

MILAREPA CENTER

Association for worship, study and
meditation

Vajrayana Buddhist

Founded by Venerable Kalu Rinpoche

Associated with the Italian Buddhist Union

Religious body recognized by DPR 3-01-1991



PLAN

SEPTEMBER-MARCH 2024/25

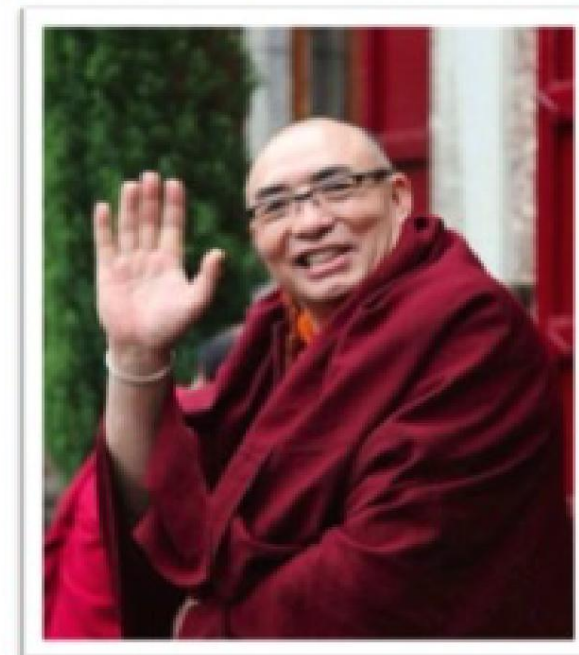
PRESENTATION

The Milarepa Center is an association for Vajrayana Buddhist worship, study and meditation founded by Ven. Lama Kalu Rinpoche in 1980, within the Kagyupa school (literally: the line of oral tradition), the Tibetan tradition whose spiritual guide is HH Gyalwa Karmapa.

The current resident Master is Ven.

Sciartul Rinpoche. The Milarepa Center promotes the practice and dissemination of the teachings of the Buddhist Doctrine for the benefit of all beings and is open to anyone who wishes to know and practice them. The activity carried out is continuous throughout the year. Weekends are dedicated to meditation, study with regular and progressive teachings, the development and coordination of other initiatives (translations of practice texts and publications, Tibetan language courses, meetings with other groups, etc.). In the month of August and during the holiday periods, residential retreats of intensive practice are held. Conferences and meditation courses outside the center are also organized.

RESIDENT MASTER VEN. SHARTRUL RINPOCHE



Premise

The program for the next few months will be held by the resident Master Ven. Sciartrul Rinpoche, who will impart teachings and empowerments related to the path of Mahamudra and Yidam, in an essentially live format, and by Ven.

Khenpo Thubten who will give theoretical teachings.

The midweek and monthly appointments continue, a precious opportunity to meditate together. In particular, Wednesday is a day open to all those who want to know our Center.

Wednesday 8:30 p.m.: **Chenrezig meditation**, will resume on September 25th.

(These meetings do not require a participation fee other than the annual membership fee.)

NB

We remind you that the meetings during the weekends have the following times:

Saturday h. 15.00 / 18.30 approx.

Sunday 9.30am / 12.30pm.

(Any changes to the timetable may depend on contingent needs).

SEPTEMBER

Friday 20th (3.30 pm, lessons)

Saturday 21st

(practice) and Sunday 22nd (practice)

**Ven. Shartrul Rinpoche:
"Kurukulla Retreat".**

Kurukulla, Rigema in Tibetan, is one of the 21 forms of Tara, of which it possesses all the qualities. Its color is red because it is connected to the sphere of desire. For this reason its energy is capable of attracting and magnetizing on the path of Dharma. Among the four enlightened activities, through the practice of Kurukulla, we can attract and magnetize what we desire. It is therefore essential to receive the initiation of this Ydam, which is also an aspect of Tara, and to do its practice and the recitation of its mantra well.

**The retreat will be held at the Angrognna headquarters in
Location Martel 288**

OCTOBER

Saturday 5th

Lama Shartrul Rinpoche

**“Teaching on The 50 Verses of Devotion to the
Lama I”**

The Fifty Verses on Devotion to the Guru (in Sanskrit Gurupancashika, in Tibetan Lama Nga-chu-pa) is an ancient Indian text of the first

century composed by the famous poet and philosopher Asvagosha. The text lists the guidelines for developing trust and devotion towards the guru/master, considered as Vajradhara, the incarnation of enlightenment, who with compassion shows by focusing on the defects and mistakes of the disciple and with wisdom and skillful means teaches him how to reach Buddhahood. If you keep these verses in mind you will always be able to remember the great benevolence of the masters and the preciousness of the master-disciple relationship, you will not encounter obstacles to your spiritual development and you will be able to authentically receive the transmission of the transformative energy of your

master.

Saturday 26th and Sunday 27

Lama Shiartrul Rinpoche:

**“Initiation, teaching and practice of
“Dukkarmo”**

Sitatapatra, Dukkarmo or White Umbrella takes its name from its main emblem: a white umbrella. Buddha revealed this deity to his followers as a powerful protection against calamities and evil beings. Reciting its mantra drives away evil influences and purifies contaminations. Sitatapatra is therefore still practiced today to drive away negativity of all kinds: diseases, obstacles, black magic, evil spells and all oppressive forces.

NOVEMBER

Saturday 2

Lama Shartrul Rinpoche

“Teaching on The 50 Verses of Devotion to the Lama II

Saturday 16th and Sunday 17th

Lama Shiartrul Rinpoche:

“Initiation, teaching and practice of White Tara”

White Tara protects practitioners from the dangers of premature death, allowing them to practice the Dharma longer. This is a practice of the Anuttara Yoga Tantra, of the Kagyupa tradition, composed by Jamgon Kontrul Lo-dro Taye, called “Realizing Immortality”.

Saturday 30th

Lama Shartrul Rinpoche

“Teaching and Practice of Scinè”

Shiné and Laktong in Tibetan or Shamata and Vipassana in Sanskrit are the two main components or inner knowledge practiced within most, if not all, Tibetan Buddhist meditations.

Shiné can be divided into two syllables, the first "shi" which is tranquil and "né" is abiding. So shiné is tranquil or calming and abiding in what is. Shiné is practiced in meditation in several ways; the most common way is to concentrate

on your breathing. The goal of the practice is first to calm the mind and then to learn to keep it focused. A very common way to learn to master the skill of shiné is to think of this analogy.

When the mind gets used to staying on one point instead of following the endless train of thoughts, wisdom and inner understanding arise. There is a great deal of effort or expenditure of energy that we constantly use as our mind focuses, stops focusing and then refocuses on some new distraction, this is known as grasping. When this energy is released by the practice, our mind naturally transforms it into wisdom or what can be described as insight. A word of caution: Shiné meditation is not just a state of non-distraction. It might be tempting to stop here and think, well, now I've done that. There is a gradient here that you can apply to check your progress. Shiné can be quite gross, like that of a hibernating animal, drowsiness is not Shiné. There should be no conflict with one's thoughts in this quiet and calm abode. We should be totally clear and lucid.

DECEMBER

Saturday 14th

Lama Shartrul Rinpoche

“Teaching on the Practice of Confession ”

The Confession of the Inexpressible Reality - Yesce Kuciok - is a practice of confessing negativities, taken from the fourth chapter "The Liturgy

of the confession for having created dissension with the deities of primordial awareness” from the “Tantra of Confession – The Immaculate King”, a tantra for confession and reparation of the samayas according to the Vajrayana tradition, translated from Sanskrit into Tibetan by Pandit Vimalamitra and the Tibetan monk Nyak Jnanakumara (Yeshé Shönnu), hidden as a terma by Guru Padmasambhava and Khandro Yeshe Tsogyal, later revealed by Terchen Sangye Lingpa (1340 – 1396).

Rinpoche will explain this very profound practice based on a word-for-word commentary, entitled “Illuminating the Ocean of Samaya” by Jigme Lingpa (1730-1798).

Saturday 28th and Sunday 29

Lama Shartrul Rinpoche

“Initiation, Teaching and Practice of the Dead Scitro Samten ”

The Self-Liberation of Anyone Who Has a Connection with the Meditation Ritual of the Peaceful and Wrathful Deities, (taken) from the cycle of the profound oral lineage of the Terma of Mind "Namchö" by Tertön Mingyur Dorje (1645-1667), composed by Karma Chagme Rinpoche (1613 - 1678).

The cycle “Namchö (Treasure of Space)” belongs to the Dzogchen tradition. The teachings of Namchö were revealed in the 17th century by Tertön Migyur Dorje, who received them through visions mainly from the primordial Buddha Samantabhadra, Avalokiteshvara and Guru Rinpoche. They were transmitted by Migyur Dorje to the mahasiddha Karma Chagme Rinpoche, to the first Dzogchen Drubwang Pema Rigdzin, to Rigdzin

Dudul Dorje, to Rigdzin Kunzang Sherab and so on in a pure and unbroken lineage to the present day.

The practice of the meditation of the hundred peaceful and wrathful deities, known by the abbreviated name “Scitro Samten”, is a complete s̄yghan̄y in all its parts: prayer to the lineage, offering of the tormas, refuge, bodhicitta, offerings, praises, the phases of generation and completion of the Mandala, offering of the tsok and auxiliary auspicious prayers. This long Tibetan text has been translated for the first time into Italian by the Milarepa Center.

JANUARY

Saturday 11th

Lama Shartrul Rinpoche **“Teaching and Practice of Laktong”**

Shiné and Laktong in Tibetan or Shamata and Vipassana in Sanskrit are the two main components or inner knowledge practiced within most, if not all, Tibetan Buddhist meditations.

Laktong, lhag is clear or superior and thong is to see.

This describes the pristine perception of the basic or uncontrived nature of the mind.

Laktong or insight meditation can be divided into two parts. Intellectual and non-intellectual insight. The first, intellectual insight, seems quite easy when one tries ontologically to find or describe one's mind. What is our mind? It is what sees through our eyes or hears through our ears. Through meditative training, the

the mind does not grasp or seek the next thought, it simply remains in the rest of the present moment. The mind can then tap into the unspeakable wisdom of all that is.

Saturday 25th and Sunday 26th

Lama Shiartrul Rinpoche: **“Initiation, teaching and practice of Manjushri”**

Manjushri is the bodhisattva of Wisdom fundamentally present in the awakened mind.

In one hand he holds the stem of a blossomed lotus flower on

which rests a text, symbol of Wisdom; with the other he brandishes a flaming sword, symbol of skillful means that cut ignorance at the root: Meditating on it and reciting its mantra promotes all aspects of intellectual activity, the ability to understand and memory. The Ven.

Shartrul Rinpoche will give instructions for the practice and we will recite the Sadana together.

FEBRUARY

Saturday 8th and Sunday 9th

Lama Shiartrul Rinpoche: **“Initiation, teaching and practice of Vajrapani”**

Vajrapani (Skt. Vajrapāyī; Tib. རྩམ་གྲོ་མཚན་པོ་ལྷ་མོ།, Chakna Dorje, Wyl. phyag na rdo rje) — one of the eight great bodhisattvas and lords of the three families. He represents the power of the Buddhas and is usually depicted as blue and holding

a vajra. He is particularly responsible for transmitting the tantras to the human realm, which is one explanation for his epithet "Lord of Secrets" (Tib. རྩམ་གྲོ་མཚན་པོ་ལྷ་མོ།, Wyl. gsang ba'i bdag po). The epithet is also glossed to indicate his role as lord of the guhyakas, i.e. yakshas.

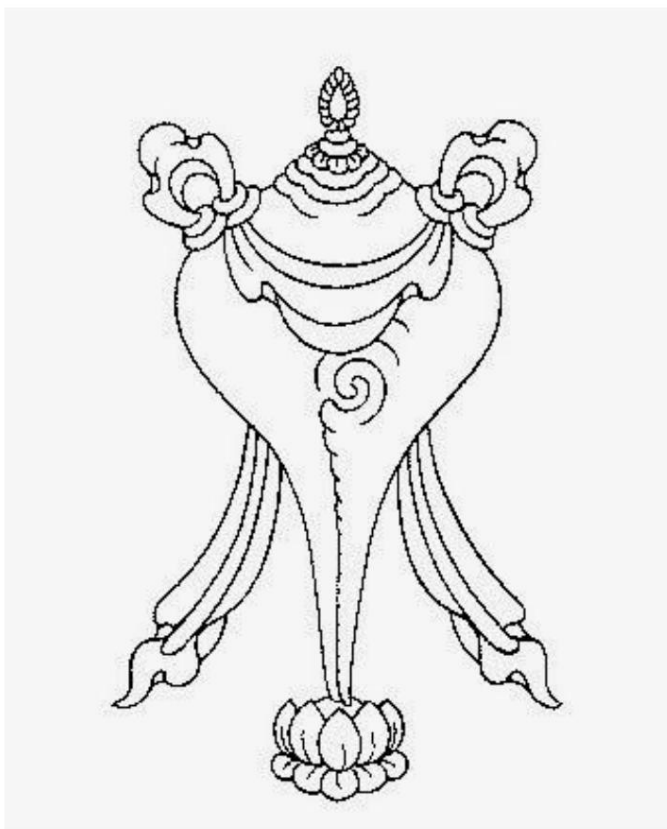
.MARCH

Saturday 1

Lama Shartrul Rinpoche **"Losar Festival and Initiation of Zambala”**

The association of Zambala with wealth is a means to bring liberation, providing prosperity so that one can focus on the path of spirituality rather than on material concerns. As with all practices, the basis must be Bodhicitta, the altruistic mind. Zambala is practiced to remove all states of poverty for the benefit of beings (including oneself) and one's own spiritual development.

From 3 to 6 pm there will be the initiation, then there will be a small party to celebrate Losar (Tibetan New Year, year of the wooden snake). In this period it is good to intensify the collective practice and make large offerings to purify the negativities of the previous year and to accumulate merits for the new year, but it is also a time of festivity to spend together in harmony.



**ONLINE PROGRAM HELD BY VEN.
KHENPO JAMPAL THUPTEN**



Ven. Khenpo Jampal Thupten will give a series of teachings that provide a basic overview of Buddhist teaching. This is a unique opportunity for beginners and more advanced practitioners to have an overview of some of the most important and clarifying teachings of Buddhist practice. Khenpo Thupten will present these teachings based on texts by great masters, such as Gampopa, Lonchenpa, Patrul Rinpoche and others. The possibility of following online or requesting recordings will make it easier for everyone to come into contact with these fundamental teachings.

The lessons will be online from 8.30 pm.

By enrolling in the course, it will still be possible to follow in deferred mode through the recordings. It is possible to participate even if you have not followed the previous meetings.

All online meetings will be broadcast on the webex platform.

SEPTEMBER

Tuesday 24th

Khenpo Thupten

“Teaching on the Mantra of Chenrezig”

Om Mani Peme Hung "Hail, O Jewel in the Lotus Flower."

Chenrezig (Avalokiteśvara in Sanskrit) is the Bodhisattva. In many Mahayana traditions, such as that of Tibetan Buddhism, his figure is associated with the **mantra** composed of six syllables Oṃ Mañi Padme Hūṃ having the function of protecting sentient beings. Every Wednesday evening at the center is dedicated to the practice of Chenrezig, so it is very useful to know this mantra well.

OCTOBER

Tuesday

8th *Khenpo Thupten*

“Teaching on the Mantra of Guru Rinpoche”

Guru Rinpoche, the 'Precious Master', is revered as the second Buddha. He is considered the first and most important propagator of Buddhism in Tibet, particularly of Vajrayāna, and the founder of Tibetan Buddhism. He himself stated that if the physical form could demonstrate the benefits of even one recitation of OM AH HUNG VAJRA GURU PEMA SIDDHI HUNG, the whole earth would not be enough to contain the merit.

Tuesday 22nd

Khenpo Thupten

“The Wheel of Samsara”

The Wheel of Existence is an iconographic representation of some basic principles of Buddhism. Also known as the wheel of becoming or the wheel of time, it is widespread in both Theravada and Mahayana and Vajrayana Buddhism. It is usually painted on the external walls of temples and serves as a visual support for the basic teaching. It is composed of various rings and spokes, in which the mechanisms of Saṃsāra are exemplified, which can be interpreted on both a psychological and physical level. The principles exposed are those of the three poisons, the six worlds and the twelve elements of conditioned co-production.

NOVEMBER

Tuesday 12th

Khenpo Thupten

“The Four Noble Truths”

The four noble truths represent a cornerstone of Buddhist doctrine. The classic narrative of the events that led Prince Siddhārtha Gautama, called the Buddha, to develop the doctrine of religion, of which he was the first teacher, shows him so eager and solicitous to resolve the basic existential problem of human life, that he abandoned the princely life of the palace to undertake the various paths of research and religious practice of the time. The first firm conclusion of this research was the development of the doctrine of the four noble truths, the essence of which became aware of him during a meditation conducted in the Deer (or gazelle) Park of Sārnāth, near Varanasi.

Tuesday 26th

Khenpo Thupten

“Teaching on the Three Wheels of the Dharma”

There are many ways to classify the Buddha's teachings. One of the best known is the "three turnings of the wheel of Dharma" or the "three cycles of Dharma transmission". Each turning was taught in a different place and at different times in the Buddha's life and they differ in content and not simply in chronological order.

The Buddha taught the truth of suffering and its origins in the first turning of the wheel of Dharma. Then, in the second turning, he delved into emptiness in detail; in the third turning of the wheel, Buddha taught the nature of Buddha, the innate factors that each person possesses that enable them to become an enlightened Buddha.

DECEMBER

Tuesday 10th

Khenpo Thupten

“Teaching on Buddha Nature”

The Buddha taught that all beings without exception have the same nature or potential for enlightenment, and this is known as Buddha Nature (Skt. tathāgatagarbha, sugatagarbha). Buddha Nature is our fundamental nature of goodness, wisdom, and compassion, temporarily obscured by the clouds of our afflictive emotions: ignorance, greed, aversion, selfishness, jealousy, and so many others. The Buddha's message that enlightenment is within everyone's reach offers us enormous hope that through the innate presence of our Buddha Nature and through the practice of Buddhadharma, we too can walk the path that purifies our obscurations and leads to liberation from suffering and ultimate happiness.

JANUARY

Tuesday 7th

Khenpo Thupten

“Teaching on the Five Paths part

THE”

In Mahayana, the vehicle of the bodhisattvas, the five paths describe the entire spiritual journey of the practitioner, from the moment he takes the bodhisattva vows and generates bodhicitta, up to the stage of complete enlightenment.

The five paths are: 1.

The Path of Accumulation The Path of Union 2. 3.

The Path of Vision 4.

The path of meditation 5.

The Path of No More Learning On the path of accumulation, one generates the positive intention - bodhicitta - of both aspiration and practice. Having thoroughly developed this bodhicitta, which belongs to the relative aspect, one aspires to the bodhicitta of the ultimate aspect: the nonconceptual wisdom of the path of seeing. It is called the path of accumulation because it is the stage where one must apply special effort to gather the accumulation of merit.

The path of union is so called because it provides the connection between the path of accumulation and the direct insight of non-conceptual wisdom on the path of vision.

The path of seeing is so called because it is the stage at which one first sees the supreme wisdom of noble beings (yrya). By recognizing and then perfecting this true vision, which is the wisdom of the path of seeing, the

practitioner-bodhisattva becomes more noble (yrya) than an ordinary being.

The path of meditation consists of meditating and becoming familiar with the wisdom that has been realized on the path of seeing.

Having reached the path of no-more-learning, the subtle cognitive obscurations, which are the latent habitual tendencies, are eliminated through the antidote, vajra-like samydhī, and enlightenment is achieved.

Tuesday 21st

Khenpo Thupten

“Teaching on the Five Paths part II”

FEBRUARY

Tuesday 4th

Khenpo Thupten

“Teaching on The Ten Lands”

The Ten Lands (in Sanskrit Bhumi) of the Bodhisattvas go from the first land “The Great Joy” to the tenth land, “The Cloud of Dharma”, they are stages of realization that are obtained by crossing the five paths: the first land is obtained on the path of vision, when one directly realizes the meaning of emptiness, the second land and the others up to the tenth are obtained during the path of meditation and are levels of familiarization with the ultimate reality/suchness, which has been realized in the first land.

Tuesday 18th

Khenpo Thupten

“Teaching on the Practice of Offers”

In Tibetan ritual practice, it is of central importance to make offerings to the Three Jewels, the Buddha, the Dharma, and the Spiritual Community. The Three Jewels are often represented by a statue or a tanka (painting), a scripture, and a stupa or relic. In front of them is a space for offerings, represented by bowls of water, and occasionally the ritual cake called tormā or other food offerings. For a practitioner, these offerings provide a basis for transformation into unsurpassed offerings, to accumulate merit, and to benefit beings.



GENERAL INFORMATION

Membership fee

To participate in the activities of the Milarepa Center, it is necessary to join the association by purchasing an annual membership card as follows:

<u>ordinary member</u>	<u>Euro 40</u>
<u>active</u>	<u>Euro 70</u>
<u>member honorary member</u>	<u>Euro 500</u>

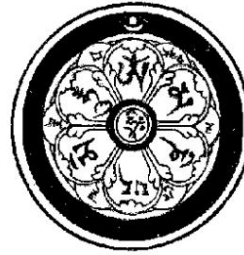
For payments:

via bank transfer:

Milarepa Center -Unicredit Bank
-IBAN:IT17R0200801141000105451715- bic/
swift:UNCRITM1C01 -

NB In order to participate in the courses, even online, the payment of the annual membership card is required, in addition to free or minimum offerings. The request for this financial support gives the Milarepa Center the possibility to proceed with the activity, giving a minimum support to the numerous expenses that the center faces. We therefore invite you to practice the Paramita of generosity according to your possibilities to support the teachings and the Masters. Those who find themselves in financial situations that do not allow them to participate in the activities can let us know in order to find adequate solutions.

MILAREPA CENTER



Via De Maistre 43/c
10127 Turin

cell 3394466313 - 3398003845

info@centromilarepa.net

www.centromilarepa.net

facebook/instagram: Milarepa Buddhist Center

NB: ***In accordance with the provisions of the***
European General Data Protection Regulation (GDPR)
Milarepa Center has updated its privacy policy to be able
to send you emails. Milarepa Center stores email
addresses securely, using them exclusively to inform
subscribers about the activities performed and ensures that
the data will not be disclosed to third parties. In case you
wish to be removed from our reserved newsletter address,
please let us know at info@centromilarepa.net

