

A rich tapestry of traditions and practices has been woven by various Asian cultures around the essence of the teachings of Shakyamuni Buddha, who lived 2,500 years ago. The enduring nature of Buddhism is symptomatic of its purity and integrity as a spiritual discipline and remains contemporary in its methods of self development. Over the past several decades, Westerners have begun to learn from and participate in this diversity and essence.

As part of its commitment to disseminate the Buddhist teachings, Kagyu E-Vam Buddhist Institute conducts the annual Buddhist Summer School as a vehicle of enquiry and learning. The popularity of the Buddhist Summer School is a mark of the developing range and depth of interest in Buddhism among Australians. This is reflected in enrolments of over 20,000 since the inception of the event in 1984. In acknowledgment of this, we continue to host distinguished Buddhist scholars and teachers from around Australia and overseas.

This eighteenth Buddhist Summer School offers a stimulating variety of courses in both theoretical and experiential Buddhism, as well as meditation instruction based on a number of traditions. Two comparative courses dealing with East-West approach to well-being are also on offer.

## 1 THREE TIERS OF BUDDHIST ETHICS Venerable Traleg Kyabgon Rinpoche

Buddhism is the only major world religion to espouse three levels of ethical behaviour. The levels of ethical practice relate to the three different types of spiritual aspirants who belong to one of the three spiritual vehicles (yanas).

The aspirant of the hinayana approach is the sravaka who wishes to attain arhanthood through taking on and abiding by the Praktimoksha Vow (individual liberation). The aspirant of the mahayana approach, or great vehicle, practises the ethics of the bodhisattva by taking the Bodhisattva Vows. The tantric sadhaka (practitioner) abides by the Samaya Vows (tantric oaths) and follows the path of the mahasiddhas or tantric mystics.

An individual practitioner can observe one of the above system of vows or embody all three levels of precepts. This course will discuss how the three types of vows form an integral path of Tibetan Buddhism.

The Venerable Traleg Kyabgon Rinpoche has undergone rigorous scholastic and meditative training under various Tibetan Kagyu and Nyingma masters in India. He has been a resident of Australia since 1980 and has travelled extensively in the U.S.A., S.E. Asia and Europe conducting lectures and courses. Rinpoche is the President and Spiritual Director of Kagyu E-Vam Buddhist Institute.

**3 Sessions: \$40**

## 2 THE SIX PARAMITAS (PERFECTIONS) Venerable Tarab Tulku XI

In Tibetan the paramitas are called pha rol tu phyin pa (parol tu chinpa), which literally means “gone to the other side”. Hence the practice of liberality, guarding awareness, forbearance, enthusiasm, concentration and knowledge can lead the individual beyond their dualistic condition, beyond samsara.

Although the paramitas are taught as a spiritual practice, they can also be used in everyday life to perfect one’s actions and goals. In the beginning they are not yet paramitas, but they become that in the process — as they are the result itself.

Tarab Tulku is a Tibetan lama who has been a resident of Denmark for thirty years. He is a recognised reincarnate lama from the Gelugpa tradition of Tibetan Buddhism.

Tarab Tulku received his Lharampa Geshe/Ph.D. from Drepung University Monastery in Tibet. He is the head of the Tibetan section of the Royal Library and University of Copenhagen. During the 1960’s Stanislav Groff and Tarab Tulku started the Transpersonal Psychology Association in Europe. Tarab Tulku also developed the Tibetan Psychology and Psychotherapy Unity in Duality programmes which are conducted via his Institutes in Europe. This is his second visit to Australia.

**6 Session: \$78**

## 3 BUDDHA’S BRAIN: BIOLOGICAL AND SPIRITUAL REALMS OF THE UNCONSCIOUS Guy Claxton

A growing awareness of the power and presence of the Unconscious lies at the heart of Buddhist transformation. Enlightenment requires a radical, experiential reappraisal of the relationship between conscious and unconscious experience. ‘The mind’ contains regions that are inaccessible to consciousness — regions much greater than those associated with Freudian forms of repression. ‘The self’, too, has an unknown bottom and is essentially mysterious.

Embracing this mystery, feeling it to be a vital moment-to-moment part of who we are, scary though it may be, is at the core of spiritual work. This series of six lectures will explore the contributions of neuroscientific and literary, as well as psychological and spiritual, understandings of the Unconscious, and its role in daily life.

Guy Claxton was, with Stephen Batchelor, Christopher Titmus and others, one of the founding teachers of the Sharpham College for Buddhist Studies and Contemporary Enquiry in South Devon, England. He has degrees from both Cambridge and Oxford, is Visiting Professor of Learning Science at the University of Bristol and author of many books including *The Heart of Buddhism* and *Hare Brain, Tortoise Mind: Why Intelligence Increases When You Think Less*. In 2000 he co-edited *The Psychology of Awakening: Buddhism, Science and our Day-to-day Lives*.

**6 Sessions: \$78**

## 4 THIS VERY BODY IS THE BUDDHA Geoff Dawson

In Hakuin Zenji’s *Song of Zazen*, he ends with the words, “This very place is the lotus land, this very body is the Buddha”. These words are very appropriate medicine for the sickness of alienation that so many people experience in contemporary life. The more educated we become, the more we become enmeshed in information technology, the more we live in a world of symbols and concepts. As one anthropologist said, “as a species we have evolved into symbolmongers.” This preoccupation and identification with thought and language leads to a disembodied existence. Through the practice of Zen we return home to the wisdom of the body and the vibrancy of life as it is — a home we never really left behind.

This workshop will focus on applying Zen practice to everyday contemporary life and will look particularly at working with emotions in meditation practice. The first day will involve lectures, discussion and learning the basics of Zen meditation. The second day will be a full day of meditation conducted in a traditional Zen style.

Geoff Dawson is a teacher in the Ordinary Mind Zen School founded by Charlotte Beck, author of *Everyday Zen* and *Nothing Special*. He has been practising Zen for 25 years and has conducted meditation intensives in Australia over the last 10 years. Geoff also works as a psychologist in private practice at the Metta clinic in Sydney and at home in the Blue Mountains.

**7 Sessions: \$75**

## 5 INTRODUCTION TO DOGEN ZEN Ekai Korematsu Osho

Zen master Dogen brought the Soto line of Zen teachings to Japan during the thirteenth century. He established Koshoji, the first Zen monastery in Japan, and founded Eiheiji, the Head monastery of Japanese Soto Buddhism. The core of his teaching is meditation, namely ‘Zazen’, immovable seated meditation. Study of Buddhist teachings is important but it was not enough for Dogen. He was one to emphasise meditation practice more than anything else; practice is not limited to sitting meditation alone but it extends to all other activities as the unfolding of Zazen practice in daily life. The oneness of practice and enlightenment was all that mattered to Dogen.

Ekai Korematsu Osho has received Dharma transmission in the Japanese Soto Zen tradition. He has received formal monastic training at Eiheiji, the principal Soto Zen monastery and has been the director of Shogoji, an International Zen Monastery in Japan. Ekai Osho has been practising and teaching Zen for over 35 years in Japan, the USA and India. He is currently the resident teacher of the Jikishoan Zen Buddhist Community in Melbourne.

**4 Sessions: \$44**



## 6 ANCIENT TIBETAN DREAM WISDOM PSYCHOTHERAPY AND PERSONAL DEVELOPMENT UNITY IN DUALITY Lene Handberg

Mastering dream and imaginary states entail opening to profound intuitive insight. Using the ancient dream methods of Tibet, the dream-state (real or imaginary) provides a great opportunity to directly and radically deal with underlying key problems that otherwise unconsciously rule our lives. Methods for dream recollection and entering the lucid state will be introduced to help heal and transform our inadequate mental structures, as well as teach us to cultivate profound intuitive insight. Mastering these methods gives access to our deep inner strength of being.

Lene Handberg is a psychologist/psychotherapist in the Unity in Duality (U.D.) programme initiated by Ven. Tarab Tulku. She has studied Tibetan philosophy, psychology and meditation with Tarab Tulku and other Tibetan lamas for fifteen years.

Lene has developed with Tarab Tulku the Tibetan Buddhist Psychotherapy U.D. programme as well as assisting him in teaching Tibetan Psychology and Psychotherapy Unity in Duality in his training programmes in Brussels and Munich.

In the past Lene has worked with Ronald Laing on rebirthing as a therapy, as well as working in the area of Analytical and Bioenergetic psychotherapy.

**6 Session: \$78**

## 7 DEEPENING ONE’S SPIRITUAL PRACTICE Tony Beaumont

As the time clock of our life ticks away the spiritual path should become more and more prominent in one’s life. Resulting from this there will be peace of mind for ourselves, peace of mind for those around us, and peace of mind for those who come after us.

In this course various factors which aid in stabilising and nourishing our inner development shall be discussed including death, karma, qualities of a spiritual guide, and importance of compassion. During the sessions there will be periods of meditation and discussion.

Tony Beaumont first made contact with Tibetan Buddhism at Kopan monastery in Nepal in 1976. He lived at Chenrezig Institute, a Buddhist Centre in Queensland, for ten years and has been a monk for the past eight years. Currently he is director of Thubten Shedrup Ling monastery, Bendigo.

**4 Sessions: \$40**

## 8 A PERSONAL TOOLKIT FOR PEACEBUILDING: NONVIOLENCE ACTIVISM FROM A WESTERN AND NON- WESTERN PERSPECTIVE Dr. Anna Alomes

The approaches of ‘fusion philosophy’ (bringing together Western and non-Western perspectives) brings to philosophical discourse new definitions of violence and nonviolence and a fresh perspective on the roots of violence and the pathway to the antidote. Creating a personal toolkit for peacebuilding can usefully involve the contemporary application of MK Gandhi’s satyagraha, or “truth insistence” through the work of Ven. Professor Samdhong Rinpoche (Speaker for the Tibetan Parliament in Exile), highlighting the important moral issue, that