



# Dhargyey Buddhist Centre

Teacher:- Venerable Geshe Jampa Tenzin

Title:- Lob.jong Mind Training

Venue: D.B.C. Dunedin

Thursday 21 April 2011

Please listen to the teaching with the highest motivation to attain the state of a Buddha to be of service to all sentient beings throughout space.

Tonight's turn is Mind Training and it is the process of training the mind so you can develop afresh Bodhicitta that you have not developed thus far, and/or enhance Bodhicitta that you have developed. I described to you briefly the 10 benefit of developing Bodhicitta. There are a few mind training manuals or texts, 7 Point Mind Training, the Light of the Sun *lob.jong* text etc. but the important points of all these are neatly subsumed by the 7 Point Mind Training. What are the 7 points?

1. Preliminaries of *lob.jong*;
2. Developing and training the mind to develop Bodhicitta;
3. Transmuting misfortune into path or spiritual vehicle;
4. The benchmark of having the mind trained;
5. A cohesive presentation of one life practice;
6. Commitments that need to be kept when you embrace and train the mind in the Mind Training text;
7. Precepts.

Mind Training ultimately trains the mind to become Bodhicitta. Before it becomes Bodhicitta it must understand the twin purpose. These are for self and for others. The purpose of others is fulfilled by aspiration of service to others. Self-service is met by aspiration to Buddhahood. When you train the mind in the twin aspirations of Bodhicitta as a preliminary you do so by training initially the mind in pure, selfless, unbounded compassion. In order that your mind becomes strong compassion like that of a loving mother's compassion for her only child, you need to see all sentient beings as simply adorable. You find them endearing and adorable and develop loving affection. How can we begin to see all sentient beings as adorable without prejudice and deeply lovable? You can do so when you have developed a genuine sense of empathy and closeness, by training the mind in the hard topic that all sentient beings have been one's mother in the past and that when they have been one's mother they have been most kind. When you understand that unconditional love you naturally become close to them. Seeing sentient beings as one's mother is the common base for both approaches. For that to happen, the mind needs to have been immersed in the preliminaries, the first of the 7 points. This includes the practice of practitioners of small and middling capacity, right from developing close rapport with your spiritual mentor to understanding the law of cause and effect. The mind need to have developed strong longing for permanent cessation. Preliminary Dharma is the first point and this practice and topics are topics of *lam rim*. These will be covered in the *lam rim* sections.

## 2. Training the mind in Bodhicitta.

There are two: relative Bodhicitta and ultimate Bodhicitta. Between the two based on the tradition practiced by past teachers and gurus training the mind in ultimate Bodhicitta is presented subsequent to training the mind in relative Bodhicitta. When you train the mind in conventional or relative Bodhicitta you do so by going through 5 sections or divisions.

1. Equalising self and others, bringing self and others on the same footing.
2. Reflecting on crippling drawbacks of self-centredness in many ways.
3. Reflecting on enlightening virtue of cherishing others
4. Exchanging self for others, meaning exchanging one's self-centredness for love of other.

All Rights Reserved. Published on [www.dhargyey.org.nz](http://www.dhargyey.org.nz). For personal private use only.

5. How to do *tonglen* practice based on this.

### **1. Bringing self and others on the same footing or seeing them as the same.**

This is a way of saying practicing sense of equanimity between self and others. This practice that comes under the second approach of developing Bodhicitta is said to be superior to other forms of practice of equanimity. There is also a practice of equanimity that precedes the first approach of developing Bodhicitta which is “6 Cause – 1 effect” approach. Before we go through this approach, the entire approach needs to be based on a sense of equanimity where you have no prejudice of so-called enemies and so-called beloved ones. You have completely neutralised any kind of prejudice in the mind. As for equanimity, there could be regarding pain and pleasure, but only neutral feeling; then there is equanimity in terms of discriminating awareness. The third one is equanimity regarding the 4 Immeasurables. The equanimity covered in the 2<sup>nd</sup> approach to developing Bodhicitta is superior to all others. The second approach is equalising and exchanging self for others is extraordinary equanimity because whatever you do is done for one and others completely: dispel suffering of self and others equally, when you work for happiness, it is for everyone’s and not just your own or a few others. You are very inclusive in your work for dispelling suffering or effecting happiness and all are included.

There are 9 steps to developing and they must be taken seriously and try your best to practice this so that you are serious in developing Bodhicitta. The first 3 steps involve self whereby you work for happiness of others and dispel suffering of others, putting yourself in their shoes. The 9 steps to developing equanimity needs to be incorporated into a guru puja stanza where it says, ‘just as you do not wish not the slightest suffering and want the maximum happiness, so do others’, where it says reviewing the path is stages.

### **3 steps of developing Bodhicitta pertaining to self**

The first step is just as you throughout beginning-less time have never wanted even the slightest suffering and wanted all happiness and remained insatiable in wanting happiness, so have all other beings.

The second step is in the analogy of 10 beggars who are all in the same boat. They have nothing and they come to you and you have the means to help them. When they all turn up wanting your help and there is no difference between them, wouldn’t it be wrong to be even mildly prejudicial and give one more than another? There is no way you could do that because as an unbiased person of integrity you do the same for all 10 beggars. All sentient beings are the same as the 10 beggars in that they are without lasting, countable and dependable happiness and yet they seek it and they remain insatiable in experiencing happiness. All are in the same boat and if you are in the position of helping them how can you give a bit more to one and a bit less to others. The knowledge that this is wrong is the second step. This knowledge that I need to iron out these prejudices and work for all equally is the second step.

The first is to see all the same and none want suffering and remaining insatiable in wanting happiness. The second one considers how sentient beings lack happiness and how they seek happiness in a maximum way, here the analogy of the 10 beggars was used.

The third step is considering how all sentient beings are equally afflicted. Indeed, sentient beings do not want suffering and yet they are inevitably afflicted with all kinds of suffering. Here you could consider the 10 patients suffering terminally with cancer. If they came to you and you are in a position to help them, now it would be wrong and your conscience would tell you that it would be wrong not to do equally for all 10 patients and exercise the slightest prejudices here. We need to consider how sentient beings are oppressed by suffering.

Three reasons or steps involving one whereby one puts oneself in their shoes and then try to develop even-mindedness in whatever you do in terms of accomplishment of happiness and dispelling of suffering. The next 3 steps are 3 steps pertaining to others.

### **3 Steps of developing Bodhicitta pertaining to others**

All Rights Reserved. Published on [www.dhargyey.org.nz](http://www.dhargyey.org.nz). For personal private use only.

The first of these 3 is the point of considering kindness of others in one's experience of happiness ranging of a fleeting relief experienced by a hell being where they are incessantly tortured to experiencing boundless peace of Buddhahood and how all forms of happiness necessarily comes from others and without others not the smallest or the highest happiness comes to one. When they played the role of a mother in a given life time and in the majority of times when they were not our parents they still never stopped contributing to one's happiness.

The second point negating the reservation that sentient beings not invariably bring us happiness on the ground that aren't there times when others bring all kinds of suffering and they are the reason why I experience suffering, they harm you, they rob your possessions, they hurt you physically and psychologically. How can you say that sentient beings invariably bring you happiness? To negate that qualm you use the analogy of psychological patient. For example, if somebody in the conventional Tibetan society is possessed and they come to harm you, you understand that the person is possessed by a spirit and you don't get angry but rake your brain to find out what to do to stop the person to become possessed. In the same way when sentient beings harm you they do so not because they are inherently evil and always wanted to harm you and eternally sadistic. They harm you when they have fallen victim to the demon the negative thought. Rather than getting angry with them you as a developed person your rake your brains to find out what one can do to help keeping in mind that sentient beings are always good and helpful and never be angry with them.

The third point here is to negate and to put an end to the qualm that sentient beings suffer from prejudices as they have enmity to enemies and attachment to friends and dear ones. Because of that you might say I may be either an enemy or a friend. You end this qualm by understanding that when sentient beings suffer from this prejudices it is due to ignorance of karma and ignorance about the true nature of who they are, ignorance about long term nurturing relationship they have had. This short term prejudice that tends to manifest is nothing more than the sheep prejudices. 10 sheep are taken to the works where they will be killed. Until they get there they develop attachment for space etc. This appears to be pointless. Prejudices develop short term and one need not be upset by them.

### **3 points of developing Bodhicitta pertaining to the ultimate nature of things**

The last 3 points to developing equanimity are three steps of visualising pertaining to the ultimate nature of things. From the ultimate view no one is inherently one's enemy or one's beloved. If beings were inherently enemies or kind and beloved then Buddha who has omniscient knowledge would be able to see and warn you 'those are inherently evil. They are your enemies'. Buddha has not seen anyone inherently evil or beloved. If someone were to apply a massage to his left arm and chopping the right arm off, the Buddha would have equal love for both. Buddha cares as much for the person seemingly hurting him as for the person pampering him. Buddha does not see enemies or friends but only knows one thing: see all the same and then love them.

The second point that no one is enemy and no one is friend in an ultimate sense is this: if sentient beings were enemies and friends in and of themselves, inherently so then they would remain in that role at all times such that the relationship between beings would not change. This is not the case as relationship between beings can change. Someone distant and hostile to you in your early life may turn into somebody that you like so much and become your best friend, and vice versa. This clearly shows that someone you branded as an enemy become your friend and the relationship with your bosom friend goes wrong and they become enemies. Relationships are always in flux and change across life time and even within one lifetime, even within one day. Someone you liked in the morning they are distancing themselves from you and they have become your enemy. This clearly shows that no one is intrinsically enemies or friends.

The third point that all sentient beings are the same is what you called enemy or friend is nothing more than construct of your mind, it is a label that you affixed onto people, for example, this and that side of the hill. This side of hill is only this side because of your position. The moment you move you will call it that hill. It is you

who projects things as this or that. In the same way it is you who projects people to be enemies or friends. People by themselves are neither friends nor enemies, they are equal.

I have now presented 3 sets of 3 visualisations and we need to take this very seriously in developing equanimity. We go through these at the end of each of these 3 steps of 3 steps then you see that you come to a strong conclusion to seeing one and all are alike in every aspect. Then leave no room for prejudice in your heart so that when you do anything to achieve happiness you do it for one and all. When you do something to dispel suffering and overcome problems but do it for one and all equally. We have just established considering these 9 steps that all sentient beings are the same. These 3 sets of 3 steps are extremely useful in helping us realise that all sentient beings are alike including oneself. This realisation helps us to see that if you want to effect happiness do so for self and others, dispel suffering for self and others equally. Now I want you to spend 10 minutes to think about this.