

ROOT VERSES OF THE SEVEN POINT MIND TRAINING

by Geshe Chekawa (1102-1176)

Homage to Great Compassion.

These instructions are the essence of the nectar.

They have been passed down from Serlingpa.

They are like a diamond, the sun, and a medicinal tree.

Understand the purpose and so forth of these texts.

When the five degenerations are flourishing,
transform them into the path to enlightenment.

ONE: PRELIMINARY SUPPORTING DHARMA PRACTICES

Initially, train in the preliminaries.

TWO: TRAINING THE MIND IN THE PATH TO ENLIGHTENMENT

Training in relative bodhicitta

Put all the blame on the one.

Meditate on everyone as kind.

Train alternately in the two, taking and giving.

Begin taking with yourself.

Mount the two upon the breath.

There are three objects, three poisons, and three roots of virtue.

These, in brief, are the instructions for the post-meditation period.

Be mindful in order to admonish yourself.

Train yourself with the verses during all activities.

Training in ultimate bodhicitta

Having attained stability, be shown the secret.

Consider phenomena to be like a dream.

Analyze the nature of ungenerated awareness.

Even the antidote itself is naturally free.

Focus on the nature of the basis of all, the entity of the path.

Between sessions be an illusionist.

THREE: BRINGING UNFAVORABLE CONDITIONS INTO THE PATH TO ENLIGHTENMENT

When the vessel and its contents are filled with negativities,

Transform these unfavorable conditions into the path to enlightenment.

Immediately apply whatever you meet to meditation.

Possess the four preparations, the supreme method.

FOUR: INTEGRATING THE PRACTICES IN A SINGLE LIFETIME

In brief, the essence of the instructions is to apply the five forces.

The Great Vehicle instructions on transference
are those very five forces; cherish this behavior.

FIVE: THE MEASURE OF A TRAINED MIND

Combine all the Dharma into one intention.

Of the two witnesses, rely on the primary one.

Always rely on mental happiness alone.

The measure of being trained is to no longer regress.

To be trained is to possess the five signs of greatness.
You are trained when able even if distracted.

SIX: THE COMMITMENTS OF MIND TRAINING

1. Constantly train in the three general points.
2. Change your attitude, but remain natural.
3. Do not mention [others'] impaired limbs.
4. Do not think about others' affairs.
5. Initially, purify whatever affliction is the strongest.
6. Give up all hope of reward.
7. Avoid poisoned food.
8. Do not hold a grudge.
9. Do not respond to malicious talk.
10. Do not lie in ambush.
11. Do not strike to the core.
12. Do not put the load of a *dzo* on an ox.
13. Do not aim to win the race.
14. Do not use perverse means.
15. Do not turn a god into a demon.
16. Do not seek [others'] suffering as a means to your own happiness.

SEVEN: ADVICE REGARDING MIND TRAINING

1. Perform all yogas with the one.
2. Apply the one to all perverse oppressors.
3. Do the two activities, one at the beginning and one at the end.
4. Be patient whichever of the two occurs.
5. Guard the two at the risk of your life.
6. Train in the three difficult ones.
7. Obtain the three principal causes.
8. Cultivate the three without deterioration.
9. Possess the three without separation.
10. Train in purity and impartiality with respect to objects.
11. Cherish all of the encompassing and profound trainings.
12. Meditate constantly on the special cases.
13. Do not look for other conditions.
14. Practice the most important right now.
15. Avoid the distorted understandings.
16. Do not be erratic.
17. Train continuously.
18. Attain liberation with the two, investigation and analysis.
19. Do not boast.
20. Refrain from retaliating.
21. Do not act impetuously.
22. Do not wish for gratitude.

*Translation: Gomo Rinpoche, **Becoming A Child Of The Buddhas.***