



## The Root Verses of the Seven Points of Mind Training

by Geshe Chekawa

*Point One: the Preliminaries—the Basis for Dharma Practice*

1. First, train in the preliminaries.

*Point Two: the Main Practice—Training in Bodhicitta*

*[Ultimate Bodhicitta]*

2. Consider all phenomena as dreams.
3. Examine the nature of unborn awareness.
4. Self-liberate even the antidote.
5. Rest in the nature of the ālaya, the essence of the path.
6. In post-meditation, consider phenomena as illusory.

*[Relative Bodhicitta]*

7. Practice sending and taking alternately.
8. These two should ride the breath.
9. Three objects, three poisons, and three roots of virtue.
10. In all activities, train with slogans.
11. Begin the sequence of sending and taking with yourself.

*Point Three: Transforming Negative Circumstances into the Path of Enlightenment*

12. When beings and the world are filled with evil, transform all misfortune into the path of liberation.
13. All blame comes down to one thing.
14. Meditate on the great kindness of all.
15. Seeing deluded appearances as the four kāyas Is the unsurpassable protection of emptiness.
16. The four practices are the best of methods.
17. Whatever you encounter, apply the practice.

*Point Four: Applying the Practice Throughout One's Life*

*[What to Do during Life and Death]*

18. Practice the five strengths, the essence of the instructions.
19. The Mahāyāna instruction for the time of death are the five powers. How you conduct yourself is important.

*Point Five: Evaluation of Mind Training*

20. All Dharma has a single purpose.
21. Of the two witnesses, rely on the principal one.
22. Always maintain only a joyful mind.
23. If you can practice even when distracted, you are well trained.

*Point Six: Disciplines of Mind Training*

*[Commitments of Mind Training]*

24. Always practice the three basic principles.
25. Change your attitude, but remain natural.
26. Don't talk about others' weak points.
27. Don't have opinions about others' actions.
28. Train with the strongest disturbing emotions first.
29. Abandon any expectations of results.
30. Abandon poisonous food.
31. Don't rely on inappropriate loyalty.
32. Don't make malicious remarks.
33. Don't wait in ambush.
34. Don't bring things to a painful point.
35. Don't transfer the ox's burden to the cow.
36. Don't be competitive.
37. Don't act with a hidden motivation.
38. Don't turn gods into demons.
39. Don't seek others' pain as the source of your own happiness.

*Point Seven: Guidelines of Mind Training*

40. Do everything with a single intention.
41. Correct all wrongs with one intention.
42. Two activities: one at the beginning, one at the end.
43. Whichever of the two arises, be patient.
44. Maintain the two, even at the threat of death.
45. Train in the three difficulties.
46. Take up the three principal causes.
47. Meditate on the three things that should never wane.
48. Keep the three inseparable things.
49. Apply the training impartially to all.
50. It is crucial to do this deeply and all-pervasively.
51. Always meditate on difficult points.
52. Don't be dependent on external conditions.
53. At this time practice what is most important.
54. Don't misunderstand.
55. Don't be inconsistent in your practice.
56. Train wholeheartedly.
57. Liberate yourself through consideration and examination.
58. Don't expect anything in return.
59. Don't be irritable.
60. Don't be temperamental.
61. Don't expect applause.

*The Conclusion:*

When the five dark ages occur,  
this is the way to transform them into the path of bodhi.  
This is the essence of the amṛita of the oral instructions  
that are handed down from the lineage of Serlingpa.  
Having awakened the karma of precious training  
and being urged on by my intense dedication,  
I disregarded misfortune and slander  
and received oral instructions on taming ego-clinging.  
Now even at death, I will have no regrets.

*Brought to Tibet by Atiśa Dīpaṃkara Śrījñāna and written down by Chekawa.*