

# Seven-Point Mind Training

Chekawa Yeshé Dorjé (1101—75)

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

First, train in the preliminaries.

## **II. Training in the awakening mind, the main practice**

### *A. Training in ultimate awakening mind*

Train to view all phenomena as dreamlike.

Examine the nature of the unborn awareness.

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

Place your mind on the basis-of-all, the actual path.

In the intervals be a conjurer of illusions.

### *B. Training in conventional awakening mind*

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.

In all actions, train by means of the words.

## **III. Taking adverse conditions onto the path of enlightenment**

When the world and its inhabitants boil with negativity,

Transform adverse conditions into the path of enlightenment.

Banish all blames to the single source.

Toward all beings contemplate their great kindness.

With the three views and treasury of space,

The yoga of protection is unexcelled.

By meditating on illusions as the four buddha bodies,

Emptiness is protection unsurpassed.

The fourfold practice is the most excellent method.

Relate whatever you can to meditation right now.

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

In brief the essence of instruction is this:

Apply yourself to the five powers.

As Mahayana's transference method is

The five powers alone, their practice is vital.

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

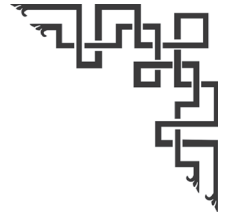
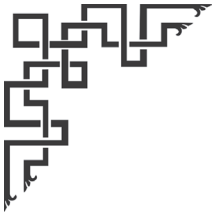
The intent of all teachings converges on a single point.

Of the two witnesses uphold the principal one.

Cultivate constantly the joyful mind alone.

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





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

Train constantly in the three general points.

Transform your attitudes but remain as you are.

Do not speak of the defects [of others].

Do not reflect on others' shortcomings.

Discard all expectations of reward.

Discard poisonous food.

Do not maintain inappropriate loyalty.

Do not torment with malicious banter.

Do not lie in ambush.

Do not strike at the heart.

Do not place the load of a dzo onto an ox.

Do not sprint to win a race.

Do not abuse this [practice] as a rite.

Do not turn the gods into demons.

Do not seek misery as a means to happiness.

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

Accomplish all yogas through a single means.

Overcome all errors through a single means.

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

Forbear whichever of the two arises.

Guard the two even at the cost of your life.

Train in the three difficult challenges.

Adopt the three principal conditions.

Contemplate the three that are free of degeneration.

Be endowed with the three inseparable factors.

Train constantly toward the chosen objects.

Do not depend on other conditions.

Engage in the principal practices right now.

Do not apply misplaced understanding.

Do not be sporadic.

Train with decisiveness.

Be released through the two: investigation and close analysis.

Do not boast of your good deeds.

Do not be ill-tempered.

Do not be fickle.

Do not be boisterous.

Through this proliferation of the five degenerations

Transform [every event] into the path of enlightenment.

Because of my numerous aspirations,

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.

