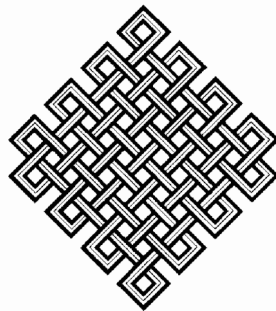


MSC RETREAT

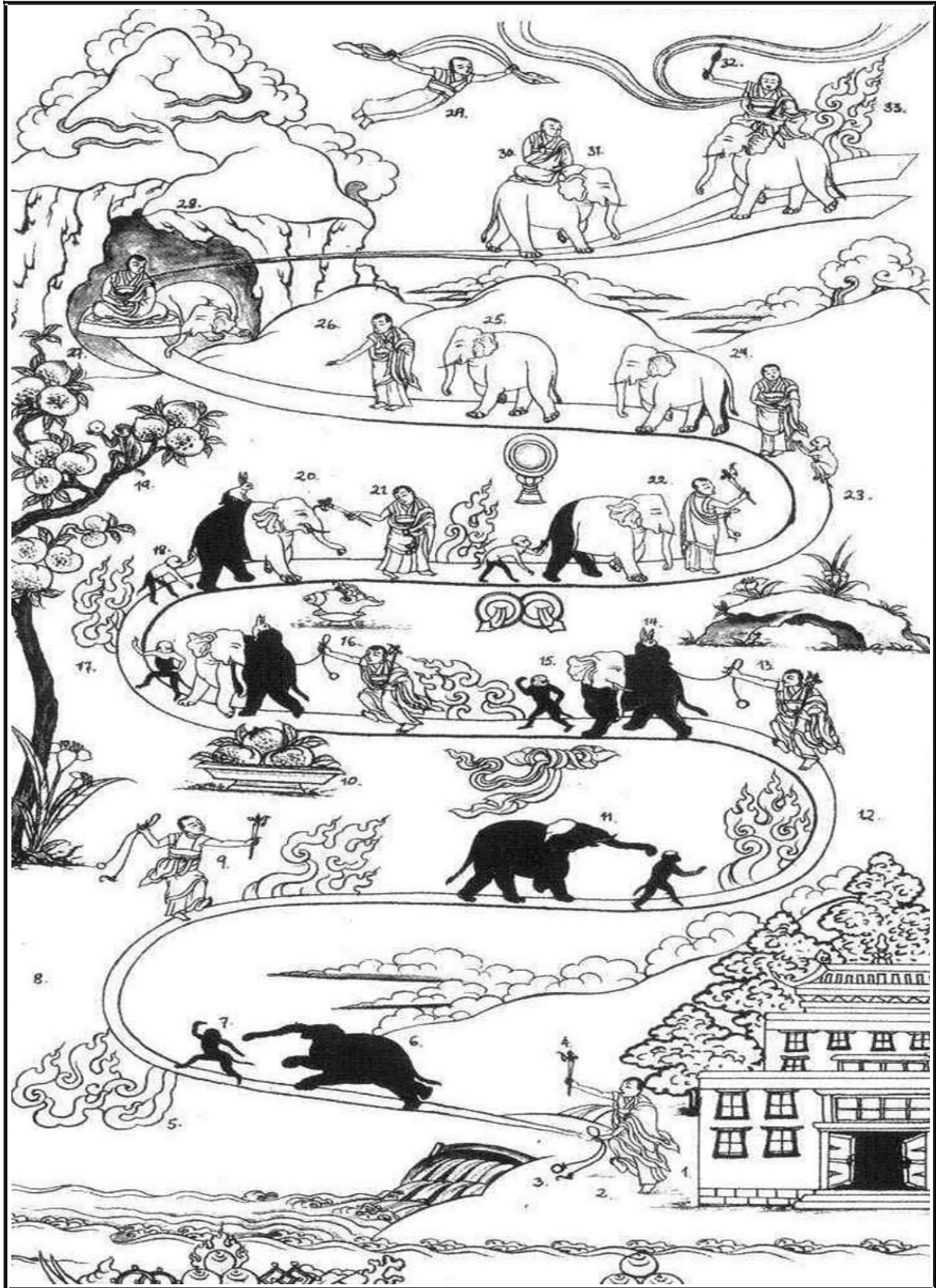
MINDFULNESS

SELFLESSNESS

COMPASSION



SHAMATHA



Shamatha is attained by progressing through the nine stages, relying on the eight antidotes to abandon the five faults. This is accomplished through the six powers and the four mental engagements.

| Fault | Antidote |
|--------------------------|---|
| 1. laziness | 1. faith 2. aspiration 3. enthusiasm 4. pliancy |
| 2. forgetfulness | 5. mindfulness |
| 3. laxity and excitation | 6. introspection |
| 4. non-application | 7. application |
| 5. over-application | 8. equanimity |

1. The first stage is attained through the *power of hearing*.
- 2. Stage 1: Directed Attention**
3. Mindfulness
4. Introspection
5. From here until the seventh stage the flame progressively decreases in size until it becomes absent. This difference denotes the measure of the strength of effort required regarding mindfulness and introspection.
6. The elephant is the mind and the black colour symbolizes laxity.
7. The monkey is the proliferation of thoughts and the black colour symbolizes excitation.
8. The second stage is attained through the *power of thinking*.
- 9. Stage 2: Continuous Attention**
10. Excitation has the five sense pleasures as its objects.
11. From here, the black colour progressively becomes white. This symbolizes the factor of vividness and the factor of stability progressively increasing.
12. The third and fourth stages are attained through the *power of mindfulness*.
- 13. Stage 3: Resurgent Attention**
14. The rabbit is subtle laxity. From here, one can individually identify coarse and subtle laxity.
15. Looking back means that having recognized that the mind has wandered, it is again directed back to the object.
- 16. Stage 4: Close Attention**
17. The fifth and sixth stages are attained through the *power of introspection*.
18. The potential for excitation to arise prior to meditation has weakened.
19. Since virtuous thoughts are an interruption at the time of shamatha meditation, it is necessary to stop them. At other times it is not necessary.
20. Due to introspection the mind does not fall into scattering and through being uplifted, it is drawn into concentration.
- 21. Stage 5: Tamed Attention**
- 22. Stage 6: Pacified Attention**
23. The seventh and eighth stages are attained through the *power of enthusiasm*.
- 24. Stage 7: Fully Pacified Attention**
- At this stage it is difficult for subtle laxity or excitation to arise, and even if they do arise a little, they are immediately eliminated with the slightest effort.
25. The black colour of the elephant is gone and there is no monkey. This means that in dependence on initially applying a little mindfulness and introspection, the mind can engage continuously in concentration without any potential of being interrupted by laxity, excitation or scattering.
- 26. Stage 8: Single-pointed Attention**
27. The ninth stage is attained through the *power of familiarity*.
- 28. Stage 9: Attentional Balance**
29. Physical pliancy
30. Mental pliancy
31. Attainment of **shamatha**
32. The root of samsara is cut by the union of shamatha and vipashyana observing emptiness.
33. Equipped with mindfulness and introspection, seek the correct view of emptiness.

THE NINE STAGES LEADING TO SHAMATHA

SOURCE: B. ALAN WALLACE

| Stage | What is achieved | Power by which that is achieved | What problems persist | Attentional imbalances | Type of mental engagement | Quality of experience | Involuntary thoughts |
|-----------------------------|--|---------------------------------|---|---|---------------------------|-----------------------|--|
| 1. directed attention | One is able to direct the attention to the chosen object | Learning the instructions | There is no attentional continuity on the object | Coarse excitation | Focused | Movement | The flow of involuntary thoughts is like a cascading waterfall |
| 2. continuous attention | Attentional continuity on the chosen object up to a minute | Thinking about the practice | Most of the time the attention is not on the object | | | | |
| 3. resurgent attention | Swift recovery of distracted attention, mostly on the object | Mindfulness | One still forgets the object entirely for brief periods | Coarse laxity and medium excitation | Interrupted | Achievement | Involuntary thoughts are like a river quickly flowing through a gorge |
| 4. close attention | One no longer completely forgets the chosen object | | Some degree of complacency concerning samadhi | | | | |
| 5. tamed attention | One takes satisfaction in samadhi | Introspection | Some resistance to samadhi | Medium laxity and medium excitation | Uninterrupted | Familiarity | Involuntary thoughts are like a river slowly flowing through a valley |
| 6. pacified attention | No resistance to training the attention | | Desire, depression, lethargy and drowsiness | Medium laxity and subtle excitation | | | |
| 7. fully pacified attention | Pacification of attachment, melancholy and lethargy | Enthusiasm | Subtle imbalances of the attention, swiftly rectified | Subtle laxity and subtle excitation | Uninterrupted | Stillness | The conceptually discursive mind is calm like an ocean unmoved by waves |
| 8. single-pointed attention | Samadhi is long and sustained without any excitation or laxity | | It still takes effort to ward off excitation and laxity | Latent impulses for subtle laxity and subtle excitation | | | |
| 9. attentional balance | Flawless samadhi is long and sustained effortlessly | Familiarity | Attentional imbalances may recur in the future | The causes for those imbalances are still latent | Effortless | Perfection | The conceptually discursive mind is still like Mount Meru, King of Mountains |

Coarse excitation: The attention completely disengages from the meditative object

Medium excitation: Involuntary thoughts occupy the centre of attention, while the meditative object is displaced to the periphery

Subtle excitation: The meditative object remains at the centre of attention, but involuntary thoughts emerge at the periphery of attention

Coarse laxity: The attention mostly disengages from the object due to insufficient vividness

Medium laxity: The object appears, but with not much vividness

Subtle laxity: The object appears vividly, but the attention is slightly slack

THE FOUR BUDDHIST TENET SYSTEMS

Source: *Presentation of Tenets* – Jetsun Chögyi Gyeltsen

| SCHOOL | SUB-SCHOOLS | PROPONENT | ILLUSTRATION OF PERSON |
|---|---|---|--|
| VAIBHASIKA (Great Exposition) | 18 sub-schools ¹ | A person propounding Hinayana tenets who does not accept self-cognition but does accept truly existent external objects | Most Vaibhasikas: Mere collection of the aggregates Aparantikas: Mental consciousness Kashmiris: Continuum of the aggregates |
| SAUTRANTIKA (Sutra) | FOLLOWERS OF SCRIPTURE Followers of Vasubandhu's <i>Abhidharmakosa</i> | A person propounding Hinayana tenets who asserts both self-cognition and truly existent external objects | Continuum of the aggregates |
| | FOLLOWERS OF REASONING Followers of Dharmakirti's <i>Seven Treatises on Valid Cognition</i> | | |
| CITTAMATRA (Mind Only) | FOLLOWERS OF SCRIPTURE Followers of Asanga's <i>Five Treatises on the Grounds</i> | A person propounding Mahayana tenets who does not assert external objects but does accept truly existent self-cognition | Mind-basis-of-all |
| | FOLLOWERS OF REASONING Followers of Dharmakirti's <i>Seven Treatises on Valid Cognition</i> | | |
| MADHYAMAKA (Middle Way) | SVATANTRIKA (Autonomy) | A person propounding Mahayana tenets who does not accept true existence even conventionally | Mind-basis-of-all |
| | YOGACARA SVATANTRIKA (Yogic Autonomy) | | |
| | SAUTRANTIKA SVATANTRIKA (Sutra Autonomy) | | |
| | PRASANGIKA (Consequence) | | Mere 'I' |

¹The division into 18 sub-schools: Majority Community, One Convention, Proponents of World-Transcendence, Much Hearing, Proponents of Imputation, Monument Ones, Eastern Mountain Ones, Western Mountain Ones, Abiding Firmly, Proponents of the Existence of All, Vatsiputra Followers, Dharmottara Followers, Bhadrarayana Followers, Mahasammata Followers, Great Teaching, Dharmagupta Followers, Kashyapa Followers and Uttara Followers. [*Maps of the Profound* (Hopkins) pages 210-217]

THE THREE VEHICLES

| VEHICLE | ASPIRATION | GOAL | PRACTICES | VIPASHYANA |
|-------------------------------|---|---|---|--|
| THERAVADA (Pali) | Renunciation (<i>nihсарana</i>) (Renunciate) | <i>Nirvana</i> (<i>Arhat</i>) | 8-fold path right speech right action right livelihood right effort right mindfulness right concentration right view right thought 3 higher trainings 1. ethics (<i>shila</i>) 2. concentration (<i>samadhi</i>) 3. wisdom (<i>prajna</i>) | 3 marks of existence 1. impermanence (<i>anitya</i>) 2. suffering (<i>dukkha</i>) 3. no self (<i>anatman</i>) |
| MAHAYANA (Sanskrit) | <i>Bodhicitta</i> (<i>Bodhisattva</i>) | Enlightenment (<i>bodhi</i>) (<i>Buddha</i>) | 6 perfections 1. generosity (<i>dana</i>) 2. ethics (<i>shila</i>) 3. patience (<i>kshanti</i>) 4. joyous effort (<i>virya</i>) 5. concentration (<i>dhyana</i>) 6. wisdom (<i>prajna</i>) <i>shamatha</i> <i>vipashyana</i> | Emptiness (<i>shunyata</i>) |
| VAJRAYANA (tantra) | <i>Bodhicitta</i> (<i>Bodhisattva</i>) | Enlightenment (<i>bodhi</i>) (<i>Buddha</i>) | 2 stages 1. generation stage (<i>utpattikrama</i>) 2. completion stage (<i>sampannakrama</i>) | Emptiness (<i>shunyata</i>) |

Renunciation – the mind intent on liberation from samsara

Bodhicitta – the aspiration for complete enlightenment for the benefit of all sentient beings

Nirvana – freedom from the afflictive obscurations

Enlightenment – freedom from the afflictive & cognitive obscurations

Afflictive obscurations – ignorance & seeds of ignorance

Cognitive obscurations – latencies (stains) of ignorance & mistaken dualistic appearance arising due to those stains

Shamatha – calm abiding

Vipashyana – special insight

SUFFERING AND ITS CAUSES

As said in Nagarjuna's *Fundamental Wisdom of the Middle Way*

By extinguishing actions and mental afflictions, there is liberation.

Actions and mental afflictions arise from misconceptions.

And misconceptions arise from elaborations.

Elaborations will cease through cultivating emptiness. [18.5]

-----> LATENCY (STAIN) OF IGNORANCE + OBJECT

|
V

-----> 1. SEED OF IGNORANCE + MISTAKEN DUALISTIC APPEARANCE (object appearing as inherently existent)

|
V

----- 2. IGNORANCE + FEELING (pleasant / unpleasant / neutral)

|
V

3. MISCONCEPTION (inherently attractive / inherently unattractive / inherently neutral)

|
V

4. ATTACHMENT / AVERSION / CONFUSION

|
V

5. ACTION (KARMA)

|
V

6. SUFFERING (DUHKHA)

Ignorance – conception of inherent existence; Confusion – grasping as inherently existent

TWO OBSCURATIONS

1. Afflictive obscurations – conception of inherent existence along with its seeds

2. Cognitive obscurations – latencies of the conception of inherent existence and all factors of mistaken dualistic appearance that arise due to the force of those

AVOIDING THE TWO EXTREMES

Source: Extracted from *Study of Svatantrika* (Lopez)

| SCHOOL | AVOIDING EXTREME OF PERMANENCE | AVOIDING EXTREME OF ANNIHILATION |
|---|--|---|
| VAIBHASIKA (Great Exposition) | All conditioned phenomena are impermanent | All phenomena are substantially established |
| SAUTRANTIKA (Sutra) | Permanent phenomena are not substantially existent | Objects are natural bases for names and conception |
| CITTAMATRA (Mind Only) | Objects are not natural bases for names and conception | Other-powered and thoroughly established phenomena are truly existent |
| MADHYAMA (Middle Way) | SVATANTRIKA (Autonomy) | All phenomena exist from their own side |
| | PRASANGIKA (Consequence) | All phenomena are merely imputed by conception |

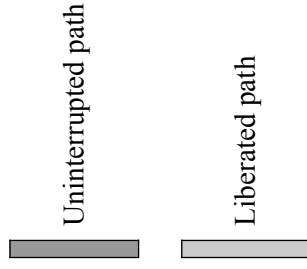
MAHAYANA PATH

According to Madhyamaka Prasangika (Middle Way Consequence school)

| Ordinary Bodhisattva | | | Arya Bodhisattva | | | | | | | Arya Buddha | | | | | | | | |
|----------------------|----------|-------|------------------|------|-------------|-----------------|------------------------|---|------------------|--------------------------|------------------|-----------------|-----------------|-----------------|-----------------|------------------|---------------|-----------------------------------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | Path of Meditation | | | | 10 th | | | | | | | |
| | | | | | | | 8 th | 9 th | 10 th | Path of No More Learning | | | | | | | | |
| Small | Middling | Great | Heat | Peak | Forbearance | S. M. Qualities | | | | | Generosity | Ethics | Patience | Joyous Effort | Concentration | Wisdom | Method | Prayer |
| | | | | | | | 1 st Ground | 2 nd | 3 rd | 4 th | 5 th | 6 th | 7 th | 8 th | 9 th | 10 th | Buddha Ground | |
| | | | | | | | | <----Abandoning innate afflictive obscurations----> | | | | | | | | | | |
| | | | | | | | | | | | | | | | | | | Abandoning cognitive obscurations |
| | | | | | | | | | | | | | | | | | | 10 |

Milestones

- 1 – Inferential realization of emptiness (sharp faculty trainees)
- 2 – Uncontrived renunciation and bodhicitta
- 3 – Will never fall to a lower vehicle
- 4 – Union of shamatha and vipashyana observing emptiness
- 5 – Roots of virtue cannot be severed
- 6 – No more rebirths in lower realms
- 7 – Initial direct realization of emptiness (Arya)
- 8 – Abandoned intellectually acquired afflictive obscurations
- 9 – Nirvana (Arhat)
- 10 – Enlightenment (Buddha)



| | |
|--------------------------------|---|
| Afflictive Obscurations | Conception of inherent existence along with its seeds |
| Cognitive Obscurations | Latencies of the conception of inherent existence and all factors of mistaken dualistic appearance that arise due to the force of those |

THE FOUR IMMEASURABLES

Source: *Cultivating Virtues of the Heart* – B. Alan Wallace

| THE FOUR IMMEASURABLES | DEFINITIONS | PROXIMATE CAUSE | FALSE FACSIMILE OR NEAR ENEMY | THAT WHICH IS DIAMETRICALLY OPPOSED OR DISTANT ENEMY | SIGN OF SUCCESS | REMEDY (BODYGUARD OR GUARDIAN) |
|------------------------|--|---|--|---|---|--------------------------------|
| LOVING KINDNESS | Heartfelt yearning and vision for oneself and others to experience happiness and the causes of happiness | Seeing the loveable qualities of another person and oneself | Self-centered attachment | Ill-will (Intention to harm and taking joy in another's misfortune) | Less ill –will as well as an increase in friendliness and warm heartedness | Equanimity |
| COMPASSION | Heartfelt yearning that all be free of suffering and it's causes Asking what can I do? | Recognizing that others wish to be free of suffering; the helplessness of their suffering and you're poised to do something or that something can be done | Despair and depression | Contempt and cruelty – taking pleasure in someone else's suffering | Our capacity for cruelty and delight in other people's misfortunes subsides | Empathetic Joy |
| EMPATHETIC JOY | Delight in other people's virtues, successes and joys | Attending to the virtues, successes, and joys of others and oneself | Frivolous joy [Attachment to hedonic pleasure] | Envy and cynicism | Reduction of envy and cynicism | Loving Kindness |
| EQUANIMITY | Even-heartedness, even-mindedness and impartiality Attending without attachment or aversion | Taking responsibility for our own conduct and actions | Cold or aloof indifference | Craving or attachment to those who are like us/an aversion to those who are different | Less craving, attachment and hostility | Compassion |

DEDICATION PRAYER

From Master Shantideva's *Bodhicharyavatara*

May all beings everywhere
Plagued by sufferings of body and mind,
Obtain an ocean of happiness and joy
By virtue of my merits.

May no living creature suffer,
Commit evil or ever fall ill.
May no one be afraid or belittled,
With a mind weighed down by depression.

May the blind see forms
And the deaf hear sounds.
May those whose bodies are worn with toil
Be restored on finding repose.

May the naked find clothing
The hungry find food;
May the thirsty find water
And delicious drinks.

May the poor find wealth,
Those weak with sorrow find joy;
May the forlorn find hope,
Constant happiness and prosperity.

May there be timely rains
And bountiful harvests;
May all medicines be effective
And wholesome prayers bear fruit.

May all who are sick and ill
Quickly be freed from their ailments.
Whatever diseases there are in the world,
May they never occur again.

May the frightened cease to be afraid
And those bound be freed;
May the powerless find power
And may people think of benefiting each other.

For as long as space remains,
For as long as sentient beings remain,
Until then may I too remain
To dispel the miseries of the world.