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DRIKUNG GARCHEN INSTITUT e.V.

Yamantaka Drubchen

The Yamantaka Drubchen differs in many ways from other drubchens and practices. In the past in Tibet this drubchen was only open to those who had taken vows of ordination and who had completed the common preliminary practices (Ngöndro) as well as the particular preliminary practices of Yamantaka.

General Rules:

The deity practiced in this drubchen is very wrath- and powerful, and therefore the practice must be done with great care. It is a very rigorous practice with strict rules of conduct.

The sole purpose of these rules is to avoid being engaged in accustomed daily distraction during the drubchen and to direct the mind inwardly.

To keep to the rules will create a very helpful atmosphere for all participants and moreover an immeasurable benefit for the sake of all sentient beings and the entire world.

It is especially important that everybody takes care not to disturb anybody through their behavior and to ignore any disturbance by others, so anger cannot arise.

Please be aware, that one single moment of negative emotions, especially anger, destroys the merit of the entire group and the entire drubchen. Therefore it is of utmost importance to adhere to the guidelines as closely as possible and to keep to the rules.

Once the practice has begun nobody can leave the house and nobody will be allowed to enter thereafter. Nobody may leave the temple for any other reason than to go to the toilet, for the three daily meals and to sleep during the nightshifts. You cannot leave the house even if you don't feel well or health problems arise (except for an emergency situation), as the Yamantaka Mandala must not be broken. In an emergency situation Drubpon Tsering Rinpoche will be informed and will make the decision.

The practice will be conducted nonstop. We will practice together from 6:00 a.m. to 7:30 p.m. For the night sessions participants will be divided into three rotating groups. All participants recite the opening and closing sections of the sadhana for each night session together. Your total sleep per night will be approximately five hours, often broken up into two separate sleeping times. This will be the only time you may lay down or rest each day.

There is no room for any extensive exercise, the windows are covered and you cannot see the sky during this time.

Keeping the silence:

Except for the text- and mantrarecitation no speaking is allowed during the whole time of the drubchen. The only exception will be a transition day, when participants will be allowed to speak for a short time on practice related subjects. This will be announced by Drubpon Tsering Rinpoche.

Not allowed at any time are:

- phone calls, emails, text messages or any contact with the outside
- taking recordings or photographs
- any communication within the group -including gestures, sign language or writing notes

In an emergency situation, a note can be sent via someone from the organization team to Drubpon Tsering Rinpoche, who will make a decision.

Food:

Three simple vegetarian meals a day will be served.

There will be two serving sessions, with one group eating while the other is continuing with the practice.

Meal time is limited to 20 - 30 minutes per meal.

Special dietary requests regretfully cannot be accommodated.



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Hygienic rules:

Only teeth brushing and washing your face is allowed during the drubchen. Taking a shower, washing your hair, shaving or cutting nails is not permitted. Clothing may be changed if desired.

Sitting- Practice:

All participants must have adequate experience in long sitting practice and be able to assess realistically, whether they can sit without great physical or mental discomfort for 17 hours a day (a chair can be used). Once you have chosen your place, you must keep it throughout the Drubchen.

Health requests:

Because of the demanding nature of the Drubchen, we are asking people with already existing health problems which worsen with stress to refrain from participating. Equally, this practice is not a substitute for medical or psycho-therapeutic treatment. We therefore advise people with serious mental problems -even if they are in the past- not to take part.

We are asking participants to bring enough of their own medication!
We can not take any liability for the health of the participants!

H.E. Garchen Rinpoche points out the importance of the following conditions and preparations :

- a good understanding of Buddhist teachings/tradition and especially of the law of cause and effect
- regular lecture and contemplation of the 37 Bodhisattva Practices
- regular meditation practice
- a firm decision to solve and dissolve all disturbances, obstacles and group-dynamics that might occur during the drubchen in the spirit of the 37 Bodhisattva Practices
- a clear and constant awareness that even one single moment of negative emotions (especially anger) destroys the merit of the whole group and of the whole drubchen
- psychic stability
- right motivation: "I will practice the Mandala of Yamantaka in order to relieve the suffering of the countless sentient beings, to avert all obstacles of those to be protected, to promote the Buddha Dharma, for the long life of our teachers"
- knowledge of the importance of the commitment to practice (samaya) and the willingness to take on this practice commitment
- full participation in a preceding Manjushri Retreat for the accumulation of 100.000 Manjushri Mantras; this must be done again each year before attending the Yamantaka Drubchen.

If you have any questions or doubts about your participation, let us know. We will discuss it with Drubpon Tsering Rinpoche.