

How to Generate the Mind of Bodhicitta—3 points:

1. The stages of training in bodhicitta—3 points:
 - a. **The sevenfold cause-and-effect instruction transmitted from Atisa**
 - b. The training based on texts by the bodhisattva Shantideva
2. The measure of it having arisen
3. The way to adopt it by means of a ritual

The Sevenfold Cause-and-Effect Instruction

1. Generating certainty concerning the stages

a. The way [great] compassion is the root of the Mahayana

- 1) The importance of compassion at the beginning
- 2) The importance of compassion in the middle
- 3) The importance of compassion at the end

b. The way the other causes and effects become causes and effects of that [great] compassion

- 1) The way four of the sevenfold instructions—from understanding as mothers through love—are **causes** [of compassion]
- 2) The way extraordinary attitude and bodhicitta are **effects** [of compassion]

2. The actual gradual training

2. The Actual Gradual Training

- a. Training in the mind that **strives for the welfare of others** (Eq, 1 – 6)
 - 1) Laying the foundation for that mind to arise (Eq, 1 – 3)
 - A. Achieving **an equanimous mind** toward SBs
 - B. Establishing that they all have a likable aspect
 - i'. Meditating on them **as one's mother**
 - ii'. Remembering their kindness
 - iii'. Meditating on repaying their kindness (aff love)
 - 2) The actual generation of that mind (love, comp, ext att) (4 – 6)
- b. Training in the mind that **strives for enlightenment** (7 = bodhicitta)
- c. Identifying the bodhicitta that is the result of that training

The Sevenfold Cause-and-Effect Method

[Prelude: Equanimity]

1. Seeing all beings as having been our mother
2. Remembering their kindness
3. Wishing to repay their kindness. => **affectionate love**
4. Love
5. Compassion
6. The extraordinary attitude
7. Bodhichitta

Equanimity, achieving an equanimous mind.....

- LRCM: being even-minded yourself after you have become free of attachment or hostility towards living beings.
- Pali view: Buddhaghosa describes equanimity as “characterized by promoting the aspect of balance toward beings. Its function is to see equality in beings. It manifests as the subduing of anger and attachment.

Achieving an Equanimous Mind Towards Sentient Beings

- Initially **develop equanimity** towards a neutral person, then friends and relatives, then enemies, then all sentient beings—**through eliminating attachment and anger.**
- Kamalashila's Stages of Meditation: **From other's viewpoint:** “Since all sentient beings are the same in wanting happiness and not wanting suffering, it would be unreasonable for me to benefit some whom I consider close and harm/fail to benefit others whom I consider distant.”
- **From my own viewpoint:** There is not a single sentient being who in beginningless cyclic existence has not been my companion hundreds of times, who should I have attachment for and who should I have hatred for?
- **Fault of uncertainty:** Think how friends and enemies quickly change as it was explained above in the context of the fault of uncertainty. This will avert both anger and attachment.

Conclusion: Various contemplations we can do to support our equanimity

- Contemplate the role our mind plays in how we view others; labeling friend, enemy, and stranger is based on temporary causes and conditions
- Meditate on the disadvantages of anger and attachment
- Contemplating how we're all the same, wanting happiness, not suffering, having BN/potential to be free of suffering and reach liberation and enlightenment
- Meditate on impermanence of relationships, of our feelings, how they're dependent on causes and conditions
- Reduce the self-centered orientation that sees friend, enemy, and stranger in relation to ME!!

The Buddha on Mother Sentient Beings

Bhikkhus, this samsara is without discoverable beginning. A first point is not discerned of beings roaming and wandering on, hindered by ignorance and fettered by craving. . . . It is not easy, bhikkhus, to find a being who in this long course has not previously been your mother . . . your father . . . your brother . . . your sister . . . your son . . . your daughter.

Mata Sutta, Samyutta Nikaya 15.14-19

Dharmakirti's Pramanavarttika:

When someone has been reborn,
How absurd it would be
For his breathing, organs and mind
To have developed from the body alone,
And not in dependence on
[Things] of their own class.

Developing conviction about past lives

1. Many scriptural citations about past lives
2. Stories of people who remember past lives
3. Developing “recollection of past lives” through serenity
4. Examining our mind as a mental continuum

Dharmakirti's *Pramanavarttika*:

When someone has been reborn,
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And not dependence on [Things] of their own class.