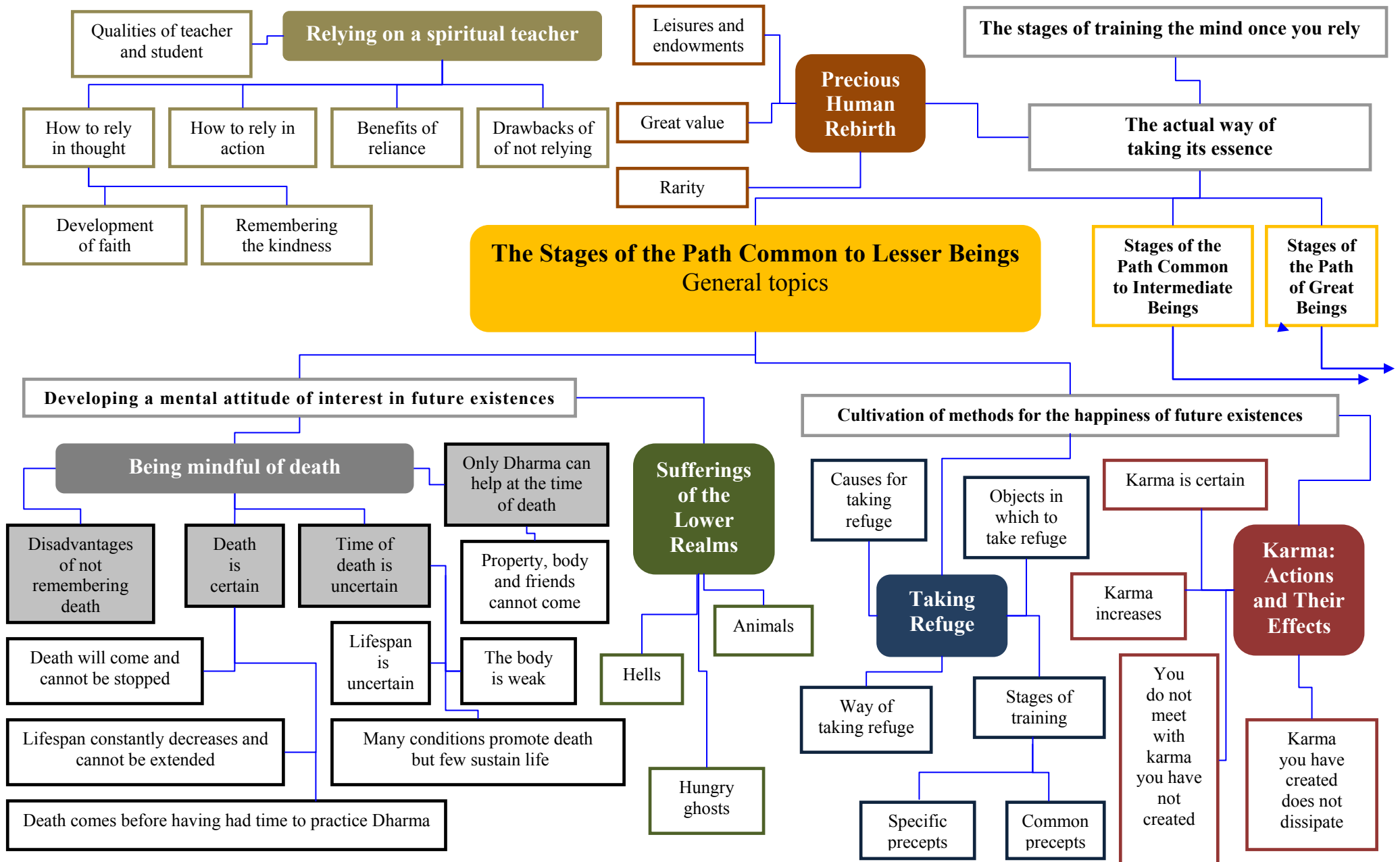


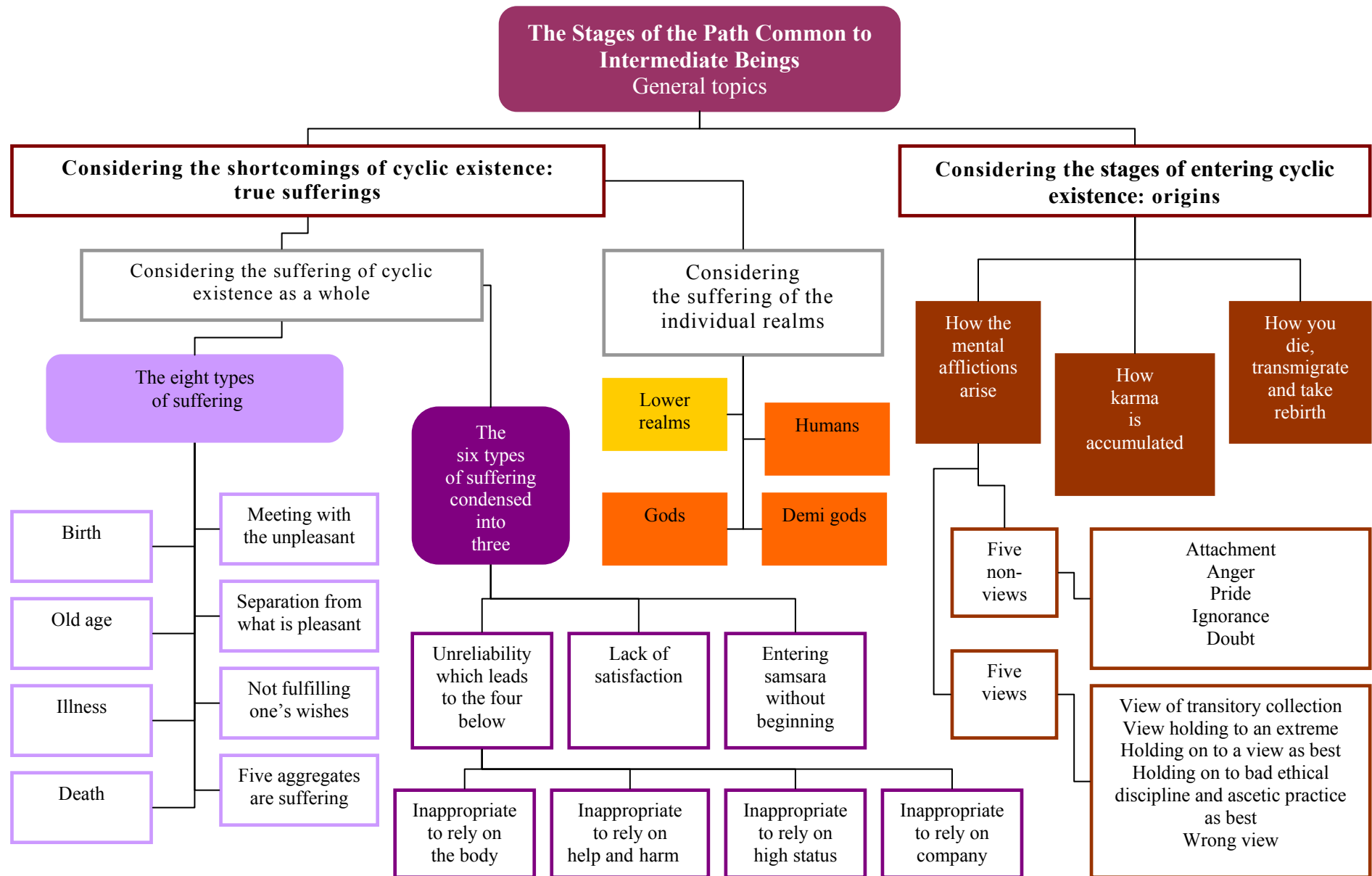
FPMT BASIC PROGRAM ONLINE
STAGES OF THE PATH
Middle Length Lamrim

Commentary by Venerable Dagri Rinpche
at
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CHARTS

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**Benefits and shortcomings
of properly and improperly relying on the spiritual teacher
according to different Lam-rim presentations**

<i>Middle Lam-Rim</i> Lama Tsongkhapa	<i>Great Lam-Rim</i> Lama Tsongkhapa	<i>Quick Path</i> Panchen Lama Losang Yeshe (in <i>Liberation in Your Hands</i> by Pabongka Rinpoche)
Benefits of properly relying		
1. We will come closer to buddhahood	1. We will come closer to buddhahood	1. We will come closer to buddhahood
2. We will please the conquerors	2. We will please the conquerors	2. We will please the conquerors
3. We will not be deprived of a teacher in future lives	3. We will not be deprived of a teacher in future lives	3. We will not be deprived of a teacher in future lives
4. We will not fall into lower realms	4. We will not fall into lower realms	4. We will not fall into lower realms
5. We will not easily be overcome by negative karma and afflictions	5. We will not easily be overcome by negative karma and afflictions	5. Demons and evil companions will not be able to harm us*
6. Our accumulation of good qualities will increase	6. Our accumulation of good qualities will increase	6. All our realizations of the path develop further*
7. We will accomplish all temporary and ultimate goals	7. We will accomplish all temporary and ultimate goals	7. We will accomplish all temporary and ultimate goals
8. Negative karma to be experienced in lower realms is exhausted in this lifetime and our virtuous roots outshine those of making offerings to all the conquerors*	8. We will complete the two collections and accomplish the two welfares*	8. Negative karma and afflictions automatically come to an end.
Shortcomings of improperly relying		
1. We will experience sufferings like illnesses and spirit harm in this life	1. We will experience sufferings like illnesses and spirit harm in this life	1. In scorning the guru, we scorn all the conquerors*
2. We will experience the sufferings of the lower realms in future lives	2. We will experience the sufferings of the lower realms in future lives	2. Anger with the guru destroys immense amounts of virtue*
3. We will not develop new qualities	3. We will not develop new qualities	3. Though we practice tantra, we will not accomplish our goal*
4. Qualities, which we had already developed, degenerate	4. Qualities, which we had already developed, degenerate	4. Even if we practice tantra it is as if striving to be born in hell*
		5. We will not develop new qualities and qualities, which we had already developed, degenerate
		6. We will experience sufferings like illnesses and spirit harm in this life
		7. We will experience the sufferings of the lower realms in future lives
		8. We will be without a spiritual teacher in future lives*

* Indicates that the particular benefit or shortcoming is only mentioned in this text

How to Perform *Mandala Offerings* of 37, 25, 23 and 7 heaps

(According to *Liberation in Your Hands* by Pabongka Rinpoche)

Object offered	37 heaps	25 heaps	23 heaps	7 heaps
Golden ground (mandala base)	<i>(not counted)</i>	1		
Iron fence (first ring)	<i>(not counted)</i>	1		
Mount Meru	1 <i>in the center</i>	1	1	1
Main continents	4 <i>east, south, west, north</i>	4	4	4
Subcontinents	8 <i>(one to each side of the main continent, beginning from the left side of the eastern continent, then the right, then the left side of the southern continent, then the right, etc.)</i>	8	8	
Treasures	4 <i>east – jewel mountain, south – wish-fulfilling tree, west – wish-fulfilling cow, north – uncultivated crops (on the continents)</i>	<i>(not counted, visualized as included in the main continents)</i>	<i>(not counted, visualized as included in the main continents)</i>	
Signs of royalty (second ring)	7 <i>east - golden wheel or chariot, south – jewel, west – queen, north – minister, SE – elephant, SW – horse, NW - general</i>	7	7	
Treasure vase	1 <i>in the NE</i>	1	1	
Offering goddesses	8 1. beauty 2. garlands 3. song 4. dance 5. flowers 6. incense 7. light 8. perfume <i>(following the same pattern of directions and sub-directions)</i>	<i>(not counted, visualized as included in Mount Meru and placed on its terraces)</i>	<i>(not counted, visualized as included in Mount Meru and placed on its terraces)</i>	
Sun and moon (third ring)	2 <i>north and south</i>	2 <i>north and south</i>	2 <i>north and south</i>	2 <i>north and south</i>
Parasol and victory banner	2 <i>west and east</i>			

The Worlds and their Inhabitants According to *Abhidharmakosha* by Vasubandhu)

Realm	Divisions	
Formless Realm (4)	4th Formless Absorption (1)	Without Discrimination-Not Without Discrimination (Peak of Cyclic Existence)
	3rd Formless Absorption (1)	Nothingness
	2nd Formless Absorption (1)	Infinite Consciousness
	1st Formless Absorption (1)	Infinite Space
Form Realm (17)	4th Concentration (8)	Arya Pure Lands (5)
		5. Not Low (Akanishta)
		4. Auspicious Appearance (Sudarsana)
		3. Great Perception (Sudrsa)
		2. Without Pain (Atapas)
		1. Not Great (Abhra)
		Ordinary beings' abodes
		3. Great Result (therein: Without Discrimination)
		2. Born from Merit
		1. Cloudless
	3rd Concentration (3)	3. Vast Virtue
		2. Limitless Virtue
		1. Little Virtue
	2nd Concentration (3)	3. Clear Light
		2. Limitless light
		1. Little Light
	1st Concentration (3)	3. Great Brahma
		2. In Front of Brahma
		1. Brahma Class
Desire Realm (6)	Desire realm gods (Suras) (6)	6. Controlling Others' Emanations (Paranirmitavashavartin)
		5. Enjoying Emanation (Nirmanarati)
		4. Joyous Land (Tushita)
		3. Without Combat
		2. The Heaven of the Thirty-Three Gods
		1. The Four Great Royal Lineages
	Demi gods (Asuras) (4)	4. Unmoving
		3. Good Land
		2. Moonlight
		1. Having Light
	Human Beings (12)	1. Eastern Continent +2 Subcontinents (Videha, Land of Tall Bodied)
		2. Southern Continent +2 Subcontinents (Jambudvipa, Rose Apple Land)
		3. Western Continent +2 Subcontinents (Godaniya, Land of Using Oxen)
		4. Northern Continent +2 Subcontinents (Uttarakuru, Unpleasant Sound))
	Animals (2)	1. Living in the depths of the ocean
		2. Living in the places of gods and humans
	Hungry ghosts (36)	1. With external obstructions to food and drink
		2. With internal obstructions to food and drink
		3. With obstructions within food and drink
	Hells (21)	Hot Hells
		1. Reviving
		2. Black Line
		3. Crushing
		4. Crying
		5. Great Crying
		6. Hot
		7. Very Hot
		8. Unrelenting Torment (Avici)
		Cold Hells
		1. Blistering
		2. Bursting Blisters
		3. Chattering Teeth
		4. Groaning (A-chu)
		5. Moaning (Kyi-hu)
		6. Splitting Like an Utpala
		7. Splitting Like a Lotus
		8. Splitting Like a Great Lotus
		Neighboring Hells
		1. Pit of Burning Embers
		2. Swamp of Decomposed Corpses
		3. - Razor-filled Plain - Grove of Sword Leaves - Forest of Shalmali Trees
		4. River Without a Ford
		Occasional Hells

THE TWO BODIES OF A BUDDHA

THE FOUR BODIES OF A BUDDHA

TRUTH BODY Dharmakaya

NATURE TRUTH BODY - Svabhavikakaya The emptiness of a buddha's mind

The two pure states of having no obscurations to liberation or to enlightenment in the buddha's mind, and being pure in the sense of the mind's nature being unaffected by such afflictions, which only obscure the mind but are not part of it. The nature body is the true nature, the emptiness of true existence of a buddha's mind. It pervades all phenomena as a buddha's mind is omniscient.

WISDOM TRUTH BODY - Jñanakaya A buddha's mind

The wisdom truth body perceives and pervades all phenomena and is the final perfect wisdom. It perceives the ultimate truth that all phenomena are empty of inherent existence and simultaneously knows all conventional truths, all objects of the past, present, and future. The wisdom truth body is the omniscient consciousness of a buddha as every sense is omniscient and can recognize every aspect of a phenomenon including its emptiness.

FORM BODY Rupakaya

COMPLETE ENJOYMENT BODY - Sambhogakaya The form body that appears to arya bodhisattvas

The enjoyment body continually displays activities that are performed without effort and arise from a buddha's compassion and wisdom. It displays many emanation bodies but does not exist as many different individual mindstreams.

EMANATION BODY - Nirmanakaya

The form body that appears to sentient beings with pure karma

Emanation bodies are issued forth from the enjoyment body to perform actions such as teaching, helping, and healing sentient beings in accordance with their beliefs and wishes. They can appear simultaneously in many different places by the power of former prayers, and perform their actions without conception or effort and then are withdrawn.

THE THREE JEWELS

BUDDHA JEWEL

Conventional – any representation of the Buddha

Ultimate - the four bodies of a Buddha

DHARMA JEWEL

Conventional – any text of Buddha's teachings

Ultimate - true paths and true cessations

SANGHA JEWEL

Conventional – a group of four fully ordained

Ultimate - an arya or superior being

Results of the Ten Non-Virtuous Actions

A complete action brings about three types of results:

- 1) A fruition result (the fully ripened effect)
- 2) A result similar to the cause (the effect in conformity with the cause):
 - a) A habit that corresponds to the cause
 - b) An experience that corresponds to the cause
- 3) An environmental result (the conditioning effect)

In the case of non-virtuous actions the fruition result is a rebirth in one of the three lower realms, the result similar to the cause as a habit is a natural inclination to perform the same type of action again, whereas the result similar to the cause as an experience and the environmental result are as follows:

Action	Result similar to the cause as an experience	Environmental result
Killing	When one is again reborn in the human realm, one will experience a short life and many illnesses. One will have many problems and lack success in one's activities.	One will be reborn in a violent place with many problems such as wars; the environment and the things that surround one will be hostile, dangerous, and uncomfortable. Food, drink, medicine, and other necessities will be difficult to find and once found they will have little beneficial effect in sustaining the body. Food will be difficult to digest and will induce illnesses.
Stealing	One will lack wealth and resources. What one earns will be stolen, borrowed, or lost.	One will be reborn in barren places, where crops and fruit don't grow or where they are destroyed, and where all one's endeavors fail.
Sexual misconduct	Inability to sustain a relationship. One will quickly be separated from one's partners, friends, family, and workers. One will experience loneliness.	One will live in a dirty place that causes diseases, where there is urine, excrement, filth, unpleasant odors, and misery.
Lying	Others won't believe what one says whether or not one speaks the truth, and people won't listen to one's advice.	One will live among cheaters and thieves where one finds no one to rely on. One's endeavors will bear fruit and there will be disharmony among workers. One will be fearful and there will be many causes for fear.
Slander	One will be lonely and have few friends, retinue, or workers. One will have difficulties in establishing harmonious relationships.	One will live in a barren, inhospitable place with uneven areas that are difficult to traverse, where communication is difficult, and where there are few means of transportation so that one must carry heavy loads for long distances.
Harsh Words	Others will be offensive and speak negatively about one. Even if one tries to be kind to others, one will be interpreted negatively.	One will live in unappealing environments, full of broken bricks, sharp rocks, and thorns that cut one's flesh when one moves. There are no waterfalls, lakes, or ponds, the place is rough, drab, arid, salty, barren, and vile, and inhabited by dangerous animals. One will have many causes to be afraid.
Idle Talk	Others will not take one's words seriously and will not listen to what we say. One will be considered ridiculous.	One will live in a place where trees do not bear fruit, or bear their fruit at the wrong time and do not bear fruit at the proper time. Rain will not come at the proper time and one's activities will not be successful. There will not be comforts such as parks, groves, and lakes and one will have many causes to be fearful.
Covetousness	One will not realize one's aims and will not have what one desires.	One will be reborn in a place where the harvests are poor and material resources are easily destroyed or lost. One's physical strength and beauty will easily degenerate.
Malice	One will have unreasoned fear and will easily panic.	One will be reborn in a place devastated by war and terrifying epidemics, where there are continuous conflicts and disputes, as well as tigers, lions, poisonous snakes, scorpions, harmful spirits, and thieves.
Wrong view	One will be stubbornly ignorant and will have difficulties obtaining realizations and developing knowledge. One will experience great confusion.	One will be reborn in a place where, for example, the water will dry up when one goes to a well, when one plants seed the crops will fail, where the unclean appears to be utterly clean and suffering appears to be happiness, where one will not have a house, protection, or refuge, where nothing precious exists, where there is no artwork, scriptures, or spiritual guides

Karma - Distinctions of Gravity

Weighty due to:

<i>Middle Lam-Rim:</i>	<i>Lam-rim Chenmo:</i>	<i>Middle Lam-Rim & Lam-rim Chenmo:</i>
1. Intensive Action / Conditioning Acts motivated by the presence or absence of intense forms of the three mental poisons.	1. Attitude Acts motivated by intense forms of the three mental poisons.	1. Field / Recipient Acts directed towards the guru, Buddha, Dharma, Sangha, bodhisattvas & parents.
2. Habituation Frequently doing or familiarity with a type of action.	2. Performance a) Taking pleasure in the activity; b) Engaging in the activity yourself or causing others to engage in it, and praising it; c) Doing it after prolonged premeditation; d) Being constant and diligent; e) Performing preceding activities like torture; f) First inducing your victim to perform inappropriate actions; g) Taking advantage of another's weakness, suffering, impoverishment, etc.	2. Support / Agent The strength of acts is greatly increased / decreased by: A Skillful: Those who apply the four opponent powers; Unskillful: Deliberately fail to purify; B Strength of keeping vows; C Strength of breaking vows, but still receiving offerings intended for the sangha.
3. Entity Of the seven actions of body & speech, each preceding misdeed is weightier than the ones following them. And of the three mental actions, the latter are weightier than the former.	3. Absence of an Antidote a) Not taking precepts on a daily basis; b) Not performing virtuous activities, even only occasionally; c) Not even occasionally being ashamed, embarrassed, or having a predisposition towards contrition; d) Having reached neither a state free of worldly attachment or clear knowledge of the teaching.	3. Objects Superior to the offering of material objects: – Offering of Dharma to sentient beings. – Offering of realizations to the buddhas.
4. Basis Acts relating to the guru, Buddha, Dharma, Sangha, etc.	4. Clinging to the Perverse Done in reliance on a wrong view – e.g. animal sacrifice.	4. Attitude / Mental Disposition – Attitude (e.g. focussing on superior or inferior goals, or for your own benefit or for others, etc.). – Intensity & Duration. – Anger towards monks/nuns is particularly strong and towards bodhisattvas is even stronger.
5. Fixation on the discordant side This applies to someone who never performs virtuous acts.	5. Basis Acts relating to the guru, Buddha, Dharma, Sangha, your family, etc. Also killing a human, or killing a large animal as opposed to a small animal.	
6. Elimination of the discordant side Having eliminated non-virtue, you become free from attachment and train only in virtuous actions.		

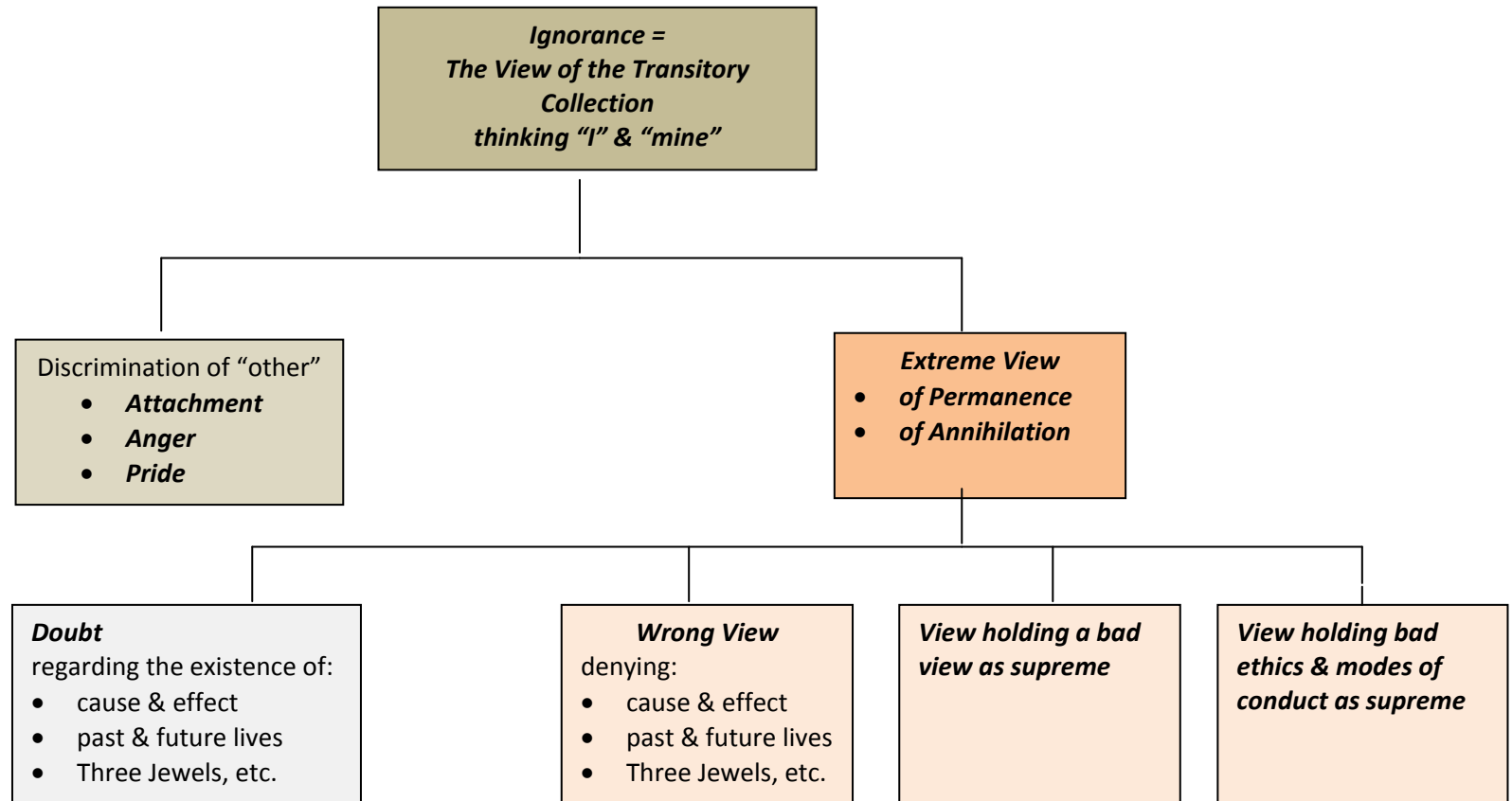
Reflecting on Karma and its Effects in Detail Middle Lam-Rim p84 & LRCM p243

The Causes of the Fruitions	The Effects of the Fruitions	The Attributes of the Fruitions
1. Excellent Life Span		
a) Not harming any being, b) Cultivating an attitude of non-harming, c) Animal liberation, d) Providing others with food, e) Freeing people from prison, f) Giving medicine to the sick, g) Nursing the sick.	You accumulate much virtuous karma for a long time in terms of working for both your own and others' welfare.	From a previous throwing/projecting karma, a long life span is attained and one's life is long.
2. Excellent Color		
a) Practice of patience, b) Offering light, c) Offering ornaments and clothing, d) Commissioning and restoring images of a buddha's body, speech, and mind.	Merely by seeing you, disciples are pleased and gather around you. They then listen to your words and carry out your commands.	a) Having an excellent color in terms of the body's good color and shape, b) Being pleasant to look at because of having complete sensory powers and being of balanced proportions.
3. Excellent Lineage		
a) Overcoming pride and then making obeisance to gurus, etc. b) Respecting others as if you were their servant.	People carry out your commands without regard.	Having been born with a good lineage that is esteemed and famed in the world.
4. Excellent Power		
a) Giving food, clothing, etc. whether requested or not, b) Giving to those who suffer, c) Giving to those who have good qualities but no possessions.	Through giving, you gather beings and then ripen them.	Having great resources, an abundance of close associates (such as relatives and friends), and many helpers.
5. Trustworthy Words		
Habituation to giving up the four non-virtues of speech.	By practicing the four means of gathering disciples, you gather sentient beings and then ripen them.	Words that are accepted because you are deemed suitable to trust and to not deceive others physically or verbally.
6. Renown as being Very Powerful		
a) Making aspirational prayers to acquire good qualities, b) Making offerings to gurus, the Three Jewels, parents, solitary, realizer's, hearers, and abbots.	Because you have helped and assisted others in all activities, they repay your kindness and listen immediately to your instructions.	Being honored by many beings because of your fame due to your confident generosity and possession of good qualities (such as diligence).
7. Being Male		
a) Delighting in the attributes of a male, b) Lack of delight in female qualities and seeing their disadvantages, c) Stopping the yearning of those who want to be reborn with a woman's body, d) Rescuing those who are about to be castrated, e) Reciting the names of bodhisattvas, f) Avoiding speaking badly about holy beings.	a) Capacity for skilled actions by way of aspiration and endeavor, b) A capacity for broad wisdom, c) The discrimination of objects of knowledge, d) Unafraid in assemblies, e) Will have no obstacles whether accompanying living beings, speaking to them, enjoying resources with them, or dwelling in isolation.	To have a male organ.
8. Having Strength		
a) Accomplishing what cannot be done by others, b) Assisting in what can be done with your collaboration, c) Giving food and drink, d) Refraining from beating others.	Because you do not get discouraged by whatever goals you or others may have, you obtain the power of discernment and then quickly develop the clairvoyances.	Naturally experiencing little injury, no illness, and great enthusiasm arises from the conditions of this life.

If conjoined with three more causes, the fully ripened effects these eight causes will be outstanding:

Perfectly Pure Mind		Pure Performance		Pure Field
Aspects Related to Oneself	Aspects Related to Others	Aspects Related to Oneself	Aspects Related to Others	
1. Not hoping for the fruition of virtue to benefit oneself alone, but dedicating the merit to enlightenment; 2. Intensity in accomplishing these causes.	1. Abandoning jealousy for better practitioners, 2. Abandoning competitiveness for peers, 3. Abandoning contempt for lesser practitioners, 4. And admiring them.	Apply yourself to cultivating virtue: 1. For a long duration 2. With continuity 3. With intensity	1. Causing those who have not correctly adopted ethical discipline to do so, 2. Praising those who have, 3. Encouraging them to continue and never abandon ethical discipline.	<i>Since this attitude and performance produce plenty of good fruit, they resemble a field.</i>

How the Afflictions Arise



The Procedure for Calm Abiding

The Five Faults & Eight Antidotes

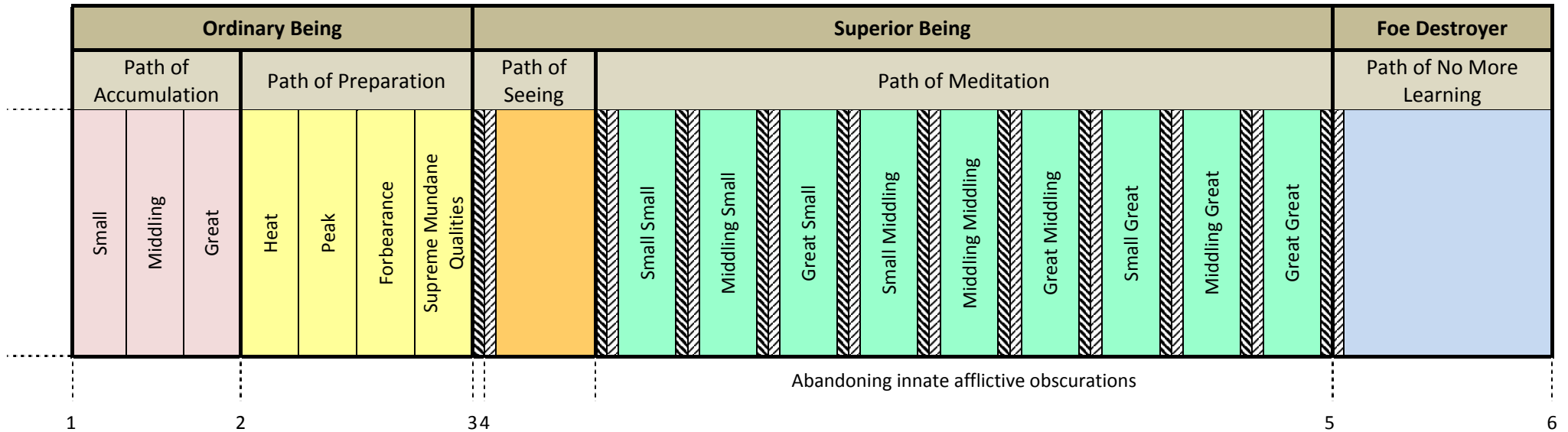
8 Applied antidotes	faith	aspiration	effort	pliancy	mindfulness	introspection	intention	equanimity
5 Faults	laziness				forgetfulness	laxity and excitement	non-application	[over] application

The Nine Mental Abidings, Six Powers & Four Mental Attentions

Enumeration of the mental abidings	1	2	3	4	5	6	7	8	9
Names of the mental abidings	setting the mind	continuous setting	resetting	closely setting	disciplining	pacifying	thoroughly pacifying	making single-pointed	setting in equipoise
Experiences of the mental abidings	many conceptions arise	the conceptions ease off	the conceptions are weakened when adverse conditions are encountered	having gathered [the conceptions] inward from the vast, they are made subtle	the excellent qualities of meditative stabilization are enjoyed	through knowing the disadvantages of distractions, they are stopped	the afflictions, an attached mind and so forth, are abandoned with effort	meditative stabilization is continuously achieved	spontaneous engagement without effort
6 Powers	hearing	thinking	mindfulness		introspection		effort		familiarity
4 Mental attentions	forceful engaging		interrupted engaging					uninterrupted engaging	spontaneous engaging

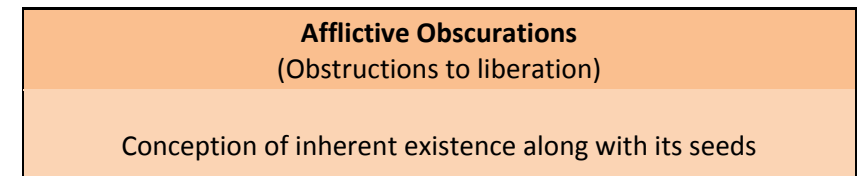
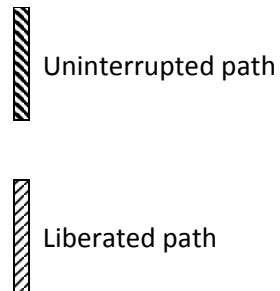
Lesser Vehicle Paths

According to the Middle Way Consequence School (Prasangika)

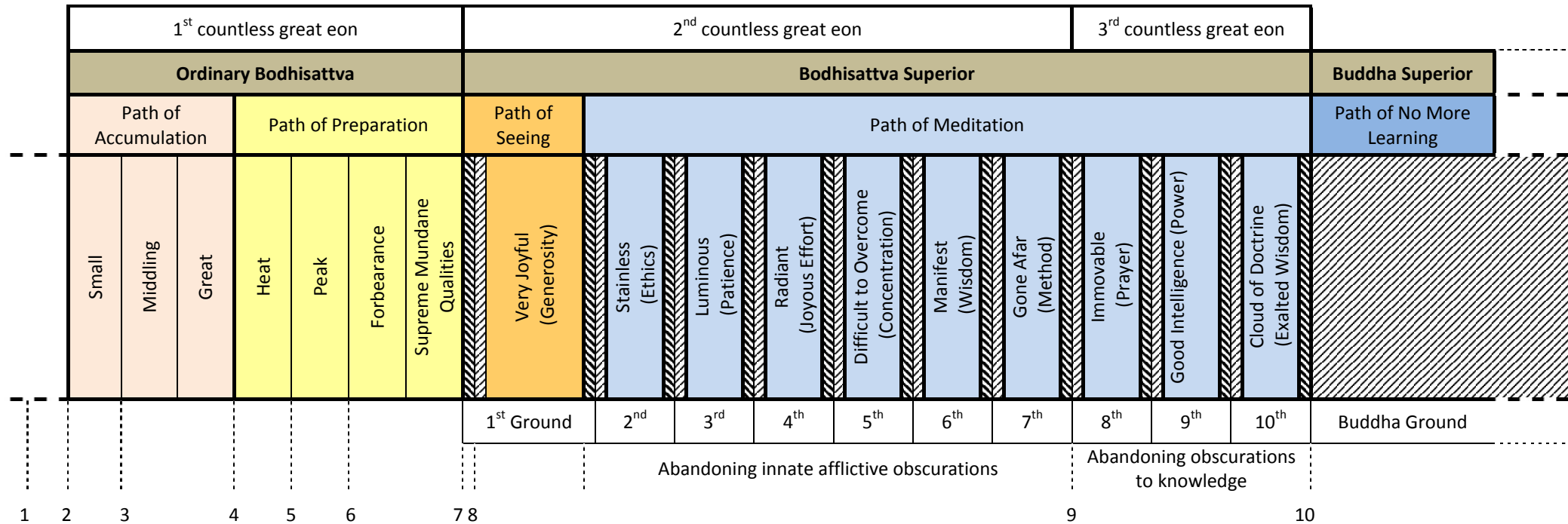


Milestones

- 1 – Uncontrived renunciation
- 2 – Union of calm abiding and special insight observing emptiness
- 3 – Initial direct realization of emptiness
- 4 – Abandoned intellectually acquired afflictive obscurations
- 5 – Liberation
- 6 – Exhorted by the buddhas to enter the Great Vehicle

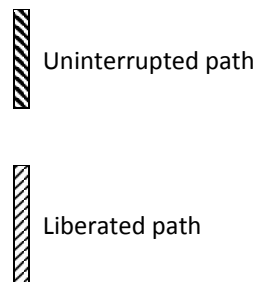


Great Vehicle Path According to the Middle Way Consequence School (Prasangika)



Milestones

- 1 – Sharp faculty trainees are pervaded by an inferential realization of emptiness
- 2 – Uncontrived renunciation and mind of enlightenment
- 3 – Will never fall to a lower vehicle
- 4 – Union of calm abiding and special insight observing emptiness
- 5 – Roots of virtue cannot be severed
- 6 – No more rebirths in lower realms
- 7 – Initial direct realization of emptiness (Superior)
- 8 – Abandoned intellectually acquired afflictive obscurations
- 9 – Abandoned innate afflictive obscurations
- 10 – Enlightenment (Buddha)



Afflictive Obscurations (Obstructions to liberation)	Obscurations to Knowledge (Obstructions to omniscience)
Conception of inherent existence along with its seeds	Latencies of the conception of inherent existence and all factors of mistaken dualistic appearance that arise due to the force of those

Aspirations, Meditations, and Practices

Level	Aspiration to develop	What to meditate on in order to develop it	What to practice once you have developed that aspiration
Root of the path:	To find a spiritual teacher	<ul style="list-style-type: none"> Characteristics of a spiritual teacher and a student 	<ul style="list-style-type: none"> Relying in thought and actions
Basis of the path: a precious human rebirth	To use this opportunity in the best way	<ul style="list-style-type: none"> Its special characteristics and the difficulty to obtain it again 	<ul style="list-style-type: none"> Make the most of it while it lasts
The stages of the path in common with lesser beings	To die peacefully and to have a good rebirth	<ul style="list-style-type: none"> Impermanence and death Sufferings of the lower realms 	<ul style="list-style-type: none"> Taking refuge Observing actions and their effects
The stages of the path in common with intermediate beings	The determination to be free from cyclic existence and attain liberation	<ul style="list-style-type: none"> Four noble truths Disadvantages of cyclic existence The nature of the afflictions The factors that stimulate their arising 	Three higher trainings: <ol style="list-style-type: none"> Ethics Meditative stabilization Wisdom
The stages of the path of great beings	The mind of enlightenment (bodhichitta)	<ul style="list-style-type: none"> Equanimity Sevenfold instruction on cause and effect <ol style="list-style-type: none"> Recognizing sentient beings as having been one's mother Remembering their kindness Wishing to repay their kindness Love Compassion Extraordinary attitude Bodhichitta Equalizing and exchanging self and others <ol style="list-style-type: none"> Equalizing self and others Disadvantages of self-centeredness Benefits of cherishing others Exchanging self and others Taking and giving Bodhichitta 	<p>Six perfections:</p> <ol style="list-style-type: none"> Generosity Ethics Patience Joyous effort Concentration Wisdom <p>The four ways of gathering disciples:</p> <ol style="list-style-type: none"> Generosity Pleasant speech Meaningful conduct To act in accordance with the meaning <p>The path of tantra</p>