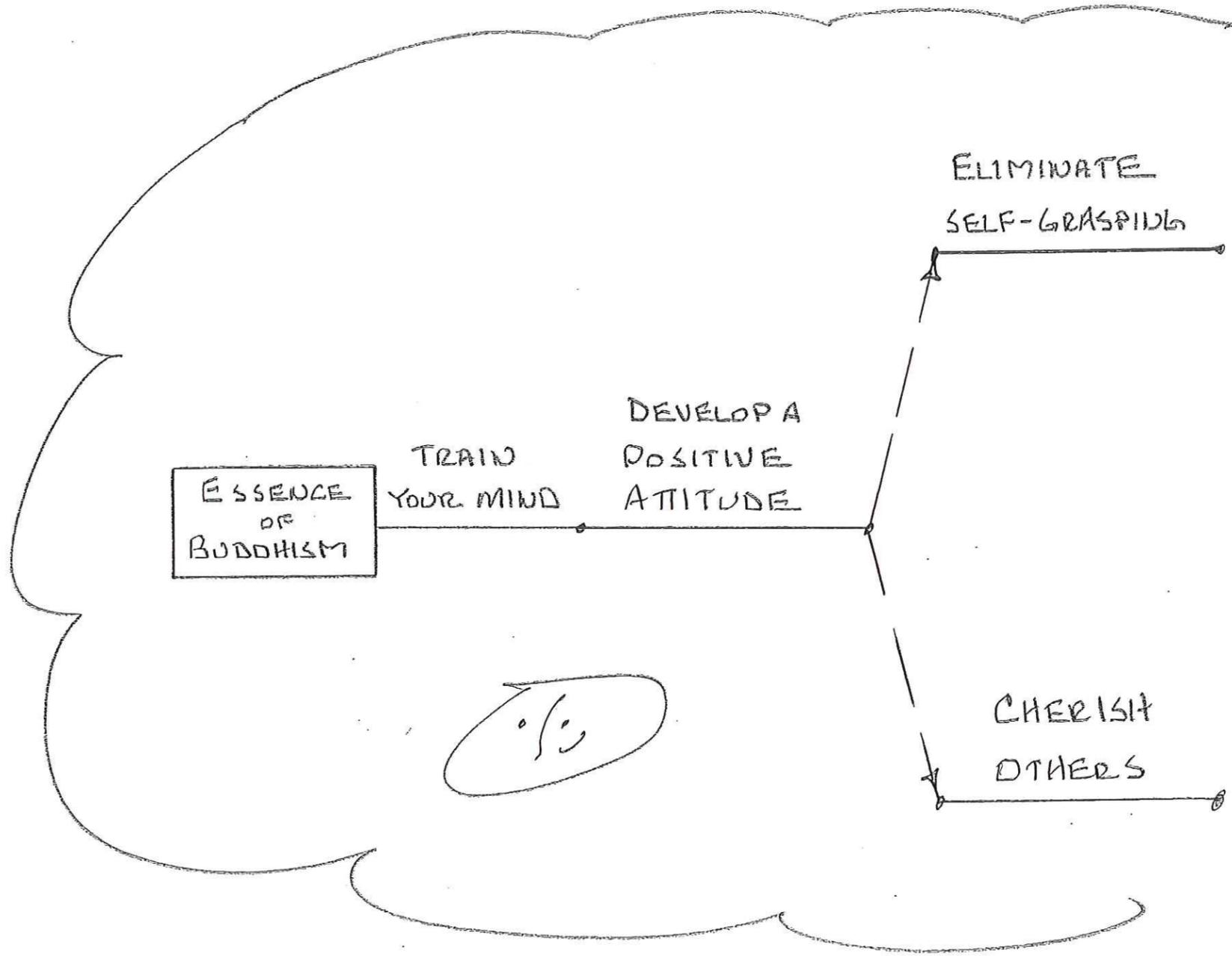
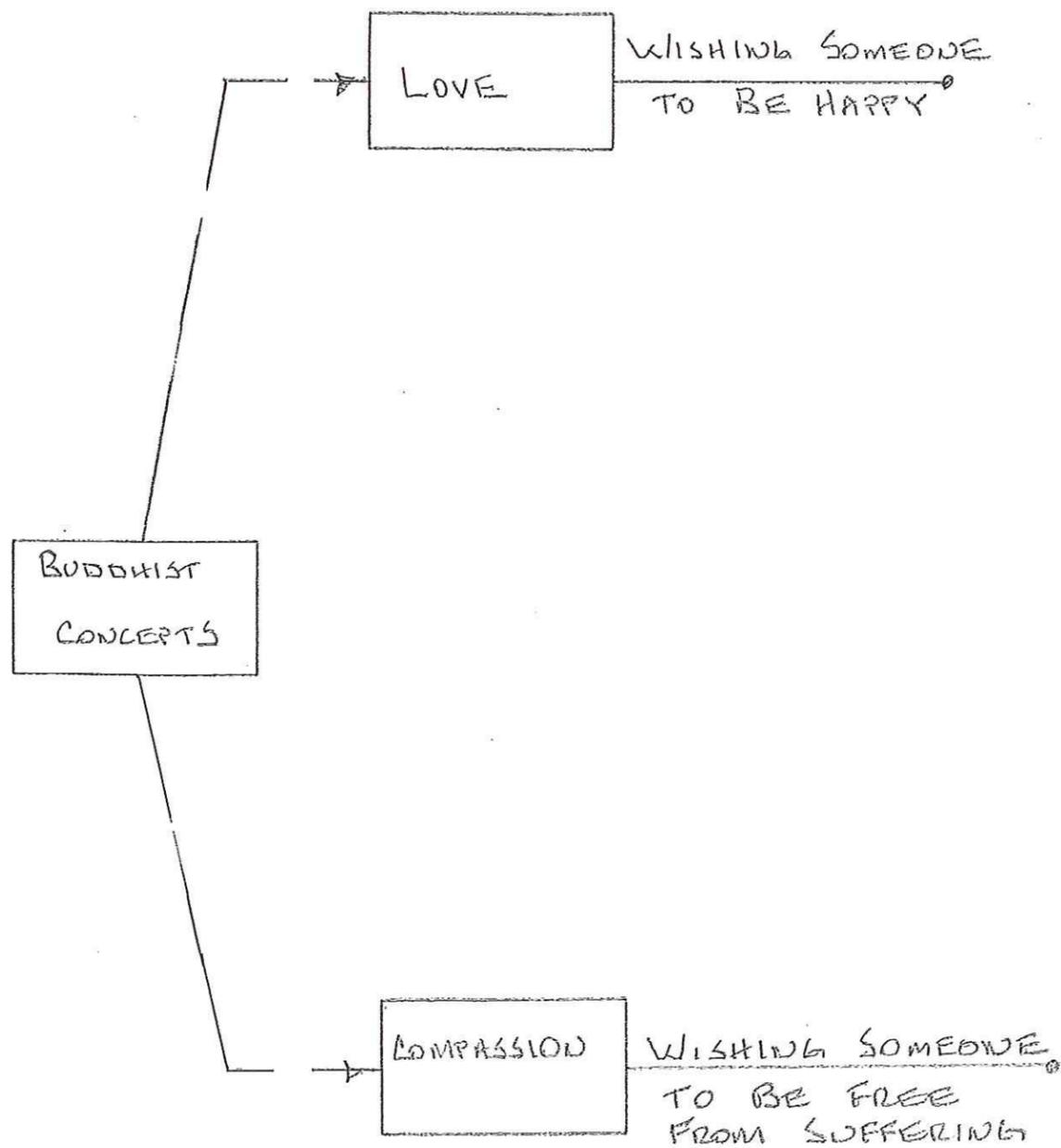


**BUDDHIST
CONCEPTS:
LAMRIM AND
WHEEL OF LIFE**



INTRO 1 OF 3

BUDDHIST CONCEPTS

TSONG-KHA-PA

VARIOUS SOURCES

THE DALAI LAMA

GESHE TASHI TSERING

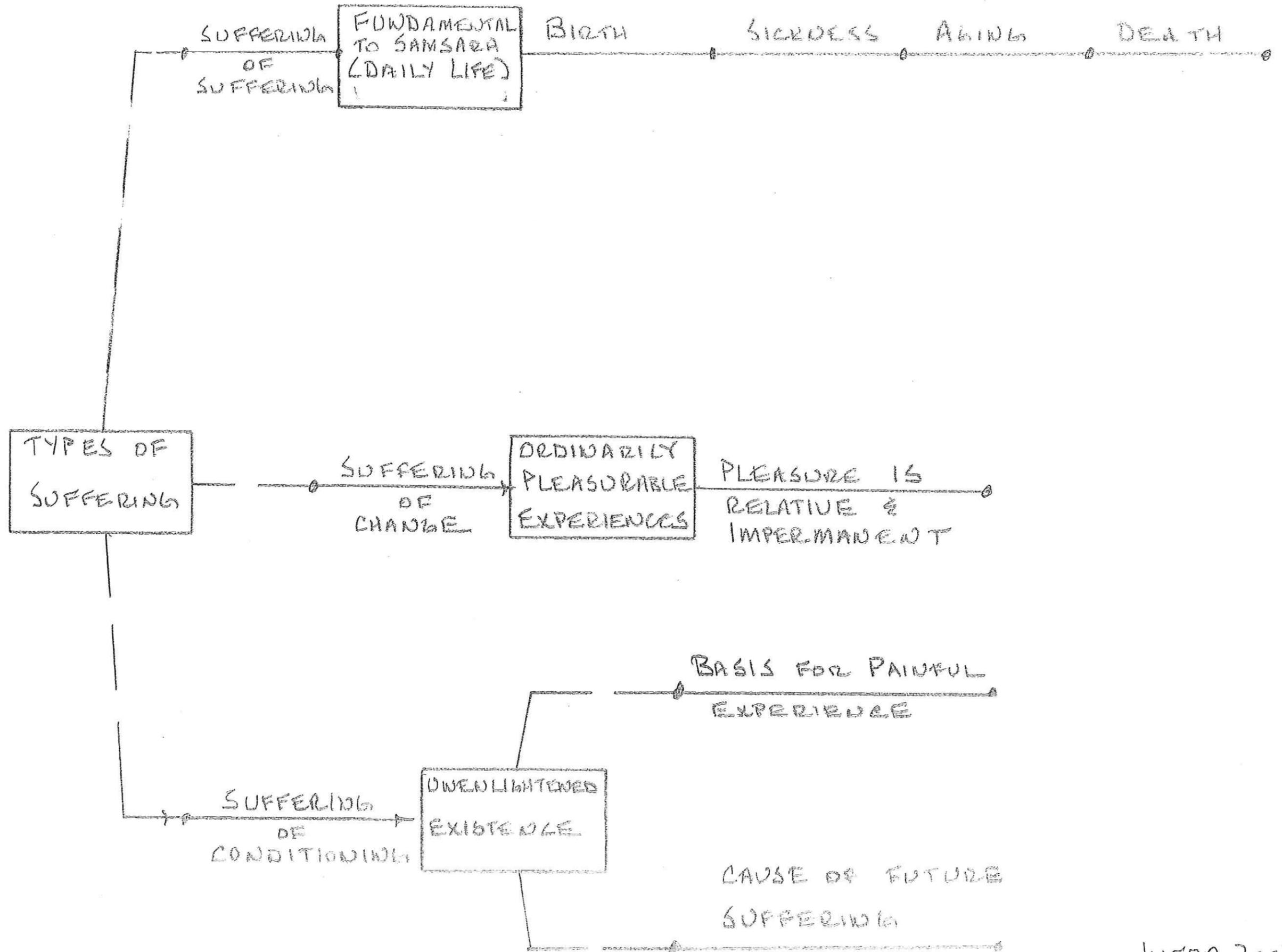
THUBTEN CHODRON

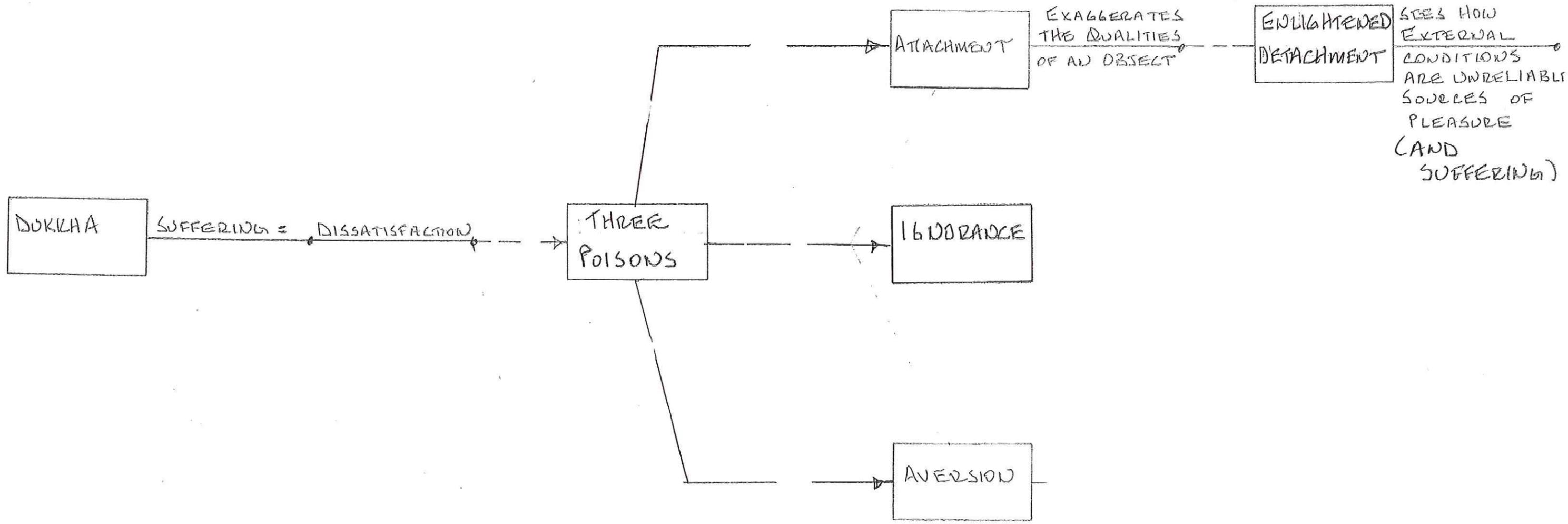
THUBTEN YESHE

THUBTEN JIHPA

PABONGKA RINPOCHE

KHEN RINPOCHE





THE HAND-WRITTEN NOTES ON THE RIGHT SIDE OF THE PAGE WERE AT THE SUGGESTION OF KHEN RINPOCHE, THE ABBOTT OF THE PANCHEN LAMA'S MONASTERY.

THE INTENT OF HIS SUGGESTION WAS TO CULTIVATE A MORE EXPANSIVE THOUGHT PROCESS WHEN CONSIDERING (MEDITATING UPON) THE CONCISE IDEAS.

FOR EXAMPLE, THE "IDEA" IS THAT LOVE IS WISHING SOMEONE TO BE HAPPY.

THE "WORK" IS TO EXPAND THAT THOUGHT TO INCLUDE:

HOW WONDERFUL IT WOULD BE IF ALL SENTIENT BEINGS HAD HAPPINESS AND THE CAUSE OF HAPPINESS.

HELP ME TO HELP THEM TO BE HAPPY.

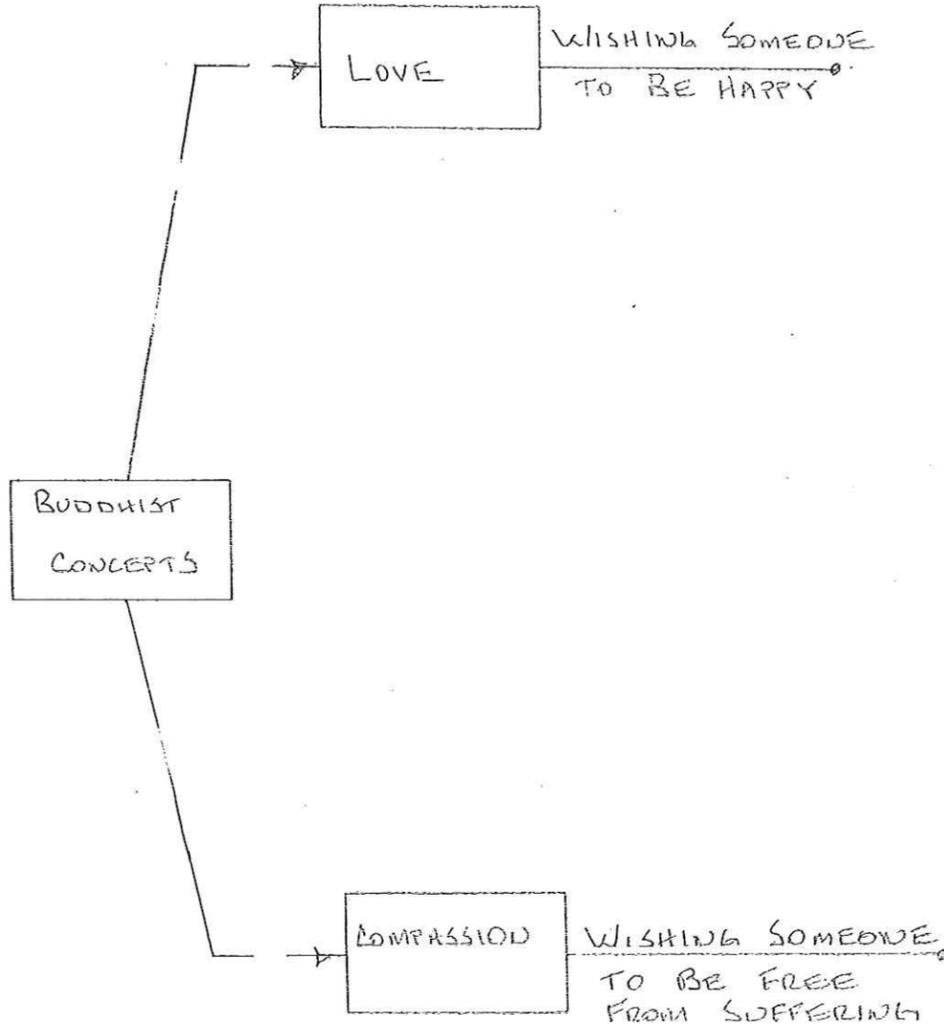
MAY THEY HAVE HAPPINESS AND THE CAUSE OF HAPPINESS.

I MYSELF WILL HELP THEM TO HAVE HAPPINESS AND THE CAUSE OF HAPPINESS

PLEASE, GURU BUDDHA, HELP ME TO BE ABLE TO DO THIS

FOR THE "AGNOSTIC" OR "ATHEIST" IT IS CERTAINLY APPROPRIATE TO SUBSTITUTE YOUR INNER SELF, CONSCIOUSNESS, ENERGY AND ABILITY AS THE EMPOWERING MEANS FOR IMPLEMENTING THESE ACTIVITIES AND ACTIONS.

NOTHING HEREIN IS TO BE TAKEN ON FAITH EXPERIMENT, EXPLORE AND VALIDATE ACCORDING TO ONE'S OWN KNOWLEDGE, WISDOM AND EXPERIENCE.



BUDDHIST CONCEPTS

THE FOUR NOBLE TRUTHS

THE DALAI LAMA

GESHE TASHI TSERING

VISION

WORK

① HOW WONDERFUL IT WOULD BE IF ALL SENTIENT BEINGS HAD HAPPINESS & THE CAUSE OF HAPPINESS
HELP ME HELP THEM TO BE HAPPY

② MAY THEY HAVE HAPPINESS & THE CAUSE OF HAPPINESS

③ I ~~WILL~~ MYSELF ~~WILL~~ HELP THEM HAVE ✓✓✓✓

④ PLEASE GURU BUDDHA HELP ME TO BE ABLE TO DO THIS

KARUNA = NOT PITY, BUT IDENTIFY w/ THEIR FEELINGS
(WALK A MILE IN THEIR SHOES A MILE AWAY)

AYURVEDIC DR:

THE INTENT AND BENEFICIAL RESULT OF STUDYING THESE CONCEPTS IS TO ACHIEVE A TRUE UNDERSTANDING OF THE NATURE OF LIFE AND REALITY.

THERE IS A SIMPLICITY AND INTEGRITY IN THIS VIEW OF THE NATURE OF REALITY.

MY FRIEND JUST POINTED TO THE CHART ON THE RIGHT AND SAID, SOMEWHAT (OBVIOUSLY) SARCASTICALLY: "THAT'S REAL UPLIFTING." (IN HER DEFENSE, SHE JUST POINTED OUT THAT WE ARE GOING ON VACATION ... JUSTIFYING A CRITICAL ATTITUDE TOWARD MY WRITING ON SUCH A DEEP TOPIC :-))

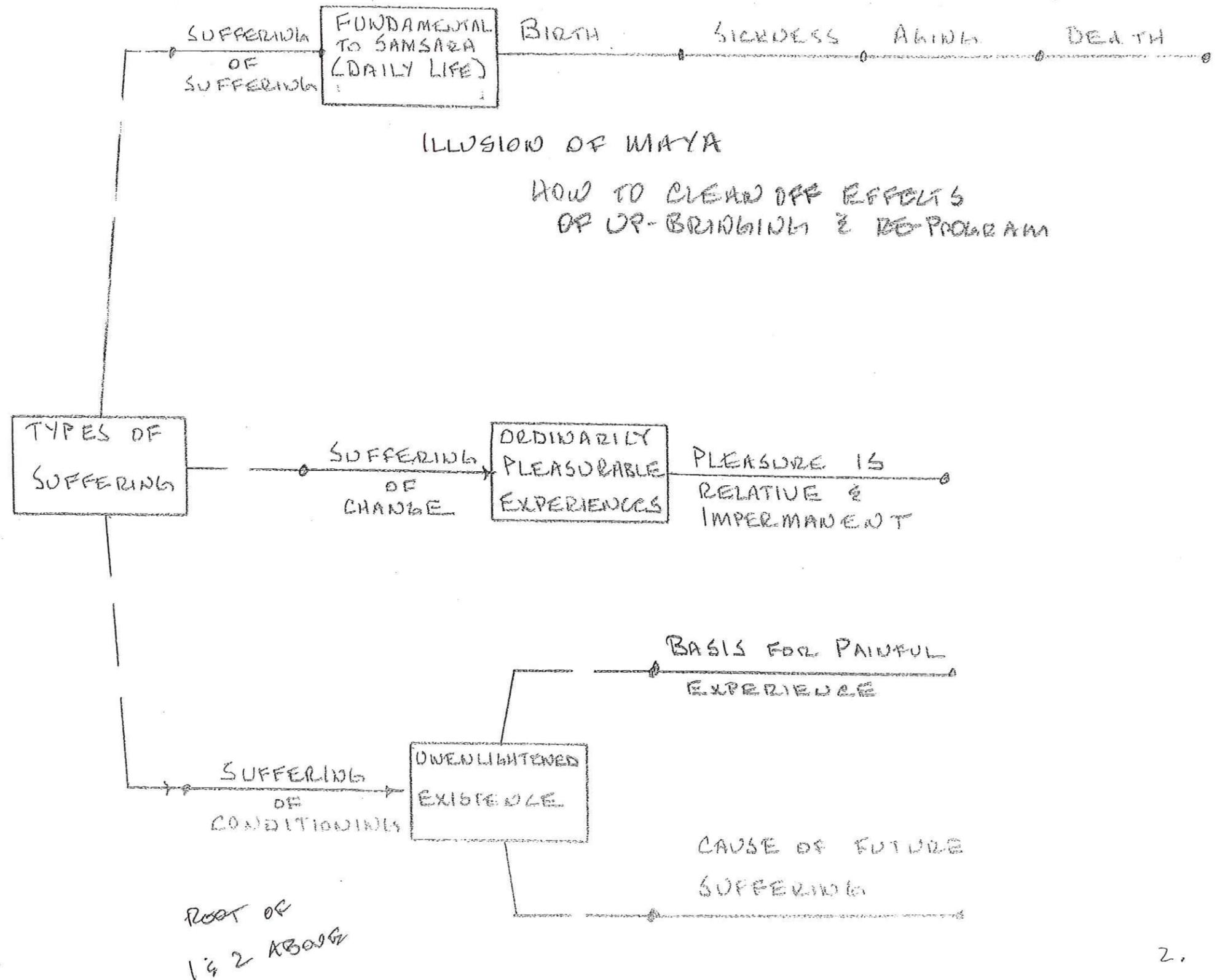
MY PERSPECTIVE IS SIGNIFICANTLY DIFFERENT. I HAVE, LIKE EVERYBODY, SPENT A SIGNIFICANT PART OF MY LIFE WITH AN ATTITUDE OF SUFFERING. TO SOME EXTENT THAT WILL NEVER CHANGE: THERE IS A FUNDAMENTAL SUFFERING OF DAILY LIFE THAT RELATES TO BEING BORN, GETTING SICK, AGING AND DYING (THIS IS THE INHERENT NATURE OF DAILY LIFE, OR SUFFERING OF SUFFERING). IT CAN BE COUNTERACTED BY BEING DEDICATED TO THE WISH TO OBTAIN LIBERATION AND ENLIGHTENMENT FOR THE BENEFIT OF ALL SENTIENT BEINGS. (BECOME LESS SELF-ABSORBED AND HAPPINESS WILL FOLLOW)

LIKewise, THERE IS A SUFFERING THAT IS RELATED TO THE IMPERMANENT NATURE OF EXISTENCE THAT IS INEVITABLE (CHANGE IS ALWAYS GOING TO TAKE PLACE); IT CAN BE COUNTERACTED BY SOME MANNER OF NON-ATTACHMENT OR WHAT I LIKE TO CALL "ENLIGHTENED INDIFFERENCE"

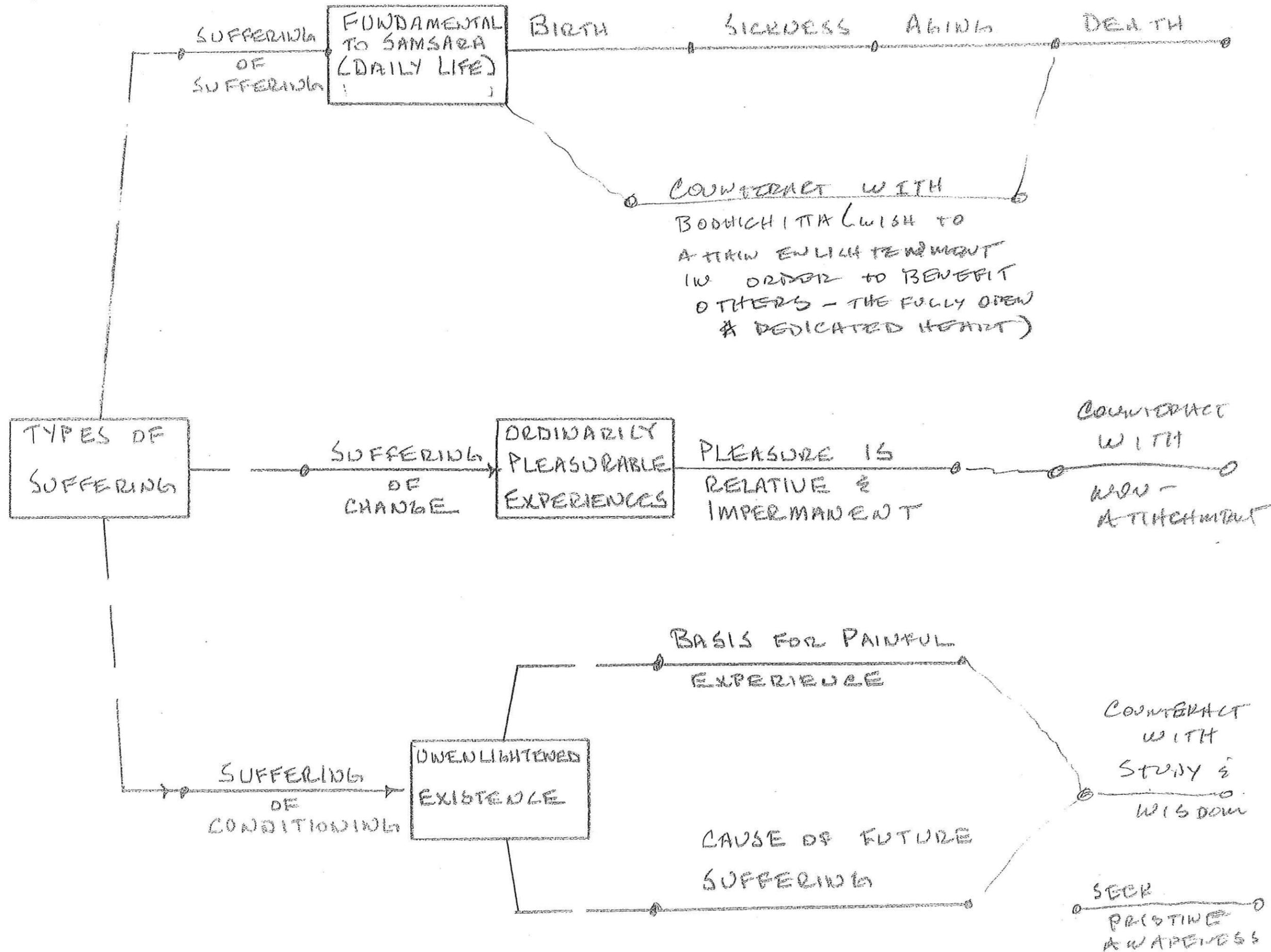
THE SUFFERING OF CONDITIONING REFERS TO THE NATURE AND INFLUENCE OF KARMA IN OUR LIVES - FOR EVERYTHING THAT WE DO THERE IS A RESULT: GOOD ACTIONS HAVE POSITIVE RESULTS, EVIL ACTIONS HAVE NEGATIVE RESULTS. THE EFFECTS AND INFLUENCE OF KARMA CAN BE COUNTERACTED BY STUDY AND WISDOM.

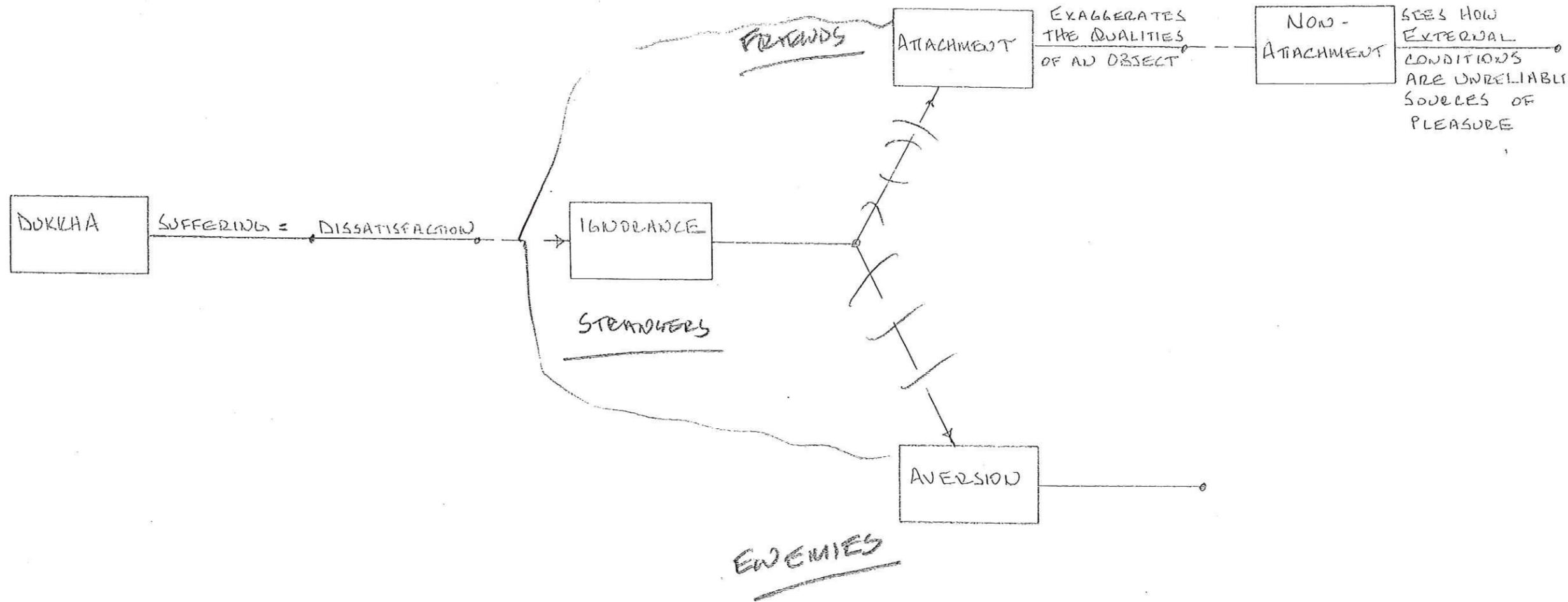
EFFORTS TO PURIFY THE MIND AND CONSCIOUSNESS TO ENABLE THE EXPERIENCE OF "PRISTINE AWARENESS" CAN ALSO HELP COUNTERACT THE EFFECTS OF PRIOR KARMIC INFLUENCE AND INSPIRE US TO ACT IN A WAY THAT FUTURE KARMIC INFLUENCES ARE POSITIVE.

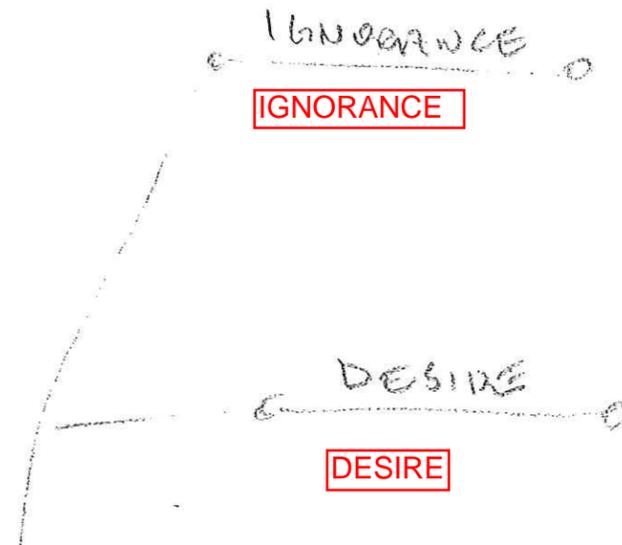
THE TRUTH SHALL SET YOU FREE !!!



MAYA REFERS TO THE NATURAL TENDENCY TO BELIEVE IN THE CONCRETE NATURE OF WHAT APPEARS TO US AS CONVENTIONAL REALITY. THE "FAR" SPECTRUM OF THE TEACHING OF TIBETAN BUDDHISM ENCOURAGES THE DEVELOPMENT OF AN UNDERSTANDING OF "EMPTINESS" - A TEACHING THAT IN ULTIMATE REALITY THERE IS NO INHERENT NATURE OF EXISTENCE ... IT IS ALL A CREATION OF OUR MINDS. THERE ARE SIMILARITIES IN MODERN SCIENCE'S DISCUSSIONS OF QUANTUM PHYSICS, I BELIEVE. IT IS CERTAINLY AN ABSTRACT PROCESS THAT IS DIFFICULT TO PERCEIVE ONLY BY STUDYING AND DISCUSSION. THE TEACHINGS SUGGEST THE IMPORTANCE OF CONTEMPLATION AND MEDITATION TO UNDERSTAND FULLY THE CONCEPT OF "EMPTINESS"



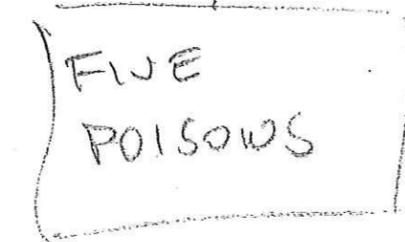




IGNORANCE REFERS TO AN INCORRECT UNDERSTANDING OF THE NATURE OF OUR LIFE, CONSCIOUSNESS AND EXISTENCE. THE OPPOSITE OF IGNORANCE IS WISDOM, WHICH IS COMPOSED OF BOTH KNOWLEDGE (ACHIEVED THROUGH STUDY) AND AN UNDERSTANDING OF THE TRUE NATURE OF REALITY (WHICH IS ACHIEVED OVER TIME THROUGH OBSERVATION, REFLECTION, MEDITATION AND AN INTENTION TO LIVE AN ETHICAL LIFE FOR THE BENEFIT OF OURSELVES AND ALL SENTIENT BEINGS)

DESIRE IS NOT POISONOUS IN AND OF ITSELF. IN ITS BEST SENSE IT IS A POSITIVE FACTOR THAT SERVES TO MOTIVATE OUR DAILY ACTIONS. IT IS PERFECTED BY MOTIVATING OUR ACTIONS FOR THE BENEFIT OF OTHERS. IT CREATES UNHAPPINESS WHEN WE HAVE EXCESSIVE DESIRES (NEVER SATISFIED) OR WHEN WE WANT SOMETHING TO BE HAPPENING TO US THAT IS DIFFERENT THAT WHAT IS HAPPENING IN THE PRESENT.

FIVE POISONS

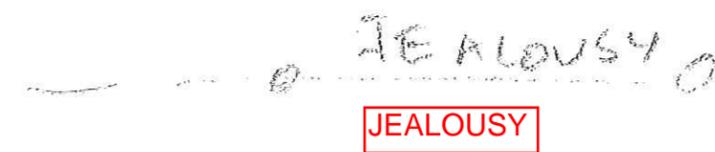


HATRED SPEAKS TO ANY AVERSION WE HAVE AND BECOMES LINKED TO THE GENERATION OF ANGER, PREJUDICE, VENGEANCE, ENVY, JEALOUSY RESENTMENT AND SELF-CENTERED PRIDE. THE OPPOSITE OF HATRED IS LOVE AND COMPASSION, THE MOST CRITICAL QUALITIES THAT CAN BE DEVELOPED FOR BOTH PERSONAL HAPPINESS AND THE SIMULTANEOUS GENERATION OF HAPPINESS IN OTHER PEOPLE.

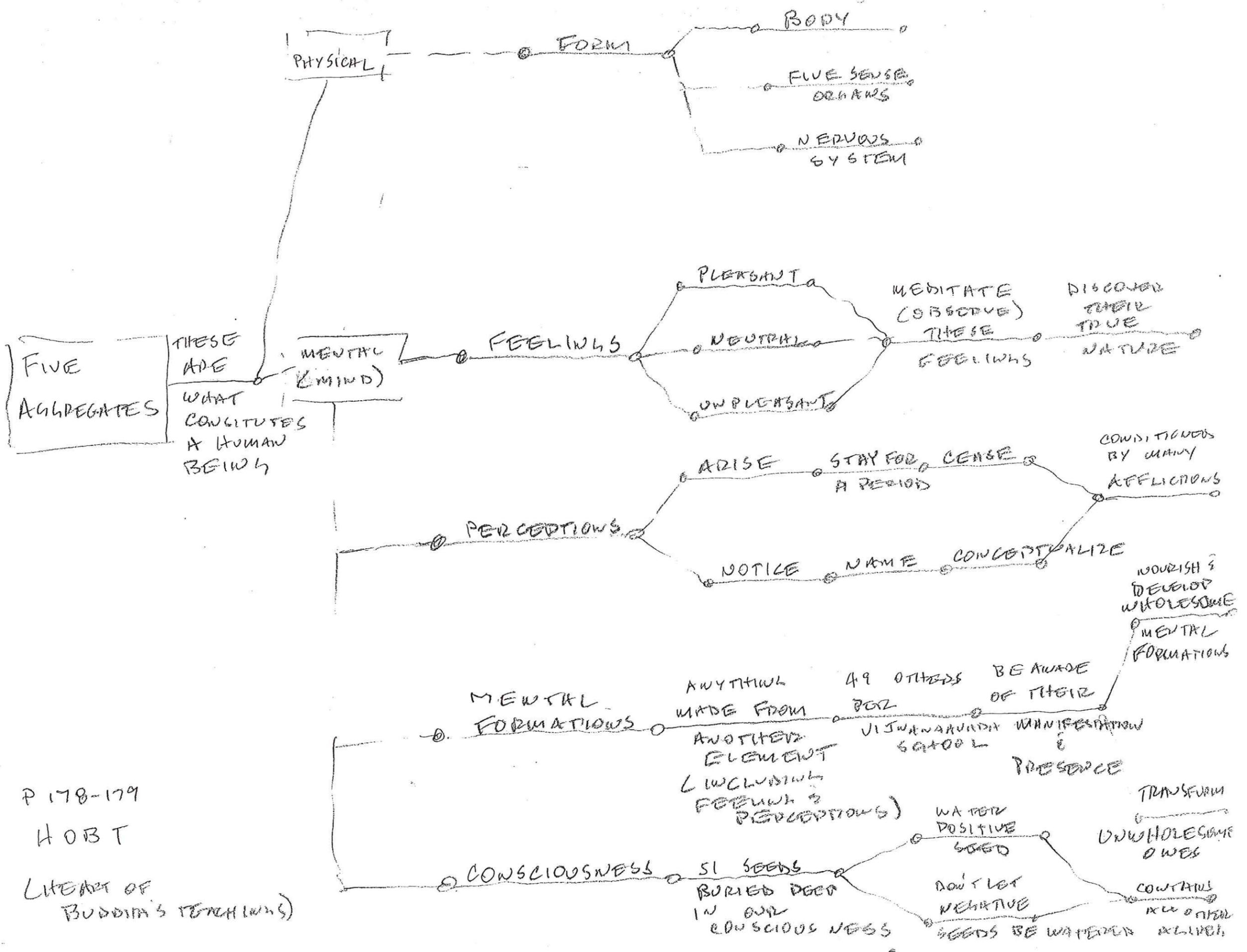
THE FIVE POISONS ARE IN THE NATURE OF AFFLICTIVE EMOTIONS; COUNTERACTING THESE EMOTIONS (OR PERFECTING THEIR OPPOSITES) IS THE SECRET TO ACHIEVING PEACE OF MIND AND HARMONY, RHYTHM AND BALANCE IN OUR DAILY LIVES



PRIDE IS ESSENTIALLY A DERIVATIVE OF HATRED AND AVERSION, AS IT ARISES AS A RESULT OF PUTTING ONE SELF AHEAD OF OTHERS. IT CAN BE COUNTERACTED BY RECOGNIZING THE TRUE NATURE OF THE SHARED CONSCIOUSNESS OF HUMANITY AND DEDICATING ONE'S PERSONAL GOALS AND PREFERENCES TO AN ULTIMATE GOAL OF BENEFITTING ALL BEINGS.



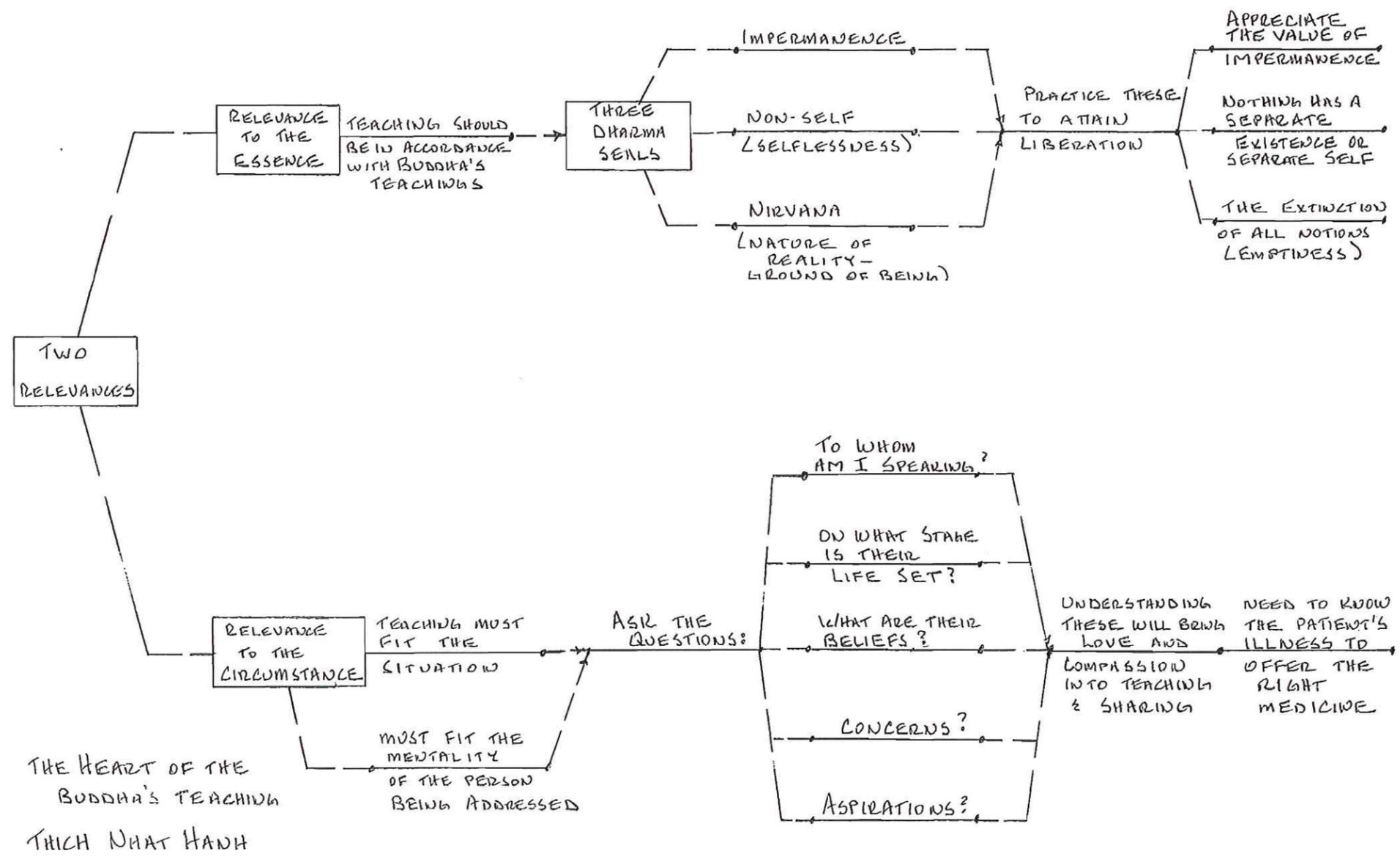
JEALOUSY IS ALSO DERIVED FROM HATRED AND AVERSION. THE UNHAPPINESS THAT ACCOMPANIES THE FEELING OF JEALOUSY RESULTS FROM A MIS-PLACED DESIRE TO HAVE WHAT APPEARS TO BELONG TO SOMEONE ELSE. IT CAN BE COUNTERACTED BY THE DEVELOPMENT OF A TRUE UNDERSTANDING OF THE NATURE OF REALITY. IT SHOULD BE UNDERSTOOD THAT IGNORANCE IS THE TRUE ROOT OF ALL UNHAPPINESS AND LEADS TO THE OTHER UNWHOLESOME MENTAL FACTORS THAT CAN POISON OUR ABILITY TO ACHIEVE HAPPINESS.

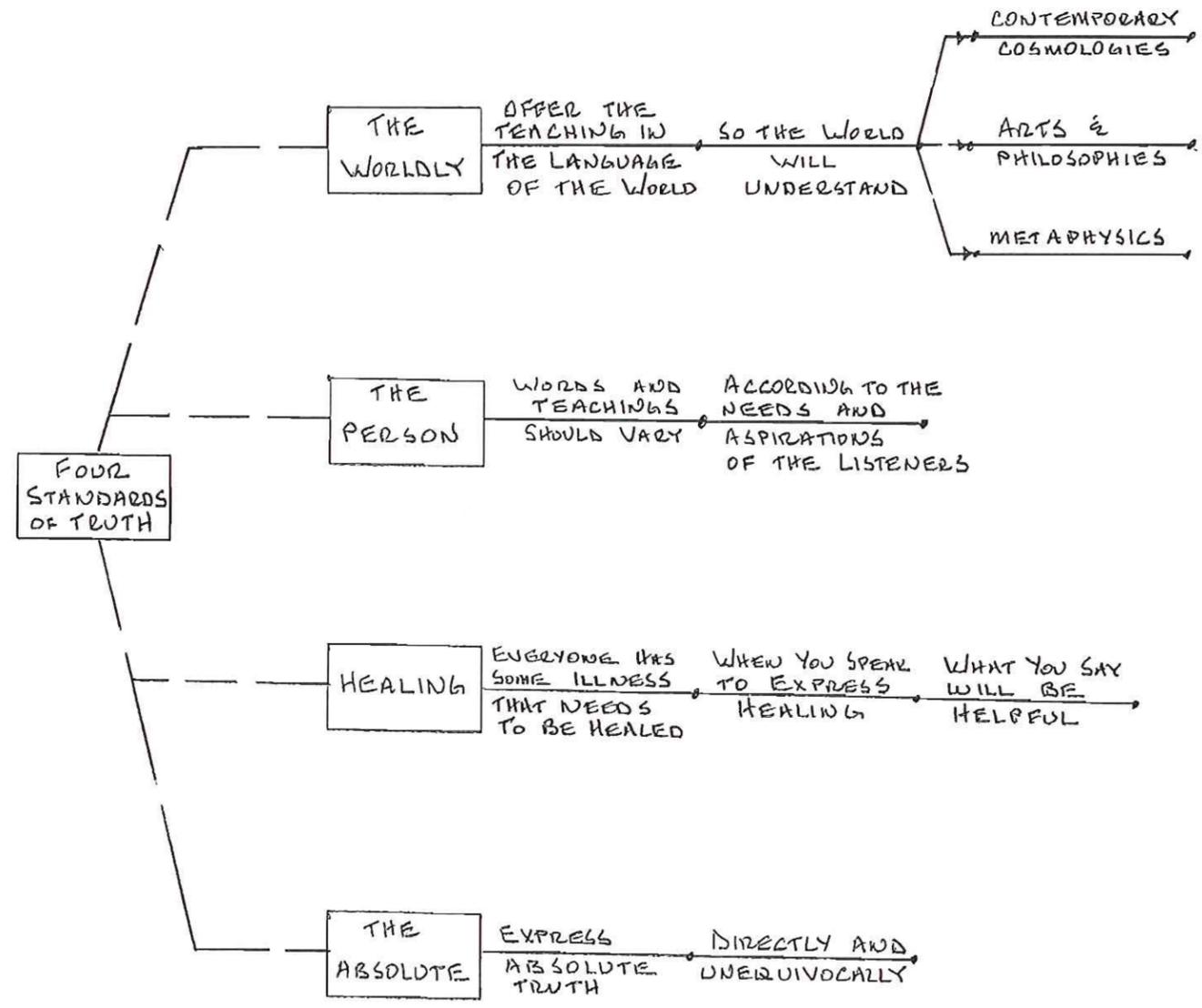


P 178-179

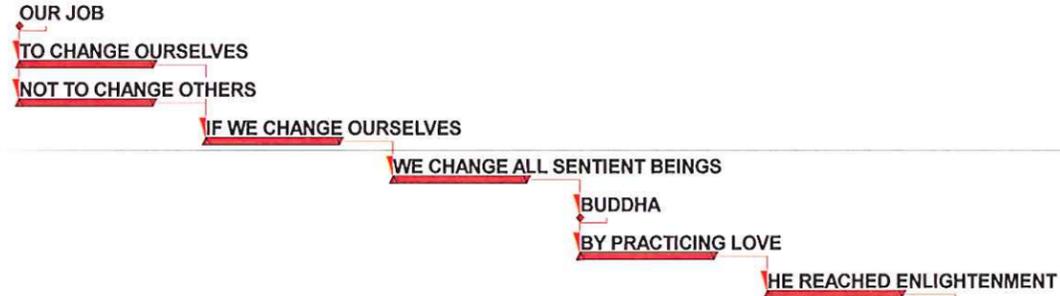
H O B T

(LITERARY OF BUDDHA'S TEACHINGS)

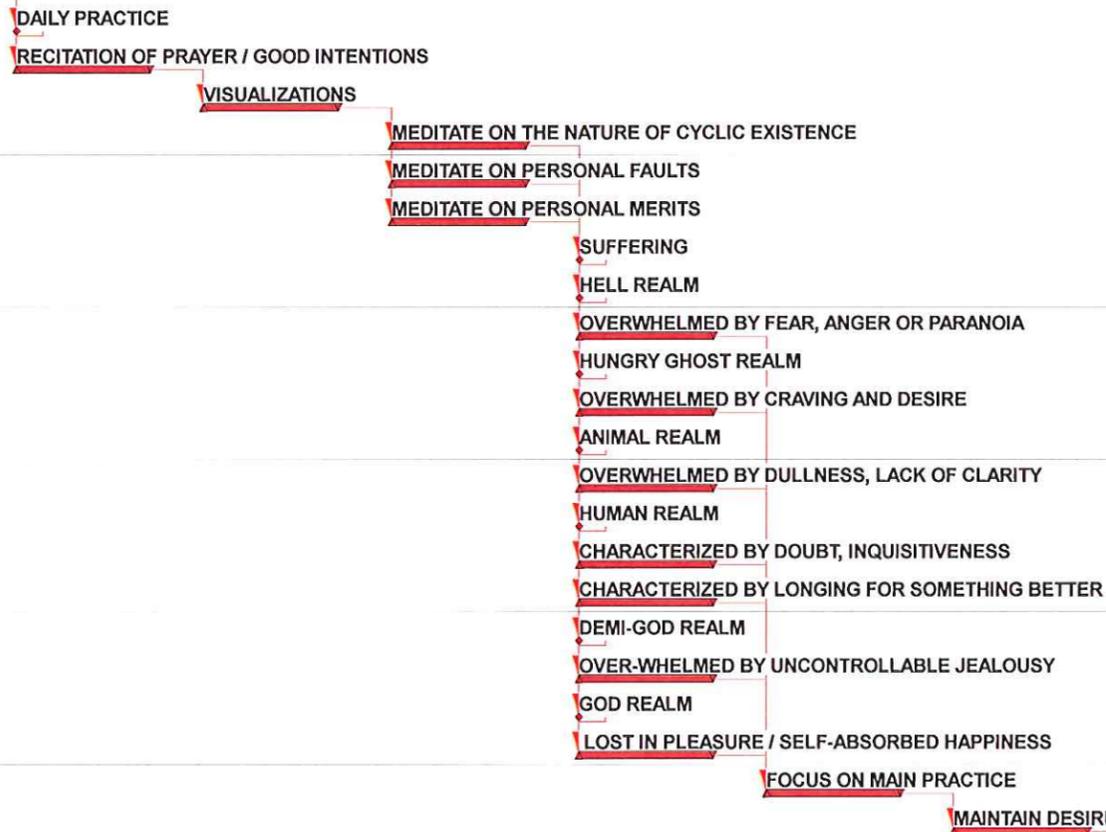




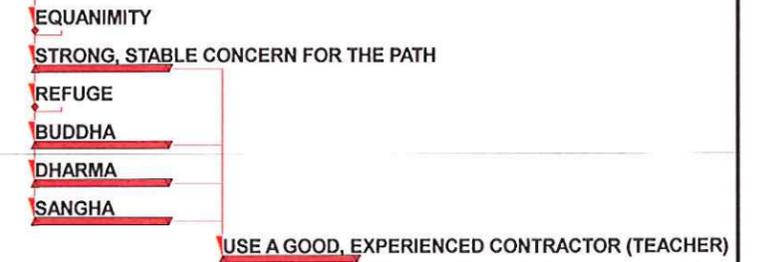
THE PATHS TO LIBERATION AND ENLIGHTENMENT MAY 2011 KHEN RINPOCHE'S TEACHING



DAILY PRACTICE AND MOTIVATION



CAUSE / KARMA / APPROACH



THE PATHS TO LIBERATION AND ENLIGHTENMENT

COMMON PRACTICE OF LESSER VEHICLE

COMMON PRACTICE OF LESSER VEHICLE

SEEK FREEDOM FROM BONDAGE OF LOWER REALMS

ANIMAL REALM

HUNGRY GHOST REALM

HELL BEING REALM

GOAL

DEVELOP A HIGHER ATTITUDE

BIRTH IN HUMAN REALM

BIRTH IN DEMI-GOD REALM

BIRTH IN GOD REALM

DEPENDS ON KARMA

POSITIVE KARMA

BIRTH IN HIGH STATUS (HUMAN)

NEGATIVE KARMA

BIRTH IN LOWER REALMS

TAKE REFUGE

BUDDHA

LIKE THE DOCTOR

DHARMA

TEACHING = LIKE THE MEDICINE

SANGHA

LIKE THE NURSES

OURSELVES

LIKE THE PATIENT

CAUSE OF TAKING REFUGE

FEAR (NOTICE HOW MISERABLE THE LOWER REALMS ARE)

BELIEF (FAITH IN REFUGE)

FEAR IS CHANGEABLE

BUDDHA, DHARMA & SANGHA

DEATH

DEATH COMES TO ALL BEINGS

TIME OF DEATH IS UNCERTAIN

IMPERMANENCE

LIFE

HUMAN LIFE IS AN OPPORTUNITY

THE PATHS TO LIBERATION AND ENLIGHTENMENT COMMON PRACTICE OF MIDDLE VEHICLE

COMMON PRACTICE OF MIDDLE VEHICLES

LEARN FOUR NOBLE TRUTHS

TYPES OF SUFFERING / DISSATISFACTION

SUFFERING OF SUFFERING (PAIN)

FUNDAMENTAL TO SAMBARA (DAILY LIFE)

BIRTH

SICKNESS

AGING

DEATH

SUFFERING OF CHANGE

ORDINARILY PLEASURABLE EXPERIENCES

PLEASURE IS RELATIVE AND IMPERMANENT

SUFFERING OF CONDITIONING

UNENLIGHTENED EXISTENCE

BASIS FOR PAINFUL EXPERIENCE

CAUSE OF FUTURE SUFFERING

DETERMINE CAUSE OF SUFFERING

IGNORANCE

CLINGING ATTACHMENT

ANGER / AVERSION

SEEK FREEDOM FROM AFFLICTIVE EMOTIONS / ACTIONS

MAIN GOAL

TRUE CESSATION (FREEDOM FROM BONDAGE OF SAMBARA)

DEPENDS ON CAUSES (THE TRUE PATH)

LIBERATION

**THE PATHS TO LIBERATION AND ENLIGHTENMENT
COMMON PRACTICE OF HIGHER VEHICLE**

MAHAYANA (HIGHEST VEHICLE)

REACH ENLIGHTENMENT FOR ALL SENTIENT BEINGS

PRACTICE EQUANIMITY

RECOGNIZE ALL SENTIENT BEINGS AS YOUR MOTHER

REPAY THEIR KINDNESS, COMPASSION AND LOVE

DEVELOP ALTRUISTIC MIND

KINDNESS

TWO TYPES OF KINDNESS

HELPFUL & KINDNESS TOWARD SELF

HELP & KINDNESS FROM OTHERS

SHELTER

FOOD

VEHICLE

CLOTHING

REPAY THE KINDNESS OF OTHERS

EQUANIMITY

GIVE UP ATTACHMENT TOWARD FRIENDS

GIVE UP ANGER TOWARD ENEMIES

GIVE UP IGNORANCE TOWARD STRANGERS

RECOGNIZE ALL SENTIENT BEINGS AS YOUR MOTHER

CAUSES AND CONDITIONS

BODHICHITTA

ALTRUISTIC MIND (SPECIAL ATTITUDE)

TAKE CARE OF THE BURDEN OF YOURSELF

DEVELOP GREAT COMPASSION

DEPENDS ON LOVE

LOVE

LOVE FRIENDS AND ALL SENTIENT BEINGS

MOTHER IS YOUR FIRST AND BEST FRIEND

RECOGNIZE / LOVE OTHERS AS YOUR MOTHER

LIBERATION

ENLIGHTENMENT



THE LAMRIM

Table of Contents of Guided Meditations on the CD

- A1. Introduction (6:44)
- A2. Meditation on the Buddha (37:42)
- A3. Breathing Meditation (17:21)
- A4. Recitations (6:15)
- A5. Dedication (2:46)

Introduction to the Buddhist View

- B1. Mind is the Source of Happiness and Pain (10:33)
- B2. Taking the Ache out of Attachment (16:07)
- B3. Transforming Attachment (17:01)
- B4. The Nature of Mind (14:34)
- B5. Mind and Rebirth (15:38)
- B6. The Four Noble Truths (17:22)
- B7. The Three Characteristics (20:41)

7

GRAMMAR SCHOOL

The Path in Common with the Initial Level Practitioner

- C1. Precious Human Life (16:56)
- C2. The Purpose and Opportunity of a Precious Human Life (14:49)
- C3. The Rarity and Difficulty of Attaining a Precious Human Life (20:22)
- C4. The Eight Worldly Concerns (15:02)
- D1. The Nine-Point Death Meditation (34:16)
- D2. Imagining Our Death (21:29)
- D3. Refuge (24:35)
- D4. Karma (15:46)
- D5. The Ten Destructive Actions (25:05)
- D6. The Ten Constructive Actions (17:42)
- D7. The Results of Karma (28:29)
- D8. Four Opponent Powers for Purification (14:57)

8

HIGH SCHOOL

The Path in Common with the Middle Level Practitioner

- E1. The Eight Sufferings of Human Beings (20:13)
- E2. The Six Sufferings of Cyclic Existence (13:39)
- E3. The Causes of Cyclic Existence (38:27)
- E4. Factors that Stimulate the Arising of Mental Afflictions (18:01)
- E5. The Paths that Cease Disturbing Attitudes, Negative Emotions, and Karma (18:26)

5

COLLEGE

The Path of the Advanced Practitioner

- F1. Equanimity (14:23)
- F2. Seeing all Sentient Beings as Having Been Our Parents (20:54)
- F3. The Kindness of Others (14:30)
- F4. Equalizing Self and Others (24:52)
- F5. The Disadvantages of Self-Centeredness (19:53)

9

8

37

GRADUATE

- G6. The Advantages of Cherishing Others (13:46)
- G7. Love (12:54)
- G8. Compassion (18:37)
- G9. Taking and Giving, the Great Resolve, and the Altruistic Intention (Bodhicitta) (18:12)

POST-GRADUATE

- G1. Far-Reaching Generosity (11:51)
- G2. Far-Reaching Ethical Conduct (17:33)
- G3. Far-Reaching Patience: The Disadvantages of Anger (14:33)
- G4. Far-Reaching Patience: The Antidotes to Anger (19:10)
- G5. Far-Reaching Joyous Effort (18:59)
- G6. Far-Reaching Concentration (12:03)
- G7. Far-Reaching Wisdom: Dependent Arising (14:56)
- G8. Far-Reaching Wisdom: Emptiness (24:38)

REALITY

- G9. How to Rely on a Spiritual Mentor (30:01)

Please note: Some meditations which are on one track on the audio recording are divided into two or more meditations in the chapter, "Lamrim Meditation Outlines."

"GET A HUMAN REBIRTH"

"HIRIYANNA"

FIRST

"ATTAIN LIBERATION / ENLIGHTENMENT"

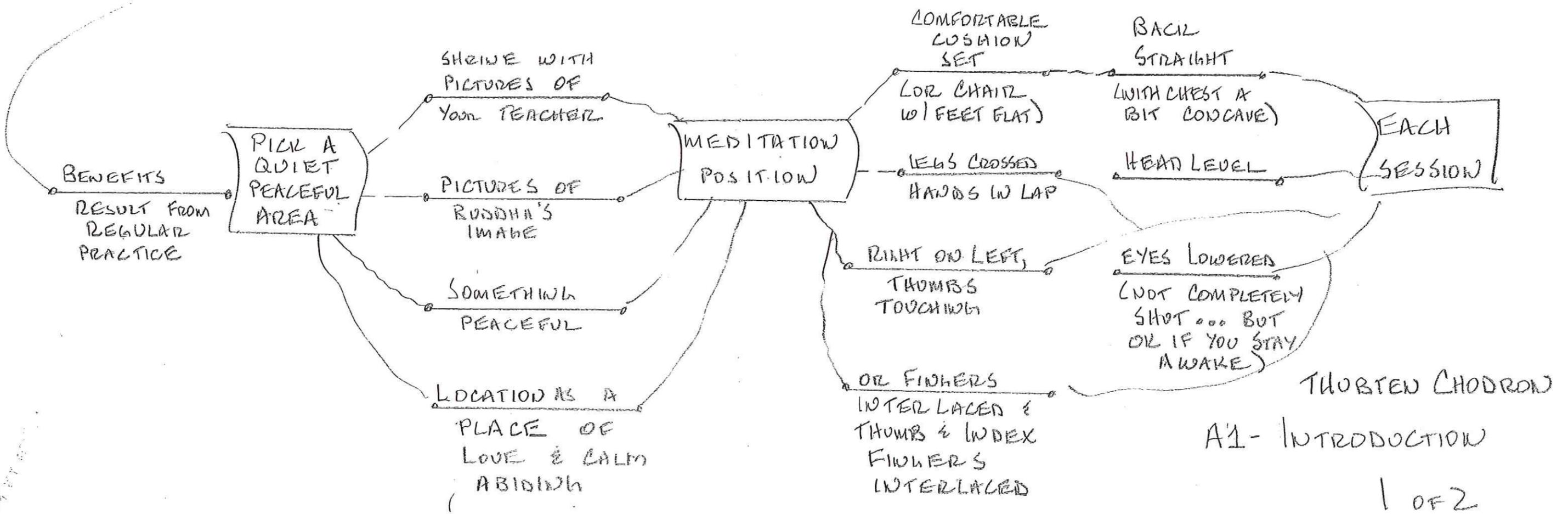
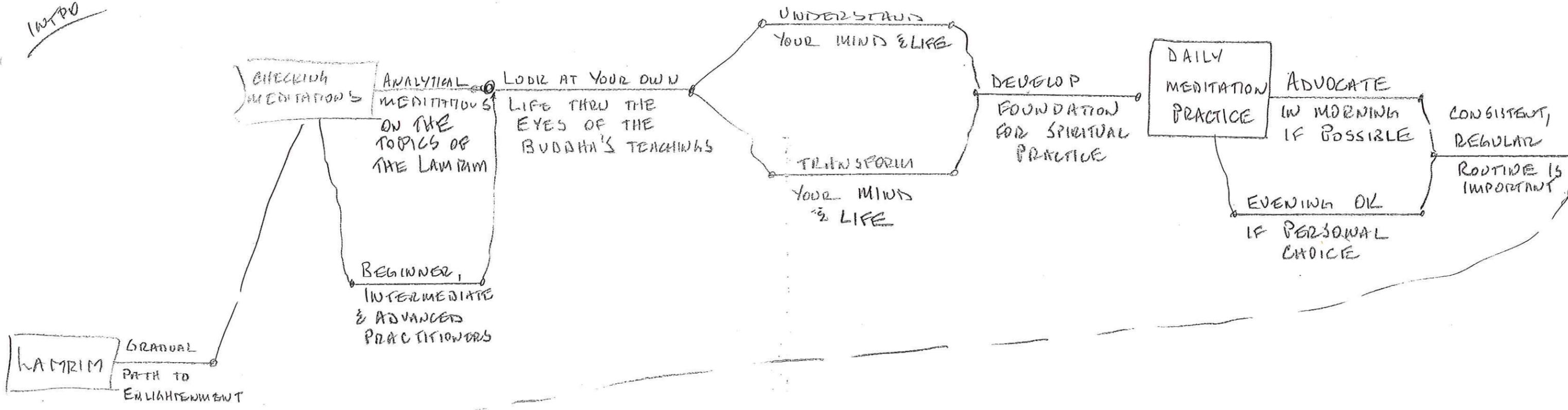
"FOR BENEFIT OF ALL SENTIENT BEINGS"

"MAHAYANA"

IN APPROXIMATELY 2010 I DISCOVERED THIS SERIES OF MOSTLY ANALYTICAL MEDITATIONS. PRIOR TO THAT I DID NOT EVEN KNOW THAT SUCH A TYPE OF MEDITATION EXISTED. (MY PRIOR MEDITATION PRACTICE HAD BEEN IN THE NATURE OF CONCENTRATION OR CALM-ABIDING MEDITATION). I SET THESE UP TO LISTEN TO SEQUENTIALLY FOR A COUPLE OF YEARS IN THE EARLY MORNING. IT WAS AN EXCELLENT METHOD OF LEARNING THE CONTENT OF THE "LAMRIM" (WHICH IS A CONSOLIDATED DESCRIPTION OF THE TEACHINGS OF THE BUDDHA IN THE TRADITION OF TIBETAN BUDDHISM AS ORGANIZED BY TSONG-KHA-PA AROUND THE TENTH CENTURY)

AROUND 2011-12 WE STARTED TO DEVELOP A SERIES OF CHARTS THAT CONVEY THE CORE IDEAS IN EACH OF THESE MEDITATIONS. SOME OF THEM ARE INCLUDED HERE. IT IS A SIGNIFICANT SCOPE OF WORK THAT HOPEFULLY WILL BE COMPLETED IN THIS LIFETIME.

THORSTEN CHODRON



EACH SESSION

SAY SOME PRAYERS BEFORE HAND (OR AFFIRM "INTENTION")

GETS YOUR MIND IN TUNE WITH VIRTUOUS IDEAS & GOOD DIRECTION

DO BREATHING MEDITATION NEXT TO SETTLE THE MIND

TRAIN YOURSELF TO ACHIEVE STATE OF RELAXATION (CALM-ABIDING)

BEGIN ANALYTICAL MEDITATION SESSION

VARY IN LENGTH FROM 13 MIN TO 1/2 HOUR

GO THROUGH MEDITATIONS IN ORDER

THEN BACK TO START & CYCLE THROUGH THEM

DEVELOP FAMILIARITY WITH SUBJECT MATTER

SEE HOW ONES AT END RELATE TO ONES AT BEGINNING

HOW BEGINNING ONES RELATE TO LATER ONES

PRACTICE BECOMES VERY RICH AS A RESULT

IF YOU HAVE A SPECIFIC PROBLEM

GO DIRECT TO A SPECIFIC MEDITATION

LEARN HOW TO WORK WITH YOUR OWN MIND

LEARN HOW TO SOLVE YOUR OWN PROBLEMS

WHEREVER YOU GO, WHOEVER YOU'RE WITH, WHATEVER YOU'RE DOING

ABLE TO BE HAPPY

BE CONTENT

BE OPEN TO THE SITUATION

1st
CHARACTERISTIC

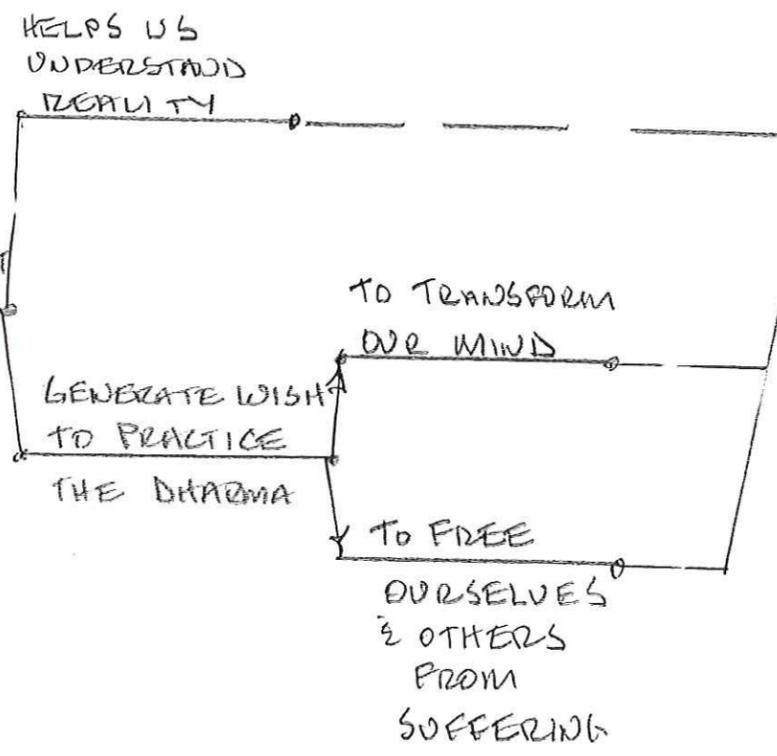
EVERYTHING
IS CYCLIC
EXISTENCE
IS TRANSIENT
BY NATURE

EVERYTHING
CHANGES
MOMENT BY
MOMENT

BECAUSE
EVERYTHING IS
PRODUCED
BY DEPENDENCE
ON CAUSES

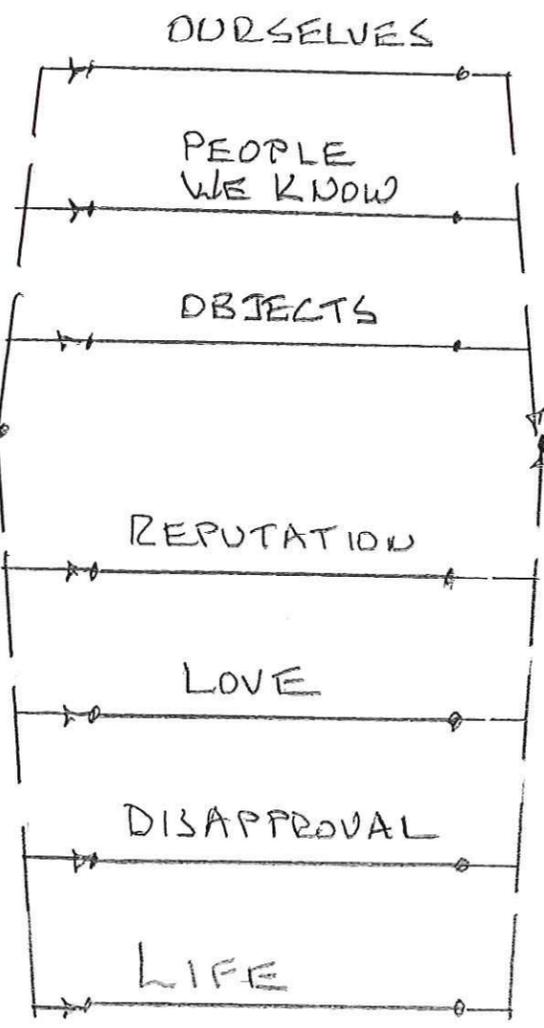
THREE
CHARACTERISTICS

OF OUR PRESENT
SITUATION



CONTEMPLATE

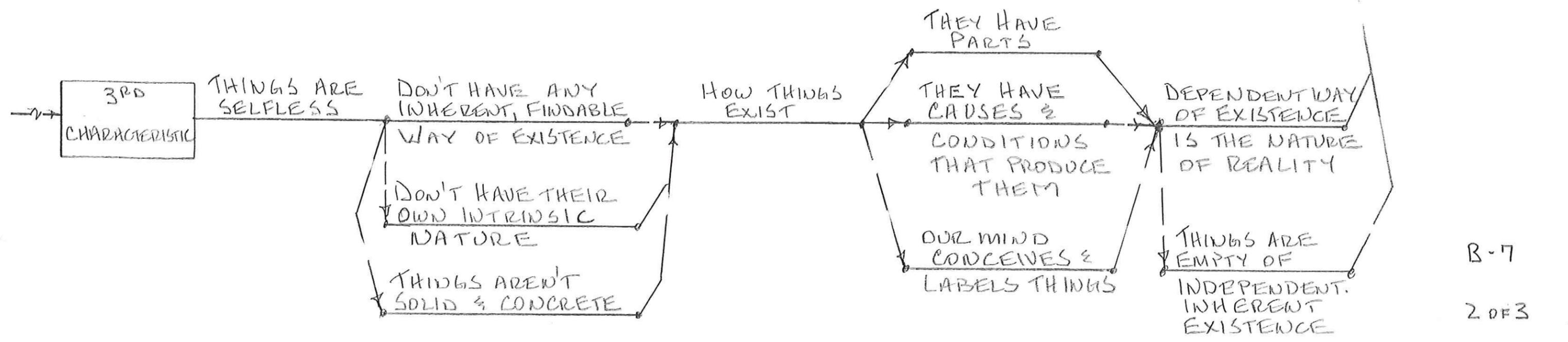
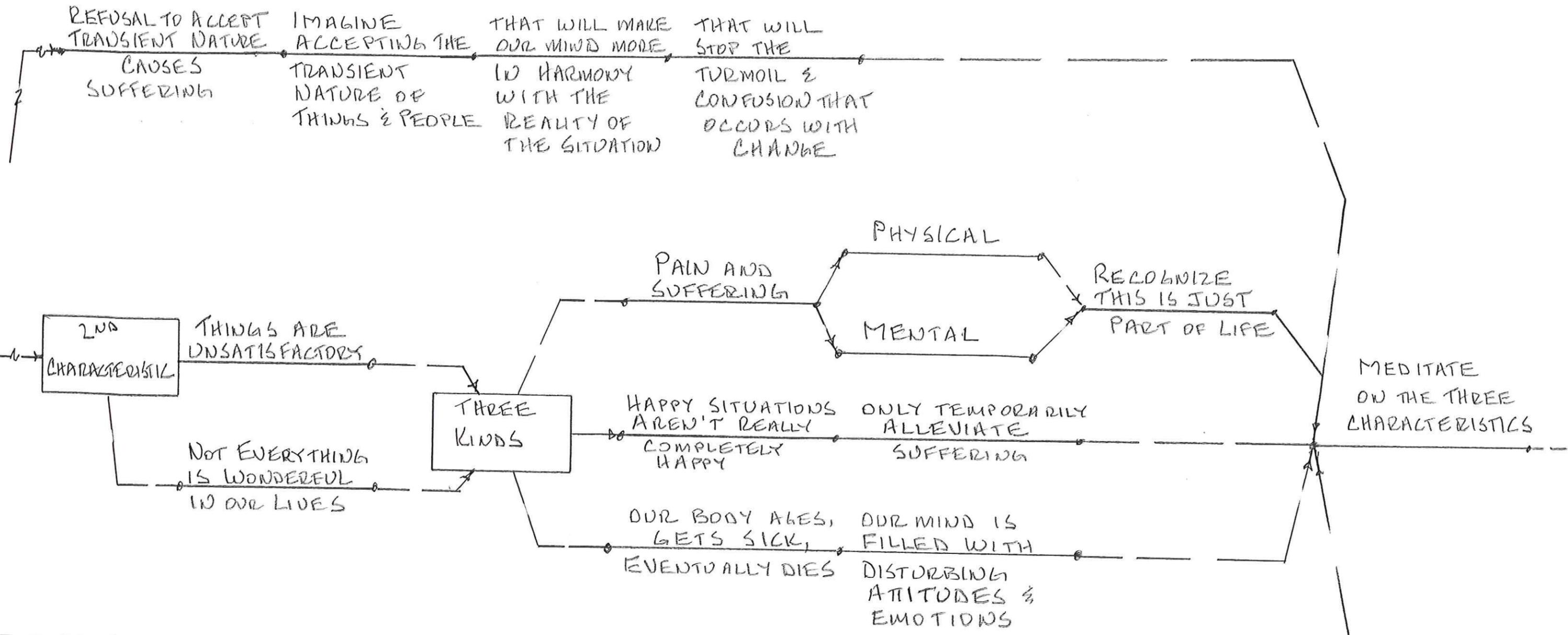
ALL THINGS ARE TRANSIENT



THESE CHANGE MOMENT BY MOMENT - WITHOUT STOP

THREE CHARACTERISTICS

B7
CHODRON



To ATTUNE OUR MIND MORE CLOSELY TO THE WAY THINGS ACTUALLY ARE

OUR MINDS ARE FILLED WITH MIS-CONCEPTIONS

MIS-CONCEPTIONS ARE THE SOURCE OF OUR CONFUSION AND PROBLEMS

DON'T CLING ON TO AN INHERENT EXISTENCE

THAT WISDOM THAT UNDERSTANDS SELFLESSNESS AND DEPENDENT EXISTENCE MAKES OUR MIND HAPPY (BECAUSE WE ARE MORE IN ACCORD WITH REALITY)

IMPERMANENCE

WE INNATELY THINK THAT THINGS ARE PERMANENT & LONG-LASTING

WE OVERCOME THAT BY MEDITATING ON INTRANSIENCE & IMPERMANENCE

TAKES AWAY SUFFERING CAUSED BY CLINGING TO THINGS AS BEING STATIC & ALWAYS THERE

UNSATISFACTORINESS

ONE PART OF OUR MIND MISTAKENLY THINKS THERE IS HAPPINESS "OUT THERE" IN OTHER OBJECTS

WE THINK "IF WE ONLY HAD THIS OR THAT THING OR WERE WITH THIS PERSON WE WOULD BE HAPPY"

THAT DISTORTED PERCEPTION CAUSES SUFFERING

MEDITATING ON THE THREE TYPES OF SUFFERING HELPS OVERCOME THIS MIS-CONCEPTION

SELFLESSNESS

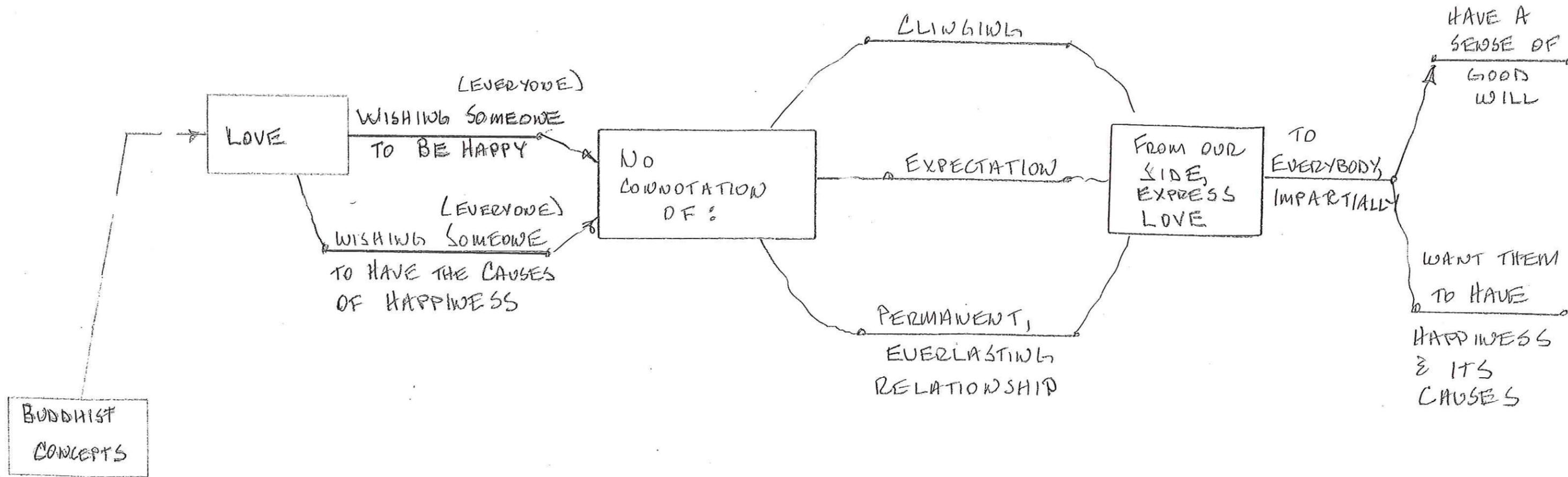
ROOT OF OUR SUFFERING IS THINKING THINGS HAVE INHERENT EXISTENCE

THINKING THAT THINGS ARE ISOLATED INDEPENDENT UNITS IN SOME KIND OF EXTERNAL, OBJECTIVE UNIVERSE - INDEPENDENT OF MIND

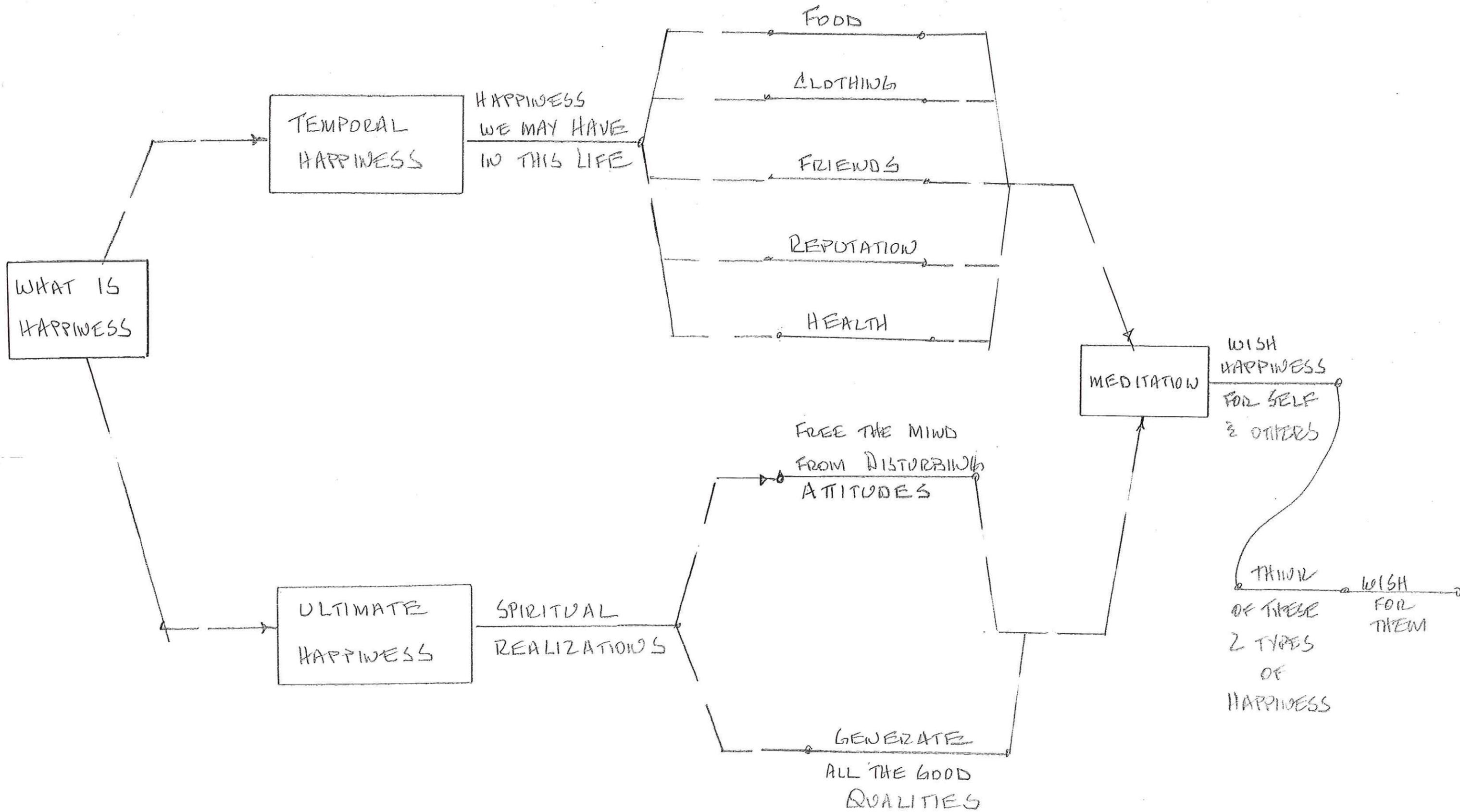
THAT VIEW CAUSES US SUFFERING

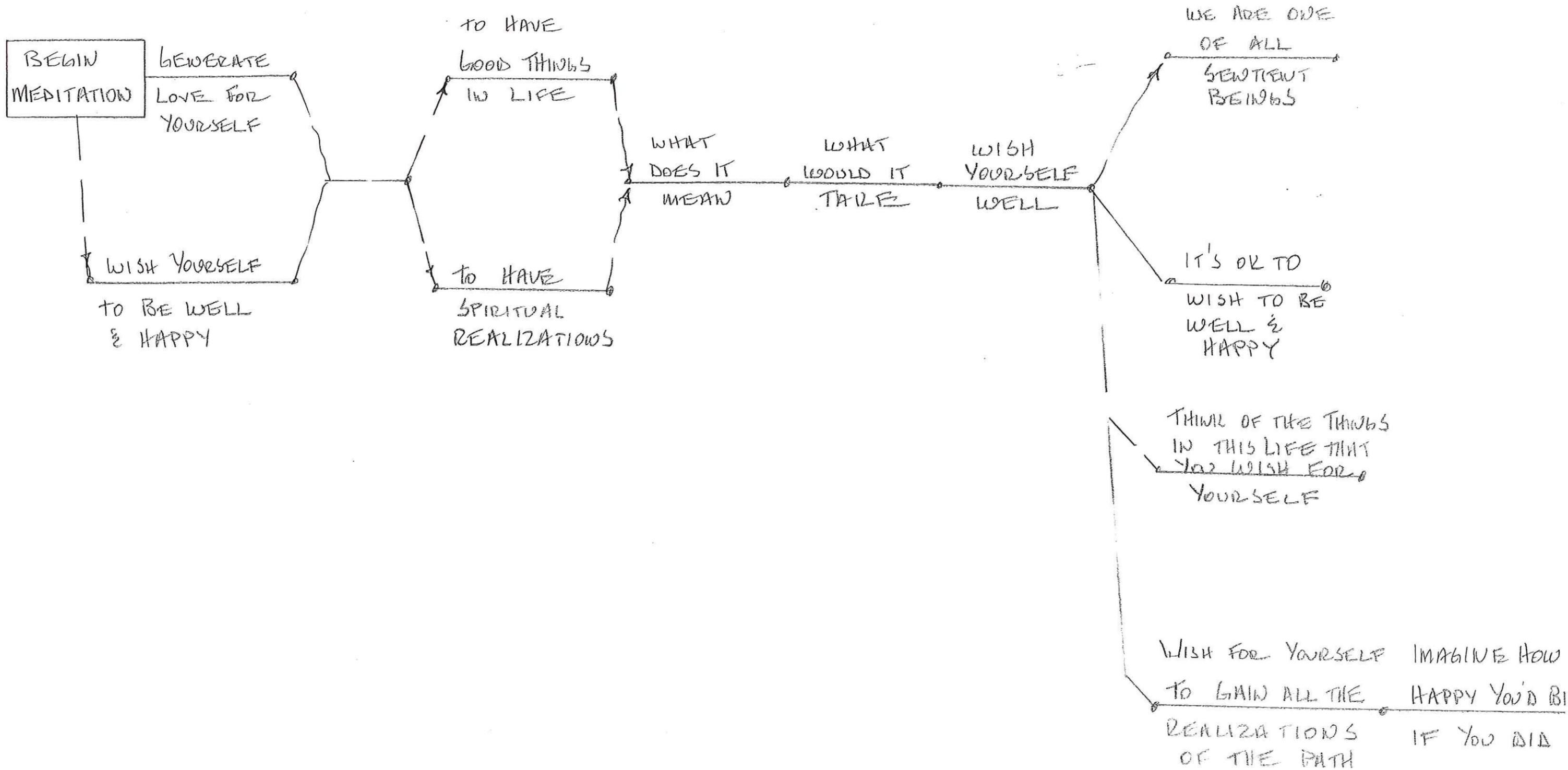
WE EXPECT THINGS FROM OBJECTS & PEOPLE THAT THEY CAN'T DELIVER - EVEN OF OURSELVES THAT ARE UNREALISTIC

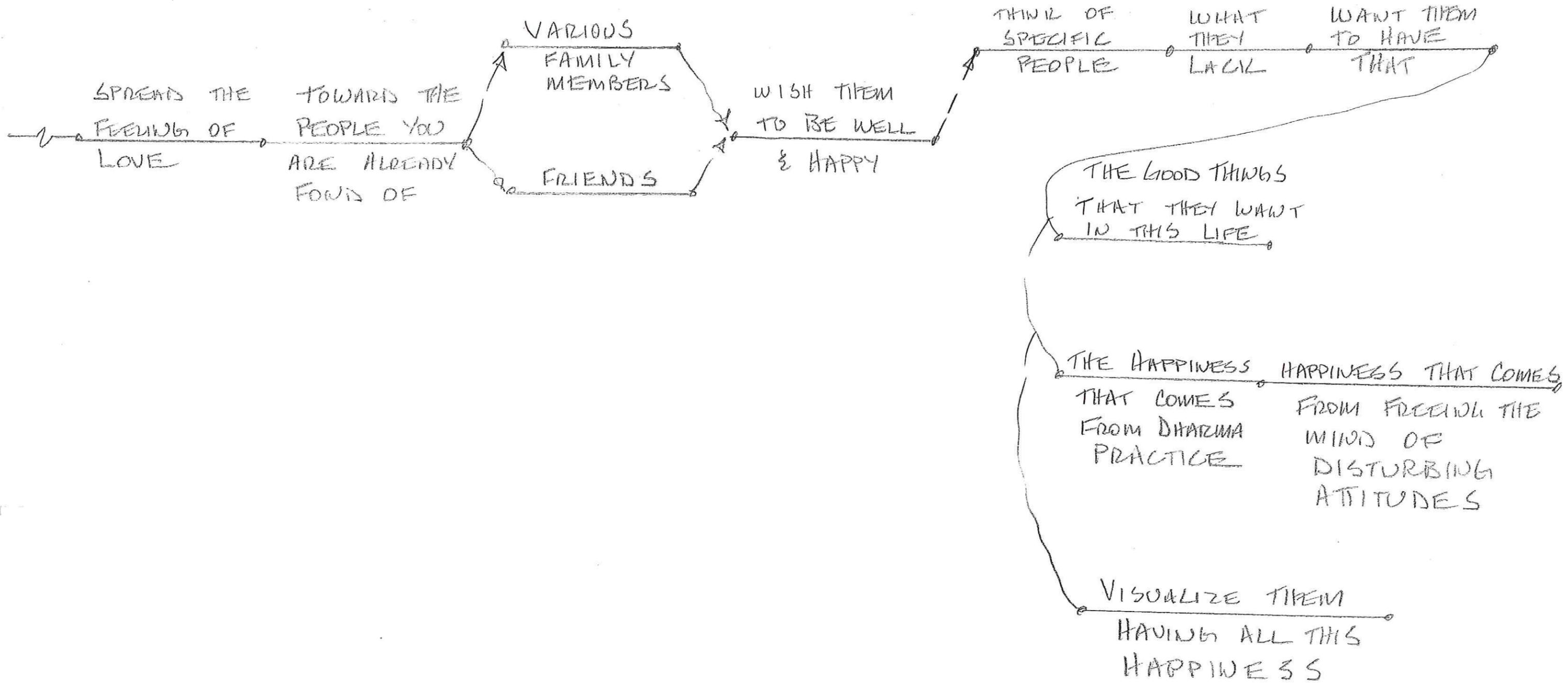
MEDITATE ON SELFLESSNESS TO OVERCOME CLINGING TO A SELF



LAMRIM MEDITATION
 THUBTEN CHODRON
 F7 - LOVE







SPREAD THAT FEELING OF LOVE TOWARDS PEOPLE YOU DON'T KNOW

AT LEAST NOT IN THIS LIFE

REMEMBER IN PREVIOUS LIVES THEY'VE BEEN YOUR MOTHER

THEY'VE BEEN KIND

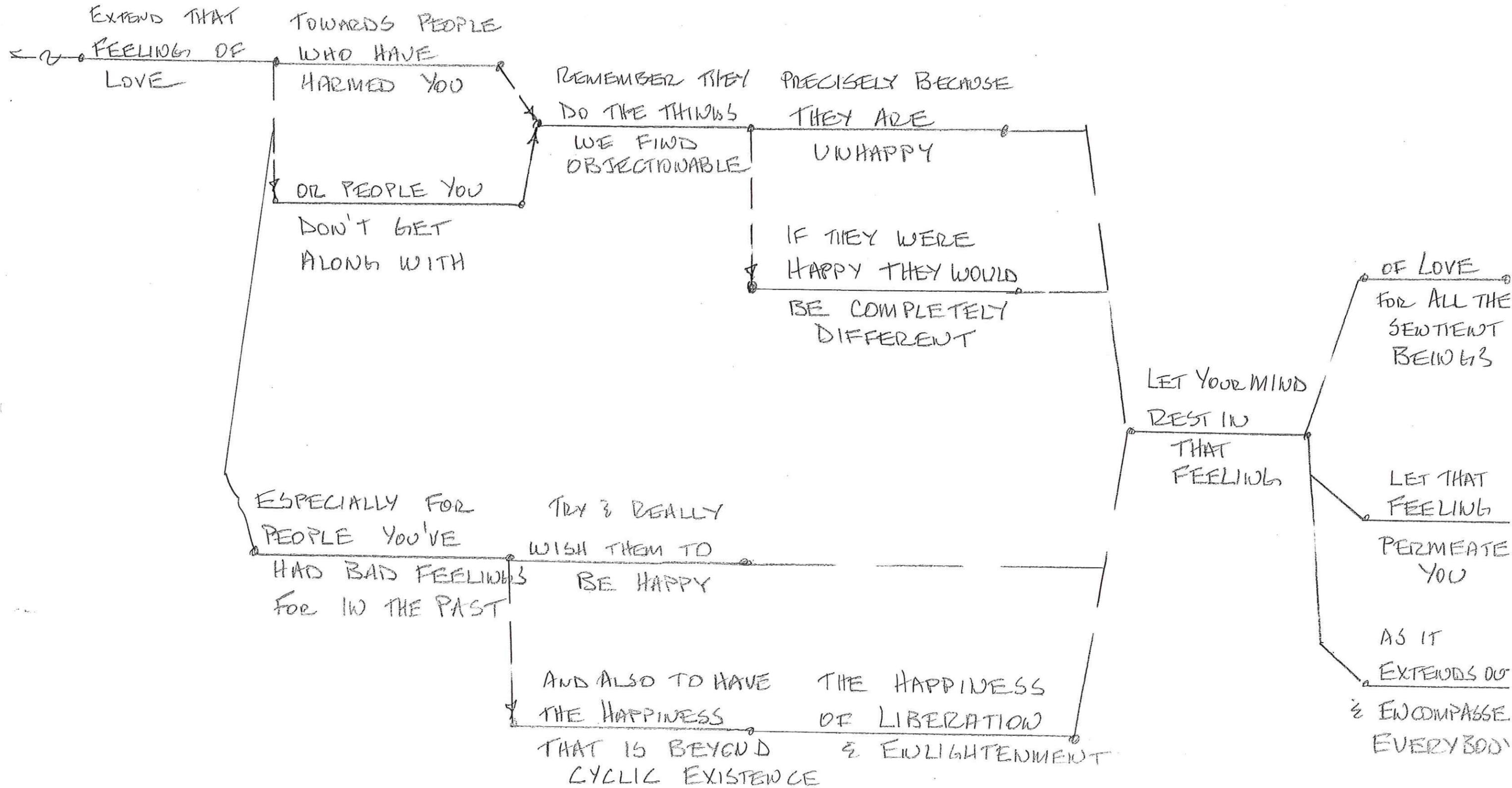
YOU DO HAVE A CONNECTION WITH THEM

WISH THEM WELL

WISH THEM TO HAVE HAPPINESS WITHIN CYCLIC EXISTENCE

AND THE HAPPINESS THAT COMES THRU TRANSCENDING CYCLIC EXISTENCE

IMAGINE THEM FEELING THEM HAVING HAPPY ABOUT IT THAT HAPPINESS YOURSELF



LAMRIM MEDITATION
THUBTEN CHODRON
F8 - COMPASSION

BUDDHIST
CONCEPTS

COMPASSION

(EVERYONE)
WISHING SOMEONE
TO BE FREE
FROM SUFFERING

(EVERYONE)
WISHING SOMEONE
TO BE FREE FROM
THE CAUSES OF
SUFFERING

THREE TYPES
OF
SUFFERING

PAIN

FUNDAMENTAL
TO DAILY
LIFE
(BIRTH, SICKNESS,
AGING, DEATH)

CHANGE

PLEASURE IS
RELATIVE &
IMPERMANENT

CONDITIONING
(KARMA)

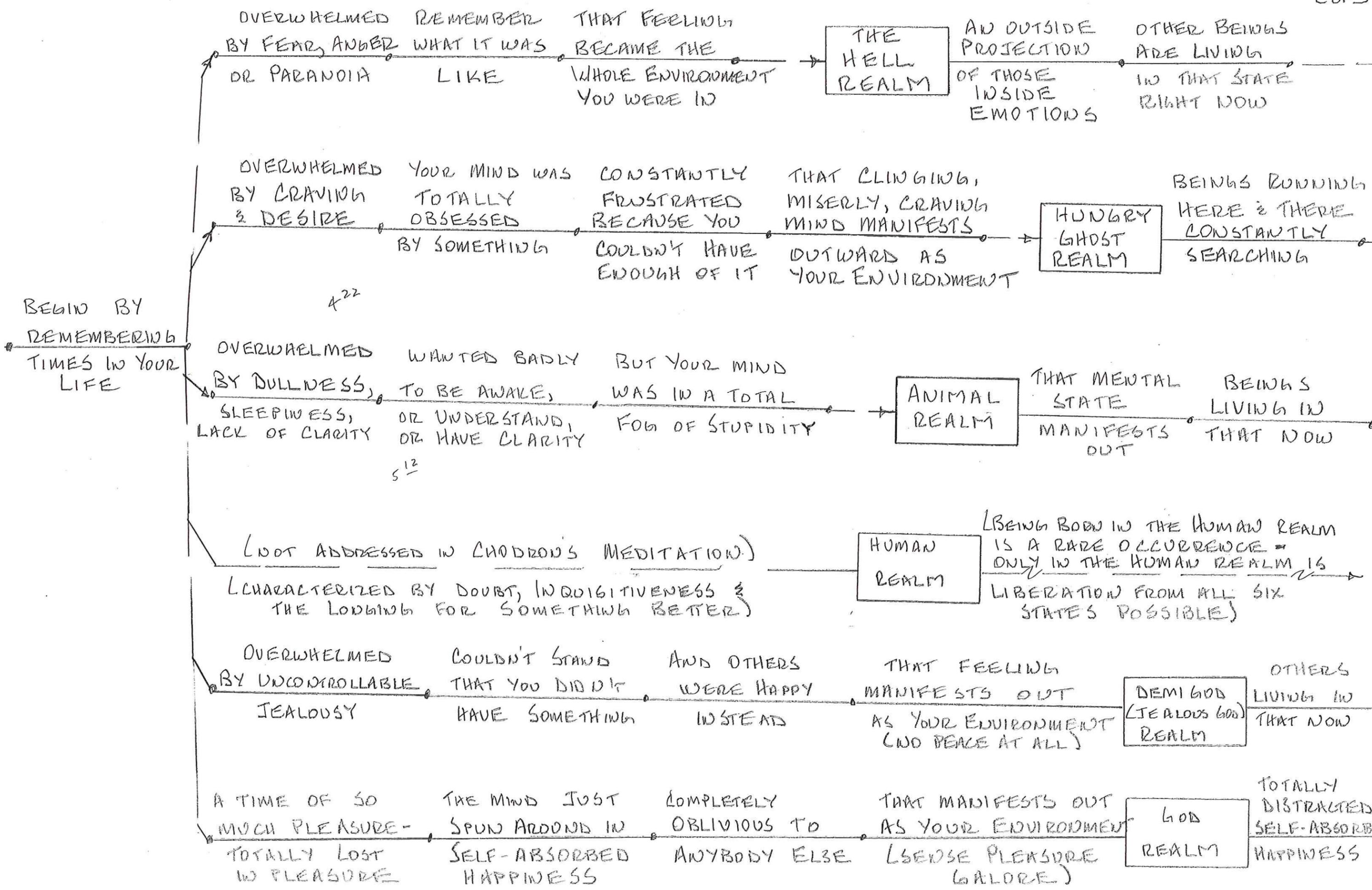
BODY & MIND
UNDER INFLUENCE
OF DISTURBING
ATTITUDES & KARMA

REFLECT
ON THESE

THREE
TYPES OF
SUFFERING

SO WE
KNOW WHAT

WE WANT
SENTIENT
BEINGS
TO BE
FREE
FROM



(HELL REALM) ACTUALLY EXPERIENCING THAT WITH THEIR BODY & MIND AT THIS VERY MOMENT
 THINK OF WHAT THAT MUST BE LIKE FOR THEM
 LET YOUR HEART OPEN WITH COMPASSION
 WISH THEM TO BE FREE OF THAT SUFFERING

(HUMAN REALM) FOR THE FOOD & DRINK THAT THEY THINK WILL MAKE THEM HAPPY
 AND LIVING IN CONSTANT FRUSTRATION
 BECAUSE THEY CAN'T GET SATISFACTION
 OR THEY GET WHAT THEY WANT AND IT BURNS THEM
 THINK OF THOSE LIVING IN THAT PHYSICAL ENVIRONMENT & MENTAL STATE
 GENERATE COMPASSION & WISH THEM TO BE FREE

(ANIMAL REALM) GENERATE COMPASSION
 WISH THEM TO BE FREE

FEEL HOW WONDERFUL IT WOULD BE IF EVERYBODY WERE FREE OF ALL THE SUFFERINGS OF THE SIX REALMS
 AND ALL OF THEIR CAUSES
 THEN THINK: BEFORE I ALWAYS SAID I WANT TO BE HAPPY
 NOW I WILL EXCHANGE MYSELF FOR OTHERS

(DEMON GOD REALM) GENERATE COMPASSION
 WISHING THEM TO BE FREE

I WANT TO BE HAPPY MEANS OTHERS WANT TO BE HAPPY
 THAT'S GOING TO BE THE MOST IMPORTANT THING IN MY LIFE
 BUT SINCE SUFFERING IS SUFFERING NO MATTER WHOSE IT IS

(LORD REALM) DRUGGED ON THEIR OWN HAPPINESS
 GENERATE COMPASSION FOR THEM

I MUST WORK TO ELIMINATE THE SUFFERING OF EVERYBODY
 SINCE HAPPINESS FEELS GOOD NO MATTER WHO EXPERIENCES IT
 I MUST WORK TO BRING THAT ABOUT FOR EVERYBODY

THE PATH OF THE ADVANCED PRACTITIONER

FAR-REACHING GENEROSITY

GENERATE ALTRUISTIC INTENTION

GOAL OF BECOMING A BUDDHA

PRACTICE THE SIX FAR- REACHING ATTITUDES

(ALSO CALLED THE SIX PERFECTIONS)

FIRST FAR-REACHING ATTITUDE: GENEROSITY

WISH TO GIVE AWAY OR SHARE

OUR BODIES

OUR POSSESSIONS

OUR POTENTIALS

TO OTHERS

THREE KINDS OF GENEROSITY:

GENEROSITY: GIVING MATERIAL POSSESSIONS & MONEY

GIVING MATERIAL POSSESSIONS & MONEY

IMAGINE PEOPLE TO GIVE THINGS TO

IF THE MIND OPPOSES

REMEMBER IT IS AN IMAGINATION PROCESS

IMAGINE THE PEOPLE'S HAPPINESS

GENEROSITY: PROTECTION TO THOSE IN NEED

PROTECTION TO THOSE IN DANGER OR NEED

TAKE DROWNING BUGS OUT OF WATER

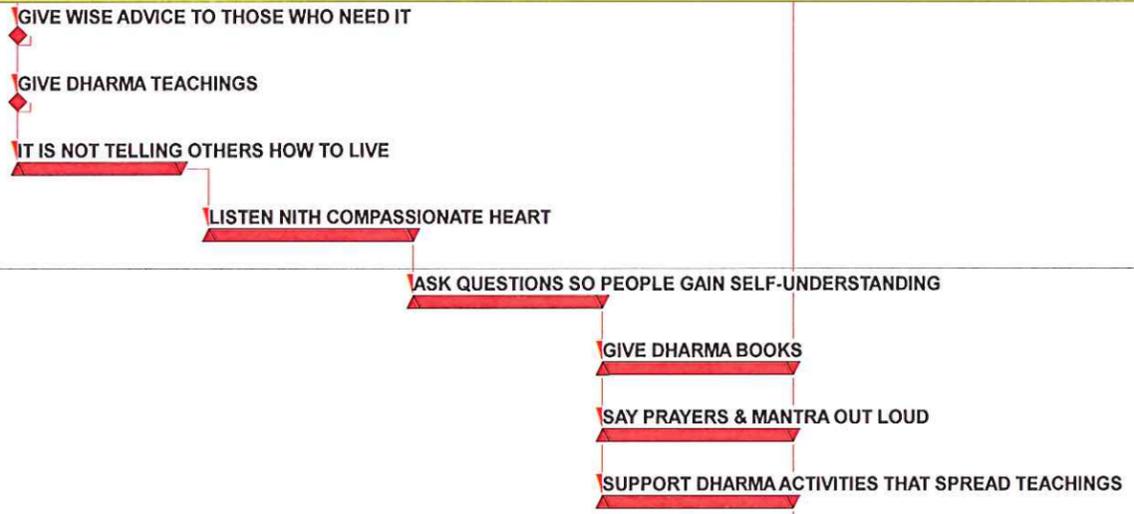
CONSOLE THOSE WHO ARE AFRAID

PROTECT OTHERS AND PREVENT THEIR FEAR

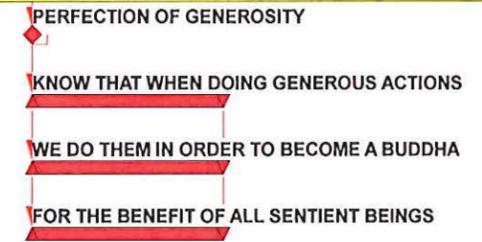
THINK OF SITUATIONS TO PRACTICE THISE

IMAGINE YOURSELF DOING IT

GENEROSITY: GIVING ADVICE AND TEACHING



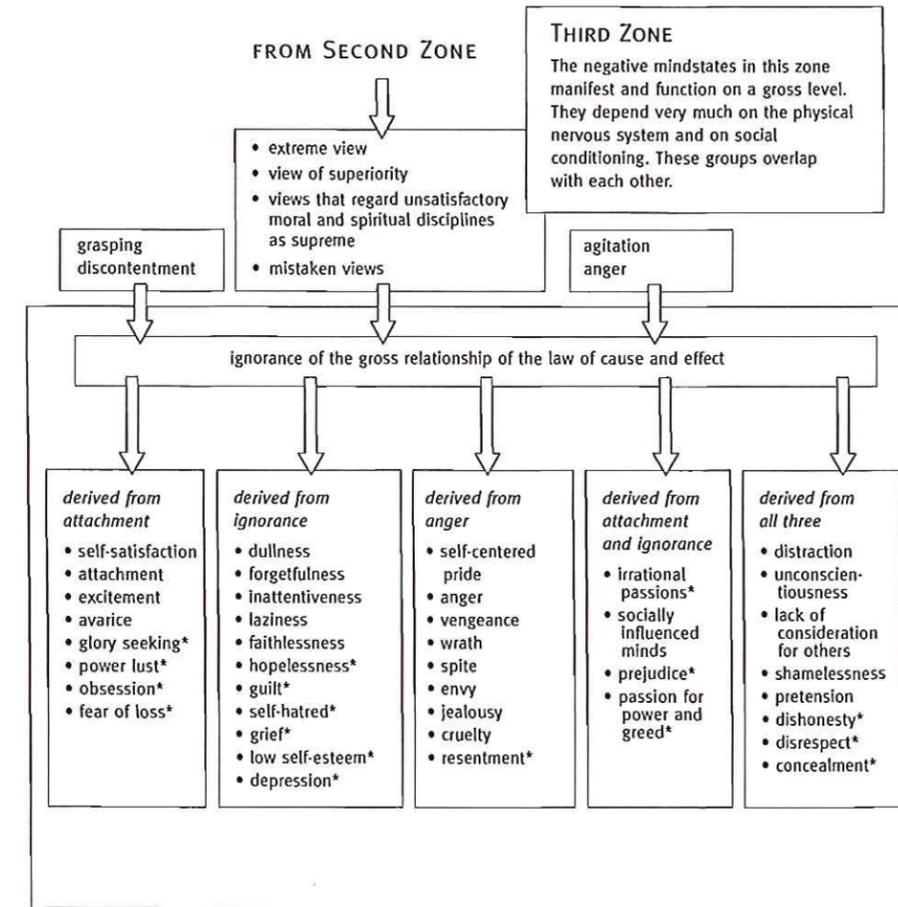
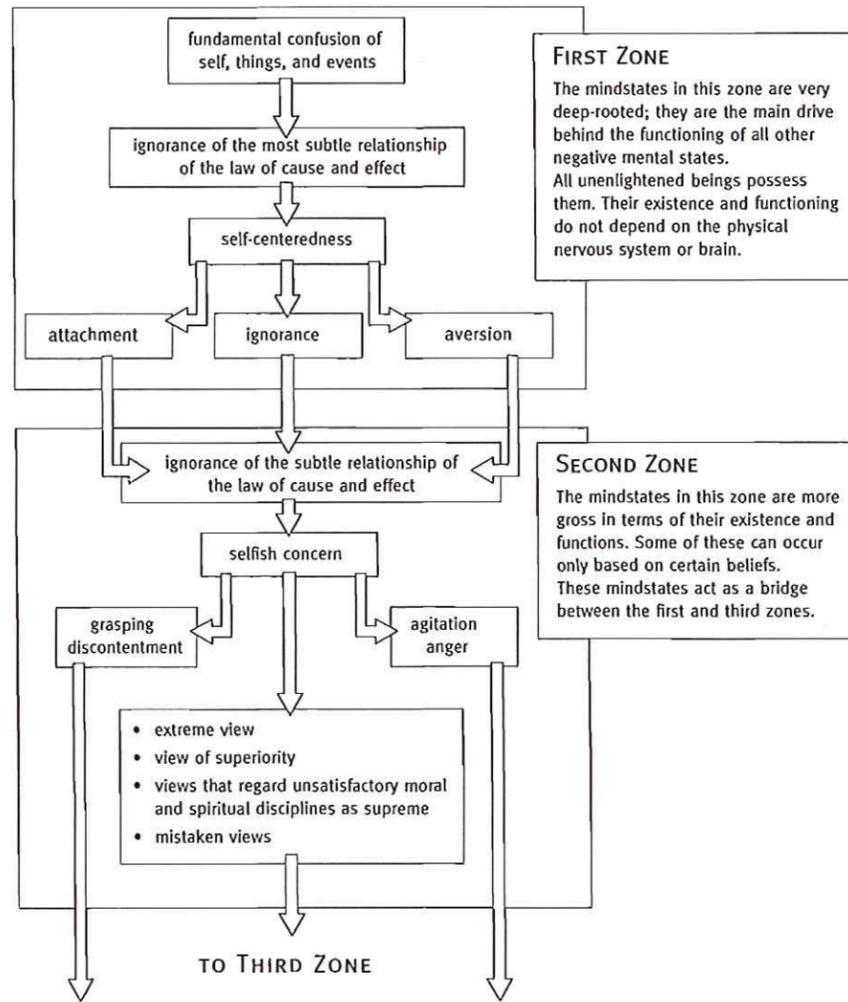
DEDICATE THE POSITIVE POTENTIAL



REFLECTION: NATURE OF REALITY AND EMPTINESS

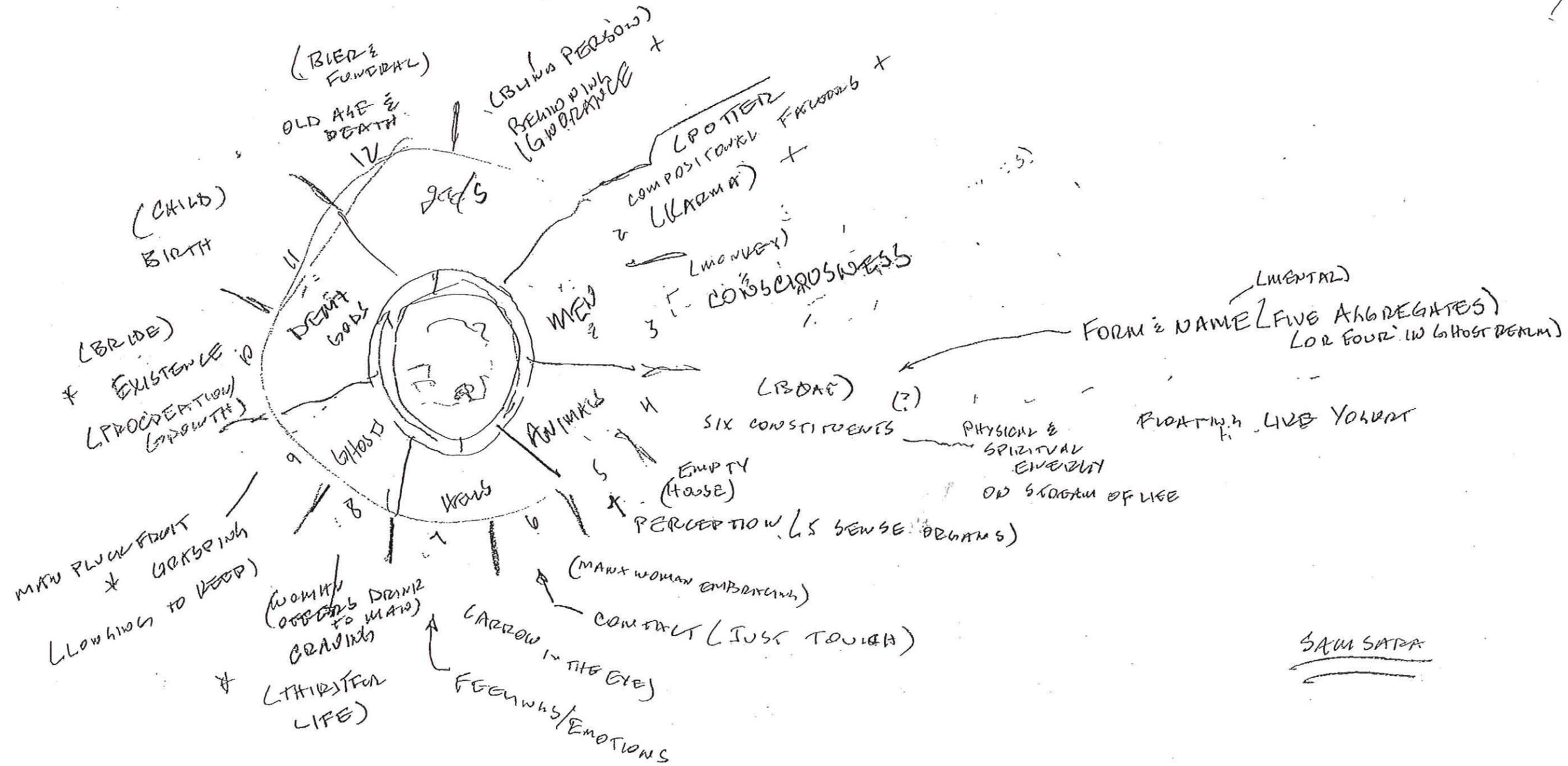


UNWHOLESOME MENTAL FACTORS



* Those mental factors marked with an asterisk are not found in the traditional listing of fifty-one mental factors but have been added to show how they relate to the traditional list.





* = BIRNINH KARMA (COMPLETION)

+ = THROUINH KARMA = CONSCIOUSNESS COMPOSITIONAL FACTORS

3 1/2

SAM SATTA

THE WHEEL OF LIFE

TWELVE INTERDEPENDENT CAUSES AND THEIR EFFECTS

1. BEGINNING IGNORANCE

2. KARMA (COMPOSITIONAL FACTORS)

3A. CONSCIOUSNESS (CAUSAL)

3B. CONSCIOUSNESS (RESULTANT)

4. FORM AND NAME (FIVE AGGREGATES)

5. SIX CONSTITUENTS (FIVE SENSES+CONSCIOUSNESS)

6. CONTACT

7. FEELINGS (EMOTIONS)

8. CRAVING (DESIRE)

9. GRASPING (SENSUAL ENTANGLEMENT)

10. EXISTENCE (PROCREATION OF NEW LIFE)

11. BIRTH

12. AGING AND DEATH

CAUSAL AND RESULTANT KARMA

CAUSES OF THROWING (CAUSAL) KARMA

1. BEGINNING IGNORANCE

2. KARMA (COMPOSITIONAL FACTORS)

3A. CONSCIOUSNESS (CAUSAL)

RESULTS OF THROWING (CAUSAL) KARMA

4. FORM AND NAME (FIVE AGGREGATES)

5. SIX CONSTITUENTS (FIVE SENSES+CONSCIOUSNESS)

6. CONTACT

7. FEELINGS (EMOTIONS)

CAUSES OF RIPENING KARMA

8. CRAVING (DESIRE)

9. GRASPING (SENSUAL ENTANGLEMENT)

10. EXISTENCE (PROCREATION OF NEW LIFE)

RESULT OF RIPENING KARMA

3B. CONSCIOUSNESS (RESULTANT)

11. BIRTH

12. AGING AND DEATH

WHEEL OF SAMBARA

DELUSION LINKS (LINKS OF MOTIVATION)

1. BEGINNING IGNORANCE

8. CRAVING (DESIRE)

9. GRASPING (SENSUAL ENTANGLEMENT)

KARMA LINKS (COMPOSITIONAL FACTORS AND BECOMING)

2. KARMA (COMPOSITIONAL FACTORS)

10. EXISTENCE (PROCREATION OF NEW LIFE)

3A. CONSCIOUSNESS (CAUSAL)

SUFFERING (LINKS OF EXPERIENCE)

3B. CONSCIOUSNESS (RESULTANT)

4. FORM AND NAME (FIVE AGGREGATES)

5. SIX CONSTITUENTS (FIVE SENSES+CONSCIOUSNESS)

6. CONTACT

7. FEELINGS (EMOTIONS)

10. EXISTENCE (PROCREATION OF NEW LIFE)

11. BIRTH

12. AGING AND DEATH

GROUPING PROPERLY INTO LIMBS

PRECIPITATING (THROWING) LIMB

1. BEGINNING IGNORANCE

2. KARMA (COMPOSITIONAL FACTORS)

3A. CONSCIOUSNESS (CAUSAL)

ESTABLISHING LIMB: PRECIPITATE THE NEXT AGGREGATES

8. CRAVING (DESIRE)

9. GRASPING (SENSUAL ENTANGLEMENT)

10. EXISTENCE (PROCREATION OF NEW LIFE)

RESULTANT PRECIPITATING LIMB

3B. CONSCIOUSNESS (RESULTANT)

4. FORM AND NAME (FIVE AGGREGATES)

5. SIX CONSTITUENTS (FIVE SENSES+CONSCIOUSNESS)

6. CONTACT

7. FEELINGS (EMOTIONS)

RESULTANT MANIFESTED LIMB

11. BIRTH

12. AGING AND DEATH