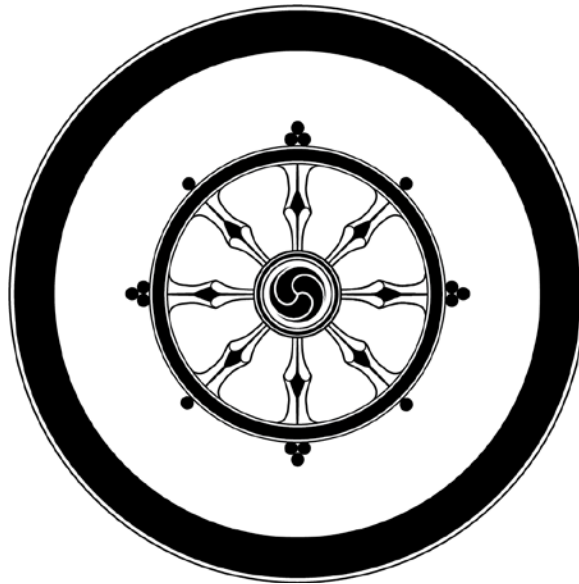


Shamatha & Vipashyana Meditation

A Selection of Essential Classic Texts from the Buddhist
Masters of India and Tibet

A Sourcebook of Readings



“All you who would protect your minds,
Maintain your mindfulness and introspection;
Guard them both, at cost of life and limb,
I join my hands, beseeching you.” v. 3

“Examining again and yet again
The state and actions of your body and your mind-
This alone defines in brief
The maintenance of watchful introspection.” v. 108

Chapter Five: Vigilance
Shantideva, Bodhicharyavatara

RIME SHEDRA CHANTS

ASPIRATION

In order that all sentient beings may attain Buddhahood,
From my heart I take refuge in the three jewels.

This was composed by Mipham. Translated by the Nalanda Translation Committee

MANJUSHRI SUPPLICATION

Whatever the virtues of the many fields of knowledge
All are steps on the path of omniscience.
May these arise in the clear mirror of intellect.
O Manjushri, please accomplish this.

This was specially composed by Mangala (Dilgo Khyentse Rinpoche). Translated by the Nalanda Translation Committee

DEDICATION OF MERIT

By this merit may all obtain omniscience
May it defeat the enemy, wrong doing.
From the stormy waves of birth, old age, sickness and death,
From the ocean of samsara, may I free all beings

By the confidence of the golden sun of the great east
May the lotus garden of the Rigden's wisdom bloom,
May the dark ignorance of sentient beings be dispelled.
May all beings enjoy profound, brilliant glory.

Translated by the Nalanda Translation Committee

*For internal use only
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Advanced Buddhist Studies Program
Shambhala Meditation Center of New York
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Shamatha-Vipashyana Meditation

A Selection of Essential Classic Texts from the Buddhist Masters of India and Tibet

For the Rime Shedra NYC Course: “The Practice of Shamatha Vipashyana
As Presented by Jamgon Kongtrul, Chogyam Trungpa and Their Predecessors”
January 19 to April 15, 2021

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The Stages of Meditation of Shamatha and Vipashyana

The Treasury of Knowledge by Jamgon Kongtrul

Translated by Kiki Ekselius and Chryssoula Zerbini

Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche

Root Text Outline

The Necessity of Practicing Samadhi

- 1) Identifying the Samadhi to be Practiced
 - a) Shamatha
 - b) Vipashyana
- 2) The Essential Nature of Shamatha and Vipashyana
- 3) The Etymology of Shamatha and Vipashyana
- 4) The Necessity of Both
- 5) Their Progressive Order

Shamatha

- 1) The Prerequisites for Shamatha
 - a) Having few desires refers to food and clothing.
 - b) Being content is being satisfied with just the bare essentials.
 - c) Forsaking excessive activity refers to buying and selling etc.
 - d) Adopting pure ethics means not transgressing one's vows of personal liberation or bodhicitta.
 - e) Giving up discursive thoughts refers to that mental activity which, arising out of desire, results in many shortcomings in both this and future lives.
- 2) The Progressive Classification
 - a) the mind of the desire realm
 - b) the concentrations
 - c) the formless absorptions
 - d) the absorption of cessation
- 3) The Way to Meditate: The Eight-Fold Posture
 - a) The legs should be in vajra posture or half-crossed.
 - b) The eyes should be half-closed.
 - c) The body should be held straight.
 - d) The shoulders should be level.
 - e) The gaze should be in the direction of the nose.

- f) There should be a slight gap between the teeth and between the lips.
 - g) The tongue should be touching the palate.
 - h) The breathing should be natural and effortless.
- 4) The Methods for Setting the Mind - The Objects of Observation
 - a) pervasive objects
 - b) objects for purifying deeds
 - c) objects that render skillful
 - d) objects for purifying afflictions
 - 5) The Progression of the Actual Meditation
 - a) Setting the mind with a concrete support
 - b) Setting the mind without concrete support
 - c) Setting the Mind in the Essential Nature
 - 6) Identifying the Experiences Arising from Meditation
 - a) The Tradition of the Great Treatises:
 - i) The five faults
 - ii) The eight antidotes
 - iii) The nine mental abidings
 - iv) The six powers
 - v) The four mental engagements
 - b) The Tradition of Oral Instructions:
 - i) The five experiences
 - 7) The Measure of Accomplishment of Shamatha and its Benefits
 - a) The Way Shamatha is Accomplished
 - b) The Signs of Correct Mental Engagement
 - i) Bliss
 - ii) clarity
 - iii) No concepts of designations
 - 8) The Necessity of Accomplishing Shamatha

Vipashyana

- 1) The Prerequisites for Vipashyana
 - a) To rely on a wise person
 - b) To seek the view by listening extensively and reflecting accordingly
- 2) The Particular Types of Vipashyana
 - a) The non-buddhists' mundane vipashyana
 - b) The shravakas' and pratyekabuddhas' contemplation of the four noble truths
 - c) The paramitayana's contemplation of emptiness
 - d) The mantrayana's teaching that emptiness is endowed with bliss
- 3) The Classifications of Vipashyana

- a) The "four types of vipashyana investigating the essence":
 - i) Discriminating
 - ii) Fully discriminating
 - iii) Examining
 - iv) Analyzing;
- b) The "three gateways":
 - i) Designations
 - ii) Thorough investigation
 - iii) Individual analysis;
- c) The "six investigations"
 - i) Meaning
 - ii) Thing
 - iii) Character
 - iv) Direction
 - v) Time
 - vi) Reasoning
 - (1) The reasoning of dependence
 - (2) The reasoning of function
 - (3) The reasoning of logical proof
 - (4) The reasoning of nature.
- d) Summary of the Six Investigations as Three
 - i) The meaning
 - ii) The mode of being
 - iii) The varieties
- e) Twofold Condensation
 - i) Preparatory or *analytic*
 - ii) Actual or *non-fluctuating*.
- 4) The Way to Meditate
 - a) Analyzing Selflessness
 - b) By Means of Superior Knowledge
 - c) Cut through misconceptions regarding the object's qualities
 - d) Rest in a state free from mental fabrications
- 5) The Stages of the Actual Meditation on Vipashyana
 - a) The nature of the percept is understood to be empty like space;
 - b) The perceiver is examined as to origin, abiding, shape, etc.;
 - c) Discriminating knowledge itself, like a fire produced by rubbing wood, vanishes in the expanse of "not finding";
 - d) Thus one rests free of grasping.
- 6) The Measure of Accomplishment - Suppleness

Union of Shamatha-Vipashyana

- 1) The Training in Shamatha and Vipashyana Conjoined
 - a) The Actual Method of Training
 - b) The Union of Shamatha and Vipashyana
 - c) The Fruition of Shamatha and Vipashyana

Supplementary Issues

- 1) The Different Categories
 - a) Of Shamatha
 - b) Of Vipashyana
- 2) The Accomplishment of Shamatha and Vipashyana:
 - a) By means of analytical meditation
 - b) By means of stabilizing meditation
- 3) Supplementary explanation of the three stages of concentration:
 - a) First by child-like concentration, one perceives signs such as smoke, etc.;
 - b) By the discrimination of phenomena, the sameness of pairs of opposites is realized and supreme concentration is accomplished;
 - c) By focusing on suchness, all phenomena are seen to be emptiness, which in turn is realized to be peace by nature.

The Stages of Meditation of Shamatha and Vipashyana

Chapter Eight from The Treasury of Knowledge

By Jamgon Kongtrul

Translated by Kiki Ekselius and Chryssoula Zerbini

Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche

The Root Text

The Necessity of Practicing Samadhi

1. Identifying the Samadhi to be Practiced

One should gain certainty in both shamatha and vipashyana, which comprise the ocean of samadhis of both the greater and lesser vehicles.

2. The Detailed Explanation

a. The Essential Nature of Shamatha and Vipashyana

The essential nature of these is: one-pointedness and individual analysis which fully discriminates phenomena.

b. Etymology

Having calmed distraction, one completely abides, and the superior nature is seen with the eyes of wisdom.

3. The Necessity of Both

Just as in the example of the bright oil lamp not blown by the wind, one realizes the true nature by bringing both together.

4. The Progressive Order

The progression is from the support to that which is supported.

SHAMATHA

1. The Prerequisites for Shamatha

To rely on the conditions for shamatha is to reject everything unfavorable, to stay in a favorable area, to have few desires, to be content, to adopt pure ethics, and to give up distraction and discursive thoughts.

2. The Progressive Classification

When classified, it comprises the mind of the desire realm, the concentrations, the formless absorptions and the absorption of cessation.

3. The Way to Meditate: Posture

During meditation one should be seated comfortably in the eightfold posture.

4. The Methods for Setting the Mind - The Objects of Observation

There are generally four types of objects of observation, in accordance with the individual:

- *pervasive objects*
- *objects for purifying deeds*
- *objects that render skillful*
- *objects for purifying afflictions.*

5. The Progression of the Actual Meditation

a. Setting the mind with a concrete support

The particular method for setting the mind is to focus on an impure and a pure support.

b. Setting the mind without concrete support

“Without concrete supports” refers to setting the mind on individual parts; on the complete form; outwardly; and inwardly on the body and on that which depends on the body.

c. Setting the Mind in the Essential Nature

Strive to remain absorbed in the essential nature, waves of thought having dissolved into the ocean of the all-basis.

6. Identifying the Experiences Arising From Meditation

a. Brief Explanation

There are two ways of identifying the experiences arising from these.

b. Detailed Explanation: The Tradition of the Great Treatises

The Eight Antidotes to the Five Faults

According to the treatises, there are five faults: three types of laziness, forgetting the instructions, laxity and agitation (each with two aspects), non-application, and over-application.

The eight antidotes to these are: aspiration, exertion, faith and suppleness which counteract the first; the samadhi of not forgetting with three particularities; examination; application; and equanimity when resting in a balanced state.

The Six Powers, the Four Mental Engagements and the Nine Mental Abidings

The nine mental abidings such as setting the mind on the object etc, arise through the six powers of listening, reflecting, mindfulness, introspection, joyous effort and familiarity.

To these mental abidings correspond four mental engagements: forcible, interrupted, uninterrupted and spontaneous.

c. Detailed Explanation: The Tradition of Oral Instructions

In the oral tradition, the five experiences of agitation, attainment, familiarity, stability and perfection are illustrated by examples.

7. The Measure of Accomplishment of Shamatha and its Benefits

a. The Way Shamatha is Accomplished and the Signs of Correct Mental Engagement

Shamatha is accomplished when suppleness is brought to perfection. The signs are bliss, clarity and no concepts of designations, as if merged with space.

b. The Necessity of Accomplishing Shamatha

It is the foundation of all the concentrations taught in the Sutras and Tantras, and it suppresses all suffering and afflictions.

VIPASHYANA

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.

UNION OF SHAMATHA AND VIPASHYANA

1. 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.

2. 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.

3. 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.

4. 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 definiendum, 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.

5. 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.

6. 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.*

7. Conclusion

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