

# Tibetan Lojong- Class 2- 1.29.21

Welcome Dharma Friends

Tibetan Lojong Class 2

January 29th, 2021

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Positive Motivation

May our Dharma practice today  
benefit ALL sentient beings



# Join Us - IBC Activities

**Join Slack for course materials**

<https://indianabuddhi-qzm6984.slack.com/ssb/redirect>

## IBC Activities

1. Daily Silent Meditation 8am Mon- Fri
2. Sunday Intro to Buddhism 11am
3. Sunday Sashi Zangpo 1pm
4. Sunday Geshe La Teachings 3:15pm
5. Wednesday night prayers and chanting 6:30



# Tibetan Lojong- Class 2- 1.29.21

## 4 Noble Truths

1. There is Suffering
2. There is a cause
3. There is cessation
4. There is a path to cessation



# Tibetan Lojong- Class 2- 1.29.21

## So What is the Cause?

- All Suffering is  
born in the mind,  
from selfish thoughts

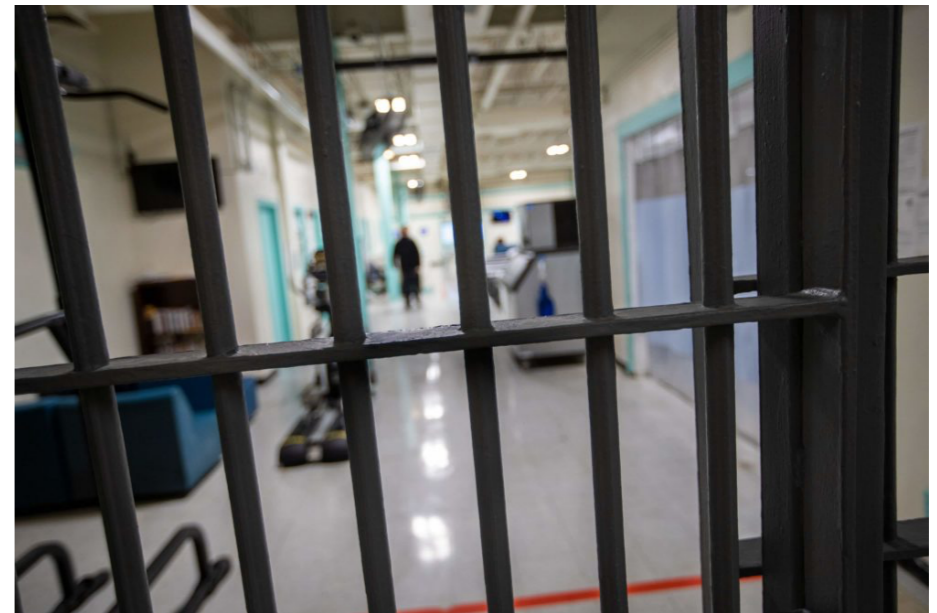


# Common Denominator



What's the common denominator?

The Mind —> Selfish Thoughts



# The Solution

“If you say lots of prayers without compassion it won’t bring you much happiness or peace. But if you have compassion in daily life, then even if you don’t say prayers, you will have peace in daily life.”

“Compassion is the root for peace on earth.”

Geshe Jinpa Sonam



# No Adequate Substitute

“No remedy in either the Mantra or the Perfection vehicles can be an adequate substitute for entering the gateway of this spiritual practice.”

Atiśa



# Mind Training Protects Us

“What will protect you  
until enlightenment is  
your own love &  
Compassion.



His Eminence  
Garchen Rinpoche



# Mind Training Protects Us

**“What will protect you until enlightenment is your own love & Compassion,** so if you never separate from that, it will melt self grasping. Cause for unhappiness is self grasping, and if you never separate from love & compassion, the ice block [of self grasping] will melt. For those with deep love & compassion, it will melt. In brief, we need to never forsake love and compassion, and then ice block will become ocean water. Buddha said I will show you path, but you have to work. This means you must practice love & compassion. So if you understand that love & compassion will protect you, then you will keep love & compassion in your heart ALWAYS. It’s something you can decide on your own, it is the ultimate refuge. It is an excellent prayer, and short in words, but it has so much meaning.”

Garchen Rinpoche



# 7 Point Mind Training

Powerful, practical instructions  
to transform selfishness into  
love & compassion

Let's heal this broken world,  
shall we 🙏❤️



Geshe Chekawa Yeshe Dorje  
(1101-1175)

# Lojong = Thought Transformation

Lo = mind

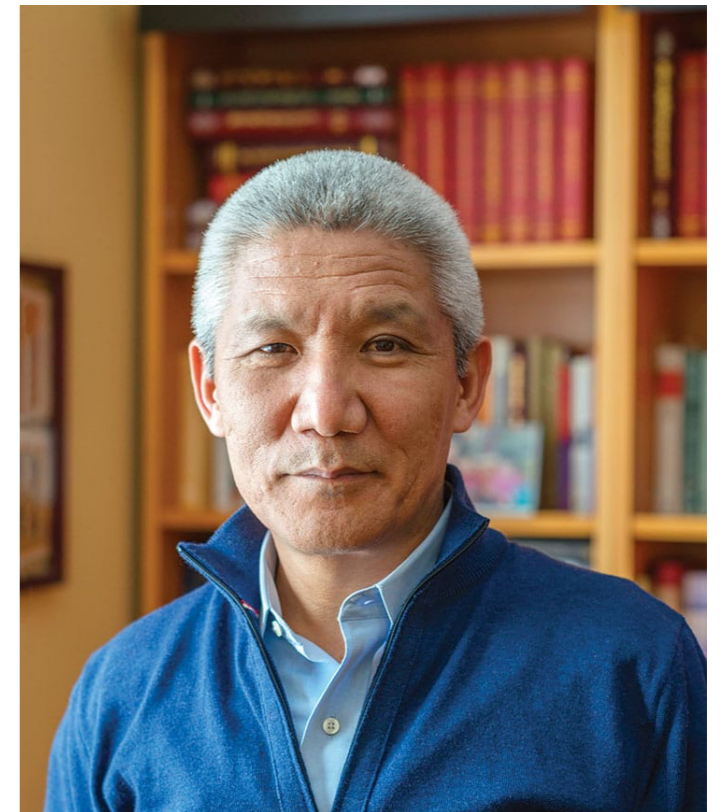
Jong = several interrelated but distinct meanings:

1. Training whereby one acquires a skill or masters a field of knowledge
2. Habituation or familiarization with specific ways of being and thinking
3. Cultivating specific mental qualities, such as universal compassion or the awakening mind.
4. Cleansing or purification, as in purifying one's mind of craving, hatred, and delusion.



# What is Mind Training?

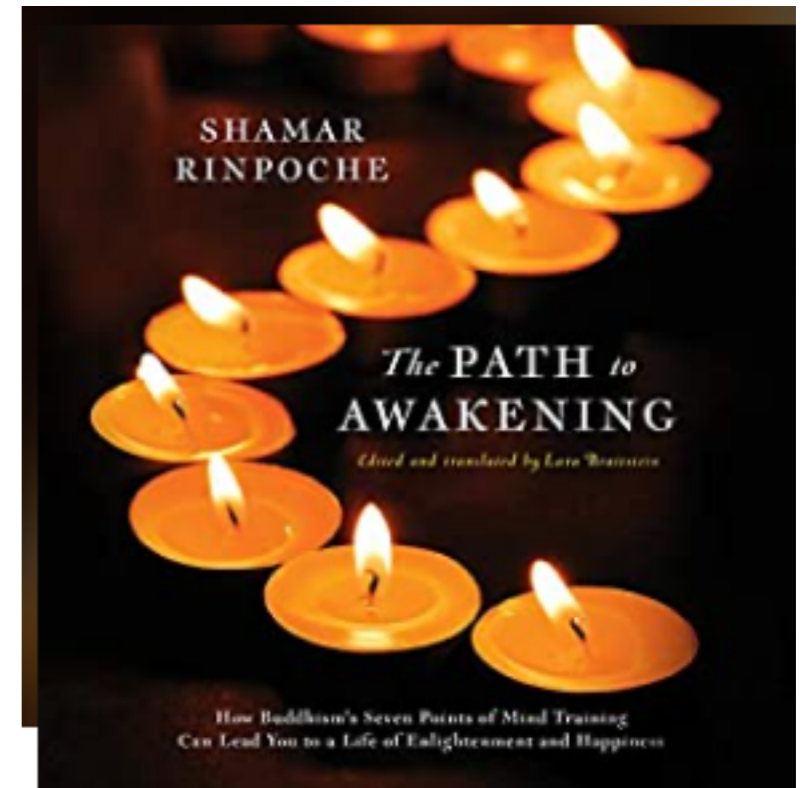
“a disciplined process for **radically transforming** our thoughts and prejudices from natural self-centeredness to other-centered altruism”



# What is Mind Training?

“Lojong is a comprehensive practice that is suitable for all types of students. It contains the entire path, and does not depend on a person’s background or sectarian affiliation. Put into practice diligently, it is enough to lead you all the way to awakening.”

Shamar Rinpoche  
The Path to Awakening



# The World Needs Mind Training

Chekewa's Colophon says Lojong turns extremely difficult times into Wood for the Fire- IE

When the 5 degenerations are high, (declining life spans, wrong views, degenerating bodies, increasing afflictions, degenerating times), Lojong can help where other dharma may not be strong enough



Geshe Chekawa Yeshe Dorje (1101-1775)

# The Essence of Lojong

“All of these practical teachings from the Kadampa lineage finally really present one thing: taking the unity of emptiness and compassion as the path... Within that, the real emphasis is using relative Bodhichitta to discover or realize absolute Bodhichitta.”

**“Putting Others Before Yourself.”**

Bardor Tulku





**Serlingpa (Dharmakirti)  
of Sumatra**



**Atisha 982-1054**



**Dromtonpa  
1004-1064**

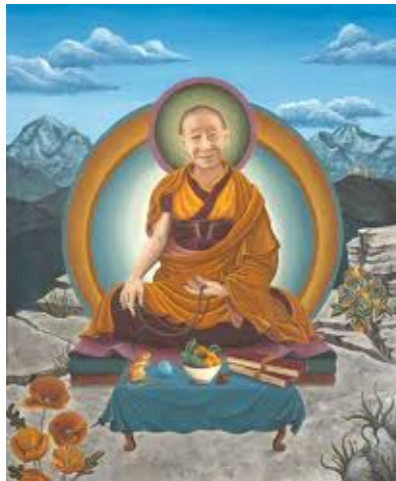


**Potowa 1027-1105**



**Sharawa  
1070-1141**

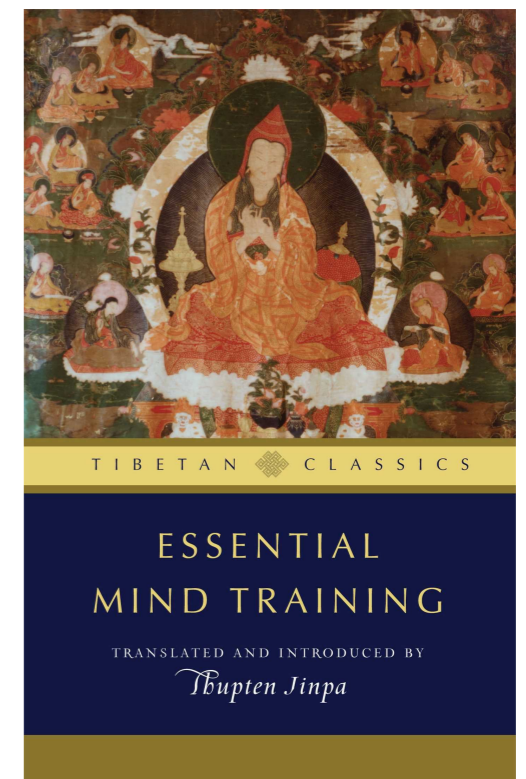
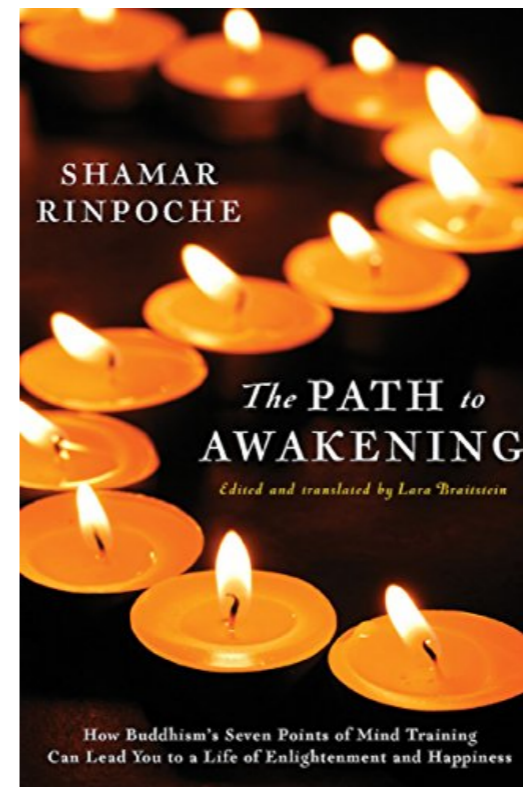
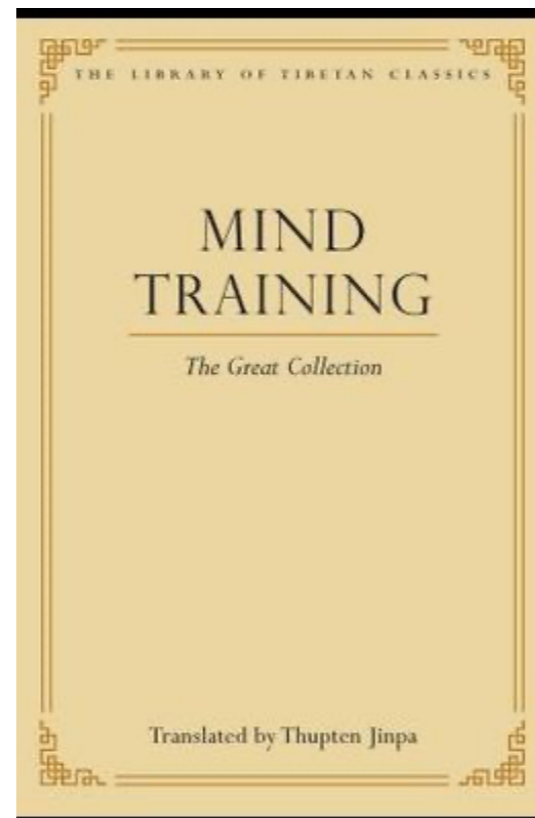
**Langri Thangpa  
1054-1123**



**Chekewa (1101-1175)**



# Resources



# 7 Point Mind Training

1. Presentation of the preliminaries, the basis
2. Training in the awakening mind, the main practice
3. Taking adverse conditions onto the path of enlightenment
4. Presentation of a lifetime's practice in summary (how to use this practice throughout your life)
5. Presentation of the measure of having trained your mind
6. Presentation of the commitments of mind training
7. Presentation of the precepts (the rules) of mind training



Geshe Chekawa Yeshe Dorje  
(1101-1775)

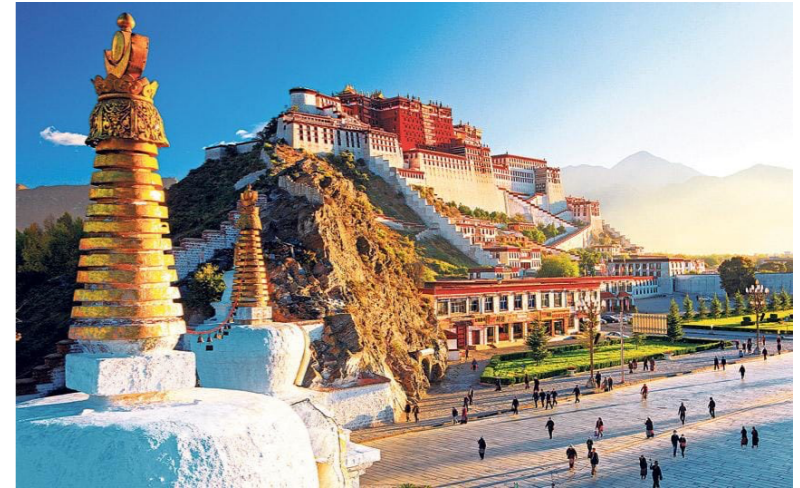
# The Preliminaries (PIKS)

1. Precious Human Life
2. Impermanence & Death
3. Karma
4. Samsara



# Precious Human Life

- We were born human- (human/all others)
- Our minds are capable of practice
- US Citizens - Freedom of religion
- Time - we have time to practice
- We found Dharma- opportunity to practice
- Extract the essence of this human life



# Preliminaries

1. Precious Human Life
2. Impermanence & Death
3. Karma (cause & effect)
4. Samsara



Geshe Chekawa Yeshe Dorje  
(1101-1775)

# Precious Human Life

- **Difficulty of Acquisition of these Precious Freedoms and Resources**
- Necessary support for the practice of Dharma is the particular set of freedoms and resources that we now enjoy, and this particular form of human birth, and **since it's a support of dharma, it's called a precious human body.**
- We did not, and cannot acquire this, by accident. **It's only acquired or gained from a specific cause which is a tremendous amount of good deeds and goodness.** The rarity or difficulty of it's acquisition therefore is because it is extremely rare for sentient beings to engage in pure virtue, good deeds. So, since the only possible cause of precious human rebirth is doing a great deal of good, and very few beings do that, very few beings attain precious human rebirth
- In terms of **proportions**, if we think about all of the species of animals we know of, insects, etc, comparing that to humans, we are a very small minority compared to sentient beings. Therefore, keeping these things in mind, resolve Now I have this once acquired the precious human body. "I'm not going to let it go to waste. I'm going to, as best as I can, practice the pure Dharma."
- That's the contemplation of the first of the 4 topics, the difficulty of acquisition of these precious freedoms and resources. That produces the resolve to practice dharma, but it doesn't alone prevent us from falling prey to procrastination, so there fore we have the second, which is the contemplation of death and impermanence



Bardor Tulku, 10/19 Dharma Teaching, Dayton, OH

# Impermanence

“Good friends who have long kept company will part. Wealth created with great difficulty will be left behind. Consciousness, the guest, will leave the guest house of the body. Let go of this life. This is the practice of Bodhisattvas.”

Thogme Zangpo

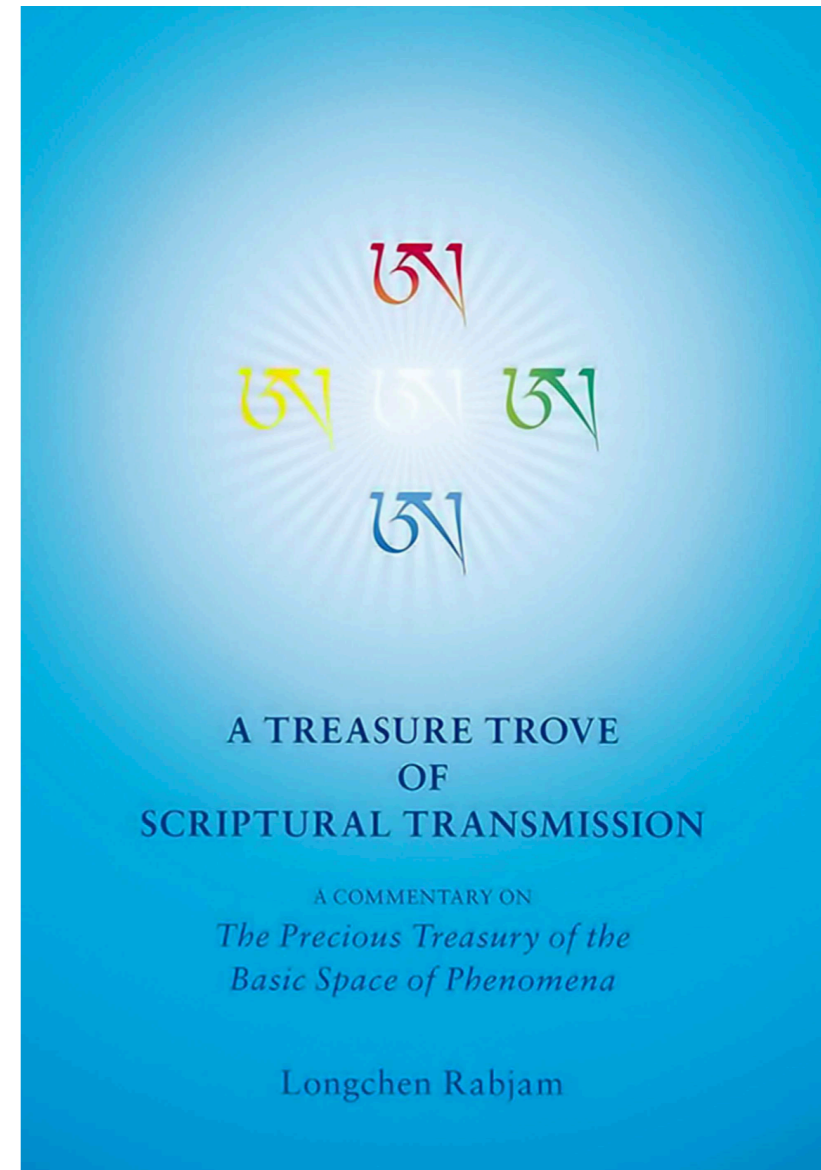




# Impermanence

“Within mind itself, there is cessation: impermanence arises naturally as the cause of this cessation, and so the manifestation of what has no independent nature is perfect, as though, for example, in a dream.”

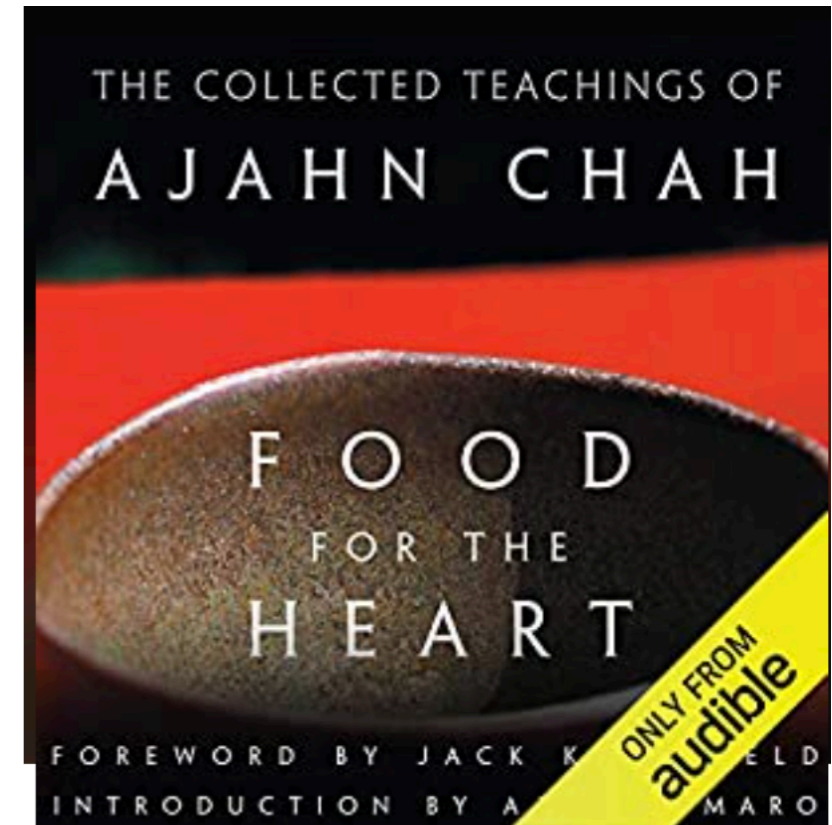
Longchenpa



# A Lump Of Ice

“Consider a lump of ice. Originally it was simply water. You freeze it, and it becomes ice. But it doesn’t take long before it’s melted. Take a big block of ice and leave it out in the sun. You can see how it dissolves much like the body.

It will gradually disintegrate. In not many hours and minutes, all that’s left is a puddle of water. This is called..the decline and dissolution of all compounded things... When we are born, we bring this birth and death with us.”

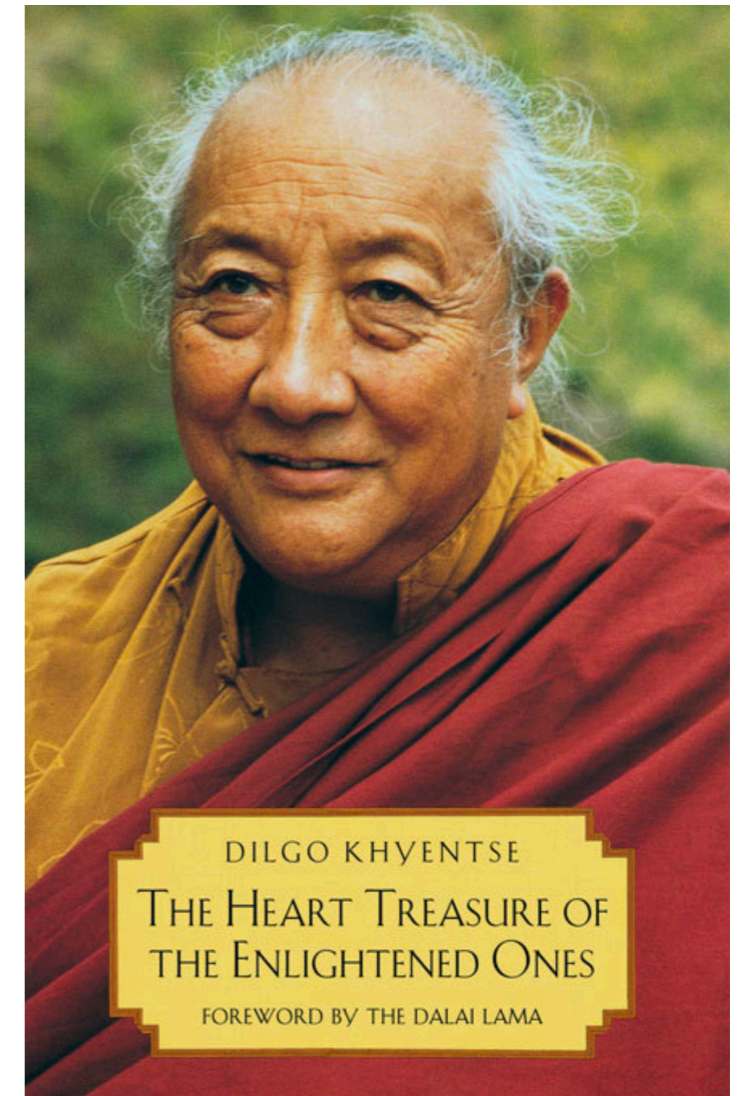


Ajahn Chan, Food for the Hearth

# Impermanence

“Whatever is born will die, Whatever is gathered will be dispersed, Whatever is joined together will come apart, Whatever goes up will fall down.”

“7. Not long ago, your consciousness was wandering alone. Swept along by karma, it took this present birth. Soon, like a hair pulled out of butter, Leaving everything behind, you’ll go on again alone.”



Dilgo Kyentse, The Heart Treasure of the Enlightened Ones (p. 26)

# Impermanence

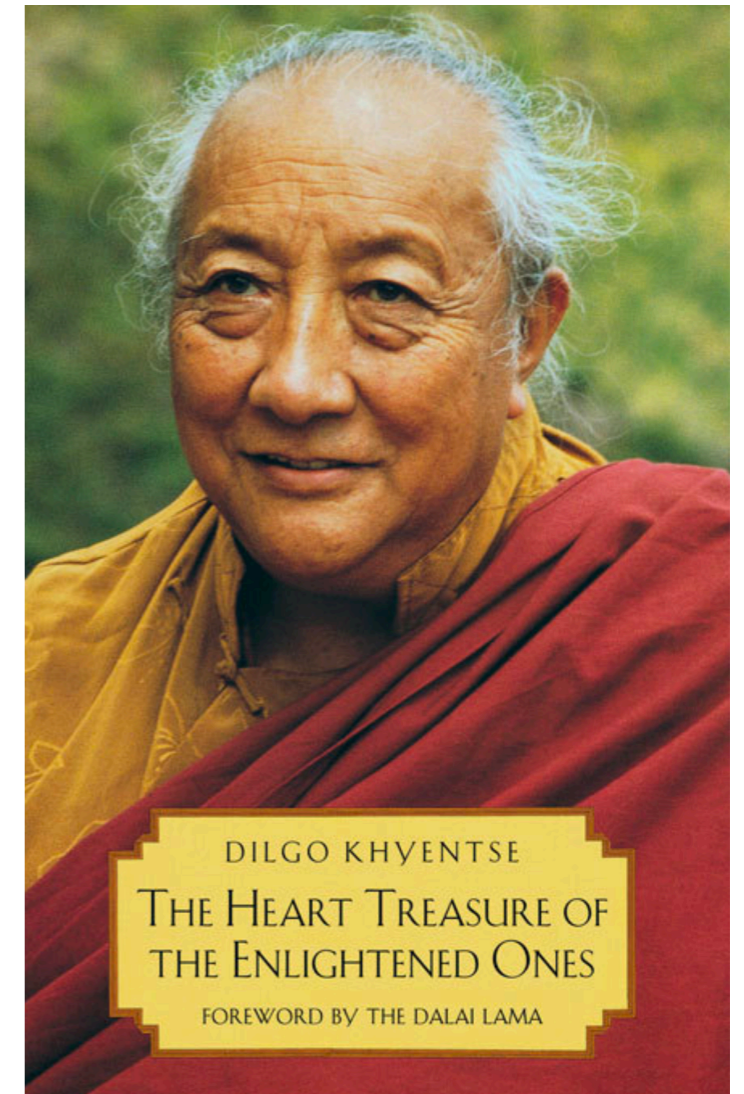
Be careful—a powerful enemy is approaching. Not an ordinary enemy, but an invincible one: death

No plea, however eloquent, can persuade death to hold off for a few years—or even for a second.

Not even the most powerful warrior, at the head of all the armies on earth, can make death turn a

hair. Death cannot be bribed by wealth, however vast, nor stirred by even the most enchanting

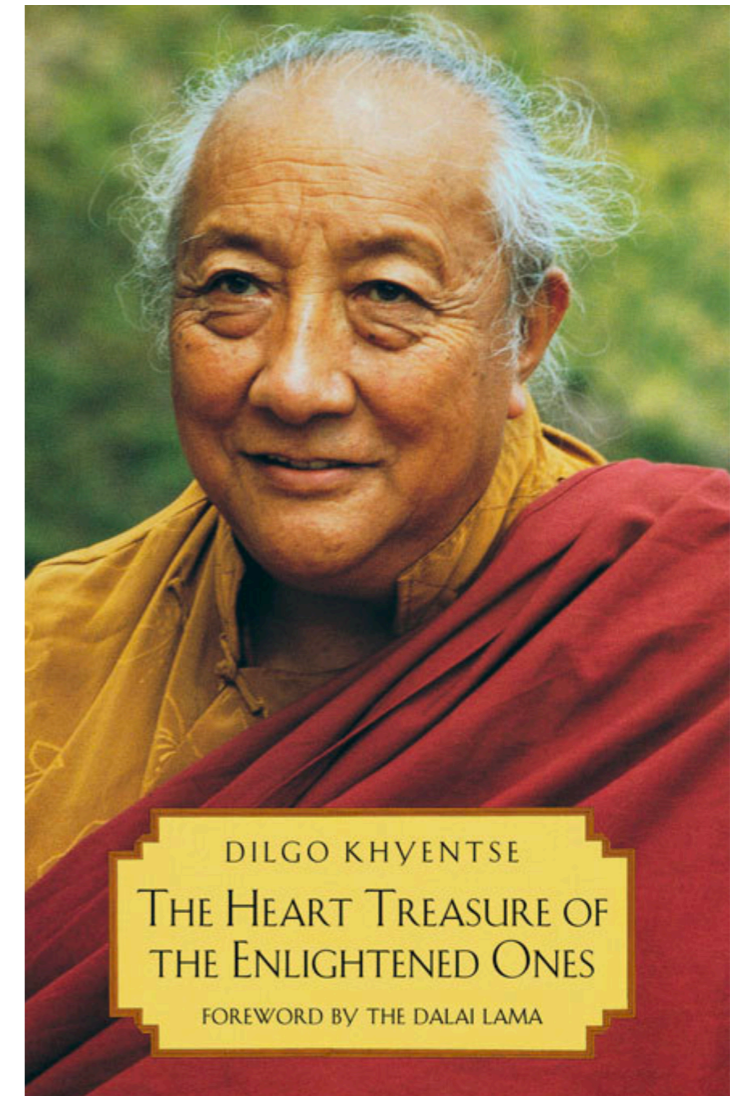
beauty.



Dilgo Kyentse, *The Heart Treasure of the Enlightened Ones* (p. 26)

# Impermanence

Although we love ourselves so dearly, we have no idea at all where to find real happiness. We are about as capable of looking after ourselves as a lunatic. We search for happiness in pleasure, fame, and wealth, oblivious to the fact that death will soon take all those things away. When we cross the threshold of death, we will not be able to take with us even one of the possessions we have worked so hard to obtain. At the most, all our strenuous exertions may have produced a few



Dilgo Kyentse, *The Heart Treasure of the Enlightened Ones* (p. 26)

# Impermanence

“Life is transient, like a dewdrop on a blade of grass; Unable to withstand even the tiniest adversity, it swiftly dries up.

I see my own life to be the same;  
So foreswear strong grasping at  
permanence and meditate upon  
impermanence in four sessions.”



Dromtumpa,

The Book of Kadam