

This meditation notes were put together by Lozang Zopa And Alan Carter 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 version 1.1

L	<u>Equanimity-23</u>
L	<p><u>A.Section in text</u></p> <p>3) Training the mind in the stages of the path for persons of great capacity</p> <p>ii) The stages of training in the spirit of enlightenment</p> <p>a' The training that relies on the seven cause and effect personal instructions in the lineage descended from the Great Elder Atisha</p> <p><i>a) achieving impartiality toward all living beings</i></p>
L	<p><u>B.Purpose of this meditation</u></p> <p>To establish from outset an even-minded attitude, eliminating the bias which comes from attachment to some living beings and hostility to others. Otherwise, any love or compassion you feel will be biased. In this context your contemplation requires you to make the distinction between friend and enemy. It is not the notion of friend or enemy that you need to stop but the bias that comes from attachment and hostility, which are based on the reason that some people help you and others harm you</p>
L	<p><u>C.The meditation</u></p> <p>a) Achieving impartiality toward all living beings</p> <p>Towards a neutral person- use some of the reasons that you find helpful listed below</p>
5-10mins	<p><u>Basis</u></p> <p>Since you can easily be impartial to a person toward whom you have neutral feelings, first take as the object of your meditation such a person, someone who has neither helped nor harmed you. Achieve an even-mindedness toward this person, removing your attachment and hostility.</p> <p><u>The essence of the meditation</u></p> <p>This person was both my friend and enemy countless times in the past. They want to be happy and do not want to suffer but over the course of lifetimes have created the causes of suffering through conceiving some as intimate and helping them and others as distant and harming them. How nice it would be if both this person and I could become free from desire and hatred, intimacy and being indifferent, and abide in equanimity!</p> <p><u>Reasons to apply by relating to your own experience to overcome being discriminatory towards sentient beings</u></p> <p><u>From their point of view</u></p> <ul style="list-style-type: none"> • Consider that this person wants happiness and does not want suffering just like you. • Also however much they try to seek happiness and avoid suffering just like you they only find more suffering and little happiness. • Think it is like they are drugged in an out of control state controlled by their afflictions. <p><u>From your point of view</u></p> <ul style="list-style-type: none"> • Contemplate also the reason why they are a neutral person to you is because they neither have harmed you nor helped you. The entire way you see them is on the basis of not having developed a relationship with them • Contemplate how you need to develop closeness/relationship to them based on your and their common wish of wanting to be happy and free from suffering and the common disease that you both have of being controlled by the afflictions • Think about your own experiences of seeing a stranger who was undergoing manifest physical suffering and how you were easily able to develop compassion. So it is possible to have love and compassion for a stranger, which we can expand to all strangers if we can recognize their common suffering of being controlled by their afflictions. • Consider how when you came into this life all beings to you were neutral until you made them your friends or enemies • Contemplate in your own life how an individual person was once neutral for you, then perhaps a friend or at times an enemy and then later may have become a stranger again for you • Reflect on the fact that since beginningless lifetimes this person who is presently a stranger to you has in the past been your dearest friend. So why should you not develop compassion for them now? • Imagine this stranger becoming a friend and how that feels different to how you currently feel towards them • Reflect on the shortcomings of how you see this person as stranger based on them neither harming or helping you

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	<p><u>Emptiness aspect</u></p> <ul style="list-style-type: none"> • Reflect on the fact that this neutral person is an enemy or friend to other people, even perhaps to some of your own friends, so they are not inherently neutral
<i>L</i>	Towards a friend -use some of the reasons that you find helpful listed below
<i>5-10 mins</i>	<p><u>Basis</u> Cultivate even-mindedness toward a friend. Your lack of even-mindedness toward this friend is either because of the degree of your attachment for him or her or because of the bias from your attachment to them versus your hostility to others.</p> <p><u>Essence of the meditation</u> Although the person is pleasant now, they were my enemy in the past, and thus I should consider them equal with neutral beings. I am only currently seeing the person as a friend because I am overestimating their good qualities through the strength of desire. Think this person and the neutral person, whom I presently neither desire nor hate, are not at all different.</p> <p><u>From your point of view</u></p> <ul style="list-style-type: none"> • Contemplate the reason why they are a friend for you is because they help you, make you feel good, have similar interests etc. The entire way you see them is on the basis of what they do for you. • Reflect from your own experience how friends in this life have changed at times into enemies for short or long durations and sometimes became strangers. • Reflect on the fact that since beginningless lifetimes this person who is a friend now could have been your worst enemy so it is not reliable to develop your compassion on the basis of what they do for you now • Reflect on the fact that their closeness to you is generally dependent on the attachment you feel towards them • Reflect on the time when this person was a stranger to you: how different did that feel to now • Reflect on the shortcomings of how you see the relationship based on only what they do for you <p><u>Emptiness aspect</u></p> <ul style="list-style-type: none"> • Reflect on the fact that your friend is an enemy to other people, even perhaps to some of your own friends, so they are not inherently pleasant.
<i>L</i>	Towards an enemy - select a person who has given you great difficulties in your life in past/present- use some of the reasons that you find helpful listed below
<i>5-10 mins</i>	<p><u>Basis</u> Achieve an even-mindedness toward an enemy. Your lack of even-mindedness toward this person is due to your hostility, viewing him or her as totally disagreeable.</p> <p><u>Essence of meditation</u> That I do not like this person now is due to this person having harmed me in this lifetime; except for that, they, like the others, were my parent in the past and took care of me with kindness. Though my relatives and friends have acted nicely toward me in this lifetime, they harmed me in the past. Thus, they are all similar.</p> <p><u>From their point of view</u></p> <ul style="list-style-type: none"> • Consider that this person wants happiness and does not want suffering just like you. • Also however much they try to seek happiness and avoid suffering just like you they only find more suffering and little happiness. • Think it is like they are drugged in an out of control state controlled by their afflictions. <p><u>From your point of view</u></p> <ul style="list-style-type: none"> • The reason why they are your enemy is because they harm you or do not do the things you like. Consider how they act in an uncontrolled manner due to their afflictions—just like you. They are not the enemy but their afflictions are. • Consider how your feelings would change if the person was experiencing extreme physical suffering • Contemplate how you need to develop closeness/relationship to them based on your and their common wish of wanting to be happy and free from suffering and the common disease that you both have of being controlled by the afflictions • Contemplate in your own life how an individual person was once enemy for you, then perhaps at times a friend and then later may have become a enemy again for you • Reflect on the fact that in previous lifetimes this person who is presently an enemy, was your closest

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	<p>friend/mother/sister/brother/lover etc so it is illogical to have aversion to them for what they have done for you just in this life</p> <ul style="list-style-type: none"> • Think that the way they treated you is your karma returning to you on how in the past you treated others • Imagine this enemy becoming a friend and how that feels different to how you currently feel to them • Reflect on the shortcomings of the reason you see this person as an enemy is based only on that they currently harm you • Consider that this person is kind as they are a basis for you to develop patience <p><u>Emptiness aspect</u></p> <ul style="list-style-type: none"> • Reflect on the fact that your enemy is a friend to other people, even perhaps to some of your own friends, so they are not inherently unpleasant. •
L	After you are even-minded toward this person, finally cultivate it toward all living beings.
5mins	<ul style="list-style-type: none"> • Expand the reasoning above to all living beings- the commonality of wanting happiness and not wanting suffering but unable to achieve this due to being controlled by their afflictions. Experience from your heart this deep underlying commonality that connects all suffering living beings. • Also consider the kindness of all beings as almost everything you need is provided by sentient beings • Further you cannot achieve enlightenment without depending on sentient beings, as the mind of enlightenment is dependent on all sentient beings.
L	Reflect briefly on the remaining stages of 6 causes and one result
5 mins	<ul style="list-style-type: none"> (i) Cultivating a recognition that all beings are your mothers (ii) Cultivating a remembrance of their kindness (iii) Cultivating the wish to repay your mothers' kindness (iv) The cultivation of love (v) The cultivation of compassion (vi) The cultivation of wholehearted resolve (vii) Training the mind to be intent on enlightenment

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L	Recognition that all beings have been your mother -24
L	<p><u>A.Section in text</u></p> <p>3) Training the mind in the stages of the path for persons of great capacity</p> <p>ii) The stages of training in the spirit of enlightenment</p> <p>a' The training that relies on the seven cause and effect personal instructions in the lineage descended from the Great Elder Atisha</p> <p>b) Having affection for all beings</p> <p>(i)Cultivating a recognition that all beings have been your mother</p>
L	<p><u>B.Purpose of this meditation</u></p> <p>So that you can develop a sense of closeness with all sentient beings</p> <p>Reflect and become convinced that all beings have been your mothers. Once you develop this conviction, you will then easily remember their kindness and so forth. If you do not develop it, you will have no basis for remembering their kindness and so will not be able to develop a sense of closeness to all living beings.</p>
L	<p><u>C.The meditation</u></p> <p>a) Achieving impartiality toward all living beings</p>
5 mins	Briefly meditate on equanimity for strangers, friends and enemies as previously done developing a sense of equality in relation to these three types of beings
L	(i)Cultivating a recognition that all beings have been your mother
20 to 30 mins	<p><u>Basis</u></p> <p>Because cyclic existence is beginningless, your births are also without beginning. Therefore you have died and been reborn time and time again. There is absolutely no kind of body which you have not assumed in cyclic existence. There is absolutely no place where you have not been born, and there is no person who has not been a relative such as your mother. Asanga's Levels of Yogic Deeds (Yoga-carya-bhumi) cites a sutra as follows:</p> <p style="padding-left: 40px;">I have difficulty seeing a place wherein you have not been born, gone to, or died in the distant past. I have difficulty seeing any person in the distant past who has not been your father, mother, uncle, aunt, sister, master, abbot, guru, or someone like a guru.</p> <p>Moreover, all beings have not only previously been your mothers but will also be your mothers in the future a limitless number of times.</p> <p><u>Towards a friend</u></p> <ul style="list-style-type: none"> • Contemplate that this friend of mine who is not presently my mother has been in the past my mother many times and will be again in the future through reasoning of countless rebirths. • Explore a different sense of closeness in relation to the friend in terms of having been your mother • Contemplate the above again and again until one clearly gets a sense of this person having been your mother then single pointedly hold to that conclusion <p><u>Towards a stranger</u></p> <ul style="list-style-type: none"> • Contemplate that this stranger who is not presently my mother has been in the past my mother many times and will be again in the future through reasoning of countless rebirths. • Explore a sense of closeness in relation to the stranger in terms of having been your mother • Contemplate the above again and again until one clearly gets a sense of this person having been your mother then single pointedly hold to that conclusion <p><u>Towards an enemy</u></p> <ul style="list-style-type: none"> • Contemplate that this enemy of mine who is not presently my mother has been in the past my mother many times and will be again in the future through reasoning of countless rebirths. So that although I do not feel currently close to them I have been when they were my mother • Explore the possibility of developing a sense of closeness in relation to the enemy in terms of having been your mother. That you consider this person your enemy at present but in many lifetimes they have been your mother • Contemplate the above again and again until one clearly gets a sense of this person having been your mother then single pointedly hold to that conclusion

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	<p><u>Towards all sentient beings</u></p> <ul style="list-style-type: none"> • Expand this sense of beings having been your mother to other friends • Expand this sense of beings having been your mother to other strangers • Expand this sense of beings having been your mother to other enemies • Expand this sense of beings having been your mother to animal beings particularly the ones you are familiar with • Expand this sense of beings have been your mother to hungry ghosts • Expand this sense of beings have been your mother to hell beings • Expand this sense of beings have been your mother to god realm beings
<i>L</i>	Reflect briefly on the remaining stages of 6 causes and one result
<i>5 mins</i>	<ul style="list-style-type: none"> (ii) Cultivating a remembrance of their kindness (iii) Cultivating the wish to repay your mothers' kindness (iv) The cultivation of love (v) The cultivation of compassion (vi) The cultivation of wholehearted resolve (vii) Training the mind to be intent on enlightenment

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L	Remembering your mothers' kindness-25
L	<p><u>A.Section in text</u></p> <p>3) Training the mind in the stages of the path for persons of great capacity</p> <p>ii) The stages of training in the spirit of enlightenment</p> <p>a' The training that relies on the seven cause and effect personal instructions in the lineage descended from the Great Elder Atisha</p> <p>b) Having affection for all beings</p> <p>(ii) Cultivating a remembrance of their kindness</p>
L	<p><u>B.Purpose of this meditation</u></p> <p>So that you can see all sentient beings as appealing</p> <p>Bo-do-wa (Po-to-ba) said that after you have recognized that all living beings are your mothers, you will quickly remember their kindness if at first you cultivate a remembrance of your mother's kindness in this lifetime</p>
L	<p><u>C.The meditation</u></p> <p>Briefly meditate on equanimity and cultivate a recognition that all beings have been your mother</p>
5-mins	<p>a) Achieving impartiality toward all living beings</p> <hr/> <p>Briefly meditate on equanimity for strangers, friends and enemies as previously done developing a sense of equality in relation to these three types of beings</p> <hr/> <p>(i)Cultivate a recognition that all beings have been your mother</p> <hr/> <p>Because cyclic existence is beginningless, your births are also without beginning. Therefore you have died and been reborn time and time again. There is absolutely no kind of body which you have not assumed in cyclic existence. There is absolutely no place where you have not been born, and there is no person who has not been a relative such as your mother.</p> <p>Moreover, all beings have not only previously been your mothers but will also be your mothers in the future a limitless number of times.</p> <p>Reflect on this briefly in relation to a friend, stranger, and enemy</p>
L	(ii) Cultivating a remembrance of their kindness
10-20 mins	<p>Imagine your mother clearly in front of you. Think the following a few times: "Not only has she been my mother at present but she has been so an incalculable number of times throughout beginningless cyclic existence."</p> <p>As your mother she has</p> <ul style="list-style-type: none"> • Protected you from all harm and provided you all benefit and happiness. • Particularly in this lifetime carried you for a long time in her womb. • Helped you when you were a helpless, newborn infant, she held you to the warmth of her flesh and bounced you on the tips of her ten fingers. • Suckled you at her breast, used her mouth to give you soft food and removed mucus from your nose, and used her hand to wipe away your excrement. So in various ways she nurtured you tirelessly. • Given you food and drink when you were hungry and thirsty ; when you were cold, clothes • Given from her wealth those things, which were very dear to her when you were poor. • Given to you things that she had obtained easily but that she had secured through great hardship while engaging in wrongdoing and receiving ill repute and suffering. • Made the choice from the depths of her heart that she would rather be sick than you be sick If you suffered from illness, pain, or the threat of death, she would rather be in pain than you be in pain, she would rather die than you die. By putting this feeling into action, she did what was needed to alleviate these troubles. <p>In short, contemplate one-pointedly how your mother provided help and happiness and cleared away harm and suffering to the best of her knowledge and ability.</p>

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L	Extend this remembrance of kindness to all sentient beings who have been your mothers
10-15 mins	<p>By cultivating a remembrance of your mother's kindness, you will not remember it just in words. Once you have given rise to such remembrance, recognize that</p> <ul style="list-style-type: none"> • other friends and relatives such as your father are your mothers and cultivate a remembrance of their kindness. • Then do the same with persons toward whom you have neutral feelings. • Once you have produced an attitude toward them, which is similar to how you feel toward your friends, recognize that your enemies are your mothers and cultivate a remembrance of their kindness. • When you have an attitude toward your enemies that is like the one you have toward your mother, recognize that all beings in the ten directions are your mothers, and then gradually and with increasing extensiveness cultivate a remembrance of their kindness.
L	Reflect briefly on the remaining stages of 6 causes and one result
5-10 mins	<p>(iii) Cultivating the wish to repay your mothers' kindness (iv) The cultivation of love (v) The cultivation of compassion (vi) The cultivation of wholehearted resolve (vii) Training the mind to be intent on enlightenment</p>

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L	Cultivating the wish to return their kindness-26
L	<p>A.Section in text</p> <p>3) Training the mind in the stages of the path for persons of great capacity</p> <p>ii) The stages of training in the spirit of enlightenment</p> <p>a' The training that relies on the seven cause and effect personal instructions in the lineage descended from the Great Elder Atisha</p> <p>b) Having affection for all beings</p> <p>(iii) Cultivating the wish to repay your mothers' kindness</p>
L	<p>B.Purpose of this meditation</p> <p>To develop the wish to help and work for all sentient beings</p>
L	<p>C.The meditation</p> <p>Briefly meditate on equanimity and recognition of all beings having been your mother and have been very kind to you</p>
10 mins	<p>a) Achieve impartiality toward all living beings</p> <p>Briefly meditate on equanimity for strangers, friends and enemies as previously done developing a sense of equality in relation to these three types of beings</p> <p>(i)Cultivate a recognition that all beings have been your mother</p> <p>Briefly reflect on this in relation to a friend, stranger and enemy and then to all sentient beings</p> <p>(ii) Cultivate a remembrance of their kindness</p> <p>Briefly reflect on this</p>
L	(iii) Cultivate the wish to repay your mothers' kindness
15 - 35mins	<p>These beings, your kind mothers (whom you do not recognize due to the process of death and rebirth) are suffering and have no refuge. There is nothing more shameful than to do your best to liberate yourself from cyclic existence while considering these beings, your mothers, unimportant and abandoning them. Candragomin's Letter to a Student states:</p> <p>While you see that your relatives are engulfed in the ocean of cyclic existence, And are as if fallen into a pit of fire, There is nothing more shameful than to work for your own liberation, Neglecting those whom you do not recognize due to the process of death and rebirth.</p> <p>The infant on the mother's lap cannot do anything And suckles milk which flows through love, While through that same love the mother endures many hardships. Who, even among the very disreputable, would like to abandon his or her mother?</p> <p>Who, even among the most disreputable, wants to leave And abandon those who provided a home, Who carefully looked after the child with compassion, And who are afflicted, without refuge, and suffering?</p> <p><u>Your mother is</u></p> <ul style="list-style-type: none"> • Crazy by her afflictions • Unable to control her mind • Blind, as she has no true teacher as a guide • Stumbles with every step as she approaches the frightful precipice of the lower realms of cyclic existence <p><u>Your responsibility to your mother</u></p> <ul style="list-style-type: none"> • If she cannot place hope in you her child, in whom can she place hope? • If you the child do not take responsibility for freeing her from this terror, who should take responsibility? • You as her child must set her free.

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	<p><u>Your responsibility to all sentient beings who have been your mother</u></p> <ul style="list-style-type: none"> • Likewise with your mother, the madness of the afflictions disturbs the peace of mind of living beings, which have also have been your mothers. • They are crazed because they have no control of their minds. • They lack eyes to see the paths to high status [rebirth as a human or deity] and certain goodness [liberation or omniscience]. • They have no true teacher, who is a guide for the blind. • They stumble because their wrongdoing cripples them at each moment. • When these mothers see the edge of the precipice of cyclic existence in general and the miserable realms in particular, they naturally take hope in their children, • Therefore, with this in mind, repay your mothers' kindness by definitely causing them to emerge from cyclic existence. <p><u>How do you repay their kindness?</u></p> <p>We need to help our kind mothers with the essential material resources of life and also give them our time and support. However the best we can do for them is provide spiritual help, when they are receptive, as this provides ultimate long-term benefit for them.</p> <p>Once you have developed a sense of wishing to repay the kindness of all living beings, that have been your kind mother, focus on this single pointedly</p>
L	Reflect briefly on the remaining stages of 6 causes and one result
5 mins	(iv) The cultivation of love (v) The cultivation of compassion (vi) The cultivation of wholehearted resolve (vii) Training the mind to be intent on enlightenment

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L	Cultivation of love-27
L	<p><u>A.Section in text</u></p> <p>3) Training the mind in the stages of the path for persons of great capacity</p> <p>ii) The stages of training in the spirit of enlightenment</p> <p>a' The training that relies on the seven cause and effect personal instructions in the lineage descended from the Great Elder Atisha</p> <p>2" The development of the attitude of being intent on other's welfare</p> <p>(a) The cultivation of love</p>
L	<p><u>B.Purpose of this meditation</u></p> <p>To develop the 3 subjective aspects of love in relation to living beings who are deprived of happiness</p> <ol style="list-style-type: none"> 1. How nice it would be if all sentient beings had happiness and its causes 2. May all sentient beings have happiness and its cause 3. I will cause sentient beings to have happiness and its causes <p>You should develop love as a basis for developing the mind of enlightenment.</p> <p>Kamalasila says that if you moisten your mind with the water of love which views all living beings with affection, and you then plant the healthy seed of compassion, you will easily generate great compassion. Love here views living beings with affection, as if they were your dear children</p>
L	<p><u>C.The meditation</u></p> <p>Briefly meditate on equanimity and the first 3 causes of the method of 7 cause and effect instructions</p>
10 mins	<p>a) Achieving impartiality toward all living beings</p> <p>Briefly meditate on equanimity for strangers, friends and enemies as previously done developing a sense of equality in relation to these three types of beings</p> <p>(i)Cultivating a recognition that all beings have been your mother</p> <p>Briefly reflect on this in relation to a friend stranger, and enemy and then all other living beings</p> <p>(ii) Cultivating a remembrance of their kindness</p> <p>Briefly reflect on this</p> <p>(iii) Cultivating the wish to repay your mothers' kindness</p> <p>Briefly reflect on this</p>
L	(iv) The cultivation of love
15 to 45 mins	<p><u>Benefits</u></p> <ul style="list-style-type: none"> • Deities and humans will love and protect you • You will have much joy and physical pleasure • Poisons and weapons will not harm you • You will attain your aims effortlessly • You will be reborn in the world of Brahma <p>If you generate a loving attitude here in Jambuvipa toward all living beings for merely a snap of the fingers, the merit produced greatly surpasses the merit gained by keeping pure conduct in a Buddha pure land called " decorated by a thousand universes" for one trillion years. Is there any need to mention the merit of abiding in a loving attitude both day and night?</p> <p><u>Basis</u></p> <p>The stages of cultivating love are first to cultivate love toward friends. Then, cultivate love for persons toward whom you have neutral feelings. Next, cultivate love toward your enemies. Then, cultivate it gradually toward all beings.</p> <p>The way to cultivate love is as follows. Just as you can develop compassion once you have repeatedly thought about how living beings are made miserable by suffering, develop love by thinking repeatedly about how living beings are deprived of happiness, both contaminated and uncontaminated. When you become familiar with this, you will naturally wish for beings to be happy. In addition, bring to mind various forms of happiness and then offer them to living beings.</p>

Towards a friend

Develop love towards one of your friends by thinking repeatedly about how living beings lack all happiness, both contaminated and uncontaminated

- Think how this person deserves to be happy, but however they seek happiness they generally find suffering
- Contemplate the following in relation to your friend
 1. How nice it would be if this friend had happiness and its causes
 2. May this friend have happiness and its cause
 3. I will cause this friend to have happiness and its causes
- Mentally offer the person all your material goods, your temporal pleasures and your body. Experience the joy of the person experiencing happiness- think how wonderful
- Mentally offer the person all your virtues so that they achieve the bliss of liberation. Experience the joy of the person experiencing the bliss of liberation- think how wonderful
- Mentally offer the person all your virtues so that they attain the bliss of Buddhahood. Experience the joy of the person experiencing such happiness- think how wonderful

Towards a stranger

Develop love towards a stranger by thinking repeatedly about how living beings lack all happiness, both contaminated and uncontaminated

- Think how this person deserves to be happy, but however they seek happiness they generally find suffering. Even though the person neither helps me or harms me they deserve to be happy just like me
- Contemplate the following in relation to the stranger
 1. How nice it would be if this stranger had happiness and its causes
 2. May this stranger have happiness and its cause
 3. I will cause this stranger to have happiness and its causes
- Mentally offer the person all your material goods, your temporal pleasures and your body. Experience the joy of the person experiencing happiness- think how wonderful
- Mentally offer the person all your virtues so that they achieve the bliss of liberation. Experience the joy of the person experiencing the bliss of liberation- think how wonderful
- Mentally offer the person all your virtues so that they attain the bliss of Buddhahood. Experience the joy of the person experiencing such happiness- think how wonderful

Towards an enemy

Develop love towards the person who harms you or makes life difficult for you by thinking repeatedly about how living beings lack all happiness, both contaminated and uncontaminated

- Think how this person deserves to be happy, but however they seek happiness they generally find suffering. Even though the person harms me they are out of control, controlled by the afflictions and self cherishing.
- Contemplate the following in relation to the enemy
 1. How nice it would be if this enemy had happiness and its causes
 2. May this enemy have happiness and its cause
 3. I will cause this enemy to have happiness and its causes
- Try to soften your heart towards them gradually giving them more and more causes for happiness
- Mentally offer the person all your material goods, your temporal pleasures and your body. Experience the joy of the person experiencing happiness- think how wonderful
- Mentally offer the person all your virtues so that they achieve the bliss of liberation. Experience the joy of the person experiencing the bliss of liberation- think how wonderful
- Mentally offer the person all your virtues so that they attain the bliss of Buddhahood. Experience the joy of the person experiencing such happiness- think how wonderful

Towards all beings

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	<p>Then gradually extend this not by mere words but try to experience a movement of mind as you extend love gradually to all sentient beings as follows</p> <ul style="list-style-type: none"> All friends All strangers All enemies Beings in hells Hungry ghosts Animals God realms <p>Experience a sense of joy and openness of heart, compare that to your normal state of mind and single pointedly focus on that state of mind</p>
L	Reflect briefly on the remaining stages of 6 causes and one result
5 mins	<ul style="list-style-type: none"> (v) The cultivation of compassion (vi) The cultivation of wholehearted resolve (vii) Training the mind to be intent on enlightenment

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L	Cultivation of Compassion- 28
L	<p><u>A.Section in text</u></p> <p>3) Training the mind in the stages of the path for persons of great capacity</p> <p>ii) The stages of training in the spirit of enlightenment</p> <p>a' The training that relies on the seven cause and effect personal instructions in the lineage descended from the Great Elder Atisha</p> <p>2" The development of the attitude of being intent on other's welfare</p> <p>(v) The cultivation of compassion</p>
L	<p><u>B.Purpose of this meditation</u></p> <p>For you to develop compassion as a basis for developing the mind of enlightenment.</p> <p>Kamalasila says that if you moisten your mind with the water of love which views all living beings with affection, and you then plant the healthy seed of compassion, you will easily generate great compassion. Great compassion views living beings with affection, as if they were your dear children not wanting them to suffer</p>
L	<p><u>C.The meditation</u></p> <p>Briefly meditate on equanimity and the first 4 causes of the method of 7 cause and effect instructions</p>
10mins	<p>a) Achieving impartiality toward all living beings</p> <p>Briefly meditate on equanimity for strangers, friends and enemies as previously done developing a sense of equality in relation to these three types of beings</p> <p>(i)Cultivating a recognition that all beings have been your mother</p> <p>Briefly reflect on this in relation to a friend, stranger and enemy and then to all living beings</p> <p>(ii) Cultivating a remembrance of their kindness</p> <p>Briefly reflect on this</p> <p>(iii) Cultivating the wish to repay your mothers' kindness</p> <p>Briefly reflect on this</p> <p>(iv) The cultivation of love</p> <p>Briefly reflect on love</p> <p>The stages of cultivating love are first to cultivate love toward friends. Then, cultivate love for persons toward whom you have neutral feelings. Next, cultivate love toward your enemies. Then, cultivate it gradually toward all beings.</p>
L	<p>(v) The cultivation of compassion</p>
20-30 mins	<p>The object of compassion is living beings who experience misery through any of the three kinds of suffering. The subjective aspects are thinking,</p> <ul style="list-style-type: none"> • How nice it would be if living beings were free from suffering • May they be free from suffering • I will cause them to be free from suffering <p>If your hairs do not stand up on your body at the thought of finding your own suffering unbearable then you will not be able to find other's suffering unbearable</p> <p>Great compassion views living beings with affection, as if they were your dear children not wanting them to suffer</p> <p>Imagine particular being in front of you, starting with a friend. Then cultivate the above thoughts towards them considering all the types of suffering of samsara that they experience. It is important to relate your awareness of your own general and specific sufferings to be able to open your heart to these beings. Reflect from many viewpoints on how beings have suffering to develop much compassion</p> <ul style="list-style-type: none"> • Friends • Then toward those beings for whom you have neutral feelings • Next toward enemies. • When you have equal compassion for your enemies and friends, cultivate it gradually toward all living beings in the ten directions. <p><u>Measure of cultivating great compassion</u></p>

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	When you spontaneously feel compassion which has the subjective wish to completely eliminate the sufferings of all living beings —just like a mother’s wish to remove her dear child’s unhappiness—then your compassion is complete and is therefore called great compassion.
L	Reflect briefly on the remaining stages of 6 causes and one result
5 mins	(vi) The cultivation of wholehearted resolve (vii) Training the mind to be intent on enlightenment

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L	Cultivation of wholehearted resolve- 29
L	<p><u>A.Section in text</u> 3) Training the mind in the stages of the path for persons of great capacity ii) The stages of training in the spirit of enlightenment a' The training that relies on the seven cause and effect personal instructions in the lineage descended from the Great Elder Atisha b) Having affection for all beings (vi) The cultivation of wholehearted resolve</p>
L	<p><u>B.Purpose of this meditation</u> For you to develop whole hearted resolve as a basis for developing the mind of enlightenment.</p>
L	<p><u>C.The meditation</u> Briefly meditate on equanimity and the first 5 causes of the method of 7 cause and effect instructions</p>
10 mins	<p>a) <u>Achieving impartiality toward all living beings</u> Briefly meditate on equanimity for strangers, friends and enemies as previously done developing a sense of equality in relation to these three types of beings (i)<u>Cultivating a recognition that all beings have been your mother</u> Briefly reflect on this in relation to a friend, stranger and enemy and then all sentient beings (ii) <u>Cultivating a remembrance of their kindness</u> Briefly reflect on this (iii) <u>Cultivating the wish to repay your mothers' kindness</u> Briefly reflect on this (iv) <u>The cultivation of love</u> Briefly reflect on love The stages of cultivating love are first to cultivate love toward friends. Then, cultivate love for persons toward whom you have neutral feelings. Next, cultivate love toward your enemies. Then, cultivate it gradually toward all beings. (v) <u>The cultivation of compassion</u> The object of compassion is living beings who experience misery through any of the three kinds of suffering. The subjective aspects are thinking, <ul style="list-style-type: none"> • How nice it would be if living beings were free from suffering • May they be free from suffering • I will cause them to be free from suffering Consider this briefly in relation to friends, strangers and enemies</p>
L	<p>(vi) <u>The cultivation of wholehearted resolve</u></p>
20-30 mins	<p>Alas, these dear living beings for whom I feel affection are deprived of happiness and tormented by suffering; how can I provide them happiness and free them from suffering?" Thinking in this way, train your mind in at least this thought in order to take on the responsibility to liberate living beings. <u>Essential nectar extract</u> Not satisfied just with the prayer, thinking like that, "May every sentient being be devoid Of suffering, and may they all have happiness!", I myself must act to bring this about. For this reason, as I must make my mother Of this life happy, and dispel her sufferings, So it is I who must act to dispel the suffering Of all sentient beings, and make them happy; For from the side of the sentient beings, they're equal In wanting happiness and not wanting suffering; While from my side they are all equal in Having been my mothers and kindly protected me.</p>

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	Therefore, I must shoulder the great burden Of liberating all these sentient beings From all the troubles of samsara and Nirvana, And setting them in the excellent state of Omniscience!
L	Reflect briefly on the remaining stages of 6 causes and one result
5 mins	(vii) Training the mind to be intent on enlightenment

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L	Training the mind to be intent on enlightenment – 30
L	<p><u>A.Section in text</u> 3) Training the mind in the stages of the path for persons of great capacity ii) The stages of training in the spirit of enlightenment a' The training that relies on the seven cause and effect personal instructions in the lineage descended from the Great Elder Atisha b) Having affection for all beings (vii)Training the mind to be intent on enlightenment</p>
L	<p><u>B.Purpose of this meditation</u> For you to develop the mind of enlightenment.</p>
L	<p><u>C.The meditation</u> Briefly meditate on equanimity and the first 6 causes of the method of 7 cause and effect instructions</p>
10 mins	<p>a) <u>Achieving impartiality toward all living beings</u> Briefly meditate on equanimity for strangers, friends and enemies as previously done developing a sense of equality in relation to these three types of beings (i) <u>Cultivating a recognition that all beings have been your mother</u> Briefly reflect on this in relation to a friend, stranger and enemy (ii) <u>Cultivating a remembrance of their kindness</u> Briefly reflect on this in relation to a stranger, friend and enemy (iii) <u>Cultivating the wish to repay your mothers' kindness</u> Briefly reflect on this in relation to a stranger, friend and enemy (iv) <u>The cultivation of love</u> Briefly reflect on love in relation to a stranger, friend and enemy (v) <u>The cultivation of compassion</u> Briefly reflect on compassion in relation to a stranger, friend and enemy (vi) <u>The cultivation of wholehearted resolve</u> Alas, these dear living beings for whom I feel affection are deprived of happiness and tormented by suffering; how can I provide them happiness and free them from suffering?" Thinking in this way, train your mind in at least this thought in order to take on the responsibility to liberate living beings. Briefly reflect on taking on the responsibility in relation to a friend, stranger and enemy and all sentient beings</p>
L	<p>(vii) Training the mind to be intent on enlightenment (edited for meditation)- contemplate that by only becoming a Buddha can you completely benefit all sentient beings</p>
20-30 mins	<p>You must increase your faith by contemplating the qualities of a Buddha and on that basis cultivate an aspiration to gain these good qualities from the depth of your heart in order to liberate all sentient beings Also from your own limited experience recognize through mental training it is possible to</p> <ul style="list-style-type: none"> • Increase your wisdom • Increase your compassion • Increase you ability to help other's <p>Your mind lacks inherent existence and that the afflictions are based on wrong views. Therefore through reasoning bring to mind the possibility of purifying your mind and enhancing its qualities over many lifetimes. Thus convince yourself that is possible to develop wisdom, compassion and ability to help others to their limit. Consider examples of such beings such as His Holiness Dalai Lama etc</p> <p><u>Essence of nectar</u> But, one wonders, since I am governed by deeds and defilements, And can't be sure where I'll be reborn, how can I bear The great burden of freeing other sentient beings From samsara, setting them in the highest Enlightenment?</p> <p>Not only do I lack such ability At present: even if I gained the state Of Hearer or Pratyeka Arhant, I'd never have The power to set all beings on the stage of Omniscience.</p> <p>Even these two Lesser Arhants have only abandoned Obscurations of afflictions not those of knowledge, so Their faults are only partially exhausted, Their virtues are but partially complete.</p>

Therefore, while their self-benefit is not complete,
Their benefit of others too is only
Helpful to limited beings, but lacks the power
Of benefiting every sentient being.

Well then: who does have the power to free
All sentient beings from samsara's ocean?
This ability only a Buddha has;
No-one else possesses it at all.

Not only others' benefit: none but a Buddha
Has perfect self-benefit - all the abandonments
and Realizations. Therefore whichever benefit
I would win, truly I must gain that supreme rank.

If one gains it, one's body has these qualities:
Adorned with the Marks and Signs, and never changing,
And able to manifest many displays of bodies
Before ev'ry sentient being, all at once.

The qualities of one's speech: should every being
Ask things at once, it can with a single sound
Teach all those topics, in each person's language;
This tuneful speech, too, comes from all parts of the body.

The mental qualities: while one's Wisdom sees
Directly the mode of existence of every dharma,
It sees clearly ev'ry particular knowable thing,
Like something resting on the palm of one's hand.

The qualities of one's Love: it's taught that even
The manner in which one mother loves her child
Would not be a match for even a hundredth part
Of the loving compassion one shows to all sentient beings.

One's divine actions: never moving from
The Universal Law, one effortlessly
Appears in taming emanations, just as
All wishes appear from wish-granting gems or trees.

Moreover, these appearances are not limited,
Sometimes occurring and sometimes not occurring:
As long as any sentient beings remain,
One appears with never a break in continuity.

How marvellous! If I win that supreme rank,
I shall have such qualities myself,
And also be able perfectly to help
All these sentient beings, my old mothers.

Therefore, with the very utmost speed,
I must gain somehow that supreme rank,
Which perfects both benefits, of oneself and others
May I attain it! Please inspire me to do so!

Once you have developed a firm determination that you must become a Buddha to benefit all sentient beings hold this with a single pointed mind

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L	The stages of meditating on how to exchange self and other –31a
L	<p>A.Section in text</p> <p>3) Training the mind in the stages of the path for persons of great capacity ii) The stages of training in the spirit of enlightenment b' The training based on the teachings of the Conqueror's child Shantideva</p> <p>3' The stages of meditating on how to exchange self and other</p>
L	<p>B.Purpose of this meditation</p> <p>To transform the mind so that you exchange self and other</p>
L	<p>C.The meditation</p> <p>The exchanging of self for other is exchanging the attitude of cherishing yourself with the attitude of cherishing others so that you cherish others as much as you now cherish yourself</p>
L	Reflect briefly on the 5 stages of equalizing and exchanging self with others
5mins	<ol style="list-style-type: none"> 1. Equalising self with other- removing obstacles to seeing you and others as equal 2. The advantages of exchanging self and other 3. The disadvantages of not exchanging self and other 4. Taking and giving- taking suffering and giving happiness mounted on the breath
L	1. Equalising self with other- removing the misconceptions that prevent this
25-35 mins	<p><u>Obstacles to exchanging self and other</u></p> <p><u>Obstacle1</u></p> <p>You make a categorical differentiation between yourself and other making them as different as blue and yellow. Then, you accomplish your happiness and remove your suffering because you think of them as “mine,” and you neglect others’ happiness and suffering because you think of them as “belonging to others.”</p> <p><u>Contemplate whichever remedies are meaningful to you</u></p> <ul style="list-style-type: none"> • Self and other are not essentially different like blue and yellow but exist in a relative sense. Regardless of what colour blue is related to, you are aware of just blue and are not aware of some other colour. Whereas “self” is mutually inclusive with “other” – what is a “self” is an “other”- what is an “other” is a “self. • Contemplate self and other as like being aware of near mountains and distant mountains, for example. Relative to your being here, you think of a mountain there in the distance as being a distant mountain, yet when you go to this distant mountain, you think of it as a near mountain. • We see enemy/stranger as being on the “other side” if respectively they treat us badly or we have no relationship with them. However if we exchange them to “our side” we will take responsibility for caring for them. • Designations of “our side” and “other side” are merely relative dependent on the relationship we have with beings. If we can change our relationship with all living beings to a positive one then all living beings will be on “ our side” and we will care for them. <p>Moreover, Santideva’s <i>Compendium of Trainings</i> states:</p> <p style="padding-left: 40px;">By becoming accustomed to the equality of self and other, The spirit of enlightenment becomes firm. Self and other are interdependent. Like this side and the other side of a river, they are false.</p> <p style="padding-left: 40px;">The other bank is not in itself “other”; In relation to someone else it is “this bank.” Similarly, “self” does not exist in its own right; In relation to someone else it is “other.”</p> <p>Thus Santideva indicates that self and other are merely posited in relation to a particular reference point and do not essentially exist</p>

Obstacle 2

You think "I will not make an effort to dispel others' suffering because others' suffering does not harm me."

Contemplate whichever remedies are meaningful to you

- Contemplate that this is similar to not accumulating wealth now to support you in your old age because you think that your suffering in old age does no harm you at present.
- Contemplate this is like not alleviating the pain in your foot with your hand, because your foot is "other."
- Contemplate "continuum" and "collection" are designated to many moments and to many parts; they do not have a self-sufficient essence. The "self" of yourself and the "self" of others must be posited to a collection and a continuum, so self and other are not established by way of an essence that can be posited independently.
- Contemplate that everything we need in order to get rid of our suffering and achieve happiness, liberation and enlightenment depends on all sentient beings. We cannot achieve this independently.
- We mistakenly think that only **some** beings and not **all** beings suffering and happiness is relevant to us. But due to our interdependence on all sentient beings the degree of suffering and happiness of all sentient beings affects us and our state affects them.
- Understanding the wisdom of interdependence we gain an appreciation that we are all basically related. It is because of this interrelatedness that we are able to empathise with the suffering of others. With empathy compassion naturally flows.

Obstacle 3

You are conditioned to self-cherishing

Remedy

Contemplate since beginningless time you have found your own suffering unbearable because you have been conditioned to self-cherishing. Therefore, if you become conditioned to cherishing others, you will give rise to an attitude of finding others' suffering unbearable

Engaging in the Bodhisattva Deeds says:

Therefore just as you conceived "I"
With respect to the drops of semen
And blood of others, so you can be conditioned
To cherishing others as you do yourself.
and
Do not turn away from this difficulty.
Although you were frightened upon hearing someone's name,
Now, due to the power of conditioning,
You dislike that person's absence.

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L	The stages of meditating on how to exchange self and other –31b
L	<u>A.Section in text</u> 3) Training the mind in the stages of the path for persons of great capacity ii) The stages of training in the spirit of enlightenment b' The training based on the teachings of the Conqueror's child Shantideva 3' The stages of meditating on how to exchange self and other.
L	<u>B.Purpose of this meditation</u> To inspire you to exchange self and other
L	<u>C.The meditation</u> The exchanging of self for other is exchanging the attitude of cherishing yourself with the attitude of cherishing others so that you cherish others as much as you now cherish yourself
L	<u>1.Equalising self with other</u>
5 mins	Equalising self with other-Briefly contemplate the obstacles to seeing you and others as equal as done in the previous mediation e.g. 1. Far mountain/near mountain 2. Self and other are mutually dependent 3. Like not preparing for old age because thinking suffering in old age will not harm me now etc
L	<u>2 & 3</u> The advantages of exchanging self and other and the disadvantages of not exchanging self and other

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25-40 mins Contemplate some of the following faults and benefits of/of not exchanging self and other. Can you think of any other faults and benefits and their reasons?

<u>Fault</u>	<u>Reason</u>
Every single problem, misfortune, painful experience arises from self-cherishing	Because disregarding the happiness of others and selfishly pursuing your own interests you perform many non-virtuous actions, the effects of which are only suffering. Even if it means getting angry at others, stealing, killing, sexual intercourse with another's partner etc
When you are suffering your suffering is magnified	Because you are thinking of yourself "poor me!", great mental suffering is induced
You are constantly worrying and so your mind is not peaceful	Because you are always looking out for yourself so that you can maximize YOUR happiness and minimize YOUR suffering. Sorry can't help you I am too tired, I am hungry, I am busy etc
All wars, family disputes arise from self cherishing	Because a person/s countries are looking to gain something more for themselves e.g. consider the conflicts that can occur between former friends over distribution of someone's wealth after they have died
We miss out on the potential good ideas of others which could be fruitful	Because you hold to YOUR opinions strongly and are not willing to see others opinions/ideas
It makes you stingy, uncaring, thoughtless, not generous with your time etc	Because you are not considering others suffering. You are only concerned with your happiness
You will have few friends and people will not enjoy your company	Because your self focus means that you are talking about yourself a lot and do not help out your friends etc
Self cherishing is the worst of your enemies	Another enemy can take away your happiness in this life but self cherishing can rob you of happiness for countless lives and send you to the lower realms
You always see the problem as outside	Because your self-cherishing is not getting what it wants
Self-cherishing perpetuates the cycle of samsara	Because it reinforces self-grasping of your "I"
Self cherishing pretends to be your friend looking out for your happiness but only leads you to suffering	It has tried to convince you for aeons that looking out only for yourself is going to make you happy!
You will not listen to your teacher and follow their advice and so stop the potential for spiritual growth	Because what they said was too hard for you and YOU know better
Your self cherishing unleashes the dogs of anger and the serpents of attachment which prevents you love and compassion from manifesting	Because you follow your delusions to get what you want
You beat up on yourself – I am not this, I am not good enough etc	Because you are self focused

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Benefit	Reason
Every happiness and good conditions arise from cherishing others	Happiness and good conditions arise as a result of positive karma and cherishing others is virtuous e.g <ul style="list-style-type: none"> • A long life results from protecting others lives • Beauty arises from being patient to others • Happiness of mind and health are results of pure ethics of not harming others • Wealth come from generosity • High status comes from respecting others
At the time of helping your mind is happy	Because you are not so focused on self
You are generally happier	Because your mind is outwardly focused to helping others you spend less time worrying about yourself
Cherishing others is the best of friends	As it only leads you to more happiness
You will quickly become enlightened	As you will accumulate vast amounts of merit working for others
Others will love and care for you	Because of your caring nature
Love and compassion for others will be unrestrained and the dogs of hatred and attachment will be restrained	Because you maintain a virtuous mind that is other-focused

Reflect on scripture

Engaging in the Bodhisattva Deeds says:

Whoever wishes to quickly protect
 Self and other
 Must exchange self for other.
 Practice this excellent secret.

And:
 Whatever worldly joy there is
 Arises from wishing for others' happiness.
 Whatever worldly suffering there is
 Arises from wishing for your own happiness.

What need is there to say more?
 Look at the difference between these two:
 Ordinary persons act for their own welfare;
 The Sage acts for others' welfare.

If you do not genuinely exchange
 Your own happiness for others' suffering,
 You will not achieve buddhahood,
 And even in cyclic existence, you will have no joy.

and

You, O mind, though you spent countless eons
 Wanting to accomplish your own welfare,
 Through such great hardship
 You have accomplished only suffering.

Consider how your self-centeredness is the door to all suffering and your other-centeredness is the basis of all excellence.

Make a firm determination by thinking, "Now I understand the faults of self-cherishing and the benefits of cherishing others. With great effort, relying on mindfulness and vigilance, I will discontinue the present self-cherishing, my greatest enemy, and I will not allow any potential self-cherishing to arise." In this way frequently stop self-cherishing.

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L	The stages of meditating on how to exchange self and other –31c
L	A.Section in text 3) Training the mind in the stages of the path for persons of great capacity ii) The stages of training in the spirit of enlightenment b' The training based on the teachings of the Conqueror's child Shantideva 3' The stages of meditating on how to exchange self and other.
L	B.Purpose of this meditation To inspire you to exchange self and other
L	C.The meditation The exchanging of self for other is exchanging the attitude of cherishing yourself with the attitude of cherishing others so that you cherish others as much as you now cherish yourself so that you can develop the mind of enlightenment
L	1.Equalising self with other
5mins	Equalising self with other-Briefly contemplate about the obstacles to seeing you and others as equal as done in the previous mediation e.g. 1.Far mountain/near mountain 2 Self and other are mutually dependent 3. Like not preparing for old age because thinking suffering in old age will not harm me now
L	2 & 3 The advantages of exchanging self and other and the disadvantages of not exchanging self and other
5 mins	Contemplate some of the faults and benefits of/of not exchanging self and other as previously mentioned.
L	Taking and giving Perform the practice of taking and giving
20-30 mins	Briefly contemplate the benefits of taking on the suffering of others 1. Your negative karma will be purified 2. Your merit will increase 3. Your compassion becomes stronger 4. You will develop a very strong mind in the face of suffering which you can bear with courage 5. Your compassion will eventually transform into Buddha's compassion 6. You will destroy your self-cherishing, which currently makes it difficult for you to cope with the slightest suffering and makes you want to run away! Think about the true story of a person who in Singapore who had AIDs and was advised to practice taking and giving using the breath. He practiced taking on suffering of all AIDs victims and giving all happiness to them. Tears flowed as he connected with all these beings and the result of the practice was that he was healed of AIDs Step 1 Start the practice visualising yourself and perform steps 2 and 3 and then expand to other individuals as listed as you develop more courage 1. Yourself- initially consider taking on your own current sufferings, then of next week, next month, this year, this lifetime, all future lifetimes etc 2. Your mother or someone close to you 3. Your father, brothers and sisters, friends 4. Stranger 5. Enemy 6. Beings of each realm Step 2.-Taking on suffering mounted on the breath 1. Imagine a hard rock at your heart representing self-cherishing 2. Visualise the person in front and induced by strong sense of compassion visualize taking all their sufferings upon yourself in the form of black smoke. It then leaves them and you breathe in smoke through both nostrils. 3. Imagine that the black smoke is drawn down to the rock which dissolves/smashes/destroys the hard rock representing your self-cherishing. Think about the benefits of taking others suffering and destroying self-cherishing during the process to inspire you. Develop great joy in transforming your mind and strongly believe you have purified negative karma. 4. As you do this process of breathing in again and again have strong conviction that all their suffering is removed and your self cherishing attitude is being reduced until it is totally removed

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You can remove their suffering in stages- develop more and more joy as these levels of suffering are removed from the person imagine they become more blissful

- a) Sufferings of samsara- being born in lower realms and general sufferings
- b) Afflictions and their seeds- that prevent liberation
- c) Imprints of the afflictions- that prevent achieving Buddhahood

Step-3 Giving of love mounted on the breath

1. Induced by a strong sense of love visualize give away from the depths of your heart all merit, realisations, happiness, wealth, possessions even your body. You imagine as you breath out white light which transforms into all these mounted on the breathe giving everything without reservation that the visualized person requires.
2. Develop great joy as you do this and imagine the person becomes happier and more blissful

You can give them all they desire in stages

- a) Pleasures of samsara- imagine they become happy and every thing they need
- b) Peace of liberation- imagine they become an Arhat
- c) Bliss of complete enlightenment – imagining they transform into a Buddha