


Equanimity

2022 – Class 4

A 4-week 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


Four Boundless Thoughts

May all sentient beings have
happiness and its causes.

May all sentient beings be free
from suffering and its causes.

May all sentient beings never
be separated from the happiness
that is without suffering.

May all sentient beings abide
in equanimity, free from the bias
of attachment for friends and
hatred for enemies.



3

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.



4

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



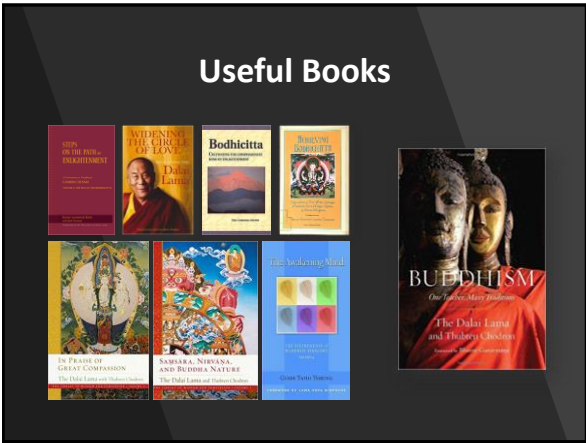
5

What We've Covered Already

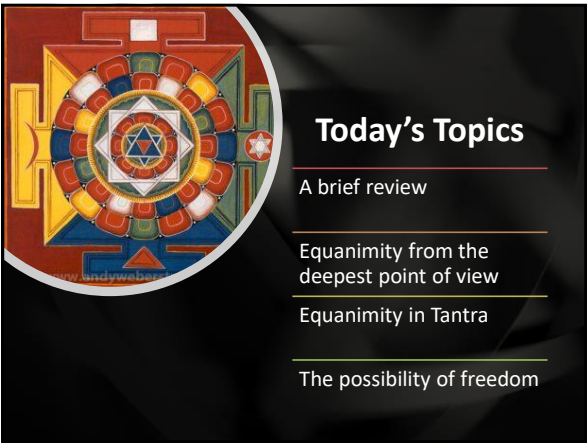
1. Types of equanimity
2. Their functions
3. Uncertainty
4. Mere equanimity
5. Being the same
6. Uncommon Mahayana equanimity



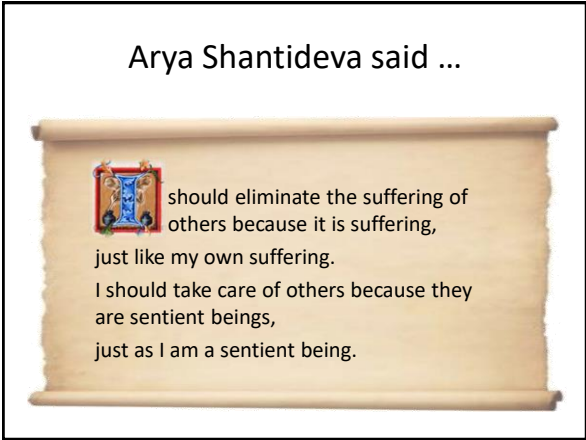
6



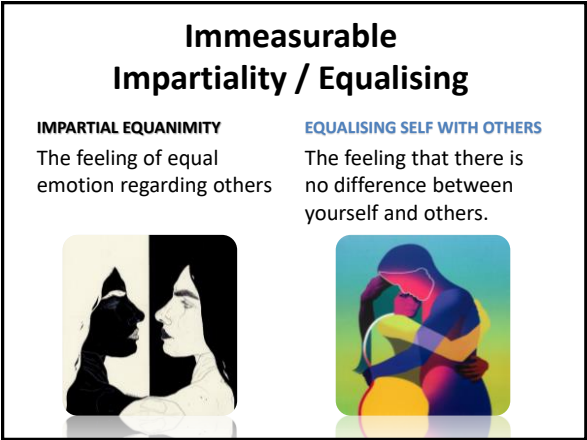
7



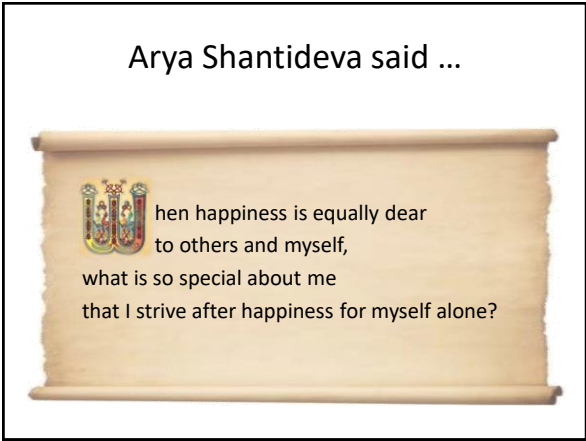
8



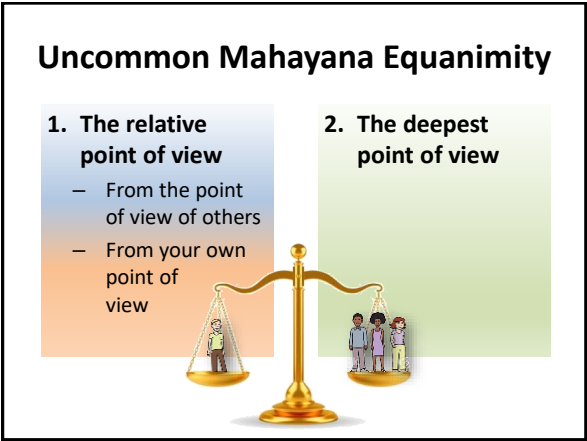
9




10



11




12



There are
no true
enemies

The Deepest
Point of View 1


13



Enemies are not
permanent

The Deepest
Point of View 2

14



Self and others
are dependent
designations

The Deepest
Point of View 3

15

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**



16

**The Equality
Of All Beings**

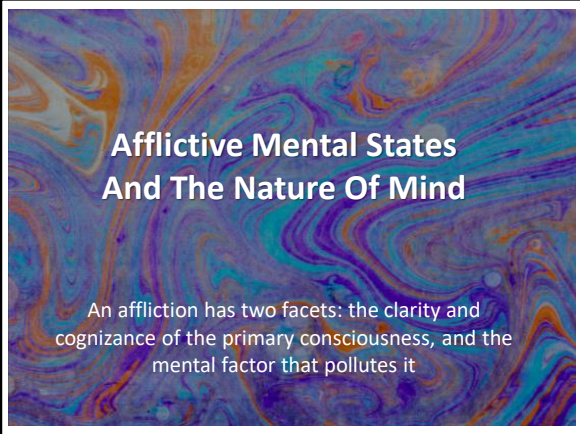
- Everyone equally wants to avoid suffering
- Everyone equally wishes to be happy
- Everyone equally lacks happiness
- The causes of suffering can be eliminated
- The potential for complete happiness can be actualized



17

**Afflictive Mental States
And The Nature Of Mind**

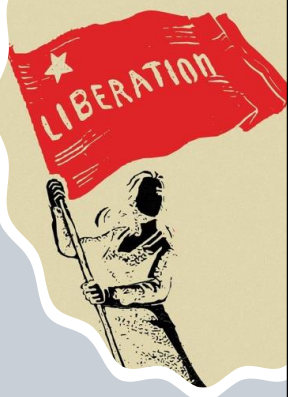
An affliction has two facets: the clarity and cognizance of the **primary consciousness**, and the mental factor that pollutes it



18

Is Liberation Possible?

1. The basic nature of the mind is pure
2. The afflictions are adventitious
3. It is possible to cultivate powerful antidotes



19



The Basic Nature Of The Mind Is Pure

Dirt in a glass of water isn't the nature of the water and can be removed

20



Afflictions Are Adventitious

Afflictions have not penetrated the basic nature of the mind

21




It Is Possible To Cultivate Powerful Antidotes

Since afflictions do not rest on a valid foundation, they can be overcome



22



Excellent Qualities Can Be Cultivated Limitlessly

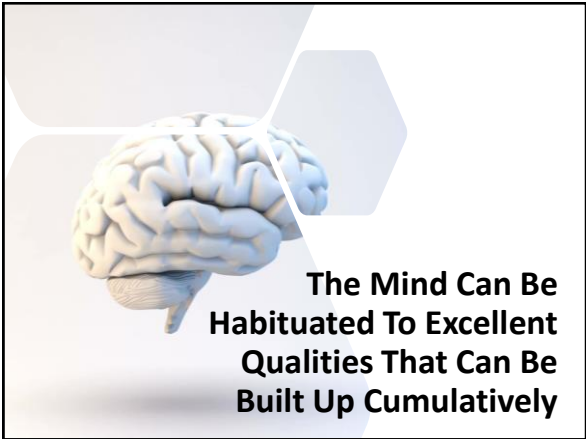
1. The clear and cognizant nature of the mind is a stable basis for the cultivation of excellent qualities
2. The mind can be habituated to excellent qualities that can be built up cumulatively
3. Excellent qualities can be enhanced, but never diminished, by reasoning and wisdom

23

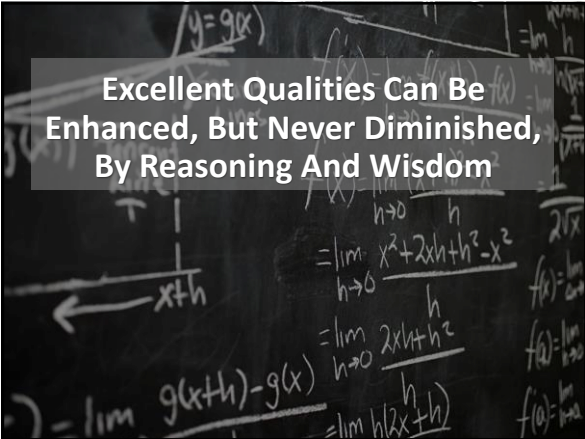


A stable basis for the cultivation of excellent qualities

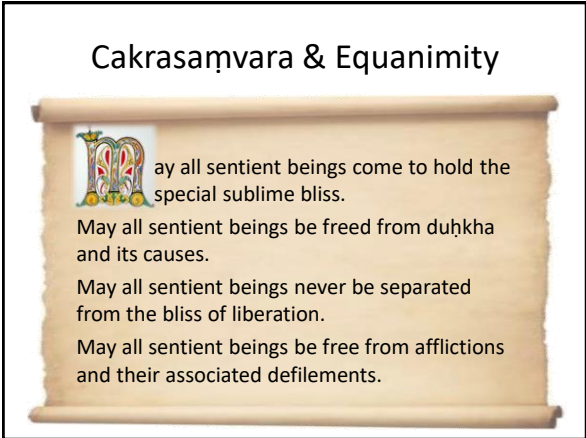
24



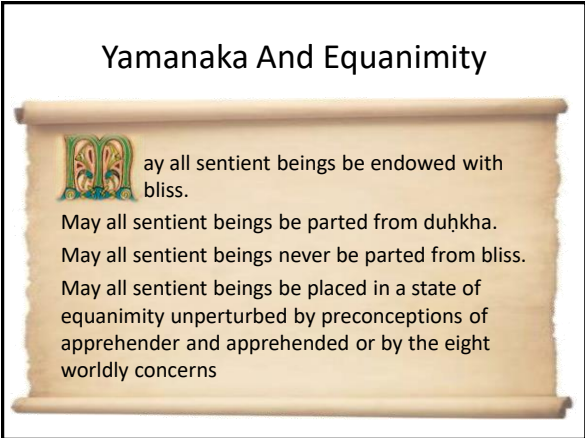
25



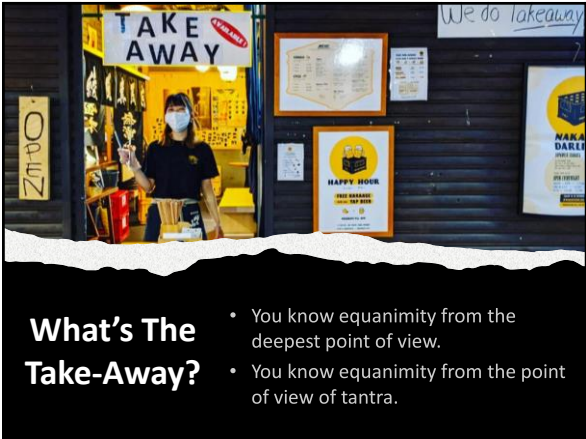
26



27



28



29



30

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

