

## Quiet Achiever ~ Kim Looi

I have been a TI volunteer ever since I became a member and I have been involved in various events and activities such as, the Open House, kitchen helper and initial help to promote the Big Tara Thangka to the public. Serving tea at study group, the annual gumpa cleaning, bookshop stock take and helping to set up the annual tsog display for Geshe Doga's long-life puja. I thoroughly enjoy volunteering and it is always joyful. It gives me satisfaction to be part of these events and is an opportunity to get to know other members plus sharing Dharma moments.



**For me, volunteering is like practising generosity.** However, because I am still a beginner practitioner, I normally volunteer where I think I can be of most help, regardless of whether the tasks are big or teeny. In a way, it is giving, isn't it? **Instead of material, giving our time in fact is of more lasting satisfaction because it is in the experience of being personally involved, interacting with others, sharing laughter, resulting in a satisfaction that lasts longer and provides memories of the event and the joy of having volunteered.**

Through volunteering we get to know our dharma community and are able to support each other in our journey, whether receiving or giving dharmic suggestions. After all, we are all swirling in this sooooo....sooooo....soooooooo samsaric existence.

## THANK YOU SUE

I am finishing my final stint as the T.I. bookkeeper this week. I have been "in the office" on and off for 35 years. I started by helping Hal when he was treasurer at 3 Crimea Street in St Kilda using CBook in 1985!

There was a long break from 1990 to 2006... children, teaching...

In 2006, I studied MYOB, retired from teaching and became T.I. bookkeeper again using QuickBooks, with Lois as treasurer and Llysse as office manager. We worked very well together. I left in 2015, then returned again last year while I was also helping organise the Healing Group.



It is a big change for Hal and me, but we are now well settled in our home on Phillip Island and are looking forward to some travelling around Australia once the restrictions are lifted.

I will miss Katrina and seeing everyone that dropped in. As I miss the Healing Group.

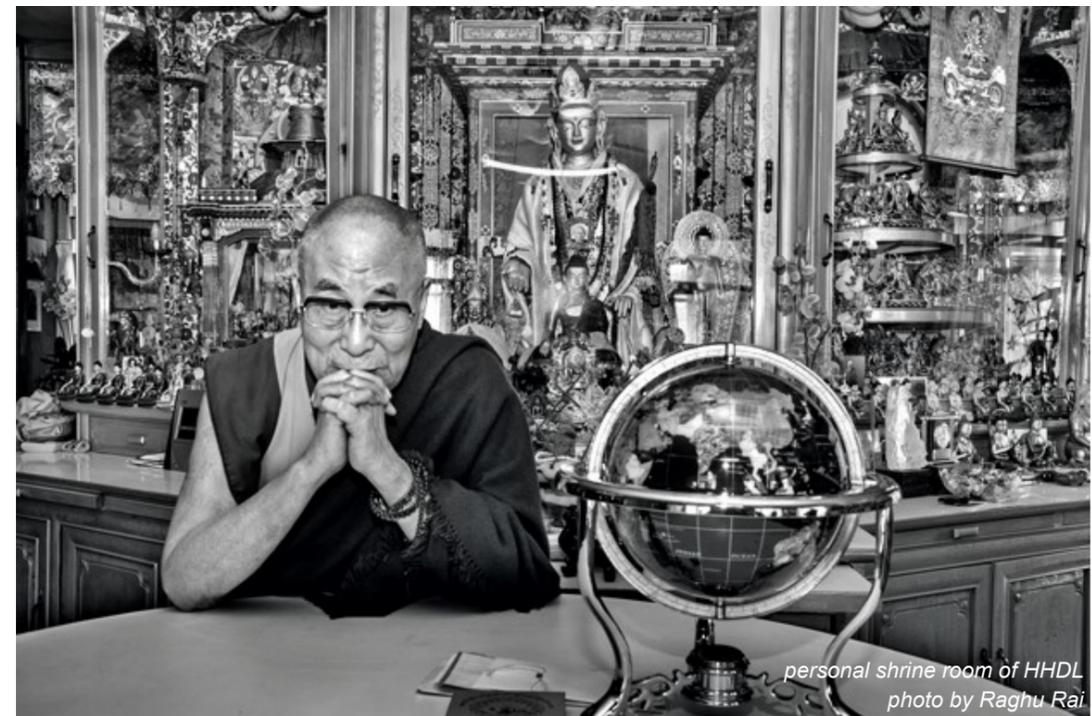
You are welcome to contact the Tara Institute newsletter editors Allys Andrews and Sandra Kinread at [allys.andrews@gmail.com](mailto:allys.andrews@gmail.com) for issues relating to the newsletter.

## Tara Institute news

If undelivered, please return to -  
3 Mavis Avenue, East Brighton 3187



## 'Prayer Is Not Enough.' The Dalai Lama on Why We Need to Fight Coronavirus With Compassion



personal shrine room of HHDL  
photo by Raghu Rai

Sometimes friends ask me to help with some problem in the world, using some "magical powers." I always tell them that the Dalai Lama has no magical powers. If I did, I would not feel pain in my legs or a sore throat. **We are all the same as human beings, and we experience the same fears, the same hopes, the same uncertainties.**

From the Buddhist perspective, every sentient being is acquainted with suffering and the truths of sickness, old age and death. But as human beings, we have the capacity to use our minds to conquer anger and panic and greed. In recent years I have been stressing "emotional disarmament": to try to see things realistically and clearly, without the confusion of fear or rage. **If a problem has a solution, we must work to find it; if it does not, we need not waste time thinking about it.**

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We Buddhists believe that the entire world is interdependent. That is why I often speak about universal responsibility. The outbreak of this terrible coronavirus has shown that what happens to one person can soon affect every other being. **But it also reminds us that a compassionate or constructive act—whether working in hospitals or just observing social distancing—has the potential to help many.**

Ever since news emerged about the coronavirus in Wuhan, I have been praying for my brothers and sisters in China and everywhere else. Now we can see that nobody is immune to this virus. We are all worried about loved ones and the future, of both the global economy and our own individual homes. But prayer is not enough.

**This crisis shows that we must all take responsibility where we can.** We must combine the courage doctors and nurses are showing with empirical science to begin to turn this situation around and protect our future from more such threats.

In this time of great fear, it is important that we think of the long-term challenges—and possibilities—of the entire globe. **Photographs of our world from space clearly show that there are no real boundaries on our blue planet.** Therefore, all of us must take care of it and work to prevent climate change and other

destructive forces. This pandemic serves as a warning that only by coming together with a coordinated, global response will we meet the unprecedented magnitude of the challenges we face.

We must also remember that nobody is free of suffering, and extend our hands to others who lack homes, resources or family to protect them. This crisis shows us that we are not separate from one another—even when we are living apart. **Therefore, we all have a responsibility to exercise compassion and help.**

As a Buddhist, I believe in the principle of impermanence. Eventually, this virus will pass, as I have seen wars and other terrible threats pass in my lifetime, and we will have the opportunity to rebuild our global community as we have done many times before. I sincerely hope that everyone can stay safe and stay calm. At this time of uncertainty, it is important that we do not lose hope and confidence in the constructive efforts so many are making.



## The Very Beginning Dharma is Giving Up the Attachment Clinging to This Life

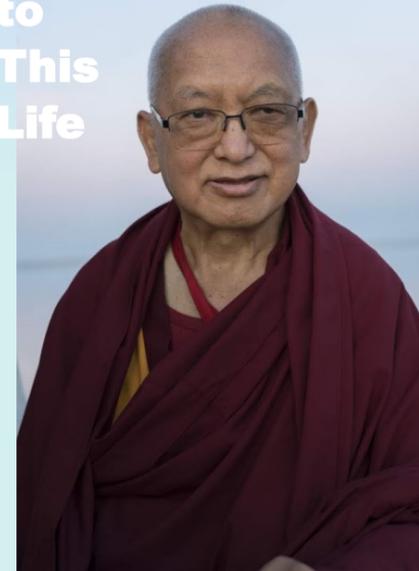


Photo by Lobsang Sherab

**L**ama Zopa Rinpoche begins this teaching discussing how to make life most beneficial, useful, and easy—particularly to other sentient beings. **Even if we are having a happy life and enjoying it, it would be unfortunate if we wasted the opportunity of this precious human life.**

Rinpoche tells the story of a former abbot of Sera Je Monastery, who survived prison following the Chinese invasion of Tibet by eating undigested beans found in the faeces of Chinese prison workers left in the field near the prison. He was offered so little food, but with the beans in the faeces, he was able to survive. He was educated at Sera Monastery, became a *Madhyamaka* and *Prajnaparamita* expert, and had nearly a thousand students. Many highly educated geshe, some who now serve in FPMT centres and elsewhere, as well as reincarnated lamas, were all students

of his. **Through the hardship of prison and hunger he was able to bring the teachings of Buddha to so many monks who have also had very beneficial lives teaching others as well.**

**When everything we do is in service to the ignorance holding the “I” as real, we are a slave and attachment is the master.** This is who we are working for (self-cherishing), and for whom we create the cause of all the suffering and have to experience *all* the suffering. Even if you study Dharma but are still clinging to the happiness of this life, you aren't practicing holy Dharma, it is worldly Dharma, non-virtue. Giving up attachment, clinging to this life, is the very beginning Dharma.

**Before the karma is ripened, there is so much a human being can do:** purification, collection of merit, and actualizing the path. But once it is ripened, because you didn't get the practice done, you must experience it.

**We need to practice holy Dharma to achieve peace and real happiness and to be free from all the problems and suffering of the world.** From that happiness, one can achieve liberation from samsara—a blissful state of peace for yourself and ultimate happiness, the total cessation of obscurations and the completion of realisations.

Remembering impermanence and death at the beginning makes it possible to follow holy Dharma. In the middle, it is necessary to actualize the path. And at the end, remembering death and impermanence makes it possible to achieve enlightenment. This frees us from the poison of the eight worldly concerns. **The realisation of death and impermanence is so important.** We shouldn't think, “Oh, this doesn't matter, it is only a beginning Dharma practice.” That is very foolish.

Watch Lama Zopa's teaching 'The Very Beginning Dharma Is Giving Up the Attachment Clinging to This Life': <https://youtu.be/4S9rlzUOSyl>

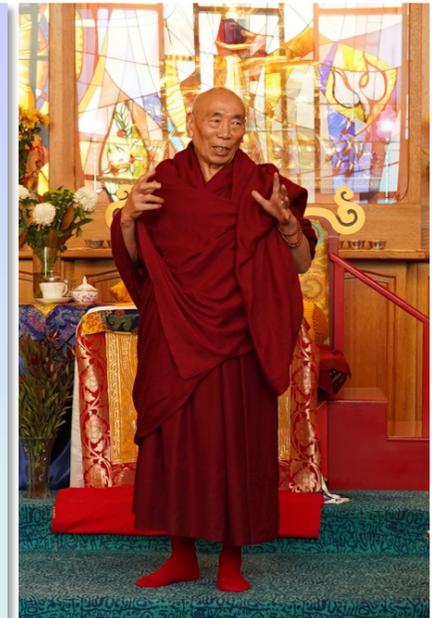


Photo by Damien Busby

**Why I consider the kind attitude as a real treasure and an ultimate means of protection for oneself.**

The reason why we need to pay attention to the particular state of mind imbued with kindness is because **a positive state of mind is the basis for us to have real joy and happiness in our life.** A state of mind imbued with kindness means that we cultivate kindness in whatever we do, that is when we are sitting somewhere, when we are going somewhere, when we associate with others and when we go to bed. At every time throughout the day until the end of the day we try to maintain a sense of kindness and concern for others. **If we pay attention to cultivating kindness within oneself at all times, our minds will naturally become imbued with kindness.** As I mention regularly, cultivating such an attitude in one's life becomes an unending companion. When we make sure to generate a kind attitude within oneself, our state of mind will always be protected. In difficult times a kind attitude will come to our aid and lift up our spirits. At all other times, whenever a difficulty arises, it's this kind of attitude that will come to our aid and help us. **That is why I consider the kind attitude as a real treasure and an ultimate means of protection for oneself.**

Condensed Lam Rim 2010 Geshe Doga

### 25 YEARS OF TEACHING TRANSCRIPTS

Fantastic news. A run on the sale of Geshe Doga and Geshe Lobsang's CD has occurred during the shutdown of the centre. Katrina has been busy sending them out. Adair, is in the process of producing more CDs to keep up with the demand. **So, thank you Adair and all of the publishing team for doing such a great job.**

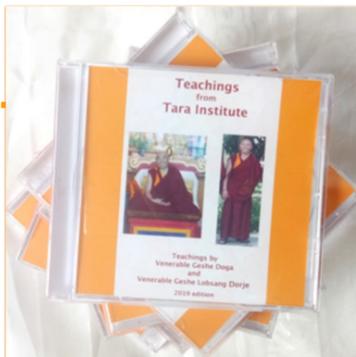
#### CONTENTS OF THE CD

##### Ven Geshe Doga

- Wheel of Sharp Weapons (Wednesday evenings from June 1996 to July 2001)
- Thirty-Seven Practices of a Bodhisattva (Wednesday evenings from August 2001 to May 2003)
- Lama Tsong Khapa's Middling Lam Rim (Wednesday evenings from May 2003 to end of 2018)
- Liberation in the Palm of Your Hand (Tuesday evenings from 1993 to end of 2000)
- Explanations of the Principles of Tenets (Tuesday evenings in 2001)
- Mind and Awareness, including Mind and Mental Factors (Friday evenings in 2001)
- Chandrakirti's Madhyamakavatara (Tuesday evenings from March 2002 to the end of 2004)
- Shantideva's Bodhisattvacharyavatara, Chapters 9 and 10 (Tuesday evenings in 2005)
- Aryadeva's 400 Stanzas (Tuesday evenings from 2006 to the end of 2007)
- Mahamudra (Tuesday evenings from August 2008 the end of 2009)
- Nagarjuna's Precious Garland (Tuesday evenings from 2010 to the end of 2012)
- Shantideva's Bodhisattvacharyavatara (Tuesday evenings from 2013 to June 2017)
- Atisha's Lamp for the Path to Enlightenment (Tuesday evenings from June 2017 to October 2018)
- The Six Perfections from Lama Tsong Khapa's Great Treatise on the Lam Rim (from October 2018 to December 2019)
- Heart Advice (2019)

##### Ven Geshe Lobsang Dorje

- Thirty-seven Practices of a Bodhisattva (March 2019 to end 2019)



Auspicious days in May are calculated according to the lunar eclipse. On these days, the benefits of actions are greatly multiplied, so are especially good for spiritual practice.

Friday 1	Tibetan 8	Tara Day	Tara Puja
Thursday 7	Tibetan 15	Full Moon	Precepts
Sunday 17	Tibetan 25	Tsog Day	Guru Puja
Friday 22	Tibetan 30	New Moon	Precepts
Saturday 30	Tibetan 30	Tara Day	Tara Puja

**The teaching program will resume when the government lifts the ban on large gatherings. We will notify all of our members and friends when that occurs.**