

3. The 7 Cause-And-Effect Personal Instructions

The Gradual Training

The gradual training has 3 sections:

1. Training the mind to be intent on others' welfare
2. Training the mind to be intent on enlightenment
3. Identifying the spirit of enlightenment, the fruit of the training

1. Training the mind to be intent on others' welfare

This has 2 sections:

1. a. Establishing the basis for establishing this attitude
2. The development of the attitude of being intent on others' welfare

1 Establishing the basis for establishing this attitude

This has 2 parts:

1. Achieving impartiality toward living beings
2. Having affection for all beings

(a) Achieving impartiality toward living beings

Practice the preliminary practices as explained in the 2 lower scopes here as well and then sustain your meditation.

From the outset establish an even-minded attitude, eliminating the bias which comes from attachment to some living beings and hostility towards others... otherwise any love or compassion you feel will be biased... you will never feel unbiased love or compassion.

There are 3 kinds of impartiality:

1. equanimity with respect to application
2. the feeling of impartiality

3. immeasurable impartiality

In this section, impartiality refers to the last one - immeasurable impartiality

Immeasurable impartiality has 2 types:

1. wishing that living beings were free from afflictions such as attachment and hostility
2. **being even-minded yourself after you have become free from attachment and hostility toward living beings.**

In this section impartiality refers to the latter ^

The steps for cultivating immeasurable impartiality are as follows:

Since you can easily be impartial to a person toward whom you have neutral feelings, first take as an object of your meditation such a person, someone who has neither helped or harmed you. Achieve an even-mindedness towards this person, removing your attachment and hostility.

Once you have attained this cultivate even-mindedness toward a friend. Your lack of evenhandedness toward this friend is either because of the degree of your attachment for this person or because of the bias from your attachment and hostility.

After you have achieve evenhandedness toward this friend, cultivate it toward and enemy. Your lack of even mindedness toward this person is due to your hostility, viewing him or her as totally disagreeable.

After you are even minded toward this person, finally cultivate it towards all living beings.

Q: So what meditation eliminates attachment and hostility toward these 3 persons?

A: Kamalashila's second stages of meditation offers 2 approaches:

contemplate as follows:

1. "from living beings" viewpoint, all equally want happiness and do not want suffering. Therefore it is inappropriate to hold some close and help them, while keeping others distant and harming or not helping them.
2. "from my viewpoint, if I have continuously been reborn since beginning less time, all beings have been my friends hundreds of times. To whom should I be attached? To whom should I be hostile?"

Formerly I have killed all of you,
And you have slashed and dismembered me.
All of us have been mutual enemies and killed one another.
How could you be attached?

Daughter Like the Finest Moon's Discourse Sutra

Also think about how all friends and enemies can quickly change. By thinking in this way, stop both hostility and attachment.

It is not the notion of friend or enemy that you need to stop, but the bias that comes from attachment and hostility, which are based on the reason that some people are your friends and others are your enemies.

(b) Having affection for all beings

Moistened by love, your mind becomes friable, fertile soil. When you plant the seed of compassion, it grows easily and bountifully. Therefore, after you infuse your mind with love, cultivate compassion.

Kamalashila - Second Stages of Meditation

The love here views living beings with affection, as if they were your dear children. By cultivating impartiality you eliminate the unevenness in attitude that comes from the bias of your attachment and hostility, and your mind becomes like a good field.

Kamalashila says that if you moisten your mind with the water of love which views all living beings with affection, and you then plant the healthy seed of compassion, you will easily generate the great compassion. **Take this to be very important.**

(i) Cultivating a recognition that all beings are your mothers.

Because cyclic existence is beginningless, your births are also without beginning. Therefore you have died and been reborn again and again. There is no kind of body which you have not taken, no place you have not been reborn, and there is not person who has not been a relative such as your mother.

Moreover, all beings have not only previously been your mothers but will also be your mothers in the future and limitless number of times. **Reflect on this and become convinced all beings have been your mothers.** Once you develop this conviction, you will easily remember their kindness and so forth. If you do not develop it you will have no basis for remembering their kindness.

(ii) Cultivating a remembrance of their kindness

Bodowa says that after you have recognized that all living beings are your mothers you will quickly remember their kindness if at first you cultivate a remembrance of your mothers kindness in this life. Do so in accordance with this:

Imagine your mother in front of you. Think the following a few times "Not only has she been my mother at present, but she has been so an incalculable number of times throughout beginning

less existence." As your mother she protected you from all harm and provided you with benefit and happiness. Particularly in this lifetime she carried you for a long time in her womb. Then when you were a helpless newborn she held you to the warmth of her flesh and bounced you on the tips of her 10 fingers. She suckled you with her breast, used her mouth to give you soft food, and to remove mucus from your nose, and used her hand to wipe away your excrement. So in various ways she nurtured you tirelessly.

.. think along the lines and refer to more on pg. 39

In short, contemplate one pointedly how your mother provided help and happiness and cleared away harm and suffering to the best of her knowledge and ability.

By cultivating your mothers kindness, you will not remember it just in words. Once you give rise to such a remembrance, recognize that other friends and relatives are your mothers and cultivate a remembrance of their kindness. Then do the same towards persons which you have neutral feelings. Once you have developed an attitude towards them which is similar to friends, recognize that your enemies are your mothers and cultivate a remembrance of their kindness. Then recognize that all beings in the 10 directions are your mothers, and then gradually and with extreme extensiveness cultivate a remembrance of their kindness.

(iii) Cultivating a wish to repay your mothers kindness.

These beings, your kind mothers (whom you do not recognize due to the process of death and rebirth) are suffering and have no refuge. There is nothing more shameful than to do your best to liberate yourself from cyclic existence while considering these beings as unimportant and abandoning them.

While you see that your relatives are engulfed in the ocean of cyclic existence,
And are as if fallen in a pit of fire,
There is nothing more shameful than to work for your own liberation,
Neglecting those whom you do not recognize due to the process of birth and death.

Candragomin - Letter to a Student

Therefore reflect:

"If abandoning such kind being is unsuitable even for disreputable persons, how can it be appropriate in my case?", and then assume responsibility to repay their kindness.

It is not in my way to liberate myself while abandoning these beings
Whose blind ignorance ruins their intelligence
And who are my fathers and children, serving and lovingly helping me
Thinking this I made aspirational prayers to liberate these protector less
beings.

Triratnadasa - Praise of Infinit Qualities

Q: How can you repay their kindness?

Reply: No matter how much wealth and happiness your mothers obtain in cyclic existence, it all deceives them. Thus you must repay their help thinking, "Formerly your mothers were seriously wounded because the madness of the afflictions possessed them. Then, I produced a variety of further sufferings for these beings who were already suffering, as I had applied sea salt to their wounds. Now I will establish these beings, who have lovingly helped me, in the happiness of liberation, nirvana."

It is said that a kindness unrepaid weighs more than the heavy burden of the ocean together with Mount Meru and that repaying others' kindness occasions the praise and the learned

In brief, your mother is crazed, unable to remain composed. She is blind, has no guide, and stumbles with every step as she approaches a frightful precipice. If she cannot place hope in her child.. in who else could she place hope?

Likewise, the madness of the afflictions disturbs the peace of mind of living beings, your mothers. Thus they are crazed because they have no control over their lives. They lack the eyes to see the paths to higher birth and certain goodness.

They have no true teacher, who is a guide for the blind. They stumble because their wrongdoing cripples them at each moment. When these mothers see the edge of the precipice of cyclic existence in general and the miserable realms in particular, they naturally take hope in their children, and their children naturally have the responsibility to get them out of the situation.

Therefore, with this in mind, repay your mothers kindness by definitely causing them to emerge from cyclic existence.

Crazed by the afflictions, blinded by ignorance,
Stumbling with each step
On a path with many a precipice,
You and others are always subject to sorrow--
All beings have similar feelings.

Shantideva

although it is said it is wrong to look for others faults, and it is wonderful to notice even a single virtue, it is appropriate to consider how others are helpless

2 The Development of the attitude of being intent on others' welfare

This has 3 parts:

1. The cultivation of love
2. The cultivation of compassion
3. The cultivation of wholehearted resolve

(a) The cultivation of love

In order to understand the cultivation of love you must know the following topics:

- **object of love** - living beings who do not have happiness
- **subjective aspect** - thinking *how nice it would be if beings were happy, may they be happy, and I will cause them to be happy*

as for the benefits of love: "" Always offering to superior beings As many countless offerings As there are in billions of lands does not equal A portion of the benefit of a loving attitude

King of Concentrations Sutra ""

It says that the benefit of love has far greater merit than continuously making vast offerings to the highest recipients [buddhas, and bodhisattvas].

To offer 300 small pots of food
Even three times a day
Does not equal a portion of the merit
Of a fraction of an instant of love

Even if you are not liberated through love
You will attain its 8 good qualities:
Deities and humans will love you,
They will also protect you.

You will have joy and much physical pleasure;
Poison and weapons will not harm you.
You will attain your aims effortlessly,
And be reborn in the world of brahma

Nagarjuna - Precious Garland

If you have love, deities and humans will love you and will naturally gravitate towards you.

Moreover, the conqueror defeated mara's armies with the power of love, so love is the supreme protector and so forth.

Although love is difficult to cultivate you must strive to do so

The *Comendium of Trainings* say that you should think wholeheartedly about the verse from the *Sutra of Golden Light*. It says that you should at last recite and meditate on the following verse from this sutra

Through the sound of the sacred Golden Light's great drum
May the sufferings of miserable realms, the suffering brought on by the Lord of Death,
The sufferings of poverty, and all suffering be extinguished
In the three realms of the universe of three billion world systems

Sutra of Golden Light

The stages of cultivating love are as follows:

1. cultivate love towards friends
2. cultivate love for persons you are neutral towards
3. cultivate love towards your enemies
4. cultivate it gradually toward all beings

The way to cultivate love is as follows

Just as you can develop compassion once you have repeatedly thought about how living beings are made miserable by suffering, develop love by thinking repeatedly about how living beings lack happiness, both contaminated and uncontaminated. When you become familiar with this, you will naturally wish for beings to be happy. In addition, bring to mind various forms of happiness and then offer them to living beings.

(b) The cultivation of compassion

In order to understand the cultivation of compassion you must understand the following topics:

- **object of compassion** - living beings who experience misery through any of the three types of suffering
- **subjective aspects** - thinking "How nice it would be if living beings were free from suffering", "May they be free from suffering", and "I will cause them to be free from suffering"

steps to cultivating compassion:

1. cultivate it towards friends
2. cultivate it towards those who you have neutral feelings towards
3. cultivate it towards enemies
4. when you have equal compassion for your enemies and friends, cultivate it gradually toward all living beings in the 10 directions

Kamalashila set out this way of gradually cultivating impartiality, love, and compassion while distinguishing specific object of meditation. It is an extremely important point.

When you sustain this practice in meditation, you will generate these attitudes correctly, whether you are dealing with individuals or a group.

The way to cultivate compassion is as follows

Consider how these living beings - your mothers - experience general and specific sufferings after falling into cyclic existence.

If you have developed an awareness of your own general and specific suffering by training in the path of a person of medium capacity, you will assess your own statute and cultivate compassion toward others. By following this method you will easily generate great compassion. Considering your own suffering creates the determination to be free. Thinking about others sufferings creates compassion. However, if you do not first consider your own suffering, you will not reach the key point of the practice.

These are just general examples on how to meditate, intelligent people should meditate on the 108 sufferings that are observed with compassion, which are explained in the Bodhisattva levels.

It is said that bodhisattva's thoughts of suffering during their cultivation of compassion are more numerous than sravakas thoughts which perceive suffering with an attitude of disenchantment. If you reflect from limitless viewpoints on how beings lack happiness and have suffering you will develop much love and compassion. **If you think about this for a long time your love and compassion will be strong and steady**

After you have thoroughly distinguished the objects of meditation according to the previous explanations -- how compassion is the root, how development of the spirit of enlightenment is the entrance to the Mahayana, and so forth -- you must then analyze these explanations with discerning wisdom and elicit the experience produced after sustaining them in meditation. You will not achieve anything with the unclear experiences that come when you make a short, concentrated effort without precisely clarifying the topic with your understanding. Know that this is true for other kinds of practice as well.

Kamalashila gives the measure for the development of compassion:

When you spontaneously feel compassion which has the subjective wish to completely eliminate the sufferings of all beings -- just like a mother's wish to remove her dear child's unhappiness -- then your compassion is complete and is therefore called great compassion.

Kamalashila - Stages of Meditation

When you spontaneously feel compassion for all beings commensurate with a mother's compassion for her very dear and small suffering child, then you have completely perfect great compassion. Through this, understand the measure for the development of great love as well.

When you have committed yourself to being a guide for all living beings by conditioning yourself to great compassion, you effortlessly generate the spirit of enlightenment which has the nature of aspiring to unexcelled perfect enlightenment.

Kamalashila - Stages of Meditation

Great compassion is necessary cause for developing the aspirational spirit of enlightenment.

Many books say that the excellent conquerors' children train in the spirit of enlightenment for many eons, holding it as their most important practice. So what need is there to mention that it could be attained by those who have nothing more than a superficial understanding. **So, you must hold the training in the spirit of enlightenment as the core instruction and then sustain it in meditation.**

After you have trained your mind by thinking of the benefits, by practicing the 7 branches

of worship, by going for refuge, and after you have come to understand the trainings, then you develop the desire to maintain the spirit of enlightenment.

In order to progress on the path you must go on increasing both: your knowledge of emptiness and compassion.

(c) The cultivation of wholehearted resolve

At conclusion of meditating on love and compassion think, "Alas, these dear living beings for whom I feel affection are deprived of happiness and tormented by suffering; how can I provide them happiness and free them from suffering?" Thinking in this way, train your mind in at least this thought in order to take on the responsibility to liberate living beings. At this point it's not good enough to just have the thought "How nice it would be if the beings were free from suffering"... For, the thought that assumes responsibility shows that you must develop the compassion and love which have the power to induce the resolve, "I will provide happiness and benefit to all living beings."

It is very effective if you practice this continuously, being mindful of it in all of your physical activities during the period of post-meditation and so on, not just during the meditation session

Cultivate this compassion toward all beings at all times, whether you are in meditative concentration or in the course of any other activity

Kamalashila - Stages of Meditation

Since beginning less time the tree of the mind
Has been moistened with the bitter juice of the afflictions
And you are unable to sweeten its taste.
How could a drop of the water of good qualities effect it?

Candragomin - Praise of Confession

You can't sweeten the root of a bitter tree with just a drop of sweetener. Similarly, the mind stream which has been infused with wince beginning less time with the bitter afflictions will not change at all from just a short cultivation of good qualities of love, compassion, and so forth. Therefore you must sustain your meditation continuously.

Training the mind to be intent on enlightenment

Once you have been inspired by the aforementioned process and have seen that you need enlightenment for the sake of others welfare, you develop the wish to attain it. However, this is

not enough:

First, increase your faith as much as possible by contemplating the good qualities of the Buddhas body, speech, mind, and enlightened activities as explained in the section on going for refuge.

Then, as it is taught that faith is the basis of aspiration, develop the desire to attain those good qualities from the depths of your heart and induce a certainty that is absolutely necessary to attain omniscience even for your own welfare.

Although there are many causes for the development of the spirit of enlightenment, it is most special to develop it on your own, overcome by compassion.

Identifying the spirit of enlightenment, the fruit of the training

The general definition of the spirit of enlightenment follows the meaning of that given in the *Ornament for Clear Knowledge* - The development of the spirit of enlightenment is the desire for perfect enlightenment for others welfare, cited earlier.

With respect to its subdivision, The Way of the Bodhisattva follows the Array of Stalks Sutra says that it is both aspirational and engaged.

Just as one distinguishes
Between wishing to go and going,
Similarly the learned should understand the division
Of these 2 in accordance with this sequence

Aspiration - either "May I become a buddha" or "I will become a buddha" for the sake of all beings and that as long as you have not taken the bodhisattva vows it is the aspirational spirit that is present, whether or not you are training in the deeds of generosity, etc. Once you have taken the vows, the spirit present is the engaged spirit of enlightenment.

The aspirational spirit of enlightenment is the initial intent, "May I become a buddha in order to benefit all beings." The engaged spirit is present once you have taken the vows and engaged in accumulating the collections of merit and sublime wisdom.

Kamalashila - Stages of Meditation

There are many arguments over this, but I will not elaborate on them here.