

Dharma Path Study Group Materials

Structural Outline of Khenpo Kunpal and Dzogchen Khenpo Choga Rinpoche's

Commentary on Shantideva's Bodhicaryavatara

- I. The explanation of the prefatory topics
 - A. How a master should expound the Dharma
 - 1. How a Buddha teacher expounds the Dharma
 - 2. How an arhat teacher expounds the Dharma
 - 3. How a learned pandita teacher expounds the Dharma
 - B. How a student should listen
 - 1. Motivation
 - 2. Conduct
 - a. The conduct to be avoided
 - b. The conduct to be adopted
 - C. How both teacher and student should explain and listen
- II. The explanation of the main topic
 - A. The explanation of the title of the treatise
 - 1. The actual title
 - 2. The adjunct homage of the translator
 - B. The explanation of the text that bears this title
 - 1. The section of entering into the composition of the treatise
 - a. Declaration of respect
 - b. Pledging to compose (the treatise)
 - c. Casting away pride
 - d. Generating joy

BCA Chapter One Outline

2. The explanation of the body of the treatise itself, which is to be composed
 - a. The three chapters that give rise to the precious bodhicitta in those in whom it has not yet arisen
 - i) The chapter on the benefits that generate joy (*Chapter One*)
 - 1) The text of the chapter
 - a) Explaining the supporting basis (necessary) for (developing) bodhicitta
 - (i) Explaining the physical basis (necessary for developing bodhicitta)
 - (ii) Explaining the mental basis (necessary for developing bodhicitta)
 - b) Explaining the benefits of generating bodhicitta, that which is supported (by the physical and mental basis)
 - (i) The general benefits of bodhicitta
 - (1) The benefits of (bodhicitta) being far superior to other virtues
 - (2) The benefit of (bodhicitta) causing a transformation in name and significance
 - (3) Demonstrating the benefits (of bodhicitta) by means of examples
 - (a) Demonstrating (that bodhicitta leads to) the attainment of Buddhahood through the example of alchemy
 - (b) Demonstrating (bodhicitta's) great importance through the example of jewels
 - (c) Demonstrating (bodhicitta's) inexhaustible and ever-increasing root of virtue through the example of a fruit-bearing, wish-fulfilling tree
 - (d) Demonstrating how (bodhicitta) outshines negativity that leads to the certain (experience of negativity's fruition) through the example of the helpful hero
 - (e) Demonstrating how (bodhicitta) totally eradicates negativity that leads to the uncertain (experience of negativity's fruition) through the example of the fire at the end of an aeon
 - (f) References to other textbooks not explained here
 - (ii) The individual benefits of (the bodhicitta of) aspiration and of application
 - (1) Distinguishing between (the bodhicitta of) aspiration and of application
 - (a) Development of relative bodhicitta achieved through tangible indicators
 - (b) Development of absolute bodhicitta achieved through subtle Dharmata
 - (2) Differentiating their benefits
 - (3) Establishing (the benefits of bodhicitta) by means of scriptures and reasoning
 - (a) Establishing (the benefits of bodhicitta) by means of scriptures
 - (b) Establishing (the benefits of bodhicitta) by means of reasoning
 - i] Establishing the benefits of the bodhicitta of aspiration by means of reasoning
 - ii] Establishing the benefits of the bodhicitta of application by means of reasoning
 - (iii) The greatness of a person who is endowed with a mind that has developed bodhicitta

BCA Chapter 2 Outline

- 2) Listing the name of the chapter
- ii) The chapter on confessing negative deeds (*Chapter Two*)
 - 1) The text
 - a) The section on presenting offerings
 - (i) Offerings that are actually assembled
 - (1) Offerings that belong to an owner
 - (2) Offerings that do not belong to an owner
 - (3) Offerings of presenting one's body
 - (ii) Offerings that are mentally created
 - (1) The offerings of bathing
 - (2) Offerings of enjoyment
 - (iii) Offerings (made) through the power of aspirations
 - (iv) Unexcelled offerings
 - (v) Offerings of melodious praise
 - b) The section on paying respect
 - c) The section on going for refuge
 - (i) The explanation of the general meaning
 - (1) The explanation of the base of going for refuge
 - (2) The explanation of the essence of going for refuge
 - (3) The explanation of the distinctions of going for refuge
 - (4) The explanation of the individual meaning of going for refuge
 - (a) The explanation of the temporary causal refuge
 - (b) The explanation of the ultimate resultant refuge
 - (ii) The meaning of the text
 - (1) Explaining the individual distinctions
 - (a) The explanation of the Hinayana refuge
 - (b) The explanation of the Mahayana refuge
 - (2) Explaining the general way of going for refuge
 - d) The Section on Confessing Negative Deeds
 - (i) The visualization of the objects for confession
 - (ii) The actual confession
 - (1) The power of remorse
 - (2) The power of support
 - (3) The power of the applied antidote
 - (4) The power of resolve

BCA Chapter 3 Outline

- 2) Listing the name of the chapter
- iii) The chapter on the thorough adoption of bodhicitta (*Chapter Three*)
 - 1) The explanation of the text
 - a) The preparation, the preliminary teachings
 - (i) Gathering the accumulations
 - (1) The section on rejoicing
 - (2) The section on requesting to turn the wheel of Dharma
 - (3) The section on supplicating not to enter into Nirvana
 - (4) The section on dedicating the merit for the benefit of others
 - (ii) Mind-training
 - (1) The actual mind-training
 - (2) Establishing its reasoning
 - (3) Giving one's body in a specific way
 - (4) Dedicating the fruition of one's mind-training for the benefit of others
 - b) The main part, making the commitment
 - c) The conclusion, generating joy about oneself and causing others to generate joy
 - (i) Generating joy about oneself
 - (ii) Causing others to generate joy

BCA Chapter 4 Outline

- 2) Listing the name of the chapter
- b. Three chapters that prevent the decrease of the precious bodhicitta where it has arisen
 - i) The chapter on heedfulness, on carefully applying the points that must be adopted and that must be avoided (*Chapter Four*)
 - 1) Explanation of the actual text
 - a) The brief presentation
 - (i) The precepts of the bodhisattvas
 - (1) The prohibitions
 - (a) The eighteen root downfalls
 - (b) The root downfalls of (forsaking bodhicitta of) aspiration and application
 - (2) The observations
 - (ii) The necessity to know the main precepts
 - b) The extensive explanation
 - (i) Practicing heedfulness by reflecting upon the trainings which are to be accomplished
 - (1) Not letting the intention, the development of bodhicitta, degenerate
 - (2) Maintaining the application by not letting one's diligence diminish
 - (ii) Practicing heedfulness by reflecting upon the support, the freedoms and advantages
 - (1) Practicing heedfulness by reflecting upon the difficulty of finding the freedoms and advantages
 - (2) Practicing heedfulness by reflecting on the difficulty of gaining liberation from the lower realms
 - (3) The need to exert oneself in virtue once the freedoms and advantages are obtained
 - (iii) Practicing heedfulness by reflecting about the afflictions, which are to be overcome
 - (1) Explaining the flaws of afflictions
 - (2) Enduring the hardship of overcoming afflictions
 - (3) Explaining how to overcome afflictions

BCA Chapter 5 Outline

- 2) Listing the name of the chapter
- ii) The chapter on introspection—repeatedly examining the state of body and mind (*Chapter Five*)
 - 1) The explanation of the actual meaning of the text
 - a) Guarding one's mind in order to maintain one's training
 - (i) The brief presentation
 - (ii) The extensive explanation
 - (1) The way in which all harm arises from mind
 - (2) The way in which all virtue arises from mind
 - (3) The instructions on the definite necessity to therefore guard one's mind
 - b) The way to maintain mindfulness and introspection in order to guard one's mind
 - (i) The short presentation
 - (ii) The extensive explanation
 - (1) The disadvantage of lacking introspection
 - (2) The actual method of relying on mindfulness
 - c) The way to practice the conduct of mind-training by possessing mindfulness and introspection
 - (i) The discipline of refraining from negative conduct
 - (1) Purifying the entire conduct of the three gates
 - (2) Protecting the trainings from decline
 - (ii) The discipline of practicing virtuous Dharmas
 - (1) Explaining the necessity of giving up attachment to one's body, the reason for not training in the trainings
 - (2) Becoming learned in the methods of practice
 - (iii) The discipline of fulfilling the benefit of sentient beings
 - (1) Earnestly applying oneself to the benefit of others
 - (2) Attracting (sentient beings to the Dharma) with (gift of) material things and (of) the Dharma
 - (3) Protecting others from disbelief
 - d) Teaching the other sections of perfect practice
 - (i) The actual perfect practice
 - (ii) Condensing the meaning of the chapter
 - 2) Listing the name of the chapter

.....(*Outline for chapters six through ten to be inserted here*).....

- 3. The conclusion, the sections which bring (the commentary) to a perfect ending