

*The Seven-Point
Thought Transformation*

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Composed by Geshe Chekawa

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The Seven-Point Thought Transformation

OM SVASTI:

Homage to great compassion.

The essence of this nectar of advice is in continuity from Serlingpa.

ONE

First, train in all the preliminary practices.

TWO

Having gained stability, receive the secret (teaching).

Consider all phenomena as a dream.

Examine the nature of unborn awareness.

The remedy itself is released in its own place.

Place (your meditation) on the nature of the foundation of all: the essence (of the path).

In the meditation break, be a creator of illusion.

It is like a diamond, the sun, and the healing tree.

When the five degenerations flourish, transform them
into the path to full awakening.

Banish the one object of every blame.

Meditate on the great kindness of all.

Practice a combination of both giving and taking.

Commence taking progressively from your own side.

Place these two astride the breath.

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There are three objects, three poisons, and three sources of virtue.
Remember this by repeated recollection.
Practice every activity by these words.

THREE

When the container and its contents are filled with evil,
change this adverse circumstance into the path to full awakening.
Utilize every immediate circumstance for meditation.
Possess the four preparations, the highest of means.

FOUR

Gather together the abridged quintessence of this advice.
Blend the practice of one life with the five forces.
The instruction for the great vehicle transmigration of consciousness
is to apply those very five forces, lying in the perfect position.
All Dharma collects into one intention.
Retain the two witnesses of foremost importance.

FIVE

One is always accompanied by only joyful thoughts.
A reversed attitude indicates a transformation.
One is trained if one is capable, even when distracted.

SIX

Always practice the three general points.
Change your attitude while remaining natural.
Speak not of the shortcomings of others.
Think not about whatever is seen in others.
Purify first whichever affliction is heaviest.
Give up all hope of reward.
Abandon poisonous food.
Do not serve the central object leniently.
Be indifferent toward malicious jokes.
Do not lie in ambush.
Never strike at the heart.

Do not load an ox with the load of a *dzö*.
Do not compete by a last-minute sprint.
Do not be treacherous.
Do not bring a god down to a devil.
Do not inflict misery for possession of happiness.

SEVEN

Practice all yogas (or activities) by one.
Practice every suppression of interference by one.
There are two duties: at the beginning and the end.
Endure whichever situation arises, either (good or bad).
Guard both points more preciously than your life.
Practice the three hardships.
Attain the three principal causes.
Meditate on the three undeclining attitudes.
Possess the three inseparables.
Always practice with pure impartiality on all objects.
Cherish the in-depth and broad application of all skills.
Always meditate on those closely related.
Depend not upon other circumstances.
Exert yourself, especially at this time.
Do not follow inverted deeds.
Do not be erratic.
Do not underestimate your ability.
Be liberated by two: examination and analysis.
Do not be boastful.
Do not retaliate.
Do not be fickle.
Do not wish for gratitude.

Before practicing, I examine my expanding actions;
 (then) because of many of my wishes, having undergone suffering,
 insults, and criticism,
I requested the instruction for taming self-grasping.
Now if I die, I have no regrets.

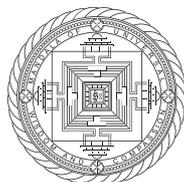
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Colophon:

Composed by the virtuous spiritual friend of the Kadam tradition, Geshe Chekawa

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