

Dharma Quick Reference Guide



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The Four Noble Truths

The existence of suffering

The origin of suffering

The cessation of suffering

The path for the cessation of suffering

Eightfold Path

Right View

Right Thinking

Right Mindfulness

Right Speech

Right Action

Right Diligence

Right Concentration

Right Livelihood

The Two Truths

Relative or Worldly Truth (Sambriti Satya)

Absolute Truth (Paramartha Satya)

The Three Dharma Seals (Dharma mudra)

Impermanence (anitya)

Nonself (anatman)

Nirvana

The Three Doors of Liberation

Emptiness (shunyata)
Signlessness (animitta)
Aimlessness (apranihita)

The Three Bodies of Buddha

Dharmakaya, the source of enlightenment and happiness
Sambhogakaya, the body of bliss or enjoyment
Nirmanakaya, the historical embodiment of the Buddha

The Three Jewels

Buddha
Dharma
Sangha

The Four Immeasurable Minds

Love (Sanskrit maitri; in Pali it is metta)
Compassion (karuna)
Joy (mudita)
Equanimity (upeksha in Sanskrit and upekkha in Pali)

The Five Hindrances

Desire
Aversion, Ill Will
Sloth & Torpor
Anxiety / Restlessness
Doubt

The Five Aggregates (skandhas)

Form
Feelings
Perceptions
Mental Formations
Consciousness.

The Five Powers (balani)

Faith
Energy
Mindfulness
Concentration
Insight

The Six Paramitas

Dana Paramita – giving, offering, generosity.

Shila Paramita – precepts or mindfulness trainings

Kshanti Paramita – inclusiveness, the capacity to receive, bear, and transform the pain inflicted on you by your enemies and also by those who love you

Virya Paramita – diligence, energy, perseverance

Dhyana Paramita – meditation

Prajña Paramita – wisdom, insight, understanding. Practicing the Six Paramitas helps us to reach the other shore

The Seven Factors of Awakening (sapta-bodhyanga)

Mindfulness
Investigation of phenomena
Diligence
Joy
Ease
Concentration
Letting go

Shamatha (Stopping) Meditation

Stopping
Calming
Resting
Healing

The Twelve Links of Interdependent Co-Arising

Ignorance
Volitional Actions
Consciousness
Mind / Body
Six Sense Organs & Their Objects
Contact
Feeling
Craving
Grasping
Coming to Be
Birth
Old Age & Death

The Five Mindfulness Trainings

Reverence for Life
True Happiness
True Love
Loving Speech and Deep Listening
Nourishment and Healing

The Fourteen Mindfulness Trainings of the Order of Interbeing

Openness
Non-attachment to Views
Freedom of Thought
Awareness of Suffering
Compassionate, Healthy Living
Taking Care of Anger
Dwelling Happily in the Present Moment
True Community and Communication
Truthful and Loving Speech
Protecting and Nourishing the Sangha
Right Livelihood
Reverence for Life
Generosity
True Love

Eight Worldly Winds (Vicissitudes)

Pleasure & Pain
Gain & Loss
Praise & Blame
Fame & Disrepute

Five stages to calm our body and mind

Recognition

Acceptance

Embracing

Looking Deeply

Insight

Turning the Wheel of the Dharma

Middle Way

Four Noble Truths

Engagement in the World

The Four Metta Phrases

May I be free from danger

May I be happy

May I be healthy

May I love with ease

The Six Mantras of Love

I am here for you.

I know you are there and it makes me happy.

I know you suffer.

I suffer, please help.

This is a Happy Moment.

You are partly right.

The Five Remembrances

I am of the nature to grow old. There is no way to escape growing old.

I am of the nature to have ill-health. There is no way to escape having ill-health.

I am of the nature to die. There is no way to escape death.

All that is dear to me and everyone I love are of the nature to change. There is no way to escape being separated from them.

I inherit the results of my actions in body, speech, and mind. My actions are the ground on which I stand.

Four Gratitudes

Gratitude to parents, teachers, friends, and all beings.

The Three Realms

The Desire Realm (where we are attached to sensual desire)

Form and Formless Realms (where we are attached to the pleasures of meditative concentration)

Tripitaka

The three collections of discourses, precepts, and commentaries.

Six Elements of True Love

Friendship

Healing

Joy

Letting Go

Respect

Trust

The Five Contemplation

This food is a gift of the whole universe, the earth, the sky, numerous living beings and much hard, loving work.

May we eat with mindfulness and gratitude so as to be worthy to receive this food.

May we recognize and transform our unwholesome mental formation, especially our greed, and learn to eat with moderation.

May we keep our compassion alive by eating in such a way that we reduce the suffering of living beings, stops contributing to climate change, and heals and preserves our precious planet.

We accept this food so that we may nurture our brotherhood and sisterhood, strengthen our Sangha and nourish our ideal of serving all living beings.

The Six Concords taught by the Buddha as guidelines for monastic community practice

Sharing space

Sharing the essentials of daily life

Observing the same precepts

Using only words that contribute to harmony

Sharing insights and understanding

Respecting each other's viewpoints

Five Awarenesses

We are aware that all generations of our ancestors and all future generations are present in us.

We are aware of the expectations that our ancestors, our children, and their children have of us.

We are aware that our joy, peace, freedom, and harmony are the joy, peace, freedom, and harmony of our ancestors, our children, and their children.

We are aware that understanding is the very foundation of love.

We are aware that blaming and arguing never help us and only create a wider gap between us, that only understanding, trust, and love can help us change and grow.

The Four Wrong Perceptions

Something that is impure, we call pure
Something that is painful, we call pleasurable
Something that is impermanent, we call
permanent
Something that is no-self, we say it has a self

The Four Kinds of Nutriments

Edible Food
Sensory Impressions
Intention/Volition
Consciousness

The Four Mind Turnings (The Preliminaries, Ngöndro)

The freedoms and advantages of precious
human rebirth
The truth of impermanence and change
The workings of karma
The suffering of living beings within samsara

The Three Kinds of Pride

Thinking I am better than the other(s)
Thinking I am worse than the other(s)
Thinking I am just as good as the other(s)

Contemplations before a Meeting or a Shining Light Session

When I look at you, I see you as a flowing stream and not a separate self to reproach or to praise. Looking into you, I see your ancestors, your lineage, your parents, your homeland, your culture, the things that are great and beautiful, and the things that are not yet great and beautiful. You are a wonderful manifestation, a flower in the garden of humanity. I am aware of your presence and I cherish your presence. I also hope that you see me as a flowing stream, and not a separate self to reproach, to criticize or to praise. We are brothers and sisters of each other in this Sangha. Therefore, I have you in me and you have me in you. We must support and encourage each other to cultivate further the things that are great and beautiful in us, and to transform those that are not yet so great and beautiful. If I said something to help you transform, it is not a reproach but it is my hope for you. Looking into me, you also see the things that are unskillful and imperfect, and if you said something to me, it is not a criticism or a reproach, but it is only a hope for me to transform. When you transform, I can be happier, and when I transform, you can be happier. We support one another on the path of practice. We need each other. I deeply cherish your presence in our community.

Metta Practice

May I be peaceful and light in body and in mind.

May I be safe and free from accidents.

May I be free from anger, unwholesome states
of mind, fear and worries.

May I know how to look at myself with the eyes
of understanding and love.

May I be able to recognize and touch the seeds
of joy and happiness in myself.

May I learn how to nourish myself with joy each
day.

May I be able to live fresh, solid, and free.

May I not fall into a state of indifference or be
caught in the extremes of attachment or
aversion.

Six Words of Advice by Tilopa

Don't Recall Let go of what has passed.

Don't Imagine Let go of what may come.

Don't Think Let go of what is happening now.

Don't Examine Don't try to figure anything out.

Don't Control Don't try to make anything happen.

Rest Relax, right now, and rest.

The Three Fierce Mantras ~ Tsangpo Gyare, 12th century Tibetan Buddhist Ascetic

"Whatever has to happen, let it happen!"

"Whatever the situation is, it's fine!"

"I don't need anything whatsoever!"

Forty Tenets of Plum Village

Space is not an unconditioned dharma. It manifests together with time, matter and consciousness.

In the historical dimension, every dharma is a conditioned dharma. In the ultimate dimension, every dharma is an unconditioned dharma.

Nirvāṇa is the absence of ignorance (avidyā) and the afflictions (kleśā), but not the absence of the aggregates (skandhā), sense spheres (āyatanāni) and domains of existence (dhātū).

Nirvāṇa is nirvāṇa. There is no nirvāṇa with residue (upādiśeṣa) and nirvāṇa without residue (anupādiśeṣa).

It is possible to touch nirvāṇa in the present moment.

Nirvāṇa is not a phenomenon, but it is the true nature of all phenomena.

Not born means nirvāṇa and it is awakening to the truth of the deathless, the no-coming and no-going, the not the same and not different, the not being and not non-being.

The concentrations on emptiness, signlessness and aimlessness help us to touch Nirvāṇa and the Unconditioned.

The Three Dharma Seals are: impermanence, non-self and Nirvāṇa. We can mention The Four Dharma Seals or Five Dharma Seals with a condition: they include Nirvāṇa.

The basic concentrations (samādhi) are the concentrations on impermanence, no-self and Nirvāṇa.

Mindfulness, concentration and insight are the essential practices that give rise to liberation.

Precepts are mindfulness. Śīla is smṛti. Precepts and mindful manners are concrete expressions of mindfulness.

Right diligence is also a precept and therefore is also mindfulness.

Mindfulness, concentration and insight inter-are, interpenetrate. All three have the capacity to bring joy, happiness and liberation.

The awareness of suffering helps us recognize the existing conditions of happiness and also helps prevent the creation of wrong actions and the planting of negative seeds that will bring about suffering.

The Four Noble Truths are all conditioned dharmas. The Four Noble Truths are all unconditioned dharmas.

The third noble truth can be called the truth of happiness.

Free will is possible thanks to the Three Trainings.

You should learn to see the second noble truth as the path of the eight wrong practices. The deep cause of ill-being is not just desire.

A real Arahant is also a Bodhisattva and a real Bodhisattva is also an Arahant.

As a human being you have the capacity to become a Buddha. As a Buddha you continue to be a human being. That is why numerous Buddhas are possible.

The Buddha has many bodies: the body of a living being, the Dharmabody, the body outside of the body, the sanghabody, the continuation body, the Dharma-realm body, and the true nature of the Dharma-realm body. Since human beings can become Buddha they also have all these bodies.

We can talk of man as a continuous and ever-changing stream of five aggregates. This stream is always flowing. It is in connection with and exchanges with other streams of phenomena. However we cannot speak of man as an unchanging and permanent separate self.

We can only understand the real teaching of rebirth in the light of impermanence, nonself and interbeing.

Happiness and suffering inter-are, affliction and enlightenment both are of an organic nature.

The Sangha body, the Buddha body and the Dharma body inter-are. In a true Sangha you can find the true Buddha and the true Dharma.

Since the afflictions (kleśā) and the awakening (bodhi) are of an organic nature, the practice needs to be constant in order for transformation to continue and for regression not to take place. Saṃsāra is a continuation and the beautiful and wholesome things need to be continued for as long as possible, while the not beautiful and unwholesome need to be transformed so that they do not continue. The compost has to be used to nourish the flowers.

Liberation from saṃsāra does not mean putting an end to the personal self (pudgala), because that person is not a real entity anyway, nor does it mean putting an end to the precepts' body and the spiritual life.

Birth and death are only manifestation or non-manifestation. Both manifestor and manifested occur at the same time, the manifestation of A is the non-manifestation of B.

A dharma is not a thing, an entity but a process, an event and first of all an object of mind.

Retribution consists of both body-mind and environment, and is both individual and collective. This land is the Saha land for living beings but Pure land for Buddhas and Bodhisattvas.

There is no self but still there is the cycle of birth and death, there is inter-continuation and the nature of all inter-continuation is interbeing.

Each generation of Buddhist practitioners has to resist the human tendency and need to make the Buddha divine and to try to find a principle to take the place of a self.

Store consciousness has the capacity of learning, storing, protecting, responding, nourishing, healing and continuing. Its function is to establish a data base, unconscious habits of responding to situations, which is comparable to a boat being on auto-pilot.

Manas has the tendency to seek for security and long lasting pleasure. It is ignorant of the law of moderation, the danger of pleasure seeking and the goodness of suffering. It does not see the necessity for insight into impermanance, non-self, inter-being, compassion and communication.

With the practice of mindfulness, concentration and insight, Mind consciousness can learn and download its insights to Store consciousness and leave Store consciousness to do the work of maturation and then manifest the seeds of wisdom that are already innate in Store consciousness.

The basic practice of original Buddhism is the Four Domains of Mindfulness which has the function to recognize and transform the habit energies and fully realize the Seven Factors of Enlightenment and the Noble Eightfold Path. The Mahāyāna practice of meditation including the Zen of the patriarchs needs from time to time to go back to take a bath in Source Buddhism in order not to lose the essential Teaching of Buddhadharma.

The reality of the Pure Land or Nirvāṇa transcends both space and time. The reality of everything else is exactly the same.

Conditions, feelings, skandhas, āyatanas, dhātus, vijñānas, etc...can be represented in different models. These models do not necessarily oppose each others.

The teachings on impermanence, non-self, interdependence, emptiness, signlessness, aimlessness, mindfulness, concentration, and insight, etc... constitute the heart of the Buddhist wisdom. They can go together with the spirit of science, they can be used in dialogue with science and offer suggestions and support for science. Modern science should try to overcome the tendency of double grasping and scientists should train themselves to develop their capacity for intuition.

51 Mental Formations

Five Universals

Contact
Attention
Feeling
Perception
Volition

Five Particulars

Intention
Determination
Mindfulness
Concentration
Insight

Eleven Wholesome

Faith
Inner shame
Shame before others
Absence of craving
Absence of hatred
Absence of ignorance
Diligence, energy
Tranquility, ease
Vigilance, energy
Equanimity
Non harming

Wholesome M.F. added by Thay

Non fear

Absence of anxiety

Stability, solidity

Loving kindness

Compassion

Joy

Humility

Happiness

Feverlessness

Freedom/sovereignty

Six Primary Unwholesome

Craving, covetousness

Hatred

Ignorance, confusion

Arrogance

Doubt, suspicion

Wrong view

Twenty Secondary Unwholesome

Ten Minor Secondary Unwholesome

Anger

Resentment, enmity

Concealment

Maliciousness

Jealousy

Selfishness, parsimony

Deceitfulness, fraud

Guile

Desire to harm

Pride

Two Middle Secondary Unwholesome

Lack of inner shame

Lack of shame before others

Eight Greater Secondary Unwholesome

Restlessness

Drowsiness

Lack of faith, unbelief

Laziness

Negligence

Forgetfulness

Distraction

Lack of discernment

Unwholesome M.F. added by Thay

Fear

Anxiety

Despair

Four Indeterminate

Regret, repentance

sleepiness

initial thought

sustained thought

Fifty Verses on the Nature of Consciousness by Zen Master Thich Nhat Hanh

It is essential to know how our mind works to help make the practice easier. In 1990, Zen Master Thich Nhat Hanh composed “Fifty Verses on the Nature of Consciousness”³, making the complex Buddhist teachings on philosophy and psychology more accessible and connected to our daily life. These verses are based on the Twenty and Thirty Verses on the Manifestation of Consciousness (Vijñaptimatratra-vimshatika-karika and Vijñaptimatratra-trimshika-karika), composed by the 4th century Indian Buddhist monk Vasubhandu; and on later works by Indian Buddhist monk Sthiramati (470-550), Chinese Buddhist monk Xuanzang (600-604), and Chinese Buddhist monk Fazang (643-712).

The Sources of 50 Verses on the Nature of
Consciousness (from "Understanding Our Mind",
Thich Nhat Hanh, Parallax Press 2006 pp. 247-
251)

Store Consciousness

One

Mind is a field
In which every kind of seed is sown.
This mind-field can also be called
"All the seeds".

Two

In us are infinite varieties of seeds -
Seeds of samsara, nirvana, delusion, and
enlightenment,
Seeds of suffering and happiness,
Seeds of perceptions, names, and words.

Three

Seeds that manifest as body and mind,
As realms of being, stages, and worlds,
Are all stored in our consciousness.
That is why it is called "store".

Four

Some seeds are innate,
Handed down by our ancestors.
Some were sown while we were still in the womb,
Others were sown when we were children.

Five

Whether transmitted by family, friends,
Society, or education
All our seeds are, by nature,
Both individual and collective.

Six

The quality of our life
Depends on the quality
Of the seeds
That lie deep in our consciousness.

Seven

The function of store consciousness
Is to receive and maintain
Seeds and their habit energies,
So they can manifest in the world, or remain
dormant.

Eight

Manifestations from store consciousness
Can be perceived directly in the mode of things-
in-themselves,
As representations, or as mere images.
All are included in the eighteen elements of being.

Nine

All manifestations bear the marks
Of both the individual and the collective.
The maturation of store consciousness functions
in the same way
In its participation in the different stages and
realms of being.

Ten

Unobstructed and indeterminate,
Store consciousness is continuously flowing and
changing.
At the same time, it is endowed
With all five universal mental formations.

Eleven

Although impermanent and without a separate
self,
Store consciousness contains all phenomena in
the cosmos,
Both conditioned and unconditioned,
In the form of seeds.

Twelve

Seeds can produce seeds.

Seeds can produce formations.

Formations can produce seeds.

Formations can produce formations.

Thirteen

Seeds and formations

Both have the nature of interbeing and
interpenetration.

The one is produced by the all.

The all is dependent on the one.

Fourteen

Store consciousness is neither the same nor
different,

Individual nor collective.

Same and different inter-are.

Collective and individual give rise to each other.

Fifteen

When delusion is overcome, understanding is
there,

And store consciousness is no longer subject to
afflictions.

Store consciousness becomes Great Mirror
Wisdom,

Reflecting the cosmos in all directions. Its name is
now Pure Consciousness.

Manas

Sixteen

Seeds of delusion give rise
To the internal formations of craving and
afflictions.
These forces animate our consciousness
As mind and body manifest themselves.

Seventeen

With store consciousness as its support,
Manas arises.
Its function is mentation,
Grasping the seeds it considers to be a "self".

Eighteen

The object of means is the mark of a self
Found in the field of representations
At the point where manas
And store consciousness touch.

Nineteen

As the ground of wholesome and unwholesome
Of the other six manifesting consciousness,
Manas continues discriminating.
Its nature is both indeterminate and obscured.

Twenty

Manas goes with the five universals,
With mati of the five particulars
And with the four major and eight secondary
afflictions.
All are indeterminate and obscured.

Twenty-One

As shadow follows form,
Manas always follows store.
It is a misguided attempt to survive,
Craving for continuation and blind satisfaction.

Twenty-Two

When the first stage of the bodhisattva path is
attained,
The obstacles of knowledge and afflictions are
transformed.
At the tenth stage, the yogi transforms the belief
in a separate self,
And store consciousness is released from manas.

Mind Consciousness

Twenty-Three

With manas as its base
And phenomena as its objects,
Mind consciousness manifests itself.
Its sphere of cognition is the broadest.

Twenty-Four

Mind consciousness has three modes of perception.

It has access to the three fields of perception and is capable of having three natures.

All mental formations manifest in it -

Universal, particular, wholesome, unwholesome, and indeterminate.

Twenty-Five

Mind consciousness is the root of all actions of body and speech.

Its natures are to manifest mental formations, but its existence is not continuous.

Mind consciousness gives rise to actions that lead to ripening.

It plays the role of the gardener, sowing all the seeds.

Twenty-Six

Mind consciousness is always functioning

Except in states of non-perception,

The two attainments,

Deep sleep, and fainting or coma.

Twenty-Seven

Mind consciousness operates in five ways -
In cooperation with the five sense
consciousnesses
And independent of them,
Dispersed, concentrated, or unstably.

Sense Consciousnesses

Twenty-Eight

Based on mind consciousness,
The five sense consciousnesses,
Separately or together with mind consciousness,
Manifest like waves on water.

Twenty-Nine

Their field of perception is things-in-themselves.
Their mode of perception is direct.
Their nature can be wholesome, unwholesome, or
neutral.
They operate on the sense organs and the
sensation center of the brain.

Thirty

They arise with the
Universal, particular, and wholesome,
The basic and secondary unwholesome,
And the indeterminate mental formations.

The Nature of Reality

Thirty-One

Consciousness always includes
Subject and object.
Self and other, inside and outside
Are all creations of the conceptual mind.

Thirty-Two

Consciousness has three parts -
Perceiver, perceived, and wholeness.
All seeds and mental formations
Are the same.

Thirty-Three

Birth and death depend on conditions.
Consciousness is by nature a discriminatory
manifestation.
Perceiver and perceived depend on each other
As subject and object of perception.

Thirty-Four

In individual and collective manifestation,
Self and nonself are not two.
The cycle of birth and death is achieved in every
moment.
Consciousness evolves in the ocean of birth and
death.

Thirty-Five

Space, time, and the four great elements
Are all manifestations of consciousness.
In the process of interbeing and interpenetration,
Our store consciousness ripens in every moment.

Thirty-Six

Beings manifest when conditions are sufficient.
When conditions lack, they no longer appear.
Still, there is no coming, no going,
No being, and no nonbeing.

Thirty-Seven

When a seed gives rise to a formation,
It is the primary cause.
The subject of perception depends on the object
of perception.
This is an object as cause.

Thirty-Eight

Conditions that are favorable or non-obstructing
Are supporting causes.
The fourth type of condition
Is the immediacy of continuity.

Thirty-Nine

Interdependent manifestation has two aspects -
Deluded mind and true mind.
Deluded mind is imaginary construction.
True mind is fulfilled nature.

Forty

Construction impregnates the mind with seeds of
delusion,
Bringing about the misery of samsara.
The fulfilled opens the door of wisdom
To the realm of suchness.

The Path of Practice

Forty-One

Meditating on the nature of interdependence
Can transform delusion into enlightenment.
Samsara and suchness are not two.
They are one and the same.

Forty-Two

Even while blooming, the flower is already in the
flower.
And the compost is already in the flower.
Flower and compost are not two.
Delusion and enlightenment inter-are.

Forty-Three

Don't run away from birth and death.
Just look deeply into your mental formations.
When the true nature of interdependence is seen,
The truth of interbeing is realized.

Forty-Four

Practice conscious breathing
To water the seeds of awakening.
Right View is a flower
Blooming in the field of mind consciousness.

Forty-Five

When sunlight shines,
It helps all vegetation grow.
When mindfulness shines,
It transforms all mental formations.

Forty-Six

We recognize internal knots and latent tendencies
So we can transform them.
When our habit energies dissipate,
Transformation at the base is there.

Forty-Seven

The present moment
Contains past and future.
The secret of transformation
Is in the way we handle this very moment.

Forty-Eight

Transformation takes place
In our daily life.
To make the work of transformation easy,
Practice with a Sangha.

Forty-Nine

Nothing is born, nothing dies.
Nothing to hold on to, nothing to release.
Samsara is nirvana.
There is nothing to attain.

Fifty

When we realize that afflictions are no other than
enlightenment,
We can ride the waves of birth and death in
peace,
Traveling in the boat of compassion on the ocean
of delusion,
Smiling the smile of non-fear.

The Seven Points of Mind Training

*Point One: The Preliminaries, Which Are a Basis for
Dharma Practice*

1. First, train in the preliminaries.

*Point Two: The Main Practice, Which Is Training in
Bodhichitta*

2. Regard all dharmas as dreams.
3. Examine the nature of unborn awareness.
4. Self-- - liberate even the antidote.
5. Rest in the nature of alaya, the essence.
6. In postmeditation, be a child of illusion.
7. Sending and taking should be practiced alternately. These two should ride the breath.
8. Three objects, three poisons, and three seeds of virtue.
9. In all activities, train with slogans.
10. Begin the sequence of sending and taking with yourself.

*Point Three: Transformation of Bad Circumstances
into the Path of Enlightenment*

11. When the world is filled with evil, transform all mishaps into the path of Bodhi.
12. Drive all blames into one.
13. Be grateful to everyone.
14. Seeing confusion as the four kayas is unsurpassable shunyata protection.
15. Four practices are the best of methods.
16. Whatever you meet unexpectedly, join with meditation.

*Point Four: Showing the Utilization of Practice in
One's Whole Life*

17. Practice the five strengths, The condensed heart instructions.
18. The Mahayana instructions for ejection of consciousness at death is the five strengths:
how you
conduct yourself is important.

Point Five: Evaluation of Mind Training

19. All of the dharma agrees at one point.
20. Of the two witnesses, hold the principal one.
21. Always maintain only a joyful mind.
22. If you can practice even when distracted, you are well trained.

Point Six: Disciplines of Mind Training

23. Always abide by the three basic principles.
24. Change your attitude, but remain natural.
25. Don't talk about injured limbs.
26. Don't ponder others.
27. Work with the greatest defilements first.
28. Abandon any hope of fruition.
29. Abandon poisonous food.
30. Don't be so predictable.
31. Don't malign others.
32. Don't wait in ambush.
33. Don't bring things to a painful point.
34. Don't transfer the ox's load to the cow.
35. Don't try to be the fastest.
36. Don't act with a twist.
37. Don't make gods into demons.
38. Don't seek others' pain as the limbs of your own happiness.

Point Seven: Guidelines of Mind Training

39. All activities should be done with one intention.
40. Correct all wrongs with one intention.
41. Two activities: one at the beginning, one at the end.
42. Whichever of the two occurs, be patient.
43. Observe these two, even at the risk of your life.
44. Train in the three difficulties.
45. Take on the three principal causes.
46. Pay heed that the three never wane.
47. Keep the three inseparable.
48. Train without bias in all areas.
49. It is crucial always to do this pervasively and wholeheartedly. Always meditate on whatever provokes resentment.
50. Don't be swayed by external circumstances.
51. This time, practice the main points.
52. Don't misinterpret.
53. Don't vacillate.
54. Train wholeheartedly.
55. Liberate yourself by examining and analyzing.
56. Don't wallow in self-pity.
57. Don't be jealous.
58. Don't be frivolous.
59. Don't expect applause.

Additional Notes:

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