

Buddhist Classes: Advanced Course

Philippine Palyul Chang Chub Dargyeling Dharma Center
(Philippine Buddhist Palyul Temple)

Manila, Philippines
2019

www.palyulph.org

Facebook/ palyulph

philpalyul@yahoo.com, (02) 715-2090, (0908) 217-3207

700 Pina Avenue, Sta Mesa, Manila, Philippines

Center Opening Times: Monday to Sunday 8am - 6pm

To meditate persistently on impermanence is to make offerings to all the Buddhas.

To meditate persistently on impermanence is to be rescued from suffering by all the Buddhas.

To meditate persistently on impermanence is to be guided by all the Buddhas.

To meditate persistently on impermanence is to be blessed by all the Buddhas.

- *Buddha Shakyamuni, Words of My Perfect Teacher*

Think about death and impermanence for a long time. Once you are certain that you are going to die, you will no longer find it hard to put aside harmful actions, nor difficult to do what is right.

- *Geshe Potowa*

Advanced Course

Unit 1 | The Jewel of the Buddha's Eight Qualities

From the Gyud Lama, or Unexcelled Tantra by Maitreya Buddha, the qualities of the Buddha will be discussed. These are internal and external qualities that describes the Buddha.

Unit 2 | The Jewel of the Dharma's Eight Qualities

From the Gyud Lama, or Unexcelled Tantra text by Maitreya Buddha, the qualities of the Dharma will be discussed. These are internal and external qualities that describes the Dharma.

Unit 3 | The Jewel of the Sangha's Eight Qualities

From the Gyud Lama, or Unexcelled Tantra text by Maitreya Buddha, the qualities of the Sangha will be discussed. These are internal and external qualities that describes the Sangha.

Unit 4 | Taking Refuge in the Buddha: Causal Refuge

Causal refuge comes from the word "cause". It implies that there is a cause and there is an effect later. Causal refuge means to take refuge towards an external object, the external Buddha, to leave Samsara behind.

Now, we cannot achieve the Buddha state by ourselves. By taking refuge, later, we can achieve it through the help of the Buddha. Under causal refuge, we recite refuge verses, take vows, do virtuous actions and so on to accumulate merit and decrease our negative Karma. These are all very powerful means of practicing refuge.

Unit 5 | Taking Refuge in the Buddha: Resultant Refuge

Resultant refuge comes from the word "result". This implies taking the future result, now. We make a commitment to become a Buddha, because we believe we have the Buddha potential in us. This is resultant refuge in the Buddha.

In the causal refuge, we take refuge in the Triple Gems separately. In the resultant refuge, the three Gems are not seen as separate. Taking refuge in the Choeku (Tib.: dharmakaya) form of the Buddha is the ultimate refuge that unites these three separate Gems. The different aspects of resultant refuge will be discussed.

Unit 6 | Taking Refuge in the Dharma: Four Noble Truths

The Jewel of the Dharma is in the Four Noble Truths. Most Buddhists leave the Four Noble Truths behind after learning them. They look for some powerful mantras or advanced Buddhist teaching. This is mistaken. The Four Noble Truths encompass all of the Buddha's teachings on Samsara and liberation from Samsara.

- The truth of suffering
- The truth of the origin of suffering
- The truth of the cessation of suffering
- The truth of the path to the cessation of suffering

Unit 7 | Four Noble Truths - First Four Aspects

The First Noble Truth is the truth of suffering. Studying the sufferings of the outside world are not sufficient. Why is something a suffering? In fact, outside, there are no sufferings. If we do not have a body, we will not feel any suffering. The feeling of pain arises internally.

The first four aspects will be introduced:

- Suffering ● Impermanence ● Emptiness ● Selflessness

Unit 8 | Second Noble Truth - Second Four Aspects

"The origin of suffering" discusses the near and far causes of our day-to-day sufferings. This is Karma and emotional afflictions, like pride and desire. If we are strongly interested and dedicated in learning how to end our sufferings, we need to know their causes well.

The second four aspects will be introduced.

- Cause ● Origination ● Intense Arising ● Condition

Unit 9 | Third Noble Truth - Third Four Aspects

The ending of suffering describes the state when our suffering ceases. When our suffering ceases through wisdom, it is final, whole and does not revert. The Buddha explained these four aspects to remove doubts on what the real ending of suffering is like.

The third four aspects will be introduced.

- Peace ● Cessation ● Perfection ● True Deliverance

Unit 10 | Fourth Noble Truth - Fourth Four Aspects

The path to end the suffering describes the method or way to end our sufferings. We discuss the qualities of the path of Buddhism, or the path of ending suffering.

The final four aspects will be introduced.

- Path ● Appropriate ● Effective ● Truly Delivering

Unit 11 | Four Seals of Buddhism

The Four Seals of Buddhism (Tib: *ta wa ka tak chyak gya zhi*) is the essence or summary of the whole Buddha's teachings on reality. Its difference between the Four Noble Truths is that the Four Noble Truths talks about the essence of suffering and liberation from suffering. Meanwhile, the Four Seals are about the right way to look at reality. This is still part of "Taking Refuge in the Jewel of the Dharma" as it helps us understand reality.

1. All compounded things are impermanent.
2. All emotions are painful.
3. All phenomena are without inherent existence.
4. Nirvana is beyond description.

Unit 12 | Taking Refuge in the Sangha: the Practitioner of the 37 Factors of Enlightenment

If the Dharma is the path, the Sangha is the one who walks the path. The Sangha shows that becoming a Buddha is possible. The 37 Factors of Enlightenment are wholesome internal qualities to be successively developed by the Sangha. Because the Sangha can develop into a Buddha, it is right for it to be a Refuge. The 37 Factors are introduced here.