THE THIRTY-SEVEN PRACTICES OF BODHISATTVAS

Outline of the text

The text is divided into three parts:

1. The virtue at the beginning—the introduction
2. The virtue in the middle—the main part of the text
3. The virtue at the end—the conclusion

1. *The virtue at the beginning—the introduction*

1a. Stating the name of the text
1b. Offering of praise
    1b1. A brief explanation
    1b2. An extensive explanation
1c. Promise to compose

2. *The virtue in the middle—the main part of the text*

2a. The preliminary practices (verses 1–7)

    2a1. The difficulty of gaining a life with freedom and fortune (verse 1)
    2a2. Giving up one's native land (verse 2)
    2a3. Relying on solitude (verse 3)
    2a4. Being mindful of impermanence (verse 4)
    2a5. Giving up bad company (verse 5)
    2a6. Relying on good friends (verse 6)
    2a7. Taking refuge (verse 7)

2b. Explanation of the paths of the three levels of practitioner

    2b1. How to train in the path of the initial-level practitioner (verse 8)
    2b2. How to train in the path of the middle-level practitioner (verse 9)
    2b3. How to train in the path of the advanced practitioner (verses 10–24)

    2b3a. Generating the altruistic intention (verse 10)
    2b3b. Becoming familiar with and applying the altruistic intention

        2b3b1. The all-obscured mind: conventional bodhicitta (verses 11–21)
            2b3b1a. Meditating on equalizing and exchanging self and others during meditative equipoise (verse 11)

2b3b1b. Transforming unfavorable circumstances into the path during the post-meditation period (verses 12–22)
2b3b1b1. Transforming distressing events into the path (verses 12–15)
2b3b1b1a. Loss (verse 12)
2b3b1b1b. Suffering (verse 13)
2b3b1b1c. Blame (verse 14)
2b3b1b1d. Criticism (verse 15)
2b3b1b2. Transforming difficulties into the path (verses 16–17)
2b3b1b2a. Ingratitude (verse 16)
2b3b1b2b. Derision (verse 17)
2b3b1b3. Transforming ruin and wealth into the path (verses 18–19)
2b3b1b3a. Ruin (verse 18)
2b3b1b3b. Wealth (verse 19)
2b3b1b4. Transforming the hated and the desired into the path (verses 20–21)
2b3b1b4a. The hated (verse 20)
2b3b1b4b. The desired (verse 21)

2b3b2. Ultimate bodhicitta (verses 22–24)
2b3b2a. How to meditate on space-like emptiness during equipoise (verse 22)
2b3b2b. How to overcome the beliefs that the desired and the hated are real between meditation sessions (verses 23–24)
2b3b2b1. Overcoming the belief that objects of attachment are truly existent (verse 23)
2b3b2b2. Overcoming the belief that objects of aversion are truly existent (verse 24)

3. *The virtue at the end—the conclusion*

3a. Engaging in the trainings of bodhicitta (verses 25–37)

3a1. The six perfections (verses 25–30)
3a1a. The perfection of generosity (verse 25)
3a1b. The perfection of ethical discipline (verse 26)
3a1c. The perfection of patience (verse 27)
3a1d. The perfection of joyous effort (verse 28)
3a1e. The perfection of concentration (verse 29)
3a1f. The perfection of wisdom (verse 30)
3a2. The four points taught in the sutras (verses 31–34)
3a2a. Check our own faults and give them up (verse 31)
3a2b. Desist from criticizing bodhisattvas (verse 32)
3a2c. Sever attachment to the households of benefactors (verse 33)
3a2d. Refrain from harsh words (verse 34)
3a3. The way to abandon the disturbing attitudes (verse 35)
3a4. Training in mindfulness and alertness (verse 36)
3a5. Dedication of virtue to complete enlightenment (verse 37)

3b. Conclusion of the root text