

# The Joyful Path of Good Fortune: Progressing Through the Spiritual Grounds and Paths

This is an outline summarizing the condensed meaning of the chapter “Progressing Through the Spiritual Grounds and Paths” 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 progress through the spiritual grounds and paths in dependence upon a union of tranquil abiding and superior seeing.** [4.2.2.3.4.1.3] p.535

1. The five Mahayana paths [4.2.2.3.4.1.3.1] p.535
  1. The path of accumulation. (small, middling, great stages) [4.2.2.3.4.1.3.1.1] p.535
  2. The path of preparation (heat, peak, patience, supreme Dharma stages). [4.2.2.3.4.1.3.1.2] p.536
  3. The path of seeing (first Bodhisattva ground, and the uninterrupted path of the second ground). [4.2.2.3.4.1.3.1.3] p.539
  4. The path of meditation (released path of the second Bodhisattva ground, then all subsequent grounds). [4.2.2.3.4.1.3.1.4] p.540
  5. The path of no more learning. [4.2.2.3.4.1.3.1.5] p.541
2. Ten grounds (10 bhumis, each with an uninterrupted path and then a released/liberated path; Very Joyful, Stainless, Luminous/Illuminating, Radiant/Sparkling Light, Extremely Difficult to Overcome/Difficult to Cleanse, Approaching/Forward Facing, Gone Afar, Immovable, Excellent Intelligence/Most Intelligent, Cloud of Doctrine) [4.2.2.3.4.1.3.2] p.539

## **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
      2. Training the mind in the stages of the path of a person of intermediate scope. [4.2.2.2] p.267
      3. Training the mind in the stages of the path of a person of great scope. [4.2.2.3] p.381
        1. Why we need to enter the Mahayana. [4.2.2.3.1]

2. The benefits of bodhichitta. [4.2.2.3.2] p.382
3. How to develop bodhichitta. [4.2.2.3.3] p.394
4. How to engage in a Bodhisattva's actions. [4.2.2.3.4] p.447
  1. Training in the six perfections to ripen our own mental continuum. [4.2.2.3.4.1] p.448
    1. The six perfections in general. [4.2.2.3.4.1.1] p.448
    2. The perfections of mental stabilization and wisdom in particular. [4.2.2.3.4.1.2] p.482
    3. **How to progress through the spiritual grounds and paths in dependence upon a union of tranquil abiding and superior seeing.** [4.2.2.3.4.1.3] p.535

last updated 2009-09-09