

Since one sees confused appearances as the four buddha bodies,

Emptiness is protection unsurpassed.

The fourfold application is the most excellent method.

Relate to meditation whatever you suddenly meet.

#### **IV. Presentation of a lifetime's practice in summary**

The brief essence of instruction is this:

Apply yourself to the five powers.

As Mahayana's transference method is

These very five powers, their practice is vital.

#### **V. Presentation of the measure of having trained the mind**

The point of all teachings converges to one.

Uphold the principal of the two witnesses.

Constantly keep only a joyful mind.

If this can be done even when distracted, you are trained.

#### **VI. Presentation of the commitments of mind training**

Train always in the three general points.

Transform your attitudes but remain as you are.

Do not speak of cripples.

Do not think anything of others whatsoever.

Train first whichever afflictive emotion is strongest.

Discard all expectations of result.

Discard poisonous food.

Do not keep loyal friends.

Do not torment with malicious banter.

Do not lie in ambush.

Do not strike at the vital point.

Do not place the load of a *dko* onto an ox.

Do not perform perverted rites.

Do not sprint to win a race.

Do not turn gods into demons.

Do not seek misery as a branch of happiness.

#### **VII. Presentation of the precepts of mind training**

Accomplish all yogas through one.

Subdue all through one.

There are two tasks—one at the start and one at the end.

Forbear whichever of the two arises.

Guard the two at the cost of your life.

Train in the three difficulties.

Adopt the three principal causes.

Contemplate the three that are free of degeneration.

Be endowed with the three inseparable factors.

Purify objects impartially.

Training broad and deep is vital at all times.

Always cultivate what is called for.

Do not depend on other conditions.

Practice the principal right now.

Do not apply misunderstanding.

Do not be sporadic.

Train with decisiveness.

Be released through the two: consideration and close analysis.

Do not boast.

Do not be ill-tempered.

Do not be fickle.

Do not wish for recognition.

Transform these rampant five

Degenerations into the path of enlightenment.

This ambrosial essence of pith instruction  
Stems from the lineage of Serlingpa.

Because of my numerous aspirations

Due to the awakening of karmic residues from previous  
training,

I have defied the tragic tale of suffering

And have taken instructions to subdue self-grasping.

Now, even if death comes, I have no regrets.

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*At Khenpo Sherab Ozer's request, this was adapted by Meghan Howard from Thupten Jinpa's translation in Mind Training: the Great Collection (Wisdom Publications: Boston, 2006, pp. 83–85) for Khen Rinpoche's teachings on mind training given around the world in 2007.*

## **Seven-Point Mahayana Mind Training** *by Geshe Chekawa Yeshe Dorje (1101–75)*

### **I. Presentation of the basis, the preliminaries**

First, train in the preliminaries.

### **II. Presentation of twofold awakening mind, the main practice**

For thoughts, count the breath.

Contemplate all phenomena as dreamlike.

Examine the nature of unborn awareness.

The remedy, too, is freed in its own place.

Place [your mind] in the essence, the basis-of-all.

In the intervals, deal with illusory beings.

First, cultivate well loving-kindness and compassion.

Train in the two—giving and taking—alternately.

Place the two astride your breath.

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

To encourage mindfulness of these,

In all actions, train by means of the words.

The process of taking begins with yourself.

### **III. Transforming adverse conditions into the path of enlightenment**

When the world and its inhabitants are full of sin,

Transform adverse conditions into the path of enlightenment.

Drive all blames into one.

Contemplate the great kindness [shown] by all.