



Nalandabodhi Connecticut Paramita of the Month Newsletter



"For wisdom, nothing to do,
Other than knowing directly how things are."
-Milarepa, The Song of the Six Perfections

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Last month we explored the perfection of meditative stability and its influence on our ability to recognize our own innate wisdom. This month we will take a closer look at the nature of the perfection of wisdom itself. Milarepa instructs that to realize perfect wisdom is nothing other than knowing directly exactly how things are. But what does this mean?

Khenpo Karthar Rinpoche instructs that we should see perfect wisdom as having three aspects: hearing, contemplation, and meditation. The perfection of hearing refers to actually engaging in the process of developing wisdom through hearing or reading Dharma teachings. In its perfect form such Dharma study is not ego centered, but based upon a desire to benefit other beings. The perfection of contemplation refers to reflecting upon what we have heard or read and developing clarity or certainty in it. A certainty not based upon scriptural authority or respect for our teacher, but out of personal experience and analysis. This requires the third aspect of the paramita of wisdom; meditative experience. It is through our experiences in meditation that we gain the profound view that recognizes our own innate wisdom.

The recognition of this innate wisdom allows us to cut through our ignorance and misperceptions about how things really are. In this way we can transform all that we experience in our lives - pain, pleasure, frustration, satisfaction, fear, and courage - into wisdom. Realizing the seed of this wisdom will allow us to transform all our neuroses "like a flower blossoming."

Having gained some experience of this ground of our innate wisdom causes us to develop great certainty in the results of our practice. From this certainty develops path wisdom. We engage in our practices with joy and diligence. Through the gradual elimination of the roots of our neuroses we become more and more adept at helping others to deal with their pain and suffering. We are better able to help them progress along the path. Our practice of compassion and wisdom will bring us to the complete realization that is known as absolute bodhicitta. One achieves the level of the first bodhisattva bhumi.

Once we know directly how things are, then we are able to begin to practice the inner meaning of each of the perfections. We engage in our actions with a purity characterized by caring, gentleness, and free of expectations. We exercise great care and consideration and interact with others without pride or ego. We act according to the interests of others, offering that which is helpful to the mind of an interested person, and not forcing any such advice on disinterested individuals. One reveals what is suitable for each being we encounter, very gently, and with modesty.

May all beings benefit.

KTD Monastery in Woodstock, New York as presented in the text "[Transforming Mental Afflictions and Other Selected Teachings](#)" available from [Namse Bangdzo Bookstore](#).

A complete translation of Milarepa's Song on the Six Perfections translated by Ken McLeod is available [here](#)