



Everyday Dharma for Daily Life

4-week course with registered
FPMT teacher, Miffi Maxmillion



www.langritangpa.org.au

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Langri Tangpa Centre Study Notes

How to Use This Workbook

Welcome to your workbook towards liberation! This booklet contains all the information you will need for the course. Read ahead if you like, or enjoy the material presented comprehensively during each class.

Included in this workbook:

1. Summary sheet
 2. Self-reflection questions
 3. Powerpoint notes
1. **Summary sheets** can be referred to later as a refresher. They contain the main points and topics discussed during the class.
 2. **Self-reflection questions** (on the coloured paper) are a great way to integrate the teachings into your life. The Buddha's wisdom may be very interesting, but it becomes life-changing if you fill in the worksheets!
 3. **Powerpoint notes** have space for you to write notes during the class presentation.

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Keep Yourself Nice

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EVERYDAY DHARMA FOR DAILY LIFE

The Five Forces

Force of...	Buddhist	Non-religious
Intention (the force of impetus)	Bodhicitta (whatever we do, we do it for the ultimate benefit of others, to release them from suffering and bring them to a state of lasting happiness)	Look after my family, contribute to society
	Incentive. It brings us back to our reason for living. Causal motivation: set a strong positive motivation in the morning and it will carry you in a positive direction all day	
White Seed (the force of virtue)	10 virtuous actions 6 Perfections Any activity that brings long term happiness.	Abide by the laws of the land, volunteer, help others
Familiarity (the force of repetition)	Transform daily activities into the path to enlightenment. Regular meditation on positive mind states Continual practice during the day.	Cultivate positive inner qualities. Abide by a code of ethical conduct.
	Momentary motivation: our motivation in the moment, spontaneous reactions. Eventually, through familiarising our mind with positive mental states, we become so habituated that our practice becomes second nature. We become the practice, and everything that happens to us or that we do also becomes the practice. Both pleasant and unpleasant experiences become useful and support our development. Use metaphors to transform daily activities into meaningful steps on the path.	
Repudiation (the force of elimination)	Four opponent powers Antidotes to the afflictive emotions. Recognise the root cause of problems as clinging to a 'self'.	Make amends and apologise. Get rid of emotional garbage. Develop mental discipline and restraint. Correctly diagnose and recognise where the problems areas are
	Problems may be unpleasant, but they can help and support us to grow. We have problems not because we are <i>bad</i> , but because we are <i>mistaken</i> (we labour under mistaken attitudes and ideas).	
Aspiration (the force of prayer)	Dedication mirrors our intention. Rejoicing at your efforts and positive activities makes them grow. May my Bodhicitta flourish!	To become part of a kind and strong society, bring personal meaning to life, not become dejected
	Reinvesting your energy and efforts of the day, rejoicing in seeing it grow. Looking forward to the benefits your activities will bring. Keeping your hope and aspiration alive. Never give up.	

Transforming Everyday Activities into the Path to Enlightenment

(From Lama Zopa Rinpoche) With all actions, try to think in this way:

- When we go into a room, "May all sentient beings be led into the peace of liberation; I am now leading them just as I enter this place."
- When we come out, "May all sentient beings be released from the samsaric prison; as I now leaving, I am leading them out."
- Opening doors, "May all suffering beings be released from the prison of cyclic existence; I open the door and release them."
- Closing doors, "May doors to all the lower realms be closed, may I be the one to do it."
- Sweeping, "May the dust of sentient beings' hate, greed, and ignorance be purified, just as I am sweeping the dust away now."
- Sitting down, "May all sentient beings have the rest of nirvana, and attain the seat of enlightenment."
- When we lie down to sleep, "May all sentient attain the peace of nirvana, and may I be the one to lead them there"
- When we arise, think, "May all sentient beings be freed from of all delusions; I am lifting them up out of the prison of cyclic existence."
- Reading, "May all mother sentient beings be able to distinctly realize all the meanings of every word of the Buddha's extensive and profound teachings, without confusion; as I read and understand the subject, I am making them fully realized."
- Writing, "May all sentient beings achieve great wisdom and understand all the subtle points of avoidance and observance of practice in all lifetimes of existence, in relative and absolute truth, by themselves, just as I am writing now."
- When we go to a quiet place, think, "May all sentient beings completely avoid unwholesome existence by avoiding greed, hatred, and ignorance."
- When we walk, "May all sentient beings find a path that is perfect for them, and may I lead them along the unmistakable path to the bliss of enlightenment."
- When we put on a belt, think, "May all sentient beings always bound by the path of the three higher trainings (ethics, concentration, wisdom)."
- Offering flowers, "May all sentient beings complete the sweet practice of morality."
- When we turn on a light "May I extinguish all sentient beings' ignorant darkness and enable them to see absolute nature by having the wisdom lamp within myself."
- When we eat food, think, "May all sentient beings enjoy the undiluted, blissful nectar of transcendental wisdom."
- When we take medicine, think, "May I release all sentient beings from all sickness and become the Buddha of Medicine, who pacifies all pain both physical and mental."
- When we excrete, think, "May all sentient beings' delusions and mental defilements be removed, just as this."
- When we look at scenery, think, "May all sentient beings attain omniscient mind, fully realizing the vast number of varied existences in their absolute, pure nature."

Preparing for Meditation

Settle your posture so you have a nice balance between keeping a straight back and a good comfort level so you won't be drowsy or distracted.

Do a simple breathing practice for 5-10 minutes, either the nine-round breathing, counting each breath up to 10, or mindfulness on breathing in and breathing out without following any thoughts or distractions.



Motivate

The clearer our goal, the stronger our success. Check your thoughts and adjust them so they become courageous, altruistic and vast. Try to include not just the short term wish to be free of a particular problem, but a medium and long term goal as well. In the spirit of a child who constantly questions, ask "why" at least three times to deepen your motivation.

Make sure you include a vision of benefit for oneself, as well as for others. Start with oneself, and then expand out to those close to you, then your community, your country, the world, and imagine how you could bring benefit to all. If you like, you can include some prayers or poetry, to inspire and make sure all the elements are there.

"What is the purpose of being alive today? It must be something more important than drinking coffee! Today I will develop bodhicitta, leading to the peaceful path of liberation and full awakening for the benefit of all beings. From this moment on, until I go to sleep, I shall stay aware of every action of my body, speech and mind. Wherever possible I shall try to help, and at the very least I will not harm."

Meditate

Meditation can include focussing on a quality you wish to develop, a problem you analyse and apply the antidote to, or a transformative experience like the visualisation of a Buddha. It can include journaling as a method of reflection and analysis, or keeping a gratitude diary. Meditation must have a component of still reflection, to stop the mind jumping around, and stabilise on the realisations.

Dedicate

This mirrors our original objective. It stabilises any insight and ensures results are not lost or forgotten. Make a determination to bring the qualities into daily life. Like pushing 'save' so you don't lose your work.

"Due to all the merits of the three times accumulated by me and by others, merely by seeing, hearing, remembering, touching or talking to me, may any being be freed in that very second from all their sufferings, diseases, spirit harms, negative karmas, and obscurations, and abide in the peerless happiness of full enlightenment forever."

Nine-round Breathing Meditation

Bring your awareness inwards, by focussing your attention on the physical sensation of your breath as it enters and leaves the nostrils. Simply breath in and breath out, allowing no thoughts to distract you. Whenever you notice your attention has wandered, bring your focus back to the breath, again and again. Do this for a few minutes.

Now, imagine that you are breathing out through left nostril and in through right (no need to physically block your nostrils, this is done in imagination).

As you breath out through left nostril, imagine you breath out, in the form of black smoke all your negativities, disturbing emotions, obsessive thoughts, anger, hatred, aversion, dissatisfaction, craving, stupidity, dullness, ignorance, pride, doubt, confusion. It leaves your body like pollution leaves a chimney, disappearing into space.

As you breath in through the right nostril, imagine breathing in golden light, the manifestation of loving-kindness, patience, warmth, compassion, caring, joyousness, generosity, light, wisdom, skilfulness, clarity, energy.

Do this three times.

Then swap the nostrils over. This time imagine breathing out through right nostril and in through left, three times. Repeat the visualisation.

Finally, imagine breathing out through both nostrils and in through both nostrils, repeating the visualisation, three times.

When you complete this cycle, continue breathing in and breathing out radiant, clear light. Feel the very fine membrane between the outside and the inside, with clear radiance permeating all.

The Four Immeasurable Attitudes

1. Loving kindness is the wish that others have happiness and its causes.
2. Compassion is the wish for them to be free from suffering and its causes.
3. Joy, the wish for happiness to continue, and rejoicing in the goodness of others
4. Equanimity, the wish to be free of bias holding some close and others distant.

These four attitudes are the foundation for a happy and meaningful day-to-day life. They are universally recognised across cultures, and even species - as animals respond to the first two. We can train our mind in developing these attitudes, first towards ourselves. Then we extend it out to our family and close ones, then we apply these attitudes to strangers, and lastly to our 'enemies', the people we are biased against.

First, think how wonderful if that attitude came to pass - how wonderful it would be if all people had happiness and it's causes, everything they needed. Then spend some time developing this wish, strengthening it. Then make a determination, "may I be the one to bring this about", to ready the mind so you can apply this attitude whenever you can as the opportunity arises throughout the day.

Spend some time each morning contemplating each attitude. Then during the day, in the down-time (waiting in queue, at traffic lights, in a hospital etc), instead of practicing worry or stress, turn your mind to one of these attitudes and dwell on that!

Refraining from the 10 Non-Virtuous Actions



If we want to avoid suffering, we must give up the actions that result in suffering. Avoiding the 10 non-virtuous actions is like heeding the street signs warning us to be careful. They show us how to navigate our life's path.

We are like drunk-drivers, under the influence of the disturbing emotions. We react unskillfully to changing circumstances, we are distracted, we lose our way easily.

And when we emotionally crash, we harm ourselves and others.



Avoid harmful behaviour (3 of BODY)

1. Killing (from insects all the way up to abortion). First, abandon violence and aggression. Then, try to protect people, help them improve their situation, live longer, healthier lives. Save insects, contribute to medicine, sponsor orphans.
2. Stealing (taking what's not freely given, from a pen at work to embezzlement or fraud). First, abandon stealing. Then, cultivate contentment and satisfaction with what you have. Share your resources, give material aid, your time and advice.
3. Sexual misconduct (actions generally unacceptable in terms of the law or social values). To knowingly have sex with someone else's partner, or cheat on your own. First, abandon sexual misconduct. Then, cultivate trust and treat others with respect.

Avoid speaking unskillfully (4 of SPEECH)

4. Lying (misleading either through speech or omission). First, abandon telling lies. Then, focus on telling the truth and saying what will benefit others. Is it true? Is it useful? Is it kind?
5. Divisive talk. First, abandon speaking behind other's backs, being overly critical. Try to enhance relationships between others, resolve disputes, unite people, encourage virtue.
6. Harsh words. First, abandon using words that cause distress to others. Then, engage in speech pleasurable to others or that causes them happiness, loving words.
7. Gossip. First, abandon idle chatter. Recognise the time wasted, how it leads to more negative actions. Try to be aware of your purpose, have courage to speak meaningfully.



Avoid destructive thoughts and emotions (3 of MIND)

8. Covetousness. First, abandon mind of attachment. Then, rejoice at other's fortune. See the faults of a desirous mind. Stop thinking about my own wealth or another's. Cultivate the thought "What I have is good enough".
9. Ill-will. First, abandon thoughts of harming others, or revenge. Then, cultivate love and compassion for others. Remember "Just like me, they too want to be happy".
10. Wrong views. First, try to overcome feelings of indifference to others. Then, respect the rules of society, actively deconstruct your own prejudices, by educating yourself about other cultures. Remember "How things appear is not how they really are!"

Purification – The Four Opponent Powers

The Four Opponent Powers are like defusing a bomb. If we use this method to purify negative actions, we won't have to experience their disastrous effects in the future. This method does not completely destroy the negative seeds, but it makes sure they can never ripen into unhappy experiences.



The Four Opponent Powers (4R's)



REGRET - Natural regret for our own future suffering, and remorse for harming others. A sincere regret for the non-virtuous actions we committed arises, primarily because we recognise the suffering we will experience in the future. Regret is different from guilt. For instance, if we discover that we have eaten poison pizza - we deeply regret it, but don't feel guilty! Be specific in what you regret and use it as a springboard to include all other instances of negativity.



RELIANCE - Confidence in being able to overcome non-virtue by applying the Buddha's teachings (taking refuge), and relying on sentient beings in order to develop compassion (without others we are incapable of developing positive qualities). Remember your altruistic intentions: to refrain from harm, to contribute to the community, to win enlightenment for the sake of all beings.



REMEDY - Engage in positive actions to counterbalance the negative ones. Make amends, practice virtue. There are specific virtuous activities that oppose the 10 non-virtuous actions. Try to act with compassion, look after the poor and needy, make offerings, read Dharma books. It is good, but not absolutely necessary to apologise, as the negativity is in *our* mind, not theirs. Use purification practises such as meditation on the Buddha or Vajrasattva, so that you get an experience of transformation.



RESTRAINT - Promise not to repeat the non-virtuous action again for a realistic and specific period of time. For difficult habits (1 hour or 1 day) and for easier habits (1 month, 1 year). It is what holds us back from repeating the negativity, and thus is the key to breaking negative habits. It's better to promise for less time and not bust! This will strengthen our confidence.

Never give up, no matter what is going on, never give up.

Develop the heart. Too much energy in your country is spent developing the mind instead of the heart. Be compassionate, not just to your friends but to everyone. Be compassionate, work for peace.

In your heart and in the world, work for peace. And I say again, never give up. No matter what is going on around you, never give up.

--HH the Dalai Lama

The Five Powers for Life

In the text it says, “the brief essence of instruction is The Five Powers.” In brief, the essence of these instructions is the Five Powers. We will go through and numerate them. Geshe-la suggests you write them down and then you will have the list - then he will explain them.

1. The Power of the White Seed
2. The Power of Familiarity
3. The Power of Motivation
4. The Power of Criticism
5. The Power of Prayers

As usual, every time we have a list in Tibetan there is always a bit of trouble. The list in the text comes in the order that Geshe-la has just given, but if we're talking in terms of practice, you wouldn't apply them in that order. We have to change the order a little bit. The first one, in terms of our practice, would be the Power of Motivation, because when we wake up in the morning, in the beginning of the day - we have to set our motivation.

Power of Motivation

When we're talking in practical terms we have to start with the power of motivation. First thing in the morning we have to establish the guidelines for the day - we say, 'I will not harm anybody. I will try to generate loving and compassionate thoughts for all mother sentient beings. I will try everything in my power to help and support them. I will try to avoid harming them.' We start our day with the motivation.

Whatever we undertake to do, in the beginning we have to set our motivation. The first thing we do when we open our eyes in the morning - as soon as we wake from sleep - we have to set our motivation. This is not the only time; it's not just in the beginning of the day. We do it in the beginning of the week - we set our plans for the week, and we set our motivation, we say, 'this is what I want to do'. In the beginning of the month we start preparing, 'what did I do last month, what do I want to achieve this month? I hope I can do something more.' How much more we do it in the beginning of the New Year. When the New Year comes along, we have all these plans, we say, 'this year I'm going to do such & such', so we set our motivation. Whatever we want to do, always, we have to begin by setting the motivation.

Geshe-la wants to say how important it is, and how we always get it wrong at the New Year. What we're supposed to be thinking of is that a year has gone by - we might be in our 30's or our 50's, so it's not just one year but a number of years - this is one more that is finishing and we're moving along into a new year. We should reflect how we spent the year that is finished, and how do we want the new year to be. Usually what happens when you're a kid, we never think about those things - when you're 2 or 3 years old you never set your motivation, you can't think that far.

Geshe-la said that from 20 onwards we should start thinking about our motivation of how we want to spend the year. The older we get, we should be getting even more cautious. Usually, what we do around New Year is just party on - instead of thinking of how we can set our motivation, how we can set our goals for the new year, all we do is think that 'we want to drink, we want to party, we want to socialise and be happy. Also, please for this year we don't want any problems, I don't want any suffering. I just want to be happy.' This is a great mistake - a wrong attitude, and the wrong way

to start the year. There are a few bright exceptions who spend this day doing some practice and praying for the year, and setting the correct motivation, but usually what we do is think that this is the time for partying, and that this is the way to start the new year. It seems that this is not alright.

We have to think when a year is finishing that 'there has been another year finished. There we are, one more year gone.' Soon, you find yourself saying that 10 years have passed by; 15 years have passed by - really there's a time when you start thinking seriously about that, rather than being happy and going easy. We all make this mistake very easily - 'I don't want to be serious, I just want to have it easy.'

It's very important when we start our day to set our motivation. To say, 'how I want to spend my day is by studying as much as possible, and by avoiding harming others.' If we become familiar with this thought, it would almost come up automatically the minute we open our eyes - as soon as we are conscious again.

Especially if we know that on this particular day we are going to meet a person who might irritate us - perhaps in our working environment, we know we are going to meet with this particular person whom we have a problem with. When this is the case, we have to set our motivation in the morning that 'today, whatever they do or say, I'm not going to lose it. I'm going to be patient and nice to them.' It might happen that, despite setting your motivation, you engage in your activities and you're not all love and kindness, and you do lose your patience and you do get angry with the person - but at least, it won't be as forceful as it would have been if you hadn't thought about it in the first place.

At the end of the day you can stop and reflect and say, 'well, I said that I wouldn't get angry and I did get a bit angry and it's not quite alright.' You are thinking about it, it's not as if you've left it unnoticed - you've made a point to yourself. If you do it like this, you'll notice that if you try to put an effort in the beginning and end of the day, this direct reaction instinctively coming up, gets less and less.

We must have a general motivation that will cover everything - 'I want to be nice and kind, and I want to study,' - but there are times when we have specific problems and we have to adjust our motivation to address those problems. We have to be specific when we know there are certain occasions. It's a very good thing if, the night before, we sit and think, 'ok, generally I want to be nice and supportive, but particularly, because I know that such is the situation, I don't want to aggravate it, I don't want to make any more mistakes in this'. We can write this down and next morning when we wake up, it's all there. We know - 'ok, I prepare myself for this day.' Through the power of familiarity, if we do it like this, we find that it gets easier and easier to adjust your motivation and address all the particular problems that might be there.

There is a practice given to be applied for the whole of our life, this is number 4. Within that, we start talking about the Five Powers, and the first one we covered was the power of motivation. Geshe-la is discussing this term - we said that the first of the Five Forces is motivation - in Tibetan, it's a verb 'pempa' which means 'to propel' or to 'throw someone towards a direction' - but it comes very close to motivation when we talk about what is done at the beginning of the action, or the beginning of the day when you set your motivation - but there is a slight difference. When we're talking about motivation, as in the Tibetan word, 'colong?', it means 'right before you begin the specific action, you have to set your motivation' - where this is taking a general direction which is done at the beginning of the day and generally covering even specific cases - it's not just before you do the action. There's a slight difference in the word, but we're coming pretty close to motivation.

Force of the White Seed

Firstly, we set this general motivation of how we want to spend our day - we decide that we want to do as much virtue as possible, and then we engage in specific activities. When we do that, we have the Force of the White Seed - for example, here at Chenrezig you might have the morning Puja. You wake up in the morning, first you set your motivation, and then you come here and do the Guru Puja - that would be the Force of the White Seed. Or you might be staying at home and doing your own commitments - your own meditation, whatever actual practice you're doing becomes the Force of the White Seed.

It could be any action that you've set originally in your motivation. When you make your day's planning, in terms of practice, whatever you have planned you should start to do. You could be offering mandalas, doing prostrations, doing the 35 Buddhas practice - whichever practice is there for you to accumulate merit and clear negativities - all this comes within the Force of the White Seed.

Force of Familiarity

The third one is the Force of Familiarity. We have to be very clear and familiar with what the mind of Bodhicitta is when talking about the Force of Familiarity - it's this wish to attain the state of Buddhahood in order to benefit all sentient beings. During the day whether travelling or eating, or whatever you might be doing - you have to remind yourself of what your goal is and the means to get there. Never forget that there are sentient beings out there that are undergoing suffering. Keep this always in your mind, and keep remembering that you want to reach the state of Buddhahood so that you can benefit them.

You might be lucky enough to get a proper time to do some meditation, and if you do then sit down and do this type of practice as well - it's not just remembering those things while you're running around from one job to the other. You might be doing the Seven Fold Mind Training, or you might be meditating on the Seven Point Mind Training - whichever you do, make sure that you do the practice and you remember what it is that you're supposed to be developing.

If we see the daily schedule of a person who's working for eight hours or for however long - we see that the person has to be active from 8am onwards. Try to remember not to forget what the main motivation was in the beginning of the day - while you engage in whatever jobs you have to do, keep remembering that there are sentient beings who are suffering and that we aspire to reach a state where we can be of some help to them. Even though we might be very busy, no matter what kind of jobs we have to do, we can still have these first three Forces - the Force of Motivation, the Force of the White Seed, and the Force of Familiarity. If we set our motivation, we keep reminding ourselves what it is all about, and from time to time remember that there is suffering out there. We can definitely have the three Forces. Keep doing the work that we have to do without forgetting, for one minute, Bodhicitta. Then whatever virtuous thought arises is going to fall into one of those three categories - the Force of Motivation, the Force of White Seed, or the Force of Familiarity.

Force of Criticism

The fourth one is the Force of Criticism, and here we especially want to criticize self-cherishing. The advice that is given for self-cherishing is to suppress it - to keep it down, to make it completely flat. Geshe-la say the same as if you have a field which is uneven, and you have all sorts of things growing - you won't have it flat. Every time you have self-cherishing come up, you have to do something to stop it, to suppress it. Why? Keep reminding yourself that when self-cherishing mixes with self-grasping, it becomes the root for all the suffering that we're experiencing. We have to keep

remembering all the difficulties that come from this mind. It's like the grass - it's growing, and you cut it and then it grows again. You cut it and it grows again - every time it grows you have to keep cutting it down.

Force of Prayer

The last one is the Force of Prayer. The Force of Prayer comes at the end of the day - after we finish all the activities, before we go to bed - we have some time for some prayer. At that time, we reflect on what virtuous actions or thoughts we generated during the day - all these leave us with some root of virtue at the end of the day. We want to dedicate those and how we dedicate these is so that all sentient beings, May the experience happiness and May they be able to accomplish their aims. Also, those activities will not become the causes for us to remain in samsara - they become the causes to break through. Those two dedications we use, and this is the Force of Prayer.

It's very interesting the different types of dedications we can do. There are different needs that we have - for example, you can say, 'I want to be free of suffering'; 'I want to reach liberation'; 'I want to get a precious human body'; or 'I want to have happiness' - they are all valid reasons to dedicate our root of virtue. If we dedicate towards enlightenment, then all those are necessarily implied. You just have to dedicate the root of virtue towards reaching the state of Buddhahood, and all those listed come within that. They are not directly dedicated towards that, but are indirectly. We will be free of suffering, and we will reach Nirvana, and we will get a human body, we reach liberation and of course we experience happiness - all of them are within reaching the state of Buddhahood.

If we dedicate all the virtue that we have to just experiencing happiness in this life, it seems like we are exhausting our virtue very quickly - we're just going to experience something in this life and after that there is nothing. Similarly, if we dedicate so that we get a human life in the next life then as soon as we get this human body it's finished - we've used up all the merit we have to get this one.

This is why we dedicate towards enlightenment - because all the way from here until we reach enlightenment, it makes sure that we get all the favourable conditions - we get the human body, we get the happiness and whatever we need.

At the end of the day, not only do we do our prayers and dedication, but we also have to have a good look and see if we did something wrong during the day. It's not only that we have accomplished some virtue; perhaps we've made some mistakes too. We have to reflect - what it is that we did wrong? Where were we at fault during the day? When we identify those things, we have to confess them because there is no need for you to go to sleep with all your negativities, you have to confess them and purify them before you go to sleep. You finish your day by reflecting and seeing what virtues you have accomplished, and what mistakes you made - you dedicate the first, you purify the second, and then you can do other meditations. You can try giving and taking (Tong Len) and in this way you've spent the whole day in a proper way.

It might seem like this is a lot to do during the day - it's not easy, it's stated also in different texts that this is not an easy practice - but, the answer is familiarity, little by little, you get used to this routine and you can easily fit it within your day.

If you just leave it at that - you just hear different practices and you say, 'oh it's difficult, I don't want to get familiar', it's only going to be difficult for you in this life, and it's going to be difficult in the next life because, if you don't get familiar now - when are you going to get familiar with the practices? When are you going to establish those habits? Although difficult, we have to put in some effort to get familiar.

We have those Five Forces during the day, and this is how we do our practice and they were given in a certain order - but, don't get too nervous that you're not doing things in the right order. Don't start panicking if you find yourself doing something that comes under the White Seed, when you think you should be doing your purification or your prayers - don't worry about those things. All those are practice and we keep mixing one with the other - again and again; we start the day with this motivation, but we keep remembering all through the day. We do practices that come under the Force of the White Seed or we do prayers during the day - they don't necessarily have to come at the end. Don't worry if you find that the order is getting mixed - this is not the point.

This is the daily practice - day by day you do the same thing; for a month, for a year - this is how you spend your life - that's the practice you do.

COLOPHON: This was extracted from the teaching called "The Seven Point Thought Training" given by the venerable Geshe Tashi Tsering at the Chenrezig Institute between the 9th and 11th of March 1998. It was translated into English by Voula Zarpani.

Recommended Reading

