



Transforming Problems into Happiness

Class 3 - 2022

An 8-week **DISCOVERING BUDDHISM** course with
registered FPMT teacher, Eddie Peet


1

Refuge & Bodhichitta

I go for refuge until I am
enlightened

To the Buddha, the Dharma,
and the Supreme Assembly

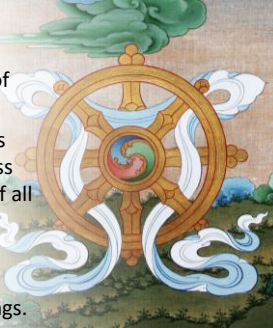
By the merits I create through
listening to the Dharma,
May I become a buddha to
benefit all sentient beings.



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.

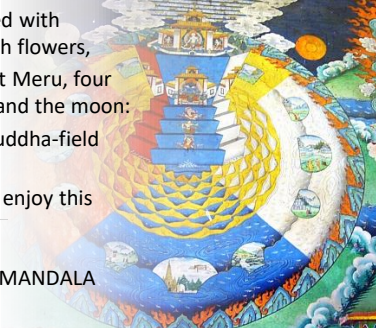


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Mandala Offering

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

- Preliminary practices
- 8 worldly concerns
- Verse 1 & 2 of the Eight verses

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Summary of the 1st Verse

Cherishing others

- Others are precious
- Subdue ego-centricity

Related to equalizing self with others

Related to the perfection of Patience

FIRST

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Summary of the 2nd Verse

Enhancing the cherishing love

- Cultivate respect for others
- Subdue pride

Related to equalizing self with others

Related to the perfection of Ethics

SECOND

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Our Topics

- Types of equanimity
- Immeasurable equality
- Equanimity based on the continuum of mind
- The equality of all
- Reasons to be non-biased
- Preventing afflictions, v3

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Suggested Reading

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What is an Affliction?

An affliction is a mental factor that arises from inappropriate attention and that functions to make the mind unpeaceful and uncontrolled

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Varieties of Impartiality

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



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Why Develop Impartiality?

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


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Types of Immeasurable Impartiality

		
Small Scope We wish that all beings have overcome their afflictions towards one another	Middle Scope We overcome our attachment and anger towards others	Great Scope We overcome favouritism when directing love and compassion towards others

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Geshe Rabten says ...



herefore, among all these migrating beings,
Which should I hate, and which should I be attached to?
Let me now not discriminate liked and hated,
But have equal mind towards them all, as my friends.

– The Essential Nectar v311

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The Person


SEMS-CAN

- MIND – perception and conception are limited

The sentient being (or person) is the I imputed (outwardly) to any of the five aggregates

LUS-CAN

- BODY – spectrum of pain and pleasure are limited




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An obstacle

Limiting the basis of the person by forgetting the WHOLE basis of imputation.

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The Arya Nagarjuna said ...



ne’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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Helping Equanimity to Develop


- Understanding
- Mindfulness
- Introspection
- Discipline

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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 ourselves and others.



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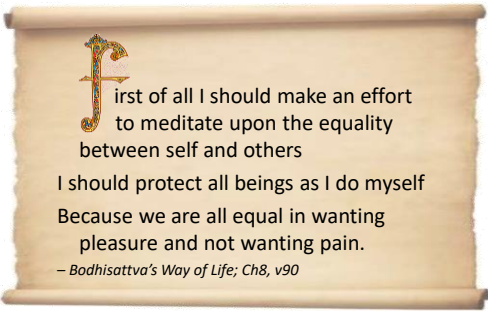
The Equality Of All Beings

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



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Arya Shantideva says ...



First of all I should make an effort to meditate upon the equality between self and others

I should protect all beings as I do myself

Because we are all equal in wanting pleasure and not wanting pain.

— Bodhisattva's Way of Life; Ch8, v90


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Uncommon Mahayana Equanimity

1. The relative point of view

- From the point of view of others
- From our own point of view


2. The deepest point of view



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From the Point of View of Others 1


Insofar as the natural wish to avoid suffering is concerned, you and I are the same, so there is no point in being prejudiced.



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From the Point of View of Others 2


Because you and I equally desire happiness, there is no need to discriminate between us



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From the Point of View of Others 3

We are the same in that we equally lack genuine happiness, and we are the same in that having suffering, we wish to be free of it




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Conclusion

As there is no rational basis at all for me to be biased towards any sentient being, there are no grounds for neglecting the welfare of a single sentient being, and so

I shall care as deeply for you as I care for myself



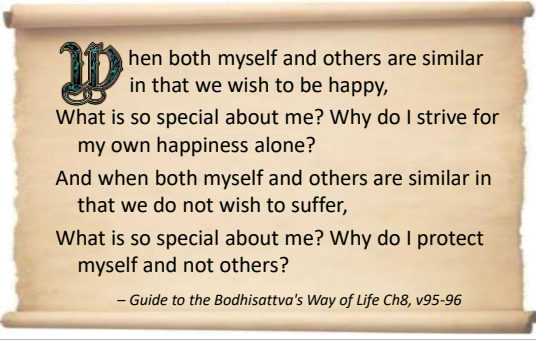
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The Superior Shantideva says ...

When both myself and others are similar in that we wish to be happy, What is so special about me? Why do I strive for my own happiness alone?

And when both myself and others are similar in that we do not wish to suffer, What is so special about me? Why do I protect myself and not others?

— Guide to the Bodhisattva's Way of Life Ch8, v95-96



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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



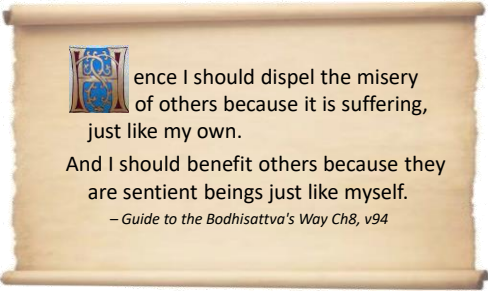
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The Superior Shantideva says ...


Hence I should dispel the misery of others because it is suffering, just like my own.

And I should benefit others because they are sentient beings just like myself.

– Guide to the Bodhisattva's Way Ch8, v94




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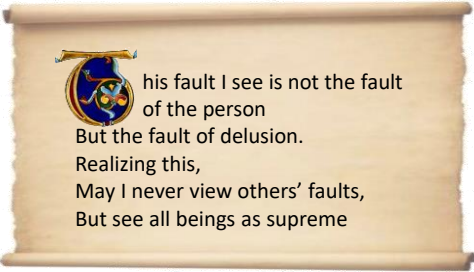
Concepts of "friend, enemy, and stranger" exist in mere name and are mutually dependent

The Deepest Point of View 3

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A Prayer

His fault I see is not the fault of the person
But the fault of delusion.
Realizing this,
May I never view others' faults,
But see all beings as supreme



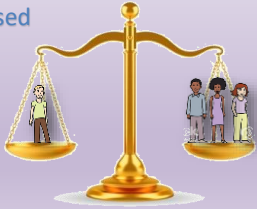
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Conclusion

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**



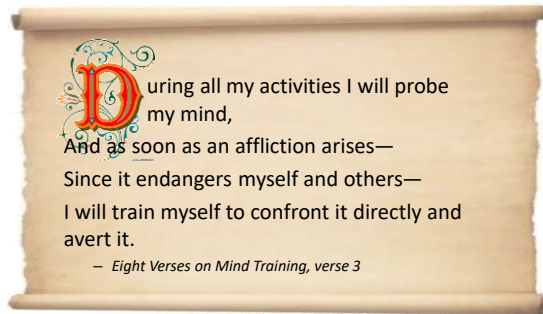
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Geshe Langri Tangpa said . . .



uring all my activities I will probe my mind,
And as soon as an affliction arises—
Since it endangers myself and others—
I will train myself to confront it directly and avert it.

— Eight Verses on Mind Training, verse 3




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Summary of the 3rd Verse

Watch the mind to drive out afflictions

- Cultivate mindfulness and vigilance
- Disadvantages of the afflictions

Related to the faults of ego-centricity
Related to the perfection of Concentration



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What's My Take-Away?

- The knowledge of equanimity
- Verse 3 is about preventing delusions.


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Read

- Page 7, Transforming Problems FPMT
- Pages 1-3, Transforming Problems LZR
- Pages 1-2, Transforming Problems chart – Q&A

Coming up


- Anger and its faults
- Antidotes for anger
- Verse 4, Extending and deepening compassion



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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 Verses

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

And as long as space endures,
As long as sentient beings abide,
May I too remain
To dispel the sorrows of the world

