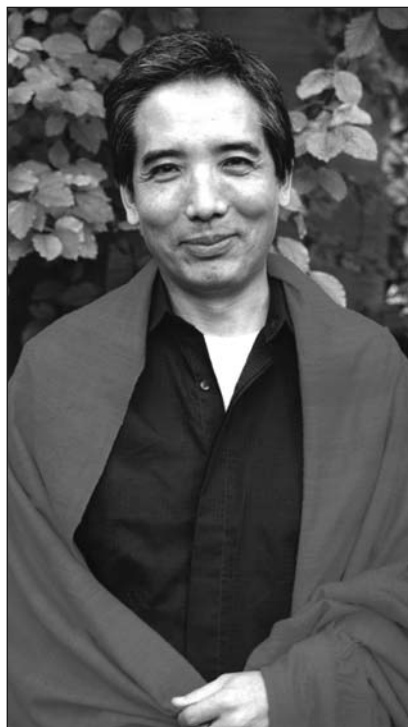


# WISDOM SUN

YESHE NYIMA NEWSLETTER



## Welcome by Yeshe Nyima's Spiritual Director, Traleg Kyabgon Rinpoche

A very warm welcome to our friends and members of Yeshe Nyima. I am very happy that we have finally started a Centre in Sydney. I want to thank everyone who continues to be very enthusiastic about having a new Kagyu Centre. It is our intention to present varieties of programs: Indo-Tibetan Yoga; Relaxation Classes; classes on comparative fields; and most importantly on the theories and practices of the Kagyu and Nyingma traditions of Tibetan Buddhism. We have already scheduled a full program for the months of August and September. I'm really very happy that Felicity Lodro has accepted the role of Resident Teacher and Co-

ordinator, overseeing the running of the Centre for the time being. I would very much appreciate it if you could give her help if you are able to. Ani Dechen-la, Annabel Fraser, Garry Gadsby, and others already have been very generous with their time and effort in their respective tasks. So, it is my sincere hope that the varied programs that we will be offering would be of great interest and benefit to you all. I shall be returning in October and presenting a course in November of this year and I hope to see you all then. ■

Sarva Mangalam  
Yours in the Dharma  
Traleg Rinpoche

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## Blessing of Yeshe Nyima by Ayang Rinpoche



We were very fortunate to have Ayang Rinpoche make time in his busy schedule to visit the centre on the 30th of December, only 10 days after we had taken possession of the property. Rinpoche came

from his centre at Waitara with his daughter, Achi, and two students, Peter and Jane. Felicity was at the curb to greet Rinpoche with a khata as they pulled up. Rinpoche then proceeded to say prayers and bless the centre, making his way from room to room with the rest of us in tow. Others present for this special event were Annabel, Garry, Dechen, Stephan, Tashi and Kym.

After the blessing was completed Rinpoche stayed for tea and snacks and very generously spoke to us about His

Holiness 17th Gyalwa Karmapa for some time, along with other dharma subjects. Rinpoche expressed great pleasure at being at Traleg Kyabgon Rinpoche's centre in Sydney and agreed to teach at Yeshe Nyima when he is next in Sydney. We completed the occasion with lunch at a local Indian restaurant. ■



# The Psychology of Meditation

A teaching by Traleg Kyabgon Rinpoche 2009



As Kate mentioned, we are here to speak about the Psychology of Meditation. When we say ‘psychology of meditation’ I was thinking of discussing the psychological aspect of the practice of meditation, as opposed to the philosophical aspect or the spiritual aspect of meditation practice.

When I say ‘psychology’ I was thinking in terms of: What do we mean by concentration? What do we mean by application of mindfulness? What do we mean by paying attention to our mental states? How do we actually deal with the thoughts and emotions that flood through our minds? What should we do with these things, psychologically speaking? I thought perhaps talking about these things is going to be useful, helpful.

There’s a lot of confusion, I think, even in terms of what mindfulness practice is, for example, or what paying attention really means. What does it mean to be mindful? In Buddhism, mindfulness has two aspects. One is the component of paying attention and the other is remembrance which, in turn, is connected with recollection. For example, I’m sure many of you have heard of the Jataka stories, the retelling of Buddha’s previous lives. It is said that the Buddha had the power to recollect his

previous incarnations because he practised mindfulness. Whether you believe that or not is really not all that important.

## Remembrance, recollection and paying attention

What is important is being able to connect the notion of the practice of mindfulness with remembrance and recollection and, of course, attention. This actually relates to the Buddhist philosophy of impermanence. When you attend a Buddhist meditation course they will teach you to watch your breath. When you watch your breath you realise what you are paying attention to in the present has already become the past. The present is always becoming past. It’s actually not a big leap that we have to make psychologically from the present to the past. Inevitably, invariably... (Do I sound Indian now? (laughter) I was educated in India so that’s to be expected, I suppose.)

So by paying attention to the present you learn to remember. It’s not about forgetting; it’s about remembering. So paying attention to the present moment then does not simply mean you isolate one moment and say: ‘Now I am present and I am paying attention to the present, disconnected with the future, the past.

I’m just with the moment, man’ as some people say. (laughter) (The people who say those things usually may not be in the moment – too much grass, and they forget!)

But, here, being in the moment and remembering, paying attention and remembering, recollecting, are all interconnected, which is something I think people really don’t appreciate enough, the people who do meditation. We don’t think of paying attention as a form of remembrance. We think of paying attention as just doing that: ‘I’m just paying attention to whatever it is that I’m experiencing’. You don’t think about remembering to pay attention.

When you pay attention you have to remember to pay attention. When you remember to pay attention you don’t say to yourself: ‘Now I’ve lost attention. These thoughts are coming back to me saying: “Why aren’t you paying attention?”’ But you are – if you have those thoughts, that means you have been paying attention. Just because you think: ‘You stupid man, why didn’t you pay attention?’ doesn’t mean you have lost attention. You have remembered to pay attention so therefore you are attentive.

It’s only when we have forgotten to pay attention [that] we are not paying attention. That’s really a very important

lesson that we have to learn when it comes to practising meditation. Normally we don't think of paying attention [as being] associated with remembrance. We actually think the opposite: if you remember things, if you recollect, then you have lost attention, you are not being attentive, but that is not the case, psychologically speaking.

### **Always paying attention to something**

The reason for that is whether we remember or forget we are always paying attention to something and forgetting something else. Even in our deluded state – as Buddhists would call it – what are we doing? Our attention is being drawn by something else other than what we should be paying attention to.

In life generally when we talk about distractions and things like that, even psychologically, what is a distraction? Distraction is a form of paying attention. It's just that you are paying attention to the wrong thing: the wrong woman (laughter), the wrong situation, the wrong emotions, the wrong feelings – and [you think]: 'Oh, it's too much'. But you love it! (laughter) You forget to pay attention to those things that you need to pay attention to. Psychologically, your expectation is such that it says: 'Oh, it's more of the same, more of the same'.

It's not more of the same if you are paying attention. Those things that really matter are always different, always changing. So it's not more of the same. That's what it's about. Paying attention to the things that we need to pay attention to, learning to forget those things that we need to forget, learning to remember those things we need to remember – all those things are connected with the practice of mindfulness. Learning to remember and learning to forget is a form of practice.

In Buddhism we talk about fixation. We get fixated on certain things – a thought, an emotion, a feeling, and then we cannot let go. What is happening there is these things draw your attention so you are so busy focusing on those things you forget to pay attention to what is really going on inside you.

A lot of the time these days we talk

about what's going on in the unconscious. From the Buddhist point of view we don't really have to worry too much about what's going on in the unconscious state. We should not just pay attention to what's coming out of the unconscious because who knows? Since it's unconscious how do you know whether something has actually come from the unconscious or not? How do you know? You have to speculate, you have to interpret, you have to think symbolically using symbols, analogies,

***“From the Buddhist point of view, what you have to pay attention to is what you are putting into the unconscious. If we pay attention to what we are putting into the unconscious and are learning to forget all our fixations – fixations on all kinds of different things – then we can let go. It doesn't matter what is in the unconscious.”***

similes and whatnot. You have to exercise a lot of narrative skill. Perhaps if you are a writer then it might help to embellish the story even more!

From the Buddhist point of view, what you have to pay attention to is what you are putting into the unconscious. If we pay attention to what we are putting into the unconscious and are learning to forget all our fixations – fixations on all kinds of different things – then we can let go. It doesn't matter what is in the unconscious. From the Buddhist point of view we have been around for a long time. Even Jung acknowledged that with his concept of the collective unconscious. He said a lot of the archetypal images come from our ancestors and it goes back thousands of years and these archetypal images continue to exert an influence on our conscious states. Whether that is true or not, I don't know.

### **Recognising is a form of meditation**

The point I'm trying to make is that even recognising that these images are having some kind of impact on your current life situation is a form of meditation. In other words, what impact certain mental states are having in your current mental state is more important than paying attention to what is unconscious and what is not

unconscious. Even your conscious states, at least if Buddhism is to be believed – and of course I believe in it – are not conscious. Even when we think we are rational, we are thinking clearly, when we think: I have such and such feelings, I am having such and such an emotional experience – just because we think that, doesn't mean it's true.

We deceive ourselves all the time. Self-deception is one of the biggest problems we experience as human beings. Therefore meditation is necessary – not

simply because we need to delve deeper and deeper into ourselves to find out what sorts of sinister things are lurking about in the unconscious [but] even when we think: 'I'm acting rationally. I'm fully conscious. I know what I'm doing. I know this is true', if you look deeper you realise you were thinking incorrectly, you assumed wrongly, you projected all kinds of things.

That's what we should be paying attention to, in other words, from the Buddhist point of view. Forget about the unconscious: 'Why am I doing [this]? Is it because my father liked my brother more than me?' Who knows? Maybe he did; maybe he didn't. You think about that particular thought that says: 'my father didn't like me'. You focus on that and then you'll change, then you transform yourself.

### **Forget about 'why'**

What I am trying to say is, with Buddhist meditation, taking notice of what is going on in our head will tell us a lot more than 'why this thought has cropped up in my head' or 'why a certain emotion is welling up inside me'. [You think:] 'I'm just teary' or 'I'm overcome with love and compassion' because you have seen some starving children in Africa or whatever on TV – but you're less concerned about your own child... I

suppose that also has to do with forgetting what is important and paying attention to things [that are] not so important.

With the conscious states and the unconscious states a similar kind of thing is happening here. We have to learn to forget a lot of things that we believe to be true and real and learn to pay attention to those things that we didn't even remember to pay attention to. So [with] all those thoughts and emotions that flood through our mind we have to learn to pay attention to those that are worth remembering and learn to forget those thoughts and emotions that we need to let go. That's the truth.

### Thoughts and emotions worth paying attention to

What are the kinds of thoughts and emotions that are worth paying attention to? Basically thoughts and emotions that are fresh – and not paying attention to those thoughts that have become stale, become lodged in our heads. It's like listening to a broken record that's playing inside your head again and again: 'He hates me. He's a terrible person...' It's being replayed again and again and again and again in your head. That is not helpful.

If we pay attention to what is really happening inside our head our mind is an amazing thing. All kinds of things are going on. Dynamism is there. According to Buddhist teachings, seeing that actually empowers you. That's empowering. It's disempowering to latch

on to a thought, an idea or emotion or feeling, grasp on to that and not let it go. The funny thing is, as human beings, we always do that with something that is negative. Positive things happen to us – we have learned to forget. That's the opposite of what we are supposed to be doing as meditators. We have learnt to remember all the bad things that we think have happened to us and forget all the good things!



### Dynamic nature of thoughts

When we pay attention to our thoughts we have to see the dynamic nature. We have to also see how habituated our mind is – [it is habituated] in such a manner that it almost automatically goes towards the negative and hardly notices the good things. When you are doing meditation it's also the same. Of course, in daily life, this happens all the time but even when

you are meditating, one bad thought crops up in your head and your meditation is ruined: 'I'm wasting my time here. Why am I sitting here?' Some bad thought has cropped up in your head and you are so disgusted, so unhappy with yourself. You think: 'I can't meditate. It's just terrible'. You think that, I'm sure.

Our attention immediately goes to those kinds of thoughts and [you] forget you have already been sitting there ten minutes or so before you started to have these doubts and unpleasantness. Before that you were happy. Some kind of feeling of serenity might be present. You don't notice the serenity but you notice what is bad. Even if there are no disturbing thoughts going on in your head you notice the back-pain: 'Oh dear, what's going on there?' (laughter) Maybe I should see a physiotherapist. The neck too...' (laughter) Your mind starts to make things up even when there's no disturbance. You're sitting there quietly and it's all really good, no problem...

What I'm trying to say is that our mind automatically goes to something unpleasant instead of enjoying the good things that are happening. The good things we just take for granted. We don't notice. In everyday life that's happening all the time. So what I'm trying to say is that psychologically in meditation we should learn to notice the good things that are happening and stop paying attention to all the bad things. You have to learn to forget. ■ *To be continued...*

## UPCOMING SPECIAL EVENTS

Teacher	Date	Venue
<b>Venerable Tejadhammo Bhikkhu</b>	15 & 16 August	Yeshe Nyima
<b>Pema Dorje Rinpoche</b> "Lujong Theory & Practice"	25 & 26 August	Yeshe Nyima
Rinpoche is a yogi of the Nyingma school of Tibetan Buddhism, and a student of H.H. Dudjom Rinpoche and H.H. Dilgo Khyentse Rinpoche. He will be teaching on this ancient Tibetan tantric yoga used to assist the practitioner to create an appropriate inner environment for the gaining of insight and wisdom in one's practice. The yoga exercises will be both explained and practised in this course.		
<b>Peter Oldmeadow</b>	12 September	Yeshe Nyima
<b>Michael Carroll</b> "Mindfulness and Work"	26 & 27 September 2009	Buddhist Library
All the way from the US, author of <i>Awake at Work</i> (Shambhala 2004) and <i>The Mindful Leader</i> (Shambhala 2007), successful businessman and long-time Buddhist, Michael will share how "non-achievement" can bring balance and well-being to the workplace.		
Check the website for details <a href="http://www.evaminstitute.org.au/courses/yeshenyima.html">http://www.evaminstitute.org.au/courses/yeshenyima.html</a>		

# Traleg Kyabgon Rinpoche's First Teaching at Yeshe Nyima 21 & 22 February 2009



“**M**indfulness – Therapeutic Approach to Meditation” was the topic of Rinpoche’s first teaching at Yeshe Nyima. Although it came at short notice there was a great turn out, with many people excited to receive teachings on this unusual topic. Rinpoche first put mindfulness in the context of the Eightfold Noble Path and made a point that he came back to several times; that

mindfulness is the opposite of forgetfulness, not a state that we are trying to be in. Rather than making us feel at ease, the practice of mindfulness should break down our certainty about ourselves and our world. With the practice of mindfulness we find tranquillity in being un-at-ease. We don’t feel so overwhelmed by our emotions when we get to know them, we see their mutability and that there is actually no such thing as an emotional state that is a fixed, unchanging thing. Rinpoche discussed mindfulness in terms of tranquillity meditation, insight meditation, and

then from a mahamudra and dzogchen perspective. As a result of these profound teachings, things seemed a lot more workable and less static.

## **Mindfulness Continued – Traleg Kyabgon Rinpoche’s Second Teaching Event**

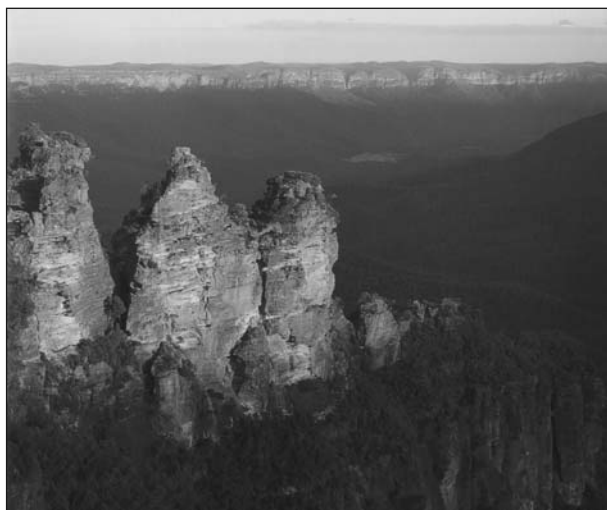
We were happily packed into the gompa for the weekend teaching on Mindfulness Living. There was an interesting audience

for this teaching, with attendees from the Theravada tradition as well as people who had journeyed from Brisbane, Melbourne, and even one of Rinpoche’s students from the US. In this teaching, Rinpoche tried to break down the association that people often have between mindfulness and meditation as opposed to “living”. He emphasised that the purpose of practising meditation is to live life more fully, not to devalue life: to pay attention to what we forget or let go of and what we remember or cling on to. We can transform our past by re-evaluating our experiences through the use of mindfulness practice. Rinpoche presented mindfulness in terms of the seven levels of consciousness on the first day and in the context of the Four Foundations of Mindfulness as presented in the Sattipatanasutta of the Majjhima Nikaya (Middle Length Discourses) on Sunday.

The two teachings on mindfulness were received with much enthusiasm, most people finding the idea of going back to the basics of why we meditate very refreshing and inspiring. Though the theme was mindfulness, much was covered that involved different levels and aspects of Buddhism so at every turn there was always something fresh to contemplate. ■

## Felicity Lodro’s Lujong in the Blue Mountains

**T**hroughout the year Felicity has been gaining devotees of her Lujong yoga courses. At least once a month at Jenny Kee’s beautiful house in the Blue Mountains locals and Sydney-siders alike have been congregating, yoga mats and lunch in hand, to bring their bodies into their meditation practice. Felicity thoughtfully combines hatha yoga and kum nye (Tibetan relaxation and medical system) techniques to design a programme of physical movement, breathing exercises and traditional visualisation exercises to enhance one’s meditation practice. These weekends are most enjoyable and relaxing, with the wonderful air and views of the mountains adding to the experience (and appetites!). We are all most grateful to Jenny for her generosity in offering her home for these courses. Felicity has also been conducting Lujong and yoga classes at Yeshe Nyima, attracting a lot of interest in the classes and the centre. Check the programme for details of her upcoming classes. ■



# January Visit of Acharya Samuel Bercholz

Early in the new year while Yeshe Nyima was yet an unnamed babe, we were delighted to welcome back Acharya Samuel Bercholz and his daughter Sara to Sydney. All who have been fortunate enough to experience his directly accessible teaching style and mischievous sense of humour eagerly anticipate Sam's annual visits. This year he taught on the importance of sadhana practice, specifically the Buddha puja as practised



by Thinley Norbu Rinpoche's sangha. If practised regularly, this sadhana of

Shakyamuni Buddha helps us to develop a personal relationship with the historical buddha of our time.

We went through the text, learning the meaning on Saturday and then practised it together as a feast on the Sunday. The weekend was all the richer for Sara's presence and her wonderful singing voice.

It was a very joyful first event at the new centre.

## CALENDAR OF AUSPICIOUS DAYS

### AUGUST

- 5th Full moon  
Buddha's entry into mother's womb  
Birth of 16th Karmapa, Rangjung Rigpe Dorje  
Passing of Je Gampopa
- 9th Birth of 5th Karmapa, Dezhin Zhekpa
- 19th Protector day
- 20th Dark moon
- 27th Birth of 9th Karmapa, Wangchuk Dorje
- 28th Medicine Buddha day
- 30th Guru Rinpoche day

### SEPTEMBER

- 1st Passing of 11th Karmapa, Yeshe Dorje
- 4th Full moon  
Passing of 4th Karmapa, Rolpe Dorje  
Passing of Dolpopa Sherab Gyaltzen
- 12th Passing of 5th Sharmapa
- 17th Protector day
- 18th Dark moon
- 26th Medicine Buddha day
- 28th Guru Rinpoche day



## YESHE NYIMA BOOKS

Any book or cd that you need, we can order in for you. We have an extensive range of titles as well as audio cds of teachings by Sogyal Rinpoche, His Holiness Drukchen Rinpoche, His Holiness Sakya Trizin Rinpoche, His Eminence Tai Situ Rinpoche, Very Venerable Bokar Rinpoche, Very Venerable Thragu Rinpoche and many more including Zen, Theravada and Western Buddhist teachers. All teachings given at E-Vam Institute, Melbourne



## YESHE NYIMA IS AVAILABLE FOR HIRE!

If your group needs a venue for 10 days, a week, weekend or evenings, Yeshe Nyima may suit your requirements. Some groups are already using it and finding it to be very convenient, with full use of the kitchen facilities and on-site parking.

We are very accessible, being only minutes from both Harris Park and Parramatta train stations, buses, Parramatta Road, Victoria Road and the M4.

Contact Yeshe Nyima: [yeshenyima@live.com.au](mailto:yeshenyima@live.com.au)  
Phone 02 9893 9008 or Felicity 0449 579 509

## MEMBERSHIP

Enquire about our special membership offer. We have exciting proposals for those who are interested in becoming a member of Yeshe Nyima, but have not yet done so.



# YESHE NYIMA TEACHING CALENDAR

Course & Teacher	Details	Outline
<b>Lujong: Indo-Tibetan Yoga and Meditation Weekend course Blue Mountains</b> Felicity Lodro	August 1 & 2 10am–4pm Saturday and Sunday	Lujong is the Tibetan Buddhist term for physical practice or physical training. These unique classes combine traditional Hatha Yoga Asana (physical postures) and Pranayama (breathing exercises) with Kym Nye (Tibetan Yoga). Traditional Kum Nye practises including self massage, physical and breathing exercises, visualisation techniques and meditations. The classes are designed to energise the body and relax the mind to assist in the development of meditative concentration and a general sense of well-being. The courses are suitable for new and experienced yoga students and meditators alike.
<b>Hatha Yoga Course</b> Felicity Lodro	August 3, 10, 17 & 24 6.00pm–7.30pm (4 classes consecutive Mondays)	These classes will include gentle yoga asanas; pranayama (breathing exercises) and relaxation techniques. Some Tibetan Yoga techniques may also be included in the classes. These classes are suitable for new and experienced students alike.
<b>Hatha Yoga Course</b> Felicity Lodro	August 4, 11, 18 & 25 6pm – 7.30pm (4 classes consecutive Tuesdays)	(See description above)
<b>Tranquillity Meditation Sessions</b>	August 9, 23 & 30 10am–11am Sundays	These sessions will include prayers and tranquillity meditation instruction. Sessions may include gentle stretching exercises before meditation commences. Attendance is free, donation encouraged and tax deductible.
<b>Sunday Study Group</b> Facilitators: Felicity Lodro and Ani Dechen	August 9, 23 & 30 1pm–2.30pm Sundays	Sunday Study Group will be an ongoing program. Sessions will be held on most Sundays unless other activities such as visiting teachers are scheduled on a Sunday afternoon. The sessions will include: listening to audio tapes of talks by Traleg Kyabgon Rinpoche; as well as other Buddhist teachers; also studying texts and books in detail. Guided discussion will follow the teachings. First Topic – Dream Yoga. Series of audio talks by Traleg Kyabgon Rinpoche’s will be played followed by guided discussion.
<b>Weekend Course – Standing your ground...even with wobbly knees!</b> Venerable Tejadhammo Bhikku	August 15 & 16 10am–4pm Saturday and Sunday	The early sutta teachings of the Buddha contain much insightful, helpful and balanced advice on how we can truly develop a grounded approach to the development and freedom of body, heart and mind.
<b>Puja (Meditative Chanting)</b>	August 22 3pm–5pm Saturday	Buddha Puja. Each Puja will begin with an explanation of the Puja and some general instruction to assist participation. Bring flowers or small food offering to share. Attendance is free, donation encouraged and tax deductible.
<b>One Day Course Indo-Tibetan Yoga and Meditation</b> Felicity Lodro	August 29 10am – 4pm Saturday	This course will focus on preparing the body and mind for meditation through the use of Yoga and Pranayama (breathing exercises) techniques.
<b>Under 35’s Program - One Day Course Movement and Meditation</b> Ani Dechen and Rasa	September 5 10am–4pm Saturday	In this practical course Ani Dechen will provide guided meditation sessions and Rasa will be leading Puru Sothama – 21 gentle movements designed to stimulate Chi for balance and well being.

# YESHE NYIMA TEACHING CALENDAR

Course & Teacher	Details	Outline
<b>Lujong: Indo-Tibetan Yoga and Meditation Weekend Course Blue Mountains</b> Felicity Lodro	September 5 & 6 10am–4pm Saturday and Sunday	(See description under August)
<b>Hatha Yoga Course</b> Felicity Lodro	September 7, 14, 21 28 6pm–7.30pm (4 classes consecutive Mondays)	(See description under August)
<b>Hatha Yoga Course</b> Felicity Lodro	September 7, 14, 21 28 6pm – 7.30pm (4 classes consecutive Mondays)	(See description under August)
<b>One Day Course – The Ri-med (non-sectarian) movement in Tibet</b> Dr Peter Oldmeadows	September 12 10.30am–4pm Saturday	Figures at the centre of the 19th century movement in Kham in Eastern Tibet encouraged study and practice of all lineages in an unbiased fashion. The movement has been central in shaping present day Tibetan Buddhism.
<b>Tranquillity Meditation Sessionst</b>	September 13 & 20 10am – 11am Sundays	(See description under August)
<b>Sunday Study Group</b> Facilitators: Felicity Lodro and Dechen	September 13 & 20 1pm–2.30pm Sundays	Topic – continuation of Dream Yoga course. Series of audio talks by Traleg Kyabgon Rinpoche will be played followed by guided discussion.
<b>Puja (Meditative Chanting)</b>	September 19	Amitabha Puja
<b>Special Event November 2009</b>	To be announced.	Visit by Yeshe Nyima's Spiritual Director Traleg Kyabgon Rinpoche. Further details of Rinpoche's teaching schedule will be provided closer to the time.

## YESHE NYIMA

Harris Park (Parramatta), NSW 2150, Australia

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