

Lojong: Mind Training (Mahayana)

Formulated in Tibet in the 12th century by Chekawa Yeshe Dorje

Compiled and edited by Jonathan Chambers from various sources and translations

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1 The preliminaries: The basis for dharma practice	1. First, train in the <i>Preliminaries</i> : four contemplations to one's mind from samsara.	The Preliminaries: 1. Precious human existence 2. Impermanence & death 3. Karma & causality 4. Disadvantages of samsara The Three Objects: 1. Pleasant / useful 2. Unpleasant / harmful 3. Neutral The Three Poisons: 1. Attachment / craving 2. Aversion 3. Ignorance / indifference The Three Roots of Virtue: 1. Non-attachment 2. Loving-kindness 3. Wisdom The Four Kayas: 1. Dharmakaya (empty nature) 2. Sambhogakaya (luminous clarity) 3. Nirmanakaya (both together) 4. Svabhavikakaya (inseparability) The Four Practices: 1. Accumulate merit 2. Confess negativities 3. Offer tormas to gods & demons 4. Offer tormas to dharma protectors. The Five Strengths: 1. Strong determination in bodhicitta 2. Familiarization / mindfulness 3. The seed of virtue in all activity 4. Reproach all ego-cherishing 5. Aspiration / dedication Three Basic Principles: 1. Lifelong commitment to vows 2. Refrain from scandalous acts 3. Develop patience in all situations Two Activities: 1. Wake up with bodhicitta 2. Review before sleeping Three Difficulties: 1. Recognising disturbing emotions 2. Overcoming disturbing emotions 3. Liberating disturbing emotions. Three Principal Causes: 1. Teacher / Guru 2. Mind committed to practicing Dharma 3. Favourable conditions Three Never Wane: 1. Faith towards one's teacher 2. Trust in the dharma 3. Commitment to mind training The Six Mistakes: 1. Mistaken patience 2. Mistaken yearning 3. Mistaken enjoyment 4. Mistaken/partial compassion 5. Mistaken priorities 6. Mistaken joy
2 The actual practice: Training in bodhicitta	2. Regard all phenomena (dharma) as dreams. 3. Examine the nature of unborn awareness. 4. Even the remedy is free to subside naturally. 5. Rest in the nature of mind, the basis of everything. 6. In post-meditation, be a child of illusion. 7. Train in taking and sending alternately. These two should ride the breath (ie: Practice Tonglen). 8. <i>Three objects, Three Poisons, Three Roots of Virtue.</i> 9. Use sayings to train during all activities. 10. Begin the sequence of taking and sending with yourself.	
3 Transformation of adverse conditions into the Path of Awakening.	11. When the world is filled with evil, transform all adverse conditions into the Path of Awakening. 12. Drive all blames into one: fruition of previous self-cherishing. 13. Be grateful to everyone / everything. 14. See confusion (phenomenal experience) as <i>The Four Kayas</i> . The protection of shunyata/emptiness is unsurpassable. 15. The <i>Four practices</i> are the best method. 16. Whatever you meet unexpectedly, immediately join with meditation.	
4 Showing the Utilisation of Practice in One's Whole Life`	17. Practice <i>The Five Strengths</i> , the condensed heart instructions. 18. The Mahayana instruction for how to die is <i>The Five Strengths</i> . How you conduct yourself is important.	
5 The extent of proficiency in mind training	19. All Dharma has a single purpose (overcome ego-clinging) 20. Of the two witnesses, rely on the principal one: trust your own mind above the judgement of others. 21. Always have the support of a joyful mind. 22. You are proficient when you can practice even when distracted.	
6 Commitments of Mind Training	23. Always abide by <i>The Three Basic Principles</i> . 24. Change your attitude, but remain natural. 25. Don't talk about injured limbs (other people's faults / weaknesses). 26. Don't ponder the affairs of others: seeing fault is an impurity of outlook. 27. Work with the strongest disturbing emotion first. 28. Abandon any hope of fruition / results. 29. Abandon poisonous food. 30. Don't be so predictable / don't rely on consistency 31. Don't malign others: look for good qualities in others. 32. Don't wait in ambush: forgive wrongdoings. 33. Don't bring things to a painful point/ attack other's vulnerabilities. 34. Don't transfer the ox's load to the cow/offload your problems to others. 35. Don't aim to win. 36. Don't act with a twist/ covet praise. 37. Don't reduce gods into demons/be attached to meditative accomplishment. 38. Don't seek others' pain as the limbs of your own happiness.	
7 Guidelines of Mind Training	39. All activities should be done with one intention: in service of awakening (bodhicitta). 40. All corrections are made in one way: exchange yourself for others. 41. <i>Two activities</i> : one at the beginning, one at the end. 42. Whichever of the two occurs, be patient: understand present good/bad fortune to be the fruition of previous wholesome/unwholesome action. 43. Observe these two, even at the risk of your life: precepts/vows & lojong. 44. Train in the <i>Three Difficulties</i> . 45. Take on the <i>Three Principal Causes</i> . 46. Ensure these <i>Three Never Wane</i> . 47. Keep the three inseparable from virtuous activity (body, speech, and mind) 48. Train without bias in all areas: pervasive proficiency is key. 49. Always meditate on volatile points. 50. Don't be swayed by external circumstances. 51. This time, practice the main points (to plant wholesome seeds): others before self, dharma, and awakening compassion. 52. Avoid the <i>Six Mistakes</i> . 53. Don't vacillate. 54. Train wholeheartedly. 55. Liberate yourself by examining and analysing (constantly). 56. Don't make a fuss (to gain other's praise). 57. Don't be jealous. 58. Don't be temperamental (expressing pleasure & displeasure). 59. Don't expect applause.	