

Chapter 1 : Full text of "The Secrets Of Chinese Meditation"

Meditation is crucial for the development of consciousness, and the Taoist art of controlling the breath is a prerequisite for training in the martial arts. The Secrets of Chinese Meditation provides students with practical instructions for controlling the breath and calming the mind- the foundation of self-realization.

For this reason, my name is known everywhere in the ten directions. In reality, each of these methods does not differ from, and is neither superior nor inferior to, the others. Tell me which one of them is suitable to Ananda so that he can awaken to it and which one is easy of achievement, for the benefit of living beings who, after my nirvana, wish to practise with the Bodhisattva vehicle in their quest of Supreme Bodhi. Thus in delusion there appeared one-sided emptiness in which an imaginary world arbitrarily was built. These two lines describe the reality of the One Mind. These six lines show how illusion sprang from reality. How can perfection be achieved through this impenetrable form! Since contact and its absence are not constant, how can touch help to achieve perfection? Dharma is inner defilement called; reliance thereon implies an object. Since subject and object are not all embracing, how can dharma lead one to perfection? I. The three realms of desire, of form and beyond form are created in the unreal voidness. Return to the non-dual nature. Stress on the choice of a suitable method of self-cultivation. How can this help to achieve perfection? Body must be conditioned to the object touched; both cannot be used for all-embracing meditation which is beyond both subject and object with their limits. How can this serve to achieve perfection? The tumult of thinking with the mind disturbs the serenity of right perception. Since stirring thoughts are most hard to eradicate how can intellect serve to achieve perfection? Union of consciousness with eye and sight has three components that are not settled. How can that which is devoid of substance be used as a means to win perfection? The hearing mind which reaches into space needs a great cause for its development; but untrained men cannot realize it. We can see everything in front of us, but only partially on the right and left; how can incomplete sight be used to achieve perfection? I z. Newly initiated men cannot realize it. The hearing mind can be perceived only because of a great cause, i. How can this be a means to achieve perfection? Observance of rules of discipline controls the body but never that which is beyond it. How can it be used to achieve perfection? If meditation be on the element of water, the thoughts that then arise have no reality. How then can fire become a means to achieve perfection? If meditation is on the element of wind, motion and stillness are a false duality from which Supreme Bodhi cannot develop. How can wind serve to achieve perfection? If the element of space be used for meditation, its dimness and dullness cannot be enlightenment. The mind fixed on it being false how then can that element help to achieve perfection? Phenomena are impermanent; thinking originally comes and goes. Since cause ever differs from effect, how can sense achieve perfection? I now submit to the Wodd Honoured One that all Buddhas from this world escaped by following the teaching, here most suitable, which consists in sublimating sound. The state of samadhi can be realized by means of hearing. When one dwells in quietude, rolls of drums from ten directions simultaneously are heard, so hearing is complete and perfect. Body only feels when it is touched. These six lines show the dharma most suitable for this world. Regarding voice is his saving characteristic for the welfare of others. Pure voice stands for freedom from all attachments. Ocean-tide voice is unfailing response to the needs of men, like the ocean-tide which never fails to occur. These six lines show the completeness of the faculty of hearing which nothing can hinder. The five other organs are not perfect, but hearing really is pervasive. Absence of sound means nothing heard, not hearing devoid of nature. Absence of sound is not the end of hearing, and sound when present is not its beginning. The faculty of hearing, beyond creation and annihilation, truly is permanent. Though Ananda memorized all that he had heard, he could not avoid perverted thoughts. These eight lines point out the pervasiveness of the faculty of hearing. These eight lines point out the permanence of the faculty of hearing. Even in sleep, one still hears the sound of a pestle pounding rice, which one mistakes for the beating of a drum. Ananda succumbed to temptation when he knocked at the door of a Mataigi girl to beg for food and was about to break the rule of chastity. These five lines point out the true samadhi.

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The Secrets of Chinese Meditation is a classic text that presents a rare opportunity: a chance to study the ancient and original sources which are the basis for most contemporary texts on consciousness development. Lu K'uaan Yu is one of the foremost interpreters of Chinese meditation practices.

One example of these non-Buddhist meditative methods found in the early sources is outlined by Bronkhorst: The two major traditions of meditative practice in pre-Buddhist India were the Jain ascetic practices and the various Vedic Brahmanical practices. There is still much debate in Buddhist studies regarding how much influence these two traditions had on the development of early Buddhist meditation. Pre-sectarian Buddhism[edit] The early Buddhist tradition also taught other meditation postures, such as the standing posture and the lion posture performed lying down on one side. Early Buddhism, as it existed before the development of various schools, is called pre-sectarian Buddhism. Preparatory practices[edit] Meditation and contemplation are preceded by preparatory practices. Sila, morality, comprises the rules for right conduct. Right effort , c. Four Right Efforts , is an important preparatory practice, aiming to prevent the arising of unwholesome states, and to generate wholesome states. By following these preparatory steps and practices, the mind becomes set, almost naturally, for the practice of dhyana. Patikulamanasikara is a Buddhist meditation whereby thirty-one parts of the body are contemplated in a variety of ways. Anusmriti means "recollection," "contemplation," "remembrance," "meditation" and "mindfulness. In various contexts, the Pali literature and Sanskrit Mahayana sutras emphasize and identify different enumerations of recollections. Sati Buddhism , Satipatthana , and Satipatthana Sutta An important quality to be cultivated by a Buddhist meditator is mindfulness sati. Mindfulness is a polyvalent term which refers to remembering, recollecting and "bearing in mind". The Buddhist texts mention different kinds of mindfulness practice. Different early texts give different enumerations of these four mindfulness practices. Meditation on these subjects is said to develop insight. Anapanasati mindfulness of breathing [edit] Main articles: Anapanasati and Anapanasati Sutta Anapanasati, mindfulness of breathing, is a core meditation practice in Theravada, Tiantai and Chan traditions of Buddhism as well as a part of many mindfulness programs. In both ancient and modern times, anapanasati by itself is likely the most widely used Buddhist method for contemplating bodily phenomena. Finally, the Buddha taught that, with these factors developed in this progression, the practice of anapanasati would lead to release Pali: But his experience must have been of such a nature that it could bear the interpretation "achieving immortality". The Buddha, according to Wynne, radically transformed the practice of dhyana which he learned from these Brahmins which "consisted of the adaptation of the old yogic techniques to the practice of mindfulness and attainment of insight". Rupa refers to the material realm, in a neutral stance, as different from the kama realm lust, desire and the arupa-realm non-material realm. Upekkha equanimous , mindful, and alert; senses pleasure with the body; Fourth dhyana: According to Richard Gombrich, the sequence of the four rupa-jhanas describes two different cognitive states. The later tradition took those descriptions too literally, linking them to cosmology and understanding them as "living with Brahman" by rebirth in the Brahma-world. These formless jhanas may have been incorporated from non-Buddhist traditions. In the Mahasaccaka Sutta, dhyana is followed by insight into the four noble truths. The mention of the four noble truths as constituting "liberating insight" is probably a later addition. The Sarvastivada school was the most influential, but the Theravada is the only school that still exists. Samatha serenity and vipassana insight [edit] The Buddha is said to have identified two paramount mental qualities that arise from wholesome meditative practice: Ananda reports that people attain arahantship using serenity and insight in one of three ways: Through the meditative development of serenity, one is able to suppress obscuring hindrances ; and, with the suppression of the hindrances, it is through the meditative development of insight that one gains liberating wisdom. Their highly complex Abhidharma treatises, such as the Mahavibhassa , the Sravakabhumi and the Abhidharmakosha , contain new developments in meditative theory which had a major influence on meditation as practiced in East Asian Mahayana and Tibetan Buddhism. First they contemplate each specific characteristic of the four applications of mindfulness, and then they contemplate all four collectively. The Mahavibhassa for example

remarks that, regarding the six aspects of mindfulness of breathing, "there is no fixed rule here" all may come under samatha or all may come under vipasyana. According to Pali commentaries, breath meditation can lead one to the equanimous fourth jhanic absorption. Contemplation of foulness can lead to the attainment of the first jhana, and contemplation of the four elements culminates in pre-jhana access concentration. The practice of meditation by Buddhist laypersons is a key feature of the modern vipassana movement. Burmese vipassana teachers have tended to disregard samatha as unnecessary, while Thai teachers see samatha and vipassana as intertwined. The exact meaning of samatha is also not clear, and westerners have started to question the received wisdom on this. While the second jhana may be characterized by samadhi-ji, "born of concentration," the first jhana sets in quite naturally as a result of sense-restraint, [73] while the third and fourth jhana are characterized by mindfulness and equanimity. Some early texts also warn meditators against becoming attached to them, and therefore forgetting the need for the further practice of insight. Goenka, takes a similar approach. Other Burmese traditions popularized in the west, notably that of Pa Auk Sayadaw, uphold the emphasis on samatha explicit in the commentarial tradition of the Visuddhimagga. There are also other less well known Burmese meditation methods, such as the system developed by U Vimala, which focuses on knowledge of dependent origination and citta-upassana mindfulness of the mind. Thai Forest tradition[edit] See also:

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The Secrets of Chinese Meditation. Lu K'uan Yu Lu K'uan Yu. View this book on Amazon» The Buddhist meditation master Lu K'uan Yǎ (Charles Luk), born in Canton, translates long extracts from classics on Chinese meditational practices, including a chapter from the Surangama Sutra that describes 25 basic meditational methods.

Chapter 4 : Buddhist meditation - Wikipedia

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