

mandel

เพาตุดิ สิ้พ ฏิพ อูสพ จิร พิ รัสา รามูพ

sashi pukyi jukshing metok tram,

าราราสีรารดิ 3.สีญารสูง เกรา

rirab lingshi nyinde gyenpa di,

เพรพาสูพาติรารูารมิยามาริารุฐณากรามสิบ

sangye shingdu mikte ulwar gyi,

१२व्रेंगुरु:इरु:न्य:बिर:य:ह्येंन:यर:वेंग ॥

drokun namdak shingla chupar shok.

เดิ้ำร้าญารูารฐามฐาณฑ้าสิรูารานามิไ

Idam guru ratna mandalakam niryatayami.

Offering the Mandala

Here is the great Earth, Filled with the smell of incense, Covered with a blanket of flowers,

The Great Mountain, The Four Continents, Wearing a jewel Of the Sun, and Moon.

In my mind I make them The Paradise of a Buddha, And offer it all to You.

By this deed May every living being Experience The Pure World.

Idam guru ratna mandalakam niryatayami.



kyabdro semkye

sangye chudang tsokyi choknam la,

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jangchub bardu dakni kyabsu chi,

าวาทาทิพาฐิสาพักพาวฏิพานวิเวพัวาสมพาฏิพา

dakki jinsok gyipay sunam kyi,

१२र्वे.ज.सर्द.हुर.जटश.मुग्र.दर्यीय.तर्य. ११

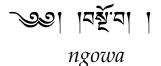
drola penchir sangye druppar shok.

Refuge and The Wish

I go for refuge To the Buddha, Dharma, and Sangha Until I achieve enlightenment.

By the power Of the goodness that I do In giving and the rest,

May I reach Buddhahood For the sake Of every living being.



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gewa diyi kyewo kun,

ารพัร สุมพาพิ เวิพาส์ โทพาย์ โกพา เวิรา

sunam yeshe tsok-dzok shing,

ารสัราสุมสาพิเวิสาณสาฏุรารสิ

sunam yeshe lejung way,

निश्रायाञ्जू याहेशावर्ष्ठेयायरा र्वेया 11

dampa kunyi topar shok.

Dedication of the Goodness of a Deed

By the goodness Of what I have just done May all beings

Complete the collection Of merit and wisdom,

And thus gain the two Ultimate bodies That merit and wisdom make.

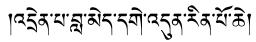


าสิุ้สานาสูามิราพรพาสูพาริสานีาธิา

tonpa lame sanggye rinpoche,

ાર્ગ્સેન્ગ્ય સુએન્ગ્ન અંદેશ રેન યેં ઢા

kyoppa lame damchu rinpoche,



drenpa lame gendun rinpoche,



kyabne konchok sumla chupa bul.

A Buddhist Grace

I offer this To the Teacher Higher than any other, The precious Buddha.

I offer this To the protection Higher than any other, The precious Dharma.

I offer this To the guides Higher than any other, The precious Sangha.

I offer this To the places of refuge, To the Three Jewels, Rare and supreme.



Course Syllabus

The readings for this course are taken from the text entitled "*The Seven-Step Practice for Developing a Good Heart,*" *Advices for Training Oneself in the Greater Way,* which were first written down by the great Tibetan master Geshe Chekawa who lived from 1101 to 1175.

Reading One

Part One: Instructions on the foundation Dharma, the preliminary practices

Reading Two

Part Two: The actual practice for developing the Wish for Enlightenment

Reading Three

Part Three: Learning to use problems as a path to Enlightenment

Reading Four

Part Four: A summary of an entire lifetime's practice

Reading Five

- Part Five: The point at which one can say that he or she has successfully developed the good heart
- Part Six: Pledges to keep for developing the good heart

Reading Six

Part Seven: Certain advices on developing the good heart

Reading One

🖇 त्रेया'य'केंद्र'येंदे'यान्स्रस्थ'न्या સેં સુંદ દેવ ગર્ત અવે સ ગ ગલ્ નાય જો

Herein Lies the Root Text of "The Seven-Step Practice for Developing a Good Heart," Advices for Training Oneself in the Greater Way

The following version of the Seven-Step Practice for Developing a Good Heart was excerpted from a "short woodblock" (dpe-thung) format edition, including the text of Lord Atisha's Lamp for the Path, in the possession of Sermey Khen Rinpoche Geshe Lobsang Tharchin. The text is quite old and had a number of apparent problems; the following version has been compiled using several other editions for comparison.

<u>র্জি সুস্</u>থী

Om svasti! Om! May there be goodness!

୵ୢଈୣୣ୵ୄୠୄୢୄୢୄୢୄ

Now there are a great many ways of teaching those advices for training oneself in the greater way—the *lojong*, or instructions for developing the good heart. In the tradition of the spiritual friend, the geshe, Chekawa, these instructions are organized into a seven-part practice. These seven are:

- 1) Instructions on the foundation Dharma, the preliminary practices;
- 2) The actual practice for developing the Wish for Enlightenment;
- 3) Learning to use problems as a path to Enlightenment;
- 4) A summary of an entire lifetime's practice;
- 5) The point at which one can say that he or she has successfully developed the good heart;
- 6) Pledges to keep for developing the good heart; and
- 7) Certain advices on developing the good heart.

Part One: Instructions on the Foundation Dharma, The Preliminary Practices

ระนั้สิ่ ระนั้าขึ้งเฉญ้ารฎณาผู่มา อิณาฟลูรมาริ ริณาฟลูม รณ

The first of these is expressed in the following line of the root text:

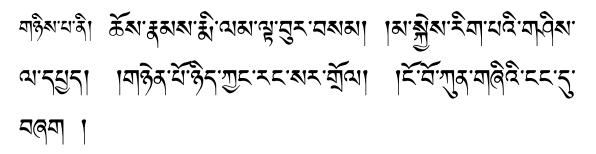
Train yourself first in the preliminaries.

These preliminaries come in three parts: meditating on your spiritual opportunities and fortunes, and considering how difficult it is to obtain them; meditating upon your own death, the fact that you are impermanent; and meditating upon the problems of this vicious circle of suffering.

Reading Two

Part Two: The Actual Practice for Developing The Wish for Enlightenment (Bodhichitta)

The second part, on the actual practice for developing the Wish for Enlightenment, has two steps of its own: developing the ultimate Wish, and developing the apparent Wish. There are three sections within the first of these steps: the preparation, the actual practice, and the conclusion. For the preparation, you should do the following: bring to mind thoughts of taking refuge; make supplications; offer the various steps of the seven-part practice; take your meditation position with your body carefully straightened up; and then count your breaths up to 21, without losing track at all.



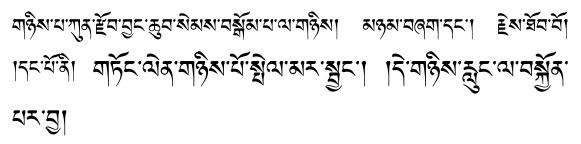
The second step, the actual practice, is found in the following lines of the root text:

Learn to see all things as a dream; Examine the nature of the mind, unborn. The antidote itself is gone to is; Let it go in the essence, source of all things.

กมีลาการใ สี่ปรายอุมาลาร์มีเพราะ

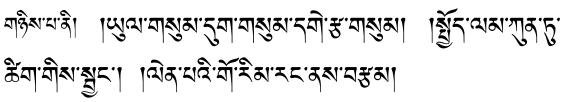
The third step, the conclusion, is expressed in the next line of the root text:

Inbetween sessions, be a figment of the imagination.



The second more general step, meditating on the apparent Wish for Enlightenment, has two sections: deep meditation, and the period after this. Here is the first:

Practice giving and taking, alternately; Let the two ride on the wind.



And here is the second:

Three objects, three poisons, three stores of virtue. Practice throughout the day, in words. The order of taking's to start with yourself.

Reading Three

Part Three: Learning to Use Problems as a Path to Enlightenment



The third main part, learning to use problems as a path to Enlightenment, is found in the following lines of the root text:

When the world and those in it are full of bad deeds, Learn to use problems as a path to Enlightenment.

าระนัสิ ณิณสารมพาธรายุธิยาณายรณ เมืองเกายาเรื่องอานา নই্নুমা

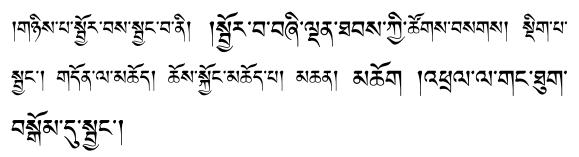
Here there are two different steps: how to think, and how to act. The first has two sections of its own: the apparent and the ultimate. Here is the first:

The blame all belongs to only one person. Practice seeing them all full of kindness. Practice IV: Lojong Reading Three



Here is the second:

See the deception as being four bodies; Emptiness is the matchless protector.



Next is the step on how to practice in your actions:

The four acts are the supreme method. On the spot, turn all that happens to practice.

Note by the Tibetan commentator: These four are accumulating masses of good karma; cleaning oneself of bad karma; making offerings to harmful spirits; and making offerings to protectors of the Dharma.

Reading Four

Part Four: A Summary of an Entire Lifetime's Practice ब्रिय के गुरुमा कुम्रमा से दिया का मान से स्वाप्त कि स्वाप्त के स्वाप्त कि स्वाप्त के स्वापत स्वाप्त के स्वाप के स्वाप्त के स्वा स्वापत के स्वाप्त के स्व

มะ अहमा नगान्द्र भुरायराष्ट्रा देगाके दायरेंग्ययेगाद्य आप्ता है। दिवाय भूष्टित भोदा दें दायराया हे आ

The brief essentials of the instruction Are combined within five powers. In the great way these same five are the advices For sending your mind; cherish the act.

Note by the Tibetan commentator: The five powers are those of resolutions for the future; of accustoming yourself; of pure white seeds; of destruction; and of prayer.

Reading Five

Part Five: The Point at Which One Can Say That He or She has Successfully Developed the Good Heart

All Dharma comes down to a single point. There are two judges; keep the main one. Be joy alone, in an unbroken stream. It's there when you can keep it unthinking.

Note by the Tibetan commentator: The two judges here are yourself and others. [Reading *rang gzhan* for *rang bzhin*.]

Part Six: Pledges to Keep for Developing the Good Heart

ર્સુયાય ર્સે ર્સેન્ડ્રેન્ડ માં ત્રથા જેવા વસુરાય થા ર્સેન્ટ્રેન્ડ વાસુસાયય સુદાર દાય વ્યાવા છે છે જે જે જે જે જે มามัการา ผู้กามาริกามาผู้การามิไ พอง เกาะนาเย็าเรื่อง เกาะ

Keep to the three laws. Change your mind and stay the same. Speak not of what was broken. Never worry about what they're doing. Rid yourself of the biggest affliction first. Never hope for any reward. Stop eating poison food. Don't let the stream flow smooth. Forget repaying criticism. Give up laying ambushes. No going for the jugular. Load your own truck, no passing the buck. Don't get fixed on speed. Don't feed the wrong face. Don't turn the sweet angel to a devil. Don't look for crap to make yourself happy.

Note by the Tibetan commentator: The three laws are never acting in a way that contradicts what you have committed yourself to; never placing yourself in a dangerous situation; and never falling into the habit of discriminating between others.

Reading Six

Do two at the two of beginning and end. Bear with whichever comes of the two. Keep the two at the cost of your life.

Note by the Tibetan commentator: The "two" in the second line are being well off and being poor. The "two" in the third line are your general spiritual pledges and the pledges of the instructions on developing the good heart.

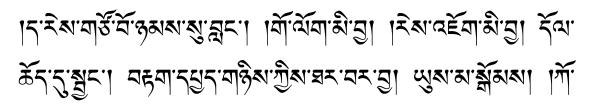
17गात नगसुसा केंन सेंदरू या क्रीसाय ना देवाया न क्रींगाया क्रुन केंदाय मसुसा त्या नक्षनन्तु नर्द्वेसा खुरुन्गण्धेनग्रुरुन्गेनन्ना वन्नवासेनन्त्रसुरुन्नसुरुन्नसुरु 47.2

Train yourself in the three kinds of hardship. Take to yourself the three main causes. Live in three ways that never get weaker. Keep the three that should never be lost.

Note by the Tibetan commentator: The "three hardships" are learning to detect the start of a mental affliction; to stop it; and to stop the habit. The "three main causes" are finding a Lama, practicing the Dharma, and having all the support you need to practice the Dharma come together. The "three ways" are feeling devotion [for your Lama], joy [for practicing the *lojong* or instructions for developing a good heart], and keeping your various vows and commitments [through strong awareness and recollection]. The "three that should never be lost" are virtuous actions in your actions, your words, and your thoughts.

ાબુભાભાર્સું મુશ્રાશ્વેર રાગા દુર્જ્યુરા હિતારમાં મારેમાં હું મુશ્રી સાથે છે. આ સાથે આ સ ાર્ગોવાયા મુચ્ચાયા મુગ્રે મુંચા ગુમુવા ગુમ ગુમુવા ગુમુવા

Act towards each one free of bias; Spread your love, and make it deep. Constantly think of the special ones; Don't let it depend on circumstances.

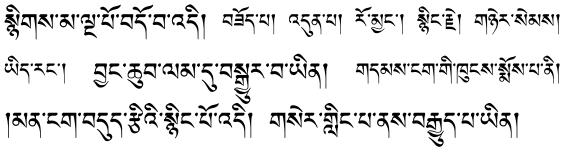


વેંદ્ર આર્ચ્યુસથા સુર ર્જસાય થે તુા વેંદ્ર છે સાવર્દ્ર કે જ્યાર્થે દિલ્લ વુવે

าสู่าวู.ณ.พิศพ.กร.วพว.กพ

Act now, do the most important thing. Don't get it backwards. Don't be on and off. Make up your mind and stick to it. Figure out both and free yourself. Stop thinking all the time about how wonderful you are. Don't let little things get to you. Don't change from moment to moment. Don't expect any thanks.

Note by the Tibetan commentator: When you have trained yourself well in these, then you will be able to do the following:



Turn these five signs of the days of darkness Around us into a path to enlightenment. These words of advice are the essence of nectar; They were passed down through Serlingpa.

Note by the Tibetan commentator: The five signs are transformed into learning to endure without anger; feeling inspired to practice; a feeling of sweetness; thoughts of compassion; and great aspiration—and so the mind itself becomes the path. [The five signs of the days of darkness, which are said to be going on now, are: the darkness of the times, marked by strife; the darkness of lifespans, which have dropped to less than a hundred; the darkness of worldviews, very mistaken and difficult to change in people; the darkness of mental afflictions, strong and protracted; and the darkness of beings themselves, with minds and senses that are out of control.] The last two lines are meant to indicate that this instruction is one with an authoritative source.

พรุมพรุมาณ สิวาราชย์ราน ลิโลย์สาสรุมาณสามีโนส์เพรานสาโรราชา มัลเนละเอริเสีลไ ไล้ปเอลีงเปล่ะเราเอียเอลเปล่าไลเปล่า ฉรัสาฉรุณาสฉิวส์รุสพมารสาตุม 15 สิ. จาพรามาฉฏัราร์ คิมาม์ าราหาราชาติสาวราณาสูญารฐญารราส์โรมามราสุกรา กรราสูญาญญารัสเพิ่มราริสา นั้าธิดิ้าดผิราพิศาธิาชากลิสากที่รายดี เพราะน้ำ

Karmic seeds from following this practice in my past lives Were awakened, and the urge to teach this to others came to me On many occasions. And so I have finished it, these words Of instruction for beating the tendency of seeing things As having some nature of their own, and I have ignored All kinds of trouble and the derision of others to do so. Now I can die, Without a shred of regret.

Note by the Tibetan commentator: In these words, that king of all deep practitioners, Chekawa, expresses the greatness of the instruction, for he has succeeded in applying it to his own heart.

Incidentally, there are many different versions of this root text: some are longer or shorter, and in others the lines come in a different order. I've set this one down here following the version found in the book of instruction by the bodhisattva Tokme.

Mangalam! May goodness prevail!

The Seven-Step Practice for Developing a Good Heart

(1)

Train yourself first in the preliminaries.

(2)

Learn to see all things as a dream; Examine the nature of the mind, unborn. The antidote itself is gone to is; Let it go in the essence, source of all things. Inbetween sessions, be a figment of the imagination. Practice giving and taking, alternately; Let the two ride on the wind. Three objects, three poisons, three stores of virtue. Practice throughout the day, in words. The order of taking's to start with yourself.

(3)

When the world and those in it are full of bad deeds, Learn to use problems as a path to Enlightenment. The blame all belongs to only one person. Practice seeing them all full of kindness. See the deception as being four bodies; Emptiness is the matchless protector. The four acts are the supreme method. On the spot, turn all that happens to practice.

(4)

The brief essentials of the instruction Are combined within five powers. In the great way these same five are the advices For sending your mind; cherish the act. (5)

All Dharma comes down to a single point. There are two judges; keep the main one. Be joy alone, in an unbroken stream. It's there when you can keep it unthinking.

(6)

Keep to the three laws. Change your mind and stay the same. Speak not of what was broken. Never worry about what they're doing. Rid yourself of the biggest affliction first. Never hope for any reward. Stop eating poison food. Don't let the stream flow smooth. Forget repaying criticism. Give up laying ambushes. No going for the jugular. Load your own truck, no passing the buck. Don't get fixed on speed. Don't feed the wrong face. Don't turn the sweet angel to a devil. Don't look for crap to make yourself happy.

(7)

Do all the practices with but one. Let all the mistakes be made by one. Do two at the two of beginning and end. Bear with whichever comes of the two. Keep the two at the cost of your life. Train yourself in the three kinds of hardship. Take to yourself the three main causes. Live in three ways that never get weaker. Keep the three that should never be lost. Act towards each one free of bias; Spread your love, and make it deep. Constantly think of the special ones; Don't let it depend on circumstances. Act now, do the most important thing. Don't get it backwards. Don't be on and off. Make up your mind and stick to it.

Practice IV: Lojong Root Text

Figure out both and free yourself. Stop thinking all the time about how wonderful you are. Don't let little things get to you. Don't change from moment to moment. Don't expect any thanks. Turn these five signs of the days of darkness Around us into a path to enlightenment. These words of advice are the essence of nectar; They were passed down through Serlingpa.

Karmic seeds from following this practice in my past lives Were awakened, and the urge to teach this to others came to me On many occasions. And so I have finished it, these words Of instruction for beating the tendency of seeing things As having some nature of their own, and I have ignored All kinds of trouble and the derision of others to do so. Now I can die, Without a shred of regret.