

Session 2

So refresh your refuge in Buddha ,dharma and sangha on the basis of that then express your altruistic aspiration wholeheartedly from the depth of your heart for the benefit of numberless sentient being from the temporary happiness up to the ultimate happiness of enlightenment ,I need to achieve enlightenment in order to do that I need to actualize the realisations of the stages of the path , in order to do that I need to study, need to receive the blessings of the lineage masters , blessings of the dharma to your continuum and for that purpose I need to engage in this *She lung* explanatory transmission on middle length Lam Rim.

So then take opportunity to generate sincere altruistic motivation so that each and everyone of our time will be most meaningful , beneficial and that also do on the basis of vividly actualizing the absolute presence of the entire lam rim merit field starting from your root guru then specifically among the merit field such as Lama Tsongkhapa and his 2 heart disciples, all kadampa master like Geshe Drontempa then Lama Atisa then Nagarjuna , Lama Serlingpa, Maiterya and Manjushri actualise them within your conviction that they are with you right in front of you the nearest disciple sitting amongst them is yourself .

On that basis of that then get inspire by all the altruistic activities achievement of these lineage masters in service of dharma , in the service of sentient being then just like a son following the footstep of father's legacy. Here you yourself as a disciple, student, follower of these lineage master then you commit yourself to follow their footstep so keeping that in heart then refresh your refuge and bodhicitta motivation.

Refuge Prayers

Take a moment to acknowledge how fortunate each and everyone of us are in the midst of experiencing samsaric aggregate, being a samsaric being and still able to extract most precious nectar of the dharma amongst the dharma such as like Lam Rim the essence complete path to enlightenment , that also in the most convenient way.

So we must understand that all this is the result this is the blessing of the Buddhas, Bodhisattva , especially gurus and the result of our own past great accumulations of merits . Then upholding those meritorious values that we have now even in the midst of so much distractions, sensual distractions, samsaric experiences , distractions of worldly concerns but still you make sure that you did not slipped away by those distractions and pull yourself back on track, making sure you are back on track and making sure continue to develop yourself which you already come along way many countless lifetimes.

You have tried your best , created so much dharma imprints , meritorious accumulations and arriving to a position that if you continue to stay focus that enlightenment, the actual resulting enlightenment results fully awakening your pre existing Buddha potential could be right in the palm of your hand , could be right on the cushion you are sitting , could be right now or if not at least within this very lifetime before we reincarnate other existences.

So that is amazing, really a huge blessings. That is something that yourself should celebrate and feel happy. Pay extra attention dedicate more time and try to practice completeness of the dharma as if this is the only chance and if this chance is fully utilise, the complete eradication of inconvenience in samsara definitely possible , so acknowledge that.

Continue from the text we read yesterday. We are still on the first heading emphasising the greatness of the author in order to authenticate the teaching, lineage. Going through his biography of Lama Atisa, one thing we can learn is the relation we should establish with our teacher is someone like Lama Atisa, someone who carries the similar kind of qualities, one of the most perfected Mahayanic spiritual guru, as we always aspire every lifetime may we need be separated from the perfect Mahayanic guru and when we talk about that, we are talking about a guru who carry similar kind of qualities like Lama Atisa and especially at this very page we are reading through one of the highlighted qualities the practice that they live on, the practice of the 3 kind of precepts, 3 vows.

The entirety of the moral discipline comes within 3 precepts, the 3 kind of vows -pratimoksa vows or the individual liberation vows, Bodhisattva vows, tantric vows. I think here many of us try very best to practice, receive them. We should aspire to uphold just like Lama Atisa eventually if not this very life or at least sooner or later immediate life have all the conducive conditions to uphold the entirety of the precepts.

Many of the audience here are lay practitioners so within the individual liberation vows, lay practitioners have the opportunity to uphold such as refuge vows, 5 lay vows but don't have opportunity to practice the vinaya, sangha vows until you get ordained and for many individuals don't have the environment because of your responsibility for family etc eventually once should aspire to have them as that can offer great conducive conditions to gather the dharma, more convenient, easier way but at this stage practice the refuge, lay vows as perfect as possible.

So Lama Atisa holds the highest pratimoksa vows is the fully ordained sangha vows -253 vows in pratimoksa or the individual liberation vows there is no higher, no more than that. Shakyamuni Buddha too holds this 3 vows so then the second one, yesterday we talk about the, I read through the pratimoksa vows how Lama Tsongkhapa uphold them so today we go through how Atisa possess the bodhisattva vows, tantric vows, very much all of us here practice them.

HOW ATISA POSSESSED THE BODHISATTVA VOWS

Atisa practised numerous instructions for training in bodhicitta, which is rooted in love and compassion. Especially, following Serlingpa, he trained long in the highest instructions passed on from venerable Maitreya and Mañjuḥṣa through Asaṅga and Śāntideva.

The basis that one can uphold the Bodhisattva vows is the practice of love and compassion and especially the ordinary or the initial practice of love and compassion eventually has to develop as a great or the unconditional love or boundless love and great compassion. As far as it concerns Lama Atisa on the basis of that he receive the training from 2 lineages, from Maitreya, the lineage of 7 cause and effect, and from Manjuḥṣa, Manjusri, the 4 point self exchanging and 7 cause and effect through Asaṅga and Serlingpa and through Lama Atisha exchanging self with others then thru Serlingpa or shantideva thru Lama Atisa. Lama Atisa receive these 2 lineage in the form of nearing lineage through Lama Serlingpa ultimately he has received this directly from Maitreya and Serlingpa passed directly to Lama Atisha.

Not only nearing lineage but also the lineage of both combined: the 4 points self exchanging with others and 7 points cause and effect both. Immediately when he receive the transmission he get into retreat into practice until he achieve the realizations in bodhicitta, until he achieve the Bodhisattva path. He trained for 12 years so like that so because of that the lineage that Atisa carries in one of the most intact, one of the nearing lineage. If we relate to this lineage if you receive the lineage

blessings through this channel then it is easier for us to actualize the benefit on the stages of Lam Rim.

Thereby bodhicitta, which cherishes others more than oneself, arose in his heart. This aspiring bodhicitta gave rise to engaged bodhicitta, and he never transgressed the rules of the Buddha's offspring on account of his excellent behaviour, his engagement in the training following his promise to train in the vast conduct of bodhisattvas.

So initially Atisa train himself in inspirational bodhicitta, he try to remember every action he do , every activity he started he make sure he remembers to generate bodhicitta motivation so this is something we can learn. The moment you wake up first thing is to remember to generate bodhicitta motivation very much dedicating your life , your this very day and this very next move, next action for the cause of numberless sentient beings temporary happiness up till ultimate happiness enlightenment .

Then start with major activity remember to infuse by bodhicitta motivation by eating breakfast, lunch ,dinner then wearing clothes, going to bathroom , jobs, meeting people,family then eventually every step you train to remember bodhicitta. The purpose of your one step, making one step onto our garden is for bodhicitta purpose. Whatever thought you wish to cultivate even to check your bank balance, generate bodhicitta first , before you cook, change your clothes generate bodhicitta so throughout the day until that your aspirations your heart becomes inseparable from the aspiring bodhicitta, you have to train until like that.

Then that will result into engaging bodhicitta that is how Atisa did a retreat, training , all together - aspiring bodhicitta , engaging bodhicitta for 12 years so we should not be discouraged . I have been meeting mahayanic dharma for long time ago maybe 20 ,30 years ago still not easy to remember bodhicitta , you cannot be dishearten with that we have not done very much retreat in bodhicitta , we are very much in retreat of our worldly responsibilities , our worldly way of thinking , we are very much in that retreat. We are not on this side of retreat so not easy for us to remember bodhicitta action every action we do.

Maybe many of you maybe but not for me. But now one of the blessings going through this teaching is for us to focus effort as I mention earlier as a student we should carry the legacy of our guru , follow the footstep of our Guru and here the guru is Lama Atisa and we are learning his teachings , his way of life is for us to practice that way and all the stages of realizations until enlightenment will be possible.

Eventually every action also by nature also is altruistic action not just the motivation is altruistic intention , even the action by nature eventually adopt as a altruistic action or bodhisattva way of life, doing , action. At the moment for us not easy to make that possible but make our thinking in aspirational bodhicitta that is not so difficult in one way.

In case we decide to get into retreat like Atisa , then in one way is not that difficult . It is very much just to remember to remember the altruism that's it so there is no physical action necessarily to involve but when you get into engaging bodhisattva way of life or practising engaging bodhicitta then there are so many worldly activity that needs to completely give up so that is will be very profound and strict ,very extensive.

One day we will be able to do so but at the moment for most of us is hard but at the moment the starting point is first fully success remembering bodhicitta motivation in every action until doing that daily eventually you don't even need to have the mindfulness to remember , the natural

mindfulness will be actualise in our system. The moment we have awareness, we have the awareness of bodhicitta so like that.

HOW ATISA POSSESSED THE TANTRIC VOWS

Owing to the fact that he had gained the concentration of the generation stage in which one's own body is seen as that of a deity and of the completion stage of the indestructible vajra mind, Atiśa became chief among yogis. In particular he guarded his commitments properly without transgressing the prescribed rules.

He not only courageously undertook the trainings in the ethics of the three vows, he also upheld them as promised. He kept the vows without transgressing their respective rules, and even if he transgressed them ever so slightly, he very quickly purified this with a suitable ritual for restoring the given vow.

So the greatness of Atisa holding the tantric vows not only he receive initiation, right after entering into the tantric path which is receiving initiation then he fully dedicate his time engaging in the true nature of practise of tantra the generation and completion stages of tantric practice. Because of that then his realizations that he achieve in generation of completion stage he become the greatest not only amongst the scholars but amongst the yogis also.

And he has achieve perfection in his realizations in all the 3 vows it is because he upholds the precepts strictly, very purely consistently until he actualize perfection along the journey of training whenever there is a little transgression happens, he purify them with the respective rituals which many of us neglect that.

We hardly focus on the transgression side in relation to our precepts and that is a great flaw. we do put great effort to accumulate more precepts, more initiations, more teachings, more vows we hardly pay extra attention to the leakages, transgressions of those precepts, the limitations in fulfilling those commitments that is where we are unable to catch up with those great masters way of life we still remain quite unsuccessful as a practitioner.

So from Atisa's life we can learn one thing especially here make sure not only gather the virtue but make sure not to transgress, not to bring limitations on the virtues we already have like those of the precepts. If in case if there is any limitations comes in to our way we should purify them as soon as possible. Very much as a dharma practitioner's job is 2 main jobs- accumulate merits, teachings, dharma, initiations, transmissions, practices then another major job is to purify the limitations that we may have in relation to initiations that we receive, the limitations we may encounter in relation to the teachings we have received, guidance we receive and that is very much focusing on the purification practice.

General purification practice for general purification is Vajrasattva practice which we normally do like prostrations to 35 Buddhas, recitations of at least 21 times of Vajrasattva mantras every day these are common or meditating on 4 opponent powers but there are specific purification practices that need to be conducted in order to purify specific transgression which I briefly mentioned yesterday.

For the pratimoksa vows, individual liberation vows, refuge and lay vows you can purify transgression by retaking them and one of the commitment is to take refuge precepts 6 times a day that's the minimum then sangha vows you have to engage into confession ceremony and you can

purify in the sangha community minimum of 4 fully ordained sangha within that community only can purify.

As mentioned before whenever you get opportunity or at least once awhile or once a year travel to those who conduct the confession ceremony , be a part of them to purify the transgression and for that practitioners of the pratimoksa vow or individual liberation of novice sangha vows who uphold the 36 vows then fully ordained practitioners who uphold 253 vows then.

For the Bodhisattva vows should take 6 times minimum a day to remind them of or whenever you get opportunity to meet your teachers, go holy places, pilgrimage or at least most convenient is to go into your prayer room or in front of Buddha statue or paintings or if not you visualise and right there you retake Bodhisattva vows that is the most effective way to purify the transgression or whenever you take initiations you get opportunity to retake the Bodhisattva vows as for tantric vows need to refresh them by yourself thru reciting the verses in front of Buddha or thru visualisation or thru conviction or in actual presence of your guru or the deities or take in front of the Buddha like the 5 Dhayani Buddhas, any of Buddha like Amithaba, Amogasiddha, Ratnasambhava, Vairochana.

Then another way the most complete ritual is take together with is taking together with the initiation and other commitments , guru yoga commitments after taking pratimoksa precepts or bodhisattva vows , tantric vows you establish a special spiritual connection with your teacher and there is a samaya that has established in relation with that Teacher and those precepts also need to uphold and those precepts that you uphold and purify if any transgression by directly approaching to the specific Teacher asking forgiveness and refreshing them to reestablish the commitments – the guru yoga commitment.

If guru physically is not existence then you can do that in relation with the heart disciple or even the attendants, even in front of the holy relics of the Guru or if not the statue or picture or any spiritual blessings , implements Guru have given to you even a blessing strings, could be a text, a relic or mala so put that on the altar and do 3 prostrations , kneel down then you ask forgiveness , confess them and refresh them.

These are extremely important otherwise it becomes like a leaking container, how much we gather more nectar of the dharma but consistently there is a leakage is happening. If the transgressions are not purify that's why Lama Atisa he carry this small kadampa stupa we too can carry small stupa , or statue, mala whatever it may be you define that as a representation of your guru or deity or Buddha then whenever you feel that there is transgressions happening right there without delaying confess and purify them, that is the upmost job of a spiritual practitioner.

ATIŚĀ'S ACCOMPLISHMENTS WITH THE TRAINING IN CONCENTRATION

His training in concentration has two aspects. As for the common aspect, he achieved the supple mind of śamatha, and as for the uncommon aspect, he gained the utmost stability of the generation stage. Moreover, he trained in the yogic awareness disciplines for three years(or perhaps six) years.

(some account emphasize more than that perhaps six years, in short when we talk about guru qualities when it comes to the chapter on guru devotion but here as perfect mahayanic guru there are 10 qualities mahayana sutra have emphasise in Maitreya's word if not at least 5 or at least 3 - the first one is morally discipline,when we talk about the 3 precepts from there you can see Atisa holds the highest level of perfect Mahayanic guru qualities, perfection in morality.

2. Talks about concentration . Now here concentration , not only making his body, speech and mind serviceable to the dharma but he also equip all the tools to bring benefit to others , he actualize the common concentration , samatha realizations , uncommon concentration he achieve stability of the generation stage.

This training also he didnt just achieve just aspiring, he engage in retreats practice like 3 years of great retreat minimum . Atisa he engage in deity yoga practices some talks about 6 years continuous strict retreat like that then samatha training about 3 over years. Of course we go thru common teaching of samatha if u have all the conducive conditions ,if you train for 6 months then there's a possibility of realizing the samatha but in our time not as easy like that. Even in Atisa's time even he train 3 over years , but in our time should may take longer time. So the retreat is required a dedicated kind of training ,both common and uncommon realization on concentration.

ATIŚA'S ACCOMPLISHMENTS WITH THE TRAINING IN WISDOM

His training in wisdom has two aspects. As for the common aspect, he obtained the concentration of special insight, which is the union of śamatha and special insight. As for the uncommon aspect, he obtained the extraordinary concentration of the completion stage.

HOW ATIŚA PERFORMED DEEDS FOR THE SAKE OF THE TEACHINGS AFTER OBTAINING THE EXCELLENT QUALITIES

The deeds he accomplished for the sake of the teachings are of two types: his deeds in India and his deeds in Tibet.

The whole purpose of doing retreats ,the whole purpose of becoming a scholar in dharma or becoming a yogic is ultimately to bring benefit to the sentient being and this has to be the deeds of one of the major quality.

HIS DEEDS IN INDIA

At the temple of great enlightenment in Bodhgāya, Atiśa defeated the misguided proponents of non-Buddhist doctrines three times by means of the Dharma, thereby maintaining the Buddha's teachings. He also eliminated the taints of ignorance, misconception, and doubt with regard to the higher and lower Buddhist systems, whereby he spread the teachings. Thus he was regarded by all schools as a crown jewel free from partiality.

As we all know Atisa was named as the crown jewel of the Nalanda university, nalanda masters because of this extensive turning wheel of dharma on the basis of the quality of carrying impartiality knowledge of all dharma and also all partiality benefitting all kinds of disciple and according to their mental composition then also he preserve especially during that time there's a great danger occurs of the preservation of dharma by non believers non Buddhist philosophers so you need someone that really who has a great knowledge of the entirety of the philosophical system not only philosophical system but also non buddhist philosophical system who has the talent in debate so that then he is able to preserve the dharma degenerating from other path and also his presentation for the main topics of the teachings on emptiness will be free from flaws because of his master in philosophical system from 4 schools.

HIS DEEDS IN TIBET

Lha Lama (*the king of Guga 10 or 11 th century he and his nephew was the main reason to invite Atisha into Tibet*) and his nephew 2 sent the two great translators Gya Tsöndrü Sengé and Naktso Tsultrim Gyalwa to India one after the other.

Since they took great pains again and again to invite Atiśa, he travelled to Upper Ngari during the reign of Jangchup Ö and was requested to provide a pure form of the Buddha's teachings. Thereupon he spread the teachings by composing Lamp for the Path to Enlightenment, a text bringing together all the points of sūtra and tantra and condensing them into applicable stages, as well as other texts.

Specifically he spent three years in Ngari, nine years in Nyethang, and five years elsewhere in Central Tibet and Tsang, teaching the fortunate all the scriptures and instructions of sūtra and tantra. He thereby restored the teachings that had declined, caused those that remained to flourish, and corrected those that had been polluted by the errors of misconception, ensuring that the precious teachings were freed from all flaws.

Earlier Atisa came ,there is already an establishment of teaching on tantra and also other practices in the name of Buddha's teaching but there was already a lot of misunderstanding , misused pollution , misinterpretation etc so Atisa served to clarify all those flaws and bring the purest dharma into Tibet which the tradition carry on even today and we are also fortunate to study lamp of the Path and study his commentary like Lam Rim.

There are three conditions for excellence in the composition of a text clarifying the Sage's intentions;

-being learned in the five areas of knowledge—*language, logic and reasoning-medicine,craft and Buddhist teaching – both philosophy as well as all the different lineages such as commentary such as lam rim, mind training , instructions .One of the important criteria not to have flaws in composition in dharma teaching.*

Having received instructions on how to put into practice the meaning of those texts, which can be traced back to the instructions of the perfectly completed Buddha in unbroken lineage of exalted master and having to receive the permission to teach through the vision of a personal deity.

So those strict practitioners , lineage holders they don't transmit the teachings until they receive direct order from their Guru or at least permission is granted or ask permission from your Guru whether I can initiate, offer initiations to others or I can offer commentary teachings to others or offer transmission like She lung, explanation on commentary or not or whether I can offer vows like refuge vows , lay ,ordination ,bodhicitta , tantric vows.

In the proper tradition of Nalanda ,Tibetan mahayanic Buddhist of all the 4 major schools the teachers wont conduct without having permission from their teacher. If they didnt receive permission from their teacher another way is to receive permission from meditation deities or celestial dharma protectors daka dakinis they have to prophesize , they have to order, permit you , it comes in the form of deities appearing vividly or deities appearing in other manifestations , or deities appearing in dreams or appearing as a sign so there are such strictness .It is not like you having the knowledge already you can start to teach it does not work that way.

Academically can work that way way as long as you are a scholar is good enough, as long as you know the subject you can teach but if you really do that for the actual spiritual benefit of the

listener, student then you cannot simply teach, transmit , just because you like to teach on your own.

Sometimes you hear teachers say ‘I like to teach this that's why I teach this’ it doesn't work that way, intellectually students may learn a lot but spiritually there may be a danger of becoming obstacles that's called dharma pollution when you don't have the proper channelling of the dharma blessing, the more you learn dharma the more difficult person you become, the more rough you become sometimes you can see that. Sometimes you may encounter since i learn dharma for 40 years but looking at the manners ,the way how these people think, talk, behave worst than yourself who is a beginner, that's why dharma can be a pollution also if transmission is not done properly.

I remember when I was in Oxford university before pandemic stayed there for 3 months I was engaging in one semester . My students are PHD candidates doing thesis and mostly Buddhist students, one of their subject is Buddhist teachings . There is also a Buddhist faculty , unbelievable professors ,their brains like someone scriptures dictionary . I m not talking about all but I met unbelievable arrogant, egoistic professors and students. I was shocked and sometimes find in monasteries not only in Oxford , dharma centres, unfortunately , so harsh, so rough , the basis of dharma is gentleness, peace , love ,compassion , empathy . There is not even a smell, sight of that, it is unbelievable and these are very much dharma pollution.

They learn just academic knowledge .There is saying in a great monastery , a great philosopher even a monk because the motivation is wrong, the way how you receive the channelling of the dharma was wrong then you passed away with so much ego because of that you reincarnate as a spirit. Therefore the more you hear dharma the more humble you have to become, peaceful , gentle you know . The more you hear the more you know, the more you behave like you don't know. These are important as illustrated by Atisa way of life as you can see in our Gurus, they are great examples.

The more you practice the dharma genuinely, less harm even by non human beings like spirits. Some individual after they practice dharma they get more disturbed ,they claim they are disturbed by spirits. That already shows you need to fix the lineage that you have, relating to your Teacher , how you receive the transmission to the teaching ,how you acquire the dharma. It is not superstitious thinking even dharma materials have a contamination of broken lineage , contamination of impure motivation or in the lineage etc can affect our practice , can affect our practice to develop our heart. No question about when we receive the teaching we really have to be careful. Atisa to reveal these teachings not only has the permission or request from teacher , he also has the request from meditational deities.

A text should be composed with at least one of these causes for excellence, and it will turn out all the more excellent if all three are complete. This great master Atiśa possessed all three.

As for help from personal deities, Naktso's (one of Atisa's disciple offer praises mentioning names of those deities from whom he has a vision, permission)

Natso's Praise says:

*From the glorious Hevajra,
from Trisamayavyūharāja, (tibetan word- deities to whom he hold establish those samaya, initiation dieties , receiving initiation etc.)
from heroic Lokeśvara,(chenrezig)
from noble reverend Tārā, and others,
you had visions and permissions.*

(very much here most of his meditational deities has prophesized a vision to him to reveal this Teaching and prophesized it would be most beneficial)

You had visions and permissions.
Thus in dreams and through direct perception,
you perpetually listened to teachings
on the holy, profound, and vast Dharma.

Atiśa held numerous lineages of gurus, such as the lineage of the common vehicle (like teaching on vinaya , *teaching of Abidharma*) and the lineage of the Mahāyāna, -which itself has two — the Pāramitāyāna and the secret Mantrayāna. - entire complete Dharma.

He held three lineages in the Pāramitāyāna:
the lineages of the view and of conduct, with the latter
having been passed on in two lineages, one from Maitreya and one from
Mañjuḥṣa. In the secret Mantrayāna he had received five types of
transmission (*lineage of father (Guhyasamaja) mother tantra (Cakrasambhava) then the common of all like Kalachakra , yoga tantra , kriya tantra , action tantra like Chenrezig, Manjushri, Tara etc then specific mother of all the dakinis , Vajrayogini , Vajravagavai all these 5 lineages Atisa has in tantra*) .

As well as many other lineages, such as the lineage of tenets, the lineage of blessings, and lineages of various instructions. The gurus from whom he heard instructions directly are mentioned in the Praise.

As I have mentioned before, dharma if possible the best for the benefit to receive the dharma blessings to you is the teacher whom you relate to is someone who carry not only lineage of tenets or philosophy or scholarly learning but someone who has the lineage of transmission as I mentioned yesterday there are many different transmissions even have received one dharma of lam rim, you have received of commentary like she lung, transmission of oral transmission , instructions, experiential teaching someone who has receive all this then even you receive one transmission you receive the benefit from all spiritually.

Still beneficiary one by one but just receiving lets say one commentary because the lineage passing to you has a transmission wall you still receive the essence , blessings of all lineages which is a must requirement for the realizations of the path.

If our purpose learning dharma is not for realizations no need all this as long as you rely on scholar is good enough or as long as you read the text , Youtube, Goggle search is good enough but if it is for your realizations or actualizing on the stages of Path or your purpose is for liberation, enlightenment , realize emptiness directly, actualize Bodhisattva level then all these transmissions is extremely, extremely, extremely uptmost important.

When you look at our history Buddha dharma even in today's time in Tibet himalaya region there is a great attention in receiving all different aspect of transmissions which in the west not that so aware , not sure why, not much focus on that . Maybe for some individual, yes you understand then you put effort to go Himalaya region then you pursue all those lineages .

Otherwise in the west itself , South East Asia dharma community you dont really see much paying attention in that which is something that need to pay attention . Something definitely need to pay attention if we are truly serious of realizing the Path then this is important then more more students

in west , South East Asia like in Tibet himalaya region, Nepal , India pay attention to receive those lineages and eventually able to pass down those lineages in to your own regions.

Then those gurus from whom Atisa receive all those lineages...

The gurus you always relied on were
the many who had accomplished siddhis:
Śāntipa, Serlingpa,
Bhadrabodhi, and Jñānaśrī.

In particular you held
the profound and vast instructions
that had passed from one to another
all the way from Nāgārjuna.
(from whom Serlingpa also had carried the lineage and from whom Atisa carried those lineage ,
just an example bodhicitta -both through lineages.)

It is well known that Atiśa had twelve gurus who had attained siddhis and many others too.

Atisa generally claimed he has 157 gurus, here the 12 gurus are conventional level claim to have achieve siddhis, mahasiddhi level then in certain text talks about 57 gurus all these numbers, all this is not contradictory. This has its own in relation to that particular teaching has a specific channelling about those specific teaching and the numbering was mainly focus on that. Generally overall the number of the teachers are about 157 gurus.

And amongst them the central one is Lama Serlingpa who resides in Indonesia island of Sumatra where Atisa travelled there and took 12 months of the journey, so much hardship. So for dharma pursuit ,we need to put hardship whatever hardship even now, I am already causing you back, buttock pain, hungry, sleep less which are good, bonus which we should put even more hardship for pursue of Dharma that is the way the impact of Dharma comes greater way.

So sometimes we attend His Holiness Dalai Lama teachings, not easy , of course theres a way to make it easy, just leave it like which itself is a quality , it has a purpose that which has a great purification even attending 3,4 days teaching event , can go thru such hardship but nothing is wasted everything helps to purify ourselves, makes us 'ripened' disciplines through to realize the path.

Almost all the gurus of our time , all the gurus of our Kadampa masters including Lama Tsongkhapa ,all Indian great masters when you refer to their biographies so much hardship to pursue one single transmission of one single word, one single line , one single letter , one single initiation, one single instructions, one single commentary, one single transmission so much hardship.

Especially Atisa when relate to him can imagine during 10th,11th century period the journey from central India to go to Sumatra unbelievable elemental destruction , superstition spirit, human distractions ,so much challenges but then he knows the purpose is enlightenment for the benefit of all sentient beings . Even after he receive the teachings he practice until he gained realizations even it took him 12 years. Then after that so much hardship , sacrifices for him to reveal this dharma to the fortunate students, disciples in Tibet. Without the hardship both from the students as well from Lama Atisa himself there wont be this teaching available today in today's times . Thinking of that we should really be more inspired and more enthusiastic.

It is well known that Atisa had twelve gurus who had attained siddhis and many others too. It has already been explained that he was learned in the five areas of knowledge. For all these reasons, this master was able to establish the Victor's intentions skilfully.

Because of all the lineage blessings and his rigorous study and complete understanding of the dharma not only himself able to understand the correct intent of the Buddha's teachings, he is able to deliver, pass down the knowledge correct intent of the Buddha, able to pass down the correct channelling of realizations of he himself channel starting from Buddha himself. If you think paying more attention in the meaning there as mentioned before the importance of upholding the lineage whatever dharma you receive even if you have many teachers you must have one teacher that uphold all these lineages then transmit to you if not all the teachers at least one in our life we must grab and that will condition all the knowledge we learn from just the scholars or from the books, it will help to add on to the blessings.

Such a master as this had an inconceivable number of students in India, Kashmir, Oḍḍiyāna, Nepal, and Tibet, though the main ones were the four great scholars in India who matched the master himself in their exalted knowledge: Pindo Ācārya, Dharmākaramati, Madhyasiṃha, and Kṣitigarbha. Some add Mitraguhya as a fifth.
(those are in India disciples who match his qualities)

In Ngari, it was the great translators Rinchen Sangpo and Naktso (*the translator*) as well as the ordained king Jangchup Ö. In the province of Tsang, it was Gargewa and Gö Khukpa Lhetsé; in Lhodrak, (*a region*) Chakpa Trichok and Gewa Kyong; in Kham (*region*) Naljorpa Chenpo [Jangchup Rinchen], Gönpawa, Sherab Dorjé, and Chadar Tönpa; and in Central Tibet, there were there three, Khu, Ngok, and Drom. (*the 3 main disciples, lineage holders*) Among these it was nevertheless the great lineage holder Dromtönpa Gyalwai Jungné who had been prophesied by Tārā and who further spread the exalted activities of his guru.

This is a summary description of the author's greatness. You should come to understand it more extensively in the great biographies. So this completes the first part.

2. The Greatness of the Dharma

Now the second one is the greatness of the Dharma .

The second outline is mainly to generate genuine respect to dharma, faith, there are different types of faith - the 3 kinds after knowing the characteristic, benefit, quality of dharma then you aspire to actualise those teachings, aspirational kind of faith that expressed aspiration to learn them and know them, practice them, then the faith generate joyful longing then the faith to develop conviction, complete trust in teaching so the main purpose in going through the greatness of the dharma is for us to develop those different types of faith that way when the actual teaching presented to you it directly resides as blessings in our hearts.

SHOWING THE GREATNESS OF THE DHARMA SO AS TO GENERATE RESPECT FOR THE INSTRUCTIONS

As for the DHARMA, the source text of the present instructions is Lamp for the Path to Enlightenment. Although Atiśa composed

numerous texts, Lamp for the Path to Enlightenment is their culmination, like a root. It indicates all the points of both sūtra and tantra in a condensed manner; thus it is complete in terms of content. It makes the gradual taming of the mind its main topic.

(so Lamp of the path is a complete teaching but main purpose is to actualize lojong in our heart as an instruction as direct antidote to train our mind so it is not for intellectual purpose it is for the path, for practice.)

So it is easy to put into practice. It is adorned with the instructions of the two masters who were expert in the systems of the two trailblazers, so it is a particularly noble system compared to others.

So it carries the lineage of Shantideva , Lama Serlingpa or Asanga or Nagarjuna so like that.

FOR THE THE GREATNESS OF UNDERSTANDING ALL TEACHINGS AS WITHOUT CONTRADICTION

The greatness of the instructions of that text has four aspects. The first of these is the greatness of understanding that all the teachings, everything the Victor said, is without contradiction. They all come to be understood as one person's path to buddhahood. That is to say, some are primary points of the path, while others are secondary points.

In this regard the bodhisattva's wish is to work for the welfare of the world. To do this it is necessary to prize all three types of disciples and therefore train in their respective paths. For as Venerable Maitreya explained, the bodhisattvas' goals are accomplished through knowing the paths of the three vehicles.

Such as Lam Rim it contains all the teaching of all the yantras, we as learners have to put those teachings suitable as a preliminary practice also those as a main body practice take as main body practice also those practice more of resultant practice put as a resultant practice, nothing to be left out , nothing to be left out , not in use in for one individual's practice.

On top of that the entire teaching has to come to a understanding realizations that one individual person's gradual guide to complete guide to enlightenment. Then we as followers of the bodhisattva path , followers of mahayananic dharma then preservation of the dharma has to be learning all aspect of dharma, learn all the 3 baskets of teachings, teachings of the 3 vehicles , all to be learn and all to be practice.

If one self claim as a mahayanic practitioner if we dont do that we wont be able to preserve the dharma, wont be able to accomplish the Bodhisattva purpose even for the resultant purpose after achieving Buddhahood , after achieving the spiritual goal or whatever it may be to bring benefit to the entirety of sentient being , being in the different mental disposition you need to be equipped with all the skilful tools and the complete skilful tools to benefit all sentient being contains within the teachings 3 baskets or teachings of 3 capable beings path or 3 yantras or within the practice of 3 high trainings so that we understand.

The Mahāyāna path has both common and uncommon aspects. The former includes those that originate from the Hīnayāna scriptural baskets, except for some peculiarities that are not shared in common, such as the aspiration for individual liberation and certain precepts. In perfectly complete buddhahood, it is not that faults are partially ceased and excellent qualities are partially completed, but rather every kind of fault is eliminated and every excellent quality is completed.

Since the Mahāyāna that achieves buddhahood brings about the cessation of all faults and the development of all excellent qualities, the path of the Mahāyāna encompasses all the qualities of elimination and realization of all other vehicles. That is why all the Buddha's teachings are included within the various sections of the Mahāyāna path that leads to perfect buddhahood. For there is no utterance of the Sage that does not cause the cessation of some faults and the development of some virtuous qualities; and there is nothing among all of this that is not to be accomplished by the Mahāyāna practitioner.

Someone may think, "That may be true for the Pāramitāyāna but not for those entering the Vajrayāna." Now although the way you train in the countless delineations of generosity and so forth according to the Pāramitāyāna differs from mantra, both the behavioural basis (the mind generation) and the behavior (the coarse form of the path of training in the six perfections) are nevertheless the same and therefore something shared by them.

As a Mahayanic spiritual seeker , practitioner someone whose ultimate spiritual goal is Buddhahood then all the faults to be negated or purify even if it may be as a cessation certain yantras for example aspiration for nirvana peace or aspiration for self nirvana it is a cessation for lower vehicle, cessation for hearer and solitary Hinayana practitioner but in relation to Bodhisattva path who enlightened for the benefit of all sentient beings then the cessation by being regarded has to be purify even if you aspire full enlightenment passing thru the process of the path and cessation of lower vehicle hearer and solitary even achieving this self nirvana , cessation of the self liberation also has to be a purpose for achieving fully enlightenment.

Otherwise the self nirvana peace also has to be purified , negated as a mahayanic practitioner therefore from the very beginning we have to overcome and negate our aspiring self liberation even in case that you are already following the path of self liberation either the path of hearer or solitary realizer inspire to actualise full enlightenment then the aspiration has to be changed, you continue to cultivate Hinayana path but the aspiration achieving self nirvana has to be a conditional purpose to achieve full enlightenment , for the benefit of all sentient being that is what it is talking about.

For the uncommon path of mantrayana withing the vehicle of the mahayana the practice of 6 perfections maybe different techniques ,different methods to practise but the common 6 paramitas is common to both- mantra and sutra practitioner.

Some individual may think when you practice tantra then the common practice of 6 perfections is no need just by practising the generational completion stages of the deity yoga directly on the mantra level may think it is sufficient but practice of generation completion stage has to be construct or developed basis of the strong foundation practice of mahayana sutra practise of the 6 perfections.

The Vajra Peak Tantra (Vajrasikharatantra) says:
Do not discard the mind of enlightenment
even for the sake of your life.

Whatever yana you practice whether you are practising the lower vehicle path as a preliminary practice , the motivation cannot be diverted from the bodhicitta motivation you can practice small capable being path but have to practice on the basis of bodhicitta motivation, you can practice

middle capable being path but you practice on the bodhicitta motivation, you may be focusing on the practice just making your this very life purposeful , do that on the purpose of bodhicitta motivation.If your purpose of practicing dharma now to overcome rebirth in the 3 lower realm , to actualize higher rebirth in future life you can do that but do that infuse with bodhicitta motivation then no question about if you practice freedom from the 6 realms and pursuing the nirvana peace that also be pursued by bodhicitta motivation then no questions about practising any form mahayanic dharma including tantra. Tantra without bodhicitta foundation, the tantra has no meaning. So this is what it is talking about, so this quotation is meaning of all the words that was just explained before.

And:

The conduct of the six perfections must never be discarded.

Talking about in particularly to the tantric practitioner never to be discarded the common path of the Bodhisattva sutra yana practice ,bodhisattva main practice is the practice of 6 perfections simply meaning when you practice tantra if you missed the practice element of 6 paramitas then you miss the whole point , even if you recite the mantra you miss the whole point even if you recite mantra, even if you do self generation yoga you miss the whole point so how strict tantric practice you may be practising even while you are practising completion stage tantra ,one practice is always be conducting also is practice generosity, morality, concentration ,joyous effort ,wisdom, this has to be there.

This is also taught in numerous other mantra texts.

The important emphasis about what was mentioned was about very much talks about all the tantric teachings.

Many authentic sources for the maṇḍala ritual of highest yoga tantra say that both sets of vows must have been taken — the common and the uncommon one — and indeed, the former refers to the bodhisattva vows. The precious Dromtönpa also said, “My guru knows how to carry all the teachings by way of all four corners.” This statement is something to be examined in depth.

So mahayanic practitioner is like you have you have a tablecloth whichever corner you pull all the four corners so whatever you practice whatever form as I mentioned before you don't know much of dharma practices you just want to keep this life meaningful, having full of love, service ,care to your family, never hurting others, always smiling, positive even dedicating your life that much after you meeting mahayanic dharma ,one thing you not miss out is the practice the motivation of bodhicitta then best you integrate in your very best practice 6 paramita.

In the past some of you have attended other teachings, I have illustrate how to integrate practice of 6 paramitas as a cook, how to integrate practice of 6 perfections as a wife/husband, as a parent as someone staff office , as a CEO of the company so each and everyone of us here has a different manners of life as we live as a dharma practitioner . one thing that we always make sure that we have these 2 elements- elements of Bodhicitta motivation and practice of 6 paramitas.