

TBI Magazine

June-July



TIBETAN BUDDHIST INSTITUTE – THEKCHEN SHEDRUB CHOELING
A place of Dharma, cultivating study and meditation in the Mahayana Tradition

From the Director

I offer this prayer to my Precious Teacher and Mentor:

"I dedicate the mass of white virtues thus created: So that I may be inseparably cared for in all my lives: By perfect, pure Gurus who are kind in three ways: And so attain the united state of Vajradhara."



Our visiting Geshes, yet again, created a most beautiful Chenrezig Mandala at Phap Hoa Temple at Pennington. The closing ceremony and dismantling of the Mandala took place on 2nd April and was attended by over 200 devotees.

Our annual Easter Retreat and Teaching on Eight Verses of Mind Training with Geshe Jampa Gyaltsen was exceptional! Many people expressed how eloquent Geshela was, the clarity of the translator and the peaceful meditations.

A beautiful sunny day appeared for our Annual Foundation Day. The monks really enjoyed the social chit chat with our members and friends and learning a little bit about our early beginnings.

Mother Day Green Tara Puja, held at TBI, dedicated to the Long Life and good health of His Holiness 14th Dalai Lama, to remove any obstacles to our Precious Teacher and Mentors whereabouts, World Peace and for the well being of members and all sentient beings. It was made all the more meaningful because the Tara Mandala was completed the day before. All the Geshe's and nuns created a wonderful atmosphere because they engaged in the full Green Tara practice, and therefore a great opportunity for our members and friends to participate in the practice with so many ordained.

I am pleased to say that our Program Coordinator, Jill, has embraced her role and called a meeting of Class Leaders. We discussed the different aspects of leading Dharma classes and working to increase the range of what is offered to existing students. The meeting was very positive and we plan to get together regularly to support each other and discuss any issues which may arise.

Jad has done an amazing job in recruiting volunteers for various tasks around TBI. She is still looking for more help with a variety of tasks, so if you are interested in volunteering in some way, could you please contact her on 0413 272 735 (Jad works so after hours or weekends is better for her).

Upcoming events in June and July: Sakadawa is just around the corner on Friday 9th June; 6th July HH Dalai Lamas Birthday; 9th July Medicine Buddha Day and Choekhur Duchon 27th July see pages 12 & 17 Please come along for Guru Pujas at 6pm. For Auspicious Days, we would prefer you not to bring food, however we welcome monetary offerings into the donation boxes. Alternatively you may like to sponsor the Puja (see Tenzin).

I would like to draw your attention to two fundraisers designed for helping repay the cost of extensive renovations to the living quarters for Rinpoches students at Sera Monastery. All proceeds from these fundraisers go to this project. Cooking Class and Vegetarian Soup and Bread before teachings see Page 5

As always I cannot express enough of my heartfelt thanks to Geshela, Iliia and all the volunteers, and without any of these people, we wouldn't be able to pass on the Dharma as incredibly well as we do.

Nawang Thubten (Tenzin)

Spiritual Head

His Holiness 14th Dalai Lama

Founder and Teacher

The Late Kyabje Khensur Kangurwa
Lobsang Thubten Rinpoche

Founders Representative and Director

Nawang Thubten (Tenzin)

Resident Teacher

Geshe Jampa Gyaltsen

Translator and Director of Publishing

Iliia Durovic

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An Excerpt of Wisdom, The Innermost Jewels of the Kadampas

from Kyabje Khensur Kangurwa Lobsang Thubten Rinpoche's commentary on *The Three Principle Aspects of the Path* by Je Tsongkhapa (2008), Part one.,pg 61-63

“It is a difficult practice, however, it would be nice of you to hear what those ten (The Innermost Jewels of the Kadampas) precious teachings are” (Khensur Rinpoche)

These great masters, the Kadampas, taught these very precious ten jewels, ten precious inner teachings to benefit in the long term. It is a difficult practice, however, it would be nice for you to hear what those ten precious teachings are. These ten teachings are such precious teachings, they bring great Dharma benefit. So, the ten innermost jewels of the Kadampa followers: first, the practitioner should have the attitude of entrusting from the depths of the mind to the Dharma, whereas the worldly have the attitude of entrusting in money. If you have money you think you can get things, likewise with the practitioner who has the attitude of reliance and entrusting in Dharma. The worldly see that money is the one source to bring all the necessities; if they have money they can buy food, a house, car, boat, etc., therefore they rely on money. Their innermost trust and reliance is on money and therefore they are focused on money. Those Kadampas see what's most beneficial in the long term and so they see that the Dharma is the only source to rely on, it is the only way to bring all the goodness and all the happiness, the ultimate. So the Kadampas see that the Dharma is the only thing you can entrust in to rely upon, because the Dharma is the one thing that can bring all goodness and all happiness. So, how can that Dharma benefit? The Dharma is the only source that can bring all temporary and ultimate happiness; it has the power to get rid of all one's suffering and to bring all goodness. If you engage in the Dharma, it can prevent your taking rebirth in a lower realm where there is tremendous suffering. So, the Dharma is the only source that can be relied upon to bring happiness, temporary and ultimate happiness.

Once we see that the Dharma is the only source then there's no way we can spend any time on anything else. You focus continually, you focus totally on Dharma, and there are no concerns about food, clothes or shelter, or

fame, etc. Once you are totally, singularly focussed on the Dharma and nothing else, not on food, shelter, or fame, then definitely, Rinpoche said, you will become a beggar. There's no way you can have anything. Then even though you become a beggar it is said you should still entrust until death in the Dharma. Even if you become a beggar you continue to focus and engage in the Dharma. Once you have committed to the Dharma and you become a beggar you have just enough food to fill your stomach and just enough shelter to not be affected by the cold or the heat. Through your attitude of reliance on the Dharma, you become a beggar and once you become a beggar you know you will die. Rinpoche said it shows you your practice. 'I should entrust the depths of my mind, my inner mind, to the Dharma; I should entrust the inner mind of Dharma to the life of a beggar; I should entrust to the life of the beggar until death; I should entrust death to the cave.' Once you become a beggar, if you don't have enough food you will die, but that practitioner again has no concerns, and does not even worry about their death, thinking: 'My death in the past never occurred with the Dharma so today if I die in this body while engaging in a practice of Dharma, then I have no regrets about it. The business people who engage in the practice of worldly concerns create a great deal of negativity and if they die they will have great negative karma; they carry that with them and it is a great regret. But for myself, in my case, if I die engaging in a practice of Dharma, then I will not have any regrets. Engaging in a practice, I am able to accumulate and create positive virtuous karma, therefore I do not have any regrets whatsoever if I die. If I was to engage in business, creating negative karma then, if I died I would be very sad and full of great regret because I'd die with such negative imprints of great negative karma. Through that I will be taking rebirths in the lower realms. I should entrust my death to the death of a beggar in a cave'. If you die then you need money to dispose of your corpse somewhere, but for that practitioner who has no money, he says he will go and die in a cave where there is no-one else around.

This is the advice of those Kadampa masters who engage in a practice in order to avoid and get rid of the eight worldly concerns; it is about having the attitude of relying in the Dharma in the core of one's mind. Those

An Excerpt of Wisdom, The Innermost Jewels of the Kadampas (continued)

1. I should entrust the depths of my attitude, my inner mind, to the Dharma
2. I should entrust the inner mind of the Dharma to the life of a beggar
3. I should entrust to the life of the beggar 'til death
4. I should entrust death to the cave

Next is the first of three vajras, or vajra minds: not succumbing. Even if the family, the parents and relatives, plead with him not to practice Dharma, not to go to the cave, the Kadampa practitioner, no matter how dear or how close their mother or father or relatives, no matter how much they plead, that practitioner's mind remains strong, a vajra mind. The practitioner is focused and knows what they are going to do, and not even the parents' crying, pleading for them not to go as there will be great suffering, can stop their practice. Their mind is very firm, like a vajra; a vajra is indestructible, and therefore it's the vajra mind. Then the second vajra mind, that follows on: non consideration, if you go off to practise Dharma, people will be disgusted and negative, saying that you are such a bad person, leaving this and that. No matter how much they are criticised, the practitioner is still without shyness, showing lack of consideration of what others say about him; they are consistent, their vajra mind continues to focus, no matter how many people criticise or think that the practitioner is not responsible etc. Their mind is so firm, like the vajra mind.

The third vajra is called the 'wisdom vajra', the state which always accompanies one, the vajra state of primordial awareness. At the beginning the Kadampa practitioner had this commitment: I'm going to engage in this practice, and I will abandon the negativities; no matter what circumstances I meet, I will continue to focus on my Dharma practise, I will continually practise. This commitment becomes this promise which is continual, indestructible until you die. Now we have the seventh of the innermost jewels of the Kadampa practice. Once you have this commitment and such an unyielding mind, then no matter how much your friends and relatives ask you to stop, you are not interested in anything else, and you just continually focus on what you have committed to. Once you engage in that way, you are actually out of line with human beings. Once you have such a rigid mind, focusing, engaging and continuing in one's commitment, Rinpoche said, you are a bit out of touch with worldly human beings. Basically, you are out of line with worldly human beings, you have been expelled from the lives of humans but now you are in line with the animals or the dogs; you are amongst the ranks of dogs. In here it says, I shall align with

the dogs but achieve the line of the deva. (I shall pursue the ranks of the dogs, but attain the ranks of the divine.) So, the Kadampa is basically living with the animals and is just like an animal. Just like the dogs, well, like the street dogs, not the Aussie dogs. The street dogs chase with the other dogs because there is not enough food, but the practitioner is not concerned about food and shelter. No matter whether they are hungry they will let the hunger be, and if it is cold or hot there's not much concern about that; their only focus is engaging in the practice of Dharma.

So, align with the dogs but achieve the line of the deva. The deva here is the Buddha, so the practitioner achieves the Buddha. When we engage in a practice, trying to abandon the negative karma and engaging in creating virtuous karma, then once we do that we achieve Buddhahood, the deva. In this practice the example is the great master Milarepa. He engaged in exactly this practice and he completely relied upon the Dharma, and then the Dharma to the life of a beggar, and the life of the beggar to the death, and the death in a cave. He ended in a cave. If you engage in this practice, in this innermost jewel of the Kadampa teaching, then you become like Milarepa and within one lifetime you will achieve Enlightenment. So, if you would like to achieve Enlightenment within this life then this is the perfect practice. There are great masters in Tibet who engaged in these practices. At Atīśa's time there were the old Kadampas, and then when Je Tsong Khapa taught, there were the new Kadampas. Tsong Khapa teachings are the new Kadampa. It would be nice if you understood exactly what the meaning of the Kadampa is. If you hear the name of the Kadampa it will be such a precious imprint. At the beginning, Tsong Khapa was not Kadampa and he approached one of the practitioners, the old Kadampa, and asked, "What is the Kadampa?" The Kadampa told him the meaning of the Kadampa. Then Tsong Khapa admired this Kadampa's teaching, and then he engaged and adapted this practice, and he himself became a Kadampa. So we have to understand what a Kadampa is. In total there are many, many volumes of Buddhist teachings. The Buddha taught in India, however, there are 800 volumes of the Buddhist teachings translated into Tibetan. In the Tibetan alphabet there are 30 letters, (*ka kha ga na* etc..) among the 30 letters of the alphabet, one single letter can be used to explain the entire teachings of the Buddha. The ability to use one single letter to explain the entire teachings of the Buddha is called Kadampa. Somebody who is able to do that, able to explain and to understand the entire Buddhist teaching from one syllable, that person is called the Kadampa. In Tibet the Kadampa is very precious; it originated from the great master Atīśa who was originally from India but spent many years in Tibet.

Have fun, learn to make **Tibetan mo-mos and chai**, enjoy delicious food and **help us fundraise** to improve the living quarters for Rinpoche's students at Sera Monastery!

**At long last !
The Sacred Art of Tibetan
Mo-Mo Making Made Easy**

Come and learn how to make Mo-Mo's and Chai (sweet, but sugar-free) with the visiting Geshes, Tenzin and Natalie

A fundraising cooking class to help pay the cost of the living quarters for Rinpoche's students at Sera Monastery. All proceeds from the class will go to this project.

Come and be part of the fun at this fun raiser !!

- Demonstrations
- Hands-on cooking with the visiting Geshes
- Tastings
- Recipes to take home
- Fabulous Raffle



WHEN: Saturday 17th June
TIME: 1.30pm to 4pm
VENUE: TBI **COST:** \$50.00
BOOKINGS ESSENTIAL for catering purposes: by Thursday 15th June
Email: office@tibetanbuddhistinstitute.org

VEGETARIAN SOUP and BREAD ROLL at TBI

Come along and enjoy good company, warm soup and a hot bread roll before teachings.

You don't need to rush home from work and eat on the run.



Every Tuesday and Wednesday evening from 5.30pm starting 6th June \$6.00 for a bowl of soup and bread roll.

Different soup each week. Please ring or email the day before teachings to place your order.

All are welcome and encouraged to join:

● **Tibetan Mo-mo and Chai making class:** 17th June, 1.30-4.30pm, \$50 per person

● **Vegetarian soup and bread roll evenings,** every Tuesday and Wednesday evening from June 6th from 5.30pm, \$6 per person

All proceeds will go towards the living quarter costs for Rinpoche's students at Sera Monastery.

FUNDRAISING to help pay the cost of the living quarters for Rinpoche's students at Sera Monastery.

0404839293 office@tibetanbuddhistinstitute.org

Reflections on TBI's Easter Teachings

with Geshe Jampa Gyaltzen

Geshe Jampa Gyaltzen's (Geshela) teachings on Geshe Langri Thampa's Eight Verses of Mind Training over the Easter long week-end were rich in context, and concise in instruction.

The purpose of Dharma, to transform one's mind was the pivot around which Geshela's wisdom flowed and consistently anchored back to.

Geshela emphasized that meditation is repeated familiarization of the mind on a virtuous object; and, with the goals of meditation being to gain control of our mind, and to develop a virtuous mind, contemplating the Eight Verses of Mind Training certainly helped to moisten the mind with virtue. With 'recollection and vigilance', Geshela encouraged us to put effort into harnessing our 'scattered mind' (which, he noted, is usually 'scattered' in the direction of the afflictions!).

Geshela journeyed through the Three Scopes, reminding us of how each scope and topic lay the foundation for the next. Quoting Aryadeva's 400 Stanzas on the Middle Way, "Without seeing Samsara as evil, how would one ever escape?". Geshela reminded us that Renunciation (Definite Emergence) requires us to know and reflect on the faults of Cyclic Existence, in essence, the afflictions.

In the words of His Holiness the Fourteenth Dalai Lama, "Samsara, the circle of existence, and nirvana are two states of mind. Samsara is a deviation from knowledge, a distorted vision of reality that makes the mind the slave of negative emotions, while nirvana is a state of inner freedom, free of any conceptual and emotional obstacles".

Ilia, our esteemed translator and teacher, during one of the daily Q&A sessions, provided a similar presentation of samsara and the purpose of Dharma as one of 'bringing our minds into alignment with reality'; by doing so we suffer less.

Geshela conveyed a very powerful metaphor of how self grasping and the afflictions work as

partners in crime to keep samsara thriving. He described our minds as being like very fertile fields, holding every type of 'karmic seed', however, only our self grasping can make the seeds – our afflictions, sprout and manifest. Without self grasping to activate our karmic seeds and afflictions, they will otherwise lie dormant.

So, the real demon is our self grasping. To illustrate this further, Geshela explained how the self grasping mind, by grasping at permanence also interferes with our realizations of death and impermanence – by holding so firmly, on to our form and its permanence, we pay little heed to the significance and rarity of our Precious Human Rebirth, and make decisions to postpone study and meditate until next week, next month etc... an inner war zone I know many of us struggle with.

Geshela led us through the Middle Scope by reflecting on the Four Noble Truths, and provided a very specific instruction to generate the mind wishing for Liberation. By contemplating on our aggregates as the basis of the first Noble Truth of Suffering, and the afflictions as the basis of the second Noble Truth of the cause of suffering, the despairing nature of samsara can be glimpsed, and the mind wishing for Liberation, cultivated.

Geshela's gentle reminder that phenomena are neither virtuous or non-virtuous by themselves, and it is the mind that makes them so, made me contemplate the power we surrender to self grasping and the afflictions. A sheep in wolves clothing, our perceptions determine our reality, and in doing so, imprison us in our own self fulfilling prophesy.

This, Geshela reminded us, is how others are our bridge out of samsara. A very practical example that we can all relate to in our daily lives was given - how anger arises on the basis of others, and by being close to others, and by feeling empathy towards others, our outlook regarding 'self and others' as different can change, and with it, our anger reduce and the ultimate source of anger itself, the ignorance grasping at a self, diminish.

Discuss, ask questions
and deepen your
understanding of
Dharma!

DISCUSSION

Every Tuesday
and Wednesday
nights!

Cittamatra
Tuesday 6pm
Led by Mark

Lam Rim
Wednesday 5.30 pm
Led by Andrew,
from 28th June

"To be able to remember in a stable fashion, everything you have studied, the best way is to discuss about it with others and to analyse in great detail. In my experience at the monastery it is largely through debate, in the debate courtyard, that whatever was studied remained stably and durably in the mind through repeated debate and analysis" (Geshe Jampa Gyaltsen)

All are welcome to join together in an informal and relaxed discussion of Geshe Jampa Gyaltsen's wonderful teachings.

10am Recitation of Heart Sutra and Three Principle Aspects of the Path whilst our Geshes recite the Kangur Sutra Buddhist Canon
12noon Shared Lunch and 6pm Guru Puja

**HIS HOLINESS
14TH DALAI LAMA'S
82nd BIRTHDAY
Thursday 6th July**

His Holiness is the Spiritual Leader of the Tibetan people and the embodiment of Chenrezig, the Bodhisattva of Compassion.

His Holiness will be 82 years old this year, and he frequently states that his life is guided by three major commitments:

- the promotion of basic human values or secular ethics in the interest of human happiness;
- the fostering of inter-religious harmony; and,
- the preservation of Tibet's Buddhist culture, a culture of peace and non-violence.

Join us to celebrate and pray for the long life of His Holiness the Dalai Lama at TBI on July 6th at 6.00pm for Recitations, shared lunch and Guru Puja. May His



Tsog offering is provided by TBI on this occasion. Instead of your Tsog offering, we would welcome monetary offerings into the donation boxes.

Reflections on TBI's Easter Teachings

with Geshe Jampa Gyaltzen (continued)

by Shaya Nettle

The difference between Definite Emergence and Great Compassion is the 'self' – the 'I' versus 'others', Geshela said. The Eight Verses of Mind Training strike at the heart of this very notion, and was driven home when Geshela said that in Tibetan, verse 1 begins with 'I', and when Tibetans (or people fluent in Tibetan) recite this, the view of selflessness arises in their minds, and contemplation regarding the illusion like, unfindable nature of the 'I' is made.

Our reliance on others for mundane and ultimate happiness demonstrates so clearly the inseparability of our 'self' and 'others'. Geshela encouraged us to consider this by contemplating the Buddha statues in the Gompa, and to ask ourselves what is, and where does true Buddha nature lie? Geshela confirmed yet again that a virtuous mind is determined by one's motivation. This prompted me to reflect on Kyabje Khensur Kangurwa Lobsang Thubten Rinpoche's (Khensur Rinpoche) detailed and frequent advice on cultivating a virtuous motivation and ultimately, a virtuous mind, illustrated with a brief excerpt from Khensur Rinpoche's commentary on Dharmarakshita's Wheel of Sharp Weapons on the 23rd of February 2011:

"What is this motivation we are speaking of? It is not a motivation of self-cherishing, where we value ourselves alone. Instead, it is a motivation of cherishing others, which cherishes others in infinite numbers, reflecting on the fact that all sentient beings without exception who are our precious mothers of previous lives wish for happiness and wish to be separated from suffering. However, even though they wish to be happy and wish to be separated from suffering, they do not understand how to create the causes for happiness or how to eliminate the causes for suffering. For that matter... not only do they not understand this, they actually think that non-virtue which is the cause of suffering is the cause of happiness and that virtue which is the cause of happiness is the cause of suffering. With this as an approach, what else could there be but suffering?"

Then, reflecting on this, from our side we generate the wish that all sentient beings be free from suffering and the causes of suffering, and we generate the motivation to set them in a place of unalloyed bliss, and reflecting on the fact that at present we are unable to do so we generate the motivation to attain the great enlightenment, a state where all qualities are accomplished and all faults are eliminated, to place all sentient beings in that state. With this as a motivation, we engage in the fourfold activities of hearing, listening, thinking and meditating on these teachings."

Geshela spent some time on the definitions of Bodhicitta and Great Compassion and their substantiated causes. The notion of whether all phenomena have substantiated (and cooperative) causes triggered quite a bit of animated debate, including between Geshela and Iliia, which was both amusing and illuminating!

The definition of a substantiated cause was given as a "Producer, which produces a phenomenon similar in type to the cause of the effect"; and, to clarify, "at the time of the substantiated effect, the substantiated cause no longer exists". So, the topic of contention, of what is the substantiated cause of a flame was left unresolved... ~ I'll leave that for pondering for greater minds than mine!

Geshela affirmed that Tong Len is a central practice within the Eight Verses of Mind Training, and spoke to how as beginners, we can do this practice by visualizing Tong Len at first, and building up to practicing it in actuality. Khensur Rinpoche described Tong Len as *"a practice where we take upon ourselves the totality of the suffering of others and we use it as a bomb, if you want, to destroy the suffering within our own minds."*

Geshela encouraged all students to memorise the Eight Verses of Mind Training, and to contemplate their meaning and application in daily life regularly.

I personally found immense benefit in participating in this teaching week-end and I left with a deep sense of gratitude for TBI and the many people who make it possible.

Thank you Geshela, Iliia, Tenzin, Carole, Chris and all the volunteers and students for the heart and effort you contribute, every day. May all beings be happier and may the Dharma shine brightest in the darkest places.

With love and gratitude, Shaya

2017 TBI Teaching Schedule



Tuesday nights, 7.00-8.30pm **Buddhist Philosophy (starting 7th February)**

In the context of the study program which His Holiness the Dalai Lama enjoined TBI to offer, Geshe Jampa Gyeltsen will be teaching during all of 2017 in the context of the Tuesday "Buddhist Philosophy" course held from 7:00 to 8:30 pm, the Mind-Only or Cittamātra school in depth and specifically the difficult points of the mind-basis-of-all (Sk. ālaya-vijñāna). This course is highly recommended for all students who attended the "Introduction to Buddhist Philosophy" ("Tenets") course of Geshe Jampa Gyeltsen in 2014-2015 as it will develop in great depth key points presented during that course.

The Mind-Only school was particularly influential in much of the Far East (China, Japan, Korea, Vietnam, etc) through the works of the great Chinese scholar Xuan Zang (602-664) who studied in India and Geshe Jampa Gyeltsen will present, in this context, the Cittamātra understanding of the "Buddha Lineage" (sometimes translated as "Buddha Nature").

Geshe Jampa Gyeltsen will rely on Je Tsong kha pa's "Ocean of Eloquent Explanations, an Extensive Commentary on the Difficult points of Mind and Mind-basis of All" (translated by Gareth Sparham) some copies of which may be obtained from TBI's bookstore.

TBI's classes in Buddhist Philosophy are university level classes and as such are demanding, without regular attendance little can be expected. Each one hour class will be followed by a 30mn period of debate between the students on topics set by Geshe Jampa Gyeltsen.

We hope many students will avail themselves of the rare opportunity of attending a course given by a Lharampa Geshe of the calibre of Geshe Jampa Gyeltsen who has taught for years to scores of Tibetan monks as part of the standard curriculum of Sera Je Monastic University.

Wednesday nights, 7.00-8.30pm **Lam Rim (starting 8th February)**

Geshe Jampa Gyeltsen will continue presenting the "Stages of the Path to Full Enlightenment" (Lam Rim) during the General Buddhist Teachings course, focusing on the last two Perfections, the Perfections of Concentration and Wisdom, relying on both:

1. Pabongka Rinpoche's "Liberation in the Palm of Your Hand" and
2. the Concentration and Insight sections of Je Tsong kha pa's "Great Stages of the Path (Lam Rim Chen Mo)

As the focus of this class will be on the last two Perfections, it is highly complementary with the Tuesday course on "Buddhist Philosophy" and students are encouraged to attend both, if they can.

Sunday mornings, 10.30am-11.30pm: **Graduated Path to Enlightenment (starting 12th February)**

Geshelas has kindly agreed to teach Sunday mornings on the topic of the Graduated Path to Enlightenment. Tenzin will translate, and a guided meditation will be available beforehand, to prepare our minds for this teaching. (see Chris Ridley's explanation of the benefit of listening to and reflecting on these teachings on page 7. "A Graduated Path, by Chris Ridley).

Ilia's 2017 Saturday Conferences

Save the Dates!



During difficult times, we need a short, simple, powerful practice which encapsulates the totality of the teachings and can subdue our mind rapidly. The "Three Principles of the Path" is the innermost essence of Je Tsong kha pa's teachings and as such, can provide such an indestructible core for our practice.

In 2016 we studied in depth mere Definite Emergence and fully-characterised Definite Emergence, the motivations of the Paths of the Being of the Small and Middling Scope, as presented in "The Three Principles of the Path". In 2017, we will focus on the core of the "Three Principles of the Path", the Path of the Being of the Great Scope.

The conferences will be held on the following **Saturdays from 2:00-4:30 pm:**

- **July 1**
- **September 2**
- **November 4**

Take advantage of this unique opportunity to examine the teachings with a qualified scholar and long-time Dharma practitioner, Ilia Durovic!

An update from TBI's Program Coordinator (Class Leader Meeting), by Jill

On Saturday 20th May we held the first meeting of TBI Class Leaders in the relaxed environs of the lounge. The purpose of this meeting was to bring together volunteers, to welcome both new recruits and not-so-new, to share their questions, ideas and experience in leading these classes. There were ten of us in all, including Tenzin who represented the management team (and to make sure I didn't stuff up!) We discussed the different aspects of leading Dharma classes,

including the change of format of *Introduction to Buddhism*, which for this year will be presented as a monthly course. Gradually, through this year and beyond, we hope to review the classes and work to increase the range of what is offered to existing students and to attract newcomers who are interested in Buddhist philosophy. The meeting was very positive and we plan to get together regularly to support each other and discuss any issues which may arise.

Our dear precious Teacher Khensur Rinpoche expressed his wish that we grow as a learning centre and His Holiness the Dalai Lama, when we were blessed with his presence, echoed that aspiration, we sincerely hope that by meeting together and working in harmony we can endeavour to fulfil this goal. Geshela blessed us with his advice and encouragement, setting our motivation for a beneficial gathering.

Introduction to Buddhism

Monday nights

Who was Buddha? What did he teach? How can those teachings help me in my life today?

These are the questions we will be investigating in *Introduction to Buddhism*, an informal class on Monday evenings, over one month, led by experienced students. Learn how this ancient philosophy can help make sense of our lives and the world we live in. How we can practise to calm our minds and emotions to more easily cope with the challenges of everyday life.

Buddhist philosophy provides a most detailed, precise and complete investigation into the mind, probably more so than any other philosophy or science that exists today, including that of modern psychology. Buddhism does not just explore the mind but also the nature of all phenomena, including the complex mechanism of cause and effect, karma and causality, which is not only a very complete explanation of the mysteries of our existence, but also offers a framework by which we can make our lives happier and more meaningful.

Over four weeks we will be covering the first teaching Buddha gave and from which all others flowed: *The Four Noble Truths*, which are at the very heart of all Buddhist practise. This topic examines where the cause of our unhappiness lies and how to eliminate the suffering that we all experience and attain lasting, durable happiness.

You are encouraged to question and to analyse the ideas and concepts presented in this class. Everything the Buddha taught he learned from his own experience and together we can draw from our own experience to explore this fascinating insight into the human condition.

As His Holiness the Dalai Lama said when he visited Tibetan Buddhist Institute in 2013:

"This is not only a learning centre for Buddhism, but a learning centre of the human mind."

Join us on the path to opening the heart to love and compassion and making every moment meaningful.

- **When:** Monday evening ,7.30 - 8.30 pm
- **June class leader:** Shaya
- **July class leader:** Chris



As Geshe-la has taught: To be able to remember in a stable fashion, everything you have studied, the best way is to discuss about it with others and to analyse in great detail. In my experience at the monastery it is largely through debate, in the debate courtyard, that whatever was studied remained stably and durably in the mind through repeated debate and analysis. by Mark

DISCUSSION GROUPS

Doubt Discuss Debate!

Cittamatra
Tuesdays 6pm
Led by Mark

Lamrim
Wednesdays 5.30pm
Led by Andrew from 28th June



SAKA DAWA

The celebration of Buddha Shakyamunis
Birthday, Enlightenment and Parinirvana
(passing away)

Friday 9th June

In Tibet, this is the most important holy day of the year, a day to remember Buddha.

During this month, practitioners place special emphasis on their Dharma practice, such as taking precepts, reciting mantras, offering mandalas, animal liberation and prostrations.

We encourage students to take the Eight Mahayana Precepts at home.

Tsog offering is provided by Tibetan Buddhist Institute for this occasion. Instead of your Tsog offering, we would welcome monetary offering

Everyone is most welcome to come along and join the celebrations with our Geshes, Sangha and TBI Community

10am Recitations of Three Principle Aspects of the Path and the Heart Sutra (Our Geshes will recite Kangur Sutra Buddhist Canon)

12noon Shared Lunch

6pm Guru Puja



VOLUNTEER CORNER

I would like to take this opportunity to give a special thank you to all those people who are currently volunteering their services to TBI. Volunteers are the backbone to any organisation and TBI is no exception.

Our TBI volunteers cover all types of services from sangha support, cleaning, cooking, gardening, administrative duties, coordinating and running our spiritual programs, maintenance and building works, translating, financial and legal advice and many other areas that I may not have covered. You are all very precious to TBI as without your assistance and support this centre would struggle to survive.

We are always seeking more volunteers to support of the centre. This is also a wonderful opportunity for the accumulation of merit.

Currently we are seeking assistance for the following:

Lunches:  Person or persons that may like to cook for our Geshela on Mondays and

Wednesdays: Upcoming gardening activity: 

In the next couple of weeks we will be organising a gardening working bee and of course the proposed day will be dependent on the weather which at the moment is quite unpredictable.

If you are interested in either of these activities or would like to offer your services in any other area please contact me on 0413272735 (week days after 5:00 pm and anytime on weekends) or at members@tibetanbuddhistinstitute.org



Cooking up a Storm

FABULOUS FOOD for BUSY BUDDHISTS
from Natalie Playford www.cookingupastorm.com.au

QUICKER-THAN-TAKE-AWAY!

PASTA SAUCES

Here are some great ideas for when you don't have the time or energy to cook. Still a much better alternative, just as quick and cheaper than organising take-away. The sauces can all be made in the time it takes to cook the pasta. Enjoy!

PAINLESS PASTA:

Stir several of the following into a pot of hot, cooked pasta: *butter; *olive oil; *chopped fresh herbs; *garlic sauteed in olive oil; *diced tomato; *diced red pepper; *chopped spring onion; *grated cheese; *pesto; *sour cream; *cream cheese; *lemon rind; *sauteed pine nuts; *toasted sunflower seeds; *nutmeg; *cottage cheese; *peanut butter thinned with soy sauce; *crumbled blue cheese; *chilli sauce; *yoghurt; *grated parmesan cheese; *black pepper; *sesame oil.

SHORT ORDER:

- **Butter and Parmesan:** for 4, melt 60g butter in large saucepan, add the hot, cooked pasta and toss to coat; toss through ½ C grated parmesan and sprinkle with plenty of fresh cracked black pepper.
- **Ricotta and Herb:** for 4, toss 250g fresh ricotta, ¼ C shredded, fresh basil leaves, ¼ C finely chopped parsley and 2T sliced black olives through the hot cooked pasta.
- **Garlic, Chilli and Olive Oil:** for 2, heat 3T olive oil, add 2 seeded and finely chopped chillis, 2 cloves garlic finely chopped and cook gently 2 or 3 minutes (make sure you don't burn the garlic as it then goes bitter); toss through the hot cooked pasta, sprinkle with chopped parsley and serve.
- **Brown Butter and Sage:** for 4, melt 100g butter over medium-low heat, add ¼ C fresh sage leaves and continue to heat till butter is dark golden and sage is crisp; pour over hot cooked pasta and toss through.
- **Fresh Tomato and Basil:** for 4, in a bowl combine 3 finely chopped tomatoes, half small chopped red onion, 2T olive oil, 1 & ½ t sugar, 1/3C torn basil leaves, sea salt and cracked black pepper; stir well to dissolve sugar and toss through hot cooked pasta; sprinkle with parmesan if liked.
- **Lemon, Herb and Pepper:** for 2, in food processor whizz up the following: 1T lemon juice, 1T lemon zest (have some extra for garnish), 6 peppercorns lightly crushed, 2 sprigs fresh basil, ½ T fresh mint, a few rocket leaves, 3 trimmed spring onions, 1 peeled garlic clove, 2T extra virgin olive oil, salt to taste; toss through hot cooked pasta topped with extra lemon zest.
- **Alfredo:** for 2, place 30g butter and 1/3C cream in pan and stir over low heat till butter is melted; remove from heat and add 60g grated parmesan, salt and pepper; particularly good tossed through hot cooked fettucine.



SANGHA SUPPORT

Making offerings is extremely important for our own personal practice and also, of course, for our Resident Sangha. Geshe Jampa Gyaltzen was chosen by Kyabje Rinpoche because of his immense knowledge of the Dharma and amazing ability to impart this to his students. In the words of Jampa Sherab (Ben) "If Kyabje Khensur Kangurwa Rinpoche was the sun then Geshela would be his flames"



We need financial help to ensure our Sangha are supported and cared for appropriately. If you would like to donate, please either drop your donation in the donation box in the gumpa, marked Sangha Care; direct debit, email office@tibetanbuddhistinstitute.org or phone 08 8351 8788.

TIBETAN BUDDHIST INSTITUTE Thekchen Shedrub Choeling

MEMBERSHIP

Being a member of TBI offers you the following:

- * 20% off events (excluding accommodation)
- * Free membership of TBI Library
- * 10% discount on shop items (excluding already discounted items)
- * Invitation to Annual Members Function
- * Can Vote at the AGM

CONCESSION: \$120.00 per year
WAGED: \$180.00 per year
DHARMA WHEEL: \$588 per year

This centre depends on our family of students, friends and supporters to realise Kyabje Khensur Rinpoche's lifetime work and vision - to create an exceptional and unique place for giving and learning.

Tibetan Sponsorship Scheme

*"Some people need so little,
but they need so little so much"*

\$10.00 a month sponsors Monks (at Sera Je Monastic University in India); Nuns (at Nyagye Nunnery in Tibet and Jungchub Choeling Nunnery in India); Lay Tibetans (mostly in camps and villages surrounding Sera Monastery and mostly children); students from Gyalten Charity School, Tibet, which operates entirely from donations. Donations are gladly accepted for the Emergency Medical Fund, which was set up by Kyabje Khensur Rinpoche for any monk at Sera or anyone in the nearby lay community, who is in urgent medical need.

For 33 cents a day, can you really afford NOT to sponsor a Tibetan?

www.tibetansponsorship.org
Carole 0404839293



Lharam Geshe Scholarship Fund

"One good Lharampa Geshe is more beneficial in this world than building a golden Stupa" Kyabje Rinpoche

In order to achieve Khyabje Rinpoche's dying wish, we have established a Scholarship Fund for Lharam Geshe's providing for their needs whilst studying. This is a wonderful opportunity for you to participate in Rinpoche's wish and be of immense benefit to future Geshe's and, therefore, of vast benefit to the worldwide Buddhist community and the longevity of the Buddhadharama. Please find below the various options that enable you to be involved in achieving Rinpoche's wish:

1. Monthly pledge of \$30 per month will assist in the daily needs of the Geshe
2. Monetary donations to the Scholarship.
3. leave a bequest the scheme in your will.
4. Sponsoring in Perpetuity.
5. for a one-off donation of A\$10,000, a Geshe can be supported during his 24 years of studies.

All offerings are welcome - please contact Tenzin on 0418 847 016 for additional information.

Medicine Buddha Day

Sunday 9th July

10.30 am Geshe Jampa Gyaltzen advice for Medicine Buddha Practice

10.45 am Geshe Jampa Gyaltzen, Geshe Darje, Geshe Jamyang recitation of the full Medicine Buddha Puja accompanied by students reciting Three Principles of the Path, the Heart Sūtra and the Medicine Buddha Saddhana.

12 pm Shared lunch

Medicine Buddha has traditionally been a core practice at Tibetan Buddhist Institute, one that was initiated through the blessings of our dear precious teacher Khensur Rinpoche. We are so very fortunate that in celebration of this practice Geshe Darje and Geshe Jampa are constructing a magnificent Medicine Buddha mandala to adorn the *gompa* and open the hearts of all who view it. On this special day Geshe Jampa Gyaltzen will be imparting his advice about the benefits of engaging in this practice, which is suitable for all students and for which an empowerment is not necessary. This will be followed by the Geshes reciting the full Medicine Buddha practice for the benefit of all beings, whilst we recite the *Three Principles of the Path*, the *Heart Sūtra* and the Medicine Buddha practice.

Medicine Buddha day will mark the recommencement of regular Medicine Buddha practice, which will take place fortnightly on Saturday mornings, led by Ven Tenzin Lhamo. This will be preceded by Healing Meditation, a meditation practice whereby the mind can create conducive conditions to enable the body to heal itself and help establish a mind that is unshaken and undisturbed no matter what difficult physical problems we might face.

Rinpoche repeatedly encouraged us to practice together in the *gompa*. The *gompa* is a sacred space which is blessed by Rinpoche, blessed by His Holiness the Dalai Lama and contains also the blessings of the entire Buddhist canon, an immeasurable treasure. By joining together in the serenity of the *gompa*, under the benevolent gaze of Buddha Śākyamūni and all the Bodhisattvas, we not only encourage and support each other but also we greatly increase our accumulation of virtue. The benefits of our practice are amplified by our combined efforts and the power of the Holy objects that surround us.

How wonderful it is that we have such a special place! Let us make the most of this opportunity by gathering together to keep the Dharma alive for the benefit of all.

Saturday 22nd July

10.30 am Healing Meditation,



LEARN TO MEDITATE

Mondays 6.30pm to 7.15pm

There is now a vast body of research confirming the many benefits of meditation including increased immune function, decreased pain and cellular inflammation, increase in positive emotion, decreased depression, anxiety and stress, improved social life, compassion, self control, increased brain grey matter and ability to pay attention and to multitask, increased memory, creativity, wisdom (greater perspective taking) and generally being more authentic and caring.

Bring peace to the world by learning how to bring peace to your mind. No commitment to Buddhism is required, no previous experience necessary. Experience the quiet energy of others in the beautiful, tranquil surrounds of our Gomba blessed by His Holiness the Dalai Lama's visit in June 2013. Lead by experienced meditators. You are welcome to stay for a cuppa

GRADUATED PATH MEDITATION

Sundays 9am to 10am

All the wonderful 84,000 teachings of the Buddha have been organized by the Great Masters into a sequence of topics which, when followed, lead us out of our suffering and into our full potential as loving, compassionate and wise beings, otherwise known as Full Enlightenment or Buddhahood.

The first half of the hour will give us the opportunity to calm the mind using the breath as our object of concentration. In the second part, we can then contemplate one of the meditation topics in such a way that it benefits us in our daily lives. This is known as analytical meditation.

Suitable for new and experienced meditators.



Interviews with Geshe Jampa Gyaltzen Mondays 4:30 - 5:30pm

If you would like to make an appointment to have an interview with Geshela, please contact Tenzin on 0418 847 016.

Interviews will be conducted Mondays from 4:30 to 5:30 and each interview will be for approximately 30min.

We encourage you to make a monetary offering to Geshela, TBI and the translator as is customary and questions should be on spiritual/dharma matters.

Having made an appointment, it is important that you ring if you are delayed or need to cancel, and also to be aware that occasionally an appointment may go over time and this may cause a delay.

Guru Puja Dates

June

- Sunday 4th 6pm
- Monday 19th 5pm
- Sakadawa: Friday 9th 6pm

July

- Monday 3rd 5pm
- Thursday 6th HHDL Birthday 6pm
- Tuesday 18th 5pm
- Thursday 27th 6pm Choekhur Duchen

Wednesday Night Deity Practices 6:30pm

Chenrezig



Vajrasattva



Green Tara



Shakyamuni
Buddha





MEDICINE BUDDHA DAY

SUNDAY 9th July

EVERYONE WELCOME TO COME ALONG AND JOIN THE CELEBRATION WITH OUR GESHES, SANGHA AND COMMUNITY

10.30am Geshelas advice on Medicine Buddha Practice
10.45am Recitation of Three Principle Aspects of the Path, Heart Sutra followed by Medicine Buddha Practice, whilst our Geshes are reciting the full Practice of the Medicine Buddha Puja. Chai and cake provided by TBI during the recitations
12 noon Shared Lunch

Participants will be able to view the magnificent Medicine Buddha Mandala constructed by the Geshes



CHOKER DUCHEN

Thursday 27th July

EVERYONE WELCOME TO COME ALONG AND JOIN THE CELEBRATE WITH OUR GESHES, SANGHA AND TBI COMMUNITY

- 10.00am Recitation of Heart Sutra and Three Principle Aspects of the Path
- Our Geshes will recite the Kangur Sutra Buddhist Canon
- 12 noon Shared Lunch
- 6pm Guru Puja



Tog offering is provided by TBI for this occasion. Instead of your Tsog offering, we would welcome monetary offering into the donation boxes.



Choekhor Duchen celebrates the first turning of the wheel by Lord Buddha (hence the name - 'choekhor' - spelt various ways, means 'Dharma Wheel', 'duchen' means 'great occasion'). The Buddha was persuaded to teach for the sake of all sentient beings and taught the Four Noble Truths which is: the truth of suffering, the truth of the cause of suffering, the truth of the end of suffering, and the truth of the path that leads to the end of suffering. This teaching is the basis for all that has followed.

TBI Meditation Outreach Classes

- **Salisbury North:** Meditation with Ann ph: 0402 409 259 at Salisbury at Bagster Community Centre, 17 Bagster Road, Salisbury North.



Community Care



Community Care Volunteers offer visits or help in other ways to members and friends of Tibetan Buddhist Institute who are in need of some sort of care.

Community Care's Mission Statement is:

"Assuming responsibility for compassionate care and responding to the needs of TBI members, friends and supporters."

Community Care is coordinated by Jo Woollard, who brings a wealth of knowledge, expertise and a very big heart, not only to Community Care, but also TBI. Community Care follows specific guidelines (please read our brochure).

If you or a friend of TBI would like assistance, please ring Tibetan Buddhist Institute on 8351 8788 or ring Jo direct 0408 803 989. Please note that if you are requesting assistance for a friend or relative, it is necessary that you have their permission for us to visit.

Seeking Volunteers!



Would you like to offer some time and effort to assist in some of the tasks required at TBI? It may be as little as an hour a week/fortnight/month. The more volunteers, the lighter the load.

For any enquiries please contact:

- Tenzin 0418 847 016
- TBI Office office@tibetanbuddhistinstitute.org or call 83518788

Your Ad Here

If you are a financially supporting member of Tibetan Buddhist Institute and would like to advertise in our magazine please contact office@tibetanbuddhistinstitute.org for details. Cost: \$10 per magazine

REFUNDABLES

A big thank you to the many people who contribute to the running of our centre by bringing in their refundable items i.e. cartons, cans, bottles etc. If you would like to help TBI with our refundable projects, please look for the 10c (or 5c) sign on all your drink containers, and ensure that they are refundable and not



recyclable. Please also ensure that lids are removed from all plastic bottles and then

