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## Four Brahmaviharas

### Traleg Kyabgon Rinpoche



*This is the first talk in a series of 4 talks on the Four Brahmaviharas or Infinities - generating love, compassion, joy, and equanimity given by Rinpoche in Australia in 2003. The remaining talks in this series will be presented over the next 3 newsletters.*

The Four Immeasurables, known as the Four Brahmaviharas or Infinities are teachings on generating love, compassion, joy, and equanimity, the practice of loving-kindness. In Buddhism, the main aim of engaging in spiritual practices is to transform ourselves in such a way that we become more enlightened, which is to say that we aspire to become more like Buddha Shakyamuni or Gautama Buddha. That automatically suggests that spiritual practice is fundamentally about self-transformation and that we have the capacity to transform ourselves as the Buddha Shakyamuni was able to do. By following his teachings and instructions, we too can become more enlightened. Here the emphasis is not on connecting ourselves to some kind of divine reality, some greater being other than oneself in order to be able to attain our spiritual goals. In Buddhism, we do not need an

explicit conviction towards a divine reality, but that does not then mean that Buddhist spiritual practice is more akin to various secular methods of self-improvement. There are many and varied self-improvement programs on offer, however the Buddhist goals do differ. Self-transformation in Buddhism does not requires only a type of psychological readjustment or adaptation, but also a real spiritual transformation, a self-transformation that requires transformation on the level of spirituality.

So we want to make the distinction between Buddhist spiritual training and spiritual practice; alternative secular options, methods and techniques for self-improvement and so on; and other forms of religiousness and theism. All orientations can display an attachment to literalness of various secular and religious doctrines. Fixed views do not address the immediate and real



experiences of human beings directly. The experience of being human can be misplaced or even not touched upon easily. Discussions can become abstract and removed from the daily experiences of being a human being. To truly engage as a Buddhist, we need to work on ourselves. We need to engage in the experience of being human.

As a practicing Buddhist, we have to aim towards self-realisation, but we have to do that as a spiritual being and we have to maintain some sense of spiritual vision. We cannot think of or relate to everything only in terms of what is on the surface. In other words, we cannot be relating only on the empirical level of our experience, what is obvious to us, what we directly experience. We have to go further because according to Buddhist teachings, if we examine ourselves in the way described in the teachings, then we will experience ourselves differently, in ways we have not experienced ourselves before. Things that are not immediately obvious to us will become more obvious and things that we may have had some kind of glimmer or glimpse, or some kind of intimation of, that we couldn't really make much real sense of, become meaningful and begin to make sense.

So for these reasons, self-cultivation is an important concept in Buddhism, without it we will not have a Buddhist spiritual practice to speak of. Even Buddhist rituals, prayers, and other forms of religious functions and practices are related to this key concept of self-transformation. When we consider self-transformation, we need to be alert because we may immediately conclude that self-transformation means we ourselves are transformed. But from the Buddhist point of view, even "what the self is" may not be so obvious to us. We may think we know what our "self" is. So self-transformation can simply mean, I transform myself, but as spiritual practitioners, we need to go deeper into it to see *what that self is* that becomes transformed. By engaging in meditational and other practices, with these kinds of thoughts and endeavours in mind, we learn to engage in what is basically a practice of self-enrichment not based egocentrically. That is, enrichment

without enriching the self in an egocentric fashion. Non-egocentric enrichment will be touched on later. For now, the practice of the Four Brahmaviharas will be discussed. We need to understand that Four Brahmaviharas, or Four Infinities, is another method, among many different methods, used in Buddhism for self-enrichment. It is important to keep this in mind. With the Four Brahmaviharas, we are not speaking about generating love, compassion, joy, and equanimity in relation to what we do. We are simply talking about them as a form of meditational exercise, as an exercise of self-enrichment.

**“With the Four Brahmaviharas, we are not speaking about generating love, compassion, joy, and equanimity in relation to what we do. We are simply talking about them as a form of meditational exercise, as an exercise of self-enrichment.”**

I might share this story with you. This is a dialogue between a master and his student.

The student asks the master, “Why is everyone here so happy except me?”

The Master replies, “Because they learn to see goodness and beauty everywhere.”

The Student asks the master, “Why don't I see goodness and beauty everywhere?”

The Master replies, “Because you cannot see outside of you, what you fail to see inside.”

So you see, we may think that having love for others, compassion for others and so on is extremely important but we may think that we have to have something to give. According to Buddhist teachings and Buddhist practices, if we meditate, if we cultivate these qualities within ourselves, then we will become enriched. Many of our conflicting emotions and negative emotions come from a feeling of impoverishment within ourselves, experiencing an emptiness and poverty within. One may never feel good enough, never satisfied with oneself, or with others. When there is so much conflict within, then one sees conflict without. The misery and unhappiness that one experiences inside is projected outwards.

From a Buddhist point of view, the cultivation of the Four Brahmaviharas and other forms of practices, is not only about alleviating others suffering. We can see our “self” and others as completely separate. We may see other types of separation as well, such as seeing worldly people do everything for themselves, and spiritual people as doing everything for others. These types of dichotomies in themselves are a problem at least within a Buddhist context. From a Buddhist perspective, self and other cannot be separated so easily, in fact separating the self and other is where the real conflict arises. This is seen as the source of all of our anxiety, insecurity, and

ensuing mental afflictions of all sorts arise from here.

When we feel love, when there is love, we feel enriched. It is not the case that only the beloved is the beneficiary. When one gives love, then the one does not have to become impoverished. To have love, to have compassion, joy, and equanimity can have a stabilising and strengthening influence by building our character. What this means is, from a Buddhist point of view, we do not get fixated on this notion of “self.” Our focus in the practice of self-transformation is not about fixation on the self. Rather, it is the development of various character traits. What we may call dispositional properties, because our dispositional properties determine and define who we are and what we become, and what we see ourselves as being. According to Buddhism, our actions and what we might regard ourselves to be are defined by our character traits. This is a very important concept to really understand.

We are talking about it in terms of meditation, but even in terms of how we apply compassion, and how we practice compassion in everyday life, from the Buddhist point of view, is not about doing

what is right from a doctrinal or morally fixed position. It is doing something in relation to what we consider to be good and valuable, what we consider the most beneficial.

In Western thought also, this separation has been made regarding morality and ethics. Morality is about moral precepts, moral guidelines whereas ethics is about what is good, what is valuable in relation to the more immediate circumstance. Now in this particular context also, what is good, what is valuable, contributes towards the building up of one's character. If too much emphasis is placed on this thing called self-discovery, according to Buddhism, we will find nothing there that is worth discovering. If the person is empty of character or truly impoverished within, then there is no such thing as the self that one can discover. But if one has cultivated oneself and has engaged in the practices of self-cultivation, then one has become enriched. One becomes enriched, through meditations where one concerns oneself with oneself in relation to others. In the Brahmavihara contemplations, we are thinking of others. In a sense, one's own self is mirrored in others and others' is mirrored in oneself. The presumed gulf that separates this "self," "myself" from the other or "others" is experienced as an imaginary separation. So is the notion that there is something called "the self," existing on its own accord. In Buddhism, this is considered the biggest illusion that we entertain. From a Buddhist point of view, due to our fixed notion of the self as an independent entity gives rise to our miseries and misfortunes as *samsaric* beings. This does not mean that there is no self at all, but rather it means what one's sense of self is determined by the characteristics that one possesses. The importance of the nature of such meditation as the Four Brahmaviharas is in its ability to build characteristics of enrichment.

We can develop intellectual understanding of the concept of what in Buddhism is called selflessness. This can also be understood as akin to "soullessness" in the metaphysical or theological sense. If we see soul as a type of psychic immutability or psychic substance, then soullessness or selflessness



should be seen as a mutable, an unfixed self that, by its nature has the capacity for transformation. *Atman* is the Sanskrit word meaning soul. In the past, many translators translated *atman* as self. However, the Buddha rejected *atman*—the idea of an immutable, unchanging, permanent self-entity. We can carefully read Buddha's own words and Buddhist literature generally, to see that what Buddha denied is something that we think is immutable, unchanging, and permanent within the self.

These days, people generally do not really have any real problem in understanding that there may not be something that is unchanging, permanent, and a "selfhood." In fact, if we trace Western concepts of the various theories of self, we can see this journey as travelling from the notion of soul to self. The notion of self in Buddhism is not something fixed

and permanent, but always evolving. This is an important concept to appreciate because as one becomes more enlightened, then one's own self is evolving as well. Otherwise, this whole notion of self-transformation will not make any real sense because nothing would be able to really fundamentally change. If we believe in a permanent self, then whatever transformation that occurs has to be illusory, superficial, and not real. This of course, is not the case.

In that way, we seek to develop the self into a more loving self, a more caring self, a more compassionate and joyous self, and a self which is stable, with equanimity—not given to extreme mood swings, on top of the world at one moment and plunging into the depth of despair the next.

In this way, we can see that meditation that helps us to generate love, compassion, joy, and equanimity has real self-

transformative power. It is not simply about helping others, alleviating others' suffering or trying to make others' lives happier or easier by having to sacrifice one's own happiness for the sake of others. In Buddhism, we are not doing that but it is easy to involve ourselves in all manner of self-deception. It must be balanced. Boosting one's own sense of self-worth, but not giving real consideration to others is not a balanced practice of generating love, compassion, joy, and equanimity. The practices can become lopsided. So we need to keep in mind at all times the balance between self and other. Self and other need to be equally balanced, and as a matter of fact, by paying attention to others, others' experiences, one's own experiences become transformed. The more attention is given to others, proportionally, one's own notions about oneself, one's own ways of seeing things, one's own way of experiences emotions, and feelings that one has about varieties of things, all become transformed.

**A**s Shantideva and many other Mahayana masters have pointed out, the more we concentrate on our own experiences at the exclusion of others' experiences, our level of mental agitation, disturbance, anxiety, frustration, and despair increase. If we pay attention to others' experiences, then we will automatically view our own experiences differently. Therefore, it will become easier and easier to be more loving than hateful, to be more compassionate than resentful, more joyous than given to bouts of depression et cetera. The Four Brahmaviharas literally means "four abodes of Brahma," Brahma, being an Indian God, four abodes of Brahma. This basically means that Buddhism, being a non-theistic religion, non-theistic not atheistic, may try to refute through debate and dialogue arguments presented to prove the existence of god, but Buddhism itself does not either deny nor affirm the existence of god.

Buddha has suggested that by meditating on the Four Brahmaviharas or Four Infinities, infinite love, infinite compassion, infinite joy, infinite equanimity, then we are becoming divinised, becoming more like god. Buddha has said many times in the

sutras—becoming like gods, which obviously means that one becomes an elevated being, and perhaps we can call that some kind of saintly being. This seems to me to be important to think about in Buddhism. We do not believe in soul, we do not subscribe to any notion of god, god is not seen as an important concept in terms of spiritual practice and then automatically, we may assume that all of these cultivations of love, compassion, et cetera are just psychological states that we are trying to inculcate. But as already mentioned, that is not the case.

In Buddhism, the notion of saintliness, divinising oneself, is extremely important, which basically means that we can elevate ourselves or we can descend into a very low forms of existence. Even without believing

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in rebirth, in Buddhist literatures, it is said over and over, if we lose our senses and if we just neglect ourselves, then we can, due to habits, descend into very depraved states of existence, sub-human if you like. Becoming conflicted, violent, angry, all very undesirable states of mind can prevail.

The Four Brahmaviharas or Infinities in meditational contexts, are practised in relation to what is called the Six Transcendental Actions in Buddhism—generosity, good conduct, restraint from excesses, wisdom, vigour or effort, and patience. This is how compassion is utilised on a day-to-day level, according to Buddhist practice. To help us with that, we engage in the meditation of the Four Infinities, infinite love, infinite compassion, infinite joy, and infinite equanimity. The reason it is called “Infinite” is because when we actually engage in a specific situation, when we are practising the transcendental action of generosity, patience, or vigour, et cetera, it is specific to a particular given situation. So there are limited numbers of players involved in that given circumstance or

situation. But in meditation, there should be no limit because through the use of imagination, one can expand one's love, joy, equanimity, and compassion in a somewhat boundless fashion. There are no constricting and constraining factors to limit one's experience of these four qualities.

If we engage in this type of meditational practice, in a real situation, we can draw from that meditational experience and level of expansiveness that is generated in our meditation. With this kind of inexhaustibility, we generate a reservoir to draw upon. In the teachings, it is described as an inexhaustible world of goodness. So this is why it is called the Four Infinities. Here I am seeking to point out the difference between meditative

experience and real-life experiences, as well as the connection between meditative experience and real-life experiences in daily situations and the power of practicing the meditation of loving-kindness.

One of the practices to *generate love*: in meditation, first one can think of one person, and then gradually expand that to include all the people that one knows. One then thinks of everyone in the surrounding area, expanding through the whole country and then the world, including all sentient beings, as it is said in the teachings. Normally, in terms of our consciousness and how it functions, we discriminate; it is about separation. But in this meditation, everyone is included, our love is generated without separation or discrimination.

In Buddhism, we need to understand that the mind functions on two different levels and both levels are important; one is in relation to our natural untainted state, which is non-differentiated and all encompassing, and the other is the differentiated state where discrimination

is used. To reiterate, both states are necessary. We need to learn to access the non-differentiated state to overcome our mental afflictions. It is the same with what is called Buddha's Wisdom, one is called wisdom of equanimity, and the other one is called wisdom of discrimination. Wisdom of equanimity means seeing everything as being the same nature, the sameness of everything, and the evenness of everything. These are mentioned in Buddhist Sutras. So in this particular meditation to generate love (and also when generating compassion, joy, and equanimity), one emanates from that state of mind of seeing everyone as being the same, equal whether they are friends, foes, or strangers unknown to us. When we come to the level of discrimination, of course there is a difference between a friend, enemy, stranger, and so on. Having access to the non-differentiated state, there is a change in perspective, how we view things, which is to say that we begin to see that how we see things on the level of discrimination, is not an absolute perspective, but a relative perspective, relative to our perceptions and the immediate circumstances. We see our distinctions, and how we use our discernment.

By practicing the Four Brahmaviharas meditation, it does not mean that in our daily life we see and relate to everyone as if everyone is the same. Rather, we can develop love and compassion for everyone on one level, while being discerning on another level. We can develop an understanding that the level of discrimination it is not absolute. The non-differentiated is the absolute standpoint to see the evenness of everything. On that level, we can be all inclusive and we can develop love and compassion for everyone, without discrimination.

It is made very clear in Buddhism that even an enlightened being functions on these two different levels, of non-differentiation and differentiation. There is the discriminating wisdom and then there is the wisdom of equanimity. Discriminating wisdom is called *Soso thope yeshe* in Tibetan. And wisdom of non-differentiation, or evenness is called *Nyamnye Yeshe*, or *Chur Tumche Nyambar Nyi* is the full expression, which means all

things, everything exists in a state of evenness, without evaluation. Certain things are not more valuable than other things, in terms of their intrinsic nature. But then on the relative level, things are different, and these individual attributes and characteristics, are apprehended by wisdom of discrimination.

So in a similar fashion, with the practice of loving-kindness meditation also, during the practice of meditation, we generate this mental state of all-encompassingness, of non-differentiation. Then in terms of everyday life, there is discrimination because for example we may want to help those who are most in need. If we want to



help someone, then we will not treat those who are in most need as the same as the one who is in least need of help. We will discriminate and help the one who needs the most help. It is important to recognise the necessity and value of the two realities—the absolute and the relative.

I think that sometimes people think that generally we should love all sentient beings. Well yes we have to love all sentient beings in a state of imagination, but in concrete terms, how we go about helping sentient beings, that is determined by our life circumstances and situations, our capabilities our abilities, and lack of or presence of resources, all kinds of things that are aided and abetted. We need to consider what can help or hinder a particular situation. Loving-kindness meditation will help us to be able to be more effective in everyday life in terms of helping others because it will bring about

certain change in ones perspective.

I will share this story with you. It is called *Happiness*;

The disciple is complaining to his master.

The Disciple: "I'm in desperate need of help, or I'll go crazy." The disciple is living in a single room, with his wife, children, and in-laws. Their nerves are on edge. They yell and scream at one another. Their room is hellish.

The Master: "Do you promise to do whatever I tell you?" Said the master gravely.

The Disciple: "I swear I shall do anything."

The Master: "Very well, how many animals do you have?"

The Disciple: "A cow, a goat, and six chickens."

The Master: "Take them all into the room with you then come back after a week."

The disciple was appalled. But he had promised to obey his Master, so he took the animals in. A week later he came back, a pitiable figure, moaning.

The Disciple: "I'm a nervous wreck. The dirt, the stench, the noise, we are all on the verge of madness."

The Master: "Go back and put the animals out."

The disciple ran all the way home and came back the following day. His eyes sparkling with joy. The Disciple: "How sweet life is. The animals are out. The home is a paradise, so quiet and clean and roomy." ■

# A Journey Through Shedra

Matthew Hassett



**T**he Venerable Traleg Kyabgon Rinpoche's first instruction to us at Shedra class was:

"Unlike how we study at a university, you don't have to try to understand what you are studying, sort of bring a critical mind to it. First you have to absorb the information, then you analyse it. Then you can see whether it makes sense or doesn't make sense. Not in a preemptive fashion, where you are thinking, 'Oh this makes sense,' 'This doesn't make sense,' 'What is this person talking about?' First you absorb the information, then you analyse. Which one is the more sensible approach?"

Although this logic makes sense, and it seems obvious, this is not typically how we learn in the West. At university, it is not uncommon to write a critical piece on some topic that we have only just started learning about. In fact, we might have to submit a critical writing essay 7 weeks into semester 1, as a first year student.

Rinpoche offered the Shedra classes to the young students. Some of which were very new to Dharma. To be accepted into the Shedra classes, and to receive

these sorts of incredible teachings, Rinpoche requested the students submit a written application. We all took this very seriously. Those fortunate enough to be accepted, were all blessed with weekly teachings from Rinpoche. We all have joyous memories, starting in 2010, of Rinpoche walking in with a big smile. He would often tell us how much pleasure he got seeing us learn. Many fond memories of Rinpoche grinning, telling us how happy he was as we were reciting Sanskrit words.

Shedra (the Tibetan word for "place of learning") is the traditional education taught in Tibetan Buddhist nunneries and monasteries. It was such a good way for newcomers to the Centre to develop a solid grounding in traditional Buddhist education. Rinpoche stressed that he wanted us to go through the texts slowly, and in a proper manner. Many of the students were quite new to Dharma. The Shedra system offers a set out, systematised way, to study topics like the Five Skandhas, Six Paramitas, Dependent Origination, and so on. Rinpoche has of course covered these topics many times over the years, however for the new students, it provided a structure and solid foundation to build one's Dharma knowledge.

Rinpoche started his students with the text *Gateway to Knowledge* by Mipham Rinpoche (1846-1912), a renowned Nyingma meditation master and scholar. Mipham Rinpoche also had a close connection with the Kaygu lineage, having been offered a retreat hut at Thrangu Monastery in Tibet, to practise and write. Traleg Rinpoche is the Abbot of Thrangu Monastery. It felt most auspicious having the author of our first text so closely connected with Rinpoche.

Rinpoche began the Shedra by teaching on the Five Skandhas, which provides an idea of our personhood. As Rinpoche has taught many times, we are not of a fixed identity. There is no inherent "I" or soul, that makes up who we are. Rather, we have many facets that

make up our being. We were blessed with many classes from Rinpoche as he took us through volume one of *Gateway to Knowledge* before his Parinirvana in 2012.

Dealing with this immeasurable tragedy, filled with grief and loss, The Venerable Thrangu Rinpoche kindly sent Khenpo Chonyi Rangdrol to continue our Shedra education, and fulfil Rinpoche's vision of completing our Shedra education. The students have grown to love and care for Khenpo-la very much. Khenpo-la is such a kind, caring, and humble teacher. We have all taken delight in staffing and preparing meals for Khenpo-la. Whenever I walked in to serve a meal to Khenpo-la, he was either practising, reciting mantras, or studying Dharmic texts. He has always made so much time for Rinpoche's students, answering all our questions and taking us through volumes two, three and four of *Gateway to Knowledge*.

Through these texts, we have studied many topics such as the Four Noble Truths, Hinayana and Mahayana paths, Buddha Nature, and the Four Seals of the Dharma.

The final text studied was Gampopa's *Jewel Ornament of Liberation*. Many profound topics are covered in this famous text, such as understanding Impermanence, Loving-Kindness and Compassion, the Six Paramitas, the Ten Bodhisattva Bhumis, and so on. Although anyone can just pick up these texts and start reading them, the literal translations can sometimes be difficult to understand. These texts were written many years ago and in a completely different culture.

It serves as a good reminder just how dependent and reliant we are on Buddhist teachers. Despite our best efforts and intentions, without their kindness and compassion for us, and providing their skilled explanations of the Dharma, it would be very difficult to grasp the Dharma, and put the teachings into practice. ■

# Interview with Dungse Lama Pema

Salvatore Celiento



*Dungse Lama Pema is the head resident lama of the Thrangu Monastery in Vancouver, Canada, and the chief representative for Thrangu Rinpoche in North America. Dungse La is responsible for all aspects of the monastery's daily operations as well as the wellbeing of the monastic and lay communities. In 2020, Dungse La gave teachings on the Six Paramitas at Traleg Kyabgon Rinpoche's Buddhist Summer School in Australia.*

**Salvatore Celiento:** Welcome and thank you very much Venerable Dungse Lama Pema for agreeing to be interviewed.

**Dungse Lama Pema:** You are welcome.

**Salvatore:** I understand that Dungse la, you come from a lineage of great Buddhist masters. You were born into a long line of great Buddhist practitioners and are the eldest son of Lama Pema Lapchen Rinpoche. Could you please speak more about your family lineage?

**Dungse La:** My family lineage can be traced to the thirteenth century, to one of the emanations of Guru Rinpoche, the tertön Guru Chowong. Guru Chowong originated from a place near Lhasa, close to Marpa's birthplace. He was from the Nyingma lineage and was considered to be a very great master. At the age of 65, he came to the Tibetan and Nepalese border, to a region called Tsum. At that time, this was a part of Tibet in the Himalayan region and the area was divided into the

lower and upper valleys consisting of 13 different villages. During that period, Guru Chowang was instrumental in establishing Vajrayana practices there. This is also the place where I was born and Guru Chowang's footprint is still imbedded and visible there. Guru Chowang's lineage was established in the Tsum valley and has continued there for almost 25 generations.

**Salvatore:** I see, a very long lineage of dharma practitioners. I understand that you have also been a monastic since a young child. Many of us in the sangha also have children now, and I was wondering if you could please say something about what should we teach our children in terms of dharma?

**Dungse La:** I was born into a Buddhist family and my background and environment was that of a practitioner's family. I think that in the West, we don't actually need to teach our children Buddhism or religion in particular, but rather, show the children through setting an example. Currently, in relation to Buddhism, we have meditation, silent meditation, breathing meditation, children's cartoons, and also music. My father was a very great master and he taught me that children remember and learn from the actions of their own parents. It is extremely important that as parents, you meditate, learn compassion and love, speak nicely to each other, and

respect each other. Often, people may say, "I want the children sent to meditation class." This is very good, but the most important thing is that parents teach by example, even while undertaking simple activities such as eating or brushing one's teeth. Everything that we do shows them. Ordinarily, when we brush our teeth, we may do so very quickly. But when we brush the teeth, we can show children how to be mindful by helping them become aware of the taste of the toothpaste. You can practice mindfulness and help them witness the tastes, sounds, and feelings of their daily activities. You can teach them in this manner, showing them as you go about your activities together. When you sit in front of the Buddha, dharma, and sangha, you can pray together. You can help raise your child's awareness of the process by which our food arrives at the table. Many individuals plough the earth, water plants, and work very hard to grow the vegetables that we eat, even though it is very easy to simply buy them. Children may not be aware of such things. Therefore, we can explain this so that children can develop an appreciation for the many others who help us by providing our food. It is very important that parents set an example for their children and show them in this manner.

**Salvatore:** As well as completing the traditional Kagyu 3 Year Retreat you have had an extensive Buddhist education. I understand that after completing your studies in Buddhist philosophy and rituals in 1997, you became the principal of Shree Mangal Dvip High School in Kathmandu, Nepal. In 1999, Dungse La was appointed as the discipline master for Thrangu Tashi Choling Monastery. Three years later, Thrangu Rinpoche appointed you as a Vajra Master, one of the highest positions in the monastery, a position you currently hold.

**Salvatore:** I understand also that you also led the construction of Thrangu monastery in Vancouver. In 2004, when plans were made to build Thrangu

Monastery Canada, Thrangu Rinpoche appointed you to help make this vision come true. For many years, in addition to teaching duties, you supervised its construction. Could you please speak about that experience?

**Dungse La:** Building the monastery was possible through my root guru, Thrangu Rinpoche's blessing. It was also possible thanks to my students' and Thrangu Rinpoche's students' generosity. They were responsible for helping me to build a monastery in the West. The completion of the monastery involved 28 months of construction. In the West, in order to erect a traditional Tibetan construction, a building permit is required. With Rinpoche's blessing, we were finally granted the building permit after waiting for 5 years. At that time, I was 35 years old. Sometimes you need encouragement if you want to build or do something and you also need to be strong. I came to Vancouver and it was my dream that my whole future would be at Thrangu monastery in Canada. This is Thrangu Rinpoche's building and thankfully, the construction was a great success.

**Salvatore:** That sounds wonderful. It is such a great blessing for Vancouver and Canada.

I also understand that you have written a book published by Platform Books here in Australia, "Making Friends Out of

Enemies: A Commentary on the Seven Points of Mind Training." I was wondering, how important is Lojong for Tibetan Buddhist practitioners?

**Dungse La:** Lojong is extremely important. If you go from beginning to end, starting with taking refuge through to becoming enlightened, everything is there in Lojong practice. Currently, we have an abundance of books that we can study and that are readily available to us. For example, there are teachings on the

***"Lojong teachings instruct us not to self-cherish. Rather, other-cherishing becomes more important. One changes one's attitude and thinks; "I am not important. My wife is important. My friend is important." If you attempt to respect others, those in your community and society will love and like you. This leads to happiness but many people are not aware of this."***

middle way, vinaya, sutras, and so on. Of course, it is extremely important that we have the time to study but in the West, many of us are extremely busy. Having the opportunity to study Lojong mind training teachings is exceptionally important. In 2011, I was in Woodstock, U.S. at Karma Triyana Dharmachakra, and they invited me to teach on the subject of the seven points of mind training. My teachings were recorded and the CDs were made available for purchase. Some of my students bought the CD, transcribed it, and then published the book. Actually, my teachings are not so very important but my students published it and they did a fine job. Many people read these forms of book, but it is not necessarily very easy to understand Lojong texts.

**Salvatore:** We were very excited and grateful when we received the news that your teachings were being published in English. It seems that in everyday life,

if somebody hurts us or treats us badly, we tend to get angry, but Lojong teaches us something different, doesn't it?

**Dungse La:** Yes and this is because most of us always think in terms of self-cherishing, or believing that, "I am a very important person." With excessive self-cherishing, our attitude is one that goes against others—there is much jealousy, anger, and harm that occurs towards other people, including one's friends. We may often think about other people's bad

points. Lojong teachings instruct us not to self-cherish. Rather, other-cherishing becomes more important. One changes one's attitude and thinks; "I am not important. My wife is important. My friend is important." If you attempt to respect others, those in your community and society will love and like you. This leads to happiness but many people are not aware of this. A person might believe that, "I am important. I am higher," but this is not a good attitude for practice. The Buddha said, "I don't have 'I am.' We are emptiness." In mind training, we attempt to arrive at a point where we say, "I am not important," and strive to practice other-importance. It is worthwhile helping others but some people may say, "I'll try to help others and in the future, maybe I will gain a prize. If I do so, perhaps in the future, other people will be nice to me and I can benefit." However, it is not so very helpful to think in this fashion. You can simply help others.

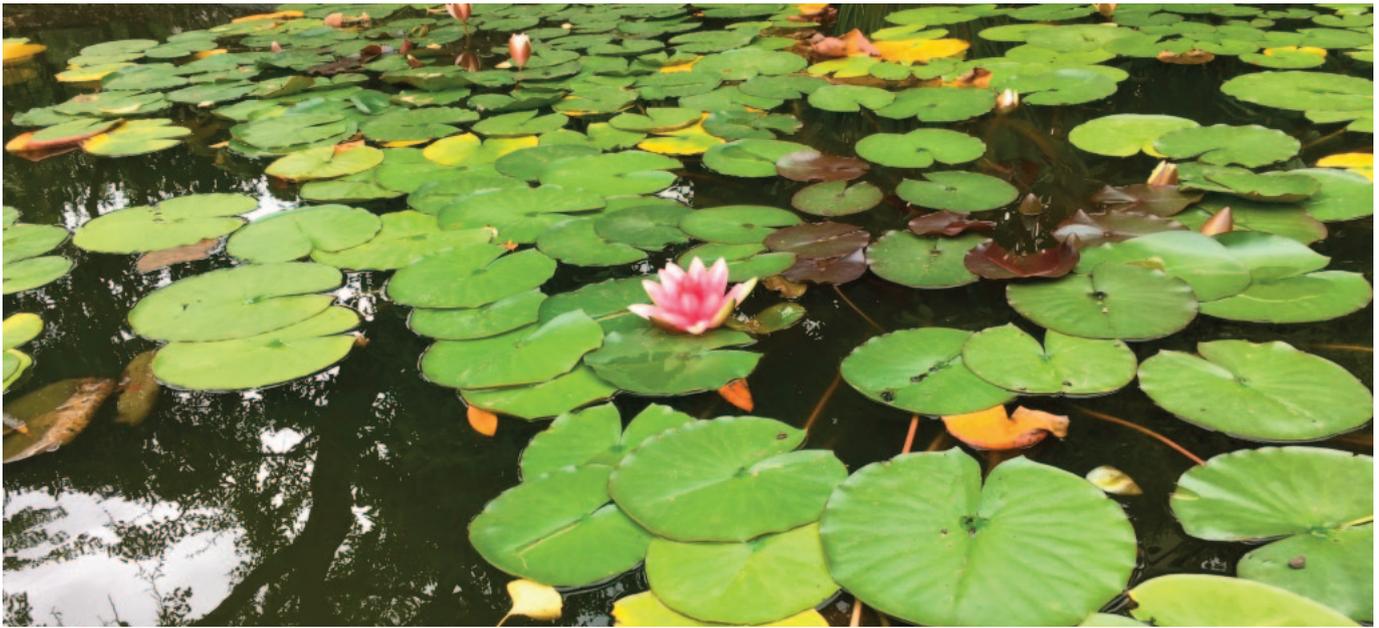
**Salvatore:** Thank you very much Dungse la for sharing that. I would like to say thank you very much for taking the time to speak with me. I know that you are very busy.

**Dungse La:** Thank you so much. ■



# News from E-Vam Institute Board

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Providing an update from the Board is a new addition to the *Wheel Of Times* newsletter. We hope that in these updates, we can share the Board activities and initiatives. For example, there are ongoing efforts to develop more hybrid—in-house and online—course delivery. Easter was the first dual in-house and online retreat that followed a number of hybrid courses and activities held at E-Vam. Some other developments currently at the planning stage include: producing podcasts, increasing our range of free teachings available on the E-Vam website, and the development of an online course platform for self-paced and group learning opportunities. As we hope you all know, E-Vam’s courses are for all ages and everyone is welcome. We hope to continue to make Traleg Rinpoche’s body of teachings more and more accessible through developing a range of delivery methods.

A snapshot of how some of the responsibilities of the Board are being shared: Kathleen Gregory heads up a small team who design the courses and activities offered at the Centre. Daniel Blaze oversees all aspects of Maitripa Centre management, supported by a number of volunteers, and is the Co-ordinator for the Shedra students. Mark Dawson is the Operations Manager for E-Vam, organising course delivery and

many aspects of running the Centre, as well as co-ordinating the Under 35’s program, and assisting at Maitripa 1-2 days per week. Dechen Davies contributes to the emerging Practice and Vajrayana offerings group to support the practices of the Shedra students and E-Vam members, and helps deliver some of the courses and Pujas in-house and online. I am involved in the emerging Practice and Vajrayana offering group and I assist in the development of some new initiatives, and newsletter delivery.

Andrew Donovan has been heading up the “Risk and Finance” area. While retaining his position as Governing Director, Andrew is taking a well-earned 12 month break from Board duties after serving on the Board for six years. We look forward to Andrew’s return in 2023. At our next monthly meeting in May, we will be formally welcoming Matthew Hassett on to the Board. Over the next little while, Matt will define where he wants to focus his efforts and we so look forward to him joining us for the next 12 months.

The Board represents a wide range of skills. Rather than strictly adhering to a portfolio structure, we have areas of main interest but are free to move around to assist wherever the greatest need manifests. We want to encourage the E-Vam community and course participants to give feedback to the Board at any time

through the E-Vam office [info@evaminstitute.org](mailto:info@evaminstitute.org). Feedback, advice, and any concerns you might have when received, are shared with the Board and discussed at the monthly Board meetings. We endeavour to act upon such feedback and communicate with those who share their comments and ideas.

Rinpoche said to me many times, “It is important to start well.” I feel the new Board that was formed after the community meetings back in 2020, started well. The transition, and the welcoming of new members to the Board was an entirely peaceful process. We shared a great appreciation for the years of work Kal Kingi had devoted to his position as Governing Director, supported by Anthony, Lena, Andrew, and Mark. The remaining Board Members of Andrew and Mark welcomed and listened to the newbies, assisting us to settle into to our new roles. We are a well-united group wanting to serve Traleg Rinpoche, his vision, instructions, and approach, to care for his Centres and his Sangha. We hope we will continue to improve as a Board and we thank the E-Vam broader community for your ongoing support, attendance at courses, and for the very many volunteers who give of their time so freely. ■

*Felicity Lodro*

# News from E-Vam Institute



2022 started with a meaningful offering of Dharma with E-Vam Institute proudly presenting The 39th Buddhist Summer School. Held online amidst the uncertainty of COVID restrictions, this didn't stop interested people from taking up the opportunity to explore the wonderful and diverse range of topics. This year included international guests Orgyen Chowang Rinpoche, teaching on Longchenpa's version of The Four Precious Topics of Dharma, Summer School favourite Sam Bercholz teaching on The Seven-Branch Prayer, and Dr Pilar Jennings exploring The Psychology of Compassion.

Local teachers included: Ekai Korematsu Roshi, unpacking the classic Soto Zen text, Sandokai (merging of difference and unity), Venerable Dr. Juewei intimately relating "Humanistic Buddhism and the Modern World," and Traleg Khandro profoundly exploring Traleg Kyabgon Rinpoche IX's teachings on identity, emotions, and leading a fulfilling life. Practice focused was Teishin Shona Innes, presenting on the Zen Classic, Zen Mind Beginners Mind while Dr. Peter Oldmeadow offered a philosophical investigation considering how influenced major Western philosophers were by Buddhist ideas. We extend our deep gratitude to these incredible teachers for helping to make this year's Summer School so special after such a turbulent year. Also, we are very grateful for the warmth and motivation of the volunteers and participants who

combined to make the Summer School meaningful.

Throughout the summer and autumn, we had the opportunity to practice the Chenrezig puja online and sometimes, in person. In March, the puja was combined with a small Losar gathering to bring in the year of the Water-Tiger. Along with the positive aspirations of the practice, a lovely time was had by all! After Losar, we were all blessed by the momentous world premiere screening of "Beyond Two Worlds," the beautiful documentary about the life and influence of Traleg Kyabgon Rinpoche the IXth. A screening was held at the Centre and E-Vam Institute and Sangha were proud to host such a heartfelt documentary. We celebrate this magnificent achievement and congratulate Shogam Publications, all the Sangha, and the people who helped to bring this documentary into existence. It is indeed special that more people can come into contact with Rinpoche.

Speaking of Rinpoche's profound influence, in this period, the Traleg Rinpoche Study Group continued to gather online as they delved deeper into understanding great profundity of Mahamudra. Listening to Rinpoche teach on "Pointing out the Dharmakaya," the teaching culminated in a profound peak, an incredibly clear and insightful commentary. The Under 35's program, led by Shedra students and staff, held a practice-oriented gathering that included all the three trainings of concentration, ethics, and wisdom, contained within

Shamatha meditation, Pranayama, and the Four Immeasurable practice and dharma teachings. Deeply exploring Rinpoche's teachings on "Transforming the Mind." This was a wonderful course enjoyed by staff and participants alike.

For our next online offering, we were very happy to welcome back Do Tulku Rinpoche. This year, Rinpoche spoke purely on the practice of "Remembering Buddha Shakyamuni"—such a heartfelt and moving exploration of meditating on the Buddha. The course, filled with moving stories from the sutras and opportunities for reflection, made for a very rewarding experience. We thank Rinpoche for gracing us with these essential teachings.

Then, culminating this first quarter, we held the Annual Easter Retreat at Maitripa Centre. Happy to be practising a beautiful place, it was lovely to see many new faces and inspiring to see such genuine interest and enthusiasm towards practice. With teachings on "Leading a Fulfilling Life" by Rinpoche, it was a beautiful and harmonious retreat, with participants and volunteers coming together in such a warm-hearted way.

It is with deep thanks to all the people who helped support E-Vam Institute, both volunteers and participants alike. It is the culmination of so much genuine interest and positive motivation. Thank you to everyone for helping to make this possible. Here's to a fulfilling year ahead! ■

*Mark Dawson*

# News from Maitripa Centre



TIMELESS WISDOM  
FOR  
THE CONTEMPORARY MIND

We were able to open again from January this year and Maitripa Centre has been operating through a very busy start to the year. We have hosted various groups on weekends and week-long retreats. It has been so wonderful to be able to open up again and we are very fortunate thanks to the volunteers and E-Vam board members that have helped steer us through lockdowns throughout the last couple of years. We welcomed back a number of regular groups including Divine Grace for two weekends in a row, Sparkly Yoga, One Heart Yoga, School for

FM Alexander Studies, and the Mindfulness Training Institute of Australia. We were also very pleased to welcome some new groups including Climate For Change, Chi Generation, and Illumined Nation. We have also received interest and bookings from more new groups for the later half of this year and next.

Lyn Hutchinson was incredibly supportive in accepting my request for her to lead a team of volunteers to deep clean



the Gompa Shrine. This task was done over several days by a great team of volunteers, including Cathy Wylie, Sue-Ellen Fuller, and Marisha Rothman. All the texts within the Shrine were inspected and covers washed, ironed, and re-wrapped in a traditional manner which the volunteers paid great attention to. In consultation with Khenpo Chonyi Rangdrol (Abbot of Thrangu Tara Abbey) all the texts (Tengyur) were placed in the traditional arrangement according to the Thrangu Monastery tradition.

I would like to thank all the volunteers for the generous amount of time they gave helping maintain Maitripa Centre in many different ways throughout the last few months, including Pradipo Luy, Lisa Blaze, Bill Howes, Anthony Cramer, and Michael Neighbour. Everyone who comes to Maitripa really benefits from all the wonderful work you do, thank you. ■

*Daniel Blaze (Caretaker)*

# News from Nyima Tashi Buddhist Centre Auckland, New Zealand



*Warriors of the attention revolution - the expansive field of mindfulness practice.*

**K**ia ora to everyone from Nyima Tashi as the seasons turn to autumn and the days here in Auckland become windy and showery.

We are thinking of you all and hope you are in good health.

For the issue of this newsletter, we wanted to share with you the exciting launch of a new venture called “The Insight to Wellbeing Initiative” which has been launched through Nyima Tashi & The Centre for Contemplation & Wellbeing with the aim of introducing Buddhist thought to a wider, more secular environment and positing the pervasive nature of what the Buddha taught as an antidote to suffering—which appears to be so prevalent in the corporate world.

The Initiative is firmly based within the vast foundational Teachings of Traleg Rinpoche, and we have been focusing our efforts on LinkedIn and a purpose-built website. We would be delighted if you are interested to follow the Initiative on LinkedIn, Instagram, or Facebook—Ani Jangchub has been creatively crafting some really engaging posts. I’ll include the links below, including the website.

As usual, Nyima Tashi opened for 2022 with the Auckland Buddhist Summer

School. This year’s Summer School, like so many others, was so engaging as we once again navigated the world of Zoom, which has enabled us to host an exceptional array of Teachers. This year, we were so joyful to welcome Za Choeje Rinpoche who gave insight into the nature of fear. The panel also featured the treasured Ekai Korematsu Roshi with his characteristic warmth, deep wisdom, and erudite humour. Elizabeth Mattis Namgyel taught on Prajnaparamita—and offered the most elegant map of the vast nature of this topic. We were also so fortunate to include Jakob Leschly and Dr. Kathleen Gregory who taught jointly as well as individually. Their joint session was based on some recent writing of Dr. Gregory’s and opened a brilliant dialogue on the topic of transformation from a Western Psychological perspective. We invited and were honoured to host two new teachers on the panel this

year—Professor Pio from Auckland University of Technology taught on the Brahmavihara’s and Adrián Villaseñor Galarza—who is best known as the Spanish translator of Joanna Macy’s “Work That Reconnects” and taught so eloquently on our relationship to Earth and the urgent need for our connection to our home planet to be re-forged.

Finally, for this newsletter, we wish to mention that our Tuesday Meditation classes have been so enlivened by an expanding and interested group of new meditators—many of whom are still at University. There is nothing like interested and inquiring minds—the more the merrier—to open the windows and doors of a Dharma Centre and freshen the breeze, blowing the dust from the corners.

<https://www.insight-to-wellbeing.com>  
<https://www.linkedin.com/company/the-insight-to-wellbeing-initiative/>  
<https://www.instagram.com/insighttowellbeing/>  
<https://www.facebook.com/Insight-To-Wellbeing-111605318094503/>

*Meaghan Duffy*



*The new generation of meditative influencers.*

## News from E-Vam Buddhist Institute U.S.



This year's online teaching program was kicked off with an inspiring 6-week evening program led by Lama Jinpa of the KTD Sangha. Lama Jinpa gave commentary and reflections on aspects of Traleg Rinpoche's teachings on Moonbeams of Mahamudra. It was an interesting and inspiring program. Lama Jinpa will be joining us again in the fall, to continue his commentary on this remarkable book. Beginning in April, we resumed our online study group listening to and discussing Traleg Rinpoche's translation and commentary on "Pointing Out The Dharmakaya by Wangchuk Dorji." Over 12 sessions broken up into two online courses, we will study this wonderful, highly practical, and profound text. Also coming up is a weekend of Tibetan Yoga with me in June.

All enquiries please email [office@evam.org](mailto:office@evam.org) or visit [evam.org](http://evam.org). ■

*Felicity Lodro*

*Walking the hidden path of the Wish-fulfilling  
Gem*

*Leading to the realm of the heavenly tree, the  
changeless.*

*Untie the tongues of mutes.*

*Stop the stream of Samsara, of belief in an ego.*

*Recognise your very nature as a mother knows her  
child.*

*This is transcendental awareness cognisant of  
itself,*

*Beyond the path of speech, the object of no thought.*

*I, Tilopa, have nothing at which to point.*

*Knowing this as pointing in itself to itself.*

*Do not imagine, think, deliberate,*

*Meditate, act, but be at rest.*

*With an object do not be concerned.*

*Spirituality, self-existing, radiant,*

*In which there is no memory to upset you*

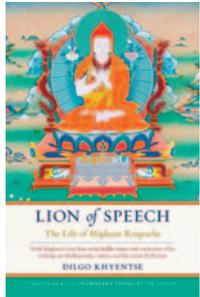
*Cannot be called a thing*

Tilopa



# News from Akshara Bookstore

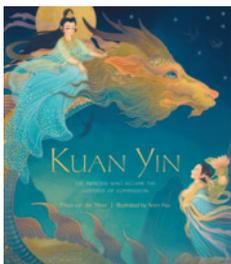
Akshara Bookstore continues to provide the most diverse range of Buddhist and related literature in Melbourne. Here are some interesting new acquisitions to our collection.



## **Lion of Speech: The Life of Mipham Rinpoche** By Dilgo Khyentse

A traditional biography on the life of Mipham Rinpoche—one of the greatest 19th-century masters—from Dilgo Khyentse Rinpoche, one of the greatest 20th-century masters.

The first half of this volume comprises the first-ever English translation of the biography of Mipham Rinpoche written by Dilgo Khyentse Rinpoche, a teacher to His Holiness the Dalai Lama as well as an entire generation of other teachers and students throughout the Himalayan region and the West. Composed in 1939, it was left behind in Tibet in 1959 when Khyentse Rinpoche went into exile and was lost for fifty-one years before its discovery in 2010 by an extraordinary stroke of good luck. Reverential in tone, it is informed by both oral accounts preserved in notes kept by Khyentse Rinpoche's elder brother and the recollections of Mipham's devoted personal attendant of thirty-seven years. In keeping with the identification of Mipham as an emanation of Manjushri, the lion of speech, the second half comprises a selection of Mipham's writings, designed to give the reader an experience of Mipham's eloquent speech and incisive thought. It includes both a new translation of *The Lion's Roar: A Comprehensive Discourse on the Buddha-Nature* and *A Lamp to Dispel the Dark*, a teaching of the Great Perfection, as well as excerpts from previously published translations of his works on Madhyamaka and tantra.



## **Kuan Yin The Princess Who Became the Goddess of Compassion** Written by Maya van der Meer Illustrated by Wen Hsu

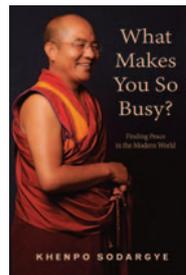
Spirituality & Practice "Best Books of 2021" Award Winner  
Bank Street College of Education "The Best Children's Books of the Year"

Two sisters discover the power of love and the true meaning of compassion in this princess-adventure story based on an ancient Chinese tale.

Miao Shan isn't your typical princess. She likes to spend her time quietly meditating with the creatures of the forest or having adventures with dragons and tigers. Miao Shan's heart is so full of love that her dream is to spread happiness throughout the land and help people endlessly. But her father has other plans for her—he intends to have her married and remain in the palace. With the help of her little sister Ling,

Miao Shan escapes and begins her journey to discover the true meaning of compassion.

During their adventure, Ling and Miao Shan are eventually separated. Ling must overcome doubts, fears, and loneliness in order to realize what her sister had told her all along—that love is the greatest power in the world. After the sisters' reunion, Miao Shan realizes her true calling as Kuan Yin, the goddess of compassion. A princess-adventure story like none other, this ancient Chinese tale of the world's most beloved Buddhist hero is a story of sisterhood, strength, and following your own path.



## **What Makes You So Busy?: Finding Peace in the Modern World** By Khenpo Sodargye

A Tibetan Buddhist lama gives advice on the issues facing people in the modern world.

In this book, Khenpo Sodargye, a world-famous Tibetan Buddhist lama and scholar, offers guidance on an issue that troubles so many of us in the modern world:

What is true happiness, and how do we achieve it?

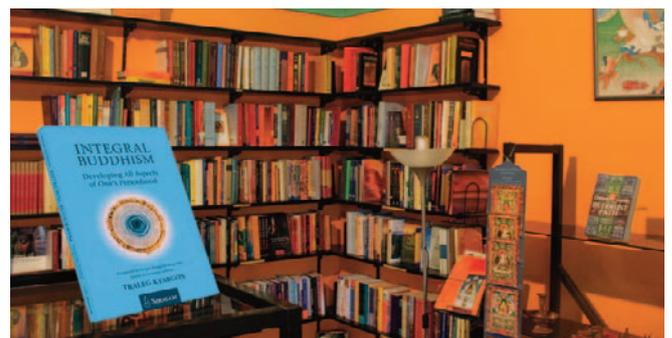
Bombarded with information, endlessly pursuing possessions—we look for happiness in all the wrong places. Khenpo Sodargye, one of the busiest Buddhist teachers in the world, shows us how to redirect our attention away from such distractions and instead calm our minds and find true contentment. His wide-ranging advice covers careers and conventional notions of material success, romantic relationships, and the environment. Erudite and compassionate, he points the reader to inspiration from sutras, Zen masters, Confucius, and the daily news, offering warm, heartfelt encouragement for these troubled times.

## **Second Hand Books!**

Over the past year we have accumulated many quality excellent second hand books—make sure you drop by and check what we have in store!

For all these and other titles contact Akshara Bookstore: 03 9387 0422 or [info@evaminstitute.org](mailto:info@evaminstitute.org) ■

*Mark Dawson*



# News from Shogam Publications

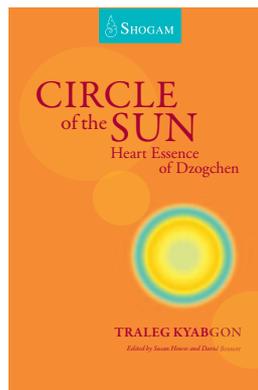


spiritual journey? It is possible that one is seeing oneself as inadequate. It is heartening that the Dzogchen and Mahamudra approach says that what one wants to attain is already present. There is no gap between what one is and what one wants to attain. The starting point, which is also the end point of the spiritual journey is having an understanding of the nature of mind. In the original Tibetan text Tsele Natsok Rangdrol's exposition of the Dzogchen path elucidates that the path rests on the practices of *trekchö*, which means "cutting through," and *thögal*, which means "leaping over." A remarkable set of teachings, Circle Of The Sun will be available first in Australia at E-Vam Institute and Nyima Tashi Buddhist Centre in New Zealand, then soon after in the States, England, and other parts of the world. In the States, Shogam's books

It has been a wonderfully exciting beginning to 2022 for the Shogam team, and in particular those involved in the documentary development. Shogam held a week long online Premiere of "Beyond Two Worlds: Traleg Kyabgon Rinpoche IX," the feature length documentary movie on Traleg Rinpoche's remarkable life. An in-house screening was also held at E-Vam Institute in Carlton and Nyima Tashi Centre in Auckland NZ. We received such wonderful feedback from everyone in Australia, New Zealand, and from so many parts of the world. Thank you all for your remarkable and wonderful support. Beyond Two Worlds has been accepted into the Buddhist Arts and Film Festival (BAFF) 2022, to be held in Boulder Colorado this June [www.BAFF.film](http://www.BAFF.film). We have been accepted into other Buddhist Film Festivals this year and in 2023. The first screening to support a fundraising event was held at Samye Dzong Kagyu Buddhist Centre in London in April, raising money for Ukrainian Refugees. From all reports, it was a wonderful success. We look forward to participating in more fundraising

events and we look forward to announcing more screenings of Beyond Two Worlds in the future.

Shogam's next book "Circle Of The Sun" by Traleg Kyabgon Rinpoche IX will be released around mid-year this year. Traleg Rinpoche asks the questions: What is the starting point on the



can be ordered through KTD's bookshop—[namsebangdzo.com/](http://namsebangdzo.com/) or any major bookshop or online store.

Enquiries:  
[info@shogam.com](mailto:info@shogam.com)  
Websites: [shogam.com](http://shogam.com) & [tralegrinpoche.org](http://tralegrinpoche.org) ■

Felicity Khandro

## Buddhist Arts and Film Festival

Dairy Arts Center

June 3- 6, 2022 | [www.baff.film](http://www.baff.film)

Join us for a three day cultural event including the films *Looking for a Lady with Fangs and a Moustache*, *Precious Guru*, *Dharma Rebel* and much more!!



MORE INFORMATION AND TICKETS at [WWW.BAFF.FILM](http://WWW.BAFF.FILM)

# E-Vam Institute Winter Teaching Program 2022

## **An Evening and Day of Teachings and Practice: Online and In-person**

A quarterly series of meditation sessions and teachings from Traleg Kyabgon Rinpoche IX.

## **The Psychology of Meditation: Remembering what we need to remember**

*What one experiences is going to determine what one becomes.*  
Traleg Kyabgon Rinpoche IX

**Friday May 27, 7:30-9:00 pm**

**Saturday May 28, 9:00-4:30pm**

- What is mindfulness?
- What does it mean to pay attention to our mental states?
- How do we deal with the thoughts and emotions that flood our minds in meditation?

In this series of talks from the Buddhist Summer School (2009), Rinpoche expounds on the elements of the practice of meditation, emphasising that meditation is as much about learning what we need to forget (paying attention to negative experiences for example) as learning to remember what we need to remember. When we can appreciate the importance of both forgetfulness and remembrance in meditation, we feel motivated because we realise our negativities haven't got the power to hold us back. At the same time, we gain confidence that we can utilize our positive experiences for our betterment. These talks are relevant to new and experienced meditators alike. Please join in this opportunity to practice and learn together.

## **A Week of Daily Meditation Practice: Online**

*When we turn our attention to the breath, we are immediately brought into the present.*

Traleg Kyabgon Rinpoche IX, Integral Buddhism, p. 10.

**May 30 - June 3**

**6:00pm-6:45pm**

These sessions are for everyone and are an opportunity to come together in a welcoming and supportive environment, to practice mindfulness meditation.

*For new meditators*, you will receive reliable and authentic meditation instructions and learn to meditate.

*For those who need to deepen their commitment to a daily practice*, this will provide the support you need.

*For experienced meditators* already practicing daily, this will allow you to practice with others.

Meditation instructions used in these sessions are provided by Traleg Kyabgon Rinpoche IX. Sessions will be facilitated by students of Rinpoche.

## **E-Vam Book Club – How To Do Life: A Buddhist**

**Perspective by Traleg Kyabgon Rinpoche IX**

**6 weeks, Tuesdays June 14 – July 19**

**7:30pm-8:45pm On-line**

*When we have the opportunity to practice and study, consider and contemplate ... [the Dharma], it is best done wholeheartedly, as there is much benefit to be gained (p.70).*

The E-Vam Book Club is a great opportunity to participate in a group reading of the teachings found in the latest book from Traleg Kyabgon Rinpoche IX. In this series we will read *Section One: Living a Fulfilling Life* which were the teachings presented at the recent Easter Retreat. The Winter Book Club offers a chance to revisit or meet for the first time, these profound and yet practical teachings that not only can "enhance our experience of life generally" but also help us "more heroically face the many challenges life presents" as described in the Foreword by Ringu Tulku.

## **Annual Winter Zen Course with Ekai Korematsu Roshi**

**Fridays 8-29 July, 7:30-9:00pm**

Continuing the annual tradition, we are fortunate to have Ekai Roshi this year teach the text "Precious Mirror Samadhi" (*Hokyo Zanmai*) by Tozan Ryokai Daisho. Details TBA soon.

## **Chenrezig Puja**

**1st Friday of the Month**

**7.30pm On-line**

According to Traleg Kyabgon Rinpoche IX, deities within Vajrayana Buddhism are the "symbolic meaning of spiritual qualities". In times of great strife and suffering in the world, gathering together to invoke Chenrezig who embodies compassion, is a means to care for both others and ourselves from the spiritual point of view. Please join us monthly on-line and in-person.

## **Buddhism for Under 35's**

**Weekly Classes**

**Times: TBA**

Commencing in June, Buddhism for Under 35's opens to weekly evening classes at E-Vam Institute. With an integrated approach balancing the 'Three trainings' of Buddhism: Concentration (meditation), ethics, and wisdom.

- Practice meditation with others
- Thoroughly explore and learn key concepts in Buddhism
- Receive support for your personal practice and understanding

The classes, led by students of Traleg Rinpoche IX, will comprise of meditation, philosophy and opportunity for discussion. For new and experienced people alike, sincere in the wish to cultivate their understanding, exploring the practical wisdom of what Buddhist practice has to offer. To learn more - contact [info@evaminstitute.org](mailto:info@evaminstitute.org)

**SPECIAL NOTICE**  
**ANNUAL BUDDHIST SUMMER SCHOOL**  
**JANUARY 14 - 17, 2023**

2023 is the 40th year of the Buddhist Summer School. Please look out for details coming soon on the special program celebrating this important milestone, not only for E-Vam Institute but also for Buddhism in Australia. Keep the dates free.