

The Analytical Vipashyana Guide Working Documents

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The Vipashyana Meditator's Guide

Summary

The purpose of the Vipashyana Meditator's Guide is to create a handy reference to aid the meditator in visualizing and understanding - conceptually and experientially - the study and practice of analytical meditation both in contemplation and in post-meditation experience as a means of developing the Three Prajnas of hearing, contemplating and meditating.

Overview

1. Ground/context: Because of the complicated nature of the categories, concepts and terms involved in progression through the three stages of prajnas, a set of guide sheets are needed.
2. Path/how we will use it: The guides will be used to help us distinguish dharmas, asking questions in plain non-technical language to enable the understanding of phenomena from the experiential to the analytical and their philosophic basis and significance.
3. Fruition/the result: Meditators will be able to deepen their practice and their understanding of their experience in meditation and post-meditation.

The Ground

The Ground is trying to understand the difference between way things appear and way they really are, which is the relative truth versus the ultimate truth (i.e. the Two Truths). Mistaking these two is the root of suffering. Based on this understanding, we have more compassion for those who are confused like us. The main aspect of this confusion is the belief in a self.

The Path

The path is described by the Three Prajnas: hearing, contemplating and meditating. The guide will help the meditator identify and analyze phenomena in these three stages, which are the processes for developing an understanding of the Two Truths, in particular the ultimate truth as the lack of reality of all phenomena, or Emptiness, and settling into that through meditative equipoise. To do this, we actually focus on the very process of solidification which causes our suffering.

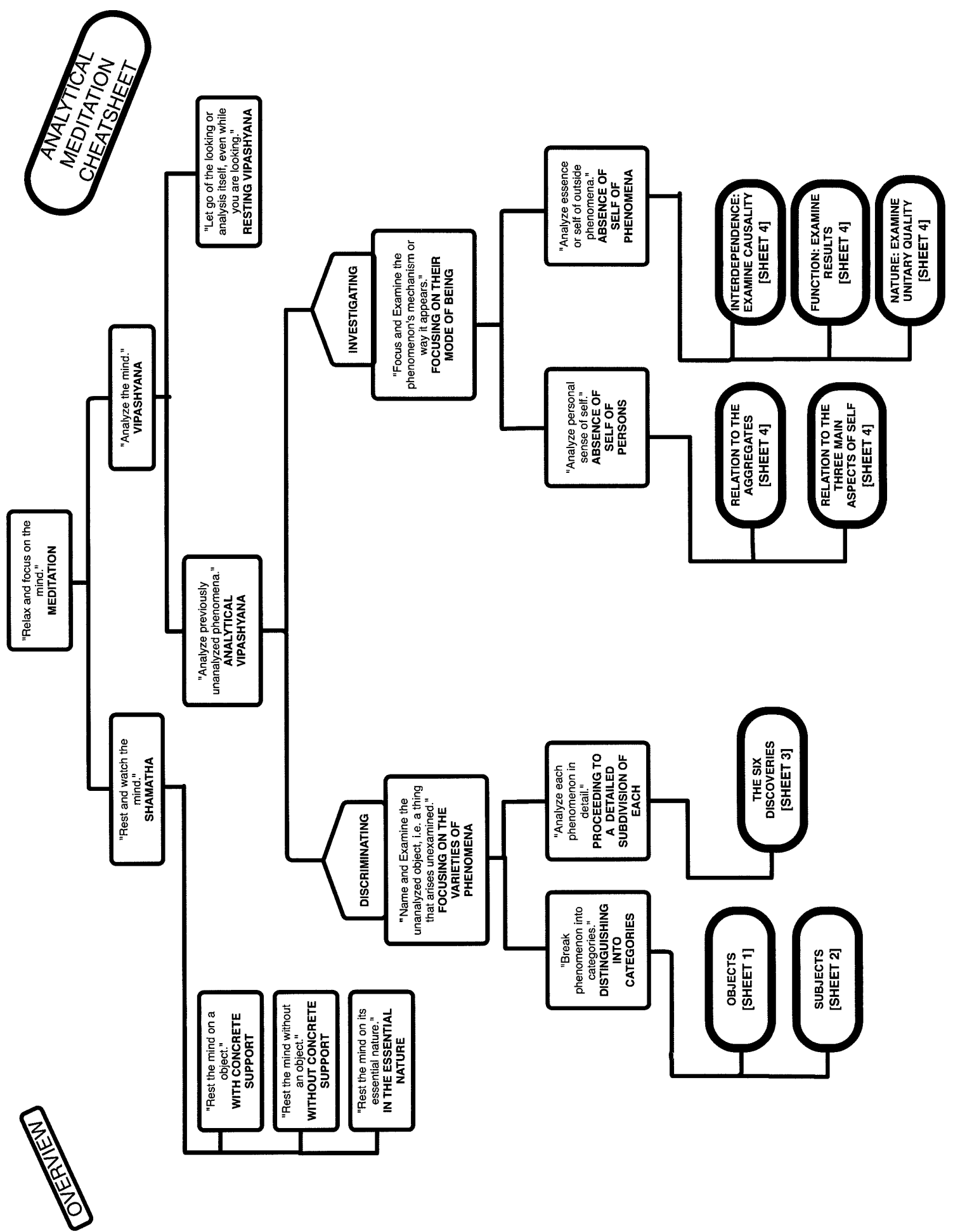
The Fruition

The Fruition is liberating things as they occur, not to hold onto mind events such as thoughts, memories and overwhelming emotions. By understanding the process of how we create emotions and other phenomena, we lessen the fixation on them. As we experience things in a different way, they no longer have the same power and we are able to free our minds (and the rest will follow).

The Three Prajnas

1. Hearing: The student studies and becomes familiar with the various major terms, analyses, distinctions and methods presented in the guide.
2. Contemplation: The student contemplates, in a "dry run" manner, the guide's reasonings and analyses before actual meditation practice.
3. Meditation: The student learns how to meditate in such a way as to be capable of watching their mind analytically using the analyses presented in the guide but without the guide itself, and rest in their meaning or significance.

OVERVIEW



The Treasury of Knowledge

By Jamgon Kongtrul

Chapter Eight: The Progressive Classification of the Training in Superior Samadhi

Part One: The Stages of Meditation of Shamatha and Vipashyana - The General Basis of All Samadhis

*Translated by Kiki Ekselius and Chryssoula Zerbinì
Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche*

Vipashyana

The classification according to the essential nature.

The classification is into the “four types of vipashyana investigating the essences”: discriminating, fully discriminating, examining, and analysing;

Firstly, according to the Sutra Unravelling the Thought, there is a classification known as the four types of vipashyana investigating the essence. These are discriminating and fully discriminating, each of which is divided into thoroughly examining and analysing. Discriminating involves focusing on the varieties of phenomena, distinguishing them into categories such as the aggregates, the elements and the entrances, and proceeding to a detailed subdivision of each. Fully discriminating involves focusing on their mode of being and realising the absence of a self of persons and of phenomena. Examining and analysing refer to the coarse and subtle aspects of discrimination respectively.

The way to meditate

The way to meditate is to analyse selflessness by means of superior knowledge, and then to rest in a state free from mental fabrications. Non-analytical images are the basis for analysis; having identified the particular object, one cuts through misconceptions regarding its qualities.

If one has no understanding of the view of selflessness, whichever type of meditation one may do will be mistaken with respect to suchness; therefore, it is necessary to establish the view. On the other hand, even though one may have an intellectual understanding of the view, if one does not rest within that understanding, suchness will not have been meditated upon. Therefore, one first analyses selflessness by means of superior knowledge and then rests within the sphere of complete freedom from mental fabrications.

The method explained here, namely to analyse the object of meditation by means of discriminating knowledge and finally to rest in a state free of mental fabrications, is common to all systems of tenets.

The actual meditation on vipashyana

When meditating on shamatha, due to the concentration of mind, many images appear which may or may not be similar to what is found in the external world. These are known as non-analytical images. In the practice of vipashyana as well, such images arise due to the force of shamatha, and are then taken as the basis for individual analysis; thus the analysis is not actually directed towards the outside, since the mind is solely turned inwards. When analysing these images arising out of samadhi, it is necessary to begin by focusing on each object individually with discriminating knowledge, since without identifying a particular object, it is not possible to cut through misconceptions regarding its qualities. Therefore, one begins by clearly bringing to mind the object regarding which one wishes to eliminate misconceptions, and proceeds to examine it through perfect discriminating knowledge, thus ascertaining its lack of inherent existence. Then, grasping the object of samadhi (i.e. the non-analytical image) undistractedly, one should realise its being mere appearance, empty of inherent existence.

Thus, samadhi and superior knowledge are unified, being focused on the same object. As said in the Compendium of Knowledge: “Samadhi and superior knowledge have the same object of observation”

**The Treasury of Knowledge
By Jamgon Kongtrul**

**Chapter Eight: The Progressive Classification
Of the Training in Superior Samadhi**

**Part One: The Stages of Meditation
Of Shamatha and Vipashyana -
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Vipashyana Chapter Root Text

1. The Prerequisites for Vipashyana

The prerequisites for vipashyana are to rely on a wise person and to seek the view by listening extensively and reflecting accordingly.

2. The Particular Types of Vipashyana

The types are

- The non-buddhists' contemplation of the peaceful and coarse levels;
- The shravakas' and pratyekabuddhas' contemplation of the four noble truths and their attributes;
- And the paramitayana's contemplation of emptiness, which in the mantrayana is taught to be endowed with bliss.

The common preparatory stages are similar to those of the mundane path; however, those who have entered the mantrayana and the others do not strive for them.

3. The Classifications of Vipashyana

a. Various Classifications

The classification is into

- The "four types of vipashyana investigating the essence ": discriminating, fully discriminating, examining, and analyzing;
- The "three gateways": designations, thorough investigation, and individual analysis;
- And the "six investigations": meaning, thing, character, direction, time and reasoning, the latter being of four kinds: the reasoning of dependence, of function, of logical proof, and of nature.

Through these six, discrimination is applied to each and every phenomenon from form up to omniscience.

b. Summary of the Six Investigations as Three

The six investigations should be known as three: the meaning, the mode of being and the varieties.

c. Twofold Condensation

Vipashyana can also be condensed into preparatory or "analytic" and actual or "non-fluctuating."

4. The Way to Meditate

The way to meditate is to analyze selflessness by means of superior knowledge, and then to rest in a state free from mental fabrications. Non-analytical images are the basis for analysis; having identified the particular object, one cuts through misconceptions regarding its qualities.

5. The Actual Meditation on Vipashyana

The nature of the percept is understood to be empty like space; the perceiver is examined as to origin, abiding, shape, etc.; discriminating knowledge itself, like a fire produced by rubbing wood, vanishes in the expanse of "not finding"; thus one rests free of grasping.

6. The Measure of Accomplishment - Suppleness

When suppleness is obtained, vipashyana is said to be accomplished.

7. The Training in Shamatha and Vipashyana Conjoined

Though Madhyamikas differ with respect to the method of development, they agree on what is to be developed, namely shamatha, vipashyana and the two together; these three are to be practiced in succession and the main point is non-distraction.

8. The Union of Shamatha and Vipashyana

When practicing meditation with designations, the full discrimination of phenomena focuses on the images arising out of shamatha; this is union. When non-conceptual vipashyana is attained, they have become one essence; thus they are unified.

9. The Fruition

This is the genuine samadhi, by the perfection of which non-abiding nirvana, freedom from the bondage of existence and peace, is attained.

10. Brief Listing of the Categories

a. The Different Categories of Shamatha

In brief, the meditations on ugliness, love, the cycles of breath, pratyahara, nadis, prana, generating phase, mantra recitation, resting the mind naturally - all are but methods for developing the concentration of shamatha.

b. The Different Categories of Vipashyana

Analysis of difiniendum, definition and example, and of general and specific character; dependent arising; the five reasons; pointing out the nature of mind by means of scripture, reasoning, spiritual influence and symbols - all are methods for developing supreme discriminating knowledge in accordance with the faculties of individuals.

11. The Accomplishment of Shamatha and Vipashyana by means of analytical and stabilizing meditation

Shamatha and vipashyana can be equally accomplished by either analytical or stabilizing meditation.

12. Supplementary explanation of the three stages of concentration

First by child-like concentration, one perceives signs such as smoke, etc.; by the discrimination of phenomena, the sameness of pairs of opposites is realized and supreme concentration is accomplished; by focusing on suchness, all phenomena are seen to be emptiness, which in turn is realized to be peace by nature.

13. Conclusion

This completes the first part being the explanation of the stages of meditation of shamatha and vipashyana, the basis of all samadhis.

The Stages of Meditation

By Kamalashila

*Translated by Ven Geshe Lobsang Jordhen, Losang Choephel Ganchenpa, and Jeremy Russell
(Snow Lion Publications, Ithaca, NY)*

Chapter Nine: Actualizing Special Insight

The Motivation

After realizing calm abiding, meditate on special insight, thinking as follows: ‘All the teachings of the Buddha are perfect teachings, and they directly or indirectly reveal and lead to suchness with utmost clarity. If you understand suchness with utmost clarity, you will be free of all the nets of wrong views, just as darkness is dispelled when light appears. Mere calm abiding meditation cannot purify pristine awareness, nor can it eliminate the darkness of obscurations. When I meditate properly on suchness with wisdom, pristine awareness will be purified. Only with wisdom can I realize suchness. Only with wisdom can I effectively eradicate obscurations. Therefore, engaging in calm abiding meditation, I shall then search for suchness with wisdom. And I shall not remain content with calm abiding alone.’

What is suchness like? It is the nature of all phenomena that ultimately they are empty of the self of persons and the self of phenomena. This is realized through the perfection of wisdom and not otherwise. *The Unraveling of the Thought Sutra* reads, “O Tathagatha, by which perfection do Bodhisattvas apprehend the identitylessness of phenomena?” “Avalokiteshvara, it is apprehended by the perfection of wisdom.” Therefore, meditate on wisdom while engaging in calm abiding.

Meditation on the Selflessness of Persons

Yogis should analyze in the following manner: a person is not observed as separate from the mental and physical aggregates, the elements and sense powers. Nor is a person of the nature of the aggregates and so forth, because the aggregates and so forth have the entity of being many and impermanent. Others have imputed the person as permanent and single. The person as a phenomena cannot exist except as one or many, because there is no other way of existing. Therefore, we must conclude that the assertion of the worldly “I” and “mine” is wholly mistaken.

Meditation on the Selflessness of Phenomena

Discriminating the Identity of Things: Meditation on the selflessness of phenomena should also be done in the following manner: phenomena, in short, are included under the five aggregates, the twelve sources of perception, and the eighteen elements. The physical aspects of the aggregates, sources of perception, and elements are, in the ultimate sense, nothing other than aspects of the mind. This is because when they are broken into subtle particles and the nature of the parts of these subtle particles is individually examined, no definite identity can be found.

Discriminating the Identity of the Mind: In the ultimate sense, the mind too cannot be real. How can the mind that apprehends only the false nature of physical form and so forth, and appears in various aspects, be real? Just as physical forms and so forth are false, since the

mind does not exist separately from physical forms and so forth, which are false, it too is false. Just as physical forms and so forth possess various aspects, and their identities are neither one nor many, similarly, since the mind is not different from them, its identity too is neither one nor many. Therefore, the mind by nature is like an illusion.

Investigating their Nature (Phenomena): Analyze that, just like the mind, the nature of all phenomena, too, is like an illusion. In this way, when the identity of the mind is specifically examined by wisdom, in the ultimate sense [1] it is perceived neither within nor without. It is also not perceived in the absence of both. [2] Neither the mind of the past, not that of the future, nor that of the present, is perceived. [3] When the mind is born, it comes from nowhere, and when it ceases it goes nowhere because it is inapprehensible, undemonstrable, and non-physical.

Resting in Not Finding

If you ask, “What is the entity of that which is inapprehensible, undemonstrable, and non-physical?” *The Heap of Jewels* states: “O Kashyapa, when the mind is thoroughly sought, it cannot be found. What is not found cannot be perceived. And what is not perceived is neither past nor future nor present.” Through such analysis, the beginning of the mind is ultimately not seen, the end of the mind is ultimately not seen, and the middle of the mind is ultimately not seen. All phenomena should be understood as lacking an end and a middle, just as the mind does not have an end or a middle. With the knowledge that the mind is without an end or a middle, no identity of the mind is perceived. What is thoroughly realized by the mind, too, is realized as being empty. By realizing that, the very identity, which is established as the aspect of the mind, like the identity of physical form, and so forth, is also ultimately not perceived.

Conclusion: In this way, when the person does not ultimately see the identity of all phenomena through wisdom, he will not analyze whether physical form is permanent or impermanent, empty or not empty, contaminated or not contaminated, produced or non-produced, and existent or non-existent. Just as physical form is not examined, similarly feeling, recognition, compositional factors, and consciousness are not examined. When the object does not exist, its characteristics also cannot exist. So how can they be examined? In this way, when the person does not firmly apprehend the entity of a thing as ultimately existing, having investigated it with wisdom, the practitioner engages in non-conceptual single-pointed concentration. And thus the identitylessness of all phenomena is realized.

The Necessity of this Meditation

Those who do not meditate with wisdom by analyzing the entity of things specifically, but merely meditate on the elimination of mental activity, cannot avert conceptual thoughts and also cannot realize identitylessness because they lack the light of wisdom. If the fire of consciousness knowing phenomena as they are is produced from individual analysis of suchness, then like the fire produced by rubbing wood it will burn the wood of conceptual thought. The Buddha has spoken in this way.

The Cloud of Jewels also states, “One skilled in discerning the faults engages in the yoga of meditation on emptiness in order to get rid of all conceptual elaborations. Such a person, due to his repeated meditation on emptiness, when he thoroughly searches for the object and the identity of the object, which delights the mind and distracts it, realizes them to be empty. When that very mind is also examined, it is realized to be empty. When the identity of what

is realized by this mind is thoroughly sought, this too is realized as empty. Realizing in this way one enters into the yoga of signlessness.” This shows that only those who have engaged in complete analysis can enter into the yoga of signlessness.

It has been explained very clearly that through mere elimination of mental activity, without examining the identity of things with wisdom, it is not possible to engage in non-conceptual meditation. Thus, concentration is done after the actual identity of things like physical form and so forth has been perfectly analyzed with wisdom, and not by concentrating on physical forms and so forth. Concentration is also not done by abiding between this world and the world beyond, because physical forms and so forth are not perceived. It is thus called the non-abiding concentration.

[Such a practitioner] is then called a meditator of supreme wisdom, because *by specifically examining the identity of all things with wisdom he has perceived nothing*. This is as stated in *The Space Treasure Sutra* and *The Jewel in the Crown Sutra*, and so forth.

Working with Obstacles to this Meditation

In this way, by entering into the suchness of the selflessness of persons and phenomena, you are free from concepts and analysis because there is nothing to be thoroughly examined and observed. You are free from expression, and with single-pointed mental engagement you automatically enter into meditation without exertion. Thus, you very clearly meditate on suchness and abide in it. While abiding in that meditation, the continuity of the mind should not be distracted. When the mind is distracted to external objects due to attachment, and so forth, such distraction should be noted. Quickly pacify the distraction by meditating on the repulsive aspect of such objects and swiftly replace the mind on suchness. If the mind appears to be disinclined to do that, reflecting on the advantages of single pointed concentration, meditate with delight. The disinclination should be pacified by also seeing the defects of distraction.

If the function of the mind becomes unclear and starts sinking, or when there is a risk of it sinking due to being overpowered by mental torpor or sleep, then as before, quickly attempt to overcome such dullness by focusing the mind on supremely delightful things. Then the object suchness should be held in very tight focus. At times when the mind is observed to be excited or tempted to become distracted by the memory of past events of laughter and play, then as in the earlier cases, pacify the distractions by reflecting on such things as impermanence, and so forth, which will help subdue the mind. Then, again endeavor to engage the mind on suchness without applying counter forces.

If and when the mind spontaneously engages in meditation on suchness, free of sinking and mental agitation, it should be left naturally and your efforts should be relaxed. If effort is applied when the mind is in meditative equipoise, it will distract the mind. But if effort is not applied when the mind becomes dull, it will become like a blind man due to extreme dullness and you will not achieve special insight. So, when the mind becomes dull, apply effort, and when in absorption, effort should be relaxed. When, by meditating on special insight, excessive wisdom is generated and calm abiding is weak, the mind will waver like a butter lamp in the wind and you will not perceive suchness very clearly. Therefore, at that time meditate on calm abiding. When calm abiding meditation becomes excessive, meditate on wisdom.

(All headings in italics have been added for further clarity)

THE MIRACULOUS KEY
By Khenpo Tsultrim Gyamtso Rinpoche

THE THREE PRAJNAS

HEARING

- I. Chapter Six: An Explanation Of How To Give Rise To The Wisdom That Comes From Listening**
- A. An examination of the common reasonings**
1. Linguistics
 2. Dudra
 3. Lorik
 4. Tarik
- B. An examination of the objects of knowledge that are explained in both the foundational vehicle and the great vehicle**
1. Aggregates (skandhas)
 2. Elements (ayatanas)
 3. Sources (dhatus)
- C. An examination of the various views and tenets in the causal vehicle of characteristics**
1. Foundational vehicle
 2. Four Truths
 3. Great vehicle schools
 4. Two reasons that can prove appearances to be mind
 5. Five reasons that can prove that all phenomena are emptiness
 6. Three reasons that establish that the Buddha Nature is actually and genuinely true

CONTEMPLATING

- II. Chapter Seven: An Analysis Of How To Gain Certainty Through Reflection**
- A. An analysis of gaining certainty about the keys to understanding**
1. Examination and Analysis
 2. Provisional and Definitive Meaning
 3. Teachings with an Intention of four types
 4. Coded Intention of four types
 5. The Four Reliances
 6. The Four Things that are Logical

7. Vajrayana: The Six Alternatives
8. Vajrayana: The Four Modes

B. An analysis of gaining certainty about that which is to be understood

1. The provisional and definitive meanings in the three turnings of the wheel of dharma
2. The two truths
3. Dependent arising

C. An examination of gaining certainty about the main thing, the view

1. The reason why it is necessary to have the accurate view
2. An explanation of how to give rise to the view that realizes selflessness
3. The preliminaries: an explanation of the four seals that epitomize the sutras
4. Entering the path of giving up the two extremes
5. The main topic, an analysis of the two types of selflessness
6. An examination of the particular views of mantra
7. In brief, the view of the unborn union

D. An analysis of gaining certainty about a brief teaching on the four turnings of the mind from the tradition of pith instructions

1. Turning the mind away from attachment to this life
2. Turning the mind away from attachment to the entirety of cyclic existence
3. Turning the mind away from concern for one's own happiness and well-being
4. Turning the mind away from perceiver and perceived

MEDITATING

III. Chapter Eight: An Analysis Of How To Verify What One Has Studied And Reflected Upon Through Meditation

- A. The way of accomplishing calm-abiding and superior insight according to the Middle Way tradition
- B. A summary of the types of calm abiding and superior insight
- C. Particularly the Middle Way school's explanation of meditative equipoise and subsequent attainment

Instructions for the Practice of Analytical Meditation

*“Since they see mentally that all mental afflictions and problems
Arise from the view of the transitory collection,
And realize that the self is the object of that view,
Yogins and Yoginis transcend a self.”*

The Preliminaries:

1. Acknowledge that all suffering is caused by the mistaken view of the skandhas.
2. Realize that the belief in a self is the object of that view.
3. Resolve that therefore one must strive to overcome that view through analytical meditation.
4. Not dismissing the confusion of this view, we welcome it as the basis for the transformation into wisdom.
5. Know that there are many ways of mistakenly viewing the transitory collection, but the foremost are the views of this self as being single, permanent and special.

The Actual Practice - Singularity:

Definition:

6. The view of singularity consists of thinking of oneself as a whole unit both without parts and without surplus or deficit. All other forms of confusion arise on the basis of the view of singularity.

Discriminating the Particulars:

7. Begin by bringing to mind a non-analytical image as the focus of the meditation.
8. See how the view of singularity arises simultaneously with the arising of the object as a deeply rooted subconscious underlying rule of our mental operating system.
9. Analyze the object into its various parts (physical or temporal) carefully, thoroughly and graphically.

Investigating the Essence:

10. With the non-analytic assumption clearly identified in non-conceptual way, we gently approach it and enquire with simple verbal questions about the way this quality of singularity exists, especially in relation to the object of concern.
11. Ask yourself and the object, “Is this object telling me it is singular? Are we telling the object it is singular?”
12. Then investigate:
 - a. **For external objects:** Where is this singularity? Is it inside the object? Is it the same as the object? Is it outside the object? Is it other than the object? Is it the mere collection of the parts of the object? Does it possess the parts?
 - b. **For internal objects** (i.e. the mind): peel away the aspects or parts of the object layer by layer, each time asking if this part is where the singularity resides and concluding it is not, and then moving on to the next inner layer.
13. Using either approach, work progressively with three different types of objects – neutral ones, ones we are attached to and ones we feel aversion towards.

Resting in the Meaning Discovered:

14. The conclusion is that phenomena, both internal and external, are not singular but are compounded, made up of many parts.
15. Then rest using any one of the various types of resting.

Three Approaches or Stages of the Meditation Technique As Presented within Shambhala

There are three major approaches or stages in our meditation practice and instruction. These various techniques can be viewed both as stages one goes through as one's practice matures, and as stages one might go through in any particular meditation session as one goes from the flurry of our fast paced lives to a more settled state of mind.

Precise Technique: A technique in which we are working very closely with the breathing process, gaze, posture, and thought process. The emphasis here is on drawing in the mind, relaxing, and stabilizing our mindfulness so that our mind begins to rest in itself. The technique is to be with both the in and out breath, lightly but continuously - be as precise as you can, but not tight. Labeling can be used, but it is not emphasized. See every thought as soon as it arises; if you stray, come back to your posture and breathing. The eye gaze is relaxed and close in, about 2-3 feet in front.

Open Technique: A technique in which we have stabilized our mind to a degree that the technique becomes more natural and spacious. The main point is to enjoy the space of our mind, using the out breath as a bridge, and to include sense perceptions as part of our awareness. Labeling of thoughts as "thinking." The gaze is relaxed, downward, about 6 feet in front. The mouth is slightly open as if saying "ah." One can breathe through both the mouth and the nose. Maintain a light touch – a focus of only 25% on the breath, 75% panoramic. Identify with the out breath, go out into space in all directions (not just in front). Disown, let go, but don't space out. Let the in breath be a gap and happen naturally. Recognize small thoughts that arise; if distracted completely, label "thinking," see what arose, and come back to the breath.

Beyond Technique: A "technique" in which our mind is well stabilized and naturally rests within itself, feeling very spacious and not needing to apply any technique. In fact, the main technique here is to disown any attempts to "meditate," and yet not to wander for an instant. Labeling of thoughts is relaxed or non-existent. Raise your gaze (between 45 degrees and straight ahead depending upon what is comfortable) and let go of any technique or object (relax the eyes - soft gaze). Let thoughts come and go, like small fish in a vast ocean. Sense perceptions are included as part of being present. Do not stray, but be present (acknowledge you are already present). If you stray, come back to simply being present—awareness of being in the room. If you start focusing on the breath, gently dissolve it.

The Categories of Vipashyana

**From *The Practice of Tranquility and Insight*,
By Thrangu Rinpoche, pp. 84-85:**

“The four essences of vipashyana are described in the Explanation of the View Sutra and in Asanga’s Compendium of the Abhidharma. In this analysis there are two categories of vipashyana – differentiation and complete differentiation. Each of these categories has two aspects – examination and analysis – so that there are actually four categories. Differentiation involves the understanding or prajna that can distinguish between all kinds of phenomena. Complete differentiation is the understanding that distinguishes the actual nature of all phenomena. Examination is the gaining of an understanding of something on an obvious level. Analysis is gaining an understanding on a very subtle level.”

An Outline of the Path of Meditation

I. Shamatha: From Initial Placement to Calm Abiding

A. Mindfulness and Awareness

1. Mental Stability
2. Mental Pliancy

B. Mind Training – Mental Cultivation:

1. **Developing Renunciation**
 - a) The Four Reminders
2. **Developing Benevolence & Overcoming Complacency**
 - a) The Four Immeasurables
3. **Developing Bodhicitta:**
 - a) Exchanging self and others
 - b) Tonglen - sending and receiving
 - c) Lojong - slogan practice

II. Analytical Vipashyana: From Infant Stage to Simplicity/One Taste

A. Discriminating Dharmas: Objects and Subjects

1. **Objects**
 - a) **Non-Things**
 - b) **Things**
 - (1) Matter
 - (a) Causal form
 - (b) Resultant form
 - (2) Mind
 - (a) Primary = six or eight consciousnesses
 - (b) Secondary = 46 or 51 mental factors
2. **Subjects:**
 - a) **Valid cognition**
 - (1) Direct valid cognition
 - (a) Sense
 - (b) Mental
 - (c) Yogic
 - (2) Inferential valid cognition
 - b) **Non-valid cognition**
 - (1) Doubting cognition
 - (2) Wrong cognition

B. Discriminating Dharmas Fully: The Six Discoveries

1. **Meanings:**
 - a) Process of verbalization, various types of verbal expression
 - b) Conceptual understanding of reality, dharma
2. **Things:**
 - a) Substantiality, internal and external phenomena

- b) Three types of objects: referent, appearing and apprehended
- 3. Characteristics:**
 - a) Mark or sign, range of phenomena/dhatus
 - b) Generally and specifically characterized phenomena
- 4. Directions:**
 - a) Spatiality, relativity, our place in our world
 - b) Spiritually wholesome or unwholesome directed activity
- 5. Times:**
 - a) Duration of experience, the three times – past, present, future
 - b) The process of conceptualization in four moments, finding nowness
- 6. Reasoning:**
 - a) Interdependence: relativity, causation
 - b) Functionality: relation b/w phenomena and function
 - c) Nature: conventional or ultimate, two truths, appearance and reality
 - d) Logic: the development of inferential cognition of hidden phenomena, e.g. marks and truths, leading to direct cognition, enlightenment

C. Investigating the Essence: The Three Marks of Existence

1. All compounded phenomena are impermanent
2. All defiled experience is suffering
3. All phenomena are void of a self-entity that is -
 - a) Singular
 - b) Continuous
 - c) Autonomous

D. Investigating the Essence Fully: Reasoning into Reality - The Five Skills

1. Analyzing causes
2. Analyzing results
3. Analyzing both causes and results
4. Analyzing one or many
5. Analyzing interdependence

III. Resting Vipashyana: Seeing Things as They Are

A. The Five Absolute Bodhicitta Slogans of Atisha

1. All dharmas should be regarded as dreams
2. Contemplate the nature of unborn insight
3. Self-liberate even the antidote
4. Rest in the nature of alaya
5. In the post meditation experience, once should become a child of illusion

B. The Six Non-Discoveries of Kamalashila:

1. Not understanding meanings: literal, explicit, definitive, etc
2. Not locating things; objects/subjects internal/external
3. Not discriminating characteristics: one or many, general and specific
4. Not keeping track of the three times: past, present, future
5. Not Doing/Engaging with a goal: wholesome or unwholesome activities
6. Not analyzing: causes, functionality, nature, logic