

**THE ESSENTIALS**  
*of*  
**BUDDHIST MEDITATION**

**Tiantai Master Zhiyi's Classic Meditation Manual:**

*The Essentials for Practicing  
Calming-and-Insight & Dhyāna Meditation*

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## CHAPTER SIX

### The Actual Cultivation

#### 6. SECTION SIX: THE ACTUAL CULTIVATION

As for the cultivation of calming-and-insight, there are two modes. The first is cultivation while sitting. The second is cultivation while moving through objective conditions and as one relates to the objective sphere.

##### a. [CALMING-AND-INSIGHT DURING SITTING MEDITATION]

As for the first mode, the cultivation as one cultivates calming-and-insight while sitting, although it is true that this can be accomplished in any of the four deportments,<sup>1</sup> still, for the study of the path, sitting is the superior posture. Therefore one first explains calming-and-insight in relation to sitting. Generally speaking, one sets forth five different concepts in this connection:

- 1) Cultivating calming-and-insight as means of countering the coarseness and disorderedness of the beginner's mind;
- 2) Cultivating calming-and-insight as means of countering the faults of mental "sinking," or "floating";
- 3) Cultivating calming-and-insight in a manner which accords with whatever is appropriate;
- 4) Cultivating calming-and-insight to counteract subtle states of mind occurring in meditative absorption;
- 5) Cultivating calming-and-insight as means of achieving equal balance in meditative absorption and wisdom.]<sup>2</sup>

##### 1) [CALMING-AND-INSIGHT COUNTERING MENTAL COARSENESS & DISORDEREDNESS]

The first concept is cultivating calming-and-insight as means of countering the coarseness and disorderedness of the beginner's mind. This refers to the case where, because the practitioner's thoughts are coarse and disordered when he first attempts to sit in dhyāna, he should then cultivate calming to get rid of them and break their hold. If one is unable to break their hold through calming, then one ought in such a case to cultivate insight. Hence one speaks of cultivating calming-and-insight in order to counter and break the coarseness and disorderedness of the beginner's mind.

## a) [CALMING DURING SITTING MEDITATION]

Now, the explanation of the cultivation of calming-and-insight involves two concepts. The first, the cultivation of calming, involves the use of three methods:

## i) [CALMING BY ANCHORING ATTENTION ON AN OBJECT IN THE OBJECTIVE SPHERE]

The first of these is calming wherein one anchors one's attention on a particular condition while monitoring the objective sphere. This refers to anchoring the mind at such locations as the tip of the nose or the navel in order to prevent the mind from becoming scattered. Accordingly, a sutra states, "One anchors the mind and refrains from falling into neglectfulness. This is just like locking up a monkey."<sup>3</sup>

## ii) [CALMING THROUGH CONTROLLING THE MIND]

The second is calming through controlling the mind. This refers to exerting control no matter what comes up in the mind in order to prevent it from running off and becoming scattered. A sutra says, "As for these five sense faculties, the mind acts as their ruler. Therefore, you should all skillfully control your minds."<sup>4</sup>

Because both of these approaches are characterized by [obvious] phenomena, it is not necessary to analyze them here.

## iii) [CALMING THROUGH REALIZATION OF TRUTH]

The third is calming through realization of truth. This means that, no matter what the mind dwells upon, if one understands that all dharmas are produced from causes and conditions and are devoid of an inherently-existent nature, then the mind will not seize upon them. If the mind does not seize upon them, then the false-thinking mind will come to a rest. Hence this qualifies as calming. This is as described in a sutra where it states:

As for each and every one of all the dharmas,  
 Consisting of causes and conditions, they are empty, devoid of  
 any [inherently-existent] entity.  
 One puts the mind to rest and penetrates to the original source.  
 It is on this account that one is known as a "śramaṇa."<sup>5</sup>

When the practitioner first sits in dhyāna meditation, [he observes that], no matter what the mind thinks of, no dharma abides for even an instant. If one's false thoughts do not cease even though one has implemented the above-described technique of calming through realization of truth, one should then reflect upon the mind which

gives rise [to these thoughts], and realize that, as for the past, that has already been destroyed, as for the present, it does not abide, and as for the future, it has not yet come. When one searches throughout these three periods of time, it cannot be found at all. If it constitutes a dharma which cannot be found, then there is no [inherently existent] mind. If there is no such [inherently existent] mind, then all dharmas are themselves devoid of any [inherent] existence.

Although the practitioner contemplates and finds that the mind does not abide and is in every case devoid of any [inherent] existence, still, it is not the case that there is no *kṣaṇa-after-kṣaṇa*<sup>6</sup> (milli-second-level) process wherein one carries forth with the generation of an aware and knowing mindfulness.

One additionally contemplates this mind's thought, observing that it is on account of the inward presence of the six sense faculties, the outward presence of the six sense objects, and the mutual opposition between the faculties and the objects that one thereby generates consciousness. When the sense faculties and the sense objects have not yet been placed in mutual opposition, there is fundamentally no production of [any corresponding sense] consciousness. Just as one contemplates the process of production in this manner, so too does one contemplate the process of cessation in precisely the same way.

The names "production" and "cessation" are only falsely established. When the mind characterized by production and cessation ceases, then quiescent cessation manifests right before one. There is then nothing whatsoever therein which can be found to exist. This is the so-called empty and still noumenal principle of nirvāṇa. One's mind then naturally comes to a halt, [achieving a state of "calming."]

The *Awakening of Faith Treatise* states, "If the mind has run off and become scattered, one should immediately draw it back in and establish it in right mindfulness. As for this 'right mindfulness,' one should be aware that it is only mind. There is no outward realm. This very mind itself is devoid of any inherently existent characteristic. Even from one instant to the next, its existence cannot be found."<sup>7</sup>

It is said that there are beginners in the cultivation of this study who, not yet having developed an easy ability to still the mind, attempt to suppress it to force it to remain still. [Those adopting such an approach] often become prone to mental derangement.

This is just like studying archery. If one were to devote a long time to the practice, one would succeed in hitting the bulls-eye.

b) [INSIGHT DURING SITTING MEDITATION]

The second, the cultivation of insight, is of two types.

i) [COUNTERACTIVE INSIGHT]

The first is counteractive insight. It is exemplified by the contemplation of impurity aimed at counteracting desire, the contemplation involving the mind of loving-kindness aimed at counteracting hatred, the contemplation involving analysis of the sense realms aimed at counteracting attachment to a self, and the breath-counting contemplation aimed at counteracting excessive discursive thinking. These will not be discussed in detail here.

ii) [RIGHT {INSIGHT} CONTEMPLATION]

The second, right [insight] contemplation, involves the contemplation of all dharmas as devoid of [inherently existent] aspects and also as produced from causes and conditions. The absence of an [inherently-existent] nature owing to [being reducible to mere] causes and conditions is itself their true character.<sup>8</sup> If one first comprehends that absolutely everything within the contemplated sphere is entirely empty [of any inherent existence], then the mind capable of engaging in contemplation naturally does not arise.

The earlier and later parts of the text devote considerable attention to discussing this concept. The reader is requested to study this in detail himself. The concept is illustrated by a sutra verse which states:

All dharmas are insubstantial.  
They constantly abide in one's thoughts.  
One who has understood and perceived emptiness  
Is in every case free of thinking.<sup>9</sup>

2) [CALMING-AND-INSIGHT COUNTERING MENTAL "SINKING" OR "FLOATING"]

The second concept involves cultivating calming-and-insight as means of countering the faults of mental "sinking," or "floating."

When the practitioner is sitting in dhyāna meditation, if his mind is obstructed by dimness and fails to attend to anything as he stares blankly, or if he becomes prone at times to much sleepiness, he should then cultivate insight to bring forth illumination.

If, in the midst of sitting, one's mind moves about in a floating manner such that it is light, agitated, and ill at ease, one should then cultivate calming in order to bring it to a halt.

This is a summary explanation of the features of cultivating calming-and-insight as means of countering the faults of mental "sinking," or "floating." It is only necessary that in utilizing them, one understands well how to match the medicine and the disorder. One must refrain in every case from committing the error of applying the antidotes in a contrary or unorthodox manner.

3) [CALMING-AND-INSIGHT IN ACCORDANCE WITH WHATEVER IS APPROPRIATE]

The third concept involves cultivating calming-and-insight in a manner according with whatever is appropriate.

When the practitioner is sitting in dhyāna meditation, if, even though he does cultivate contemplative illumination for the sake of counteracting mental sinking, his mind still does not become bright and pure and there is no Dharma-related benefit from it, he should then try cultivating calming in order to arrest it. If, when he is utilizing calming, he then becomes aware of his body and mind having become peaceful and still, he should know then that it is appropriate to utilize calming. He should then employ calming to pacify the mind.

When one is sitting in dhyāna meditation, if, even though he cultivates calming to counteract mental floating and moving about, the mind still does not come to a stop and he derives no Dharma-related benefit from it, he should then try cultivating [insight] contemplation. If, in the midst of [insight] contemplation, he then becomes aware that the mind and spirit have become bright, pure, still, and stable, he ought to know then that it is appropriate to engage in [insight] contemplation. He should then employ [insight] contemplation to pacify the mind.

This is a summary explanation of the features of cultivating calming-and-insight in a manner which accords with whatever is appropriate. It is only necessary that one skillfully adapt to what is appropriate and cultivate that. If one does this, then the mind and spirit will become peaceful and stable, the calamity of the afflictions will be put to rest, and one will realize success in cultivating entryways to Dharma.

4) [CALMING-AND-INSIGHT COUNTERING SUBTLE MIND STATES]

The fourth concept involves cultivating calming-and-insight to

counteract subtle states of mind occurring in meditative absorption. This refers to the situation where the practitioner has first utilized calming-and-insight to counteract and break the hold of coarse and disordered states and, because the disordered thought has already ceased, he then succeeds in entering meditative absorption.

On account of the subtle mind state arising in meditative absorption, one becomes aware of the body as empty and still and then experiences bliss. It may be that a mind prone to indulgence is then brought forth which is able to use that subtle mental state as a basis for seizing on deviant ideas.

If one remains unaware of the false and deceptive nature of the mind which has come to a rest in meditative absorption, one will certainly become desirously attached to this experience. If one becomes desirously attached, one will cling to this as being genuine. If, however, one is aware that this is false, deceptive, and not genuine, then the two afflictions of affection and views will not arise. This then would constitute the cultivation of calming.

If, even though one continues to cultivate calming, the mind still remains attached and the karma of the fetters linked to affection and views does not cease, one should then cultivate [insight] contemplation, directing that contemplation to the subtle mind involved in meditative absorption.

If one does not then perceive [any inherent existence of] those subtle mind states arising in meditative absorption, then one will not retain any attachment to the [wrong] views associated with this meditative absorption. If one does not establish attachment to those [wrong] views associated with this meditative absorption, then the karma associated with the afflictions of affection and views will all be entirely shattered and destroyed. This then would constitute the cultivation of [insight] contemplation.

This is a summary explanation of the features of cultivating calming-and-insight to counteract the subtle mental states occurring in meditative absorption. The distinguishing features associated with the methods of calming-and-insight are identical to those set forth previously. The only difference in this case is that they are employed here to demolish especially subtle errors inherent in [particular] views associated with meditative absorption.

5) [CALMING-AND-INSIGHT TO ACHIEVE BALANCE IN ABSORPTION AND WISDOM]

The fifth concept is the cultivation of calming-and-insight as means of achieving equal balance in meditative absorption and wisdom.



While sitting in dhyāna, either on account of cultivating calming or perhaps on account of cultivating [insight] contemplation, the practitioner may then enter dhyāna absorption. Having done so, although he may have succeeded in entering meditative absorption, still, he may not possess any [insight] contemplation-based wisdom. This constitutes an absorption characterized by stupidity, one wherein one remains unable to cut off the fetters. Or it might also happen that the operative [insight] contemplation-based wisdom is only faint and scant. In such a case, one is unable to generate true wisdom, sever the fetters, or develop the entryways to Dharma.

At such a time, one should cultivate the analysis of [insight] contemplation. If one does so, then meditative absorption and wisdom become equally balanced, one becomes able to sever the fetters, and one achieves realization in the entryways to Dharma.

When the practitioner is sitting in dhyāna, on account of cultivating [insight] contemplation, his mind may suddenly open up and become awakened such that his wisdom becomes sharp and clear. However, it may be that the mind of meditative absorption is still only faint and scant. In such a case, the mind may become subject to moving and scattering. Then, just like a lamp flame in the wind, it cannot completely illuminate things. In such a case, one remains unable to succeed in abandoning cyclic births and deaths.

At such a time, one should return to the cultivation of calming. On account of cultivating calming, one then gains the mind of meditative absorption. Then, like the lamp flame which burns in a closed room, it becomes immediately able to dispel the darkness and illuminate things clearly.

This is a summary explanation of the cultivation of the two dharmas of calming and insight in order to establish equal balance of meditative absorption and wisdom.

6) [BENEFITS OF SKILLFUL UTILIZATION OF THE FIVE CONCEPTS]

If the practitioner is able in this manner to skillfully utilize these five ideas in cultivating calming-and-insight in sitting meditation, and if he does not fail to accord with what is appropriate in selecting them and dispensing with them, then one should realize that this person skillfully cultivates the Dharma of the Buddha. Because one is able to skillfully cultivate them, he most certainly will not pass through this one lifetime in vain.

## b. [OBJECTIVE SPHERE RELATED CALMING-AND-INSIGHT]

Next, the second mode. Here we explain the cultivation of calming-and-insight while moving through objective conditions and while relating to the objective sphere.

Constantly sitting with the body upright is the supreme essential for entering the Path. However, a person with responsibilities must necessarily be involved in conditions related to his endeavors. If one adapts to objective conditions in relating to the objective sphere and yet fails to cultivate calming-and-insight, this will produce interruptions in his cultivation of the mind. In such a case, the karma of the fetters will arise at any point of contact. In such a case, how could one succeed in achieving a rapid conformity with the Dharma of the Buddha?

If a person is at all times constantly cultivating skillful means related to meditative absorption and wisdom, one should know that this person will certainly be able to reach a penetrating understanding of all of the Buddha's dharmas.

What is meant by cultivating calming-and-insight as one moves through objective conditions? As for what is referred to as "objective conditions," it refers to six kinds of objective conditions: The first is walking; the second is standing; the third is sitting; the fourth is lying down; the fifth is doing things; and the sixth is speaking.

What is meant by cultivating calming-and-insight while relating to the objective sphere? As for what is referred to as "the objective sphere," it refers to the sphere of the six sense objects: The first is the eye in relation to forms; the second is the ear in relation to sounds; the third is the nose in relation to fragrances; the fourth is the tongue in relation to flavors; the fifth is the body in relation to tangibles; and the sixth is the intellectual mind in relation to dharmas [as objects of mind].

It is based on the practitioner's cultivation of calming-and-insight in relation to these twelve phenomena that one speaks of the cultivation of calming-and-insight as one moves through objective conditions and as one relates to the objective sphere.

## 1) [WHEN MOVING THROUGH SIX KARMIC MODES]

## a) [WHEN WALKING]

First, walking. At times when one is involved in walking, one should bring forth this thought: "For what purpose do I now wish to walk?" If it is on account of being directed by afflictions or by unwholesome or neutral matters, then one should not proceed with

walking. If it is not an instance of being directed by the afflictions and if it is for the sake of a matter which produces wholesome benefits and which is in accord with the Dharma, then one should go ahead and proceed with walking.

i) [CALMING WHEN WALKING]

How does one go about cultivating calming while walking? If one is walking, one maintains the awareness that, on account of walking, there may then come to exist all of the dharmas of the afflictions, of good, of bad, and so forth. If one is completely aware that the mind engaged in walking as well as all dharmas present in walking cannot be found, then the false-thinking mind ceases. It is this which constitutes the cultivation of calming.

ii) [INSIGHT WHEN WALKING]

How does one go about cultivating [insight] contemplation while walking? One should bring forth this thought: "It is on account of the mind that one moves the body. As a result, one brings about that forward movement referred to as 'walking.' It is on account of walking that there may then come to exist all of the dharmas of the afflictions, of good, of bad, and so forth."

One should then immediately turn back the attention and contemplate the mind which is engaged in walking. One then fails to perceive any characteristic appearance associated with it. One should then realize that the one who walks as well as all dharmas involved in walking are both ultimately empty and still. It is this which constitutes the cultivation of [insight] contemplation.

b) [WHEN STANDING]

Second, standing. If one is standing, one should bring forth this thought: "On account of what endeavor do I now wish to stand?" If it is for the sake of the afflictions or unwholesome or neutral endeavors that one proposes to stand, then one should not proceed with standing. If it is for the sake of good and beneficial endeavors, then one should engage in standing.

i) [CALMING WHEN STANDING]

How does one cultivate calming while standing? If one is standing, one maintains the awareness that, on account of standing, there may then come to exist all of the dharmas of the afflictions, of good, of bad, and so forth. If one is completely aware that the mind engaged in standing as well as all of the dharmas involved in standing cannot be found, then the false-thinking mind comes to rest. It is this

which constitutes the cultivation of calming.

ii) [INSIGHT WHEN STANDING]

How does one go about cultivating [insight] contemplation while standing? One should bring forth this thought: "It is on account of the mind that the body is brought to a stop. As a result, one refers to 'standing.' It is on account of this standing that there may then exist all of the dharmas of the afflictions, of good, of bad, and so forth."

One should then turn back one's attention and contemplate the mind engaged in standing. One then fails to perceive any characteristic appearance in it. One should then realize that the one who stands as well as all of the dharmas involved in standing are ultimately empty and still. It is this which constitutes the cultivation of [insight] contemplation.

c) [WHEN SITTING]

Third, sitting. If one is sitting, one should bring forth this thought: "On account of what endeavor do I now wish to sit?" If it is to indulge the afflictions or for the sake of unwholesome or neutral matters, then one should not proceed to sit. If it is for the sake of good and beneficial endeavors, then one should proceed with sitting.

i) [CALMING WHEN SITTING]

How does one go about cultivating calming while sitting? If one is engaged in sitting, then one should be completely aware that, on account of sitting, there may then come to exist all of the dharmas of the afflictions, of good, of bad, and so forth. However, if [one remains aware that] there is not one single dharma which can be found, then false thoughts will not arise. It is this which constitutes the cultivation of calming.

ii) [INSIGHT WHEN SITTING]

How does one go about cultivating [insight] contemplation while sitting? One should bring forth this thought: "It is on account of what is thought by the mind that one stabilizes the body in the cross-legged posture. It is on account of this that one may come to have all of the dharmas of good, of bad, and so forth. Thus it is that one refers to 'sitting.'"

In turning around the attention to contemplate the mind engaged in sitting, one does not perceive any characteristic appearance. One should then realize that the one who sits as well as all of

the dharmas involved in sitting are ultimately empty and still. It is this which constitutes the cultivation of [insight] contemplation.

d) [WHEN LYING DOWN]

Fourth, lying down. When one is lying down, one should bring forth this thought: "On account of what endeavor do I now wish to lie down?" If it is on account of some matter which is unwholesome or neglectful, then one should not proceed with lying down. If it is for the sake of bringing the four great elements into adjustment and harmony, then one ought to proceed with lying down like the King of Lions.<sup>10</sup>

i) [CALMING WHEN LYING DOWN]

How does one go about cultivating calming when lying down? If one is going to sleep, then one ought to become completely aware that, on account of lying down, there may come to exist all manner of dharmas of good, of bad, and so forth. However, if [one remains aware that] there is not one single dharma which can be found, then false thinking will not arise. It is this which constitutes the cultivation of calming.

ii) [INSIGHT WHEN LYING DOWN]

How does one go about cultivating [insight] contemplation when lying down? One should bring forth this thought: "It is on account of becoming worn out and exhausted that one then becomes beclouded and dim and then lets loose of the six sense faculties. It is on account of this that there may then come to exist all of the dharmas of the afflictions, of good, of bad, and so forth."

One should then turn back one's attention and contemplate the mind involved in lying down. One fails to perceive any characteristic appearance in it. One should then realize that the one who lies down as well as all of the dharmas involved in lying down are ultimately empty and still. It is this which constitutes the cultivation of [insight] contemplation.

e) [WHEN ENGAGING IN ACTIONS]

Fifth, engaging in actions. When one is engaging in actions, one should bring forth this thought: "On account of what matter do I now wish to engage in an action such as this?" If it is for the sake of matters which are unwholesome, neutral, and so forth, then one should not proceed to act. If it is for the sake of good and beneficial matters, then one should proceed with the action.

## i) [CALMING WHEN ENGAGING IN ACTIONS]

How does one go about cultivating calming in the midst of engaging in actions? If one is involved in carrying out actions, then one should be completely aware that, on account of engaging in actions, there may then come to exist all of the dharmas of good, of bad, and so forth. However, if [one remains aware that] there is not one single dharma which can be gotten at, then false thoughts will not arise. It is this which constitutes the cultivation of calming.

## ii) [INSIGHT WHEN ENGAGING IN ACTIONS]

What is meant by cultivating [insight] contemplation while engaging in actions? One should bring forth this thought: "It is on account of the mind's controlling the movement of the body and hands that one engages in endeavors. It is because of this that there may then come to exist all of the dharmas of good, of bad, and so forth. Thus it is that one refers to 'engaging in actions.'"

One turns back the attention and contemplates the mind which engages in actions. One then fails to perceive any characteristic appearance. One should then realize that the agent of actions as well as all of the dharmas involved in engaging in actions are ultimately empty and still. It is this which constitutes the cultivation of [insight] contemplation.

## f) [WHEN SPEAKING]

Sixth, speaking. When one is involved in speaking, one should bring forth this thought: "On account of what matter do I now wish to speak?" If one would thereby follow along with the implementation of afflictions or if it would be done for the sake of discussing matters which are unwholesome, neutral, and so forth, then one should refrain from speaking. If it is for the sake of good and beneficial matters, then one should go ahead and speak.

## i) [CALMING WHEN SPEAKING]

What is meant by cultivating calming when speaking? If one is engaged in speaking, one maintains the awareness that, on account of this speaking, there may then come to exist all of the dharmas of the afflictions, of good, of bad, and so forth. One becomes completely aware that the mind which engages in speaking as well as all of the dharmas of the afflictions, of good, and of bad—none of them can be found. Thus the mind which brings forth false thoughts then comes to a rest. It is this which constitutes the cultivation of calming.

## ii) [INSIGHT WHEN SPEAKING]

What is meant by cultivating contemplating in the midst of speaking? One should bring forth this thought: "It is based on ideation (*vitarka*) and mental discursion (*vicāra*) that one provokes the breath to move through the throat, the lips, the tongue, the teeth, and the palate. Thus one emits sound as the words of speech. It is because of this speaking that there may then come to exist the dharmas of good, of bad, and so forth. Thus it is that one refers to 'speech.'"

One turns back the attention and contemplates the mind which engages in speaking. One fails to perceive any characteristic appearance. One should then realize that the one who speaks as well as all of the dharmas involved in speaking are ultimately empty and still. It is this which constitutes the cultivation of [insight] contemplation.

## g) SUMMATION OF CULTIVATION WHEN MOVING THROUGH CONDITIONS

The above-discussed six sets of ideas involved in the cultivation of calming-and-insight are to be employed in a manner which adapts to whatever is appropriate at the given time. In each and every case, they also involve the five previously discussed concepts inherent in cultivating calming-and-insight. Those are to be implemented in the manner explained earlier.<sup>11</sup>

## 2) [CALMING-AND-INSIGHT IN RELATION TO OBJECTIVE SPHERES OF THE SIX SENSES]

Next, the cultivation of calming-and-insight at the entrances of the six sense faculties.

## a) [WHEN THE EYE VIEWS FORMS]

## i) [CALMING WHEN THE EYE VIEWS FORMS]

First, the cultivation of calming when the eye views forms. Whenever one views forms, it is as if one were looking at the moon reflected in water. [Thus one recognizes that] there is no definite reality involved [in what one sees].

If one sees forms with which one is temperamentally agreeable, one does not give rise to desirous affection. If one sees forms to which one is temperamentally opposed, one does not give rise to hateful affliction. If one sees forms to which one is neither opposed nor agreeable, one does not manifest ignorance or any form of disordered thinking. It is this which constitutes the cultivation of calming.

## ii) [INSIGHT WHEN THE EYE VIEWS FORMS]

What is meant by the cultivation of [insight] contemplation when the eyes view form? One should think: "Whatever one observes, just those very characteristic features are themselves empty [of inherent existence] and abiding in stillness. How is this the case? Within the sphere of that sense faculty, sense object, space, and light, there is nothing seen on the part of any one of them, nor is there any discrimination which takes place therein.

"Rather it is a combination of causes and conditions which generates eye consciousness. Next, there occurs the arising of the mind consciousness. That is then immediately able to make distinctions among all of the various types of forms. It is on account of this that there may then come to exist all of the dharmas of the afflictions, of good, of bad, and so forth."

One should immediately turn the attention back and contemplate that mind which bears forms in mind. One does not then perceive that it possesses any characteristic appearance. One should then realize that the one who sees as well as all of the other associated dharmas are ultimately empty [of inherent existence] and abiding in stillness. It is this which constitutes the cultivation of [insight] contemplation.

## b) [WHEN THE EAR HEARS SOUNDS]

## i) [CALMING WHEN THE EAR HEARS SOUNDS]

Second, the cultivation of calming when the ear hears sounds. Whichever sounds are heard by the ear, one immediately realizes that the sounds are characterized by being like echoes.

If one hears sounds with which one is temperamentally agreeable, one does not give rise to an affectionate mind. As for sounds to which one is temperamentally opposed, one does not give rise to a hateful mind. And as for sounds to which one is neither opposed nor agreeable, one does not give rise to a discriminating mind. It is this which constitutes the cultivation of calming.

## ii) [INSIGHT WHEN THE EAR HEARS SOUNDS]

What is meant by the cultivation of [insight] contemplation in the hearing of sounds? One should bring forth this thought: "No matter what sound is heard, it is empty and utterly devoid of any [inherent] existence. It is only from the coming together of the sense faculty and the sense object that there is the generation of ear consciousness. Next, the mind consciousness arises and, in a forced manner,



gives rise to discriminations. It is because of this that there may then come to exist all of the dharmas of the afflictions, of good, of bad, and so forth.”

One turns back the attention and contemplates the mind which hears sounds. One does not perceive any characteristic appearance. One should then realize that the one who hears as well as all of the other associated dharmas are ultimately empty and still. It is this which constitutes [insight] contemplation.

c) [WHEN THE NOSE SMELLS FRAGRANCES]

i) [CALMING WHEN THE NOSE SMELLS FRAGRANCES]

Third, the cultivation of calming when the nose smells fragrances. No matter what fragrances are smelled, one immediately realizes that they are like flames and are unreal. If one smells fragrances with which one is temperamentally agreeable, one does not give rise to a mind characterized by attachment. As for smells to which one is temperamentally opposed, one does not give rise to a hateful mind. And as for smells towards which one is neither opposed nor agreeable, one does not bring forth disordered thinking. It is this which constitutes the cultivation of calming.

ii) [INSIGHT WHEN THE NOSE SMELLS FRAGRANCES]

What is meant by the cultivation of [insight] contemplation in the smelling of fragrances? One should bring forth this thought: “The fragrances which I am now smelling are false, deceptive, and unreal. How is this the case? It is because of the coming together of the sense faculty and the sense object that there is then produced the olfactory consciousness. Next, there is the production of the mind consciousness. In a forced manner, it then seizes upon the characteristics of fragrances. It is because of this that there may then come to exist all of the dharmas of the afflictions, of good, of bad, and so forth. Thus it is that we speak of ‘smelling fragrances.’”

One turns back the attention and contemplates the mind which smells fragrances. One does not perceive that it possesses any characteristic appearance. One should then realize that the one who smells fragrances as well as all of the other associated dharmas are ultimately empty [of inherent existence] and abiding in stillness. It is this which constitutes the cultivation of [insight] contemplation.

d) [WHEN THE TONGUE TASTES FLAVORS]

i) [CALMING WHEN THE TONGUE TASTES FLAVORS]

Fourth, the cultivation of calming when the tongue tastes flavors.

No matter what flavors are tasted, one immediately realizes that they are like flavors tasted in a dream or as part of a conjuration.

If one obtains a marvelous flavor towards which one is temperamentally agreeable, one does not give rise to desirous attachment. As for bad tastes towards which one is temperamentally opposed, one does not give rise to a hateful mind. And as for tastes towards which one is neither opposed nor agreeable, one does not give rise to discriminating thoughts on the part of the intellectual mind. It is this which constitutes the cultivation of calming.

ii) [INSIGHT WHEN THE TONGUE TASTES FLAVORS]

What is meant by cultivating [insight] contemplation when the tongue experiences tastes? One should bring forth this thought: "In reality, the tastes which are now being experienced cannot be apprehended as existents. How is this so? The subjective and objective factors involved in the six flavors are by their very nature free of any discriminating function. It is because one's tongue organ comes into conjunction with them that gustatory consciousness arises. Next, one gives rise to mind consciousness. That then seizes in a forced manner upon the characteristic aspects of flavors. It is because of this that there may then come to exist all of the dharmas of the afflictions, of good, of bad, and so forth."

One turns back the attention and contemplates the consciousness which takes tastes as its objective conditions. One does not perceive any characteristic appearance. One should then realize that the one who experiences tastes as well as all of the other associated dharmas are ultimately empty [of inherent existence] and abiding in stillness. It is this which constitutes the cultivation of [insight] contemplation.

e) [WHEN THE BODY ENGAGES TANGIBLES]

i) [CALMING WHEN THE BODY ENGAGES TANGIBLES]

Fifth, the cultivation of calming when the body engages tangibles. No matter which tactile sensations become the object of awareness, one immediately realizes that they are like a reflection, like an illusion, or like a conjuration, and thus are unreal.

If one experiences a pleasurable tactile sensation to which one is temperamentally agreeable, one does not give rise to desirous attachment. If one experiences painful tactile sensations to which one is temperamentally opposed, one does not give rise to hateful affliction. If one experiences tactile sensations to which one is

neither opposed nor agreeable, one does not give rise to thoughts which retain them in mind nor does one engage in making distinctions among them. This constitutes the cultivation of calming.

ii) [INSIGHT WHEN THE BODY ENGAGES TANGIBLES]

What is meant by the cultivation of [insight] contemplation when the body engages tangibles? One should bring forth this thought: "Lightness and heaviness, coolness and heat, roughness and slickness and other such dharmas are all tactile sensations. The six sections of the body consisting of the head and so forth constitute what is referred to as the body. The nature of tactile sensations is that they are empty and false. The body, too, is unreal. It is through the coming together of causes and conditions that there is the arising of physical consciousness. There next arises the mind consciousness which engages in recollective thought and the making of distinctions with regard to the characteristics of pleasure, pain, and so forth. Thus it is that we speak of 'experiencing tactile sensations.'"

One turns back the attention and contemplates the mind which takes tactile sensations as objective conditions. One does not perceive it to possess any characteristic appearance. One should then realize that the one who experiences tactile sensations as well as all of the other associated dharmas are ultimately empty [of inherent existence] and abiding in stillness. It is this which constitutes the cultivation of [insight] contemplation.

f) [WHEN THE MIND EXPERIENCES AWARENESS OF DHARMAS]

Sixth, the features of the cultivation of calming-and-insight in the midst of the mind's awareness of dharmas are as already explained at the beginning [of this chapter], in the section devoted to sitting meditation. From among the above features relating to the cultivation of calming-and-insight in dependence upon the six sense faculties, one implements whichever ones correspond to that faculty which one intends to utilize. The five concepts discussed earlier are inherent in each and every one of these situations.<sup>12</sup> Because they have already been extensively detailed herein, we won't repeat the analysis now.

c. [THE BENEFITS AND SCRIPTURAL CITATIONS]

If the practitioner is able to cultivate calming-and-insight at every point as he walks, stands, sits, lies down, sees, hears, experiences awareness, and so forth, then one ought to know that this person

truly cultivates the Mahāyāna path. As stated in the *Large Sutra*, “The Buddha told Subhūti, ‘If when the bodhisattva walks, he is aware of walking, if when he sits, he is aware of sitting...’ and so forth until we come to “...when he dons the *saṅghāṭī* robe, ...gazes, or blinks, ...he is single-minded, ...both exiting from and entering into dhyāna absorption...”.<sup>13</sup> One should know that a person such as this qualifies as a bodhisattva, a Mahāyānist.

Furthermore, if a person is able to cultivate the Great Vehicle in this manner in every situation, this person is the most superior in all the world. He is the most supreme and has no peer. A verse from the [*Mahāprajñāpāramitā*] *Upadeśa* states:

Easefully sitting within the forest,  
 Quiescently extinguishing every ill,  
 Serenely gaining unity of mind—  
 This bliss is not the bliss of the heavens.

People seek after worldly profit,  
 Fame, robes, and fine beds and cushions.  
 Bliss of this sort is not secure.  
 In seeking profit, there is no satisfaction.

The patch-robed one abides in deserted places.  
 Moving and stopping, his mind is always one.  
 Spontaneously employing the clarity of wisdom,  
 He contemplates the true character of dharmas.

In all of the different classes of dharmas,  
 All are entered through [insight] contemplation of their equality.  
 The mind of understanding wisdom abides in quiescence.  
 Throughout the three realms, there are none ranked as peer.<sup>14</sup>