Lamrim Chenmo Great Scope Master Map (Chapters 1–8)

8 Links of Structural Relationships

1. Bodhicitta ↔ Self-cherishing ✅
2. Compassion ↔ Emptiness ✅
3. Sevenfold Cause ↔ Exchange ✅
4. Training ↔ Conduct ✅
5. Vow ↔ Perfections ✅
6. Ritual ↔ Motivation ✅
7. Discouragement ↔ Emptiness ✅
8. Rigidity ↔ View (via Ch.8 pitfall) ✅

Note:

- where the centre of gravity is (bodhicitta)
- where resistance lives (self-cherishing)
- where to go when stuck (diagnostics)

Colour scheme used

- 🔵 View / Wisdom / Emptiness
- 🟢 Practice / Method / Path
- 🟣 Motivation / Bodhicitta / Compassion
- 🔴 Pitfalls / Errors
- ⚫ Foundational / Structural

⚫ Chapter 1 – The Stages of the Path for Persons of Great Capacity

- 🟣 Aim: Enlightenment for the sake of all beings
- 🟣 Bodhicitta as the defining motivation
- 🔵 View: Emptiness of self as the basis of compassion
- 🔴 Pitfall: Compassion without wisdom or wisdom without compassion

⚫ Chapter 2 – Compassion, the Entrance of the Mahayana

- 🟣 Great compassion as the doorway to Mahayana
- 🟣 Wish that beings be free from suffering and its causes
- 🔵 Compassion grounded in dependent arising
- 🔴 Pitfall: Sentimental or partial compassion

⚫ Chapter 3 – The Sevenfold Cause and Effect

- 🟢 Systematic generation of bodhicitta
- 🟢 Recognising all beings as mothers
- 🟢 Remembering kindness and wishing to repay it
- 🟣 Great love → great compassio
- 🟣 Extraordinary intention
- 🟣 Bodhicitta as the effect
- 🔵 Wisdom stabilises love and compassion

⚫ Chapter 4 – Equalising and Exchanging Self and Others

- 🟢 Equalising self and others as equally wishing happiness
- 🔴 Identifying the self-cherishing mind
- 🔵 Self as mere imputation on aggregates
- 🟢 Exchanging priority of self and others
- 🟣 Exchange makes bodhicitta unavoidable

⚫ Chapter 5 – Ritual

- ⚫ Ritual as supportive structure, not the path itself
- 🟣 Ritual reinforces motivation and dedication
- 🟢 Supports accumulation of merit and purification
- 🔵 Wisdom prevents reification of ritual
- 🔴 Pitfall: Formalism without bodhicitta

⚫ Chapter 6 – How to Train

- 🟢 Training must be gradual and integrated
- 🟣 Training stabilises bodhicitta in daily life
- 🔵 Alternation of analysis and stabilisation
- 🟢 Ethics as protection for the mind
- 🔴 Pitfall: Practice remaining conceptual

⚫ Chapter 7 – Taking the Bodhisattva Vow

- 🟣 Engaging bodhicitta formalised
- 🔵 Vows understood as dependently arisen
- 🟢 Maintaining and restoring the vow
- 🔴 Pitfall: Guilt or rigidity without wisdom
- **Diagnostic:** Loss of confidence or discouragement

⚫ Chapter 8 – Training in the Mahayana: Precepts and

- 🟢 Precepts protect bodhicitta and clarity
- 🟢 Three types of ethical discipline
- 🟢 Progressive refinement of conduct
- 🟢 Six perfections as mature training
- 🔵 Wisdom makes conduct a perfection
- 🔴 Pitfall: Conduct divorced from view
- 🔴 Ethical rigidity / moral anxiety
- 🟣 Transition from aspiration to commitment

⚫ Pocket Orientation

- 🟣 Bodhicitta chooses the path
- 🟢 Training walks the path
- 🔵 Wisdom keeps the path free

⚫ Structural Integration of Chapters 1–8

- 🟣 Motivation: Ch.1–3
- 🔴 Obstruction removal: Ch.4
- ⚫ Support and method: Ch.5–6
- 🟣 Commitment: Ch.7
- 🟢 Conduct: Ch.8
- 🔵 Wisdom pervades all stages

1. Bodhicitta ↔ Self-cherishing

Why: This is the central tension of the Great Scope.

Every fluctuation in bodhicitta corresponds to the strength of self-cherishing.

This one link alone explains about 70% of practice problems.

2. Compassion ↔ Emptiness of Self

Why: Prevents burnout and sentimentality.

Compassion without emptiness exhausts; emptiness without compassion dries out.

This keeps method and wisdom married.

3. Sevenfold Cause ↔ Exchange of Self and Others

Why: These are complementary engines for bodhicitta.

One builds bodhicitta by accumulation of causes; the other by removing resistance.

Seeing them linked stops you favouring one method temperamentally.

4. Training ↔ Conduct

Why: Prevents "meditation divorced from life".

If training is real, it shows up as conduct; if conduct is messy, revisit training.

Very grounding.

5. Bodhisattva Vow ↔ Perfections

Why: Makes vows feel alive, not abstract.

The vow is not a promise to be good — it's a commitment to train in these forms.

This prevents vow-guilt.

6. Ritual ↔ Motivation

Why: Keeps ritual clean and useful.

Ritual drifting into habit or identity.

One clean line is enough.

7. Discouragement ↔ Emptiness

This visually reminds you:

Discouragement assumes a solid failing self.

8. Rigidity ↔ Dependent arising

Link:

- Ch.8 – Ethical rigidity or moral anxiety

↔

- Ch.1 – View: dependent arising

This softens ethics without weakening them.