

RIGPE DORJE MEDITATION PROGRAMME

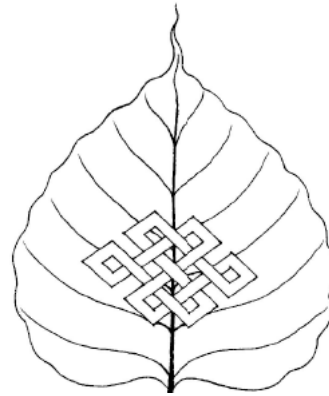
AN OVERVIEW

The doctrine of our teacher, the mighty Shakyamuni—celebrated as akin to a single white lotus amidst the thousand Buddhas of this privileged age—is distinguished by its integration of both sutra and mantra. The way to learn this approach is the very method of all the sutra teachings, namely the study of renunciation, bodhicitta, and correct view, by which we likewise enter into secret mantra.

Renunciation means letting go of the mindset of compulsive attachment, due to seeing that the seeming pleasures of samsara's bountiful charms is, in fact, an illusory bliss. Bodhicitta that is kind, compassionate, and loving overturns the destructive mindset of self-importance. Authentic view realizing emptiness, the true nature, cuts through the compulsive fixation of taking things to be real.

Studying these three renders our mindstream fit for the path of mantra. Next, empowerment serves as the entryway, introducing us to the recognition that our own three gates are the vajra body, speech, and mind of the yidam. Then, traversing the path of mantra requires our exerting ourselves in the creation and completion stages with pure view.

To harmonize with this enlightened understanding, Rigpe Dorje Institute has crafted the following five-year curriculum for the practice programme, grounded in the Seven Points of Mind Training, the prime teaching on the complete and unmistakable practice of the Sutrayana.



In Pullahari, with its good clean earth,
Its water so sparkling clean and its clean fresh air,
Here in the solitude of this secluded place,
With its spacious scenery and relaxing view,
To listen and reflect on the Teachings here, in Pullahari,
What a Luck Star!

*By Khenpo Tsultrim Gyamtso Rinpoche
and with His blessings*



THE 3rd FIVE-YEAR PROGRAMME
of
BUDDHIST PHILOSOPHY & MEDITATION
Years 2017 - 2021

A Curriculum for Progressing toward Liberation



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RIGPE DORJE PHILOSOPHY PROGRAMME

AN OVERVIEW

As always has been, and always will be, the heart wish of all living beings is to be utterly devoid of suffering and never to part from true happiness. The one complete and unmistakable method to fill the empty chalice of this cherished hope to overflowing is assurance in the scriptural and realized canon of the peerless Shakyamuni Buddha.

Why is that? The cause of samsara is certainly our mistaken system of view and conduct with respect to the two truths: apparent reality (the way all known things appear to be) and genuine reality (the way things actually exist). What's more, our ageless habit of engaging in this mistaken system automatically, even instinctively, is tenacious and difficult to counteract.

For this reason, it is vital to actively choose nirvana over samsara, by relinquishing misguided views and conduct—that is, those contrary to the way things actually appear and exist. This is why the Victor instructs that three pure principles comprise the very heart of practice: first, the view which assesses the two truths accurately; second, meditative habituation to suffuse the mindstream with that view; and third, behavior in synchrony with this confident view and conduct.

Therefore, having the prerequisites for entering into this triad of authentic view, authentic meditation, and authentic conduct is the way to attain the enlightenment consisting of the plenitude of happiness and the definitive end to absolutely all suffering. In other words, it depends on learning this approach. The sole instruction presenting this system completely, unmistakably, and in orderly progression, however, are the Buddha's explicit teachings, together with the commentaries elucidating their intent. Thus, exhaustive study and contemplation of those teachings are uniquely appropriate for those ardent for liberation.

To that end, the Rigpe Dorje Institute has crafted the following five-year curriculum of philosophy study, providing an approachable method for penetrating the two truths and ascending to the heights of gathering the two-fold accumulations and manifesting the two kayas in a complete and orderly progression.

5-YEAR RIGPE DORJE PHILOSOPHY PROGRAMME

FIRST YEAR

2017 September 20 to November 18

Ascertaining that all phenomena of apparent reality are mind
As a first step, the best approach for penetrating genuine reality is to ascertain thoroughly the actual condition of what appears conventionally—that all phenomena are mind. The philosophy of the Cittamatra, or Mind-Only school, is the consummate expression of this principle. Thus, we begin the programme with Vasubhandu's Thirty Stanzas or Sum Chu Pa, a superb presentation of this system.

SECOND & THIRD YEARS

2018 September 19 to November 17

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2019 September 18 to November 16

Ascertaining genuine reality through inference
Our next step towards penetrating genuine reality is to conclusively ascertain an approximation of genuine reality, by cutting through the conceptual constructs of apparent reality through inferential reasoning. To do so, in the Second and Third Years, we will present Aryadeva's dbu ma bzhi brgya pa or Four Hundred Verses on the Middle Way, along with the commentary by Bötrül Rinpoche, to elucidate the Prasangika, or Rangtong philosophical tenets.

FOURTH & FIFTH YEARS

2020 September 16 to November 14

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2021 September 15 to November 13

Ascertaining genuine reality directly
Finally, we arrive at Jamgön Kongtrul Lodrö Thaye's Lion's Roar, his commentary on the rGyud bLa Ma, Mahayana Uttaratantra-shastra or Sublime Continuum of the Mahayana, the paramount declaration for conclusively ascertaining genuine reality directly, without approximation. This is emptiness replete with all supreme aspects—genuine reality that is by nature the luminous expanse.

5-YEAR RIGPE DORJE MEDITATION PROGRAMME

FIRST YEAR

2017 November 22 to December 2

The Four Preliminary Foundations

The 1st year programme presents the method for reorienting the mind away from samsara, taken from the preliminaries of the Seven Point Mind Training, namely, the Four Preliminary Foundations or Four Thoughts that Turn the Mind to Dharma.

SECOND YEAR

2018 November 21 to December 1

Bodhicitta

In the 2nd year, focus is on the main body of the practice of Seven Point Mind Training. Ultimate bodhicitta counteracts fixation that takes things to be real. Here, it is taught implicitly, through practice of meditative habituation to conventional bodhicitta, the method for overturning our self-importance.

THIRD YEAR

2019 November 20 to November 30

Creation and Completion, Part I

In the 3rd year, focus is on the very essence of mind training—creation and completion stages—applied to the practice of Chenrezig, the Arya Avalokiteshvara, supreme yidam and embodiment of the enlightened compassion of all the Buddhas.

FOURTH YEAR

2020 November 18 to November 28

Creation and Completion, Part II

The 4th year continues with creation and completion stage practice, this time applied to Buddha Amitabha, Lord of the family of the Protector Avalokiteshvara.

FIFTH YEAR

2021 November 17 to November 27

Mahamudra

The 5th year rounds up the presentations of the completion stages of these two yidams and ultimate bodhicitta in mind training. Based on Jamgön Kongtrul Lodrö Thaye's key instructions from the Treasury of Knowledge for progressive meditation in the Vajrayana, we will listen, contemplate and meditate on Mahamudra, the definitive meaning, the path whereby the three prajnas free us naturally from our minds' fetters.