

The Joyful Path of Good Fortune: Karma

This is an outline summarizing the condensed meaning of the chapter “Karma” 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).

Gaining conviction in the law of karma, the root of all good qualities and happiness (mental, bodily & verbal actions). [4.2.2.1.2.2] p.227

1. The general characteristics of karma. [4.2.2.1.2.2.1] p.229
 1. The results of actions are definite. [4.2.2.1.2.2.1.1] p.230
 2. The results of actions increase. [4.2.2.1.2.2.1.2] p.232
 3. If an action is not performed its result cannot be experienced. [4.2.2.1.2.2.1.3] p.233
 4. An action is never wasted. [4.2.2.1.2.2.1.4] p.234
2. Particular types of action and their effects. [4.2.2.1.2.2.2] p.237
 1. Non-virtuous actions and their effects. [4.2.2.1.2.2.2.1]
 1. The ten non-virtuous actions and factors in their completion (an object, intention, preparation, completion). [4.2.2.1.2.2.2.1.1] p.237
 1. Killing (intention is based on discrimination, determination & delusion). [4.2.2.1.2.2.2.1.1.1] p.238
 2. Stealing. [4.2.2.1.2.2.2.1.1.2] p.240
 3. Sexual misconduct. [4.2.2.1.2.2.2.1.1.3] p.241
 4. Lying. [4.2.2.1.2.2.2.1.1.4] p.241
 5. Divisive speech (false, true but harmful). [4.2.2.1.2.2.2.1.1.5] p.242
 6. Hurtful speech. [4.2.2.1.2.2.2.1.1.6] p.242
 7. Idle chatter. [4.2.2.1.2.2.2.1.1.7] p.244
 8. Covetousness. [4.2.2.1.2.2.2.1.1.8] p.244
 9. Malice. [4.2.2.1.2.2.2.1.1.9] p.245
 10. Holding wrong views. [4.2.2.1.2.2.2.1.1.10] p.245
 2. Factors in the severity of non-virtuous actions. [4.2.2.1.2.2.2.1.2] p.246
 1. The nature of the action. [4.2.2.1.2.2.2.1.2.1]
 2. The intention. [4.2.2.1.2.2.2.1.2.2]
 3. The method. [4.2.2.1.2.2.2.1.2.3]
 4. The object. [4.2.2.1.2.2.2.1.2.4]
 5. How often the action is committed. [4.2.2.1.2.2.2.1.2.5]
 6. The application or non-application of an opponent. [4.2.2.1.2.2.2.1.2.6]
 3. The effects of non-virtuous actions. [4.2.2.1.2.2.2.1.3] p.248
 1. The ripened effect (negative rebirth). [4.2.2.1.2.2.2.1.3.1] p.248
 2. The effects similar to the cause. [4.2.2.1.2.2.2.1.3.2] p.248
 1. Tendencies similar to the cause. [4.2.2.1.2.2.2.1.3.2.1]
 2. Experiences similar to the cause. [4.2.2.1.2.2.2.1.3.2.2]
 3. The environmental effect. [4.2.2.1.2.2.2.1.3.3] p.250
 2. Virtuous actions and their effects. [4.2.2.1.2.2.2.2] p.251
 1. The ten virtuous actions and factors in their completion (intention is based on discrimination, determination, but not delusion). [4.2.2.1.2.2.2.2.1]
 1. Abandoning killing. [4.2.2.1.2.2.2.2.1.1]
 2. Abandoning stealing. [4.2.2.1.2.2.2.2.1.2]
 3. Abandoning sexual misconduct. [4.2.2.1.2.2.2.2.1.3]

4. Abandoning lying. [4.2.2.1.2.2.2.1.4]
5. Abandoning divisive speech. [4.2.2.1.2.2.2.1.5]
6. Abandoning hurtful speech. [4.2.2.1.2.2.2.1.6]
7. Abandoning idle chatter. [4.2.2.1.2.2.2.1.7]
8. Abandoning covetousness. [4.2.2.1.2.2.2.1.8]
9. Abandoning malice. [4.2.2.1.2.2.2.1.9]
10. Abandoning holding wrong views. [4.2.2.1.2.2.2.1.10]
2. Factors in the beneficial power of virtuous actions. [4.2.2.1.2.2.2.2] p.253
3. The effects of virtuous actions. [4.2.2.1.2.2.2.3] p.253
3. Factors in the power of any action. [4.2.2.1.2.2.2.3] p.255
 1. The person who is the object of the action. [4.2.2.1.2.2.2.3.1]
 2. The vows taken. [4.2.2.1.2.2.2.3.2]
 3. The object that is instrumental in the action. [4.2.2.1.2.2.2.3.3] p.256
 4. The motivation. [4.2.2.1.2.2.2.3.4]
4. Throwing actions and completing actions (the two types of contaminated action; throwing causes samsaric rebirth, completing causes experiences after rebirth). [4.2.2.1.2.2.2.4] p.257
3. The eight attributes of a fully endowed human life. [4.2.2.1.2.2.3] p.258
 1. Their advantages. [4.2.2.1.2.2.3.1]
 2. Their functions. [4.2.2.1.2.2.3.2] p.259
 3. Their causes. [4.2.2.1.2.2.3.3] p.260
4. How to practise moral discipline having gained conviction in the law of karma. [4.2.2.1.2.2.4] p.262

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
 2. The actual methods for gaining the happiness of higher states of existence in future lives. [4.2.2.1.2] p.189
 1. Going for refuge, the gateway to Buddhadharma. [4.2.2.1.2.1] p.191
 2. **Gaining conviction in the law of karma, the root of all good qualities and happiness** (mental, bodily & verbal actions). [4.2.2.1.2.2] p.227