

# Zen: A Cognition to the Mind

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## I. Introduction

Once we have been able to know the way to get a true mind, the next step is to practice a Sudden Enlightened Zen. This Zen is a pure Cognition of a True Mind. Cognizing a Pure Perception, we get a Pure Cognition. The Meditation is to get the True Mind for reaching a free world when living and dying. Zen or Meditation is how to purify the Mind as Bhikku Bodhi perceived in his essay "Purification of Mind":

Purification of mind as understood in the Buddha's teaching is the sustained endeavor to cleanse the mind of defilements, those dark unwholesome mental forces which run beneath the surface stream of consciousness vitiating our thinking, values, attitudes, and actions. The chief among the defilements are the three that the Buddha has termed the "roots of evil" -- greed, hatred, and delusion -- from which emerge their numerous offshoots and variants: anger and cruelty, avarice and envy, conceit and arrogance, hypocrisy and vanity, the multitude of erroneous views.

So, in general, Zen is a cognition to the mind. We need to distinguish "Dhyana - Contemplation" and "Sudden Enlightened Zen" by analyzing the Mind, even to know the difference of the Common Mind and the True Mind or the perception and the cognition.

## II. Perception and Cognition.

Padmal Silva studied:

Perception is based on twelve gateways or modalities (ayatana), six of these being the five sense organs plus the mind, or "inner sense," and the other six being the objects of each of these (Samyutta Nikaya, II, 1884-1898). The status of mind (mano) is special. It has the ability to reflect on the objects of the other senses, so in this way it is linked to the activity of all the senses (Kalupahana, 1987). Each combination of sense organ and its objects leads to a particular consciousness (vinnana)--for example, visual consciousness arises because of the eye and material shapes. When consciousness is added to each of the pairs of modalities, one gets eighteen factors of cognition, referred to as dhatus, or elements. These are presented in Table 2. It is said:

TABLE 2

The Eighteen Factors of Cognition

	Sensen Organ	Object	Consciousness
consciousness	eye	material shapes	visual
	ear	sounds	auditory
	nose	smells	olfactory
	tongue	tastes	gustatory
	body	tangibles	tactile
	mind mental	objects	mental

### a) Sensations and Perceptions.

The characteristics of sensation are common to all.. First, the individual sensory organs are stimulated by a specific and different form of external or internal energy: **vision** (eyes + material shapes = visual consciousness) is stimulated by electromagnetic energy (or light); **hearing** (ear + sounds = auditory consciousness), by sound waves; **smell** (nose + smells = olfactory consciousness) by new stimuli olfactory system; **taste** (tongue + tastes = gustatory consciousness by papillae; **touch** (body + tangibles = tactile consciousness) by a stimulus of the skin or body; and **feeling** (mind mental + objects = mental consciousness) whereby the brain interprets the sensations it receives, giving them order and meaning. All perceptions are conscious ones and people are aware of things they are perceiving and how they interpret them. Perceptions are limited from senses. "Sensation is essentially the process whereby stimulation of receptor cells in various parts of the body (the eyes, ears, nose, mouth, and surface of skin) sends nerve impulses to the brain, where these impulses register as a touch, a sound, a taste, a splash of color, and so forth. Perception, in contrast, is the process whereby the brain interprets the sensations it receives, giving them order and meaning" (Psychology, Wortman and Loftus, 1981). All perceptions are conscious ones and people are aware of things they are perceiving and how they interpret them. Perceptions are limited from senses.

### b) Cognition.

When we took a cognitive perspective, we would offer insight. Cognitive involves the formation of the concepts, schemas, theories, and other mental abstractions. When we cognize a part of six senses (sensations), we get a cognition. The cognitions are not limited. . They are empty, broad, spacious, and with space-time.

Subject + Object = Perception. Perception + cognition + Space-Time = Thought, Concept, Intellectualism, Imagination, etc. For example, When I see a girl (eyes see image of a girl: a sensation, conscious of a name of girl: a perception), I cognize that I perceive the girl: a cognition. I say, "When I see a girl, I can say I am aware that I see the girl, that is I cognize the perception (I cognize that I perceive a girl). When I am thinking, I am aware of thinking, so on.

**" Perceive a part of senses (sensations) to get a perception.**

**Cognize the perception to get a cognition." (Pho Nguyet)**

I can know that there are two kinds of the cognition: Usual Cognition and Pure Cognition, and two kinds of Mind: Common Mind and True Mind. The **Usual Cognition** is combined by a complex objects such as created and uncreated objects with space and

the **Pure Cognition** is with a pure perception, that is, with the uncreated or inattentive objects and spaceless. The **Usual Mind** is a contemplation with time while the **True Mind** is to cognize immediately and without time. The cognition to the common Mind is with space-time. The Pure Cognition to the True Mind is sudden state without space-time.

### c) Pure Cognition.

Buddha-wisdom, innocent mind in all which is independent of birth and death, one of the three states of mind or consciousness mentioned in the Lankavatara Sutra. When we cognize a pure perception, we get a pure cognition. The pure cognition to the true mind is without space-time. It is empty, broad, wonderful, bright, real, absolute, and without space-time.

True Mind = Pure Cognition + spaceless-no time

**"Perceive a first point of a sense to get a pure perception.**

**"Cognize the pure perception to get a pure cognition and separate it. It is a True Mind or an Absolute Entity."**

### d) How to transfer the Consciousness to the Cognition.

**Space** that contains a thing and the thing that occupies a volume in the space are packed-tight or coinciding with themselves; they are one. When we see an object, our eyes receive light from the surrounding object and translate it into nerve impulses that travels to the brain. Light arriving at the retina must pass through various other cells before striking the rods and cones, which cover it into nervous impulses. The impulses then pass through these other cells to be coded and organized before traveling over the optic nerve to the brain. I see the the object; in the true way, I see its light or image. The image is an emptiness on the retina and the character of the mind is the emptiness; they too are the emptiness, so we can see that object.

**Time.** When we see the object with a shortest period of time (ksana), that object becomes immediately unreal or It is not yet Itself; It has a ksan old (Time).

When we see a first point of an object and we perceive it, we have a pure perception. When I cognize the pure perception, I have a pure cognition (**without space-time**). So, the true Mind is no time and the pure cognition is no space-time. The conception about these kinds of cognition and mind is used to distinguish between the Dhyana-contemplation and Sudden Enlightend Zen.

## III. Application

### A. Dhyana-Contemplation.

**Dhyana-contemplation is a kind of the cognition prolonged (space-time) with created objects when we are contemplating them, examining them, imagining them or**

**thinking of them. It is a meditation using a lot of attentive or created ideas, concepts, thoughts, intellectualism, words or phrases (Objects are not natural). This meditation is from zen with the cognition to the mind. It is an awakened state (jagrati). (Pho Nguyet)**

According to the Awakening of Faith, the real knowledge is a knowledge which is free from illusion, the sixth vijnana.

Meditation is a difficult way to practise. The Buddha taught: "Zen practitioners who want to cultivate must, first of all, practice the Four Foundations of Mindfulness, to contemplate the body is impure, all feelings as suffering, the ordinary mind as impermanent and all phenomena as lacking self-nature. When we realize that body, feelings, mind and phenomena are impure, the source of suffering, impermanent, without self-nature, false, dream-like and illusory, the True Thusness Nature will manifest itself. Some people have tried very hard to concentrate and abandon all distractions, their mind is still preoccupied with all delusions. However, if they try to focus on recitation the Buddha's name, they can reach single-mindedness. Furthermore, the Pure Land Sutras are simple and easy to understand and practice. If you are utterly sincere in your faith, conducts and vows with all efforts, you will be welcome by Amitabha Buddha and other Saints in the Western Pure Land.

Through continuous meditation we can perceive our mind clearly and purely. Only through continuous meditation we can gradually overcome mental wandering and abandon conceptual distractions. At the same time we can focus our mind within and observe whatever arises (thoughts, sensations of body, hearing, smelling, tasting and images). Through continuous meditation we are able to contemplate that they all are impermanent, we then develop the ability to let go of everything. Nirvana appears right at the moment we let go of everything. Nirvana appears right at the moment we let go of everything. .

(BDVEDP)

To Venerable Madawela Punnaji (9/10/05), WAY TO AWAKENING is how to purify the mind, "this is the Harmonious Exercise (sammappadhana), which is four-fold Selective Thinking" [\*]:

1. Prevention (sanvara) of the arising of bad thoughts in the mind. Prevention is guarding the sense. It is the withdrawal of attention from what is seen, heard, smelt, tasted, and touched or felt in the body.
2. Elimination (pahana) of unwholesome thoughts. 4 stages: 1) Change to a good mental image, 2) Think of evil consequence of the bad thoughts, 3) Stop entertaining on bad thoughts, 4) Relax body and be calm.
3. Cultivation (bhavana) of good thoughts in the mind.
4. Maintenance anurakkhana of good thoughts. This is always being watchful about bad thoughts arising in the mind and the constant effort to maintain good thoughts in the mind.

[\*] **References:** Vitakka Santhana Sutta (Middle Length Sayings (MS) Vol. I: 152), (gradual Sayings (GS) Vol. II: 15 - 17), and Dvedavitakka Sutta (MS. Vol. I: 148).

CULTIVATION OF GOOD THOUGHTS: Reflect on: (A) Penetrative Awareness, (B). Dispassion, (C). Compassion, (D). Happiness, (E). Tranquility.

**Harmonious Mental Repose (sammadhi).** This is homeostasis, or the return to the original purity and tranquility of mind, which has been lost due to the emotional reaction to stimulation of the senses in the form attraction and repulsion, and the consequent race after and away from things. This state of mental repose comprises five parts: 1) Pure inference (vitakka); 2) Pure inquiry (vicara); 3) rapture of mind (pitti); 4) Comfort of body (sukka); 5) Stillness of mind (ekaggata).

### **a) Four Foundations of Mindfulness.**

**(I)** Four meditations, or four foundations of Mindfulness, or four objects on which memory or thought should dwell. Four types of Buddhist meditation for eradicating illusions and attaining enlightenment. Hinayana calls these practices ‘basis of action’ (kammathana) which is one of the modes of analytical meditation. Some forty such meditations are given in the Visuddha-Magga: four ‘measureless meditations, ten impurities, four formless states, ten universals, ten remembrances, one sign, and one mental reflex:

1) Meditation and full realization on the impurity of the body.

\* Kaya-smrtyupasthana (skt)-The nature of our bodies and minds are impure which is neither holy nor beautiful. From psychological and physiological standpoint, human beings are impure. This is not negative or pessimistic. Objectively speaking, if we examine the constituents of our bodies from the hair, blood, pus, excrement, urine, intestines, liver, and stomach, etc., they are dwelling places for many bacteria. Many diseases are awaiting for the opportunity to develop. In fact, our bodies are impure and subject to decay. The body as an abode of mindfulness-Contemplation of the impurity of the body, or to contemplate the body as impure. Mindfulness of the body as impure and utterly filthy (consider the body is impure). This negates the idea of “Purity.”-Here a monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world.

\* As we see above, through contemplation we see that our body is not clean. It is viewed as a skinned bag containing dirty trash, that will soon be disintegrated. Therefore, we must not become attached to it.

2) Meditation and full realization on the evils of sensations, no matter they are painful, joyous, or indifferent sensations.

\* We experience good and bad feelings from our five senses. But good feelings never last long; and sooner or later they will disappear. Only bad feelings remain from which

we will suffer.

\* Vedana-smrtyupasthana (skt)-Nothing in the universe can exist independently or permanently. All things including bodies of human beings are composed of four elements: earth, water, fire, and air. When there is a harmonious relationship among these four elements, there is peace. When the four elements are not in harmony, there is suffering. Feelings as an abode of mindfulness, or to contemplate all feelings or sensations lead to suffering, or mindfulness of feeling as the cause of suffering. Sensation or consciousness as always resulting in suffering (receiving is self-binding. Consider feelings or the senses as a source of suffering). This negates the idea of “Joy.” Here a monk abides contemplating feelings as feelings, ardent, clearly aware and mindful, having put aside hankering and fretting for the world.

3) Meditation and full realization on the evanescence or impermanence of mind and thoughts (contemplating the impermanence of the thought)t -Citta-smrtyupasthana (skt)-Impermanence is the key nature of all things. From moment to moment, all things in this universe, including human’s bodies and minds are in constant transformation. Everything passes through a period of birth, maturity, transformation and destruction. Mind as an abode of mindfulness, or mindfulness of the mind as impermanent, or to contemplate the mind as impermanent-Ordinary mind is impermanent, merely one sensation after another (mind is everchanging-consider the mind to be a constant state of flux). This negates the idea of “Permanence.” Here a monk abides contemplating mind as mind, ardent, clearly aware and mindful, having put aside hankering and fretting for the world.

4) Meditation and full realization on the transiency selflessness of all elements (contemplating that all the dharmas are without their own nature)- Dharma-smrtyupasthana (skt)-Everything has no real nature, they are only a combination of the four elements, and each element is empty and without a self of itself, thus everything is without a self. Dharmas (real things and phenomena) as an abode of mindfulness, or mindfulness of dharmas as dependent, without self-entity, or to contemplate all things as being dependent, without self-nature or self-identity-All phenomena lack self-nature-There is no such thing as an ego-Things in general as being dependent and without a nature of their own (things are composed and egoless-consider everything in the world as being a consequence of causes and conditions and that nothing remains unchanged forever). This negates the idea of “Personality.” Here a monk abides contemplating monf-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world.

**(II) Satipatthana Sutta:** According to the Majjhima Nikaya:

· Thus, I have heard. On one occasion, the Blessed One was living in the Kuru country at a town of the Kurus named Kammasadhamma. There He addressed the Bhikkhus thus: “Bhikkhus.” “Venerable sir,” they replied. The Blessed One said:

· Bhikkhus, this is the direct path for the purification of beings, for surmounting (overcoming) sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true Way, for the realization of Nibbana, namely, the four foundations of mindfulness.

· What are the four? Here, Bhikkhus, a Bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness (envy) and grief for the world. He abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness (envy) and grief for the world. He abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness (envy) and grief for the world.

## **CONTEMPLATION OF THE BODY**

### **a) Mindfulness of Breathing:**

· An now, Bhikkhus, does a Bhikkhu abide contemplating the body as a body? Here a Bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sit down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out. Breathing in long, he understands: “I breathe in long;” or breathing out long, he understands: “I breathe out long.” Breathing in short, he understands: “I breathe in short;” or breathing out short, he understands: “I breathe out short.” He trains thus: “I shall breathe in experiencing the whole body of breath;” he trains thus: “I shall breathe out experiencing the whole body of breath.” He trains thus: “I shall breathe in tranquilizing the bodily formation;” he trains thus: “I shall breathe out tranquilizing the bodily formation.” Just as a skilled turner or his apprentice, when making a long turn, understands: “I make a long turn;” or when making a short turn, understands: “I make a short turn;” so too, breathing in long, a Bhikkhu understands: “I breathe in long;” he trains thus: “I shall breathe out tranquilizing the bodily formation.”

· In this way, he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. Or else, he abides contemplating in the body its arising factors, or he abides contemplating in the body its vanishing factors, or he abides contemplating in the body both its arising and vanishing factors. Or else mindfulness that ‘there is a body’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And, he abides independent, not clinging to anything in the world. That is how a Bhikkhu abides contemplating the body as a body.

### **b) The Four Postures:**

· Again, Bhikkhus, when walking, a Bhikkhu understands: “I am walking;” when standing, he understands: “I am standing;” when sitting, he understands: “I am sitting;” when lying down, he understands: “I am lying down;” or he understands accordingly however his body is disposed.

· In this way, he abides contemplating the body as a body internally, externally, and both internally and externally. And he abides independent, not clinging to anything in the world. That too is how a Bhikkhu abides contemplating the body as a body.

### **c) Full Awareness:**

· Again, Bhikkhus, a Bhikkhu is one who acts in full awareness when going forward and returning; who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; who acts in full awareness when wearing his robes and carrying his outer robe and bowl; who acts in full awareness when eating, drinking, consuming food and tasting; who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking and keeping silent.

· In this way, he abides contemplating the body as a body internally, externally, and both internally and externally. And, he abides independent, not clinging to anything in the world. That too is how a Bhikkhu abides contemplating the body as a body.

#### d) Foulness of the Body Parts:

· In this way he abides contemplating the body as a body internally, externally, and both internally and externally... And, he abides independent, not clinging to anything in the world. That too is how a Bhikkhu abides contemplating the body as a body-

#### e) Elements of the Body:

· In this way, he abides contemplating the body as a body internally, externally, and both internally and externally... And he abides independent, not clinging to anything in the world. That too is how a Bhikkhu abides contemplating the body as a body

· In this way he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. Or else he abides contemplating in the body its arising factors, or he abides contemplating in the body its vanishing factors, or he abides contemplating in the body both its arising and vanishing factors. Or else mindfulness that 'there is a body' is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That too is how a Bhikkhu abides contemplating the body as a body.

### **CONTEMPLATION OF FEELING**

· And how, Bhikkhus, does a Bhikkhu abide contemplating feelings as feelings? Here, when feeling a pleasant feeling, a Bhikkhu understands: "I feel a pleasant feeling;" when feeling a painful feeling, he understands: "I feel a painful feeling;" when feeling a neither-painful-nor-pleasant feeling, he understands: "I feel a neither-painful-nor-pleasant feeling." When feeling a worldly pleasant feeling, he understands: "I feel a worldly pleasant feeling;" when feeling an unworldly pleasant feeling, he understands: "I feel an unworldly pleasant feeling;" when feeling a worldly painful feeling, he understands: "I feel a worldly painful feeling;" when feeling an unworldly painful feeling, he understands: "I feel an unworldly painful feeling;" when feeling a worldly neither-painful-nor-pleasant feeling, he understands: "I feel a worldly neither-painful-nor-pleasant feeling;" when feeling an unworldly neither-painful-nor-pleasant feeling, he understands: "I feel an unworldly neither-painful-nor-pleasant feeling."

· In this way he abides contemplating feelings as feelings internally, or he abides

contemplating feelings as feelings externally, or he abides contemplating feelings as feelings both internally and externally. Or else he abides contemplating in feelings their arising factors, or he abides contemplating in feelings their vanishing factors, or he abides contemplating in feelings both their arising and vanishing factors. Or else, mindfulness that ‘there is feeling’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And, he abides independent, not clinging to anything in the world. That is how a Bhikkhu abides contemplating feelings as feelings.

## **CONTEMPLATION OF MIND**

And how, Bhikkhus, does a Bhikkhu abide contemplating mind as mind? Here a Bhikkhu understands mind affected by lust as mind affected by lust, and mind unaffected by lust as mind unaffected by lust. He understands mind affected by hate as mind affected by hate, and mind unaffected by hate as mind unaffected by hate. He understands mind affected by delusion as mind affected by delusion, and mind unaffected by delusion as mind unaffected by delusion. He understands contracted mind as contracted mind, and distracted mind as distracted mind. He understands exalted mind as exalted mind, and unexalted mind as unexalted mind. He understands surpassed mind as surpassed mind, and unsurpassed mind as unsurpassed mind. He understands concentrated mind as concentrated mind, and unconcentrated mind as unconcentrated mind. He understands liberated mind as liberated mind, and unliberated mind as unliberated mind.

· In this way he abides contemplating mind as mind internally, or he abides contemplating mind as mind externally, or he abides contemplating mind as mind both internally and externally. Or else, he abides contemplating in mind its arising factors, or he abides contemplating in mind its vanishing factors, or he abides contemplating in mind both its arising and vanishing factors. Or else mindfulness that ‘there is mind’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a Bhikkhu abides contemplating mind as mind.

## **CONTEMPLATION OF MIND-OBJECTS**

· In this way he abides contemplating mind-objects as mind-objects internally, or he abides contemplating mind-objects as mind-objects externally, or he abides contemplating mind-objects as mind-objects both internally and externally. Or else he abides contemplating in mind-objects their arising factors, or he abides contemplating in mind-objects their vanishing factors, or he abides contemplating in mind-objects both their arising and vanishing factors. Or else mindfulness that ‘there are mind-objects’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a Bhikkhu abides contemplating mind-objects as mind-objects in terms of the five hindrances.

· In this way, he abides contemplating mind-objects as mind-objects internally, or he abides contemplating mind-objects as mind-objects externally, or he abides contemplating mind-objects as mind-objects both internally and externally. Or else he abides contemplating in mind-objects their arising factors, or he abides contemplating in mind-objects their vanishing factors, or he abides contemplating in mind-objects both their arising and vanishing factors. Or else mindfulness that ‘there are mind-objects’ is

simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a Bhikkhu abides contemplating mind-objects as mind-objects in terms of the five aggregates.

· In this way he abides contemplating mind-objects as mind-objects internally, or he abides contemplating mind-objects as mind-objects externally, or he abides contemplating mind-objects as mind-objects both internally and externally. Or else he abides contemplating in mind-objects their arising factors, or he abides contemplating in mind-objects their vanishing factors, or he abides contemplating in mind-objects both their arising and vanishing factors. Or else mindfulness that ‘there are mind-objects’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a Bhikkhu abides contemplating mind-objects as mind-objects in terms of the six internal and external bases.

\* In this way he abides contemplating mind-objects as mind-objects internally, or he abides contemplating mind-objects as mind-objects externally, or he abides contemplating mind-objects as mind-objects both internally and externally. Or else he abides contemplating in mind-objects their arising factors, or he abides contemplating in mind-objects their vanishing factors, or he abides contemplating in mind-objects both their arising and vanishing factors. Or else mindfulness that ‘there are mind-objects’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a Bhikkhu abides contemplating mind-objects as mind-objects in terms of the seven enlightenment factors.

· In this way he abides contemplating mind-objects as mind-objects internally, or he abides contemplating mind-objects as mind-objects externally, or he abides contemplating mind-objects as mind-objects both internally and externally. Or else he abides contemplating in mind-objects their arising factors, or he abides contemplating in mind-objects their vanishing factors, or he abides contemplating in mind-objects both their arising and vanishing factors. Or else mindfulness that ‘there are mind-objects’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a Bhikkhu abides contemplating mind-objects as mind-objects in terms of the Four Noble Truths.

\* If anyone should develop these four foundations of mindfulness in such a way for seven months, for six months, for five months, for four months, for three months, for two months, for one month or for half a month, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.

\* This is the direct path for the purification of beings, for surmounting (overcoming) sorrow and lamentation, for the disappearance of pain and grief, for the attainment (achievement) of the true Way, for the realization of Nibbana, namely, the four foundations of mindfulness. That is what the Blessed One said. The Bhikkhus were satisfied and delighted in the Blessed One’s words. (BDVEDP)

## **The Four Arousing of Mindfulness**

Translated by Dharma Master Ren-hui

**From : Buddhist Door ( Sutra Resource Page )**

### **(I) Introduction: Occasion of Discourse.**

Thus have I heard.

Once the Blessed One was dwelling among the Kuru folk at Kammasa-damma, a market town of the Kurus. Then the Blessed One spoke to the monks, saying, "Monks." The monks responded to the Blessed One, saying, "Venerable Sir."

The Blessed One said this:

### **(II) Discourse Proper (A & B)**

#### **(A) Single Out "The Only Way"**

This is the only way, O monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for realizing Nibbana, namely, the Four Arousings of Mindfulness.

What are the Four?

#### **(B) Outling The Four Arousing of Mindfulness (1, 2, 3 & 4)**

Monks, here, a monk dwells contemplating the body, in the body, ardent, completely aware and mindful, having overcome, in the world, covetousness and grief; he dwells contemplating the feelings, in the feelings, ardent, completely aware and mindful, having overcome, in the world, covetousness and grief; he dwells contemplating mind, in the mind, ardent, completely aware and mindful, having overcome, in the world, covetousness and grief; he dwells contemplating things, in things, ardent, completely aware and mindful, having overcome, in the world, covetousness and grief.

#### **(1) Contemplation on the Body (a, b, c, d, e & f)**

And how, O monks, does a monk dwell contemplating the body, in the body?

##### **(a) Mindfulness in the In & Out Breathing (i & ii)**

###### **(i) The Exposition**

Here. O monks, a monk goes to the forest, to the foot of a tree or to an empty place, sits down, bends in his legs crosswise on his lap, keeps his body erect and arouses mindfulness (in the object of meditation) in front (of him).

Mindful, indeed, he breathes in and mindful he breathes out. Whilst breathing in long, he knows well, saying, "I breathe in long." Or whilst breathing out long, he knows well, saying, "I breathe out long." Whilst breathing in short, he knows well, saying, "I breathe

in short." Or whilst breathing out short, he knows well, saying, "I breathe out short."

He trains, saying, "Experiencing the whole (breath-) body, I shall breathe in." He trains, saying, "Experiencing the whole (breath-) body, I shall breathe out." He trains, saying, "Calming the (breath-) body-activity, I shall breathe in." He trains, saying, "Calming the (breath-) body-activity, I shall breathe out."

### **(ii) Analogy: Simile of the turner**

Just as a clever turner or a turner's apprentice, turning long, knows well, saying, "I turn long;" or turning short, knows well, saying, "I turn short." Just so, indeed, O monks, a monk breathing in long, knows well, saying, "I breathe in long;" or breathing out long, he knows well, saying, "I breathe out long;" breathing in short, he knows well, saying, "I breathe in short;" or breathing out short, he knows well, saying, "I breathe out short"

He trains, saying, "Experiencing the whole (breath-) body, I shall breathe in." He trains, saying, "Experiencing the whole (breath-) body, I shall breathe out." He trains, saying, "Calming the (breath-) body-activity, I shall breathe in." He trains, saying, "Calming the (breath-) body-activity, I shall breathe out."

Thus he dwells contemplating the body in the (breath-) body, internally' (in himself), or he dwells contemplating the body in the (breath-) body, externally (in another), or he (dwells contemplating the body in the (breath-) body, internally and externally (internally at one time and externally at another, alternately).

He dwells contemplating origination-things in the (breath-) body, or he dwells contemplating dissolution-things in the (breath-) body, or he dwells contemplating origination and dissolution-things (alternately) in the (breath-) body. Or, indeed, his mindfulness is established, saying, "The body exists," to the extent necessary for just knowledge, for just remembering, and he dwells independent and clings to naught in the world.

Thus, indeed, O monks, a monk dwells contemplating the body, in the body.

### **(b) The Four-fold Posture**

And further. O monks, a monk whilst going, knows well, saying, "I am going;" or whilst standing, knows well, saying, "I am standing;" or whilst sitting, knows well, saying, "I am sitting;" or whilst lying down, knows well, saying, "I am lying down;" or just as his body comes to be disposed, just so he knows it well.

Thus he dwells contemplating the body, in the body, internally, or he dwells contemplating the body, in the body, externally, or he dwells contemplating the body, in the body, internally and externally . . .

Thus, indeed, O monks, a monk dwells contemplating the body, in the body.

### **(c) Mindfulness and Complete Awareness.**

And further, O monk in going and in returning, is a person acting with complete awareness; in looking at and looking away from, he is a person acting with

complete awareness; in wearing shoulder cloak, bowl and robes, he is a person acting with complete awareness; in eating, drinking, chewing and tasting, he is a person acting with complete awareness; in passing urine and faeces, he is a person acting with complete awareness; in going, standing, sitting, sleeping, waking, speaking and in the state of silence, he is a person acting with complete awareness.

Thus he dwells contemplating the body, in the body, internally, or he dwells contemplating the body, in the body, externally, or he dwells contemplating the body, in the body, internally and externally . . .

Thus, indeed, O monks, a monk dwells contemplating the body, in the body.

#### **(d) Attention on the Impurity of the Body (i & ii)**

##### **(i) The Exposition**

And further, O monks, a monk reflects on just this body hemmed by the skin, and full of manifold impurity, from the soles up, and from the top of the hair down, saying, "There is in this body, hair of the head, hair of the body, nails, teeth, skin, flesh, fibrous threads (veins, nerves, sinews, tendons), bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, contents of stomach, intestines, mesentery, faeces, bile, phlegm, pus, blood, sweat, solid fat, tears, fat dissolved, saliva, mucus, synovial fluid, urine."

##### **(ii) Analogy: Simile of the Grain bag**

Just as if, O monks, there were a bag, having two openings, full of grain, differing in kind, namely, hillpaddy, paddy, green-gram, cow-pea, sesamum, rice, and a man with seeing eyes having unloosed it, should reflect, saying, "This is hill-paddy; this is paddy; this is green-gram; this is cow-pea; this is sesamum; this is rice."

In the same way, O monks, a monk reflects on just this body hemmed by the skin, and full of manifold impurity from the soles up, and from the top of the hair down, saying, "There are in this body hair of the head . . ."

Thus he dwells contemplating the body, in the body, internally; or he dwells contemplating the body, in the body, externally; or he dwells contemplating the body, in the body, internally and externally . . .

Thus, indeed, O monks, a monk dwells contemplating the body, in the body.

#### **(e) Attention on the Elements (i & ii)**

##### **(i) The exposition**

And further, O monks, a monk reflects on just this body, according as it is placed or disposed, by way of element, saying, "There are in this body, the element of solidity, the element of cohesion, the element of caloricity and the element of vibration."

##### **(ii) Analogy: Simile of the cow-killer**

O monks, should a clever cow-killer or a cow-killer's apprentice, having killed a cow and

divided it by way of portions, be sitting at a junction of four roads, in whatever manner.

In the same manner, a monk reflects on just this body, according as it is placed or disposed, by way of element, saying. "There is in this body, the element of solidity, the element of cohesion, the element of caloricity, and the element of vibration."

Thus he dwells contemplating the body, in the body, internally or he dwells contemplating the body, in the body, externally or he dwells contemplating the body, in the body, internally and externally . . .

Thus, indeed, O monks. a monk dwells contemplating the body, in the body.

#### **(f) The Nine Charnel-ground contemplations**

And further, O monks, in whatever way should a monk see (1) a body dead, one, two or three days, swollen, very blue, festering, thrown into the charnel-ground, saying, "Even this body (of mine) is verily such a thing (has a nature like that) is going to be so, cannot get past (escape) that (state)," he follows up the thought to just this body (of his).

Thus he dwells contemplating the body, in the body, internally or . . .

Thus indeed, O monks, a monk dwells contemplating the body, in the body.

And further, O monks, in whatever way should a monk see, whilst (2) it is being eaten by crows or hawks or vultures or dogs or jackals or by different kinds of worms, a body that had been thrown into a charnel-ground, saying, "Even this body (of mine) is verily such a thing (has a nature like that), is going to be so, cannot get past that (state)," he follows up the thought to just this body (of his).

Thus he dwells contemplating the body, in the body, internally or . . .

Thus, indeed, O monks, a monk dwells contemplating the body, in the body.

And further, O monks in whatever way should a monk see a body thrown into the charnel-ground, (3) a skeleton, together with (some) flesh and blood and held in by the tendons . . . (4) a skeleton without flesh besmeared with blood, held in by the tendons . . . (5) a skeleton without flesh and blood, held in by the tendons . . . (6) bones gone loose, scattered in all directions, - a bone of the hand, a bone of the foot, a shin bone, a thigh bone, the pelvis, spine and skull, each in a different place, O saying, " Even this body (of mine) is verily such a thing (has a nature like that), is going to be so, cannot get past that (state)," he follows up the thought to just this body (of his).

Thus he dwells contemplating the body, in the body, internally, or . . .

Thus, indeed, O monks, a monk dwells contemplating the body, in the body.

And further, O monks, in whatever way should a monk see a body thrown into the charnel-ground, (7) bones looking white in colour like a conch . . . (8) bones heaped together more than a year old . . . (9) bones rotten and become dust, saying, "Even this body (of mine) is verily such a thing (has a nature like that), is going to be so, cannot get past that (state)" he follows up the thought to just this body (of his).

Thus he dwells contemplating the body, in the body, internally, or he dwells contemplating the body, in the body, externally, or he dwells contemplating the body, in the body, internally and externally.

He dwells contemplating originating-things, in the body, or he dwells contemplating dissolution-things, in the body, or he dwells contemplating origination and dissolution-things, in the body. Or, indeed, his mindfulness is established, saying, "The body exists," to the extent necessary for just knowledge, for just remembering, and he dwells independent and clings to naught in the world.

Thus, indeed, O monks, a monk dwells contemplating the body, in the body.

## **(2) Contemplation on the Feelings**

And how, O monks, does a monk dwell contemplating feeling, in feeling?

Here, O monks, a monk experiencing a pleasant feeling knows well, saying, "I experience a pleasant feeling;" in experiencing a painful feeling, knows well, saying, "I experience a painful feeling;" experiencing a neither-pleasant-nor-painful feeling, knows well, saying, "I experience a neither-pleasant-nor-painful feeling;" experiencing a pleasant worldly feeling, knows well, saying, "I experience a pleasant worldly feeling;" experiencing a pleasant non-worldly feeling, knows well, saying, "I experience a pleasant non-worldly feeling;" experiencing a painful worldly feeling, knows well, saying, "I experience a painful worldly feeling;" experiencing a painful non-worldly feeling, knows well, saying, "I experience a painful non-worldly feeling;" experiencing a neither-pleasant-nor-painful worldly feeling, knows well, saying, "I experience a neither-pleasant-nor-painful worldly feeling;" experiencing a neither-pleasant-nor-painful non-worldly feeling, knows well, saying, "I experience a neither-pleasant-nor-painful non-worldly feeling."

Thus he dwells contemplating feeling, in feeling, internally, or he dwells contemplating feeling, in feeling, externally, or he dwells contemplating feeling, in feeling, internally and externally.

He dwells contemplating origination-things, in feeling, or he dwells contemplating dissolution-things, in feeling, or he dwells contemplating origination and dissolution-things, in feeling. Or his mindfulness is established, saying, "Feeling exists," to the extent necessary for just knowledge, for just remembering, and he dwells independent and clings to naught in the world.

## **(3) Contemplation on mind**

And how, O monks, does a monk dwell contemplating mind, in mind?

Here, O monks, a monk knows well the mind with lust, saying, "Mind with lust;" or he knows well the mind without lust, saying, "Mind without lust;" or he knows well the mind with hatred, saying, "Mind with hatred;" he knows well the mind without hatred, saying, "Mind without hatred;" or he knows well the mind with ignorance, saying, "Mind with ignorance;" or he knows well the mind without ignorance, saying, "Mind without ignorance;" he knows well the shrunken mind, saying, "Shrunken mind;" or he knows

well the perplexed mind. saying, "Perplexed mind;" he knows well the mind become great, saying, "Mind become great;" or he knows well the mind not become great, saying, "Mind not become great." He knows well the mind with something higher (than it), saying, "Mind with something higher," or he knows well the mind with nothing higher (than it), saying, "Mind with nothing higher;" he knows well the quieted mind, saying, "Quieted mind," or he knows well the mind not quieted, saying, "Mind not quieted;" he knows well the freed mind, saying, "Freed mind;" or he knows well the unfreed mind, saying, "Unfreed mind."

Thus he dwells contemplating mind, in mind, internally, or he dwells contemplating mind, in mind, externally, or he dwells contemplating mind, in mind, internally and externally.

He dwells contemplating origination-things, in mind, or he dwells contemplating origination-things, in mind, or he dwells contemplating origination and dissolution-things, in mind. Or his mindfulness is established, saying, "Mind exists," to the extent necessary for just knowledge, for just remembering, and he dwells independent and clings to naught in the world.

Thus, indeed, O monks, a monk does dwell contemplating mind, in mind.

#### **(4) Contemplation on things (a, b, c, d, & e)**

And how, O monks, does a monk dwell contemplating things, in things?

##### **(a) The five hindrances**

Here, O monks, a monk dwells contemplating things, in the things of the five hindrances.

How, O monks, does a monk dwell contemplating things, in the things of the five hindrances?

Here, O monks, when sensuality is present within, a monk knows well, saying, "I have sensuality within," or when sensuality is not present within, knows well, saying, "I have no sensuality within."

In what manner the arising of the non-arisen sensuality comes to be, Ò that he knows well; in what manner the abandoning of the arisen sensuality comes to be Ò that he knows well; and in what manner the non-arising in the future of the abandoned sensuality comes to be, Ò that he knows well.

When anger is present within, he knows well, saying, "I have anger within." . . .

When sloth and torpor are present within, he knows well, saying, "I have sloth and torpor within." . . .

When flurry and worry are present within, he knows well, saying, "I have flurry and worry within." . . .

When scepticism is present within, he knows well, saying, "I have scepticism within." . . .

In what manner the arising of the non-arisen scep̄sis comes to be, Ò that he knows well; in what manner, the abandoning of the arisen scep̄sis comes to be, Ò that he knows well; in what manner the non-arising in the future of the abandoned scep̄sis comes to be, Ò that he knows well.

Thus he dwells contemplating things, in things, internally, or he dwells contemplating things, in things, externally, or he dwells contemplating things, in things, internally and externally.

He dwells contemplating origination-things, in things, or he dwells contemplating dissolution-things, in things, or he dwells contemplating origination and dissolution-things, in things. Or his mindfulness is established, saying, "Things exist," to the extent necessary for just knowledge, for just remembering, and he dwells independent and clings to naught in the world.

Thus, indeed, O monks, a monk does dwell contemplating things, in the things of the five hindrances.

### **(b) The five grasping groups**

And again, O monks, a monk dwells contemplating things, in the things of the five grasping groups.

And how, O monks, does a monk dwell contemplating things, in the things of the five grasping groups?

Here, O monks, a monk says: "Thus is material form; thus is the arising of material form; thus is the disappearance of material form. Thus is feeling; thus is the arising of feeling; thus is the disappearance of feeling. Thus is perception; thus is the arising of perception; thus is the disappearance of perception. Thus are the conformations; thus is the arising of the conformations; thus is the disappearance of the conformations. Thus is consciousness; thus is the arising of consciousness; thus is the disappearance of consciousness.

In this way he dwells contemplating things, in the things of the five grasping groups, internally, or . . .

### **(c) The six sense-bases**

And further, O monks, a monk dwells contemplating things, in the things of the six internal and external sense-bases.

And how, O monks, does a monk dwell contemplating things, in the things of the six internal and external sense-bases?

here, O monks, a monk knows well the eye and forms; and what fetter arises dependent on both (eye and forms) Ò that he knows well. In what manner the arising of the non-arisen fetter comes to be, Ò that he knows well; in what manner the abandoning of the arisen fetter comes to be, Ò that he knows well; and in what manner the non-arising, in the future, of the abandoned fetter comes to be, Ò that he knows well.

And he knows well the ear and sounds . . . ; the nose and odours . . . ; the tongue and

flavours . . . ; the body and tactiles . . . ; the mind and objects . . . And what fetter arises dependent on both, Ò that he knows well.

In what manner the arising of the non-arisen fetter comes to be, Ò that he knows well; in what manner the abandoning of the arisen fetter comes to he, Ò that he knows well; and in what manner the non-arising, in the future, of the abandoned fetter comes to be, Ò that he knows well.

Thus he dwells contemplating things, in the things of the six internal and external sense-bases, internally or . . .

#### **(d) The seven factors of enlightenment**

And further, O monks, a monk dwells contemplating things, in the things of the seven factors of enlightenment.

And how, O monks, does a monk dwell contemplating things, in the things of the seven factors of enlightenment?

Here, O monks, when the enlightenment-factor of mindfulness is present within, he knows well, saying, "I have the enlightenment-factor of mindfulness within," or when the enlightenment-factor of mindfulness is absent within, he knows well, saying, "I have not within the enlightenment-factor of mindfulness.

In what manner the arising of the non-arisen enlightenment-factor of mindfulness comes to be, Ò that he knows well; in what manner the completion of culture of the arisen enlightenment-factor of mindfulness comes to be, Ò that he knows well.

Or when the enlightenment-factor of the investigation of things is present within . . . the enlightenment-factor of energy . . . the enlightenment-factor of joy . . . the enlightenment-factor of calm . . . the enlightenment-factor of concentration . . . the enlightenment-factor of equanimity is present within, he knows well, saying, "I have within the enlightenment-factor of equanimity." or when the enlightenment-factor of equanimity is absent within, he knows well, saying, "I have not the enlightenment-factor of equanimity within."

In what manner the arising of the non-arisen enlightenment-factor of equanimity comes to be, Ò that he knows well; and in what manner the completion of culture of the arisen enlightenment-factor of equanimity comes to he, Ò that he knows well.

Thus he dwells contemplating things, in the things of the seven factors of enlightenment, internally, or . . .

#### **(e) The four truths**

And further, O monks, a monk dwells contemplating things, in the things of the four pure truths.

And how, O monks, does a monk dwell contemplating things, in the things of the four pure truths?

Here, O monks, a monk, saying, "This is suffering;" knows well according to reality;

saying, "This is the origin of suffering;" knows well according to reality; saying, "This is the ceasing of suffering;" knows well according to reality; saying, "This is the way going to the ceasing of suffering;" knows well according to reality.

Thus he dwells contemplating things, in the things of the four pure truths, internally or . . .

### **(III) Practical Diffusing. Assurance of Attainment.**

Indeed, O monks, should any person make become the Four Arousings of Mindfulness, seven years, in this way, by him one of two fruitions is proper to be expected: Knowledge (saintship), here and now, or in the event of the residuum being present, the state of Non-returning.

O monks, let alone seven years. Should any person make become these Four Arousings of Mindfulness, six years . . . five years . . . four years . . . three years . . . two years . . . one year, in this way . . .

O monks, let alone one year. Should any person make become these Four Arousings of Mindfulness, seven months, in this way, by him one of two fruitions is proper to be expected: Knowledge, here and now, or in the event of the residuum being present, the state of Non-returning. O monks, let alone seven months. Should any person make become these Four Arousings of Mindfulness, six months . . . five months . . . four months . . . three months . . . two months . . . a month . . . half-a-month, in this way . . .

O monks, let alone half-a-month. Should any person make become these Four Arousings of Mindfulness, a week, in this way, by him one of two fruitions is proper to be expected: Knowledge, here and now, or in the event of the residuum being present, the state of Non-returning.

Thus, what was spoken, saying, "This is the only way, O monks . . . ", that was spoken because of this.

Satisfied, the monks approved of the words of the Blessed One.

### **b) Sukhavati**

The central doctrine of the Pure Land sects is that all who evoke the name of Amitabha with sincerity and faith in the saving grace of his vow will be reborn in his Pure Land of peace and bliss. Thus, the most important practice of contemplation in the Pure Land sects is the constant voicing of the words "Namo Amitabha Buddha" or "I surrender myself to Amitabha Buddha."

**(A) *The meanings of the Pure Land-*** Pure Land is a paradise without any defilements. For the sake of saving sentient beings, through innumerable asankhya, all Buddhas cultivated immeasurable good deeds, and established a Pure Land to welcome all beings. Beings in this paradise strive to cultivate to attain Buddhahood.

### **(B) *Some special characteristics of the Pure Land:***

1) A unique aspect of the Pure Land is that while other schools of Mahayana insist on

self-enlightenment, Pure Land sects teach sole reliance on the Buddha's power.

2) The Buddha of all other exoteric schools is Sakyamuni, while the Buddha of Pure Land sects is Amita or Infinite Light (Amitabha), or Infinite Life (Amitayus).

3) Followers of other Mahayana Buddhist schools cultivate to seek to become Buddha and abide in Nirvana, while followers of Sukhavati sects cultivate to seek rebirth in the Pure Land, Amitabha's Bliss Land which is laid in the Western Quarter.

4) The Buddha's Pureland is the world where the sentient beings are born through the transformation of lotus flowers. These flowers grow in a lake formed from combinations of seven jewels (gold, silver, lapis, lazuli, crystal, mother-of-pearl, red pearl, and carnelian) or lake of seven jewels.

***(C) The Buddha taught about the Bodhisattvas' Pure Lands-*** According to the Vimalakirti Sutra, the Buddha reminded Ratna-rasi Bodhisattva about Bodhisattvas' Pure Lands as follows:

a) The straightforward mind is the Bodhisattva's pure land, for when he realizes Buddhahood, beings who do not flatter will be reborn in his land.

b) The profound mind is the Bodhisattva's pure land, for when he realizes Buddhahood living beings who have accumulated all merits will be reborn there.

c) The Mahayana (Bodhi) mind is the Bodhisattva's pure land, for when he attains Buddhahood all living beings seeking Mahayana will be reborn there.

d) Charity (dana) is the Bodhisattva's pure land, for when he attains Buddhahood living beings who can give away (to charity) will be reborn there.

e) Discipline (sila) is the Bodhisattva's pure land, for when he realizes Buddhahood living beings who have kept the ten prohibitions will be reborn there.

f) Patience (ksanti) is the Bodhisattva's pure land, for when he attains Buddhahood living beings endowed with the thirty-two excellent physical marks will be reborn there.

g) Devotion (virya) is the Bodhisattva's pure land, for when he attains Buddhahood living beings who are diligent in their performance of meritorious deeds will be reborn there.

h) Serenity (dhyana) is the Bodhisattva's pure land, for when he attains Buddhahood living beings whose minds are disciplined and unstirred will be reborn there.

i) Wisdom (prajna) is the Bodhisattva's pure land, for when he attains Buddhahood living beings who have realized samadhi will be reborn there.

j) The four boundless minds (catvari apramanani) are the Bodhisattva's pure land, for when he attains Buddhahood living beings who have practiced and perfected the four infinities: kindness, compassion, joy and indifference, will be reborn there.

k) The four persuasive actions (catuh-samgraha-vastu) are the Bodhisattva's pure land,

for when he attains Buddhahood living beings who have benefited from his helpful persuasion will be reborn there.

l) The expedient methods (upaya) of teaching the absolute truth are the Bodhisattva's pure land, for when he attains Buddhahood living beings conversant with upaya will be reborn there.

m) The thirty-seven contributory states to enlightenment (bodhipaksika-dharma) are the Bodhisattva's pure land, for when he attains Buddhahood living beings who have successfully practiced the four states of mindfulness (smrtyu-pasthana), the four proper lines of exertion (samyakpra-hana), the four steps towards supramundane powers (rddhipada), the five spiritual faculties (panca indriyani), the five transcendental powers (panca balani), the seven degrees of enlightenment (sapta bodhyanga) and the eightfold noble path (asta-marga) will be reborn in his land.

n) Dedication (of one's merits to the salvation of others) is the Bodhisattva's pure land, for when he attains Buddhahood his land will be adorned with all kinds of meritorious virtues.

o) Preaching the ending of the eight sad conditions is the Buddhahood his land will be free from these evil states.

p) To keep the precepts while refraining from criticizing those who do not in the Bodhisattva's pure land, for when he attains Buddhahood his country will be free from people who break the commandments.

q) The ten good deeds are the Bodhisattva's pure land, for when he attains Buddhahood he will not die young, he will be wealthy, he will live purely, his words are true, his speech is gentle, his encourage will not desert him because of his conciliatoriness, his talk is profitable to others, and living beings free from envy and anger and holding right views will be reborn in his land.

**(D) *The Pure Land's main texts:*** The smaller text of Shukavati-vyuha is a resume or abridged text of the larger one. The last of the three texts, the Amitayus-dhyana Sutra, tells us the origin of the Pure Land doctrine taught by the Buddha Sakyamuni. Ajatasatru, the prince heir-apparent of Rajagriha, revolted against his father, King Bimbisara, and imprisoned him. His consort, Vaidehi, too was confined to a room. Thereupon the Queen asked the Buddha to show her a better place where no such calamities could be encountered. The World-Honoured One appeared before her and showed all the Buddha lands and she chose the Land of Amita as the best of all. The Buddha then taught her how to meditate upon it and finally to be admitted there. He instructed her by his own way of teaching and at the same time by the special teaching of Amita. That both teachings were one in the end could be seen from the words he spoke to Ananda at the conclusion of his sermons. "Oh Ananda! Remember this sermon and rehearse it to the assembly on the Vulture Peak. By this sermon, I mean the name of Amitabha." From this we can infer that the object of the sermon was the adoration of Amita. Thus, we see that Sakyamuni's teaching was after all not different from that of Amitabha. (BDVEDP)

### **Pure Land Buddhism**

## The Path of Serene Trust

(Quang Duc website)

*Key Concepts: In order to understand Pure Land Buddhism it is helpful to be familiar with some specific aspects of Buddhist teaching: MERIT AND ITS TRANSFER.* There are benefits to be derived from the non-attached practices of Wisdom and Compassion; these practices include the Buddhist Precepts which are guidelines for enlightened living. These benefits, or "merit," may be accumulated and subsequently transferred to any or all sentient beings for their benefit (transpersonal) or rededicated so as to transform it into a benefit for one's self (personal). OTHER BUDDHAS. Shakyamuni, the historical Buddha of our age, is not the only Buddha to ever have existed. Indeed, all beings have the nature to become totally awakened to the Truth of the Universe. One of the first Buddhas other than Shakyamuni to be mentioned in the Buddhist tradition was the Buddha Maitreya, the next Buddha who will appear in our own world-system which is known as the Saha World. BUDDHA-REALMS or BUDDHA-FIELDS. Buddhas spread their influence over a system of worlds in which they teach Dharma and exert their benevolence. Shakyamuni is the Buddha of our own world system. Buddha-realms may be seen as both literal and metaphorical. A BODHISATTVA'S RELATIONSHIP WITH A BUDDHA. Bodhisattvas are "Enlightenment Beings" who are on the path toward Nirvana, the end of suffering, the realm of Perfect Peace. They work not only for their own Enlightenment, but also for the Enlightenment of all sentient beings. Once Bodhisattvahood is attained, the Bodhisattva is instructed by a Buddha. Shakyamuni Buddha's teacher was the Buddha Dipamkara; in turn, Shakyamuni Buddha is the teacher of the Buddha to come, Maitreya. **Origins** Shakyamuni Buddha taught about a Buddha named Amitabha ("Boundless Light," also known as Amitayus, or "Boundless Life") who presides over a Buddha-realm known as Sukhavati, a realm of rebirth in which all impediments to the attainment of final Enlightenment are nonexistent. This realm, or Pure Land (also known as the Realm of Bliss) is the result of the accumulated merit of the Bodhisattva Dharmakara, who practiced for eons before becoming the Buddha Amitabha. Dharmakara vowed that when he attained Buddhahood, the realm over which he would preside would include the finest features of all the other Buddha-realms. These other realms were revealed to Dharmakara by his teacher, the Buddha Lokeshvararaja. Pure Land Buddhism is described as the Path of Serene Trust, or "prasada" in Sanskrit. This term is broadly interpreted as "faith," and means that one has serene trust and confidence in the power and wisdom of Buddhas, or that one has the firm conviction that the Bodhisattva Vow made by all Buddhas, namely, to lead all sentient beings to Enlightenment, has been or will be fulfilled. Praising a Buddha's virtues and keeping a Buddha in mind at all times has been practiced since the earliest days of Buddhism. Indeed, the act of taking refuge in the Buddha means to put one's trust in the Buddha as an honored teacher. In the Pratyutpanna Sutra, an early Buddhist text, Shakyamuni Buddha talks about the practice of Pratyutpanna Samadhi, in which one can directly perceive the Buddhas of the Ten Directions face to face. The object of Pure Land Buddhism is rebirth into the Realm of Bliss. This may be seen as literal rebirth into the Buddha-realm called Sukhavati and/or as experiencing the direct realization of the realm of the Purified Mind, in which a person becomes one with the limitless Compassion and Wisdom which are the prime characteristics of Buddha Amitabha. Pure Land Buddhism rests on the following tripod: **Faith** Aspiration or the Vow for Rebirth. Practice, single-minded effort aimed at Buddha Remembrance Samadhi, "Buddhanusmrti" in Sanskrit, "Nien-Fo" in Chinese. Buddhanusmrti means "To stay mindful of the Buddha," and has been a central practice of Pure Land Buddhism since its beginnings. Nien-Fo also refers to the recitation of the Buddha's name, among other practices. The Pure Land tripod of Faith, Aspiration and Practice was modified in 12th century Japan. The 18th vow of Dharmakara was interpreted to mean that one only need to recite Amitabha's name to attain rebirth (see next section). The teacher Shinran further narrowed this interpretation to say that the Nembutsu (Japanese for Nien-Fo) is recited until the Mind of Faith manifests itself, and that faith in Amida Buddha (the Japanese term for Amitabha) is sufficient for rebirth. The Japanese Pure Land schools are still characterized as "faith-only" schools, while

## Dharani

At that time the Bodhisattva Medicine king rose from his seat, bared his right shoulder, pressed his palms together and, facing the Buddha, spoke to him, saying, "World-Honored One, if there are good men or good women who can accept and uphold the Lotus Sutra, if they read and recite it, penetrate its meaning, or copy the sutra scrolls, how much merit will they gain?"

The Buddha said to Medicine King, "If there are good men or good women who offer alms to Buddhas equal in number to the sands of eight hundred ten thousand million nayutas of Ganges, what is your opinion? The merit they gain will surely be great, will it not?"

"Very great, World-Honored One."

The Buddha said, "If there are good men or good women who, with regard to this sutra, can accept and uphold even one four-line verse, if they read and recite it, understand the principle and practice it as the sutra directs, the benefits will be very many."

At that time Bodhisattva Medicine King said to the Buddha, "World-Honored One, I will now give to those who preach the Law dharani spells, which will guard and protect them." Then he pronounced these spells:

anye manye mane mamane chitte harite shame shamitavi  
shante mukte muktatame same avashame sama same kshaye  
akshaye akshine shante shame dharani alokabhashe-  
pratyavekshani nivshte abhyantaranivishte atyantaparishuddhi  
ukkule mukkule arade parade shukakashi asamasame  
buddhavigokite dharmaparikshite samghanirghoshani  
bhayabhayashodhani mantr mantrakshayate rute  
rutakaushalye akshaye akshayavanataya abalo amanyanataya.

"World-Honored One, these dharanis, these supernatural spells, are pronounced by Buddhas equal in number to the sands of sixty-two million Ganges. If anyone should assault or injure these teachers of the Law, then he will have assaulted and injured these Buddhas!"

At that time Shakyamuni Buddha praised Bodhisattva Medicine King, saying, "Excellent, excellent, Medicine King! You keep these teachers of the Law in your compassionate thoughts, shield and guard them, and for that reason you pronounce these dharanis. They will bring great benefit to living beings."

At that time Bodhisattva Brave Donor said to the Buddha, "World-Honored One, I too will pronounce dharanis to shield and guard those who read, recite, accept, and uphold the Lotus Sutra. If a teacher of the Law acquires these dharanis, then although yakshas, rakshasas, putanas, krityas, kumbhandas or hungry spirits should spy out his shortcomings and try to take advantage of them, they will be unable to do so." Then in the presence of the Buddha he pronounced these

spells:

jvale mahajvale ukke mukke ade adavati nritye nrityavati ittini  
vittini chittini nrityani nrityakati

"World-Honored One, these dharanis, these supernatural spells, are pronounced by Buddhas equal in number to the sands of the Ganges, and all of them respond with joy. If anyone should assault or injure these teachers of the Law, then he will have assaulted and injured these Buddhas!"

At that time the heavenly king Vaishravana, protector of the world, said to the Buddha, "World-Honored One, I too think compassionately of living beings and shield and guard these teachers of the Law, and therefore I pronounce these dharanis." Then he pronounced these spells:

atte natte nunatte anada nade kunadi

"World-Honored One, with these supernatural spells I shield and guard the teachers of the Law. And I will also shield and guard those who uphold this sutra, making certain that they suffer no decline or harm within the area of a hundred yojanas."

At that time heavenly king Upholder of the Nation, who was in the assembly along with a host of thousands, ten thousands, millions of nayutas of gandharvas who surrounded him and paid him reverence, advanced to the place where the Buddha was, pressed his palms together and said to the Buddha, "World-Honored One, I too will employ dharanis, supernatural spells, to shield and guard those who uphold the Lotus Sutra." Then he pronounced these spells:

agane gane gauri gandhari chandali matangi janguly vrusani  
agashti

"World-Honored One, these dharanis, these supernatural spells, are pronounced by forty-two million Buddhas. If anyone should assault or injure these teachers of the Law, then he will have assaulted and injured these Buddhas!"

At that time there were daughters of rakshasa demons, the first named Lamba, the second named Vilamba, the third named Crooked Teeth, the fourth named Flowery Teeth, the fifth named Black Teeth, the sixth named Much Hair, the seventh named Insatiable, the eighth named Necklace Bearer, the ninth named Kunti, and the tenth named Stealer of the Vital Spirit of All Living Beings. These ten rakshasa daughters, along with the Mother of Devil Children, her offspring, and her attendants, all proceeded to the place where the Buddha was and spoke to the Buddha in unison, saying, "World-Honored One, we too wish to shield and guard those who read, recite, accept, and uphold the Lotus Sutra and spare them from decline or harm. If anyone should spy out the shortcomings of these teachers of the Law and try to take advantage of them, we will make it impossible for him to do so." Then in the presence of the Buddha they pronounce these spells:

itime itime itime atime itime nime nime nime nime nime ruhe  
ruhe ruhe ruhe stahe stahe stahe stuhe shuhe

"Though they climb upon our very heads, they will never trouble the teachers of the Law! Whether it be a yaksha, or a pakshasa, or a hungry spirit, or a putana, or a kritya, or a vetada, or a skanda<sup>8</sup>, or an umaraka, or an apasmaraka, or a yaksha kritya, or a human kritya, or a fever, a one day, a two day, a three day, or a four day, or up to a seven day or a constant fever, whether it be in a man's form, in a woman's form, in young boy's form, in young girl's form, though it be only in a dream, it will never trouble them!"

Then in the presence of the Buddha they spoke in verse form, saying:

If there are those who fail to heed our spells  
and trouble and disrupt the preachers of the Law,  
their heads will split into seven pieces  
like the branches of the arjaka tree.  
Their crime will be like that of one who kills father and mother,  
or one who presses out oil,  
or cheats others with measures and scales,  
or, like Devadatta, disrupts the Order of monks.  
Anyone who commits a crime against these teachers of the Law  
will bring on himself guilt such as this!"

After the rakshasa daughters had spoken these verses, they said to the Buddha, "World-Honored One, we will use our own bodies to shield and guard those who accept, uphold, read, recite, and practice this sutra. We will see that they gain peace and tranquility, freeing them from decline and harm and nulling the effect of all poison herbs."

The Buddha said to the rakshasa daughters, "Excellent, excellent! If you can shield and guard those who accept and uphold the mere name of the Lotus Sutra, your merit will be immeasurable. How much more so if you shield and guard those who accept and uphold it in its entirety, who offer alms to the sutra scrolls, flowers, incense, necklaces, powdered incense, paste incense, incense for burning, banners, canopies, music, who burn various kinds of lamps, lamps of butter oil, oil lamps, lamps of various fragrant oils, lamps of sumana flower oil, and lamps of utpala flower oil, and who in this manner offer hundreds and thousands of varieties of alms? Kunti, you and your attendants should shield and guard the teachers of the Law such as these!"

When [the Buddha] preached this Dharani chapter, sixty-eight thousand persons gained the truth of birthless-ness.

#### **d). Koans.**

Something to be pondered on during meditation by novices in Zen monasteries of the Lin-Chi school-Problems set by Zen masters, upon which thought is concentrated as a means to attain inner unity and illumination. Originally, koan means "public notice,"

means a legal case constituting a precedent. Later, koans have been used in Zen as a systematic means of training since around the middle of the tenth century. Since the koan eludes solutions by means of discursive understanding, it makes clear to the student the limitations of thought and eventually forces him to transcend it in an intuitive leap (not by speaking or discussion), which takes him into a world beyond logical contradictions and dualistic modes of thought. On the basis of this experience, the student can demonstrate his own solution of the koan to the master in a spontaneous and without recourse to preconceived notions.

Koans are constructed from the questions of disciples together with responses from their masters, from portions of the masters' sermons or discourses, from lines of the sutras, and from other teachings. What are they?

- 1) A case which established a legal precedent.
- 2) The concrete manifestation of Dharma, that is reality or the Universe itself.
- 3) A story which manifests the universal principles of the Buddha-Dharma.

4 In Zen a koan is a formulation, in baffling language, pointing to the ultimate truth. Koans cannot be solved by recourse to logical reasoning, but only by awakening a deeper level of the mind beyond the discursive intellect.

Numbers of koans: It is said that altogether there are about 1,700 koans. Of these, about 500 are usually used, since many are repetitive and others are less valuable for practice. Masters have their own for references, but they prefer to use the Wu-Mên-Kuan and Pi-Yen-Lu.

**Koan of Buddha recitation.** The koan of Buddha Recitation uses the invocation of Amitabha Buddha as a koan. At the very moment the name is uttered, it must be the focal point in respect to which all doubts and delusions are laid aside. At the same time you ask "Who is this person reciting the Amitabha's name?" When you rely steadily on the koan, all illusions and confused thoughts will be broken down the way knotted threads are cut. When there is no longer any place for them to reappear, it is like the shining sun in the sky. When illusion does not arise and delusions disappear, the mind is all calm and transparent.

**The word or phrase** into which the koan resolves itself, i.e. when a disciple asked: "Has a dog the Buddha-nature?" Together with Chao-Chou's answer, "No!" constitutes the koan and the phrase. (DVEDP)

## **Buddhist Meditation**

Francis Story

(The Anagarika Sugatananda)

### **Samatha Bhavana**

*Samatha bhavana*, the development of mental tranquillity with concentration, is accompanied by three benefits; it gives happiness in the present life, a favorable rebirth,

and the freedom from mental defilements which is a prerequisite for attainment of insight. In *samatha* the mind becomes like a still, clear pool completely free from disturbance and agitation, and ready to mirror on its surface the nature of things as they really are, the aspect of them which is hidden from ordinary knowledge by the restlessness of craving. It is the peace and fulfillment which is depicted on the features of the Buddha, investing his images with a significance that impresses even those who have no knowledge of what it means. Such an image of the Buddha can itself be a very suitable object of meditation, and is, in fact, the one that most Buddhists instinctively use. The very sight of the tranquil image can calm and pacify a mind distraught with worldly hopes and fears. It is the certain and visible assurance of Nibbana

## **B. Dhyana and Samadhi.**

(I) The meanings of Samadhi:

a) Dhyana is Meditation (Zen), probably a transliteration. Meditation is an element of Concentration; however, the two words (dhyana and samadhi) are loosely used.

b) Concentration is an interpretation of Samadhi. Samadhi covers the whole ground of meditation, concentration or abstraction, reaching to the ultimate beyond emotion or thinking.

\*\* There are several different definitions for Dhyana and Samadhi:

1) Meditation or Mental development, or to meditate upon the implications or disciplines of pain, unreality, impermanence, and the non-ego. Although different in forms and methods in different Buddhist schools, but has the same goal is to concentrate the mind of the cultivators, to calm and to clarify it as one would calm and clarify the surface of a turbulent body of water, so that the bottom of which can be seen. Once the surface of that turbulent water is pacified, one can see it's bottom as when the mind is pacified, one can come to an experience or a state of awakening, liberation or enlightenment. In addition, diligent repetition of practice of meditation, if the cultivator has not yet become one with the "absolute truth,"Đinh- dualistic state of mind and distinction between subject and object disappeared in that person.

2) Zen is also a process of concentration and absorption by which the mind is first tranquilized and brought to one-pointedness, and then awakened.

3) "Dhyana" is one of the six paramitas.

4) The term "Dhyana" connotes Buddhism and Buddhist things in general, but has special application to the Zen (Ch'an) sects.

5) As a Mahayana Buddhist sect, Zen is a religious free of dogmas or creeds whose teachings and disciplines are directed toward self-consummation. For example, the full awakening that Sakyamuni Buddha himself experienced under the Bodhi-tree after strenuous self-discipline. In Vietnam, Zen sects comprise of Lin-Chi, T'ao-Tung, and Ch'u-Lin.

(II) The purposes of Meditation Practices:

- 1) Meditation is not a state of self-suggestion. Enlightenment does not consist in producing a certain premeditated condition by intensely thinking of it. Meditation is the growing conscious of a new power in the mind, which enabled it to judge things from a new point of view. The cultivation of Zen consists in upsetting the existing artificially constructed framework once for all and in remodeling it on an entirely new basis. The older frame is call 'ignorance' and the new one 'enlightenment.' It is evident that no products of our relative consciousness or intelligent faculty can play any part in Zen.
- 2) Buddhists practise meditation for mind-training and self-discipline by looking within ourselves.
- 3) To meditate is to try to understand the nature of the mind and to use it effectively in daily life. The mind is the key to happiness, and also the key to sufferings.
- 4) To practice meditation daily will help free the mind from bondage to any thought-fetters, defilements, as well as distractions in daily life.
- 5) Practicing meditation is the most direct way to reach enlightenment.

### (III) Some characteristics of Zen:

- 1) The basic idea of Zen is the identity of becoming and non-becoming. "The true state is no special state;" "The gate of Dharma is no gate;" "Holy knowledge is no knowledge." The mutual identification of two opposed ideas, such as black and white, good and evil, pure and impure, or the like, results from deep meditation. "The ideal body has no form, yet any form may come out of it." "The golden mouth has no word, yet any word may come out of it." Ideas of a similar nature are often encountered.
- 2) According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, there is a peculiar process in Zen. To concentrate one's mind in silent meditation, a koan (public theme) is given to an aspirant to test his qualification for progress towards enlightenment. On receiving a theme, one sits in silence in the Zen hall. One must sit at ease, cross-legged and well-posed with upright body, with his hands in the meditating sign, and with his eyes neither open nor quite closed. This is called sitting and meditating, which may go on for several days and nights. So the daily life, lodging, eating, sleeping, and bathing should be regulated properly. Silence is strictly required and kept; that is, while meditating, dining or bathing, no word should be uttered and no noise should be made. Sometimes a public dialogue called 'question and answer' takes place (also called 'the cloud and water,' the name used for traveling student). The aspirant will ask questions of the teacher who gives answers, hints or scoldings. When a student or any aspirant thinks that he is prepared on the problem, he pays a private visit to the teacher's retreat, explains what he understands and proposes to resolve the question. When the teacher is satisfied, he will give sanction; if not, the candidate must continue meditation.

### (IV) According to Bhikkhu Piyananda in *The Gems of Buddhism Wisdom*, meditation practices have the following benefits:

- 1) Practicing meditation can help practitioners eradicate dullness and bring about wisdom. Besides, meditation also brings about health, happiness, and optimism.

- 2) If you are a busy person, meditation practices can help you to get rid of tension and to find some relaxation.
- 3) If you are a worried person, meditation practices can help to calm and help you to find either permanent or temporary peace.
- 4) : If you are a person who has endless problems, meditation practices can help you to develop courage and strength to face and overcome problems.
- 5) I you lack self-confidence, meditation practices can help you gain the self-confidence you need. This self-confidence is the secret of success.
- 6) If you have fear in your heart, meditation practices can help you understand the real nature of the objects that are making you afraid, then you can overcome the fear in your mind.
- 7) If you are always dissatisfied with everything; nothing in life seems to be satisfactory; meditation practices will give you the chance to develop and maintain some inner satisfaction.
- 8) If you are skeptical and disinterested in religion, meditation practices can help you go beyond your own skepticism and to see some practical value in religious guidance.
- 9) If you are frustrated and heart-broken due to lack of understanding of the nature of life and the world, meditation practices will truly guide and help you understand that you are disturbed by unnecessary things.
- 10) If you are a rich man, meditation practices can help you realize the true nature of your wealth and how to make use of your wealth for your own happiness as well as for others.
- 11) If you are a poor man, meditation practices can help you have some contentment and not to harbour jealousy towards those who have more than you.
- 12) If you are a young man at the cross-roads of your life, and do not know which way to turn, meditation practices will help you understand which is the road for you to travel to reach your proper goal.
- 13) If you are an elderly man who is fed-up with life, meditation practices will bring you to a deeper understanding of life; this understanding in turn will relieve you from the pains of life and will increase the joy of living.
- 14) If you are hot-tempered, meditation practices can help you develop the strength to overcome these weaknesses of anger, hatred and resentment.
- 15) If you are jealous, meditation practices can help you understand the danger of your jealousy.
- 16) If you are a slave to your five senses, meditation practices can help you learn how to become the master of your sense-desires.

17) If you are addicted to wine, tobacco, or drugs, meditation practices can help you realize how to overcome the dangerous habits which have enslaved you.

18) If you are an ignorant person, meditation practices will give you a chance to cultivate some knowledge that will be useful and beneficial both to you and to your friends and family.

19) If you are a weak-minded person, meditation practices can help strengthen your mind to develop your will-power in order to overcome your weaknesses.

20) If you are a wise person, meditation practices will take you to supreme enlightenment. Then you will see things as they are, and not as they appear to be.

(V) Before Meditation:

1) Foods and Drinks: Just take light diet, avoid browned, fried, or hot foods, especially those stimulants such as coffee, alcohol or cigarettes, etc.

2) Clothing: Clothes must be fitting to the weather, avoid tight clothes that would make the circulatory system difficult.

3) Place: Should be quiet, and without distraction such as a quiet corner of the house, etc. In the old days, generally Zen halls were built in a remote forest far away from the real world.

4) Time for meditation: At night from 9 to 10 p.m., or early in the morning from 5 to 6 a.m. This schedule is only a recommended schedule, practitioners can practice meditation at any time during the day.

5) Body: Body must be clean. If possible, practitioners should have a bath 15 minutes before meditation.

6) Posture: There are two types.

a) Half crossed-legged:

· Half crossed-legged posture, put the right leg on the left thigh like the posture of Manjusri Bodhisattva.

· Half crossed-legged posture, put the left leg on the right thigh like the posture of Samantabhadra Bodhisattva.

b) Crossed-legged posture, put the left foot on the right thigh, the right foot on the left thigh, both heels close to the abdomen. This posture is difficult to practice at the beginning, but with time it can be done and it would help us to continue sitting for many hours.

7) Position of the two arms: Hai cánh tay vòng xuôi, để bàn tay mặt trên bàn tay trái-Join both hands with the open palm of the right hand on that of the left one.

8) The posture of the back: Always keep the back straight.

- 9) Neck posture: The neck must be straight, but the head slightly inclined forward.
- 10) Eyes: Both eyes slightly open; if widely open we would easily be disturbed; if closed, we could easily feel drowsy.
- 11) Mouth: Close the mouth with the tip of the tongue touching the palate; do not clench your teeth.
- 12) Normalizing the breathing: Deeply inhale the air through the nose and exhale it slowly through the mouth. Just breath regularly.
- (VI) Releasing meditation: You must reverse the whole process, that is, you must release your mind, then your breathing, and finally your body. Each time you perform the meditation session, you should feel at ease; this means that it has produced good effect. On the contrary, you must ask your master or good knowing advisors why you do not feel good after meditation.
- 1) You should try to remember where you sat, what you did, were you disturbed or drowsy?
  - 2) Open your mouth and exhale deeply to let out all the heat inside your body and to recover your normal state.
  - 3) Releasing the body: Slowly stretch out both arms, slightly rub both hands and press them on your eyes. Stir a little bit your neck and back. Curve your tongue a few times and swallow the saliva. Then rub thighs, calves, and feet; extend both legs. After that, slowly stand up and walk a few rounds; you will feel at ease. (BDVEDP)

## **C. Sudden Enlightened Zen.**

**Sudden Enlightened Zen is a pure cognition to a true Mind. We can use the simple practice of four Foundations of Mindfulness. When sitting, one must always have a clear awareness. The Pure Cognition is used with all natural, inattentive, unexpected, or random Objects and the True Mind with the simple Clarity of Awareness without time. If there is time, it becomes Dhyajna- Cotemplation because the Consciousness (Common Mind with created, attentive, or expected Objects) and the Cognition with Time. Example, when I wash the dishes, I am aware that I wash a bowl; when the water runs, I am aware that the water runs; etc... I can not say "I am aware of washing the dishes" because "washing" is a continuous time of arising and extinction (Utpadaniroddha: beginning and end). The True Mind cognize the pure perception with a shortest period of time (ksana). (Pho Nguyet)**

Zen sect transmitted from Bodhidharma. According to Zen master D.T. Suzuki in the Essays in Zen Buddhism, Book I, the differentiation of two schools under the fifth patriarch, by Hui-Neng and Shen-Hsiu, helped the further progress of pure Zen by eliminating unessential or rather undigested elements. Eventually the school of Hui-Neng survived the other proves that his Zen was in perfect accord with Chinese psychology and modes of thinking.

Sudden-enlightened Zen is distinguished by four characteristics:

- 1) It is not established by words.
- 2) It is a special transmission outside the teachings.
- 3) It directly points to the human mind.
- 4) Through it one sees one's own nature and becomes a Buddha.

Sudden teaching-A teaching which enables one to attain Enlightenment immediately. It is usually associated with the Avatamsaka and Zen schools-Sudden teaching expounds the abrupt realization of the ultimate truth without relying upon verbal explanations or progression through various stages of practice.(DVEDP)

**From "A Path to Psychological Freedom," Malcolm Huxter perceived:**

### **Present Centred Awareness**

It has been argued that being in the moment may be an important factor in the development of emotional well-being (Roy-King, 1986). Being aware and present centred may be one simple technique which has self fortifying (Wilber's prepersonal), self clarifying (Wilber's personal) and self transcending (Wilber's transpersonal) functions. Present centred awareness is the act of being fully aware of and attending to experience. The focus of this awareness may be directed introspectively towards the 'self' or, on the other hand, it may be directed at the world around us. However, as life is experienced through the mechanisms of our humanness (the senses, thoughts, and emotions), present centred awareness is usually directed at aspects of the experiencing 'self'. Present centred awareness has come to subsume a number of other terms such as; bare attention (Goldstein, 1976), listening to oneself (Rogers, 1961), living in the moment (Perls, 1970) or just being here now (Dass, 1972). Present centred awareness has been utilised in many psychotherapies and is central to Gestalt therapy as well as Buddhist spiritual practice. All of these psychological approaches offer numerous techniques which help to centre a person's awareness on the present. However, it is Buddhism which offers the clearest explanation of the nature of present centred awareness and the most complete description of how it may be successfully practiced.

### **Teachings from Ancient Vietnamese Zen Masters**

Translated by Nguyen Giac

#### **Breathing**

Breathing in, you feel you are breathing in;  
breathing out, you feel you are breathing out.

Breathing in, you know you are breathing in;  
breathing out, you know you are breathing out.

While you breathe, you feel; then, you know.

Feeling - that means you feel the breath long or short.

Knowing - that means you are aware of the breath rising and falling, rough or smooth, slow or fast.

### **The Four Arousing of Mindfulness**

Translated by Dharma Master Ren-hui

**From : Buddhist Door ( Sutra Resource Page)**

#### **(B) Outling the four Arousing of Mindfulness.**

Monks, here, a monk dwells contemplating the **body**, in the body, ardent, completely aware and mindful, having overcome, in the world, covetousness and grief; he dwells contemplating the **feelings**, in the feelings, ardent, completely aware and mindful, having overcome, in the world, covetousness and grief; he dwells contemplating **mind**, in the mind, ardent, completely aware and mindful, having overcome, in the world, covetousness and grief; he dwells contemplating **things**, in things, ardent, completely aware and mindful, having overcome, in the world, covetousness and grief.

### **IV. Conclusion.**

Kowing how to purify the mind, we need to use the meditation of Dhyana-contemplation and Dhyana-Samadhi, a way to awaking by contemplation in the mind. It is a way to Awakened State (jagrati). We can practice the meditation by perceiving the objects and cognizing them (contemplation, concept, thinking, etc...). **It is a Cognition to a Mind.** The Cognition is used by perceiving attentive or created objects. (by Consciosness and Common Mind: Thinking, Contemplating, etc)

In contrast, Sudden Enlightened Zen is a meditation of knowing the Pure Cognition to the True Mind. A Clarity of Awareness (Sampasjnanin) must be daily practiced in the four forms of behavior. **"Cognize a Pure Perception to get a Pure Cognition, and the Pure Cognition is the True Mind."** The pure cognition is used by perceiving inattentive and natural objects (Spaceless), and the true Mind is a clear awareness and without time.

Finally, it is useful with using one of the diverse meditations, even if one practices the dhyana-contemplation or the sudden enlightened zen. Gradually, one will get the final road (End) of the own Buddhist method (Dharma).

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