

SPIRITUAL PROGRAMME LOSANG DRAGPA BUDDHIST SOCIETY

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Practice of Six Perfection Wednesday 7th November 2007 by Geshe Tenzin Zopa

In order to drive great blessing, to bless our suffering mind, in order to purify our past negative karma and are able to achieve all the realisations in the path up to enlightenment, which is just to benefit the numberless beings, for that purpose we reflect on Guru Shakyamuni Buddha's holy image, with the remembrance of his kindness and we recite the mantra together. So, we recite Guru Shakyamuni Buddha mantra.

Tadyatha Om Mune Mune Maha Muneye Svaha x9

Good evening to everybody. Tashi Delek, in Tibetan. ☺

So, we try to set a positive motivation, proper motivation, if possible try to set Mahayanic motivation, especially related to today's subject – **the practice of the 6 Perfections**, which is the main practice practiced by the Bodhisattvas and those who inspire to engage in the Bodhisattva path. Therefore all of us here who wish to leave an imprint on the teachings of 6 Perfections, and those who are here who are so enthusiastic to engage in the actual practice of 6 Perfections, or those who have already gained a certain amount of practice in the 6 Perfections but inspire to engage in extensive practice and actualize Buddhahood, all of us come here with the right attitude, right motivation.

In order to re-establish the right motivation for the most meaningful session to actualize the great purpose by actualizing cultivation of loving kindness, compassion, bodhichitta, and the omniscient mind, therefore the purpose for us to get together here is to liberate numberless beings into the peerless happiness which is the state of omniscient, which is the state of Buddhahood. In order to achieve Buddhahood, I need to know the paths and grounds from which one is able to actualize, and in order to do that, one has to understand the right practices which are the right path, and not just by

having the knowledge, not just the intellectual knowledge. As far as concerned the purpose of practicing dharma is to enlighten, to achieve the realization on the stages of the path, and to enlighten oneself into the state of omniscient, we need the oral instruction by somebody who has received the unbroken lineage of instruction up to Buddha.

So, that's the whole purpose why we come together to actualize the deep meanings of this very life, which is to obtain great purpose of precious human rebirth, which is only to practice dharma, which is only to cultivate virtuous action and which is only to eradicate negative karmas, which one has accumulated from beginningless lifetime.

The reason why we have to practice, why we must practice now, is because it is very uncertain that we might have the opportunity again with endowing all the freedoms and the right conditions for us to meet Buddhadharma, especially to meet Mahayanic teaching, and especially the opportunity for oneself to obtain full enlightenment within one very lifetime, based on this precious human rebirth.

Since it is uncertain to actualize in the next lifetime, that makes a statement that we must, we **MUST** practice within this lifetime.

On top of practicing within this life, we have to practice right now, without delaying even a moment. In this very moment, right now, we have to practice. The reason is that there is no certainty of the impermanent nature of our life. There is no certainty on the lifespan of the impermanent nature of our life. We might end up this very life, at any time. Who can guarantee, who is able to guarantee, that we are able to live up to tomorrow morning. No one can guarantee that we can even live up to this hour. We cannot guarantee that we can live our lives to the next moment.

Our life is very fragile. Our nature of existence is so fragile. On top of that, our karma to face untimely death is infinite, Infinite! There are so many obstacles to cause our lives from the natural samsaric contaminated existence. As well as the inborn of our life, the contamination of our own 5 aggregates. If we happen to take on small pill of poison now in your mouth, that is it. The moment you breathe out and can't breathe in, that's it. We assume that our life is very strong, we plan for so many things, we plan our

family, we plan our business, we plan our friends, we plan for all our life at least up to the age of 90 – 100, or at least 60. That is called the inborn grasping mind on permanence, towards the permanent existence of ourselves.

Because of that grasping mind, we will always skip practicing pure dharma. The person, who practices pure dharma, should be qualified by understanding the true nature of our existence. When we talk about the true nature of our existence, it needn't necessarily refer to emptiness. It can refer to the impermanent existence of ourself is the true existence of ourselves. True existence of a person is the impermanent existence our ourselves. That momentarily changes the very moment we have taken the birth, decay has started. We are tremendously, at the highest speed towards the total decay of our etiquettes. Because of that we practice dharma right now. It is worthwhile to practice dharma right now, it is necessary to practice dharma right now. Because within our existence, or our every existence, one of the most fearful moment is the time of death, each and every individual's time of death. At that very moment, other than dharma, nothing else, how much possessions you have or how many friends you have, even if 1000 Buddhas surrounding you, you alone travel to the next life.

So our choice, if we wish to be born to higher rebirth, we need to accumulate the complete good cause. Not just accumulating an incomplete cause, we have to accumulate complete cause. Only complete cause is able to produce the fruitful result. So, that complete cause refers to the practice of dharma. And our next rebirth into the lower realm also completely relies on our own manner of attitude, and actions of our Body, Speech and Mind in this very moment up to the end of our lives.

How much we do not want to take rebirth in samsara, but if we do not engage into the practice of purification, or purifying past negative karmas, there is no way. Even if 10000 Buddhas surround you at the time of your death, they cannot save us. They cannot save us even if they perform all sorts of pujas. The only thing that can save us is dharma in ourselves. The only thing that is able to purify the lower realm, bring to higher rebirth, is dharma in your mind, dharma in our mental continuum.

So, what is dharma? Here, we are particularly talking about Buddhadharma. So, what is Buddhadharma?

What is Buddhadharma?

Buddhadharma is categorized into 2 categories.

1. **Action** – the action of not harming living beings. This means the action of not harming others and the action of not harming oneself.
2. **View** – dependent existence.

These 2 completes ‘What is Buddhism’? Buddhism qualifies with these 2 qualifications

What is the essence of these 2 definitions, which qualify being Buddhadharma?

The essence is loving kindness, compassion. The essence of whole Buddha teachings is loving kindness, compassion. If we are devoting Buddha, if we want to practice Buddhadharma, we need to practice loving kindness, compassion. If oneself could be a Mahayana practitioner, Bodhisattva practitioner, Tantrayana practitioners, one’s essence of practice loving kindness, compassion.

As long as we are out of practicing, cultivating, living a life with the manner of loving kindness, compassion, we are NOT practicing Buddhadharma. We are not qualified to cultivate the 2 definitions of Buddha’s teachings. So it is very clear.

How to live a life, actualizing into our day to day life, practicing the essence of Buddha’s teachings – the loving kindness, compassion?

The 6 Perfections come in. The teachings of 6 Perfections comes here.

So now, we are practicing Buddhism.

- What is the definition of Buddhas’ teachings?
The definition should be qualified by the 2 reasons – the action and the view.
- What is the essence of this definition?
The essence of this definition is the practice of loving kindness and compassion.
- How to actualize the practice of loving kindness, compassion?
This is through living the life in practice of 6 the Perfection.

So now you can see the links.

What are the 6 Perfections?

1. Generosity,
2. Morality,
3. Patience,
4. Joyous Effort,
5. Concentration, and
6. Wisdom.

These are the 6 Perfections.

Generosity

There are 3 types of generosity:

1. Generosity of Material,
2. Generosity of Protection and
3. Generosity of Dharma.

If we are practicing loving kindness, compassion, if we are practicing Buddhadharma, we need to live a life practicing generosity. We need to live a life practicing the generosity of Material, and live a life practicing the generosity of giving protection and giving dharma.

What is the definition of generosity?

The definition is the mind of giving, the attitude of giving. That is the definition of generosity.

Material Generosity

In order to qualify the practice of generosity, one has to qualify the sincere whole-hearted mind of giving, such as the practice of material generosity – like giving food to those who need food, giving shelter to those who need shelter, giving clothes to those who need clothes, etc.

So even if you give RM100 but if you do not have a mind of giving, it does not qualify as practice of generosity. Even if you give RM100 and you do not have a mind of giving, you do not have a mind of letting go, a mind of appreciating one's manner of giving or providing the material to somebody, the appreciation in YOUR mind, such as thinking, "How fortunate I am to have the opportunity to offer RM100 to somebody," or "the packet of rice to somebody who has nothing to eat". In that manner, if you give one cent,

RM1, RM10, RM100, food, clothes, shelter, whatever as long as it is material, with the mind giving, if you provide to somebody and that someone has received the benefit of your gift, which means that you have to make sure that the object who receives the benefit, who receives the object of your generosity, the material of your generosity should have to qualify that innately the person needs the material. If the person does not need it, then the generosity is not needed and is unnecessary, and becomes a manner of spoiling, or an action of destroying others' life.

So when we give, we have to give with the mind of wisdom. We need to give with the mind of ethic, give with the mind of patience, and give with the mind of concentration.

That is why the teaching of each Perfection, have to be conjoined, has to be qualified with the rest of the other 5 perfections. When we practice generosity, this Generosity practice has to qualify with the practice of the other perfections – Morality, Patience, Effort, Concentration, and Wisdom. That means that if you want to provide any material gifts, you need to know that the object of your benefit is truly, innately in need of your material generosity, then you provide with the motivation of giving, with total letting go, giving with great inspiration of joy.

That is the perfect way of making Generosity in material.

If we have that much mind of giving, and even if we offer only 1cent, it becomes as valuable as zillions and zillions of that amount of money. But, if we are not qualified of having the mind of Giving, in the manner that your object does not require so, even if we give millions, there is no great advantage of accumulating merits in you; there is no great advantage of truly benefiting into other persons. That is how one should be careful in material generosity, by making sure that one really does the practice of Perfection of generosity, what is practiced by the Bodhisattvas.

And also, if one has gained the potential abilities of even giving the physical form, such as limbs, or the organs, one has to qualify by having the realization based on the concentration which is able to regain, through the concentration of your own organs into yourself, in that manner, even if somebody asks for your eye then you can offer the generosity of your eye, for the head then offer the head, if somebody asks for your limbs, then you

can offer your limbs. But, until that stage, one is not allowed to do this practice.

So, how to analyze whether one is qualified to do such an extent of practice of Generosity as the Bodhisattvas does?

This is done by checking how strong a concentration we have. By giving your eyeball to somebody, the person who receives the eyeball receives the benefit of using your eyeball and is able to see the object, and at the same time you, yourself, naturally gain the eyeball back. That much. That is why in the past Buddha, Bodhisattvas, if we refer to Shakyamuni Buddha's previous lives, when he was and as a Bodhisattva, he has made the generosity of his limbs, organs, including entire physical form. By making sure that oneself does not become the victim of the other being's negative karma. Because if we do not qualify by having that much Concentration, if we cut our limb, it hurts our limb, doesn't it? It is torture!

Especially if you are a Bodhisattva, due to you, it hurts the Bodhisattva's holy body, it accumulates extensive karma. So you cannot hurt Bodhisattva's holy form. If the Bodhisattva, without applying wisdom, without having the concentration and just happens to offer the limbs to somebody who needs, and he or she gains hurt by sacrificing the limbs, the other party who is dedicated, will accumulate the negative karma of causing harm to the Bodhisattva's holy body.

Generosity of Protection

Generosity of Protection is giving refuge, and securing from the fear in other beings, including securing the fear within oneself, such as by recalling the practice of Buddha, Dharma, Sangha in one's mind and one completely protects and secures one fear is practice of giving protection. As well as somebody who was chased in a robbery, and you yourself happen to see that victim's life is in danger, and you willingly invite the victim into your shelter, your house, and hide in the corner and save the victim's life. Even that is the practice of giving protection.

But as I mentioned earlier, one needs to apply wisdom, one needs to qualify with the practice of the other 5 Perfection.

One needs to be aware that by inviting this man, by giving shelter and protection to this man, it will not cost the life of my other family members. If you happen to invite or save somebody's life by bringing the victim into

your house, and if you know that the bad guy saw that you are the one who invited the victim, and the bad guy bring other gangsters into your house and destroy all the family, that is then, an unskilful way of giving protection, which is not allowed. You have to give protection in a skilful manner. And, that has to be qualified with the practice of patience, concentration. You might even need to put in a lot of effort. One also needs to be very smart by applying lots wisdom, that it doesn't harm whoever is giving the protection, as well as doesn't harm the victim, and doesn't harm the harm-giver.

Generosity of Dharma

Practice of giving dharma is such as providing dharma advices, providing advices not to commit negative deeds, advice to cultivate virtuous action, and showing the right path, such as giving refuge, Bodhisattva vows, Tantric vows, Ordination vows, giving commentary, giving initiation, and oral transmission. As long as one provides the holy advice of the Buddhas, with the right motivation to benefit other beings, is in the category of the practice of Generosity of Dharma.

So here, even for this, one has to apply wisdom, such as a certain Tantric initiations or vows, including oral transmission of mantra. Even certain teachings cannot be taught to the unripened disciples. Such as, Emptiness – If the disciple is not ready to digest the understanding of emptiness and, by knowing that and using the theory of nothingness, that nothing exists, as an explanation of emptiness, and if the disciple gets fear and threatened, and at the same time reflects in his/her mind that karmic law and effect is non-existent, object of refuge is also non-existent, Buddha is non-existent, sentient beings are non-existent, dharma is non-existent because nothing exists. If there is such danger that the disciple will go into such kind of extremes, then whoever providing the generosity of dharma has to be mindful, has to apply wisdom, to know what capability the disciple has, what type of dharma should be provided. And only after the ability is established, then only do you provide. Even the sutra teaching such as Emptiness.

As far as concerned with oral transmission and the mantras, the master has to understand, by using wisdom and concentration, the disciple's ability of merit is able to preserve the ethic of practicing the mantras, because it is supposed to be secret, supposed to be Mantra. Mantra means secret, secret in the sense that it is not obvious to who are unripened in their ability.

Such as Tantric practice, including the Guru Yoga practice, such as 6 Session Guru Yoga: exposing the Tantric vows, exposing the vows of the 5 Dhayani Buddhas, exposing initiation, permitting the disciple to enter into mandala. So all this, whoever is giving the generosity of dharma, has to have the wisdom or concentration to be able to realize and understand that the disciple has that ability, then only provide.

Therefore when you encounter your gurus, sometimes we could be very good and hardworking students and we need to know everything now, so when we meet the guru, “What is this? What is that? What is Tantra? You have to let me know otherwise I won’t understand. You have to teach me Sutra, Tantra, everything right now. You have to teach me, otherwise you are not a good teacher. You are very miserly. You are being very selfish in giving dharma” Such kind of criticism arises, and that is wrong. If you devote someone as your guru, the guru takes on the full responsibility of your liberation. In that manner, you just leave the complete responsibility of your liberation onto your guru. The only responsibility you have, is that whatever advice given, practice that, whole-heartedly, sincerely, without any hesitation. It could be one word of practice or 100 words of practice, as long as provided, practice that as that is the opportunity for your liberation.

Even in Dharma Generosity, it has a lot of guidelines and one has to be careful. Such as oral transmission, initiation, it is very important as it has a great value, a great benefit, but by misusing it, it will make a great loss in our spiritual development.

Morality

There are also different types of Morality. But the essence of it is the morality of benefiting others, by cultivating the moral ethic in the 10 Virtuous Actions, and abandoning the 10 Non-Virtuous Actions, including the 5 Root Downfalls – killing, stealing, lying, sexual misconduct and intoxicant. At least that much we have to cultivate, if we want to practice Buddhadharma purely. If you want to practice loving kindness, compassion, if you want to be a proper qualified Buddhist, being a good practitioner, at least these 5 root vows have to be preserved. If we preserve these 5 root vows, we are good practitioners. Such as killing, including insects, we cannot let our action of Body, Speech and Mind, to intentionally cause the life of an insect, or even the life of the bacteria within our physical form. They say that there are 84000 different bacteria within our body. Every living being possesses at least 84000 different bacteria in our physical form.

Therefore we need to eat properly, we need to exercise regularly, we have to live our life healthily, otherwise the bacteria will starve. If they starve, then it causes their life. That could be because of oneself not eating properly, or oneself not being healthy. Of course we also can say that it is due to karma, but we have to create the condition. By creating a condition, anything can be actualized, including Buddhahood. Therefore we have to live a very healthy life by practicing or applying the awareness into our daily life to take care of our physical and mental form, and for sure, to other beings.

Even by taking refuge in Dharma, when we take refuge in Buddha, Dharma, Sangha, the vow or the ethic of the morality that we have to preserve by taking refuge in dharma, is not to harm others, not to harm any living being, including oneself. Oneself is also a living beings. One cannot harm oneself. For sure, one can't harm others. Therefore, there is a great benefit of leading a healthy lifestyle – a happy mind, and healthy body. And through the force of karma and delusion, if our body degenerates; by the force of definite karma, to degenerate our physical form by the age of 100, then there is no choice. But as long as we have the choice to live a healthy life, and we make ourselves unhealthy, then it is not right.

This teaching hits me. I remember I skipped a meal just now. Not eating food in time is also not practical. When we think and concentrate carefully on these vows, we have to eat in time, and we cannot eat too much or too little, we cannot put too much salt or sugar. Make sure that we do not get diabetes or high-blood pressure. So you see Buddhadharma is really beneficial for our lifestyle. It really teaches how to live a healthy life, by eating proper food, and applying the wisdom of Mindfulness. Every single moment you have to be Mindful, including eating. We cannot let our physical form get too cold or too hot. Too cold, switch the air con off. Too hot, switch it on.

The ethic or perfection of morality is to live a life in a virtuous life. The essence is to live a life in virtue. Living a life virtuously means living a healthy life. Living a healthy life means a healthy physical form and having a happy mind. That teaches us that whatever obstacle, whatever makes us unhappy or whatever makes us unhealthy, we have to eradicate, we have to abandon, we have to transform. At least we have to transform. One of the greatest practice practices by the Bodhisattvas is transformation practice. As

long as we are in Samsara, we are totally trapped by the suffering. So since we are in that stage, we have to learn how to transform.

How to transform?

We take all the problems, all the problem makers, and all the sufferings and all the difficulties in our life as a conducive condition for our practice. When something goes wrong, that is the moment that we should practice seriously. Now your problem becomes a conducive condition for serious practice. Because of practicing seriously, it naturally accumulates extensive merits. That accumulation of merit becomes the complete effective antidote to pacify the problem, obstacle, pain, and suffering. That is how we have to transform.

When we are too happy, we cannot forget Dharma, we cannot forget refuge, we cannot forget to practice loving kindness, compassion. When we are too happy we think “This is the blessing of Buddha. This is the blessing of virtuous actions. This is the blessing of my past good karma. This is blessing because I am cultivating virtuous action. Therefore I should inspire to enjoy my life more. That is why I should inspire to be happier, so cultivate virtuous action continuously and enjoy whole life continuously.” Therefore your whole life is enjoyment. You can then, enjoy your whole life.

When we chant ‘Om Mani Padme Hum’ and generate one moment of compassion to a suffering being, there is a great bliss, a great joy in your heart. There is a great relief in your physical form and mental form. Everything becomes very soothing. It makes sense of your life. From the depth of your heart, one says, “May the suffering be free from entire suffering.” Say this genuinely. If one merely spews it from one’s mouth, it doesn’t work. It is as though you have to push from within you. Then, the goosebumps stand up, and the tears start to flow. Then, you might either cry or laugh, or whatever. One or the other.

By generating that, you have implanted great imprint of virtue, happiness. If we generate that again and again, our mind, continuum of our mind is habituated and dominated by the happy spirit. The more one’s continuum of mind is dominated by the happy spirit, that much virtuous life, that much happiness result would naturally arise. That is how we should live our life. That is why it is necessary to practice dharma. That is why it is necessary to cultivate loving kindness, compassion.

Some of the human beings, they might have a lot of money and a lot of friends, but they do not have peace of mind. Every single moment is negative, and that constantly implants negative imprints. And that imprint constantly brings dissatisfaction. And that dissatisfaction constantly implants again negative imprints. That negative imprint constantly ripens and actualizes violent and or negative action, and that action creates pain in oneself. Even in the next lifetime, one would have to experience the ripening results, they might experience it in their health or other lower realms.

Therefore, whenever an unhappy situation occurs in one's life, or whenever the mind encounters the unhappy feeling, that is the very moment that one should remember the Compassionate Buddha, or Tara, or Buddha. At least remember this very moment and tell oneself that one shouldn't be unhappy. Rather, take this unhappiness as a conducive condition for one to cultivate more virtue. Straightway one sits down and relaxes and thinks of compassion. Be compassionate for yourself. If one cannot generate compassion for all other living beings, then be compassionate to oneself. That is a virtuous action. That compassionate mind will bring peace in one's mind. That peace of mind becomes a conducive condition to ripen one's past good karmas. Once the past good karmas ripen, all the necessary conditions just falls into one's life. That is how dharma benefits us. And that is how the practice of transformation can help us in our life.

Patience

Don't be like me. My name is Patience. 'Zopa' means Patience. A very irritating person. Name is Patience, but in reality not patient at all. So we cannot be like that. We have to be patient from the inside, tolerant, practice of giving in, and the practice of acceptance, either in suffering, failing in life, or in the action of benefiting others.

The mind of tolerance, which has to be qualify with the innate joy. The practice of patience, qualified through the practice of 6 Perfections has to satisfy the innate mind of happiness. If one's enemy comes towards you and tries to take advantage of you, that is the moment that one should apply the practice of patience

How to apply patience?

One should accept the harm by/of the enemy, in the manner of generating compassion, with self-protection. Just generating compassion but there is not

self-protection, you will become a victim of that person's causes of suffering. If somebody comes towards you with a knife, one should think, "May this living being be free from this negative emotion, anger, hatred." And of course, one has to run. "May this man be free from this negative emotion, such as hatred." If you just sit there and say those words, you'll be chopped! So, you have to be qualified by practicing patience, self-protected the genuine inspiration mind of compassion, sincerely wishing to liberate this person from anger or hatred. That is perfect patience.

If one happens to self-protect, you are not qualified in practicing patience. If one forgets to generate compassion, one is not qualified to practice patience.

In dharma society, we do a lot of volunteer works in the name of Buddha, in the name of serving Guru, in the name of serving sentient beings. We need a lot of tolerance, a lot of patience. And that passionate mind should be qualified by self-protected in not dominating oneself with delusion, such as frustration, attachment, anger, hatred, jealousy, and pride. One has to be completely self-protected, not letting oneself to be dominated by the negative emotions, such as pride, anger, hatred, jealousy. With so much inspiration of the mind, with the mind of liberating living beings to be free from suffering, therefore creating conditions from your side, in your ability, to the dharma society, to the beings. Including, the teaching of dharma and listening of dharma requires a lot of patience. Every single action of dharma involves the patience, therefore self-protected by not being dominated by the emotional dominations. As well as one has to be qualified with compassion, always with compassion.

Otherwise, one's hard work and one's dedication would end up wasted, would end up with frustration, end up with a lot of discouragement. There is also the danger of giving up dharma. There are many cases of this happening. This is because it is not easy. To work for Buddhadharma, and to work for living beings, is not easy. To work for your own liberation is far more not easy. Whatever practice related to Buddha, related to Guru, related to Mother beings, is innately for the purpose of one's own liberation.

Why do we want to work for dharma? Why do we want to benefit numberless beings?

Indirectly, the reason is that one has to achieve enlightenment; one has to be free from suffering.

If we do good, who will get the benefit?

Oneself will get the benefit first. The first benefit will be received by and within oneself. Even to liberate numberless beings in the state of fully enlightenment, whatever dedication, whatever practice conjoined with Bodhichitta dedication, Bodhichitta motivation, saying that “Whatever practice I do is to liberate numberless beings in the state of fully enlightenment.” Even with this practice, who would receive the benefit first? One would achieve Buddhahood first, in order to liberate numberless beings. In fact, the effect is received within oneself first.

So, whatever form of benefiting dharma, whatever form of actions to benefit living beings, it is always beneficial for oneself. The only thing is that we cannot generate the selfish motivation for the purpose of oneself. The purpose should always be for others. But, indirectly, oneself always receive the benefit. The practice of patience is very necessary in our dharma society, in our day to day life, individual’s spiritual life. Even in the realisation that I’ve been practicing for so many year, but how come I have not gained realization. As long as there is frustration, there is no practice of patience. By practicing patience, one will always remain the courage, without degenerating the courage, one would continuously practice. If there is no patience, one would just give up, as the practice is not easy. Many of the practitioners, when we pray, we always hope for immediate results. If we have created enough cause of merit, then we will of course receive the immediate results. If we have not created enough merits, then one would not receive the immediate results. We might need to wait for a hundred years or ten years, or 3 countless eons.

The responsibility is that we have to be patient. We have to practice patience to continue to tolerate the hardship in the practice.

Joyous Effort

There are various types of effort. Ordinarily, the effort is more likely dominated by the mind of force, the forcing mind. In dharma practice, whatever practice we do, we cannot force. In Buddhadharma, whatever practice we do, we cannot force. Instead, we have to apply effort. We MUST apply effort. Without applying effort, we can never be successful in the purpose of our practice. That is why we must apply effort.

What is the effort mentioned within the 6 Perfections?

The effort is called the joyous effort, the joyous inspiration. If we were to recite one mala of 'Om Mani Padme Hum', one needs to have the joyous effort, but one should never ever force oneself to recite the mantra. If you force, the forcing attitude of the mind is negative. That negative action will bring the result of suffering. But, we need to put effort, the joyous inspiration.

How to put the joyous inspiration?

By recognizing the benefit, by realizing the benefit of the recitation. Therefore, by cultivating the advantages of recitation of the prayer and by cultivating the disadvantage of not doing the prayers, one is able to gain the inspiration to put oneself willingly in the manner of practice. That is called the joyous effort.

Whenever one feels happy to recite mantra, this means that one is putting in effort, that one is using this joyous effort. If somebody asks you to chant one mala of 'Om Mani Padme Hum', if you start to say, "Aiyor, this is too much!" then that means that there is no effort. If one is asked to recite one mala, and starts to say instead, "Oh Geshela, can you give me 2 malas or 3 malas of commitment," that then, means the person has a great effort, has a great foundation of effort, the joyous inspiration in the mind for the practice of 'Om Mani Padme Hum'.

Say that one has so much negative karma, all this suffering that you are experiencing is because of all your past negative karma, therefore you need to do recite 21 times of Vajrasattva short mantra every night. "Geshela, cannot. It is too much. Is 3 times, okay? 21 times is quite long for me." But Geshela, at the same time one is really frustrated by all the failures, one really cannot afford to experience this. When asked to recite 21 times, "Oh, this is too much." There is no practice of effort in that situation.

So therefore, one has to develop the mind of effort.

How to develop?

Through the analysis of the advantages of practicing and the disadvantages of not practicing.

So if you know that by reciting Zhambala mantra, that the recitation of 100 malas everyday receives so much money, you will recite 1000 times everyday, we do not even have to ask you to recite Zhambala mantra.

“Geshela, how about Zhambala mantra? ‘Om Mani Padme Hum’ maybe later. When I’m ready, I’ll do it. How about Zhambala mantra?” Because they hear that the advantage of reciting the Zhambala mantra brings wealth, that is why they inspire. And, that inspiration mind which makes him or her to do more practice is called joyous effort. This joyous effort not only for Zhambala practice, but we also need for all the other practices.

Even in our daily life, if you can live a working life with joyous effort, you will love to go to the office. Some of the normal human beings, they love working. They don’t want to retire. They just simply love working. Some human beings love travelling, because they inspire themselves to travel. They inspire themselves to work. They inspire by seeing all the benefits. That is why they love to work, or they love to travel. If they see all the disadvantages of working, I do not think they will work. So even in the working life, or even in our relationships, we need the practice of the 6 Perfections.

If we can practice this practice of 6 Perfections, as the Bodhisattva practice, in our relation life, it would be perfect. The best relationships ever! The best! It is so much more than what the ordinary human beings can ever hope for. It is much more than that. If we can lead a life, sustaining our relationships by applying the practice of 6 Perfections, it will be the best. You need a lot of effort. If you make the relationship sustain by force, it will never happen, it will only bring unhappiness. We need to live a life in our relationships with joyous effort. Even if any problems arise, it is just a small problem. You can straightaway forgive. Every manner or every scenes in that relationship becomes a scene of joy. Even fighting will become joy.

How?

After fighting, they apologize, they then become happy, even more happy than they were before. Because the feeling is flat, you see. Say that suddenly a little bit of conflict comes, and if both persons in that relationship are practitioners of the 6 Perfections, applying the practice of 6 Perfections in their relationship, they will straightaway practice patience and straightaway forgive. One of them will say, “It is my mistake. Nothing to do with you.” The other party will say, “No, it is not your mistake. It is my mistake.” Then give a good hug, and all will be solved.

Such kind of 6 Perfections practices is so necessary to apply in our daily life. Then we can live as happy as Bodhisattvas.

Concentration

The meaning of 'Concentration' is the state of the mind in control, the mind in the state of control.

We need to apply wisdom for that, we also need to apply effort for that. Otherwise, the mind in control can occur even during the time we are asleep. When we go to sleep, all our gross consciousness naturally subsides. It is in the manner of control. The deeper the sleep goes, the more subtle the mind goes, the stronger it controls. Even the dreams, when we are in deep sleep, there won't be any dreams. We are able to dream when the mind is not totally awakened and not totally asleep, when the mind is in between, then only the dream comes. When we are in deep sleep, that means that our gross mind is in total control, our gross eyes consciousness, ears, nose, including the feeling consciousness, even if somebody were to tattoo your entire body, you will not realise if you are in deep sleep and that means your mind is in control by the subtle conscious mind.

But, that is in the manner of sleeping. Therefore, it is contaminated by dullness, which is one of the obscuration for concentration. So our concentration should control our consciousness, such as the manner in which it controls during the time we are asleep. We have to be awake, aware but not in dullness, like totally gone. Even the snoring is like... I don't know. You put a big microphone amplifying your snoring, and it disturbs all the roommates and neighbours, everybody, but you are still enjoying your sleep.

Concentration is soothing, peaceful, joyful, calm, humbling, mindful, relaxing, content, and control. That is concentration that we have to actualize.

In our day to day life, we can train our concentration by doing a very simple, short meditation, such as focusing on certain objects, such as that one light, or such as Buddha's holy image, or such as concentrating on everybody. Like a bird eye's view, without any second mind's distraction, I can remain what I see. Even if you move your hand, I will not see. I will not see the movement of your hand. Whatever I captured in the first concentration, that is the picture that remains. I am able to remain one minute, two minutes, three minutes. If I can remain for one minute, it is perfect already. That is doable when there is a certain level of subtle mind.

The greatest, the most focusing, the most clear ornament by the wise wisdom mind, the concentration can only be received when the mind is so subtle. That is why they use the example of the time you are asleep. During the time you are asleep, applying one state's of mind as awareness, one's state of mind as introspection, to wait for the dream. The moment the dream comes, say one big African elephant is entering through your nose very easily, you realize, the awareness mind is able to realize that this is a dream. So the awareness mind already captured the process of the dream. The introspection mind, another type of mind that has to be watched, checks whether the mindfulness is leading the elephant through the proper way. This way of analysis by the Mindfulness and Introspection in the dream, is not totally in the state of the subtlest mind, and not totally in the gross mind. It is in the subtle category, but not the subtlest mind.

When does the subtlest mind come?

During the clear-light mind, which comes at the time of dying. All the gross senses will dissolve, including the subtle outer senses, and only the mind is left. Within that mind, categorized through the power of practice in your day to day life when you are alive, mindfulness and introspection again. That mindfulness sees that the continuum of consciousness is still there. The Mindfulness is trying to analyze what is the actual nature of the continuum of consciousness. The moment, through the analysis by the Mindfulness sees that consciousness is in the manner of clear-light mind, which means in the manner of Buddha nature, which means in the manner of lack of inherent existence, which means in the manner of conductively manifested, which basically means the mindfulness recognizing that the clear-light mind has the complete potential of enlightenment.

By seeing that, it sees the dependent existence of the mind, of the subtlest mind, by the subtle consciousness which is the subtle mindfulness/awareness. The subtle mindfulness has already captured the actual nature of the clear-light mind. During all these processes, then Introspection is inspecting, without letting the delusion mind to distract the mindfulness, without letting the outer senses disturb the mindfulness. I.e. Even if medically you are dead, but spiritually you are not dead, because your consciousness is still within mind, if somebody comes and starts to move your body, even though there is no gross feeling, there is the danger of influencing through the outer-element disturbances affecting the inner elements, and that inner element disturbs the mental subtle element, that travels continuously together with the continuum of the consciousness up to

enlightenment. That is the time that Mindfulness realizes emptiness on the clear-light mind.

Then they use this Mindfulness which realizes emptiness, as the direct antidote to eradicate the defilement, such as delusion, defilement of the grasping mind, defilement of the grasping mind of self, defilement of the grasping mind of phenomenon. Eradicate! That is why Buddhahood is possible during the time of death, Buddhahood is possible even during dreamtime, through using this antidote – wisdom realizing in the subtlest mind.

In the Tantric point of view, through the practice of unification, it drives the essence of the Father and Mother, at the very moment of greatest bliss in that particular mind, is the subtlest mind, is synonymous, it is totally equal as at the time of death, as like the mindfulness which is able to see the true nature of the subtlest mind nature, which is lack of inherent existence, which is in the manner of dependent existence, by eradicating the negation.

What is the negation?

Inherent existence, self-existence! When you are looking at the human being, you never think that the human beings exist from the cause and condition. When I look at you, you are inborn from your side. When I look at the microphone, it is inborn from my side. You do not think about the cause and condition. Even if you think and say that it is dependent on the cause and condition, but innately you have a perception of self-existence, including oneself.

That is why there is Dream Yoga, Unification Yoga, and Clear-Light Yoga. That is how the practice of 3 Kaya of the Highest Tantra is involved.

Training in concentration is extremely important. Through the concentration one is able to control one's emotion, one's suffering, one is able to control one's lifespan. Even today there are some practitioners who can control their lifespan for 20 years. Their actual karmic lifespan could be ended 20 years earlier but through the power of concentration they are able to remain for 20 years. Just give an example, it is predicted my late master, his Karmic lifespan ended 20 ago.

He have controlled his lifespan for 20 years using meditation by his practice related to white Tara and others have used Longevity deity such as Amitayū

and Namgyalma. Geshela have chosen the practice of white Tara. I remember everyday he does the daily practices of doing short retreat and start at 3am and remain in his bed till 7am. That was the time where he practices controlling his life to extend his lifespan for the benefit other beings. He never said anything but other great beings have predicted like that.

On top of that the clear light meditation and dream yoga meditation, the same master gave up his sleep for 20 over years. When he was meditating in the Himalaya those disciples who knew him, he was free from sleep. His concentration is so strong that outer element cannot affect him. He can remain in the practice of the navel heat practice - tumu practice.

No matter how thick the snow was, for 3 months at least 5 -6 weeks snow. The moment he sits down, all the snow surrounding him melted. He is wearing rag cloth, the same cloth he has been wearing for 20 years, it is torn into pieces. What the villages saw was he wore small pieces to cover certain parts and remain like that without cushion. He was able to live without food that is called concentration of food; one can train in meditation by using flower, in fact just one petal. Through the practice of concentration of mantra you can sustain the whole body and some use one small stone a day and some use one pill made of medicinal herb.

In Geshela's case he sustain through inhaling wind, not even a single gross phenomena, he remain for 12 years without food. After 12 years he was forced by his disciple to eat food at least one meal because they cannot accept one can live without food, this is a fact by witness and his disciples saw with their own eyes 24 hours dedicated to the practice seriously, that is why Buddhahood is possible.

I lived with him when he descent from the Himalayas to Kopan. He sleep the most, in the afternoon any chance he has he sleep, the moment he has a chance he sleeps.

But in the morning 3 o'clock until 7 o'clock he gets up. I am a witness because I have to offer him tea at 3 o'clock sharp and if I miss I will get into big trouble. Now I can see how he practiced. You should see in live how the practice. At that time it is very irritating to me, I get upset, very negative.

I have to serve tea at 3 o'clock sharp, just 5 to 10 minutes late he will say "you never had a teacher?". If something goes wrong, he asked "you never had a teacher?" Its much more painful than getting whipped, you don't know what it means. You feel hurt.

If I open the door and make a small noise, "You never had a teacher?" If I put a cup on the table make a 'Ting' sound, "You never had a teacher?" So I just keep quiet and to do better the next day.

Most of the time he didn't drink the tea. At 7 o'clock I need to heat up than have to bring with the breakfast. It's very interesting. Its unacceptable how they live their life.

And whenever there is a teaching, he give a lot of teaching. At least 2-3 hours before teaching he take a good nap, he never have the habit of reading book, preparing teaching, bringing text when he travel to teach. He was really qualified and most admired by all the different tradition Nyingma, Shakya, Kargyu, Gelug teacher and its like "chu mani" its like running water not forget here forget there .

In the past he live a life without eating food for 12 year but when he was in Kopan we have to make sure 24 hours the tsampa (the wheat flour) is on the table and the flask of butter tea must be there the whole day form morning breakfast to night before he sleep. So whenever he comes to the room, straight away he will take a scoop of tsampa. He will eat the whole day and drink butter tea the whole night.

This is called the actual life teaching of transformation and another word is called manifestation. Some of the great practitioner for the purpose to purify the defilement, they apply the antidote immediately when criticism come to them, for that purpose they purposely do very wired thing. Many of the past Kadampa master went through such experience.

When Marpa meet Tilopa one of the great Mahashita in Tibet, Marpa went in search for Tilopa - his Guru, who was very famous, and praised by everyone because he has all the realization. So when Marpa reach the nearby village, he asked the disciple, "where is Tilopa?". They told him that Tilopa is at the river side. Marpa went to the river side, there is only one man fishing, he looks very wild, very greedy. Marpa asked him "Have you seen Tilopa?"

The man said, “Tilopa is me.”.

“You look very wired and very fierce, you cannot be Tilopa.”

Tilopa answered, “If you don’t trust me, you hold on to my back I will show you.”

The moment Marpa was convinced it was Tilopa, he saw the divine holy body of Tilopa and he was in meditation posture and not fishing.

Another story, a great practitioner of Vajrayogini who always meditating on Vajrayogini. She was travelling through a village, there was a big river and she needs to cross the river but there was no one to help her. An old lady who has a skin disease like leprosy, who was holding a stick and trying to cross the river too, and she offered to help her across the river. The lady said, “You have skin disease and you are so filthy I don’t want to touch you”. Immediately after she said, the old lady disappeared. It is said that the lady was in the progress of Vajrayogini practice and she was only a few steps to getting to Vajrayogini pure land, and in fact the old lady was Vajrayogini who was waiting there. If she had held on to the back of the old lady with leprosy, she would have been born in Vajrayogini Pure Land. But because she looks down on the old lady, even if she was a great practitioner, that delayed her from getting to Vajrayogini Pure Land for another 16 life time.

Wisdom

There are various wisdom, ordinary wisdom is having a brain in the medical term. In fact the function of brain, which activates the mind & the consciousness is called wisdom, it recognize the objects, it recognise knowledge. But the explanation of wisdom in the six perfection refers to wisdom realizing emptiness. The wisdom realizing lack of inherent existence is also called wisdom realising dependent existence. Therefore we can divide wisdom into two categories. The wisdom realising in selflessness of

1. aggregate and
2. phenomena

A very brief and simple analysis how to actualize the wisdom realising emptiness.

The wisdom realizing selflessness is to analyse oneself. We need to search, do I truly exist? We project that I truly exist and because of that we have an I grasping attitude, cherishing attitude, self-cherishing attitude. And that cherishing mind is very solid. Always the self is not dependent, or spontaneously exists from its own side, not dependent on cause and condition and because of that non exist I, because of cherishing the object which is not valid, we have the problem of attachment, anger and hatred. When somebody hurt you, you say it hurt me, even though there is no me, but you say it hurt me. In fact it is hitting the grasping I.

So the moment someone hit your hand, you say you hit me. Because of hitting to the grasping I, hitting hand refers to hitting the I. Let us analyse that. Is that valid or not? Its not valid. When someone ask, "Did I hurt you. I thought I hurt your hand?" Your answer is, "Yes, that is why you hurt me."

So if you want to analyse deeply, is your head is you? Is your head is you, or not? Your head is not you, including the entire cells in your head is not you, including your feet, your feet is not you. If somebody were to take out your heart, he is pulling you, hurting you, in fact you are saying your heart. It is subject and object, its two different things. But to our grasping mind it grasp oneness. Even when we say my heart or my arm. In our cherishing mind we see oneness.

So let us analyse the whole aggregate including our mind, whether our own mind is I or not. If our mind is I, than the mind has hundreds and thousand of continuum, which one is mine? If the mind is you, your mind has continuum from this morning to now, and now to next day. Even within this moment it has zillion of moments, and sub- moments. So which one is you? If every moment is you, than you will fall into having more than one I, when there is only one I.

Because of referring your consciousness as me, because you cannot find it within the outside aggregate, you cant find I within the outer aggregate, therefore you are forced to search in your mind. When you search in the mind the only name you find is the continuum of the mind. But each continuum of the mind is not you. Through this sort of analysis one can find the true existence I. And that is the moment one is able to realize the selflessness. Once we realize selflessness there is no grasping. Once there is no grasping there is no attachment, than there is no anger, hatred, and jealousy. What make us cling that way? It is the ignorant mind. That is why

it is necessary to realize emptiness in I, to enable us to eradicate the ignorant mind, which grasps that I exist from its own side.

So now you relate to the outer phenomena, the mike, the moment you look at the mike you never think it is caused by so many causes and condition. When you analyse, it has a wire, it has electricity line, it has a base and it become a mike. But we don't analyse it that way. We perceive it exist from its own side and not something that we label. Therefore we need to analyse the lack of inherent existence. That is the lack of self existence from its own side.

We have to recognise one and outer phenomena exist as mainly labelled. Suffering is merely labelled, happiness is also merely labelled, Buddhahood is also exists merely labelled, success also exists merely labelled; hell realm also exists merely labelled. Why it exists as merely labelled? Merely labelled in conventional existence. It exists in a conventional truth, based on merely labelled. Exist in a name means it exists in the conventional truth. Exist as a person means the person exists in the conventional truth.

So there are existent phenomena and none existent phenomena. So there is existent person and non-existent person. So Do I exist? If I don't exist than who create the merit, who purify the negative karma. Of course I exist.

In what manner do I exist? I exist in the manner of conventional truth. What do you mean in the manner of conventional truth? It exists in the manner of merely label. Merely labelled on the right base. What is the right base. It is the 5 aggregate. It exists in the composition of the 5 aggregate.

The moment I was born in my mother's womb, I was labelled as Tenzin Zopa. From that moment Tenzin Zopa exist, before that Tenzin Zopa did not exist. Before I was born, was I Tenzin Zopa? No, I did not even have a name. Before I was born I did not have a name. Without a name you can't say that it was me.

In fact the moment I was born I was not Tenzin Zopa, it was just Tenzin. Tenzin Zopa did not exist until when I became monk. I took vows and I took on robe than somebody say from today onwards you are Tenzin Zopa. Before that I was not even Tenzin Zopa. Now I am Geshela. Before that when somebody called me Geshela, I will not answer. So you see everything exist as merely labelled. Now it makes sense?

This mala was in the shop. Now it becomes my mala. Before putting it together it was not even a mala it was just beads. If I crush it there is no more beads, so why do we need to grasp? If some one steal it, why grasp, anyway its none existence. If some one say you are not Tenzin Zopa, its alright I was not Tenzin Zopa when I was born. This is a very effective practice to fight the grasping mind, especially the mind of not letting go. If you cannot let go of something, for example, suffering, than let go of something in your life that is merely labelled.

Now I will label something else, if someone take away my mala, I should let go. How should I think? I will change the label, from now on it is your mala, take it. So emptiness meditation is very effective to fight the disturbed mind. The mind is disturbed because it is not letting go. So therefore meditation on emptiness can make our life very strong. You can cope with any life style. Whatever your condition you can still be happy, through the power of understanding emptiness. And you can be the most happy person in the whole world, the most enjoyable person in the whole world because you appreciate emptiness, the existence of dependent existence. You create the cause and now you deserve it, you create the karma in the past and now you enjoy it. If somebody disturbed that enjoyment, than let go. Then you become such a free person. So now I will let go of my Class. Thank You!

So may we be able to practice the six perfections:
Generosity, morality, patience, joyous efforts, concentration and wisdom.

The 5 weeks Preliminary discourse has benefited many people and I have received many good comments. I would like to thank those who have made efforts to come to every class. You will be comforted to know that what I have shared with you are valid information and every word has its source from Buddha's teaching. It has been a great joy teaching you and it has given me the opportunity to create extensive merits by sharing this dharma knowledge. I would like to thank the SPC, the Centre Director, the Manager, the Sangha, the exco members, the members, friends, old students and new students and everyone involved. It's due to our collective karma.

The transcript will be a repetition of the class hopefully it will make the teaching clearer, it is also necessary in order for us to be a proper practitioner. And gradually we can go to the study of the graduated path to enlightenment, to tantra etc Hopefully it will come in a small booklet in the

future and there will be a complete sequence of the practices. For all the work I would like to thank SPC, the Sangha and the responsible people.

And thank to each individual who has made an effort to come, you have accumulate so much merits. Let us dedicate to have success in your wishes, never to have obstacles in your life and to be enlightened in one very lifetime.

Dedication Prayer

May the supreme jewel bodhichitta

Jang chuhub sem chhog rin po che

That has not arisen, arise and grow;

Ma kye pa nam kye gyur chig

And may that which has arisen not diminish

Kye wa nyam pa me pa yang

But increase more and more.

Gong na gong du phel war shog

Summarised by Michelle Hoh, Carolyn Hoh and Juanita.