

Lojong. Point 3 (slogans 15 & 16) and Point 4 (slogans 17 & 18) April 2, 2015 mod6-7handout
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Review:

Slogan 14 “Seeing confusion as the four kayas is unsurpassable shunyata protection.”

dharmakaya= basic openness (mind)

sambhogakaya=bridges the openness and clarity; makes a link (speech)

nirmanakaya= clarity, basic grasp of the situation (body)

svabhavikakaya= the whole thing, total panoramic experience

confusion=concepts, solidification, kleshas

shunyata protection=wisdom, emptiness, beyond concept

“Grant your blessings so that confusion may dawn as wisdom.” (last line of Four Dharmas of Gampopa)

Point Three: Transformation of Bad Circumstances into the Path of Enlightenment

“15 Four practices are the best of methods.” Four ways to overcome resistance to waking up. Relate to what is difficult and transmute it.

1. Accumulating merit

Offering. Means to open and to give. Stepping out of the cocoon of self cherishing. Helps us to soften up.

2. Confessing evil actions: Neurotic behavior that harms others. Acting out of habitual patterns. (the 4 R's)

a. Regret: Because of your meditation practice you see more clearly when you are acting from neurosis rather than clarity. You can feel regret then drop it.

b. Refraining: A gentle reminder to yourself of where this neurotic action always takes you. You can pause and ask yourself “do I really want to go down that road again?” Not about beating yourself with a stick.

c. Remedial Action: To do something that reinforces the direction we want to go in. Take refuge in the three jewels. Support of the Buddha, dharma and sangha.

d. Resolution: To resolve not to do it again.

3. Feeding the ghosts/demons (dons)

Relating to your unreasonableness. Make a relationship with your neurosis. Milarepa in cave.

4. Offering to the protectors

Protectors protect the principal of enlightenment. Guard your wisdom. You want to be alive and awake to lapses in your mindfulness. The protectors wake you up.

“16 Whatever you meet unexpectedly, join with meditation.”

Nothing that we encounter is seen as an interruption but an opportunity for waking up. Surprises are gifts. When something stops your mind, rest in that gap, that big space. These moments of the unexpected are great opportunities to rest in alaya. Also this is like the experience at the time of death.

Point Four: Showing the Utilization of Practice in One's Whole Life

“17 Practice the five strengths, the condensed heart instruction.”

We have everything we need right now. “The happiness we seek is already here and it will be found through relaxation and letting go rather than through struggle.” p 82 Pema Chodron

Why do we practice? To learn to let go and relax rather than to solidify and hold on tighter.

“Stop struggling against the fact that nothing’s solid to begin with and things don’t last.” p 83

The five strengths are instructions in how to live and how to die.

1. Strong determination. Determination to use whatever comes to us as a chance to open up and relax, open our heart and soften. Determination not to shut down and withdraw.
2. Familiarization. The dharma is so familiar our first thought can be to apply the teachings we learned. We know we have what we need.
3. Seed of virtue. Enlightened potential is in us and we can relax into that.
4. Reproach. With gentleness and humor we can encourage ourselves. “There I go again.”
5. Aspiration. “May I be less critical of myself and others.” “May I be more gentle.” etc.

“18 The mahayana instruction for ejection of consciousness at death is the five strengths: how you conduct yourself is important.”

Important to realize that death can come at any time. Hold the realization and possibility of death in mind at all times. Understanding egolessness and letting go are key to understanding how to meet your death. Practicing mindfulness and letting go of thoughts is a good place to start.