

# Lojong 2021 - Class 8 (3.20.21)

## 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)



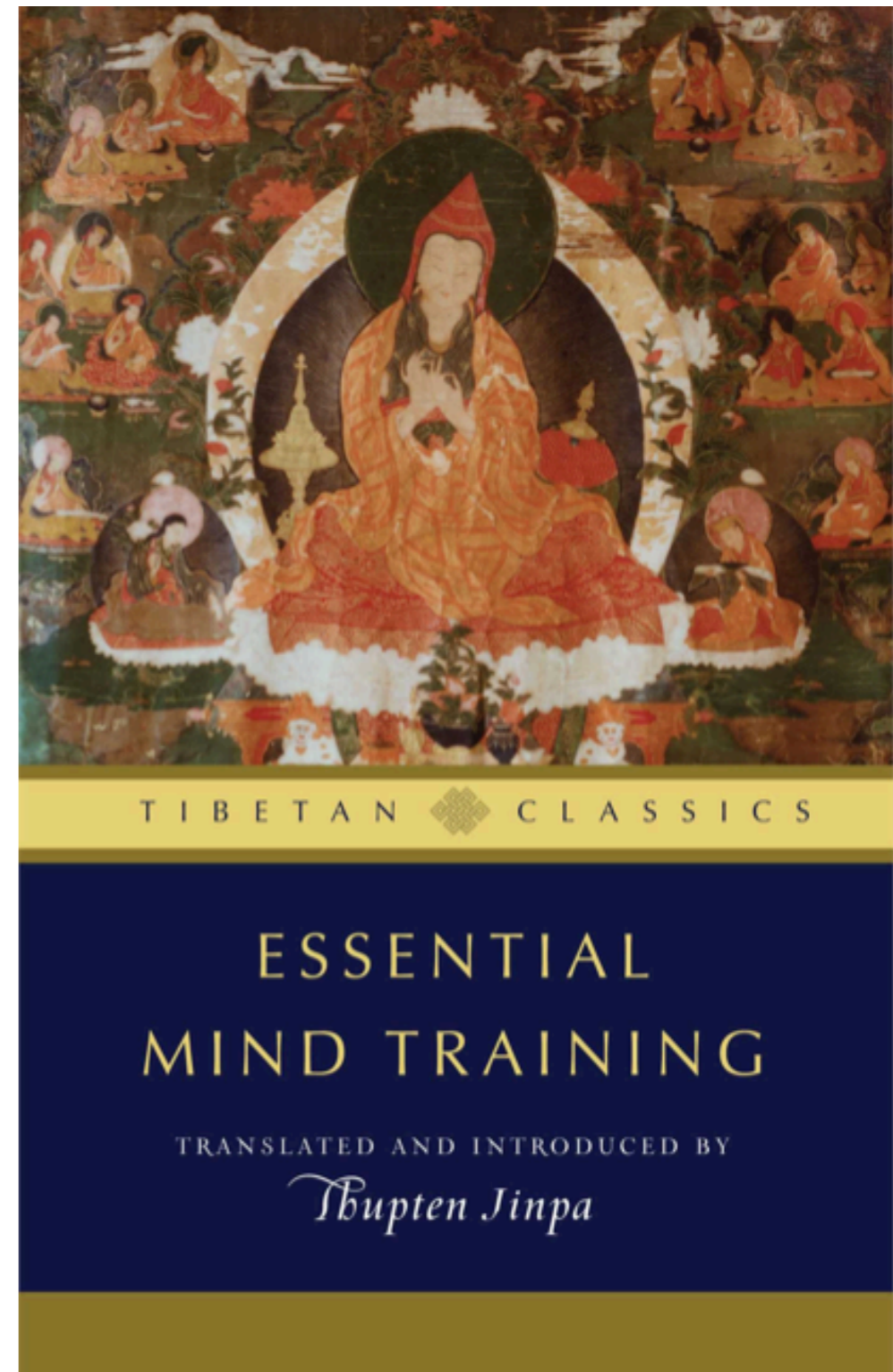
# Point 2: Training In The Awakening Mind, The Main Practice

## 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.





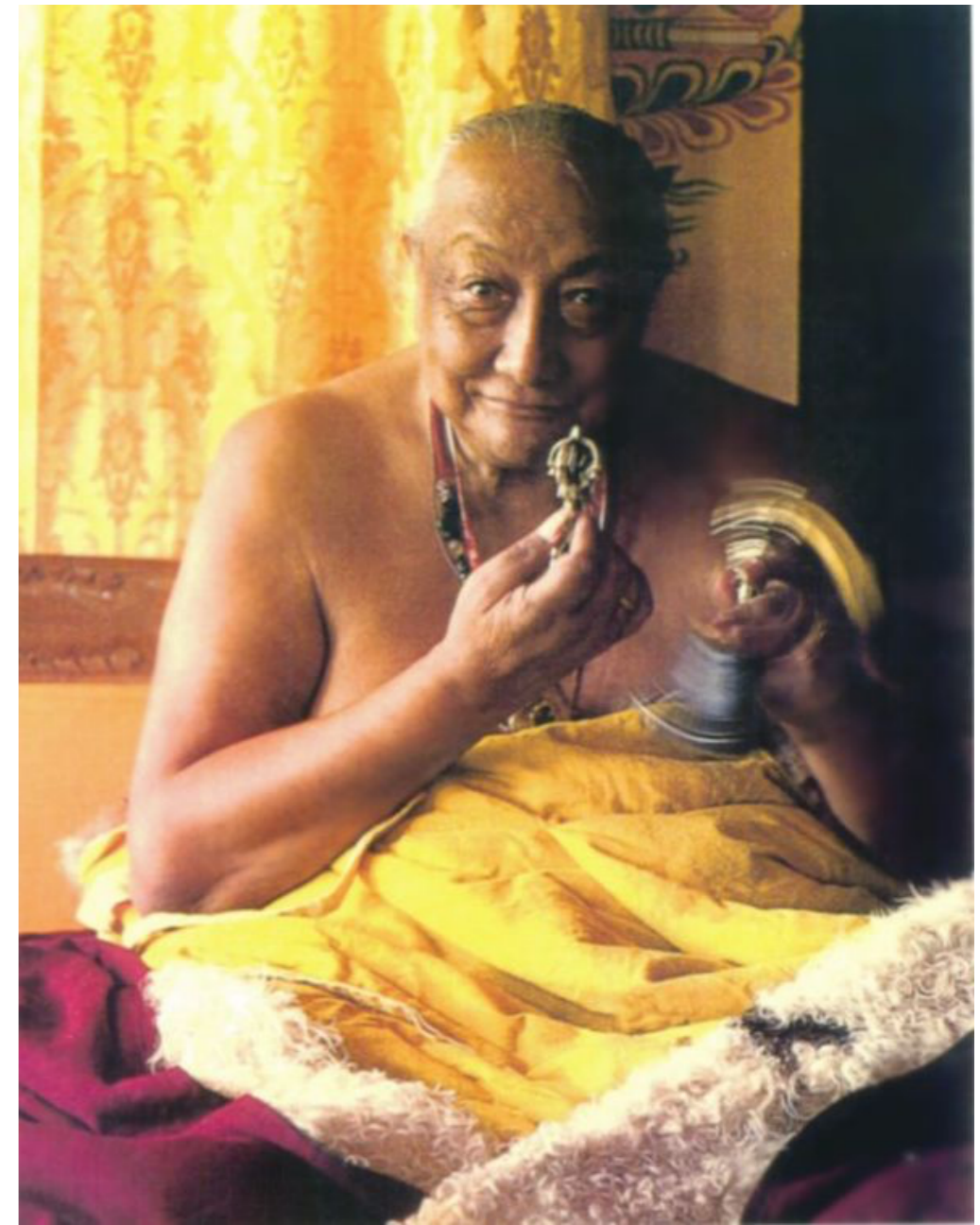
# Recap

- Train to view all phenomena as dreamlike.
- all phenomena are impermanent, dependent and completely empty of inherent existent, yet like dreams they seem permanent & independent. Learn to view everything as empty & impermanent. This will reduce desire and aversion
- Examine the nature of the unborn awareness.
- Look directly at your awareness. This is called Buddha Nature. It's naturally unobstructed like the sky, yet it effortlessly knows everything that arises.



The remedy, too, is freed in its own place.

“Thoughts are impermanent, and we should therefore bear in mind that any thought or antidote—even the thought of emptiness—is itself by nature empty without substantial existence.”

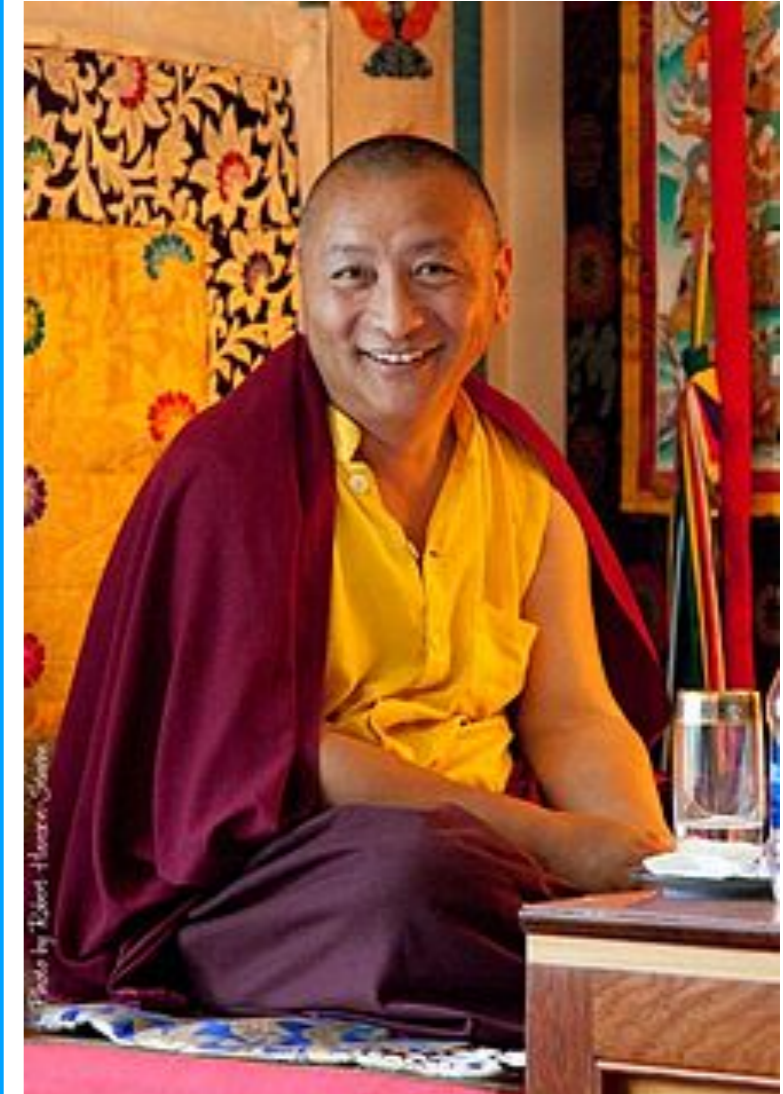


Dilgo Khyentse Rinpoche; Padmakara Translation Group. *Enlightened Courage*



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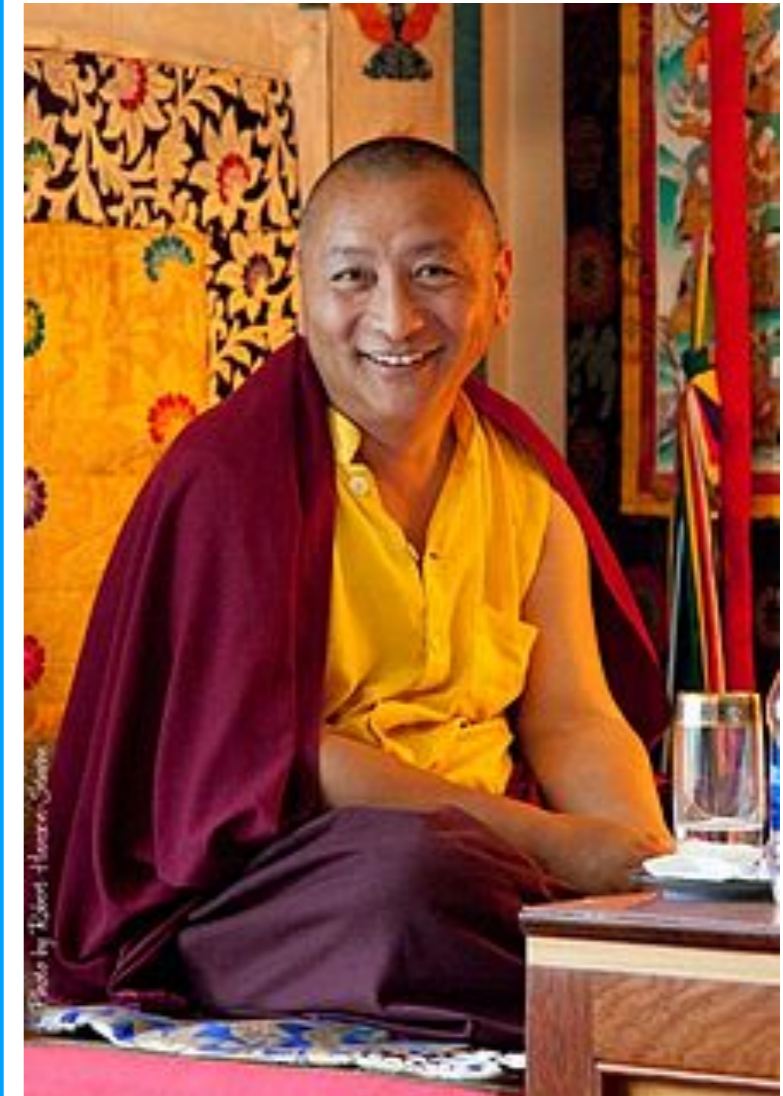
“Beliefs are concepts. Concepts only exist within thoughts. We may have a continuing or persistent belief such as my mind is empty, and therefore nothing matters, but that belief is only present at the moment in which we are thinking about it.”



Bardor Tulku

# The remedy, too, is freed in its own place.

- “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 at the nature of the thought my mind is empty or things are unreal or my mind is unreal
- When you look at 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



Bardor Tulku



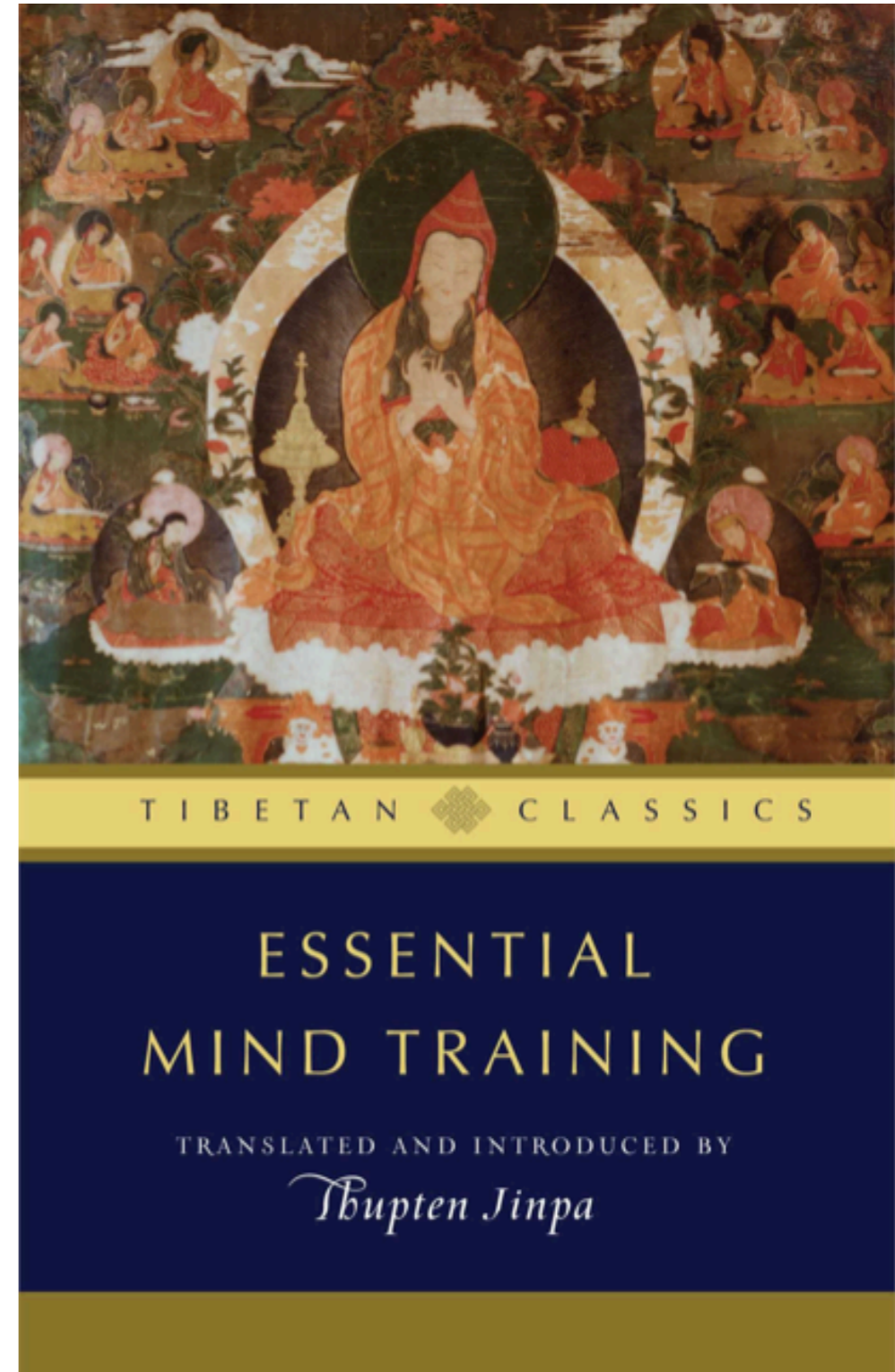
# Place Your Mind on the Basis of All

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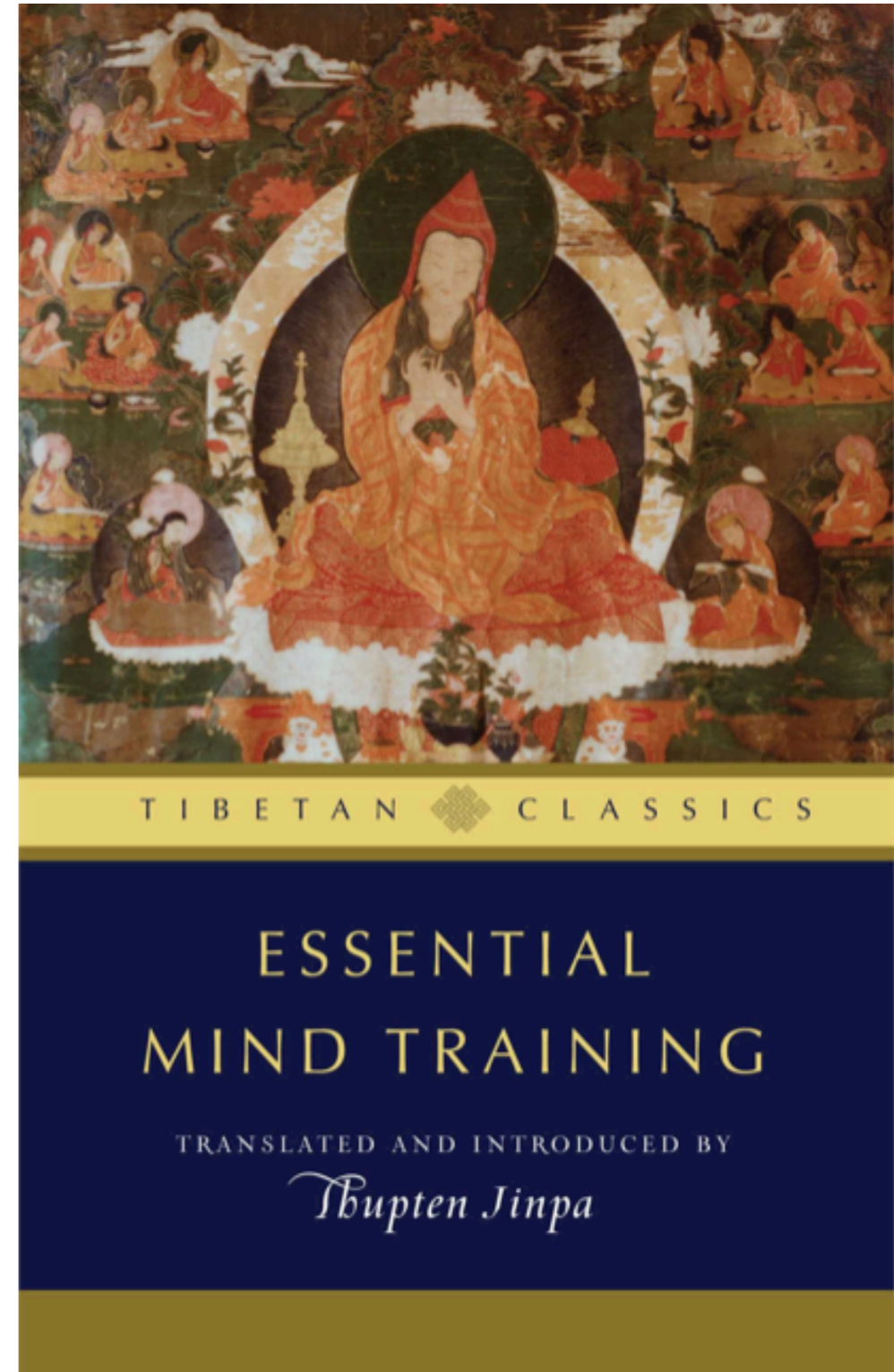


# Place Your Mind On The Basis Of All

“Identify the ordinary mind and place it in a state free of negation or affirmation. Since all seven consciousnesses are conceptual, relinquish them.

The essential point is to avoid being tainted by the conception of subject-object duality.

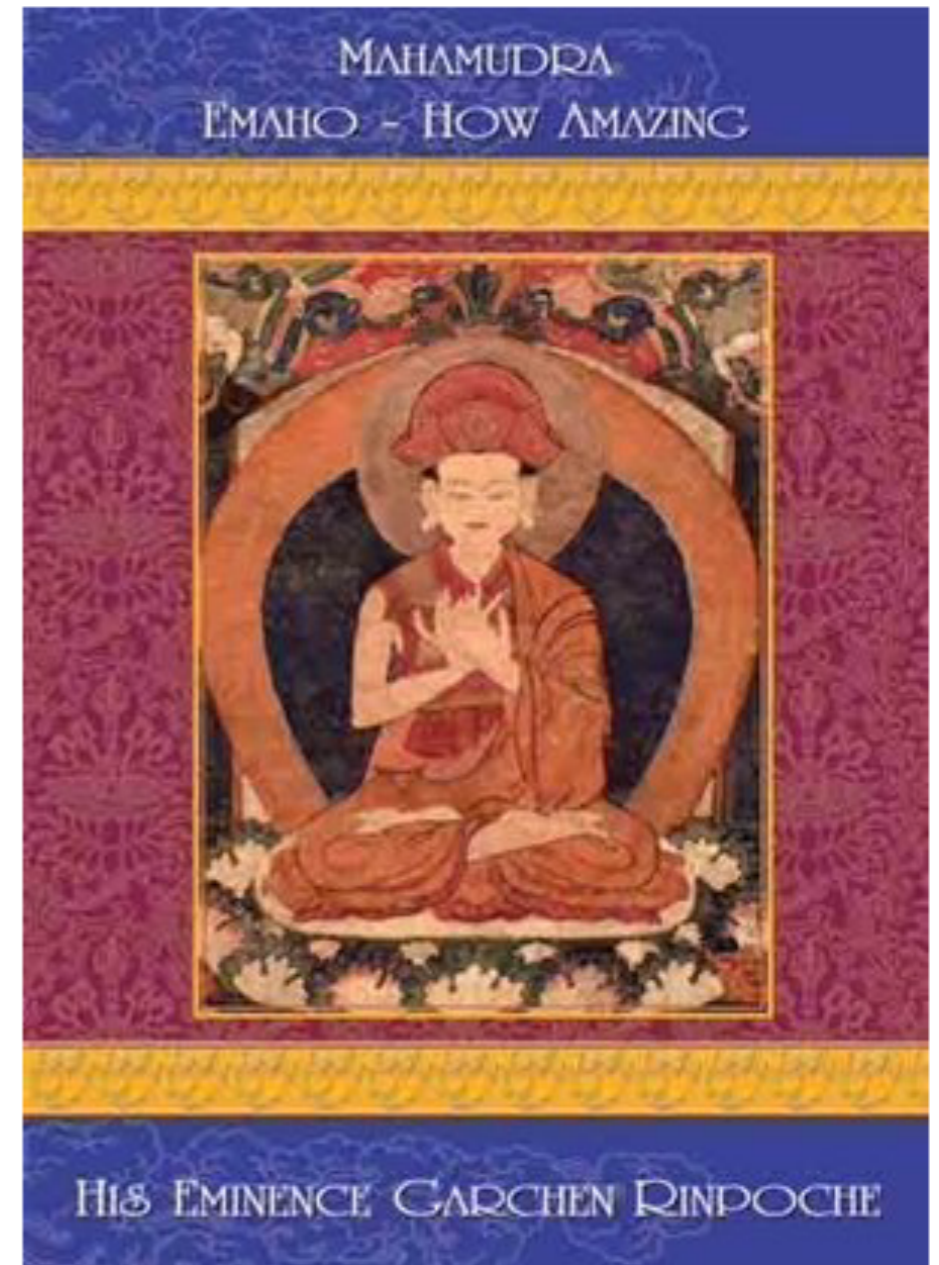
Subsequently, whenever concepts arise, by observing awareness with awareness, let them rest free within reality itself.”





# Rest in the “Gap Between Thoughts”

“For beginning practitioners thoughts will appear, then there is an awareness that recognizes all these thoughts. You must recognize this awareness that recognizes all the thoughts. When a thought appears, you recognize it and then you hold onto that awareness.”



# Rest in the “Gap Between Thoughts”

“while the previous thought has ceased and the next one has not yet arisen, in that mind of nowness when the mind of conceptual thought ceases and the intrinsic awareness is free of three parts out of four, you abide in fresh, totally non-conceptual pristine wisdom -wakeful, vibrant, immaculate openness.

## The Nature of Mind

The Dzogchen Instructions of Aro Yeshe Jungne



PATRUL RINPOCHE

COMMENTARY BY

Khenchen Palden Sherab & Khenpo Tsewang Dongyal



# Free of 3 Parts Out of 4

“Free of three parts out of four” refers to past, future, and present, the three times of conceptual thinking, and to the non-conceptual present, that freshness uncorrupted by thoughts of the three times. So of these four times, it is the totally non-conceptual time that is free of the three conceptual times. That is known as “free of three parts out of four. “It is the perspective of Dharmakaya beyond intellect.”

## The Nature of Mind

The Dzogchen Instructions of Aro Yeshe Jungne



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# Thoughts are Like the Crow On a Ship

“Like a crow that takes off from a ship, circling, circling, again it lands on board.”

It is fine if a thought emanates - it is empty. It is fine if it does not emanate - it is empty. It is fine if it abides, fine if it moves - it does not get beyond empty. Whatever arises, it will fall back on itself.”

Patrul Ripoche





# Place Your Mind On The Basis Of All

“For example, ordinary sentient beings, samsaric beings, when they work hard they get very tired. Then they can finally rest, they feel so happy. So, at that time you’re actually resting in Buddha nature, but ordinary beings don’t recognize that this actually is the nature of the mind.

So, this intrinsic silence here refers to the ordinary naked consciousness; it’s recognized for example in a very ordinary sense when you work hard and then very exhausted and you rest for a bit, and that moment of resting there’s not a single thought in your mind, you’re actually resting in the natural state of your mind- that actually is the great blissful dharmakaya, the natural state of the mind is actually blissful, this space like nature.

”



His Eminence  
Garchen Rinpoche

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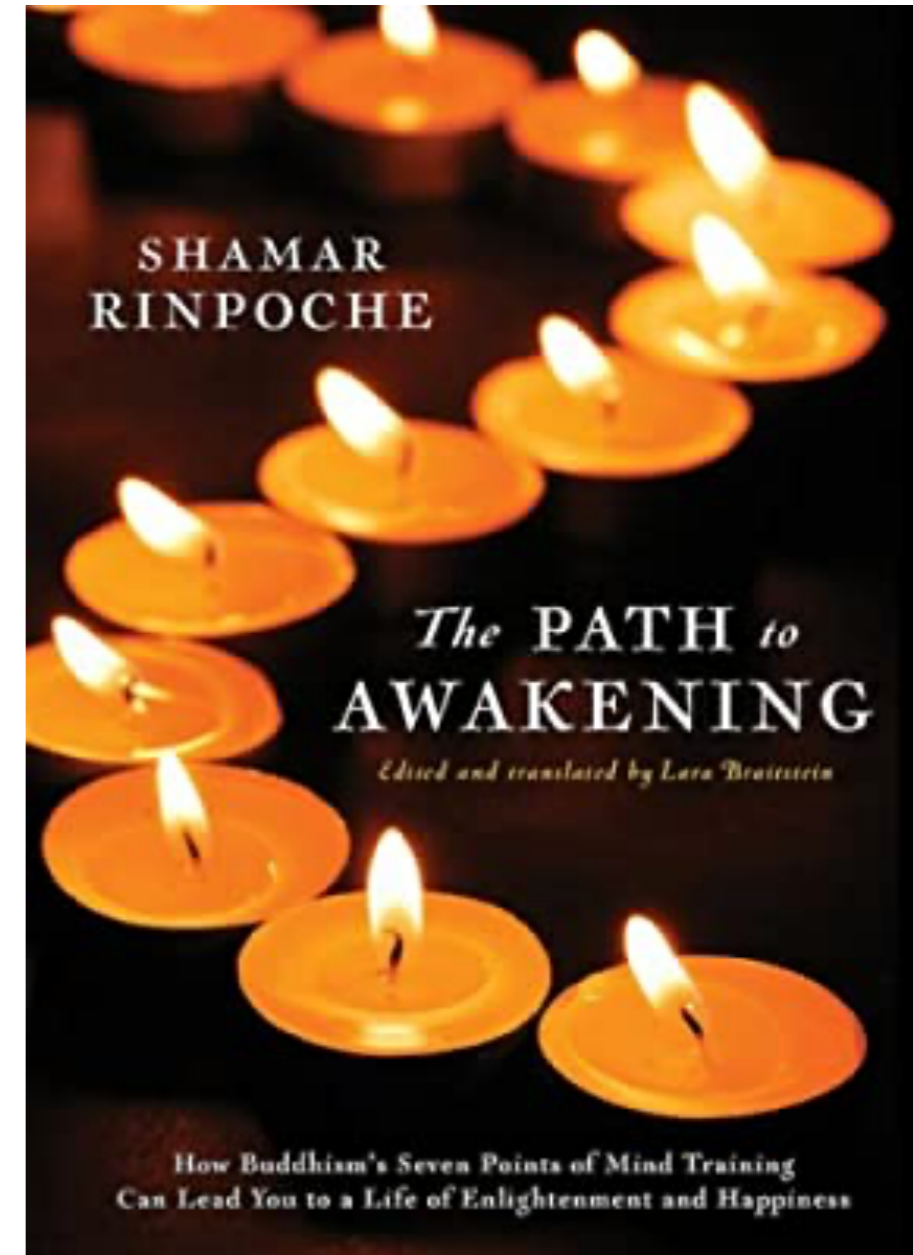


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# Place Your Mind On The Basis Of All

“When the perceiving mind, its object (the perceived), and the remedy all disappear, your mind is no longer engaged with duality.

**Free of concepts, it is boundless. You can simply meditate. Rest with this unobstructed, unborn mind.”**

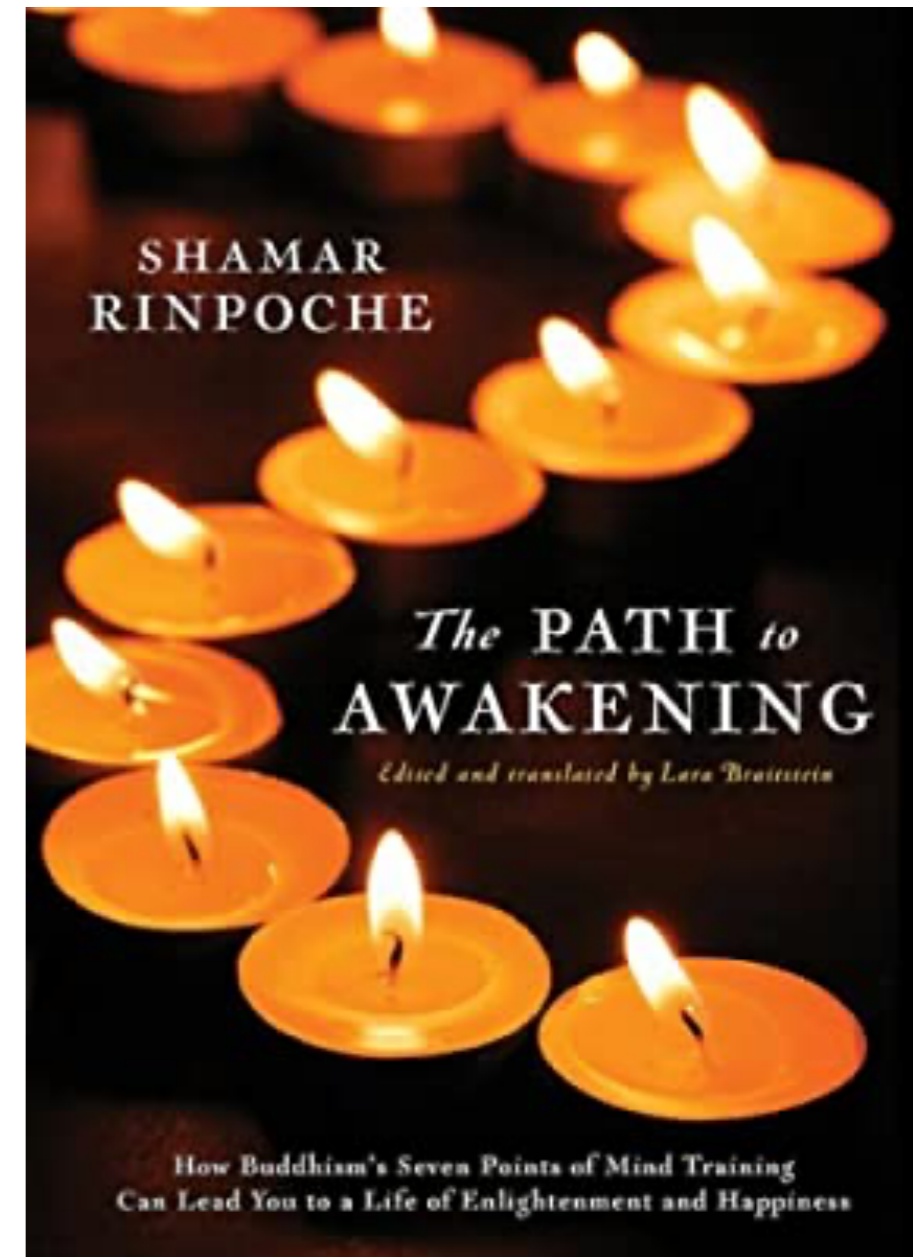




# Place Your Mind On The Basis Of All

“It will happen that a thought will flash suddenly across your mind, then another, and another... this will interrupt the meditative state.

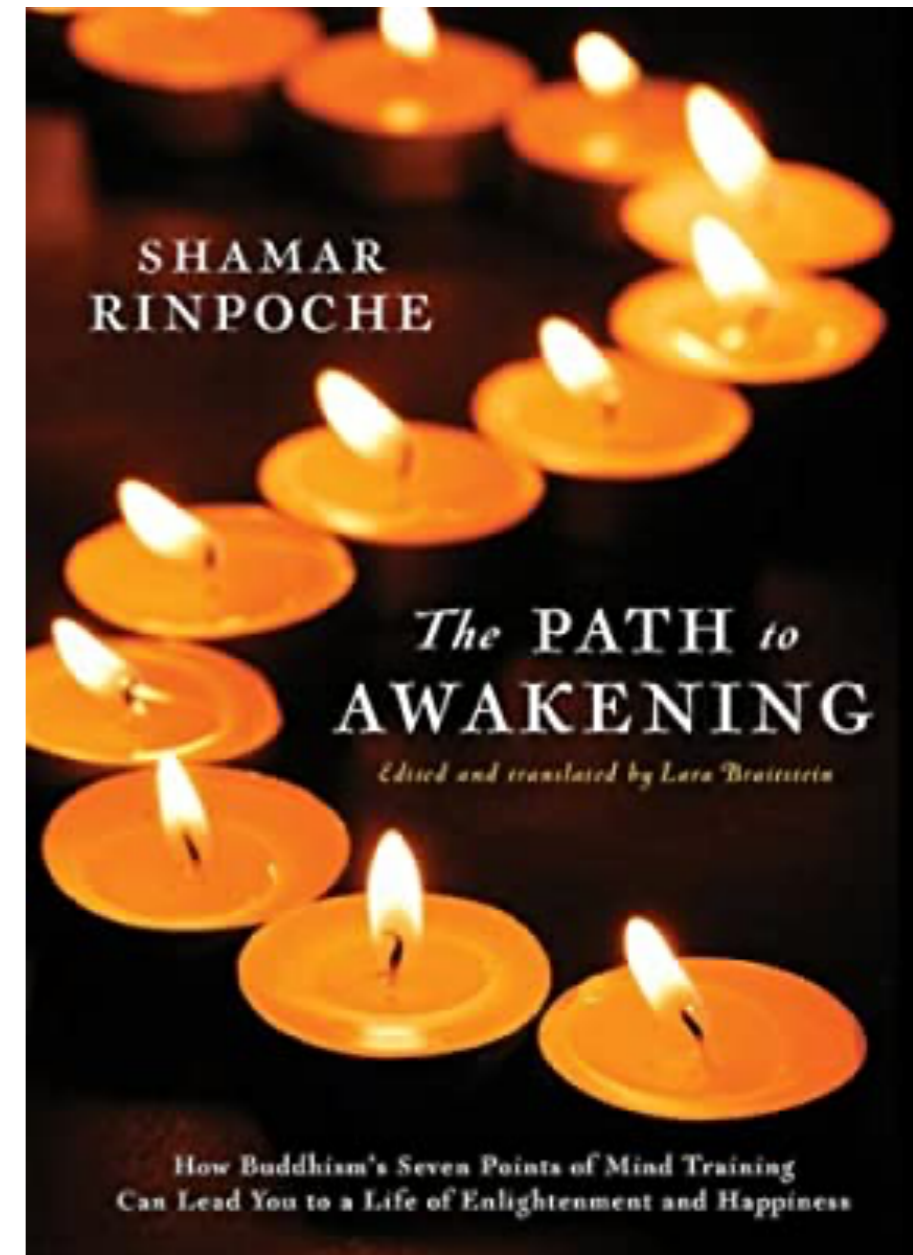
At this point, rather than focusing on the thoughts as disruptive, study their innate nature. When their empty nature is recognized, mind will return naturally and spontaneously to its restful state.



# Place Your Mind On The Basis Of All

“This process will become effortless, and eventually every passing thought will blend seamlessly into the unborn nature of mind as soon as it arises.

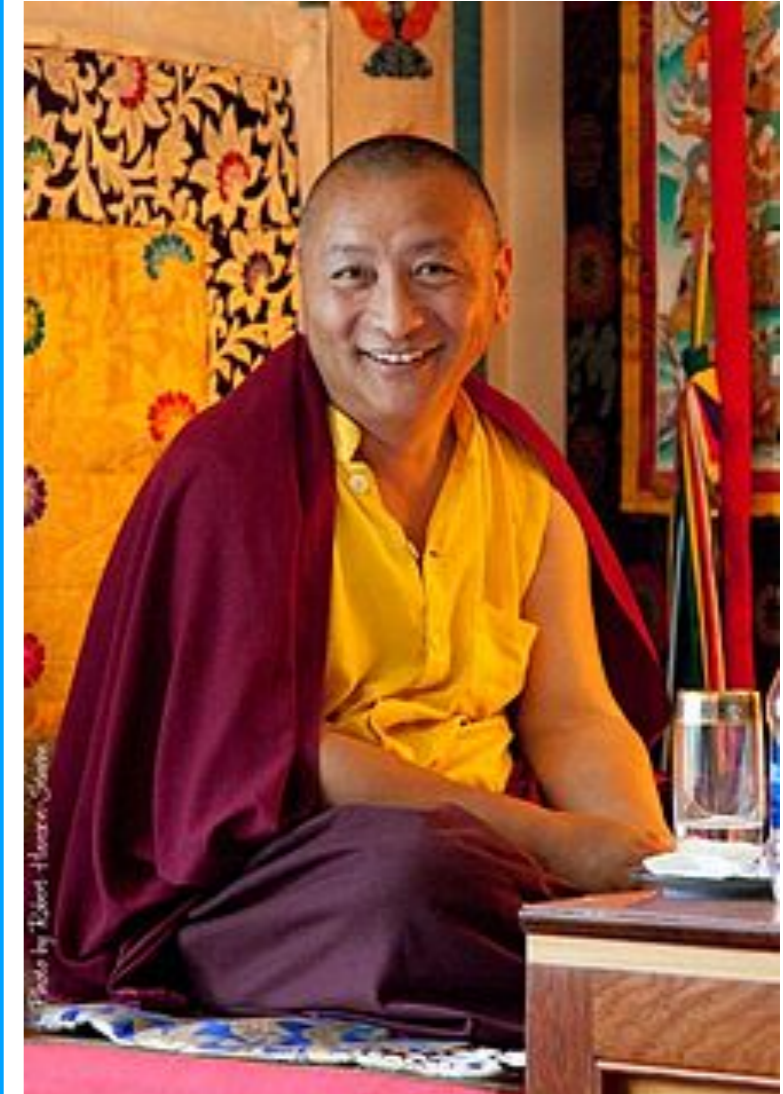
In this profound non-dualistic state, each thought, instead of being experienced as an interruption or distraction, will be experienced as a spontaneous manifestation of innate wisdom”





# Place Your Mind On The Basis Of All

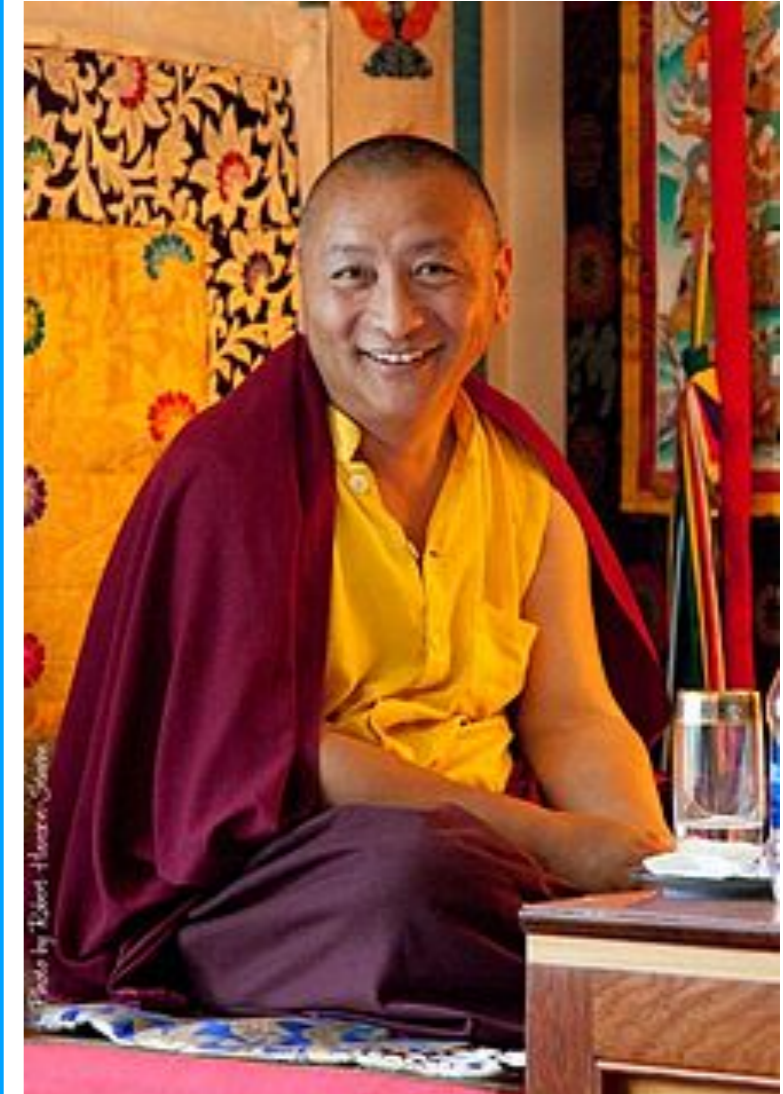
- This line, rest in the nature of the all basis, in a single line explains the manner of actual meditation on absolute bodhichitta
- The mental consciousness is deluded because it **THINKS** about things, it doesn't experience directly
- So, the manner of resting here is to relax so that the operations of the 7 consciousnesses, other than the all basis, subside of themselves



Bardor Tulku

# Place Your Mind On The Basis Of All

- Sugatagarbha: Buddha Nature
- Resting in natural mind is 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



Bardor Tulku