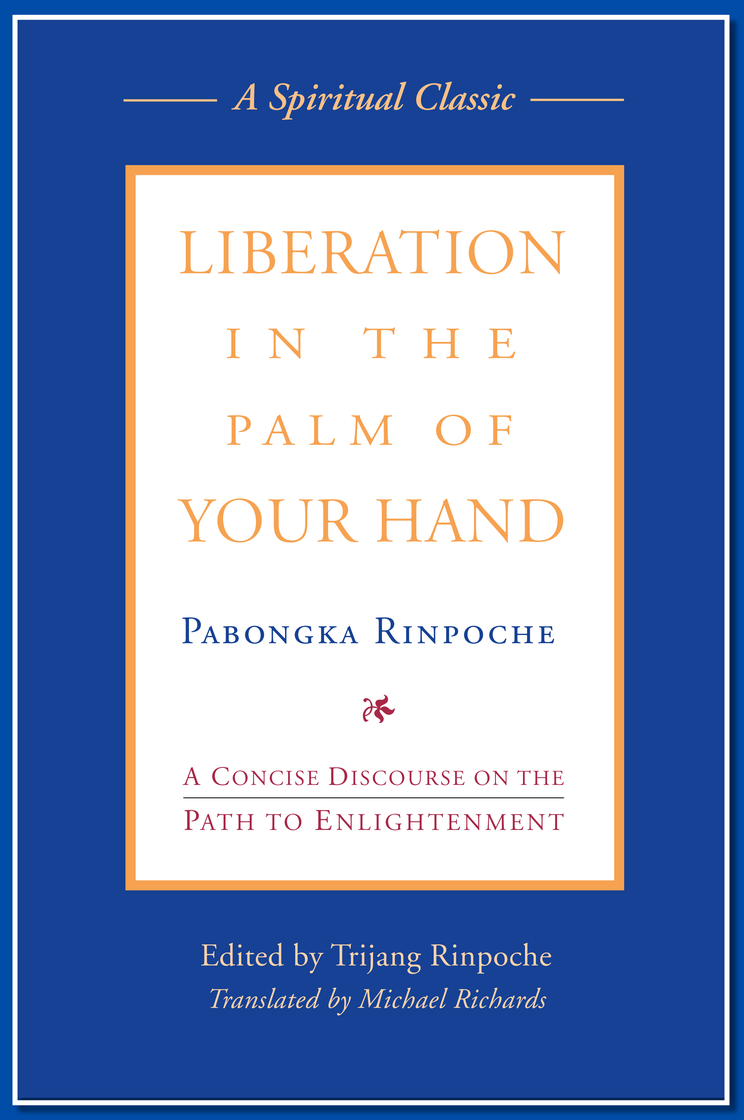
LAM-RIM OUTLINE

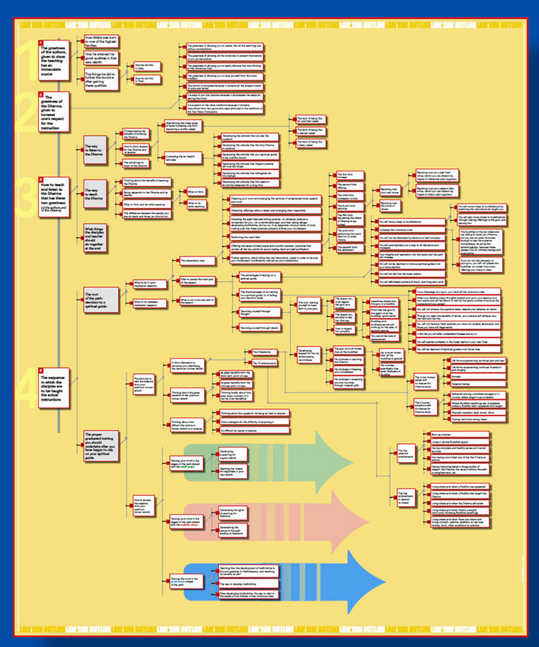


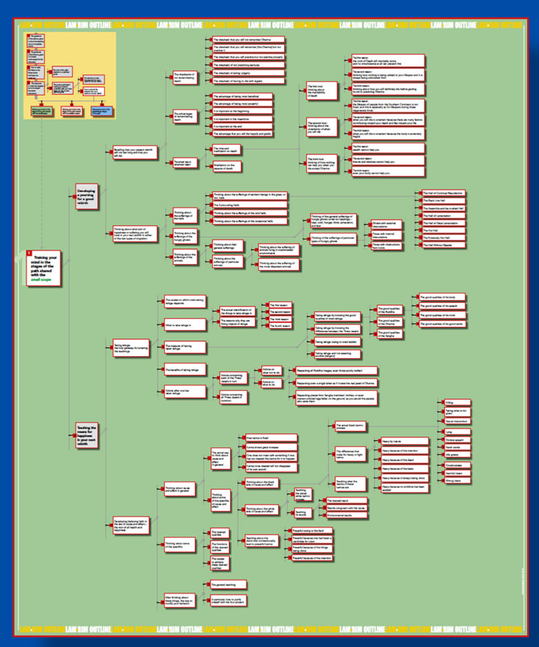
Outlines from the text:

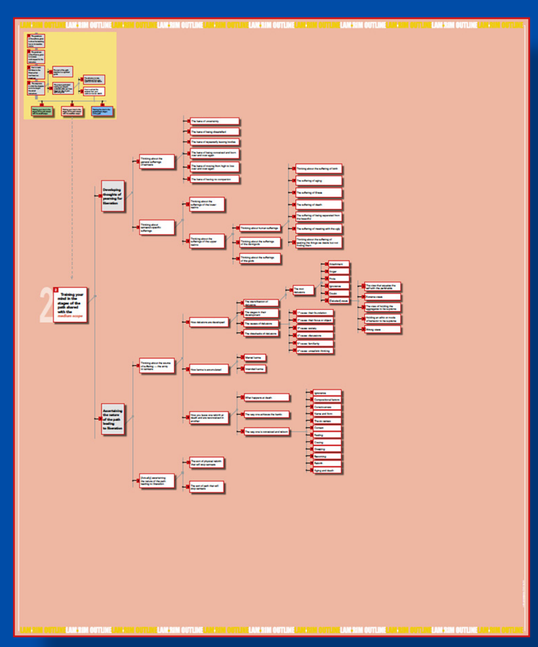
Liberation in The Palm of your Hand

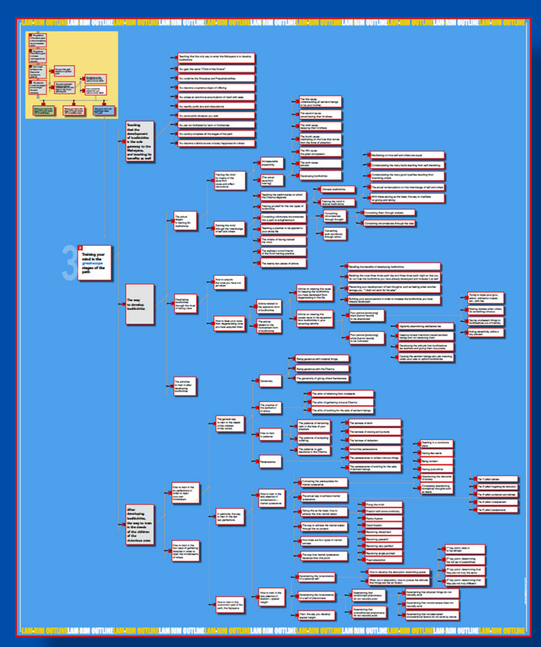
Pabongka Rinpoche

Wisdom Publications









Outlines conceived and produced by Piero Sirianni

1 The greatness of the authors, given to show the teaching has an immaculate source

1. How Atisha was born to one of the highest families
2. How he attained his good qualities in that very rebirth
3. The things he did to further the doctrine after gaining these qualities
   1. How he did this in India
   2. How he did this in Tibet

2 The greatness of the Dharma, given to increase one's respect for the instruction

1. The greatness of allowing you to realize that all the teachings are without contradiction
2. The greatness of allowing all the scriptures to present themselves to you as instructions
3. The greatness of allowing you to easily discover the true thinking of the Victorious One
4. The greatness of allowing you to save yourself from the worst misdeed
5. The lamrim is complete because it contains all the subject matter of sutra and tantra
6. It is easy to put into practice because it emphasizes the steps for taming the mind
7. It is superior to the other traditions because it contains instructions from two gurus who were schooled in the traditions of the Two Great Champions

3 How to teach and listen to the Dharma that has these two greatness

[of the authors and of the Dharma]

1. The way to listen to the Dharma
   1. Contemplating the benefits of studying the Dharma
   2. How to show respect for the Dharma and its teacher
      1. Abandoning the three types of faults hindering one from becoming a worthy vessel
         1. The fault of being like an upturned vessel
         2. The fault of being like a stained vessel
         3. The fault of being like a leaky vessel
      2. Cultivating the six helpful attitudes
         1. Developing the attitude that you are like a patient
         2. Developing the attitude that the holy Dharma is medicine
         3. Developing the attitude that your spiritual guide is like a skillful doctor
         4. Developing the attitude that diligent practice will cure the illness
         5. Developing the attitude that tathagatas are holy beings
         6. Developing the attitude that this tradition should be preserved for a long time
   3. The actual way to listen to the Dharma
2. The way to teach the Dharma
   1. Thinking about the benefits of teaching the Dharma
   2. Being respectful to the Dharma and its teacher
   3. What to think and do while teaching
      1. What to think
      2. What to do while teaching
   4. The difference between the people you should teach and those you should not
3. What things the disciples and teacher should do together at the end

4 The sequence in which the disciples are to be taught the actual instructions

1. The root of the path: devotion to a spiritual guide
   1. What to do in your meditation sessions
      1. The preparatory rites
         1. Cleaning your room and arranging the symbols of enlightened body, speech, and mind
         2. Obtaining offerings without deceit and arranging them beautifully
         3. Adopting the eight-featured sitting posture—or whatever posture is convenient for you—on a comfortable seat, and then taking refuge, developing bodhichitta, and so on, in an especially virtuous frame of mind, making sure that these practices properly suffuse your mindstream
         4. Petitioning the merit field
         5. Offering the seven-limbed prayer and a world mandala—practices that contain all the key points for accumulating merit and self-purification
         6. Further petitions, which follow the oral instructions, made in order to be sure your mindstream is sufficiently imbued by your meditations
      2. How to pursue the main part of the session
         1. The advantages of relying on a spiritual guide
            1. The first limb: homage
            2. The second limb: offering
            3. The third limb: confession of sins
            4. The fourth limb: rejoicing
               1. Rejoicing over your own virtue
                  1. Rejoicing over your past lives' virtue, which you can discern by means of inferential valid cognition
                  2. Rejoicing over your present life's virtue, which you can discern by means of direct valid cognition
               2. Rejoicing over the virtue of others
            5. The fifth limb: requesting the wheel of Dharma to be turned
            6. The sixth limb: petitioning the merit field not to enter nirvana
            7. The seventh limb: the dedication
         2. The disadvantages of not relying on a spiritual guide, or of letting your devotion lapse
            1. If you disparage your guru, you insult all the victorious ones
            2. When you develop angry thoughts toward your guru, you destroy your root merits and will be reborn in hell for the same number of eons as the moments [of your anger]
            3. You will not achieve the supreme state, despite your reliance on tantra
            4. Though you seek the benefits of tantra, your practice will achieve only the hells and the like
            5. You will not develop fresh qualities you have not already developed, and those you have will degenerate
            6. In this life you will suffer undesirable illnesses and so on
            7. You will wander endlessly in the lower realms in your next lives
            8. You will be deprived of spiritual guides in all future lives
         3. Devoting yourself through thought
            1. The root: training yourself to have faith in your guru
               1. The reason you must regard the guru as a buddha
                  1. Vajradhara stated that the guru is a buddha
                  2. Proof that the guru is the agent of all the buddhas' good works
                  3. Buddhas and bodhisattvas are still working for the sake of sentient beings
                  4. You cannot be sure of appearances
               2. The reason you are able to see him this way
               3. How to regard him properly
            2. Developing respect for him by remembering his kindness
               1. The guru is much kinder than all the buddhas
                  1. He is much kinder than all the buddhas is general
                  2. He is kinder specifically than even Shakyamuni Buddha
               2. His kindness in teaching the Dharma
               3. His kindness in blessing your mindstream
               4. His kindness in attracting you into his circle through material gifts
         4. Devoting yourself through deeds
      3. What to do in the last part of the session
   2. What to do between meditation sessions
2. The proper graduated training you should undertake after you have begun to rely on your spiritual guide
   1. The stimulus to take the essence from your optimum human rebirth
      1. A short discussion to convince you: identifying the optimum human rebirth
         1. The 8 freedoms
            1. The 4 non-human states with no chance for Dharma study
               1. Life forms experiencing continual pain and fear
               2. Life forms experiencing continual frustration and clinging
               3. Animals
               4. Celestial beings
            2. The 4 human situations with no chance for Dharma study
               1. Barbarian among uncivilized savages or in country where religion was outlawed
               2. Where Buddha's teachings are unavailable, where a Buddha hasn't appeared and taught
               3. Mentally retarded, deaf, dumb, blind
               4. Having instinctive wrong views
         2. The 10 endowments
            1. The five personal endowments
               1. Born as a human
               2. Living in central Buddhist region
               3. Having complete and healthy sense and mental faculties
               4. Not having committed any of the five 5 heinous actions
               5. Having instinctive belief in things worthy of respect: the Dharma, the value of ethics, the path to enlightenment, etc.
            2. The five endowments in relation to others
               1. Living where and when a Buddha has appeared
               2. Living where and when a Buddha has taught the Dharma
               3. Living where and when the Dharma still exists
               4. Living where and when there's a sangha community following Buddha's teachings
               5. Living where and when there are others with loving concern: patrons, teachers, so we have clothes, food, other conditions to practice
      2. Thinking about the great benefits of the optimum human rebirth
         1. Its great benefits from the short-term point of view
         2. Its great benefits from the ultimate point of view
         3. Thinking briefly about how even every moment of it can be most beneficial
      3. Thinking about how difficult the optimum human rebirth is to acquire
         1. Thinking about the causes for its being so hard to acquire
         2. Some analogies for the difficulty of acquiring it
         3. It's difficult by nature to acquire
   2. How to extract the essence from your optimum human rebirth
      1. Training your mind in the stages of the path shared with the **small scope**
         1. Developing a yearning for a good rebirth
         2. Teaching the means for happiness in your next rebirth
      2. Training your mind in the stages of the path shared with the **medium scope**
         1. Developing thoughts of yearning for liberation
         2. Ascertaining the nature of the path leading to liberation
      3. Training the mind in the **great-scope** stages of the path
         1. Teaching that the development of bodhichitta is the sole gateway to theMahayana, and teaching its benefits as well
         2. The way to develop bodhichitta
         3. After developing bodhichitta, the way to train in the deeds of the children of the victorious ones

1. The greatness of the authors, given to show the teaching has an immaculate source
2. The greatness of the Dharma, given to increase one's respect for the instruction
3. How to teach and listen to the Dharma that has these two greatness
   1. The root of the path: devotion to a spiritual guide
   2. The proper graduated training you should undertake after you have begun to rely on your spiritual guide
      1. The stimulus to take the essence from your optimum human rebirth
      2. How to extract the essence from your optimum human rebirth
4. The sequence in which the disciples are to be taught the actual instructions
   1. Training your mind in the stages of the path shared with the **small scope**
   2. Training your mind in the stages of the path shared with the **medium scope**
   3. Training the mind in the **great-scope** stages of the path

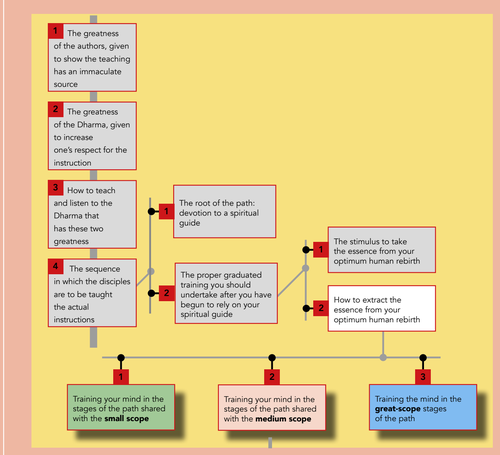
1 Training your mind in the stages of the path shared with the *small scope*

1 Developing a yearning for a good rebirth

1. Recalling that your present rebirth will not last long and that you will die
   1. The drawbacks of not remembering death
      1. The drawback that you will not remember Dharma
      2. The drawback that you will remember *[the Dharma]* but not practice it
      3. The drawback that you will practice but not practice properly
      4. The drawback of not practicing seriously
      5. The drawback of acting vulgarly
      6. The drawback of having to die with regrets
   2. The advantages of remembering death
      1. The advantage of being most beneficial
      2. The advantage of being most powerful
      3. It is important at the beginning
      4. It is important in the meantime
      5. It is important at the end
      6. The advantage that you will die happily and gladly
   3. The actual way to remember death
      1. The nine-part meditation on death
         1. *The first root:* thinking about the inevitability of death
            1. The first reason: the Lord of Death will inevitably come, and no circumstance at all can prevent this
            2. The second reason: thinking how nothing is being added to your lifespan and it is always being subtracted from
            3. The third reason: thinking about how you will definitely die before getting round to practicing Dharma
         2. *The second root:* thinking about the uncertainty of when you will die
            1. The first reason: the lifespan of people from the Southern Continent is not fixed, and this is especially so for lifespans during these degenerate times
            2. The second reason: when you will die is uncertain because there are many factors contributing toward your death and few toward your life
            3. The third reason: when you will die is uncertain because the body is extremely fragile
         3. *The third root:* thinking of how nothing can help you when you die except Dharma
            1. The first reason: wealth cannot help you
            2. The second reason: friends and relatives cannot help you
            3. The third reason: even your body cannot help you
      2. Meditation on the aspects of death
2. Thinking about what sort of happiness or suffering you will have in your next rebirth in either of the two types of migration
   1. Thinking about the sufferings of the hells
      1. Thinking about the sufferings of sentient beings in the great, or hot, hells
         1. The Hell of Continual Resurrection
         2. The Black Line Hell
         3. The Assemble-and-be-crushed Hell
         4. The Hell of Lamentation
         5. The Hell of Great Lamentation
         6. The Hot Hell
         7. The Extremely Hot Hell
         8. The Hell Without Respite
      2. The Surrounding Hells
      3. Thinking about the sufferings of the cold hells
      4. Thinking about the sufferings of the occasional hells
   2. Thinking about the sufferings of the hungry ghosts
      1. Thinking of the general sufferings of hungry ghosts under six headings—heat, cold, hunger, thirst, exhaustion, and fear
      2. Thinking of the sufferings of particular types of hungry ghosts
         1. Ghosts with external obscurations
         2. Those with internal obscurations
         3. Those with obstructions from knots
   3. Thinking about the sufferings of the animals
      1. Thinking about their general sufferings
         1. Thinking about the suffering of animals living in overcrowded environments
         2. Thinking about the suffering of the more dispersed animals
      2. Thinking about the sufferings of particular animals

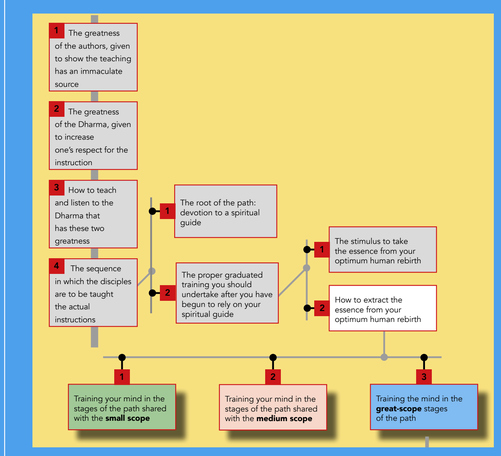
2 Teaching the means for happiness in your next rebirth

1. Taking refuge: the holy gateway for entering the teachings
   1. The causes on which one's taking refuge depends
   2. What to take refuge in
      1. The actual identification of the things to take refuge in
      2. The reasons why they are fitting objects of refuge
         1. The first reason
         2. The second reason
         3. The third reason
         4. The fourth reason
   3. The measure of having taken refuge
      1. Taking refuge by knowing the good qualities of one's refuge
         1. The good qualities of the Buddha
            1. The good qualities of his body
            2. The good qualities of his speech
            3. The good qualities of his mind
            4. The good qualities of his good works
         2. The good qualities of the Dharma
         3. The good qualities of the Sangha
      2. Taking refuge by knowing the differences between the Three Jewels
      3. Taking refuge owing to one's beliefs
      4. Taking refuge and not asserting another [religion]
   4. The benefits of taking refuge
   5. Advice after one has taken refuge
      1. Advice concerning each of the Three Jewels in turn
         1. Advice on what not to do
         2. Advice on what to do
            1. Respecting all Buddha images, even those poorly crafted
            2. Respecting even a single letter as if it were the real jewel of Dharma
            3. Respecting pieces from Sangha members' clothes, or even maroon-colored rags fallen on the ground, as you would the people who wore them
      2. Advice concerning all Three Jewels in common
2. Developing believing faith in the law of cause and effect—the root of all health and happiness
   1. Thinking about cause and effect in general
      1. The actual way to think about cause and effect in general
         1. How karma is fixed
         2. Karma shows great increase
         3. One does not meet with something if one has not created the karma for it to happen
         4. Karma once created will not disappear of its own accord
      2. Thinking about some of the specifics of cause and effect
         1. Thinking about the black side of cause and effect
            1. The actual black karmic process
               1. Killing
               2. Taking what is not given
               3. Sexual misconduct
               4. Lying
               5. Divisive speech
               6. Harsh words
               7. Idle gossip
               8. Covetousness
               9. Harmful intent
               10. Wrong views
            2. The differences that make for heavy or light karma
               1. Heavy by nature
               2. Heavy because of the intention
               3. Heavy because of the deed
               4. Heavy because of the basis
               5. Heavy because of always being done
               6. Heavy because no antidote has been applied
            3. Teaching what the results of these karmas are
               1. The ripened result
               2. Results congruent with the cause
               3. Environmental results
         2. Thinking about the white side of cause and effect
            1. Teaching the actual white karmic process
            2. Teaching its results
         3. Teaching about the doors that unintentionally lead to powerful karma
            1. Powerful owing to the field
            2. Powerful because one had been a candidate for vows
            3. Powerful because of the things being done
            4. Powerful because of the intention
   2. Thinking about some of the specifics
      1. The ripened qualities
      2. The functions of the ripened qualities
      3. The causes to achieve these ripened qualities
   3. After thinking about these things, the way to modify your behavior
      1. The general teaching
      2. In particular, how to purify oneself with the four powers



2 Training your mind in the stages of the path shared with the *medium scope*

- 1 **Developing thoughts of yearning for liberation**
  - 1 Thinking about the general sufferings of samsara
    - 1 The bane of uncertainty
    - 2 The bane of being dissatisfied
    - 3 The bane of repeatedly leaving bodies
    - 4 The bane of being conceived and born over and over again
    - 5 The bane of moving from high to low over and over again
    - 6 The bane of having no companion
  - 2 Thinking about samsara's specific sufferings
    - 1 Thinking about the sufferings of the lower realms
    - 2 Thinking about the sufferings of the upper realms
      - 1 Thinking about human sufferings
        - 1 Thinking about the suffering of birth
        - 2 The suffering of aging
        - 3 The suffering of illness
        - 4 The suffering of death
        - 5 The suffering of being separated from the beautiful
        - 6 The suffering of meeting with the ugly
        - 7 Thinking about the suffering of seeking the things we desire but not finding them
      - 2 Thinking about the sufferings of the demigods
      - 3 Thinking about the sufferings of the gods
- 2 **Ascertaining the nature of the path leading to liberation**
  - 1 Thinking about the source of suffering — the entry to samsara
    - 1 How delusions are developed
      - 1 The identification of delusions
        - 1 The root delusions
          - 1 Attachment
          - 2 Anger
          - 3 Pride
          - 4 Ignorance
          - 5 Doubt
          - 6 [Deluded] views
            - 1 The view that equates the self with the perishable
            - 2 Extreme views
            - 3 The view of holding the aggregates to be supreme
            - 4 Holding an ethic or mode of behavior to be supreme
            - 5 Wrong views
      - 2 The stages in their development
      - 3 The causes of delusions
        - 1 1° cause: their foundation
        - 2 2° cause: their focus or object
        - 3 3° cause: society
        - 4 4° cause: discussions
        - 5 5° cause: familiarity
        - 6 6° cause: unrealistic thinking
      - 4 The drawbacks of delusions
    - 2 How karma is accumulated
      - 1 Mental karma
      - 2 Intended karma
    - 3 How you leave one rebirth at death and are reconceived in another
      - 1 What happens at death
      - 2 The way one achieves the bardo
      - 3 The way one is conceived and reborn
        - 1 Ignorance
        - 2 Compositional factors
        - 3 Consciousness
        - 4 Name and form
        - 5 The six senses
        - 6 Contact
        - 7 Feeling
        - 8 Craving
        - 9 Grasping
        - 10 Becoming
        - 11 Rebirth
        - 12 Aging and death
  - 2 [Actually] ascertaining the nature of the path leading to liberation
    - 1 The sort of physical rebirth that will stop samsara
    - 2 The sort of path that will stop samsara



3 Training your mind in the *great-scope* stages of the path

1 Teaching that the development of bodhichitta is the sole gateway to the Mahayana, and teaching its benefits as well

1. Teaching that the only way to enter the Mahayana is to develop bodhichitta
2. You gain the name "Child of the Victors"
3. You outshine the Shravakas and Pratyekabuddhas
4. You become a supreme object of offering
5. You amass an enormous accumulation of merit with ease
6. You rapidly purify sins and obscurations
7. You accomplish whatever you wish
8. You are not bothered by harm or hindrances
9. You quickly complete all the stages of the path
10. You become a fertile source of every happiness for others

2 The way to develop bodhichitta

1. The actual stages in training for bodhichitta
   - 1 Training the mind by means of the sevenfold cause-and-effect instructions
     - 1 Immeasurable equanimity
     - 2 [The actual sevenfold training]
       - 1 The first cause: understanding all sentient beings to be your mother
       - 2 The second cause: remembering their kindness
       - 3 The third cause: repaying their kindness
       - 4 The fourth cause: meditating on the love that comes from the force of attraction
       - 5 The fifth cause: the great compassion
       - 6 The sixth cause: altruism
       - 7 Developing bodhichitta
   - 2 Training the mind through the interchange of self and others
     - 1 Teaching the preliminaries on which this Dharma depends
     - 2 Training yourself for the two types of bodhichitta
       - 1 Ultimate bodhichitta
       - 2 Training the mind in relative bodhichitta
         - 1 Meditating on how self and others are equal
         - 2 Contemplating the many faults resulting from self-cherishing
         - 3 Contemplating the many good qualities resulting from cherishing others
         - 4 The actual contemplation on the interchange of self and others
         - 5 With these serving as the basis, the way to meditate on giving and taking
     - 3 Converting unfortunate circumstances into a path to enlightenment
       - 1 Converting circumstances through thought
         - 1 Converting them through analysis
         - 2 Converting circumstances through the view
       - 2 Converting such conditions through action
     - 4 Teaching a practice to be applied to your whole life
     - 5 The criteria of having trained the mind
     - 6 The eighteen commitments of the mind training practice
     - 7 The twenty-two pieces of advice
2. Developing bodhichitta through the ritual of taking vows
   - 1 How to acquire the vows you have not yet taken
   - 2 How to keep your vows from degenerating once you have acquired them
     - 1 Advice related to the aspiration form of bodhichitta
       - 1 Advice on creating the cause for keeping the bodhichitta you have developed from degenerating in this life
         - 1 Recalling the benefits of developing bodhichitta
         - 2 Retaking the vows three times each day and three times each night so that you do not lose the bodhichitta you have already developed and increase it as well
         - 3 Preventing your development of bad thoughts, such as feeling when another wrongs you, "I shall not work for his sake"
         - 4 Building your accumulations in order to increase the bodhichitta you have already developed
       - 2 Advice on creating the causes never to be separated from bodhichitta in your remaining rebirths
         - 1 Four actions [producing] black [karmic results] to be abandoned
           - 1 Trying to dupe your guru, abbot, ordination master, etc., with lies
           - 2 Feeling distress when others do something virtuous
           - 3 Saying unpleasant things to bodhisattvas out of hostility
           - 4 Acting deceitfully, without any altruism
         - 2 Four actions [producing] white [karmic results] to be cultivated
           - 1 Vigilantly abandoning deliberate lies
           - 2 Keeping honest intentions toward sentient beings and not deceiving them
           - 3 Developing the attitude that bodhisattvas are teachers and giving them due praise
           - 4 Causing the sentient beings who are maturing under your care to uphold bodhichitta
     - 2 The advice related to the involvement form of bodhichitta
3. The activities to train in after developing bodhichitta

3 After developing bodhichitta, the way to train in the deeds of the children of the victorious ones

1. How to train in the six perfections in order to ripen your own mindstream
   - 1 The general way to train in the deeds of the children of the victors
     - 1 Generosity
       - 1 Being generous with material things
       - 2 Being generous with the Dharma
       - 3 The generosity of giving others fearlessness
     - 2 The practice of the perfection of ethics
       - 1 The ethic of refraining from misdeeds
       - 2 The ethic of gathering virtuous Dharma
       - 3 The ethic of working for the sake of sentient beings
     - 3 How to train in patience
       - 1 The patience of remaining calm in the face of your attackers
       - 2 The patience of accepting suffering
       - 3 The patience to gain assurance in the Dharma
     - 4 Perseverance
       - 1 The laziness of sloth
       - 2 The laziness of craving evil pursuits
       - 3 The laziness of defeatism
       - 4 Armor-like perseverance
       - 5 The perseverance to collect virtuous things
       - 6 The perseverance of working for the sake of sentient beings
   - 2 In particular, the way to train in the last two perfections
     - 1 How to train in the very essence of concentration—mental quiescence
       - 1 Cultivating the prerequisites for mental quiescence
         - 1 Dwelling in a conducive place
         - 2 Having few wants
         - 3 Being content
         - 4 Having pure ethics
         - 5 Abandoning the demands of society
         - 6 Completely abandoning conceptual thoughts such as desire
       - 2 The actual way to achieve mental quiescence
         - 1 The 1° pitfall: laziness
         - 2 The 2° pitfall: forgetting the instruction
         - 3 The 3° pitfall: excitement and dullness
         - 4 The 4° pitfall: nonadjustment
         - 5 The 5° pitfall: [readjustment]
       - 3 Taking this as the basis, how to achieve the nine mental states
         - 1 Fixing the mind
         - 2 Fixation with some continuity
         - 3 Patchy fixation
         - 4 Good fixation
         - 5 Becoming disciplined
         - 6 Becoming peaceful
         - 7 Becoming very pacified
         - 8 Becoming single-pointed
         - 9 Fixed absorption
       - 4 The way to achieve the mental states through the six powers
       - 5 How there are four types of mental process
       - 6 The way true mental quiescence develops from this point
     - 2 How to train in the very essence of wisdom—special insight
       - 1 Ascertaining the nonexistence of a personal self
         - 1 How to develop the absorption resembling space
         - 2 When not in absorption, how to pursue the attitude that things are like an illusion
           - 1 1° key point: what is to be refuted
           - 2 2° key point: determining the full set of possibilities
           - 3 3° key point: determining that they are not truly the same
           - 4 4° key point: determining that they are not truly different
       - 2 Ascertaining the nonexistence of a self of phenomena
         - 1 Ascertaining that conditioned phenomena do not naturally exist
           - 1 Ascertaining that physical things do not naturally exist
           - 2 Ascertaining that consciousness does not naturally exist
           - 3 Ascertaining that nonassociated compositional factors do not exist by nature
         - 2 Ascertaining that unconditioned phenomena do not naturally exist
       - 3 Then, the way you develop special insight
   - 3 How to train in the uncommon part of the path, the Vajrayana
2. How to train in the four ways of gathering disciples in order to ripen the mindstreams of others