

# The Joyful Path of Good Fortune: Meditation on Death

This is an outline summarizing the condensed meaning of the chapter “Meditation on Death” 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).

## **Meditating on death.** [4.2.2.1.1.1] p.144

1. Considering the dangers of forgetting about death. [4.2.2.1.1.1.1] p.144
  1. We shall easily forget Dharma. [4.2.2.1.1.1.1.1] p.145
  2. Even if we do not forget Dharma we shall not be likely to put it into practice. [4.2.2.1.1.1.1.2] p.146
  3. Even if we do not forget Dharma and we put it into practice, our practice will not be pure (will not be free from the eight worldly concerns p.147: gaining property and respect & their loss [gain-benefit/loss-destruction], pleasure & pain [pleasure-happiness-contentment/pain-suffering-dissatisfaction], reputation [status-fame-reputation/disgrace-obscurity-infamy-disrepute], praise & blame [praise-flattery/blame-criticism-ridicule]). [4.2.2.1.1.1.1.3] p.146
  4. Even if we do not forget Dharma and we put it into practice purely, we shall lack persistent effort in our practice. [4.2.2.1.1.1.1.4] p.149
  5. We shall continue to perform non-virtuous actions. [4.2.2.1.1.1.1.5] p.150
  6. We shall die full of regret. [4.2.2.1.1.1.1.6] p.150
2. Considering the benefits of remaining mindful of death. [4.2.2.1.1.1.2] p.151
  1. We engage in Dharma practice sincerely and energetically. [4.2.2.1.1.1.2.1] p.152
  2. Our Dharma practice becomes very powerful and very pure. [4.2.2.1.1.1.2.2] p.152
  3. It is important at the beginning of our practice. [4.2.2.1.1.1.2.3] p.153
  4. It is important throughout our practice. [4.2.2.1.1.1.2.4] p.153
  5. It is important in attaining the final goal of our practice. [4.2.2.1.1.1.2.5] p.153
  6. We shall have a happy mind at the time of death. [4.2.2.1.1.1.2.6] p.154
3. The actual meditation on death. [4.2.2.1.1.1.3] p.154
  1. Meditating on death using nine ways of reasoning. [4.2.2.1.1.1.3.1] p.154
    1. Using three ways of reasoning to gain conviction that death is certain. [4.2.2.1.1.1.3.1.1] p.155
      1. Death will definitely come and nothing can prevent it. [4.2.2.1.1.1.3.1.1.1] p.155
      2. Our life span cannot be increased and it decreases continuously. [4.2.2.1.1.1.3.1.1.2] p.158
      3. Death will come regardless of whether or not we have made the time to practise Dharma. [4.2.2.1.1.1.3.1.1.3] p.159
    2. Using three ways of reasoning to gain conviction that the time of death is uncertain. [4.2.2.1.1.1.3.1.2] p.161
      1. The life span of beings living in this world is not fixed. [4.2.2.1.1.1.3.1.2.1] p.161
      2. There are many more conditions conducive to death than to survival. [4.2.2.1.1.1.3.1.2.2] p.162
      3. The human body is very fragile. [4.2.2.1.1.1.3.1.2.3] p.164

3. Using three ways of reasoning to gain conviction that at the time of death and after death only our practice of Dharma is of benefit to us. [4.2.2.1.1.1.3.1.3] p.165
  1. At the time of death our wealth cannot help us. [4.2.2.1.1.1.3.1.3.1] p.165
  2. At the time of death our friends and relatives cannot help us. [4.2.2.1.1.1.3.1.3.2] p.166
  3. At the time of death even our own body is of no use. [4.2.2.1.1.1.3.1.3.3] p.167
2. Meditating on death imagining that the time of our death has come. [4.2.2.1.1.1.3.2] p.169

## Context

1. Explanation of the pre-eminent qualities of the author, showing that the instructions of Lamrim are authentic. [1] p.5
2. Explanation of the pre-eminent qualities of Lamrim to inspire faith and respect for the Lamrim instructions. [2] p.17
3. Explanation of how to listen to and teach Dharma. [3] p.25
4. Explanation of the actual instructions of the stages of the path to enlightenment. [4] p.39
  1. How to rely upon a Spiritual Guide, the root of spiritual paths. [4.1] p.39
  2. How to take the essence of our human life. [4.2] p.121
    1. How to develop the determination to take the essence of our precious human life. [4.2.1]
    2. Training the mind in the actual methods for taking the essence of our precious human life. [4.2.2] p.139
      1. Training the mind in the stages of the path of a person of initial scope. [4.2.2.1] p.144
        1. Developing the aspiration to experience the happiness of higher states in future lives. [4.2.2.1.1] p.144
          1. **Meditating on death.** [4.2.2.1.1.1] p.144