

THE LAMRIM	
INTRODUCTION	
Three faults of the container of our minds	<ol style="list-style-type: none"> 1. Having a hole: Mind <i>not</i> holding the teaching 2. Upside down: Physically present; mentally absent 3. Dirty: Selfish motivation
Six discriminating attitudes	<ol style="list-style-type: none"> 1. Recognizing oneself as a <i>patient</i> – as a sick person 2. Recognizing the teachings as <i>medicine</i> or treatment 3. Recognizing the teacher as the <i>physician</i> 4. Recognizing that <i>diligent practice</i> will cure the sickness 5. Recognizing <i>Buddha</i> as a holy being 6. Recognizing that the <i>Dharma</i> should be preserved for a long time
Benefits of teaching the Dharma	<ol style="list-style-type: none"> 1. One keeps the ideas fresh in one's mind. 2. One's intellectual knowledge becomes more experiential. 3. One gains intellectual knowledge. 4. Whatever knowledge one has acquired becomes firm and stable. <p>Note: In general, don't offer the Dharma to people who have no aspiration, no interest, or have not asked.</p>
Qualities of the teacher	<ol style="list-style-type: none"> 1. The mind of the spiritual teacher should be <i>subdued</i> by their vows. 2. The mind of the spiritual teacher should be <i>peaceful</i>. 3. The teacher must be more <i>knowledgeable</i> in the subject matter than the disciple. 4. The spiritual teacher should possess <i>joyful perseverance</i> in the acts of benefitting others. 5. The teacher should be <i>skilled</i> in expressing themselves in order to be able to guide disciples.
Qualities of the disciple	<ol style="list-style-type: none"> 1. <i>Honesty</i> – a state of mind that is totally unbiased. 2. <i>Discriminating wisdom</i> – to be able to differentiate what is right from what is wrong. 3. <i>Faith</i> and <i>interest</i> in achieving one's goals. <p>Note: The disadvantages in not being able to rely upon a spiritual teacher include placing oneself further away from liberation and enlightenment – and all of one's delusions increase.</p>
Meditation	<p>The word for meditation in Tibetan, <i>gom</i>, means "to become familiar". Familiarity is accomplished either through:</p> <ol style="list-style-type: none"> 1. Analytical meditation, or 2. Concentrating single-pointedly on a particular subject. <p>Of the two methods, establishing familiarity through analysis is more effective.</p>
Preparation	<p>One form is for the mind to be cleansed of the eight worldly <i>dharmas</i>:</p> <ol style="list-style-type: none"> 1. Wanting wealth 2. Not wanting poverty 3. Wanting happiness 4. Not wanting suffering 5. Wanting a good reputation 6. Not wanting a bad reputation 7. Wanting praise 8. Not wanting criticism

Seven-limb practice	<ol style="list-style-type: none"> 1. Prostration 2. Offering 3. Confession 4. Rejoicing 5. Requesting the Buddhas to teach 6. Requesting the Buddhas to remain in the world 7. Dedication
Between sessions	<ol style="list-style-type: none"> 1. One should make an effort to carry forth the spirit of one's meditation into the post-meditation period. 2. The post-meditation period should enhance the subject matter of the meditation.
A wrong concept	<ol style="list-style-type: none"> 1. When analytical meditation is refuted, the other option is to meditate on nothingness – the absence of all thought processes. 2. However, in meditation one is seeking to achieve strength of mind and to bring forth transformations in one's way of thinking. In order to bring about these results, analytical meditation is essential. 3. If one comes to hold the view that analytical meditation is an obstacle to meditation, and if one only wants to do single-pointed meditation, this will completely undermine one's wisdom. Meditation will become a way of harbouring ignorance.
PRECIOUS HUMAN REBIRTH	
One's good fortune	<p>Generally, many waste away their lives because they fail to recognize the:</p> <ol style="list-style-type: none"> 1. opportunity, 2. value, and 3. rarity of their human rebirth.
Value and rarity of one's good fortune	<p>A human rebirth is endowed with two unique sets of privileges:</p> <ol style="list-style-type: none"> 1. <i>Leisures</i> refer to the eight states of freedom from being unable to develop one's mind through Dharma practice. 2. <i>Opportunities</i> refer to the good conditions that one has to do so.
Determination and disregard	<ol style="list-style-type: none"> 1. Determination – persevering in one's practice. The first step is to completely abandon the thought, "What will people think of me?" As long as that thought remains, there will be instability in one's mind. Instead, from the depth of the heart, one should feel that one has willingly and freely chosen one's own path. Keep all the reasons why you have done so very fresh in your mind. 2. Disregard – not being concerned about what people might think or how they might criticize. In the face of all kinds of criticism and praise, be unshakeable, unchangeable, and unmoved. Consider the feeling that you desire to fulfil the hopes/expectations of your friends and loved ones. The alternative is to have to live your life in accordance with the views or expectations of others, which is an obstacle to your decision to live your life in Dharma practice.
Three Jewels or objects of refuge	<p>The three Jewels are:</p> <ol style="list-style-type: none"> 1. Buddha 2. Dharma 3. Sangha

IMPERMANENCE AND DEATH	
Meditating on death	<ol style="list-style-type: none"> 1. Death is certain – no condition can reverse it; one's lifespan continues to decrease without rest; even while one is alive, there is so little time. 2. The time of death is uncertain – one's death is not scheduled to occur at a specific time; one can die anytime; all of existence is subject to death; one's existence is fragile. 3. When death comes, nothing will help – except one's Dharma practice.
KARMA: LAW OF CAUSE AND EFFECT	
Karma	<ol style="list-style-type: none"> 1. The root of happiness and excellence in life is faith and belief in karma – the cause and effect of actions. 2. Awareness of karma means knowing which thoughts and actions one should abandon, and which thoughts and actions one should cultivate. 3. Karma is definite – everything one experiences arises as a concordant result of past actions; whatever is sown, is reaped. 4. All negative actions, no matter how small, bring suffering; all positive actions bring happiness. 5. Happiness cannot come as a result of a non-virtuous cause; pain or suffering or unhappiness can <i>only</i> come as a result of a non-virtuous cause. 6. Karma increases – even a small negative action can bring forth a tremendous negative effect; even a small virtuous action can bring forth a powerful positive effect. 7. One never experiences a result for which one has not created the cause – be informed as much as possible about actions and their results in order to avoid creating unnecessary bad karma.
Ten non-virtues	<ol style="list-style-type: none"> 1. Killing 2. Stealing 3. Sexual misconduct 4. Lying 5. Divisive speech 6. Harsh speech 7. Gossip 8. Covetous mind 9. Ill will 10. Wrong view
Virtuous actions	<ol style="list-style-type: none"> 1. Preserving life 2. Giving gifts 3. Maintaining sexual ethics 4. Speaking truthfully 5. Speaking well of others 6. Speaking kindly 7. Not gossiping 8. Thinking what one can give someone 9. Thinking well of others and wishing good things for others 10. Right views

Fruitings as a result of good karma	<ol style="list-style-type: none"> 1. Long lifespan 2. A good, attractive appearance – nothing unpleasant about one's appearance, which is the result of having abandoned ill will, or having practiced patience. 3. A dynamic, charismatic personality – so that whatever one says, people listen. 4. Authority and power of speech – having abandoned the vices of speech, especially gossip; people will feel an intuitive sense of trust in what one says. 5. Power of reputation – as a result of compassion and virtue of pure actions. 6. Power of strength and endurance
Purification and the four opponent powers	<ol style="list-style-type: none"> 1. Regret – understanding the consequences of one's actions 2. Reliance – taking refuge in the Buddha, Dharma, and Sangha 3. Remedy – the power of the antidote 4. Resolution – resolving not to engage in non-virtuous actions again
THE DESIRE FOR LIBERATION	
Types of suffering	<ol style="list-style-type: none"> 1. Birth 2. Degeneration of one's life – aging and dying. 3. Sickness 4. Death 5. Torment of the mind of dissatisfaction
Six types of suffering	<ol style="list-style-type: none"> 1. Suffering of uncertainty 2. Suffering of dissatisfaction 3. Suffering of having to lose this body in death – over and over again 4. Suffering of having to take rebirth over and over again 5. Suffering of the continual experience of rising and falling 6. Suffering of being completely alone, without any support
Root delusions	<p>Delusions interrupt one's peaceful state of mind and create disturbance. The root delusions include:</p> <ol style="list-style-type: none"> 1. Deluded mind of <i>attachment</i> 2. The mind of <i>anger</i> – arising in relation to those whom <u>we</u> have labelled the enemy, bad, or considered unpleasant. The mind of anger is aggressive and violent – it wishes ill will or harm on others. Also, the mind of vengeance and the mind that holds a grudge are permeated by anger. Anger can arise as a result of incorrect logic and reasoning – and can arise out of ignorance, without any logical reason. 3. Mind of <i>pride</i> – having an inflated sense of self-importance. 4. <i>Ignorance</i> – in relation to cause and effect, and the four noble truths. 5. <i>Doubt</i> – in relation to the roots of cyclic existence, and the four noble truths.
How the delusions arise	<ol style="list-style-type: none"> 1. The <i>basis</i> – the countless seeds and imprints of the delusions that exist in the mind, accumulated throughout numberless lifetimes in cyclic existence. 2. The <i>external object</i> – one sees an external object that is pleasant (or unpleasant) and the mind of incorrect assumption superimposes good (or negative) qualities on it, and generates attachment (or anger or aversion).

	<p>Therefore, it is wise to keep as far away as possible from the objects of one's attachment and anger. Physically removing oneself from these objects lessens the manifestation of one's delusions.</p> <p>3. Mental <i>distraction</i></p> <p>4. Taking <i>impure advice</i> – such as through reading books that make one angry, or that increase a wrong view, attachment, or negative thoughts.</p> <p>5. <i>Habit</i> – being habituated to negative thoughts.</p> <p>6. <i>Inappropriate attention</i> – refers to the negative analytical process by which we hold the object of our attachment or aversion in our minds and continually review the reasons we find this object attractive or unattractive. As a result, the qualities we have ascribed to that object begin to appear very solid and permanent.</p>
Twelve links of dependent arising (Wheel of Life)	<p>The main objective in studying the twelve links is to understand how cyclic existence is caused and how it is sustained. (Artistic depictions are noted in parentheses.)</p> <p>1. <i>Ignorance</i> (a blind old woman holding a cane) – ignorance is a state of consciousness, and thereby requires an object. The observed object of the mind of ignorance is the conventional "I". This ignorance apprehends the "I" to be inherently existent and is the ignorance of ultimate reality. Also experienced is the ignorance of cause and effect.</p> <p>2. <i>Karmic formation</i> (a potter making pots) – the mental action that creates the ripening result.</p> <p>3. <i>Consciousness</i> (a monkey leaping about) – consciousness at the time of the cause, and consciousness at the time of the result. When an action is done, the moment its imprint is pressed into consciousness, it becomes the consciousness at the time of the cause.</p> <p>4. <i>Name and form</i> (a person rowing a boat) – <i>form</i> refers to the body, and <i>name</i> refers to feeling, discrimination, compositional factors, and consciousness.</p> <p>5. <i>Six sensory bases</i> (an empty house with six windows) – represents the foundation of the six senses, the six sensory bases.</p> <p>6. <i>Contact</i> (a couple in sexual union) – the link of contact arises as a result of the object, the sensory power, and the sensory perception coming together.</p> <p>7. <i>Feeling</i> (a person who has been shot in the eye with an arrow) – comes as a direct result of contact. We can feel a sense of happiness, or when we suffer, we feel a sense of suffering.</p> <p>8. <i>Craving</i> (a man drinking excessive amounts of liquor) – feelings of pleasure and pain arise from contact, and in response to those feelings we experience craving – craving for more pleasure/less pain.</p> <p>9. <i>Grasping</i> (a person plucking fruit from a tree) – when craving reaches its fullest potential, it transforms into grasping.</p> <p>10. <i>Existence</i> (a pregnant woman) – represents the potential of the next state of existence.</p> <p>11. <i>Birth</i> (a woman giving birth) – when the potential of the tenth link is fully ripened, it results in the link of birth.</p> <p>12 <i>Aging and death</i> (a person carrying a corpse on his back) – refers to the continuous degeneration of the physical body, and the link of death refers to the point when the continuum of the body ceases.</p>

THE PATH TO LIBERATION	
Three higher trainings	1. Ethics 2. Concentration 3. Wisdom
GENERATING THE BODHICHITTA MIND	
Seven-point instructions on cause and effect	<ol style="list-style-type: none"> 1. Compassion 2. Developing equanimity 3. The three causes – recognizing sentient beings as our mothers, remembering their kindness, wishing to repay their kindness. 4. Generating the mind that wishes to benefit others – loving-kindness, great compassion, and the supreme thought that takes responsibility for others. 5. Training in the mind that strives for enlightenment 6. Overcoming obstacles to our practice of bodhichitta. 7. Recognizing the mind that results from this training.
TRAINING AS A BODHISATTVA	
The six perfections	<p>What is involved in each perfection is listed:</p> <ol style="list-style-type: none"> 1. Perfection of <i>generosity</i> – purity of giving, giving Dharma, giving protection from fear, giving material things, the kind of thoughts with which to give and the kind of thoughts to abandon, what to give and what not to give, antidotes to the obstacles to generosity, generosity in the form of thought. 2. Perfection of <i>ethics</i> 3. Perfection of <i>patience</i> – the nature of patience and the benefits of practicing it, the disadvantages of not practicing patience, the patience of not retaliating, the patience of willingly taking on suffering, the patience of enduring hardships in one's Dharma practice. 4. Perfection of <i>enthusiastic perseverance</i> – the nature of perseverance the benefits of practicing it, the three types of perseverance, obstacles to the practice of perseverance, cultivating confidence in our practice. 5. Perfection of <i>concentration</i> (calming the mind; calm abiding) – accumulating the appropriate conditions, the way to meditate (importance of mindfulness, the object of meditation, obstacles to concentration), the nine levels, the six powers and the four forms of attention, the measure of having attained calm abiding, calm abiding on the worldly path and on the Dharma path. 6. Perfection of <i>wisdom</i> (the final perfection) – establishing the view of emptiness (stages of realizing emptiness), the two truths (understanding conventional and ultimate truth; how perception experiences an object; how cognition designates conventional and ultimate truth).

OTHER NOTES	
Depression	<p>1. Many people in the Western world are afflicted with the mental condition of depression. Depression happens when the mind is overcome by a very strong sense of <i>craving</i> – for a certain object, for a certain person, or for a certain experience. As this craving grows, and its wishes are not actualized, <i>aggression</i> arises in the mind. The combination of these two emotions then gives rise to a sense of hopelessness. In some cases, the person may become suicidal – and in some cases the person may become deeply depressed. The root of this mental state is the combination of extreme <i>attachment</i> and <i>anger</i>.</p> <p>2. Depression can also arise from a deeply rooted sense of <i>discontent</i>, combined with limitless <i>desires</i> and <i>expectations</i> for what life will bring us.</p> <p>3. Should a person find themselves experiencing fear, anxiety, and depression, they should strengthen their sense of <i>compassion for others</i> in order to combat these thoughts. Depression and fear arise because the mind is weak – but compassion endows the mind with courage and strength.</p>
Compassion	When one is afraid, one should <i>meditate on compassion</i> , as compassion is the antidote to every possible fear. In the same way, when feeling anxious, one should meditate on compassion. Finally, when experiencing a sense of weakness or uncertainty in oneself, one should meditate on compassion. Compassion counteracts all of these negative states of mind and many more. If one is able to generate compassion in the face of difficulties and problems experienced, one's troubles will become much less overwhelming.
DEFINITIONS	
Bardo	The state of existence between death and rebirth – also known as the "intermediate state".
Bodhichitta	The wish to attain enlightenment for the benefit of all sentient beings.
Bodhisattva	A person who has totally dedicated himself or herself to benefitting others.
Buddha-nature	The potential to become enlightened that exists within every sentient being's mind.
Chenrezig	The Buddha of Compassion
Conventional truth	Something that seems to be true to an ordinary consciousness but in reality is false.
Dharma	The teachings of Buddha
Direct mental perception	The perception of the object by a mental consciousness that observes it without a generic image.

Eight worldly concerns/dharmas	The common interests of ordinary beings that are considered hindrances to benefiting others.
Emptiness	The lack of inherent existence in phenomena.
Five degenerations	The degenerations of life, delusions, view, person, and time.
Four immeasurables	Love, compassion, equanimity, joy
Hashang	A famous ancient Chinese master who strongly emphasized the doctrine of no-thought.
Karma	Cause and effect
Meitreya	The Buddha of Love
Meditative equipoise	The state of meditation in which there is no duality between subject and object.
Mudra	Ritual hand gesture
Puja	An offering ritual or prayer
Sadhana	A daily prayer ritual involving generating oneself as the deity.
Single-pointed concentration	A consciousness that can hold itself on an object without distraction indefinitely.
Six perceptions	The five sense consciousnesses (eye, nose, ear, tongue, and body) and the mental consciousness.
Six perfections	The common practice of bodhisattvas: giving, ethics, patience, joyous effort, concentration, and wisdom.
10 virtues/non-virtues	Ten positive and negative actions of body, speech, and mind.
3 higher trainings	The trainings of ethics, concentration, and wisdom.
Three jewels	Buddha, Dharma, and Sangha
Three poisons	Attachment, anger, and ignorance
12 links of dependant origination	The map of the way that sentient beings are born to this life and travel to the next.
Ultimate truth	Something that seems to be true to a direct valid cognition and is in reality true.
Vajra position	Sometimes also called the lotus position – a meditation posture in which both feet cross and rest on the thighs.
Source: Rinpoche, Yangsi. <i>Practicing the Path: A Commentary on the 'Lamrim Chenmo'</i> . Foreword by Geshe Lhundub Sopa. Preface by Lama Zopa Rinpoche. Translated by Tsering Tuladhar (Ven. Tsenla). Edited by Miranda Adams. Boston: Wisdom Publications, 2003.	