


How to Develop Bodhicitta

2022 – Class 4




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

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Refuge & Bodhichitta

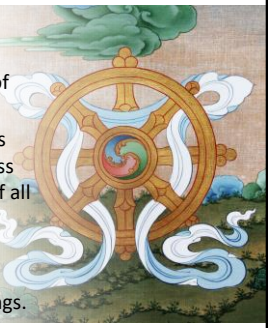
I go for refuge until I am enlightened
To the Buddha, the Dharma,
and the Supreme Assembly
By the merits I create through
listening to the Dharma,
May I become a buddha to
benefit all sentient beings.



2

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.



3

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



1. Three types of compassion
2. Bodhicitta (radical altruism)
3. Impartiality and its types
 - Mere equanimity
4. Seven-fold cause and effect method

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Today's Outcomes




Equanimity in Shantideva's
equalizing self-and-other method of meditation

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[illegible]


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From My Own Point of View 1

All sentient beings are equally kind to me and they have all at one time or another been my closest friends and relatives.


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From My Own Point of View 2

The kindness of sentient beings is not confined to when they are friends and relatives alone; the kindness when they are enemies is boundless.

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From My Own Point of View 3

We are all subject to suffering and impermanence


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The Conclusion

Because I cannot distinguish between our desires,

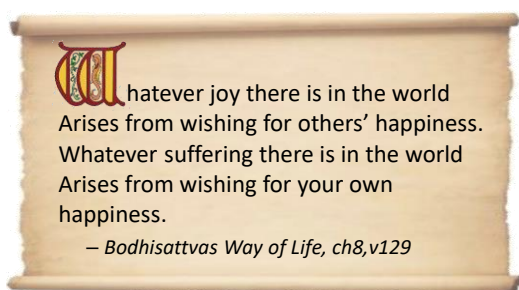
I choose to never be intolerant of your happiness,

and I choose to always help you overcome your suffering, as I do my own




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Arya Shantideva said . . .



Whatever joy there is in the world
Arises from wishing for others' happiness.
Whatever suffering there is in the world
Arises from wishing for your own happiness.
— Bodhisattvas Way of Life, ch8,v129

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There are no true enemies

The Deepest Point of View 1

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Enemies are not permanent and so enemies cannot remain the same

The Deepest Point of View 2

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Concepts of “friend, enemy, and stranger” exist in mere name and are mutually dependent

The Deepest Point of View 3


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The Conclusion

As I have **no justification at all to hold grudges** against persons that cause me harm,

I must **overcome any biased feelings** I have towards them,

and ignoring disinterest in their welfare, **decide to never neglect them**

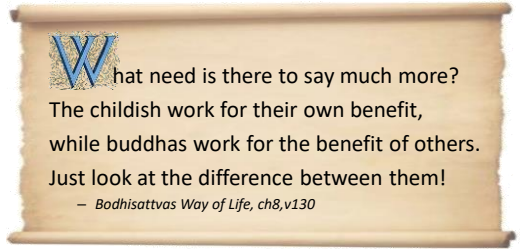


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Arya Shantideva said . . .

What need is there to say much more? The childish work for their own benefit, while buddhas work for the benefit of others. Just look at the difference between them!

— Bodhisattvas Way of Life, ch8, v130




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The Five Decisions

- 1 I shall stop being partisan
- 2 I shall rid myself of self-cherishing
- 3 I shall make cherishing others my main practice
- 4 I can exchange my attitudes regarding self and others
- 5 I shall exchange my attitudes regarding self and others


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What’s My Take-Away?

You know the uncommon equanimity developed in the Equalising and exchanging self for others meditation.

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Read:

- FPMT p74-76
- LTC Notes p9-13


Coming up:

- Equalising and Exchanging self for other

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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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