

## **Middle Length Lam Rim**

### Session 3

*So we refresh refuge in Buddha, Dharma , Sangha and generate bodhicitta motivation for rest of one's existence particularly this whole life, this very year , very month, very week , very session to be most beneficial for the rest of the numberless sentient beings temporary happiness until the ultimate happiness for that purpose then going to engage into this dharma discourse and make my time most meaningful .*

### Refuge prayers

*So feel the absolute presence of the entirety of the merit field up to your own root guru then oneself deeply inspired by all the enlightened deeds of the Buddhas , Bodhisattvas, gurus then develop genuine sense of faith and conviction diligently to follow the footsteps of all the gurus and the rest of the merit field.*

### Prayers

*So just take a few moments to acknowledge how fortunate one's own position this very moment in your life very much directly meeting Lama Tsongkhapa by meeting lam rim teaching as Lama Tsongkhapa himself said to his disciplines at the end his transition from this life that in the future time whoever meet the the lam rim, study lam rim, whoever hear the lam rim and practice the lam rim you never separated , you are always guided by him, being with him.*

*He directly told his students meet him in person he has nothing more to help, guide or share inspired than the lam rim , this is something one should feel fortunate to have this opportunity to read word by word . For many of you I believe for the purpose of this session you may be reading as least 3 times as I suggested in the beginning beneficial to read at least 5, 10 pages before the start of the session as we have one whole week then during the session can read together again after class again try to read together and you can read everyday the same line , same page as many times you like if you want to stay inseparable with Lama Tsongkhapa then stick to lam rim.*

*Truly fortunate when we think about it life lies in the nature of impermanence just in the blink of eye that's it once you breathe out unable to breathe in that's the end of precious human life, no guarantee could happen to anyone of us . There is no guarantee in the past , now guarantee now , no guarantee now onward.*

*So in the midst of fulfilling so many activities so many responsibilities of life one thing we must not miss is doing something that which we will prepare for future lifetimes benefit, something which will guide us ,be with us all the time as a companion ,as a teacher , as a friend, as a guide , as a comfort, as a protection when the day comes when we need to travel to unknown journey from process of dying, intermediate stage then next rebirth which is studying and practicing dharma that's the thing.*

*We eat right food ,good amount of food everyday without missing preparing for better health and do exercises preparing for better tomorrow or gain some sense of immense system of protection if any challenges comes in our way , in our life. But here those preparations are very much for this very lifetime , limited benefit which is important but just spending our time solely for that can consider meaningless from that point of view since that journey of life is not just one lifetime , journey of life is endless very much we never vanish .*

*We disintegrated this life but life of living never dies. Living of our being is forever existence and that existence very much comes in many different forms until we achieve indestructible vajra bodies such as the Buddhas until then very much our life by others control by others power, karma, delusion when we don't have strong mental healthy mind meaning mind that full of immense system wisdom and attitudes and merit of those accumulation wisdom and attitudes which we learn from dharma then we will be completely controlled every single moment of our existence by karma and delusions and that itself is miserable, samsara , suffering.*

*So therefore practicing dharma is not only good for this life but good forever ,one should feel comforted that we have this opportunity still diligently practicing, learn dharma , freedom to practice dharma this is important to acknowledge , bring so much inner peace ,security that you don't have to fear even death comes next moment, even if any bad news from the doctor after saying something is wrong with your health you have no fear you are fully prepared , you have this confidence forever living in healthy environment of dharma , merit from the wisdom and attitude of the dharma. It is very much like if death coming in your way you are just going for a night's rest , like a short break from this inconvenience stress of mind ,human body, you have no fear losing this existence , no fear of death in short, no fear of the unknown environment after death. Many people fear about death in fact it is about not knowing what is going to happen after we die, in next rebirth we don't know what kind of rebirth we going to be, what kind of experiences we going to have , what environment we going to be in etc..*

*When you have a sense of confidence in the dharma practice you very much overcome fear , fear of of losing your existence , fear of dying, death so like that. When you practice dharma consistently, regularly, truthfully then there is a sense of peace , inner peace developed. Real happiness start to arrive in your life. Every doing ,every moment is meaningful even death comes in your way is meaningful , whatever rebirth is meaningful. You feel your life is forever is purposeful like that.*

*In our ordinary life we gather security to make us feel protected. In our conventional life especially today's time living in develop country you buy insurance for everything- insurance for house , health, whatever we buy have insurance like computer, very much everything is insured. And quite obvious most insurance will cheat you when it comes to claim your insurance will say this and that is not included.*

*I remember a few years back one Tibetan family's house was rented to someone and the tenant mess up the house, burned the carpet ,curtains ,dogs peed over the whole house and carpet needed changing. So the insurers came in as they have been paying for years and they said this is not included is burnt by candle ,everything is not insured they said. I hear many stories like that.*

*But when you practice dharma the insurance you accumulate the insurance of dharma that never fails .That some more will give you bonus, if you are in more trouble even though this is not in there, you can take it. Dharma insurance is , even in our conventional life when you have dharma you break down like your house you wont have so much pain if you have dharma so if your health goes through some difficulty how much of a relief which we may gain from health insurance , if you dharma wisdom surely you wont go through that much of trouble , it will give great protection.*

*Not only this lifetime especially in the most difficult time during the time of dying, future lifetime onwards if you have dharma insurance then in darkest period dharma is the light that illuminates you, dharma is the only one which will be with you .So especially when our conceptual consciousness ceased by nature everyone when we passing away after the 80 conceptual thoughts dissolution of the 5 elements when the 80 conceptual thoughts ceased by nature there is no opportunity ,no environment to the most subtle state of our being ripening of negative imprints.*

*If you have any virtuous imprints that time all those virtuous imprints just like naturally ripens like that , unbelievable so amazing ,this is important to know. During the conceptual state of mind like now ,we need the power of remembering like the brain power, remembering what we learn if we remember those teaching then it will be helpful . If we don't remember then it is not much help except the merits but during the clear light period not even clear light during the occurrence of black, white , red appearance and of course during the clear light period how deep, cruel one person or how entire your life accumulated negativities during those subtle being period there is no opportunity by nature arising of negative imprints. That is the purest period of our being we are very much in the pure zone right there if we are able to fully awaken if right there we are fully awaken right there, we sense a symbol, if we are able to grab or fully utilize that pure state of clear light that is called fully awakened, you become Buddha, you actualise dharmakaya.*

*So if we have accumulated imprint of the entire path, imprints of bodhicitta ,emptiness, generation and completion of the stages of tantra then when natural clear light occurs you very much utilize natural clear light occurrence as a platform where you construct by the help of natural ripening of all the virtuous karma.*

*I think many of you have heard I said many times you need one switch to light up entire our lives is very much making sure you design the correct wiring of your house. Then put the right bulbs then whenever after some time even maybe you are the electrician you may not remember where you out the wiring . As long as you know where the switch is as long as you know where the switch is the entire house will light up.*

*As long as during natural occurrence of the clear light as long as we are able to remember to utilize the clear light on the path by remembering emptiness, bodhicitta , deity yoga practice, gurus , renunciation or by remembering any of the instructions that which shared in Lam rim that will be come the switch to light up the entire accumulation of the imprints not only the previous lifetime but all the accumulation since beginless lifetimes will be naturally ,fully ripened. Your entire insurance will be fully paid in the most difficult times.*

In the last session I missed out -Atisha training in wisdom and accomplishment.

## **ATIŚĀ'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. *(in order to achieve that first you need to develop , there are 2 ways- one is develop samatha, the 9 level of realizations first then after that you directly realize the wisdom of emptiness and using the wisdom of emptiness as object of your samatha meditation on the basis of that achieving the full capability of single pointed concentration simultaneously ability to be analyzed so that special insights, very much someone who actualized special insight has already achieved the path of seeing 'Arya path.*

As for the uncommon aspect, he obtained the extraordinary concentration of the completion stage.

*So that is from tantra so in order to develop the completion stage, first you need to accomplish generation stage of the tantric practice on the basis of the full knowledge of full detailed concentrated knowledge of the entirety of the deity yoga practice such as from the self generation, front generation, body mandala etc on the basis of that then engaging into the completion stages of the tantric practice. When someone achieved that then is very much directly accumulating the direct cause dharmakaya in order to do that you need the dharma wisdom, without the wisdom of*

*emptiness you won't be able to achieve the completion stage. Because when you are practicing completion stage you need to have the actual resultant path you need to realize wisdom emptiness directly.*

*Even when we are training path at the moment we as ordinary before practice the completion stage, when we practice the completion stage we need to utilize the wisdom of emptiness in relation to deity yoga practice. Eventually you practice the deity yoga practice on the basis of wisdom and emptiness that also on the basis of concentration which is on the basis of generation stage. When you accomplish the completion stage you achieve the dharmakaya, the enlightenment.*

## **THE GREATNESS OF SEEING ALL OF THE BUDDHA'S TEACHINGS AS INSTRUCTIONS**

*First is the greatness in understanding all teachings with contradiction that very much able to take every teaching as a single one individual's complete path to full enlightenment . Some teachings are preliminary, some are main body practice, some are resultants practice like that . The second one is not only seeing not contradictory then having all the studies dharma just learning the knowledge is not good enough you need to see all those teachings you learn as one's instruction to one's individual's own spiritual journey towards enlightenment.*

Anyone who considers the great scriptures to be expository teachings that do not contain practical instructions, who thinks that guidance on the meaning of the essential points of practice exists separately from them, and who holds that even in the holy Dharma the expository and applied teachings are found in different places will create an obstacle for the arising of deep respect for the immaculate sūtras and tantras as well as the treatises clarifying their intentions.

*Sutras and tantras those which came from Kangyur about 100 volumes in Tibetan translation is the direct words of the Buddha, then treaties clarifying their intention are the Tengyur which are about 200 over volumes in Tibetan translation that also comes in 2 different kind of commentaries done by those indian pandits and those commentaries Tibetan done by Tibetan masters ,in this case Lama Tsongkhapa, up to Lama Atisha , for us is after Lama Tsongkhapa including this lam rim teachings those are called the treaties clarifying the Buddha's intention of sutra and tantra.*

*When you read the sutra or tantric treatise or commentaries like teachings of Shantideva ,Atisha then the commentaries for us like Lama Tsongkhapa teachings and whatever teachings we read study if you are unable to see them as an as instruction to practice and you go and find instruction from something or someone else that is a flaw that is very much you didn't manage to receive the benefit out of studying the teachings so whatever the teachings are taught even when we reading here now the earlier biography of Lama Atisa that itself we need take as instruction as a guide for our own as practice not like reading someone's story. It is an instruction about us.*

Be aware that the karmic obstruction of abandoning the Dharma is accumulated by despising them, saying that they only outline external knowledge without presenting the inner meaning. For those who want liberation, the infallible supreme instructions are indeed the great scriptures. It is nonetheless possible that, due to poor intelligence and the like, you cannot reach certainty through relying on these scriptures alone as supreme advice. In such a case you should seek certainty with respect to them, thinking, "I will seek certainty with respect to them by relying on excellent

oral instructions.” But you should never think that the great scriptures do not contain the heart of the matter, thinking they only outline external knowledge while the personal instructions are supreme because they present the inner meaning.

*So if not careful sometimes we many say like that , unfortunately we even hear those that don't have much interest in vigorous philosophy study but they have great interest in meditation and retreats and these mediators and retreaters sometimes have a danger of seeing limitations is rigorous philosophical studies even saying or thinking they are just studying a word there is no meditation practice.*

*Then sometime those philosophers -oh these retreaters meditators without doing vigorous philosophical study nothing to mediate they are just like no different like the stone .That also wrong, so here again the knowledge of the dharma is not define by how may scriptures you learn, the knowledge very much defined by seeing the instructions whatever you learn little bit or not . You may learn certain section or whole. Important thing is you are able to see entirety of those teaching instruction to practice then when we talk about retreat and meditation just hiding yourself in cave does not define as retreat many many years hiding away from society and remaining in a hermitage does not defied oneself as meditator or retreator. A meditator or retreator very much is defined by whatever teaching your have learned , understood as instruction and applying that with a certain degree of disciplining like retreating the physical-your body, verbal ,mental retreat ,retreat from worldly activities , verbally retreating the non dharma chatting , mental retreat indulging in worldly concerns .*

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*Therefore ,we cannot judge by just a word just outer aspect it all comes in one meaning, seeing instruction and applying the instruction into practice , that will define, so this is very much like that .Those who didn't know how to construct their spiritual intention even within the different traditions – oh the gelugs only study, debate, they don't practice sometimes these gelugs philosophers, they don't know what they are meditating , sometimes there s a danger of such speech form some sitting on the high throne and someone carrying some title that's very unfortunate that's not right that proves they don't understand what exactly what dharma is . In our case if we not careful we meet all sorts of environment there's a danger so that's why its so wonderful when we read Lam Rim all this teachings guided by Lama Tsongkhapa, so wonderful like beginner like myself it is so important.*

Naljorpa Chenpo Jangchup Rinchen (2<sup>nd</sup> Abbot of Re ling monastery after Geshe Drontempa )said: Someone who has reached certainty about a pithy guidebook cannot be said to have mastered the instructions, whereas this can be said about someone who understands all of the scriptures as instructions.

We need the kind of understanding expressed by Gompa Rinchen Lama, a disciple of Atiśa. He said he had ground his body, speech, and mind to dust in a single meditation session on Atiśa’s instructions, and thereby the understanding had now arisen in him that all the scriptures are instructions.

In the words of the precious Dromtönpa:

*(When we understand every aspect of teaching , every word of the Buddha's teachings from Kangyur, Tengyur take as an instruction to your own practice then the realizations on the stages of*

*the path starts to arise in you . If you discard certain part or if biased in any even one word of dharma teaching that become a huge obstacles of actualizing the realizations of the path)*

If after studying the Dharma extensively you feel you need to search elsewhere for a way to apply the Dharma, you are mistaken. If those who have studied the Dharma extensively over a long period, yet who are completely ignorant as to how to practice it, develop the wish to practice Dharma and think they must search elsewhere for instructions, then they have totally misunderstood this and err in the manner described above.

*This is also something we have to think deeply. Even people like me for 20 over years of studying extensive philosophy then after 20 years later you very much feel lacking instruction guide to practice, there's a danger of having that conclusion some individual go through. That's a disaster every single teaching through the philosophical instruction ,is an instruction to apply to develop the path because of someone's motivation is more of academic learning ,to get certificate ,to get the name ,to become a scholar in that case even after studying 20 over years of philosophy still become an alien to lam rim still don't know how to teach lam rim, apply lam rim , don't know how to teach, apply lojong ,sometime we philosophers go thru that disaster also.*

*I go through that disaster ,then very from very beginning start to look for instruction in lamrim. Sometimes you study philosophy , study the lam rim also structural instruction knowledge you didn't take as direct in daily life like again not only finding lamrim lojong philosophy text after you find lam rim , philosophy but you can find lojong then you look for lojong after studying lojong still feel the pith instruction missing still ask your guru how to practice, what to practice now ,what sort of teaching I should study and practice and study.*

*So those in fact , is happening in relation to your search for instruction to practice is a your mistake , look into yourself. I go thru that so it is a mistake. It is not a mistake to study philosophy or lamrim lojong or get instruction from guru, you should get all aspect of teachings but finding practical instruction to apply into practice that is your mistake . Whilst you are studying lam rim you don't find there thats a mistake. While studying lojong you don't find there that's your mistake. Even getting guidance directly pith instruction from yr guru still go around and asking how to practice that's your mistake.*

As the Treasury of Abhidharma (Abhidharmakośa, 8.39) says:

The Buddha's holy Dharma is twofold:  
its nature is scripture and realization.

In accordance with this statement, there is nothing apart from the scriptural teaching and the realized teaching.

The scriptural teaching is how the Dharma should be practiced and establishes the manner of accomplishment, while the realized teaching is what is thus established. Since you practice in accordance with what is to be established, these two act as cause and effect. To give an analogy, when you have a horse race, you first show the horse the course, and after showing it, the race follows the same course. It would be ridiculous to show it a course and then have the race elsewhere. When it comes to accomplishments, how could it be appropriate to accomplish something after having determined something else through listening and reflecting?

*So if you are truly a spiritual seeker ,dharma practitioner and how advance practitioner or beginner practitioner ,our purpose is to preserve dharma and preservation of dharma comes in 2 ways as Abidharmakosa said – scripture and realization.*

*1. The nature of scripture here is referring to study or learning receiving the blessings of study of the entire dharma that comes rigorous philosophical learning, instructional learning, commentary learning,oral transmission, pith instruction. So these are the ways how you preserve the dharma through learning.*

*So studying dharma learning as much as you can the philosophical way also, studying dharma by receiving commentaries or different teachings, studying the dharma through oral transmission, learning thru pith instruction from your gurus. This how you preserve the dharma through learning ,through scripture learning this is what it is.*

*2. The second preservation of dharma is realizations whatever you learn whether through philosophical way, instructional way, whatever way you learn taking all this as instruction to develop the path and realizing the path of all the teachings, instructions as a path is preservation thru realizations that is 2 things we need to live our life as spiritual seeker, as a dharma practitioner.*

*Then scripture learning and realization act as cause and effect , without learning correct philosophy, instruction , without receiving correct transmission, commentary there is nothing correct guidance to realize the path as you don't the correct transmission of blessing of knowledge , therefore for spiritual learning just reading book is not good enough, just watching recordings is not good enough , we need to put extra effort, just knowing how to explain is not good enough because whatever you learn has to become a direct cause to the path ,to the teaching direct cause to result our path, our continuum.*

*Now realizing the path ,the path only realize if you practice accordance to the teaching so we cannot engage into spiritual practice based on our ordinary interest , the worldly way , whatever way you want to practice you need to rely on correct instruction that taught in 2 types of teachings – one is the direct teaching- Kangyur and the other one is the commentary ,it has to match. So like many meditation in today's time, meditation is very famous in the world.*

*If you really want to do a meditation that is guided by the Buddha in order to realize the path there's an instruction, guide how to do meditation, different kinds of meditations like analytical absorption , meditation, sub class of meditation , have to do meditation within that paramita if we are doing meditation for spiritual realizations.*

*For that we need to study ,learn how to do meditation the correctly otherwise the moment when there is the name of meditation and you just engage in that sometimes those meditation just phased out, some more for relaxation, some meditation just breathe in and out and you spend rest of your life like that , basically whatever practice we want to engage in ,genuine sense of practice of dharma ,we need to do as accordance to the teachings otherwise the path wont result because there is no right cause so therefor the scripture , preservation of the dharma and the realization of dharma acts as cause and effect.*

*This is also expressed in the third Stages of Meditation (Bhāvanākrama):*

*Whatever has been realized by the two types of wisdom arisen from listening and reflecting is precisely what should be*

cultivated by means of the wisdom arisen from meditation.

Just like a horse runs the course it has been shown.

Thus, through summarizing all the essential points of the paths set forth in the scriptures and their commentaries — starting from how to rely on a spiritual teacher up to śamatha and special insight, they are all condensed into stages of practical application in terms of employing placement meditation where placement meditation is required and analyzing with the wisdom of fine investigation where analytical meditation is required.

These instructions guide you so that all the scriptures present themselves to you as personal instructions. The conviction develops that they should be understood as supreme advice, and the misconception that they should be understood as mere background knowledge for the Dharma rather than as actual instructions is completely reversed.

*Ultimately here to be able to develop whatever buddhadharma practices we do in practice ultimately we have to practice during the training until we develop special insight in order to do that we need to realize the wisdom on emptiness directly, in order to realize the wisdom directly, first we need to realize the conceptual realization of emptiness in order to realize the conceptual realization of emptiness we need to gain the wisdom through contemplating the way how one should meditate on emptiness, in order to do that we need to study the exact knowledge the know how to develop the wisdom of emptiness, similar way for concentrate in order to develop the concentration that is capable to serve as the basis for special insight, one need to first gain wisdom of the knowledge in order to that we need to study those guides to develop samatha, wisdom on emptiness in accordance with the sutra and commentaries.*

*Similarly the gradual lam rim instruction in relying on the teacher all the way up to tantra has to be practiced, has to be meditated in order to be developed in the path, the guide or object to be meditated need to study accordingly what the commentaries the root text, sutras has spoken about.*

*That's why those authentic masters like Lama Tsongkhapa whatever he offer the guidance of the teaching to us he very much guide us similar way how Lama Atisa has illustrated in his teachings, how Maitreya has illustrated in his teaching, even this lam rim can claim very much authored by Maitreya and Atisha simple means that whatever Atisa, Maitreya has commentary make it in a sentence more relevant, more easier for us to grasp that's the only difference otherwise the same thing.*

*Whatever Maitreya, Atisa have said in their teachings according very much like repetition very much like what Buddha said in his sutra, whatever new thing, new way illustrate make us the easier simple language to understand just expressing in a simple language only, we cannot go out of it the content and out of the direct instruction of those teachings. Otherwise when we go to receive the teachings we look go for new presentation, something new when you go receive the authentic teachings of the dharma we have to talk about the old information.*

*That's why some teachers are so strict that they don't improvise, they don't want to use new examples, don't want to use new language, just read as it is and the students they are not sure what they looking for, they are only looking for the ordinary way, new exciting teachings, they get bored. That's why qualified authentic teachers have no disciples, nobody listens to them unfortunately, if not careful there's a danger as we are very much trained in worldly environment, always learn new be different, everything has to be different then its nice, exciting, unique.*



*In dharma teaching cannot look for new thing, we need to look for old ones even if individual know exactly really how to pursue dharma then the same teaching repeated 100 times you always have the same interest and gain more interest and each of you have the right, correct way of listening pursuing the dharma each time you listen even though saying the same thing each time you listen, you gain a new wisdom, your realization develops. There are many individuals that while listening the same teachings initially they develop a certain level of the path, the next time they already realize the path completely, many stories like that.*

*I remember in Singapore long time ago, there is one senior Geshe so strict he cannot improvise, he has to be exactly read what is in the text initially of course senior old teacher he looks old, actually wise senior great practitioner but then people after listening few times nothing new until no disciples, one by one escaped.*

*In today's time if we are not careful we organise the teachings, even organisers have to be careful otherwise like selling commercial products. Now commercial products so many new things, that's why they buy new products, so many new description on the teachings or new teachers but when you go listen to teacher it's the same thing. So teachers try to talk something new, something different in order to keep the listeners, if not careful can become like that.*

*In order to be different need to make up lots of new things by your mind, ordinary mind. Otherwise everybody uses the same text same thing cannot until the dharma gets diluted. Lots of new things to know, new styles -realizations, taming the mind becomes lesser.*

## **THE GREATNESS OF ALLOWING YOU EASILY TO DISCOVER THE VICTOR'S INTENTION**

Although the great texts, the scriptures along with their commentaries, are the best advice, completely uneducated beginners who delve into them cannot find their intention without relying on excellent oral instructions, and even if they find it, it takes them a lot of time and enormous effort. If they rely on a guru's oral instructions and the like, it is easy to understand.

*Very much you need skilful methods to be able to deliver the teachings, to assist, understand dharma ultimately to make sure the listeners to understand the actual intention of Buddha accordance to sutras and commentaries.*

## **THE GREATNESS OF NATURALLY STOPPING SERIOUS MISDEEDS**

As explained in the Lotus Sūtra (Saddharmapuṇḍarīkasūtra) and the Satyaka Chapter (Satyakaparivarta), it amounts to abandoning the Dharma if you hold that some of the Buddha's utterances are means of attaining buddhahood while others are obstacles to buddhahood, dividing them into good and bad, appropriate and inappropriate, or Mahāyāna and Hīnayāna, and thereupon holding that a bodhisattva needs to train in some and not in others.

This is because you fail to understand that all the Buddha's words directly or indirectly teach the means of attaining buddhahood.

*Especially practitioner of Mahayana then on top of that practitioner of tantrayana, for such practitioner there not even a single yana, one single teachings from sutra and tantra, one teaching vinaya, abhidharma that which is not needed to practice to actualize buddhahood.*

*As a tantric mahayana practitioner, we Vajrayana followers our ultimate goal is enlightenment, the entirety of the teachings from 3 tipitaka, baskets of teachings to be learned and to be practice we need to have that kind of attitude.*

*Vinaya to be practiced, abhidharma to be practiced , perfection of the vehicle to be practiced those of the mahayana sutra practitioner who have not met the tantra yet ,the rest of the earlier teachings to be practice and understood then teachings you have not encounter such as the resultant teachings like tantra is not to be criticised not to be abandoned , you have not yet arrived there is there is a teaching of Buddha then eventually to be learned , eventually to be practiced in that manner.*

### **1.17**

*I am a sutra practitioner so tantra is something contradictory wont be able to practice even in Tibet in the past those who practice vinaya ,tantra is contradictory to practice those who practice tantra , they feel vinaya is contradictory to practice so both have to be adopted as an instruction to practice.*

*Those Hinayana practitioner unless they really they learned the entirety mahayanic teachings, sutra and tantra surely they wont find any reasons not to respect and regards those are Buddha's teachings, if you have not studied them yet not to criticise , not say or think mahayanic teachings are not Buddha's teachings as historically in the past it happens.*

*In India the mahayanic sutrayana tantrayana very much become like a private practice , the Hinayana institution practice become widely spread until that start to claim that mahayanic tantric teachings are not Buddha's teaching such obstacles did occur due to lack of learning.*

*In our time there are different traditions , Nyimgma , Sakya, Kagyu, Gelug, different tibetan traditions , whether we already study all the different tradition or not ,we respect as all are Buddhas' teaching eventually take opportunity, time, ways to learn and integrate each of the teachings in different tradition as their own unique and the highlight of certain points those are helpful to enhance your own practice.*

**The Gathering All the Threads Sūtra (Sarvavaidalyasaṃgrahasūtra)** says that the karmic obstruction accrued by abandoning the Dharma is so subtle that it is hard to recognize. ( so its a heavy karma).

Concerning the very great faults that ensue if you abandon the Dharma, the King of Concentrations Sūtra (Samādhirājasūtra) says:

Say that someone demolishes all the stūpas found here in Jambudvīpa; the bad actions of someone who abandons the sūtras are far more grave.

Even if someone murders as many arhats as there are grains of sand in the Ganges, the bad actions of someone who abandons the sūtras are far more grave.

Although generally there are many ways in which the Dharma might be abandoned, the one described above appears to be the most significant, which is why we should try hard to give it up. That is to say, since this is reversed simply by gaining certainty about what was indicated above, the misdeed stops naturally. This certainty should be sought by studying the Satyaka Chapter as well as the Lotus Sūtra. The other ways of abandoning the Dharma should be understood from the Gathering All the Threads Sūtra

*So you can explore satyaka chapter, lotus sutra , few verses quoted here, you can study the sutra if you want to know more on abandoning dharma.*

*So now it completes from the 4 headings- the 2 headings- the greatness of the author to have a conviction authenticity of the teaching and greatness of the dharma to gain genuine sense of faith , inspiration, respect on the basis of these 2 greatness now the third heading is listening to the*

*explanation of the dharma so this is extremely important chapter. When we don't know how to listen to the dharma then it is difficult even if you meet perfect qualified realized guru, even if you have access to the dharma, even you have time but then if you don't know how to listen correctly it won't impact the heart even if you learn a lot of knowledge it will not fulfil the spiritual purpose which is subdue our mind, purify our karma, purify the delusions, need to develop wisdom, develop attitudes such as bodhisattva attitudes, wisdom of selfless. All this won't happen, need to be developed.*

*So especially beginner like me really need to construct carefully how to listen to dharma so here you apply while listening reading the text or watching recordings especially our gurus physically not there but then there are a lot of recordings and books there so if you really want to receive the impact of the dharma to fulfil the spiritual purpose, correctness of reading this teaching we still can still receive the blessings thru those recordings, their composition in books like that.*

*As I mentioned before Lama Tsongkhapa if you meet lamrim you are meeting him but meeting him is not good enough the purpose of meeting him that is to receive the lamrim in to our heart isn't it? For that the correctness in listening is important.*

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**Listening to and Explaining the Dharma**  
HOW THE DHARMA POSSESSING THOSE TWO GREATNESSES  
SHOULD BE LISTENED TO AND EXPLAINED

THIS HAS THREE POINTS:

how to listen, how to explain, and how to conclude the session.

HOW TO LISTEN TO THE DHARMA

This has three points: contemplating the benefits of listening to the Dharma, developing respect for the Dharma and those who teach the Dharma, and the actual way to listen.

CONTEMPLATING THE BENEFITS OF LISTENING TO THE DHARMA

Verses about Listening 23 says:

Through listening, the Dharma is understood.

Through listening, bad actions are reversed.

Through listening, the meaningless is abandoned.

Through listening, nirvāṇa is achieved.

*So through listening the dharma, dharma to be understood, so dharma is the antidote to the delusions, karma is the dharma. What is dharma? The tools that act as antidote to delusions, ignorant, attachment, aversion, dharma is the tool to purify the actions, negative, harmful actions of our body speech and mind. So when we learn the dharma we need to grasp, we need to understand the dharma, direct instructions, tools to subdue our heart, not like 'I know this, that, I listen to that particular teaching like accumulating the numbers, I receive from this Teacher, that teacher, not like accumulate numbers from how many teachers you receive.'*

*Each time you listen the teaching from different guru intensified the tools to become a more solid tool to subdue our heart, each time you listen to the bodhichitta it becomes more relevant, more engaging with your heart, each time you listen to emptiness, the wisdom is like directly opponent to the ego, ignorance, the more you listen, it diminishes greater and greater.*

*Each time you listen to guru devotion the closer to the guru, you become inseparable the guru, the more you listen you the more you become in oneness with the guru, otherwise the more you get nearer to the guru, you listen teachings from guru, you develop attachment, you develop worldly kind of manner I receive 20 times teachings from this guru just claiming, so that's wrong.*

*So through listening or reading the teaching thru whatever channelling that you are transmitting the dharma you need to understand the dharma ,that's very important. Already need to have the idea, I read this teaching to learn the dharma not for information but to receive the dharma like you go to hardware shops to fix something , to buy a screwdriver you go and get it you need to buy it and bring it back to fix it, if you just leave it in the garage ,you wont get the dharma , you didn't get the tool which is applicable to you.*

*Thru listening, bad actions are reversed. The moment you listen the dharma, the dharma very much talks about the limitation of all the wrong actions of body speech mind and talks about all the advantages of good actions of body speech and mind. So you immediately have to apply it take it . That will help to reverse the bad actions.*

*Through listening meaningless is abandoned. Meaningless is worldly actions, now your thinking, your motivation in daily life has to be infused with dharma motivation , motivation for buddhahood, liberation, renunciation, bodhicitta. Through listening nirvana is achieved, through listening the dharma ,you need to create all the causes that definitely that will deliver nirvana.*

These four lines say that in reliance upon listening, an understanding of what should be adopted and discarded gradually develops. This knowledge gives rise to the conduct that reverses wrongdoing. Then, once you have turned away from meaningless pursuits, concentration arises, and the mind stays on a virtuous object as long as you wish. Finally, through training in wisdom realizing the suchness that is selflessness, the root of saṃsāra's fetters is cut, and you attain nirvāṇa, or liberation.

**Garland of Birth Stories (Jātakamālā)** also says:

One who through listening develops  
a mind of faith nurtures a firm rejoicing in that which is excellent.  
Wisdom is born and ignorance vanishes —  
this is well worth paying for with one's own flesh.  
Listening is the lamp that dispels darkest ignorance,  
the greatest wealth no robber can carry away,  
the weapon that conquers the enemy — confusion —  
the best of friends giving guidance in skillful means,  
near and dear whether or not you are poor.  
It is the nontoxic cure for the pains of sorrow,  
the foremost army that destroys a host of faults,  
the greatest treasure, fame, and splendor as well.  
When you meet noble beings, it is the best gift,  
and in assemblies, it is the delight of the wise.  
It also says:  
Taking to heart the practice that comes from listening  
you will be freed from the fortress of rebirth with ease.

*So if you listen to the dharma that way we don't have to worry about death, don't have to fear death if you really listen correctly you achieve all these benefits already in your mind stream that means you are already well prepared for your process even death comes in your way no worries. After death no need to worry ,the imprint you already achieved already taken care of you.*

Keep thinking again and again about these and other benefits of listening, and generate belief from the depths of your heart.

## **DEVELOPING RESPECT FOR THE DHARMA AND THOSE WHO TEACH THE DHARMA**

From the Kṣitigarbha Sūtra:

Listen with one-pointed faith and respect,  
with neither mockery nor disrespect,  
and worship the teachers of the Dharma,  
seeing them as just like buddhas.

*Whether the teacher is by their own side is Buddha or not is none of your business. You just see them as your Buddha for your benefit, students, listeners benefit. In Tibet, Lama Atisa was asked a question 'What do you think of the practitioners here, will they gain realization of the path? Atisa says you people here see your teacher as ordinary like yourself how to achieve realization on the Path?*

*So you can understand how great realization on the stages of the path that is developing with you or not form one single example, scenario you can understand how much respect you have for your dharma teacher, guru, in your heart. You have to examine within yourself, if you see your guru as Buddha that already proven whatever dharma spiritual journey up till now impacting the realisation on path . If that is not there if you still see your spiritual Teacher like yourself then how long you have been practising, how close you may be with your teacher, the spiritual heart is still immature, empty like that.*

As this quote urges, you should view teachers of Dharma as resembling Buddhas, offer them service and goods with things like lion thrones, worship them with gifts, and eliminate disrespect.

*So you see in organization, in a group if your teachers are invited to teach then the organization themselves really understand the value of dharma teachers going to teach, really set the throne properly as magnificent as possible ,as respectful , beautiful as possible in the gesture of showing respect as essence of the teacher which is the dharma blessing.*

*If that is not happening you as the disciple in your heart you create the throne for your Teacher in your heart, you visualise the teacher from whom you are receiving the teachings an unbelievable magnificent high throne and revealing the dharma to you to create meritorious condition in yr heart. Then the best gift is yourself as genuine consistent subdue practitioner , obedient practitioner when the true spiritual Teacher see their students engage in genuine consistent diligent practice then the guru is pleased.*

*Then other way according to individual ability , eliminate the disrespect, verbally, physically and of course mentally, any form of disrespect actions should be eliminated, overcome. You have to be mindful for your own benefit. Even facial expression so much like how is your facial expression when you meet Buddha in person- that kind of expression, from the depth of your heart , you seeing your teacher, guru like Buddha, then always in prostration gestures (palms together) of course unless you have knees problems sitting problems , if organizer dont understand the sitting arrangements, the students sitting on chairs and Teacher sitting on floor so for your own benefits, very important to organize properly if people need to sit on chairs then the throne should be set few inches higher as a respect for the Dharma ..*

*Any places, individual homes or monastery or dharma centers very much setting of the throne how much respect for the dharma teacher from there alone one can determine from there the meritorious auspiciousness the more extensive you do the more flourishing of your spiritual practice and the organization, monasteries. Many centers, organizations don't know how to do that incur so many obstacles to the dharma environment if not at least you disciples create , visualize so in your heart.*

Bodhisattva Levels(Bodhisattvabhūmi) says that you should be free of arrogance, be free of contempt for the Dharma and those who expound the Dharma, and hold those two in high regard. And Garland of Birth Stories says:

sit on seat which is very low

Sit on fully develop the glory of discipline,  
and look with eyes in while drinking the nectar of the words.

Bring forth respect and concentration,  
with a stainless and pure mentality.

As patients heed a doctor's words,  
respectfully listen to the Dharma.

### **THE ACTUAL WAY TO LISTEN**

This has two points: giving up the three faults of a vessel and relying on the six perceptions.

### **GIVING UP THE THREE FAULTS OF A VESSEL**

Even if sent by the gods, rain cannot enter a vessel turned upside down. A vessel that faces upward but is unclean will pollute the rain and render it undrinkable. Or say a vessel is clean but the bottom leaks, then even though the rain goes in and is not spoiled by dirt, it does not stay.

In the same way, there is no great need to hear the Dharma if, when you sit in a place where the Dharma is being explained, you do not listen well; or if you listen but take it wrong — with a faulty motivation and the like; or if these other faults are not present, but the words and the meaning you grasped at the time of hearing are not consolidated and get lost through forgetfulness and so forth. Therefore you should be free of these faults. The antidotes to these three are set forth in three phrases in the sūtras: “Listen intently, in the correct way, and keep it in mind!” And in Bodhisattva Levels we are told to listen with a desire to understand it all, single-pointedness, a heedful ear, an integrated mentality, and fully focused attention.

So the quality of the students lam rim talks about impartiality having the mind of impartiality means the motivation is for enlightenment, liberation, get the instruction for enlightenment, liberation not worldly purpose not to be just happy now, just to have abundance in this life, not just to have good health. You listen to dharma for enlightenment.

Any mistakes and omissions are mine alone.

Angeline Lim