

# FORTUNATE TIMES

## E-VAM INSTITUTE NEWSLETTER

### E-Vam Institute Update

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**E**-Vam Institute's development in upstate New York has been a story of steady and stable growth over the past six years. The Institute relocated from the town of Philmont after its original premises, donated to Traleg Rinpoche by Gwen Merrick, was no longer large enough to sustain its growth. After exploring both sides of the Hudson River in upstate New York, Traleg Rinpoche finally settled on the property at 171 Water Street in Chatham. Chatham is on the east side of the Hudson river, located in the cradle of the Hudson River valley, which is characterized by gently rolling hills, native forests and the beautiful architecture of New England.

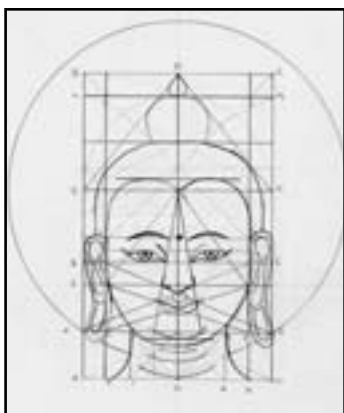
E-Vam Institute has reached a number of significant milestones over the last three years, which have culminated in our taking over the mortgage at Water Street in January of this year. First, we had to establish the Institute as a religious organization by becoming incorporated pursuant of the New York religious incorporation law. E-Vam Institute was successfully incorporated as a church of the Karma Kagyu and Nyingma Schools of Tibetan Buddhism in 2004. In the following year, Rinpoche sold the property in Philmont and moved to Water Street and the process of establishing our religious identity in the state of New York began.

We first qualified as a Bed and Breakfast with the town council so that we could accommodate visiting students doing programs and solitary retreats. A number of renovations were required to meet the council's criteria before we were



granted that status in 2006. E-Vam Institute then went through the process of qualifying for tax exemption under section 501(c)3 of the Internal Revenue Code as a not-for-profit public charity in the state of New York. This application was approved in 2008 and backdated to 2004, the date of our initial incorporation as a religious body. The status as a public charity entitles E-Vam Institute to federal income tax exemption, which means that all bequests, devises, gifts and donations made to the Institute are tax deductible under section 2055, 2106 or 2522 of the Code.

During 2008, Trudy Walker worked very hard to help transfer the title of the property in Water Street to E-Vam Institute. E-Vam had initially purchased the property in her name and then paid the monthly mortgage for the



next five years. For most of those years, Trudy remained a generous financial supporter of E-Vam and helped it meet its financial obligations during the early stage of its development. Trudy was also instrumental in finding a local bank that was keen to extend the requisite loan to the Institute to purchase the property. The title was transferred to E-Vam Institute in January 2010. Our heartfelt thanks go to Trudy Walker for her assistance and dedication to Traleg Rinpoche and his vision for E-Vam. The final step was to qualify for tax deductibility on New York property and school taxes, a process that was accomplished in March, when the Ghent council approved that status. E-Vam will now save many thousands of dollars every year on income tax, a savings that will come in very handy now that we have total responsibility for paying the mortgage every month.

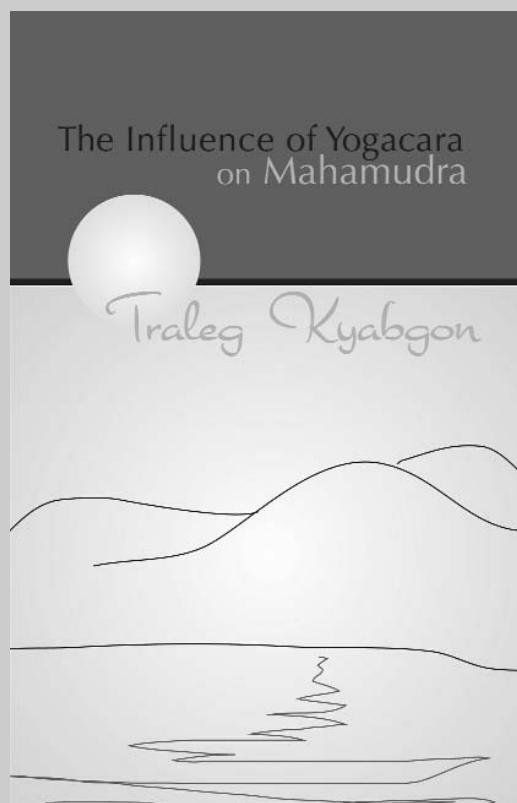
Along with these developments, E-Vam has experienced a rapid and steady growth in its membership and activities over the past five years. Despite the fact that Traleg Rinpoche has been unable to visit for the larger part of each year, our membership continues to increase annually and our activities have kept expanding, both here and in New York City. Through the kindness and generosity of one of Rinpoche's good friends, E-Vam has the use of a large brownstone apartment on the upper east side of Manhattan for its regular meditation program on Sundays, for Traleg Rinpoche's own teaching programs and for any other visiting teachers we may host throughout the year.

Last July, Sherab Gyaltzen, his wife Reena and daughter Sonam Maitri moved to E-Vam from Sikkim, India to take up residence and help with the caretaking and teaching roles at

the center. Sherab and his family applied for religious worker visas last January and were successful in their application this summer. Dee Collings has also applied to extend her visa status this summer as her current visa expires this year.

E-Vam Institute continues with its regular activities throughout the year, with weekly programs that include meditation on Wednesday evenings, a beginner's study group on Thursday evenings, and a meditation and study program on weekends. We also host a yoga class every Monday night, and hold regular pujas throughout the week. This year we have also maintained a regular Sunday meditation program in New York City. Attendance at these programs is growing steadily with many participants being relative newcomers to Buddhism.

## NEW PUBLICATION BY TRALEG KYABGON



### The Influence of Yogacara on Mahamudra

This is a clear and detailed introduction to Yogacara philosophy and its relationship to Buddhist Tantra, specifically the Mahamudra system of practice. Mahamudra belongs to the highest level of Tantra and inherited many of its ideas from the early Yogacara practitioners. Rinpoche examines the Yogacara notions of transformation, three levels of consciousness, three aspects of reality, Buddha nature, the positive presentation of emptiness, and the goal of nonduality. He then goes on to define Mahamudra in relation to its four characteristics, the Mahamudra views of transforming consciousness into wisdom, Buddha nature, mind-as-such, 'ever-perfect emptiness,' and absolute reality. People have generally ignored how Yogacara philosophy influenced Buddhist tantra and its development. and this book shows how we can trace back many tantric ideas to the original Yogacarin writings.

*The Influence of Yogacara on Mahamudra*, Traleg Kyabgon, KTD Publications, 2010.

Release date: October, 2010

Sale Price: \$12.50

Order Now through the office or via PayPal at [www.evam.org](http://www.evam.org)

# The Mindrolling Lineage

## Her Eminence Mindrolling Jetsun Khandro Rinpoche

Part I of a talk given at E-Vam Institute, Chatham, 2010



There is not much to say about the Mindrolling lineage, and the little there is to say is already on the webpage. It's a topic that is very vast, but on the other hand, I have been wondering how to approach it. I was teaching in Pittsburg recently and someone asked me why the lineage I come from is called 'mind rolling.' Some years ago, monks started producing incense from the monastery, which was the first time I was made aware of this pronunciation. If you look at the incense box, you will see there is a gap between 'mind' and 'rolling' on the label. That pronunciation suits the box because incense smoke could be said to roll in a circular way. However, the lineage is not pronounced 'mind rolling'—it is *min drol ling*. They are three different words, where *min* means 'ripening,' *drol* means 'liberating' and *ling* means 'garden.' The literal translation would be 'the garden of ripening and liberation.'

Anybody who has some understanding of

Tibetan Buddhism, especially the dzogchen teachings and secret mantrayana lineage, will know the importance of the Mindrolling lineage. The Mindrolling lineage permeates all other lineages. Just as the fragrance of incense permeates every section of a room, the Mindrolling lineage is understood by scholars and learned masters to be interspersed in everything we do, especially when it comes to the tradition of vajrayana Buddhism.

However, for the last twenty-three years, ever since first coming to the west, I have hesitated to say anything about the Mindrolling lineage, even to people who are

have one, and a subterfuge ego arises. We do not like someone but act as if we did like him or her. We then get into one of those very uncomfortable situations where we cannot do things overtly. Everything has to be subterfuge, and enormous tension arises, which distances each one of us.

Those of you who are very new to Buddhism and therefore do not understand what I am saying are very lucky. My prayers and good wishes are that you will never understand what I am saying! We talk so much about the westernization of Buddhism, but it is very important that we understand some of these practical issues also. If there

*"The western mind is a very nice mind but a very gullible one. It is very innocent, especially for those of you who turn to spirituality. You have a very kind and gentle spirit, because of which there is this naivety, a naivety that comes with having good intentions, with not wanting to make mistakes and—something that I find most remarkable as a Tibetan—a willingness to give space for anything to be true."*

studying within that lineage. I do not want it to sound like an advertisement of some kind. I am very hesitant about this because we live in a world of spiritual materialism. Without wanting it, we get into a situation where we inadvertently create cliques and groups that have affinities to one idea or another. The human mind is like that.

The creation of territoriality has been the biggest problem in the east and is now becoming a problem in the west. As Buddhists, we are supposed to be egoless, non-grasping and without attachment. That puts us into a very difficult situation. We cannot do without our egos, so we start to pretend we do not

were six or seven Dharma centers in a particular area, we would all wish them to exist harmoniously, but some small thing—such as placing the leaflet of one center in another—can create a lot of problems.

There are many subtle points that we have to now consider. Subterfuge ego refers to that. Despite wanting to be egoless, non-grasping and without attachment, we create many situations through our devotion and our chosen path. These situations may not occur to anyone who has not aligned themselves to a particular center, lineage, teacher and so on, but the more solid you make your relationship, the more solid your

connection becomes and the more you begin to feel the impact of these situations.

If you attend another center, you might be accused of disloyalty, if you listen to another teacher, you might become confused and so on. These things are said with good intentions, you cannot argue with the reasoning behind them, but they also create separation and distance. Western Buddhists are very afraid of getting into something they do not understand and they do not want to become confused. It is hard enough to be a Buddhist, so anything beyond that creates confusion. As a result, we slowly create a situation where, without wanting to, we create many boundaries and territories. In olden times, we had Nyingma, Sakya, Kagyu, Gelug and Bon. Among the Kagyupas are many different lineages, the Nyingmapas have many more, and the Sakya have lineages also. In every situation, every teacher will tell you there is no difference between all these lineages, but you have to understand that Nyingmapas are told to remain Nyingmapas, Kagyupas are told to remain Kagyupas and so on. There is also such a thing as the *rime* or 'non-sectarian movement,' but nobody knows what it is.

When I first came to the west, I was told outright to talk about the Dharma and not about Tibetan culture. At the beginning, I was taken aback because Dharma and Tibetan culture are so intermixed. I thought that request was very, very challenging. But later on, I thought, 'Wonderful, these people are so true, they want to actually practice authentic Dharma and not imitate the Tibetans.' Then came the 90s and 2000s and my opinion about westerners is changing. It is a good thought, but you have to be wary of western culture as well as Tibetan culture. If Buddhism is brought into the west, but then simply mixed up with it, you will only end up with a big stew that includes both western and Tibetan segregations.

The lineages and schools of Tibetan Buddhism are being brought to the west without a clear understanding of how to relate to them. There is tremendous confusion, tremendous fear, and tremendous territoriality.

Sometimes we do not have enough information and sometimes certain people use information to deliberately create separation. That does happen and it is always unfortunate when it does. It is not only here—this has happened in India and it has happened in Tibet. Your love for your lineage and your teacher makes you think they are the beginning and the end of everything. In addition, you are told that guru yoga is the best practice, devotion is integral and a lack of devotion means you have understood nothing,



ing, all of which makes you believe that your sectarian behavior is devotion. Love, attachment, need and desire—and sometimes arrogance and jealousy too—have all brought things to a point where someone like myself finds it very difficult to talk about lineage without being mindful of the fact it should not be understood as a kind of promotion.

Every lineage is going to say the same thing: 'This is the best lineage, this is the source of something important.' If you ask me to speak about Mindrolling, I will have to say, 'This is the supreme lineage. Its founders and masters were unparalleled. This is the real Padmasambhava, the real Buddha. Nothing we do in Buddhism today could actually exist

without this particular lineage.' And this is true. However, it is not true when understood in terms of which lineage is better. You should not ask, 'Should I drop what I am doing and join this lineage?' The problem is all these little *kleshas*, all the discursiveness that comes along with it. Some people worry and say, 'Oh no, I am going to change, but I don't want to change.' 'He is going to change, please don't change!' 'This is a fantastic lineage but please keep to your Kagyu lineage.' There fear is there. People also write to me and say that they feel very inspired by the Mindrolling lineage so should they stop their Kagyu ngondro and start doing the Mindrolling ngondro?

The western mind is a very nice mind, but a very gullible one. It is very innocent, especially for those of you who turn to spirituality. You have a very kind and gentle spirit, because of which there is this naivety, which comes from having good intentions, with not wanting to make mistakes and—something I find most remarkable as a Tibetan—with a willingness to give space for anything to be true. That naivety is gullible because you can become inspired and frustrated very easily. The simple things that teachers talk about inspire you greatly while small events and circumstances depress, frustrate and discourage you very easily. You have to be very mindful of that. If that is not understood, you will be trying to contain the vast world of the Buddhadharma in a mind that is very fragile. Instead of it becoming bigger and bigger and blossoming into a really vast vessel to hold the entirety of the Dharma, it will seek to find emotional comfort in what you are hearing.

We struggle so much where the westernization of Buddhism is happening; we struggle from lack of time, from too many words, from a gullible and innocent mind, which is trying to hold things but which only solidifies them instantly. Instead of the mind becoming vast and being able to hold the diversity of the teachings, that diversity only confuses us. It has become all these solid little pieces that we are trying to put together.



We are taking a very difficult approach if we treat all the different and diverse lineages as pieces about which we have to make sense. To take them as pieces of one jigsaw puzzle is a better way to approach it. Ultimately, all the different things that you relate to within the Buddhadharmas are basically there to nourish your mind. They are meant to encourage you to be mindful. We need to be mindful that our thoughts do not cause harm to others, that they are a source of happiness to others and oneself. The best thing we can do for ourselves is to work at taming our own minds, cultivating mindfulness and awareness of how our mind functions. If you work at these three crucial points, you can learn about the vast world of Buddhadharmas.

The main responsibility of the Mindrolling lineage, and its most remarkable quality, is that it has always worked hard to preserve the very traditional and very pure ways of practicing the Dharma. There have been many

prominent lineages in the history of Tibetan Buddhism, both in number and in magnitude, but Mindrolling lineage has always tended to the opposite. It has kept its numbers very small. There is a theory within the Mindrolling, which come from the instructions of the founder of the lineage and says, 'the main door to the monastery is very small but the back door is big.' We keep this maxim in mind. It is very difficult to get into the lineage and to study it, but once you have entered it, the back door is so big, you can leave at any time. The whole focus of Mindrolling is not expansion or an increase in numbers and power; it is to be a platform for people to reach a very authentic source of learning and practice.

This is why the Mindrolling lineage permeates all lineages. Many practitioners of the Kagyu, Nyingma, Gelug and Sakya come through it. They maintain its traditions and practices, they learn from it and they con-

sider many of its lineage holders their own root teachers—Mindrolling gurus have gone out to teach and many people have come in to study with them—without ever feeling claustrophobic at having associated with the Mindrolling. It is that vision of complete non-sectarianism—of completely ensuring that nothing is said of a divisive nature—that characterizes the Mindrolling lineage.

I hesitate to say anything about the Mindrolling because the moment someone says, 'I love Mindrolling,' it will immediately be misunderstood. The proper understanding of this lineage only comes through understanding Dharma better and benefiting from what you are doing through the Mindrolling.

What scares the Mindrolling lineage the most is people who associate with it as a member, because that would be to immediately create a system. It is a very difficult thing to relate to a lineage in the proper way—it is almost a self-effacing thing—but to retain an authentic connection to the Dharma, we must focus on what teaches Dharma best.

AUDIO RECORDINGS OF THESE TEACHINGS ARE AVAILABLE IN MP3 FORMAT FROM THE OFFICE AT E-VAM INSTITUTE, NY

Order through the office or via PayPal at [www.evam.org](http://www.evam.org)

## MIPHAM'S BEACON OF CERTAINTY October 22-24



Traleq Kyabgon Rinpoche will continue with his teaching on Ju Mipham Rinpoche's seminal work *The Beacon of Certainty*. This is one of the most widely studied and popular works on the Middle Way perspective and is based on the Dzogchen view of emptiness. This is the fourth program in a series of teachings that Rinpoche has conducted on this text and will cover Point Four. This is a wonderful

opportunity to deepen one's understanding of Buddhist philosophy and practice.

**Cost:** \$175 (member discounts apply)

**Venue:** E-Vam Institute, Chatham

Pre-registration and a 50% deposit are required to secure a place in the program.

**For registration contact the E-Vam office on (518) 392-6900 email [office@evam.org](mailto:office@evam.org)**

# Pilgrimage to India

Traleg Kyabgon Rinpoche

At the beginning of this year, I had the inspiration to undertake a short pilgrimage through India. I had not returned to India for over 15 years and I wanted to go on this pilgrimage, not just for my own sake, but also for my deceased father and sister.

I flew out of Melbourne on the February 2<sup>nd</sup> and landed in Netaji Subhash Chandra Bose International Airport, Kolkata. I arrived late at night and had to take a taxi to the hotel I had pre-booked. The hotel, as it turned out, was located at the other side of the Hooghly River, which is where the old quarters of Kolkata are located. The taxi ride from the airport to the hotel reintroduced me to the sights, smells and sounds of India, which I knew so well as a young man. By the time I checked into the hotel it was quite late and the hotel did not resemble the promotional photographs I had seen on the internet! At one point—perhaps during the British Raj rule of India—it may have been a charming hotel but now, although the room was clean enough, the building is hard to describe. I was thinking of staying in Kolkata for a few days, but after venturing out into the streets, the dust, sheer number of people crowding the streets and the harassment one is subjected to, all compelled me to purchase a railway ticket to New Jalpaiguri and make my way to Darjeeling. Since I am no longer living in India, and being a citizen of Australia, I needed to catch a ferry to the other side of the Hooghly river where they had a special ticket office just for foreigners.

From New Jalpaiguri I took a taxi to Darjeeling, which was quite horrid, but finally I arrived in Darjeeling and booked myself into a Tibetan-run hotel called The Belview Hotel.

It was very nice to be back in Darjeeling, having spent all of my formative years there. I was able to rest and recuperate and do a bit of sightseeing. I also had the opportunity to visit the monastery where I had spent several years in the past. Walking on the same paths that my sister and father had walked hundreds of times before brought back many memories. Even though these memories made me miss them more acutely, in a strange sort of way I found them comforting as well.

Having rested well, I ended up staying in Darjeeling a few days longer than planned. I then caught the Toy Train—which runs from Darjeeling to New Jalpaiguri—and from there took a train to Gaya. I shared the sleeper compartment with an Assamese family who

were traveling to Gaya on a Hindu pilgrimage. One of the sons was quite talkative and kept me company during the night's journey. Even though winter was coming to an end by that stage, still the nights can be very chilly. When I arrived in Gaya it was early morning and I had to find a taxi for a short trip to Bodhgaya. When I arrived in Bodhgaya, I was fortunate enough to speak to a rickshaw wala about a hotel, where I ended up staying. It was well-located, being very close to the stupa, very clean and well priced—even though the woman who ran the hotel always had a sour look on her face!

Every day I went to the stupa, making offerings, doing circumambulations and reciting prayers. It was an extraordinarily moving experience. I had seen the stupa only once in



Photo: Stupa at Bodhgaya

my childhood, when I went on a pilgrimage with my father and sister. Unlike the old days—perhaps due to greater prosperity in Asia and the fact that air travel had become more affordable and easier—there were pilgrims from many Asian countries: Chinese, Japanese, Taiwanese, Singaporeans, Bhutanese, Sri Lankans, and of course, Tibetans. There were a large number of people doing prostrations on the stupa grounds. I saw quite a few western men and women doing this practice as well. One evening a puja was held by one of the Nyingma monasteries, where hundreds of monks were gathered, and I was able to join in discretely. It was a

good place to eat again, and one of the rickshaw walas recommended Om Restaurant. However, it turned out there were three Om Restaurants, one that was run by a Tibetan family. However, even the Tibetan restaurants did not serve meat dishes, despite the fact they were all independently run. One of the Indian restaurants did serve Tibetan momos however!

While I was in Bodhgaya, I took a day trip to Nalanda, Gridhakutu (or Vulture Peak), and the Mahakala cave. I left Bodhgaya very early in the morning in a taxi I had reserved at the local Gelugpa monastery. I arrived at Vulture Peak at around 7.00 am but already

iversity, which was very impressive, but unfortunately, the ruins and the various decorative designs are being eroded by wind and rain. The grounds are well kept and there seems to be further archaeological diggings going on nearby, although I did not have the opportunity to find out what they were. Some of the older sections were not accessible to the general public but a security guard allowed me to see some stupas with beautiful engravings carved into them.

By the time I left Nalanda it was about midday and I was in a hurry to get to the six-armed Mahakala cave, as I was told it was not safe to be traveling in the dark. I reached the



*Photos: Buddha at Krishinagar, Stupa at Sarnath*

wonderful experience to be able to do puja with so many monks in front of what is probably the most sacred stupa in the world. Since I am addicted to books, I also ended up making quite a purchase at the local Mahabodhi Society bookstore.

Surrounding the stupa are monasteries from all traditions and Buddhist countries. I spent two days visiting them, making offerings and paying homage. Each building is unique to its tradition. There were monasteries built by the Tibetans, Bhutanese, Japanese, Burmese, Sri Lankans, Chinese, Thai and Vietnamese, to name but a few. When I first arrived there, I enquired about a

there were a number of Thai pilgrims at the top. It was quite a climb, but they had built a very nice paved footpath leading from the taxi stand to the top. At Vulture Peak are several caves where Buddha is said to have meditated, and some remnant building structures that had been monastic compounds were to be seen as well. When I reached the top, I was able to join in with some Thai pilgrims who were guided by monks. Since the monks were chanting the refuge in Pali, I was able to follow their recitations, which I thought was auspicious. After drinking a couple of cups of tea at the base, I hopped back into the taxi and took a short journey to Nalanda Uni-

cave at 3.00 pm after a steep climb to the top. The cave is guarded by Tibetan monks, and there is a small Gelugpa temple near the entrance. The caretaker was very friendly and welcoming and offered me cups of tea.

The cave itself is very awe-inspiring. Even as a child, I remember it having a tremendous effect on me. I felt very fortunate to be inside it again. In the old days, no candles were allowed so it was pitch dark, but these days you are allowed to make butter lamp offerings so you can see the inside of the cave. I was able to spend a bit of time in the cave before returning to Bodhgaya. I returned to Bodhgaya around six o'clock.



*Photo: Nalanda University*

The following day I went to see the place where Buddha had meditated for six years on the bank of the Narajana River. It is quite a short trip in an auto-rickshaw. Even though there are no ancient ruins to be seen, nevertheless, I had the sense that it was a special and sacred place. The surrounding landscape was very beautiful and I am sure it has remained practically unchanged since Buddha's time. The same could be said about the surrounding areas at Vulture Peak.

Even though I would liked to have stayed on in Bodhgaya for a few more days, I only had a limited amount of time so I took a train from Gaya to Varanasi. I arrived in Varanasi in the evening and had to hire a taxi to Sarnath. I was traveling from where the Buddha attained enlightenment to where the Buddha turned the Wheel of the Dharma.

I booked into a guesthouse for one night and the next day moved in with a Jain family who rented rooms out to visitors. The old couple who ran the guesthouse were very accommodating and helpful. They also made delicious vegetarian food. I was again able to visit the stupa everyday to make offerings, perform circumambulations and so forth. While there, I also took the opportunity to visit the Institute of Higher Studies and purchased some Tibetan texts. I also made a day

trip to Varanasi and went to the Ghats on the River Ganges. Even though Sarnath has changed so much since I was there as a young man, Varanasi has not changed at all, except that everything looks older and more decrepit. I spent about ten days there, although it seemed like only half of that. By the time that I left Varanasi, it was beginning to get very warm—from the time I arrived to the time I left, the temperature had risen considerably.

From Varanasi I took a train to Gorakhpur, which is near the Nepalese border. I knew it would not be an easy journey to take, but nevertheless really wanted to see Kushin-

agar, where Buddha passed away. Kushinagar has still not developed very much, which I am sure is a good thing. The lying Buddha at Kushinagar is one of the most amazing Buddha representations you will ever see. I joined in with many other pilgrims in paying homage to the Buddha there. I spent over half an hour inside doing prayers and then walked around the many ruins of monastic compounds to be seen. There is also a very old Buddha statue nearby which I felt very blessed to be able to see after many centuries of its existence. Since so many Buddhist sites have been destroyed, it is very rare to see a carved buddha statue that is not in fragments or has a head or limbs missing. In Kushinagar, I was able to visit the Japanese, Thai, Chinese, Burmese and Tibetan temples and pay homage and make offerings in each one of them. Then I made my way back to Gorakhpur and from there took a train to Delhi.

I had been on the move ever since I left Darjeeling and I needed a few days rest. I arrived in Delhi early in the morning and took a taxi to old Delhi, because I thought I should stay in the Tibetan colony at Majnu Ka Tilla. It was nice to be with Tibetans there. I enjoyed a few days rest and then took a train to Shimlar as I had always wanted to visit there.

The last part of the journey was a Toy Train from Kalka to Shimlar, arriving at about 5.00 in the afternoon. After two days in Shimlar, I made my way to Tso Pema in a taxi. The jour-

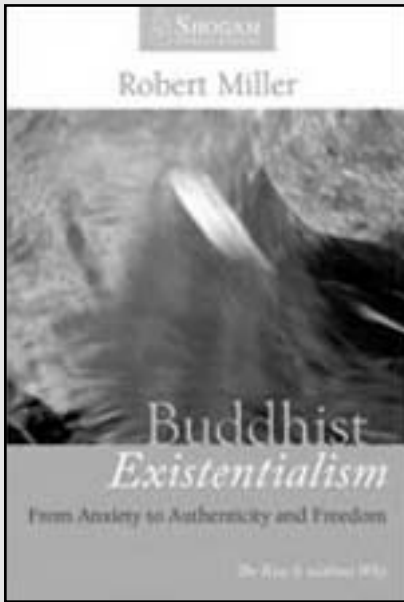


*Photo: Mahakala Cave*



# SHOGAM PUBLICATIONS

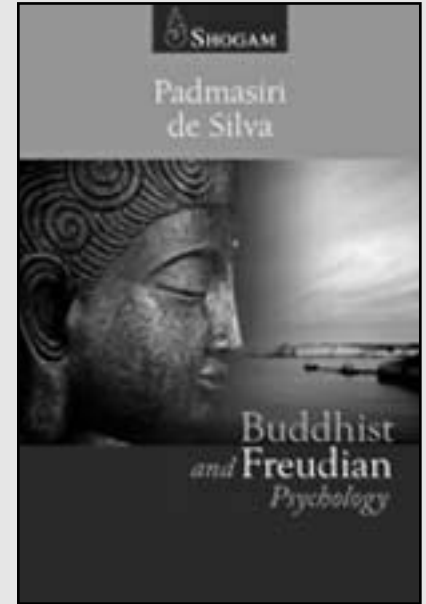
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*Buddhist Existentialism: From Anxiety to Authenticity and Freedom*, by Robert Miller (Paperback original) \$24.90

Robert Miller has taken great interest in synthesizing eastern and western philosophical thought and presents an interesting and intriguing work on the interface between Buddhism and existentialism. In *Buddhist Existentialism*, he says: "In both Buddhism and existentialism, importance is placed on the idea of properly experiencing and acclimatizing to nothingness, learning how to enjoy life from this standpoint, relying on this creative nothingness that we are. In Zen or Buddhist terms, this is to live in and from an awareness of shunyata."

*Buddhist and Freudian Psychology* presents comparative perspectives on the nature of man, mind, motivation, conflict, anxiety and suffering, as well as the therapeutic management of these problems in both the writings of Sigmund Freud and the discourses of the Buddha. The nature of the instinct of sexuality, ego instinct and the death instinct in Freud are compared to parallel concepts in Buddhism, throwing new light on some of the dilemmas of Freudian psychology from a Buddhist perspective.



*Buddhist and Freudian Psychology*, by Padmasiri De Silva (Paperback original) \$28.95

ney was quite pleasant as that area of Himachal Pradesh is very beautiful, mountainous and lush, with many trees. I left Shimlar at about 7.00 am and arrived in Tso Pema at about 4.00 pm. I found a very nice Tibetan-run hotel right by the lake at Tso Pema.

Here there are many monasteries belonging to all the four Tibetan Schools of Buddhism. I had the opportunity to visit all of the monasteries. Lama Wangdol, who has been living in the area for decades, has built a colossal Guru Padmasambhava statue on the side of the mountain overlooking the lake. It has to be seen to be believed. One morning I hired a taxi to the top of the mountain where Guru Padmasambhava's cave is located. As you zig-zag up the mountain, you get a sweeping view of the valley, which is a breathtakingly beautiful site. In order to get to the cave, you have to climb up the hill from the right side. Once you are inside the cave, you can make prostrations, give offerings, recite prayers and even meditate. When you come out, you come out from the other side and eventually end up at the same spot you embarked from to go up

the hill. Suddenly you realize you have done a circumambulation of that sacred hill. I was very happy that I had made the effort to get there as I felt Guru Padmasambhava's presence in the cave. As the cave is quite high up and quite a distance from Tso Pema, even pilgrims often do not make it there.

After being in Tso Pema for several days, I was able to hire a taxi through a Tibetan lady, driven by an ex-army officer, and go to Dharamsala, which was to be my final pilgrimage destination. Again, the taxi ride was very pleasant, and the landscape similar but quite different to the one at Tso Pema, as you drive through many lush valleys and undulating hills. It seemed to have more flora and fauna, and the land appears to be very fertile with many farms dotting the landscape and the valleys are rimmed by snow-capped mountains. Although they may be far in terms of physical distance, to the naked eye they seem so close.

As you get closer to Dharamsala, you climb the mountain and get very high up into them. Dharamsala is a real Tibetan enclave:

the majority of the people living in McLeodganj are Tibetan and of course the Tibetan Government in Exile is also located there. You can even watch Tibetan parliamentary sessions on TV!

Since I did not have many days left, I had to concentrate on securing an audience with His Holiness Karmapa, which I had the good fortune to achieve. One early morning I got a taxi and went to where His Holiness was residing, about forty minutes away at the Gyuto Monastery. His Holiness asked me a few questions, and even though I answered and we had a good conversation, I could not remember what we even discussed. Afterwards, my mind had become blank. The only thing I remember is asking His Holiness to come to Australia and His Holiness said he would, perhaps next year. It was the most spiritually moving experience I have had for a long time. I genuinely felt I was in the presence of a very special and unique being. My pilgrimage had come to an end in such a wonderful way.

# Obituary

## Khenchen Palden Sherab Rinpoche

The world lost a wonderful human being and highly accomplished Buddhist master this year when Khenchen Palden Sherab Rinpoche—one of the great scholars and masters in Nyingmapa Buddhism—passed away peacefully in his sleep. Khenchen Palden Sherab Rinpoche was a very good friend of Traleg Rinpoche who received the news of his passing with great sadness.

Khenchen Palden Sherab Rinpoche (1941-2010) was born in eastern Tibet to a semi-nomadic family. He entered a monastery as a novice at the age of seven, graduated to the Riwoche monastic university at age twelve and trained to become an abbot. He completed his education at age seventeen, just as the Chinese invasion of Tibet reached that area. In 1959, he and his family escaped the immanent communist Chinese takeover and were captured and escaped three times during their journey. Palden Sherab contracted malaria and lost his sister and mother during the escape. He lived for many years in refugee camps in Darjeeling, Sikkim with his father and younger brother.

Khenchen Palden Sherab received full ordination as a Buddhist monk when he was twenty. He was selected by H.H. Dalai Lama, along with other leading Tibetan scholars, to assist in the organization of the education system for Tibetan refugees in India. He was later appointed at Sanskrit University in Varanasi as head professor for the Department of Nyingmapa Studies and was a founding member of the Institute for Tibetan Higher Studies at Sarnath.

Palden Sherab made his first trip to America in 1980 and moved to New York to work closely with H.H. Dudjom Rinpoche, head of the Nyingma lineage, in 1984. In the following year he founded the Dharma Samudra Publishing Company and subsequently published an 11-volume Tibetan edition of

the *termas* of Tsa-sum Lingpa, which he collected from the refugee communities in India, Nepal and Sikkim after the Tibetan diaspora. He founded the Padmasambhava Buddhist Center in 1988 with his brother, Khenpo Tsewang Dongyal Rinpoche, the primary centers of which are in New York City and at Padma Samye Ling in upstate New York.

Khenchen Palden Sherab Rinpoche was one of Traleg Kyabgon Rinpoche's beloved teachers at the Sanskrit University in Varanasi and visited Australia in 1987 and gave teachings that were recently published as

*Turning the Wisdom Wheel of the Nine Golden Chariots* (translated by Traleg Rinpoche). Palden Sherab Rinpoche was an expert on the life and works of Mipham Namgyal and held all the sacred transmissions of Mipham's works. He was also regarded as one of the greatest exponents of the *Guhyagarbha Tantra*.

Khenchen Palden Sherab Rinpoche was a gentle, kind and unbelievably compassionate person and he spoke on Dharma with absolute authority. His saintliness was obvious to all who knew him. He passed away on 19 June 2010. He will be greatly missed.



# SPECIAL EVENTS

## The Tibetan Yogas of Dream and Sleep Geshe Tenzin Wangyal Rinpoche

1455 Lexington Avenue # 2A  
New York (@ 94th Street)  
Wednesday Sep 29, September  
7.00-9.00 pm  
\$25.00



Geshe Tenzin Wangyal Rinpoche is founder and spiritual director of Ligmincha Institute and an acclaimed author. He is a master of the Dzogchen meditative tradition and studied Dzogchen with masters from both Bon and Buddhist schools. Fluent in English, Rinpoche is one of the few masters of the Bon Dzogchen tradition presently living in the West and an accomplished scholar in the Bon Buddhist textual traditions. He completed a rigorous 11-year course of traditional studies at the Bonpo Monastic Center (Menri Monastery) in India and received his Geshe degree there.

E-Vam Institute will be hosting Geshe Tenzin Wangyal Rinpoche to teach on the Tibetan Yogas of Dream and Sleep. Tibetan yogis developed spiritual practices that employ both dream and sleep as a spiritual path so

that dream becomes a meeting place where life meets death, the past meets the future, the personal meets the impersonal and practitioners can meet with dakinis, teachers and guardians. In its complete form, the practice of dream yoga spans every waking and sleeping moment. Ultimately, dream practice gives way to a pure experience of the natural state of mind—the inseparability of emptiness and luminosity that is the basis of mind and everything that exists.

Tenzin Rinpoche's dedicated efforts to preserve the Bon Buddhist tradition and teach Bon as an authentic, living tradition to Western students has resulted in a number of publications. These include *The Tibetan Yogas of Dream and Sleep*; *Healing with Form, Energy, and Light*; *Wonders of the Natural Mind*; and *Tibetan Sound Healing*.

## LU JONG Indo-Tibetan Yoga and Meditation

Felicity Lodro

### Strengthening Body and Mind

1455 Lexington Avenue, #2A  
New York (@94th Street)  
Saturday and Sunday 18-19  
10.00am-12.00 & 2.0-4.00pm

### Focusing Body and Mind

171 Water Street  
Chatham, NY  
Saturday and Sunday 25-26  
10.00am-12.00 & 2.0-4.00pm

*Lu Jong* is the Tibetan term for 'physical training.' Traleg Kyabgon Rinpoche and Felicity Lodro have developed a unique and invigorating program combining traditional hatha yoga asanas and pranayama with aspects of Tibetan yoga. This program is specifically designed to support our meditation practice.



The Western separation of body and mind is not helpful for meditation practice and has only served to lead meditators away from an integrated approach to spirituality. In Tibet, Buddhist practice involves physical movement and full sensory engagement. Indo-Tibetan yoga is designed to reinvigorate a sitting practice that may have become stale and static. Its focus is to energize the body and relax the mind.

Felicity Lodro is resident teacher of Traleg Rinpoche's centre *Yeshe Nyima: Indo-Tibetan Yoga and Meditation Centre* in Sydney, Australia. Felicity has been studying Buddhism under Traleg Rinpoche's guidance for many years and has done a number of long meditation retreats. She received her qualifications from the International Yoga Teachers Association in 1986 and has been teaching yoga for over 25 years. Felicity also has a degree in empirical psychology.



## VISITING GROUPS

E-Vam Institute hosted a number of visiting groups this year for practice and study weekends. In May, we had Lisa Romero teaching on *The Inner Path and Anthroposophy*. The villages of Chatham, Ghent and Hawthorn Valley have had a strong anthroposophical focus for many years, with a well-established Waldorf school nearby and many followers of Rudolf Steiner living in the area. Lisa Romero's courses explore the inner path and birth of the higher self from the Rudolf Steiner perspective. Lisa Romero has been a practicing homeopath for over twenty years and has applied an anthroposophical approach to her practice for the past fifteen years. She teaches anthroposophical health and healing throughout Australia and Asia and recently in the United States. Lisa offered three separate weekend courses at E-Vam Institute, which were well-attended by many people interested in the anthroposophical approach. Lisa intends to make her courses an annual event at E-Vam.

In June, we hosted members from Dr Reggie Ray's Dharma Ocean sangha for a group practice weekend. A group of Vajrayana students from New York City met at E-Vam to do their ngondro and feast practice, as well as the regular meditation and body work as taught by Reggie Ray. The group enjoyed the opportunity to escape the speed of city life to practice together and enjoy each other's company in a Dharma environment.

In August, a group of Khenpo Tsultrim Gyamtso Rinpoche's students came together to work with his teachings on Hevajra, as translated by Elizabeth Callahan. These students came from America, Canada and as far away as Europe. This is the first time they have been able to meet together in this way and have expressed a strong aspiration to do so again as their meeting was such a great success. It was very heartening to see seasoned practitioners working together in such a harmonious and joyous way.

## KARMA AND REBIRTH

### *Traleq Rinpoche's upcoming book*

Traleq Kyabgon Rinpoche is currently writing a book on the subject of karma and rebirth. Acharya Samuel Bercholz requested that Rinpoche write this text because there is currently no comprehensive book on the topic. Rinpoche has been working on the book throughout the year, between his numerous teaching engagements in Australia and New Zealand, and it is scheduled for release in 2011 through Shambhala Publications.



## SUNDAY MEDITATION IN NYC

E-Vam Institute was able to conduct a regular meditation group in New York City this year. Sherab Gyaltzen led the practice sessions, which followed the Lojong teachings in Traleg Kyabgon Rinpoche's book *The Practice of Lojong: Cultivating Compassion through Training the Mind*. Each practice session included contemplations on the preliminaries, ultimate reality, and love and compassion and then moved on to reflections on the pith instructions. The program was held in four week blocks with a two-week break in between and was greatly appreciated by everyone who attended.

## YOGA CLASS

This year we said goodbye to our long-standing yoga teacher, Melinda Pizzano, who finished teaching yoga to have a baby. She and husband TJ Macchiaroli were married in October 2009 and are delighted to be now starting their family. Melinda taught Yin Yoga at E-Vam for over two years and it was a sad day for all her students when she finished her classes with us.

Our new yoga teacher, Christine Eaton, teaches Kundalini Yoga. Christine has been practicing various yogas for 16 years and became a Certified Kundalini Yoga Instructor in 2000. She has taught yoga throughout the United States and loves to introduce new practitioners to the beauty and wisdom of Kundalini Yoga. Christine lives in the local area with her husband and three children.

## CHATHAM PROGRAMS

E-Vam conducts regular programs throughout the year that concentrate on practice and study. The practice-orientated programs have focused on lojong practice on Saturday mornings and shamatha meditation on Wednesday evening.

The study programs have included various transcripts of Traleg Rinpoche's teachings on Sunday mornings and a beginner's class on Thursday evenings, which is very slowly and thoroughly working through Rinpoche's book *The Essence of Buddhism*. All but the mid-week meditation classes are conducted in four-week blocks. The Institute also holds daily puja practices morning and evening—Tara and Chenresig—which are open to local participation.

The attendance to all of these programs has grown steadily throughout the year. Most participants live in the local area and many are new to Buddhism. We also have the occasional participants travelling up from New York City, and frequently host people for private practice retreats for up to a month in duration.

## NEWS FROM E-VAM BUDDHIST INSTITUTE MELBOURNE

Traleq Rinpoche has conducted a number of courses in Melbourne on Karma and Rebirth, which has been one of Rinpoche's main themes this year as he works on his book by that title for Shambhala Publications. Rinpoche has also been emphasizing the theme of Integrated Buddhism, which presents traditional Tibetan Buddhist practices that incorporate the mind, body, senses and voice to elevate, stabilize and awaken the mind.

E-Vam Buddhist Institute focus on the under 35s age group has continued throughout the year, with their regular Vajrasattva Puja Practice on the first Saturday of each month and the E-Vam Shedra Study Group for under-35s, taught by Traleg Kyabgon Rinpoche on Saturday afternoons (except for the first Saturday of the month). Rinpoche intends to teach on all the classic Buddhist texts, starting with Mipham Rinpoche's

*Gateway to Knowledge*. Studies will include abhidharma, madhyamaka and yogacara. The course requires a commitment of four years of study with an option to continue for an extra four years. Students are expected to attend classes regularly, complete assigned homework on a weekly basis and expand their Dharma vocabulary in English, Sanskrit and Tibetan.

Garrie O'Toole is teaching on *The Practice of Compassion* on thursday nights in September and October. Based on the *Seven Points of Mind Training*, a 12<sup>th</sup> century text written by Chekawa Yeshe Dorje, participants are introduced to the practice of *tonglen* meditation and the daily practice of mind training slogans that make up this important text.

Ruth Gamble is teaching on *The Early Karmapas' Lives and Insights as told through their Poetry* in early October. The early Karmapas

were all yogis, teachers, travelers, artists and poets and their struggles, triumphs, insights and advice are contained in their very personal poetry. This course will trace their lives through their poems and reflect on the insights their poetry contains.

Dr Peter Friedlander is teaching on *Buddhist Pilgrims and Pilgrimage* on thursday evenings in October and November. This program looks at pilgrimage in Buddhism and pilgrims' accounts of India and considers the development of pilgrimage in India to the sacred sites associated with the Buddha and the role of pilgrimage in the spiritual life of Buddhism. It looks at the travel accounts of famous pilgrims, such as Xuanzang (602-644) and concludes by examining the issue of how Buddhists see India and how India sees Buddhists.

## NEWS FROM YESHE NYIMA: INDO-TIBETAN YOGA AND MEDITATION CENTRE, SYDNEY

We welcomed our spiritual director Traleg Rinpoche back to Yeshe Nyima for Term Two in July. Rinpoche gave profound and inspiring teachings on Karma and Rebirth. Rinpoche's teachings challenged the relationship many people have developed around the notions of karma and rebirth. The course was extremely well-attended and the participants were visibly moved and deeply appreciative of Rinpoche's teachings.

In Term Two we also welcomed Dr David Templeman to Yeshe Nyima for the first time. His talk 'The Crystal Mirror: The Challenge of Even-Handedness' on Thukan Lozang Chokkyi Nyima's *The Crystal Mirror of Religious Beliefs* was tremendously interesting and thought provoking for everyone who attended.

Ruth Gamble, from the Australian National University (ANU), also gave a weekend course on *The Poetry of the Early Karmapas*.

The poetry was breath-taking and Ruth's ability to explain the historical context within which these poems were written provided the audience with deeper insights into their meaning.

Felicity Lodro also gave regular courses on Lu Jong: Indo-Tibetan Yoga and Meditation and conducted a regular study group on Traleg Rinpoche's teachings on *Happiness* on one sunday a month.

### HIGHLIGHTS FOR TERM THREE

*The Meaning and Practice of Ritualism in Tibetan Buddhism*

by Professor Geoffrey Samuel

October 9-10, 2010

*A Weekend of Lu Jong in the Blue Mountains*

by Felicity Lodro

October 30-31, 2010

### SPECIAL EVENT: INTEGRAL BUDDHISM RETREAT

Traleq Kyabgon Rinpoche IX

Traditional Tibetan Buddhist practices incorporate mind, body, senses and voice to elevate, stabilize and awaken the mind. Nestled in the picturesque Blue Mountains, Rinpoche will give daily teachings on Buddhist philosophy and psychology at this live-in retreat. Each day will include meditation, Indo-Tibetan Yoga, pranayama and puja practices.

WHEN: December 11-17, 2010

WHERE: Blackheath, NSW

Bookings essential

## RINPOCHE'S 2010 US SCHEDULE

Oct 1-3	<b>Karma and Rebirth</b>	Chicago Karma Thegsum Choling
Oct 8-10	<b>Dharma and Psychology</b>	KTD, Woodstock, NY
Oct 11-15	<b>The Role of Contemplative Practice in Transforming Society</b>	Asilomar Conference Grounds, CA
Oct 22-24	<b>Mipham's Beacon of Certainty</b>	E-Vam Institute, Chatham, NY
Oct 29-30	<b>Continuity in Action in Buddhism</b>	E-Vam, Manhattan, NY
Nov 5-7	<b>Karma and Rebirth: Everything is in Relationship</b>	Shambhala, Philadelphia
Nov 12-14	<b>Karma and Rebirth</b>	Shambhala, New York
Nov 17	<b>Talk About Nothing with Ken Burns</b>	Rubin Museum of Art, NY
Nov 19-21	<b>Karma, Rebirth and Identity</b>	E-Vam Institute, Chatham, NY

## E-VAM INSTITUTE CHATHAM WEEKLY SCHEDULE

Monday	6.00-7.30pm	<b>Kundalini Yoga</b>	Christine Eaton
Wednesday	6.00-7.00pm	<b>Tranquility Meditation</b>	Sherab Gyaltzen
Thursday	6.30-7.30pm	<b>Beginner's Study Group</b>	Dee Collings
Saturday	11.00-12.30pm	<b>Mind at Ease Meditation</b>	Sherab Gyaltzen
Sunday	10.00-12.00pm	<b>Study Group</b>	Dee Collings
Daily	7.00-8.00am	<b>Tara Puja</b>	
	6.00-7.00pm	<b>Chenresig Puja</b>	

## MEMBERSHIP

Membership at E-Vam entitles you to a discount on courses, books, DVDs and audio material and it is also a great way to support the ninth Traleg Kyabgon Rinpoche's Dharma activities and vision in the US.

Sustaining Membership:	\$1,200 per year (or \$100 per month)	20% discount
Full membership:	\$420 per year (\$35 per month)	10% discount
Family membership:	\$600 per year (\$50 per month)	10% discount
Associative membership:	\$180 per year (\$15 per month)	5% discount