

The Path to Liberation

(How to practise the path that leads to liberation)

How to practice the Path that leads to LIBERATION



Need **HUMAN BODY + EFFORT**



Meditate on **4 NOBLE TRUTHS** and / or **TWELVE DEPENDENT RELATED LINK**



Realization of **RENUNCIATION**



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Practice **PURE MORAL DISCIPLINE**

Practice **TRANQUIL ABIDING (Higher Concentration)**

Practice **SUPERIOR SEEING (Higher Wisdom)**



Taking **EMPTINESS** as object of meditation



Eliminate **SELF GRASPING** thru' direct realization of emptiness

1) **Lower realms** no opportunity to practise Dharma so impossible to achieve Liberation
 2) **Higher Realms** no opportunity due to strong distractions and attachment
 3) **Human Body** easy to develop realizations of renunciation, bodhichitta, emptiness etc

1) Taking the **Twelve Dependent-Links** as our object of concentration and meditation, we shall realize that self grasping ignorance is the real enemy of those who seek liberation
 2) Taking the **Four Noble Truths** as our object of concentration and meditation, develop strong wish to be liberated from Samsara and its associated sufferings

Taking the Twelve Dependent-Links and / or Four Noble Truths as object of concentration, causes us to develop strong renunciation

1) **With motivation of renunciation**, when we practise any moral discipline - from moral discipline of abandoning killing to keeping all three sets of vows of Pratimoksha, Bodhisattva and Trantric Vows, we are practising **HIGHER MORAL DISCIPLINE**.
 2) **Without renunciation motivation**, such practices lead only to higher rebirth in Samsara.

1) **With motivation of renunciation**, any practise of **CONCENTRATION** is a practice of **HIGHER CONCENTRATION DISCIPLINE**.
 2) **Without renunciation motivation**, such practices lead only to higher rebirth in Samsara.
 3) **Exception** if object of meditation is a Buddha (even without renunciation motivation, still practising Higher concentration discipline if meditating with deep faith)

With motivation of renunciation, whenever we meditate on ultimate truths we are practising **HIGHER WISDOM**



HOW TO PRACTISE HIGHER MORAL DISCIPLINE

All these - mindfulness, alertness, sense of shame and consideration for others - help us to maintain conscientiousness and keep pure moral discipline. Principally, we need to rely upon mindfulness.

HOW TO PRACTISE HIGHER CONCENTRATION

1) 17 different concentrations from the point of view of the three realms: the nine concentrations of desire realm, the four concentrations of the form realm, and the four concentration of the formless realm.
 1.2) The nine concentrations of desire realm are: placing the mind, continual placement, replacement, close placement, controlling, pacifying, completely pacifying, single-pointedness and placement in equipoise. All these will lead to attaining tranquil abiding.
 1.3) After tranquil abiding, will be concentration of the form realm: the first mental stabilization; the second...third...and fourth concentration of the form realm.
 1.4) The four concentraion of the formless realm: the absorption of infinite space, the absorption of infinite consciousness, the absorption of nothingness and absorption of peak of samsara.
 1.5) These seventeen concentrations are mundane paths. Only when we reach the absorption of peak of samsara - do we attain uncontaminated clairvoyance and miracle powers.
 2) Concentration can also be divided in terms of function, according to whether they act as an opponent to desirous attachment, hatred, ignorance, pride, jealousy, conceptual thoughts or delusions in general.
 3) If we practise any of these concentrations with the motivation of renunciation or bodhichitta, we are practising **HIGHER CONCENTRATION**.

HOW TO PRACTISE HIGHER WISDOM

1) Wisdom is a virtuous, intelligent mind that functions to recognize objects unmistakably.
 2) Three types of wisdom: Wisdom arisen from listening; Wisdom arisen from contemplation and Wisdom arisen from meditation.
 3) We improve our wisdom arisen from listening by listening to Dharma discourses or reading Dharma books, and we improve our wisdom arisen from contemplation by repeatedly reflecting on the meaning of what we have listened to or read. We improve our wisdom arisen from meditation by repeatedly engaging in meditation on the Dharma we have received.
 4) Our Dharma wisdom will improve each day. Since all problems and sufferings arise from ignorance, the wisdom that overcomes ignorance and reveals clearly what is to be abandoned and what is to be practised.
 5) This leads us to liberation from Samsara