

Point	Slogan	
<b><i>The Root Text of the Seven Points of Training the Mind</i></b>		
Chekawa Yeshe Dorje		
1	<b>Point One</b> <b><i>The Preliminaries, Which Are a Basis for Dharma Practice</i></b> <i>I prostrate to the Great Compassionate One.</i>	
	1	First, train in the preliminaries.
2	<b>Point Two</b> <b><i>The Main Practice, Which is Training in Bodhichitta</i></b>	
		<i>Absolute Bodhichitta</i>
	2	Regard all dharmas as dreams.
	3	Examine the nature of unborn awareness.
	4	Self-liberate even the antidote.
	5	Rest in the nature of alaya, the essence.
	6	In postmeditation, be a child of illusion.
		<i>Relative Bodhichitta</i>
	7	Sending and taking should be practiced alternately. These two should ride the breath.
	8	Three objects, three poisons, and three seeds of virtue.
	9	In all activities, train with slogans.
	10	Begin the sequence of sending and taking with yourself.
3	<b>Point Three</b> <b><i>Transformation of Bad Circumstances into the Path of Enlightenment</i></b>	
	11	When the world is filled with evil, Transform all mishaps into the path of bodhi.
	12	Drive all blames into one.
	13	Be grateful to everyone.
	14	Seeing confusion as the four kayas is unsurpassable shunyata protection.
	15	Four practices are the best of methods.
	16	Whatever you meet unexpectedly, join with meditation.
4	<b>Point Four</b> <b><i>Showing the Utilization of Practice in One's Whole Life</i></b>	
	17	Practice the five strengths, the condensed heart instructions.
	18	The mahayana instruction for ejection of consciousness at death Is the five strengths: how you conduct yourself is important.
5	<b>Point Five</b> <b><i>Evaluation of Mind Training</i></b>	
	19	All dharma agrees at one point.
	20	Of the two witnesses, hold the principle one.
	21	Always maintain only a joyful mind.
	22	If you can practice even when distracted, you are well trained.
6	<b>Point Six</b> <b><i>Disciplines of Mind Training</i></b>	
	23	Always abide by the three basic principles.
	24	Change your attitude, but remain natural.
	25	Don't talk about injured limbs.

	26	Don't ponder others.
	27	Work with the greatest defilements first.
	28	Abandon any hope of fruition.
	29	Abandon poisonous food.
	30	Don't be so predictable.
	31	Don't malign others.
	32	Don't wait in ambush.
	33	Don't bring things to a painful point.
	34	Don't transfer the ox's load to the cow.
	35	Don't try to be the fastest.
	36	Don't act with a twist.
	37	Don't make gods into demons.
	38	Don't seek others' pain as the limbs of your own happiness
7	<b>Point Seven</b> <b><i>Guidelines of Mind Training</i></b>	
	39	All activities should be done with one intention.
	40	Correct all wrongs with one intention.
	41	Two activities: one at the beginning, one at the end.
	42	Whichever of the two occurs, be patient.
	43	Observe these two, even at the risk of your life.
	44	Train in the three difficulties.
	45	Take on the three principle causes.
	46	Pay heed that the three never wane.
	47	Keep the three inseparable.
	48	Train without bias in all areas. It is crucial always to do this pervasively and wholeheartedly.
	49	Always meditate on whatever provokes resentment.
	50	Don't be swayed by external circumstances.
	51	This time, practice the main points.
	52	Don't misinterpret.
	53	Don't vacillate.
	54	Train wholeheartedly.
	55	Liberate yourself by examining and analyzing.
	56	Don't wallow in self pity.
	57	Don't be jealous.
	58	Don't be frivolous.
	59	Don't expect applause.

When the five dark ages occur,  
This is the way to transform them into the path of bodhi.  
This is the essence of the *amrita* of the oral instructions,  
Which were handed down from the tradition of the sage of Suvarnadvipa.  
Having awakened the karma of previous training  
And being urged on by intense dedication,  
I disregarded misfortune and slander  
And received oral instruction on taming ego-fixation.  
Now, even at death, I will have no regrets.