

# Chapter 14 Perfections of Meditative Stabilisation and Wisdom

## 1. Perfection of Meditative Stabilisation

- 1.1 Definition
  - Virtuous mind abiding single-pointedly without distraction
  - Must be based on study (śravaṇa) and reflection (cintā)
- 1.2 Divisions
  - Mundane stabilisation
  - Supramundane stabilisation: serenity, insight, or their union
- 1.3 Sequence of cultivation
  - Study → Reflection → Stabilisation
- 1.4 Function
  - Produces pliancy and clarity
  - Serves as support for wisdom
- 1.5 Practice orientation
  - Don't cultivate "blankness"
  - Stabilise on meaningful insights
  - Concentration chosen intentionally (calm, insight, or union)

## 2. Perfection of Wisdom

- 2.1 Definition
  - Knowledge of Dharma in general
  - Realisation of emptiness (selflessness of persons & phenomena)
- 2.2 Motivation to cultivate wisdom
  - Benefits of wisdom: root of all good qualities (Nāgārjuna)
  - Harms of ignorance: blindness, instability, credulity
- 2.3 Three Divisions of Wisdom
  - Wisdom knowing the ultimate (emptiness)
    - Inferential → meditative → direct realisation
  - Wisdom knowing the conventional (five sciences)
    - Language & logic (explain Dharma, defeat wrong views)
    - Medicine, arts, crafts, technology (serve beings)
    - Inner science of Buddhism
  - Wisdom knowing how to act for the welfare of beings
    - Applying knowledge to benefit others directly
- 2.4 Safeguards
  - Faith without discernment = danger of credulity
  - Need to test teachings against scripture and qualified teachers
- 2.5 Practice orientation
  - Train both truths: ultimate & conventional
  - Alternate analysis (insight) with stabilisation (focus)
  - Develop secular skills as bodhisattva tools
  - Always ask: "What will truly help beings here?"

## 3. Union of Stabilisation and Wisdom

- Stabilisation empowers wisdom with clarity
- Wisdom gives stabilisation meaning and direction
- Both cultivated together, not separately