

Entering Wisdom



SCRIPTURAL SOURCES ► DEEPEN YOUR UNDERSTANDING



The Importance of Authentic Teachings

PABONGKA RINPOCHE
(1878-1941)

*The Key that Unlocks the Door
to the Noble Path*

You can spend a thousand years struggling to practice some dharma teaching that has no authentic origin, and you still won't get a single sliver of true realization. It's like thrashing water to make butter.¹

Three Types of Meditation:

- 1 Review
- 2 Analytical
- 3 Fixed

PABONGKA RINPOCHE

Instruction Manual on the Preliminary Practices

Reflective meditation [review meditation] is analogous to looking down from atop a high mountain and reciting the names of the various regions below as you point to them with your finger. That is, you merely review in your mind, one by one, the various stages of the path without actually generating experiential realizations of them.²

JE TSONGKAPA (1357-1419)

Instruction Manual on the Preliminary Practices

There is analytical meditation, which is performed with analysis, by drawing on the wisdom of investigation; and there is fixed meditation, which is remaining there single-pointedly, without analysis.³

We need analytical meditation for wisdom

THE BUDDHA (563-483 BCE)

Commentary on the True Intent

Concentration serves to really suppress our mental afflictions; wisdom works to actually destroy our dormant seeds.⁴

THE BUDDHA

Samadhiraja Sutra, King of Concentration Sutra

If you were to analyze
The lack of “self” to things,
And if you were to meditate
Upon that analyzed,
This itself would be the cause
For achieving the result
Of traveling beyond all grief.
No other cause at all
Could bring you to that peace.⁵

MASTER KAMALASHILA (8th century)

Bhavana Krama, Steps of Meditation (first text)

Just like that, we should set our minds firmly on our object of focus, and then we should examine it with wisdom. If we do, then the light of knowledge arises, and all our seeds for dark ignorance are completely eradicated.

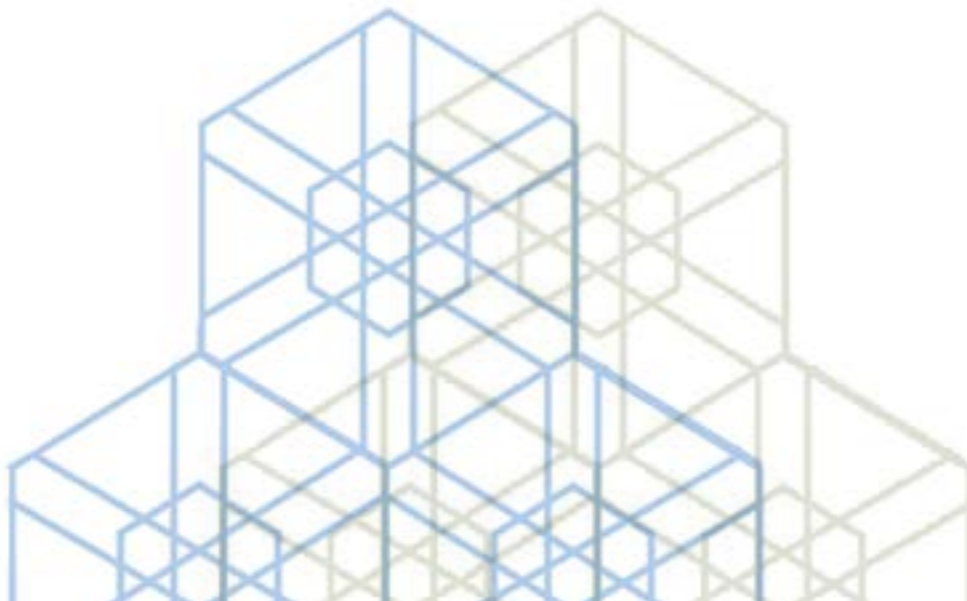
If we don't practice like this... then we will never be able to get rid of the pain-filled things in this life.⁶

JE TSONGKAPA

Lamrim Dring, The Middle-Length Treatise on the Steps on the Path

... if we were ever to give up the meditative analysis which examines the part of our practice relating to our activities, or if we were to give up that analysis which examines our own worldview through wisdom—if we simply placed our mind into single-pointed concentration, it would be of very little use to us.

... If we do not use extraordinary vision to focus on the state of things, then no matter how long we have abided in a state of meditative stillness, it will be impossible for us to eliminate the seeds for our mental afflictions from their root, even though this might suppress our manifest afflictions.⁷



Everything Changes



THE BUDDHA

Maggavagga Sutra: The Path

All conditioned things are impermanent — when one sees this with wisdom, one turns away from suffering. This is the path to purification.⁸

THE BUDDHA

Girimananda Sutra: Discourse to Girimananda Thera

And what, Ananda, is contemplation of impermanence? Herein, Ananda, a monk having gone to the forest or to the foot of a tree or to an empty house contemplates thus: “Matter (visible objects) is impermanent; feeling or sensation is impermanent; perception is impermanent; formations are impermanent; consciousness is impermanent. Thus he dwells contemplating impermanence in these five aggregates.” This, Ananda, is called contemplation of impermanence.⁹

You can't control the present moment

JE TSONGKAPA, *Lamrim Chenmo, The Great Treatise on the Steps on the Path*

If ... beings had self-control, they would not have any suffering, because they would not want suffering and because they could control it.¹⁰

MASTER VASUBANDHU (4th Century)
Sambhdra-parikatha, Discussion of the Requisite Collections

How can there be happiness
For those whose minds are distracted?
Since their minds are not under control
And undistracted even for a moment,
They are by nature disturbed and agitated.¹¹

JE TSONGKAPA
Lamrim Chenmo, The Great Treatise on the Steps on the Path

The wise understand how... [present] knowledge of what to adopt and what to cast aside are the results of earlier virtuous actions, and they strive again at steadily increasing their causes.¹²

Object and subject are not separate

THE BUDDHA

Lahkavatara Sutra, Journey to Lanka Sutra

Come to rest in the mind alone,
And stop imagining
Objects outside;
Fix yourself on the object of thusness,
Then apply this to even
The mind itself.¹³

ARYA NAGARJUNA (approx. 150-250 CE)

Mulamadhyamakakarika, Root Text on Wisdom

Without a seer
How can there be seeing or the seen?¹⁴

CHANDRAKIRTI (600-c. 650)

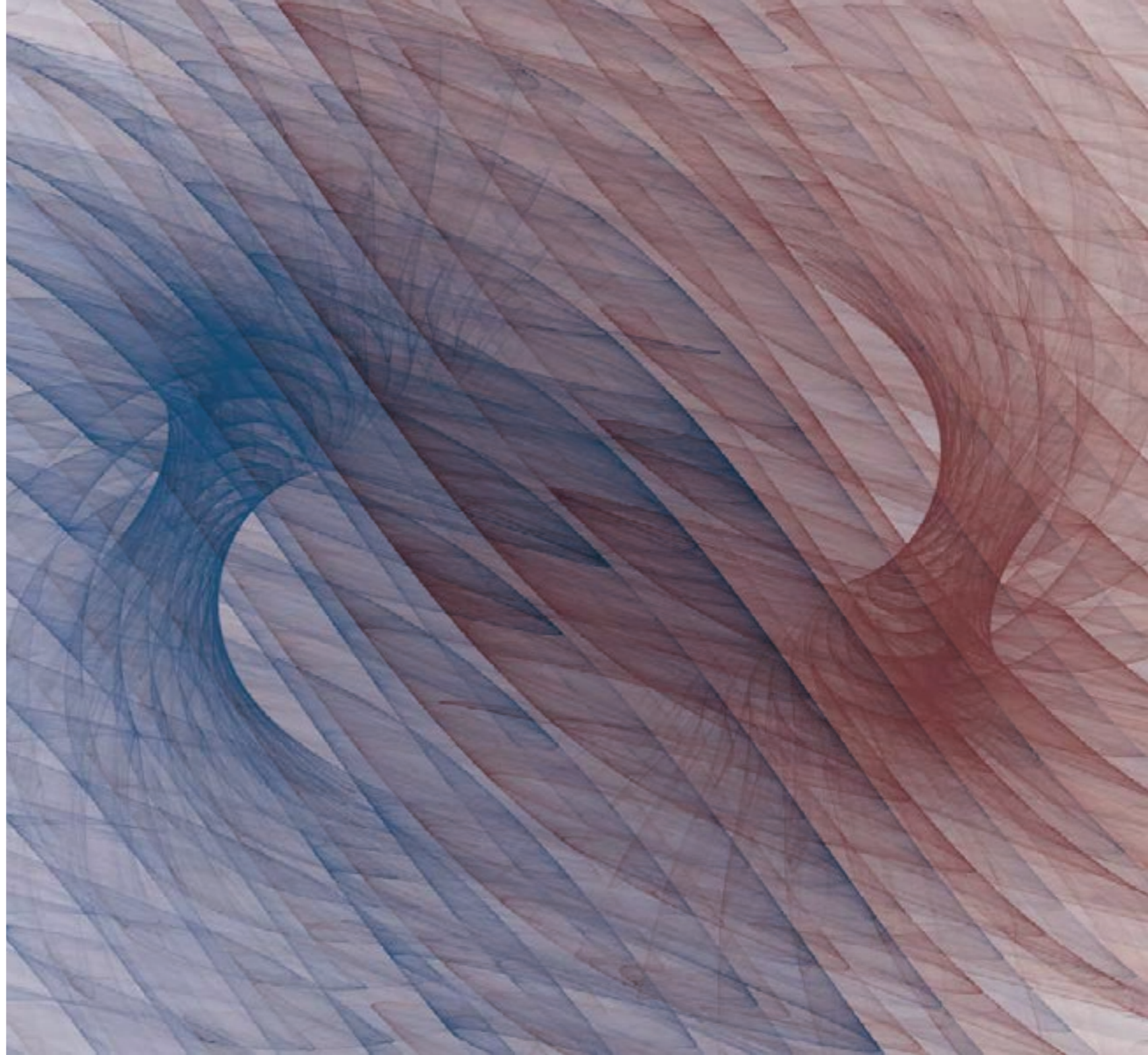
Madhyamakavatara, Entering the Middle Way

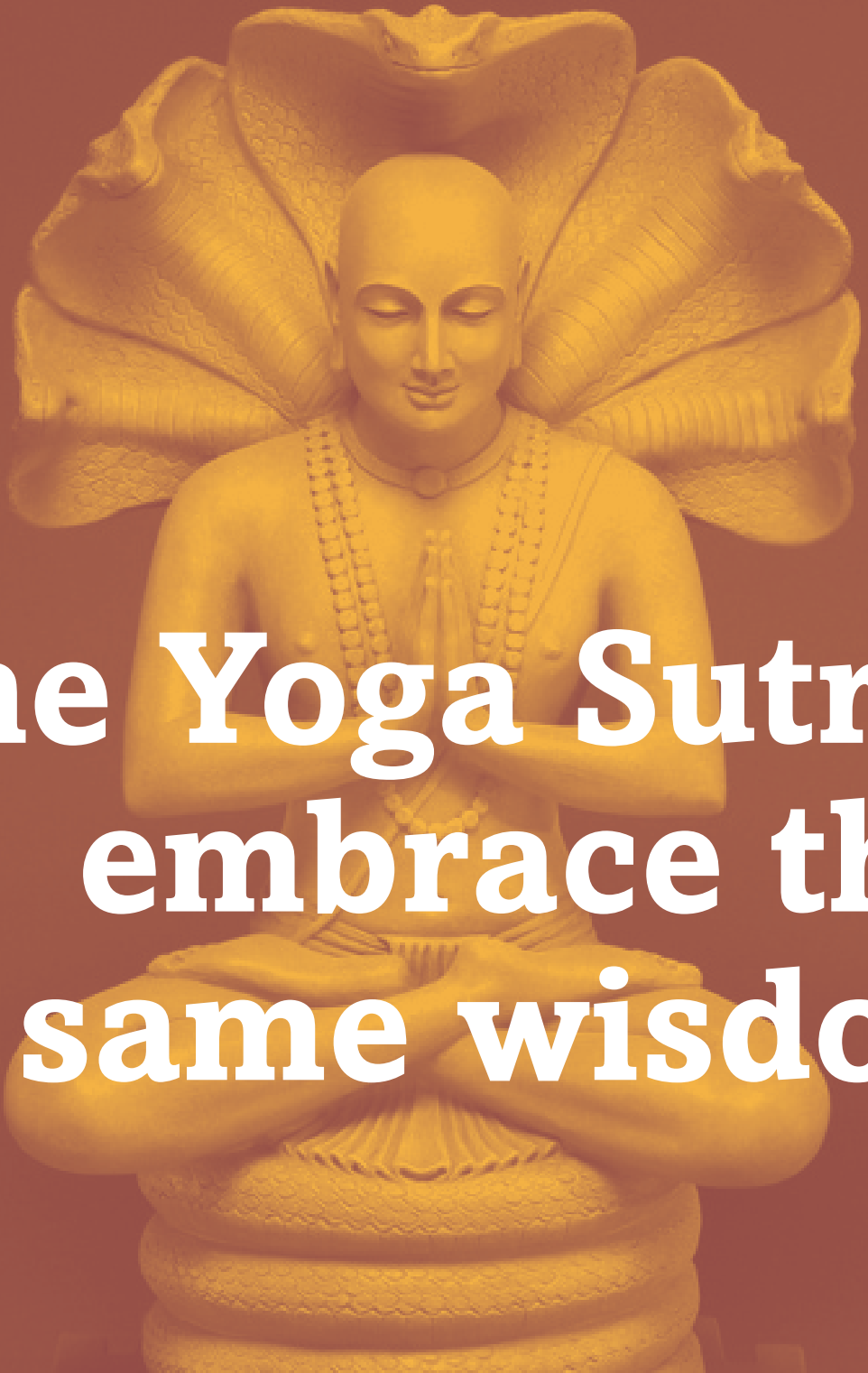
In brief, in the absence of an object,
There is also no intellect. Know this as true.¹⁵

JE TSONGKAPA

Lamrim Chenmo, The Great Treatise on the Steps on the Path

In brief, in the Mahayana there is no view other than the two kinds of view explained extensively in the texts of the noble Nagarjuna and the noble Asanga.... According to the noble Asanga, objects and subjects are, in reality, completely devoid of being different substantial entities, yet appear as different substantial entities to childish beings [those who see objects as existing separate from subjects]. Such appearances are the imaginary objects which childish beings conceive to truly exist just as they appear.¹⁶





The Yoga Sutras embrace this same wisdom

MASTER PATANJALI (approx. 200AD)
The Yoga Sutra

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥
५ ॥
*Anitya-ashuchi duhkha-anatmasu nitya shuchi sukha-atma
khyatir avidya*

II.5 In ignorance we misunderstand our world:
things that cannot last,
things which are unclean, and painful,
and which are not themselves;
seem to us as if they will last,
and as if they are clean,
and pleasant, and very much themselves.¹⁷

The Power of Dedication

JE TSONGKAPA

Lamrim Chenmo, The Great Treatise on the Steps on the Path

If you dedicate from the depths of your heart all roots of virtue, however great or small they may be, for the sake of accomplishing both temporarily and ultimately extensive benefit and happiness for all living beings, and then give something, you obtain merit related to each living being.¹⁸



JETSUN DRAKPA GYELTSSEN (1147-1216)

Freedom from the Four Attachments

It's useless to reach freedom by yourself.
Every living being in all three realms
Is your father and mother.
Pity the man or woman
Who thinks only of their own happiness
And leaves their father and mother
Smothered in suffering.

... Let every living being
Take all of my goodness.
By the mystic power of this good deed,
May every living being
Reach their own enlightenment.¹⁹

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² Pabongka Rinpoche, *Instruction Manual on the Preliminary Practices*, p. 160-161. See also, *Liberation in Our Hands: Volume I*. Translated by Sermey Khensur Lobsang Tharchin and Artemis B. Engle. Mahayana Sutra and Tantra Press, 1990, note 92, p. 227

³ Je Tsongkapa (1357-1419), *Lamrim Dring, Middle-length Treatise on the Steps on The Path*. Tibetan text: ACIP database, S5393, folios 27A-28B. Translated by Lama Christie McNally. See also Bok Jinpa, *Setting Fire to Your Meditation*, Course I, Reading 9, *Using Wisdom*, p. 5

⁴ Lord Buddha (563-483 BCE), *Commentary on True Intent*. Translated by Lama Christie McNally. See also Bok Jinpa, *Setting Fire to Your Meditation*, Course II, Reading 8, *The Realm of Form*, pp. 9-10

⁵ Lord Buddha, *Samadhiraja, King of Concentration Sutra*, Chapter 9, verses 36-37 in the Mithila Institute edition of the Sanskrit text. Translated by Lama Christie McNally. See also Bok Jinpa, *Setting Fire to Your Meditation*, Course II, Reading 8, *The Realm of Form*, pp. 10-11

⁶ Master Kamalashila (fl. 740-795), *Bhavana Krama, Steps of Meditation* (first text), ACIP database, TD3915, folios 32B-33A. Translated by Lama Christie McNally. See also Bok Jinpa, *Setting Fire to Your Meditation*, Course II, Reading 8, *The Realm of Form*, p. 5

⁷ Je Tsongkapa, *Middle-length Treatise on the Steps on The Path*, Tibetan text: ACIP database, S5393, folios 311A-311B. Translated by Lama Christie McNally. See also Bok Jinpa, *Setting Fire to Your Meditation*, Course II, Reading 8, *The Realm of Form*, p. 8

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¹¹ Master Vasubandhu (fl. 4th Century), *Sambhdra-parikatha, Discussion of the Requisite Collections*, P5422: 233.3.3-5. As quoted by Je Tsongkapa in *Lamrim Chenmo, The Great Treatise on the Steps on the Path*, Vol. I. Translated by The Lamrim Chenmo Translation Committee, Joshua W.C. Cutler, Editor-in-Chief. Snow Lion Publications, 2000, p. 294

¹² Ibid, p. 105

Scriptural Sources cont.

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¹⁵ Chandrakirti (600–c. 650) *Madhyamakavatara, Entering the Middle Way*, 6.71.3-4. Translated by Jakob Leschly. See *Introduction to the Middle Way, with commentary by Dzongsar Jamyang Khyentse Rinpoche*. Edited by Alex Trisoglio, Khyentse Foundation, 2003. Chapter 6, p. 18

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