
FPMT BASIC PROGRAM
STAGES OF THE PATH

Middle Length Lam-Rim

(Lam rim 'bring ba)

by

Lama Tsongkhapa

With additional outlines by Trijang Rinpoche

OUTLINE

Translated from the Tibetan

by

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FINAL DRAFT

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Note: This translation contains both the outlines from Lama Tsongkhapa's *Middle Length Stages of the Path* and the sub-outlines added later by Trijang Rinpoche, in accordance with the Tibetan text published by Sera Je Computer Project, Sera Je Monastic University, Bylakuppe, 1999. The outlines by Trijang Rinpoche are in smaller print; the corrected outline numbers were added by Joan Nicell, Istituto Lama Tzong Khapa, Pomaia, Italy. The numbers in square brackets [] correspond to the pages of this particular edition of the Tibetan text.

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Middle Length Explanation of the Stages of the Path to Enlightenment to be Practiced by the Three Types of Beings

CHAPTER 1 Introduction

[This is the middling of three texts—the great, the middling, and the small—on the stages of the path composed by the Gentle Protector, Dharma King, Great Tsongkhapa, although it is also widely known as the “*Small Stages of the Path*”. Its explanation has three sections:]

- 1 Introductory elements
- 2 The actual explanation set forth
- 3 The conclusion of the explanation

1 Introductory elements

- A Homage
- B Vow to compose the text
- C Identification of the Dharma to be explained in the context of what the title means

General introduction to the instructions taught here

2 The actual explanation set forth

- A Correspondence with the manner of explanation proposed by the scholars
- B The actual explanation in accordance with that manner of explanation
 - 1 Showing the greatness of the author in order to show that the teachings have a reliable source
 - 2 Showing the greatness of the teachings in order to generate respect for the instructions
 - 3 How teachings that possess those two greatneses should be listened to and explained
 - 4 The stages by which a student should be guided through the actual instructions

Showing the greatness of the author in order to show that the teachings have a reliable source

2B1B Atiśa’s greatness

- 1 How Atiśa took birth in an excellent family
- 2 How Atiśa obtained his positive qualities on that basis
- 3 Having obtained them, how Atiśa performed deeds for the sake of the teachings

2B1B-2 How Atiśa obtained his positive qualities

- A How Atiśa obtained the qualities of comprehensive scriptural knowledge
- B How Atiśa obtained the qualities of realization of its correct accomplishment

2B1B-2A How Atiśa obtained the positive of comprehensive scriptural knowledge

- 1 How Atiśa learnt the areas of general knowledge
- 2 How Atiśa learnt Mantra
- 3 How Atiśa was ordained and learnt the collections of inner knowledge

2B1B-2B How Atiśa obtained the qualities of realization of its correct accomplishment

- [1 How all qualities of realization are contained in the three trainings
- 2 How Atiśa was accomplished in the three trainings]

2B1B-2B2 How Atiśa was accomplished in the three trainings

- [A Atiśa’s accomplishments in the training of ethics
- B Atiśa’s accomplishments in the training of meditative stabilization
- C Atiśa’s accomplishments in the training of wisdom]

2B1B-2B2A Atiśa’s accomplishments in the training of ethics

- [1 Transition to ethics
- 2 How Atiśa was actually accomplished in ethics
- 3 Proper protection of ethics]

- 2B1B-2B2A-2 How Atiśa was actually accomplished in ethics
- A How Atiśa possessed the highest vows of individual liberation
 - B How Atiśa possessed the bodhisattva vows
 - C How Atiśa possessed vajrayana vows
- 2B1B-2B2B Atiśa's accomplishments in the training of meditative stabilization
- 1 Common
 - 2 Uncommon
- 2B1B-2B2C Atiśa's accomplishments in the training of wisdom
- 1 Common
 - 2 Uncommon
- 2B1B-3 Having attained those positive qualities, the deeds Atiśa did for the sake of the teachings
- 1 Deeds in India
 - 2 Deeds in Tibet
- 2B1B-3B Deeds in Tibet
- [1 Clearing up misconceptions about the Dharma and restoring the tradition
 - 2 Identifying the three causes of excellence in the composition of commentaries
 - 3 Due to Atiśa possessing these three causes, his ability to ascertain the Victor's intentions
 - 4 The special qualities of his disciples]
- 2B1B-3B3 Due to Atiśa possessing these three causes, his ability to ascertain the Victor's intentions
- A Being cared for by protector deities [8]
 - B How Atiśa's lineage is uninterrupted
 - C The fact that Atiśa was learned in the five areas of knowledge
- 2B1B-3B4 The special qualities of his disciples
- A Atiśa's disciples in India, Ngari and Tibet [9]
 - B Atiśa's foremost disciple

Showing the greatness of the teachings in order to generate respect for the instructions

- 2B2 Showing the greatness of the teachings in order to generate respect for the instructions
- [A Identifying the teachings
 - B Presenting this text as possessing the three: being fully complete, easily applicable, and a particularly noble system
 - C Presenting this text as possessing the four greatneses]
- 2B2C Presenting this text as possessing the four greatneses
- [1 The greatness of recognizing all the teachings as being non-contradictory
 - 2 The greatness of all the Buddha's teachings occurring to you as instructions
 - 3 The greatness of allowing you to easily discover the Victor's intentions
 - 4 The greatness of a great misdeed stopping by itself]
- 2B2C-1 The greatness of recognizing all the teachings as being non-contradictory
- A Identifying the teachings
 - B How all the teachings are recognized to not be contradictory
 - C How it is demonstrated through scripture and logic that it would be contradictory not to accept this
 - D Establishing that the teachings are not contradictory
 - E Clearing up doubts
- 2B2C-2 The greatness of all the Buddha's teachings occurring to you as instructions
- A The distinction of pure and impure manners of comprehension
 - B How all the Buddha's teachings come into view as useful instructions
 - C Indication of analytical meditation as a means of making all teachings appear as instructions
- 2B2C-3 The greatness of allowing you to easily discover the Victor's intentions
- A For beginners, the Victor's intention is not easy to find without a guru's oral instructions
 - B The Victor's intention is found through a guru's oral instructions

2B2C-4 The greatness of a great misdeed stopping by itself

- A Showing the abandonment of the Dharma as the biggest misdeed
- B When there is a realization along the lines of the first two greatnesses, the misdeed stops by itself
- C You should come to realize such certainty from the *White Lotus Sutra* and other texts

Explanation of how teachings possessing those two greatnesses should be listened to and explained

2B3 How teachings possessing those two greatnesses should be listened to and explained

- A How to listen
- B How to explain
- C How generally to proceed at the end

2B3A How to listen

- 1 Thinking about the advantages of listening to the Dharma
- 2 Developing respect for the Dharma and those who teach it
- 3 The actual way to listen

2B3A-3 The actual way to listen

- [A Indication of how to listen in general
- B The way in which, having related this to your mind, it is necessary to listen
- C How to keep in mind the purpose of attainments]

2B3A-3A Indication of how to listen in general

- 1 Giving up the three faults of a vessel
- 2 Relying on the six discriminations
- 2B3A-3A1 Giving up the three faults of a vessel

2B3A-3A2 Relying on the six discriminations

- A Contemplating the discrimination of oneself as a patient
- B Contemplating the discrimination of the one expounding the Dharma as a doctor
- C Generating the discrimination of the instructions as medicine
- D Generating the discrimination of persistent practice as the cure
- E Contemplating the discrimination of the tathāgatas as exalted beings
- F Generating the wish for the Dharma tradition to last long

2B3A-3A2D Generating the discrimination of persistent practice as the cure

- 1 The contempt of striving for words without practicing them
- 2 The importance of the discrimination of oneself as someone ill
- 3 The instruction to act accordingly, having identified the meaning of "persistence"

2B3B How to explain

- 1 Considering the benefits of explaining the Dharma
- 2 Generating respect for the teacher and the teachings
- 3 The attitude and activities to explain with
- 4 The distinction between whom the explanations should and should not be given to

2B3B-3 The attitude and activities to explain with

- A Attitude
- B Activities

2B3C How generally to proceed at the end

- 1 What to do afterwards—the actual things to do
- 2 The benefits of this
- 3 The general mode of behavior of saints
- 4 The advice to cherish them, since it is a great fault to turn away from them

Explanation of the stages by which a student of the actual instructions should be guided

- 2B4 The stages by which a student should be guided through the actual instructions
 - A The root of the path: relying on a spiritual teacher
 - B The stages of training the mind once you have relied

RELYING ON A SPIRITUAL TEACHER

- 2B4A The root of the path: relying on a spiritual teacher
 - 1 The somewhat elaborate explanation for generating certainty
 - 2 The condensed presentation of how to sustain meditation
- 2B4A-1 The somewhat elaborate explanation for generating certainty
 - [A The need to rely on a spiritual teacher since all positive qualities depend on him
 - B The actual way to rely on a spiritual teacher]
- 2B4A-1B The actual way to rely on a spiritual teacher
 - 1 Characteristics of the one to be relied on, the virtuous spiritual friend
 - 2 Characteristics of the one who relies, the student
 - 3 The way the student relies on the virtuous spiritual friend
 - 4 The benefits of reliance
 - 5 The drawbacks of not relying
 - 6 A summary of the meaning of these points
- 2B4A-1B1 Characteristics of the one to be relied on, the virtuous spiritual friend
 - A Identification of a guru
 - B The characteristics of a guru
- 2B4A-1B1B The characteristics of a guru
 - 1 Highest characteristics
 - 2 Middling characteristics
 - 3 Minimum characteristics
- 2B4A-1B1B-1 Highest characteristics
 - A Positive qualities that the guru himself needs
 - B Positive qualities necessary for others' welfare
- 2B4A-1B1B-3 Minimum characteristics
 - A The actual minimum of characteristics
 - B The expediency of association with the characteristics
- 2B4A-1B2 Explaining the characteristics of the one who relies, the student
 - A The faults of someone who does not have the five characteristics and the benefits of someone who does have them
 - B Explaining the specifics of the various characteristics in detail [29]
 - C Specifics of achieving the conducive conditions and eliminating the adverse conditions to having the four characteristics
 - D The need to strive for those characteristics
- 2B4A-1B3 The way the student relies on the virtuous spiritual friend
 - [A Explaining the need to rely on someone with the characteristics
 - B The actual manner of relying on someone who has the characteristics]
- 2B4A-1B3B The actual manner of relying on someone who has the characteristics
 - 1 The manner of relying in thought
 - 2 The manner of relying through actions

2B4A-1B3B-1 The manner of relying in thought

- A The root, training in faith
- B Remembering his kindness so as to generate respect

2B4A-1B3B-1A The root, training in faith

- 1 Explaining faith as the basis of all qualities
- 2 Identification of faith
- 3 The need to discriminate the spiritual master as a buddha
- 4 The disadvantages of conceiving faults
- 5 The way of restraining concepts of faults

2B4A-1B3B-2 The manner of relying through actions

- [A The need for reliance through actions
- B A condensed explanation of the three means of pleasing the spiritual teacher
- C The extensive explanation of those three means]

2B4A-1B3B-2C The extensive explanation of those three means

- 1 Offering the guru material things
- 3 Practicing in accordance with his advice

2B4A-1B4 The benefits of reliance

- A Benefits such as approaching the state of a buddha
- B Bad karma is exhausted and the benefit exceeds even that of making offerings to numerous buddhas

2B4A-1B5 The drawbacks of not relying

- A The way it ruins this life and future ones
- B No positive qualities are attained and earlier ones deteriorate
- C The disadvantages of relying on non-virtuous spiritual friends and bad companions

2B4A-1B6 Summary of the meaning of these points

- A The importance of proper reliance as the root of perpetual striving
- B The need for confession and a vow because, if that proper reliance does not come about, it is a great fault
- C How, if you act in that manner, the realization of reliance is not far away

2B4A-2 The condensed presentation of how to sustain meditation

- A The actual way to sustain meditation
- B The reason why meditation needs to be sustained by means of two modes of sustaining

2B4A-2A The actual way to sustain meditation

- 1 What to do during the meditation session itself
- 2 What to do during the periods between sessions

2B4A-2A1 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 of the meditation session

2B4A-2A1A What to do in preparation

- [1 Cleaning your dwelling and arranging representations of the exalted body, speech, and mind
- 2 Laying out offerings
- 3 Sitting posture and mental attitude
- 4 Visualization of the merit field
- 5 Accumulation of merit and purification of negativities
- 6 Mandala offering and request for blessings]

2B4A-2A1A-5 [Accumulation of merit and purification of negativities]

- A The reason why it is necessary to accumulate merit and purify negativities
- B Explanation of accumulation and purification in detail
- C Categorization of the individual elements

2B4A-2A1A-5B Explanation of accumulation and purification in detail

- 1 The actual detailed explanation
- 2 The need to take the meaning of the words to heart

2B4A-2A1A-5B1 The actual detailed explanation

- [A Prostration
- B Offerings
- C Confession of negativities
- D Rejoicing
- E Requesting the wheel of Dharma to be turned
- F Supplication
- G Dedication]

2B4A-2A1A-5B1A Prostration

- [1 Prostration combining the three doors
- 2 Prostrations of the three individual doors]

2B4A-2A1A-5B1A-2 Prostrations of the three individual doors

- A Physical prostration
- B Mental prostration
- C Verbal prostration

2B4A-2A1A-5B1B Offerings

- [1 Surpassable offerings
- 2 Unsurpassable offerings]

2B4A-2A1A-5B1B-2 Unsurpassable offerings

- A Actual topic
- B The motivation for prostrations and offerings

2B4A-2A1B What to do during the actual meditation session

- 1 How to sustain meditation in general
- 2 How to sustain the meditation of this context

2B4A-2A1B-1 How to sustain meditation in general

- A Identification of and need for meditation
- B The faults of bad meditation
- C How to sustain good meditation

2B4A-2A1B-2 How to sustain the meditation of this context

- A Thinking about the benefits of reliance and about the faults of non-reliance
- B How to train in faith by means of thinking about the guru's positive qualities
- C Training in the respect that remembers the kindness

2B4A-2A1C What to do at the end of the meditation session

- [1 What should actually be done at the end
- 2 Time and duration of meditation]

2B4A-2A1C-2 Time and duration of meditation

- A Indication of the time of meditation
- B How to meditate in the beginning
- C How to sustain the meditation once it has stabilized a bit and advice on how to avoid exhaustion

2B4A-2A2 What to do during the periods between sessions

- [A General practices enhancing the object of meditation
- B The causes of calm abiding and special insight]

2B4A-2A2B The causes of calm abiding and special insight

- [1 Controlling the sense doors
- 2 Introspective behavior
- 3 Knowing the right measure of food
- 4 Exerting yourself in yoga without sleeping, and what to do when lying down to sleep]

2B4A-2A2B-2 Introspective behavior

- [A What to do when lying down to sleep
- B How to apply this to the intervals between all meditations]

2B4A-2A2B-4A What to do when lying down to sleep

- 1 The time to lie down
- 2 The behavior of sleep
- 3 Mindfulness
- 4 Introspection
- 5 The discrimination of getting up

2B4A-2B The reason why meditation needs to be sustained by means of two modes of sustaining

- [1 The two modes of sustaining
- 2 Refutation of the misconception that although there are both analytical and stabilization meditations, one single person does not practice them
- 3 Refutation of the misconception that asserts that all conceptions apprehend signs
- 4 Refutation of the misconception that asserts that if a lot of analytical meditation is done prior to the arising of meditative stabilization it becomes an obstacle]

2B4A-2B1 [The two modes of sustaining]

- A The reason why both analysis and stabilization are necessary for meditation
- B Identification of analysis and stabilization

2B4B The stages of training the mind once you have relied on a spiritual teacher

- 1 With regard to the basis of leisure, an exhortation to take its essence
- 2 How to take the essence

A PRECIOUS HUMAN REBIRTH

2B4B-1 With regard to the basis of leisure, an exhortation to take its essence

- A Identification of the leisures and endowments
- B Considering the great value of the leisures and endowments
- C Considering the difficulty in finding the leisures and endowments

2B4B-1A Identification of the leisures and endowments

- 1 Leisures
- 2 Endowments

2B4B-1A1 Leisures

- A Identification of the leisures
- B The eight unfree states:

2B4B-1A2 Endowments

- A The five personal endowments
- B The five endowments conditioned by others

2B4B-1B Considering the great value of the leisures and endowments

- 1 Considering the inappropriateness of someone with this special base acting like an animal
- 2 How a body of leisures and endowments is the best
- 3 How to train in the wish to take the essence, having brought to mind those two objectives
- 4 The inappropriateness of returning empty-handed given that not only ultimate but also temporary objectives are easily accomplished

2B4B-1C Considering the difficulty of finding the leisures and endowments

- [1 Illustration of the difficulty in finding the leisures and endowments
- 2 Reasons why it is difficult to find the leisures and endowments
- 3 The rarity of those obtaining the causes of leisure and endowments
- 4 The result of sustaining those objectives
- 5 The method of meditation with four special features
- 6 Differentiating the ways of sustaining the meditation]

2B4B-1C6 Differentiating the ways of sustaining the meditation

- [A How to contemplate the leisures and endowments from various points of view
- B How to contemplate the leisures and endowments in particular]

- 2B4B-1C6B How to contemplate the leisures and endowments in particular
- 1 The difficulty in finding the leisures and endowments from the point of view of their cause
 - 2 The difficulty in finding the leisures and endowments from the point of view of the result
- 2B4B-2 How to take the essence
- A The way in which the three types of beings practice the path
 - B Brief summary of the topics of the general path
- 2B4B-2A The way in which the three types of beings practice the path
- 1 Generating certainty with regard to the general presentation of the path
 - 2 The actual way of taking its essence
- 2B4B-2A1 Generating certainty with regard to the general presentation of the path
- A How all the Buddha's teachings are contained in the paths of the three types of beings
 - B Giving reasons for gradual guidance from the point of view of the three types of beings
- 2B4B-2A1A How all the Buddha's teachings are contained in the paths of the three types of beings
- 1 How the meaning of all the Buddha's teachings is subsumed under the accomplishment of two objectives
 - 2 How lesser beings attain high status [55]
 - 3 How intermediate beings achieve the certain goodness of liberation
 - 4 How great beings attain omniscience
 - 5 Elucidating the sources of the term "three types of beings"
 - 6 Clearing up doubt
- 2B4B-2A1B Giving reasons for gradual guidance from the point of view of the three types of beings
- 1 What the purpose is of guiding someone by way of the paths of the three types of beings
 - 2 Giving reasons for such gradual guidance
- 2B4B-2A1B-1 What the purpose is of guiding someone by means of the paths of the three beings
- 2B4B-2A1B-2 Giving reasons for such gradual guidance
- A The actual reasons
 - B The purpose
- 2B4B-2A1B-2A The actual reasons
- [1 The entry gate to the Mahāyāna
 - 2 The need to consider its benefits and allow one's delight to increase before generating the mind of enlightenment, along with the relevant sources
 - 3 The benefits of striving for this mind
 - 4 How the lesser and intermediate branches of the path are necessary for laying the basis of those benefits
 - 5 How the lesser and intermediate branches of the path are necessary when training in the actual mind
 - 6 How the lesser and intermediate branches of the path are also necessary for the ritual accumulation and purification of this mental attitude
 - 7 Advice to cherish the way that the teaching cycles of lesser and intermediate beings become branches of great beings
 - 8 The order
 - 9 All paths are contained in the three trainings
 - 10 For the sake of skill in classification, all paths are contained in the two collections
 - 11 The need to enter the Mantrayana
 - 12 How to pursue the Perfection path alone
 - 13 The stages of engagement in Mantra
 - 14 Explanation that the intention of the *Lamp for the Path* and so forth is engagement in both sutra and mantra]
- 2B4B-2A1B-2A8 The order
- A The order of the two minds and so forth and how to train in them
 - B The order of the trainings

2B4B-2A1B-2B The purpose

- 1 The actual purpose
- 2 The sources

2B4B-2A1B-2B1 The actual purpose

- A Question
- B Answer

2B4B-2A2 The actual way of taking its essence

- A Training the mind in the stages of the path common to lesser beings
- B Training the mind in the stages of the path common to intermediate beings
- C Training the mind in the stages of the path of great beings

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CHAPTER 2

The Stages of the Path Common to Lesser Beings

2B4B-2A2A Training the mind in the stages of the path common to lesser beings

- 1 The actual training in the attitude of lesser beings
- 2 The measure of that attitude of lesser beings having arisen
- 3 Clearing up misconceptions about the attitude of lesser beings

2B4B-2A2A-1 The actual training in the attitude of lesser beings [63]

- A Generating a mental attitude of interest in future worlds
- B Relying on the methods for the happiness of future worlds

2B4B-2A2A-1A Developing a mental attitude of interest in future worlds

- 1 Being mindful of death: contemplating that one will not stay in this world for long
- 2 What will become of you in future existences: contemplating the happiness and suffering of the two types of migrating beings

DEATH-IMPERMANENCE

Explanation of how to be mindful of death— that one will not stay in this world for long

2B4B-2A2A-1A1 Being mindful of death: contemplating that one will not stay in this world for long

- A The disadvantages of not cultivating mindfulness of death
- B The advantages of cultivating mindfulness of death
- C What kind of mind that is mindful of death is generated
- D How to cultivate mindfulness of death

2B4B-2A2A-1A1A The disadvantages of not cultivating mindfulness of death

- 1 Demonstration that the mind's bias towards the idea that one is not going to die is the gateway of harm
- 2 How this prevents us from even taking an interest in future lives [64]
- 3 How this results in meaningful endeavors also having little power
- 4 How this results in long-term goals also being postponed
- 5 How holding to permanence induces attachment, aversion, and so forth and how they induce faulty behavior

2B4B-2A2A-1A1B The advantages of cultivating mindfulness of death

- 1 The great value of being mindful of death [65]
- 2 Mindfulness of death is the door to all excellence
- 3 How it is necessary to give up misunderstandings and meditate from the bottom of one's heart

2B4B-2A2A-1A1D How to cultivate mindfulness of death

- 1 It is certain that we will die
- 2 It is uncertain when we will die
- 3 At the time of death nothing except the Dharma will be of benefit

2B4B-2A2A-1A1D-1 It is certain that we will die

- A Actual reasons
- B The decision

2B4B-2A2A-1A1D-1A Actual reasons

- 1 The Lord of Death will certainly come and there are no conditions for warding him off
- 2 Your lifespan cannot be increased and diminishes incessantly
- 3 You die without having had time to practice the Dharma while alive

2B4B-2A2A-1A1D-2 It is uncertain when we will die

- [A The need to generate a mental state mindful of death every day
- B Explanation of the actual reasons
- C The decision that it is necessary to practice the Dharma from now on]

2B4B-2A2A-1A1D-2B Explanation of the actual reasons

- 1 The contemplation that there is no certainty with regard to the lifespan in Jambudvipa, which is why the time of death is uncertain
- 2 The contemplation that there are many conditions that lead to death and few conditions that promote life
- 3 The contemplation that the body is extremely vulnerable and the time of death therefore uncertain

2B4B-2A2A-1A1D-3 At the time of death nothing except the Dharma will be of benefit

- A The actual reasons
- B The decision

2B4B-2A2A-1A1D-3A The actual reasons

- 1 [You cannot take your friends and relatives along]
- 2 [You cannot take your possessions along]
- 3 [You cannot take your body along]

2B4B-2A2A-1A1D-3B The decision to practice nothing but the Dharma

- 1 The actual decision
- 2 The need to try hard since it is the foundation of the path
- 3 How to carry out the practice of all the excellent scriptures

Explanation of what will become of you in future worlds: How to contemplate the happiness and suffering of the two types of migrating beings

2B4B-2A2A-1A2 What will become of you in future existences: contemplating the happiness and suffering of the two types of migrating beings

- [A Thinking about what will become of you in future worlds
- B From among the happiness and suffering of the two types of migrating beings, considerations about suffering]

THE SUFFERINGS OF THE LOWER REALMS

2B4B-2B1A-1A2B From among the happiness and suffering of two types of migrating beings, considerations about suffering

- [1 The need to think about suffering
- 2 How thinking about suffering is a vital point
- 3 Contemplating the sufferings of the lower realms]

2B4B-2B1A-1A2B-3 Contemplating the sufferings of the lower realms

- A The actual sufferings of the lower realms
- B How it is necessary to meditate on the sufferings of the lower realms until the experience occurs

2B4B-2B1A-1A2B-3A The actual sufferings of the lower realms

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

2B4B-2B1A-1A2B-3A1 Contemplating the sufferings of hell beings

- A The actual sufferings of the hell beings
- B The need for fear at the thought that you have already accumulated numerous causes for being born there

2B4B-2B1A-1A2B-3A1A The actual sufferings of the hell beings

- 1 The great hells of sentient beings
- 2 The neighboring hells
- 3 The cold hells
- 4 The occasional hells

2B4B-2B1A-1A2B-3A1B The need for fear at the thought that you have already accumulated numerous causes for being born there

2B4B-2B1A-1A2B-3A2 Contemplating the sufferings of animals

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

Explanation of how to rely on the methods for the happiness of future worlds

2B4B-2A2A-1B Explanation of how to rely on the methods for the happiness of future worlds

- 1 The holy gateway for entering the teachings: training in taking refuge
- 2 The root of all well-being: generating the faith of conviction in actions and their effects.

TAKING REFUGE IN THE THREE JEWELS

2B4B-2A2A-1B1 The holy gateway for entering the teachings: training in taking refuge

- A The causes on which taking refuge depends
- B Depending on those causes, the objects in which to take refuge
- C The way in which to take refuge as much as one can
- D The stages of training after having taken refuge

2B4B-2A2A-1B1B Depending on those causes, the objects in which to take refuge

- 1 Identifying the objects of refuge
- 2 The reasons why they are worthy to be refuges

2B4B-2A2A-1B1B-2 The reasons why they are worthy to be refuges

- A The actual reasons
- B Advice to be persistent in conviction, the principal cause

2B4B-2A2A-1B1C The way in which to take refuge as much as you can

- 1 Taking refuge understanding their positive qualities
- 2 Taking refuge understanding their distinctions
- 3 An assertion
- 4 Taking refuge without advocating other ones

2B4B-2A2A-1B1C-1 Taking refuge understanding their positive qualities

- A The positive qualities of the Buddha
- B The positive qualities of the Dharma
- C The positive qualities of the Sangha

2B4B-2A2A-1B1C-1A The positive qualities of the Buddha

- 1 The actual qualities
- 2 Supplementary points

2B4B-2A2A-1B1C-1A1 The actual qualities

- A The positive qualities of a buddha's exalted body
- B The positive qualities of a buddha's exalted speech
- C The positive qualities of a buddha's exalted mind
- D The positive qualities of a buddha's exalted activities

2B4B-2A2A-1B1C-1A1C The positive qualities of a buddha's exalted mind

- 1 The positive qualities of knowledge
- 2 The positive qualities of mercy

2B4B-2A2A-1B1C-1A2 Supplementary points

- A Gaining certainty in your conviction: the cause of taking refuge purely
- B Not gaining conviction
- C Insistent advice to achieve certainty

2B4B-2A2A-1B1D The stages of training after having taken refuge

- 1 The actual precepts
- 2 Eliminating inaccuracies with respect to the precepts of taking refuge

2B4B-2A2A-1B1D-1 The actual precepts

- A Specific precepts for the individual objects of refuge
- B Common precepts for all three objects of refuge

2B4B-2A2A-1B1D-1A Specific precepts for the individual objects of refuge

- 1 Precepts of prohibition
- 2 Precepts of accomplishment

2B4B-2A2A-1B1D-1A1 Precepts of prohibition

- A Not to take refuge in other gods
- B To give up causing harm or difficulty to sentient beings
- C Not to associate with non-Buddhists

2B4B-2A2A-1B1D-1A2 Precepts of accomplishment

- A How to train with respect to representations of the Buddha
- B How to train with respect to representations of the Dharma
- C How to train with respect to representations of the Sangha

2B4B-2A2A-1B1D-1A2A How to train with respect to representations of the Buddha

- 1 The actual way to train with respect to representations of the Buddha [91]
- 2 Examples of the fully ripened effects of past irreverence

2B4B-2A2A-1B1D-1A2B Precepts associated with the Dharma

- 1 The actual precepts
- 2 How the masters of former times acted

2B4B-2A2A-1B1D-1A2C Precepts with regard to the Sangha

- 1 The actual precepts
- 2 How the masters of former times acted and the benefits of that

2B4B-2A2A-1B1D-1B Common precepts for all three objects of refuge

- 1 Remembering the differences and positive qualities of the Three Jewels and, due to that, taking refuge in them again and again
- 2 Remembering their great kindness and, due to that, exerting yourself at all times to make offerings to them and offering them even the first portion of your food and drink
- 3 Remembering their great compassion and, due to that, establishing other migrating beings in such a mode of behavior
- 4 Whatever you do and whatever you need, worshipping the Three Jewels, supplicating them, and abandoning all other worldly methods
- 5 Aware of the benefits, taking refuge three times a day and three times at night
- 6 Not giving up the Three Jewels even for the sake of your life or a laugh and guarding against this

2B4B-2A2A-1B1D-1B2 Remembering their great kindness and, due to that, exerting yourself at all times to make offerings to them and offering them even the first portion of your food and drink

- A Constant offerings
- B The peculiarity that the collections are completed with little trouble
- C Impure offerings
- D The manner of respect when offering
- E The need to exert yourself in making offerings
- F High status, paths, etc. are attained through making offerings in that way
- G How the size of the offerings and so forth is a distinction to do with the mind
- H How to train in uprightness with regard to offering substances, following the masters of former times
- I Refutation of the manner of speaking to the effect that the way bodhisattvas make offerings, having gained control over material things, is impure
- J How to make offerings with other vast things

2B4B-2A2A-1B1D-1B5 Aware of the benefits, taking refuge three times a day and three times at night

- A Taking refuge is the measure of being a Buddhist
- B Taking refuge is the basis of all vows
- C The karmic obscurations accumulated previously are reduced and exhausted
- D You accumulate vast merit
- E You will not fall into the lower realms
- F You will not be harmed by human and non-human obstacles
- G You will attain everything you wish
- H You will swiftly attain buddhahood

2B4B-2A2A-1B1D-1B6 Not giving up the Three Jewels even for the sake of your life or a laugh and guarding against this

2B4B-2A2A-1B1D-2 Eliminating inaccuracies with respect to the precepts of taking refuge

- A Refutation of that which is not a precept
- B The sources of the specific precepts
- C The difference between degenerating and relinquishing the precepts
- D The advice not to transgress the precepts because of how great the benefits are, such as being the entry gate to the teachings and so forth

KARMA AND ITS EFFECTS

2B4B-2A2A-1B2 Generating the faith of conviction in karma and its effects

- A Considering karma and its effects in general
- B Considering karma and its effects in particular
- C Having considered karma and its effects, how to engage in virtue and counteract non-virtue

2B4B-2A2A-1B2A Considering karma and its effects in general

- 1 The actual way to consider karma and its effects in general
- 2 Considering the specific divisions

2B4B-2A2A-1B2A-1 The actual way to consider karma and its effects in general

- A How karma is certain
- B The great increase of karma
- C You do not meet with karma you have not created
- D Karma you have created does not dissipate

2B4B-2A2A-1B2A-1 How karma is certain

- A The actual way in which karma is certain
- B Explanations of this as the basis of all wholesome qualities

2B4B-2A2A-1B2A-1D Karma you have created does not dissipate

- A Indicating that there are mainly ten paths of action
- B Settling actions and their effects

2B4B-2A2A-1B2A-2A Indicating that there are mainly ten paths of action

- 1 Explanation that there are ten in the sutras and treatises
- 2 Explanation of cherishing the adoption and abandonment of the ten paths of action

2B4B-2A2A-1B2A-2B Settling actions and their effects

- 1 Negative actions and their effects
- 2 Positive actions and their effects
- 3 Indication of other divisions of actions

2B4B-2A2A-1B2A-2B1 Negative actions and their effects

- A The actual negative paths of action
- B Differences in weight
- C Indication of their effects

2B4B-2A2A-1B2A-2B1A The actual negative paths of action

- 1 The actual paths of action
- 2 The distinction between actions and paths of actions

2B4B-2A2A-1B2A-2B1A-1 The actual paths of action

- [A Killing
- B Stealing
- C Sexual misconduct
- D Lying
- E Divisive speech
- F Harsh words
- G Idle talk
- H Covetousness
- I Harmful intent
- J Wrong views]

2B4B-2A2A-1B2A-2B1A-1A Killing

- 1 Basis
- 2 Attitude
- 3 Performance
- 4 Completion

2B4B-2A2A-1B2A-2B1A-1A2 Attitude

- A Discrimination
- B Mental affliction
- C Motivation

2B4B-2A2A-1B2A-2B1A-1A3 Performance

- A The performer
- B The entity of the performance

2B4B-2A2A-1B2A-2B1A-1B Stealing

- [1 Basis
- 2 Attitude
- 3 Performance
- 4 Completion]

2B4B-2A2A-1B2A-2B1A-1B3 Performance

- A The performer
- B The entity of the performance

2B4B-2A2A-1B2A-2B1A-1C Sexual misconduct

- [1 Basis
- 2 Attitude
- 3 Performance
- 4 Completion]

2B4B-2A2A-1B2A-2B1A-1C1 Basis

- A Those you should not have intercourse with
- B Inappropriate body parts
- C Inappropriate places
- D Inappropriate times

2B4B-2A2A-1B2A-2B1A-1C2 Attitude

- A Discrimination
- B Mental affliction [104]
- C Motivation

2B4B-2A2A-1B2A-2B1A-1D Lying

- [1 Basis
- 2 Attitude
- 3 Performance
- 4 Completion]

2B4B-2A2A-1B2A-2B1A-1D1 Basis

- A The basis of expression
- B An object that comprehends

2B4B-2A2A-1B2A-2B1A-1D2 Attitude

- A Discrimination
- B Mental affliction
- C Motivation

2B4B-2A2A-1B2A-2B1A-1D3 Performance

- A The actual performance
- B Clearing up doubts

2B4B-2A2A-1B2A-2B1A-1D3B Clearing up doubts

- [1 Clearing up the doubt that it depends on the purpose
- 2 Three approaches concerning the distinction between the actual path of action being incomplete if you enjoin someone else to do it]

2B4B-2A2A-1B2A-2B1A-1D3B-2 Three approaches concerning the distinction between the actual path of action being incomplete if you enjoin someone else to do it

- A The approach of the Treatise on the Grounds (*Yogacaryābhūmi*)
- B Vasubandhu's approach
- C The approach of the Vinaya is to apply them to a downfall

2B4B-2A2A-1B2A-2B1A-1D4 Completion

- A The actual completion
- B Clearing up doubts

2B4B-2A2A-1B2A-2B1A-1E Divisive speech

- 1 Basis
- 2 Attitude
- 3 Performance
- 4 Completion

2B4B-2A2A-1B2A-2B1A-1F Harsh words

- 1 Basis
- 2 Attitude
- 3 Performance
- 4 Completion

2B4B-2A2A-1B2A-2B1A-1G Idle talk

- 1 Basis
- 2 Attitude
- 3 Performance
- 4 Completion

2B4B-2A2A-1B2A-2B1A-1H Covetousness

- 1 Basis
- 2 Attitude
- 3 Performance
- 4 Completion

2B4B-2A2A-1B2A-2B1A-1I Harmful intent

- 1/2 Basis and attitude
- 3 Performance
- 4 Completion

2B4B-2A2A-1B2A-2B1A-1J Wrong views

- [1 Basis
- 2 Attitude
- 3 Performance
- 4 Completion]

2B4B-2A2A-1B2A-2B1A-1J3 Performance

- [A The actual performance
- B Divisions]

2B4B-2A2A-1B2A-2B1A-1J3B Divisions

- 1 Denying causes
- 2 Denying effects
- 3 Denying activities
- 4 Denying existing things

2B4B-2A2A-1B2A-2B1B Differences in weight

- 1 The weight of the ten paths of action
- 2 Incidentally, a summarized indication of the gateways of strong karma [107]

2B4B-2A2A-1B2A-2B1B-1 The weight of the ten paths of action

- A Strong compounding
- B Familiarity
- C Entity
- D Basis
- E One-sided devotion to the discordant side
- F Elimination of the discordant side

2B4B-2A2A-1B2A-2B1B-2 Incidentally, a summarized indication of the gateways of strong karma

- A Great strength by way of the field
- B Great strength by way of the support
- C Great strength by way of the thing
- D Great strength by way of the attitude

2B4B-2A2A-1B2A-2B1B-2A Great strength by way of the field

- 1 The field of the Three Jewels
- 2 The field of the Sangha
- 3 The field of bodhisattvas

2B4B-2A2A-1B2A-2B1B-2B Great strength by way of the support

- 1 The difference between the skillful and the unskillful
- 2 The actual strength of the support
- 3 The faults of discipline being adulterated

2B4B-2A2A-1B2A-2B1B-2D Great strength by way of the attitude

- 1 Greatness by way of the intensity of the attitude, its duration, etc.
- 2 How anger is particularly strong

2B4B-2A2A-1B2A-2B1C Indication of their effects

- 1 The fully ripened effect
- 2 The effect in conformity with the cause
- 3 The conditioning or empowering effect

2B4B-2A2A-1B2A-2B2 Positive actions and their effects

- A Positive actions
- B The effects of positive actions

2B4B-2A2A-1B2A-2B2A Positive actions

- 1 Brief indication by means of scripture
- 2 Extensive explanation

2B4B-2A2A-1B2A-2B3 Indication of other classifications of actions

- [A Throwing and completing actions
- B What will definitely be experienced and what will not]

2B4B-2A2A-1B2A-2B3A Throwing and completing actions

- 1 [The classification of throwing and completing actions]¹
- 2 The four possible alternatives for virtuous and non-virtuous throwing and completing actions

2B4B-2A2A-1B2A-2B3B What will definitely be experienced and what will not

- 3 [The classification of what will definitely be experienced and what will not]
- 4 Classification of what has been done and what has been accumulated
- 5 [Further classification of that which will definitely be experienced] [114]

2B4B-2A2A-1B2B Considering karma and its effects in particular

- [1 The way in which it is necessary to achieve a fully qualified basis
- 2 Divisions]

2B4B-2A2A-1B2B-2 [Divisions]

- A The fully ripened positive qualities and their functions
- B The causes of the fully ripened effects

2B4B-2A2A-1B2B-2A The fully ripened positive qualities and their functions

- 1 Excellent life span
- 2 Excellent complexion
- 3 Excellent extraction
- 4 Excellent power
- 5 Respectable words
- 6 Renown as being very powerful
- 7 Being male
- 8 Possessing strength

2B4B-2A2A-1B2B-2B The causes of the fully ripened effects

- 1 Division of the causes in eight
- 2 Threefold division

2B4B-2A2A-1B2B-2B2A The first cause: a perfectly pure mind

- 1 In relation to oneself
- 2 In relations to others

2B4B-2A2A-1B2B-2B2B The second cause: pure performance

- 1 In relation to oneself
- 2 In relation to others

2B4B-2A2A-1B2C Having considered karma and its effects, how to engage in virtue and counteract non-virtue

- 1 General presentation
- 2 Specifically how to purify by means of the four powers

2B4B-2A2A-1B2C-1 General presentation

- A How to bring forth a mind cultivating this perpetually, day and night
- B The vital importance of gaining conviction concerning the Buddha's statements about how actions bring about effects
- C Meditation on emptiness becomes helpful for gaining certainty with respect to actions and their effects
- D The uselessness of mere knowledge if you do not think about actions and their results
- E How to turn away from faulty conduct through such considerations
- F The principle of action in accordance with statements of the former Kadampas

¹ Trijang Rinpoche proposes an additional classification of Je Tsongkhapa's first item into five sections some of which, however, overlap with Je Tsongkhapa's second item. Trijang Rinpoche's points three to five belong to Je Tsongkhapa's second item and thus do not form a sub-division of the first one.

2B4B-2A2A-1B2C-2 Specifically how to purify non-virtues by means of the four powers

- [A How negativities and downfalls need to be purified by various means in accordance with the statements of the Teacher Buddha
- B How to redress downfalls
- C How to redress negativities
- D How all the antidotes to negativities are complete within the four powers
- E The manner of purifying
- F How it is necessary to make an effort from the start not to be tainted by faults]

2B4B-2A2A-1B2C-2A How negativities and downfalls need to be purified by various means in accordance with the statements of the Teacher Buddha

2B4B-2A2A-1B2C-2C How to redress negativities

- 1 The power of remorse
- 2 The power of thorough application of antidotes
- 3 The power of preventing faults in future
- 4 The power of the support

2B4B-2A2A-1B2C-2C2 The power of the thorough application of antidotes

- A Based on the profound sets of sūtras
- B Aspiration for emptiness
- C Based on recitation
- D Based on images
- E Based on making offerings
- F Based on names

2B4B-2A2A-1B2C-2C2C Based on recitation

- 1 The need to make an effort at recitation until signs appear that the negativities have been purified
- 2 The signs

2B4B-2A2A-1B2C-2C3 The power of preventing faults in the future

- A The actual power and its benefits
- B The importance of sincere restraint

2B4B-2A2A-1B2C-2E The manner of purifying

- 1 How karma is not categorically definite in dependence on whether the antidotes are complete or incomplete etc. in the one doing the purification
- 2 How even karma that is definite to be experienced is purified from the root
- 3 Even if the one doing the purification does not completely purify karma of little strength, its effect will not come forth due to the full ripening having been weakened

2B4B-2A2A-3 Clearing up misconceptions about the attitude of lesser beings

- A Setting out the assertion
- B Its refutation

2B4B-2A2A-3B Its refutation

- 1 How a continuous succession of excellent bodies is necessary
- 2 Refutation in relation to ultimate high status

CHAPTER 3

The Stages of the Path Common to Intermediate Beings

2B4B-2A2B Training the mind in the stages of the path common to intermediate beings

- [1 Transition
- 2 The actual training]

2B4B-2A2B-2 The actual [training]

- A The actual training in the attitude common to intermediate beings
- B The measure of the attitude common to intermediate beings having been developed
- C Eliminating misconceptions about the attitude common to intermediate beings
- D Determining the nature of the path leading to liberation {125}

Explanation of how to develop the mind striving for liberation

2B4B-2A2B-2A The actual training in the attitude common to intermediate beings

- 1 Identification of the mind striving for liberation
- 2 The methods for generating the mind striving for liberation

2B4B-2A2B-2A1 Identification of the mind striving for liberation

- A Identification of liberation
- B The mind striving for liberation

2B4B-2A2B-2A2 The methods for generating the mind striving for liberation

- A Transition
- B The actual methods

2B4B-2A2B-2A2B The actual methods

- 1 Thinking about the shortcomings of cyclic existence—true sufferings
- 2 Thinking about the stages of entering cyclic existence—origins

SHORTCOMINGS OF CYCLIC EXISTENCE: TRUE SUFFERINGS

2B4B-2A2B-2A2B-1 Thinking about the shortcomings of cyclic existence—true sufferings

- A Indicating the intention of stating true sufferings as the first of the four truths
- B The actual meditation on suffering

2B4B-2A2B-2A2B-1A Indicating the intention of stating true sufferings as the first of the four truths

- 1 Setting out a doubt
- 2 Reply

2B4B-2A2B-2A2B-1A2 Reply

- A Summarized indication in reply
- B Extensive explanation

2B4B-2A2B-2A2B-1A2B Extensive explanation

- 1 The need to teach true sufferings, origins, cessations, and paths one after the other in accordance with the scriptures
- 2 Giving up objections to presenting the truths in this order
- 3 Establishing by means of logic that such an order is necessary

2B4B-2A2B-2A2B-1B The actual meditation on suffering

- 1 Considering the suffering of cyclic existence in general
- 2 Considering the suffering of the individual realms

2B4B-2A2B-2A2B-1B1 Considering the suffering of cyclic existence in general

- A Considering the eight types of suffering
- B Considering the six types of suffering

2B4B-2A2B-2A2B-1B1A Considering the eight types of suffering

- [1 How to meditate by the level of the faculty
- 2 How it is necessary to be free from laxity and excitement
- 3 How all the qualities of the three vehicles are accomplished through such meditation
- 4 The eight types of suffering]
- 5 Advice to cherish this manner of meditating on the essence]

2B4B-2A2B-2A2B-1B1A-4 The eight types of suffering

- [A Considering the suffering of birth
- B Considering the suffering of aging
- C Considering the suffering of illness
- D Considering the suffering of death
- E Considering the suffering of meeting with the unpleasant
- F Considering the suffering of separation from the pleasant
- G Considering the suffering of seeking what you desire and not getting it
- H Considering the meaning of the statement "In brief, the five appropriated aggregates are suffering"]

2B4B-2A2B-2A2B-1B1A-4B Considering the suffering of aging

- 1 Extensive explanation
- 2 Summary of the essence

2B4B-2A2B-2A2B-1B1A-4H Considering the meaning of the statement "In brief, the five appropriated aggregates are suffering"

- 1 Brief presentation
- 2 Extensive explanation

2B4B-2A2B-2A2B-1B1B Considering the six types of suffering

- 1 Summarized presentation of the six types of suffering
- 2 Presentation of the six types of sufferings condensed in three
- 3 How there is nothing in contaminated feelings that is of the entity of happiness

2B4B-2A2B-2A2B-1B2 Considering the suffering of the individual realms

- A The suffering of the three lower realms
- B The suffering of humans
- C The suffering of demigods
- D The suffering of gods

2B4B-2A2B-2A2B-1B2D The suffering of gods

- 1 The suffering of the desire realm gods
- 2 The suffering of the gods of the uppermost realms

2B4B-2A2B-2A2B-1B2D-1 The suffering of the desire realm gods

- A The suffering of dying, transmigrating, and falling
- B The suffering of envy
- C The sufferings of being chopped up, split, killed, and banished

2B4B-2A2B-2A2B-1B2D-1A The suffering of dying, transmigrating, and falling

- 1 The suffering of dying and transmigrating
- 2 The suffering of falling to a lower place

2B4B-2A2B-2A2B-1B2D-2 The suffering of the gods of the uppermost realms

- A [Lack of power to avoid future suffering]
- B How they have the suffering of falling to lower realms once again

HOW CYCLIC EXISTENCE IS ENTERED: TRUE ORIGINS

2B4B-2A2B-2A2B-2 Thinking about the stages of entering cyclic existence—origins

- A How the mental afflictions arise
- B How karma is accumulated by the mental afflictions
- C How you die, transmigrate, and take rebirth

2B4B-2A2B-2A2B-2A How the mental afflictions arise

- 1 How the mental afflictions are chief
- 2 Identifying the mental afflictions

2B4B-2A2B-2A2B-2A2 Identifying the mental afflictions

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

2B4B-2A2B-2A2B-2A2A The actual identification of the mental afflictions

- 1 Attachment
- 2 Anger
- 3 Pride
- 4 Ignorance
- 5 Doubt
- 6 The view of the transitory collection
- 7 View holding to an extreme
- 8 The view holding a bad view to be best
- 9 The view holding a bad ethics and ascetic practice to be best
- 10 Wrong view

2B4B-2A2B-2A2B-2A2B The stages by which the mental afflictions arise

- 1 The system of the *Treatise on the Levels* asserts that the view of the transitory collection and ignorance are in opposition to each other
- 2 The system of the Madhyamikas and Dharmakirti assert that the view of the transitory collection itself is ignorance
- 3 How the remaining root mental afflictions arise according to the two systems

2B4B-2A2B-2A2B-2A2C The faults of the mental afflictions

- 1 How to see the mental afflictions as enemies due to their great shortcomings
- 2 Applying the cultivation of antidotes to the words of former saints
- 1 Identifying the karma that is accumulated
- 2 How karma is accumulated

2B4B-2A2B-2A2B-2B1 Identifying the karma that is accumulated

- A Action that is intention
- B Intended actions

2B4B-2A2B-2A2B-2B1B Intended actions

- 1 The actions that have actually been intended
- 2 Their entity
- 3 Identifying three kinds of action

2B4B-2A2B-2A2B-2B2 How karma is accumulated

- A Explaining who accumulates the karma to be thrown into cyclic existence
- B How karma is accumulated by that [person]

2B4B-2A2B-2A2B-2C How you die, transmigrate, and take rebirth

- 1 Conditions for death
- 2 The mind of death
- 3 From where the heat withdraws
- 4 How the intermediate state is accomplished after death
- 5 How you take rebirth in a birth-existence

2B4B-2A2B-2A2B-2C1 Conditions for death

- A Death following the exhaustion of one's lifespan
- B Death following the exhaustion of one's merit
- C Death due to dangers not being avoided

2B4B-2A2B-2A2B-2C2 The minds of death

- A The minds of death
- B The appearances of those minds of death
- C For all three minds of death there is joining due to craving

2B4B-2A2B-2A2B-2C2B The appearances of those minds of death

- [1 The appearance due to a virtuous mind
- 2 The appearance due to a non-virtuous mind
- 3 The appearance due to an unspecified mind]

2B4B-2A2B-2A2B-2C2B-2 The appearance due to a non-virtuous mind

- A The actual [appearance]
- B Clearing up doubts concerning the interruption of life

2B4B-2A2B-2A2B-2C2B-3 The appearance due to an unspecified mind

- A The actual [appearance]
- B What mind becomes manifest at death
- C All the subtle minds of death are unspecified

2B4B-2A2B-2A2B-2C4 How the intermediate state is accomplished after death

- A From where the bardo is accomplished
- B The shape of the intermediate state being and so forth
- C How the appearance of the intermediate existence appears to those who have created virtue and non-virtue
- D How it sees
- E The color
- F Distinction of whether there is or is not an intermediate state
- G How it travels
- H The lifespan
- I The manner of changing into another intermediate state

2B4B-2A2B-2A2B-2C5 How you take rebirth in a birth-existence

- A How you transfer into an intermediate existence through a mind of attachment and so forth
- B What object the consciousness connects with and how
- C You are not born in bad birth-sources unless the bardo being wishes to go there
- D How you are reborn in the bad as an animal etc.
- E From among the four birth-sources, how you are born from heat and moisture and miraculously born

2B4B-2A2B-2B The measure of the attitude having been developed

- 1 Indicating the measure of the attitude having arisen purely
- 2 The development of nothing but an appearance of striving for liberation if nothing but a mediocre thought to definitely emerge has developed {148}

2B4B-2A2B-2C Eliminating misconceptions about it

- 1 How it is misconceived
- 2 The elimination of misconceptions

2B4B-2A2B-2C2 The elimination of misconceptions

- A The meaning of statements in scriptures that bodhisattvas are not terrified by cyclic existence
- B How it is necessary to enjoy being reborn in cyclic existence due to compassion but to be terrified of rebirth in cyclic existence due to karma and the afflictions
- C For those with vows of engagement who express themselves in this manner without differentiating between rebirths due to karma and mental afflictions and rebirths due to aspirational prayers and so forth infractions occur
- D Cherishing the way of conduct without falling into the extreme of peace despite great revulsion for cyclic existence

Explanation of how the nature of the path leading to liberation is established

2B4B-2A2B-2D Establishment of the nature of the path leading to liberation

- [1 Transition
- 2 The actual establishment of the nature of the path]

2B4B-2A2B-2D2 The actual establishment of the nature of the path

- A By what kind of basis is cyclic existence averted
- B By cultivating what kind of path is it averted

2B4B-2A2B-2D2A By what kind of basis is cyclic existence averted

- 1 The need to avert it at this time when you have obtained a basis of leisure and endowments
- 2 The need to make an effort now
- 3 How on that basis it is good to take ordination
- 4 How it is necessary to respect the vows of individual liberation since ordination is also praised by both sutra and tantra for the accomplishment of omniscience

2B4B-2A2B-2D2B By cultivating what kind of path is cyclic existence averted

- 1 Identification of the path—the transition
- 2 Indication that the other trainings will be explained further on
- 3 In particular how to train in ethics

2B4B-2A2B-2D2B-3 In particular how to train in ethics

- [A The benefits of guarding ethics
- B The shortcomings of not guarding ethics
- C How the benefits of generating ethics are great these days
- D The manner of training in ethics]

2B4B-2A2B-2D2B-3D The manner of training in ethics

- 1 Instructions on the four antidotes for abandoning downfalls
- 2 Relating this to past events: how it is inappropriate to be careless with respect even to small formulated rules
- 4 The need not just for ordained mantric practitioners but also for lay practitioners of mantra to guard the majority of vows
- 5 It is the position of holy former masters to make ethics and all other practices mutually supportive of each other
- 6 How the great beings in the Land of Aryas put into the practice the requirement that all activities accord with the three scriptural collections

CHAPTER 4

How to Train the Mind in the Stages of the Path of Great Beings

2B4B-2A2C Training the mind in the path of great beings

- 1 The transition
- 2 The actual path

2B4B-2A2C-1 The transition

- A Even for the achievement of one's own entire welfare it is inappropriate to disregard the welfare of others, therefore it is necessary to enter the Mahāyāna from the start
- B Since accomplishing the welfare of others is worthy of great beings, it is to be accomplished
- C It is worthy of beings and the wise to toil and strive for the sake of protecting others from suffering
- D Having generated delight that there exists an entrance to the path that accomplishes all one's own and others' welfare, it is necessary to enter it

2B4B-2A2C-2 The actual path

- A Demonstrating that generating the mind of enlightenment is the only gateway to the Mahāyāna
- B How to generate this mind
- C Having generated the mind of enlightenment how to train in the conduct

Demonstrating that generating the mind of enlightenment is the only gateway to the Mahāyāna including an explanation of its benefits

2B4B-2A2C-2A Demonstrating that generating the mind of enlightenment is the only gateway to the Mahāyāna

- 1 Ascertaining the Mahāyāna as the two—the sutra and mantra vehicles—and generating the mind of enlightenment is the only gateway to it
- 2 Being posited as a practitioner of the Mahāyāna also depends only on this mind
- 3 Only those who have generated the mind become a son of the conquerors and outshine the hearers and solitary realizers
- 4 It is not sufficient for the Dharma that is entered to be Mahāyāna and it is necessary to generate the mind that is more than mere words
- 5 [The mind of enlightenment] is like a seed since it only gives birth to a buddha
- 6 The way in which generating the mind [of enlightenment] is even more fundamental than the view of emptiness, etc. for giving birth to a buddha alone
- 7 The Mahāyāna and Hīnayāna are also distinguished in terms of conduct, the generation of the mind and the like, and are not distinguished in terms of the view
- 8 The inappropriateness of not familiarizing oneself mainly with the mind of enlightenment, but rather familiarizing oneself with secondary factors other than it

The explanation of how to generate the mind of enlightenment

2B4B-2A2C-2B How to generate this mind

- 1 The stages of training the mind of enlightenment
- 2 The measure of the mind of enlightenment having arisen
- 3 The way to assume the mind of enlightenment by means of a ritual

2B4B-2A2C-2B1 The stages of training the mind of enlightenment

- A The sevenfold instruction on cause and effect transmitted from the Great Elder
- B The training based on that which occurs in the texts by Śāntideva, a son of the Victors

Explanation of how to train the mind by means of the sevenfold instruction on cause and effect

2B4B-2A2C-2B1A The sevenfold instruction on cause and effect transmitted from the Great Elder

- 1 Short presentation
- 2 Extensive explanation

2B4B-2A2C-2B1A-2 Extensive explanation

- A Generating certainty concerning the stages
- B The actual gradual training [161]

2B4B-2A2C-2B1A-2A Generating certainty concerning the stages

- 1 Demonstrating that compassion is the root of the Mahāyāna
- 2 The way in which the other causes and effects become causes and effects of that compassion

2B4B-2A2C-2B1A-2A1 Demonstrating that compassion is the root of the Mahāyāna

- A The importance of compassion at the beginning
- B The importance of compassion in the middle
- C The importance of compassion at the end

2B4B-2A2C-2B1A-2A1A The importance of compassion at the beginning

- 1 The responsibility for liberating migrating beings depends on compassion
- 2 Compassion is the preliminary of all the paths of the Mahāyāna
- 3 Compassion is the beginning of the conduct of bodhisattvas

2B4B-2A2C-2B1A-2A1B The importance of compassion in the middle

- 1 If you do not cultivate compassion again and again, you will fall into the Hīnayāna
- 2 One does not despair with respect to others' welfare and easily completes the collections

2B4B-2A2C-2B1A-2A1C The importance of compassion at the end

- 1 The actual importance at the end
- 2 In particular, the advice to make the mind of enlightenment the focus of the instructions

2B4B-2A2C-2B1A-2A1C-1 The actual importance at the end

- A The difference between buddhas and hearers
- B All three external analogies symbolize compassion only

2B4B-2A2C-2B1A-2A1C-2 In particular, the advice to make the mind of enlightenment the focus of the instructions

- A The need to make it the essence of one's practice
- B Since it is difficult to gain certainty about this, it is necessary to rely on accumulation, purification, and the scriptures

2B4B-2A2C-2B1A-2A2 The way in which the other causes and effects become causes and effects of that compassion

- A The way in which from *understanding as mothers* through *love* are causes
- B The way in which the extraordinary attitude and the generation of the mind of enlightenment are effects

2B4B-2A2C-2B1A-2A2A The way in which from *understanding as mothers* through *love* are causes

- 1 How to develop the intensive wish for all sentient beings to be free from suffering
- 2 The difference of attraction arising or not arising toward friends, enemies, and the in between
- 3 How to generate great love and great compassion by establishing them as greatly attractive by means of the three—recognizing them as our mothers, remembering their kindness, and wishing to repay it
- 4 With respect to mere love and compassion it is not certain which is the cause and which is the effect
- 5 Whose system these instructions are

2B4B-2A2C-2B1A-2A2B The way in which the extraordinary attitude and the generation of the mind of enlightenment are effects

- 1 Doubt
- 2 Response

2B4B-2A2C-2B1A-2A2B-2 Response

- A Although there is immeasurable compassion, there may not be the extraordinary attitude of taking the responsibility upon oneself
- B How the extraordinary attitude induces the generation of the mind of enlightenment

2B4B-2A2C-2B1A-2B The actual gradual training

- 1 Training in the mind striving for the welfare of others
- 2 Training in the mind striving for enlightenment
- 3 The result of the training: identifying the generation of the mind of enlightenment

2B4B-2A2C-2B1A-2B1 Training in the mind striving for the welfare of others

- A Laying the foundation for generating this mind
- B Actual generation of that mind striving for the welfare of others

2B4B-2A2C-2B1A-2B1A Laying the foundation for generating this mind

- 1 Producing an equanimous mind toward sentient beings
- 2 Accomplishing that all sentient beings have an attractive aspect

2B4B-2A2C-2B1A-2B1A-1 Producing an equanimous mind toward sentient beings

- A The preparatory steps
- B How to cultivate equanimity

2B4B-2A2C-2B1A-2B1A-1B How to cultivate equanimity

- 1 The need for an equanimous mind after attachment and hatred have been stopped
- 2 What kind of equanimity needs to be cultivated
- 3 The order of meditations
- 4 By meditating on what attachment and hatred are stopped.
- 5 Ceasing attachment and hatred although the mind of friend and enemy has not been ceased

2B4B-2A2C-2B1A-2B1A-2 Accomplishing that all sentient beings have an attractive aspect

- A Meditating on all sentient beings as one's mother
- B Remembering their kindness
- C Meditating on repaying their kindness

2B4B-2A2C-2B1A-2B1A-2A Meditating on all sentient beings as one's mother

- 1 The thought that they have been one's mothers in the past
- 2 The thought that they are still one's mother

2B4B-2A2C-2B1A-2B1A-2B Remembering their kindness

- 1 The thought that it is skilful to start with your mother of this life
- 2 The way in which she also protected you in this life
- 3 A mother cherishes her child more than herself
- 4 How to meditate on the essential points separately
- 5 How to meditate progressing gradually

2B4B-2A2C-2B1A-2B1A-2C Meditating on repaying their kindness

- 1 Even though you do not recognize them due to birth, death, and transmigration, it would be shameful to neglect them.
- 2 To neglect those who have been kind does not accord with the well-mannered
- 3 As it would be inappropriate to repay the benefit with something contaminated, one should liberate them from ignorance
- 4 How to meditate on the essential points separately

2B4B-2A2C-2B1A-2B1B Actual generation of that mind striving for the welfare of others

- 1 Meditating on love
- 2 Meditating on compassion
- 3 Meditating on the extraordinary attitude

2B4B-2A2C-2B1A-2B1B-1 Meditating on love

- A The observed object
- B The aspect of love
- C The merit is even greater than constantly making offerings to the buddhas
- D If you cultivate love in this field, the merit will exceed even the former
- E Achievement of the eight benefits such as being loved by gods and human beings
- F The stages of meditation on love
- G The way in which to meditate on love

2B4B-2A2C-2B1A-2B1B-2 Meditating on compassion

- A The observed object of compassion
- B The aspect of compassion
- C The sequence of the meditations on compassion
- D The main point of meditating in that sequence
- E The way to meditate
- F The measure of the arising of compassion

2B4B-2A2C-2B1A-2B1B-3 Meditating on the extraordinary attitude

- A The actual way to meditate on the extraordinary attitude
- B Clearing up doubt

2B4B-2A2C-2B1A-2B3 The result of the training: identifying the generation of the mind of enlightenment

- A The general definition
- B Divisions

Explanation of how to train the mind through equalizing and exchanging oneself and others

2B4B-2A2C-2B1B The training based on that which occurs in the texts by Śāntideva

- 1 Thinking about the advantages of exchanging and the disadvantages 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

2B4B-2A2C-2B1B-1 Thinking about the advantages of exchanging and the disadvantages of not exchanging oneself and others

- A To quickly accomplish the two welfares it is appropriate to exchange oneself and others
- B The advantages of exchanging and the disadvantages of not exchanging oneself and others
- C Therefore buddhahood and so forth are difficult to attain if one does not exchange oneself and others

2B4B-2A2C-2B1B-2 Demonstrating that you can generate this mind if you familiarize yourself with it

- A The actual topic
- B Clearing up doubt

2B4B-2A2C-2B1B-3 The stages of meditation on how to exchange oneself and others

- A Removing obstacles
- B The actual way to meditate

2B4B-2A2C-2B1B-3A Removing obstacles

- 1 Identifying the mind of exchanging oneself and others
- 2 Removing obstacles to it

2B4B-2A2C-2B1B-3A2 Removing obstacles to it

- A Removing the obstacle of considering oneself and others as distinct individuals
- B Removing the obstacle of thinking: "Since the suffering of others does not harm me, I need not make an effort to remove it"

2B4B-2A2C-2B1B-3A2A Removing the obstacle of considering oneself and others as distinct individuals

- 1 The actual topic
- 2 The scriptural sources

2B4B-2A2C-2B1B-3A2B Removing the obstacle of thinking: "Since the suffering of others does not harm me, I need not make an effort to remove it"

- 1 Refutation in terms of the actions of a youth and an elderly person
- 2 Refutation in terms of different parts of the body and different times
- 3 Abandoning the doubt that these analogies are not the same as "self" and "other" since they refer to the same continuum or collection
- 4 By the power of familiarization the mind cherishing others can also develop [178]

2B4B-2A2C-2B1B-3B The actual way to meditate

- 1 Thinking about the disadvantages of cherishing oneself and the advantages of cherishing others
- 2 The need to put an end to self-cherishing by regarding it as an enemy
- 3 Generating the mind cherishing others
- 4 How to meditate remembering the teachings of earlier holy beings [179]
- 5 The appropriateness of putting effort by many approaches into the methods for generating the mind of enlightenment

Explanation of how to assume the mind generation by means of a ritual

2B4B-2A2C-2B3 The way to assume the mind of enlightenment by means of a ritual

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

2B4B-2A2C-2B3A Receiving that which has not yet been received

- 1 From whom: the object from whom it is taken
- 2 By whom: the basis that takes it
- 3 How: the ritual by which it is taken

2B4B-2A2C-2B3A-3 How: the ritual by which it is taken

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

2B4B-2A2C-2B3A-3A The preparatory ritual

- 1 Special taking of refuge
- 2 Accumulating the collection of merit
- 3 Training in the attitude

2B4B-2A2C-2B3A-3A1 Special taking of refuge

- A Decorating the place, displaying representations, and setting up offering substances
- B Making a request and taking refuge
- C Stating the trainings of having taken refuge

2B4B-2A2C-2B3A-3A1A Decorating the place, displaying representations, and setting up offering substances

- 1 General indications concerning the place, the representations, offerings, and so forth
- 2 Clearing up doubts about this
- 3 The steps to be performed by the guru and student

2B4B-2A2C-2B3A-3A1B Making a request and taking refuge

- 1 Making a request
- 2 Special taking of refuge

2B4B-2A2C-2B3A-3A1B-2 Special taking of refuge

- A The attitude together with the objects
- B The words of the ritual

2B4B-2A2C-2B3A-3B The actual ritual

- 1 The behavior
- 2 The distinction of the mind generation
- 3 An exception associated with this
- 4 It is inappropriate to posit two systems of guarding and not guarding the trainings with respect to the engaging mind of enlightenment
- 5 Although it is appropriate for someone not training in the trainings to generate the aspiring mind, the engaging vow is inappropriate
- 6 The ritual for assuming the mind generation
- 7 The method for taking the mind generation by oneself in a ritual

- 2B4B-2A2C-2B3B Guarding that which has been received without degenerating it
- 1 Training in the cause of the mind generation not degenerating in this life
 - 2 Training in the cause of not being separated from the mind generation again in future lives

- 2B4B-2A2C-2B3B-1 Training in the cause of the mind generation not degenerating in this life
- A Training in remembering the advantages, so that the strength of one's delight in the mind generation increases
 - B Training in generating it six times, so that the actual mind generation increases
 - C Training in not mentally abandoning any sentient being for whose welfare the mind has been generated
 - D Training in accumulating the collections of merit and wisdom

- 2B4B-2A2C-2B3B-1A Training in remembering the advantages, so that the strength of one's delight in the mind generation increases
- 1 The way the advantages are explained in the scriptures
 - 2 The way the mind of enlightenment is praised in the writings of the holy beings
 - 3 The instruction to exert oneself as it is this very mind that the buddhas and their children have seen to be the supreme method

- 2B4B-2A2C-2B3B-1A1 The way the advantages are explained in the scriptures
- A The uncommon cause
 - B Showing the advantages

- 2B4B-2A2C-2B3B-1A1B Showing the advantages
- 1 The transition
 - 2 The actual advantages

- 2B4B-2A2C-2B3B-1A1B-2 The actual advantages
- A You become a holy field
 - B You thoroughly hold the merit of non-harm

- 2B4B-2A2C-2B3B-1A1B-2A You become a holy field
- 1 You become an object of veneration
 - 2 You become an exalted being
 - 3 You become a field of merit
 - 4 You become a support for the whole world

- 2B4B-2A2C-2B3B-1A1B-2B You thoroughly hold the merit of non-harm
- 1 The way in which you are guarded by protectors
 - 2 Mantras and the like will succeed more easily
 - 3 Famines and the like will not occur
 - 4 You are without anger and patient
 - 5 It will be difficult for you to be reborn in the lower realms, and you will quickly be freed
 - 6 How the advantages are immeasurable

- 2B4B-2A2C-2B3B-1B Training in generating it six times, so that the actual mind generation increases
- 1 Training in not giving up the aspiring mind generation
 - 2 Training in increasing the aspiring mind generation [189]

- 2B4B-2A2C-2B3B-1B1 Training in not giving up the aspiring mind generation
- A Giving it up is heavier than a defeat of the vows of individual liberation and as a consequence one must wander in the lower realms for a long time
 - B Not giving it up due to delight like that of finding a jewel in a rubbish heap

- 2B4B-2A2C-2B3B-1B2 Training in increasing the aspiring mind generation
- A It is not enough to merely not give it up, it must be reinforced
 - B How the ritual is performed at the six times

- 2B4B-2A2C-2B3B-2 Training in the cause of not being separated from the mind generation again in future lives
- A Training in abandoning the four black dharmas that cause it to degenerate
 - B Training in adopting the four white dharmas that do not allow it to degenerate

2B4B-2A2C-2B3B-2B Training in abandoning the four black dharmas that cause it to degenerate

- 1 Deceiving one's abbot, master, guru, or those worthy of offerings
- 2 Causing others to regret virtues that they do not regret
- 3 Saying something uncomplimentary and the like about a sentient being who has entered the Mahāyāna
- 4 Acting out of deceit and shiftiness but without the extraordinary attitude

2B4B-2A2C-2B3B-2B1 Deceiving one's abbot, master, guru, or those worthy of offerings

- A Object and action
- B Clearing up doubts

2B4B-2A2C-2B3B-2B2 Causing others to regret virtues that they do not regret

- A Object and action
- B Clearing up doubts

2B4B-2A2C-2B3B-2B3 Saying something uncomplimentary and the like about a sentient being who has entered the Mahāyāna

- A Object and action
- B The measure
- C How it is necessary to abandon this since it easily occurs and is a great fault
- D How it takes you further away from enlightenment
- E The need to exert oneself in confession and restraint

2B4B-2A2C-2B3B-2B4 Acting out of deceit and shiftiness but without the extraordinary attitude

- A Object and action
- B Explaining the meaning of the word [192]

2B4B-2A2C-2B3B-2B Training in adopting the four white dharmas that do not allow it to degenerate

- 1 Abandoning lying knowingly
- 2 Abiding with the extraordinary attitude without deceit or shiftiness
- 3 Generating the discrimination that bodhisattvas are like the Teacher and praising them
- 4 Ripening sentient beings

2B4B-2A2C-2B3B-2B3 Generating the discrimination that bodhisattvas are like the Teacher and praising them

- A Object and action
- B How there is a need to guard against this
- C The way to express the qualities [193]

2B4B-2A2C-2B3B-2B4 Ripening sentient beings

- A The actual fourth white dharma: object and action
- B Statements in other scriptures as well

2B4B-2A2C-2B3B-2B4A The actual fourth white dharma: object and action

2B4B-2A2C-2B3B-2B4B The explanation in three scriptures, the *Compendium of Trainings* and so forth

- 1 The advantage of establishing others in the mind generation
- 2 The statement that by abandoning pride and the like the mind generation will not to be abandoned
- 3 If all actions and conduct are done conjoined with the mind generation, one will not be separated from the mind of enlightenment in all lives

Explanation of how to train in the conduct having generated the mind of enlightenment

2B4B-2A2C-2C Having generated the mind of enlightenment, how to train in the conduct

- 1 The reason why it is necessary to train in the trainings, having generated the mind of enlightenment
- 2 Demonstration that buddhahood is not achieved by training in method or wisdom alone
- 3 Explanation of the actual stages of training in the trainings

2B4B-2A2C-2C1 The reason why it is necessary to train in the trainings, having generated the mind of enlightenment

- A Buddhahood is not achieved without accomplishing the trainings
- B First of all taming oneself because one will not tame others without taming oneself
- C What must be accomplished

- 2B4B-2A2C-2C2 Demonstration that buddhahood is not achieved by training in method or wisdom alone
- A How to train in the unmistakable and complete method
 - B Refutation of wrong conceptions about this
 - C Refutation of the answers to objections about this
- 2B4B-2A2C-2C2A How to train in the unmistakable and complete method
- 1 The need to be unmistakable about the complete path
 - 2 Identifying the complete path
- 2B4B-2A2C-2C2B Refutation of wrong conceptions about this
- 1 Wrong modes of conception
 - 2 Their refutation
- 2B4B-2A2C-2C2B-1 Wrong modes of conception
- A Wrong modes of apprehension
 - B Wrong explanation of their sources
- 2B4B-2A2C-2C2B-2 Their refutation
- A How scholars refute the worst of wrong views
 - B How some unfortunate beings adhere to them despite those refutations
 - C How non-abiding nirvāṇa has to be accomplished by a path of both wisdom and method
 - D How the emptiness possessing the best of all aspects is necessary for the attainment of buddhahood
 - E How the position that only accepts wisdom is refuted in the treatises
- 2B4B-2A2C-2C2B-2C How non-abiding nirvāṇa has to be accomplished by a path of both wisdom and method
- 1 That there is no need for method and wisdom to be complete contradicts all scriptures and reasonings
 - 2 Establishing by scriptural passages how method and wisdom refute the two extremes
 - 3 Establishing by scriptural passages how we are bound to the extremes of existence and peace as long as method and wisdom are not complete
 - 4 The achievement of buddhahood depends on both wisdom and method
- 2B4B-2A2C-2C2C Refutation of the answers to objections about this
- 1 Refutation of the objection that asserts that method is unnecessary if emptiness has been realized
 - 2 Refutation of the objection that asserts that method is unnecessary because in the view of emptiness the six perfections are complete
 - 3 Demonstration of contradictions in others' assertions
- 2B4B-2A2C-2C2C-1 Refutation of the objection that asserts that method is unnecessary if emptiness has been realized
- A Stating the assertion
 - B Its refutation
- 2B4B-2A2C-2C2C-1B Its refutation
- 1 Refutation because it is in contradiction to the sūtras of definitive meaning
 - 2 How even with the highest realization of emptiness method and wisdom are necessary
 - 3 How it is therefore inappropriate to think that there is no need for method and wisdom right from the beginning
 - 4 How even on the high paths of mantra, the way to generate the mind and train in the six perfections is the same by and large
- 2B4B-2A2C-2C2C-2 The objection thinking "Since the six perfections are complete when you do not think about anything, this is sufficient" and its refutation
- A How they are seemingly complete according to that way of reckoning
 - B Refuting that with a digression
- 2B4B-2A2C-2C2C-2B Refuting that with a digression
- 1 The absurd consequences that would ensue if this were so
 - 2 If it were sufficient that in each one all six are complete, it would follow that a mandala would be offered with one single substance
 - 3 How unseparated wisdom and method influence each other

2B4B-2A2C-2C2C-3 Demonstration of contradictions in others' assertions

- A It is incorrect that the causes for high status and certain goodness are contradictory
- B One's words will be contradictory like the speech of madmen
- C Sources for the absence of observed objects and internal contradictions
- D Contradiction to bringing about any certainty
- E Contradictions with the many sūtras and so forth that teach the absence of an observed object
- F Clarification of the position that applies equally to sūtra and tantra

2B4B-2A2C-2C2C-3C Sources for the absence of observed objects and internal contradictions

- 1 The presentation in the sūtras
- 2 The contradiction to the way in which the first passage is explained
- 3 The contradiction to retaining the words of the second passage, because it actually says: "falling into observing"

2B4B-2A2C-2C2C-3D Contradiction to bringing about any certainty

- 1 It contradicts the teachings that one should rely on abandoning negativities and so forth
- 2 The fault that this assertion contradicts all reasonings and makes it impossible to gain certainty with regard to anything
- 3 Understanding the statements in the context of the two truths

2B4B-2A2C-2C2C-3D2 The fault that this assertion contradicts all reasonings and makes it impossible to gain certainty with regard to anything

2B4B-2A2C-2C2C-3D3 Understanding the statements in the context of the two truths

- A Method and wisdom are not contradictory like hot and cold
- B How the two valid cognitions that posit the two truths assist one another
- C Clarification of the misconception expressed in the third quotation

2B4B-2A2C-2C2C-3E Contradictions with the many sūtras and so forth that teach the lack of an observed object

- 1 It contradicts the Compendium of All the Sūtras
- 2 It contradicts the sūtras since omniscience does not arise when there is no observed object
- 3 How it is necessary to individually investigate the meaning of the presence or absence of observed objects
- 4 Although the bonds of the mental afflictions and apprehending signs have been loosened, it is inappropriate to grow lax in guarding and restraining

2B4B-2A2C-2C2C-3F Clarification of the position that applies equally to sūtra and tantra

- 1 The object refuted by Kamalaśīla
- 2 Pointing out that it will be explained that although the trainings in thoroughly complete method and wisdom are the same in both sūtra and mantra, when individually investigated there are differences

2B4B-2A2C-2C3 Explanation of the actual stages of training in the trainings

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

Explanation of how to train in the conduct of the Victors' children in general

2B4B-2A2C-2C3A How to train in the Mahāyāna in general

- 1 Developing the wish to train in the trainings of bodhisattvas
- 2 Having developed the wish, taking the vows of the Victors' children
- 3 Having taken them, the way in which to train in them

2B4B-2A2C-2C3A-3 Having taken them, the way in which to train in them

- A What the foundation of the trainings is
- B How the trainings are contained in it
- C The stages by which to train in them

2B4B-2A2C-2C3A-3B How the trainings are contained in it

- 1 The actual meaning: the definite number of the perfections
- 2 In addition to that, their definite order

2B4B-2A2C-2C3A-3B1 The actual meaning: the definite number of the perfections

- A The transition
- B The actual topic

2B4B-2A2C-2C3A-3B1B The actual topic

- 1 The number is definite from the point of view of high status
- 2 The number is definite from the point of view of the accomplishment of the two welfares
- 3 The number is definite from the point of view of the complete accomplishment of the welfare of others in all aspects
- 4 The number is definite from the point of view of comprising the entire Mahāyāna
- 5 The number is definite from the point of view of influencing all aspects of the path or method
- 6 The number is definite from the point of view of the three trainings

2B4B-2A2C-2C3A-3B1B-1 The number is definite from the point of view of high status

- A How the support has to be excellent in all its parts
- B Having identified the excellent support, how the causes that are corresponding causes for that are achieved
- C Relating what has been said above to the scriptures and distinguishing high status of the time of the path and the result in detail

2B4B-2A2C-2C3A-3B1B-2 The number is definite from the point of view of the accomplishment of the two welfares

- A The transition
- B The actual topic

2B4B-2A2C-2C3A-3B1B-2B The actual topic

- 1 How the first three of the six perfections bring about the welfare of others
- 2 What brings about one's own welfare
- 3 How joyous effort becomes the foundation of both welfares
- 4 A scriptural passage to that effect
- 5 One does not establish others in complete liberation in dependence on wisdom
- 6 Identifying the respective sequence of the last two perfections

2B4B-2A2C-2C3A-3B1B-5 The number is definite from the point of view of influencing all aspects of the path or method: how the six perfections become the method for accomplishing any of the individual aspects

- A The way in which generosity is contained in the path
- B The way in which ethics acts as a method
- C The way in which patience acts as a method
- D The way in which joyous effort acts as a method [211]
- E The way in which the last two perfections act as a method

2B4B-2A2C-2C3A-3B1B-6 The number is definite from the point of view of the three trainings

- A How the perfections are contained in the three trainings
- B Hence the importance of understanding that the number is definite

2B4B-2A2C-2C3A-3B2 In addition to that, their definite order

- A The order in which they arise
- B The order in terms of inferior and superior
- C The order in terms of coarser and subtler

2B4B-2A2C-2C3A-3C The stages by which to train in them

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

2B4B-2A2C-2C3A-3C1 How to train in the conduct in general

- A Extensive explanation of how to train in the conduct in general
- B The summarized meaning

2B4B-2A2C-2C3A-3C1A Extensive explanation of how to train in the conduct in general

- 1 Training in the perfections that ripen one's own buddha qualities
- 2 Training in the four means of gathering disciples that ripen the continua of others

2B4B-2A2C-2C3A-3C1A-1 Training in the perfections that ripen one's own buddha qualities

- A How to train in generosity
- B How to train in ethics
- C How to train in patience
- D How to train in joyous effort
- E How to train in concentration
- F How to train in wisdom

2B4B-2A2C-2C3A-3C1A-1A How to train in generosity

- 1 The entity of generosity
- 2 Subdivisions
- 3 How to generate generosity in one's mental continuum

2B4B-2A2C-2C3A-3C1A-1A1 The entity of generosity

- A Entity
- B The measure for its perfection

2B4B-2A2C-2C3A-3C1A-1A2 Subdivisions

- A Subdivisions from the point of view of individual supports
- B Subdivisions of the entity of generosity itself

2B4B-2A2C-2C3A-3C1A-1A2A Subdivisions from the point of view of individual supports

- 1 Explanation of the individual generosityes for the individual supports
- 2 The acquisition and giving of material things that interrupts the studies and so forth of the ordained is prohibited, whereas if they are obtained without harm to their studies, they should be given

2B4B-2A2C-2C3A-3C1A-1A2B Subdivisions of the entity of generosity itself

- 1 The generosity of the Dharma
- 2 The generosity of fearlessness
- 3 The generosity of material things

2B4B-2A2C-2C3A-3C1A-1A3 How to generate generosity in one's mental continuum.

- A How in order to complete the perfection of generosity, the mind giving away all one's possessions rather than the mere destruction of miserliness is necessary
- B Thinking about the advantages of giving and the disadvantages of not giving
- C The actual method for engaging in generosity

2B4B-2A2C-2C3A-3C1A-1A3C The actual method for engaging in generosity

- 1 How to actually generate generosity
- 2 Importance of the inner attitude
- 3 Generosity that is a mere thought
- 4 How to associate generosity with the six perfections

2B4B-2A2C-2C3A-3C1A-1A3C-1 How to actually generate generosity

- A The actual topic [215]
- B How beginners should act

2B4B-2A2C-2C3A-3C1A-1A3C-2 Importance of the inner attitude

- A The disadvantages of forgetting the welfare of others
- B Clearing up doubt concerning a defeat

2B4B-2A2C-2C3A-3C1A-1B How to train in ethics

- 1 The entity of ethics
- 2 Its subdivisions
- 3 How to generate ethics in one's mental continuum

2B4B-2A2C-2C3A-3C1A-1B1 The entity of ethics

- A The entity of ethics
- B The entity of the perfection of ethics

- 2B4B-2A2C-2C3A-3C1A-1B2 Its subdivisions
- A The ethics of restraint
 - B The ethics of accumulating virtuous qualities
 - C The ethics of bringing about the welfare of sentient beings
- 2B4B-2A2C-2C3A-3C1A-1B2A The ethics of restraint
- 1 General presentation
 - 2 Precise features
- 2B4B-2A2C-2C3A-3C1A-1B3 How to generate ethics in one's mental continuum
- A Preconditions and advantages of ethics
 - B The entity of ethics
 - C Making ethics possess the six perfections
- 2B4B-2A2C-2C3A-3C1A-1B3A Preconditions and advantages of ethics
- 1 What is the cause of pure ethics and what it depends on
 - 2 Considering advantages and disadvantages of guarding and not guarding ethics.
- 2B4B-2A2C-2C3A-3C1A-1B3B The entity of ethics
- 1 Instruction on the importance of how you train in ethics
 - 2 The main ethics of restraint: how the mind of restraining from natural misdeeds should be generated again and again
 - 3 Summarized presentation
- 2B4B-2A2C-2C3A-3C1A-1C How to train in patience
- 1 The entity of patience
 - 2 Its subdivisions
 - 3 How to generate patience in one's continuum
- 2B4B-2A2C-2C3A-3C1A-1C1 The entity of patience
- A Explanation of the entity of patience
 - B The completion of the perfection of patience
- 2B4B-2A2C-2C3A-3C1A-1C3 How to generate patience in one's continuum
- A Meditating on the advantages of patience and the disadvantages of impatience
 - B The actual way to cultivate patience
- 2B4B-2A2C-2C3A-3C1A-1C3A Meditating on the advantages of patience and the disadvantages of impatience
- 1 The advantages of patience
 - 2 The disadvantages of impatience
- 2B4B-2A2C-2C3A-3C1A-1C3A-2 The disadvantages of impatience
- A Invisible disadvantages
 - B Visible disadvantages along with supplementary remarks
- 2B4B-2A2C-2C3A-3C1A-1C3A-2A Invisible disadvantages
- 1 How anger destroys the roots of virtue
 - 2 How they are destroyed even if the object of anger is an ordained person who is not a bodhisattva
 - 3 Clearing up doubts concerning their destruction
 - 4 Details regarding the way in which they are destroyed
- 2B4B-2A2C-2C3A-3C1A-1C3A-2A1 How anger destroys the roots of virtue
- A The actual topic
 - B Differences in the object of anger
 - C The support
- 2B4B-2A2C-2C3A-3C1A-1C3A-2A3 Clearing up doubts concerning their destruction
- A Doubts raised by scholars
 - B Their refutation
- 2B4B-2A2C-2C3A-3C1A-1C3A-2A3B Their refutation
- 1 The seed is uncertain
 - 2 How *destruction* does not just mean postponement

2B4B-2A2C-2C3A-3C1A-1C3A-2A3B-1 The seed is uncertain

- A How the effect does not arise due to conditions even though its seed is still there
- B Even if the seed has not been abandoned, its effect is not produced once tolerance is achieved

2B4B-2A2C-2C3A-3C1A-1C3A-2A3B-2 How *destruction* does not just mean postponement

- A The absurd consequence
- B Analogy for how the effect is not produced although the seed has not been abandoned

2B4B-2A2C-2C3A-3C1A-1C3A-2A4 Details regarding the way in which they are destroyed

- A How the fully ripened effect and the effect corresponding to the cause may or may not be destroyed
- B How that depends exclusively on the scriptures
- C How the two great actions operate

2B4B-2A2C-2C3A-3C1A-1C3A-2B Visible disadvantages along with supplementary remarks

- 1 How peace of mind and so forth are not experienced
- 2 How to gain certainty regarding the faults
- 3 Supplementary remarks

2B4B-2A2C-2C3A-3C1A-1C3B The actual way to cultivate patience

- 1 How to cultivate the patience that is unconcerned with respect to harm
- 2 How to cultivate the patience that accepts suffering
- 3 How to cultivate the patience devoted to a mind of certainty regarding the Dharma

2B4B-2A2C-2C3A-3C1A-1C3B-1 How to cultivate the patience that is unconcerned with respect to harm

- A The offender's lack of control
- B The inappropriateness of anger given that he has no control
- C The scriptural source for this
- D How anger is inappropriate if one thinks of one's own karma
- E Consequently, the appropriateness of being patient as if it were a medical examination

2B4B-2A2C-2C3A-3C1A-1C3B-2 How to cultivate the patience that accepts suffering

- A Countering the categorical aversion to suffering that arises
- B Considering the positive qualities of suffering itself
- C It is not difficult if you familiarize yourself in small steps

2B4B-2A2C-2C3A-3C1A-1D How to train in joyous effort

- 1 The entity of joyous effort
- 2 Its subdivisions
- 3 How to generate joyous effort in one's continuum

2B4B-2A2C-2C3A-3C1A-1D2 Its subdivisions

- A Armor-like joyous effort
- B The joyous effort of gathering virtuous dharmas
- C The joyous effort of working for the welfare of sentient beings

2B4B-2A2C-2C3A-3C1A-1D3 How to generate joyous effort in one's continuum

- A The benefits of undertaking joyous effort
- B The disadvantages of not undertaking joyous effort
- C How to actually generate joyous effort
- D How joyous effort is made to possess the six perfections

2B4B-2A2C-2C3A-3C1A-1D3A The benefits of undertaking joyous effort

- 1 One will not be overcome by distraction and so forth and will achieve the two attainments
- 2 How those endowed with joyous effort not only develop these qualities but also non-humans like them

2B4B-2A2C-2C3A-3C1A-1D3C How to actually generate joyous effort

- 1 Adverse conditions for joyous effort
- 2 Relying on favorable conditions for joyous effort
- 3 How the body and the mind become serviceable through joyous effort

2B4B-2A2C-2C3A-3C1A-1D3C-1 Adverse conditions for joyous effort

- A Seeing that one is able to accomplish virtuous dharmas but not engaging in them
- B The discouragement that thinks: "How could I ever accomplish anything like that?"

2B4B-2A2C-2C3A-3C1A-1D3C-1A Seeing that one is able to accomplish virtuous dharmas but not engaging in them [229]

- 1 The actual topic
- 2 The antidotes

2B4B-2A2C-2C3A-3C1A-1D3C-1B The second adverse condition: the discouragement that thinks: "How could I ever accomplish anything like that?"

- 1 The actual topic
- 2 The antidotes

2B4B-2A2C-2C3A-3C1A-1D3C-1B2 The antidotes

- A The antidote to discouragement with respect to the object of attainment
- B The antidote to discouragement with respect to the method
- C The antidote to discouragement with respect the locale of accomplishment

2B4B-2A2C-2C3A-3C1A-1D3C-2 Relying on favorable conditions for joyous effort

- A The power of devotion
- B The power of stability
- C The power of joy
- D The power of suspension

2B4B-2A2C-2C3A-3C1A-1E How to train in concentration

- 1 The entity of concentration
- 2 Its subdivisions
- 3 How to generate concentration in one's continuum

2B4B-2A2C-2C3A-3C1A-1E2 Its subdivisions

- A The concentration that causes one to abide in physical and mental happiness in this life
- B The concentration that manifestly accomplishes positive qualities
- C The concentration that brings about the welfare of sentient beings

2B4B-2A2C-2C3A-3C1A-1F How to train in wisdom

- 1 The entity of wisdom
- 2 Its subdivisions
- 3 How to generate wisdom in one's continuum

2B4B-2A2C-2C3A-3C1A-1F2 Its subdivisions

- A The wisdom realizing the ultimate
- B The wisdom realizing conventionalities
- C The wisdom realizing the welfare of sentient beings

2B4B-2A2C-2C3A-3C1A-1F3 How to generate wisdom in one's continuum

- A The advantages of generating wisdom
- B The disadvantages of not generating wisdom

2B4B-2A2C-2C3A-3C1A-1F3A The advantages of generating wisdom

- 1 It is the root of all positive qualities
- 2 The fact that a bodhisattva is not perturbed by good or bad conditions and that he is skilled in methods such as generosity and so forth depends on wisdom
- 3 One endowed with wisdom can accomplish without contradiction even those actions that appear contradictory to common beings
- 4 That the two truths are considered non-contradictory is also due to wisdom
- 5 That permissions and prohibitions are non-contradictory also depends on wisdom

2B4B-2A2C-2C3A-3C1A-1F3B The disadvantages of not generating wisdom

- 1 The fault of being separated from wisdom
- 2 Causes of wisdom and so forth
- 3 How wisdom is made to possess the six perfections

2B4B-2A2C-2C3A-3C1A-1F3B-2 Causes of wisdom and so forth

- A The importance of hearing as a cause of wisdom
- B The wisdom that abandons the two obscurations also depends on hearing
- C The imprints of training in the instructions

2B4B-2A2C-2C3A-3C1A-2 Training in the four means of gathering disciples that ripen the continua of others

- A The entity of the four means of gathering disciples
- B The reason for the presentation of four means of gathering disciples
- C The need to rely on the four means of gathering disciples

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CHAPTER 5 Calm Abiding and Special Insight

Explanation of how to train in the last two perfections in particular

2B4B-2A2C-2C3A-3C2 How to train in the last two perfections in particular

- A Transition
- B The actual explanation

2B4B-2A2C-2C3A-3C2B The actual explanation

- 1 The benefits of cultivating calm abiding and special insight
- 2 Demonstration that the two—calm abiding and special insight—include all meditative stabilizations
- 3 The entities of calm abiding and special insight
- 4 The reason why both calm abiding and special insight need to be cultivated
- 5 How the order of calm abiding and special insight is definite
- 6 How to train in calm abiding and special insight individually

2B4B-2A2C-2C3A-3C2B-1 The benefits of cultivating calm abiding and special insight

- A Demonstration that all the positive qualities of the Mahāyāna and Hīnayāna are results of calm abiding and special insight
- B Setting out a doubt about that
- C The response to it
- D How the benefits of abandoning what should be abandoned are tied to a scriptural passage from the *Sūtra Unraveling the Intended Meaning*
- E The benefits thereby pointed out should also be understood as the benefits of the other two

2B4B-2A2C-2C3A-3C2B-3 The entities of calm abiding and special insight

- A The entity of calm abiding
- B Explaining the entity special insight

2B4B-2A2C-2C3A-3C2B-3A The entity of calm abiding

- 1 Stating a source
- 2 The meaning of this statement

2B4B-2A2C-2C3A-3C2B-3B Explaining the entity of special insight

- 1 Stating a source
- 2 Elucidating the meaning of the sūtra passage
- 3 How statements from other sūtras and commentaries accord with the *Sūtra Unraveling the Intended Meaning*
- 4 Therefore calm abiding and special insight are not distinguished by way of the observed object [241]
- 5 How it is inappropriate to distinguish calm abiding and special insight based on whether or not the clarity factor of the consciousness is intense
- 6 The need to differentiate between the realization of emptiness and blissful lucid non-conceptuality

2B4B-2A2C-2C3A-3C2B-4 The reason why both calm abiding and special insight need to be cultivated

- A Illustration
- B Explaining the meaning
- C Relating this to scriptural passages
- D How doing something virtuous has great power once calm abiding has been accomplished

2B4B-2A2C-2C3A-3C2B-5 How the order of calm abiding and special insight is definite

- A The actual order
- B Explanation of how calm abiding is a precondition for special insight
- C Setting out and responding to an objection

2B4B-2A2C-2C3A-3C2B-5B Explanation of how calm abiding is a precondition for special insight

- 1 Setting out an objection
- 2 The response to it

2B4B-2A2C-2C3A-3C2B-5B2 The response to it

- A For an understanding of emptiness and a mere experience of mental transformation to arise, prior calm abiding is not necessary
- B The manner in which calm abiding needs to precede special insight
- C How it contradicts the texts of the great trailblazers to assert an order other than this

2B4B-2A2C-2C3A-3C2B-5C Setting out and responding to an objection

- 1 The objection that there is a contradiction to scripture in this
- 2 The response that abandons the fault pointing out the need to distinguish between the actual level and the calm abiding included in the preparatory stage

2B4B-2A2C-2C3A-3C2B-6 How to train in calm abiding and special insight individually

- A How to train in calm abiding
- B How to train in special insight
- C How the two, calm abiding and special insight, unite

Explanation of how to train in calm abiding, the entity of concentration

2B4B-2A2C-2C3A-3C2B-6A How to train in calm abiding

- 1 Attending to the prerequisites of calm abiding
- 2 How to cultivate calm abiding in dependence on the prerequisites
- 3 The measure for the accomplishment of calm abiding through meditation

2B4B-2A2C-2C3A-3C2B-6A1 Attending to the prerequisites of calm abiding

- A To stay in a favorable place
- B Few desires
- C Contentment
- D To completely abandon many activities [248]
- E Pure ethics
- F To completely abandon discursive thoughts of desire

2B4B-2A2C-2C3A-3C2B-6A2 How to cultivate calm abiding in dependence on the prerequisites

- A The preparation
- B The actual practice

2B4B-2A2C-2C3A-3C2B-6A2B The actual practice

- 1 What body posture to meditate in
- 2 Explanation of the stages of meditation themselves

2B4B-2A2C-2C3A-3C2B-6A2B-2 Explanation of the stages of meditation themselves

- A Transition
- B The actual explanation

2B4B-2A2C-2C3A-3C2B-6A2B-2B The actual explanation

- 1 How to generate flawless meditative stabilization
- 2 The stages of quiescence that arise in dependence on it

2B4B-2A2C-2C3A-3C2B-6A2B-2B1 How to generate flawless meditative stabilization

- 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

2B4B-2A2C-2C3A-3C2B-6A2B-2B1A What to do before focusing the mind on the object

- 1 The need to rely on antidotes to laziness at the outset
- 2 Individual explanation of the four antidotes
- 3 The scriptural source for this
- 4 How to reflect on the positive qualities of meditative stabilization

- 2B4B-2A2C-2C3A-3C2B-6A2B-2B1B What to do while focusing the mind on the object
- 1 Identifying the basis which the mind is placed on, the object
 - 2 How to direct the mind toward it
- 2B4B-2A2C-2C3A-3C2B-6A2B-2B1B-1 Identifying the basis which the mind is placed on, the object
- A General presentation of objects
 - B Identification of objects for given situations
- 2B4B-2A2C-2C3A-3C2B-6A2B-2B1B-1A General presentation of objects
- 1 Indication of the actual objects
 - 2 Indication of what person should make what his object
- 2B4B-2A2C-2C3A-3C2B-6A2B-2B1B-1A1 Indication of the actual objects
- A Identifying the divisions of objects
 - B How these individually serve a special purpose
- 2B4B-2A2C-2C3A-3C2B-6A2B-2B1B-1A2 Indication of what person should make what his object
- A How what person should make what his mediation object
 - B Differences between predominant and slight attachment and so forth
- 2B4B-2A2C-2C3A-3C2B-6A2B-2B1B-1B Identification of objects for given situations
- 1 General explanation
 - 2 Numerous texts set forth how to accomplish meditative stabilization observing the Tathāgata's body
 - 3 How it has a great purpose to make it the basis of one's observation accordingly
 - 4 How to make what bodily form one's object
 - 5 How to research the basis of observation
 - 6 It is inadmissible to practice meditative stabilization, looking at the basis of observation with one's eyes
 - 7 The need to determine just one object in the beginning
 - 8 The measure for getting the basis of observation and, having got it, the need to focus on that very object
- 2B4B-2A2C-2C3A-3C2B-6A2B-2B1B-2 How to direct the mind toward it
- A Presentation of the faultless approach
 - B Eliminating faulty approaches
 - C Indicating the length of sessions
- 2B4B-2A2C-2C3A-3C2B-6A2B-2B1B-2A Presentation of the faultless approach
- 1 Indication that faultless meditative stabilization has two features
 - 2 How it is unreasonable that some people add bliss and the like, making it three or four distinctions
 - 3 Identification of laxity and excitement and the importance of skill in the method for sustaining meditative stabilization that stops to the two
 - 4 How both mindfulness and introspection are necessary as means for the mind not to wander off from its object
 - 5 How the mind is directed toward the meditation object through mindfulness
 - 6 Identification of mindfulness
 - 7 How it is shown through an analogy that mindfulness continuously ties the mind to the object
 - 8 How meditative stabilization becomes faulty without a firm mode of apprehension of the ascertaining consciousness
 - 9 Even someone wishing to achieve calm abiding by placing the mind without thinking of anything must generate the power of mindfulness
- 2B4B-2A2C-2C3A-3C2B-6A2B-2B1B-2A6 Identification of mindfulness
- A A source identifying the entity of mindfulness
 - B The features of mindfulness
- 2B4B-2A2C-2C3A-3C2B-6A2B-2B1B-2A6B The features of mindfulness
- 1 The object feature
 - 2 The feature of the mode of apprehension
 - 3 The feature of function

2B4B-2A2C-2C3A-3C2B-6A2B-2B1B-2B Eliminating faulty approaches

- 1 Identifying a misconception that should be eliminated
- 2 Its elimination
- 3 How it is difficult for faultless meditative stabilization with the two features to arise
- 4 How to meditate balancing tightness and relaxation
- 5 Presentation of sources for this
- 6 The fault of not knowing how to apply mindfulness
- 7 The need to watch with introspection while holding the object with mindfulness [262]
- 8 The need to sustain this meditation again and again with mindfulness, without forgetting the object

2B4B-2A2C-2C3A-3C2B-6A2B-2B1B-2C Indicating the length of sessions

- 1 How it is taught in *Stages of Meditation*
- 2 How it is difficult for beginners to cut through laxity and excitement if the sessions are long
- 3 The need to act in accordance with one's mental abilities and so forth

2B4B-2A2C-2C3A-3C2B-6A2B-2B1C 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

2B4B-2A2C-2C3A-3C2B-6A2B-2B1C-1 What to do when excitement or laxity occur

- A Applying the antidote to non-identification of laxity and excitement
- B Applying the antidote to not endeavoring to abandon laxity and excitement even though they have been identified

2B4B-2A2C-2C3A-3C2B-6A2B-2B1C-1A Applying the antidote to non-identification of laxity and excitement

- 1 Settling the characteristics of laxity and excitement
- 2 The method for generating introspection that realizes them during meditation

2B4B-2A2C-2C3A-3C2B-6A2B-2B1C-1A1 Settling the characteristics of laxity and excitement

- A Settling the characteristics of excitement
- B Settling the characteristics of laxity

2B4B-2A2C-2C3A-3C2B-6A2B-2B1C-1A1A Settling the characteristics of excitement

- 1 Presenting a source
- 2 Its three features, object, aspect, and function
- 3 The manner in which excitement disrupts the mind abiding on its object

2B4B-2A2C-2C3A-3C2B-6A2B-2B1C-1A1B Settling the characteristics of laxity

- 1 Some people lump together laxity and dullness, which goes against the scriptures [265]
- 2 How the identification of these two differs and a source for that
- 3 Moreover, the two are not the same because in laxity there is also virtue
- 4 The need for two factors, the factors of mental clarity and tightness, to eliminate laxity
- 5 The need to ascertain laxity in accordance with *Stages of Meditation* because it is a major area of mistake [266]

2B4B-2A2C-2C3A-3C2B-6A2B-2B1C-1A2 The method for generating introspection that realizes these during meditation

- A The need to generate introspection that realizes whether or not laxity or excitement have arisen
- B If you do not rely on introspection, your meditation will come under the influence of laxity and excitement
- C The method for sustaining mindfulness is essential as a cause of introspection
- D Watching continuously whether or not the mind scatters is the essential point for sustaining introspection
- E The need to differentiate well between the methods for sustaining mindfulness and introspection

2B4B-2A2C-2C3A-3C2B-6A2B-2B1C-1B Applying the antidote to not endeavoring to abandon laxity and excitement even though they have been identified

- 1 The need to intend the application of the antidote
- 2 The actual manner of application

2B4B-2A2C-2C3A-3C2B-6A2B-2B1C-1B2 The actual manner of application

- A Identifying the intention and how to stop laxity and excitement
- B Identifying the causes in dependence on which laxity and excitement arise

2B4B-2A2C-2C3A-3C2B-6A2B-2B1C-1B2A Identifying the intention and how to stop laxity and excitement

- 1 Identifying the intention
- 2 How to stop laxity and excitement

2B4B-2A2C-2C3A-3C2B-6A2B-2B1C-1B2A-2 How to stop laxity and excitement

- A How to stop laxity
- B How to stop excitement

2B4B-2A2C-2C3A-3C2B-6A2B-2B1C-1B2A-2A How to stop laxity

- 1 Counteracting it by attending to something joyful or the features of light and the like
- 2 How to counteract laxity by heightening the mind's mode of apprehension
- 3 The discrimination of light, purifying meditation objects, and the like specifically against the object being unclear as if darkness had fallen upon the mind
- 4 How to apply special remedies against subtle and gross laxity separately

2B4B-2A2C-2C3A-3C2B-6A2B-2B1C-1B2A-2B How to stop excitement

- 1 The need generally to attend to something depressing as an antidote to excitement
- 2 How to apply special remedies against subtle and gross laxity separately

2B4B-2A2C-2C3A-3C2B-6A2B-2B1C-1B2B Identifying the causes in dependence upon which laxity and excitement arise

- 1 Common causes of laxity and excitement
- 2 Causes of laxity
- 3 Causes of excitement
- 4 If you do not put effort into abandoning even subtle laxity and excitement, you do not know how to accomplish pure meditative stabilization
- 5 When you merely have the factors of stability and limpidity, with that of clarity lacking intensity, there is no hope for meditative stabilization

2B4B-2A2C-2C3A-3C2B-6A2B-2B1C-2 What to do while free from laxity and excitement

- A Since it is a mistake to apply antidotes although laxity and excitement have been cut off, you need to apply the antidote to that, the equanimity of natural composure
- B That is what you do from the time you are past the peak of laxity and excitement
- C How to identify that very equanimity
- D Presenting a source for these explanations on how to generate faultless meditative stabilization
- E Explaining the meaning of the scriptural passage in detail
- F How this manner of sustaining meditative stabilization is common to all sūtra and mantra instructions

2B4B-2A2C-2C3A-3C2B-6A2B-2B2 The stages of quiescence that arise in dependence on it

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

2B4B-2A2C-2C3A-3C2B-6A2B-2B2A The actual stages of quiescence that arise

- 1 Placement
- 2 Continuous placement
- 3 Patchy placement
- 4 Close placement
- 5 Taming
- 6 Pacification
- 7 Complete pacification
- 8 Making single-pointed
- 9 Even placement

2B4B-2A2C-2C3A-3C2B-6A2B-2B2B The method for accomplishing them by means of the six powers

- 1 Identifying the six powers
- 2 What minds are accomplished by them in what manner
- 3 How during the ninth stage of quiescence you effortlessly enter meditative stabilization
- 4 How the nine stages of quiescence have to be preceded by the earlier ones in turn
- 5 The summarized meaning of those points

2B4B-2A2C-2C3A-3C2B-6A2B-2B2B-2 What minds are accomplished by them in what manner

- A The power of hearing
- B The power of thinking
- C The power of mindfulness
- D The power of introspection
- E The power of joyous effort
- F The power of thorough acquaintance

2B4B-2A2C-2C3A-3C2B-6A2B-2B2C How they involve the four types of attention

- 1 The actual types
- 2 Setting out a doubt about that
- 3 The response to that
- 4 The need continuously to rely on joyous effort in accordance with that

2B4B-2A2C-2C3A-3C2B-6A3 The measure for the accomplishment of calm abiding through meditation

- A Indication of the dividing line between having accomplished it or not
- B General indication of how to traverse the path in reliance on calm abiding
- C Indication of how to traverse a mundane path in particular

2B4B-2A2C-2C3A-3C2B-6A3A Indication of the dividing line between having accomplished it or not

- 1 Presenting the actual point
- 2 The signs of possessing attention along with a clarification of doubts

2B4B-2A2C-2C3A-3C2B-6A3A-1 Presenting the actual point

- A Indicating whether or not calm abiding has been achieved from the point of view of whether or not pliancy has been completely achieved
- B Indicating the way in which calm abiding is accomplished once pliancy has been achieved

2B4B-2A2C-2C3A-3C2B-6A3A-1A Indicating whether or not calm abiding has been achieved from the point of view of whether or not pliancy has been completely achieved

- 1 Setting out a doubt
- 2 The response to that
- 3 The source
- 4 Although the meditative stabilization before the attainment of pliancy belongs to the desire realm level, it is not a level of meditative equipoise in the desire realm
- 5 That meditative stabilization is the meditative stabilization of a single-pointed mind of the desire realm

2B4B-2A2C-2C3A-3C2B-6A3A-1B Indicating the way in which calm abiding is accomplished once pliancy has been fully achieved

- 1 Explanation of how pliancy is identified and how it arises
- 2 Indicating the actual way in which calm abiding is accomplished once pliancy has been fully achieved

2B4B-2A2C-2C3A-3C2B-6A3A-1B1 Explanation of how pliancy is identified and how it arises

- A Identification
- B The meaning of the scriptural passage from the *Compendium of Knowledge*
- C Sources for that
- D How, among the two types of pliancy, mental pliancy is the first to arise
- E How physical pliancy arises from that
- F The difference between those two kinds of pliancy
- G How among the two kinds of bliss, that of physical and that of mental pliancy, the bliss of physical pliancy arises first

2B4B-2A2C-2C3A-3C2B-6A3A-1B2 Indicating the actual way in which calm abiding is accomplished once
pliancy has been fully achieved

- A The actual manner
- B The source for that

2B4B-2A2C-2C3A-3C2B-6A3A-2 The signs of possessing attention along with a clarification of
doubts

- A The actual signs of possessing attention
- B Clarification of doubts

2B4B-2A2C-2C3A-3C2B-6A3A-2A The actual signs of possessing attention

- 1 How this is set forth in *Śrāvaka Levels*
- 2 Once this attention has been achieved, it is easy for calm abiding to become pure
- 3 Statements from *Śrāvaka Levels* about how other positive qualities also arise
- 4 Explaining the meaning of that
- 5 How the mind is not directed at signs
- 6 How all discursive thoughts also subside by themselves
- 7 Differences between that and the time after meditative equipoise
- 8 Experiences of great mental clarity and the like also occur

2B4B-2A2C-2C3A-3C2B-6A3A-2B Clarification of doubts

- 1 A doubt
- 2 Its clarification
- 3 If it is also conjoined with any of the three principal aspects of the path, it becomes a path of liberation and so on
- 4 Hence the need to differentiate with regard to bliss, clarity, and non-conceptuality whether or not a given meditation is an emptiness meditation

2B4B-2A2C-2C3A-3C2B-6A3B General indication of how to traverse the path in dependence on
calm abiding

- 1 How it is of great importance to cultivate special insight in dependence on it
- 2 How there are two special insights to be cultivated
- 3 How calm abiding constitutes the basis for the progress of all non-Buddhist and Buddhist yogis on the path
- 4 How it is unacceptable for us Buddhists not to have the special insight that realizes selflessness
- 5 A source for that
- 6 Yogis of Highest Yoga Tantra also need to traverse the path based on calm abiding

2B4B-2A2C-2C3A-3C2B-6A3C Indication of how to traverse mundane paths in particular

- 1 How features of two kinds of beginners are explained in *Śrāvaka Levels*
- 2 The need to differentiate those two properly [291]
- 3 Establishing the validity of this distinction
- 4 The need for beginners to achieve calm abiding from the attention included in the preparatory stage of the first concentration before achieving the attention that individually recognizes characteristics included in the preparatory stage of the first concentration

Explanation of how to train in special insight, the essence of wisdom

2B4B-2A2C-2C3A-3C2B-6B How to train in special insight

- 1 Relying on the prerequisites of special insight
- 2 Divisions of special insight
- 3 How to cultivate special insight
- 4 The measure of having achieved special insight through meditation

2B4B-2A2C-2C3A-3C2B-6B1 Relying on the prerequisites of special insight

- A General presentation of how to rely on the prerequisites of special insight [292]
- B In particular how the view is settled

2B4B-2A2C-2C3A-3C2B-6B1A General presentation of how to rely on the prerequisites of special insight

- 1 Relying on holy beings
- 2 Seeking to hear the Dharma from holy beings
- 3 Reflecting on it properly

2B4B-2A2C-2C3A-3C2B-6B1A-1 Relying on holy beings

- A The need to hear and reflect on the scriptures
- B The need to follow one of the great trail-blazers as appropriate
- C On the history of Madhyamaka

2B4B-2A2C-2C3A-3C2B-6B1A-1C On the history of Madhyamaka

- 1 The need to seek the view relying on Nāgārjuna's system
- 2 How the ways of explaining Nāgārjuna's intention emerged

2B4B-2A2C-2C3A-3C2B-6B1A-1C2 How the ways of explaining Nāgārjuna's intention emerged

- A Identification of the original Mādhyamikas
- B Analysis of the names applied by earlier generations
- C The validity of explanations in accordance with that of Yeshé Dé on the authors of Madhyamaka treatises and the stages by which the Madhyamaka systems of Sautrāntika and Yogācāra emerged
- D Those designations are not suited to Master Candrakīrti
- E The validity of the designations Svātantrika and Prāsāngika associated with scholars of the later propagation
- F Which of the masters to follow

2B4B-2A2C-2C3A-3C2B-6B1A-1C2B Analysis of the names applied by earlier generations

- 1 Names applied from the point of view of how conventionalities are established
- 2 Names applied from the point of view of how the ultimate is asserted
- 3 How those names and their meaning to do with the way of asserting the ultimate are obscured

2B4B-2A2C-2C3A-3C2B-6B1A-1C2F Which of the masters to follow

- 1 Indication that the earlier Kadampas' quest for the view following Candrakīrti was in the Elder's intention
- 2 How Jé Tsongkhapa himself asserts the two systems, Buddhapalita's and Candrakīrti's, as the main ones and then Bhāvaviveka's as important
- 3 How these two masters are important with respect to explaining the profound meaning [295]

2B4B-2A2C-2C3A-3C2B-6B1B In particular how the view is settled

- 1 Identification of afflicted ignorance
- 2 Demonstration that it is the root of revolving in cyclic existence
- 3 One wishing to abandon the apprehension of a self should seek the view of selflessness

2B4B-2A2C-2C3A-3C2B-6B1B-1 Identification of afflicted ignorance

- A Although attachment and the like are in a class discordant with knowledge, they are not chief
- B Although in general ignorance is posited as the mere opposite of knowledge, here it is the opposite of the knowledge realizing the lack of true existence
- C Explaining the two subtle apprehensions of a self as mental afflictions
- D How ignorance superimposes what inherent existence
- E Detailed explanation of the apprehension of a self

2B4B-2A2C-2C3A-3C2B-6B1B-1E Detailed explanation of the apprehension of a self

- 1 Explanation that the apprehension of a self is twofold
- 2 Distinctions between the apprehension of a self and the view of the transitory collection

2B4B-2A2C-2C3A-3C2B-6B1B-1E1 Explanation that the apprehension of a self is twofold

- A How the two apprehensions of a self are the same in their subjective aspect but still differentiated through their observed objects
- B The reason for differentiating the two apprehensions of a self in that manner

2B4B-2A2C-2C3A-3C2B-6B1B-1E2 Distinctions between the apprehension of a self and the view of the transitory collection

- A The apprehension of an I, the view of the transitory collection, has a person as its observed object
- B The difference between observed objects of the two apprehensions of true existence
- C Showing that this manner of identifying the apprehension of true existence is asserted by the noble father and son

2B4B-2A2C-2C3A-3C2B-6B1B-2 Demonstration that afflicted ignorance is the root of revolving in cyclic existence

- A Whereas the innate apprehension of a self must be posited as the root of cyclic existence, artificial ones are not suitable to be posited so
- B Since the innate mode of apprehension does not involve artificial manners of apprehension, it does not help to stop those manners of apprehension
- C The absurdity of opposing innate mental afflictions by merely refuting the referent objects of artificial concepts
- D Although both the view of the transitory collection and ignorance are the root of cyclic existence, there are not two roots of cyclic existence
- E Demonstration that the noble father and son assert the apprehension of true existence to be the root of cyclic existence [303]
- F How to understand the stages of how the mental afflictions arise from the *Commentary on the "Compendium of Valid Cognition"* as well [304]

2B4B-2A2C-2C3A-3C2B-6B1B-3 One wishing to abandon that apprehension should seek the view of selflessness

- A The reason why you need to seek the view realizing selflessness if you wish to abandon that ignorance
- B How to generate the view realizing selflessness

2B4B-2A2C-2C3A-3C2B-6B1B-3A The reason why you need to seek the view realizing selflessness if you wish to abandon that ignorance

- 1 It is stupid not to make an effort for the pure view to arise in one's mental continuum, despite the wish to abandon ignorance
- 2 Showing that the apprehension of a self must be abandoned
- 3 Indication that the analysis of scriptures and reasonings is important for abandoning the apprehension of a self
- 4 In order to abandon the apprehension of a self it is necessary to refute its referent object; the reason for that

2B4B-2A2C-2C3A-3C2B-6B1B-3A2 Showing that the apprehension of a self must be abandoned

- A How it is taught in the treatises
- B How it is taught in the sūtras

2B4B-2A2C-2C3A-3C2B-6B1B-3A2A How it is taught in the treatises

- 1 How it is taught by the glorious Dharmakīrti
- 2 How it is taught by the glorious Candrakīrti
- 3 This is also the meaning intended by the protector Nāgārjuna [306]
- 4 How it is taught by Āryadeva
- 5 How Śāntideva also taught in accordance with that

2B4B-2A2C-2C3A-3C2B-6B1B-3A4 In order to abandon the apprehension of a self it is necessary to negate its referent object the reason for that

- A In order to abandon the apprehension of a self it is necessary to negate its referent object
- B The reason for that

2B4B-2A2C-2C3A-3C2B-6B1B-3A4B The reason for that

- 1 The existence in general of three ways of apprehending I
- 2 The need to settle that the very basis with respect to which the apprehension of true existence is mistaken does not exist in the way it is apprehended
- 3 The need to greatly cherish the realization of the view of suchness, having seen that if you stop the apprehension of true existence, you will turn away from cyclic existence

2B4B-2A2C-2C3A-3C2B-6B1B-3B How to generate the view realizing selflessness

- 1 The stages of generating the two views of selflessness
- 2 The actual generation, in stages, of the two views of selflessness
- 3 Presentation of conventional and ultimate truths

2B4B-2A2C-2C3A-3C2B-6B1B-3B1 The stages of generating the two views of selflessness

- A The stages themselves
- B The reason for that

2B4B-2A2C-2C3A-3C2B-6B1B-3B1B The reason for that

- 1 Proof through reasoning
- 2 Proof through scripture [310]

2B4B-2A2C-2C3A-3C2B-6B1B-3B2 The actual generation, in stages, of the two views of selflessness

- A Settling the selflessness of persons
- B Settling the selflessness of phenomena

2B4B-2A2C-2C3A-3C2B-6B1B-3B2A Settling the selflessness of persons

- 1 Identification of persons
- 2 Settling persons as not inherently existent

2B4B-2A2C-2C3A-3C2B-6B1B-3B2A-1 Identification of persons

- A The actual identification of persons
- B Commenting on the meaning of sūtras that teach the self to be merely imputed to the aggregates
- C How to posit that person, the imputed phenomenon, as the object of observation of the innate apprehension of I
- D Hence the need to differentiate between the self that exists and the self that does not exist

2B4B-2A2C-2C3A-3C2B-6B1B-3B2A-2 Settling persons as not inherently existent

- A Settling that the I does not inherently exist
- B Settling that mine does not inherently exist
- C Showing how, in dependence on that, persons appear like illusions

2B4B-2A2C-2C3A-3C2B-6B1B-3B2A-2A Settling that the I does not inherently exist

- 1 How the view realizing selflessness is born from the four essential points being complete
- 2 Extensive explanation of the third and fourth essential points in particular

2B4B-2A2C-2C3A-3C2B-6B1B-3B2A-2A1 How the view realizing selflessness is born from the four essential points being complete

- A The essential point of ascertaining the object of negation
- B The essential point of ascertaining the pervasion
- C The essential point of seeing that the person and the aggregates are not one inherently established entity
- D The essential point of seeing that the person and the aggregates are not established as essentially distinct

2B4B-2A2C-2C3A-3C2B-6B1B-3B2A-2A1B The essential point of ascertaining the pervasion

- 1 If a person is inherently established, it is either one or different and nothing beyond that
- 2 Since *accompanied* and *unaccompanied* form a general direct opposition, a third alternative to one and many is excluded

2B4B-2A2C-2C3A-3C2B-6B1B-3B2A-2A2 Extensive explanation of the third and fourth essential points in particular

- A The third essential point: refuting that the self and the aggregates are inherently one
- B The fourth essential point: refuting that the self and the aggregates are inherently different

2B4B-2A2C-2C3A-3C2B-6B1B-3B2A-2A2A The third essential point: refuting that the self and the aggregates are inherently one

- 1 First fault
- 2 Second fault
- 3 Third fault [314]
- 4 It would amount to asserting that the self arises and disintegrates not merely conventionally but inherently
- 5 The consequence that memory of former lives would be inadmissible
- 6 The validity of memory in our system
- 7 When certain people assert that buddhas and ordinary beings are one, it is an extreme view
- 8 The consequence that actions done would be wasted
- 9 The consequence of meeting with actions one has not done
- 10 If the earlier and the later were established by way of their entities, a single continuum would be impossible

2B4B-2A2C-2C3A-3C2B-6B1B-3B2A-2A2B The fourth essential point: Refuting that the self and the aggregates are inherently different

- 1 Indication of a source
- 2 The consequence that if the two were different by way of their entity, the self would not have the characteristics of the aggregates
- 3 The other approved syllogism establishing that by the sign of being uncompounded it is unsuitable to be apprehended as the basis of designation of the self or as the self
- 4 The consequence that something other than the characteristics of the aggregates would be apprehended as self indicates that it is not apprehended in that manner
- 5 The importance of gaining certainty with respect to such reasonings

2B4B-2A2C-2C3A-3C2B-6B1B-3B2A-2B Settling that mine does not inherently exist

- 1 That reasoning negating the inherent establishment of the self also negates an inherently established mine; sources for this
- 2 The need to know how, through these reasonings, all other persons and their mine are also established as without inherent existence

2B4B-2A2C-2C3A-3C2B-6B1B-3B2A-2C Showing how, in dependence on that, persons appear like an illusion

- 1 Indicating the meaning of saying *like an illusion*
- 2 The method in dependence on which things appear like an illusion

2B4B-2A2C-2C3A-3C2B-6B1B-3B2A-2C1 Indicating the meaning of saying *like an illusion*

- A The unmistakable manner of appearing like an illusion
- B The fallacious manner of appearing like an illusion

2B4B-2A2C-2C3A-3C2B-6B1B-3B2A-2C1A The unmistakable manner of appearing like an illusion

- 1 How all phenomena are ultimately illusion-like without signs
- 2 From among the two that are like an illusion, here it is the appearance that is illusion-like
- 3 The need for the collection of two, the conventional mind to which appearances appear rather than being utterly non-existent and the reasoning consciousness to which the object dawns as empty of existing in the way it appears
- 4 The way in which phenomena resemble illusions
- 5 Such an emptiness is not a nihilistic emptiness, or a mentally fabricated emptiness, or a limited emptiness, or the like
- 6 Setting out the doubt that the ascertainment of reflections as empty of what they appear to be is an ascertainment of their being empty of inherent existence
- 7 Even if you realize that a reflection is empty of a face, this is not a realization of its suchness since you have an apprehension of the true existence of the reflection
- 8 The reason why the analogies of reflections and illusory horses, elephants, and so forth have nevertheless been set forth
- 9 The need to differentiate between the two realizations, that appearances such as reflections are empty of what they appear to be and that reflections are empty of being inherently established

2B4B-2A2C-2C3A-3C2B-6B1B-3B2A-2C1B The fallacious manner of appearing like an illusion

- 1 Without the discrimination "It is this and not that" due to a mistake concerning the measure of the object of negation and the consequent non-existence of the object to be analyzed and the analyzer, an appearance is vague and nihilistic but does not carry the meaning of an illusion
- 2 Although such vague appearances arising at the time of analyzing the view are frequent, they are not Madhyamaka illusions
- 3 The difficult point with pure illusion-like appearances is that they are a collection of the two, the absence of inherent existence and the existence of mere nominal meaning
- 4 If you are mistaken concerning the measure of the object of negation and negate everything, the illusion cannot be anything beyond a rabbit's horns
- 5 Although it would be a fault if a subject existed in the face of a reasoning consciousness, it is not a fault for an illusion-like appearance aspect to remain as a trace of negation by that consciousness
- 6 Hence, although it is wrong to apprehend illusion-like appearances as truly existent with their own entityness, it is not wrong to apprehend them as mere illusions
- 7 A source for those points
- 8 Moreover, even if phenomena appear empty of gross obstructiveness, this is not an illusion-like appearance

2B4B-2A2C-2C3A-3C2B-6B1B-3B2A-2C2 The method in dependence on which things appear like and illusion

- A How illusion-like appearances arise
- B How the collection of the two, a reasoning consciousness and a conventional mind, occur simultaneously with regard to this
- C How there is consequently no need for a separate reasoning settling appearances as illusion-like
- D How the illusion-like subsequent attainment acts on everything
- E Instructions on seeking ascertainment of the illusion-like

2B4B-2A2C-2C3A-3C2B-6B1B-3B2A-2C2E Instructions on seeking ascertainment of the illusion-like

- 1 How to train in emptiness because of the need to induce ascertainment with respect to both appearance and emptiness
- 2 How persons appear illusion-like without your forgetting emptiness
- 3 How the analogy of a mirror image is necessary when appearances and emptiness appear to be contradictory

2B4B-2A2C-2C3A-3C2B-6B1B-3B2B Settling the selflessness of phenomena

- 1 How there is no difference in subtlety among objects of negation, but rather a distinction between two selflessnesses on account of their subjects
- 2 How it is settled

2B4B-2A2C-2C3A-3C2B-6B1B-3B2B-2 How it is settled

- A Refutation transferring the reasoning explained earlier
- B Refutation by means of another reasoning not explained earlier

2B4B-2A2C-2C3A-3C2B-6B1B-3B2B-2B Refutation by means of another reasoning not explained earlier

- 1 Presenting the argument of interdependence
- 2 How non-products are also established as not truly existent through this and earlier reasonings

2B4B-2A2C-2C3A-3C2B-6B1B-3B2B-2B1 Presenting the argument of interdependence

- A A citation of sources
- B Explanation of what the sūtra quotation means
- C Praise to the argument of dependent arising as that which destroys all inferior views
- D Identification of places where the view goes wrong—the extremes of superimposition and deprecation
- E How the two extremes are simultaneously eliminated through the reasoning of dependent arising
- F Presentations of dependent arising
- G How truly established oneness and difference are also refuted by these two arguments
- H Statements of this in Nāgārjuna's texts
- I How it is praised as a view in which appearances and emptiness are seen as mutual companions
- J Instruction that it is necessary to differentiate between the four, inherent existence and non-existence as well as existence and non-existence in general

2B4B-2A2C-2C3A-3C2B-6B1B-3B2B-2B1F Presentation of dependent arising

- 1 Presentation shared with the Cittamātrins
- 2 The Mādhyamikas' uncommon way of presenting dependent arising

2B4B-2A2C-2C3A-3C2B-6B1B-3B2B-2B1J Instruction that it is necessary to differentiate between the four, inherent existence and non-existence as well as existence and non-existence in general

- 1 The actual advice
- 2 How you fall to the two extremes if you do not differentiate between them along with a source
- 3 The manner in which those two extremes are eliminated
- 4 The mere extremes of existence and non-existence and the two extremes associated with the places where the view goes wrong do not have the same meaning
- 5 Sources for that
- 6 The distinction that through phrases such as "neither existent nor non-existent" there is no falling to extremes is a fixation on mere words

2B4B-2A2C-2C3A-3C2B-6B1B-3B2B-2B2 How non-products are also established as not truly existent through this and earlier reasonings

- A Pointing out the intended meaning of the *Root Text on Wisdom* that once products have been established through reasoning as not truly existent, non-products are easily established as not truly existent
- B The reason for that
- C How to refute even the assertion that non-products such as reality and cessations are inherently truly existent by means of the reasoning of interdependence
- D Another refutation by way of their not being one nor many
- E The assertions that a product's emptiness of inherently existing in its own right is a nihilistic emptiness and that suchness is established as truly existent are misguided with regard to emptiness [333]
- F If emptiness of an own essence thus meant that he himself were empty of being himself, it would also be inadmissible for someone such as the holder of the thesis that certain phenomena truly exist, to think "inherently empty" and posit certain phenomena as truly existent
- G The two, asserting that all phenomena are without true existence, a true existence that has been refuted through reasoning, and propounding that all phenomena are without true existence with a mistaken manner of understanding emptiness, are by no means the same
- H The doubt that if all non-products did not truly exist, this would be in contradiction with scriptures that teach nirvāṇa to be true
- I The response to this: although nirvāṇa is non-deceptive to a mind looking at it with direct perception, it is not a truth that bears analysis, so there is no contradiction with the above scriptural passage
- J Establishing the validity of that
- K Although emptiness exists, it need not be truly established; that eliminates the alleged contradiction with the scriptural passage from *Praise of the Sphere of Reality*
- L You cannot avert the apprehension of true existence by making a truly established reality your object of meditation

2B4B-2A2C-2C3A-3C2B-6B1B-3B3 Presentation of conventional and ultimate truths

- A The basis on which the two truths are divided
- B The number of divisions
- C The meaning of dividing them in that way
- D Explaining the meaning of the individual divisions

2B4B-2A2C-2C3A-3C2B-6B1B-3B3C The meaning of dividing them in that way

- 1 Presentation of earlier positions [337]
- 2 Proving the validity of our own system

2B4B-2A2C-2C3A-3C2B-6B1B-3B3D Explaining the meaning of the individual divisions

- 1 Conventional truths
- 2 Ultimate truths
- 3 Indication that the number of the two truths is definite

2B4B-2A2C-2C3A-3C2B-6B1B-3B3D-1 Conventional truths

- A Explaining the meaning of the words *conventional* and *truth*
- B The definition of a conventional truth
- C Divisions of conventionalities

2B4B-2A2C-2C3A-3C2B-6B1B-3B3D-1A Explaining the meaning of the words *conventional* and *truth*

- 1 Explaining the meaning of the word *conventional*
- 2 Explaining the meaning of the word *truth*

2B4B-2A2C-2C3A-3C2B-6B1B-3B3D-1A1 Explaining the meaning of the word *conventional*

- A The actual meaning
- B Abandoning mistakes about this

2B4B-2A2C-2C3A-3C2B-6B1B-3B3D-1A2 Explaining the meaning of the word "truth"

- A The actual meaning
- B Clearing up doubts about that

2B4B-2A2C-2C3A-3C2B-6B1B-3B3D-1B The definition of a conventional truth

- 1 How all phenomena have two natures, along with a source
- 2 Indication that they are found by dissimilar valid cognitions
- 3 How it is necessary to acquire the Madhyamaka view in order to ascertain the basis as a conventional truth
- 4 Even if the meaning of *conventional truth* is not established for a mind, that does not contradict its ascertainment of the basis of characteristics, such as a pot
- 5 How it is inadmissible to posit pots and the like as conventional in relation to the perspective of a worldly consciousness and as ultimate in relation to āryas
- 6 The need to differentiate between pots and the like and their inherent existence

2B4B-2A2C-2C3A-3C2B-6B1B-3B3D-1C Divisions of conventionalities

- 1 The ways in which Prāsaṅgika and Svātantrika posit the object of negation do not agree, therefore they are also not the same in their distinction of real and wrong conventionalities
- 2 Although the reflection of a face is not a conventional truth in relation to a worldly person familiar with words, it is a conventional truth generally speaking
- 3 Although that mistaken consciousness does not posit a true object of comprehension, it helps posit a false object of comprehension
- 4 How real and wrong conventionalities are posited in relation to the world, along with a source
- 5 The exception that conventional valid cognition cannot posit the opposite of the mode of apprehension associated with temporary pollution by bad tenets
- 6 A consciousness need not be mistaken even though it has dualistic appearance

2B4B-2A2C-2C3A-3C2B-6B1B-3B3D-2 Ultimate truths

- A Explaining the meaning of *ultimate* and *truth*
- B The definition of an ultimate truth
- C Divisions of ultimate truths

2B4B-2A2C-2C3A-3C2B-6B1B-3B3D-2A Explaining the meaning of *ultimate* and *truth*

- 1 The actual meaning
- 2 How it is true
- 3 The different meanings of the word *truth* associated with the two truths

2B4B-2A2C-2C3A-3C2B-6B1B-3B3D-2B The definition of an ultimate truth

- 1 The actual definition
- 2 Rejecting an objection

2B4B-2A2C-2C3A-3C2B-6B1B-3B3D-2B1 The actual definition

- A How to identify the definition of an ultimate truth
- B How it is found by an ārya's uncontaminated exalted wisdom of meditative equipoise that knows the mode
- C A source for that
- D Indicating that a nirvāṇa is an ultimate truth
- E It is not the intended meaning of the *Commentary on "Sixty Stanzas of Reasoning"* that nirvāṇa is a conventional truth
- F A source for positing all phenomena by the power of designations
- G Establishing as valid that something need not be truly established if it is ultimately true because of the need to differentiate between a truth for a reasoning consciousness and a truth bearing analysis
- H For something to be posited as conventionally existent it must not be damaged by any valid cognition
- I Although phenomena are merely posited by the power of conventions, this does not eliminate their establishment by valid cognition and so forth

2B4B-2A2C-2C3A-3C2B-6B1B-3B3D-2B2 Rejecting an objection

- A Setting out an objection
- B Explanatory answer

2B4B-2A2C-2C3A-3C2B-6B1B-3B3D-2B2B Explanatory answer

- 1 There is no contradiction because the meaning associated with this system is to point out that an exalted wisdom knowing the mode does not observe conventionalities in the perspective of perceiving the ultimate
- 2 A source for that
- 3 Elucidating the meaning of that sūtra passage
- 4 The *Sūtra on Engaging in the Two Truths* explains that in the perspective of perceiving the ultimate with an exalted knower of all aspects, dualistic appearance disappears, but it does not teach that the ultimate is not realized
- 5 How such a mode of perception is also set forth in the Explanation of Candrakīrti's "Commentary on the 'Middle Way'"
- 6 The sūtra statement that during meditative equipoise there is no movement of the mind posits that there is no movement of conceptual thought
- 7 How the proposition that an ultimate truth is not an object of knowledge and such like are nothing but wrong
- 8 In the perspective of an uncontaminated meditative equipoise, object and subject are not posited as separate
- 9 Suchness is actualized by way of stopping the movement of conceptual thought
- 10 If a buddha did not perceive the aggregates and the like, his exalted knowledge of varieties would be deprecated
- 11 The exalted knower of all aspects must know them since they appear to that knower of varieties; hence there are two types of appearing objects
- 12 How the manner in which they appear to an exalted knower of all aspects that realizes the varieties differs from the manner in which they appear to other persons
- 13 It is also set forth like this in the *Sixty Stanzas of Reasoning*
- 14 Although the two truths, their objects, are one entity, it is not contradictory to posit individual exalted knowers in relation to them
- 15 When the two valid cognitions comprehend objects individually on the occasion of the view of the bases or on the occasion of the fruit, you need to know which of the two valid cognitions is active

2B4B-2A2C-2C3A-3C2B-6B1B-3B3D-2C Divisions of ultimate truths

- 1 The fact that different ways of dividing ultimate truths have emerged
- 2 How masters of earlier generations explain the entity of the ultimate set forth in those texts
- 3 Those texts explaining the two ultimates are not meant to refer to objects only
- 4 How to separately posit the two reasoning consciousnesses, the actual ultimate and that which accords with it
- 5 In relation to the perspective of these minds, it is necessary to explain two modes also with respect to the ultimate of objects
- 6 The ultimate asserted by proponents of the establishment of illusions by a reasoning consciousness is not an actual ultimate
- 7 It is inadmissible to prove that sprouts and the like appear to lack true existence with their appearing free from being one or many
- 8 The manner in which Mādhyamika proponents of complete non-abidance assert the ultimate is not in accordance with how earlier scholars explain it
- 9 Although the negative of ultimate production and so forth is not a conventionality, that does not contradict the demonstration that it exists conventionally
- 10 The statement that when something blue appears, its emptiness of true existence appears to the eye consciousness implies an affirming negative. Therefore it is not contradictory for its emptiness of true existence to be an ultimate truth
- 11 The way in which the two reasoning consciousnesses, non-conceptual and conceptual, along with their objects, are posited separately as actual and concordant ultimates is as before

2B4B-2A2C-2C3A-3C2B-6B1B-3B3D-3 Indication that the number of the two truths is definite

- A The actual indication
- B Sources for that
- C Establishing the validity of the need to become skilled in the two truths

2B4B-2A2C-2C3A-3C2B-6B2 Divisions of special insight

- A The prerequisites of special insight
- B The special insight to be cultivated by ordinary beings will mainly be explained
- C The actual divisions

2B4B-2A2C-2C3A-3C2B-6B2C The actual divisions

- 1 Brief presentation
- 2 Extensive explanation
- 3 Explanation of condensed divisions

2B4B-2A2C-2C3A-3C2B-6B2C-2 Extensive explanation

- A Explanation of the four
- B Explanation of the three
- C Explanation of the six

- 2B4B-2A2C-2C3A-3C2B-6B2C-2C Explanation of the six
- 1 Brief presentation of the six in terms of the objects of special insight
 - 2 Individual explanations
 - 3 Explaining those six as three groups from the point of view of their objects of observation
- 2B4B-2A2C-2C3A-3C2B-6B2C-3 Explanation of condensed divisions
- A The way in which the three doors and the six search modes are included in the four natures
 - B How there are four types of mental attention with regard to them
- 2B4B-2A2C-2C3A-3C2B-6B3 How to cultivate special insight
- A Explaining the meaning of the statement that special insight is cultivated in dependence on calm abiding
 - B What paths of what vehicle, Hīnayāna or Mahāyāna, this system relates to
 - C Explanation of the actual way to cultivate special insight in dependence on calm abiding
- 2B4B-2A2C-2C3A-3C2B-6B3A Explaining the meaning of the statement that special insight is cultivated in dependence on calm abiding
- 1 The statement in many texts that they should be practiced in this order
 - 2 Those texts do not say that after prior generation of calm abiding observing the varieties, special insight consists in just sustaining the observation of selflessness
 - 3 When calm abiding is initially being accomplished, it is inappropriate to analyze various aspects rather than placing the mind single-pointedly on the object of observation
 - 4 If instead of mere stabilizing meditation analytical meditation is carried out by means of the calm abiding achieved previously, very powerful single-pointed concentration is achieved
 - 5 The true manner of accomplishing it is the reason why there are the two different modes of sustaining calm abiding and special insight even with regard to one object
 - 6 The great power of cultivating the special insight that has the aspects of peacefulness and coarseness and the special insight that has the aspect of selflessness
 - 7 How there are still other special insights that observe the varieties
 - 8 The way in which the order here, while different from that explained in *Instructions on the Perfection of Wisdom*, is in accordance with the assertions of Śāntideva and so forth
- 2B4B-2A2C-2C3A-3C2B-6B3B What paths of what vehicle, Mahāyāna or Hīnayāna, this system relates to
- 1 Explanation that this procedure is common to all vehicles, Mahāyāna and Hīnayāna, and that it is similar even for the three lower classes of tantra
 - 2 Highest Yoga Tantra asserts a mode of attaining calm abiding and special insight through the yoga of analysis and stabilization, observing mind only, suchness, and so forth [367]
 - 3 The requirement that even in the context of Highest Yoga Tantra, the method for developing an understanding of the view accords with the Madhyamaka texts, and the subtlety that although it is necessary, during completion stage meditative equipoise, to place the mind within the view, no analytical meditation is performed
- 2B4B-2A2C-2C3A-3C2B-6B3C Explanation of the actual way to cultivate special insight in dependence on calm abiding
- 1 The need to find the view
 - 2 Summary of the essential points on how to sustain the view
- 2B4B-2A2C-2C3A-3C2B-6B3C-2 Summary of the essential points on how to sustain the view
- A The actual way to sustain the view
 - B How those ways to sustain the view were set forth by siddha pandits such as Atīśa
 - C Specifics—the preparation, conclusion, and so forth of sustaining special insight
- 2B4B-2A2C-2C3A-3C2B-6B3C-2A The actual way to sustain the view
- 1 The need for both analytical and stabilizing meditation
 - 2 The need to alternate analytical and stabilizing meditation
 - 3 How stabilizing meditation is necessary if the stability aspect of one's meditation is lessened due to increased analysis and how more analysis is necessary if it has been impaired by increased stabilizing meditation
 - 4 It is inappropriate to stop analytical meditation, holding all conceptions to be apprehensions of signs that are apprehensions of true existence
 - 5 Not only that, it is also inappropriate to think that, when the ultimate is taken as the object, anything the mind apprehends is an apprehension of signs even though this is not asserted for the apprehension of conventional objects
 - 6 Rejecting an objection

2B4B-2A2C-2C3A-3C2B-6B3C-2A6 Rejecting an objection

- A The objection
- B The response

2B4B-2A2C-2C3A-3C2B-6B3C-2A6B The response

- 1 How non-conceptual wisdom arises from individual investigation
- 2 If you analyze in this manner, non-conceptual wisdom will arise; it does not arise because you merely abandon mental attention
- 3 It would be very absurd if cause and effect had to be alike in all aspects
- 4 The passages where Nāgārjuna, in his *Essay on the Mind of Enlightenment* and so forth, reproves adherence to concepts such as the object of investigation and the investigator indicate a refutation of adherence to true existence but they do not refute the wisdom of individual investigation
- 5 Likewise, how sūtra statements about engaging in signs also imply truly established signs
- 6 Otherwise it would contradict the praise in the sūtras for the analysis of emptiness with wisdom
- 7 Nāgārjuna and Candrakīrti praise individual investigation and analysis of the meaning of selflessness as the cause of complete liberation
- 8 The meaning of the *Dhāraṇī of Non-Conception* is also not merely to abandon mental activity; it implies investigation by means of wisdom followed by stabilization of the mind free from the observed object of the apprehension of true existence [373]
- 9 In *Stages of Meditation* the *Cloud of Jewels of Sūtra* is quoted and said to mean that one enters into signlessness only through analytical meditation on the meaning of emptiness and not by merely abandoning mental attention
- 10 Advice that you need to understand the ways in which *Stages of Meditation* refutes the bad propositions of the Chinese Hashang, the assertions that one enters complete non-conceptuality by abandoning mental attention

2B4B-2A2C-2C3A-3C2B-6B3C-2B How those ways to sustain the view were set forth by siddha pandits of the past such as Atiśa

- 1 How the past Kadam masters explained the meaning intended by Atiśa
- 2 Between the two, Mādhyamikas and Cittamātrins, Atiśa praised Nāgārjuna and his spiritual son. The explanations of his oral instructions are in agreement with Master Kamalaśīla

2B4B-2A2C-2C3A-3C2B-6B4 The measure of having achieved special insight through meditation

- 1 Indication that it has been accomplished when pliancy arises through analytical meditation
- 2 The mere pliancy of calm abiding is not enough
- 3 The source for the fact that such is the measure for having attained special insight
- 4 How firm meditative stabilization is induced when pliancy is induced by analysis
- 5 How misconceptions about this are therefore inappropriate

Explanation of how calm abiding and special insight unite

2B4B-2A2C-2C3A-3C2B-6C How calm abiding and special insight unite

- 1 The actual explanation
- 2 Advice on the need to abandon errors and come to an understanding in accordance with authentic texts as well as a summary of the general path contents

2B4B-2A2C-2C3A-3C2B-6C1 The actual explanation [377]

- A For calm abiding and special insight to unite, both calm abiding and special insight must have been achieved
- B The achievement of special insight and the achievement of the union are simultaneous
- C A scriptural passage concerning the union of calm abiding and special insight, saying that the two need to be united equal in strength
- D A source for the time when the union is accomplished
- E A source saying that at the time when investigation induces calm abiding, calm abiding and special insight simultaneously unite in mutual association
- F Although analysis and stabilization were sequential, not simultaneous, they operate in correlation once united

2B4B-2B Brief summary of the topics of the general path²

- 1 General procedure
- 2 The difference between meditation that does or does not hit home and how to pierce through to the core through detailed thought
- 3 Advice that your practice should not become one-sided

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² This outline by Trijang Rinpoche occurs in the first chapter under 2B4B-2. Jé Tsongkhapa however appends this paragraph here without setting it off from the foregoing, and then continues with the outline: “In particular how to train in the Vajrayāna”, due to which the numbering of the outlines is not sequential here.

CHAPTER 6 Conclusion

Explanation of how to train in the uncommon vehicle, the Vajrayāna

2B4B-2A2C-2C3B In particular how to train in the Vajrayāna

- 1 The advice to make sure and engage in mantra
- 2 It is essential to rely on a spiritual teacher when you engage in mantra
- 3 The gateway, receiving an empowerment, and the importance of guarding one's commitments and vows
- 4 How to train in the paths of ripening and liberation
- 5 How to make your leisures and endowments meaningful in that manner

3 The conclusion of the explanation

- A How the treatise was composed
- B Dedicating the virtue of its composition
- C The author who put together the text and how he did it

3A How the treatise was composed

- 1 Explaining the greatness of the instructions
- 2 The purpose of writing a treatise that has such great qualities
- 3 Indication of the sources: the instructions from which the subject matter of this treatise was transmitted

3A1 Explaining the greatness of the instructions

- A The greatness that, in general, all the scriptures of sūtra appear as instructions
- B The greatness that, in particular, all the essential points of the paths shared by sūtra and mantra are made clear
- C The greatness of removing places of error about the meditative stabilization of yogis through a clear explanation of how the meditative stabilization common to non-Buddhists and Buddhists is achieved

3A2 The purpose of writing a treatise that has such great qualities

3A3 Indication of the sources: the instructions from which the subject matter of this treatise was transmitted [384]

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