

Bardor Tulku Teachings

Notes for 7 Point Mind Training Class

- Introduction:
- I'll be drawing from several different commentaries on a root text entitled 7 Point Mind Training which is perhaps the most well known text from the Lojong or Mind Training genre of Tibetan Buddhism.
- The original compiler of the text is Chekewa Dorje, and we will be reviewing and analyzing commentaries from Se Chibu Chokyi Gyeltsen, Shamar Rinpoche, and a few others. That said, the master that brought these teachings to Tibet is Father Aisha, the 2nd master who revived the Dharma in Tibet, and ultimately brought them to Tibet after studying in Sumatra with a master named Serlingpa. So, we've received these precious teachings in an unbroken lineage from the Buddha down to us through these great masters, and the main cast of characters most directly related to these teachings all start with Serlingpa who was Atisha's heart teacher. Just thinking of Serlingpa would bring Atisha tears.
- Most of the information I'll be sharing will have been pulled from Thubten Jinpa's book *Essential Mind Training* and his other book *Mind Training* with the main difference between these two books being that *Essential Mind Training* has 25-30 additional Lojong texts than *Essential Mind Training* making it a longer, more thorough exploration of Mind Training
- Lojong is a highly practical, down-to-earth, and transformational genre of Tibetan teachings that originated almost a millennium ago, in the first half of the fifteenth century.
- The heart of Tibetan Mind Training is the cultivation and enhancement of Mahayana Buddhism's highest spiritual ideal, the generation of the awakening mind (bodhichitta) - the altruistic aspiration to attain perfect enlightenment for the benefit of all beings
- Lojong refers to a specific, disciplined process for radically transforming our thoughts and prejudices from natural self-centeredness to other-centered altruism
- The Tibetan Term Lojong is composed of two syllables, *Lo* and *jong*. *Lo* stands for "mind," "thought," or "attitudes," while *jong* connotes several interrelated but distinct meanings
 1. First, *jong* can refer to training whereby one acquires a skill or masters of field knowledge

2. Jong can also connote habituation or familiarization with specific ways of being and thinking
 3. Third, jong can refer to cultivating specific mental qualities, such as universal compassion or the awakening mind
 4. Finally, jong can connote cleansing or purification, as in purifying one's mind of craving, hatred, and delusion
- All these different meanings carry the salient idea of transformation, whereby a process of training, habituation, cultivation, and cleansing induces a profound transformation. From the ordinary deluded state of self centered ness, to a fundamentally changed perspective of enlightenment, other centered ness
 - Although all of Buddha's teachings meet the (4) definition or criterion mentioned before, the style of mind training, or Lojong, we'll be focusing on in this course is the Tibetan Lojong style of mind training

Bardor Tulku: [vid 1](#)

- Good morning everyone. Please generate the supreme motivation of bodhichitta which is the thought that all beings throughout space must achieve perfect, authentic and omniscient Buddha hood, and that it is order to bring that about that you will listen to the dharma
- This weekend's topic is 7 point mind training. Since beginningless time, our mind's have been overpowered by our kleshas, as a consequence while we try to do good, we try to do the right thing, we're mostly in such a state of klesha that whatever good we do doesn't seem to get us very far.. in addition to that, we're at the same time constantly accumulating the karma of further samsara. On the other hand, while up until now, our minds have been overpowered by the kleshas, it's nevertheless, this same mind that we need in order to achieve Buddhahood... In a sense, all we have to do is turn our mind's inward away from the kleshas, and if we do that ,we'll discover that already present within our minds is everything we need in order to achieve Buddha hood. We don't need to look elsewhere or search elsewhere for anything. Nevertheless, since it's not our habit to do this, it requires repeated reinforcement and habituation and that's why we call this process training the mind, or mind training.
- Jargon Lodro Thaye wrote a commentary on 7 point mind training, and this teaching comes from that commentary
- The Homage to the Buddha says: *Led by the wheels of love, you were completely victorious in accomplishing dual benefit (of ones self and*

others). *Supreme sage Muni, to your lotus feet I bind my crown with unreserved faith.* Of all the attributes of the Buddha he could pay homage, here he principally emphasizes paying homage to Buddha's love, the desire that others be happy and possess causes of happiness. He does so, because how to cultivate that is going to be discussed in the text

- **Next he turns to the bodhisattvas**

- *Riding in the boat of heroic compassion, you liberate beings from the ocean of suffering, of endless becoming. Manjushri, Avalokiteshvara, and others, I bow to the renowned children of the victors, the bodhisattvas.* Here, he principally emphasizes the attribute of compassion, using the analogy of a boat in order to rescue others from lake, or ocean, and brings them to land. When he mentions Manjushri, or Avalokiteshvara, he does so because they gave rise to shepherd like, or bodhichitta, because they've framed this as their resolve never to achieve perfect buddhahood until all other beings have achieved it.
- 3rd stanza- paying homage to the Guru, he emphasizes the ultimate import of the text which is the path which unifies emptiness and compassion. *You teach the good path of emptiness and compassion. Unexpected spiritual friends, you are the guides of all victors. I prostrate at the feet of my gurus.*
- Next stanza he states his intention to compose and his reasons for composing the text: *The single path trod by all victors and their children.* The single path, the only path, because it's the only way to achieve what they achieve. .. *Easily understood and therefore unsullied.* Presentations get sullied when they're too complicated, too hard to understand. They can be misunderstood, and therefore misrepresented, but this is so simple and straightforward that there's no danger of it being misrepresented or misunderstood
- *Because it is easy to practice, one is eager to begin it. Because it's profound, it brings the accomplishment of buddhahood*
- First thing about this path is it's easy to understand, so it won't be misunderstood. It's easy to practice, so you won't procrastinate, and it leads to the attainment of Buddhahood
- Here, the greatest instructions on the cultivation of bodhichitta. The word he uses for instructions are Minga, or Upadesha. These are not the ordinary instructions, but what you would think of as practical or even secret instructions. In other words, techniques that accomplish a great deal with comparatively little effort. What he's going to present here are the best

- The root text is called the 7 points of mind training, which was written by Chekawa Yeshe Dorje
- *In presenting guidance On the 7 Points of Mind Training, the greatest Upadesha for the meditation cultivation of Bodhichitta, there are 3 topics:*
 - ◆ *The origin and lineage of these instructions.*
 - ◆ *Their value*
 - ◆ *Presentation of the actual 7 points*
- Atisha received these teachings from Serlingpa. The name Atisha actually is a nickname, meaning **The Best of People**. His actual name was Dipakgura Shriyana, Dipangura, or illuminator is still a name in West Bengal even today.
- Atisha traveled from India to Sumatra, and received these teachings from the Sumatran, Serlingpa aka, the Sumatran, Dharmakirti, and he was shipwrecked and experienced lots of difficulty. So, Atisha received these teachings on Bodhichitta from these 3 teachers, and he not only practiced them but his whole being was saturated with Bodhichitta.. 12 years before he passed, he went from India to Tibet, remaining there for the last 12 years of his life, and he actually taught a vast number of a different things, but whatever he taught, it was always in the context of this, so his main teaching was this, and it was in this context that he placed everything else. By teaching in this way, he made his presentation of dharma immediately accessible to many individuals, and he was able to establish many people of 3 dispositions in liberation
 - 3 dispositions:
 - ◆ Lesser Disposition - they're practicing to achieve higher rebirth in samsara or cyclic existence. Motivated by fear of suffering of lower states
 - ◆ Intermediate Disposition- engaged in spiritual path to escape from samsara. Motivated by recognition that both lower states and so-called higher realms are unsatisfactory
 - ◆ Greater Disposition- motivated by the desire to free others from samsara because they realize that simply freeing self from samsara is insufficient, and therefore one must free all others
- **Atisha' s 3 disciples:**
 - **Ku, Lok, Drom, the 3**
 - Gheshe Dromtomba was an emanation of Avalokiteshvara. His actual personal name was Jyalwe Jungne, or - a source of the victors which turned out to be prophetic because his successive reincarnations are His Holiness the Dalai Lama
 - Dromtomba's 3 principal disciples were:

- ◆ Potowa, Chengawa, and Puldringwa
- ◆ Potowa was said to have taken to heart that there's no time to waste, so his special feature was the complete eradication of procrastination
- ◆ Chengawa- he was one of Lord Gampopoa's masters, and he mastered putting others before yourself
- ◆ Puginwa- he mastered complete immersion in practice
- these 3 were regarded as emanations of the lords of the 3 families, Avalokiteshvara- Potowa, Manjushri, and Vajrapani, and each of them held one of the 3 aspects of Atisha's teachings which can be divided into Textual, General instruction, and special instruction
- As a result, as these 3 aspects of Atisha's teachings were passed down through centuries through Geshe Dromtomba's disciples, there are 3 ways his teachings are presented
- The textual teachings of his lineages are called the 6 books of the Kadampa's . Atisha's lineage is called Kadampas- Ka = what Buddha taught, Dam = practical instructions. The theme of the lineage is taking the Buddha's teachings and using them as practical instructions that can be used immediately
- The 6 books of Kadam contain Dhamapadda, and 5 other books
- these have principally been held by the Gelug tradition
- The 2nd aspects of Atish's teachings was practical instructions. This was essentially how to take the Buddha's teachings of the 4 noble truths and use them as a basis for practice, and that specialization principally fell to the lineage of Gampopa - the Drakpa Kagyu
- Then, there was the 16 bindus, the deities which we'll get to in a minute, and that's called the Upadesha tradition, and that's held by both Drakpa Kagyu, and the Gelug tradition
- So, the definition of the early Kadampa tradition was the tradition of 7 deities and 7 dharmas which were actually 10 as you'll soon see. The way it's explained is- the kadampa's bodies are adorned by 4 deities, their speech by the Tripitaka- 3 baskets, and their minds by the 3 trainings, that makes it 10
- 4 deities are 4 principal deities or Yiddam's of the Kadampa tradition:
 - ◆ Buddha Shakyamuni taken as meditation deity to gain attainment of impeccability and moral discipline
 - ◆ Avalokiteshvara taken as meditation deity in order to gain attainment of universal love and compassion
 - ◆ Achala - taken as meditation deity to dispel external obstacles
 - ◆ Arya Tara- taken to dispel internal obstacles.

- The Tripitaka are:
 - ◆ Vinaya Pitaka- Buddha's teachings on moral discipline
 - ◆ Sutra Pitaka or the discoursed or dialogues, which principally present the Special training of meditation or Samadhi or meditation
 - ◆ Abhidharma Pitaka, or the revelation of things, which principally presents the training on prajna, or knowledge
- If we look @ instructions, the practices that are handed down by Kadampa Gheshe's are 2 main types:
 - ◆ 2 approaches:
 - ◆ Purely Sutric where practice includes no elements of Trantra
 - ◆ Slightly tinged by Tantra which is basically Sutric with element of tantra in it
 - ◆ **Nevertheless, all of these practical teachings of Kadampa Gheshe's finally really present one thing- taking the unity of emptiness and compassion as the path**
 - ◆ Within this, because of the emphasis we saw from Atisha's masters, and in his own experience, the real emphasis in the Kadampa tradition is using relative Bodhichitta to discover, realize absolute Bodhichitta. Therefore, most of the historic holders of the Kadampa tradition demonstrated deeds, or lifestyles that really embodied relative Bodhichitta such as taking on the suffering of others. Within the context of relative Bodhichitta, the principal emphasis, is putting others before yourself, cherishing others more than yourself. Now, within that presentation, there arose in that several presentations, but the one that is the best, meaning the easiest to understand, the best, the clearest, easiest to practice, most complete, and also most concise which is this one, and the root text was originally compiled by Chekewa Yeshe Dorje
- The 2nd of the 3 topics here is the value of, or necessity of these teachings.
- What is so important about Bodhichitta. In this context, we're referring primarily to relative Bodhicitta which has 2 aspects:
 - Aspect of **compassion** which is focused on all beings
 - ◆ Recognition that no being can be excluded from one's intention to liberate others
 - Aspect of **wisdom** which is focused on perfect awakening
 - ◆ Only the achievement of Buddhahood is a worthy, perfect goal
- Why is this bodhicitta so important? Why is this superior intention of bodhicitta so important? Why, among all the intentions we can have, is bodhichitta so important?

- First problem is - If we achieve higher rebirth as human or some kind of god it's ultimately pointless simply because although it's a state of comparative happiness, it doesn't last, and when it ends, one will have achieved no solution to, no liberation from samsara, so basically because it's temporary, mere higher rebirth is pointless
- Not only that, even the achievement of the awakenings as a Shravaka, or Pratekya Buddha Arhat or Shravakabuddha are considered ultimately pointless because in the end at some point, that Arhat is going to be awakened out of their Samhadi by a Buddha's body, speech, and mind, and enter the Mahayana path, and that Buddha will inform them that what they've achieved is not Nirvana, it's only a rest stop. Then, even that is ultimately a waste because you're just delaying what you're going to have to do eventually. Therefore, the only fit, ultimate or long-term goal, is the state of Buddhahood. Perfect and Complete. Of Buddhahood. **So how do we achieve buddhahood? In order to achieve buddhahood, we need to cultivate 2 things:**
 - ◆ **Relative Bodhichitta which is cultivated principally by training your mind in love and compassion**
 - ◆ **Absolute Bodhichitta which is cultivated by meditating in a state that is completely free of any conceptualizations about the nature of reality and any conceptual elaborations or embellishments. There is no other way. No other means of achieving buddhahood than these two things, and you cannot achieve buddhahood without both of them**
- Nagarjuna Wrote: *"If you want yourself and all in this world to achieve unsurpassable awakening, then cultivate the root of that awakening which is bodhichitta as stable as the king of mountains, compassion that is all embracing and impartial, and wisdom that is free from dualism."*
- Mahayana often presented as the gathering of the (2) accumulations:
 - Conceptual accumulation of Merit
 - Non conceptual accumulation of wisdom
- It is a tenant of the Mahayana that Whoever gathers these 2 accumulations will attain great, non abiding Nirvana, which is to say the state of Buddhahood that does not dwell in either Samsara or the Nirvana of an Arhat, **but the root of all of these Mahayana virtues, both merit and wisdom is the generation of Bodhichitta, and Bodhichitta is only born, I mean you can generate it formally, but it actually only arises in your mind when you cultivate love and compassion**
- When someone achieves final buddhahood, all they do afterward is act for the benefit of others out of non referential or non conceptual

compassion, and in the beginning, for a beginner, we cannot truly generate absolute bodhichitta. We can simulate absolute bodhichitta, but we're not actually generating absolute bodhichitta, however we can and do generate relative bodhichitta. If you train your mind, even as an ordinary person as a beginner, in relative bodhichitta, you can generate it, and if you generate relative bodhichitta, you will automatically through the force of that, realize absolute bodhichitta, so for these and many other reasons, it is important to emphasize in one's practice of the path, the cultivation of relative bodhichitta

- Essentially, the way that we train our mind's in relative bodhichitta is by changing our attitude. Changing our purpose. Changing our intention. And about this, the master Shantideva wrote: ***"If you want to quickly protect your self and others, practice this holy secret, exchange yourself for others."***
- If you want to quickly and effectively protect yourself and others, practice exchanging yourself for others.
- Therefore, all of these stages of practice that are taught in Chekawa Yeshe Dorje's 7 points of mind training are all really stages or aspects of exchanging oneself for others, and all the other bits and pieces of this are accessories to that soul principle

Explanation of Chekawa Yeshe Dorje's Root Text: 7 Point Mind Training:

1. Preliminaries
2. Cultivation of Bodhichitta, the main practice
3. The Bringing of adversity to the path of awakening
4. Summary presentation of how to use this practice throughout your life
5. Measure of Mind Training. How to tell how it's going
6. Commitments of Mind Training
7. The Rules of Mind Training

Preliminaries

- In the root text, it says first practice the preliminaries. But, there are 2 aspects:
 - **Session preliminaries**
 - ◆ What you do at the beginning of every session of mind training whether you're doing the preliminaries or the main practice
 - ◆ These are essentially the practice of **Guru Yoga**
 - ◆ First, imagine above the crown of your head seated on a lotus or Moon Disk seat, your root guru, smiling, pleased, majestic and magnificent in appearance and you think that his mind is filled

with non referential or non conceptual compassion, and that further he is the embodiment of not only himself but of all the lineage gurus and all root gurus

- ◆ Then, with an attitude of yearning and devotion, if you want to you can supplicate a lineage supplication, but in either case a prayer to the guru:
- ◆ **"Guru, genuine, perfect, great spiritual friend, I pray that you bless me. I pray that you cause extraordinary love, compassion, and bodhichitta to arise within me."**
- ◆ **Recite this 100 or 1 thousand times, then view that the guru starts moving down and enters your body through crown aperture @ top of your head and think that he goes down into your heart, and rests within your heart (view the heart like a half cut boiled egg completely open to him coming in)**
- ◆ Reflect on his presence within your heart with continued devotion. That's a very important preliminary to be performed at the beginning of every session
- **Instruction preliminaries**
 - ◆ 4 Common Preliminaries
 - ◆ Difficulty of Acquisition of freedom and resources
 - ◆ Death and Impermanence
 - ◆ The problem with Samsara
 - ◆ Causation and results of actions
 - ◆ If the practitioner of mind training is new to all this, it would be best that they received extensive instruction on all this from the Lamrim or stages of the path. Atisha's original stages of the path was composed by Lord Atisha called Light on the Stages of the Path, or he torch illuminating the stages of the path, and all other Lamrim such as Gampopa's and Je' Tsongkhapa's are all based on that stages of path
 - ◆ **It's best if the practitioner really analyzes these 4 topics until they really imprint on your mind**
- Summary of these 4 Topics:
- **Difficulty of Acquisition of these Precious Freedoms and Resources**
 - Necessary support for the practice of Dharma is the particular set of **freedoms and resources** that we now enjoy, and this particular form of human birth, and since it's a support of dharma, it's called a precious human body.
 - We did not, and cannot acquire this, by accident. It's only acquired or gained from a specific cause which is a tremendous amount of good deeds and goodness. The rarity or difficulty of it's acquisition

therefore is because it is extremely rare for sentient beings to engage in pure virtue, good deeds. So, since the only possible cause of precious human rebirth is doing a great deal of good, and very few beings do that, very few beings attain precious human rebirth

- In terms of proportions, if we think about all of the species of animals we know of, insects, etc, comparing that to humans, we are a very small minority compared to sentient beings. Therefore, keeping these things in mind, resolve *Now I have this once acquired the precious human body. "I'm not going to let it go to waste. I'm going to, as best as I can, practice the pure Dharma."*
- That's the contemplation of the first of the 4 topics, the difficulty of acquisition of these precious freedoms and resources. That produces the resolve to practice dharma, but it doesn't alone prevent us from falling prey to procrastination, so there fore we have the second, which is the contemplation of death and impermanence
- **Death and Impermanence:**
 - This human life is very fragile. It is of uncertain duration and there are potentially infinite number of conditions that will cause it to end
 - If you think about it, none of us can actually say with confidence: ***I'm not going to die today. No one can actually say that.*** So therefore, not only is it necessary for us to practice dharma, but we have to start right now because we don't know how long we're going to have
 - That's the contemplation of death and impermanence
- **The Problem of Samara:**
 - No Samsaric existence is truly a state of happiness & none of them are permanent
 - If when we died that were the end, then none of this would matter, but unfortunately or fortunately, that's not the way it is
 - When someone dies, they take two things with them:
 - ◆ All the good they did
 - ◆ All the bad they did
 - But that's all we get to take with us
 - The food you bought, the money you made, the possessions you acquired, the place you lived, the body you inhabited, your social position, your professional status, none of these things accompany you when you die
 - The moment you die, all those things become completely meaningless because you'll never have any of them ever again, so reflect on this fact, and the fact that these things which I concern myself so much with, are, in the long-term value-less, and ask yourself do I really need all of this

- After our death, we will be buffeted about, driven by our Karma like a wind and depending upon what Karma predominates, we will be reborn in one of the 6 states
- Some of the states are slightly less horrible than others, but they're all experiences of suffering
- When we say I'm not suffering, what we mean is, it's not that bad right now
- **We've never actually experienced a moment when we weren't suffering and we don't even know what that would be like; therefore, there's not even as much as one hair's tip of true happiness in any realm of samsara.** There are only states of greater and lesser suffering, and when we experiencing less suffering than we're used to, we mistake that as happiness, and we say I feel good
- All of this apparent happiness, and suffering doesn't arise without cause. It arises by what we do. Everything good we do arises by what we call happiness, and everything bad we do produces what we call suffering. This is infallible in that it is impossible for any genuinely good deed to cause suffering, or for any genuinely bad deed to cause happiness. If you believe that you will not do anything wrong even at the cost of your life, and you will occupy yourself entirely with goodness and virtue
- Contemplate that point as intensively as you can
- **Just as the session preliminary was the practice of Guru yoga, each session ends with the presentation of the 7 branches using whatever liturgy you wish, and as many times as you wish to practice it, and that end of sessions is done during this phase when you're meditating on the preliminaries and also during the main practice as well**
- **Post Meditation Practice:**
 - Implement, In post meditation, whatever you contemplate or meditate on during meditation practice, so if it's these 4 contemplations, think about them and try to act accordingly in post-meditation, and if it's the main practice that will be true as well

Bardor Tulku - Video 2

Point 2- Has 2 aspects

1. Incidental meditation on absolute bodhichitta
 1. The practice during sessions

2. The post meditation practice

2. Principal meditation on relative bodhichitta

- To engage in practice session of absolute bodhichitta, you engage in Guru Yoga as explained before, and ensure your posture is upright, and 1st before doing the actual meditation, you count 21 breaths with a complete cycle of exhalation and inhalation being counted as one
- The purpose of this is that if you can get to the number 21 without losing count, then your mind will have become sufficiently workable to engage in actual meditation
- The Main Practice:
 - Presented in the Next 4 lines of the root text
 - First Line of this Section says:

Think that Things are Like Dreams

- Define the word thing or dharma here. [Things are called dharmas because they appear to hold or retain the attributes which make them identifiable as a specific thing, and dharma really means a holder](#), and we call things dharma because they remain apparently identifiable as the same thing which means that our perception of things is based upon the notion that things are in stasis, that they actual hold or retain identifiable attributes
- All of the things that make up the environment and it's inhabitants, so all substantial things, the bodies of beings, the environment, things within the environment, and so on, ***all of these appearances that we experience as apprehended objects, are only the projections of our deluded minds. In reality, they have no true existence whatsoever. They are in that way, no more real than the appearances in the dream, so thinking that, train your mind briefly in that attitude***
- What is meant by this? Rinpoche said normally we make a great deal of distinction between levels of reality. We think that what we experience in dream is unreal. We experience it, it appears to us, but we know that it's unreal because we wake up, and when we wake up that thing which we dreamed is no longer there, so even though we really experienced it, we really saw it or heard it, we call it unreal. In contrast to that, we say that the things we experience during the daytime while we are awake are real. These things are real. Reason we believe they're real is because unlike the objects we experience in a dream, they stay there. Our basic criterion for designation of appearances of the waking state is real is the they stay there which is why the definition of dharmas is so important. In fact, they do not stay there. The notion that a thing exists really because it passes

through time unchanged describes nothing because nothing passes through time unchanged. Just as the objects experienced in a dream vanish entirely once the conditions that led to the experience of them, chiefly the state of physical sleep and various habits and so on, are no longer present. In exactly the same way, the things that we experience during our daytime waking state reality are constantly changing. In a gross sense, they're in the process of breaking down all the time. **There is no such thing as true stasis for even a moment. In the subtle sense, because that process is ongoing, even though we don't notice a constant change in something moment-to-moment, nevertheless that change is constantly occurring just as in the dream state, while you're still dreaming, you may not notice that the thing of which you're dreaming has changed, it nevertheless has because it consists simply of your thoughts. So, therefore things as we know them, lasting things that pass through time unchanged, are purely the projections of our delusions. Our delusion of permanence, and therefore those things, those objects of mind are no more real ultimately than the things we see in the dreams, so that is the 1st of the 4 parts of the meditation on absolute bochichitta.**

Think that things are like dreams

- When we think about dreams, while we think that what we see in dreams is unreal, the dreamer is real. We can only see these things, admittedly fictitious or imaginary, because we the dreamer exist. So you might have the thought but surely the mind itself that experiences these things is real
- If you think that, then we turn to the next line in the root text

Examine the Nature of Unborn Awareness

- Now Examine here, although this is generally classified as analytical meditation, this does not mean to think about, it means to scrutinize, to look directly, so jongron lodro thaye says by looking directly at the nature of your own mind which means simply letting your mind look at it self instead of at everything outside of itself as it usually does. By looking directly at the nature of your own mind, you will discover over time that it has no inherent substantial attributes. The mind itself has no color, shape or any other kind of substantial attributes. Further, it has no origin. You can't find a place where the mind came from. Something that didn't come from anywhere never originated, never began. Everything that begins, begins somewhere. So because the mind has no origin, it is unborn. Not only is it unborn, but it doesn't have a fixed dwelling. You cannot isolate a place which is the unique and unchanging location of

your mind either outside or inside your body. You cannot say my mind is exactly here, it is exactly 2.3 inches below the top of my skull and in the center of my heard. You cannot find the spot where your mind is

- Finally, it doesn't go anywhere. Your mind isn't going anywhere. Something that never began, and doesn't have a location, isn't going anywhere. If you have a location you can go somewhere else, but if you are not specifically located anywhere, you're not going to go anywhere.
- So your mind is simply an an awareness that has no origin, no location, and no destination, **so use every means of your disposal of scrutiny of the mind, examination of the mind, and search for the mind looking for where the mind is . When you look at something, does your mind go to the object, or does that object go to your mind. If you look at something, has your mind gone to your eyes, what exactly is happening in perception and so on. By using all these means, eventually come to resolve that the mind is simply unborn awareness**
- Now, if you pursue that scrutiny with rigor, you will probably develop another idea. We are used to having ideas about things. Either something exists or it doesn't. **Once you resolve that your mind has no substantial attributes, no origin, and so on, you are probably going to come up with the idea that my mind is empty, therefore my body is empty, and the corresponding idea is that nothing matters. Emptiness, since it has no substantial attributes, nothing can be harmed. Nothing can help my mind, nothing can harm my mind. The thought, that idea, is a big problem and it's called conceptualizing the remedy. The eradication of fixation on the mind's reality is a remedy for fixation, but the idea we come up with as a result of that remedy of nothingness, emptiness, and so on, these are worse than the original fixation, so if you have that thought, you must turn to the next line in the root text**

The Remedy Itself is Also Self Liberated

- Beliefs are concepts. Concepts only exist within thoughts. **We may have a continuing or persistent believe such as my mind is empty, and therefore nothing matters, but that belief is only present at the moment in which we are thinking about it**
- Beliefs like moods are carried in packages of thoughts, so the remedy to the remedy is not to try to disprove the mind's nothingness, but to **look @ the nature of the thought my mind is empty or things are unreal or my mind is unreal**
- **When you look @ the nature of the thought, you'll discover that that thought also isn't anywhere. It's undirected, it's undwelling, it's**

without location. When you see through that thought, then the fixation contained within that thought is self liberated. It doesn't need to be disproved, it just dissolves. And in that state, relax

- So there are 3 stages to the 1st part:
 - **Thinking things are like dreams**
 - **Examining the nature of unborn awareness**
 - **The self liberation of the remedy**
- These 3 lines constitute an excellent summary of what is called analytical meditation presented here as upadesha, or practical instructions. The final one of the 4 lines of session meditation on absolute bodhichitta is the actual manner of meditation of **even placement**. Once you have resolved the nature of appearances, the mind, and the thought of the mind being or not being, then he continues, rest in the nature, the all basis

Rest in the Nature, The All Basis

- We have to define our term All basis. The term all basis or Alaya can be used of an afflicted consciousness or of that neutral nature that can be afflicted or unaffected depending on the presence or absence of ignorance. Here it's talking about that neutral entity
- **This line, rest in the nature of the all basis, is in a single line explains the manner of actual meditation on absolute bodhichitta**
- Each person's mind does several things as we all know and we call each of these functions of the mind a consciousness. It's not that we have 6-8 different little minds that make up our one mind, but the mind operates in basically 8 different ways, and these 8 consciousness in different traditions of buddhism sometimes talk about 6, sometimes talk about 8. These are the all basis consciousnesses. When the all basis is afflicted, it's called the all basis consciousness, then the 5 sense consciousness, the mental consciousness, and the afflicted consciousness
- You don't need to remember it
- The all basis is the mind itself.
- The afflicted mental consciousness is the mind's function of mistaking the all-basis consciousness to be a self, so when you get angry or jealous, that's not the afflicted consciousness, it's the mental consciousness. The afflicted mental consciousness is an ongoing thing. The other 6 are sporadic, and the other 6 are the 5 sense consciousnesses and the mental consciousness
- Each of these has 3 parts to its function:
 - Organ
 - Object

- Consciousness
- The organ of eye consciousness is the eye, the object is everything you see
- Ear- organ is ear, object is everything you hear
- Taste- organ is tongue, object is anything you taste
- Nose- organ is nose, object is everything you smell
- Body- organ is entire physical nervous system, anything that can feel, and the object is the sensation
- Organ of mental consciousness is the brain. This isn't saying the mind is the brain anymore than the mind is the eyes, but since organ of mental consciousness is the brain, we can fiddle with people's brains and change how they feel. And the objects of the mental consciousness are, again things, but things as objects of mind
- **This means your mental consciousness doesn't deal with reality. It deals with 2 things:**
 - **Information being from 1/5 sense consciousnesses. That's info. The mental consciousness cannot see, hear, smell, taste**
 - **Thoughts/Ideals/Feelings**
- There is a non conceptual function of mental consciousness which is considered valid cognition, but basically the mental consciousness is the domain of our ongoing consciously experienced problems, delusion, so on
- Now, for the purposes of this text, all you need to understand is that the 7 consciousnesses are imperfect functions based upon delusion about the 8th consciousness. The 5 sense consciousnesses are not considered deluded itself, but they are imperfect because our sense organs are imperfect. We can't see every color, can't see tiny things, cannot hear everything
- **The mental consciousness is deluded because it THINKS about things, it doesn't experience directly.** The thing about this is that when you look @ the actions or functions of 6 sense consciousnesses, they seem to be going on at the same time. You seem to be seeing the room, listening, thinking about what you're hearing at the same time. You can't. It's not possible. This is why people seem to think about these 7 as mini minds. There's an analogy. The house with 6 windows. Imagine house is a cabin with only 1 room. In the house is a monkey. The monkey goes from window to window so quickly that the viewer from outside, thinks there are 6 monkeys in that house. The viewer doesn't realize that they're not actually seeing the monkey in different windows at the same time, but it happens so fast that it seems to be the same. Your mind is actually flipping back and forth all the time between these different

consciousness

- **So, the manner of resting here is to relax so that the operations of the 7 consciousnesses, other than the all basis, subside of themselves**
- So, as jongon ludro thaye puts it, free from the comings and goings of the 7 consciousnesses
- The all basis which is the nature of all things, again things - remember what they are, is inherently good. Now, previously I said there are 2 version or aspects of the all basis. The neutral all basis which can be good or bad, and the afflicted all basis which we call the all basis consciousness, and that's the storehouse for Karma, but here he's making the point that in fact there is no such thing as Neutral, and when Garchen Rinpoche said this, he was quoting from Jigten Sumgon's The Single Intention behind all dharma.
- What we think of as neutral, it's usually bad. When you think about Neutrality, it's normally bad.
- If the all basis itself is not afflicted, it must be good. Therefore, the all basis of itself, not the all basis consciousness, **in the Mahayana, is called Sugatagarbha, or Buddha Nature, and that is what you're experiencing, when you completely allow all of the business of the 7 consciousnesses to subside, and when someone rests in that state, they are resting in a way that is like what they're resting in, and this is tricky because obviously the way your mind rests can change, but what you are resting in does not change. Buddha nature doesn't change. What does this mean? You rest in non-conceptual cognitive lucidity because the all basis is lucid, it is awareness, but it doesn't think, and it's therefore beyond all embellishments and elaborations because embellishments consist of thoughts. So you're resting in a nature that is nothing whatsoever with a mind that does not grasp that as anything whatsoever**
- **Finally he sums it up: in brief, the manner of even placement in absolute bodhichitta is to Not follow any of the thoughts that arise, but to simply remain for as long as you can in the mind itself which is non conceptual cognitive lucidity. So when he describes the suspension of the activities of the 7 consciousness, he does not expect you to flip a switch and they'll shut down, you simply don't invest in them such as in the thoughts that arise**
- Conclude the thoughts, as with the preliminaries, by performing the 7 branches

The 2nd Aspect of Meditation on Absolute Bodhichitta is Post

Meditation Practice

- **Between Sessions, Act As An Illusory Person or “Be an Illusory Person”**
- In post meditation, or between sessions, whatever actions you engage in, do so without suspending the experience, or losing the experience of the meditation session. Do this by remembering that you, or others, the environment and its inhabitants. Whatever appears to you is non existent appearance. Non existent appearance is what we refer to when we use this term magical illusion. Magical illusion is something that you hear or see, but it does not exist in the sense that it is not what it appears to be
- So, in short, regard yourself and others as like people created by a magical illusion, and maintain that attitude that recognizes everything you experience, including yourself, to be unreal

Cultivation Of Meditation On Bodhichitta has 3 parts:

- Preparation
- Actual Practice
- Post Meditation Practice

- Preparation:
 - Preliminary - Guru Yoga
 - Actual Preparatory Practice is the cultivation of Love and Compassion because these. Constitute the basis, or foundation of taking and sending which is the main practice of this particular tradition
- **You don't begin by trying to cultivate impartial love and compassion for all beings because if you try to do that at the beginning it will be fabricated, you won't really be feeling it, you'll be telling yourself you should feel it, or worse, telling yourself you do feel it, when you don't**
- **SO, you begin the practice before you start taking/sending, by meditating on the one person you care most about in the world. In traditional text, it suggests using your mother in this life.** Rinpoche understands some people cannot bare to meditate on their mothers, or only can when you think about meditating on your enemies. This is supposed to help you, so you don't want to begin by forcing yourself to meditate on your mother if your feelings about her are complicated so you'll be able to extrapolate from instructions and change it to whatever it is. could be your child, your lover, sibling, could be anyone.
Whomever it's easiest for you to feel benevolence
- In the text, it says:
 - imagine that your mother in this life is standing in front of you. Think

about your relationship with her

- Began with your conception and your gestation while she was carrying you
- During that time, your mother went to great effort to keep you alive, to keep you healthy & safe
- She put up with sickness, pain, hunger, cold, and all sorts of other unpleasant aspects of carrying you, then she bore you, gave birth to you
- After giving birth to you, she didn't abandon you. She fed you when you didn't know how to feed yourself, or were not capable of it. She clothed you, gave you place to live
- Constantly cleansed you of your own filth, and as you got older, she taught you how to be a good person. She did her best to turn you away from becoming a bad person
- So really if you think about it, the fact you now get to encounter the buddha's teachings and think about them is primary due to your mother's kindness
- Here's the thing- your mother in this life has been your mother in countless other lives because when we say beginningless, we mean beginningless, therefore the number of times any one person has been your mother is countless so, therefore, in countless lives the person you think of now as your mother, was also your mother
- Most of the things she had to do, in all those lives, including this one for your sake, were questioned because in order to protect you, she had to do things that were causes of further samsara for herself. In a sense, she is to a degree, now wandering in samsara for your sake. Unfortunately, she's suffering. She's suffering all the suffering that can occur in samsara
- **So, the sequence is first appreciation, gratitude, then benevolence, love, then compassion when you reflect on the suffering that your mother is engaged in**
- Focus only on this one person such as your mother. Focus on this one person alone until you actually feel unbearable compassion, not just the thought that you should feel it, but you actually feel it. Only then, gradually expand it
- The validity of expansion is, and this is not how to expand it, but the reason why expansion can use the same technique is that just as it is the case that your mother in this life was also your mother in other lives, it is for the same reason, equally true, that each and every other being has been your mother from countless lives. So, each and every being, whatever they may be to you now has been an incredible help

to you countless times.

- In terms of how you expand this, once you feel unbearably intense compassion in this life, then extend to those other people you love such as friends, relatives, people you know personally & love a great deal, then those you naturally feel compassion for such as beings of 3 lower states who are presently suffering terribly
- And people in desperate circumstances living in war torn countries, homeless, starving, desperately ill, and so on
- Then those people who are comfortable, but doing terrible things, so are going to be born in a lower state even hell, in their next life. And once you've been able to generate real compassion for each of these beings, then you can extend it to those for whom you have a hard Time feeling compassion. Those of whom you're afraid, those who harm you & dislike you whether they're humans or spirits
- Finally, extend it to all beings
- Remember that all beings, all of whom have been your parents do not want to suffer, but they are suffering. They didn't choose to suffer. They're suffering because the things they did caused suffering. Not only that, but in most cases, they're presently engaged in courses of action which will cause them terrible future suffering as well.
- Contemplate this until you think I have to do something about this; I must do something & think in repayment of their kindness, I must alleviate their suffering. I must make them happy. I must help them.
- **Practice this preparation for the training in relative bodhichitta until that result to help all beings becomes unconditional**

Main Practice- Tonglen

- Root Text says- practice giving and taking alternately
- Coordinate them with the breath, or with your breathing
- All things in samsara are included in the 4 noble truths, specifically all aspects of affliction or samsara are included in the truth of suffering and the truth of the cause of suffering. Here we are concerned with the alleviation of suffering, and bringing compassion
- The objects of your compassion, all of whom have been your mothers, are directly harmed and hurt by suffering, but they're equally hurt indirectly by the causes of them because suffering can't happen without its cause
- So, you want to take suffering AND the cause of suffering from them
- So the attitude of the taking part, of taking and sending is that you want to remove from each and every being, all of whom have been your mother, all of the suffering that they are experiencing and all of the

causes of suffering, Karma, and Kleshas

- So, the attitude is that I am going to take from all beings all of their suffering and its causes, take these things into myself
- Approach this with the attitude that these things need to go somewhere. Actually they don't, but you take the attitude they do. And you want them to be transferred from others into you. Along with the enthusiastic willingness to take upon yourself the sufferings of others, you're also cultivating a joy. And the joy is, **how delightful it will be if I can actually do it.** You have to believe it. You have to cultivate the actual joy - I really want this to happen & that it would be great.
- **The giving: Think that ALL of your possessions, happiness, every pleasure you enjoy, everything you experience that brings you any joy whatsoever and all of the good deeds, the result or imprints of the good deeds you've ever done, or will do, and all of your happiness, without any reservation, you give it all away to all beings, and if you think I really want them to have this. In the meditation, you imagine that every being has a complete set. It's not like you have a limited set of happiness that gets divided into small parts for each person. Instead, it's replicated & they all get it. Again, cultivate a fierce delight about the fact beings are really enjoying this and experiencing this**
- IN order to make this easy, as a practice and clear, traditionally you **coordinate it with your breathing and with the imagination of darkness and light, so as you breathe in, you think that all of the wrong doing veils (klesha veil, and cognitive veil) and all of their sufferings are pulled out of all beings in the form of suffering, and gathers as a dark mass is inhaled by you through your nostrils and it dissolves into your heart. At that moment think that all beings, from this moment onward, are now forever free from the results of wrong doing and all suffering.**
- When you breathe out, think that all of your happiness and all of your good deeds, and the imprints of those good deeds, leave you in the form of rays of light. Like moonlight. It's soothing like moonlight. Good strong light that soothes them. It leaves your nostrils and dissolves into each and every being, and think that immediately all those beings achieve the state of a Buddha, and pause to reflect upon that with delight. So this coordination of the intention of taking and sending, the imagination of darkness and light, and the breathing, these 3 things coordinated together constitute the main practice of the entire mind training tradition, so this is done repeatedly throughout the main body of the meditation

- In post meditation, you can also do it whenever you think about it
- **Shantideva said: "As long as you're unwilling to full exchange your happiness for the sufferings of others you will not achieve buddhahood, and you will never find any happiness in Samsara."**
- He's saying as long as you're too selfish to do this because what blocks you from being a Buddha is selfishness. Not only that, you won't be happy anytime in Samsara. There are 2 thoughts- in samsara you can't ever really be truly happy, but you won't even experience conventional happiness because you're selfish. The source of happiness is being unselfish. As long as you desire your own happiness, you can't be happy. It can't work

Post Meditation Practice

- **3 objects, 3 Poisons, 3 Roots of Virtue**
 - We are usually reactive which means we respond to stimuli of any kind reactively and there are, of course, variations on these, but basically we have 3 reactions to everything.
 - We react to whatever we perceive as pleasant, desirable, useful, or potentially helpful with **attachment**
 - We respond to whatever we perceive as unpleasant, threatening, causing fear, with **aversion.** We want to get rid of it, destroy it, make it as far as possible from us
 - Then, things or person we find neither desirable nor threatening, we respond with **apathy- we don't care**
- Since every object falls into one of these categories whether it's a person, or inanimate object, since all objects are pleasant, unpleasant, or neutral, we are constantly coming up with attachment, aversion, or apathy
- As Nagarjuna wrote, these (3) are the basis of all negative actions. In fact, any action motivated by these 3 actions are by definition negative
- So what do we do if everything we encounter is one of these (3) types of objects and our every response is one of these 3 POISONS, how do we deal with them
- The first step is to own your reactions, to recognize your reactions. As long as we think that attachment is not attachment, we're subject to its power. As long as we are in denial that we are angry, or justifying our anger, we are subject to it's power. And as long as we believe that apathy is not a problem, then we are subject to it's power. So the first step is to recognize and admit that you're angry, attached, apathetic
- Here, he uses desire/attachment, but it works exacxtdly the same way for anger, apathy

- The common approach is to try to suppress the emotion. That doesn't work. Here, you don't suppress it, you drown it. **When desire arises, instead of trying to suppress it, think:**
 - *"may all the Klesha of desire being experienced anywhere by any being right now, may all of it be collected into this desire.* Okay, I'm afflicted. Let me be afflicted, but may nobody else be afflicted. As a results of this, may all beings from this moment onward, be forever freed from this affliction of desire or attachment. May my Klesha, in this case desire, serve instead of theirs, and may they therefore be freed from this Klesha until they achieve buddhahood."
- Desire, anger, apathy- all do it the same way
- Your'e using the arising of the (3) poisons as an occasion for the arising of the uncommonly great good

At all times throughout your activities, practice with words

- Use certain sayings to remind yourself. This is valuable because in post meditation, we're always thinking, and we're always talking to ourselves. If you're going to be talking to yourselves anyway, we might as well say good things
- Jongon Lord Thaye- gives some examples of good things you can say:
 - May their wrongdoings (sins). The Tibetan word for wrong doing is the same thing as scorpion. Like oooh- it stings you
 - "May their sins ripen in me. May all my good ripen in them."
 - "I offer all profit and victory to those lords and ladies sentient beings, and I take from them onto myself all loss and defeat."
- One characteristics of Kadampas is that they address sentient beings as your lord or lady, your boss. It's as though you're working for them
 - Thogme Zangpo: "May all the wrongdoings and suffering of all sentient beings ripen in me, and may all my virtue and happiness ripen in or for sentient beings."
- So here we should mentally or verbally repeat these between sessions

Begin the sequence for taking with yourself

- In order that you be able to sincerely contemplate taking into yourself the sufferings of others, you first have to start by being willing to accept or face up to your own suffering and this principally means that normally, just as we try to have fun, and avoid suffering, if we have a choice of suffering now or later, we always try to delay it so we have an attitude of procrastination about suffering, so the meditation here is that you mentally contemplate or imagine taking into yourself all of your own future suffering.

- Imagine taking your future suffering that may ripen for you in the future
- Once you've gotten used to doing that, then take onto yourself, the sufferings of others
- His holiness karmapa said:
 - Imagine your future self in front of you, and take on all the sufferings of that future self, then give all of your happiness and goodness to the future self

Now we come to the 3rd Point:

3. **Bringing Adversity Onto The Path:**

- In a sense, the 3 objects, 3 poisons, 3 roots of virtue, but that's dealing with your own Kleshas
- Now we're talking about bringing adversities onto the path. When things are going on around you, that's adversity
- The first 2 lines in root text describe the general principle, then it will go on & subdivide it
- ***When the environment and beings are filled with wrong doings, transform adversity onto the path of awakening***
- Filled with wrongdoing here means not only, well it usually means destroyed by the wrongdoing of beings.. When the environment is becoming impaired, or society's standard of living in a place is degenerating, or when there is harm inflicted on yourself and/or others by malevolent sentient beings, in short, when you experience the world filled with suffering as a result of previous wrongdoings, it's necessary to actively transform that experience of adversity into the path to awakening & there are 3 ways to do this:
 - Using Relative Bodhichitta
 - Using Absolute Bodhichitta
 - Using Specific Practices
- Using Relative Bhodchitta:
- **Drive All Blames Into One**
 - When we experience adversity, we have 2 principle reactions or responses:
 - ◆ I don't like this
 - ◆ Why me?
 - When things go wrong such as you experience physical illness or with your mind you become miserable
 - When you're unjustly reviled by society or criticized or when people rise up as your enemies. There must have been a lot of lawsuits in Eastern Tibet, they always list lawsuits. They have 2 words for

lawsuits

- In short, whenever things you don't want, undesirable circumstances, arise for you or for those you think of as us, as your side, us versus them, don't respond with a common reaction *so & so is to blame*. This is what we usually do. When something goes wrong, it's so and so's fault. **Understand why things happen to us. There's never been a personal self but throughout beginnless samsara we've held there to be a personal self, fixated on it. Therefore, from beginning of samsara I've not only fixated on my personal self, but I've acted based on that basis which means I've been selfish. When we act selfishly, we do bad things, in fact we can define bad things as selfish actions, so all of the things that happen to us now, all the suffering we experience, are the results of us having engaged in various forms of wrong doing and they were all caused by one thing, selfishness so nobody is to blame other than our own, my own, selfishness**
- So, understand it is my selfishness alone that has caused me to act in ways that have now arose as suffering, therefore I must conquer selfishness, and resolve to PILE all of your dharma practice on top of that selfishness like a rugby scrum
- Focusing dharma as the remedy for selfishness. In the Bodhicharyatavara, shantideva wrote: "All the violence there is in the world, all the fear and all the various types of pain. These all come from someone's selfishness. Therefore think what is this great devil going to do to me now."
- "Throughout hundreds of lives this selfishness has harmed me in samsara. Thinking that, resent your selfishness. Remember the cause to resent it and say to yourself, I'm going to overcome this shoddy mind."
- 2 points to using relative bodhichitta to turn adversities onto the path. The first one was to drive all blames into a single point which is to say - recognize that we suffer because of selfishness

Meditate on the Great Kindness of Everyone

- The accomplishment of buddhahood, involves to a great extent, one's interaction with others.
- One's interaction with buddhas, receiving teachings and so on, but even more than that, one's interaction with other sentient beings
- There is, in fact, no way to achieve the virtue that must be collected without other sentient beings.
 - Generosity - depends on others

- Patience- arises from dealing with others
- And so on
- So, if you think about it, sentient beings are as useful, meaningful, kind as buddhas are in your pursuit to buddhahood. Additionally, since each and every being has been very very kind to us because they've all been everything to us
 - **Those we have the hardest time dealing with, among beings, are those who do or seek to harm us but in fact, those who seek to harm you are the greatest support for your accumulation of merit, and your purification of veils or obscurations, so when you think about someone of whom you are afraid, someone who seeks to harm you, think of the fact that by giving you something to practice forbearance with, they're enabling you to practice the accumulating in a unique way.** Therefore, don't get angry even at a dog or insect, actually do whatever you can to help them, and when you can't make the aspiration: *I will as quick as possible, free this being or this person who is harming me, from suffering, make them happy, and bring them to buddhahood.*"
- Jomgon Lodro thaye suggests actually saying this aloud
- When someone tries to harm you, you can say from now on, whatever good I do, I'll dedicate to their benefit
- If you're dealing with spirits then think, this spirit is attacking me now because I've throughout beginning less time, harmed it, therefore in repayment for the harm I must have inflicted on this spirit, I will now give it my flesh and blood. So imagine the spirit attacking you in front of you, and let go of ownership to your body, and say please take and enjoy whatever you want of me, my flesh and blood and so forth, and really let go of possession of these things, and **think that through partaking of your flesh and blood, that attacking spirit is filled with immaculate pleasure or bliss, and gives rise to the 2 bodhichittas**
- Another way to think about harm or being attacked is this way: *Unknown to me, I was immersed in my Kleshas. **This aggressor has reminded me of this, therefore they must be an emanation of my Guru or a Buddha. They have reminded me to cultivate bodhichitta and are therefore very kind.***
- Sometimes the adversity is not caused by another person such as sickness or another type of suffering, therefore remind your self: *Had this not happened, I would have remained distracted by minor concerns of this life, and forgotten all about dharma. This has reminded me of the need for Dharma, therefore it's the activity of my Guru and the 3 jewels and very kind*

- In short, to summarize this entire part of transforming adversity into relative bodhichitta. Whoever, in intention and action, is selfish is mundane, not spiritual. Whoever, in intention and action, thinks and acts for and about others, is spiritual. Therefore, the great spiritual friend Langri Thangpa said: "among all of the profound dharma that I have studied, I have never seen anything more profound than this. All faults are mine. All virtues are of those lords and ladies sentient beings. Therefore, I shall give all victory and profit to others, and accept all loss and defeat onto myself. Beyond this, there is nothing in dharma that needs to be understood."

Video 3 With Bardor Tulku

- To backup to the menu for a moment, within the 7 points, we are within the 3rd point which is taking adversities onto the point:
 - Using relative bodhichitta to bring that onto the path
 - Using absolute bodhichitta to bring adversities onto the path

Viewing the Projections of Delusion as the 4 Bodies Is The Unsurpassable Protection of Emptiness

- As was pointed out in the section on the meditation on absolute bodhichitta, all appearances lack a true existence because they're never in stasis. **Therefore, this approach is to remind yourself that all appearances, and therefore especially this appearance of adversity, is no more real than the experience of being burned by fire in a dream or drowning in water in a dream**
- Although in a dream when we're burnt or drown we might suffer, when we awake, we realize it's not real
- **In the same way, take the attitude that the experience of adversity is simply a deluded projection by one's own mind. The delusion is not the mere appearance. The delusion consists of mistaking that which is unreal to be real, so resolve through the meditation described earlier that while things appear, they do not have so much as a subatomic particle's worth of inherent reality or existence, therefore one does not need to attempt to negate or avoid appearances, but simply to recognize that that is what things are, mere appearances**
- ***And resting within the experience of appearances without fixating on them by superimposing upon them a reality they do not inherently possess is the extreme protection of emptiness, and it is the recognition that everything that appears is already the 4 bodies***

- or the 4 Kayas of buddhahood
- The nature of appearances, like the nature of the mind, is emptiness—that is the dharmakaya
- Appearance, the manifestation of that nature as one thing or another, that lucidity, that presence is the Nirmanakaya, or body of emanation, but these 2 things are not two different things. They're conceptual isolates, but they're not in reality 2 different things, so their unity is Sambogakaya or body complete enjoyment, and since the first 2 things are not separate, it need not be said that their unity & these 2 are not 3 separate things, so their unity is the Swabhavikakaya,
- **so therefore resting free from conceptual apprehension such as fixation on the origination, cessation, and remaining of a situation, thing, or process is the instruction that points out all appearances as the 4 bodies of budhahood. This is also called the armor of the view, and the supreme protection circle of emptiness. It is considered the unsurpassable instruction on cutting through deluded projection**
- 3rd part of this 3rd point, bringing adversity onto the path is a 3rd way of doing this. Not using relative or absolute bodhichitta alone, but using specific techniques or practices
- Root text says:

The best methods or means are the 4 applications or practices

- Gathering of the accumulations
- Confession of Wrongdoing
- Giving of tormas to spirits
- Offering of tormas to dhakinis and dharmapalas
- These are regarded as the best ways to transform adversity onto the path
- The first of these 4 is gathering the accumulations
 - This begins with an understanding of what the experience of adversity does. I want to be happy, however, I don't get what I want, I get suffering
 - When I don't get what I want, when my intentions or my aims are entirely different from the outcome, **it's a message. This is a message. This message is telling me You don't want to suffer right?** Well, abandon the cause of suffering, wrongdoing. Stop doing the things that are going to cause you to suffer later. You want to be happy, fine, do the things that will bring you happiness by gathering the accumulations
 - With that understanding, understanding your adversity as a message that you need to gather the accumulations, then turn yourself to good and positive activities:

- ◆ Presenting offerings to gurus and the 3 jewels
- ◆ Presenting offerings to tormas
- ◆ Doing protestations
- ◆ Engage your body/speech/mind as much as you can to gather merit and wisdom
- ◆ Especially, go for refuge, generate bodhichitta, and in particular perform the 7 branches of accumulation, and offer mandalas
- ◆ In this context of mind training, you dedicate this with particular aspiration and supplication. Normally, when we respond to adversity, and we do something good, we think by doing this may my sickness go away, and may I get what I want. But that contravenes mind training, so we do it differently. We say:
 - ◆ "I pray for your blessing, that if it be best for me to be sick now, I be sick. I pray for your blessing, that if it be best for me to be well now, may I be well. I pray for your blessing, that if it be best for me to die now of sickness, that I die."
 - ◆ Point of that supplication is that you're transforming the act of that supplication as a powerful means for cutting through hope and fear
- 2nd of the 4 means of transforming adversity is the confession of wrongdoing, and value of this is that if adversity is the result of previous wrongdoing, through confession you will purify it. However, the attitude that one takes from the act of confession is the same as the one above where we are free of hope & fear.
- 4 Powers:
 - Power of Relinquishment/Renunciation, or regret. To actually regret what it is that you're confessing. To regret having done it as strongly as if you had unknowingly drunk poison
 - Power of Resolution- resolution never to do it again. Most powerful if it is unconditional. If you can say to yourself no matter what, even if it's at the cost of my life, I shall never do such, and such thing again
 - Reliance, or support: reliance on the 3 jewels as witnesses of your confession, and relying on bodhichitta itself, by generating bodhichitta
 - Remedy or Resitution: Doing particular things of generating merit & dedicating them to purification of the wrongdoings. These can be things like emptiness meditation, and repetition of mantras and dharanis, and so forth. Called the 6 gateways to restitution
 - In this specific case, the prayer to cut through hope and fear
- 3rd method is giving of korma's to spirits. It's the one you believe is afflicting you such as responsible for your illness or whatever adversity

you are facing. So this practice is give a korma, dedicate a korma to the spirit, and say you have come into my life now bc I harmed you in the past, in previous lives so you have come to collect repayment for the karmic debt I owe you. This is extremely kind of you because it helps me clean up my karma, so I request for you to continue to afflict me, and if you wish, destroy me utterly. And by doing so, by being willingly afflicted by you, may all the suffering, undesirable experiences, sickness, bad luck, curses, disasters, fear, and dangers experienced by any and all other beings ripen only for me. I ask of you spirit that you use your power to ensure that this be so, and together, let us be sure that all beings be free of any and all means of suffering. So offer a torma, but instead of asking them to let you go, instead you ask them to attack you more in order to free all beings from suffering

- If you can't do that, or you don't have the guts to do that, instead give the torma to spirit, meditate on love, compassion, taking, and sending and say to the spirit: "I will do everything in my power from now on, to help you, in the short run and long run, so please do not obstruct my practice of dharma."
- Left off 44:06
- 4th Method for bringing adversity to the path is to offer Tormas as is frequently done to Dhakinis and Dharmapala's:
 - You offer the Torma and pray that adversities obstructing your dharma practice be pacified, and that those to whom you offer the torma bring about conditions conducive to your spiritual development and especially in this context of mind training, you add this prayer for cutting through hope and fear. In other words if it be better for me to be sick, may I be sick. If it's better for me to be cured, may I be cured. If better for me to die, may I die.

In Order to Raise Sudden Adversity Onto The Path, Apply Meditation Immediately To Whatever You Encounter

- It often happens in our lives that suddenly things go wrong:
 - We may suddenly become ill
 - We may suddenly be afflicted by spirits or obstructors or we may
 - Or we may have a sudden upheaval of our Kleshas
 - When such things happen to you, or when you see others so afflicted or so menaced, apply taking/sending to this immediately
 - The way to insure you do this is by preparing yourself beforehand. It's too late if you wait until things suddenly happen. You have to get in the habit of doing it when things haven't gone wrong yet. Because

eventually they will go wrong- they always do. So you must prepare before they go wrong

- Taking & Sending must be applied not only when things go wrong. We should also prepare when things go right. Sometimes, you'll find yourself with good thoughts or you'll find yourself doing really really good things. When that happens, make the aspiration *May All Other Beings do even better than this. May all other beings have even more compassion than this. May they do even more good than I can do right now*
- Similarly, if you find yourself happy, then make the same aspiration. *May each and every other being be even happier than this. May they have even better stuff than this, whatever it is.*
- In spite of the mind training practice, you may find yourself having malicious thoughts such as you want something bad to happen to them. If it should happen, not that it would happen to any of us, but if you should happen to have a negative thought or if you find yourself in a situation where you cannot get out of it, where you have to do something you consider wrong, then make the aspiration **May all the negative thinking in the hearts of all beings be drawn into mine. May no being ever have a thought like this, or may all the wrong doing of all others beings be drawn into this wrong doing of mine, may no other being ever engage in this wrongdoing like mine**
- In short, no matter what you're doing. Whether things are going wrong or right. Whether you're sitting down, eating, sleeping, walking, that you do it with the intention of helping others. In order to do that, you need to apply Mahayana mind training without distinction to everything
- We've heard a lot about spirits and what they can do to us. Primarily, they mess with our minds by creating what is called in English apparitions, and these apparitions are illusions, and they are illusions that can fool us
- There was a practitioner of Chod, or severance, and he was accumulating 100 severance feasts in the protector temple at surmang monastery. The protector temple at surmang monastery is very popular, and principally dedicated to the 4 hour Mahakala protector
- This guy was doing severance feast, this monk, and he started to see a leg of lamb sticking in from the window and of course this was an apparition. If you're good at severance, then the spirits will notice and try to mess with you, so his first reaction when he saw this leg of lamb sticking in the window, people don't just walk around with legs of lamb sticking them in the protector temples to distract lamas. He had a knife and he thought to stab it, but something was nagging him. He felt like hmmm. I think I should be stabbing that thing, then eventually he went to his teacher/guru, and explained everything is going well, but I keep

seeing this leg of lamb sticking in the window, but when I see it, I think I should stab that, but I'm hesitant to do that. The teacher said whatever you do, don't stab it. Instead, take some charcoal & every time you see the leg of lamb sticking in the window, mark it with charcoal. So pretty soon, he has marked it up pretty good, and next day his teacher asked if he marked it with charcoal. Teacher says what happened? He said I would mark it & nothing would happen, then it would come back later, and I would mark it again, and nothing would happen. Teacher said ah ha. Take off your shirt. And he took his shirt off, and all the marks he put were right over his heart, so if he had stabbed that leg of lamb, he would have been stabbing his own heart. That's what they do.

- Rinpoche says- I'm telling you this story so you understand the importance of using love, compassion, bodhichitta, rather than violence or practices that evoke a spirit of violence to deal with spirits. Especially in the context of 7 point mind training, it's important and even every safe to respond to spirits with a spirit of empathy, or compassion, and even giving. Many Vajrayana practitioners think you should use a wrathful deity to crush the spirit, but that's not easy. You need to have realized the deity, and you need to be filled with love and compassion. I mean you don't want to pick a fight with someone who can stick legs of lamb in your window. It's much better to respond to a spirit with an empathetic spirit of love and compassion and bodhichitta

Point 4: 2 ways to look @ this point:

- **How to Summarize this Practice So Your Whole Life Can Be Lived According To It**
- **To Think Of How To Wrap Your Life Around This Practice**

2 Parts:

1. How to Live
2. How to Die

Root Text:

The Summarized Essence of Instructions is the application of the 5 powers or 5 strengths

-The presentation here of the 5 powers is a way of summarizing all the most profound points about how to practice dharma into these 5 things

5 Powers:

1. The Power of Momentum
 1. ***"From now onward, until I achieve buddhahood, especially until I die, particularly this year, most particularly this month, and***

absolutely from today until this time tomorrow, I will not EVER be separated from the 2 bodhichittas, relative and absolute bodhichitta

2. The idea of when you have a plan even if you're not thinking of a plan all the time, the plan is still there until you've decided not to do it
3. For example, if you think I want to wake up at 5 tomorrow, even if you don't set your alarm, you will probably wake up then because there is some momentum there

2. The Power of Habit

1. Whatever you are doing, always do everything with mindfulness and alertness. Mindfulness is being aware of what you're doing, and alertness is the faculty within your mind that alerts you if you lose mindfulness, and practice in every situation whatever you're doing, recollection of the 2 bodhichittas. Get into the habit of recollecting absolute and relative bodhichitta in all the situations you experience throughout your day and your life
2. Basically the power of habit is to emphasize the cultivation of bodhichitta above everything else in both your meditation and post meditation training

3. The power of seeds of goodness

1. Seeds of goodness are the imprints we plant within ourselves by doing good things
2. Value of this within this context is basically what inspires us to first generate or give rise to bodhichitta, or what inspires bodhichitta to grow within us is the good we do, so allow your body, speech, and mind to grow without complacency in every good action you can think of

4. The power of rejection

1. Reject Selfishness. Whenever a selfish thought arises, think of the thought as a problematic person and remind yourself that this habit of selfishness has gotten you into trouble throughout beginning less times. In fact, all the trouble we've gotten into throughout all of samsara, was caused by selfishness
2. Say: **All of the suffering that I have gone through. All of the misery that I have ever experienced was caused by you. In this life, every mistake I have made, everything I have done wrong, and all of the misery I have experienced was caused by you. I am done with you. There is no happiness in your company. In fact, I'm going to destroy you.** And view your selfish thinking as your only enemy. Reject it. Cast it as far away as you can

5. Power of Aspiration

1. **Dedicate any practice you do or good deeds you do: *May I gain the ability, to by myself alone, bring all beings to Budhahood. Especially from now until I achieve Budhahood, may I never, even in a dream, forget the 2 bodhichittas, and may they constantly increase within me. No matter what adversity I face, may I be able to transform it into assistance in my development of further bodhichitta***
2. Make that fervent aspiration and dedicate whatever good you do to that purpose

2nd Part of this 4th Point is How To Die

The Instructions Of the Mahayana on Transition are also the 5 Strengths or 5 Powers

- This term transition means transition, but sometimes it's translated as ejection of consciousness. Ejection itself is one means for transferring consciousness, but the term Phowa means transition
- In the end there's a little bit of ejection of consciousness, but what's being introduced here is not ejection, but how to effect a good transition
- As in the case of living, the instructions for dying consist of the same 5 powers, but they're applied slightly differently and in a different order
- When someone who is trained in this dharma becomes mortally ill so that their death is eminent, the first thing they need to do is ensure that when they die they're not worried about or attached to what they're leaving behind, especially their stuff. So it's important when you die, to make sure all of your stuff is going where you want it to go. In this tradition, they suggest that you determine a certain amount you'll offer to your gurus, 3 jewels, making prayers, whatever, so that you know where everhythign is going and you're not worried about it or attached to it
- This is very, very important because one of the things that afflicts us at the time of dying is worrying about our stuff such as our money, etc. So, make a will.

1. Power of Seeds of Goodness:

1. Especially if you can give whatever feels reasonable to you to virtuous object such as gurus, 3 jewels

2. **Power of Aspiration** While you're dying, offer the 7 branches, and if you can't dedicate it: *By the power of whatever virtue I have accumulated in the past, am accumulating now, or will accumulate in the future, in my every lifetime may I not forget precious bodhichitta. May I always cultivate it. May it constantly increase. May I always encounter an*

authentic spiritual friend who teaches this, and I pray for the blessings of the gurus and the 3 jewels that this occur.

3. Power of Rejection

1. Recollection I have been ruined, tormented, throughout countless lifetimes from my selfishness in fact I'm currently dying because of selfishness
2. Why is that true? Because it's selfishness that keeps me from realizing absolute truth and in true reality, there is no such thing as a self, there is no such thing as a mind, so in true reality there is not actually anything that dies. Sickness, death, I'm dying, these are delusions created by my selfishness
3. So therefore, **you take the attitude selfishness, I'm going to destroy you**

4. Power of Momentum

1. As I die in the bardo, and in all future lives, I will never be separate, and never without, the two bodhichittas

5. Power of Habit

1. Remind yourself as you're dying about the 2 bodhichittas that you have cultivated, or meditated upon
- So those 5 powers are the (5) things you recollect when you are dying
 - Position is important. Your body's position is important. This is a way of facilitation of your transition through the dying process. **If you can sit up in the meditation posture, then sit up in 7 point posture**
 - If you cannot sit up, then lie down on your right side with your right hand under your right cheek and the little finger of your right hand holding your right nostril closed, and try to ensure you're breathing through your left nostril (like the Buddha did when he died), then initially contemplate love and compassion, then principally practice taking and sending in coordination with your breathing as you get ready to die, and at the end before you start to lose consciousness, remind yourself that Samsara and Nirvana, Birth and Death, are simply projections of the mind, and that the mind does not really exist and let go. Rest, letting go of everything, and try to breathe your last breath in that state of letting go
 - Although there are many renowned instructions for dying, it is said that these are the best. There are no more wondrous than these
 - Then, at the end, Jomgron Lodro Thaye gives what is called substantial ejection instructions, and this can be done for others as well, if you want to insure that someone's consciousness leaves at the crown aperture.
 - You burn cary shells, and take the ashes of burnt cary shells, and magnetic powder, and mix them in a paste with honey, and put that on top of the head of the dying person and that will cause their

consciousness to tend to go upward according to the instructions

Point 5: Appraisal or Measure of Mind Training

- How to tell how trained you're becoming, whether it's working
- This is contained in the next 4 lines of the root text

All Dharma Agrees on One Point, or All Dharma is gathered into one point

- All of the dharma taught by the buddha has one purpose and that is to conquer selfishness. That is its entire and sole purpose, therefore as you practice dharma, whatever you practice, in particular if you are practicing Mahayana mind training. Your self cherishing, or selfishness, must lessen. If the dharma practice you do does not become a remedy for your selfishness, then it is completely pointless. Completely meaningless
- We talk about in the 4 dharmas of Gampopa, becoming dharma, and going to the path and so forth. What is meant by dharma becoming the path or dharma becoming dharma is this. This is called the scales on which practitioners are weighed
- If your selfishness is getting less, it's working. If you are coming more and more selfish, then something has gone wrong

Of the 2 Witnesses, Hold to the Principal or the Main One

- There are 2 witnesses to our spiritual development or lack of: 1) others, 2) ourselves
- When other people see you as an authentic buddhist or practitioner, that is a kind of witness. They're witnessing your demeanor or your behavior, and they infer that you're a good buddhist or good practitioner, but most people can't really know what's going on inside because what's really going on inside you is hidden from other ordinary people
- Therefore, it's very easy to fool people. All you need to do is act good in one particular way or one particular situation, do one particular good thing then get known for it, and they might get delighted by it, or get really pleased. It's very easy to impress others, but YOU KNOW the truth
- So, you are your own principal witness, and the sign of mind training, of your mind becoming trained, is if you never have to be ashamed of what's going on in your own mind. If your mind doesn't sicken and disgust you, that's a sign of mind training. If it's always that way. If just occasionally your mind isn't disgusting, then that's not it
- Therefore, don't take others as witnesses, take your own mind as witness

Always Rely Upon A Happy Mind Alone

- If, no matter what happens, no matter how much adversity and suffering arises, you are not overwhelmed. You are not afraid, depressed, and it doesn't make you unhappy, and you don't make a big deal of it. That's a sign that mind training is working because you are happy even in the midst of adversity
- So, whenever adversity arises, reflect upon it with joy, and especially pile on top of it, all the adversity and suffering that afflicts others

If you can manage, even when distracted, you are trained

- Skilled rider of horses won't fall off their horse, even if they become distracted or if there are sudden adversities such as the horse shies or bucks or something
- So, if you can transform adversity into the path of mind training even when you're not consciously exhorting mindfulness, that is a sign that mind training is working
- So, therefore, the message of that is make sure you can effortlessly and clearly invoke the 2 bodhichittas in the face of whatever appears. Enemies, friends, attackers, happiness, misery, and so on
- These 4 points are indications that mind training is working. They are NOT indications that you are done. Oh great, I'm completed mind training, my mind is training. So keep on practicing mind training until you achieve Buddhahood, then you're done

Point 6: The Samaya or Commitments of Mind Training

1. Always Train in 3 Things:

1. **Do Not Contravene the Promises** or Commitments You Have Undertaken via Pratimoksha, Bodhisattva Vows, Vajrayana, and to do your best not to become stained by breaking vows
2. **Do Not Be Pretentious**
 1. Don't act in such a way that you intentionally cause others to believe you're better than you are
 2. This is something that happens a great deal in various communities. This is when you'll act in such a way so that people will think you're less selfish than you are
 3. You're not being unselfish because you're unselfish, but rather being unselfish because you're trying to impress people
 4. IE- you're hanging out with the Lepers, so people think will think you're really cool, so you're doing it to impress others
 5. Be clean and honest in your behavior. Don't pretend to be better than you are

3. Don't Be Partial

1. No Cherry Picking- added by Jason
2. This is when you're good in certain situations, but in other situations you're a jerk such as you'll put up with human aggression, but you won't put up with aggression of spirits
3. You'll put up with your friends, but not with your enemies
4. Or, you'll put up with friends and enemies, and aggression from spirits, but the slightest illness makes you completely a selfish baby
5. Or, you'll put up with adversity, but as soon as things go well for you, you forget all about dharma, you become completely intoxicated
6. So, don't be partial means always practice abandoning this kind of partiality

2. Change Your Attitude and Rest in Place

1. Changing attitude means giving up selfishness
 1. Up to now, until we began mind training, we cherished ourselves, cared about our selves, and we didn't care about others
 2. Those others we care about to the extent we cared about someone other than ourselves, we cared about because they are accessories. My friend, my party, my country, my spouse, my boyfriend, etc.
 3. Need to reverse that and instead of being selfish, we must care about others more than ourselves, and the way to do this that's very important is that, as in all aspects of mind training, it should be a great deal of change with very little external evidence which is the opposite that we tend to, especially converts, we tend to get dramatic and put on Tibetan clothes and carry malas around, and inside we're still vessels of crud. It's the opposite, you want to look completely normal on the outside, but completely change inside
 4. On the outside you should conform to the social norms in your place. If you are a monastic, you act just like other monastics. If you're a lay person, you act just like other lay people. But inside, your attitude has flipped. You're no longer dedicating your life to selfishness. You're dedicated your life to others. You can hold your seat, and rest in that place independent of others. So you can say transform your attitude and be independent internally without making a fuss or causing a disturbance
 5. He concludes this section by saying you need to grow up in the Mahayana sense without anyone knowing it

3. Do Not Speak of Injured Limbs

1. This means do not talk about other people's flaws or defects. Mundane defects such as physical impairment such as being lame. Or mental impairment such as being foolish. Or dharma impairments such as breaking vows, etc. In short, do not speak of or point out anything unpleasant about anyone else. Remain peaceful and subdued and smiling, and only speak to or about others with pleasing words

4. Think Nothing of Others

1. When thinking of others, sentient beings in general, or anyone who has entered the gateway of the spiritual vehicle
2. Do not think about their faults. When you see a fault think that the only reason I see this fault is because I have it. That's why I notice it. So therefore this is my own impure projection. They don't actually possess that fault, and remember that there were those during the buddha's lifetime who saw him as having faults as well. So rather than focusing on others faults, eradicate the faults within yourself

5. First Purify Whichever Klesha is Worse

1. Examine Your mind, and once you've identified which of the kleshas is strongest or worst in you, then pile all of your dharma practice on top of that, conquer it, and purify it

6. Abandon All Hope for a Result

1. When practicing mind training, do not hope for any subsidiary short term benefits like the hope of conquering spirits, the hope of being seen as a good person, or for example, when to be seen as a good person we act as a way to look better than we actually are
2. In short, abandon all hope for happiness, pleasure, fame, or wealth in the is life, for rebirth as a human or god, or even for your own nirvana, in short abandon all hope for any kind of selfish ambition

7. Don't eat poisonous food

1. If you practice dharma or do good things with an attitude of fixation on apparent reality, an attitude where you are motivated by selfishness, all of the dharma you practice is like poisonous food, so abandon it, and cultivate seeing everything without fixation as like a magical illusion

8. Don't be Just

1. In the world, people who are called just persons never forget a favor, and even though years have gone by, they will still remember to repay that favor, by the same token, if someone has held a grudge, they will never forgot the harm someone did, and they will try to repay it
2. Don't be like that. Treat everyone well whether they have been nice to you or not, especially when someone harms you, do your most in

thought and deed to help them in response

9. Don't laugh at bad jokes

1. This means in general don't delight in exposing others hidden faults. Bad jokes means jokes where you are making fun of someone due to a fault they have by exposing it
2. Especially, if someone else speaks unpleasantly to you, do not respond by saying things that will hurt their feelings even if someone has harmed you, do not speak of them harshly in reprisal. Practice only speaking of the virtues of others

10. Don't Lie in Wait

1. Sometimes, when someone harms us, we keep this in the back of our minds and although many years may have passed, we never actually forget it, and we wait for an opportunity to harm them in return
2. Don't do that, instead when someone harms you, repay their harm with kindness
3. Even if person who has harmed you is a spirit, don't hold on to that harm, but meditate only on love and compassion

11. Don't Hit Others Where It Hurts, Or Don't Strike to the Pith of Others

1. Don't say things such as pointing out someones hidden faults
2. Don't say things that hurt people and with regard to spirits, don't hurt them by reciting their life mantras
3. In short, don't use words that cause hurt in others, human or non human

12. Don't transfer the cows load to the bull

1. This means, when a responsibility has landing on your shoulders, don't avoid it and cause it to become someone else's responsibility. if something difficult is headed your way, difficult task, don't use deception and avoidance to turn it into someone else's problem

13. Don't be in competition

1. When there is a horse race that everyone is trying to win
2. Sometimes this happens among dharma practitioners. Practitioners of a similar rank, there is a competition for who gets the most offerings, service, respect and reputation
3. Don't hope that you get more of these than others. Don't hope you , or don't engage in various strategic means, of causing yourself to acquire more of others
4. Have equanimity about whether you do or don't receive service or respect.

14. Literally, it's don't feed yourself through perverse means. Easier to say don't be tricky which is like fishing out of the hope that in the long term you get something better, accepting defeat in the short term, don't be

strategic

1. Also, don't practice mind training in the hope it will enable you to pacify sickness and demons
2. This is basically turning dharma into magic, and so don't do that no matter what happens or not, let go of our hope and fear
3. Thogme Zangpo said: *"Sometimes people will practice a little bit of mind training, but they're doing it as some kind of magical manipulation in order to alleviate harm or affliction by spirits. If you're doing that, that's not dharma, that's just magic. Dharma must serve as a remedy for kleshas and for concepts."*
4. Jamgon Ludro Thaye says: *We use this term, Chulo, or incorrect dharma, or perverted dharma, or incorrect dharma, and we use this term quite frequently, and what does it really mean? It means an incorrect view in terms of impermanence or termination, incorrect meditation which is meditation where you consider your meditative state to be supreme, and incorrect behavior or concept which is behavior that contradicts your 3 vows*
5. Any dharma that contradicts view, meditation, and conduct taught in authentic authoritative dharma to be incorrect dharma, and it's incorrect no matter who practices it, whether they're in a high or low position, whether it's you or someone else, and whether it's someone you respect
6. No matter who we are, if we practice incorrect dharma, it will push us further into suffering and samsara
7. This is like prescribing incorrect medicine when you prescribe a medicine that worsens the condition rather than helping it
8. Jamgron Lodro Thaye says we all too often use it for sectarian attacks, so we call it incorrect because we don't like the person who taught it, or because we don't like how it arose such as terma or treasure teachings
9. In these cases, we have no regard in our designation of the teachings as incorrect to the actual content whether the content is correct or not, that compassion or terma may have perfectly composed content, but without even looking at it, reading a word or chapter, we consider it incorrect dharma either because we don't like the particular lineage or tradition from which it arose, or we don't like the person who composed it in the case of composition, or discovered it in the termas. It appears that nowadays, it seems to be how we use this term of correct dharma, in other words we shouldn't. Other than a buddha, no-one can actually know what's going on in another person's mind, so therefore the buddha taught us not to judge, and if

someone teaches correct view/meditation/conduct, whether you like them or not, you cannot assert or prove that their teachings are incorrect dharma, because the message and the messenger are different

10. For example, if 2 people are selling gold. One person selling correct gold, and other person selling fools gold. The personalities of the merchants make no difference in the quality of what they're selling. This is why the buddha so repeatedly said, do not rely on individuals or personalities, rely on the dharma, and it would appear that this is very important for us to understand

15. Don't turn gods into devils

1. This means that as you practice mind training, your pride and arrogance increase, or if your pride and arrogance are based upon your practice of mind training, and you become more and more rigid then you are turning the Divine, mind training, into the devil or kleshas
2. What should happen is as you continue to practice dharma, your mind becomes softer and softer, more and more subdued and tamed, so act as though you are the lowest servant of all others

16. Do Not Seek Others Suffering As A Branch of Your Own Happiness Or Your Own Pleasure

1. This happens when we hope we will somehow profit by someone else's loss such as for example when you think, well if such and such donor gets sick, they'll call me to do ceremonies and I'll get lots of offering
2. If someone dies in this other person's family dies, they'll call me to do ceremonies, and I'll get lots and lots of offering, or if another monk dies, I get their books and statues
3. Or if one of my peers dies, I'll get their patronage instead of them
4. Or the thought I think it would be best if this enemy just died, and so on.
5. In short, let go of the hope that others suffer in order that you acquire something you want

Point 7- The Rules of Mind Training (video)

- Not much different than the 6th point, sounds a lot like advice

Perform all activities in one yoga

- When you eat, sleep, walk around, sit, and so forth, do ALL of these things with the motivation of doing them for the benefit of others, and make that motivation your overriding yoga or practice

Perform All Remediation in One Thing

- Just as when doing fung shway, if you find something is facing the wrong way, you change it and remediate it
- Same way, if you experience sickness, adversity, affliction by spirits or lawsuits, or your own kleshas increase, and you find yourself not wanting to meditate, instead of resenting these things, you find a single remedy for all of them
- Reflect on the fact that right now, in the world, there are countless other beings who are suffering the exact same problem I'm dealing with right now. Reflecting on that, cultivate empathy and compassion for those people, then make the aspiration that the undesirable circumstance, whatever it is, that afflicts all other beings be drawn into or piled onto that afflicting circumstance that afflicts you, and the suffering that all other beings are undergoing as a result of that circumstance be drawn into your suffering alone
- In short, use exchanging yourself for others as a single remedy for all

There are 2 Things to Do in the Beginning and the End

- Beginning means beginning of your day. When you first wake up in the morning, as soon as you do, form the resolution **today I will not depart from the 2 bodhichittas."**
- Remind yourself throughout the day of that intention
- When you go to sleep @ the end of the day, review what you thought and did and look to see whether they did or did not contradict bodhichitta.
 - If they contradicted bodhichitta, then carefully review and reflect on what occurred, confess and resolve to do better next time
 - If you did not contradict bodhichitta then reflect on this with joy, and make the aspiration going forward that you and all other beings be able to do much better than that
 - Continuously train in these 2 things to do in the morning and evening
 -

No Matter which of the 2 occurs, be patient with it

- Sometimes you'll suffer greatly, even desperately, but when that happens, don't become depressed, just reflect on the fact this is a result of your own past karmas. Instead of getting depressed and saying why me, take all of the suffering and wrongdoings of other sentient beings into your heart on top of your own suffering, and turn the affliction into a means of purifying wrongdoing and veils
- Sometimes things will go very well. You'll have an adoring entourage, lot

of possessions, wealth, and so on. When you experience a great pleasure and comfort, don't let it make you careless, and don't get lost in apathy. Use your affluence. If you are wealthy, use your wealth for good ends. If you have power or authority, use it in a virtuous way, and especially make the aspiration that all beings possess even greater authority, freedom, and affluence

- **In short weather you're happy, or miserable, be patient with it**

Protect the 2 with your life:

1. Commitments of dharma in general (vows etc)

2. Specific commitments of mind training

- Commit yourself to protecting these 2 with your life knowing these 2 are the source of happiness for this life and future lives
- In order to do this, you must ensure there is NO selfish thinking in whatever you do, and guard your mind, ensuring that whatever you do is done only with the intention of helping others

Train Yourself in the 3 difficulties or difficult undertakings

1. In the beginning kleshas are difficult to recognize

1. Once a klesha arises, recognize it as a klesha because the problem is that when kleshas arise, they tell you they're not kleshas

2. In between they're difficult to stop

1. Let go of the klesha by applying its appropriate remedy

3. In the end, they're difficult to eradicate

1. Make the resolution, hence forward I'll make sure this klesha doesn't arise

Accept the 3 Principle Causes

1. A Good Guru

2. The ability to practice because your mind is workable

3. The necessary provisions such as food and clothing

- If you possess these 3, then contemplate this with delight, and make the aspiration that all others possess these 3
- If you do not possess these three, then meditate on love and compassion for others, and make the aspiration that the incompleteness of these 3 necessary resources for dharma practice in all beings leave them and be drawn into the incompleteness that you experience and the aspiration that yourself and others, all beings, possess these 3 complete resources

Maintain the 3 Without Impairment

1. Devotion

1. As all good qualities which arise from Mahayana Dharma come from the guru, then ensure that your devotion for your guru remains unimpaired
2. **As Mind Training is the quintessence of Mahayana, make sure your enthusiasm for the practice of mind training remain unimpaired**
3. **Maintain your commitments of the 3 vows without impairment**

Always Keep These 3 Inseparable or Always possess the 3 inseparables

- At all times with body/speech/mind, refrain from wrongdoing, and inseparably cultivate roots of virtue which are good deeds that are the sources of accumulation of good karma, and are sources of future virtue because they instill good habits

Train in objects impartially, or Train Without Partiality Toward Objects

- **Pervasion and Profundity (or depth) are of importance in all cases**
- The notion here is that impartiality, being impartial towards objects, means impartial towards sentient beings. Impartial towards inanimate objects such as the 4 objects, and impartial towards beings who will be difficult such as non human spirits and so forth
- Pervasive means to respond to all of these objects, or interactions, whether good/bad/pleasant/unpleasant, and to whatever appears only with mind training, and do so in a matter that has profundity

It's almost like- always meditate on that which is burdensome, or that which is most difficult

- Certain beings are more difficult for us to use as objects for mind training such as enemies who hate us, obstructors who harm us, and those who have betrayed or harmed us, also those who we see as competitors, those who accompany us and for no reason, just out of random spite just harm us, and for those who because of karma, just naturally dislike us, so these need to be emphasized, and Love and compassion must be especially generated for these objects
- Especially you need to abandon all things that are harmful to very important, significant individuals, such as gurus, parents, and so forth
- Next line in root text

Do Not Be Dependent Upon External Conditions

- Your health can be good or bad

- Resources, possessions can be plentiful or scarce
- What people say about you can be nice or not
- You may or may not be subject to attack by others
- In short, you have to be independent from both good and bad conditions, so when you have the resources you need within the possession of those resources, practice mind training
- When you lack the resources you need, within the context of lacking resources, practice mind training
- In short, don't be dependent on any situation, just practice mind training at all times

Now Practice what is of principle importance

- Since beginningless time, we've occupied countless bodies, and in all cases judging by the fact that we're here, all of those lives, all of those lives have gone pretty much to waste
- We now have this incredible opportunity with all of these resources, but this is not going to reoccur
- Remind yourself, now I have this precious human body, I have encountered authentic dharma, and the main thing I have to do in this life is to accomplish, as I'm in a position to do, my perennial of well being, so therefore I must practice what is of the greatest importance
- What are our priorities:
 - Future lives are more important than this life
 - Achieving liberation in the future is more important than remaining in samsara
 - Helping others is more important than helping one's self
 - Of study and practice of dharma, practice is more important
 - Among all types of practice we might do, the cultivation of bodhichitta is the most important
 - ◆ **Within the cultivation of bodhichitta, the cultivation of analytical meditation, meaning the scriptures and reasoning is less important than the earnest practice of one's guru's instructions, and remaining on your cushion meditating is the most important thing one can do**

Don't be upside down or Opposite:

1. To not be patient with the difficulty of practicing dharma, but to be patient with the difficulty of competing with enemies and favoritism with friends, to be patient with the difficulty of being patient with engaging in business. This is called upside down patience.
2. To not respect those who practice pure dharma, but to respect those

- who get rich and prominent in this life is upside down respect
3. To not experience hearing, contemplation, and meditation, but to experience wealth, and prosperity is upside down experience
 4. To not feel compassion for those who do wrong, but to feel compassion for those who engage in austerity for the sake of dharma is upside down compassion
 5. To not guide those under your influence to dharma, but to guide them towards greatness in this life is upside down guidance
 6. To not delight in the happiness and good behavior of those in samsara and nirvana, but to delight in the misery and suffering of others, especially enemies, is upside down delight, so abandon all of those 6 things

Don't be Sporadic

- This means sometimes you practice, and sometimes you don't, and this comes from not really believing in dharma because if you really believed in it, if you were certain about it, you would practice all the time. Don't let your mind wander in all sorts of ideas, but cultivate mind training continuously

Entrust Yourself Without Reservation, Only to the Practice of Mind Training Without Getting Involved in Other Distractions and practice it wholeheartedly or single mindedly

Free Yourself Through Examination and Analysis

- Continually scrutinize and analyze your own mind . By doing so, free yourself from Kleshas and from fixation on a self
- The way to do this is to think of something that inspires a klesha in you, so bring that object to mine, and then examine your mind to see if you respond to the thought of that thing with a klesha or not. If a klesha arises, firmly apply the appropriate remedy
- Also look to see whether there is selfishness present in your mind. If it appears to you that there is no selfishness in your mind, then think of something or someone that gives rise to either attachment or aversion, then look attain
- If you find that in respond to the thought of that object, selfishness has arisen, then apply the remedy of exchanging yourself for others and immediately let go of that selfish thought

Don't be Proud or Don't be Arrogant

- Even though you may have exhibited great kindness to others, don't become proud or boastful about it
- Remember that you did it because you are trying to cherish others more than yourself
- Don't be proud of your dharmic virtues such as study, practice, meditation, scholarship, and remember that you did all of these for your own good, so there is no reason for you to be proud of these things in the face of others

Geshe Dromtumpa, founder of Radring Monastery, had a saying. *Don't hope for much from people. Pray to your gods.*

Don't Hold A Grudge

- This means don't think of others with jealousy, and even if someone for example humiliates you in front of others, where there are many people, don't seek vengeance or reply harshly. Let go of your mind's agitation
- Geshe Potowa, about this, said "*We Buddhists, our dharma practice has not served as a remedy for a fixation on a self. We are more sensitive than the skin under a blister, and hold our grudges more tightly than demons, that does not qualify as dharma. Dharma must serve as a remedy for self fixation.*"

Don't Be Hasty

- Don't react immediately to little things such as displaying pleasure and displeasure at the slightest pleasant or unpleasant things
- By not doing this, don't afflict the minds of your companions

Don't expect thanks or gratitude

- Don't think that because you practice dharma, or have done things to help others, or have done such and such good things, don't expect or hope for people to thank you or celebrate you or make a big deal out of any of this
- In short, let go of any hope for respect and fame

Summary of Point 7:

- These guidelines are means of ensuring that your mind training not degenerate, but continue to flourish
- In brief, practice throughout every aspect of your life, and throughout all times, the 2 bodhichittas. Train yourself in them during both meditation and post meditation to the point where you gain the confidence of being

thoroughly trained

- Next we come to the colophon through which Chekawa ends his root text

Colophon

In this time, where 5-fold degeneration proliferates, these instructions are the essence of Amrita or ambrosia, or nectar, for transforming such circumstances into the path to awakening. These have come down through the lineage of the Sumatran Dharmakirti

- First he says that the times in which he lives are characterized by 5-fold degeneration
- These are bad times when the events are bad, and
- Degenerate sentient beings where the bodies of sentient beings are degenerating while the environment degenerates
- Degeneration of life span, where life span is shortening
- Degenerating of kleshas where the kleshas are being stronger
- Degeneration of views where the belief systems or outlooks of people are degenerating as well

- **Colophon**
- When these 5 types of degeneration proliferate, where they become the environment, the conditions or resources conducive to happiness or well being are few, and conditions that are conducive to adversity are many. Under such circumstances, it's very difficult to practice, and especially difficult for a practice to serve as an effective remedy for these circumstances. When times are so bad that other dharma, other practice, cannot handle it, Mind Training is Especially effective. **Because mind training is impervious to adversity. For a practitioner of mind training, in fact the more adverse circumstances they undergo or encounter, the more their practice flourishes just as when you add wood to a fire,** the fire increases therefore these instructions are of extraordinary value in bad times because these instructions are a way to transform your own kleshas or the adverse circumstances under which you find yourself into the path to awakening. This therefore, is a special aspect of dharma that is unique the lineage of the Sumatran Dharmakirti, his disciple Atisha and So on.
- Another unique thing is anyone who wishes to practice this can. You need not be of high intellectual level. Therefore these instructions are like the essence of Amrita
- Among Lord Atisha's 3 Principle Gurus, the one who was of supreme kindness to him, the Sumatran Dharmakirti, taught this to Atisha, and

these instructions have come down in a lineage from him

Continued Colophon

- Because my karmic propensity of previous training awoke, I became very devoted to these teachings. Therefore, Ignoring suffering and disparagement, I sought and received these instructions on how to conquer fixation on a self, and now even if I die, or when I die, I will have no regrets
- The great spiritual friend, Chekawa Yeshe Dorje in early life, experienced an awakening to his karmic propensity for mind training, and he became exclusively committed to this system, this practice alone, and in order to receive it, he underwent great difficulty and great austerity, and in fact that's what Chekawa means, and he received these instructions which really go to the root, or contain the root, of all dharma, because there instructions of how to conquer self fixation. He received these from the lineage of Lord Atisha, and Geshe Dromtumpa, and having practiced them thoroughly, he gave rise to such cherishing of others, that he eradicated all selfishness within himself, thereby he really accomplished the ultimate purpose that we all share who enter the gate of dharma, and gain the accomplishment of having accomplished it, he therefore said he had no regrets
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