Chapter 1 Persons of Great Capacity

Colour scheme used

- View / Wisdom / Emptiness
- Practice / Method / Path
- Motivation / Bodhicitta / Compassion
- Pitfalls / Errors
- Foundational / Structural

- 1. Defining a Person of Great Capacity
  - Seeks complete enlightenment (Buddhahood)
  - Motivation embraces all sentient beings
  - Practice grounded in bodhicitta and wisdom realizing emptiness
  - Integrates lower and middle scope paths
- 2. The Great Scope Motivation
  - 2.1 Universal Responsibility
    - All beings equally seek happiness
    - All beings equally wish to avoid suffering
    - No rational basis for privileging ‘me’
  - 2.2 Seeing the Self-Cherishing Mind
    - Root obstacle to enlightenment
    - Produces attachment, aversion, indifference
    - Based on belief in a truly existent self
  - 2.3 Exchange of Self and Others
    - Others are more numerous and more important
    - Self is dependently arisen, not central
    - Shifts centre of concern outward
- 3. Bodhicitta – The Heart of the Great Scope
  - 3.1 Definition of Bodhicitta
    - Aspiration to attain enlightenment
    - Purpose: benefit of all sentient beings
  - 3.2 Two Types of Bodhicitta
    - Aspirational bodhicitta
    - Engaging bodhicitta
  - 3.3 Causes for Generating Bodhicitta
    - Great compassion
    - Recognition of universal suffering
    - Understanding dependent arising
- 4. Great Compassion as the Immediate Cause
  - 4.1 Nature of Compassion
    - Intolerability of others’ suffering
    - Not sentiment but clarity
  - 4.2 Compassion Rooted in Wisdom
    - Beings suffer due to ignorance
    - Ignorance misapprehends the self
    - Avoids pity, burnout, despair
- 5. The Bodhisattva’s View of Reality
  - 5.1 Two Truths
    - Conventional truth: beings, suffering, path
    - Ultimate truth: emptiness of inherent existence
  - 5.2 Emptiness of Self
    - Self exists conventionally and dependently
    - Self does not exist inherently
  - 5.3 Dependent Arising as the Bridge
    - Because things arise dependently, they function
    - Because they function, they lack intrinsic existence
- 6. Śamatha and Vipaśyanā in the Great Scope
  - 6.1 Role of Śamatha
    - Stabilises the mind
    - Supports insight and compassion
  - 6.2 Role of Vipaśyanā
    - Undermines ignorance
    - Analyses self, aggregates, agency
  - 6.3 Union of Calm and Insight
    - Calm without insight leads to stagnation
    - Insight without calm leads to instability
    - Union produces transformative wisdom
- 7. The Six Perfections
  - Generosity – giving without self-reference
  - Ethical discipline – ground for concentration
  - Patience – antidote to anger
  - Joyful effort – sustains the long path
  - Concentration – supports wisdom
  - Wisdom – realization of emptiness
- 8. Common Pitfalls on the Great Path
  - Compassion without wisdom leads to exhaustion
  - Wisdom without compassion leads to dryness
  - Reifying practice
  - Intellectualising emptiness
  - Mistaking calm for liberation
- 9. Integration with Daily Life
  - Every interaction as a field of practice
  - Every irritation reveals self-grasping
  - Every kindness strengthens bodhicitta
- 10. Contemplative Progression
  - Conceptual understanding
  - Inferential realization
  - Direct non-conceptual realization
- 11. Pocket Reminder
  - Because the self is empty, compassion is possible
  - Because beings suffer, wisdom must act