


How to Develop Bodhicitta

2020 – Class 2




An 8-week Discovering Buddhism course with registered FPMT teacher, Eddie Peet

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Refuge & Bodhichitta


I go for refuge until I am enlightened
To the Buddha, the Dharma, and the Supreme Assembly
By the merits I create through listening to the Dharma,
May I become a buddha to benefit all sentient beings.



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Seven Limb Prayer

Reverently I prostrate with my body, speech, and mind;
I present clouds of every type of offering, actual and imagined;
I declare all my negative actions accumulated since beginningless time and rejoice in the merit of all holy and ordinary beings.
Please, remain until the end of cyclic existence, and turn the wheel of Dharma for living beings.
I dedicate my own and other's merits to the great enlightenment.



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Mandala Offering

This ground, anointed with perfume, strewn with flowers,
Adorned with Mount Meru, four continents, the sun and the moon:
I imagine this as a buddha-field and offer it.
May all living beings enjoy this pure land!

IDAM GURU RATNA MANDALA
KAM NIRYATA YAMI



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What We've Covered

Three types of compassion
Bodhicitta – radical altruism


1. Definition
2. Types of radical altruism
3. Benefits of being radically altruistic



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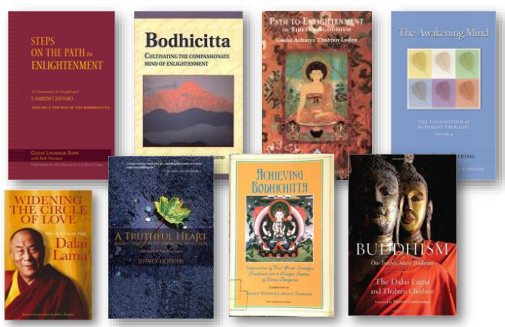
Today's Outcomes

1. Three types of equanimity
2. Equanimity in the Mahayana
3. Near and far enemies
4. Meditations upon equanimity



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Useful Books




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Varieties of Impartiality

1. Impartiality of feeling
2. Equanimity with respect to application
3. Immeasurable impartiality

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Impartiality of Feeling

Feelings that are neither pleasant or unpleasant

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Equanimity with Respect to Application


A mental state preventing lethargy and excitement from arising

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Immeasurable Impartiality

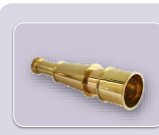


Promotes the aspect of balance toward beings

1. Envisioning impartiality
2. Supreme impartiality



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Types of Impartiality


 <h4>Small Scope</h4> <p>Imagining that all beings have overcome their afflictions towards one another</p>	 <h4>Middle Scope</h4> <p>We overcome our attachment and anger towards others</p>	 <h4>Great Scope</h4> <p>We overcome favouritism when directing love and compassion towards others</p>
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Immeasurable Impartiality / Equalising


IMPARTIAL EQUANIMITY

The feeling of equal emotion regarding others




EQUALISING SELF WITH OTHERS

The feeling that there is no difference between yourself and others.



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Jigme Lingpa said . . .



mpartiality is freedom from attachment and hostility, When sides and factions are all seen as equal, When enemy and friend and neither, are all treated with an evenhanded kindness. We should practice these four attitudes, remembering That all is without true existence

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Why Develop Impartiality?

To overcome the major sources of our afflictions towards all limited beings



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An Equanimity Prayer



ow wonderful it would be if all sentient beings were to abide in equanimity, free of bias, attachment and anger. May they abide in this way. I shall cause them to abide in this way. Please Guru Buddha, inspire me to be able to do this”

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Near and Far Enemies

The near enemy

- Indifference based on worldly life
- Apathy based on worldly life
- Not noticing the faults or qualities of others


The far enemy

- Anger and malice
 - Cruelty
 - Jealousy
- Partiality, prejudice, and anger



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Jetsun Lama Tsong Khapa said . . .



rom the outset establish an even-minded attitude, eliminating the bias which comes from attachment to some living beings and hostility to others. Otherwise, any love or compassion you feel will be biased; you will never feel unbiased affectionate love or compassion. So, cultivate impartiality.

— Lamrim Chenmo; vol2,p36

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The Objects of Impartiality

- Someone who has neither helped or harmed us
- A friend
- An enemy
- All living beings

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First Approach of Kamalashila

From the viewpoint of others:

- All equally want happiness and do not want suffering
- It's inappropriate to hold some close and to help them, while keeping others at a distance and not helping or harming them

- Kamalashila's *Second Stages of Meditation*




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Second Approach of Kamalashila

From my own viewpoint:

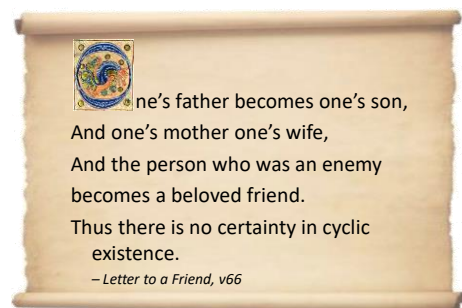
- If I have continuously been reborn throughout beginningless time, all beings have been my friends hundreds of times.
- To whom should I be attached?
- To whom should I be hostile?

- Kamalashila's *Second Stages of Meditation*



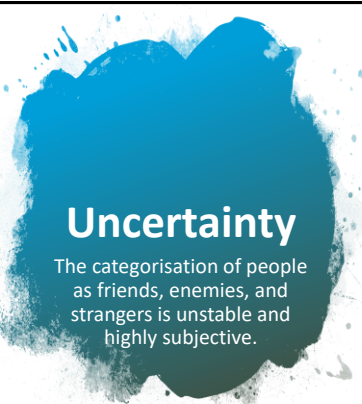
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The Arya Nagarjuna said . . .



One's father becomes one's son,
And one's mother one's wife,
And the person who was an enemy becomes a beloved friend.
Thus there is no certainty in cyclic existence.
— Letter to a Friend, v66

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Uncertainty

The categorisation of people as friends, enemies, and strangers is unstable and highly subjective.

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The Equality Of All Beings

- Everyone equally wants to avoid suffering
- Everyone equally wishes to be happy
- Everyone equally lacks happiness
- The causes of suffering can be eliminated
- The potential for complete happiness can be actualised




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What's My Take-Away?

- Indifference is not equanimity.
- You know the feeling of equal emotion and no difference are the equanimity within the Mahayana.
- You know why you need them.

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Read:

- FPMT Readings pages 66-68
- LTC Readings pages 4-13


Coming up:

- Seven cause-and-effect personal instructions

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Dedication

Due to the merits of these virtuous actions
May I quickly attain the state of a Guru-Buddha
And lead all living beings, without exception,
Into that enlightened state



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Bodhicitta Verse

May the supreme jewel bodhicitta
Not yet born, arise and grow
May that born have no decline
But increase forever more



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