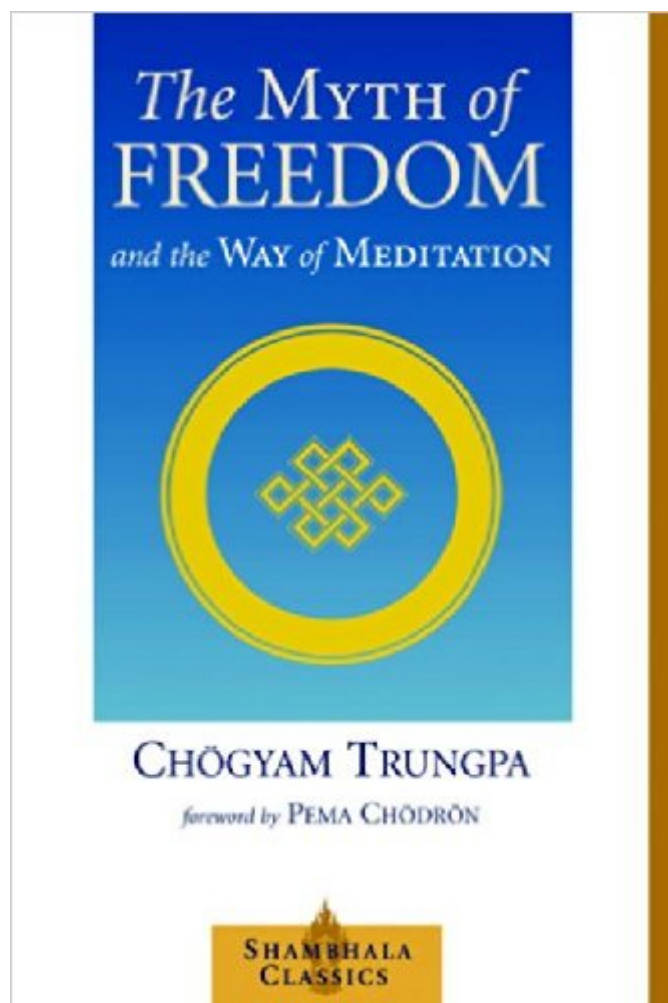


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# The Myth Of Freedom (Shambhala Classics)



## Synopsis

Chögyam Trungpa's unique ability to express the essence of Buddhist teachings in the language and imagery of modern American culture makes his books among the most accessible works of Buddhist philosophy. Here Trungpa explores the true meaning of freedom, showing us how our preconceptions, attitudes, and even our spiritual practices can become chains that bind us to repetitive patterns of frustration and despair. This edition features a new foreword by Pema Chödrön, a close student of Trungpa and the best-selling author of *When Things Fall Apart*.

## Book Information

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## Customer Reviews

An online friend recommended that I read this book, so after a few months of procrastinating I did it. I read it once and I'm far from telling that I can fully appreciate and comment on its message. Not surprisingly, that friend recommended I read it more times, leaving a couple of months in between to digest it. However, I can say that even the superficial understanding I gained from one pass makes me say this is a great book. It is a manual of Buddhism, but in its spiritual but not religious meaning - there are any rituals between the covers, only teachings on how we should behave, think, and most importantly, feel. As Trungpa puts it, Buddhism is a religion different from others in that it doesn't promise heaven or other ransom at the end of the life, but instead it helps us to live our lives the way it is, full of suffering. But why do we suffer? Because we are ignorant of the pure nature of things and ourselves, and we try to explain it, understand and define ourselves as an entity separated from

the rest of the world: in short, because we create an ego. This word - ego - shows up very often in the book, and it can be said it is its central subject. Trungpa presents the Buddhist teachings which explain how the ego is formed, starting from basic ignorance of primordial nature of things, and, adding layer over layer, up to intellect and consciousness. We suffer because of the basic ignorance, of the duality we created, but to successfully remove it we must first remove the upper layers. The first to be removed is the consciousness, in which our thoughts play the most important role, so the first thing to do is to observe thoughts (in a semi-controlled fashion) - and this is the purpose of meditation.

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