



**COMMITTEE FOR SERA JEY PHILOSOPHICAL STUDIES**  
**P.O Bylakuppe-571104 District Mysore K.S India.**

ଶ୍ରୀକୃଷ୍ଣାମୁଦ୍ରାମନ୍ତରାମା ଶ୍ରୀକୃଷ୍ଣାମୁଦ୍ରାମନ୍ତରାମାମହାକାବ୍ୟ

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5<sup>th</sup> Jan 2026

## A BRIEF INTRODUCTION TO THE WINTER DEBATE PROGRAM

To the chief attendant Ven. Roger and the members of the Foundation for the Preservation of the Mahayana Tradition (FPMT)

The *Winter Debate Program*, known as *Jang Gun Choe*, is a special session dedicated to the study and debate of *Pramāṇa* (logic and epistemology) according to the Gelug tradition. This tradition began in Tibet and has continued in exile. Up to the present day, the *Jang Gun Choe* has been held thirty-five times.

**Assembly of the Sangha:** The Sangha attending the Jang Gun Choe includes monks from Sera, Ganden, Drepung, Tashi Lhunpo, Gyumed, Gyuto, Zongchoe, Rato, Sedgyu, and Namgyal Monasteries, as well as monks from other non-sectarian monasteries in India, Nepal, and Bhutan. In total, thousands of monks gather for this Winter Debate Program.

**Curriculum of Study:** The main subject studied during this session is logic (Pramāṇa). The study is based primarily on the works of the great Indian master Dharmakīrti, such as:

- *Tsema Namdrel (Pramāṇavārttika (Commentary on Valid Cognition)*
- *Tsema Namnye, Pramāṇasamuccaya (Compendium of Valid Cognition)*
- *Rigthik, Tattvasaṅgraha (Essence of Logic)*

In addition, the works of Master Dignāga, especially *Pramāṇasamuccaya* and its commentaries, are studied. Important Indian and Tibetan commentaries are also included, such as:

- *Tharlam Sal-byed* (Illumination of the Path to Liberation) by Gyaltsab Rinpoche
- *Tika Chen Rigpai Gyatso* (Great Commentary, Ocean of Reasoning) by Khedrup Je
- *Tsadma Deden Yikyi Munsel* (Dispelling the Darkness of the Mind on the Seven Pramāṇa Treatises)
- *Tsadma Riggyen* (Ornament of Logic) by Gyalwa Gendun Drub, Along with these, textbooks from the different monastic colleges are also studied.

**Daily Study Routine:** The daily schedule is as follows:

- 06:30 AM – Breakfast
- 08:45 AM – Memorization of scriptures
- 08:45–09:00 AM – Prayers for the debate session
- 9:00–10:00 AM – Further pair debates
- 10:00–11:00 AM – Group debate sessions
- 11:00 –02:00 PM – Lunch break
- 02:00–04:00 PM – Lectures or Teaching from Teacher



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- 04:30–06:00 PM – Evening meal
- 06:00–07:30 PM – Debate session with the entire participant from Monasteries,
- 07:30–08:30 PM – Further pair debates
- 08:30–09:00 PM – Tea break
- 09:30–10:00 PM – Further pair debates
- 10:30 PM- Onwards Class debates continue, sometimes lasting past midnight until all arguments are resolved

**Importance of Debate:** During this month-long gathering, thousands of monks engage in deep debate and discussion. This exchange of reasoning greatly improves their understanding of Indian and Tibetan philosophical texts, helps them learn different viewpoints, and significantly strengthens their logical thinking and intellectual development.

**Conclusion:** We would like to express our heartfelt gratitude for the generous financial support that has been continuously provided over many years to promote and strengthen monastic education, including the *Winter Debate Program*. This support has been of great benefit to the study centers and the monastic community.

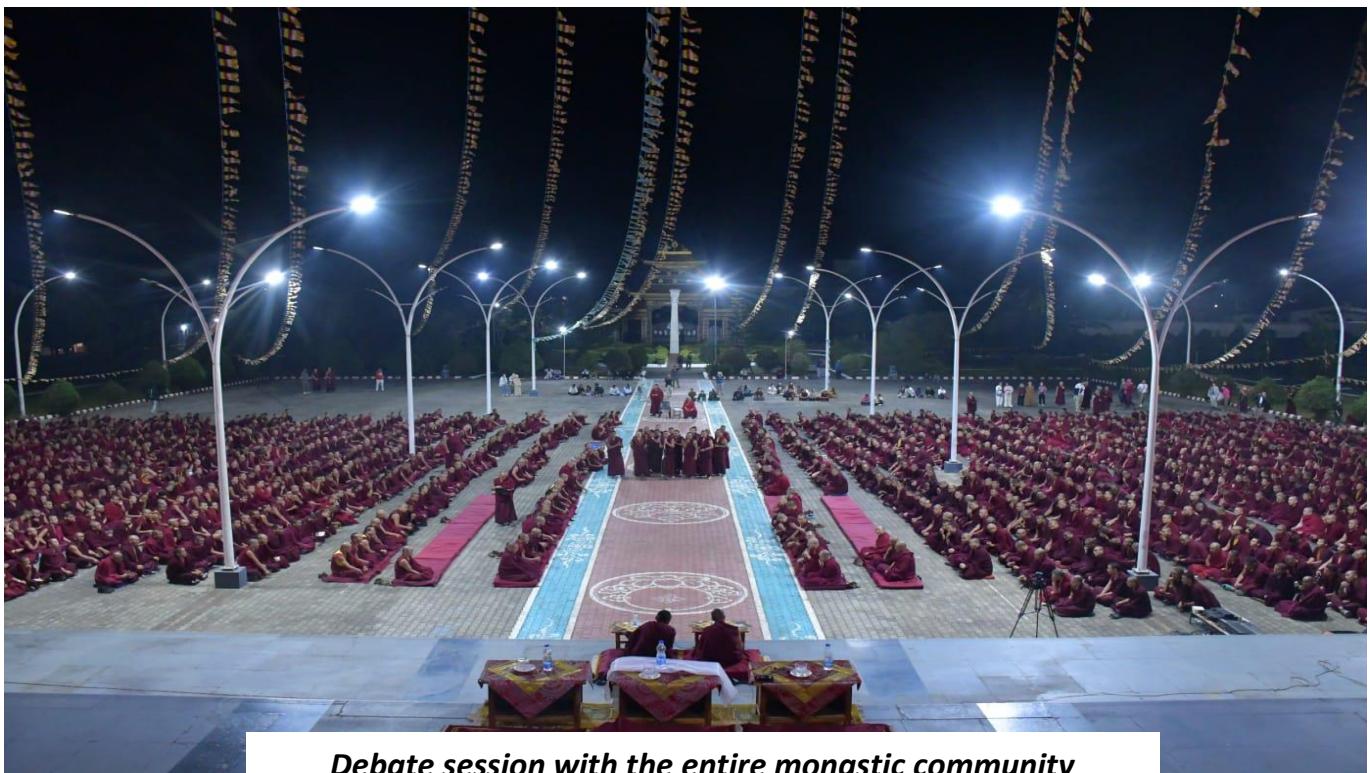
We also continually offer prayers and take refuge during our assemblies, sincerely wishing that all the activities of the FPMT may proceed smoothly and without any obstacles. This brief summary is respectfully presented.

*We are sharing some photographs.*





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### ***Debate session with the entire monastic community***



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### ***Debate session with the entire monastic community***

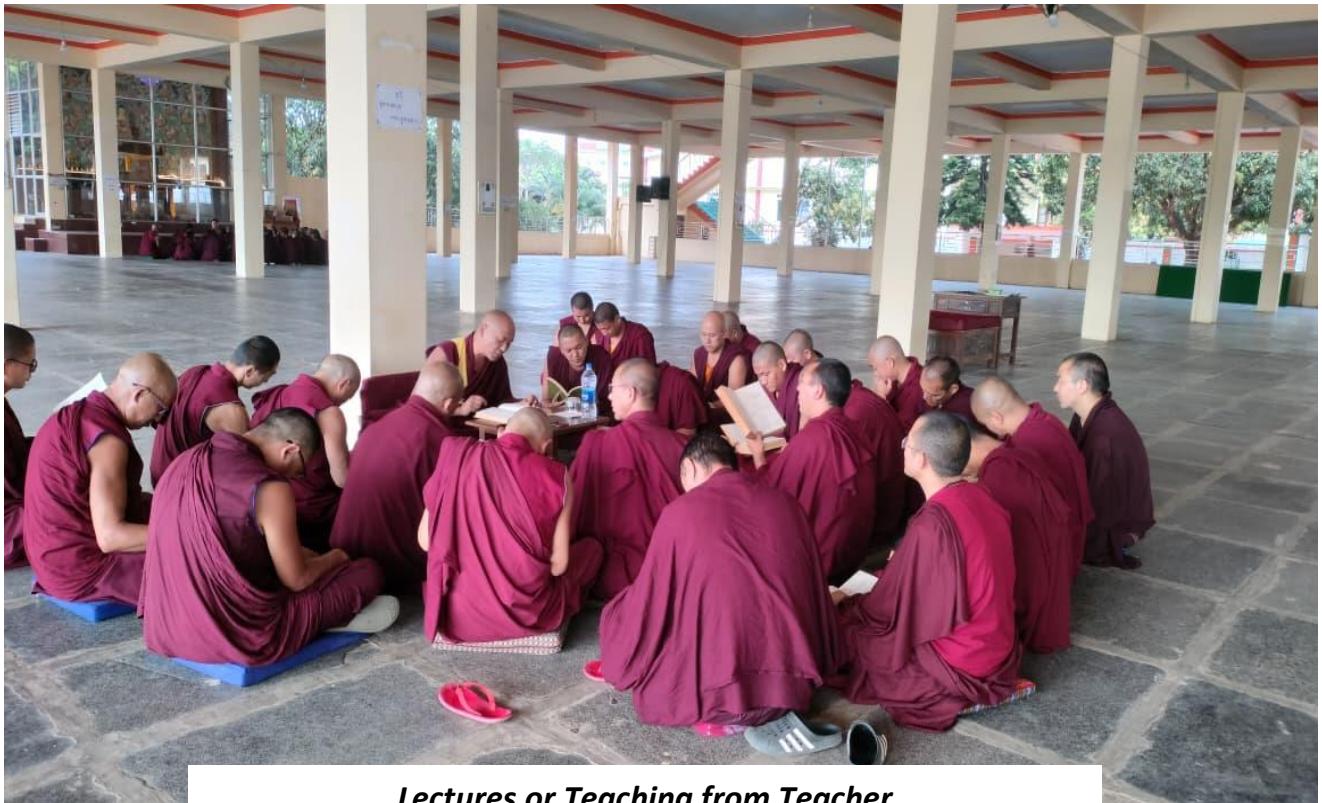


### ***Lectures or Teaching from Teacher***



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## ***Lectures or Teaching from Teacher***



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## ***Memorization of scriptures***



## Administrator

# Sera Jey Monastic University for Advanced Buddhist Studies

SJMU

A circular red stamp with the text "SRI LANKA INSTITUTE OF ADVANCED BUDHIST STUDIES" around the top edge, "K.S. REGISTRATION" in the center, "No. 66:03-04." below it, and "Se" on the right. The stamp is partially covered by a handwritten signature "C.M. Seneviratne" in green ink.