



2006 RIGPE DORJE PROGRAMS

Second of the Five-Year Programme of Integrated Study and Meditation

2006 Winter Program January 17th to March 25th

*Students are required to attend the main teachings daily and at least one Tibetan Language & Scriptures class.
The minimum enrolment period is ONE month for the Tibetan Language and Scriptures Class.*

MAIN TEACHINGS

Teacher: Drupon Khenpo Lodro Namgyal
English Translator: Jim Scott

Maitreya's "Distinguishing the Middle from Extremes"
Based on the Commentary by Mipham Rinpoche

One of the five treatises of Maitreya, the text explains the common way of the three yantras on how to become completely liberated from the afflicted mind and achieve complete refinement or Buddhahood. It is based on the view of both the Middle Way and the Cittamatrin schools. The four chapters of the treatise explain the characteristics of both affliction and refinement; the recognition and the way to eliminate obscurations; the wisdom that realizes suchness; and the particular path of the unsurpassable Mahayana which leads to the state of complete Buddhahood.

TIBETAN LANGUAGE & SCRIPTURAL CLASSES

BEGINNERS TIBETAN LANGUAGE – Emphasis: Alphabet and reading skills, foundations of grammar, basic colloquial Tibetan language. / **Medium of Instruction:** Tibetan and English. / **Prerequisites:** None, but basic knowledge of Tibetan alphabet will be extremely helpful.

INTERMEDIATE CLASSICAL TIBETAN LANGUAGE & SCRIPTURES – Text: A Synopsis of the Mundane Path (Brahmayana) from the Treasury of Knowledge / **Emphasis:** Building vocabulary and recognition of sentence structure elements. Basic study of Dharma principles through translation of text. Memorization and recitation of verses in Tibetan. / **Medium of Instruction:** This class is conducted in English mainly. / **Prerequisites:** Ability to read Tibetan. For students who cannot read Tibetan, concurrent enrolment in the Beginners Tibetan language class is required. / **Auditory non-participating status:** Students who cannot meet the prerequisites but wish to join the class may request permission for auditory non-participating status from the instructor.

ADVANCED CLASSICAL TIBETAN ROOT TEXT CLASS – Text: Maitreya's Text on "Distinguishing the Middle from Extremes" / **Emphasis:** Advanced level classical written Tibetan translation course based on root text from the main Dharma teachings. In-depth analysis of the root text and subjects studied in the main teachings. Substantial memorization and recitation of verses in Tibetan. / **Prerequisites:** Tibetan Language Proficiency

required. Advanced reading ability, some knowledge of classical Tibetan vocabulary, and some ability to translate basic classical written Tibetan are necessary. / **Medium of Instruction:** This class is conducted in English mainly. / **Auditory non-participating status:** Students who cannot meet the prerequisites but wish to join the class may request permission for auditory non-participating status from the instructor.

ADVANCED CLASSICAL TIBETAN LANGUAGE & SCRIPTURES – Text: A Synopsis of General Topics of Knowledge from the Treasury of Knowledge / **Emphasis:** Developing skill in understanding oral Tibetan in Dharma context through translation of classical written Tibetan text and immersion in oral teachings in Tibetan. Substantial memorization and recitation of verses in Tibetan. / **Medium of Instruction:** This class is conducted exclusively in Tibetan, without translation. / **Prerequisites:** Tibetan language proficiency required. Advanced reading ability, ability to translate classical written Tibetan, and some understanding of oral Tibetan are necessary. / **Auditory non-participating status:** Unavailable for this class.

GENERAL WINTER STUDY PROGRAM INFORMATION

DAILY SCHEDULES		
9:00 – 11:00	Main Teachings	
11:30 – 1:00	Beginning Tibetan Language	Advanced Classical Tibetan (Root Text)
3:00 – 4:30	Advanced Tibetan Language	Intermediate Classical Tibetan

Classes are held six days per week. Schedules, class topics, and availability are subject to change without notice.

Main Teachings are conducted in Tibetan with English translation. Attendance is required at the Main Teachings for all students. In addition to class time, students should arrange individual time for reflection and meditation on the teachings.

Tibetan Language and Scriptures classes are conducted in English, Tibetan, or both, as specified in the individual class descriptions indicated in the program outline. Intermediate and advanced classes require extensive study, including required homework, frequent memorization of verses in Tibetan for in-class recitation, and examinations. While students may elect to attend two intermediate and/or advanced classes, it is recommended that students choose one, in order to have sufficient time to complete required coursework properly. Non-participating auditory status is available for certain classes, as indicated in the individual class descriptions below, and only for students who cannot meet class prerequisites, but wish to attend class.

During the first week, students may attend multiple classes in order select class(es) for enrolment. Upon enrolment, attendance is required and change of class(es) is NOT permitted. Students may be assigned to non-participating auditory status or not allowed to rejoin a class after frequent or extended absence in excess of three contiguous class days, as it is disruptive to the flow of instruction.

Prior year recordings of teachings and in-depth root text study class for prior years of the five year program are available for purchase by students enrolled in the programs.

Certification of completion for the five-year winter study program requires 75 percent attendance of the Main Teachings overall. The certificates will include a listing of language and translation classes completed. Completion of language and translation classes requires 75 percent attendance and satisfactory performance on the respective final examinations administered annually. The Certificates do not specify students' level of accomplishment and do not reflect whether the student is able to teach the course material.

Orientation of students will be conducted on the first day of the winter study program. Students will receive an orientation talk concerning the programs and about the activities of His Eminence Jamgon Kongtrul Rinpoche in general and at Pullahari Monastery.

Personal interviews with Drupon Khenpo Lodro Namgyal may be arranged on request through the General Office.

We apologise for late information about the change in the subject of the main teaching in the 2006 Rigpe Dorje programme at Pullahari Monastery. Here is a concise summary of the new subject of the 2006 teachings by Maitreya on “Distinguishing the Middle from the Extremes” and its relation to the Abhidharma, the original subject of the 2006 teachings by Vasubhandu.

**MAITREYA’S
“DISTINGUISHING THE MIDDLE FROM THE EXTREMES”
AND ITS RELATION TO THE ABHIDHARMA**

To completely abandon afflicted emotions and mental obscurations and thus to completely purify oneself is the core of the Buddhist path. Enlightenment can be attained if one knows for certain what is to be rejected and what is to be adopted. This understanding gives one great confidence and the right aspiration in following the path.

In the beginning one needs to learn about the characteristics of both the afflicted mind and the completely purified or refined mind. Therefore the first chapter of Distinguishing the Middle from the Extremes explains the defining characteristics of both affliction and refinement.

To realize the goal of complete purification depends on being able to recognize obscurations and to give them up; in other words, to refine oneself by eliminating obscurations. Therefore the second chapter explains obscurations.

The wisdom which realizes suchness, reality as it is, is the true antidote for obscurations. Therefore, the third chapter explains the suchness which is to be realized.

Through a meditation practice on suchness, the clear appearance of suchness gradually progresses; obscuration is eliminated. Thus one traverses the path, which is wisdom itself, and thereby attains the result, which is the fruition of Buddhahood. Therefore the fourth chapter explains the meditation on suchness and the stages of the path.

Thus the common way of the three yanas is explained within four chapters: how to become completely liberated from the afflicted mind and achieve complete refinement, Buddhahood.

Thorough refinement can appear in two aspects: dwelling in the peace of Nirvana and not dwelling in the peace of Nirvana. The latter is the fruition of complete Buddhahood. Therefore the fifth chapter concerns the particular path of the Mahayana, which is unsurpassable, and which leads to the state of complete Buddhahood.

Although this Shastra and the Abhidharma teachings both concern the same subject matter—the completely afflicted mind and complete refinement, and how and what to accept and reject—the Shastra is based on the view of both the Middle Way and the Cittamatin schools. By contrast, the Treasury of Abhidharma teachings are based on the view of the Sautrantika school.

In addition, the Abhidharma teachings describe in greater detail the various obscurations of diverse beings in different realms, and also how any practitioner can achieve whichever Nirvana, by whichever method. By contrast the Shastra teachings summarize the essential points of practice, and therefore it is more suitable to study in our short period of time.
