

## Middle Length Lam Rim Session 4

*We start the session refreshing refuge prayers Guru Buddha Sangha on the basis of that then generate altruistic motivation to make one's life most meaningful this very session , for your own temporary and ultimate benefit for one's own enlightenment and for numberless sentient beings and make a firm aspiration in the presence of all the lam rim merit field starting from your root guru.*

*On the basis on the mindset before teachings as I reminded simply feeling preciousness of your time ,your life many reasons why you have a legitimate reason to feel like that ,one of the obvious reason is we all meet Lama Tsongkhapa's teaching, we very much in time of Lama Tsongkhapa when he was alive.*

*What he said to his disciples that if you meet lam rim is as equal as meeting him then keep in that in mind take interest and seriousness try to grasp instructions to your practice to develop stages on the path from each of the word express Lama Tsongkhapa in his teaching of lam rim .*

*Today on the third heading – relying on the 6 perceptions -how to listen to the dharma which talks about the three falsely such like a faulty container oneself the recipient of nectar of dharma how to overcome that ,what or how to prepare yourself as the right vessel to digest the teachings we did yesterday.*

*Now there are 6 perceptions which must have in order to make the teachings accessible as an instruction to your practice and become antidote to your practice.*

### **RELYING ON THE SIX PERCEPTIONS**

*This has six points: perceiving oneself as a patient, perceiving the one expounding the Dharma as a doctor, perceiving the instructions as medicine,perceiving persistent practice as the cure, perceiving the Tathāgata as an exalted being, and generating the wish for the Dharma tradition to last long.*

*This is really important , perceiving oneself as a patient without that element recognition we will never be serious to acquire the actual instruction of dharma, similar if we don't realize ourselves if diagnosed of a certain sickness then we will not be serious about with seeking the doctor and medicine and applying the medicine. So here perceiving oneself as a patient as someone that whose spiritual purpose is fully enlightenment, then we need to see the chronic condition of oneself and other beings in the six realm , first one self need to see being in the samsaric nature.*

*The third level of sickness, suffering could be recognized lies within our own aggregates like our mental aggregates ,physical ,feeling , composition aggregates ,need to realize the first 2 noble truths is the truth that owns this aggregates of yours. We need to realize that one is suffering the third level of suffering , first the compounded pervasive suffering having the contaminated aggregates that is important. Just realizing the discomfort physically mentally those inconvenience comes into our way , is not good enough.*

*Even realizing suffering of change is not good enough,one needs to realize the third level of suffering in order to understand that well , we need to understand teachings on karma, limitations of the delusions , ignorant , delusions , attachment clearly illustrated by the Omniscience One how falsely and dangerous how harmful disadvantage of those negative*

emotions and the actions committed by those delusions we need to understand that our aggregates are suffering because of the contamination laid by karma and delusions similarly taking one pervasive compounded suffering situation as a reason also realizing rest of other living in the 6 realms starting from own parents relatives, loved ones , then the rest of humanity, rest of the animals and rest of other living beings including non physical living beings those who reside in preta realms, hell realms , gods ,demi gods realms we have to extend our understanding all the way without leaving one single sentient being within the 6 realms as someone is not in the same condition like yourself , so we need to understand that.

That's the only way one will take seriousness about relying on perfect qualified doctor which is perfect mahayanic guru, the perfect qualified doctor is someone that specialize in all aspect of diseases and medicine not just know how to treat gastric or certain kind of disease, its not good enough. Here you need someone who knows the limitations of all the disease and know the cure for all the diseases so such a doctor is the perfect mahayanic guru who has the quality which is also have 10 different kinds of qualities ,most of all who has great compassion which is one of the most important elements which will reach out to help entire numberless sentient beings.

If teacher don't have great compassion only just have limited compassion then the benefit of the teachings wont reach out to entire numberless sentient beings , on top of that someone needs to have excellent knowledge of all the dharma, all the sutras tantras , 3 baskets of teachings and someone that is practising the 3 higher training of the practices in that way will help all skilful means to cure the diseases according different dispositions of each and single numberless sentient beings.

Once you have relied on such a qualified doctor whatever medicine , diagnosis that prescribe will have no side effect because he knows all aspects of limitations ,knowledge of all the medicine similarly when the qualified mahayanic guru offer the guidance and teachings to you then will never find contradictory to each other .Whenever the perfect mahayanic teacher teaches the vinaya you will find how important of integrating the the practices of sutra and tantra . When the mahayanic teaches teaches sutra you will find how it is important to integrate the practice of vinaya and tantra.

When the perfect mahayanic teacher teaches the tantra you will find how important to integrate the vinaya and sutra. otherwise when the teacher teaches sutra you may sound not cooperative or not harmonious with the tantric practice, when the teacher teach tantra sounds like all the vinaya is like contradictory, the vinaya is not capable to practice ,it may sound like that.

So it is important to know the third level of suffering then preceiving the once expounded dharma as a doctor , preceiving instructions as medicine ,teachings as medicine you just keep in your memory as knowledge only not good enough, you just know the description of medicine not good enough, you need to take it in order to cure so whatever teachings you need apply it .

Initially like immediate you visualise Lama Tsongkhapa , Lama Atisa himself like beginner like us like for this practice how they practice ,imitate like them, train like them , gradually it will become part of yourself so that is the way like taking medicine not just knowing the prescription then not only practicing but practice consistently whether its vows , precepts, instructions , certain yoga , sadhana , meditation,visualization, realization ,recitation all these things to be done repeatedly.

Even if it is the same thing like ' Om mani padme hum' one mala 100 million times , every practice we need to repeat ,if you are doing prostrations,when you are a first timer Buddhist you

start to do prostrations, water bowl offering ,preliminary practices after sometime you forgot about that you try to do something else then its is not consistent, persistent. Whatever we been doing from the very beginning we need to top up the rest of the new practices , just add up and accumulate onto of it .

So therefore those students who study many dharma teachings the one of the first teaching to be introduce to us is Lam Rim and one of the last teaching in this life is to learn Lam rim and along the journey of learning many other teachings , Lam rim is always the root text , Lam rim always where you should land whether you study sutra, tantra. Lam rim is the landing ground, lam rim is also where you can validate whatever you learn from many teachers ,books ,lecture ,instruction, experiences from spiritual practice you should validate lam rim should take like that- a landing point.

Then also when we listen to any teaching whether it is accordance to dharma or not , you validate from you lam rim understanding, from lam rim knowledge whether those instruction are practical ,beneficial or not you validate from lam rim . Then also as a retreat, whatever kind of retreat we do even highest yoga retreat , one of the main meditation we do is Lam rim, from the self generation ,front generation making offerings all the other yogas is in fact secondary . The main practice is still lam rim , even before you do self generation, front generation , if you don't have good bodhicitta motivation ,good meditation on renunciation , emptiness, front generation self generation , making offering , the yogas ,body mandala nothing would makes sense .

The more steady in meditation on lam rim like 3 principles aspect of the path that will bring greatness in tantric practice even while accumulation of mantras most of the deity yoga commitment retreats, long retreats even 3 great retreats there is a lot of accumulations of mantras , the instructions of the lineage of gurus will advise that the mantras only accumulated when you feel exhausted with lam rim meditation then only you count the mantra. Main practice is meditation on lam rim, guru yoga, emptiness the rest of the subject only when u feel exhausted then for resting purpose ,you count the mantra. That shows that landing ground tantric practice is lam rim . Therefore here in the lamrim practice should be persistent practice. In that way when we gain realization on the stages of the path ,we will gain realization on complete path not partial.

Then you have sense understanding ultimate benefit of dharma for the liberation of all sentient being make aspiration of dharma to remain long time until sentient beings are liberated, very important perception ,ideas to have when we learn practice dharma then our practice becomes solid.

### **PERCEIVING ONESELF AS A PATIENT**

Entering the Bodhisattva Way (Bodhicaryāvatāra,) says:

Even when stricken with ordinary illness,  
one has to follow the words of a doctor;  
how much more so if a hundred  
ills like desire afflict you perpetually!

Owing to mental afflictions such as attachment, we continually suffer from ills causing lasting and severe suffering that is difficult to cure. Therefore we first need to diagnose them as such. Geshe Kamapa (*one of the Geshe Gombawa's student*) said: If we were not sick, then to meditate as if we were would be the wrong procedure. In reality, however, we are stricken with the chronic illness of the three poisons and our illness is very grave, and yet we do not know we are ill at all.

*Understanding the wound or the pain , first level of sickness is not enough, even the suffering of change is not enough, we need to know why we are sick is the pervasive compounded suffering otherwise our ordinary mind reject the reason why 'I don't feel pain why I need to seek a cure' therefore it is important for us to know the third level of sickness especially to understand the magnitude in the form of unbearable suffering ,in the form countless number lifetime of sufferings cause by desire ,delusions ,attachment , aversion ,anger ,ignorance how much we suffer and still suffering .*

### **PERCEIVING THE ONE EXPOUNDING THE DHARMA AS A DOCTOR**

By way of analogy, if we are stricken with a serious illness such as a wind or bile disease, we look for an expert physician, and upon meeting one we are extremely happy, and we listen to what he says, treat him with respect, and serve him. We should seek out a spiritual guide teaching the Dharma in the same way and, having found him, accomplish what he says, taking it not as a burden but as a treasure, treating him with respect and reverence.

### **PERCEIVING THE INSTRUCTIONS AS MEDICINE**

Third, just as a patient greatly appreciates the medicine dispensed by the doctor, we regard the instructions and precepts taught by someone expounding the Dharma as the most precious things, and then we make an effort to cherish them rather than wasting them through forgetfulness and the like.

### **PERCEIVING PERSISTENT PRACTICE AS THE CURE**

An ill person sees that his illness cannot be alleviated unless he accepts the medicine the doctor has dispensed and takes it. Likewise, once you see that attachment and so forth cannot be eliminated without implementing the advice taught by your Dharma teacher, practice with persistence and do not arrogantly strive to collect numerous presentations without putting them into practice.

It does a leper whose hands and feet are falling off no good to ingest a dose of medicine once or twice. Likewise for us who have been stricken since beginningless time with the vicious disease that is the mental afflictions, it is not sufficient to engage the meaning of the instructions only a couple times. This is why we should examine every part of the path in full with the wisdom of fine investigation and be as persistent as a flowing river.

*In order to really see the magnitude of pervasive compounding suffering of samsara we experienced due to delusion , attachment ,aversion ,ignorance , karma if we don't have quite a good conviction through understanding life and rebirth and about karma then it is a bit hard to capture the understanding. There are many such teachings for our ordinary mind we need sense of faith, conviction in the words of wise ones like Buddha, Lama Tsongkhapa, he quoted earlier masters and sutras is very much the teachings for us to accept literally those information as valid so we require some basic faith and realization and conviction those great masters Buddha .*

*If we use or ordinary mind to make sense is hard. Like in philosophises there is 3 kind of phenomena that was presented -one kind is only to understand and accept reliance the word of the wise ones like quotations from Buddha and panditas ,the realized ones. The third one , lung - need to rely on the words of the wise one, many phenomenas like that on subtleness on the karma, magnitude on the delusions including power of altruism, emptiness even the fields of realization on the stages of the path even the realization on renunciation from 6 realms.*

*The absolute greatness of liberation , Buddhahood , we need to accept literary Buddha have described, Buddha is Omniscience they know exactly what it is and if we try make sense life experiences we will never get there. So many dharma are like that. For us to understand how painful it is the third level of suffering ,the compounded suffering which our ordinary mind wont be able to realize how painful it is, it is no question about it even that suffering of change we don't realized that suffering we indulge, we get distracted many experience of suffering of change regard as a pleasure. Those are very gross but we still don't get to understand with our ordinary mind, ordinary observation and no questions to understand the third level of suffering .*

**As Praise of Confession (Deśanastava) says:**

Our minds have utterly and continually been obscured,  
and for long we have perpetuated the disease.

How can a leper whose hands and feet are falling off  
derive any benefit from only rarely taking his medicine?

The perception of oneself as a patient is key. If it is present, the other  
perceptions will also arise.

*(From the sixth perception,the first one is most crucial)*

However, if the instructions remain mere words,  
without their meaning being accomplished so as to eliminate the mental  
afflictions, you will remain a mere listener.

**The King of Concentrations Sūtra** says that you will be like a patient who is not cured but,  
having sought a doctor, seeks out only the medical treatise and does not take the medicine.

*Similarly we learn dharma from many teachers ,many books ,we have been listening for ages but still no solid instructions that directly applying, integrating in our ordinary daily life, dharma only occurs in one is in front from altar or inseparable from dharma, teachings read book otherwise I feel like I am still joking around.*

*Even most destructive environment, your physical body is there you need to feel completely under guidance of dharma or in a physically, mentally ,tormented by illness , dharma is completely guiding you how to take on to the path of those experiences.*

*In good times ,bad times when we are engaging in difficult people ,engaging in positive environment as a true practitioner who has taken dharma instruction for you is all same when you are in an aspiring environment you look so inspired. When in a difficult place , disruptive place, tormented place when someone looking at you , you still look so inspired . When you feel bliss you feel wonderful , subdued, so calm, settled, peaceful at the same time you are tormented by obstacles, illness ,you equally look the same .*

*In our lifetime many individuals who illustrate that clearly impacted by the dharma like Kyabje Lama Zopa Rinpoche whom i witness the day before he passed away I was there what kind of aspect Rinpoche showed and throughout when we are around Rinpoche, attending teachings etc. Rinpoche have physically some inconvenience like health but you never see he is disturbed by those inconveniences and Rinpoche has to handle hundreds of people like His Holiness Dalai Lama have to handle hundreds of people daily.*

*If you happen to be around Rinpoche so many people to see ,some complaining, expressing stress ,some just inspired , some are silent, crying ,laughing but from Rinpoche's side some sameness relation to all of them is the same and that aspect is of full of care ,gentleness, full of*

compassion , positivity whatever kind of people there when they go out of Rinpoche's environment they got the same impact, sense of inspired , smiling ,relief, feeling blessed to everybody. So this is an 'open book' teaching to us we have to train to become like them as our purpose of practising is to achieve guru Buddhahood. So we have to immediately from now to train , speak like them, try to behave ,think , like them even if we fail but try persistently until we achieve Buddhahood one day.

If we practice we can witness in oneself family environment , family members can witness our progress so without yourself knowing , you become more peaceful, tolerant compassionate, much more acceptance person, even grand children find you so wonderful as you are more acceptable ,most forgiving, most easy going and for the people that surrounds us . This is what it means dharma becomes an instruction to apply and this results has to manifest , the result of the benefit of the dharma is not something we need to wait for another life in fact the results have to arise right now , has to happen right now and so beneficial.

That is why practising occasionally is not good enough or practicing only on auspicious Buddha 's holy day not good enough , or practicing on Buddhas 4 major holy days not good enough, we have to practice all the time, chant mantra while mala on hand or not ,all the time, have to do sadhana whether dressed up or sitting in front of altar or naked lying down. You need to express impact in front guru in temple dharma brothers n sisters , express impact of the sadhana and practices when we you are with your enemies , with difficult people , in bad/dangerous place need to express the impact all the time .

Some superstitious people say cannot chant mantra or cannot carry mala in toilet. You can practice any where , there is no particular place especially practitioner of bodhicitta there's no particular place called 'this is right place', 'this is auspicious place' to practice bodhicitta . Everywhere is the right place to practice if we do that our practice becomes persistent that is like applying the medicine consistently if we start to wait for the right time ,right date ,location there will be a lot of interruption , negative places are every where as for a true dharma practitioner everywhere is the right place to practice.

It also says:

If, after I have explained the excellent Dharma and you have heard it, you do not apply it well,you will be like those patients whose pouches are full of medicine but who still do not cure their own diseases.

We have the texts of all the teachings in our devices and collect books and try to read them but when difficult situations comes in your way you are completely blank, you don't know what to do, don't know what kind of teachings to apply ,completely out of those books, information. That is solely because you didn't read the book for instructions , you just collect for information like especially the library integrating in yr life.

And sometimes you get upset so many teachings, books , you become almost like you just overwhelm being upset, like never studied dharma before ,you go into in darkness reading listening after time truly devastating that is because whatever dharma we know we didn't practice persistently, we did not take them in our daily life ,we regard them holy, special , lots of veneration but that veneration didn't drive into our heart as blessings.

The moment anger comes , little things we blow up, we get easily get upset, those environment are very gross, should easily overcome but we haven't done enough habituation exercise sadhana in daily life, so easily get depress, moody. Think about antidote and volumes of teachings we have studied and stay close to living Buddhas , living bodhisattva like our gurus but still so

*fragile, our mind so fragile and that is totally due to reason whatever dharma we know we didn't habituate enough, take as instructions as if holy part of my days and those practice for that time like bodhisattva , holy person only during holy days like Saka dawa days I need to behave , tomorrow is over I go back to my own reality. Your own reality is being inseparable with the dharma. In fact every day should be Sakadawa day, once you meet the dharma every single day is Sakadawa day, something really need to stream it directly to the heart and that nectar has to be channel in our ordinary life activities. Any steps we make ,sleep ,eat has to integrate into dharma activities like taking them onto the path.*

### **And in Entering the Bodhisattva Way :**

These should be put into practice physically.

What would be gained by uttering just the words?

Would it be of benefit for the sick to just read about a medical treatment?

Therefore you should develop the perception that persistence eliminates the disease.

*Practice persistently means practice physically in action or activity of our body speech and mind and the way to do that is always there to eliminate the diseases- diseases of the karma ,delusions sp all the practices , teachings the way to integrate in our daily life through our body speech and mind directly impacting purification of karma and delusions , best motivation -altruistic motivation so the action we preform is going to be powerful , great and the the action try to have an altruistic action if manage to do so on top of that at least the dedication , conclude daily activity with some sense of integrating into practice dedication , any good days have happen according to dharma rejoice and dedicate the merits for the benefit of all beings.*

*If didnt go to what you expect then purify them thru 4 opponent powers practice , Vajrasattva practice in case the actions by nature is not virtuous like those socialization actions , daily actions like in jobs, family responsibilities by nature not virtue but at least because the motivation is virtuous and dedication which is virtue which has complete ownership by your own heart ,you no need to adjust with the material or physical of others' conditions at least right motivation and dedication able to make the integration of dharma practices in our daily life in your very best benefits. That way the delusions start to get lesser and lesser ,karma starts to purify, the good qualities , the 2 type of merits-merits of wisdom , merits of attitude will start to increase that will cause effective realization on stages to the path.*

### **Persistence (Skt. prayatna)**

In this statement signifies

putting into practice the topics of adopting some behaviors and discarding others as advised by the spiritual teacher.

Now, to put them into practice you need to know them, and for that you need to hear them.

But the point of knowing them through hearing is to do them.

*To practice and apply them in our ordinary life that is important. Apply them in our ordinary doings , many people lacking them, we practice dharma on special days, practice dharma when we practice certain sadhana other days we as ordinary being will say we have no time to practice dharma, busy etc. Your job is your dharma practice, main platform to practice dharma , you apply the dharma unless you are Buddha no need to practice dharma, if you are in an enlightened celestial no need dharma then . Because we are ordinary being, we do mistakes that's why we need to practice dharma then. Dharma needs to go beyond auspicious or inauspicious days. Dharma has to go beyond ordinary and extra ordinary times, doings.*

*We have these strict barriers even some wants to become monks/nuns but depressed as still doing ordinary daily life, jobs responsibility etc but you can still observe all the precepts that sangha practice ,no need to wear robes, shave ,go monastery still can practice and still get a lot of merits . Anybody can practice sangha vows even before receiving them . After receiving them of course extra responsibilities and of course extra benefits there but because of not having that opportunity does not mean you cant observe like 5 root vows. All these can be practised, everybody can practice that.*

*Bodhisattva vows don't have the opportunity but you can practice all precepts now. We want to do retreat but we have wait so many years, particular place ,to do particular, can do all precepts of treat whilst doing job n responsibility family and job, retreat of the heart is the , physical, environment, verbal retreat , the main one is the heart , can still start with that.*

Therefore it is crucial that you put the meaning of what you have heard into practice to the best of your ability. Otherwise, at the time of death, you will regret what you failed to accomplish. You will be like someone imitating a professional actor or someone interested in sugar who only eats the husk of the cane.

**Exhortation to the Extraordinary Attitude Sūtra (Adhyāśayasamcodanasūtra)** says:

“My attainments are poor. What should I do now?”

That is how the childish wail while dying.

Not finding the profound, they suffer greatly.

These are the faults of delighting in mere words.

And:

Like someone amid the crowd watching a play who extols the virtues of another man, the hero, he is lacking with regard to his own persistence.

These are the faults of delighting in mere words.

And:

The husk of sugar cane has no essence —the delightful flavor is inside; someone eating the husk is unable to find the delicious flavor of molasses.

Similarly, words are like the husk —

the meaning, like the taste, is inside.

Consequently stop delighting in words;

always be conscientious — reflect on their meaning!

*There's a saying ‘words are like stick to the old man who has difficulty to get up’ and you use the help of the word to get up and once you get up ,the road is flat and if you use the stick it will become a burden , you have to put the stick aside and walk freely , its very much like that so we have to rely on the word to understand the meaning and gain the instruction but the ultimately goal of learning is not just to accumulate the information , ultimately we need to integrate them into practice hence the example of sugar and husks.*

## **PERCEIVING THE TATHĀGATA AS AN EXALTED BEING**

The fifth perception consists in bringing to mind the teacher of the Dharma, the Blessed One, and developing respect for him.

*We have the influence of habituating engagement in negativity, delusions false views, negative, impure projections if we don't design our perception towards the teachers, dharma gurus as Buddhas as exalted ,as being qualified beings ,altruistic beings ,we may see the same level of own limitations one of the practice of the dharmas is always train our hearts to practice pure*



*view ,all the dharma practices to transform impure minds to pure mind , impure perceptions to pure perception, impure apprehension to pure apprehension , impure connection to pure connections that is also the meaning of tantra and sutra , ultimately the purpose of sutra and tantra is to purify impure mind , dualistic perception, inherent perception , delusional perceptions.*

*The very first day when engage in dharma practice first start to visualise ,remembering those great beings as Buddhas, Bodhisattvas those to whom you directly engage for your knowledge and spiritual path is your teacher so always exercise our mind to view that teacher as a Buddha so tease our mind ,make our mind to express that , our word to express that like venerable guru like Kyabje never call name directly its like calling ordinary people , always call Kyabje , so many names honouring them with their qualities , if you call their name directly is disrespectful.*

*The dharma culture trains and exercise the word that's why we express the word that's why we call Kyabje Rinpoche. We can see disciples touching the guru's feet like in the Indian culture , in Buddha dharma is the same culture, its precious to practice for your own benefit good to practice , if not at least when we meet the gurus do like prostration mudras or words like Lama Kyen ,wishing Rinpoche long life, express your heart seeing Guru like Buddha and to integrate your speech and body some auspiciousness 'may you live long then physically do prostrations like Rinpoche right there he do long prostrations when he meet his guru.*

### **GENERATING THE WISH FOR THE DHARMA TRADITION TO LAST LONG**

The sixth perception consists in the thought "How wonderful it would be if,from listening to such a Dharma, the Victor's teachings remained in the world for a long time."

If, apart from that, you ignore your own mindstream while explaining or listening to the Dharma, the Dharma remaining separate from it,then whatever is being explained will miss the point. Therefore you have to listen with the intention of developing understanding in your mind.

To illustrate this, when you want to see whether there is dirt or some other impurity on your face, you look at yourself in a mirror, and if you find a smudge there, you remove it. Likewise, when you hear the Dharma, your faulty behaviour appears in the mirror of Dharma, whereupon you feel anguish, thinking, "That is what my mindstream has come to." Then, as you engage in eliminating faults and attaining excellent qualities, you necessarily train in accordance with the Dharma.

*When you read ,listen to dharma teaching take like a mirror body speech mind reflecting in it your entire past days of your life reflecting into it , you are able to see vividly what kind of person you are, what kind of activities you have been cultivating, karma, actions u have committed in you life , you are able to spot 'this is wrong' this kind of thinking was a mistake, this kind of way engaging with others was a mistakes so I need to think , behave like Bodhisattva way, speak like how the gurus and Bodhisattvas speak and behave ,right now.*

It is like in Garland of Birth Stories where the son of Sudāsa asks Prince Candra for Dharma teachings: Seeing the image of my bad behaviour so clearly in the mirror of the Dharma, anguish strongly arises in me,and I turn toward the Dharma.

Knowing this to be the thinking of a suitable vessel for hearing the Dharma, the Bodhisattva gave him teachings.

In short, thinking, "I shall attain buddhahood for the sake of all sentient beings. To attain that, I need to train in its causes. As it is necessary to listen to the Dharma for that, I will listen to the Dharma," generate bodhicitta,contemplate the benefits of listening, and listen with joy, eliminating the faults of a vessel.

## **HOW TO EXPLAIN THE DHARMA**

*(dharma teachers, giving dharma advice, dharma gurus, individuals who wish to share dharma to others to those ripen disciples )*

This has four points:

- contemplating the benefits of explaining the Dharma,
- generating respect for the teacher and the Dharma,
- the proper attitude and behavior with which to explain the Dharma,
- and differentiating those to whom the explanations should be given.

*You always have to honour your lineage teachers even those who taught you one syllable 'KA', NA someone who really wants to bless others then you yourself have to honour your teachers as Buddha ,as respected figure. U don't honour your teachers then you don't have the actual nectar to pass down to your students, students heart will be empty ,only heard empty words wont impact the heart .*

## **CONTEMPLATING THE BENEFITS OF EXPLAINING THE DHARMA**

The Treasury of Abhidharma (4.125) says:

Giving Dharma, free of mental afflictions,  
teach according to sūtras and other true texts.

*You have to be free from arrogance, free from bias ness , if you are teaching to one person or thousands has to be the same effort , same motivation -free from 8 worldly concerns even just some words that the listeners don't understand also receive the blessing.*

*Therefore whatever you speak while giving examples , explaining whether you quote or not in your head, sutras quoting from commentary Lama Tsongkhapa so you have a reference so based on that you deliver skilfully , maybe new examples,sense of story , sense of flexibility , whatever you are delivering you need to have a reference in the sutra commentary ,not make up by you that's one of the reason why , need to study whole scripture , you study tipitaka , all the 3 baskets of the teachings then very much whatever you wish to share will have reference somewhere so like that.*

*You need to have genuine sense of inner confidence, 'I m responsible to the listeners its for their liberation ,not just know how to speak ,read how to explain not good enough , dharma information can be so beneficial that can condition to ripen the buddha within that person right now just because of one dharma information that can be the condition to ripen his or her enlightenment or that dharma can be an obstacles to that individual to be bounded by ignorance countless eons of lifetime so the responsibility is you have the confident to take full responsibility of someone's liberation , enlightenment before dharma teacher speaks then whatever way you want to speak , teach doesn't matter ,no matter how poetry how well you speak like banging an empty vessel instead may create an obstacles.*

*Some more in today's time ,students don't investigate the teachers well they immediately jump into conclusions then they just follow easily , in the past they really check the teachers for ages example they check over 12, 20 years before they take into heart take as the guru disciple . Today's time the organize initiation , at the end of it whatever I say (tibetan ), you have to follow every single word I say and how wonderful fortunate if it is really your karmic affinity with teacher but not everybody is lucky to meet the teacher , due to our own flaws we get attracted to*

*flashy ways and we get into those attractive and some people don't find the connection later instead of guru disciple become oneness they develop the hate to guru ,disastrous very serious thing .*

Its Autocommentary says:Therefore those who explain the Dharma incorrectly, and with an afflicted mind that desires material gain, respect, and fame,corrupt their own great merit.

*Even for themselves its a heavy karma who expounding the dharma carry karma of wrong motivation like worldly concerns, material gifts, fame then not only corrupt the dharma , dilute the dharma , create pollution of your own negativity you yourself commit heavy negative karma*

Therefore a pure motivation to teach the Dharma is extremely important, and in accordance with Ngargompa, who said, “I have never explained the Dharma without meditating upon impermanence before the session,” it is crucial to review it beforehand.

*You can see dharma teachers before they sit they will snap on to the seat like this, (Tibetan prayers )so there they will recite this verse-A star, a defective views, butter lamp ,flame, an illusion , a dewdrop, a water bubble, a dream, lightning , a cloud – all causation of phenomena , so meditate on impermanent , then selfless ness, in order to have a sense detachment all the wordily concerns detachment ,sense of selfless ness before teaching the dharma then they sit down.*

Exhortation to the Extraordinary Attitude sets forth two groups of twenty benefits of giving the gift of Dharma without desire for material things and without concern for gain, respect, and the like. Also, the Questions of Householder Ugra Sūtra (Gṛhapatyugraparipṛchā) says that the merit of a householder giving immeasurable material things is exceeded by that of an ordained person giving a single verse of Dharma.

*This is showing how powerful giving , sharing the dharma advicing the dharma to others even some rich benefactors give immeasurable gifts for others and one ordinary sangha with full vows ordination give one verse of dharma surpass its merits , powers so this teaching shows among all the generosity , the generosity of dharma is the supreme generosity .*

*In our ordinary life you may be father mother taking care of all the needs of family , earn money , house which is great generosity but one thing skilfully find ways to offer the supreme generosity of dharma advice ,dharma values and the best is you yourself living in dharma value, built on the foundation of being in inner peace, full of compassion, full of unconditional love ,patience ,empathy and heart of generosity so you live a life like than naturally the family will look after you , adore you take you as role model , you are giving the dharma which is numberless greater merits that you will earn whole lifetime giving so much material gift.*

*Another teaching as a dharma teacher the more vows you hold makes even greater merit to earn greater merits to be able to transmit to listeners . When you look for teachers you look for someone that holds as many vows as possible, who here that holds Bodhisattva vows, tantric vows having tantric vows ,on top living in precepts like 8 minor precepts etc engage in gurus and teachers as many vows as possible so that the blessings that channels to you through the dharma engagement has much more greater impact.*

*Before teachings recite, meditate on refuge and bodhicitta prayers that it is the way how to construct the exposure dharma , like a must like that.*

## **GENERATING RESPECT FOR THE TEACHER AND THE DHARMA**

When proclaiming the Mother of the Buddhas, the Teacher himself arranged the seat and so on. Accordingly, since the Dharma is a field of veneration even for buddhas, one should bring to mind the excellent qualities and kindness of the Dharma and its Teacher and generate respect for them.

*Dharma is the mother of all Buddhas, all the Buddhas are born from dharma because of the practice of dharma then ordinary people become buddhas so therefore the expounder of dharma whoever sharing the dharma whether the person maybe real Buddha or ordinary person but what is expounded is mother of all Buddhas, mother of all the buddhas three times ,the dharma is also the mother of your Buddha , future Buddha is born .*

*Since it is expounding we need to venerate them ,we cannot simply neglect even when expounding the dharma you cannot simple do any how ,you need to expound sense of composure, respect . There are many occasions when Buddha travel in certain village they don't understand Buddha, Buddha himself make the throne then expound the dharma not because he wants to be great but he shows respect to what is is going to expound , the dharma.*

*When Buddha was expounding the second wheel of turning dharma in Rajagriha all the listeners arhats. bodhisattvas ,so many venerables in human form they wear 2 robes usually , they fold and pile up and make it as a throne to expound the dharma that much respect they understood what the golden Siddhartha Buddha going to preach therefore even when we do sadhana practices , meditation chanting of mantra you can do anywhere but you can visualize you are sitting on varja cushions what you are saying, reciting is the dharma like om mani padme hum, even if recite in the toilet you think you are sitting on vajra cushion, even in cave like Milarepa nothing there, you still visualize you understand you are sitting on vajra ground then you are expressing the dharma .*

*Whenever you recite one word of the mantra there are numberless form beings are listening there's also one thing whenever you engage in dharma practice ,body speech and mind there is a sentient being who also receiving its impact of revealing the dharma, you are also revealing the dharma you are always engaging with sentient being , spirits like that .*

## **THE PROPER ATTITUDE AND BEHAVIOR WITH WHICH TO EXPLAIN THE DHARMA**

This has two points: attitude and behavior.

### **ATTITUDE**

The Questions of Sāgaramati Sūtra (Sāgaramatiparipṛcchāsūtra) puts forward five perceptions: generating the perception of oneself as a doctor, of the Dharma as medicine, of the one listening to the Dharma as a patient, of the Tathāgata as a holy being, and of the wish that the Dharma remain for a long time. It also promotes the cultivation of loving-kindness toward those around one.

The jealousy born from anxiety over others becoming superior, the laziness of putting things off, the discouragement of fatigue from explaining

things over and over, the praising of oneself and speaking of others' faults, the reluctance to divulge Dharma texts, and the concern for material things such as food and clothing should be abandoned, thinking, "The very merits from teaching for the sake of my own and others' enlightenment are the assurance of my happiness."

## **BEHAVIOR**

Having washed and dressed in immaculate clothes, you sit in a clean and pleasant venue on a cushion placed on a Dharma throne. If you chant a mantra for subjugating demons, then harmful spirits and demonic kinds of gods will not come closer to you than a perimeter of a hundred yojanas and even if they do come, they will not be able to create any obstacles,

*If you are preaching dharma then do your very best, then also at least recite or meditate on emptiness ,heart sutra mantra whenever you expound dharma there also negative forces that do not wish to have the positive energies like dharma if such obstacles so if you recite heart sutra or mantra or meditate on emptiness then even they may be harmful energies or spirits they cannot come within 100 yojanas or 100 of miles like that.*

As the Questions of Sāgaramati Sūtra says. Therefore you should chant that mantra and with a radiant expression on your face, give your explanations with examples, logical proofs, and quotations, which help ensure your message is understood.

## **DIFFERENTIATING THOSE TO WHOM THE EXPLANATIONS SHOULD BE GIVEN**

The Vinaya Sūtra says, "Do not act without being asked to." Accordingly, do not teach without having been asked, and even when someone asks, examine the vessel. However, as the King of Concentrations Sūtra says, knowing someone to be a suitable vessel, it is acceptable to teach even without having been asked. Further modes of conduct are set forth in the Vinaya Sūtra.

*Usually the dharma should be requested with a respectful manner these are important, especially groups or organisers should request many times and the dharma teacher should consider carefully not because of being miserliness but to establish conducive condition sincere genuine respect to dharma , teacher then you teach the dharma then it will become beneficial otherwise may not be. Certain exceptions occasions certain dharma gurus they spot 'ripen' disciples that usually doesn't happen in groups but individual students certain instructions , teachings they just reveal spontaneously without asking.*

## **HOW TO CONCLUDE THE SESSION**

The roots of virtue of teaching and listening in this way should be sealed by means of pure aspirational prayers, such as the Prayer of Good Conduct (Bhadracaryāpraṇidhāna).

*May whatever virtues I have collected benefit the teachings ,transmigratory beings and practice in particular may it cause the essenceof pure Losang Drapa shine forever (prayers).Then the student voluntarily chant the mandala offering then dedicate in bodhicitta ,emptiness actualizing*

*2 stages of tantric path in short dedicate in bodhicitta and seal in emptiness and merits share and impact and last with all sentient beings and achieve the ultimate benefit of the dharma.*

There is no doubt that if the Dharma is explained and listened to in this manner, the benefits stated above will arise in just one session. When the acts of listening and explaining the Dharma have penetrated the heart of the matter, all the karmic obstructions accumulated previously by, for instance, not respecting the Dharma and those who expound it are purified, and all those newly accumulated are cut off.

When such listening arrives at the heart of the matter, the instructions will benefit the mind. Seeing this, all the holy beings of the past pursued it diligently, especially the earlier gurus of this instruction, who persevered in it with utmost diligence. These are clearly critically important instructions.

If you do not gain certainty about them and your attitude does not change, as is often the case, then no matter how much the profound and vast Dharma is explained to you, it will become like a god fallen to the rank of a demon, and that very Dharma will instead fuel your afflictions. They say, "If you miscalculate the first of the month, you will err until the fifteenth," and thus the wise strive to transform their listening and explaining into the path. Accordingly, whenever you have the opportunity to hear or to teach, you must do so in the proper way. For this is the best preliminary for teaching the instructions.

*Certain general dedication they usually recite ,I dedicate all the virtues to be able to train like hero Manjushri who knows reality , like Samantabhadra , dedicate whatever merit you accumulate just like how the past Buddhas, bodhisattvas we dedicate just like that then I fully dedicate all my root of virtues with the dedication praise as the best all gone beyond victors of the three times in order to have the good conduct . May the precious supreme bodhicitta not yet born arise , may the arisen not yet decline but increase more and more and similar way you can use the same verse to emptiness. May the precious emptiness not yet born arise, same thing for 2 stages of the tantric path.*

*Any mistakes and omissions are mine alone.  
Angeline lim*