

Introduction

The practice of training the mind that is dealt with in this book refers more precisely to those practices that specifically develop and enhance the two aspects of the enlightened attitude of bodhicitta: the relative enlightened attitude—an altruistic aspiration to achieve buddhahood, the state of complete awakening, for the sake of our fellow living beings—and the absolute enlightened attitude—the wisdom that clearly and directly realizes that we ourselves and the world we live in lack any type of ultimately real, enduring, and independent existence..

Credit: FOUNDATIONAL VERSES OF SEVEN-POINT MIND TRAINING

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<http://www.wisdompubs.org/sites/default/files/preview/Seven-Steps--Preview.pdf>

I. Foundational Practices to Build Your Capacity

- ☐ First, train in the preliminaries.

II. Training the Mind in the Path to Enlightenment

- ☐ Put all the blame on one.
 - ☐ Meditate on everyone as very kind.
 - ☐ Train alternately in taking and giving.
 - ☐ Begin the sequence of taking with yourself.
 - ☐ Mount the two astride the breath.
 - ☐ There are three objects, three poisons, and three roots of virtue.
- These are the condensed instructions for the post-meditation period.
- ☐ Be mindful of them in order to admonish yourself.
 - ☐ Train with the words in all activities.
 - ☐ Having achieved stability, learn the secret.
 - ☐ Regard phenomena as dreamlike.
 - ☐ Examine the nature of unborn awareness.
 - ☐ The antidote itself is also free right where it is.
 - ☐ Focus on the nature of the basis of all, the entity of the path.
 - ☐ Between sessions be an illusionist

III. Using Adversity on the Path to Enlightenment

When the container and its contents are filled with negativity, transform adverse conditions into the path to enlightenment. Immediately apply whatever you encounter to meditation. To possess the four practices is the best of methods.

IV. A Lifetime's Practice Summarized

The summarized essence of the instructions is:
Apply yourself to the five powers.
The Mahāyāna instructions for transferring consciousness are precisely these five powers; cherish this conduct.

V. The Measure of a Trained Mind

- ☐ Gather all Dharmas into one intent.
- ☐ Of the two witnesses uphold the main one.
- ☐ Always rely on a happy mind alone.
- ☐ The measure of being trained is to no longer regress.
- ☐ The sign of being trained is to be great in five ways.
- ☐ If this can be done even when distracted, you are trained.

VI. The Commitments of Mind Training

- ☐ Constantly train in three general points.
- ☐ Change your attitude while remaining as you are.
- ☐ Don't speak of others' defects.
- ☐ Don't reflect on others' shortcomings.
- ☐ First purify whatever affliction is strongest.
- ☐ Give up all hope of reward.
- ☐ Discard poisoned food.
- ☐ Don't hold a grudge.
- ☐ Don't mock with malicious sarcasm.
- ☐ Don't lie in ambush.
- ☐ Don't strike at the heart.
- ☐ Don't put a horse's load on a pony.
- ☐ Don't sprint to win a race.
- ☐ Don't misuse this practice as a rite.
- ☐ Don't turn a god into a demon.
- ☐ Don't seek suffering as a means to happiness

VII. The Precepts of Mind Training

- ☐ Do all yogas single-mindedly.
- ☐ Overcome all misguiding influences with one.
- ☐ There are two acts: one at the beginning and one at the end.
- ☐ Bear whichever of the two arises.
- ☐ Guard two at the cost of your life.
- ☐ Train in three difficulties.
- ☐ Adopt three principal causes.
- ☐ Cultivate three without allowing them to deteriorate.
- ☐ Possess three inseparably.
- ☐ Train in purity and impartiality with respect to objects.
- ☐ Train inclusively and profoundly: cherish all.
- ☐ Ever acquaint yourself with special cases.
- ☐ Don't depend on other conditions.
- ☐ Take up what is most important right now.
- ☐ Avoid understanding wrongly.
- ☐ Don't be sporadic.
- ☐ Train with decisiveness.
- ☐ Free yourself with the duo of investigation and analysis.
- ☐ Don't boast.
- ☐ Don't be bad tempered.
- ☐ Don't be fickle.
- ☐ Don't wish for gratitude.



By [deleted]
cheatography.com/deleted-2754/

Published 19th October, 2015.
Last updated 11th May, 2016.
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