
FPMT BASIC PROGRAM
Stages of the Path

*The Middle-Length Treatise
on the Stages of the Path
to Enlightenment*

by
Tsongkhapa

OUTLINE

Translated by Philip Quarcoo

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TABLE OF CONTENTS ¹

Preliminaries

1. The Greatness of the Author	5
2. The Greatness of the Dharma	13
3. Listening to and Explaining the Dharma	19
4. Relying on a Teacher	31
5. The Meditation Session	45
6. The Freedoms and Endowments of This Life	59
7. The Paths of the Three Types of Persons	67

The Stages Shared with Persons of Lesser Capacity

8. Death and Future Lives	79
9. Refuge in the Three Jewels	99
10. Karma and Its Effects	119

The Stages Shared with Persons of Medium Capacity

11. Suffering	153
<i>Contemplating the Eight Types of Suffering</i>	157
<i>Contemplating the Six Types of Suffering</i>	162
12. Mental Afflictions	167
13. Cyclic Existence and Liberation	173

The Stages of Persons of Great Capacity

14. Entering the Great Vehicle	189
15. The Sevenfold Instruction for Training in Bodhicitta	195
16. Equalizing and Exchanging Oneself and Others	209
<i>The Ritual for Adopting Bodhicitta</i>	214
17. Guarding One's Bodhicitta	221
18. Training in the Perfections and Gathering Disciples	239
<i>Generosity</i>	246
<i>Ethics</i>	250
<i>Patience</i>	254
<i>Joyous Effort</i>	261
<i>Meditative Stabilization</i>	265
<i>Wisdom</i>	266
<i>The Four Ways of Gathering Disciples</i>	271

Meditative Stabilization and Wisdom

19. Śamatha and Special Insight	277
20. The Practice of Śamatha	287
21. Accomplishing Śamatha	313
22. The Practice of Special Insight	331
23. The Selflessness of Persons	351
24. The Selflessness of Phenomena	367
25. The Two Truths	379
26. Uniting Śamatha and Special Insight	407
27. Conclusion	423

¹ page numbers refer to the Hard Cover and PDF editions; the links bring you to the section of the outline

OUTLINE

Preliminaries

1. The Greatness of the Author

(page 5)

1. Showing the greatness of the author so as to demonstrate that this Dharma is a pure source
 2. Showing the greatness of the Dharma so as to generate respect for the instructions
 3. How the Dharma possessing those two greatnesses should be listened to and explained
 4. The stages by which a student should be guided through the actual instructions
1. Showing the greatness of the author so as to demonstrate that this Dharma is a pure source
 - A. How Atiśa took birth in an excellent family
 - B. How Atiśa obtained his excellent qualities on that basis
 1. How Atiśa obtained the excellent qualities of vast scriptural knowledge
 - C. How Atiśa performed deeds for the sake of the teachings after obtaining the excellent qualities
 - 1B. How Atiśa obtained his excellent qualities on that basis
 1. How Atiśa obtained the excellent qualities of vast scriptural knowledge
 2. How Atiśa obtained the excellent qualities of realization of its correct accomplishment
 - 1C. How Atiśa performed deeds for the sake of the teachings after obtaining the excellent qualities
 1. His deeds in India
 2. His deeds in Tibet

2. The Greatness of the Dharma

(page 13)

2. Showing the greatness of the Dharma so as to generate respect for the instructions
 - A. The greatness of understanding all teachings as without contradiction
 - B. The greatness of seeing all of the Buddha's teachings as instructions
 - C. The greatness of allowing you easily to discover the Victor's intention
 - D. The greatness of naturally stopping serious misdeeds

3. Listening to and Explaining the Dharma

(page 19)

3. How the Dharma possessing those two greatnesses should be listened to and explained
 - A. How to listen to the Dharma
 - B. How to explain the Dharma
 - C. How to conclude the session

3A. How to listen to the Dharma

1. Contemplating the benefits of listening to the Dharma
2. Developing respect for the Dharma and those who teach the Dharma
3. The actual way to listen

3A3. The actual way to listen

- A. Giving up the three faults of a vessel
- B. Relying on the six perceptions

3A3B. Relying on the six perceptions

1. Perceiving oneself as a patient
2. Perceiving the one expounding the Dharma as a doctor
3. Perceiving the instructions as medicine
4. Perceiving persistent practice as the cure
5. Perceiving the Tathāgata as an exalted being
6. Generating the wish for the Dharma tradition to last long

3B. How to explain the Dharma

1. Contemplating the benefits of explaining the Dharma
2. Generating respect for the teacher and the Dharma
3. The proper attitude and behavior with which to explain the Dharma
4. Differentiating those to whom the explanations should be given

4. Relying on a Teacher

(page 31)

4. The stages by which a student should be guided through the actual instructions
 - A. Relying on a spiritual teacher, the root of the path
 - B. The stages of training the mind once you have relied on a teacher
- 4A. Relying on a spiritual teacher, the root of the path
 1. The somewhat elaborate explanation for generating certainty
 2. The condensed presentation of how to practice
- 4A1. The somewhat elaborate explanation for generating certainty
 - A. Characteristics of the one to be relied on, the virtuous friend
 - B. Characteristics of the one who relies, the student
 - C. The way to rely
 - D. The benefits of reliance
 - E. The faults of improper reliance
 - F. A summary of the meaning of these points.
- 4A1C. The way to rely
 1. The way to rely in thought
 2. The way to rely through actions
- 4A1C-1. The way to rely in thought
 - A. Training in faith
 - B. Remembering his kindness so as to generate respect

5. The Meditation Session

(page 45)

- 4A2. The condensed presentation of how to practice
 - A. The actual way to practice
 - B. The need to employ two kinds of practice
- 4A2A. The actual way to practice
 1. What to do during the meditation session itself
 2. What to do in the periods between sessions
- 4A2A-1. What to do during the meditation session itself
 - A. What to do in preparation
 - B. What to do during the actual meditation session
 - C. What to do at the end
- 4A2A-1B. What to do during the actual meditation session
 1. How to practice meditation in general
 2. How to practice this meditation in particular

6. The Freedoms and Endowments of This Life

(page 59)

- 4B. The stages of training the mind once you have relied on a teacher
 1. An exhortation to take the essence of this life endowed with freedom
 2. The way to take the essence of this life endowed with freedom
- 4B1. An exhortation to take the essence of this life endowed with freedom
 - A. Identifying the freedoms and endowments
 - B. Contemplating their great value
 - C. Contemplating the difficulty in finding them
- 4B1A. Identifying the freedoms and endowments
 1. Freedoms
 2. Endowments

4B1A-2. Endowments

- A. The five endowments pertaining to oneself
- B. The five endowments pertaining to others

7. The Paths of the Three Types of Persons

(page 67)

4B2. The way to take the essence of this life endowed with freedom

- A. Generating certainty with regard to the general presentation of the path
- B. The actual way of taking its essence

4B2A. Generating certainty with regard to the general presentation of the path

- 1. How all the Buddha's teachings are contained in the paths of the three types of persons
- 2. The reason for gradual guidance from the perspective of the three types of persons

4B2A-2. The reason for gradual guidance from the perspective of the three types of persons

- A. The purpose of guidance in accordance with the paths of the three types of persons
- B. The reason for such gradual guidance

4B2A-2B. The reason for such gradual guidance

- 1. The actual reason
- 2. The purpose

4B2A-2B2. The purpose

- A. The purpose of guidance in accordance with the paths of the three types of persons
- B. The reason for such gradual guidance

4B2A-2B2B. The reason for such gradual guidance

- 1. The actual reason
- 2. The purpose

4B2B. The actual way of taking its essence

- 1. Training the mind in the stages of the path shared in common with persons of lesser capacity
- 2. Training the mind in the stages of the path shared in common with persons of medium capacity
- 3. Training the mind in the stages of the path unique to persons of great capacity

The Stages Shared with Persons of Lesser Capacity**8. Death and Future Lives**

(page 79)

4B2B-1. Training the mind in the stages of the path shared in common with persons of lesser capacity

- A. The actual training in the attitude of persons of lesser capacity
- B. The measure of that attitude having arisen
- C. Clearing up misconceptions about that

4B2B-1A. The actual training in the attitude of persons of lesser capacity

- 1. Generating an attitude of concern for future lives
- 2. Relying on the methods for gaining happiness in future lives

4B2B-1A1. Generating an attitude of concern for future lives

- A. The contemplation recollecting death and that one will not remain in this life for long
- B. The contemplation of what will happen in future lives in terms of the happiness and suffering of the two types of persons

4B2B-1A1A. The contemplation recollecting death and that one will not remain in this life for long

- 1. The faults of not cultivating mindfulness of death
- 2. The benefits of cultivating mindfulness of death
- 3. What kind of mindfulness of death should be generated
- 4. How to cultivate mindfulness of death

4B2B-1A1A-4. How to cultivate mindfulness of death

The three root contemplations, the nine reasons and the three decisions

- A. The contemplation that it is certain that we will die
- B. The contemplation that it is uncertain when we will die
- C. At the time of death nothing except the Dharma will be of benefit

4B2B-1A1A-4A. The contemplation that it is certain that we will die

1. The contemplation that the Lord of Death will certainly come and there is no way to prevent this
2. The contemplation that our lifespan cannot be increased but diminishes incessantly
3. The contemplation that we die without having had much time to practice Dharma while alive

4B2B-1A1A-4B. The contemplation that it is uncertain when we will die

1. The contemplation that the lifespan in this world is uncertain, so the time of death is uncertain
2. The contemplation that the causes of death are many and the causes of life are few
3. The contemplation that the body is extremely vulnerable, so the time of death is uncertain

4B2B-1A1B. The contemplation of what will happen in future lives in terms of the happiness and suffering of the two types of persons

1. Contemplating the sufferings of hell beings
2. Contemplating the sufferings of animals
3. Contemplating the sufferings of hungry ghosts

4B2B-1A1B-1. Contemplating the sufferings of hell beings

- A. The great hells of sentient beings
- B. The neighboring hells
- C. The cold hells
- D. The occasional hells

4B2B-1A1B-3. Contemplating the sufferings of hungry ghosts

- A. Those with external obstructions to food and drink
- B. Those with internal obstructions to food and drink
- C. Those with obstructions within food and drink itself

9. Refuge in the Three Jewels

(page 99)

4B2B-1A2. Relying on the methods for gaining happiness in future lives

- A. Training in going for refuge, the holy gateway for entering the teachings
- B. Generating the faith of conviction in actions and their effects, the root of all well-being

4B2B-1A2A. Training in going for refuge, the holy gateway for entering the teachings

1. The causes of going for refuge
2. Based on those, the objects to which you go for refuge
3. The way in which you go for refuge
4. The stages of training after having gone for refuge

4B2B-1A2A-2. Based on those, the objects to which you go for refuge

1. Identifying the objects of refuge
2. The reasons why they are worthy to be a refuge

4B2B-1A2A-3. The way in which you go for refuge

- A. Going for refuge by way of understanding their excellent qualities
- B. Going for refuge by way of understanding their distinctions,
- C. Going for refuge by way of commitment
- D. Going for refuge by way of not advocating other ones

4B2B-1A2A-3A. Going for refuge by way of understanding their excellent qualities

1. The excellent qualities of the Buddha
2. The excellent qualities of the Dharma.
3. The excellent qualities of the Saṅgha

4B2B-1A2A-3A1. The excellent qualities of the Buddha

- A. The excellent qualities of the Buddha's body
- B. The excellent qualities of the Buddha's speech
- C. The excellent qualities of the Buddha's mind
- D. The excellent qualities of the Buddha's exalted activities

4B2B-1A2A-3A1C. The excellent qualities of the Buddha's mind

- 1. The excellent qualities of his exalted knowing,
- 2. The excellent qualities of his loving-kindness

4B2B-1A2A-4. The stages of training after having gone for refuge

- A. Specific precepts relating to the individual objects of refuge
- B. Common precepts relating to all three objects of refuge

4B2B-1A2A-4A. Specific precepts relating to the individual objects of refuge

- 1. Precepts regarding what is to be stopped
- 2. Precepts regarding what is to be accomplished

4B2B-1A2A-4A.1. Precepts regarding what is to be stopped

- A. Not to go for refuge to other gods
- B. To abandon causing harm or injury to sentient beings
- C. Not to associate with non-Buddhists

4B2B-1A2A-4B. Common precepts relating to all three objects of refuge

- 1. By recollecting the distinctions and excellent qualities of the Three Jewels, go for refuge again and again
- 2. By recollecting the great kindness of the Three Jewels, always make effort to honor them and offer them the first portion of your food and drink
- 3. By recollecting great compassion, establish other beings in this kind of practice
- 4. Whatever activities you engage in and whatever your purpose, honor the Three Jewels and make requests to them, abandoning all other worldly methods
- 5. Having understood its benefits, go for refuge three times a day and three times at night
- 6. Maintain your refuge and do not forsake the Three Jewels at the cost of your life, not even in jest

4B2B-1A2A-4B5. Having understood its benefits, go for refuge three times a day and three times at night

- A. It is the measure of being a Buddhist
- B. It is the basis of all vows
- C. The karmic obstructions accumulated previously are reduced and exhausted
- D. One accumulates vast merit
- E. One does not fall into the lower rebirths
- F. One is not harmed by human and nonhuman hindrances
- G. One accomplishes everything one wishes
- H. One swiftly attains buddhahood.

10. Karma and Its Effects

(page 119)

4B2B-1A2B. Generating the faith of conviction in actions and their effects, the root of all well-being

- 1. Contemplating karma and its effects in general
- 2. Contemplating karma and its effects in particular
- 3. Having contemplated karma and its effects, how to engage in virtue and desist from nonvirtue

4B2B-1A2B-1. Contemplating karma and its effects in general

- A. The actual way to contemplate karma and its effects in general
- B. Contemplating the specific categories

4B2B-1A2B-1A. The actual way to contemplate karma and its effects in general

- 1. Karma is certain
- 2. Karma greatly increases
- 3. You do not meet with karma you have not created
- 4. Karma you have created does not dissipate

4B2B-1A2B-1B. Contemplating the specific categories

1. The principal teaching of the ten paths of action
2. Establishing actions and their effects

4B2B-1A2B-1B2. Establishing actions and their effects

- A. Nonvirtuous actions and their effects
- B. Virtuous actions and their effects
- C. Other categories of actions

4B2B-1A2B-1B2A. Nonvirtuous actions and their effects

1. The actual nonvirtuous paths of action
2. Differentiating heavy and light karma

4B2B-1A2B-1B2A-2. Differentiating heavy and light karma

- A. The heaviness of the ten paths of action
- B. An ancillary presentation of ways in which karma is strong

4B2B-1A2B-1B2A-2B. An ancillary presentation of ways in which karma is strong

1. Great strength by way of the field
2. Great strength by way of the support
3. Great strength by way of the thing
4. Great strength by way of the attitude

4B2B-1A2B-1B2B. Virtuous actions and their effects

1. Virtuous actions
2. The effects of virtuous actions

4B2B-1A2B-1B2C. Other categories of actions

1. The difference between propelling and completing actions
2. The difference between what will definitely be experienced and what will not necessarily be experienced

4B2B-1A2B-2. Contemplating karma and its effects in particular

- A. The fully ripened excellent qualities and their functions
- B. The (eight) causes (and three conditions) of the fully ripened effects

4B2B-1A2B-2B. The (eight) causes (and three conditions) of the fully ripened effects

1. The first condition: pure attitude
2. The second condition: pure application
3. The third condition: pure field

4B2B-1A2B-3. Having contemplated karma and its effects, how to engage in virtue and desist from nonvirtue.

- A. A general presentation
- B. In particular, how to purify bad actions by means of the four powers

4B2B-1A2B-3B. In particular, how to purify bad actions by means of the four powers

1. The power of remorse
 2. The power of fully applying the antidotes
 3. The power of turning away from further faults
 4. The power of reliance
- The manner of purification

The Stages Shared with Persons of Medium Capacity

11. Suffering

(page 153)

4B2B-2. Training the mind in the stages of the path shared in common with persons of medium capacity

How to develop the mind striving for liberation

- A. The actual training in the attitude
- B. The measure of its development
- C. Eliminating misconceptions
- D. Determining the nature of the path leading to liberation.

4B2B-2A. The actual training in the attitude

1. Identifying the mind striving for liberation
2. The methods for generating the mind striving for liberation

4B2B-2A2. The methods for generating the mind striving for liberation

- A. Contemplating the faults of cyclic existence, the truth of suffering
- B. Contemplating the stages of involvement in cyclic existence, the origins

4B2B-2A2A. Contemplating the faults of cyclic existence, the truth of suffering

1. Showing why the truth of suffering is taught as the first of the four truths
2. The actual meditation on suffering

4B2B-2A2A-2. The actual meditation on suffering

- A. Contemplating the suffering of cyclic existence in general
- B. Contemplating the suffering of the individual realms

4B2B-2A2A-2A. Contemplating the suffering of cyclic existence in general

1. *Contemplating the Eight Types of Suffering*
2. *Contemplating the Six Types of Suffering*

(page 157)

(page 162)

4B2B-2A2A-2B. Contemplating the suffering of the individual realms

1. The suffering of the three lower rebirths
2. The suffering of humans
3. The suffering of demigods
4. The suffering of gods

4B2B-2A2A-2B4. The suffering of gods

- A. The suffering of desire-realm gods
- B. The suffering of gods of the uppermost realms

12. Mental Afflictions

(page 167)

4B2B-2A2B. Contemplating the stages of involvement in cyclic existence, the origins

1. How the mental afflictions arise
2. How karma is thereby accumulated
3. How you die and are reborn

4B2B-2A2B-1. How the mental afflictions arise

- A. The actual identification of the mental afflictions
- B. The stages by which the mental afflictions arise
- C. The faults of the mental afflictions

13. Cyclic Existence and Liberation

(page 173)

4B2B-2A2B-2. How karma is thereby accumulated

- A. Identifying the karma that is accumulated
- B. How karma is accumulated

- 4B2B-2A2B-3. How you die and are reborn
- A. Conditions for death
 - B. The minds of death
 - C. From where the heat withdraws
 - D. How the intermediate state is reached after death
 - E. How you take rebirth in an incarnation

- 4B2B-2D. Determining the nature of the path leading to liberation.
1. The kind of life through which cyclic existence is averted
 2. The kind of path to cultivate to avert cyclic existence

The Stages of Persons of Great Capacity

14. Entering the Great Vehicle

(page 189)

- 4B2B-3. How to train the mind in the stages of the path of persons of great capacity
- A. How generating the mind [of enlightenment] is the only gateway to the Mahāyāna
 - B. How to generate the mind of bodhicitta

- 4B2B-3B. How to generate the mind of bodhicitta
1. The stages of training in bodhicitta
 2. The measure of it having arisen
 3. The way to adopt it by means of a ritual

- 4B2B-3A1. The stages of training in bodhicitta
- A. The sevenfold cause-and-effect instruction transmitted from Atiśa
 - B. The training based on texts by the bodhisattva Śāntideva

15. The Sevenfold Instruction for Training in Bodhicitta

(page 195)

- 4B2B-3A1A. The sevenfold cause-and-effect instruction transmitted from Atiśa
1. Generating certainty concerning the stages
 2. The actual gradual training

- 4B2B-3A1A-1. Generating certainty concerning the stages
- A. The way compassion is the root of the Mahāyāna
 - B. The way the other causes and effects become causes and effects of that compassion

- 4B2B-3A1A-1A. The way compassion is the root of the Mahāyāna
1. The importance of compassion at the beginning
 2. The importance of compassion in the middle
 3. The importance of compassion at the end

- 4B2B-3A1A-1B. The way the other causes and effects become causes and effects of that compassion
1. The way four of the sevenfold instructions, from “understanding as mothers” through “love,” are causes
 2. The way the extraordinary attitude and bodhicitta are their effects

- 4B2B-3A1A-2. The actual gradual training
- A. Training in the mind that strives for the welfare of others
 - B. Training in the mind striving for enlightenment
 - C. Identifying the bodhicitta that is the result of that training

- 4B2B-3A1A-2A. Training in the mind that strives for the welfare of others
1. Laying the foundation for that mind to arise
 2. Actual generation of that mind that strives for the welfare of others

- 4B2B-3A1A-2A1. Laying the foundation for that mind to arise
- A. Achieving an equanimous mind toward sentient beings
 - B. Establishing that they all have a likable aspect

4B2B-3A1A-2A1B. Establishing that they all have a likable aspect

1. Meditating on them as one's mother
2. Remembering their kindness
3. Meditating on repaying their kindness

4B2B-3A1A-2A2. Actual generation of that mind that strives for the welfare of others

- A. Meditating on love
- B. Meditating on compassion
- C. Meditating on the extraordinary attitude

16. Equalizing and Exchanging Oneself and Others

(page 209)

4B2B-3A1B. The training based on texts by the bodhisattva Śāntideva

1. Contemplating the benefits of exchanging and the faults of not exchanging oneself and others
2. Demonstrating that you can generate this mind if you familiarize yourself with it
3. The stages of meditation on how to exchange oneself and others

4B2B-3A1B-3. The stages of meditation on how to exchange oneself and others

- A. Removing obstacles
- B. The actual way to meditate

The Ritual for Adopting Bodhicitta

(page 214)

4B2B-3A3. The way to adopt it by means of a ritual

- A. Receiving that which has not yet been received
- B. Guarding that which has been received without it degenerating
- C. The method for restoring it if it has degenerated

4B2B-3A3A. Receiving that which has not yet been received

1. The object from whom it is taken
2. The concluding ritual
3. The ritual by which it is taken

4B2B-3A3A-3. The ritual by which it is taken

- A. The preparatory ritual
- B. The actual ritual
- C. The concluding ritual

4B2B-3A3A-3A. The preparatory ritual

1. Special going for refuge
2. Accumulating the accumulations
3. Training in the attitude

1. Special going for refuge

- A. Decorating the place, displaying representations, and setting up offering substances
- B. Making a request and going for refuge
- C. Stating the trainings of having gone for refuge

17. Guarding One's Bodhicitta

(page 221)

4B2B-3A3B. Guarding that which has been received without it degenerating

1. Training in the cause of bodhicitta not degenerating in this life
2. Training in the cause of not being separated from bodhicitta again in future lives

4B2B-3A3B-1. Training in the cause of bodhicitta not degenerating in this life

- A. Training in remembering the benefits so that the strength of one's delight in bodhicitta increases
- B. Training in generating it six times so that actual bodhicitta increases
- C. Training in not mentally abandoning any sentient being for whose welfare bodhicitta has been generated
- D. Training in accumulating the collections of merit and wisdom

4B2B-3A3B-1A. Training in remembering the benefits so that the strength of one's delight in bodhicitta increases

1. You become a holy field
2. You become thoroughly endowed with the merit of nonharm

4B2B-3A3B-1B. Training in generating it six times so that actual bodhicitta increases

1. Training in not giving up aspiring bodhicitta
2. Training in increasing aspiring bodhicitta

4B2B-3A3B-2. Training in the cause of not being separated from bodhicitta again in future lives

- A. Training in abandoning the four nonvirtuous practices that cause it to degenerate
- B. Training in adopting the four virtuous practices that do not allow it to degenerate

4B2B-3C. How to train in the conduct after generating the mind

1. The reason it is necessary to train in the precepts after generating bodhicitta
2. Demonstrating that buddhahood is not achieved by training in method or wisdom alone
3. Explaining the actual stages of training in the precepts

18. Training in the Perfections and Gathering Disciples

(page 239)

4B2B-3C3. Explaining the actual stages of training in the precepts

- A. How to train in the Mahāyāna in general
- B. How to train in the Vajrayāna in particular.

4B2B-3C3A. How to train in the Mahāyāna in general

1. Developing the wish to train in the precepts of bodhisattvas
2. Taking the vows of the victors' children after developing the wish
3. Training in the vows after taking them

4B2B-3C3A-3. Training in the vows after taking them

- A. The foundation of the precepts
- B. How the precepts are contained in it
- C. The stages of training

4B2B-3C3A-3B. How the precepts are contained in it

1. The main topic: the specific number of perfections
2. A secondary discussion of their specific order

4B2B-3C3A-3B1.. The main topic: the specific number of perfections

- A. The number as specified from the point of view of high status
- B. The number as specified from the point of view of the accomplishment of the two welfares
- C. The number as specified from the point of view of the complete accomplishment of the welfare of others in all aspects
- D. The number as specified from the point of view of their comprising the entire Mahāyāna
- E. The number as specified from the point of view of their influencing all aspects of the path or method
- F. The number as specified from the point of view of the three trainings

4B2B-3C3A-3C. The stages of training

1. How to train in the conduct in general
2. How to train in the last two perfections in particular

4B2B-3C3A-3C1. How to train in the conduct in general

- A. Training in the perfections that ripen one's own buddha qualities
- B. Training in the four ways of gathering disciples that ripen the minds of others

4B2B-3C3A-3C1A. Training in the perfections that ripen one's own buddha qualities

1. How to train in generosity
2. How to train in ethics
3. How to train in patience
4. How to train in joyous effort
5. How to train in concentration
6. How to train in wisdom

Generosity

(page 246)

4B2B-3C3A-3C1A-1. How to train in generosity

- A. The nature of generosity
- B. Its subdivisions
- C. How to generate generosity in one's mind

4B2B-3C3A-3C1A-1B. Its subdivisions

1. Subdivisions from the point of view of individual bases
2. Subdivisions of the nature of generosity itself

Ethics

(page 250)

4B2B-3C3A-3C1A-2. How to train in ethics

- A. The nature of ethics
- B. Its subdivisions
- C. How to generate generosity in one's mind

4B2B-3C3A-3C1A-2B. Its subdivisions

1. The ethics of restraint
2. The ethics of gathering virtuous qualities
3. The ethics of bringing about the welfare of sentient beings

Patience

(page 254)

4B2B-3C3A-3C1A-3. How to train in patience

- A. The nature of patience
- B. Its subdivisions
- C. How to generate patience in one's mindstream

Joyous Effort

(page 261)

4B2B-3C3A-3C1A-4. How to train in joyous effort

- A. The nature of joyous effort
- B. Its subdivisions
- C. How to generate it in one's mindstream

Adverse conditions for joyous effort

1. Seeing that one is able to accomplish virtuous Dharma but not engaging in it
2. The discouragement that thinks, "How could I ever accomplish anything like that?"

Meditative Stabilization

(page 265)

4B2B-3C3A-3C1A-5. How to train in concentration

- A. The nature of meditative stabilization
- B. Its subdivisions
- C. How to generate it in one's mindstream

Wisdom

(page 266)

4B2B-3C3A-3C1A-6. How to train in wisdom

- A. The nature of wisdom
- B. Its subdivisions
- C. How to generate it in one's mindstream

The Four Ways of Gathering Disciples

(page 271)

4B2B-3C3A-3C1B. Training in the four ways of gathering disciples that ripen the minds of others

Meditative Stabilization and Wisdom

19. Śamatha and Special Insight

(page 277)

- 4B2B-3C3A-3C2. How to train in the last two perfections in particular
- A. The benefits of cultivating śamatha and special insight
 - B. Demonstrating that these two include all concentrations
 - C. The nature of śamatha and special insight
 - D. The reason both need to be cultivated
 - E. How their order is definite
 - F. How to train in each of them

20. The Practice of Śamatha

(page 287)

- 4B2B-3C3A-3C2F. How to train in each of them
1. How to train in śamatha
 2. How to train in special insight
 3. How śamatha and special insight unite

- 4B2B-3C3A-3C2F-1. How to train in śamatha
- A. Attending to the prerequisites of śamatha
 - B. How to cultivate śamatha in reliance upon them
 - C. The measure for the accomplishment of śamatha through meditation

- 4B2B-3C3A-3C2F-1B. How to cultivate śamatha in reliance upon them
1. The preparation
 2. The actual practice

- 4B2B-3C3A-3C2F-1B2. The actual practice
- A. The physical posture for meditation
 - B. Explanation of the stages of meditation

- 4B2B-3C3A-3C2F-1B2B. Explanation of the stages of meditation
1. The way to generate flawless concentration
 2. The stages of śamatha that arise in reliance upon it

- 4B2B-3C3A-3C2F-1B2B-1. The way to generate flawless concentration
- A. What to do before focusing the mind on the object
 - B. What to do while focusing the mind on the object
 - C. What to do after focusing the mind on the object

- 4B2B-3C3A-3C2F-1B2B-1B. What to do while focusing the mind on the object
1. How to identify the focal object that is the basis for the mind
 2. How to direct the mind toward it

- 4B2B-3C3A-3C2F-1B2B-1B1. How to identify the focal object that is the basis for the mind
- A. General presentation of objects
 - B. Identification of objects for specific situations

- 4B2B-3C3A-3C2F-1B2B-1B1A. General presentation of objects
1. Indicating the actual objects
 2. Indicating what person should meditate on which object

- 4B2B-3C3A-3C2F-1B2B-1B2. How to direct the mind toward it
- A. The faultless approach
 - B. Eliminating faulty approaches
 - C. Determining the length of sessions

- 4B2B-3C3A-3C2F-1B2B-1C. What to do after focusing the mind on the object
1. What to do when excitement or laxity occur
 2. What to do while free from laxity and excitement

4B2B-3C3A-3C2F-1B2B-1C1. What to do when excitement or laxity occur

- A. Applying the antidote for failure to notice laxity and excitement
- B. Applying the antidote for not trying to eliminate laxity and excitement even though they have been noticed

4B2B-3C3A-3C2F-1B2B-1C1A. Applying the antidote for failure to notice laxity and excitement

1. Defining laxity and excitement
2. The method for generating vigilance that recognizes laxity and excitement during meditation

4B2B-3C3A-3C2F-1B2B-1C1B. Applying the antidote for not trying to eliminate laxity and excitement even though they have been noticed

1. Identifying intention and the way it stops laxity and excitement
2. Identifying the causes that give rise to laxity and excitement

21. Accomplishing Śamatha

(page 313)

4B2B-3C3A-3C2F-1B2B-2. The stages of śamatha that arise in reliance upon it

- A. The actual stages of śamatha that arise
- B. The method for accomplishing them by means of the six powers
- C. How they involve the four types of attention

4B2B-3C3A-3C2F-1C. The measure for the accomplishment of śamatha through meditation

1. Indicating the dividing line between accomplishing and not accomplishing śamatha
2. Indicating how to traverse the path in reliance upon śamatha generally
3. Indicating how to traverse the mundane path in particular

4B2B-3C3A-3C2F-1C1. Indicating the dividing line between accomplishing and not accomplishing śamatha

- A. The main topic
- B. The signs of possessing attention and an elimination of doubts

4B2B-3C3A-3C2F-1C1A. The main topic

1. Indicating whether śamatha has been achieved based on whether pliancy has been completely achieved
2. The way śamatha is accomplished once pliancy has been achieved

4B2B-3C3A-3C2F-1C1B. The signs of possessing attention and an elimination of doubts

1. The actual signs of possessing attention
2. The elimination of doubts

22. The Practice of Special Insight

(page 331)

4B2B-3C3A-3C2F-2. How to train in special insight

- A. Relying on the prerequisites of special insight
- B. Divisions of special insight
- C. How to cultivate special insight
- D. The measure of having accomplished special insight through meditation

4B2B-3C3A-3C2F-2A. Relying on the prerequisites of special insight

1. A general presentation on how to rely on the prerequisites of special insight
2. How to determine the view in particular

4B2B-3C3A-3C2F-2A2. How to determine the view in particular

- A. Identifying afflicted ignorance
- B. Demonstrating that it is the root of revolving in cyclic existence
- C. The need to seek the view of selflessness if you wish to eliminate the apprehension of a self

4B2B-3C3A-3C2F-2A2C. The need to seek the view of selflessness if you wish to eliminate the apprehension of a self

1. The reason you need to seek the view that realizes selflessness if you wish to eliminate that ignorance
2. How to generate the view that realizes selflessness

4B2B-3C3A-3C2F-2A2C-2. How to generate the view that realizes selflessness

- A. The stages of generating the two views of selflessness
- B. The actual progressive generation of the two views of selflessness
- C. Presenting conventional and ultimate truths

23. The Selflessness of Persons

(page 351)

4B2B-3C3A-3C2F-2A2C-2B. The actual progressive generation of the two views of selflessness

1. Determining the selflessness of persons
2. Determining the selflessness of phenomena

4B2B-3C3A-3C2F-2A2C-2B1. Determining the selflessness of persons

- A. Identifying persons
- B. Determining them to not exist inherently

4B2B-3C3A-3C2F-2A2C-2B1B. Determining them to not exist inherently

1. Determining that the “I” does not inherently exist
2. Determining that “mine” does not inherently exist
3. Showing how persons appear like an illusion in dependence on that

4B2B-3C3A-3C2F-2A2C-2B1B-3. Showing how persons appear like an illusion in dependence on that

- A. The meaning of the expression “like an illusion”
- B. The method through which things appear like an illusion

4B2B-3C3A-3C2F-2A2C-2B1B-3A. The meaning of the expression “like an illusion”

1. The unmistakable manner of appearing like an illusion
2. The fallacious manner of appearing like an illusion

24. The Selflessness of Phenomena

(page 367)

4B2B-3C3A-3C2F-2A2C-2B2. Determining the selflessness of phenomena

- A. Refutation using the reasoning explained above
- B. Refutation using another reasoning not explained above

4B2B-3C3A-3C2F-2A2C-2B2B. Refutation using another reasoning not explained above

1. The logical proof of dependent arising
2. The way uncompounded phenomena are also established as not truly existent through this and earlier reasonings

25. The Two Truths

(page 379)

4B2B-3C3A-3C2F-2A2C-2C. Presenting conventional and ultimate truths

1. The basis on which the two truths are divided
2. The number of divisions
3. The purpose of dividing them in that way
4. The meaning of each division

4B2B-3C3A-3C2F-2A2C-2C4. The meaning of each division

- A. Conventional truths
- B. Ultimate truths
- C. Teaching that the number of truths is definitely two

4B2B-3C3A-3C2F-2A2C-2C4A. Conventional truths

1. The meaning of the words conventional and truth
2. The definition of a conventional truth
3. Divisions of conventionalities

4B2B-3C3A-3C2F-2A2C-2C4B. Ultimate truths

1. Explaining the meaning of ultimate and truth
2. The definition of an ultimate truth
3. Divisions of ultimate truths

4B2B-3C3A-3C2F-2A2C-2C4B-2. The definition of an ultimate truth

- A. The actual definition
- B. Refuting an objection

26. Uniting Śamatha and Special Insight

(page 407)

4B2B-3C3A-3C2F-2C. How to cultivate special insight

- 1. The meaning of the statement that special insight is cultivated in reliance upon śamatha
- 2. The paths of which vehicle, Mahāyāna or Hīnayāna, this system relates to
- 3. The actual way to cultivate special insight inreliance upon śamatha

27. Conclusion

(page 423)

A brief summary of topics of the general path

4B2B-3C3B. How to train in the Vajrayāna in particular.

Dedication