

Root Text of the Seven-point Mind Training of the Great Vehicle

Homage to the Great Compassionate One!

(Homage to Great Compassion.)

Presenting the greatness of the author in order to demonstrate the authenticity of the source of the teaching

This essence of the nectar of practical pith instruction
Has been transmitted by the Master from the Golden Isle.

Presenting the greatness of the teaching in order to engender respect for the instruction

You should understand the significance of this instruction
As like a diamond, the sun and a medicinal tree.
This time of the five degenerations will then be transformed
Into the path to the fully awakened state.

The actual instruction for guiding the disciples is given in seven points

I. Explaining the preliminaries as a basis for the practice

First, train in the preliminaries

II. The actual practice, training in the spirit of awakening (*bodhicitta*)

(a) How to train in the ultimate spirit of awakening

(b) How to train in the conventional spirit of awakening

{According to most of the older records, the training in the ultimate awakening mind is dealt with first. However, according to our own (i.e. Gelug) tradition, following the gentle protector ('*jam-mgon*, pron. *jam-gön*; *manjunath*) Tsongkhapa, as contained in such works as the *Mind Training Like the Ray of the Sun*, *Ornament for Lobsang's Thought*, *Essence of Nectar*, and Keutsang's *Root Words*, the order is reversed for special reasons.}

(b) Training in the conventional spirit of awakening

Drive all blames on one [culprit].
Be highly grateful to everyone.
Alternately practice giving and taking.
As for the sequence, being by taking from yourself.
Mount them both upon your breath.
Three objects, three poison, and three roots of virtues.

The instruction on post meditation [session], in short,
Is to remind yourself of the practice
In everything you do with words/phrases.

(a) *Training in the ultimate spirit of awakening*

Once stability is achieved, reveal the secret.
Regard all phenomena as if they were dreams.
Examine the unborn nature of awareness.
Even the remedy itself is free right where it is.
Let the nature of the path rest in the universal ground.
In-between sessions, act as an illusory being.

III. Transforming adversity into the spirit of awakening

When the dwelling and its dwellers are rife with non-virtues

(When the whole world is enslaved by vices,

Transform adverse conditions into the path to awakening (bodhi).

Whatever you encounter, immediately apply it to meditation.

The best strategy is to have the four practices.

(The whole verse: When the environment and its inhabitants

overflow with unwholesomeness,

Transform adverse circumstances into the path to enlightenment.

Apply meditation immediately at every opportunity.

The supreme method is accompanied by the four practices.)

IV. Presenting the integrated practice for a lifetime

To synthesise the essence of the practical guidance,

Apply yourself to the five powers.

The great vehicle instruction on transferring consciousness

Is precisely these five powers.

So, your conduct is crucial.

V. Presenting the criteria of proficiency in the mind training

The whole of Dharma is synthesized in one aim.

Attend to the chief of the two witnesses.

Always maintain only a joyful attitude.

The measure of proficiency is in turning away.

A sign of proficiency is to have five greatneses.

Proficiency is when you can do it, even when distracted.

VI. The Pledges of the Mind Training

Constantly train in three general principles.

Change your attitude (priorities/orientation), but remain natural.

Don't speak of injured limbs.

(Don't speak of others' shortcomings.)

Do not stand in any judgement of others.

Whatever mental affliction is strongest, purify that first.

Give up all expectations of reward.

Avoid poisonous food.

Do not be maintain a misplaced loyalty.

Do not engage in bitter quarrelling.

Do not wait in ambush.

(Don't lie in ambush.)

Do not strike a vulnerable point.

Do not load the burden of a *dzo* on an ox.

(Don't transfer the ox's burden to the cow.)

Don't abuse the practice.

(Don't misperform the rites.)

Don't sprint to win the race.

(Don't be competitive./Do not flatter your way to the top.)

Don't reduce gods to demons.

(Do not bring a god down to the level of a demon.)

Don't seek others' misery as a means to happiness.

(Do not take advantage of others' misfortune.)

VII. The precepts of Mind Training

Synthesize all meditative practices in one.

Counter all adversity with a single remedy.

(Amend all errors by one means. Or/ Respond in one way to all bouts of dejection.)

There are two tasks, at the beginning and at the end.

Bear whichever of the two occurs.

Protect the two even at the cost of your life.

(Guard the two at the cost of your life.)

Train yourself in the three difficult things.

(Practice the three austerities.)

Acquire the three principal causes.

Cultivate the three that must not decline.

(Cultivate three things without letting them deteriorate.)

Keep the three from which you must not separate.

(Maintain three things inseparably.)

Train yourself impartially toward all objects.

(Apply the training impartially to all objects.)

Cherish a practice that is inclusive and profound to all.

(Cherish everything with a practice that is heartfelt and all-encompassing. Or, It is vital that it be deep and all-pervasive.)

Meditate constantly on the distinctive ones.

(Meditate on those who have been set apart. Or/, Train yourself constantly toward special objects.)

Don't rely on other conditions.

(Do not depend on other factors. Or/, Don't be dependent on external conditions.)

Now, practice what is important.

(This time, practice what's most important. Or/, Today, practice the important things.)

Don't misunderstand.

(Make no mistake. Or/, Have no misunderstanding.)

Don't be sporadic.

(Don't practice sporadically. Or/, Don't be inconsistent.)

Practice with total conviction.

(Train wholeheartedly. Or/, Train in a way that cuts through indecision.)

Free yourself through investigation and analysis.

(Gain freedom through discernment and analysis.)

Do not be bound by annoyance.

(Don't be irritable. Or/, Don't be resentful.)

Don't make a short-lived attempt.

(Don't be fickle. Or/, Do not be temperamental.)

Don't yearn to be thanked.

(Do not yearn for gratitude.

Or, Don't expect gratitude.

Don't seek acknowledgement.)

Concluding the work with a verse of self-confidence in the altruistic spirit of awakening (bodhicitta)

As a result of the immense faith that I had,
I disregarded all suffering and defamations
And received this instruction to subdue self-grasping.
So now, even if I die, I have no regret.

(I felt great interest, and so,

Without regard for suffering or disparagement,

I sought instructions on subduing ego-clinging.

Now, even in death, I will have no regrets.)

In the literature of the old and new Kadampa there are many versions of the commentaries and root text of the *Seven-Point Mind Training*. The order of presentation and the number of words in them differs greatly. Some of them we cannot confidently incorporate within the outlines when we are giving an explanation, and there are various other verses that are commonly unknown in the root text.

For these reasons I [Pabongka Rinpoche] had been thinking for a long time of producing a definitive root text by collating the editions to be found in the *Mind Training Like the Rays of the Sun*, *Ornament for Sumati Thought* and *The Essential Nectar*. When I was teaching the *Stages of the Path to Enlightenment* at Geden Jampa Ling, Chamdo in the wood-pig year (1935), Lam-rimpa Phuntsog Palden, a single-minded practitioner, presented me a scarf and an offering and made such a request, so I have compiled this after careful research of many root texts and commentaries and supplemented it with outlines. May its benefit to sentient beings flourish.

May goodness and virtue increase!

Acknowledgment and clarification:

This English text of the *Root Text of the Seven-point Mind Training of the Great Vehicle* has been compiled by Tenzin Tsepag in preparation for the October 2-4, 2023 teaching of His Holiness the Dalai Lama at Thekchen Choeling Temple, McLeod Ganj, H.P., India.

I have adapted this *Root Text* from the following sources which I acquired online or from Dharma friends. They are given below.

Where there are multiple translations of the same Tibetan text is given, the first one is what I preferred based on the literal reading of the Tibetan, and the others highlighted under them are given for my reference. Sorry for the mess!

I am indebted to every whose works I have used for this compilation. In particular, I thank Dr. Alan Wallace for readily sharing his translation and commentary on the Seven-Point Mind Training, and for his approval to use his translation in this compilation. I thank Anna Maria (Italy) for all her help in making my work easier.

I confess that all errors in this compilation are mine. This is due to my limited knowledge of the Dharma and English language. So, I beg your pardon, readers. I will be grateful if you could help improve the text for the benefit of others. Thank you everyone for your kindness.

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Sources:

1. *The Mind Training like the Rays of the Sun* (LTWA, Dharamshala);
2. Lama Yeshe Archive: <https://www.lamayeshe.com/article/seven-point-mind-training>
3. *Liberation In Our Hands, Pt. 3* (Sera Mey Geshe Losang Tharchin and Artemes Engle)
4. *Aphorisms of the Seven-Point Mind Training* (B. Alan Wallace)
5. *The Art of Transforming the Mind* (B. Alan Wallace)
6. *The Seven Points on Training the Mind* (Adam Pearcey)
7. Rigpawiki website: https://www.rigpawiki.org/index.php?title=Seven_Points_of_Mind_Training