

Feb. 2, 2019 - Intro to Meditation Method

A Guide to the Bodhisattva's Way of Life (The Perfection of Meditation):

Upon developing zeal in that way, one should stabilize the mind in meditative concentration (*i.e. Samatha*), since a person whose mind is distracted lives between the fangs of *mental afflictions*. (Chap 8. v.1)

With bodily and mental seclusion, distraction does not arise. Therefore, upon renouncing the world, one should renounce discursive thoughts. (Chap 8. v.2)

(Nine stages of Calm Abiding are achieved by reliance upon Six Powers. These Nines stages has features of Four Mental Engagement)

Six Prerequisites:

- 1) Staying in an agreeable place
- 2) Having few desires
- 3) Knowing satisfaction
- 4) Not having many activities
- 5) Pure ethics
- 6) Thoroughly abandoning thoughts

The Seven physical postures of Buddha Vairochana

1. **Legs and hands:** The legs should be in a cross-legged posture—if possible. The hands should be “in the position of meditative equipoise”
2. **Spine:** The spine should be “straight as an arrow,” without leaning forward or backward.
3. **Shoulders:** The shoulders be level, with “no difference in height between the two shoulders.” “we should not sit with raised shoulders, as though we had wings”
4. **Head and neck:** The neck should be bent a little. “We should bend the head slightly, as if pressing the Adam’s apple just a little”
5. **Lips and teeth:** Leave their lips and teeth as usual
6. **Tongue:** “the tip of the tongue should be placed at the ridge just behind the upper teeth”
7. **Eyes:** It is generally stated that the eyes should be aimed at the tip of the nose and neither opened wide nor tightly closed but, rather, partly closed

Six Powers

1. Hearing -
2. Thinking -
3. Mindfulness -
4. Introspective alertness -
5. Effort -
6. Familiarity -

Four Engagement

1. Spontaneous Engagement -
2. Uninterrupted Engagement -
3. Interrupted Engagement -
4. Forcible Engagement -

Nine Stages

1. Setting (placing) the mind
2. Continuous setting
3. Resetting
4. Close setting
5. Taming
6. Pacification
7. Thorough pacification
8. Single-pointedness
9. Setting in equipoise

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The four objects of observation (*the Sutra Unraveling the Thought, Asaṅga's Grounds of Hearers and Kamalashila's Stages of Meditation*)

1. Pervasive objects of observation
2. Objects of observation for purifying behavior
3. Objects of observation for [developing] skill
4. Objects of observation for purifying afflictive emotions

I. The four divisions of pervasive objects of observation:

1. Analytical image
2. Non-analytical image
3. Observing the limits of phenomena
4. Thorough achievement of the purpose

II. Objects of observation for purifying behavior

1. Meditation on the Unpleasant as an antidote to attachment
2. Meditation on Love as an antidote to hatred
3. Meditation on Dependent-Arising as an antidote to ignorance/obscuration
4. Meditation on Divisions of the Constituents as an antidotes to pride
5. Meditation on Exhalation and Inhalation of the breath as an antidote to discursiveness/conceptual thoughts

The mode of seeking the view:

1. Seeking meditation from within the view
2. Seeking the view from within meditation
3. Actual mode of seeking the view based of reasoning such as dependent-arising or the lack of being one or many, as well as the identification of the object of negation