

# Lojong 2021 - Class 7 (3.6.21)

## Today's Agenda:

Cultivate pure motivation of love  
(may all beings benefit from our  
Dharma practice)

Continue Point 2: **Training in  
the Awakening Mind, the Main  
Practice**



# Join Us - IBC Activities

**Join Slack for course materials**

<https://indianabuddhi-qzm6984.slack.com/ssb/redirect>

## IBC Activities

1. Meditation 8am Mon & Wed,
2. Meditation 5:30pm Tues
3. Sunday Intro to Buddhism 11am
4. Sunday Sashi Zangpo 1pm
5. Sunday Geshe La Teachings 3:15pm
6. Wednesday night prayers and chanting 6:30



# 7 Point Mind Training

1. Presentation of the preliminaries, the basis
2. Training in the awakening mind, the main practice
3. Taking adverse conditions onto the path of enlightenment
4. Presentation of a lifetime's practice in summary (how to use this practice throughout your life)
5. Presentation of the measure of having trained your mind
6. Presentation of the commitments of mind training
7. Presentation of the precepts (the rules) of mind training



Geshe Chekawa Yeshe Dorje  
(1101-1775)

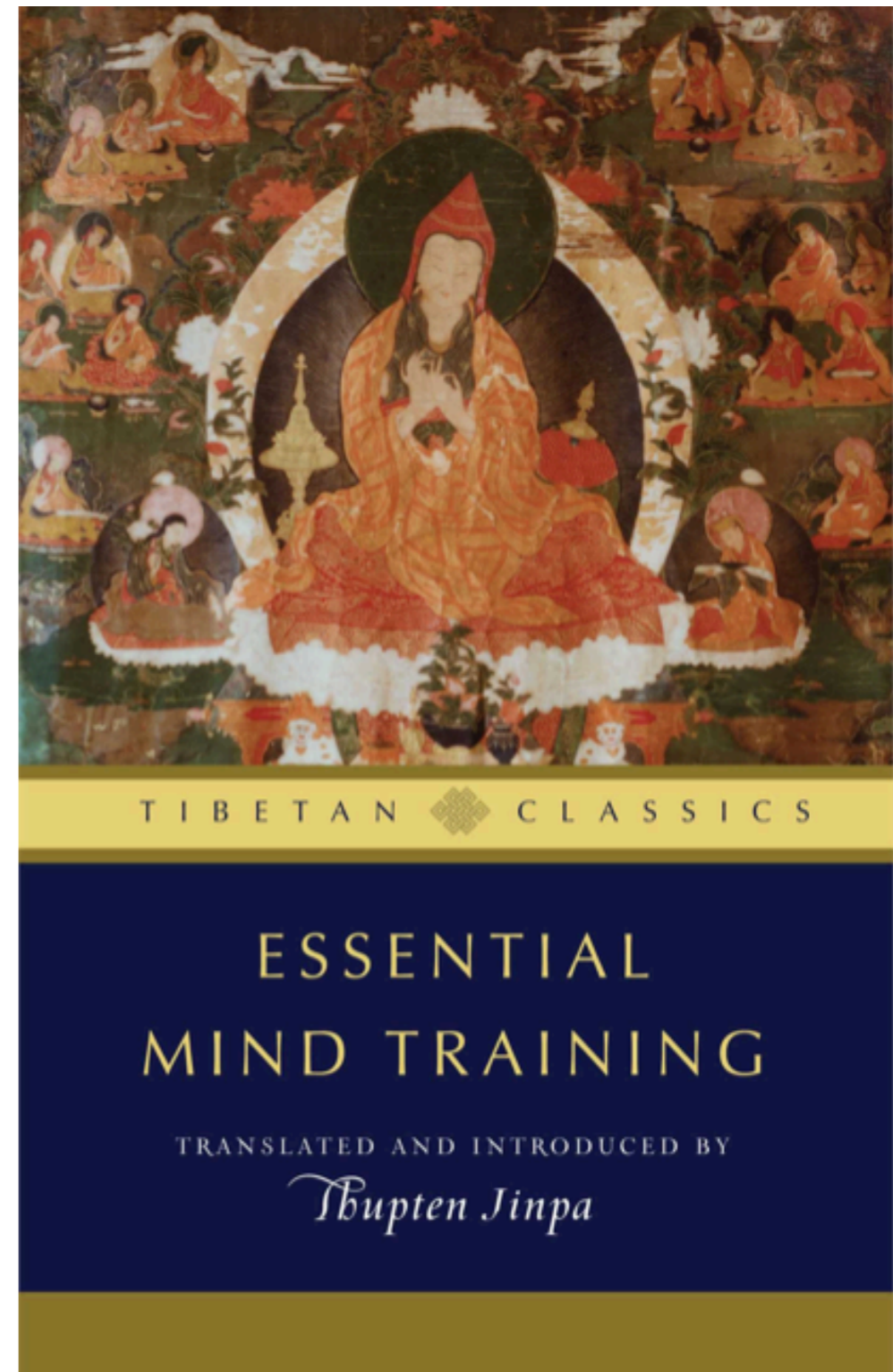
# Point 2: Training In The Awakening Mind, The Main Practice

## A. Training in ultimate awakening mind

- Train to view all phenomena as dreamlike.
- Examine the nature of the unborn awareness.
- The remedy, too, is freed in its own place.
- Place your mind on the basis-of-all, the actual path.
- In the intervals be a conjurer of illusions.

## B. Training in conventional awakening mind

- Train alternately in the two—giving and taking.
- Place the two astride your breath.
- There are three objects, three poisons, and three roots of virtue.
- In all actions, train by means of the words.

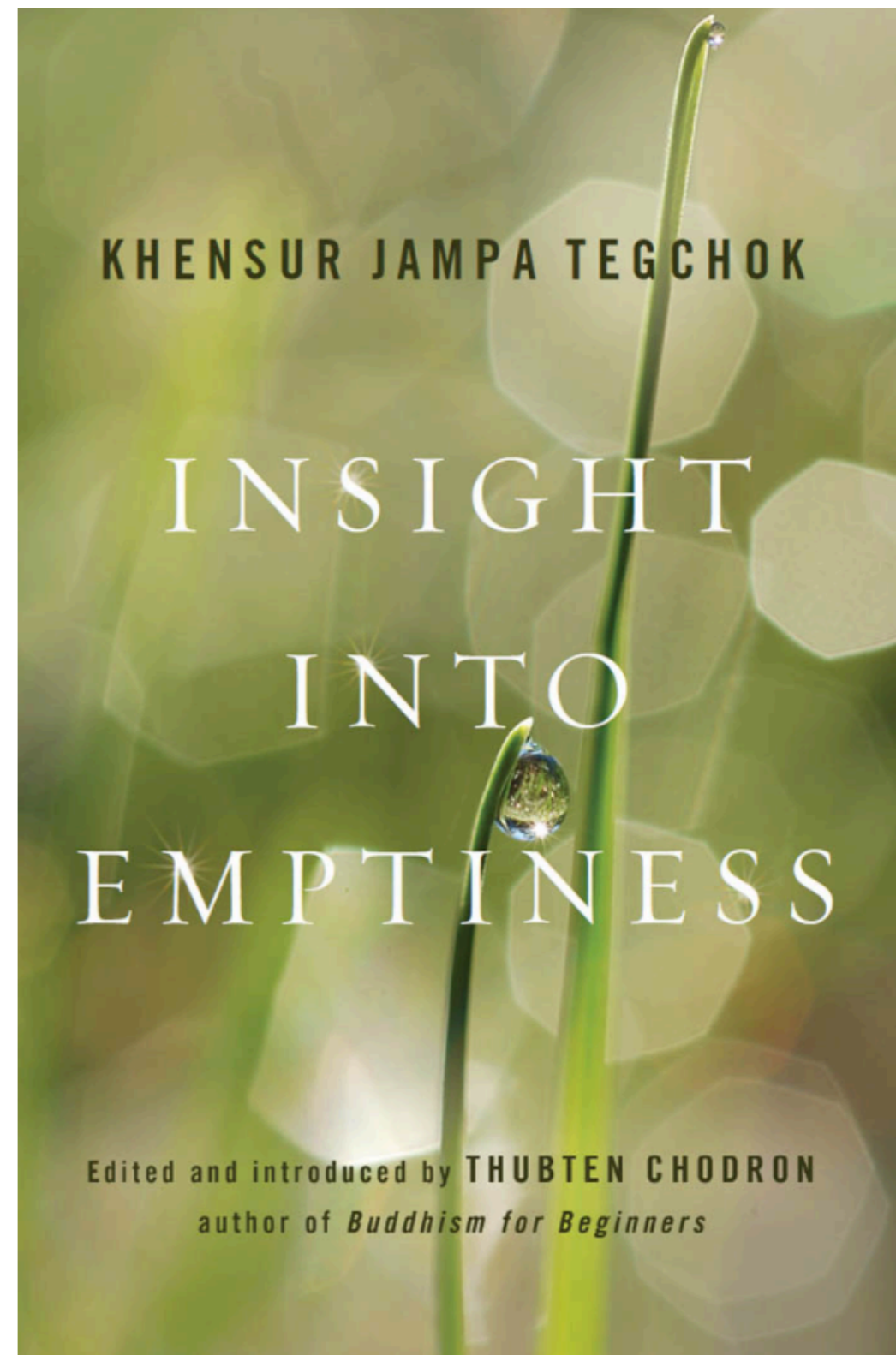


# (Recap) How Things Exist

All Phenomena exist dependently!  
Dependent origination is the KING  
of all reasoning

CPM - Things exist in dependence  
upon:

1. Causes & Conditions
2. Parts
3. Mind That Conceives & Labels  
Them



# Train to view all phenomena as dreamlike

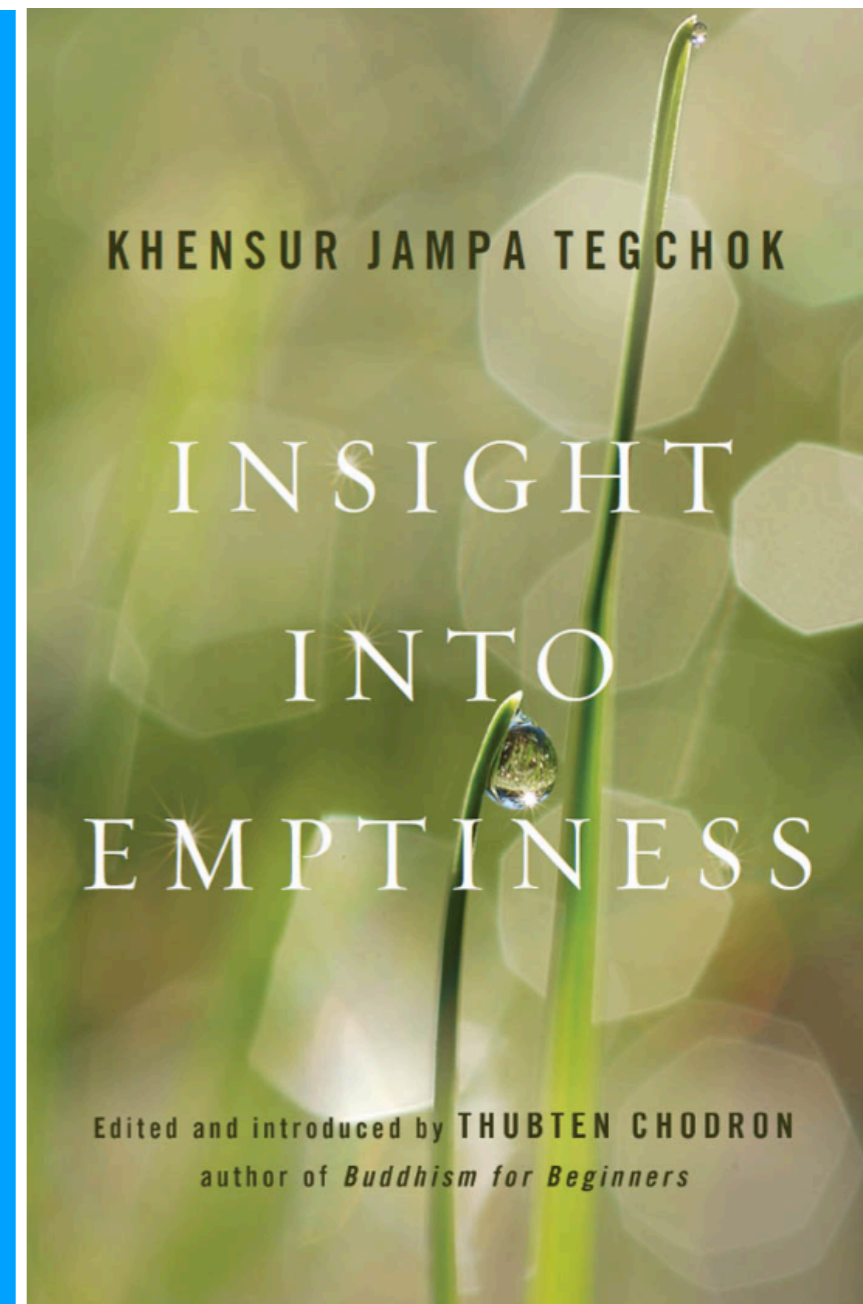


AnnieWon.com

# The Simile of the Dream

“A dream is a simile for things being false and not existing as they appear.”

whether we have a good or a bad dream, once we wake up it is no longer there. We realize that what appeared, what we thought was real, was only a dream. The people and things that appeared so vividly to us in the dream are not real at all.”



# Basis is Not the Label!

“but since that object and the *idea* of that object appear to such cognition as if they were **fused together**, this cognition is deceptive with respect to that appearance.

Why? **Because that object and the idea of it do not exist in the manner in which they so appear.**”

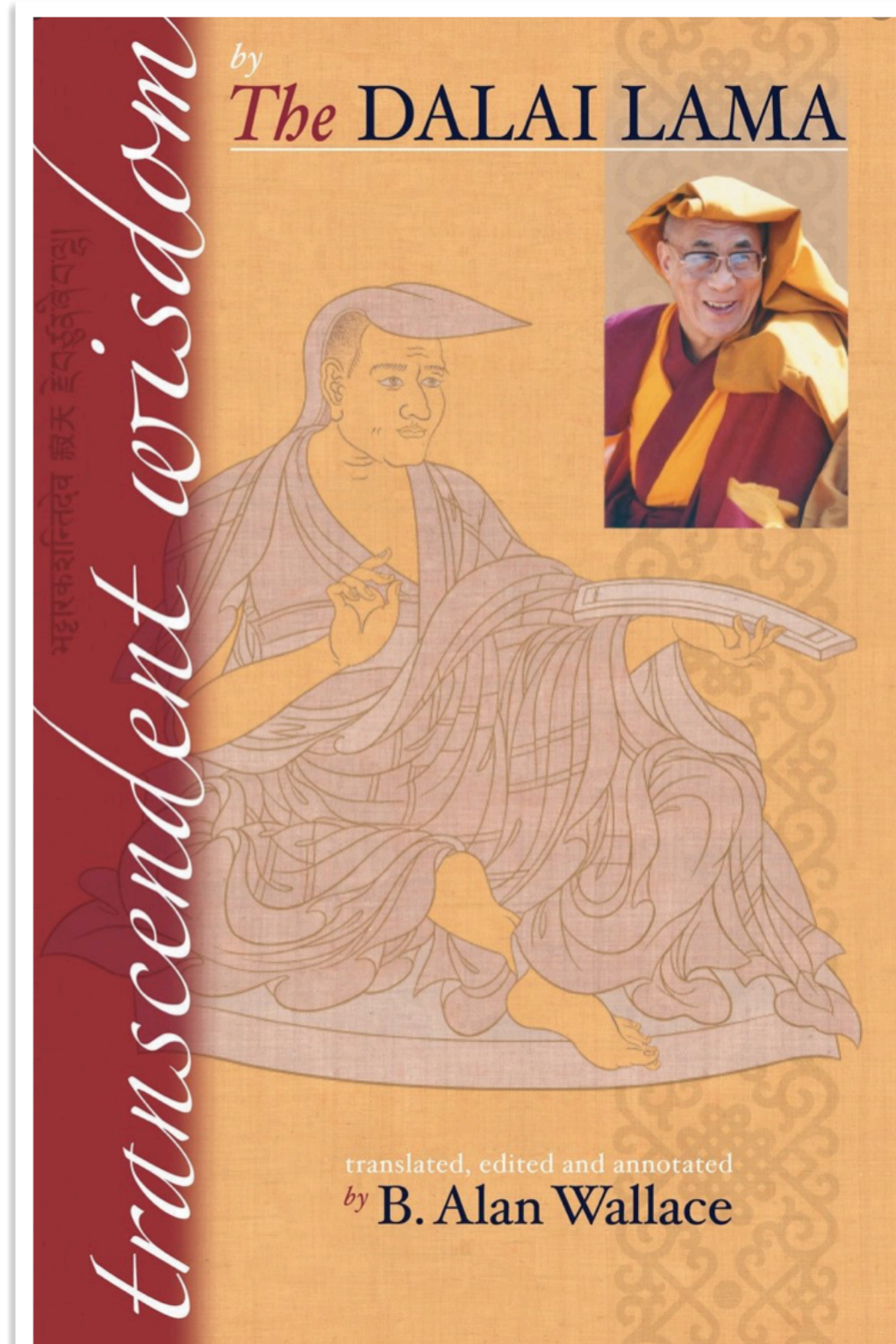
HH Dalai Lama, Transcendent Wisdom





# Emptiness is NOT Non Existence

“An entity exists due to its being designated on some thing that it is not. First we need to understand that. Then we should see how things appear to the mind.” HHDL.



# Dreamlike

“24

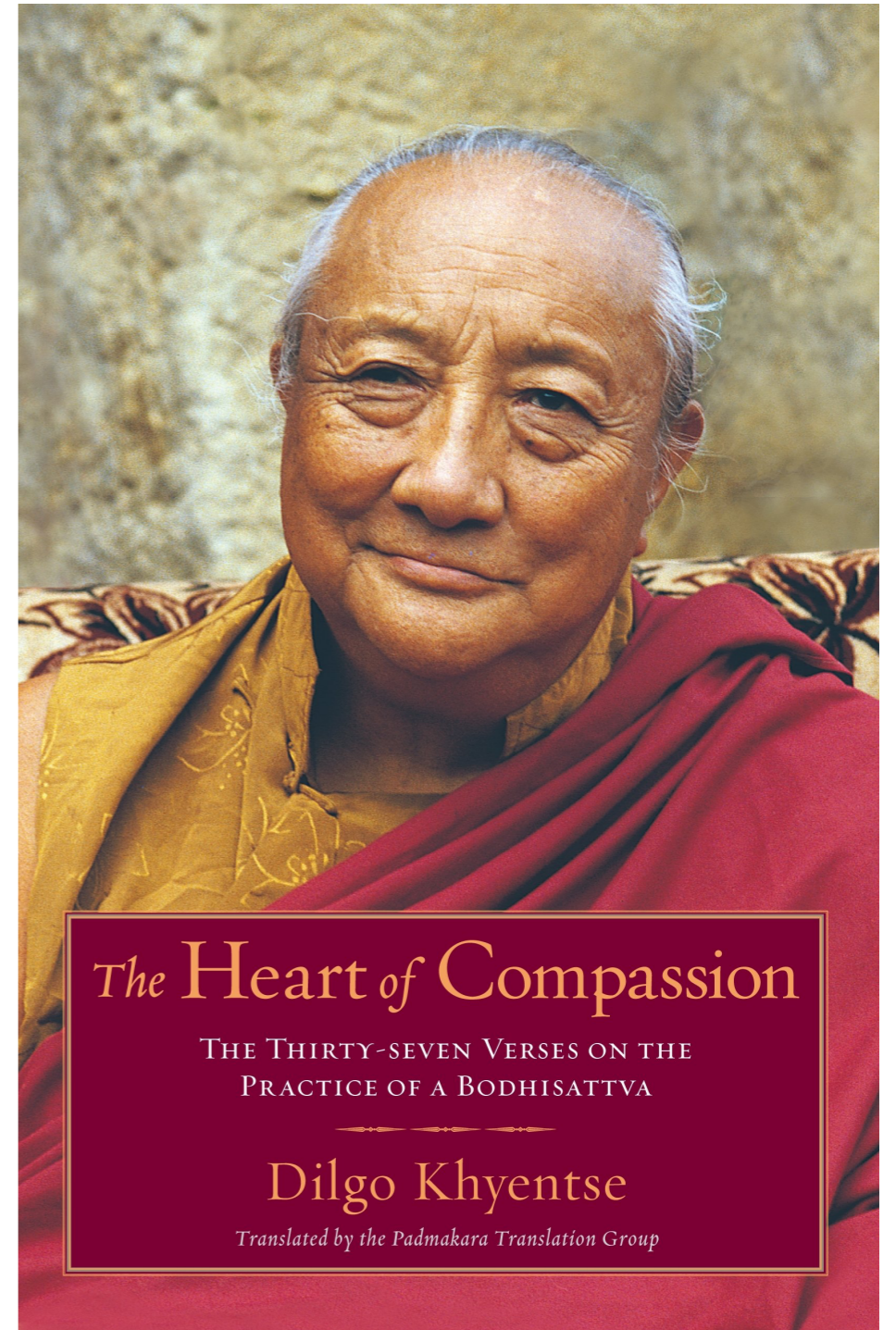
The various forms of suffering are like the death of one's child in a dream:

By clinging to deluded perceptions as real we exhaust ourselves.

Therefore, when encountering unfavorable circumstances,

To view them as illusions is the practice of a bodhisattva.”

Thogme Zangpo, 37 practices of Bodhisattvas

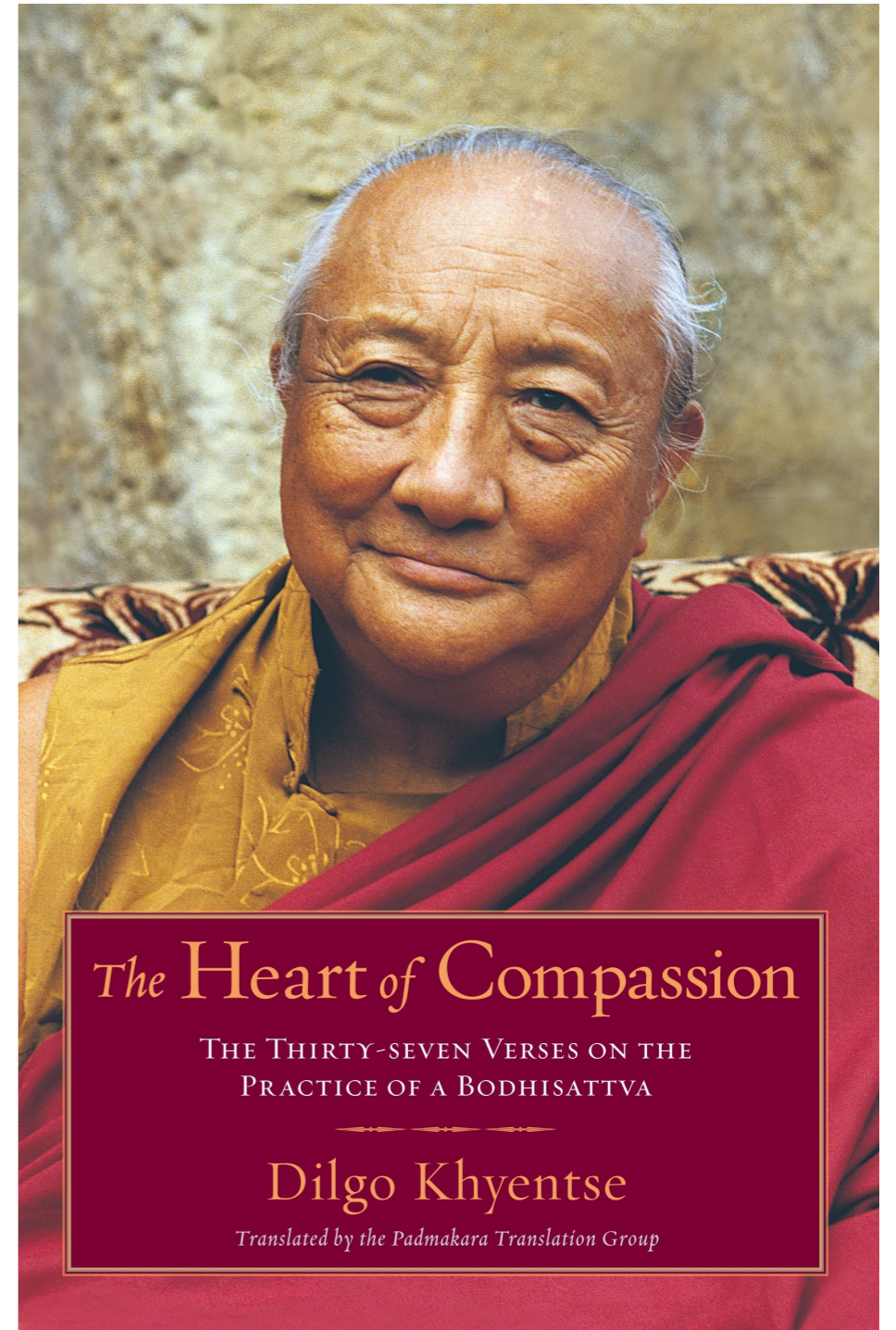


# Dreamlike

“A woman might have a dream in which she gives birth to a child, to her great joy. But should the child in her dream then die, she would feel devastated. In reality, nothing has happened at all.

The same applies to your everyday perceptions. It is only because you give credence to their seeming reality that you feel sadness or joy.”

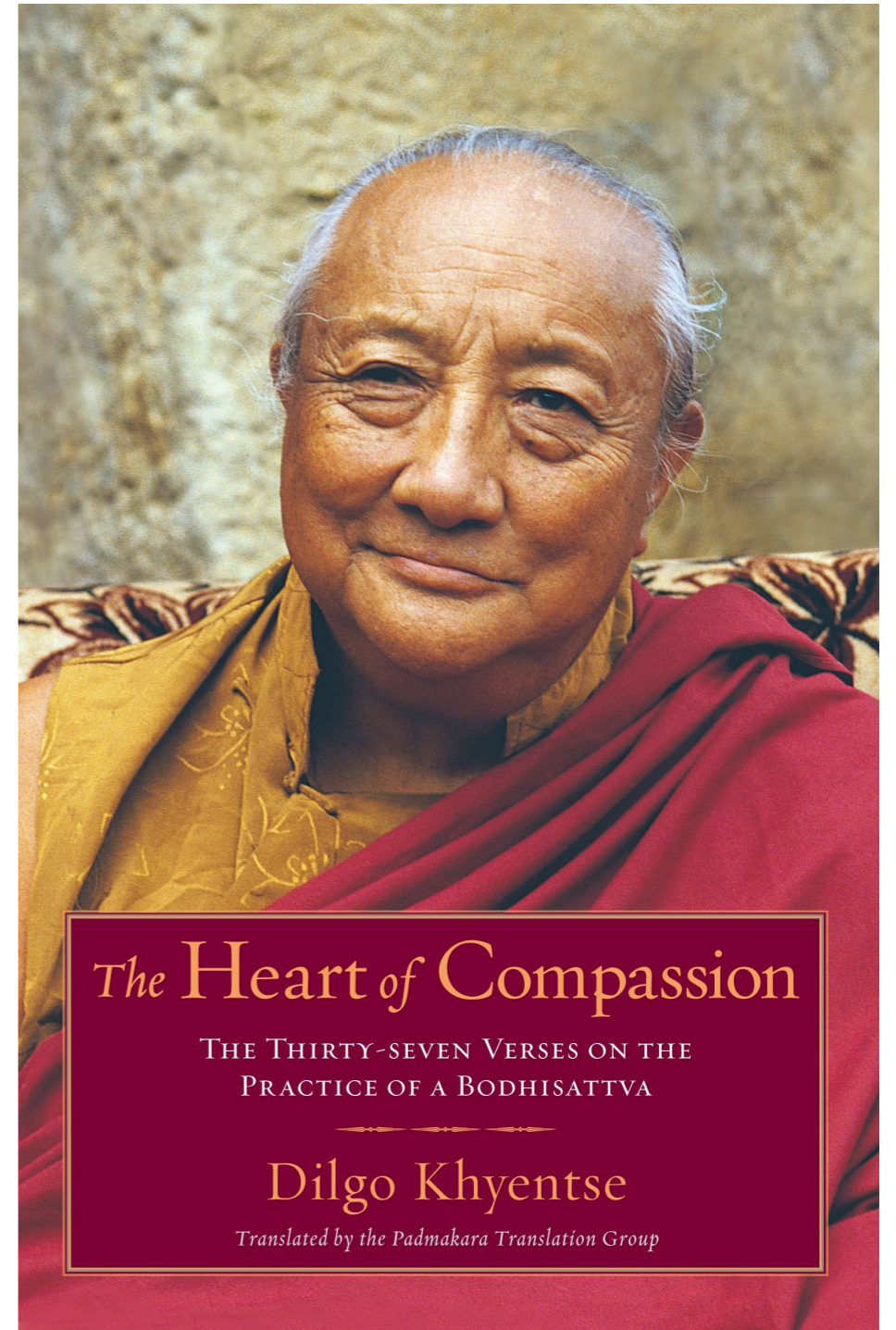
Dilgo Khyentse Rinpoche. “The Heart of Compassion.”



# Dreamlike

“When you are watching a film, the people in it appear to be really fighting battles, loving each other, and so forth, but none of those things are actually happening. It is all just a fantasy.

Try to see all your joys and sorrows as if you were watching a movie, letting go of the idea that you have to strive hard to avoid whatever is difficult or unpleasant. **This will make your happiness indestructible.**”



# Dependent Arising

“It is like the reflection of the moon on a cloudless night in a clear, still body of water. **That image of the moon in water may appear exactly like the moon in the sky, but the moon in the water is just a reflection**; it exists as a reflection and a dependently arisen phenomenon, although not as the real moon, which it appears to be.

In the same way, actions and their results, such as happiness and suffering in different births, are like a multicolored spectacle; they exist conventionally like the reflection of the moon in water, but not inherently.”

Geshe Lhundup Sopa, Peacock in the Poison Grove

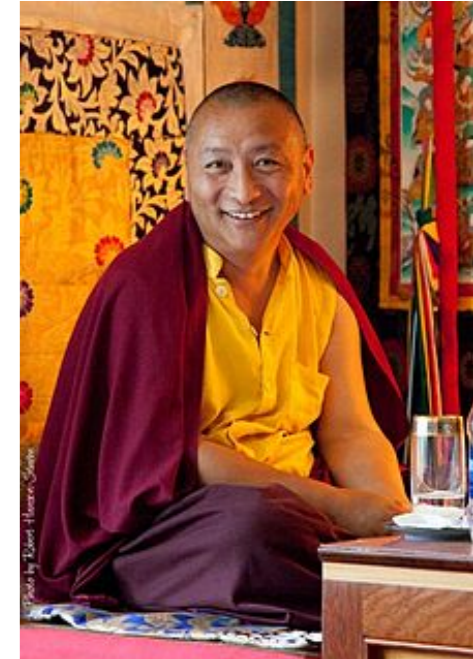


Train to view all phenomena as dreamlike

or

“Think that things are like dreams”

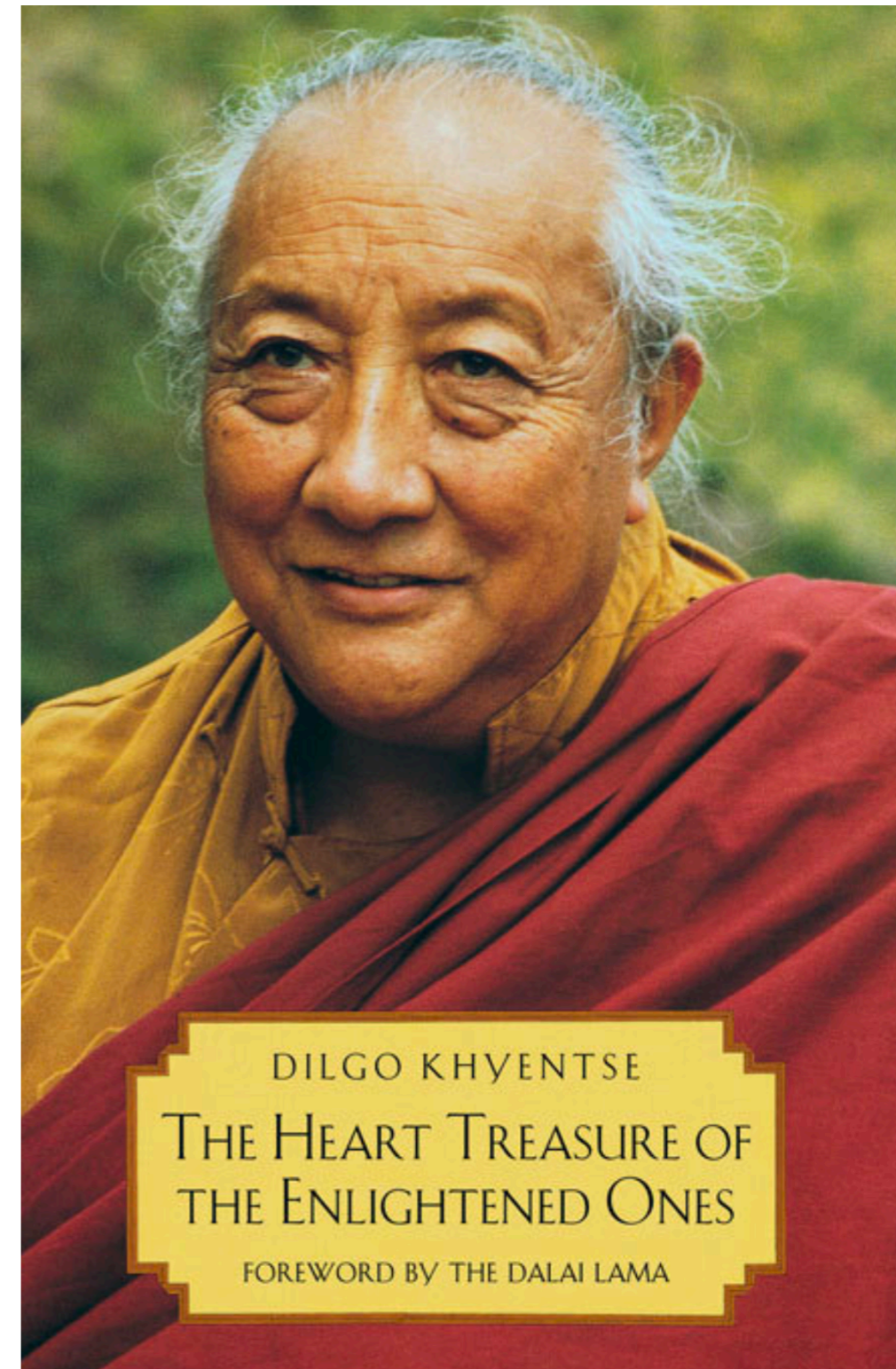
- our perception of things is based upon the notion that things are in stasis [stable, permanent], that they actually hold or retain identifiable attributes
- all of these appearances that we experience as apprehended objects, are only the projections of our deluded minds. In reality, they have no true 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



Bardor Tulku

# City of Dreams

At present, the outer universe-earth, stones, mountains, rocks and cliffs-seems to the perception of our senses to be permanent and stable, like the house built of reinforced concrete which we think will last for generations. In fact, there is nothing solid to it at all; it is nothing but a city of dreams.



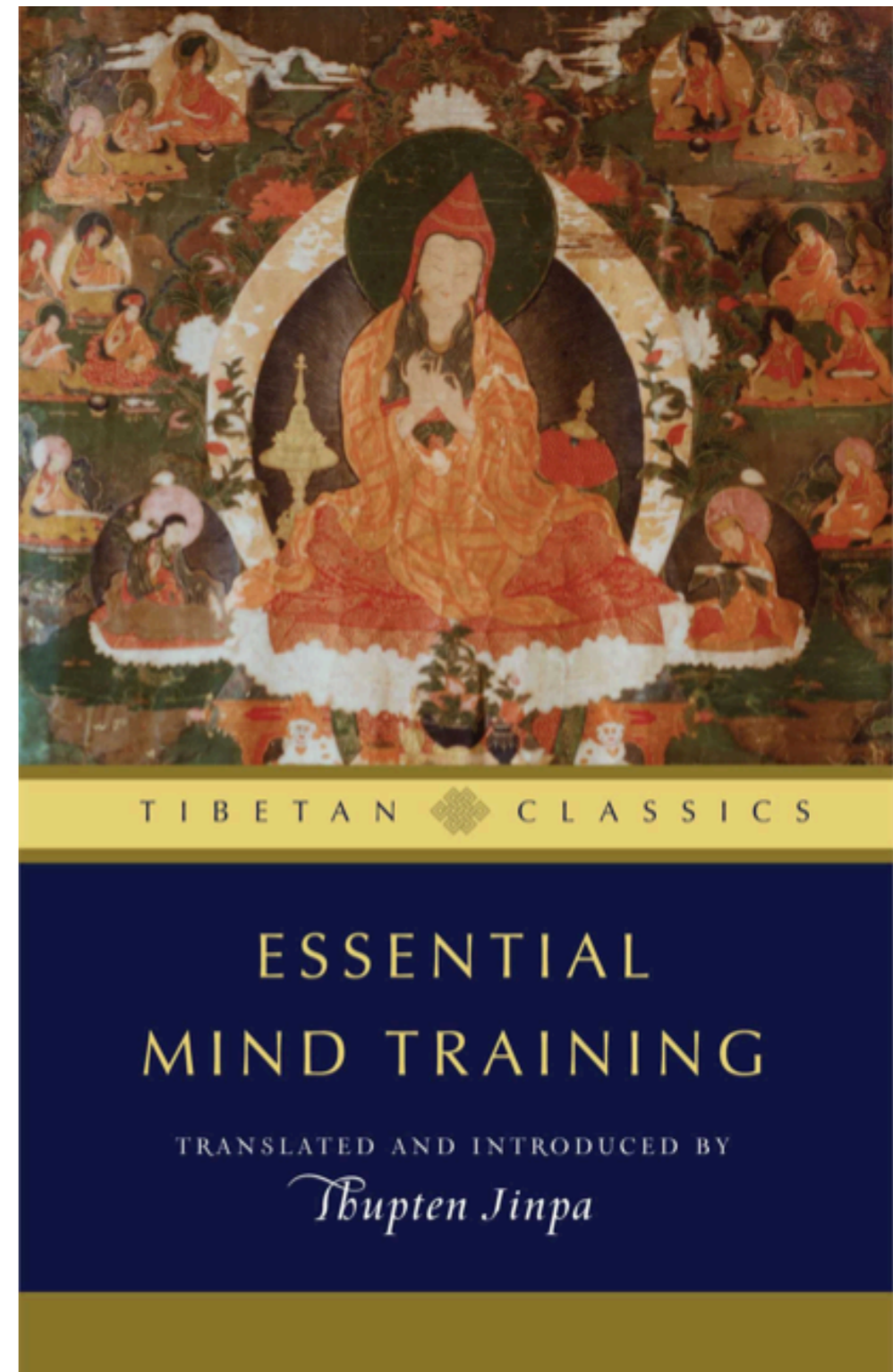
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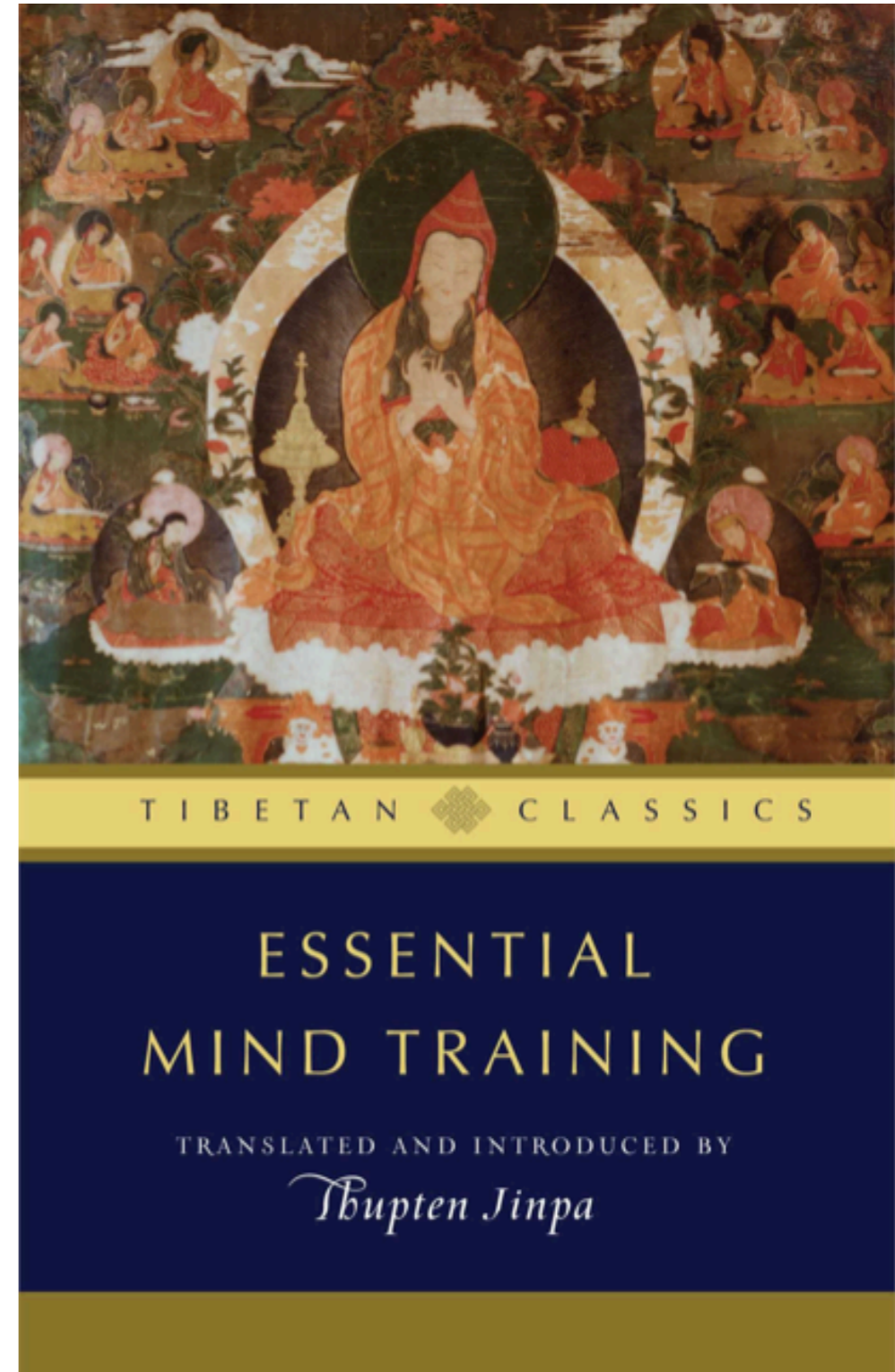
# Examine the nature of unborn awareness

“Contemplate thus: Similar [to the preceding meditation], the very mind that negated the intrinsic existence of the perceived objects

[1] in terms of its past is no more

[2] in terms of its future is yet to be, and

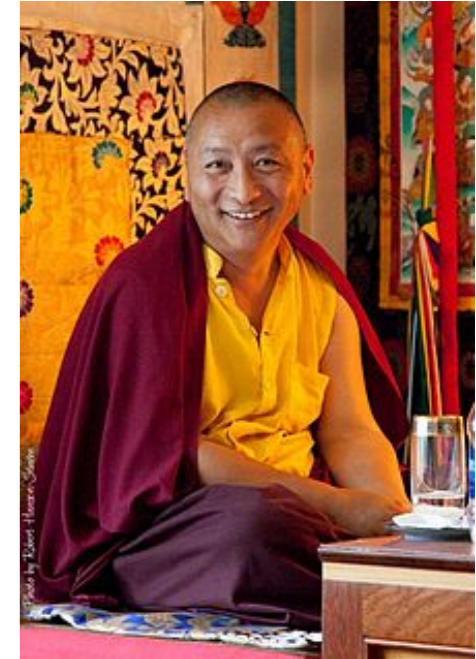
[3] in terms of its present is composed of three parts. It is devoid of color, shape, and spatial location; it cannot be said to be located in any specific point of the body; when analyzed, it is empty of all identifiable characteristics. [The perceiving mind too] abides as primordially unborn.”



# How to Meditate on The Unborn Nature of Mind

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



Bardor Tulku

# Sky-like mind



# Our Mind IS Buddha Nature

“Where Do We Find Enlightenment?”

Since when mind is realized, it is [found to be] primordial Wisdom—one should thoroughly cultivate the perception that there is nowhere else to seek the Buddha.

The cause of the arising of primordial Wisdom is mind; there is nowhere else to search for the Buddha.

~Sutra on the Wisdom at the Moment of Death~

Geshela sent these quotes along with the explanation that the first quote speaks to what is realized/perceived when mind is seen. It is mind's essence is pristine and unstained mind: the dhamakaya.

And the Second quote speaks to the subtle continuum of the "original" mind, the "natural," unmodified state. Besides the primordial Wisdom of the original unmodified state, there is no other place to seek Enlightenment.

As for what is to be accomplished... it is that we ourselves must meet with directly /be introduced to our original mind. This, Geshela stated, is said to be of great importance, and is spoken of in the Buddha's final turning of the wheel in the Perfection of Wisdom sutras, and in Maitraya's Sublime Continuum, etc., where we hear about the clear like nature of primordial wisdom. Geshe Jinpa Sonam 1/8/21”

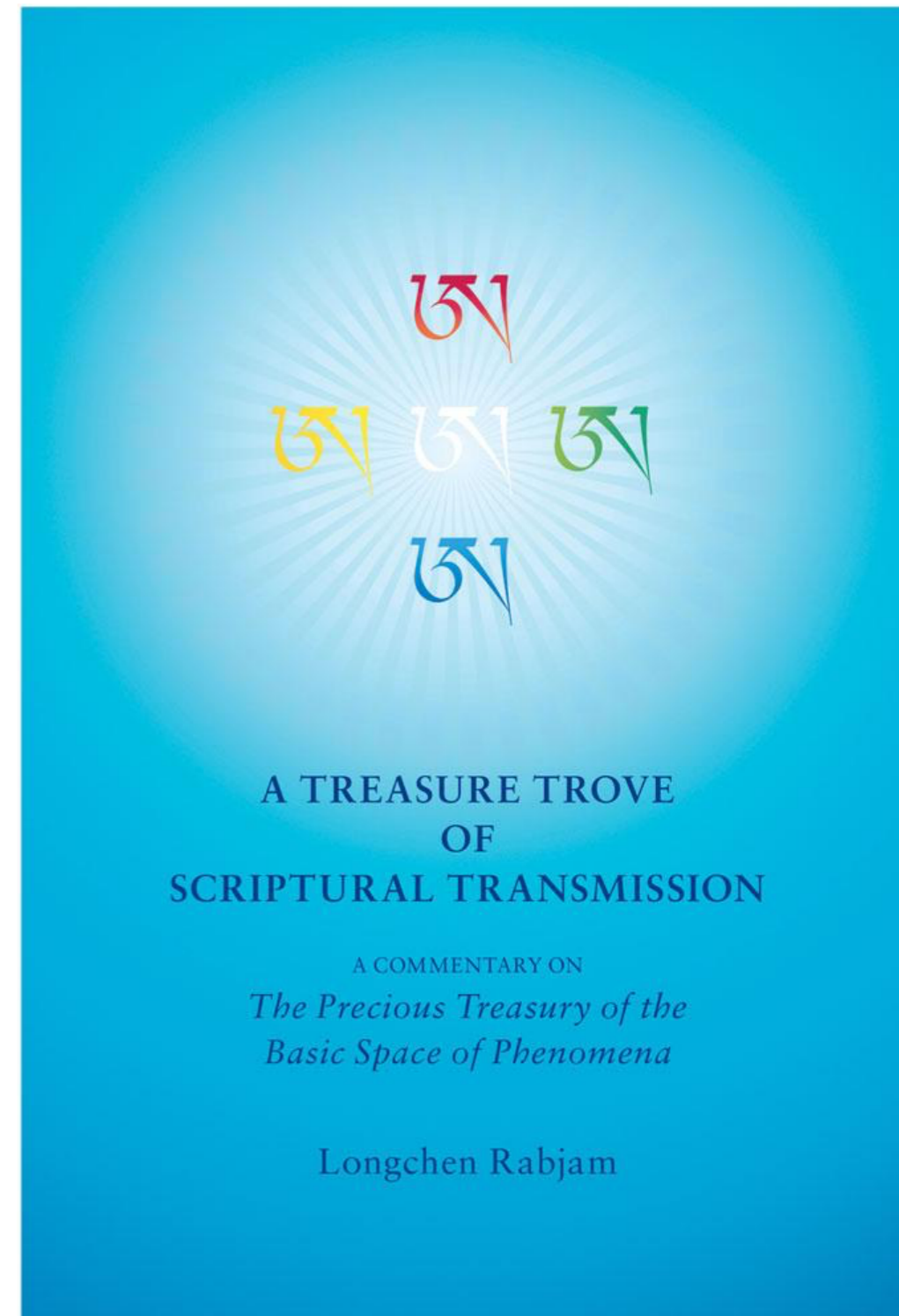


# EVERYTHING, is a held within the mind

“And so, just as there is nothing in the entire universe- the universe of all appearances and possibilities- that does not abide within the realm of space,

so too the enormous scope of the vast expanse of awakened mind is such that buddhas, ordinary beings, and the entire universe are present therein.”

Longchenpa



# Suffering is imagination

“If there is an interval of space between the sense organs and sensory objects where is the contact between the two? If there were no interval, they would become one; in which case, what could contact what?”

If there were a special interval between the material particles that make up a sensory organ and those of the sensed object, where would they contact between them take place?

Since the third condition, consciousness, is immaterial, one cannot say that there is contact with it.”

