

“THE ESSENTIALS FOR PRACTICING CALMING-AND-INSIGHT”

“The Basic Principles of *Śamatha-vipaśyanā* ”
小止觀 (童蒙止觀)

Ven. Chang-Hwa 3/07/2021
Chan meditation Center

ŚAMATHA-VIPAŚYANĀ

- Calming-and-Insight
- Cessation-and-Contemplation
- Stillness-and-Contemplation
- Quiescence and Illumination

ŚAMATHA-VIPAŚYANĀ

- Samatha 止
→ Serenity, Tranquility 心得寧靜
- Vipasyana 觀
→ Insight, Clarity 見到真理

ŚAMATHA-VIPAŚYANĀ

- Samatha → Dhyana (samadhi of equanimity)
→ Subdue vexation 伏煩惱
- Vipasyana → Sunyata (Wisdom of emptiness)
→ Cut off vexation 斷煩惱

INDIGENIZATION OF CHINESE CHAN 禪本土化

Originally from India, Chinese Chan practice gradually developed into two mainstreams:

1. Tien-tai School 天台宗:

Theravada + Mahayana → Tien-Tain Samatha-Vipassana

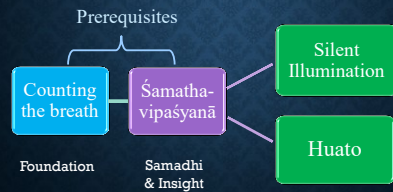
2. Chan School 禪宗:

Mahayana → Caodong lineage and Linji lineage.

SHENGYEN SHIFU'S ADVICES 聖嚴師父

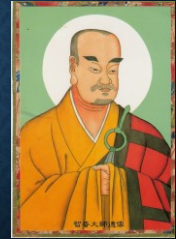
- Without knowing Tien-tai's holistic frameworks of Buddhist doctrines and practices, one will become a cripple practitioner.
- 1. Practice without knowing the doctrines, one will mis-interpretate one's body-mind experiences.
- 2. Study the doctrines without practice (and direct experience), one will never understand the true meaning of the Buddhadharmas.

Master Shengyen's Chan Teachings

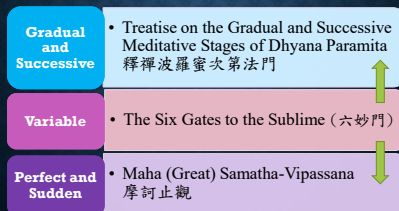


T'EN-TAI, THE 3RD PATRIARCH ZHIYI (538-597)

HE IS CREDITED WITH HAVING
UNITED
PRACTICE WITH DOCTRINE/
DOCTRINE WITH PRACTICE
AS WELL AS
CONSTRUCTING HIS OWN
SYSTEM OF DOCTRINAL
CLASSIFICATION
(判教)



INDIGENIZATION OF ŚAMATHA-VIPAŚYANĀ



GRADUAL AND SUCCESSIVE ŚAMATHA-VIPAŚYANĀ 漸次止觀

- In Zhiyi's 30s, "the Treatise on the Gradual and Successive Meditative Stages of Dhyana Paramita" (釋禪波羅蜜次第法門) was composed with the contents of major Indic sequential meditation methods and stages as well as their comparative analysis.

Reference

Zhiyi's interpretation of the concept "dhyana" in his *Shi chan boluomi tsidi famen*

Dissertation-Reproduction (electronic)
Authors: Wang, Huei-hsin (Wang, Chingwei)
Publisher The University of Arizona.

Link to item: <http://hdl.handle.net/10150/279913>

Variable Śamatha-vipaśyanā 不定止觀

In Zhiyi's 40s, he wrote "The Six Gates to the Sublime"

- | | | |
|---|---|--------------------|
| • 1. Counting breath (ganana) 數 | } | Expedient practice |
| • 2. Following the breath (anugama) 隨 | | |
| • 3. Stilling (sthana or sthapana) 止 | } | Main practice |
| • 4. Observing (upalakshana) 觀 | | |
| • 5. Transformation (vivarthana) 還 | } | Results |
| • 6. Complete purification (parisuddhi) 淨 | | |

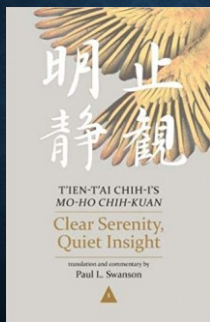
VARIABLE 不定

The levels of Samadhi & the attainments are variable, depending on practitioners' mindsets.

- Mundane mindset 世間
→ Worldly samadhi 世間定
- Supermundane mindset 出世間
→ Transcendental samadhi 出世間定

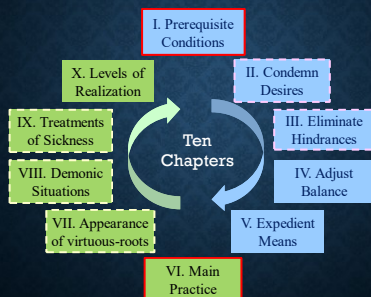
Perfect and Sudden Śamatha-vipaśyanā 圓頓止觀

- In Zhiyi's 50s, "*The Maha Śamatha-vipaśyanā*" was composed.
- Systematically and holistically classify Buddhist doctrines and practices.
- Emphasize equal balance of doctrines and practice/theories and methods for realization.



天台智顗
摩訶止觀

"*The Basic Principles of
Śamatha-vipaśyanā*"
小止觀 (童蒙止觀)



THE GOALS

- 1. Get a whole picture of meditation practice
- 2. Build up a solid foundation for our practice
- 3. Get some inspiration for our daily life

THE HEADLINES

- Depart from all Wrongdoings 諸惡莫做
- Practice all Wholesome deeds 眾善奉行
- Consciously cleanse the mind 自淨其意
- That's the Buddhism all about 是諸佛教

I. PREREQUISITE CONDITIONS

具緣第一

1. Observe pure precepts/moral conducts. 持清淨戒
2. Ensuring enough clothing and foods. 衣食具足
3. Dwell in unbusy and quiet places. 閑居靜處
4. Release responsibility 息諸緣務
5. Be with virtuous companions. 近善知識

1. OBSERVE PURE PRECEPTS/ MORAL CONDUCTS. 持清淨戒

Three categories of precepts

◆ Severe ◆ Moderate ◆ Minor

- Upper level of precept observance
- Intermediate level of precept observance
- Lower level of precept observance

懺悔 REPENTANCE

- 1. Understand and believe in the principle of cause-and-consequence 明信因果
- 2. Be vigilant and prudent 生重怖畏
- 3. deeply feel shameful 生起慚愧
- 4. Pray for ways of repentance 求滅罪法
- 5. Confess the violated wrongdoings 發露先罪

懺悔 REPENTANCE

6. Stop the continuity of repetitive thinking (stop rumination)
斷相續心
7. Protect the Dharma 起護法心
8. Vow to deliver sentient beings 發度眾生願
9. Always think of Buddhas in the ten direction 常念十方諸佛
10. Contemplate the nature of guilt (sin) is non-arising
(emptiness) 觀罪性無生

2. ENSURING ENOUGH CLOTHING & FOOD. 衣食具足

Three types of clothing

1. One piece of cloth (live in the high mountain)
2. pāṣaṇḍa 掃衣 (ascetic practitioners)
3. Three kinds of clothing (monastic)

Four kinds of food resource

1. From the nature in the mountain
2. From alms
3. Delivered by lay supporters
4. from the monastery

Steve Jobs was as much of minimalist in product design as he was in life.



3. DWELL IN UNBUSY AND QUIET PLACES.

閑居靜處

- Open place in remote area (in high mountain)
- Aranya: A cottage in rural area
- Sangharama: A temple in suburban area

4. WITHDRAW RESPONSIBILITY

息諸緣務

- Livelihood/make a living...
- Relationships/public affairs...
- Skillful works/arts/hobbies...
- Study/learnings...

5. BE WITH VIRTUOUS COMPANIONS.

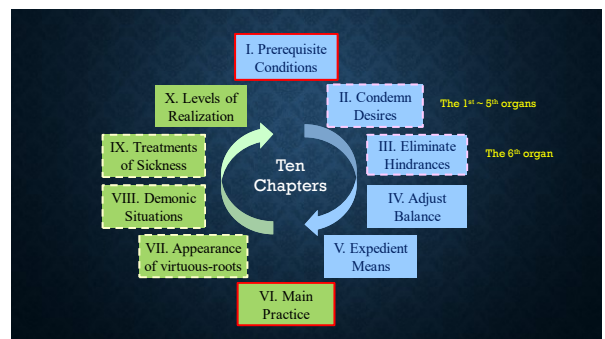
近善知識

- Virtuous mentors
- Virtuous colleagues
- Virtuous supporters/helpers

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THE TREATISE ON THE GREAT PERFECTION OF WISDOM
MAHĀPRAJÑĀPĀRAMITOPADEŚA

- 《大智度論》Vol. 17 〈Chapt. 1〉
- [0181a11] Q : What are the expedient means for achieving Dhyana Paramita?
- [0181a12] A : **detach from the five sensual objects, eliminate the five hindrances, and implement the five dharmas** °
- (CBETA, T25, no. 1509, p. 185, b27-c1)

II. CONDEMN DESIRES 訶欲第二

Five sensory systems

- Eyes → Sights
- Ears → Sounds
- Nose → Smells
- Tongue → Tastes
- Body → Tactile

ĀNANDA'S RESISTING TEMPTATIONS
FROM PRAKṚTĪ (摩登伽女 MÓDĒNGQIĒNŪ)

- His eyes discharge eye booger
- His ears is coated with ear wax
- His mouth secrets saliva
- His nose is filled with snot
- His body carries urine and stool
- Once you have children, then they might die, which bring you sufferings. All the body eventually become a pile of bones.

RELEASE
NOT SUPPRESS

THE TREATISE ON THE GREAT PERFECTION OF WISDOM
MAHĀPRAJÑĀPĀRAMITOPADEŚA

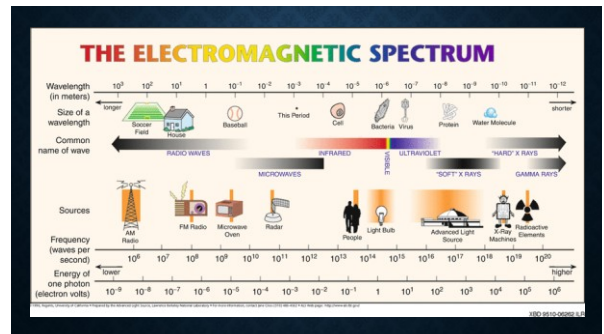
- 《大智度論》Vol. 17 〈Chapt. 1〉
- [0185b27] 「Q : What to cultivate and what to follow in order to achieve the First dhyana?
- [0185b29] A : **Follow the methods of stillness, such as "reflections on repulsiveness (paṭikkūla-manasikāra), " "mindfulness of breathing (Ānāpānasati), " etc.** (CBETA, T25, no. 1509, p. 185, b27-c1)

FIVE CONTEMPLATIONS FOR STILLING
THE MIND 五停心觀 (五淨行)

1. **contemplation of impurity of the body 不淨觀**
2. contemplation of loving-kindness and compassion 慈悲觀
3. contemplation of causes and conditions 因緣觀
4. contemplation of counting the breath 數息觀
5. **contemplation of the 4 elements (Dhātumanasikāra) 界分別觀 (contemplation of the Buddha 念佛觀)**

Eyes visual system → Forms

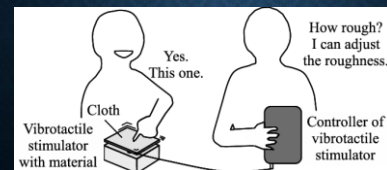
- ♦ it uses light to form images of the surroundings.
- ♦ light: an electromagnetic radiation propagates as a wave with a certain amplitude, frequency and wavelength.
- ♦ types: colors, shapes, sizes, moving/stillness, brightness, reflections/details of objects, near/far)



Ears auditory hearing system → Sounds

- ♦ a type of mechanical wave or an oscillation of matter that travels from one location to another in a medium.
- ♦ Defined by frequency, decibel (sound powers)
- ♦ Types: soft, loud, pleasant, unpleasant, musical, audible (can be heard), inaudible (cannot be heard)

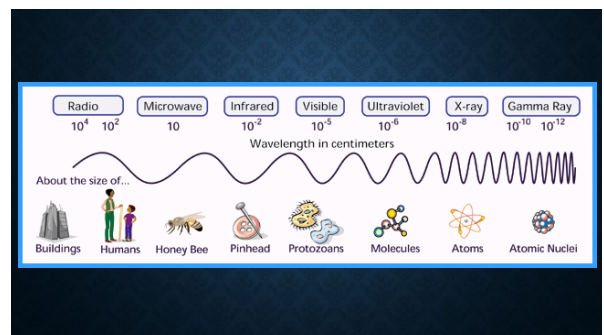
- **Nose** → Smells (odors, fragrances,10 types)
- **Tongue** → Tastes (sweet, salty, bitter, spicy, sour...)
- **Body** → Tactile (soft, hard, cold, hot, warm, pain...)



PARAMĀNU (परमाणु, "IMPERCEPTIBLE ATOMS")

- The Buddhist considers the atoms as the smallest (indivisible) unit of matter substance which can not be further divided.
- Buddhists divide atoms into perceptible atoms (añu) and imperceptible atoms (paramānu) and they consider that the añu is formed of the paramānus.
- The atoms are momentary and transient.

Source: Shodhganga: A study of Nyāya-vaiśeṣika categories (buddhism)



III. ELIMINATE HINDRANCES 棄蓋第三

- Greed (kāmacchanda) 貪
- Hatred (*byāpāda*) 瞋
- Sloth-torpor (thīna-middha) 睡眠
- Restlessness-regret (uddhacca-kukkucca) 掉悔
- Doubt (vicikiccha) 疑

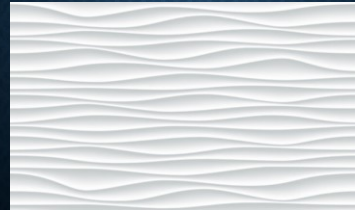


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SLOTH-TORPOR (THĪNA-MIDDHA) 睡眠

- dullness, lack of energy, lack of motivation



RESTLESSNESS-REGRET 掉悔 (UDDHACCA-KUKKUCCA)

- the inability to calm the mind
- cannot be mindful of nama (name 名) & rupa (form 色)



RESTLESSNESS

- Body: move around, play around, cannot sit at ease.
- Speech: recite poems, hum verses, debate meaningless topics.
- Mind: let the mind doing whatever it wants, grasping indulgently with arts, skills, etc.

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DOUBT (VICIKICCHA) 疑

- lack of trust and confidence → Arrogance (Māna)
1. Self 信自己
 2. Teachers 信老師
 3. Dharma and methods of practice 信法門

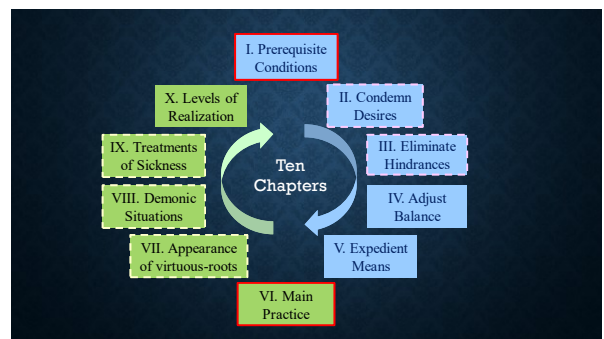
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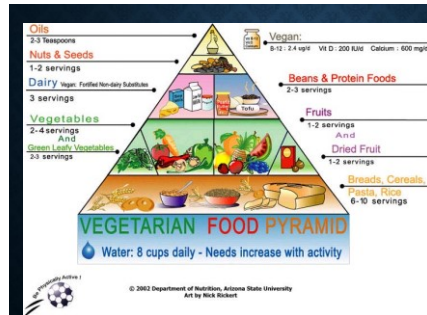
IV. ADJUST BALANCE 調和第四

1. Foods Balance
 2. Sleep Balance
 3. Body Balance
 4. Breath Balance
 5. Mind Balance
- } In daily life
&
In a retreat

RIGHT CLAY TEXTURE



PRECISE TUNING



Food Balance

Quality
&
Quantity

YIN			YANG	
COLD	COOL		WARM	HOT
Banana	Pear		Rice	Nuts
Watermelon	Peppermint		Noodles	Grilled Foods
Bok Choi	Green Tea		Bread	Avocado
Turpin	Oolong Tea		Pork	Lichee
Celery	Bitter Melon		Chicken	Turtle
Cauliflower	Cooked Lettuce		Turkey	Chocolate
Crab	Green Apple		Broccoli	Cocoa
Bean Sprouts	Snow Pea		Green Pepper	Raw Onions
Asparagus	White Corn		Green Beans	Coffee
Eggplant	Oranges		Egg Whites	Lamb
Cucumber	Cabbage		Yellow Corn	Duck
Grapefruit	Soybean		Egg Yolk	Eggplant
Pineapple	Sprouts		Fish	Red Pepper
Tangerine	Apples		Pepper	Venison
Zucchini	Cooked Onion		Ginger	Deep-Fried Foods
Seaweed	Strawberries		Garlic	
Tofu	Cheese		Cooked Tomato	
	Cherries		Spinach	
	Mushrooms		Black Tea	
	Miso		Nectarines	
			Milk	

Food Balance

Yin 陰
&
Yang 陽

Chinese medicine
food balance sheet

EATING DISORDERS

• Eating too much:

Breathing becomes shorter and faster; body gets fat and circulation stuck; mind also stuck; sitting and thoughts cannot be at ease.

• Eating too little:

Body gets weak and the mind floating; thoughts and thinking will be fluctuated and uncertain.

FOOD BALANCE (QUALITY)

- Eating contaminated or static/tamasic foods

that will lead to a duller, less refined state of consciousness.

e.g. meat, fish, fertilized eggs, onion, garlic, scallion, leek, chive, mushroom, alcoholic beverage, durian (fruit), blue cheese, opium, and stale food.

FOOD BALANCE (QUALITY)

- Eating inappropriate foods

That will affect one's chronic diseases, and cause the unbalance of the four elements in the body.

- * Allergies
- * Diabetes
- * High/low blood pressures
- * Dementia

ADJUST SLEEP

- School-age children should go to bed 8:00 ~ 9:00 p.m.
- Teenagers, for adequate sleep, should consider going to bed 9:00 ~ 10:00 p.m.
- Adults should try to go to sleep 10:00 ~ 11:00 p.m.

In retreat, bedtime is 10:00 pm ~ 4:00 am

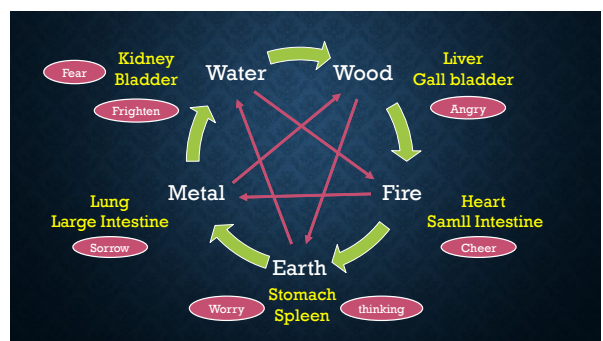
Buddha's bedtime is 10:00 pm ~ 2:00 am

SLEEPING DISORDERS

- Insomnia: Approximately 40% of the population has had sleep problems during the pandemic, according to a meta-analysis of 44 studies from 13 countries published online in February in the Journal of Clinical Sleep Medicine.
- Excessive Sleeping

ADJUST BODY, BREATH, AND MIND

1. Body: relax, stretch, and exercise
2. Breath: balance in-breath and out-breath
3. Mind: balance emotions



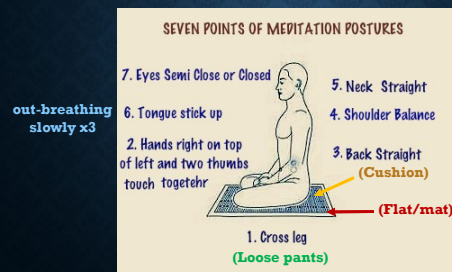
ADJUST BODY, BREATH, AND MIND

Three stages in a retreat:

1. Beginning of sitting: body → breath → mind
2. During sitting: body/breath/mind
3. End of sitting: mind → breath → body

Beginning of sitting

ADJUST BODY BALANCE



Beginning of sitting

ADJUST BREATH BALANCE

- Heavy breathing (airflow sounds like winds) 風
- Uneven breathing (airflow gets stuck in the middle) 喘
- Regular breathing (normal air in and air out) 氣
- Subtle breathing (silent, slow, and deep) 息

Beginning of sitting

ADJUST MIND BALANCE

1. Subdue wondering and scattered thoughts to tame the mind.
2. Adjust the mind states.
 - sinking down 沈 → attention to nostril area
 - floating up 浮 → attention to navel area
 - too tight 急 → (chest pain) → loosen up
 - too loose 寬 → (open mouth) → tight up

End of sitting (resume regular state from subtlety)

1. Mind: subtle (absorption) → normal (the whole body)
↓
2. Breath: open mouth and breathing out
↓
3. Body: slowly move in small scale to larger scale, massage the whole body.

V. EXPEDIENT MEANS 方便第五

1. Determination, willingness 欲
2. Diligence, persistence 精進
3. Mindfulness, bearing in mind 念
4. Insight for Discernment 巧慧
5. Single-mindedness 一心

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DETERMINATION, WILLINGNESS 欲

- determine to transcend mundane up-side-down views and obtain all wisdoms from dhyana practice.

Determine 志→ **vow** 願→ **prefer** 好→ **be fond of** 樂

DILIGENCE, PERSISTENCE 精進

- Uphold the precepts and eliminate the five hindrances . Except for the middle of the night (10:00 pm ~ 2:00am), one should practice diligently without stopping, just like rubbing sticks together to make the fire.
- [0185a16] **Leave home and uphold the precepts, keep strict diets, and concentrate the mind.**

MINDFULNESS, BEARING IN MIND 念

- Consider the mundane matters are misleading and worthless, while dhyanas are respectable and treasured. If one can fulfill all the dhyanas, all the wisdoms without outflow and supermundan powers will manifest, and eventually one will attain the Buddhahood to deliver all sentient beings.

INSIGHT FOR DISCERNMENT 巧慧

- Truly know that the pleasures from mundane world will not last and are deluded, while the blisses from dhyana and wisdom are without outflow and tranquil, which will transcend the life-and-death eternally.

SINGLE-MINDEDNESS 一心

- Once decided to practice samatha-vipassana single-mindedly, one's mind will be firm enough not to be upset by the demons. One will not regress even practice without any progress.

V. EXPEDIENT MEANS 方便第五

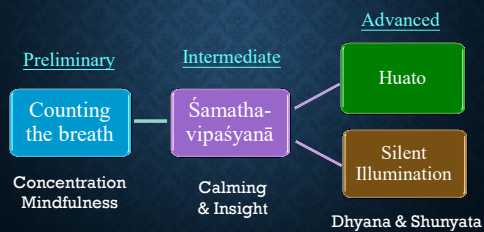
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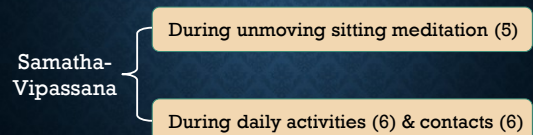
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Master Shengyen's Chan Teachings



VI. MAIN PRACTICES 正修第六



THREE LEVELS TO CULTIVATE SAMATHA (CALMING THE MIND)

1. Focusing the mind on an object 繫緣止
2. Stopping the mind 制心止
3. Resting on the true state of mind 體真止

FOCUSING THE MIND ON ONE OBJECT 繫緣止



- One can focus on
 - * crown
 - * glabella
 - * nasal tip
 - * bell button
 - * arch
- to constrain the mind from scattering

STOPPING THE MIND 制心止



- Stop whatever arises in the mind, without following it, especially thoughts arising from 5 organs.

RESTING ON THE TRUE STATE OF MIND 體真止

• No abiding

"When thoughts arise, one should know that all dharmas manifest depending on causes and conditions, and therefore there is no "self entity" for the mind to grasp on. When the mind stop grasping, the illusory mind eventually rests. That's so-called - calming the mind."

TROUBLESHOOTING FOR RESTING THE MIND

1. The mind is not grasping, but thoughts never stop.

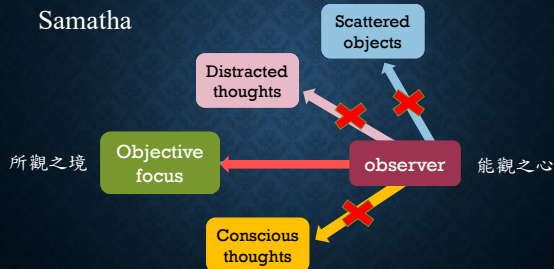
- contemplate that the past thoughts is gone; the present thought cannot stay, and the future thought is not here yet.
- when no thought can be obtained in the past, present and future, then there is no mind
- when there is no mind, there is no dharma

TROUBLESHOOTING FOR RESTING THE MIND

2. When contemplating non-abiding and nothing to obtain, yet still not free from the notion of kṣaṇā (刹那) to know the arising of thoughts. (1 kṣaṇā (刹那) = 0.018 sec)

- then contemplate that the arising of consciousness is due to the six faculties contacting with six objects; otherwise, consciousness never arise. Likewise to the perishing of consciousness.
- when the arising/perishing mind ceases, equanimity (nirvana) manifests.

Samatha



TWO ASPECTS TO CULTIVATE VIPASSANA (CONTEMPLATING THE MIND)

1. Contemplate to counter-react the defiled mind
對治觀
2. Contemplate to see the true reality
正觀 (觀實相)

FIVE CONTEMPLATIONS TO STILL THE MIND 五停心觀 (五淨行)

1. contemplation of impurity of the body 不淨觀
2. contemplation of loving-kindness and compassion 慈悲觀
3. contemplation of causes and conditions 因緣觀
4. contemplation of counting the breath 數息觀
5. contemplation of the 4 elements (Dhātumanasikāra) 界分別觀
(contemplation of the Buddha 念佛觀)

Contemplations	Practitioner types
impurity of the body 不淨觀	Craving 貪
loving-kindness 慈心觀	Hatred 瞋
causes and conditions 因緣觀	Ignorance 痴
counting the breath 數息觀	Scatteredness 散
4 elements (Dhātumanasikāra) 界分別觀	Arrogance 慢

CONTEMPLATE ON THE CAUSES AND CONDITIONS 正觀 (因緣觀/緣起觀)

- Contemplate that all dharmas, arising from causes and conditions, have *no form*.
- And that the causes and conditions have no intrinsic nature (essence) is what we called the true reality.
- When all the objects observed turn out to be empty, the observing mind would automatically cease to arise.

CONTEMPLATE ON THE TRUE REALTY 正觀 (實相觀)

- All dharmas are not firmly fixed
- Constantly they arise in the mind (thought)
- Whoever sees the emptiness
- stops generating perception/thought (No thought)
- 諸法不牢固 常在於念中
- 已解見空者 一切無想念

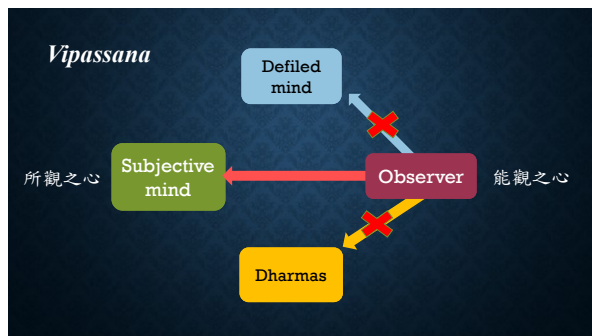
ROOT VERSES ON THE MIDDLE WAY (24) (MADHYAMAKĀ) BY NĀGĀRJUNA

- 18. Whatever is dependently co-arisen 因緣所生法,
That is explained to be emptiness. 我说即是空,
That, being a dependent designation, 亦为是假名
Is itself the middle way. 亦是中道义。
- 19. Something that is not dependently arisen,
Such a thing does not exist. 未曾有一法, 不从因緣生,
Therefore a non-empty thing
Does not exist. 是故一切法, 无不是空义。

Middle Way + Rice Seedling Sutra (中觀 + 稻稈經)

- Whoever sees dependent arising sees Dharma,
whoever sees Dharma sees the Emptiness, and
whoever sees Emptiness sees the Buddha.

見緣起即見法, 見法即見空, 見空即見佛



DURING UNMOVING SITTING MEDITATION

1. Countering the of coarseness and scatteredness of the mind
2. Countering the situations of sinking and floating of the mind
3. Change strategies for #2 according to individual's conditions

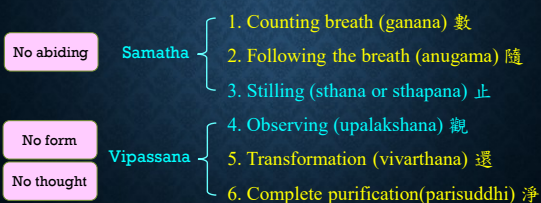
COUNTERING THE SICKNESSES OF SITTING

Condition/method	Samatha	Vipassana
1. Coarseness & scatteredness of the mind	1	2
2-1 Sinking of the mind		◎
2-2 Floating of the mind	◎	
3-1 Sinking of the mind	2	1
3-2 Floating of the mind	1	2

DURING UNMOVING SITTING MEDITATION

4. Countering the attachment to the joy of the subtle mind in dhyana
 → Use samatha to detach the grasping and wrong views
 → Use vipassana to see the emptiness of the subtle mind
5. Balancing the cultivation of samadhi and wisdom
 Cultivate samatha without vipassana vs.
 Cultivate vipassana without samatha

"The Six Gates to the Sublime"



"THE ESSENTIALS FOR PRACTICING CALMING-AND-INSIGHT"

"The Basic Principles of *Śamatha-vipaśyanā* "
 小止觀 (童蒙止觀)

Ven. Chang-Hwa 4/11/2021
 Chan meditation Center

DURING DAILY ACTIVITIES & CONTACTS

- Daily activities 歷緣:
walking, standing, sitting, lying down,
doing things, and speaking
- Daily contacts 對境:
6 faculties 六根 contact with 6 objects 六塵
(Twelve Entrances or Twelve Places 十二入)

FOUR METHODS TO ATTAIN SAMADHI

- Constantly-sitting Samadhi 常坐三昧,
- Constantly-walking Samadhi 常行三昧.
- Half-walking-and-half-sitting Samadhi 半行半坐三昧
- Neither-walking-nor-sitting Samadhi 非行非坐三昧
(隨自意三昧)

Neither-walking-nor-sitting Samadhi

- Maha-prajan-paramita Sutra:
Samadhi of awakened thoughts 覺意三昧
Remain fully awakened with one's thoughts
- Master Huisi (the 2nd patriarch of Tein-tai school):
Samadhi of following one's own thoughts 隨自意三昧
Being aware of one's own thoughts when a thought arises

Neither-walking-nor-sitting Samadhi

- *For those who are tied up with mundane doings, if they do not practice samatha-vipassana during daily activities and contacts, then there is discontinuity for their mind-practice, which will stop them from resonating with Buddhadharma immediately when their karma arise via the twelve entrances (twelve places).*

Neither-walking-nor-sitting Samadhi

- *If one can cultivate the expedient means of dhyana and sunyata at any time, one will eventually understand the Buddhadharma thoroughly.*
- *Yet sitting meditation is still the best way to enter the path.*

Master Youyuan asked master Dachu, who was one of master Mazu's disciples:

- Q: "Are you practicing diligently?"
- A: "Yes!"
- Q: "How?"
- A: "I eat when I'm hungry, sleep when I'm sleepy."



BEFORE TAKING ACTIONS

• Before taking actions (walking, standing, sitting, lying down, talking, or doing things), one should ask oneself:

"What is my intention?"

@ If it's driven by one's afflictions, and it's unwholesome or nonsense deeds → stop doing it.

@ If it's not driven by one's afflictions, and it's wholesome and beneficial deeds that follow the dharma → do it.

PRACTICE SAMATHA

• When undertaking actions (walking, standing, sitting, lying down, talking, or doing things), one should:

1. know that all the vexations and wholesome and unwholesome dharmas come from actions.
2. Truly understand that the "action mind" and the "action dharma" are not obtainable.

~ Then, the illusory mind will rest. ~

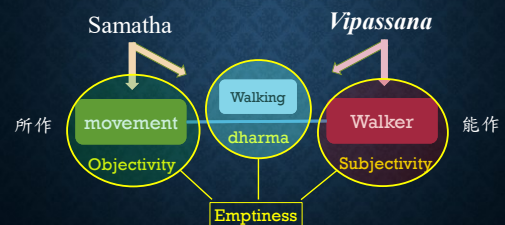
PRACTICE VIPASSANA

1. Be mindful that it's the mind that tells the body to move, so the body moves forward, naming walking.
2. Because of walking, there comes the vexations, wholesome and unwholesome dharmas.

PRACTICE VIPASSANA

3. When reflecting inward on this "walking" thought, one cannot find its appearance.
4. One should know that the "walker" and the "dharmas derived from walking" are ultimately empty.

THE EMPTINESS OF THE THREE WHEELS



Chan Masters' practice in daily life

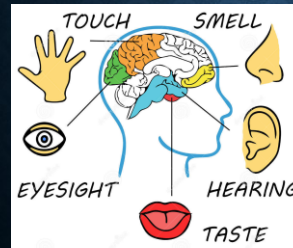
Chan Master Huang Bo said:

*"Eating everyday,
but never bite a grain of rice;
Walking everyday,
but never step on a piece of land."*

「終日喫飯，未曾咬著一粒米；
終日行，未曾踏著一片地。」



DAILY CONTACTS



- Eyes → sights
- Ears → sounds
- Nose → smells
- Tongue → tastes
- Body → touch
- Mind → thoughts

How to practice samatha (calming the mind)
when six faculties contact with six objects?

1. One should keep in mind that whatever forms one perceives (via five organs) are empty in essence.

PRACTICE SAMATHA — STEP 1

Contacts (rupa)	Perceive as ...
Eyes → Sights	The reflection of the moon on water 如水中月
Ears → Sounds	Vibrational resonance of frequencies 聲如響相
Noise → Smells	Volatile flame 如焰
Tongue → Tastes	Magic touch in the dream 夢幻中得味
Body → Touches	Unreal illusory shadows 如影幻化
Mind → dharmas	Conditional arising without true essence 一切諸法悉知從因緣生。無有自性。

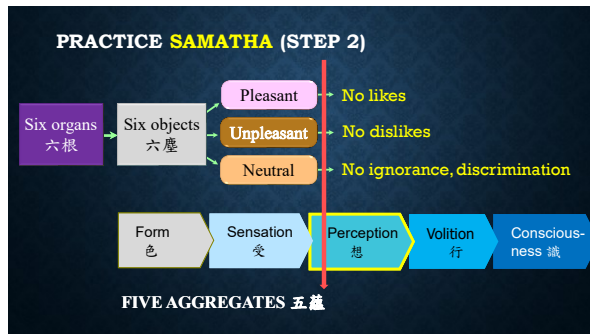
PLATFORM SUTRA

Huineng, upon hearing the arguments between two monks, said that:
"the wind is not moving, neither the flag;
It's your minds that are moving."

「不是風動，不是旗動，仁者心動。」

How to practice samatha (calming the mind)
when six faculties contact with six objects?

2. If it's pleasant sensation, then 不起貪愛。
If it's unpleasant sensation, then 不起瞋惱。
If it's neutral sensation, then 不起無明及諸亂想。



The 3rd patriarch Sengcan wrote 〈Faith in Mind〉 :
"Without like or dislike, everything will be crystal clear and understood." 「但莫惜愛，洞然明白。」

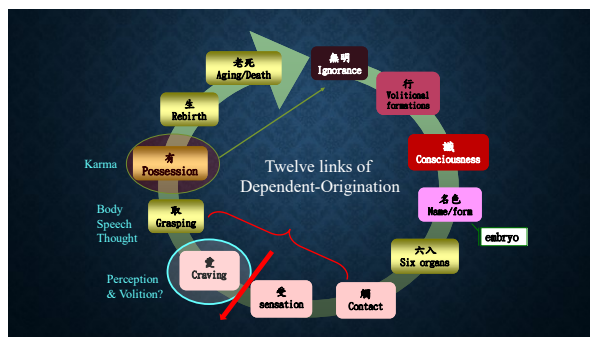
Master Shengyen Shifu said: "As a practitioner, one should be equipped with ordinary normal common senses to know what is right (good) and what is wrong (bad). However, if one craves for what is good and hates what is bad, then one is not on the path."

How to practice Vipassana (contemplating the mind) when six faculties contact with six objects?

Step 1: The organs and the objects do not see each other neither making discrimination in voidness.

Step 2: When the five consciousnesses arise due to causes and conditions, the six consciousness co-arises to make discrimination. Thereafter, vexations and all the wholesome and unwholesome dharma manifest.

PRACTICE VIPASSANA

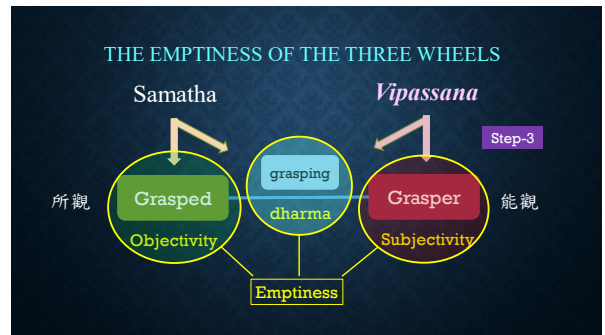


How to practice Vipassana (contemplating the mind) when six faculties contact with six objects?

Step 3.

One should immediately reflect inward to observe that the perception mind has no appearance. One should know that the observer and all the resulting dharma are ultimately empty.

即當反觀念色之心。不見相貌。當知見者及一切法。畢竟空寂。是名修觀。



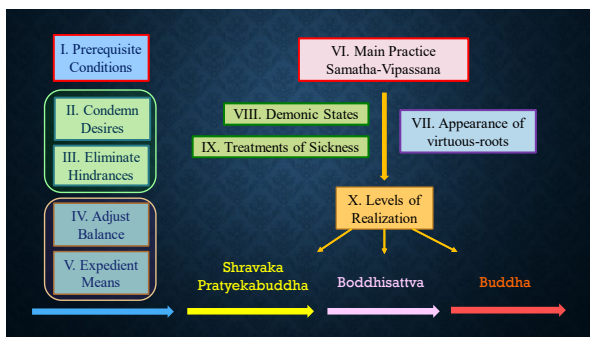
**SURANGAMA SUTRA
TWENTY-FIVE MEANS TO ENLIGHTENMENT**

- Six objects
- Six organs
- Six consciousnesses
- Seven elements

**"THE ESSENTIALS FOR
PRACTICING
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VII. MANIFESTATION OF VIRTUOUS-ROOTS 發善第七

- When contemplating the emptiness from the conventional (從假入空觀) with good practice of samatha-vipassana, if one's body and mind enters into luminous-and-pure state during sitting meditation, two types of virtuous roots might manifest.

1. Virtuous-roots manifest outwardly 外善根

- Being generous in giving 布施
- Upholding the precepts 持戒
- Treating parents with filial piety 孝順父母
- Respecting seniors and teachers 尊敬師長
- Making offering to the three jewels 供養三寶
- Listening and learning the Dharmas 諸聽學等

VIRTUOUS-ROOTS MANIFEST INWARDLY 內善根

- Manifest in the samadhi of the desire realm and the preparatory concentration of the first dhyana (anāgāmya-samādhi)
- The body and mind enter into the emptiness of voidness, and the concentration mind is very stable.
- In this samadhi, one cannot see the appearance of body and mind.

COUNTING THE BREATH

- the body and mind suddenly **generate eight tactile sensations** (八觸): Movement, itchiness, cold, heat, lightness, heaviness, roughness, smoothness. The body and mind reside in a calm, subtle and pleasure state with unspeakable joy and purity.
- it has become **breathing through the entire body's pores**. Suddenly **you will see 36 inner organs, such as your heart, liver, stomach, kidneys, etc.**

16 & 8 TACTILE SENSATIONS

Tactile sensation	Earth	Water	Fire	Wind
Earth	Hard 堅	Sinking 沉	Rough 澀	Heavy 重
Water	Smooth 滑	Cold 冷	Cool 涼	Elastic 軟
Fire	Bumps 荷	Warmth 暖	Heat 熱	Itchy 癢
Wind	Spasm 掉	Floating 浮	Light 輕	moving 動

THE IMPURITIES OF THE HUMAN BODY (PAṬIKKŪLAMANAŚIKĀRA)

- The Nine Contemplations 九想:
a decomposed corpse will surface in front of you, from the stage of death to decomposition till it is transformed to a pile of bones.
- The Eight Liberation 八背捨/八解脫
巴利語: aṭṭha vimokkhā · 梵語: aṣṭa vimokṣāḥ



LOVING-KINDNESS

suddenly develop a compassionate and loving mind, the entire mind filled with loving-kindness all the time.

- your love ones, relatives and friends (親人)
- non-relatives, strangers (中人)
- Enemy, opponents, those you dislike and hate (怨人)
- all sentient beings (一切眾生)

CAUSES AND CONDITIONS

- You will suddenly realise the principle of **non-self**, and depart from the views of permanence and nihilism and sever all the attachments.
- All the mundane pleasures are no more attractive.
- The discriminations cease from
 - Five Aggregates — form + mind
 - Twelve Entrances — six faculties + six objects
 - Eighteen Realms — twelve entrances + 6 consciousnesses

RECALLING BUDDHA'S MERITS 念佛觀

- Buddha's inconceivable merits and majestic appearance will suddenly evoke during meditation.
- you will have the feeling that you are filled with Buddha's merits.
- The samadhi of recalling the Buddha 念佛三昧

VIRTUOUS-ROOTS MANIFEST INWARDLY 內善根

Contemplation	Signs
Breath	Eight tactile sensations; seeing the 36 inner organs
Repulsiveness	The Nine Considerations & The Eight Liberations
loving-kindness	To relatives, non-relatives, enemies, and all sentient beings
causes and conditions	Realize the principle of "no-self" and cease the discrimination from 5 aggregates, 12 entrances, and 18 realms
Recollection of the Buddha	Manifestation of Buddha's inconceivable merits and majestic appearance

TRUE VS FALSE

- Body starts big movements and generate strong sensation;
- See or hear or think of strange things, or inspire with good things that make your mind stray away from your method.
- Emotions: worry, depress, sad and lovesickness
- Your mind is calm and crystal clear, bright and pure with inner joy and happiness, your body and mind is gentle/soft and tranquil.
- You better understand the dharma, your faith and respect keep increasing, and will not break the precepts easily.
- your renunciation mind is developing gradually, etc.

VIII. RECOGNIZE THE DEMONIC STATES 覺魔第八

MARA OF VEXATION 煩惱魔

MĀRA OF DEATH 死魔

MARA OF EXISTENCE 陰入界魔

MARA OF DEITY 鬼神魔

- Spirits 精魅。
- Ghosts 堆剔鬼。
- Deva 魔惱。

FOUR TYPES OF MĀRA

- Kleśa-māra 煩惱魔 - Māra as the embodiment of all unskillful emotions, such as greed, hate and delusion.
- Mṛtyu-māra 死魔 - Māra as death.
- Skandha-māra 陰(入界)魔 - Māra as metaphor for the entirety of conditioned existence.
- Devaputra-māra 天魔 - the deva of the sensuous realm, who tried to prevent Gautama Buddha from attaining liberation from the cycle of rebirth on the night of the Buddha's enlightenment.

- Practice Samatha

Regardless of any demonic phenomena that arise, do not be frightened and terrified; do not attach to them and discriminate them. Keep the mind remain unperturbed.

- Practice Vipassana

Contemplate on the mind that can see all demonic phenomena. Does it really exist?

Since we cannot find the perceiving mind now, are there the perceived phenomena?

RIGHT ATTITUDES

Put the mind up with the right thoughts, do not be fearful and frightened. Do not even be afraid to die!

- Uphold the right views steadily. Just keep in mind that the demon realm is the same as the Buddha realm.
- Don't worry if the demonic phenomena won't go away;
- Don't feel delighted when the demonic phenomena go away.

FOR LONG-TERM PROBLEMS

- Silently read Mahayana sutras 誦大乘方等諸經治魔呪
- Be mindful of the tree jewels 存念三寶。
- Chant mantras for self-protection 亦當誦呪自防。
- Perform repentance and recite the precepts 懺悔慚愧及誦戒。
- Learn with virtuous and experienced teachers 必須親近善知識。

IX. TREATMENTS OF SICKNESS 除病第九

Three causes of sickness 病因：

1. imbalance of the four elements and five core organs 四大五藏
2. through the actions of ghosts and spirits 鬼神所作
3. as a result of karmic retribution 業報所得

*** It is much easier to cure in the beginning!

TREATMENT THROUGH CALMING 用止治病

1. Focus your mind at where the disorder is 病處
2. Focus your mind at Dantian (2 finger widths below navel) 丹田
3. put your thought at the sole of your feet, at the acupuncture point of 'yongquan' 足下
4. Do not grasp the signs of sickness, just let the mind rest and remain peaceful and joyful. 不取病相, 息心和悅

TREATMENT THROUGH INSIGHT 用觀治病

1. The Six Breaths 六種氣。
2. The Twelve Types of Respiration 十二種息
3. Visualization treatment 假想觀
4. Use analysis to know that our body is the unreal combination of the four elements. Therefore, the sickness of the four elements is not obtainable, neither the sickness of the mind obtainable. 四大病不可得。心中病不可得

Breath Types	Inner Organs	Outer Organs	Counteraction
he 呵	heart, small intestine	tongue	eliminate agitation, energy flows downward
chui 吹	kidneys, bladder	ears	eliminate cold
hu 呼	spleen, stomach	mouth	eliminate heat
si 呬	lungs, large intestine	nose	restore from fatigue
xu 噓	liver, gall bladder	eyes	dispel phlegm, eliminate bloating
xi 嘻	triple warmer	triple warmer	eliminate pain, dispel wind

TREATMENT OF SICKNESS IN GENERAL

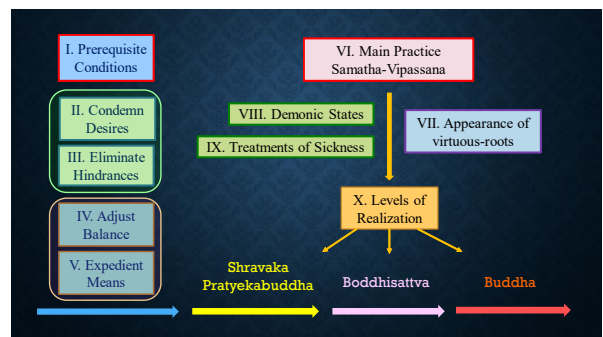
1. Sickness of the four elements and five vital organs
→ medicine, meditation, exercise.....
2. Sickness from the actions of ghosts and spirits
→ strengthen the mind and body energy by reciting the mantra
3. Sickness as a result of karmic retribution
→ repent and cultivate merits

X. LEVELS OF REALIZATION 證果第十

1. the fruits of Arhat of the Shravaka Vehicle and Pratyekabuddha of the Pratyekabuddha Vehicle.
聲聞辟支佛
2. the fruit of Bodhisattva 菩薩
3. The fruit of Buddha 佛

	Shravaka Pratyekabuddha	Bodhisattva	Buddha
	Cessation as embodying the truth (emptiness) 體真止	Cessation according to the conditions expediently 方便隨緣止	Cessation without dual discrimination 息二邊分別止
Practice	Entering emptiness from the conventional 從假入空觀	Entering the conventional from the emptiness 從空入假觀	Entering the Supreme Truth from the Middle Way 中道第一義觀
sever	Deluded views and mental activities 見思惑	Delusions of the conventional 塵沙惑	Ultimate ignorance 無明惑

	Shravaka Pratyekabuddha	Bodhisattva	Buddha
Eyes	Wisdom Eyes 慧眼	Dharma Eyes 法眼	Buddha Eyes 佛眼
Wisdom	Understand the common nature of all existence (emptiness) 一切智	Understand the differences of all existence (sentient beings) 道種智	Understand both the common nature and differences of all existence 一切種智
Samadhi Wisdom	More Samadhi but not enough wisdom to see the Buddha Nature 定多慧少	More wisdom but less samadhi to see Buddha Nature clearly 定淺慧多	Both samadhi and wisdom are equally fulfilled to see the Buddha Nature clearly



REMINDER BY MASTER ZHIYI

- For those who vow to practice need to eliminate the Three Obstacles (vexation, karma and retribution) and the Five Hindrances (craving, hatred, sloth-torpor, restlessness-regret, and doubt).
- Otherwise, no matter how diligently one could practice, it will and end up in vain.

誓願所行者須除三障(煩惱障、業障、報障)五蓋(貪嗔昏沉掉舉疑)。如或不除雖勤用功終無所益。