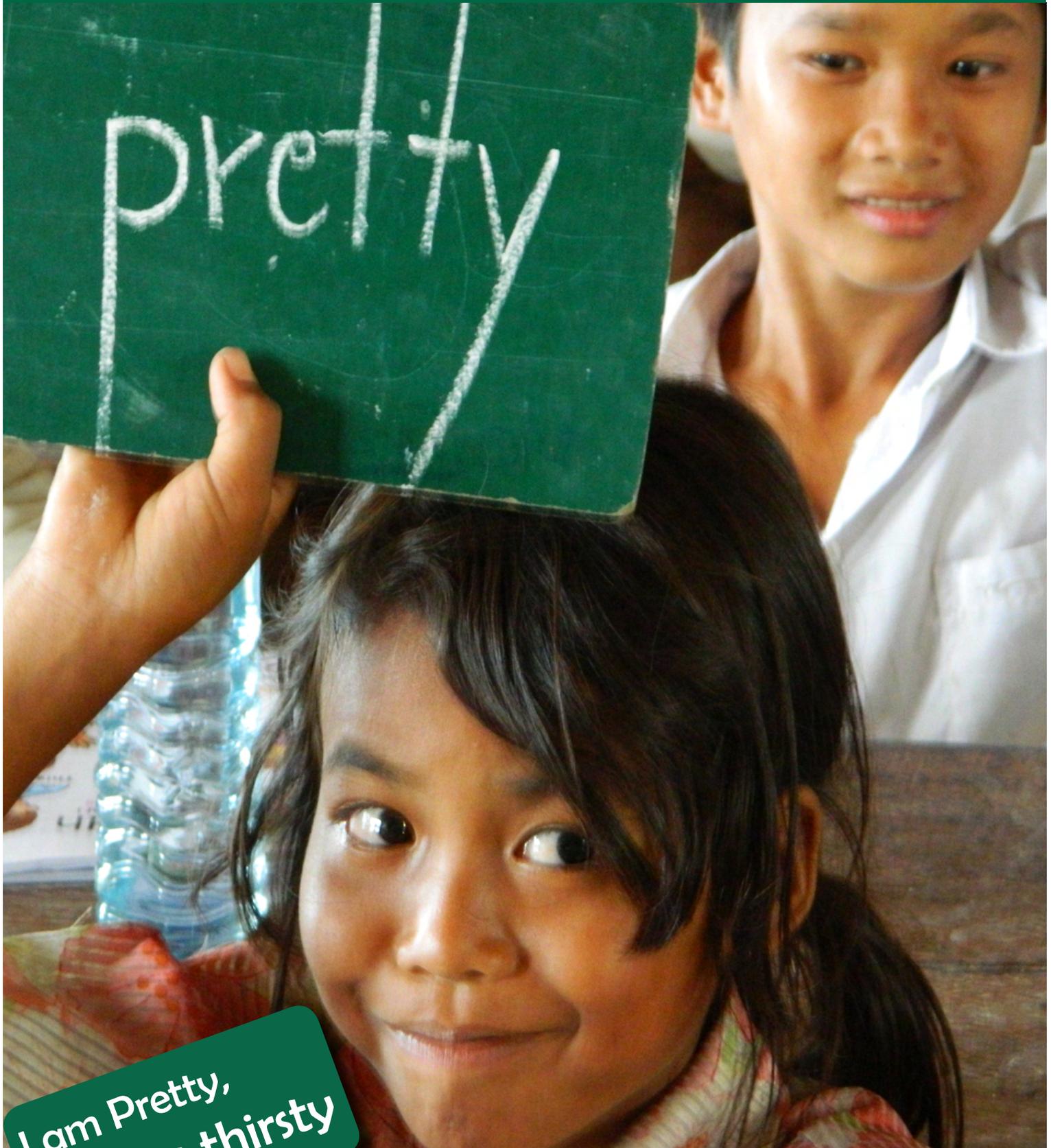


# ***dharma vision***

***Buddhist Community News***

*April 2013*

*A Publication by Buddhist Library and  
Meditation Centre, Camperdown,  
sydney*



***I am Pretty,  
But I get thirsty***

***See Page 2 for our story on Water Tanks Project***

# 5214 water tanks built in 680 schools



Students of Ponleu Phday Primary School together with Volunteer Doug Whitlen, Kampot Education Department staff and the Project Cambodia staff.

We are building new water tanks while you are reading this article. That is 3 tanks a day!!!

**We** kept to our promise of building 5000 water tanks by the end of 2012. The **5000th** tank built at Ponleu Phday Primary School in Traing district was declared open by Mr. Chuon Veasna in early January 2013, the District Education Officer of Traing district. Thanks to our donors who generously contributed to the project .

We are asking our regular donors and those who have yet to practice their Dharma to help us to provide drinking water for these wonderful children. Rest assured. All our tanks (100%) are in good use as we maintain them on a regular basis. The first set of 8 tanks we built in 2005 are still in wonderful condition and are regularly being used.





Pen Porm 14, studies at the Mean Rith Primary school where he started learning English in Cambodia Project sponsored English class. He is from a poor farming family of 9 children. He now works for himself and the family by becoming a tour guide in the local area which is popular amongst foreign tourists because of a mountain cave. Pen says " I can speak English pretty well right now and it isn't necessary to ask for money from my parents any more. I now earn around \$7 a day, especially on weekends". He is planning to become a tour guide.

## Progress Report of Compassion

as at end of March 2013

| Province      | Water Tanks  | No of children treated at dental clinics * |                          |                            |                            |
|---------------|--------------|--|--------------------------|----------------------------|----------------------------|
|               |              | No. cases of Restoration                   | No. of Teeth Extractions | No. of root canal fillings | No. of cases of prevention |
| Kampot        | 3,148        | 17,367                                     | 9,489                    | 363                        | 7,441                      |
| Kampong Speu  | 1,083        | 5,307                                      | 2,913                    | 32                         | 4,218                      |
| Takao         | 775          |  |                          |                            |                            |
| Kep           | 176          |  |                          |                            |                            |
| Prey Veng     | 32           |  |                          |                            |                            |
| Mobile Clinic | -            | 3,604                                      | 2,363                    | 7                          | 1,349                      |
| <b>TOTAL</b>  | <b>5,214</b> | <b>26,278</b>                              | <b>14,765</b>            | <b>402</b>                 | <b>13,008</b>              |

\* Not including oral health education

# the power of forgiveness

By Gina Sharpe

Forgiveness is not simple. When we have been harmed, hurt, betrayed, abandoned, or abused, forgiveness can often seem to be out of the question. And yet, unless we find some way to forgive, we will hold that hatred and fear in our hearts forever. Imagine what it would be like if every one of us carried every single hurt, every single resentment, all the anger that came up, when we feel betrayed. If we just kept that in our hearts and never let go, it would be unbearable. Without forgiveness, we're forced to carry the sufferings of the past." In that sense forgiveness is really not about someone's harmful behaviour; it's about our own relationship with our past. When we begin the work of forgiveness, it is primarily a practice for ourselves.

Maha Ghosananda, a Theravada monk who was known as "the Gandhi of Cambodia" used to lead dhammayeitra ("pilgrimage of truth") walks in the early 1990s, after peace accords ending the civil war between Khmer Rouge and the new Cambodian government had signed. When Maha Ghosananda died in 2007 at the age of 78, an obituary in *The Economist* detailed his experiences walking through Cambodia after the war:

He often found war still raging. Shells screamed over the walkers, and firefights broke out around them. Some were killed. The more timid ran home, but Ghosananda had chosen his routes deliberately to pass through areas of conflict. Sometimes

the walkers found themselves caught up in long lines of refugees, footsore like them, trudging alongside ox-carts and bicycle piled high with mattresses and pans and live chickens. "We must find the courage to leave our temples" Ghosananda insisted, "and enter the suffering-filled temples of human experience."

Now, though the Khmer Rouge had outlawed nostalgia, had razed the monasteries and thrown the mutilated Buddha statues into the rivers, old habits stirred. As they caught Ghosananda's chant, "Hate can never be appeased by love" soldiers laid down their arms and knelt by the side of the road. villagers brought water to be blessed and plunged glowing incense sticks in to it to signal the end of war....He could not stay out of the world. Rather than devoting himself to monastic scholarship, he built hut temples in the refugee camps.

Maha Ghosananda built those temples even though he was told by the remnants of the Khmer Rouge that if he dared to open these temples he would be killed. As thousands of refugees arrived at the temples, Maha Ghosananda handed out dog-eared photocopies of the Buddha's *metta Sutta*:

With the boundless heart  
Should one cherish all living beings  
Radiating kindness over the entire world,  
spreading upwards to the skies,  
And downwards to the depth.

This story is a powerful reminder of what forgiveness can do. Maha Ghosananda's family was wiped out by the Khmer Rouge, and during their reign Buddhist monks were labelled as social parasites. They were defrocked, forced into labour fields, or murdered: out of 60,000 monks, only 3,000 remained in Cambodia after the war. But despite all that he had suffered during Khmer Rouge regime, Maha Ghosananda was able to find forgiveness in his heart.

Forgiveness releases us from the power of fear and allows us to see kindly with a wise heart. First, we need to understand forgiveness: then we learn how it is practised, and then how we may forgive ourselves and others. The Buddha said, "If we were not possible to free the heart from entanglement and greed, hate, fear, and delusion, I would not teach you or ask you to do so." The Power of forgiveness releases us from the power of fear. Our practice of loving kindness can be enhanced by our practice of forgiveness, because it allows us to see with kind eyes and to rest in a wise and peaceful heart. In any moment, we can learn to let go of hatred and fear and rest in peace and forgiveness—it's never, ever too late. But in order to cultivate a truly loving and kind heart, we need to develop the practices that cultivate and strengthen forgiveness and the natural compassion within us. Our ability to forgive allows us to make space for our ability to meet suffering—our suffering as well as the suffering of others—with a kind heart.

Forgiveness does not gloss over what has happened in the superficial way. The practice is not about planting a smile on our face and saying "it's Okay, I don't mind." It's not misguided effort to suppress our pain or to ignore it. If you have suffered a great injustice, coming to forgiveness may include a long process of grief and outrage and sadness and loss of pain. Forgiveness is a deep process, which is repeated over and over again in our hearts. It honours the grief and it honors the betrayal. And in its own time, it ripens onto the freedom of truly forgiving. And if we look honestly at our own lives, we can see the sorrows and pain that have led to our own wrongdoing. we're not just victims; sometimes we also need to be forgiven. And in this way we can finally extend forgiveness to ourselves and hold the pain that we caused in the heart of compassion. without such mercy we would live in isolation or in exile.

As you do the following forgiveness practices, let yourself feel whatever small or large release there is in your heart. Or if there is no release, notice that too. And if you are not ready to forgive, that is all right. sometimes the process of forgiveness takes a lifetime, and that is perfectly fine. You can unfold in your own time and in your own way. We're not trying to manufacture some kind of feeling, so if all you can muster is the understanding that harm was done, that's perfectly okay. Emotions will come not because we force them to but because they're there, because they are an expression of some deep feeling inside. So if as a result of the harm, there were ways in which your heart closed or your feelings closed, you can acknowledge that too as part of the harm. whatever you feel, you feel. And whatever you don't feel, you don't feel. Forgiveness is an attitude of welcoming and inviting and spaciousness rather than some emotion that we pump up in our bodies and minds and hearts.

We practice with the faith that we do the repetitions, the body, mind and the heart learn. That's the beauty of these practices, we learn that we're not in control of the fruits of our practice, but we are control of how we do the practice—whether we do it with patience and diligence and determination and wisdom and effort and energy. We're not in control of how it then manifests in our life. We're not trying to make anything happen, because in the trying to make something happen, we will miss the beauty and the delight of what does happen.

**Gina Sharpe is a cofounder of New York Insight Meditation Center, where she currently serves as the guiding teacher and a core teacher as Insight meditation Society in, Barre, MA.**

Courtesy Tricycle Spring 2013

## New Building for Preah Norodom Ranariddh High School



Country Manager of Buddhist Library Cambodia Project receives a certificate of acknowledgement on behalf of the Australian donor from the Governor of Kampot Province.

While the government is building new schools, there are many more needed. Thanks to our donors, Australia built yet another building, the third in three years. One of our regular donors offered to fund a new school building by a bequest. We suggested to the donor "Why not enjoy building a new school now?".

You too can have the satisfaction by funding five room school in your name for \$49,000 to house 225 children. Imagine!!!

# Our student got a job already!



Try Sothida, 20 , was one of our students at Kbal Romeas English class. She graduated from our class in 2012 where she has always been an outstanding student.

Her mother had cancer and passed away in October 2012.

“That was the worst year in my life. I have 2 sisters and a brother who need money to continue their studies. I really want to continue study at the university very much, but If I do start right now my sisters and the little brother would have to give up their studies because my father does not care much for them” she

“Fortunately my knowledge of English was good enough to get a job as an English teacher at a popular private school at Ta Knav District Kondal Province. I work four hours a day Monday to Friday. My salary is \$200 a month. I am very happy as everyone likes me, my director, other teachers and especially my students. They say I am a good teacher for them and that makes me excited” she further said.

Her monthly salary of \$200 is nearly a twice the salary of a government teacher.

**At present BLCF runs 109 English classes in three provinces for over 2805 students. These classes are facilitated by 49 salaried teachers and overseas volunteers. Last year 17 Australians volunteered in our English classes.**

Sothida’s story is one of the many success stories that we can report. See our website [www.buddhistlibrary.org.au/project-cambodia/information](http://www.buddhistlibrary.org.au/project-cambodia/information) for more success stories



Yim Bunthoeun is one of our graduates from the Motorcycle training course. He wanted to pursue a career as a mechanic and BLCF funds his training at a local repair shop in Kampot. Successful one year training will guarantee him a job at his training place.

**Future Moto Mechanic in Kampot**



## The way out of suffering: The Noble Eight-fold Path

Mindfulness is a much used word these days, covering a wide range of practices. For the Buddha, mindfulness training combined with the practice of the Dhamma, is the foundation on which his teachings are based and it is the combination of both of these practices, that can lead us to happiness and liberation of heart / mind (citta). This requires great effort, it requires understanding, compassion and loving kindness towards ourselves and all other suffering sentient beings and it requires wisdom, and open-heartedness to look deeply into the nature of suffering. The path leading out of suffering is that which the Buddha showed us, the Noble Eightfold path, leading to liberation and happiness.

As the Buddha him-self said: "Monks, it is through not understanding and not penetrating into four things that I, as well as you, have for a long time fared in this cycle of rebirth". What four? Through not understanding the Noble Truth of Suffering; by not understanding the Noble Truth of the origin of Suffering; by not understanding the Noble truth of the Cessation of suffering and the Path leading to the Cessation of suffering we have fared on round the cycle of birth and death. It is by understanding and penetrating these things, that craving can be extinguished and the fruits of practice realized.

The path to this realization is none other than the Noble Eight-fold Path. To be able to understand and penetrate this Noble Path that leads to liberation and supreme happiness, and after all, each and every-one of us strives for happiness, we need to bring awareness, according to our own level of understanding of the eight factors of the noble eight-fold path, into our own thinking, speaking and acting, into our moment to moment life experiences. Only then can this teaching have real meaning and significance.

### The Arising of Wisdom.

#### Whole understanding (samma ditthi).

In the Noble eight-fold Path, samma ditthi or whole understanding is placed first, it revolves around the whole understanding of The Four Noble Truths and the penetrative wisdom into the Buddha's teaching of kamma, but often the teaching of the path out of suffering begins with an explanation of the other factors before coming to whole understanding, in order to understand the nature of suffering. This understanding is essential if we are to recognize, accept and embrace our own suffering so we will try not to cover – up or run away from our suffering, but to look deeply into the roots of it or the cause of it, as in the second Noble truth, in this way will this Noble path lead to its cessation, transforming suffering into peace and joy.

#### Whole Intention (samma sankhappa).

According to the teachings of The Buddha, it is the intention behind all of our thoughts, words and actions that is of great importance. When we are able to look deeply into our intentions and can recognize that it is primarily this that propels us and others on in the cycle of suffering, then we can cultivate whole intention, ... understanding that metta / loving kindness heals anger and ill-will; generosity and letting go of things heals craving and desire; compassion / karuna leads to harmlessness.

### Ethical Conduct.

#### Whole speech (samma vaca).

Cultivating truth-full and loving speech, words that inspire joy, hope and confidence. Aware that words can create both suffering and happiness, using words that promote peace and reconciliation in our-self and others, speaking and listening in a way that can help transform suffering. Not to speak about other people's faults in their absence. Not to spread rumours or criticize others. To speak out about injustice, are some ways of cultivating whole speech.

#### Whole action (samma kammanta).

Cultivating a reverence for all forms of life, of being aware of the suffering caused by war and conflict and making the determination to promote non-violence of any kind, within families and communities. Developing generosity of heart / mind where exploitation and injustices occur especially in regard to sexual exploitation, understanding that sexual desire is not love and that sexual relationships motivated by loneliness or money create further suffering for ourselves and others. So we try to cultivate relationships based on loving kindness, caring and respect for everyone involved. We strive to care for all children's safety especially those children less able to protect themselves, realizing our responsibility of bringing children into the world and creating a safe environment for their future.

#### Whole livelihood (samma ajiva).

Selecting and cultivating a livelihood that brings no harm to beings, one that contributes to their welfare and happiness through loving kindness and compassion. Behaving responsibly towards ourselves and others in all directions of the globe. Making a stand not to support companies who practice un-ethical behaviour eg. child labour, not supporting those who un-caringly deplete the natural resources of the earth, depriving others of their right to life. Looking within and seeing our habits that create discord, determining not to make millions while others starve.

*Contd.. page 9*

## Mental cultivation.



### Whole effort (samma vayama).

Endeavouring to create the effort / energy towards wholesome states of mind that lead to the freedom of suffering....suffering created as the result of anger, for instance, which blocks communication. We can practice mindful breathing to understand our suffering and to look deeply into our anger. We are all aware that if we take a deep breath when we are caught up in anger, it can disperse it, seeing that our anger is not caused by external things, but usually through our lack of understanding of suffering. When we can look with the eyes of compassion at ourselves and others we see the preciousness of our relationships...so, when we cultivate whole effort we nourish our capacity for understanding, love and joy.



### Whole mindfulness (samma sati).

There is a wonderful teaching of the Buddha's called the Satipatthana sutta; mindfulness of the body; feelings; mind; mind objects as the way out of suffering. When we cultivate these states of mind we cultivate mindfulness. Activating an awareness whereby we recognize our attachment to our views and opinions..... views and opinions that are narrow-minded and harmful, cultivating and developing open-mindedness whereby we don't enforce our views and opinions on

others, even children, in whatever way we choose to do so, we begin to respect the rights of others to think differently and at the same time help them to transform narrow-mindedness through metta. In this way we cultivate whole mindfulness.



### Whole concentration (samma Samadhi).

The present moment is the only moment that exists, the only point in time where change and transformation can take place...not in the past or the future. Cultivating a focused mind is the practice of concentration leading to insight. We try not to be carried away by past regrets or future worries, anger, jealousy or craving. We concentrate on what is happening within this mind and this body in the present moment. Living in the present moment we cultivate the seeds of joy and love that exist within each and every-one of us, aware that happiness depends, to a great extent, on our mental attitudes, not external conditions.

This Noble eight-fold path leads to the cessation of suffering, to the establishment of joy, contentment and peace, to the welfare and happiness of all beings.

May all beings be well and happy free from suffering.

**The sharing of this wonderful teaching of the Buddha has been offered by Venerable Sudhira.**

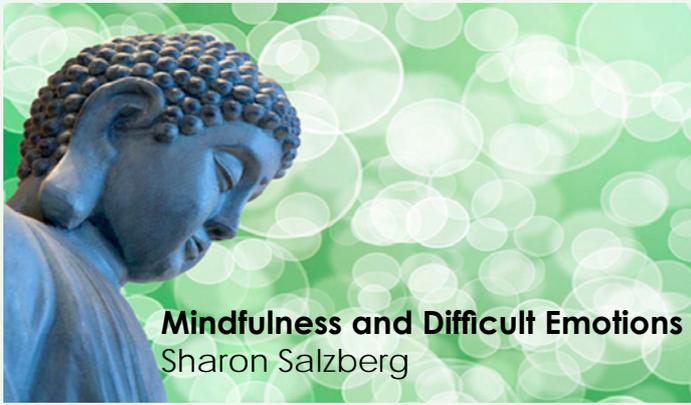
## News in Brief



Following the success of the mobile dental clinic we are launching a mobile lending library. Our library on the second floor of our building at Kbal Romeas Secondary School lends over 1000 books per month to 500 children. The students are so anxious to learn. It is wonderful.



We conducted a public speaking competition in English amongst the students of our English classes on 12th April. It has been a new experience for our students as well as for our teachers. 26 students participated in the competition which was adjudicated by the volunteers of the non government organization "Be More" and our English teachers. The competition was attended by over 300 students of Kbal Romeas school.



## Mindfulness and Difficult Emotions

Sharon Salzberg

I've heard some wonderful explanations of mindfulness. The writer and teacher Sylvia Boorstein calls it "awake attention to what is happening inside and outside so we can respond from a place of wisdom". The vietnamese Zen teacher and poet Thich Nhat Hanh says "I like to define mindfulness as the energy that helps us to be there 100 percent. It is the energy of your true presence." But my favourite definition comes from a fifth grader at Piedmont Avenue Elementary School in Oakland, California.

In 2007, the school launched a pilot program that offered kids five weeks of mindfulness training from a coach who visited classrooms twice a week, leading 15-minute sessions on how to have "gentle breaths and still bodies." The students trained their attention by focusing on the breath and noting the emotions that arose. The coach also asked them to cultivate compassion by reflecting "taking a moment" before lashing out at someone on the playground. "I was losing at baseball and I was about to throw a bat," one boy told his class, according to the New York Times. The mindfulness really helped."

The reporter asked another boy participating in the program to describe mindfulness. "It is not hitting someone in the mouth," he said.

His answer is wise, wide and deep. It illustrates one of the most important uses of mindfulness: helping us deal with difficult emotions. It suggests the possibility of finding the gap between a trigger event and our usual conditioned response to it, and using that pause to collect ourselves and change our response. And it demonstrates that we can learn to make better choices.

"He doesn't know what to do with his energy" the student's mother said at a parent's meeting. He was, she explained, usually quick to strike out when he was confused or frustrated. But mindfulness training was changing that pattern. "One day after school he told me" I'm taking a moment."

This is just what the practice of mindfulness helps us to remember. working with emotions during our meditation session sharpens our ability to recognize a feeling just as it begins, not 15 consequential actions later. We can then go on to develop a more balanced relationship with it—neither letting it overwhelm us so we lash out rashly nor ignoring it because we're afraid or ashamed of it.

We learn a lot in that middle, mindful place. We begin

to discover that, like the Oakland schoolboy, we can always take a moment—to re-centre ourselves in our bodies, acknowledge what we're feeling, spot our habitual reactions (whether that means erupting when we're frustrated or silently sulking when we feel criticized), and perhaps decide on a different course of action.

When I first began my meditative practice I was only 18, and although I knew I was deeply unhappy, I wasn't aware of the separate strands of grief, anger, and fear roiling inside me. All I felt was a single seemingly solid bank of sadness. Then, through meditation I began to look within more clearly and detect the various components of my sorrow. What I saw unsettled me so much that I marched up to my teacher, G.N Goenka, and said accusingly, "I never used to be an angry person before I began meditating." Of course I was hugely angry: my mother had died; I barely knew myself. when I blamed Mr. Goenka, he simply laughed—then reminded me of the tools I now had to deal with the difficult feelings I used to keep hidden. I could begin to forge a different relationship with my emotions—to find the middle place between denying them and giving over to them—because I had acknowledged them.

Mindfulness practice isn't meant to eliminate thinking but aims rather to help us know what we're thinking when we're thinking it, just as we want to know what we're feeling when we're feeling it.

Mindfulness allows us to watch our thoughts, see how one thought leads to the next, decide if we're heading toward an unhealthy path, and if so, let go and change directions. It allows us to see that who we are is much more than a fearful or envious or angry thought, we can rest in the awareness of the thought, in the compassion we extend to ourselves if the thought makes us uncomfortable, and in the balance and good sense we summon as we decide whether and how to act on the thought.

Meditation is like going into an old attic room and turning on the light. In that light we see everything—the beautiful treasures we're grateful to have unearthed—the dusty, neglected corners that inspire us to say. "I'd better clean that up": the unfortunate relics of the past that we thought we had gotten rid of years ago. We acknowledge them all, with an open, spacious, and loving awareness.

It's never too late to turn on the light. Your ability to break an unhealthy habit or turn off an old tape doesn't depend on how long it's been running; a shift in perspective doesn't depend on how long you've held the old view. When you flip the switch in that attic, it doesn't matter whether it's been dark for 10 minutes, 10 years, or 10 decades. The light still illuminates the room and banishes the murkiness, letting you see things you couldn't see before. It's never too late to take a moment to look.

**Sharon Salzberg is cofounder of the Insight Meditation society, in Barre, MA. She has been teaching meditation for more than 30 years. This article was adapted from Real Happiness by Sharon Salzberg@2010.**

Courtesy Tricycle Spring 2013

# Events @ Library

## Day Time Meditation Group

2 May 2013 - 2 - 3PM at the Buddhist Library

The Buddhist Library Day Time Mindfulness Group is a space where meditators can come to practice in a supportive environment with like minded people. It is held over 4 consecutive Thursdays afternoons, 2pm - 3pm, led by experienced meditator, Patricia Austin. These sessions are structured to include a sitting meditation practice with some time at the end for questions and a brief discussion.

By Donation - - Places available for 9 May - No registration required.

## In the words of the Buddha

4th June 2013 at 7.00PM - at the Buddhist Library

This 4-part course explores the closest source we have to the teachings from the historical Buddha: the scriptures.

It provides an introduction to 4 key scriptures (suttas) from the Pali Canon, covering the fundamental teachings on the Noble Truths, not-self, dependent origination and the practice of mindfulness.

The sessions will include meditation periods and discussions on the scriptures topics. The course is suited for those who are fairly new to Buddhist scriptures and practitioners of all levels.

By Donation

## Events at Sangha Lodge

Association of Engaged Buddhists

May 26 - Vessak celebrations for AEB

June 7-10 - Retreat led by Bhante Tejadhammo

### For more information

<http://www.engagedbuddhists.org.au/events/>

02 9590 3617 or E: [office@engagedbuddhists.org.au](mailto:office@engagedbuddhists.org.au)

## Services Provided by Buddhist Library

We provide number of services for the benefit of the Buddhist community in Australia. The library has a collection of Buddhist books and other media for sale.

Free books on Buddhism and meditation are available for sale. Please visit our website.

We have a hall available for hire.



Meditation Stools and cushions are available for sale.

Meditation Cushions : \$ 80

Meditation Stools : Folding \$85, Fixed legs \$70

## Regular Programmes at the Buddhist Library

Tuesday Night Meditation Class 7.00PM with Giles Barton, Grahame White, Dr. Chien Hoong Gooi and Jim Teoh

Wednesday Evening Meditation Class - Lotus Buds Group 7.30PM - 9.30 PM  
Info: [www.lotusbudsangha.org](http://www.lotusbudsangha.org) or John Barclay 9559 8805 Khan LeVan 9543 2873

Thursday Yoga and Meditation with Giles Barton 6.30 - 7.30PM -

Saturday Gentle Yoga and Meditation with Giles Barton 10AM - 11.45 AM

## Library Opening Hours

|           |   |
|-----------|---|
| Monday    | 12.30 - 5.00PM  |
| Tuesday   | 12.30 - 7.00 PM (Library has extended hours of borrowing and browsing before the Tuesday night class) |
| Wednesday | 12.30 - 5.00PM  |
| Thursday  | 12.30 - 5.00PM  |
| Friday    | 12.30 - 5.00PM  |

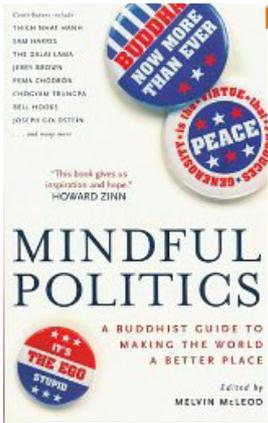
Address : 90, Church Street, Camperdown NSW 2050

Phone: 02 9519 6054

Website: [www.buddhistlibrary.org.au](http://www.buddhistlibrary.org.au)

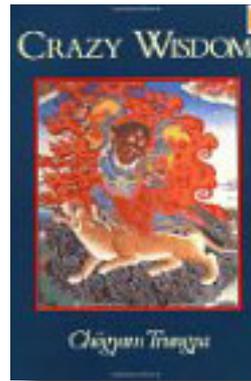
Enq & Bookings : [library@buddhistlibrary.org.au](mailto:library@buddhistlibrary.org.au)

# New in the Library



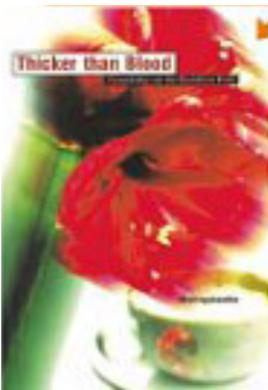
**Mindful Politics - A Buddhist guide to making the world a better place**  
**Melvin McLeod**

“Imagine a mindful politics! That is exactly what these thinkers, activists, and teachers are doing in this marvelous collection of essays.” - John Kabat\_Zinn, Author of *Coming to Our Senses*



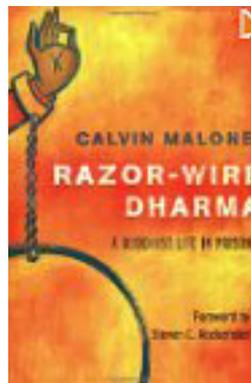
**Crazy Wisdom**  
**Chogyam Trungpa**

Crazy wisdom is described by Chogyam Trungpa as an innocent state of mind that has the quality of early morning-fresh, sparkling, and completely awake. He illustrates the principle of crazy wisdom as the starting point for an exciting spiritual journey.



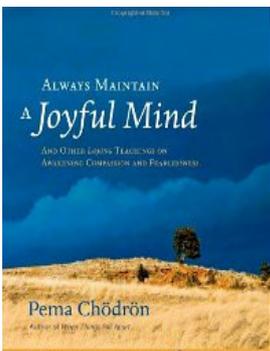
**Thicker than Blood -**  
**Maitreyabandhu**

This is a book about friendship\_ about the Buddhist ideals of the spiritual friendship and the author’s personal experience. By turns moving, funny, and inspirational. Maitreyabandhu’s account is as compelling as a good novel.



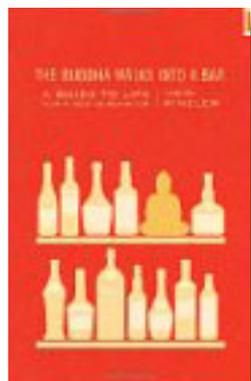
**Razor-Wire Dharma**  
**Calvin Malone**

Some of the vignettes in Razor-Wire Dharma are hilarious, some are harrowing, but all express true wisdom as vividly as any person could hope to do, This is real dharma practice, and calvin is living it in the unlikeliest of places.



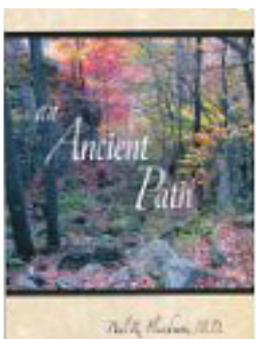
**Always Maintain a Joyful Mind -**  
**Pema Chodron**

For centuries Tibetan Buddhists have relied on a collection of fifty-nine pith teachings (called Lojong in Tibetan) to help them develop wisdom and compassion amid the challenges of daily life. In this book Pema Chodron introduces these transformative teachings and offers guidance on how to make them part of our everyday lives.



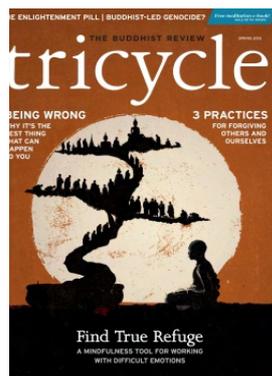
**The Buddha walks into a Bar -**  
**Lodro Rinzler**

“Seriously fresh and freshly serious, this book is terrific entry point for the young spiritual seeker.” - Sumi Loundon, editor of *Blue Jean Buddha* and *The Buddha’s Apprentices*”



**An Ancient Path**  
**Paul R Fleischman**

Introductory Talks on Vipassana Meditation taught by S.N Goenka



**Tricycle Spring 2013**