

This meditation notes by Lozang Zopa and Alan Carter put together mainly based on extracts from Lam Rim Chen Mo-Snow lion publications for the purpose of a Lam Rim Retreat at Chenrezig Institute. Please note they are unedited and not checked so please always check with original source.- 2005-06-28 Version1.1

L	How to rely on Guru- 01
L	A.Section in text IV. How to lead students with the actual instructions c) How the student relies upon the teacher b) In particular, training in faith, the root
L	B.Purpose of this meditation 1. To develop faith in the Guru and stop doubt 2. Reasons to develop faith <ul style="list-style-type: none"> • Because by developing faith in the Guru who is source of all your good qualities you achieve all temporary goodness and liberation and enlightenment • The stronger the faith in Guru as the Buddha, the greater the realizations and blessings
L	C.The meditation <u>1)Benefits/faults not relying on Guru</u> a) The benefits of relying on your Guru- relate to your own experience of benefit thru relying on Guru
5mins	<ul style="list-style-type: none"> • I will come closer to enlightenment- I will know what to adopt/discard. Guru is field to collect vast merit • I will please the conquerors--my guru is a Buddha and representative of all Buddhas • I will not be bereft of future teachers---the similar karmic effect is to meet gurus in the future • I will not fall to the miserable realms---I will quickly purify my negative throwing karma • Bad karma or afflictions will not overpower me---You will improve your behavior/reduce afflictions • I will achieve all temporary and final goals and my insights and realizations will quickly increase • Obstacles, demons and bad company will not bother you due to vast increase in merit based on relying on Guru
L	b) The faults of not relying on the Guru –relate to own experience of loss thru not relying on Guru
5mins	<ul style="list-style-type: none"> • Opposite of benefits • Guru is powerful object and disparaging them causes me to go to the worst hell for limitless eons and destroy roots of merit • You will not achieve supreme state thru Tantra but rather achieve only the hells • I would not come closer to enlightenment---I would have no one to show the path, I would be lost • You will not develop new good qualities and old ones will degenerate • I would displease the conquerors---by committing many negativities • You will have undesirable illnesses • Wander endlessly in lower realms in your next lives
L	<u>2)Developing faith in Guru</u>
5mins	<ul style="list-style-type: none"> • Why must regard Guru as Buddha-the better can do this quicker and greater realizations/blessings • In scripture Vajradhara said in future degenerate times I will appear as Gurus • Guru is the agent of all Buddhas' good works- appearing in whatever ordinary form to help sentient beings • Buddhas and Bodhisattvas are still working for sentient beings- they made promises to work for sentient beings over many aeons so why would they not still appear to help guide us • You cannot be sure of appearances- consider all the ways from own experience of how we have been deceived by appearances eg true existence, being deceived by day-to-day events appearing in a way that accords with our conditioning. Maitreya appearing as dog, optical illusions etc • Just because Guru does not look like a Buddha does not mean that Guru is not Buddha • How the Guru appears is according to our karma • Would not a Buddha appear to us in ordinary form demonstrating perhaps only some qualities better than us so that we can relate to them and inspire us to improve

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L 5mins	<p>3) Consider in relation to your Guru</p> <ul style="list-style-type: none"> • Think about their good qualities and see how thinking about this reduces thinking about their possible faults- Just as someone we dislike masks out their good qualities. Similar if our perception of our own good qualities is strong then it overwhelms seeing our faults • Explore how seeing your Guru as Buddha helps to only focus on their good qualities and not see their faults • Explore how if you focus on their faults that is not going to benefit you but by focusing on their qualities helps to increase your good qualities
L 10 to 20 mins	<p>4) Scriptural Citation</p> <p><u>The Formulae of the Three Jewels' Blaze (Ratnolka-dharani) states:</u> Faith is the prerequisite of all good qualities – A procreator of them, like a mother Who then protects and increases them. It clears away doubts, frees you from the four rivers [ignorance, attachment, craving, and wrong views], And establishes you in the prosperous city of happiness and goodness.</p> <p>Faith cuts through gloom and clarifies the mind. It eliminates pride and is the root of respect. It is a jewel and a treasure. Like hands, it is the basis of gathering virtue. It is the best of feet for going to liberation</p> <p><u>Also the Ten Teaching Sutra (Dasa-dharmaka-sutra) states:</u> Faith is the best of vehicles, Definitely delivering you into buddhahood. Therefore, persons of intelligence Rely on the guidance of faith.</p> <p>Virtues will not arise In people who have no faith, Just as green sprouts do not grow From seeds scorched by fire</p> <p>Geshe Drom-don-ba said to Atisha, "In Tibet there are many who are meditating and practicing, yet they are not attaining any special good qualities." The Elder said, "All the significant and insignificant good qualities that pertain to the Mahayana arise from relying on a guru.You Tibetans only think of gurus as being common persons. How can good qualities arise?"</p> <p><u>The Tantra Bestowing the Initiation of Vajrapani (Vajrapany-abhiseka-maha-tantra) says:</u></p> <p>If you would ask, O Lord of Secrets, how disciples should view masters, then I would answer that they should view them just as they view the Bhagavan.</p> <p>If the disciples view their masters in this way, They will always cultivate virtues. They will become buddhas And benefit the entire world.</p> <p><u>The Tantra Bestowing the initiation of Vajrapani states</u></p> <p>Keep the masters' good qualities mind Never seize upon their faults. Keeping their good qualities in mind, you will reach attainments. Seizing upon their faults you will not.</p>

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L	<u>How to rely on Guru- 02</u>
L	<u>A.Section in text</u> IV. How to lead students with the actual instruction c)How the student relies upon the teacher c) Remembering the teachers kindness and being respectful
L	<u>B.Purpose of this meditation</u> 3. To develop faith in the Guru and stop doubt 4. Reasons to develop faith <ul style="list-style-type: none"> • Because by developing faith in the Guru who is source of all your good qualities you achieve all temporary goodness, liberation and enlightenment • The stronger the faith in Guru as the Buddha the greater the realizations and blessings
L	<u>C.The meditation</u> <u>1)The reasons why the Guru is kind- bring to mind your Gurus as you reflect on reasons</u>
15mins	<ul style="list-style-type: none"> • <u>Guru is kinder than all the Buddhas</u> – we are unable to meet Buddhas directly but are able to access the complete unmistakable path from our Guru who has equal qualities to the Buddhas. The Guru is kinder because gives teachings at a time when we are unable to meet Buddhas • <u>More kinder than Shakyamuni-</u> to meet Shakyamuni and past enlightened beings we were not born in the right place, nor did we visit the places they visited because we are the lowest of low, but out of great compassion our Guru has come to rescue us. • <u>The Guru's kindness in teaching the Dharma-</u> how many people struggle to get one verse of Dharma whereas my Guru teaches me the whole path and helps us to purify negative karma and redirect our actions to virtue of higher status, liberation and Buddhahood. The Guru also has given initiations and advice. • <u>The Guru's kindness in blessing you-</u> all my realizations and understanding depend on blessings from the Guru because you petitioned the Guru • Consider all your Gurus are manifestations of all the Buddhas and appearing in different guises out of their kindness to help you
L	<u>Scriptural Citation (slightly modified for meditation purposes)</u> Imagine before you your teachers and recollect your teacher's kindness in accordance with the scriptural citations. Reciting the sutra's words slowly once or twice quietly while concentrating one-pointedly on their meaning.
15 to 30 mins	<p>The Ten Teaching Sutra says:</p> <p>I have wandered for a long time through cyclic existence, and they search for me; I have been asleep, having been, obscured by delusion for a long time, and they wake me; they pull me out of the depths of the ocean of existence; I have entered a bad path, and they reveal the good path to me; they release me from being bound in the prison of existence; I have been worn out by illness for a long time, and they are my doctors; they are the rain clouds that put out my blazing fire of attachment and the like.</p> <p>The Array of Stalks Sutra says:</p> <p>My teachers are those who protect me from all miserable realms; they cause me to know the sameness of phenomena; they show me the paths that lead to happiness and those that lead to unhappiness; they instruct me in deeds always auspicious; they reveal to me the path to the city of omniscience; they guide me to the state of omniscience; they cause me to enter the ocean of reality's sphere (emptiness); they show me the sea of past, present, and future phenomena; and they reveal to me the circle of the noble beings' assembly. The teachers increase all my virtues. Remembering this, I will weep.</p>

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Array of Stalks Sutra says:

I, (*your name*), have come here

Thinking one-pointedly, "These are my teachers, instructors in the teachings
The ones who totally reveal the good qualities of all things,
And then fully teach the bodhisattva way of life."

"Because of giving birth to these qualities in me, they are like my mother.
Because of giving me the milk of good qualities, they are like my wet nurses.
They thoroughly train me in the branches of enlightenment.

These teachers turn away agents of harm;

Like doctors, they free me from old age and death.

Like Indra, the chief of the deities, they let a rain of nectar fall;

Like the full moon, they fill me with the white teachings of virtue;

Showing the way toward peace, they are like the light of the sun;

With regard to friends and enemies, they are like mountains;

They have minds imperturbable as the ocean;

They wholly care for me and are like pilots of a ferry."

Thinking in this way, I have come here.

"These bodhisattvas have caused my mind to develop;

They have produced my enlightenment as a Buddha's child;

Therefore these, my teachers, are praised by the Buddhas."

With such virtuous thoughts, I have come here.

"As they protect the world, they are like heroes;

They are captains, protectors, and refuge.

They are an eye providing me with happiness."

With such thoughts, I respect and serve my teachers.

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L	<u>Leisure and Opportunity-03</u>
L	<u>A.Section in text</u> B The stages of how the students train their minds after they have relied on the teacher 1)An exhortation to take full advantage of a life of leisure and opportunity
L	<u>B.Purpose of this meditation</u> 5. To develop an appreciation of the incredible opportunity you have 6. Inspire you to make the most of this opportunity to practice Dharma
L	<u>C.The meditation</u> <u>1.Contemplating leisure and opportunity</u> Meditate on leisure and opportunity imagining how difficult you would find to practice Dharma if did not have leisure and opportunity. Consider your own experiences in the meditation
10 mins	<u>Leisure free from the following</u> 1. Born with wrong views-misconceive 3 Jewels, karma and its effects- consider times in this life when you held such wrong views 2. Without a Conqueror's word- born where/when a Buddha has not arisen- imagine not a single verse of Dharma 3. As an animal- Dumb and ignorant, in fear for its life, hungry, beaten, worked etc 4. Hungry Ghost- always suffering hunger and thirst – consider times when you were very hungry/thirsty and found difficult to practice 5. Hell being- hot and cold hells, beings in extreme pain; imagine yourself trying to practice when really hot or cold 6. Uncultured person in a border region- no dharma present to practice- consider places in world where you would find it difficult to practice because of lack of religious freedom 7. Born as a long life god- use up stores of merit and create little more and have little desire to practice Dharma- consider times when things are going well for you and your reluctance to practice 8. Born mentally deficient or mute- think even with headache you find it difficult to practice <u>Opportunity</u> 1. Born as a human- you are born in the Southern Continent which is the best to practice dharma and achieve enlightenment. As a human one can also practice tantra and achieve enlightenment in one short lifetime 2. Born in central land- you have ready access to teachings, Dharma books, teachers, resources. The land you are born in is safe, pleasant, access to food etc. Think of any other conditions you personally have by living in such a place 3. Complete sense organs- you are able to listen, understand and meditate on the Dharma 4. Have not performed 5 heinous crimes 5. Have faith in three baskets of teachings- your heart is open to the teachings to some extent, compare that to your friends, family etc who do not want to hear about the Dharma 6. Born when Buddha has appeared- you thus have access to teachings 7. Buddha and disciples are teaching the Dharma- you have access to teachers 8. Dharma remains – currently Dharma is present but as the world degenerates the Dharma will diminish 9. There are followers of Dharma – consider how much more difficult it would be to practice Dharma if you were on your own and had no-one to emulate 10. There is caring for others- consider how difficult to have monasteries, nunneries, teachers, Dharma centres etc without support of others
L	<u>2.Contemplate great importance of leisure and opportunity</u> Personally contemplate the importance of leisure and opportunity
5mins	<ul style="list-style-type: none"> How do you differentiate yourself from an animal if do not make most of leisure and opportunity and practice Dharma, even animals try to avoid suffering and achieve happiness in this life <i>“Just as an elephant calf craves a few mouthfuls Of grass that grows at the edge of a deep pit and Falls into the chasm without obtaining any, So it is with those who desire the joys of this world”</i> You as a human have a supreme basis for attaining renunciation and bodhichitta due to balance of suffering and happiness <i>“Even though you have been born a human with such limitless suffering, you still have the best of situations. It is difficult to attain this, even in ten million eons. Even when the deities die, the</i>

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	<p><i>other deities say, "May you have a happy rebirth." By happy rebirth they mean a human rebirth".</i></p> <ul style="list-style-type: none"> • By practicing 6 Perfections in this life you can attain good conditions for practice in future lives • You can achieve liberation and enlightenment • Each moment in your life can act as cause for good higher rebirth, liberation or enlightenment
L	<u>3 Contemplating difficulty of attaining leisure and opportunity</u>
5mins	<ul style="list-style-type: none"> • The causes are difficult to gather – we so easily perform negativities that would propel us to lower realms but rarely accumulate karma to propel us to higher realms. We need to practice Ethics together with pure prayers to attain higher rebirth and also the 6 perfections to attain good conditions in that rebirth • Analogy of the blind turtle putting head thru yoke floating on oceans of the world and only comes to the surface once every 100 years • Contemplating in terms of numbers-those who die in the miserable realms and are reborn there are similar in number to the dust particles on the great earth, whereas those who are reborn from there into happy realms are similar in number to the dust particles on the tip of a fingernail. Further, those who die in both types of happy realms [human and divine] and are reborn in the miserable realms are similar in number to the dust particles on the great earth, while those who die in the happy realms and are reborn there are similar in number to the dust particles on the tip of a fingernail.
L	<u>4) Scriptural Citation</u>
10 to 20 mins	<p><i>Why would I waste this attainment of such a good life? When I act as though it were insignificant, I am deceiving myself. What could be more foolish than this? Just this once I am free from continuously trekking the many narrow cliff-paths of leisureless conditions, such as miserable realms. If I waste this freedom and return to those conditions, it would be similar to losing my mind, like someone dazed by a magic spell.</i></p> <p>-----</p> <p><i>Human life plants the seed For going beyond cyclic existence, The supreme seed of glorious enlightenment. Human life is a stream of good qualities Better than a wish-granting jewel. Who here would attain it and then waste it?</i></p> <p>:-:-----</p> <p><i>There is nothing more deluded And nothing more confused Than for me to have found such leisure And yet not to cultivate virtue.</i></p> <p><i>After I have recognized this, If I remain idle through confusion, Great sorrow will befall me At the time of my death.</i></p> <p><i>When my body roasts for a long time In the intolerable fires of hell, Blazing flames of unbearable regret Will certainly ravage my mind.</i></p> <p><i>This is a rare and helpful situation; Somehow I found it by chance. If despite my intelligence I am drawn again to hell,</i></p> <p><i>Then, like one bewildered by a magic spell, I will have simply lost my wits. What is it within me that causes this confusion? I do not know even this.</i></p> <p><i>Now I have independence and favorable conditions. If I do not take full advantage of this time, I will plunge into the abyss and fall under the control of others. Who will lift me out?</i></p>

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L	Mindfulness of Death-04
L	<p>A.Section in text</p> <p>1) Training the mind in the stages of the path shared with persons of small capacity</p> <p>a) Mindfulness of death, the contemplation you will not remain long in this world</p> <p>1' The faults of not cultivating mindfulness of death</p> <p>2' The benefits of cultivating mindfulness of death</p> <p>3' The kind of mindfulness of death you should develop</p> <p>4' How to cultivate mindfulness of death</p>
L	<p>B.Purpose of this meditation</p> <p>1. Everyone including you has the idea that death will come later. And with each passing day you think "I will not die today" which you cling to till you die. As long as you have this attitude you will be only motivated on achieving happiness and avoiding suffering in this life for yourself. This is not Dharma practice and so one loses a great opportunity.</p> <p>2. Meditating on death ensures that you will practice Dharma; that you will practice it well avoiding negativities and accumulating virtue and you will overcome laziness, sleep, idle chatter etc</p>
L	<p>C.The meditation</p> <p>a" The contemplation that death is certain</p>
10mins	<p><u>1"Death is certain and will definitely come to you</u></p> <ul style="list-style-type: none"> No one escapes death – everything produced is by nature impermanent. Your causes for death come together with your birth You will die one day – Contemplate this certainty? <p><u>2" The contemplation that our lifetime cannot be extended and constantly diminishes</u></p> <p>"This life is constantly lost Day and night without a pause, And there is nothing which can extend it. Why should death not come to someone like me?"</p> <p>"Do those who fall to earth from the peak of a high mountain Enjoy happiness in space as they are being destroyed? If they are constantly racing toward death from the time they are born, How can living beings find happiness in between?"</p> <p><u>3" The contemplation of the certainty of death such that even while you are alive there is little time for religious practice</u></p> <ul style="list-style-type: none"> Assuming you had a 100 years to live. A third of your life is taken up with sleep. More time for eating and idle distraction. Then more time is wasted when feeling too tired, sick, or upset. Then towards the end of your life aging and sickness increases which makes it more difficult to practice. <p>Conclude that death is certain and so I must practice Dharma. Hold this single pointedly.</p>
L	<p>b" The contemplation that the time of death is uncertain</p>
10 mins	<p><u>1" The contemplation that the life span in this world is uncertain</u></p> <ul style="list-style-type: none"> From your own experience consider how people have died at any time from moment of conception to ripe old age and consider your death could come at any time too when conditions gather- by chance like throwing a dice Consider that if you think you are going to die today and you don't then you will benefit, as you would have made your day meaningful. If you do die then you will be prepared and have the best mind to depart to the next life <p><u>2" The contemplation that the causes of death are very many and the causes of life few</u></p> <ul style="list-style-type: none"> Consider from your own experience how people have died from external conditions such as earthquakes, floods, being hit by a car, falling over and hitting their head on pavement- Do you think you are free of dying in such a manner? Consider how delicately balanced the winds in your body are and how they are easily disturbed by the slightest thing. Changes in diet and exposure to sickness affect the body. We only have one heart if it stops we are dead. A tiny clot of blood could kill. Things that normally support life can destroy life such as eating the wrong food, prescription drugs, water that is infected etc

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	<p>3" The contemplation that the time of death is uncertain because the body is very fragile</p> <ul style="list-style-type: none"> • Consider how your body is fragile like a water bubble- easily pierced, easily damaged if we fall or are struck <p>Conclude that the time of death is uncertain and so I must practice Dharma now- this is very important of the three conclusions as this directs mind to work hard. Hold this single pointedly.</p>
L	c" The contemplation that at the time of death nothing helps except religious practice
5 mins	<p>1" Friends will not help</p> <ul style="list-style-type: none"> • Contemplate how you came into this life alone and you will leave alone • Think how no-one can help you once have fully entered death process or after – consider if there was a time when you have been with someone dying <p>2" Resources will not help</p> <ul style="list-style-type: none"> • Consider how money cannot buy you life, cannot be used to gain a higher realm. It can only be left behind <p>3" Your body will not help</p> <ul style="list-style-type: none"> • Reflect on how you have looked after your body considered to be so precious but now it will be of little use - food for the worms or burnt <p>Conclude that at the time of death nothing can help except the Dharma one has practiced – this will be the only thing that will serve as a refuge and a protector at time of death. Hold this single pointedly.</p>
L	Contemplating your own death
5-15mins	<p><u>Verses from Pabongka's Heart Spoon</u></p> <p>Though you make arrangements, saying "tomorrow" and "tomorrow," just then, suddenly, you have to go. This is going to happen to you! And without choice, leaving behind in disarray Your left-off work, left food and drink, you have to depart. This is going to happen to you!</p> <p>There's no time other than today to spread your bedding and go off to sleep Upon your last bed you fall like an old tree, And others, unable to turn you with their lily-soft hands, Tug at your clothes and blanket. This is going to happen to you!</p> <p>Even if you completely wrap your body in your last under and outer clothes, Still you have no freedom to wear them other than just today, And when that body becomes as rigid as earth and stone, You behold for the first time your own corpse. This is going to happen to you!</p> <p>Though you struggle to speak your last words, Your will and expressions of sorrow, Pitifully your tongue dries up, and you can't make yourself clear An intense sadness overwhelms you. This is going to happen to you!</p> <p>Though others put your final food, holy substances, and relics With a trickle of water into your mouth, You're unable to swallow even a single drop, And it overflows from the corpse's mouth. This is going to happen to you!</p> <p>Though surrounded by a circle of close relatives, heart-friends, and those near to your heart, And even though they're loving and distressed at the ending of your being together, While crying and clinging, Just then, you have to separate forever. This is going to happen to you!</p> <p>Though you [experience] horrific hallucinations like a turbulence of waves And are overcome by unbearable, excruciating pain, Pitiful though you may be, there's nothing to be done, The appearances of this life are setting like the sun. This is going to happen to you!</p> <p>There'll come a time when, entering into roaring flames, all your flesh and bones are burned And reduced to a pile of ash; Or a time when your body, which can't bear even heavy cloth, Is wedged tight in a hole in the ground. This is going to happen to you!</p> <p>There'll come a time of the announcing, "the deceased, him- or herself," At the beginning and end of your sweet name. This is going to happen to you! And a time when the area is filled with the sobbing sounds. Of your affectionate, close companions and circle of servants. This is going to happen to you!</p>

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L	Contemplating the suffering of the hells-05
L	A.Section in text B' Contemplating what will occur in your future life the happiness or suffering of the two types of beings 1' Contemplating the suffering of the hell denizens
L	B.Purpose of this meditation It is extremely important to meditate in general on the sufferings of cyclic existence and, in particular, on the sufferings of the miserable realms, for if you contemplate how you have fallen into the ocean of suffering, you will then turn away from it, and thereby overcome your pride and arrogance. Seeing suffering as the result of nonvirtuous karma, you will be careful to avoid sins and infractions. Since you want happiness, not suffering, and understand that happiness is the result of virtue, you enjoy cultivating virtue. Once you have assessed your own condition, you develop compassion for others. After you have turned away from cyclic existence, you develop an aspiration for liberation. Frightened by suffering, you fervently go for refuge to the three jewels. Meditation on suffering is the great summary that includes these and many other key points of practice. Engaging in the Bodhisattva Deeds says Since without suffering there is no determination to be free, You, mind, stay fixed! And also: Furthermore, the good qualities of suffering are that you Dispel arrogance with your disenchantment, Develop compassion for the beings of cyclic existence, Carefully avoid sin, and delight in virtue.
L	C.The meditation a" Contemplating the suffering of the great hells of living beings
10 to 20 mins	<u>Extract from <i>Essential Nectar of the Holy Doctrine</i></u> Alas! This rare and precious body is impermanent; soon 'twill perish. After death, where I'm born is controlled willy-nilly by my karma. If' through very strong negative karma and feeble positive karma, I fall In the frightful abyss of the realms of woe, shall I be able to bear that suffering? Underground, many leagues from here, are the so-called hells of sentient beings, Red-hot, burning iron ground below, the sides surrounded by burning iron walls; The air above all full of flames. Each individual hell also is of burning iron, encircled with a wall and enclosure, closed with four gates. In the Reviving Hell, the beings get very angry with each other. With various weapons, produced by karma, they strike one another and fall unconscious. A voice comes from the sky, announcing "Be cured, all of you!", and straightaway They revive again, get up, and then as before, undergo the cycle of suffering. In Black Line Hell, held firmly by swarms of Yama's frightful henchmen, You lie on the red-hot, burning iron ground. They stretch your limbs out like a ground-sheet, Then when they've marked your cherished body with black lines, in many crosses, You experience the suffering of being cleft and cut up thereon with various weapons. In Crushing Hell, you're massed 'tween huge iron mountains, like lions' or tigers' faces. The two mountains clash, and squeeze you out, so that a river of blood then flows. Thrown into a vast iron machine, you are thoroughly pressed, like sugarcane, Then huge.rocks, like mountains, fall from the sky, squash you, and grind flesh and blood to dust. In those called Howling, sentient beings run around, looking for somewhere to stay. They enter single and nested buildings,made of iron, that burst into flames. Straight away, the doors slam shut, so that there's nowhere to escape to. Flames consume their bodies entirely. They pass day and night in howling and wails. In the Heating Hell, you are cooked like a fish in a gigantic cauldron of blazing hot iron. With a stake of one point, burning with fire, you're impaled so it comes out the top of your head. Then from all your sensory openings very broad flames come flaring out.

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	<p>You are laid on the blazing iron ground and beaten with a hammer of iron.</p> <p>In Intense Heating, you are impaled with a blazing stake of three sharp points, And your body is wrapped up in a sheet of very hot, red iron, like a garment. In a large iron pot, you are cooked in boiling molten copper. When your bones all fall apart, they are spread on the ground, flesh and skin regrow, then you're cooked as before. In Avici, from all four directions come blazing fires, in a great heap, And burn your skin, flesh, bones and tendons, right to the marrow, like a lamp's wick. One can only tell you're a sentient being from your shrieks of direst torment. A searing iron basket is put in your hand, and you're made to toss blazing coals.</p> <p>On a high mountain of red-hot iron you fall down and have to climb up again. Your tongue is pulled out of your mouth, much stretched, and staked out there with iron pegs. Yama's men throw you down on your back and open your mouth with. red-hot pincers. They thrust in red-hot cannon-balls and pour boiling, molten bronze down your throat.</p>
L	b' Contemplating the suffering of the adjoining hells
10mins	<p><u>Extract from <i>Essential Nectar of the Holy Doctrine</i></u> Moreover, outside every door of each of the eight types of hot hells Are so-called supplementary hells, where there are many terrible fears. In the Pit of Hot Coals, when you put your foot down, it sinks to the knee, and the skin and flesh Are lost, but regrow as soon as you raise it, then you suffer that cycle again.</p> <p>In the Swamp of Excrement, stinking of corpses, you fall in and sink right up to the neck, And sharp-beaked worms who live in that swamp bore in and devour you, right to the marrow. On the Road which is Full of Sharp Knives, their edges pointing upwards, when you put Your foot down, it's cut into mincemeat, and when you raise it, it regrows, and so goes the cycle.</p> <p>When you arrive at the Sword-leaved Forest, if you linger and keep in the shade, Many sharp swords from the trees come towards you and hack off your limbs and minor parts. When you faint to the ground from the pain of your wounds, dogs tear the flesh from your body, and eat it In the forest called Shamali, you have to climb up and down the trunks</p> <p>Of iron trees, bristling, with iron thorns. When you go up, the thorns stream downwards, When you go down, they bristle upwards, piercing your limbs and minor parts. Many iron-beaked magpies perch on your head, and peck your eyeballs. The River Vaitarana is a vast stream of searing molten bronze.</p> <p>When you fall in its boiling billows, flesh, blood and skin are all consumed; And on the bank of this blazing river, people brandishing cudgels and hooks With their cudgels, stop you getting out and with the hooks, drag you out, throw you down, And ask what you want. If you're hungry and thirsty, they give you iron balls and molten copper.</p> <p>Thus, the suffering of the great hells is totally unbearable. Moreover, it's not just for a short while, but experienced for countless eons. You are unable to die as long as that non-virtue is not exhausted. If, hearing this teaching, you're not scared crazy, is your mind made of matter or something?</p>
L	c" Contemplating the suffering of the cold hells
10 mins	<p><u>Extract from <i>Essential Nectar of the Holy Doctrine</i></u> But this is not all. Ten thousand leagues beyond the place where the hot hells are Are what are called the Eight Cold Hells. Their floors are full of blocks of ice. Snowy mountains surround all sides. Above, snow swirls in endless storms. All is covered in blackest darkness. A cold wind rises fiercely. There,</p> <p>The denizens' naked, unclothed bodies shiver and bend and shrivel right up. The wind raises hundreds of thousands of blisters; they all burst, and serum oozes out. One emits noises, "Brrrr" and "Boo-hoo", wails, and also one's teeth lock. With the fearful cold one's body turns blue, then red, and cracks in pieces.</p>

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	Nor is this terrible cold experience only a few days: it is taught That to empty a great store of eighty quarters of sesame, taking a seed each century, Is the measure of life in the Blistering Hell; in the other seven, each twenty times more. What assurance I'll not be reborn in such places? Think! If I were, could I bear it or not?
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L	Contemplating the suffering of animals and hungry ghosts-06
L	A.Section in text B' Contemplating what will occur in your future life the happiness or suffering of the two types of beings 2' Contemplating the suffering of animals 3' Contemplating the suffering of Hungry Ghosts
L	B.Purpose of this meditation It is extremely important to meditate in general on the sufferings of cyclic existence and, in particular, on the sufferings of the miserable realms, for if you contemplate how you have fallen into the ocean of suffering, you will then turn away from it, and thereby overcome your pride and arrogance. Seeing suffering as the result of non-virtuous karma, you will be careful to avoid sins and infractions. Since you want happiness, not suffering, and understand that happiness is the result of virtue, you enjoy cultivating virtue. Once you have assessed your own condition, you develop compassion for others. After you have turned away from cyclic existence, you develop an aspiration for liberation. Frightened by suffering, you fervently go for refuge to the three jewels. Meditation on suffering is the great summary that includes these and many other key points of practice. Engaging in the Bodhisattva Deeds says Since without suffering there is no determination to be free, You, mind, stay fixed! And also: Furthermore, the good qualities of suffering are that you Dispel arrogance with your disenchantment, Develop compassion for the beings of cyclic existence, Carefully avoid sin, and delight in virtue.
L	C.The meditation 2' Contemplating the suffering of animals
15 to 20 mins	<u>Extract from <i>Essential Nectar of the Holy Doctrine</i></u> The hidden home of the very deluded, the animals, is in the ocean, from The water's surface down to the floor. Their size, shape, colour and so forth are Indefinite, numberless in kind, like heaps of grain piled up on boards. One pressing another, so they can hardly move, they live in lightless holes. Scattered ones roam in the lands of gods and humans, some plagued by hunger and thirst; Some suffer from sun and wind, hard to bear; some pass their lives entirely in darkness. Some make a home in heaps of dust; others breed in swamps of sewage. Sometimes bigger ones gulp down small ones; or armies of small beasts devour a large one. Variously killed for their meat, skin and so on; slaughtered in all sorts of different ways; Helplessly laden with burdens too heavy to carry, exploited, ridden, and struck; Their hair and parts of their organs cropped; or used for ploughing, milking and so forth They're oppressed day and night, without interruption, by many great sufferings, hard to endure. Further, their lifetimes may be lengthy, up to an eon, not sure to be short. They are disturbed by many kinds of personal sufferings, through their karma, But all are very deluded and stupid, not knowing what should be done or abandoned O woe! Alas! Born even an instant in such a body, how could I bear it?
L	3' Contemplating the suffering of Hungry Ghosts
15 to 20 mins	<u>Extract from <i>Essential Nectar of the Holy Doctrine</i></u> Moreover, five hundred leagues below this continent are the beings called Pretas, Who come from the fault of avarice. The ground of their place is of red copper, As if sun-scorched. On a vast desert plain, devoid of sense-pleasures, they [roam] dejected, Each one's body like a burnt tree-stump, with parched mouth, big belly, and tiny limbs.

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Those with outward obscurations see water or fruit, say, and run to enjoy it;
But as when a mirage's water's pursued, it becomes invisible anywhere;
Or else it looks full of glowing embers or foul bits of pus, blood, excretions and whatnot;
Or guardians brandishing various arms protect it and stop them from using it.

Those with internal obscurations have bodies with bellies the size of mountains,
And mouths as small as the eye of a needle, which burst into flames and are blocked with goitres.
Should they find food or drink, it won't fit in their mouths. If it does go in, their mouth burns it with fire.
It can't pass their throat, since that's blocked with the goitre; if it does go down, it won't fill the belly.

Those obscured towards food and drink are called "the ones with garlands of flames";
Whatever they eat and whatever they drink bursts into flames and starts to burn them.
For those who eat filth, such foul-smelling refuse as excrement, urine, spittle and snot,
Pus, blood and vomit is all they enjoy. They lack any chance to have good food and drink.

With their minuscule limbs and big bodies, moreover, they're worn out with rushing about after food.
In summertime, even the moonlight is hot; in wintertime, even the sunlight is cold.
When they just look at the sea, it dries up. Some are obstructed by knots in the neck.
Their bodies and minds are so tortured by hunger; they even cut off their own flesh and eat it.

They don't even hear tell of food and drink, but are always afflicted by violent pangs
Of terrible hunger and thirst; and it's not
for a short time only: in fact, it's taught
That for five hundred, sometimes five thousand, or even ten thousand of their years,
Of days like our months, they cannot die. If born in that place, what on earth would I do?