

THE WHEEL OF TIMES

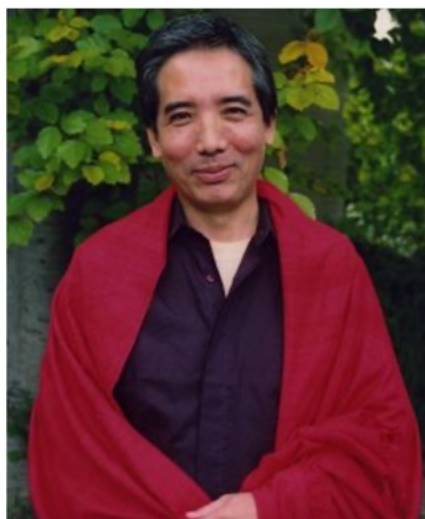
OFFICIAL NEWSLETTER OF TRALEG KYABGON RINPOCHE'S CENTRE – E-VAM INSTITUTE

KARMA AND REBIRTH TRALEG KYABGON RINPOCHE IX

What constitutes a good human being? Is it doing the right thing, obeying rules, being moral, acting according to moral commandments? From a Buddhist perspective rules of morality do not guarantee one will prosper and become a better person.

It is in that light that I want to talk about karma and rebirth. From a Buddhist perspective karmic theory is non-theistic, so there is no external authority such as a creator God keeping track of our behaviours and actions. There is nothing wrong with belief in a creator, God, gods and goddesses, but it is not a requirement within the principles of karma and rebirth in Buddhism. People who believe in a God, Gods or Goddesses have been inspired to do good works and do good and wonderful things. A person's ethical inspiration may come from such a source.

In Buddhism, belief in karma or karmic theory gives an alternative perspective on how we can ground our morality, morals or ethical values, from another kind of foundation other than the theistic one. Non-theistic or atheistic values can also ground cooperative values, such qualities as the ability to work together, to care for others, to avoid killing, and seeking not to harm others and so on.



To put it simply, it is not for me to say that believing in God and saying that moral values issue from a belief in God, or that the moral and ethical values have to be founded on some firm secular foundation. In a nutshell, Buddhist notion of karma is independent of theism.

Karmic theory relates to human nature and the human condition. So the ethical foundation of the theory of karma and rebirth is thus grounded in understanding our own nature and based on that idea, how we should interact with each other. Firstly, it can be said that we have the ability and capacity to be kind and loving towards ourselves and extend that care to others. We have the capacity to seek to avoid causing harm, and potentially to be of assistance to others. As we have these capacities, then, we can strive to be more ethical because of the kind of beings we are.

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Secondly, because we are this kind of being with such capacities, it is incumbent upon us to seek to behave in a certain fashion. That is to behave in a way that reduces harm and is beneficial to both ourselves and others. Such behaviours cannot be fully pre-prescribed as they depend on the situation and circumstances we find ourselves in.

We build such behavioural insights and skills by building on our capacity to generate love and compassion for ourselves and others. This can be done through reflecting upon and becoming aware of our intentions, becoming more aware of our strengths and weaknesses. In this way our current condition can be addressed, and we can work towards self improvement.

So Buddhism does not say, in terms of karma, that you have to do certain types of behaviours as if it were a commandment, set in stone, or because it is expected of you. Rather, we may seek to behave in a certain way due to considerations and reflections in terms of what sort of being I am, what sort of being I wish to be, and how I wish to respond to and affect others and my immediate environment.

We can look into ourselves and see what motivates and drives us: what do I spend much of my time thinking about, how do I often feel, what are my feelings and desires, what are my ambitions? When we look into all of these things, what propels us to act in certain ways, we have an opportunity to reflect. We can both look at how to fulfil our ambitions and how to manage them. This is seen as important from a Buddhist perspective.

So ethics and morality is intimately tied up with one's own sense of self-hood, one's own sense of self-identity. That is why in Buddhism when we are behaving ethically we are being true to ourselves, when we are behaving unethically we are being untrue to ourselves. In other words, when we are being true to ourselves we are creating good karma. When we are being untrue to ourselves we are creating negative karma. It is not only that when we are cheating, lying, and scheming, and pulling the wool over other people's eyes that we create negative impressions within our own mind. The idea of self-deception generally, this self-deception is recognised as the root of our moral corruption.

Our moral corruption doesn't have anything to do with sin. It is not our sinful nature which propels or compels us to engage in certain forms of actions. The corruption lies in the fact that we are deceiving ourselves.

If we see that we are doing something that is good for oneself, but is not good for someone else, if we are open to seeing this in ourselves, in how we operate, how imbedded such behaviour is within our nature, we can begin to adopt a different approach. "If I am to improve as a person, if I am to lead a more fulfilling life then there must be another way, doing this type of behaviour is not a beneficial thing. It is a self-defeating task." We can enact real change through such honest reflection and self assessment. ■

Our nature as a human being is very elastic. We can look at the different elements that come together to create the human condition, look at how the different elements function and intersect. In this way we can see more clearly the effects we are having on our environment and on others, how we are interacting. How are we impacting others, and what kind of karma is being generated or created in the process. In other words, what kind of imprints and impressions are we leaving within our psyche.

How we interact with others, when we have certain experiences, these experiences leave imprints. It is not the case that we have experiences and the experiences just fade away completely.

They still linger on but you might call it in an "unconscious state." Karma, or karmic impressions (conscious or unconscious) are created from bestowing meaning to what we experience and see. The meanings and interpretations we prescribe to a thing, a thought or an experience creates an imprint and a belief and an attitude. The meaning we have adopted can become deeply embedded in our consciousness and over time attributed to more and more situations and circumstances. Our attitudes and responsivenesses, aversions and desires build overtime, and they shape our actions and impulses. There are a series of meanings attributed to our experiences. Karma is created from that.

As I said we create karma because our experiences are interpreted and given meaning. They mean something to us, everything we see means something to us. Because they mean something to us our thoughts and emotions get aroused, our feelings get aroused and then karma imprints and tendencies are created. These creations, we can see first of all as creating our emotional selfhood. Based on that, whatever we see we give meaning to in relation to ourselves. By giving certain types of meaning to what we experience we get affected in particular ways by what we experience. So that is an aspect of our nature as human beings. Giving meaning to our experiences is not taboo by the way. It provides us with the potential for a rich tapestry of experience and potential for many realisations.



This is a really interesting idea and important to look at. When it comes to how we interpret and experience things, from a Buddhist perspective we both objectify what we experience, and take it personally, subjectively. Sometimes we take things too personally and can lose perspective; other times we can be too objective and not recognise the perspective that we are attributing to the so called objective experience.

So we are seeing everything in a dualistic fashion, subject and object, perceiver and perceived, but are not recognising the impact of the perceiver on the experience, and not seeing that we experience everything in a very biased fashion. When we objectify things we are not seeing the object in a clear light, we are still part of the projection.

When we see ourselves as separate from others, in an objective manner, we are actually subjectively seeing others as an “other”, as separate from our sense of self. Karma is created in this way. By seeing others objectively, is a subjective version based on one's own personhood. At the same time, we are projecting all kinds of things on to the situation and circumstances in terms of what we are

experiencing. So we attribute all kinds of qualities, attitudes and things of that kind to what we are experiencing.

So karma works in that way, in interrelationship settings. Karma is created by individuals in an interpersonal setting. So there is the personal dimension and also the interpersonal dimension attached to the whole idea of karma. This relates to the symbolism involved in how we represent others and how we represent the world to ourselves. In terms of what we experience about the world and about others is representational, symbolic, and that's how we create karma. That is why it is so different from individual to individual. We can have common experiences but at the same time in that common experience each individual comes away with a unique experience. So a group of people could be placed in the same environment and share one particular kind of experience but each individual comes away having a different kind of experience due to symbolic representation of what actually had occurred.

As human beings we are prone to rely on our concepts, ideas, even more so than our senses.

It is not enough just to see, hear, smell or taste something, we have to know what it means, how to interpret it. It can start off in a very basic level of saying, oh this smells good or this smells foul, or this is so beautiful, wonderful, this is so repulsive or whatever. From that we start symbolizing what we experience. And of course the symbols get more and more complicated as abstractions become more refined as we go along, and over time. Generally we are not just simply content to smell something, taste something or whatever. By experiencing, we are creating an opening for a new karma to be created, we are going to be creating a new karma, an impression in our consciousness that impacts how we experience and react to things now and into the future.

The idea of perception and reality being different is a fairly commonly held belief, but from a Buddhist perspective to really contemplate and observe the impact experiences have on our sense of self, our selfhood is very important.

Buddha said, not everything that we do is karmically significant and not everything that we experience is necessarily due to what we have done in the past.




"NYIMA TASHI"
KAGYU BUDDHIST CENTRE

We wish to express our heartfelt gratitude for your support in bringing the Temple project here in Aotearoa, Auckland, New Zealand to life.

Thank you for your dedication to the Dharma in so many ways—through donations, volunteering, engaging with the teachings, and through your prayers, study, and practice.

Your continued financial support is essential to the success of Traleg Rinpoche's Temple project.

If you feel inspired by Rinpoche's life of service, please consider making a donation via the link below—all contributions are deeply appreciated.

Nyima Tashi Website: <https://www.nyima-tashi.org.nz>
Go Fund Me Link: <https://gofund.me/f5e17a0cb>

We experience many things which may have nothing to do with our karmic history. Buddhism at the minimum it is able to provide a kind of vision of an ethical life which is rich and comprehensive and practical. So much of what Buddha had to say about karma has to do with this life, our current life. In other words there's room for possibility in this life.

Self cognition is an important concept in karmic theory. Gampopa talks about it in the text know in English as the Jewel Ornament of Liberation. Morality or ethics has to come from within, real moral ethical values has to issue from within. Karmic theory encourages that. Moral values are not instilled from without, it has to come from within, and that is what has to be encouraged and that is what Buddhism says, for oneself and for others.

In Buddhism, when some one is suffering we do not think, "it is your fault, it's your karma and you suffering is the fruits of seeds you have planted." That is not the karmic view, you know - you do something and then you suffer so that means you deserved it, you deserved it and you had it coming. That is totally a non-Buddhist view.

Buddhism does not believe in an independent agent. Since we do not believe in an independent agent there is no independent moral agent to speak of. Therefore we are not acting out with full consciousness, otherwise that individual would be an enlightened being, in other words a Buddha. We act in certain ways out of ignorance. That is, not fully recognising the consequences of our actions upon ourselves or others. So when we do something out of ignorance then we are not so responsible for our actions. This is contrasted to when one knows full well what one is doing, when the action is totally deliberate. Sometimes people have a secret agenda. That is a separate matter. Most of the time it is not the case that ones actions are deliberately harmful to oneself and others.

Though of course if you've got a secret agenda and you carry those actions out then of course you have to bear the full force of the karmic consequence that would follow from having engaged in those actions. But if you did things in ignorance, of course you will suffer from the impressions created in the mind, but not in

the same way, as it is said in the teachings. So unintentional karmic actions are also mentioned in that way. For example, you are driving a car let's say, and hit a deer on the road and the deer subsequently dies. According to Buddhism, karmically you are less responsible for that action than if you were deer hunting with full intent to kill. Then the karmic load is more as the impression in the mind is deeper and more influential to whom one becomes.

And then the interconnectedness of it, sharing the karmic burden. So there is more than one person doing the same act and the karma is shared. In this way karmic theory is very sophisticated.

Leaving deep karmic imprints can nevertheless be an experience that can be worthwhile. Karmic imprints are not permanent, and our relationship with our triggers and imprints can change and transform. We can build insight into what motivates us.

These days as we know, we are always talking about what is the right thing to do. I think it is better to think about what is the wholesome thing to do, what is the beneficial thing to do for oneself and others. And to build more understanding into what is non-beneficial.

Excerpts from a teaching given in 2010 in New York, this is the first talk in a three talk series.



News From E-Vam Institute, Australia



2026 began against the backdrop of a dangerous summer, with Maitripa Centre, the venue for the 43rd Buddhist Summer School, threatened by encroaching bushfires. With a wise last-minute adjustment, the entire program was moved online — and Summer School continued!

We were fortunate to have a stellar line-up of teachers and topics from a range of Buddhist traditions. Dungse Jampal Norbu taught on Bodhicitta and Dynamic Engagement; Ekai Korematsu Roshi taught on Master Dōgen's *The Mind Cannot Be Held Onto*; Venerable Thich Linh Tan offered practical advice on *Practising Buddhism in This World*; and E-Vam's Dechen Davies taught on *Meditation in Everyday Life*.

Dr John Powers and Venerable Dr Karma Lekshe Tsomo held a wonderful discussion on philosophy and direct experience, while Summer School favourite Sam Bercholz taught on *Conquering the Four Maras*. Also, Venerable Dr Juwei explored *Buddhism and AI*, and Teishin Shona Innes taught beautifully on *Zen Mind, Beginner's Mind*.

Thank you to all the teachers for moving gracefully to the online format, and to all the participants who spent the weekend in front of a screen instead of at the beautiful Maitripa Centre. We are also especially grateful to the volunteer staff, who efficiently accommodated the entire shift in production.

E-Vam's regular program began with a beautiful Chenrezig Puja and community gathering to usher in Losar, the New Year of the Fire Horse. Our fiery red horse posters promoting the event included Traleg Rinpoche's wise and compassionate aspiration prayer - helpful for the year ahead:

"May what I am about to do have beneficial results. May it give me the power to be of real benefit to others. May it help me overcome my defilements and delusions. May it clear away the obstacles on the path."

Our weekly Wednesday night meditation sessions have continued with healthy in-person and online gatherings of newcomers and dedicated regulars. These six-week blocks include meditation instruction, discussion on practice, and occasionally, our popular homemade chai. Delicious!

The monthly Under 35 Urban Retreats have also continued, presenting Traleg Rinpoche's integrated approach to practice: Tibetan Pranayama meditation on *The Four Preliminaries*, Shamatha, audio teachings by Traleg Rinpoche, Chenrezig Puja, and a hearty vegan lunch. It has been great to see people returning to deepen their practice in this unique and supportive community.

People of all ages attended the Easter Retreat at Maitripa Centre, joining in mindfulness practice, karma yoga, Tibetan yoga, and puja practices. We were especially fortunate to listen to Traleg Rinpoche's audio teachings on Tibetan Buddhist Philosophy and Practice ranging from sutra to tantra. At the heart of the teachings, Rinpoche reminds us of the importance of Bodhicitta:

“...love and compassion, bodhicitta, if practised properly, can deal with any kind of circumstances and situations. So suffering and pain are not more powerful than love and compassion — that's the thing. Wisdom can overcome ignorance; but ignorance cannot overcome wisdom. So similarly, love and compassion can overcome suffering, but suffering cannot overcome love and compassion.”

Special thank you to Traleg Khandro, who further brought the teachings to life by facilitating meaningful and dynamic discussions.

The Meditation & Teachings Series at E-Vam gave participants a retreat-like day of meditation, reflection, and teachings by Traleg Kyabgon Rinpoche IX. Participants listened to *How to Live a Fulfilling Life: A Buddhist Perspective*, wherein Rinpoche explores how a truly fulfilling life arises through developing a deeper understanding of key areas of our lives. In contrast to the confinement of our limited egoic perspective, Rinpoche invites us to have conviction in developing a bigger vision for our lives, cultivating a more authentic relationship with our thoughts and self-image, relating more compassionately with others, and refining our understanding of reality itself.

“If we make the effort to understand non-duality and the nature of reality, we will experience tremendous change: in how we see others, express our emotions, and conceptualize and experience ourselves, others, and the world.”

We are also currently studying *The Way of the Bodhisattva* with Do Tulku Rinpoche in his yearly teachings for E-Vam. This year we have begun the chapter on Patience, where Rinpoche once again brings to life the subtle and profound nuances of Śāntideva's great teaching in a way that is directly relevant to our everyday lives.

“So come what may, I'll not upset My cheerful happiness of mind. Dejection never brings me what I want; My virtue will be warped and marred by it. If there's a remedy when trouble strikes, What reason is there for dejection? And if there is no help for it, What use is there in being glum?”

As a special mention, E-Vam Institute joyfully congratulates Jikishoan Zen Buddhist Community's Teishin Shona Innes on her inauguration as Assistant Teacher. Teishin was originally a student of Traleg Rinpoche, and is a long term friend of the centre. It was wonderful to represent E-Vam Institute at her ceremony especially as the occasion also marked Jikishoan's 27th year in Australia. We warmly congratulate Venerable Ekai Korematsu Roshi, Teishin Shona Innes, and the Jikishoan community on this achievement.

On behalf of E-Vam Institute and Community, thank you to all the distinguished teachers, volunteers, participants, and friends who have helped make the first half of 2026 such an enriching time. We are very fortunate to have this opportunity to study and practice the Dharma, and look forward to more in this fiery Fire Horse year ahead!

Mark Dawson



News From E-Vam Institute, USA



Group Photo May 2026 Retreat, on E-Vam's land in Crestone Colorado

Report on E-Vam's wonderful May 2026 Crestone Colorado Retreat with Khenpo Lobzang Tenzin

This May of 2026, E-Vam USA was able to make a long-awaited return to Vajra Vidya in Crestone, CO for a week-long retreat led by Khenpo Lobzang Tenzin, a treasured student of Khenchen Thrangu Rinpoche. E-Vam has had multiple retreats at Vajra Vidya in past years, but the pandemic changed momentum, so we were thrilled and encouraged to feel that momentum return – this time palpably stronger. Perhaps the authentic practice and teachings had a wider reverberation, as the longest drought since the 1800's was alleviated on the first days, followed by beautiful weather, melodious birds and blooming flowers.

The retreat was attended by over 25 people from the E-Vam sangha and other sanghas drawn by Khenpo-la's authenticity, kindness and intelligence, plus his accessible and clear approach to teaching. The topic was Mahamudra, with an emphasis on Khenpo Gangshar's teachings of "Naturally Liberating Whatever You Meet," and ornamented by the third Karmapa Rangjung Dorje's "Aspiration of the Mahāmudrā of Definitive Meaning" and Jigten Sumgön's "Song of Realization of Five-Fold Mahamudra."

We were given the lungs of all three texts, which Khenpo-la said, based on his personal experiences, really opens one up to deep understanding. We were also given a "bonus" lung of Gampopa's Precious Garland, of which we were given small booklets with the encouragement to read passages regularly as it holds answers to just about anything one might be confused about!

Khenpo Lobzang's daily hour-long meditation sessions and twice-daily teaching sessions were complemented by daily afternoon sessions led by Lama Jinpa (Aaron). These lively, interactive sessions deepened understanding of the teachings (along with his preparation class given in the weeks prior to the retreat) as well as imparted details of mudras and visualizations for the sadhana practices, which Lama Jinpa skilfully led.

Several special events occurred! Three retreatants took refuge vows: Michelle, Greg and Jamie. Elisha commented that "As someone who formally took refuge last year, I appreciated the discussion of refuge [on the retreat]. Developing confidence in our dharma as refuge, and seeing those with bodhicitta as sangha really opened those concepts up to me."



Blessing the E-Vam Colorado land

On Guru day, we performed the Traleg Rinpoche Guru Yoga Tsog, a spectacular tsok array arranged by Vajra Vidya staff, including Jampa-la and the wonderful chef, Traleg Khandro joined us for the tsok via video link, as set up by the amazingly helpful Karma Chöying – the main caretaker of Vajra Vidya, without whom this retreat would not have run.

On Thursday we made an afternoon mini-pilgrimage to Traleg Rinpoche’s land in Crestone, and Khenpo Lobsang performed blessings. As the Padmasambhava stupa had been recently relocated and consecrated, and is now within walking distance from the land, many tramped across the fields to circumambulate. Many retreatants also drove to visit other stupas in the area, including an evening visit to the Sixteenth Karmapa’s and Khenpo Kathar Rinpoche’s stupas, where we were treated to a brilliant, dynamic sunset, despite heavy rain on the journeys up and down. The final evening, Lama Jinpa and Jampa-la led a chöd practice, that brought tears to many eyes, with powerful and beautiful songs of compassion.



Teaching in the Vajra Vidya Gompa, Crestone

Overall, the Khenpo Ganghar’s Mahamudra teachings gave us practical advice about working with our emotional reactions to an unpredictable world. Although such kleshas obscure luminosity, one need not turn our backs on our feelings, but can rest with a negative mind, observing our awareness. Even post-retreat, I suspect many of us have found ourselves finding quiet moments in our busy lives to look at the mind. Elisha commented that “Seeing that confidence and stability within myself has been a big change in my practice and in my life.”

Khenpo-la encouraged us to continue to read Rangjung Dorje’s Mahamudra Aspiration daily and emphasized the importance of protector Mahakala. Lama Jinpa reminded us of what his teacher, Khenpo Kathar Rinpoche had said about Khenpo Gangshar’s teachings: “Don’t put them on a shelf!” May all of us attendees give the best expression of gratitude to Khenpo Lobzang, Lama Jinpa, the Vajra Vidya staff and Traleg Khandro who put so much heart into organizing the retreat - by engaging in these practices for the benefit of all!

Julie Brefczynski-Lewis

E-VAM USA ONLINE TEACHING PROGRAM JULY - NOVEMBER 2026



JULY

Talking About Karma: Lightening the Karmic Load through Meditation and Contemplation

With Traleg Khandro (Felicity)

Time: 7.00-8.30pm Eastern (New York) time for 5 sessions

Dates: Tuesdays 7, 14, 21, 28 July, 4 August

Carrying the weight of one's karma can be arduous, and exhausting. But what is it we are carrying? If we are carrying shame, in Buddhism this is seen as one of the 8 virtues. If we carry regret, this is also seen as a quality that indicates one's concern for others and a desire not to harm. Much of what we are carrying is not the results of bad actions, but an unwillingness to allow the past to become the past.

In this course Khandro will give commentary on Traleg Kyabgon Rinpoche IX's teachings on reducing our karmic weight through meditation and developing a deeper understanding of how karma is created. Aspects of Traleg Kyabgon Rinpoche's books *Karma: What It Is, What It Isn't and Why It Matters*, *Influence of Yogachara on Mahamudra* by KTD Publications and *King Doha* by Shogam Publications will be reviewed in this course.

General Enquiries and Information E-Vam USA
Email: office@evam.org

Websites: evam.org Shogam.com TralegRinpoche.org

Options for Making A Donation:
1.) Website link to E-Vam's paypal:
<https://evam.org/donate/>

2.) Directly through the Paypal account: email:
Payments@evam.org

SEPTEMBER

Stages of Meditation to Cultivate Insight

With Anthony Bruno (Tenzin Chödrak)

Time: 8.00-9.30pm Eastern (New York) time for 3 sessions

Dates: Tuesdays September 15, 22 and 29

Insight meditation cuts through fixed notions about who we are and how things exist, enabling us to open our hearts and minds fully. This course presents a gradual approach to cultivating the discerning wisdom of insight—the essential topic of the Buddha's teachings. We will begin by establishing the proper foundation for practice, including compassion, skillful means, and clarification of common misconceptions about shunyata (emptiness). We will then explore and practice three key stages: recognizing the mind's lucidity, resting the mind free from conceptual extremes, and developing certainty in the inexpressible nature of reality. The course is based primarily on commentaries from the Sakya tradition, although we will draw comparison to the Kagyu tradition's approach as well.

NOVEMBER

E-Vam looks forward to welcoming back Dr. Julie Brefczynski-Lewis who will be giving another wonderful course in November on Tuesday evenings. The course will cover aspects of Buddhist philosophy, in concert with her fields of interest and expertise - neuroscience and approaches to mindfulness from a Tibetan medicine perspective. Details of the course topic, dates and times will be available soon.

News From Nyima Tashi Buddhist Centre, Auckland, New Zealand

Kia ora tātou – we send our warmest greetings from Nyima Tashi here in Aotearoa New Zealand. We hope that wherever you are currently, you are well.

In 2012, Traleg Kyabgon Rinpoche IX opened Nyima Tashi in Auckland shortly before passing into parinirvana on 24 July of that same year. The opening was both a blessing and a clear expression of the importance he placed on preserving and practising the Kagyu & Nyingma traditions.

Rinpoche's opening message set out Nyima Tashi's purpose clearly: to deepen engagement with the Dharma and to foster understanding across traditions.

At a time when the challenges we face can feel overwhelming, Rinpoche reminds us that hope is not about avoiding difficulty. Rather, it is about trusting that, through steady effort, something better can be created. The new Centre here in Auckland is not simply a monument to the past – it is a living example of his enduring vision.

From the purchase of the property, through demolition, construction and renovation, the creation of the new Nyima Tashi has also shaped the people whose tireless efforts made it possible. Their work has helped create a place that many now regard as home.

The warmth of Rinpoche's teachings and guidance continues to be felt in the Centre and in the lives of those who practise there. This year, our study focuses on Rinpoche's teachings on Mahamudra – continuing the wisdom he shared so generously.

We are deeply grateful to the many bodhisattvas whose generosity made the first stage of the new build possible. With heartfelt gratitude, we thank you.

If you are interested to take a short tour of the new Centre – and see how the first stage of renovation has transformed the building, we are delighted to share this video with you <https://youtube.com/shorts/FdF6RyPYnFA>

Meaghan Duffy



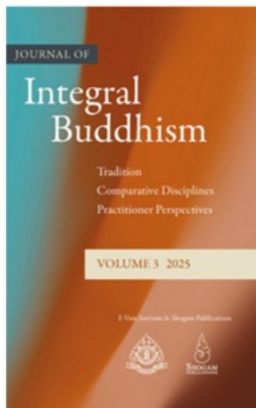
“NYIMA TASHI”
KAGYU BUDDHIST CENTRE

email: nyimatashi.nz@gmail.com

Website: <https://www.nyima-tashi.org.nz>

News from Akshara Bookstore

*E-Vam Institute is proud to announce the new **Journal of Integral Buddhism** in collaboration with Shogam Publications.*



Together the papers included in the third volume of the Journal provide a comprehensive view of the nuances of the relationship we can develop with our minds, and with our teachers. We can gain great insights into the development of and pitfalls that have arisen in the

secular mindfulness movement, in part due to its departure from some essential aspects of traditional mindfulness practices found in the Buddhism tradition. Also included are clear descriptions of some of our contributors experiences on their own spiritual journeys, what being on the spiritual path entails, and the kind of vision of human flourishing that Buddhism inspires. We hope you find volume 3 of the Journal enlivening and thought provoking.

Papers and Contributors

Paper One: The Teacher Student Relationship in Buddhism Traleg Kyabgon Rinpoche IX (1955 – 2012) Rinpoche discusses the role of the teacher traditionally seen as the role of a liberator because the teacher needs to have the capacity and the skill to bring us out of our confused state, within the bondage of the samsaric condition.

Paper Two: Unruly Emotions Ani Jangchub Lhamo Ani Jangchub skillfully illuminates key Buddhist concepts such as the conflicting emotions, samsaric mind, shamatha and vipashyana meditation, and the importance of a panoramic mind.

Paper Three: Skillful Purpose: Applying Tibetan Medical Career-Oriented Advice to the Mindfulness Movement Dr. Julie Brefczynski Lewis Dr. Brefczynski Lewis's paper aims to contribute to the discussion of mindfulness evolution, through an examination of the career-based mindfulness instruction within the Tibetan Buddhist medical system.

Paper Four: Mindfulness in Modern Medicine Professor Geoffrey Samuel Professor Samuel's explains how mindfulness came to mean what it does in the contemporary English-speaking world and examines how it relates to traditional forms of Buddhism, also addressing questions associated with its widespread usage.

Paper Five: Mindfulness—Beyond Technique Teishin Shona Innes In Zen, mindfulness is not an isolated concept; it is embedded within the forms we observe. These forms—whether zazen, rituals, or everyday activities—are not separate from the practice. Teishin Innes discusses emphasizing the quality of openness necessary for mindfulness to manifest fully.

Paper Six: Why Be a Buddhist? Perspectives across a lifespan. Lama Jinpa If we ask ourselves, “Who am I? What am I going through in life? What should I do?” we can look to the different archetypes – masters within the Kagyu tradition of Tibetan Buddhism, for example- as practitioners and consider the paths to pursue. Lama Jinpa reflects on the life's journey of a practitioner while covering some fundamental Buddhist ideas, such as the four noble truths.

Paper Seven: Creating a Murmuration—Peace Making Through Spiritual Friendship Dr. Diana Cousens, OAM Keynote speech on the 14 May 2025 at Parliament House in Canberra, Australia on the occasion of the United Nations Day of Vesak. Dr. Cousens speaks about becoming a “spiritual friend” and the essential goodness that can be nurtured in society, so there is “less place for the bad.” Dr. Cousens received a Medal of the Order of Australia for her contribution to the Buddhist community in 2023.

Journal Of Integral Buddhism:

*Tradition, Comparative Disciplines,
Practitioner Perspectives*

Volume 3

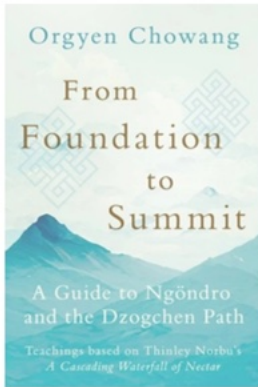
E-Vam Institute & Shogam Publications

News from Akshara Bookstore

From Foundation to Summit: A Guide to Ngöndro and the Dzogchen Path

Orgyen Chowang Rinpoche

Shambhala Publications



In the Nyingma tradition of Tibetan Buddhism, before one can receive empowerments and pointing-out instructions from a dharma master, one must first open and prepare the mind by engaging in the foundational practices (ng ndro).

This consists of completing a specified number of repetitions of the rituals of taking refuge, arousing the mind of awakening (bodhichitta), mandala offering, Vajrasattva purification, and Guru Yoga.

In this book, Orgyen Chowang Rinpoche brilliantly explains how to engage in the foundational practice according to the New Treasures of the Dudjom tradition, the Dudjom Tersar. And from the outset, Orgyen Chowang introduces the pristine teachings of Dzogchen, the pinnacle of the Nyingma path, to provide the context that informs every stage of the path to awakening.

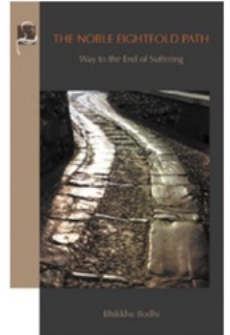
This book is based on a series of oral teachings on Thinley Norbu's text *A Cascading Waterfall of Nectar*, itself a teaching on the Dudjom Tersar, that Orgyen Chowang gave to Western students over a three-month period in 1997. He explains in a very fresh, uncomplicated way such topics as receiving the blessings from the lama, the nature of awakening, the role of pointing-out instructions, tranquility and insight meditation, the three bodies of enlightenment, and the Dzogchen practices of trekch d (cutting through) and th gal (passing over). This book will be of immense benefit to those engaged in the Dudjom Tersar ng ndro, those who have already finished their ng ndro accumulations, and those engaged in the foundational practice from other Nyingma lineages.

The Noble Eightfold Path: Way to the End of Suffering

Bhikkhu Bodhi

BPS Pariyatti Editions

This book offers a clear, concise account of the Eightfold Path prescribed to uproot and eliminate the deep underlying cause of suffering—ignorance. Each step of the path is believed to cultivate wisdom through mental training, and includes an



enlightened and peaceful middle path that avoids extremes. The theoretical as well as practical angles of each of the paths—right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration—are illustrated through examples from contemporary life. The work's final chapter addresses the Buddhist path and its culmination in enlightenment.

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E-Vam Melbourne Program

WEEKLY MEDITATION

Wednesdays 6:00pm – 6:45pm By Donation

These weekly sessions offer an opportunity to begin or renew your meditation practice in a welcoming and supportive community environment.

Open to newcomers and experienced meditators alike, the sessions are based on mindfulness meditation instructions provided by Traleg Kyabgon Rinpoche IX. Practicing together can help nourish and strengthen our motivation for regular meditation practice.

On the first and last sessions of each six-week period, meditation is followed by relaxed group discussion, tea, and informal conversation with fellow meditators.



CHENREZIG PUJA

First Friday of every month 6.30pm – 7.30pm A Practice Open to Everyone

Chenrezig practice is a beautiful and accessible sadhana practice centred on wisdom and compassion. Everyone is welcome, whether you are new to Buddhism, unfamiliar with puja, or an experienced practitioner.

Through prayer, mantra and visualisation, the practice offers an accessible yet profound way to connect with compassion and wisdom.

According to Traleg Kyabgon Rinpoche IX, deities within Vajrayana Buddhism are the “symbolic meaning of spiritual qualities”. Gathering together to invoke Chenrezig, who embodies compassion, is a means to care for both others and ourselves from the spiritual point of view.

Who is Chenrezig? “Chenrezig embodies compassion and is used as an example of how one can develop compassion. It is not that we must believe in Chenrezig as a real being; rather we use the image of Chenrezig to think about how we might develop this ideal of compassion in ourselves.” –Traleg Kyabgon Rinpoche IX, *The Essence of Buddhism*.

MEDITATION AND TEACHINGS SERIES

October, November & December 2026 Teachings
TBC In-person at E-Vam Institute and Online

The Meditation & Teachings series is an immersive opportunity to spend a meaningful retreat-like day through meditation, reflection, and Buddhist teachings.

Each session includes:

- extensive meditation practice
- opportunity to listen to audio teachings by Traleg Kyabgon Rinpoche IX
- guidance and support for newcomers

Reflection questions and study guides for the teachings are also available to support deeper contemplation and study.

These sessions are available both in person at E-Vam Institute and online.



UNDER 35s PROGRAM

UNDER 35s URBAN RETREAT

Every last Saturday of the month 9.30am – 4.30pm

Offering a warm and inviting environment, E-Vam Institute welcomes people under 35 to a monthly day of Buddhist practice, reflection, and community.

The Urban Retreat is a unique opportunity to learn key meditation practices, explore important concepts of Buddhist philosophy, and connect with like-minded people over a delicious vegan lunch.

Each retreat includes prayer and aspiration, Tibetan Yoga and Pranayama, The Four Preliminary Reflections, sitting and walking meditation, Dharma teachings by Traleg Kyabgon Rinpoche IX, group discussion, and compassion practices such as Chenrezig Practice.

Rather than focusing only on meditation or philosophy, the Urban Retreat encourages an integrated approach to spiritual life through what are known as The Three Trainings of Buddhist Practice: Meditation, Wisdom, and Moral Sensitivity.

MONTHLY VAJRASATTVA PRACTICE

First Sunday of every month 10.00am – 1.00pm

For those curious about practice within the Tibetan Buddhist system, we offer a monthly practice of Vajrasattva entitled A Chariot of Great Merit, a Vajrasattva Sadhana of the Dudjom Tersar Tradition revealed by the Tertön Garwang Drodrul Lingpa Tsal.

These sessions are suitable for beginners.



SPECIAL EVENTS

ANNUAL WINTER ZEN TEACHINGS

with **Ekai Korematsu Roshi**

Learning the Way Through Body and Mind A Series of Four Talks on Zen Master Dōgen's Shōbōgenzō Shinjin Gakudō

Fridays July 3, 10, 17 & 24 7.30pm – 9.00pm In-person at E-Vam Institute or Online via Zoom

Continuing the annual tradition requested by Traleg Kyabgon Rinpoche IX to teach on the Shōbōgenzō, Ekai Korematsu Roshi will teach on Dōgen Zenji's profound fascicle Shinjin Gakudō — Learning the Way Through Body and Mind.

Across four talks, Roshi will explore Dōgen's teaching that the Buddha Way is realised not through abstract thought alone, but through wholehearted practice expressed in body, mind, and everyday activity. Themes include bodhi-mind, everyday mind, life and death, causality, and the unity of self and universe.

COMMEMORATION EVENT

The 14th Anniversary of the Parinirvana of Traleg Kyabgon Rinpoche IX

Saturday 25 July — date to be confirmed In-person at E-Vam Institute and Online Free / By donation

E-Vam Institute and Community warmly welcomes you to join us in commemorating the 14th Anniversary of the Parinirvana of the Very Venerable Traleg Kyabgon Rinpoche IX.

Together, we will listen to teachings by Traleg Kyabgon Rinpoche IX and practice Traleg Rinpoche's Guru Yoga with tsog — coming together in love, respect, and gratitude for our precious teacher.

All are welcome to join us for this special occasion.

SPECIAL RETREAT EVENT

with Venerable Drupon Rinchen Tsering

Retreat with a Senior Kagyu Meditation Master
August 19 – 29 Maitripa Centre, Healesville By
application only

E-Vam Institute is deeply honoured to welcome Venerable Drupon Rinchen Tsering, a senior Kagyu meditation master, long-time retreat guide at Yushu Thrangu Monastery, and appointed teacher of the 10th Traleg Kyabgon Rinpoche.

As part of Drupon-la's special visit to E-Vam Institute, this retreat offers a rare opportunity to receive direct guidance from a Tibetan Retreat Master of great experience and calibre. Drupon-la will teach traditional practices from the Kagyu school of Tibetan Buddhism. The retreat is suitable for sincere practitioners who wish to begin Ngöndro, those currently undertaking Ngöndro, and those who have completed Ngöndro and are ready to receive further guidance in Vajrayana practice. Places are limited and offered by application only.

ANNUAL NOVEMBER RETREAT

Dates to be announced Maitripa Centre,
Healesville and Online

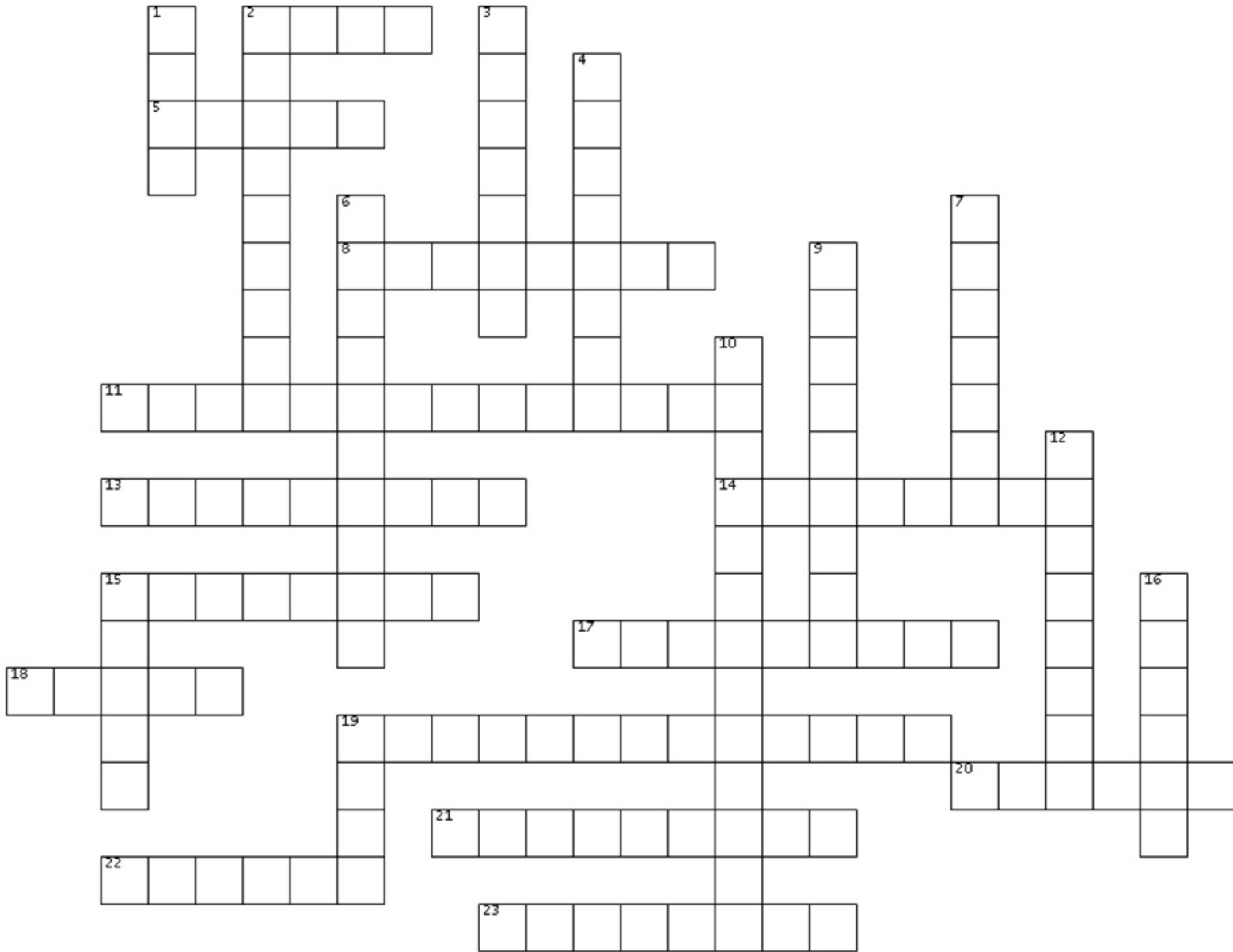
Going on retreat has been part of Buddhism since the Buddha's time. In the Kagyu tradition, known as the practice lineage, retreat is cherished as a time to be in a spiritually focused and supportive environment for an extended period of time.

Upholding the retreat format provided by Traleg Kyabgon Rinpoche IX, the Annual November Retreat includes structured time for walking and sitting meditation, Tibetan Pranayama, Green Tara and Chenrezig pujas, discussion groups and recorded teachings by Traleg Rinpoche IX.

Whether new to Buddhism or an experienced practitioner, the retreat environment offers an essential support on the Path.



CROSSWORD



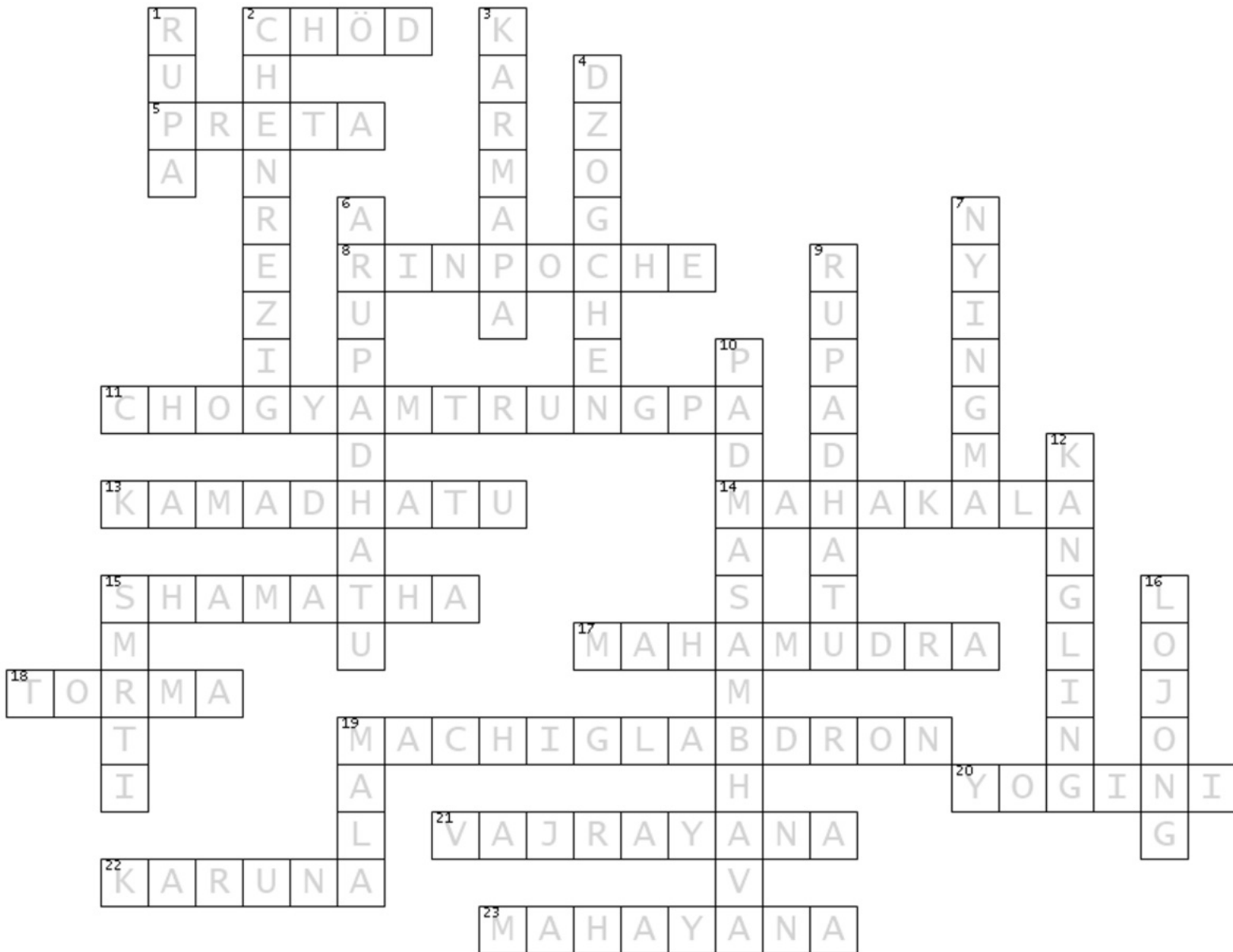
ACROSS

2. Severance practice
5. Hungry ghost
8. Tulku
11. Author of book, Crazy Wisdom
13. Desire realm
14. A wrathful deity
15. Tranquillity meditation
17. Great seal
18. Offering used in pujas made of flour and butter
19. Known as the mother of chöd
20. A female practitioner of yoga
21. Diamond vehicle
22. Sanskrit word for compassion
23. Great vehicle

DOWN

1. Sanskrit word for form
2. Deity of compassion
3. Spiritual head of Kagyu school
4. Maha ati
6. Formless realm
7. The oldest of the four major schools of Tibetan Buddhism
9. Form realm
10. The lotus born
12. Thigh bone trumpet
15. Sanskrit word for mindfulness
16. Mind Training
19. Prayer beads

CROSSWORD ANSWERS



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