sit for meditation, chanting Om loudly and rhythmically for ten minutes with deep concentration and understanding will remove the chatter of the mind, shutting out all worldly thoughts, generating sublime and soul-stirring thoughts. Om should be chanted from the very bottom of your heart, knowing its profound meaning. Feel Om gush forth with its true colour from every nerve, every vein, every cell, every atom, every molecule and every corpuscle in your body, filling your entire being with universal healing energy, bringing peace, harmony and wisdom. Om is usually chanted three times. At the beginning and end of all yogic sessions and especially at the start of meditation. Om may be synchronised with the breathing during many yoga and meditation exercises and may be mentally repeated throughout the day.

OM MANI PADME HUM BY HIS HOLINESS THE DALAI LAMA

It is very good to recite the mantra Om Mani Padme Hum, but while you are doing it, you should be thinking on its meaning, for the meaning of the six syllables is great and vast. The first, Om is composed of three letters, A, U, and M. These symbolize the practitioner's impure body, speech, and mind; they also symbolize the pure exalted body, speech, and mind of a Buddha.

Can impure body, speech, and mind be transformed into pure body, speech, and mind, or are they entirely separate? All Buddhas are cases of beings who were like ourselves and then in dependence on the path became enlightened; Buddhism does not assert that there is anyone who from the beginning is free from faults and possesses all good qualities. The development of pure body, speech, and mind comes from gradually leaving the impure states and their being transformed into the pure. How is this done? The path is indicated by the next four syllables. Mani, meaning jewel, symbolizes the factors of method-the altruistic intention to become enlightened, compassion, and love. Just as a jewel is capable of removing poverty, so the altruistic mind of enlightenment is capable of removing the poverty, or difficulties, of cyclic existence and of solitary peace. Similarly, just as a jewel fulfills the wishes of sentient beings, so the altruistic intention to become enlightened fulfills the wishes of sentient beings.

The two syllables, padme, meaning lotus, symbolize wisdom. Just as a lotus grows forth from mud but is not sullied by the faults of mud, so wisdom is capable of putting you in a situation of non-contradiction whereas there would be contradiction if you did not have wisdom. There is wisdom realizing impermanence, wisdom realizing that persons are empty, of being self-sufficient or substantially existent, wisdom that realizes the emptiness of duality-that is to say, of difference of entity between subject and object- and wisdom that realizes the emptiness of inherent existence. Though there are many different types of wisdom, the main of all these is the wisdom realizing emptiness.



Purity must be achieved by an indivisible unity of method and wisdom, symbolized by the final syllable hum, which indicates indivisibility. According to the sutra system, this indivisibility of method and wisdom refers to wisdom affected by method and method affected by wisdom. In the mantra, or tantric, vehicle, it refers to one consciousness in which there is the full form of both wisdom and method as one undifferentiable entity. In terms of the seed syllables of the five Conqueror Buddhas, hum is the seed syllable of Akshobhya - the immovable, the unfluctuating, that which cannot be disturbed by anything.

Thus the six syllables, om mani padme hum, mean that in dependence on the practice of a path which is an indivisible union of method and wisdom, you can transform your impure body, speech, and mind into the pure exalted body, speech, and mind of a Buddha. It is said that you should not seek for Buddhahood outside of yourself; the substances for the achievement of Buddhahood are within. As Maitreya says in his Sublime Continuum of the Great Vehicle (Uttaratantra), all beings naturally have the Buddha nature in their own continuum. We have within us the seed of purity, the essence of a 'One Gone Thus' (Tathagatagarbha), that is to be transformed and fully developed into Buddhahood. This phrase is often seen as a translation of the mantra. However, although some mantras are translatable, more or less, the Mani is not one of them; but while the phrase is incorrect as a translation, it does suggest an interesting way to think about the mantra, by considering the meanings of the individual words. The Dalai Lama concludes his discussion with this synopsis: "Thus the six syllables, Om Mani Padme Hum, mean that in dependence on the practice which is in indivisible union of method and wisdom, you can transform your impure body, speech and mind into the pure body, speech, and mind of a Buddha."



OM MANI PADME HUM BEHOLD, THE JEWEL IN THE LOTUS

MALA

A mala is a string of 108 beads representing the Upanishads - 108 holy books that contain the essence of yogic wisdom. There is an extra bead called Mount Sumeru where the mala is tied. The beads are usually fashioned from sacred wood, seeds, bones or gemstones. A mala may be used to count the number of repetitions of your mantra, and also as an anchor to prevent daydreaming. Malas are powerful meditative tools that become spiritualised as the mantra is repeated and the beads are counted. The practice of the mala has therapeutic value because of its effect of concentrating the mind, directing the emotions, and focusing the body, all of which lead to the spiritual realm. A mala is combined with the practice of japa. Japa means 'to rotate' and involves the continuous and rhythmical chanting of a mantra, synchronised with the rotation of a mala. Ajapa japa is when the mantra is so deeply planted in the mind and body that it repeats itself without effort, and spontaneous chanting occurs. There are three modes of japa, which may be interchanged freely according to the clarity of mind:

Audible and articulated mantra: The mantra may be chanted as loud as you like. It is suitable for beginners, and when we feel sleepy, depressed, angry, tense, or unhappy.

Whispering and inarticulated mantra: The lips are moved but they create no loud or external sound. Upanshu japa is the bridge to the subtler, more powerful manasik japa, and may be used during the quieter moments of the day.

Mental mantra: No audible sound is emitted, yet the mantra is clearly heard in the mind. This is the most subtle of the three modes. It should be performed when the mind is calm and reasonably free of thoughts, promoting deeper realms of consciousness.



THE FIVE TIBETAN RITES

Tibetan Yoga utilises 5 dynamic yogic asanas called 5 Tibetan Rites, meditation, pranayam and positive thinking. The Five Tibetan Rites is a yoga routine based on a ritual of exercises done by the Tibetan Lamas, which helped them to live very long and healthy life and to stay ever young. (They were developed over centuries in the monasteries of Tibet. In 1930 a retired British army officer, who learnt these from the Lamas, brought them to the west). They are now practiced around the world and are said to prevent aging. The entire routine can be completed in less than 20 minutes. An important part of the Tibetan exercises is a conscious synchronization of breathing while performing physical activity. They balance the 7 chakras & regulate the hormonal output. They effect our digestive system, cardio vascular system, nervous system and respiratory system. These low profile yogic secrets of the Lamas will unearth all the energies and an awesome power lying dormant within you, aligning it with the cosmic energy to give you the best of both mind & body.

Tibetan Yoga is the union of mind, body and spirit, & is based on Buddhism. The Godly Tibetan Lamas believe in living each moment to the fullest, i.e. to be consciously and totally present in every moment. These Lamas lived for 100 years and more but looked & felt like they were 50 years old. Their secret of eternal youth & vitality was a set of 5 simple yogic exercises called the '5 Rites' which were developed over centuries in the monasteries of Tibet. In 1930 they were brought to the west by a retired British army officer, Corl. Bredford. who lived with the Lamas & practiced the 5 Rites for 3 years and returned looking many years younger. His friend, Peter Kelder, recorded the experiences of Bredford in a book called "The Ancient Secret of the Fountain of Youth". Millions of people started doing the 5 Rites with amazing experiences of regaining youth, vitality, & of being cured of depression, arthritis, backache, diabetes, & digestive, respiratory, & heart problems.

Rustam and Razia Patel were introduced to the 5 Rites by a friend who had bounced back to perfect health after suffering from 3 heart attacks. Impressed by this, Razia went to USA and took classes of Tibetan Yoga and brought back books and video of the 5 Rites. Then both Razia & Rustam started doing the Rites & within weeks were cured of slip disc and spondylitis. They then started sharing Tibetan Yoga with their friends who also felt positive effect on their physical & mental health.

One lady who got very good benefits of doing the Rites wrote an article in the Times of India paper, and after reading that article 100s of people called wanting to learn the 5 Rites and that is how Razia started doing workshops to teach people Tibetan yoga & meditation.

The feedback that they got from the participants was dramatic....They all felt very energetic, got relief from neck & backache, reduced high blood pressure & diabetes, their concentration and efficiency improved, & they felt more positive. "It is very heartening to hear ladies share that their husbands are returning home from work feeling fresh & energetic so their family & social life has improved" says Razia.

The Five Tibetan Rites is a yoga routine based on a ritual of exercises done by the Tibetan Lamas , which helped them to live very long and healthy life and to stay ever young& vibrant. They are simple yet highly energizing exercises which anyone of any age can do very easily. An important part of the Tibetan exercises is a conscious synchronization of breathing while performing physical activity.

They were brought to the west early in this century by a retired British army officer who learned them from Lamas and practiced them in a Tibetan lamasery. He himself became many years younger. They are practiced around the world and very effective to prevent aging. The Five Tibetans take a minimum of daily time and effort but can dramatically increase physical strength and suppleness as well as mental acuity. Even newcomers to yoga will experience the Five Tibetans' liberating effect on the innate energetic power of the human body and mind. Regular practice of these exercises relieves muscular tension and nervous stress, improves respiration and digestion, benefits the cardiovascular system and leads to deep relaxation and well-being. The Five Tibetans can be a powerful vehicle not only for enlivening the senses but also for generating and harnessing vital energy for self transformation. The entire routine can be completed in less than 20 minutes. The 5 Rites attract the universal energy into our body; balancing the 7 Chakras which promote the free flow of prana (chi energy) revitalizing our body & mind. They activate endocrine glands regulating the hormonal output. 5 Rites work on the nervous, digestive, cardiovascular, and respiratory systems of our body

The results reported by participants who did Tibetan yoga for just 15 days were as follows:
Feeling very energetic & youthful so can work better & longer time without tiring.
Concentration & memory improved.
Felt relaxed and better able to cope with stress.
Digestion & quality of sleep improved.
Relief from backache, spondylitis, & arthritis.
Weight, Blood pressure and diabetics brought under control.
Great sense of well-being & overall fitness – no more depression.

The Five Tibetan Rites have curative powers and that some of the benefits of regular daily practice include:

- Relief from joint pain and arthritis
- Relief from back pain & spondelitis
- Improved memory
- Improved vision
- Hair growth
- Weight loss
- Increase in physical strength, energy, endurance and vigor
- Improved physical and mental health
- Increased sense of well-being
- Sound sleep
- Relief from migraine headaches.
- Rejuvenation and looking & feeling younger.

Potential Benefits of the Five Rites :looking much younger; sleeping soundly; waking up feeling refreshed and energetic; release from serious medical problems including difficulties with spines; relief from problems with joints; release from pain; better memory; arthritis relief; weight loss; improved vision; youthing instead of aging; greatly improved physical strength,

endurance and vigor; improved emotional and mental health; enhanced sense of well being and harmony; and very high overall energy.

For thousands of years, medical practitioners have maintained that the body has seven principal energy centers which correspond to the seven endocrine glands, also known as chakras. Chakras are essentially energies within spinning vortexes. As a vortex is increased, the life force becomes stronger and more directed. Recent medical research has uncovered convincing evidence that the aging process is hormone-regulated. The five ancient Tibetan rites are said to normalize hormonal imbalances in the body, thereby holding the key to lasting youth, health, and vitality. The rites stimulate the energy system in the body, wake up the chakras, and get energy moving from your core outward to your extremities. The theory behind the rites is that your kundalini (spiritual energy) is stored and lies at the base of your spine and that these rites access that energy in a very efficient, fast, and safe way. Some call these rites isometric exercises. Although they are helpful in stretching muscles and joints and improving muscle tone, this is not their primary purpose. The vortexes spin fast when we are young but as we age or if we are very stressed and don't exercise, then these vortexes slow down. Slow & abnormal vortexes produces abnormal health, deterioration, and old age. The 5 Rites normalize the speed of the spinning vortexes by keeping them spinning at the same rate and working in harmony

DETOXIFICATION

Detoxification is a process that helps to clean out of the physical and energetic body toxins or poisons that have accumulated in your physical cells, organs, systems and in your energetic systems (auras, chakras, meridian system and all electromagnetic, magnetic and electric systems). I strongly recommend that people beginning the "Five Rites" exercise program undertake a Choming Essence detoxification program either before or as they begin these exercises. If you have never detoxified you will probably have many poisons accumulated in your body and energetic systems. A full detoxification program with Choming Flower Essence, Gem Essences, and Tree Essences will eliminate all toxins. Detoxifying with Choming Essences uses vibrational essences, or what is sometimes called vibrational medicine to clear your systems of toxins and poisons. This includes the elimination of parasites, candida, viruses, and all poisons from pollution, pesticides etc. This vibrational approach to detoxification is completely complementary to the exercises of the "Five Rites". Detoxification is essential for vibrant and long life. For more information please refer to my article.

THE FIVE RITES EXERCISE PROGRAM

This program is often described as a modified yoga program. Simply put, yoga is a science that unites the body, mind and spirit. Today this is often called Mind/ Body Healing. The author of the book believes that yoga was brought to Tibet from India in the 11th or 12th century and that Tibetan monks over time developed modified these exercises and developed an effective program of exercises that western society now calls the "Five Tibetan Rites". The rugged mountainous conditions these monks live in may well account for their particular emphasis on vigor. Many of the yoga exercises and practices being taught in the western world today are very new. The "Five Tibetan Rites" are exactly what the ancient Tibetans developed over many centuries of time. Therefore it's very important to do the "Five Tibetan Rites" exactly as they are presented without altering the form or sequence to achieve some of the benefits accrued to these "Rites".

For the first week, and only if your are relatively healthy and fit, do each exercise three times. If you are inactive, overweight, or have health problems begin these exercises doing

one of the first three each day, and only if you feel totally comfortable doing this. Later in this article I will describe exercises you can do to help yourself strengthen so you can begin to do the "Five Rites". If you have any concerns whatsoever, please consult with your physician. Individuals on serious medications should consult with their physicians.

If you are overweight do not do Rites #4 and #5 until you have developed some strength and endurance. Do the substitutes for #4 and #5 until you yourself feel ready to begin doing #4 and #5 of the "Five Rites".

Do only what you feel comfortable doing. That may be only one of each exercise for the first week. Build up to two of each exercise the second week, three of each exercise the third week, etc. or at a faster pace only if your body does not hurt when you do these exercises. 21 is the maximum of each exercise you should ever do. If you want to enhance your program, do the exercises at a faster pace, but do not so more than 21 of each exercise each day. Doing more than 21 repetitions of each exercise in any day will affect your chakras negatively and can create imbalances in your body.

The "Five Rites" may stimulate detoxification and often creates many unpleasant physical symptoms. This is why it's recommended to increase the number of each exercise gradually on a weekly basis. I also recommend a vibrational detoxification with Choming Essences. If you have not exercised for some time, prepare to begin your "Five Rites" exercise program by walking daily, for a half hour each day if possible. Another alternative in preparation for the Five Rites is a stretching program with a gradual increase in the types of stretching exercises and the duration of this program. A sugar free and low fat diet is an important support when integrating the "Five Rites" exercise program into your life. Also check for Digestive Food Sensitivities and eliminate all foods you do not digest easily. Do the Five Rites exercises every day. The maximum you should skip is one day each week. If the exercises are done less than six days each week, the results will be greatly reduced. If on certain days your time is limited, do 3 repetitions of each exercise. This takes less than five minutes. For maximum benefit, do the exercises before breakfast in the morning, if at all possible. If this is not possible do them anytime during the day.

The following instructions and photographs for the "Five Rites" and other preparatory exercises as taken from the book Ancient Secret of the Fountain of Youth, Book 2. I will show the exact Five Rights exercises, a group of exercises for those who need to develop flexibility and strength before beginning to do the "Five Rites", and a set of warm-up exercises. I strongly recommend you purchase the book since it provides detailed information about methodology, concerns and benefits not included in this article. The daily practice of the exercises I have described in this article is an essential element of vibrant health. It's a proven fact that people who loose weight can only maintain their weight loss if they incorporate a daily exercise program into their everyday lives. These exercises will stretch muscles you haven't felt in years so approach this program gently and begin with one or two repetitions each day, increasing each exercise by one repetition every week. After you are able to do ten repetitions of the Alternate Exercise program, you should be able to begin to do the Five Rites. And add a half hour of a brisk walk on a daily basis. Not only will it contribute to your physical health, it will give you the opportunity to enjoy all of nature around you. You will feel younger than you have felt in years.

SPECIAL CAUTION

Spinning and stretching through the following exercises can aggravate certain health conditions such as any type of heart problem, multiple sclerosis, Parkinson's Disease, severe arthritis of the spine, uncontrolled high blood pressure, a hyperthyroid condition, or vertigo. Problems may also be caused if you are taking drugs that cause dizziness. Please consult your physician prior to beginning these exercises if you have any difficult health issues or if you have any other concerns.



DAILY PROGRAMMES

This book is designed to give you an introduction to Tibetan Yoga in preparation for the advanced techniques of Vajrayana - the Tantric system of Tibetan Buddhism. The preliminary exercises in this book prepare the student by promoting physical health and relaxation. They develop concentration of the mind for advance Tantric meditation through the introduction of elementary Buddhism and Yoga. It is extremely important that you decide on a well structured programme leading to physical, mental and spiritual development. It is not necessary to perform every exercise in this book. For example; Candle Gazing and Mandala Meditation both have similar benefits of training the mind and developing one-pointed concentration. Just chose which techniques feel right for you and stick to a set programme for at least 6 months before changing. The following suggested Daily Programmes can assist you to develop a strong foundation and understanding of Tibetan Yoga, depending on the time you have, and according to lifestyle and other obligations such as work and family, etc. Advance techniques can then be approached with confidence under the guidance of a Tibetan lama guru.

30 MINUTE PROGRAMME

	Minutes
PRAYERS TO BUDDHA	5
3 PROSTRATIONS	1
OPENING THE HEART CHAKRA	5
GENERATING KINDNESS	5
GENERATING COMPASSION	5
OM AH HUM	8
DEDICATION PRAYER	1

1 HOUR PROGRAMME

PRAYERS TO BUDDHA	5
9 PROSTRATIONS	4
THE FIVE TIBETAN RITES	20
DEEP RELAXATION	10
PRAYERS FOR MEDITATION	5
LAMRIN	10
27 OM MANI PADME HUM	5
DEDICATION PRAYER	1

2 HOUR PROGRAMME

MINDFUL BREATHING	5
PRAYERS TO BUDDHA	5
21 PROSTRATIONS	9
THE FIVE TIBETAN RITES	20
DEEP RELAXATION	10
PURIFYING THE ENERGY CHANNELS	10
PRAYERS FOR MEDITATION	5
LAMRIN	20
MANDALA MEDITATION	10
108 OM MANI PADME HUM	20
MINDFUL BREATHING	5
DEDICATION PRAYER	1



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Tai Chi Bali provides authentic wisdom and training from ancient China, India and Tibet for living in health and harmony with the natural world. We believe that opening the heart with meditation is the return to Truth and Love. The aim of this book is to introduce you to Tibetan Yoga and the teachings of Lord Buddha, in preparation for higher Tantric Buddhist practices. It is dedicated to all those who preserve and share ancient wisdom for the spiritual evolution of mankind. This book is created with love and distributed free. It is meant to provide guidance and counsel for those who wish to practise. May all beings be happy. Dave West. Bali 2012



DAVE WEST left England and began his spiritual journey in India, Nepal and Tibet in the early 1990's, studying Raja Yoga and Kundalini Yoga in Rajasthan with Swami Shyam Yogi, Sivananda Yoga in Vrindavan, and Tantric Buddhism with Himalayan Yoga masters in Ladakh, Dharamsala and Kathmandu. After 2000 he began studying Tai Chi and Chi Kung with several masters from China, Thailand, UK, USA and Canada. Dave has taught Tai Chi, Yoga and Physical Education at international schools, hotels and health centres around the world. He has written three books on Yogic Meditation, Tibetan Yoga, and Tai Chi Chi Kung, containing gentle yet powerful exercises for living in health and harmony with the natural world. Dave has spent the last 10 years developing programmes for tourists, expats and locals in Bali, leading groups and individuals into the great outdoors, teaching how to heal their mind and body with ancient wisdom, experience their connection with the natural world, and develop a relationship with universal energy and the Divine. Dave lives, teaches, and surfs in Bali.



www.taichibali.com

TIBETAN YOGA MOUNTAIN RETREAT COURSE BOOK & DVD

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