

# Gom Training



Jewel Heart Programs

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# Session 1 - Introduction

- **Brief Overview**
- **Explanation of Suitable Environment**
- **Sitting Posture**
- **Introduction of Object**
- **How to Focus**



# Brief Overview

***Purpose:*** concentration is beneficial in short term and long term. **Best use of concentration:** develop *zhiney* (calm abiding) and apply it to wisdom as the object.

To get rid of suffering, wisdom is needed. To deepen wisdom *zhiney* is needed.

***Nature of zhiney:*** - energy of focus that develops joy, clarity and stability - lucid and tight, it brings joy and peace

***Order:*** first develop *zhiney*, then wisdom: concentration is easier to develop than wisdom



# Suitable Environment

- Dwelling in Appropriate Places
- Having Small Needs
- Being Content
- Going Away from the Demands of Society
- Having Pure Ethics
- Lessen the Thoughts of Desire



# Seven Point Vairochana Sitting Posture

- **Legs** – sitting cross-legged in vajra posture
- **Arms** – hands held one above other in lap underneath navel, thumbs joined together
- **Spine** – sitting up straight
- **Shoulders** – two shoulders straight, relaxed
- **Head** – not too upright, nor too tilted
- **Eyes** – half open, looking down bridge of nose
- **Lips, teeth, tongue** – mouth closed, tongue against upper teeth from inside, jaws relaxed
- **Breath** - regular and natural



# Objects of Focus

- 1) General Presentation of Objects
  - a. Pervasive Focusing
  - b. According to the Addictions
  - c. Objects for Intelligence – Expertise
  - d. Objects for Overcoming Obstacles
- 2) Identifying the Objects for this Context – ‘Recommended’ Object



# **1) General Presentation of Objects**

**a. Universal Objects of Meditation**

**b. According to the Addictions**

**i. Obsession – “The Loathsome”**

**ii. Hatred – Compassion**

**iii. Ignorance – Interdependence**

**iv. Pride – Metaphysical Teachings**

**v. Agitated Mind – The Breath**



## **c. Objects for Intelligence – Expertise**

**i. 5 Skandhas**

**ii. 18 Constituents (eye, etc.)**

**iii. 12 Sources (eye etc.)**

**iv. 12 Links of Interdependent  
Origination**

## **d. Objects for Overcoming Obstacles**



## **2) Identifying the Objects for this Context – ‘Recommended’ Objects**

**a. A Virtuous Image**

**b. The Mind**



# How to Focus on the Object

## 1) What is the Perfect Meditation

a. Clarity of the Object and Mind

b. Single-Minded Focus

## 2) What is the Wrong Meditation and what can you do about it?

a. Losing Object, Excitation and Sinking

b. Mindfulness, Meta-Alertness

## 3) Length of Sessions



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# Session 2 – The 5 Faults and the 8 Antidotes



# Five Faults

- **Laziness**
- **Forgetfulness**
- **Excitation or Laxity**
- **Non Application**
- **Over-application**



# Session 2 - Five faults & Eight antidotes

Five Faults	Eight Antidotes
1. Laziness	1. Faith 2. Desire 3. Enthusiastic Effort 4. Pliancy – Mental / Physical
2. Forgetfulness	5. Mindfulness
3. Excitation or Laxity	6. Meta-Alertness
4. Non-Application	7. Application
5. Over-Application	8. Equanimity or Relaxation



# Faith - First Antidote to Laziness

## *The 6 Benefits of Zhi nay*

1. Happiness and joy in body and mind
2. Complete control over your mind
3. Non-virtue will be greatly reduced
4. Attainment of siddhis like clairvoyance
5. Sleep is transformed into profound meditation
6. *Zhi Nay* allows to develop the wisdom that makes liberation from suffering possible.



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# Session 3 – The Nine Stages



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- Focus
- Continual Focus
- Patch like Focus
- Close Focus
- Controlled Focus
- Pacified Focus
- Completely Pacified Focus
- Single Pointed Focus
- Equanimity



# Session 3 – Six Powers

- Learning
- Contemplating
- Mindfulness
- Meta Alertness
- Joyous Effort
- Habituation



# Session 3 – Four Attentions

- Forcefully Focus
- Interrupted Focus
- Focus Without Interruption
- Effortless Focus



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# Session 4

## Nine stages, Six Powers & Four Attentions

The Six Powers Indicating The Method	The Nine Stages Indicating the Development	The Four Attentions Indicating the Focus
6. Habituation	9. Equanimity	4. Effortless Focus
5. Joyous Effort	8. Single-pointed Focus	3. Focus Without Interruption
	7. Completely Pacified	2. Interrupted Focusing
4. Meta-Alertness	6. Pacified Focus	
	5. Controlled Focus	
3. Mindfulness	4. Close Focus	
	3. Patch-like Focus	
2. Contemplating	2. Continual Focus	1. Forceful Focus
1. Learning	1. Focus	



# Meditator's Journey Legend

In this journey you are going to see a fellow traveler on a serpentine path going uphill (like switch backs up a mountain). He is accompanied at times by an elephant, monkey and rabbit. His hand implements are a hook, lasso and sword.

The symbol key is as follows:

Meditator: person undergoing mind training.

White Elephant: The mind free of laxity

Black Elephant: The mind taken over by laxity

Resting Elephant: Complete Pacification

Monkey: Distraction

Black Monkey: Distraction by Excitation

Rabbit: Subtle Sinking mind

Flying Meditator: Complete pliancy of body/mind

Hook: Meta- alertness

Lasso: Mindfulness

Sword: Wisdom

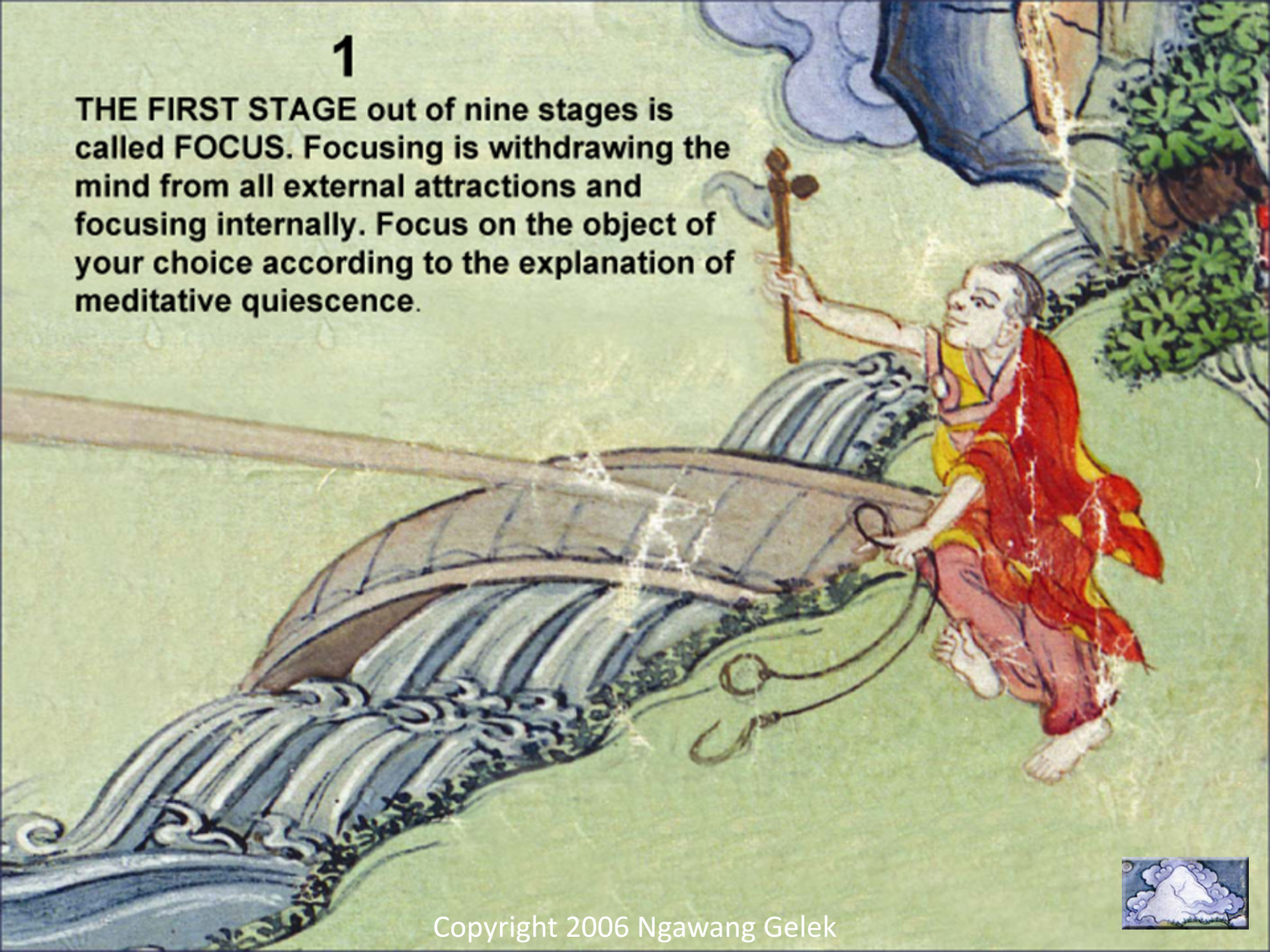
Fire: Effort

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# 1

**THE FIRST STAGE** out of nine stages is called **FOCUS**. Focusing is withdrawing the mind from all external attractions and focusing internally. Focus on the object of your choice according to the explanation of meditative quiescence.



## 2

The Elephant represents mind, and the black color represents laxity. This section of the path indicates that this is where you pick up the 1st Power out of six, the Power of Learning. Because of that power, the meditator achieves the first stage. The monkey represents distraction. Its black color represents excitation





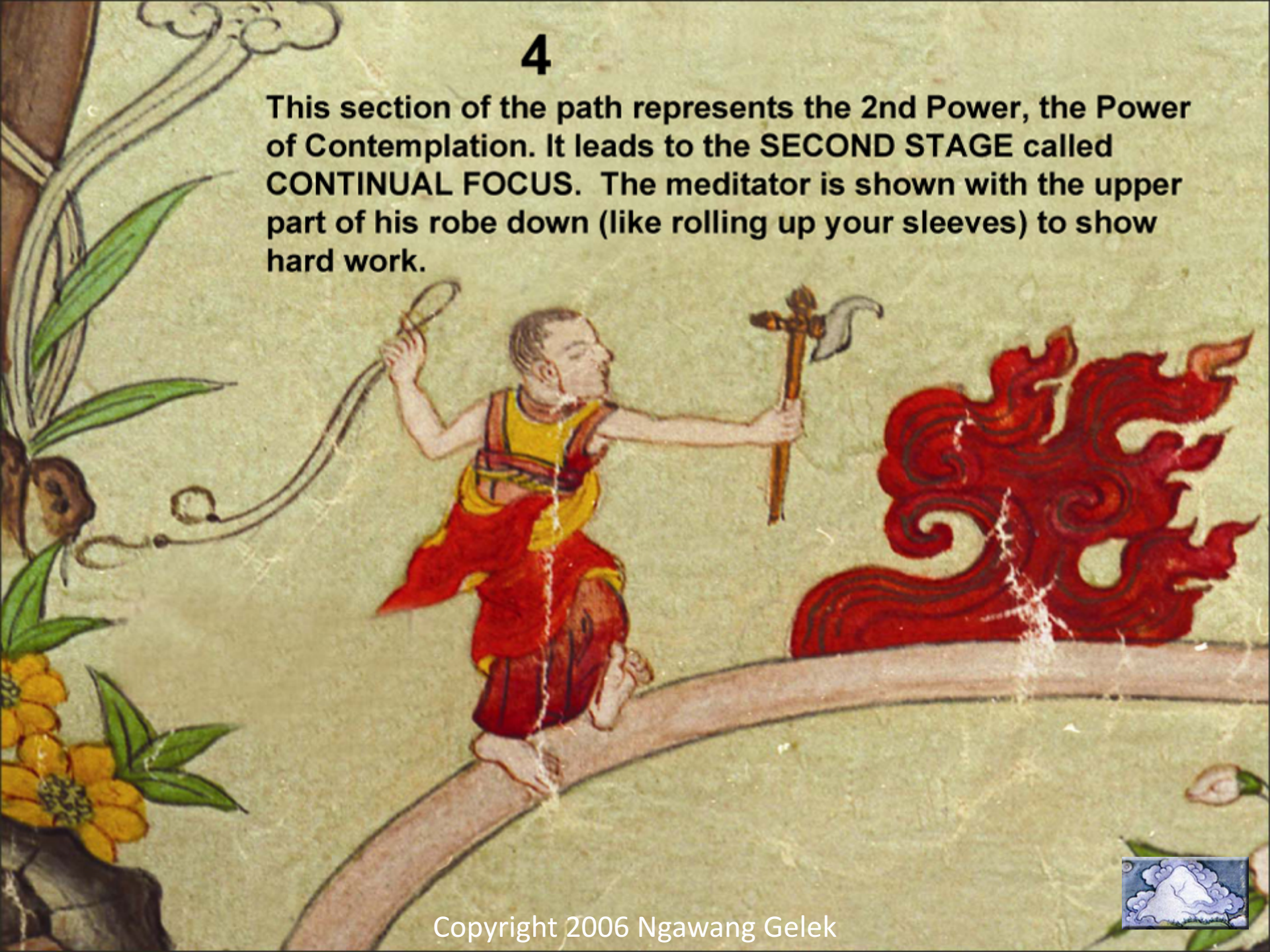
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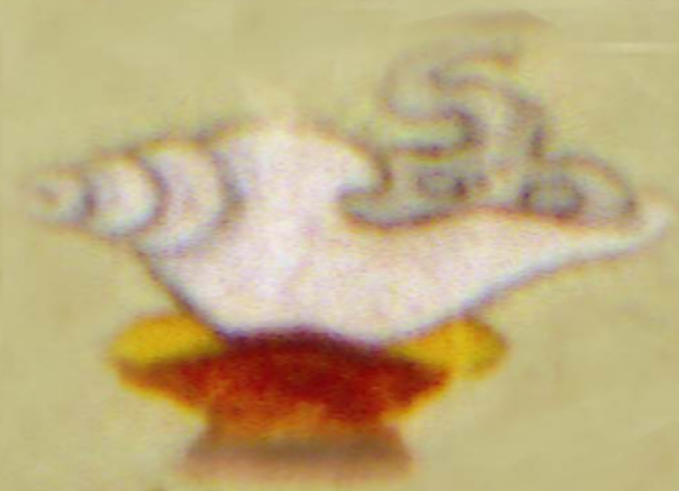
**The Fire from here to the seventh stage indicates (by the size of the fire) how much effort it takes to bring mindfulness and meta attention. The bigger the fire, the more effort is required.**



# 4

This section of the path represents the 2nd Power, the Power of Contemplation. It leads to the **SECOND STAGE** called **CONTINUAL FOCUS**. The meditator is shown with the upper part of his robe down (like rolling up your sleeves) to show hard work.





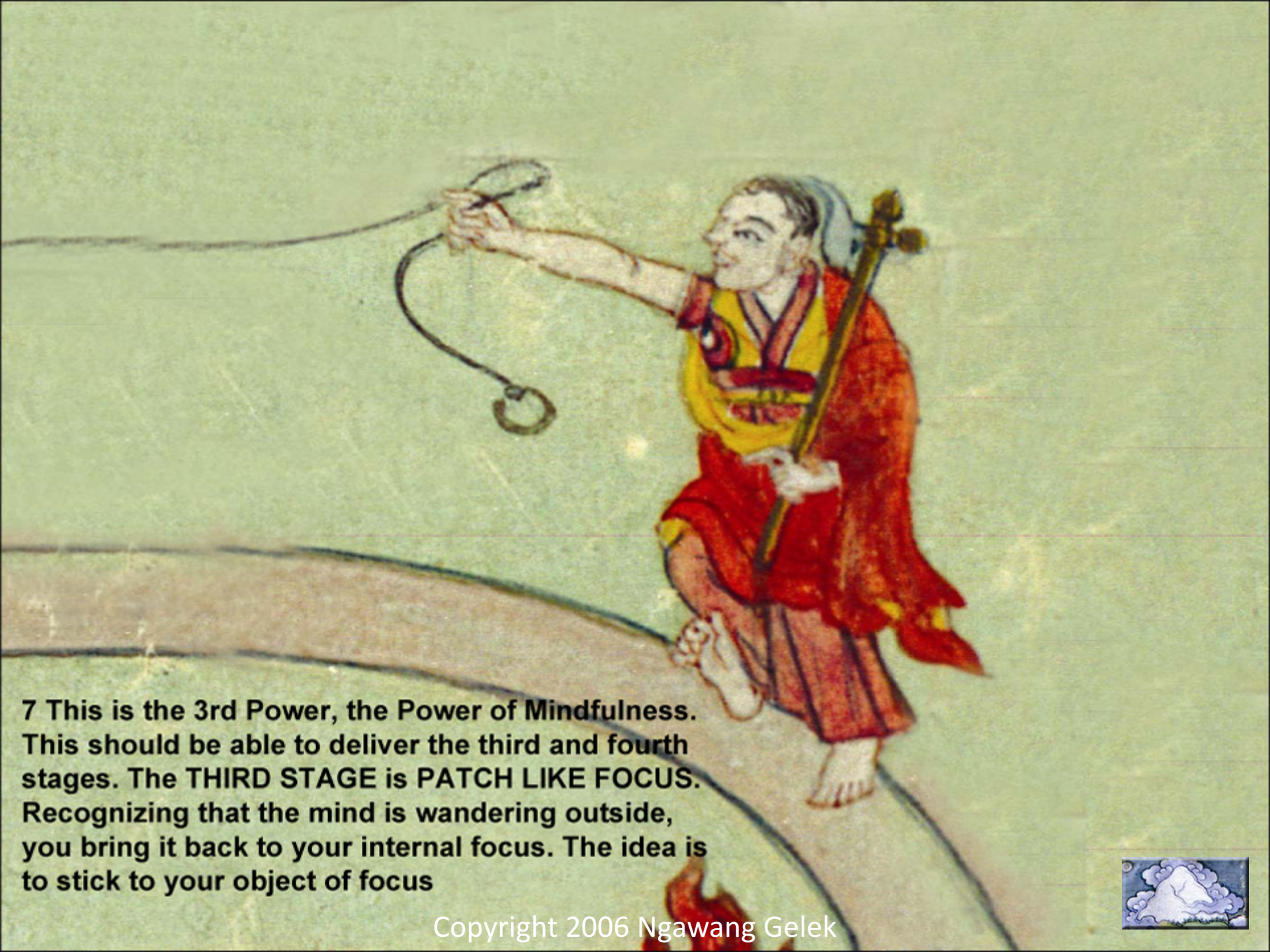
**5**

**This picture shows 5 symbols representing the objects of the 5 senses, vision, hearing, smell, taste and touch, which can take the meditator away from his object of focus.**

**6**

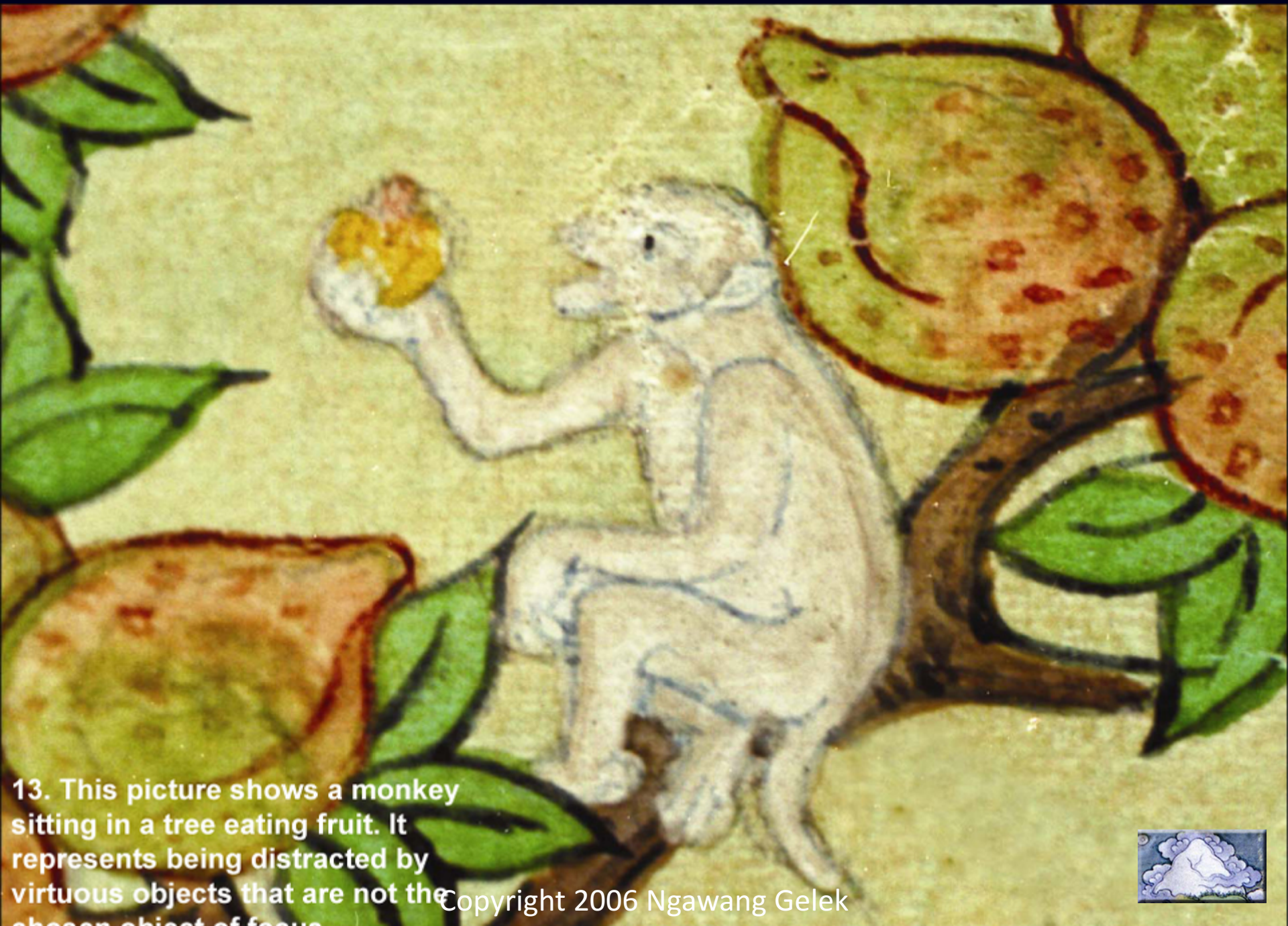
**The Elephant and Monkey are getting whiter, meaning from here onwards, clarity and stability are increasing**





**7 This is the 3rd Power, the Power of Mindfulness. This should be able to deliver the third and fourth stages. The THIRD STAGE is PATCH LIKE FOCUS. Recognizing that the mind is wandering outside, you bring it back to your internal focus. The idea is to stick to your object of focus**





13. This picture shows a monkey sitting in a tree eating fruit. It represents being distracted by virtuous objects that are not the chosen object of focus.

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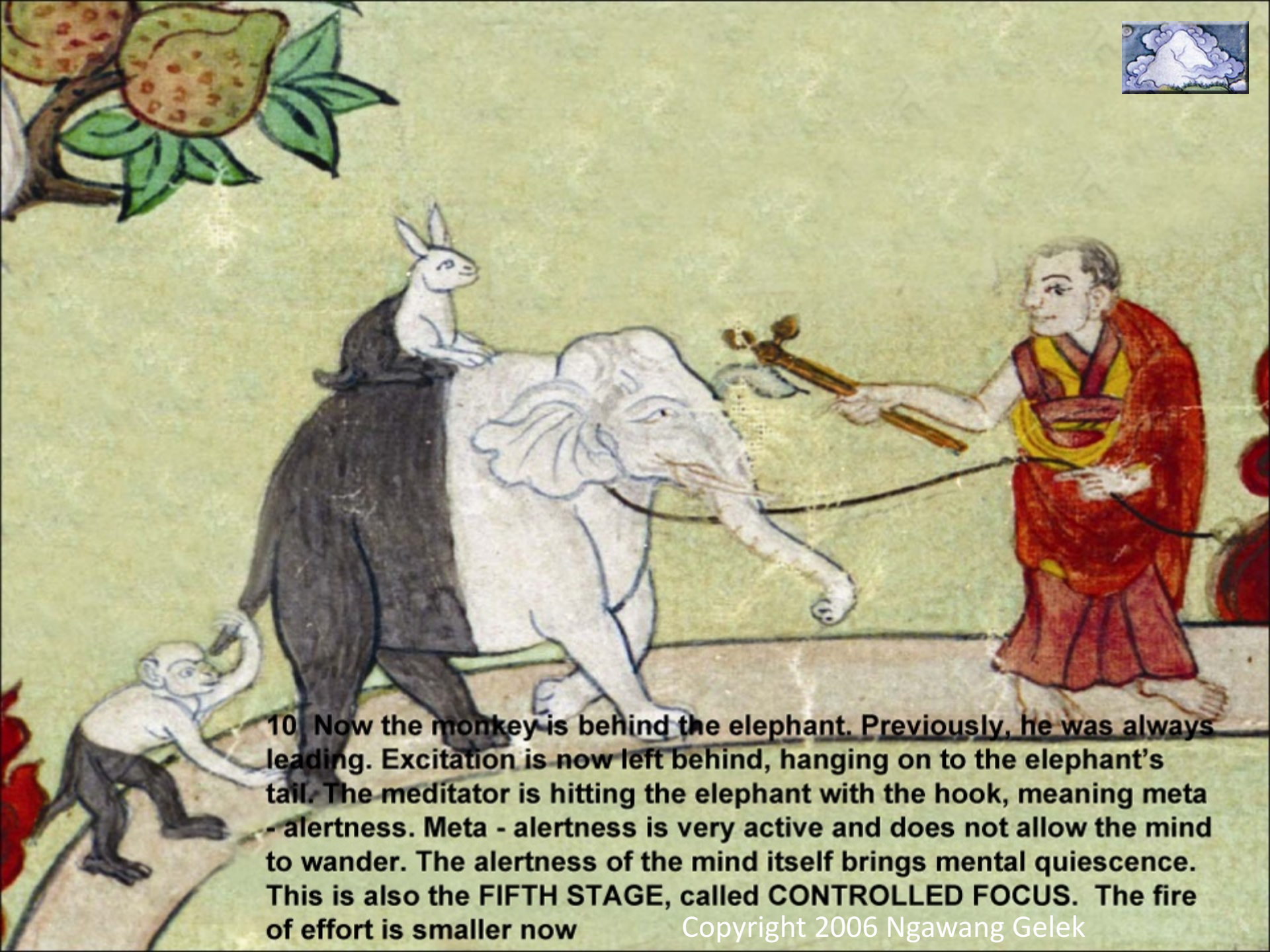


8 The elephant and monkey's heads are white, but their bodies are still dark. Suddenly you notice a rabbit riding on the elephant, indicating that from this level onwards, the meditator begins to recognize the subtle and gross laxity. You also notice the creatures are looking backwards indicating that you recognize you lost the focus and you bring it back. The fire is still strong, yet it is getting weaker.



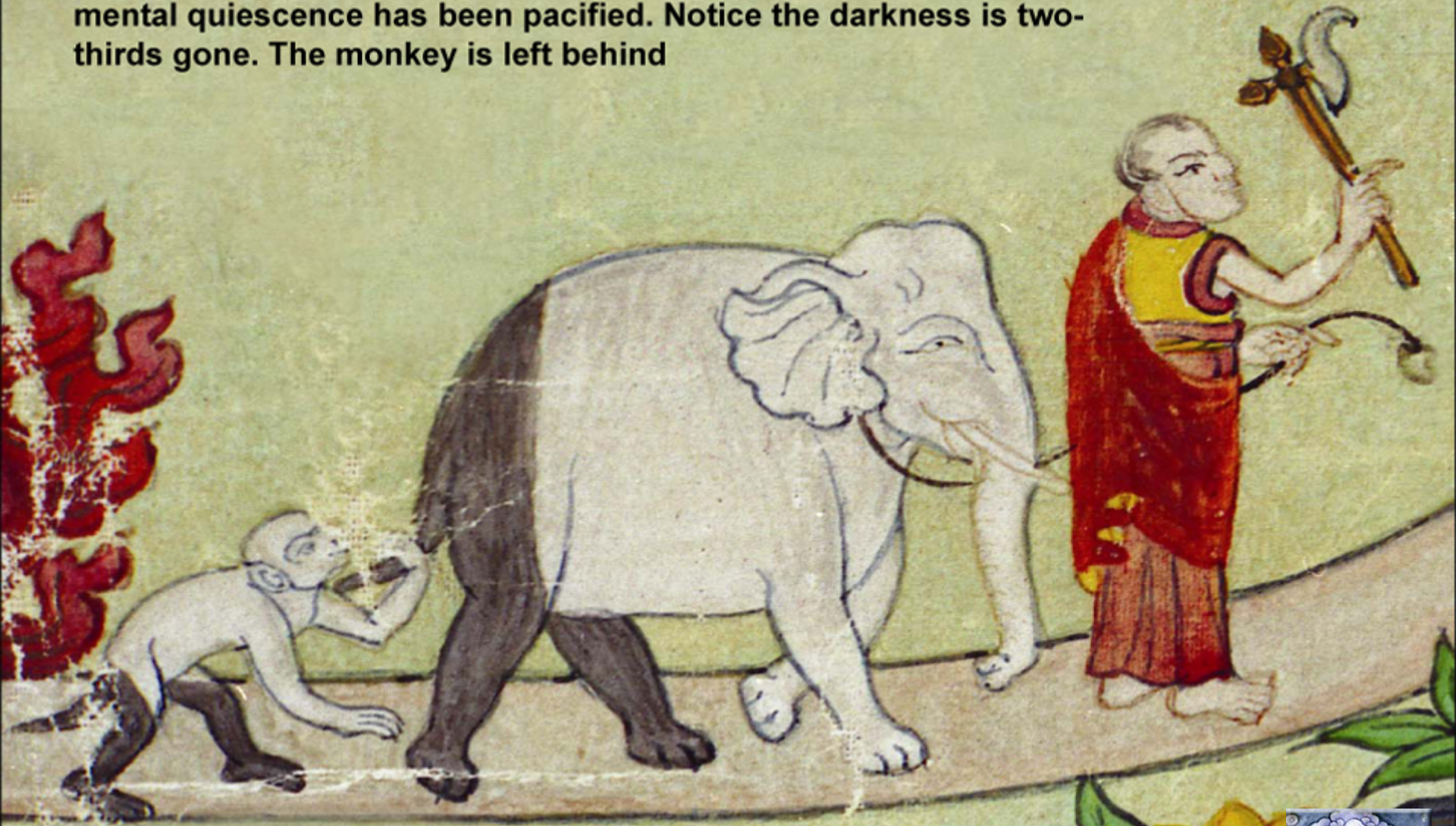
9 The **FOURTH STAGE** is the meditator holding the elephant. It is called **CLOSE FOCUS**. He is collecting the focus very often and the mind becomes more subtle and focused. The elephant and monkey are one third white. Also indicated here is the 4th Power of Meta-Attention. This brings the **FIFTH AND SIXTH STAGES**. The Fire is still present but weaker

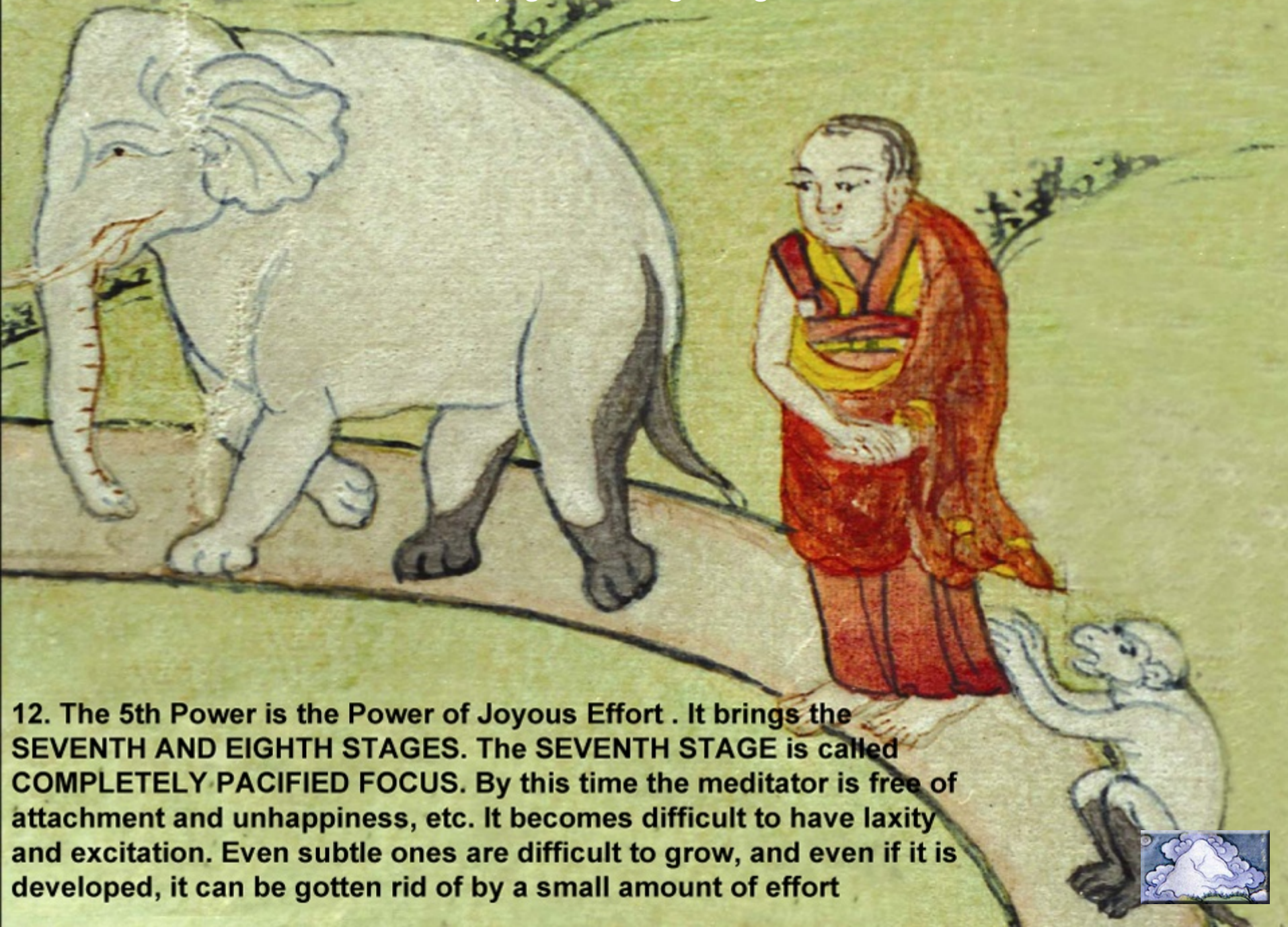




10 Now the monkey is behind the elephant. Previously, he was always leading. Excitation is now left behind, hanging on to the elephant's tail. The meditator is hitting the elephant with the hook, meaning meta-alertness. Meta-alertness is very active and does not allow the mind to wander. The alertness of the mind itself brings mental quiescence. This is also the FIFTH STAGE, called CONTROLLED FOCUS. The fire of effort is smaller now

11. The **SIXTH STAGE** is called **PACIFIED FOCUS**. By this time, the meditator realizes the laxity and excitement is false and disliking mental quiescence has been pacified. Notice the darkness is two-thirds gone. The monkey is left behind





**12. The 5th Power is the Power of Joyous Effort . It brings the SEVENTH AND EIGHTH STAGES. The SEVENTH STAGE is called COMPLETELY PACIFIED FOCUS. By this time the meditator is free of attachment and unhappiness, etc. It becomes difficult to have laxity and excitement. Even subtle ones are difficult to grow, and even if it is developed, it can be gotten rid of by a small amount of effort**



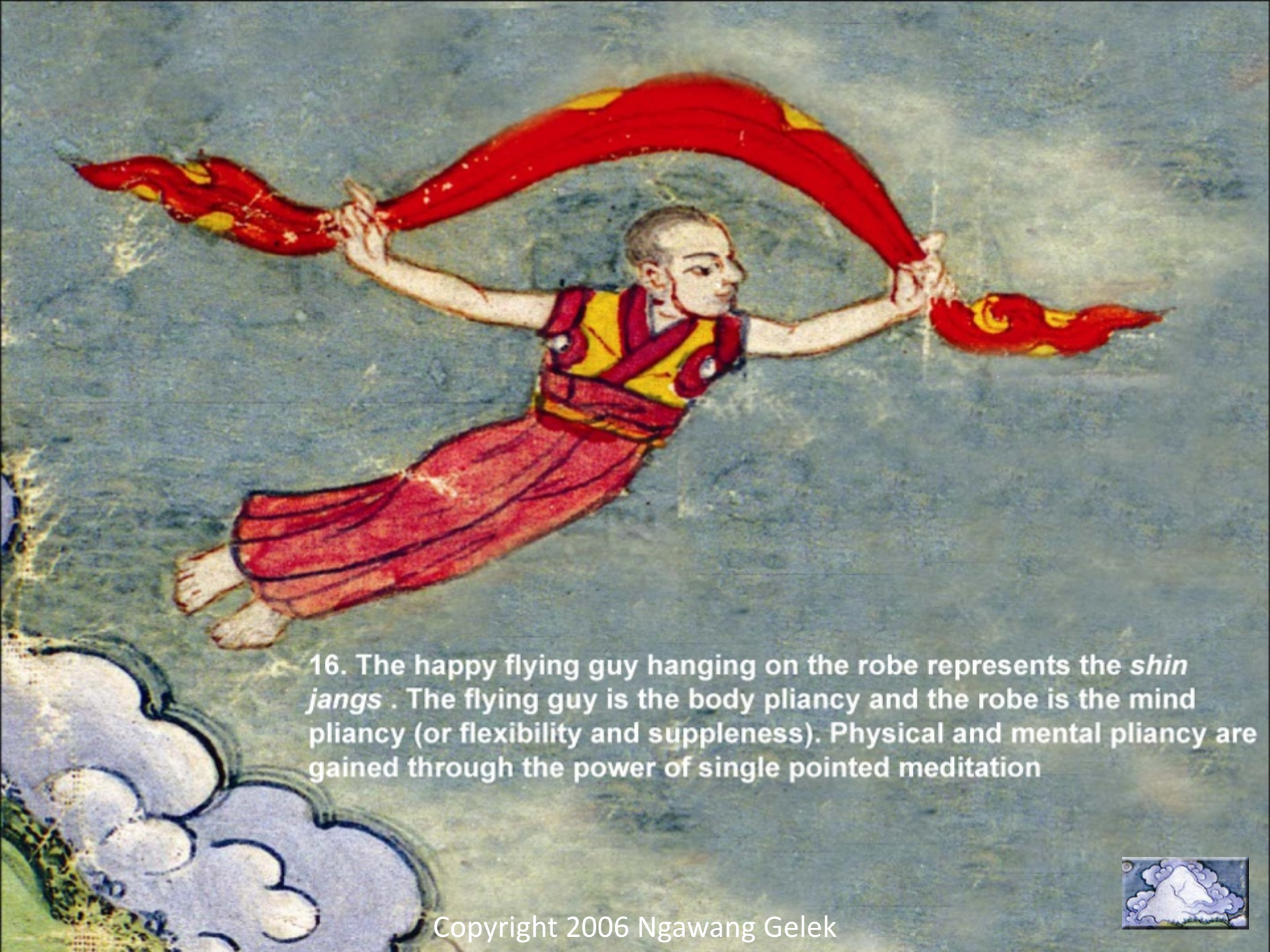


**14. The EIGHTH STAGE is called SINGLE POINTED FOCUS. The meditator is effortlessly meditating. Notice the elephant is pure white. Not the slightest hint of darkneses. The elephant is also free of the monkey, indicating at this level if one makes the decision of focusing and has a slight effort of mindfulness and meta alertness, it will continue during the whole session**





15. The 6th Power is called the Power of Habituation. It brings the NINTH STAGE, EQUANIMITY. Since you have perfect habituation, you effortlessly achieve mental equipoise



16. The happy flying guy hanging on the robe represents the *shin jangs* . The flying guy is the body pliancy and the robe is the mind pliancy (or flexibility and suppleness). Physical and mental pliancy are gained through the power of single pointed meditation



17. The meditator sitting on the elephant is the achievement of the level of actual mental quiescence (zhi ne)



18. The path splits into two, yet it is joined. Meditator and elephant are facing in a new direction. The meditator sits on the elephant with a sword in hand. Two paths are joining at the heart level, which is the combination of *zhi ne* (meditative quiescence) and *lhak tong* (wisdom). Here you see the fire bigger again, which means more efforts have to come in, not for concentration but for wisdom

