

# The Joyful Path of Good Fortune: Relying Upon a Spiritual Guide (The Actual Meditation)

This is an outline summarizing the condensed meaning of the chapter “Relying Upon a Spiritual Guide,” starting at page 95 in the book “The Joyful Path of Good Fortune” by Geshe Kelsang Gyatso (Tharpa Publications, 2nd rev. ed., 1995). It is a restructuring of a portion of the book’s appendix “The Condensed Meaning of the Text.” The square brackets enclose the outline key (e.g. [4.1.2] would be the second part, of the first part, of the fourth part).

## How to rely upon a Spiritual Guide, the root of spiritual paths. [4.1] p.39

1. How to train the mind during the meditation session. [4.1.1] p.41
  1. Preparing for meditation. [4.1.1.1] p.41 (the previous two chapters)
  2. **The actual meditation.** [4.1.1.2] p.95
    1. The ten qualifications of a Mahayana Spiritual Guide and five of a Mahayana disciple. [4.1.1.2.1] p.95
    2. The actual meditation on relying upon our Spiritual Guide. [4.1.1.2.2] p.97
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        2. We delight all the Buddhas. [4.1.1.2.2.1.2] p.99
        3. We are not harmed by demons and other evil influences. [4.1.1.2.2.1.3] p.100
        4. We easily overcome our faults and delusions. [4.1.1.2.2.1.4] p.100
        5. Our experiences and realizations of spiritual grounds and paths greatly increase. [4.1.1.2.2.1.5] p.101
        6. We never lack spiritual friends in all our future lives. [4.1.1.2.2.1.6] p.101
        7. We do not take rebirth in the lower realms. [4.1.1.2.2.1.7] p.102
        8. All our wishes, temporary and ultimate, are easily fulfilled. [4.1.1.2.2.1.8] p.102
      2. The dangers of breaking our commitment to our Spiritual Guide. [4.1.1.2.2.2] p.103
        1. Since our Spiritual Guide is an emanation of all the Buddhas, if we forsake or show contempt for him or her, this action will have the same effect as forsaking or showing contempt for all the Buddhas. [4.1.1.2.2.2.1]
        2. Every moment of anger that arises in our mind towards our Spiritual Guide destroys all the good karma that we can create in one aeon and causes us to take rebirth in hell for one aeon. [4.1.1.2.2.2.2]
        3. Even though we may practise Secret Mantra for aeons, if we have forsaken our Spiritual Guide it will be impossible to gain realizations. [4.1.1.2.2.2.3]
        4. With a critical or angry mind towards our Spiritual Guide our practice of Secret Mantra will become the cause of rebirth in hell. [4.1.1.2.2.2.4]

5. It will be impossible to gain new realizations, and the realizations that we have already gained will degenerate. [4.1.1.2.2.2.5]
  6. We shall be afflicted with misfortunes such as disease, fear, and possession by evil spirits. [4.1.1.2.2.2.6]
  7. We shall take rebirth in the lower realms repeatedly. [4.1.1.2.2.2.7]
  8. In many future lives we shall not meet well-qualified Spiritual Guides and we shall be without Dharma, and whenever we do meet Spiritual Guides we shall continue to lack faith and respect for them. [4.1.1.2.2.2.8]
3. How to rely upon our Spiritual Guide by developing faith and respect. [4.1.1.2.2.3] p.104
    1. How to develop faith that our Spiritual Guide is a Buddha, which is the root of all attainments. [4.1.1.2.2.3.1] p.104
      1. Why it is necessary to regard our Spiritual Guide as a Buddha. [4.1.1.2.2.3.1.1] p.107
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      3. How to develop conviction that our Spiritual Guide is a Buddha. [4.1.1.2.2.3.1.3] p.108
        1. Buddha Vajradhara said that Spiritual Guides are Buddhas. [4.1.1.2.2.3.1.3.1] p.108
        2. Our Spiritual Guide performs the enlightened actions of a Buddha. [4.1.1.2.2.3.1.3.2] p.109
        3. In these degenerate times Buddhas continue to work for the benefit of all living beings. [4.1.1.2.2.3.1.3.3] p.109
        4. Appearances are deceptive and our own opinions are unreliable. [4.1.1.2.2.3.1.3.4] p.110
    2. How to develop respect for our Spiritual Guide by remembering his or her kindness. [4.1.1.2.2.3.2] p.112
      1. Remembering that our Spiritual Guide is kinder than all the Buddhas. [4.1.1.2.2.3.2.1] p.112
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    2. Offering material things. [4.1.1.2.2.4.2]
    3. Offering service. [4.1.1.2.2.4.3]
    4. Offering our own practice of Dharma. [4.1.1.2.2.4.4]
3. Concluding the meditation. [4.1.1.3] p.116
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## Context

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3. Explanation of how to listen to and teach Dharma. [3] p.25
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    1. How to train the mind during the meditation session. [4.1.1] p.41
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