



### Empathy and Compassion in Policing

On February 17, this year his Holiness the Dalai Lama spoke to members of the Indian Police Foundation and the Indian Police Force in general. Prakash Singh, Chairman of the Indian Police Foundation, said that the police should reflect the democratic values of an independent India in being humane, compassionate, fair and just. He declared that there is an interest in transforming the Indian police along these lines and quoted His Holiness's advice that love and compassion are not luxuries; we need them to survive.

Having introduced His Holiness to the audience, he invited him to address them. "Thank you," His Holiness replied, "I feel very happy to be able to exchange views with members of the Indian Police Force today. I've lived almost my entire life in the presence of security personnel. For nine years in Tibet, they were Chinese police. Since 1959, they've been Indian police. Both worked to protect me, but the Chinese police had a second duty, which was to keep an eye on me.

"China is the most populous nation on Earth, it has an ancient culture and has traditionally been a Buddhist country, but there's no freedom there. It's a totalitarian regime. In India, on the other hand, there is genuine freedom and democracy. All the world's major religions flourish here. When I meet Indian Muslims, I find there is no dispute between Shias and Sunnis. For thousands of years, Indians have observed 'ahimsa' and 'karuna' (non-violence and compassion).

These are the principles the country follows and democracy accords with them. "Religious traditions, local communities, different languages and modes of writing are all recognized and the people they belong to are happy to be part of India. This sets an example to the whole world. People with different languages and cultures can all live together and the Indian Police are protectors of the 'ahimsa' and 'karuna' that underlie this sense of belonging.

"I'm happy with the Indian Police. I'm not afraid of them. Every morning, when I step out of my house, I see police



officers there who protect me day and night. I greet them and we often share a joke.

"So, what I want to tell you is that the present younger generations of Indians should pay more attention to 'ahimsa' and 'karuna', principles the whole world needs. This is what I want to tell you. The British introduced modern education and technological developments, which are useful. But you Indians should also preserve your own traditions that are thousands of years old."

His Holiness noted that in the last century, the way Mahatma Gandhi practised non-violence during the Freedom Struggle greatly impressed others, from Nelson Mandela in South Africa to Martin Luther King in the USA. In this century too, India, where people with different languages, different faiths and so on live peacefully together, can set an example to the rest of the world. In a world where there is too much focus on differences of race, nationality and religion, India can promote harmony among people and nations.

"The seven billion people alive today," he observed, "are all the same in being human. We all have to live together on this planet. We live in a global economy. We face problems like global warming that affect us all. The differences between us are secondary. What's important

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is to recognise the oneness of humanity. It's because I try to do this that I feel at home wherever I go.

"I really appreciate the Indian Police who protect not only the nation, but also these principles of non-violence, compassion and harmony that the world needs."

His Holiness mentioned that members of the police and army who guard the borders are protecting not only the land, but also the culture and values that have evolved here. They are making sacrifices in defence of principles. Therefore, they should be courageous and determined to carry on.

His Holiness acknowledged that police work can be stressful and recommended seeing things from a wider perspective. Sometimes there's a need to be strict. He cited an example from his childhood. One of his teachers, recognizing the young Dalai Lama's intelligence, energy and tendency to be mischievous, advised another teacher to be strict and stern with him. The point was to benefit the young boy in the long run.

"It's basic human nature to be compassionate. The benefit that simple kindness brings the community is a matter of common sense. To strengthen these positive qualities, we need to combine the ancient Indian principles of 'ahimsa' and 'karuna' with modern education.

"Just as observing physical hygiene is necessary for bodily health, we need to implement emotional hygiene, learning to tackle our destructive emotions, if we are to achieve peace of mind. Since we all want to be happy,

we all need to know how to cultivate inner peace, whether we follow a religious tradition or not. India's secular tradition, showing respect for all religions is important, but religious practice is a personal matter, whereas cultivating compassion affects the whole community. What's more, keeping up a compassionate motivation is part of Dharma practice. It's the way to remain positive and optimistic."

Finally, His Holiness was asked about the Buddhist system of justice. He replied that he didn't know if there was one. Generally, Buddhist practice is a personal matter. If a monk breaks one of the main precepts, he may be expelled from the monastic community, but there are no other punishments. Other religious traditions may lay down rules of conduct and codes of behaviour, but Buddhism is primarily concerned with training the mind – with mental transformation – and the cultivation of inner values such as compassion and self-discipline. Students trained in such a system will naturally be more compassionate.

His Holiness stated clearly that he is opposed to the death penalty, arguing that even the worst wrongdoer can change if given the time and opportunity. The moderator of the meeting, N. Ramachandran, thanked His Holiness for his simple and appropriate advice on behalf of the Indian Police Foundation and the Indian police at large. He wished him good health and a long life.

"Thank you," His Holiness replied. "I would also like to express my deep appreciation of the Indian police who protect me day and night. I have no fear. I trust them and respect them. Thank you."



## No More Friend, Enemy, Stranger

### Removing the Barriers, How to See Everyone as Equal

The first thing we have to develop is equilibrium, space in our mind. This is the foundation of bodhichitta, just as a level ground is the basis on which we build a house.

Now, the first thing we have to develop is equilibrium, space in our mind. This is the foundation of bodhichitta, just as level ground is the basis on which we build a house. Past meditators' experience is that when we have developed equilibrium, we can realize bodhichitta very quickly and easily. But equilibrium is one of the most difficult things to develop. Our habit of discriminating between friends, enemies, and strangers is very deeply rooted. With our tremendous grasping desire, we become attached and cling to our dear friends, and with aversion and hatred we reject those we don't like as enemies. As long as we have these kinds of minds, we can never realize bodhichitta, therefore equilibrium—the first of the four immeasurables—is extremely important. Equilibrium is not an intellectual thing. We have to make our mind equal. For example, when I teach a group of people at a meditation course, I feel the same toward each of them. I haven't met them before; all of a sudden they have just gathered together—popped up like mushrooms. I haven't had time to develop attachment or aversion to

any of them, so my feeling is neutral, equal. If I take the experience of this ordinary feeling of equality and apply it to my dear friends to whom I am attached and to my enemies and critics, I can start to develop equilibrium. Actually, there is a meditation technique for this. You imagine three people—your dearest friend, your worst enemy, and a total stranger. Visualize your friend behind you, your enemy and the stranger in front of you, and all other sentient beings in human form surrounding you. Then examine your feelings toward each of the three people you have visualized and analyze why you have labeled each of them as you have. You will find that the reasons for having done so are because of events of only this life. When you reflect that each sentient being has, over beginningless past lives, done just the same kind and unkind things to you as have the friend and enemy of this life, you will see that all beings are equal in having been friend, enemy, and stranger. Thus, your feelings of attachment and aversion to your friend and enemy will subside, and you will start to experience some equilibrium. So, you hold that feeling and meditate upon it.

*Excerpt from Big Love the Life and Teachings of Lama Yeshe – Adele Hulse.*

# 37 Practices of Bodhisattvas

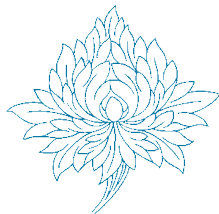
with  
Geshe Lobsang Dorje



**8pm Wednesdays**  
**Livestreaming from the**  
**Tara Institute**  
**Facebook Page**

Gyelsay Togmay Sangpo wrote the Thirty-Seven Practices of Bodhisattvas in the 14th century. His succinct and simple verses of advice summarise the quintessence of the Mahayana path to perfection. Geshe Lobsang will continue to lead us through the essence of this text. The Livestream event is open to everyone, and you are most welcome to attend with no prior knowledge of Buddhism.

There will be an opportunity to ask questions during the Live Streaming on Facebook, or if you prefer send them via email to the Tara Institute office ([admin@tarainstitute.org.au](mailto:admin@tarainstitute.org.au)). Geshe Lobsang will answer them on the night or in a future class.



## The Willing Endurance of Suffering is Patience

*Geshe Doga gave a weekend course on Giving and Taking in July 2012.*

*This is an excerpt from that wonderful teaching.*

*Protect the quality of joy in your mind*

*Never forsake a compassionate mind*

We all possess the qualities of gentleness and kindness and the ability to make others happy. When we meditate on the four immeasurables – in essence – love and compassion and equanimity, we notice we are the beneficiaries of that practice. During that time, we are free from negative emotions and thoughts. Everybody can relate to love and compassion – it is for everybody, beyond ethnicity, cultures, religious and non-religious. Is it worth-while to do this or not? Do a short analysis on love and compassion. Remove doubts about its value.

No matter the situation – work, family, socially – these qualities are really beneficial. Regardless of the difficulties in developing them, they are worth cultivating. The conclusion is, I must take the responsibility for developing these qualities in myself, my mind – not other people's minds, my mind. The spiritual qualities don't rely on outer wealth or worldly concerns. They are internal qualities. Think about the advantages of developing love and compassion in your heart.

To lose the sense of genuine concern and kindness towards others is a real loss. If we have neglected genuine concern and love for others, we become more self-centered. If we notice this we must immediately address it. If we lose love and compassion, we have lost the Dharma. Whatever form of practice we engage in we must develop love and compassion. When we experience loneliness, we are not practicing Dharma and thinking of others. So how do we develop love and compassion?



We start with those close to us – family, co-workers, etc. Lama Tsong Khapa said if we can't develop love and compassion with those who are close to us, we have no hope for others who annoy us. Patience is essential in this practice. Never give up patience, patience and more patience with our relatives and companions. A mind that is devoid of anger and bitterness is a patient mind. Understanding will come from this.

Be willing to take on our own suffering and be happy about it. Usually we don't want to go near our own suffering, let alone others' suffering. Usually, we want only happiness and do not want to have anything to do with suffering. We want Gain – attachment, and don't want Loss – anger. Balance can come by working with this. Endurance and courage come from this, the ability not to be daunted by loss. It is mind training in endurance. The willing endurance of suffering is patience.

All negative mind states can be dissolved with love and compassion.

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

Tuesday 6	Tibetan 25	Tsog Day	Guru Puja
Sunday 11	Tibetan 30	New Moon	Precepts
Tuesday 20	Tibetan 8	Tara Day	Tara Puja
Thursday 22	Tibetan 10	Tsog Day	Guru Puja
Tuesday 27	Tibetan 15	Full Moon	Precepts



# L

ong-time member  
**Di Cotterill**  
shares her powerful  
healing story



When I entered the gompa, to attend the Healing Group for the first time I had been diagnosed with heart failure and kidney failure and had a prognosis of about five years. Now twenty years later and with some limitations, I'm still alive and even happy and this increases the more I learn and the more I practice. Trying to be mindful of the 10 virtues, reading, meditation and a growth in faith seem to be how I come to understand the

Dharma. My teachers, are numerous. In the beginning there was Bob Sharples and the Venerable Carolyn. Liberation In The Palm Of Your Hand is one of the many books I have read, three times up until now and will repeat the effort – I'm starting to "get it". Ani Rigtsal suggested Sandra introduce me to the Lamrim Chenmo and so I started Geshe Sopa's books and am still rereading The Six Perfections. Geshe Sopa passes on his own and Lama Tsong Khapa's teachings in a manner that has been easy for me to understand. Currently I am trying to understand the practice of patience and suffering. I have a friend who visits me regularly, she is a long-time member of Tara and together we discuss Geshe Doga's Wednesday teachings that have come to me each week on the computer (except in the times of Covid 19 ). Recently I was lucky enough to spend time watching Geshe Doga on YouTube teaching about the Six Perfections. All the time this journey seems to have been overseen by Lama Zopa and Lama Yeshe via the FPMT website. I am grateful to Jaala, a work colleague who introduced me to Tara and rejoice that Buddhism exists.

## My Path and turning Points

Noel generously shares with us the story of her path through life

My journey goes back many years. I was fortunate to have a loving family and comfortable life. However, from an early age I felt the need for something deeper and meaningful and this continued on. It was an incredible feeling and I did seek out like minded people and made some enduring friends. It was during the years when I was living in Ceylon, now Sri Lanka, that I met a Sinhalese woman who became a friend. She was a devout Buddhist who responded to my curiosity in kind and helpful ways and that was my introduction to Buddhism. Her name was Florrie and she lived in Kandy where I visited regularly. She was friends with some of the monks in Kandy and also in the Forest Hermitage close by. One of her responsibilities was the dyeing of their saffron coloured robes. My curiosity and ignorance was treated with kindness and understanding. I remember this time as an early



opening to what I had been seeking. After returning to Australia I attended the Buddhist Summer School which was held each year at Women's College Melbourne University. One year I chose a course 'The Mind' with Adrian Feldman (Ven. Gyatso). These teachings pleased me very much and after making enquiries I arrived one Monday evening at Tara Institute and continued with the program which suited me very well. Monday nights were an excellent introduction and after a year I moved to Wednesday nights with Geshe Doga. I continued for many years. For me, Geshela's teachings have been perfect and I am forever grateful and try to follow his advice. Apart from the teachings T.I. has been really important to me in many ways including the people and many friends who have enriched my life. I am grateful beyond words to the T.I. experience and simply say "thank you" to everyone.

Proudly supported by



Tara Institute would like to thank Bayside City Council for their generous reactivation grant which allowed us to purchase a hand sanitiser station and a new camera for our livestream and YouTube teachings.

**W**ould you like to help with some maintenance work on the TI building? I'm putting together a crew of volunteers to get together for regular half day working bees. The first jobs on our list are repainting exterior woodwork and cleaning out the workshop. Ven. Tsering in Cafe Bliss is offering free coffee to volunteers. If you are up for this, please send your details to Paul, the Centre Manager, via email - [admin@tarainstitute.org.au](mailto:admin@tarainstitute.org.au) Thank-you, Jeremy Cohen.

## Become a Tara Institute Resident!

A number of rooms have become available at Tara Institute, so if you would like to join the community of residents please contact the office for more information. Those aspiring to be residents should note that Tara Institute is a Buddhist teaching centre where you will live as a lay practitioner in a semi-monastic environment, conducive to furthering your study. If you are interested, the office can send details of available rooms and conditions of residency.

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