

MILAREPA CENTER

Vajrayana Buddhist worship, study and meditation institution founded by Venerable Kalu Rinpoche

Recognised pursuant to Article 12, paragraph 2, of Law No. 245 of 31 December 2012, on 20 December 2023

Associated with the Italian Buddhist Union
Religious body recognized by Presidential Decree 3-01-1991



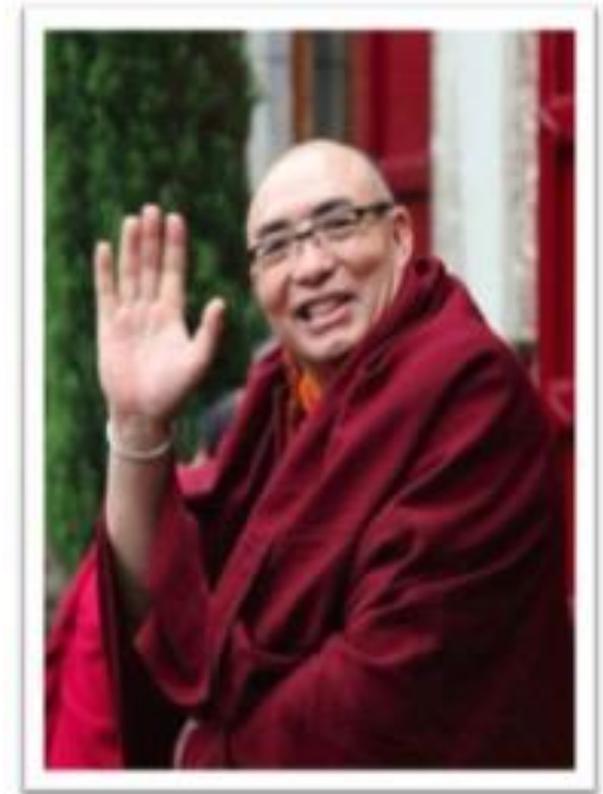
PROGRAM

MARCH-JULY 2026

PRESENTATION

The Milarepa Center is a Vajrayana Buddhist worship, study and meditation institution 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 H.H. Gyalwa Karmapa. The current resident Master is Ven. Schartrul Rinpoche. The Milarepa Center promotes the practice and dissemination of the teachings of the Buddhist Doctrine for the good 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, carrying out and coordinating other initiatives (translations of practice texts and publications, Tibetan language courses, meetings with other groups, etc.). In August and during the holiday periods, intensive practice residential retreats are held. Conferences and meditation courses are also organized off-site.

RESIDENT MASTER VEN. SCHARTRUL RINPOCHE



PRESENTATION OF THE PROGRAM

The Buddhist Dharma, that is, the Teaching of the Buddha, includes a great variety of approaches and methods of meditation, all aimed at a single result: to bring out the authentic person, beyond illusory identifications, until the realization of complete Awakening. Awakening is described as the state of full and complete development of the qualities intrinsic to the fundamental nature of the mind, of perfect knowledge and perfect ability to act for the good of others.

It is for an infinite time that our mind has been deluded and considers real what is not: this fundamental conditioning prevents the immediate attainment of the clear and awakened vision, keeping us away from the possibility of ultimate realization. It is therefore necessary to use a gradual approach so as to allow a progressive purification of the mind.

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 get to know our Center.

Wednesday 8.30 p.m.: meditation by **Cenresi**

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

N.B.

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

Saturday h. 15.00 / 18.30 approx.

Sunday h. 9.30 / 12.30.

(Any changes in timetable may depend on contingent needs).

MARCH

Saturday 7

Lama Schartrul Rinpoche:

"Common Preliminary Teaching"

The Ngöndro consists of a series of preliminary practices codified in the Kagyupa tradition, the purpose of which is to turn and purify the mind so that it is ready to face the subsequent practices on Ydam and Mahamudra correctly.

First of all, one turns one's mind towards the Dharma, identifying the right motivation and meditating on the four contemplations of the so-called common practices (reflection on the difficulty of obtaining the precious human body, on impermanence, on suffering and on death).

Saturday 21st and Sunday 22nd

Lama Schartrul Rinpoche:

"Initiation, Teaching and Practice of Dorje Pagmo"

Dorje Pamo or Dorje Nelgiorma (Vajravarahi or Vajrayogini) is the main Yidam of the Kagyupa tradition. She is an extremely dynamic and energetic female deity, a perfect expression of the force that, rising from the depths of our being, pushes us to take control of the crowd of conflicting emotions to transform them into as many vehicles towards awakening. Vajrayogini is in essence the Wisdom of inseparability of great bliss and emptiness: the function of this wisdom, indicated by the name Dorje Phamo, is the destruction of ignorance.

APRIL

Saturday 11

Lama Schartrul Rinpoche:

"Special Preliminary Teaching Refuge and Bodhicitta"

1st special preliminary of the Vajrayana. Taking refuge is the act by which one takes the path. The object of Refuge is the three Jewels: Buddha, Dharma and Sangha. On the Vajrayana path one takes refuge not only in the three Jewels, but also in the three Roots: the Lama, the root of transforming energy, the Yidam, the root of realizations, the Protectors and the Dakini, the root of the activity that eliminates the obstacles of the Way. The practitioner pronounces the formula of the Refuge, in front of a particular visualization and offers prostrations.

Saturday 25 and Sunday 26

Lama Schartrul Rinpoche:

"Initiation, teaching and practice of Gyalwa Gyamtso (Red Cenresis) and the 4 deities"

This cycle of the 5 deities of the Mandala of Gyalwa Gyatso is a combination of the Oral Lineage (bka' ma), which Padmasambhava transmitted to the Indian mahasiddha Macik Drubpei Gyalmo and the Terma (gter ma) revealed by Nyangrel Nyima Özer. Machik Druppai Gyalmo (Only Mother Queen of the Siddhas) transmitted this cycle to Rechungpa, a disciple of Milarepa, who sent him to India to receive these profound teachings. The Mandala of the 5 deities: in the center,

Avalokiteshvara, the Compassionate Red, Ocean of the Victorious; on the right, Hayagriva, Ocean of the Victorious. on the left, Guyajana Dakini Vajra Varahi, Ocean of the Victorious; in the center of the space above, Guru Padmasambhava, Ocean of the Siddhas; Below the middle seat, Mahakali and Mahakala have the samayas, the Ocean of Protectors. The lineage: Dharmakaya Amitabha, Sambhogakaya Avalokiteshvara, Nirmanakaya Padmasambhava, Siddhirajni (Machig Drupa'i Gyalmo), Tebu Drime Shenyen, Rechung Dorje Drag, Lama Zangri Repa, Drogon Repa Chenpo, Gyalse Punya Vajra, Drubchen Karma Pakshi - the II Karmapa, etc up to the present day through the great Lamas of the Kagyu tradition.

MAY

From Friday 1 to Monday 4

Lama Schartrul Rinpoche:

"Nyungne Retreat"

The "Nyungne" fasting retreat, according to the tradition of the nun "Bhikshuni" Lakshmi, called Gelongma Palmo in Tibetan, consists of eating only one meal on the first day and fasting completely on the second; during these two days, the visualization of the Buddha of Compassion, Avalokitesvara, is done, prostrations and prayers are offered and the six-syllable mantra is recited: Om ma ni pad me hum. To participate in the retreat it is essential to receive the Chenrezig Initiation with a thousand arms.

Gelongma Palmo, from which the lineage of the Nyungne practice comes, was a princess of northern India, according to some sources of the kingdom of Oddiyana, according to others of Kashmir, lived in the tenth or eleventh century, to

the sumptuous life reserved for her rank, preferred the monastic life and, due to her aptitude for study and her great intelligence, he became abbot of a monastic community. Subsequently, due to the onset of the terrible disease of leprosy, she was removed from the monastery and was forced to live in isolation and in the pain of physical deterioration. Thanks to his deep faith in the Buddha of compassion, one day he had a vision of Cenrezi, to whom he made a vow to remain in that isolated place, meditating until he reached the supreme realization. And so he did, fasted without food and drink and remained completely silent. After a year, he was completely cured of leprosy. Her biography says that she became "even more beautiful than before": she had discovered the true source of beauty, a compassionate and altruistic heart, an intention enlightened by the desire to be of benefit to all beings. She was recognized by everyone as a dakini, a highly realized woman. She passed on this practice to monks and nuns and lay practitioners, male and female, thus becoming one of the founding women of a Buddhist practice. This ritual of meditation and fasting of Gelongma Palmo is still widely practiced today, it is an excellent method for the purification of the negative karma of one's body, speech and mind.

Saturday 16 and Sunday 17

Lama Schartrul Rinpoche:

"Initiation, Teaching and Practice of Amitabha"

Amitabha, the Buddha of infinite light, embodies the wisdom of discernment that transcends desire-attachment and embodies the compassion of all Buddhas.

This initiation has a particular connection with the teachings relating to the bardo of death and the practice of Powa.

JUNE

Saturday 6

Lama Schartrul Rinpoche:

"Powa Teaching"

Powa is a technique that allows the practitioner to escape from Samsara at the very moment of death by transferring their conscious principle to the Pure Land of Dewacen. It involves a connection with Amitabha Buddha based on trust, devotion, and training.

Saturday 20 and Sunday 21

Lama Schartrul Rinpoche:

"Initiation, Teaching and Practice of Chöd"

The practice of Ciö (which literally means "to cut off") arose with Macik Labdrön, a great Tibetan practitioner who lived in the eleventh century. This means working on one's own mind in order to sever the attachment to the ego at the root. The

purpose of the CIÖ is to bring out one's fears and definitively eradicate their roots that sink into the attachment to an ego. Since every attachment is primarily connected with the physical body, the practitioner, through the mental offering of his body, comes to detach himself from the illusion of the ego by generating a genuine compassion for all beings. Mental training in the offering of the body for the good of all beings thus constitutes a profound practice of compassion and generosity, not separated from the understanding of emptiness.

JULY

Saturday 11

Lama Schartrul Rinpoche:

"Lhag Tong Teaching"

Lhag Tong, the penetrating vision, has as its object the nature of the mind perceived and recognized through direct experience. It is meditation through which we can investigate what the true nature of the Mind is. Teachings, meditations and discussions will alternate to convey the means suitable for regular practice.

From Saturday 18 to Sunday 26

Lama Schartrul Rinpoche:

"Retreat on the third special practice at Mahamudra: Mandala"

The Ngondro consists of a series of preliminary practices codified in the Kagyupa tradition aimed at turning and purifying the mind so that it is

ready to correctly face the subsequent practices on Yidam and Mahamudra.

First of all, the mind is turned towards the Dharma with the contemplations of the so-called common practices (reflection on the difficulty of obtaining the precious human body, on impermanence, on suffering and on death). Then you move on to the special practices in which you settle in the Refuge through prostrations, purify yourself through the practice of Dorje Sempa, acquire merit through the practice of the Mandala and unite your mind with the blessing of the master through Guru Yoga.

After the retreat on the Refuge and Dorje Sempa in the past years, in this case we will focus on the third practice, the offering of the Mandala, through which we can accumulate the merits that allow us to proceed on the path of Awakening.



ONLINE PROGRAM HELD BY VEN. KHENPO JAMPAL THUPTEN



"The Six Paramitas"

The teaching of Paramita is central to the Mahayana tradition and can lead us to Enlightenment but also make us live a more harmonious life.

Pāramitās are virtuous actions enlightened by higher knowledge (Sanskrit prajñā), which transcend the concepts of the self and the other. Without the development of prajñās through study and practice, one cannot speak of pāramita, but only of ordinary actions. Their development accompanies the bodhisattva's progress along the five paths and the ten lands where he will gradually gain mastery of all ten. They are: transcendent generosity, discipline or transcendent ethics, transcendent patience, enthusiastic commitment or energy, concentration or dhyāna, transcendent knowledge or prajñā.

Calendar of meetings:

MARCH Tuesday 10-24

APRIL Tuesday 7-9

MAY Tuesday 5-19

JUNE Tuesday 2-16-30

The teachings will be broadcast online from 8.30 pm. By registering for the course, you can still follow the lessons later through recordings. You can participate even if you haven't attended the previous sessions.

All online meetings will be broadcast on the webex platform.

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 in the following ways:

Ordinary Member	Euro 40
Supporting member	Euro 70

For deposits:

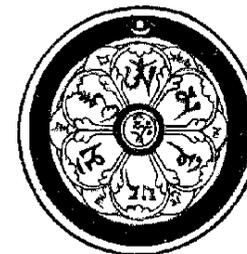
By bank transfer:

Centro Milarepa associazione culturale di studio e meditazione buddhista - Unicredit bank -
IBAN:IT17R0200801141000105451715 -
bic/swift:UNCRITM1C01 -

N.B. In order to participate in the courses, including online, the payment of the annual fee is required, as well as free or minimal donations. The request for this financial support gives the Milarepa Center the opportunity to be able 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. On the other hand, those who find themselves in financial situations that do not allow participation in the activities can report this in order to find appropriate solutions.

Another valuable help for our activities is to donate your 8 per Mille to the Italian Buddhist Union (UBI).

MILAREPA CENTER



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[facebook/instagram: Milarepa Buddhist Center](https://www.facebook.com/MilarepaBuddhistCenter)

NB: In accordance with the provisions of the European Data Protection Regulation (GDPR), Centro Milarepa has updated its privacy policy in order to be able to send you your emails. Centro Milarepa keeps email addresses secure, using them exclusively to inform members about the activities carried out and ensures that the data will not be transferred to third parties. If you wish to be unsubscribed from our newsletter mailing list, please let us know at the email address info@centromilarepa.net