

## **KHADAMPA PLAINSONG SEVEN POINT MIND TRAINING**

The vajra master, Lama Thupten, gave the transmission of the Khadampa to Lama Chimé and friends from Australia, NZ and Canada in 2003 at Karma Chokhor Dechen Nunnery in Rumtek, Sikkim.

This wonderful Seven Point Mind Training was first given by Atisha in 1052 on the North side of Mt Kailash in Tibet. Atisha came there because of the supplications of a Kagyu King who sought peace in his country. The story is one of selflessness and courage.

The Khadampa is a guide for the enlightenment of everyday life in the common world. It overcomes sectarian prejudice.

### **PREAMBLE**

In the first place, individual desire for peace must arise. On this basis, question and thought can generate interest and exploration. This is a prerequisite; a necessary opening, however it is caused, wherever it is practiced or thought about.

The Teaching called Khadampa was created by Atisha as a gift, a response, to all such thoughtful people.

The Khadampa is a Seven Point Mind Training that describes the path of responsible, generous freedom for the individual. This idea is a ‘mahamudra’ teaching, or ‘fullness of action’ teaching.

The essential effect of Khadampa is said to be ‘the exchange of light for dark’ or the effort to generate wisdom from adversity. The union of practice and freedom for all is the central aspiration. Direct service is the direct path to understanding.

Khadampa enables a practice which tries to meet harm and conflict with generous compassion and dialogue. It is a teaching about commitment and reconciliation.

The Khadampa teaching was created by Atisha in order to overcome sectarianism and violent disagreement. It brings individual integrity to the cause of common good and cultural diversity. Importantly, the ideas hold for small communities or communities of scale, including global community.

The practice of worldly people is understood as essential to any sustainable peace in the world.

## **SEVEN POINTS**

**LAMA, PURIFICATION, COMPASSION, CULTIVATION, COMMON GROUND, IMPERMANENCE, UNIVERSAL PRACTICE.**

1. **LAMA** is practice that seeks and remembers the teachings of peace.
2. **PURIFICATION** is practice which calms, contains, understands and heals reactive harmful states.
3. **COMPASSION** is practice which notices, cares and responds. Practice which understands that peace is for all.
4. **CULTIVATION** is practice that is dedicated, willing, engaged and open.
5. **COMMON GROUND** or ‘one teaching’ is practice which understands that good teaching can be expressed in different ways for different times and people.
6. **IMPERMANENCE** is the practice of adaptation and resilience. Conditions are always changing.
7. **UNIVERSAL PATH** is practice devoted to world peace; able to learn from all experience. World as teacher, practice and disciple.

## **FURTHER NOTES**

Interpretation is meant to serve greater clarity and to free the teaching from a dogmatic approach. Out of personal experience a need for teaching can arise. There must be preliminary reflection and experience in order for wisdom to mature and understanding deepen.

The Seven Point Teaching for Peace is a training, meant to enable compassion and response. It can be understood as sequential, orderly progression and as seven aspects of a comprehensive view.

Personal integrity, compassion and dialogue are essential elements to be reconciled and integrated and put to good work.

### **SEVEN POINT MINDTRAINING – FURTHER EXPLANATION**

1. **LAMA** – a suitable source; one’s own inner wisdom; transmission, path of learning, active influence.
2. **CALM/PURIFICATION** – relaxing and calming the distractions of body, speech and mind. Removing hindrances.
3. **COMPASSION** – awakening of outreach and care, the effort of practice is actually on behalf of all life.
4. **CULTIVATION** – dedicated effort, aspiration, consideration, (bodhicitta) motivation. Practice is everything.
5. **ONE TEACHING** – the root purpose is peace, peacefulness and peace making. This is our common cause and common ground. There are different forms and expressions.
6. **RECOGNITION OF IMPERMANENCE AND CHANGE** – remember and review; renew all understanding; practitioner, practice and path (way of living, type, school...) all are expressed in a changing world environment.
7. **WORLD AS FIELD OF PRACTICE** – creative response and direct experience become more fully realised, shared and integrated.

Mindfulness is the means, the active, aware practice. All the exercises and teachings ripen mindfulness.

Sakyamuni, Chenrezig, White Tara and Green Tara are the supporting practices. The Ngon-Dro grew directly out of Khadampa. These teachings are dedicated to the cause of peace through the healing of dukkha – greed, hatred and delusion. Personal practice gains integrity through compassion and the recognition of change and complexity.

### **FURTHER THOUGHTS**

1. **LAMA:** Ones own inner wisdom and integrity; the wisdom and integrity of others; the human connection and dialogue; transmission mandala; good friends on the path.

2. **PURIFICATION:** The transformation of all harmful states with calm and understanding, whether one's own or another's. Understanding the role of calm and self control; distinguishing bad ideas and harmful influence from good ideas and helpful influence.
3. **COMPASSION:** Practice is on behalf of all life; interdependence, interbeing; life needs life; reaching out, cooperation, collective peace.
4. **CULTIVATION:** Practice, aspiration, bodhicitta, the wealth of wisdom.
5. **ONE TEACHING:** Many ways, many expressions for different times, places and people. Common voice; one community.
6. **IMPERMANENCE:** Real world change and flow and our creative response. The need for renewal through practice, adaptation, resilience and innovation.
7. **WORLD AS PATH:** Sustainable practice; conscious choice to work for a greater good. Life in the world is one's practice. Living world gaia.

Khadampa is an expression of the Four Noble Truths and Eightfold Noble Path of Sakyamuni – a powerful response to the Truth of Dukkha.

One meaning of the word 'mahamudra' is the integration of all peaceful practice and effort.

All teachings for world peace are inclusive, causative and generous.

The spirit of peaceful teachings evolves and finds joy in many different expressions. This same joy and openness deepens the integrity of one's individual path and practice.

Sarva mangalam,  
Peace to all the world.