

# Key to the nine stages of *Shamatha* Meditation practice or 'tranquil abiding'. (Tib. zhi gnas)

1. The first stage is attained through the power of study or hearing.
2. The monk fixes his mind on the object of concentration.
3. The lasso represents mindfulness or recollection.
4. The hooked elephant goad represents clear understanding.
5. The flame, which progressively diminishes along the path, represents the degree of effort needed to develop both recollection and understanding.
6. The elephant represents mind; its complete black color represents the gross form of mental dullness or sinking.
7. The monkey represents mental agitation; its black color represents distraction or scattering. The monkey at first runs wildly, leading the elephant.
8. The second stage is attained through the power of concentration.
9. This is achieved by lengthening the periods of concentration on the object.
10. The five senses of touch (cloth), taste (fruit), smell (perfumed conch), sound (cymbals), and sight (mirror), are the objects of distraction.
11. Beginning at their heads, the elephant and monkey begin to turn white. This shows the continuous progress in fixing and holding the object of concentration.
12. The third and fourth stages are attained through the power of the memory or recollection.
13. The monk lassoes the elephant, fixing the wandering mind on the object.
14. The hare, which now appears on the elephant's back, represents the subtle aspect of sinking, or mental torpor. Here one is able to differentiate between the gross and subtle aspects of sinking.
15. The elephant, monkey, and hare look back, showing that having recognized these mental distractions, the mind turns back to the object of contemplation.
16. The meditator holds a clear and detailed conception of the object.
17. Attainment of the fifth and sixth stages of meditative absorption through the power of clear comprehension.
18. The monkey now follows the elephant; the arising of distraction diminishes.
19. Even the arising of virtuous thoughts must be perceived as a distraction from the object of concentration.
20. The monk hooks the elephant with his goad; the mind is stopped from wandering by clear understanding.
21. The mind is controlled.
22. The hare disappears and the monkey is pacified.
23. The seventh and eighth stages are attained through the power of energetic perseverance.
24. The monkey leaves the elephant and now squats behind the monk in complete submission. However, there are still slight traces of black; this shows that even the subtlest sinking and scattering may continue to arise. Should they begin to arise they can be eliminated with the slightest effort.
25. The monkey disappears and the elephant becomes completely white. The mind can now remain continually in absorption on the object of concentration.
26. Single-pointedness of mind.
27. The ninth stage of mental absorption is attained through the power of perfection.
28. Perfect equanimity. The path has ended and the elephant is at rest. From the heart of the meditating monk emanates a rainbow.
29. The monk flies alone; bodily bliss.
30. The monk rides the elephant; attainment of *shamatha*.
31. Riding the elephant across the rainbow; mental bliss.
32. The monk wields the flaming sword of perfect insight, and rides triumphantly back along the rainbow; samsara's root is destroyed by the union of *shamatha* and *vipashyana* (sword), with emptiness (*shunyata*) as the object of contemplation.
33. Control of the flame of supreme mindfulness and understanding represents the ability to examine the sublime meaning of *shunyata*; the knowledge of the ultimate reality of all phenomena.





#1

「牛」(ウシ)と云ふは、  
家畜の一種で、人畜へ  
利用せられ、力強い  
動物である。牛は、  
草を食ひ、肉や乳を  
提供する。牛は、  
人間生活に重要な  
役割を演じている。



#2

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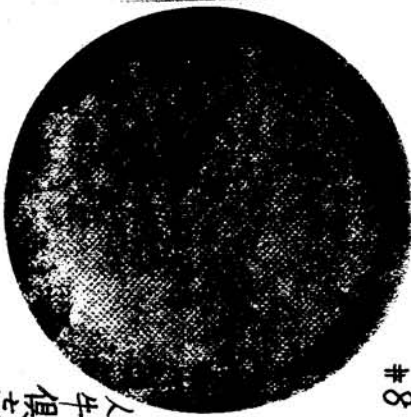
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人間生活に重要な  
役割を演じている。

K [REDACTED] S [REDACTED]

Mr. Brenden Armm

Introduction to Meditation 1

July 26, 2006

## THE ZEN PICTURE OF TEN KIND OF COW

At the first day of this class, when you gave us a picture of a meditation step which showed an elephant. I was very surprised and impressed. Because this picture is a same as a ten kind pictures of a cow of ZEN art. Thinking about a history of a Buddhism, probably this elephant picture is the original. There was no elephant in China, Korea and Japan in that era. So, I believe, our ancestors changed the picture from the elephant to the cow. This time, I'd like to show the ZEN pictures of a meditation step.

THANK YOU FOR REMINDING ME OF THIS TRANSLATION,  
INTERESTING  
↳ EXCITED TO READ ON.

The title is 十牛圖 ( = Ten kind of picture of a cow )

### #1 尋牛 ( looking for a cow )

This picture shows a young man in a wide plane. We can see mountains and water. He knows something very important is missing. But he does not know what it is.

### #2 見跡 ( finding foot prints of a cow )

Young men finds the cow's footprints. ( cow symbolizes a truth ) At first, he does not know what is missing. He studies and takes lessons to find the TRUTH. But still he feels uneasy, because he doesn't know what truth is.

### #3 見 牛 ( finding a tail of a cow and following it )

He finds a tail of the cow. ( that means a part of the truth ) He follows the cow. He concentrates to follow it. He doesn't see anything except the cow, but he just finds the tail of the cow and this is not enough.

### #4 得 牛 ( trying to get a cow / battle with a cow )

He finds the whole cow. He can see it. He can see the whole picture of truth. He wants to get the cow. He used all his ability. It is very hard for him to see the cow's face well.

### #5 牧 牛 ( tame the cow )

Young men tames the cow. He shakes himself free from desire for worldly things and delusions. He can see the cow's face well. He gets the truth, but he and the cow are separates. NOT UNIFIED.

### #6 騎牛歸家 ( going home riding the cow )

He plays a flute on the cow. The cow listens to his flute sound happily. This means truth and himself unified. The home, which he needs to go , is ordinary life. But still he and the cow are drawn separately.

### #7 忘牛存人 ( there is a person who forgot the cow )

Truth and him are unified. So, this picture doesn't show the cow. He is in an ordinary life.

### #8 人牛俱忘 ( forgetting the cow and himself )

無 ( = mu ) means NOTHING ! He forgot himself and the cow. So, nothing on the picture. This nothing is not an end. This nothing express a beginning.

### #9 返本還源 ( go back to the origin / go back to the beginning )

Things as they are. There is no plan, there is no desire.

#10 日影垂手 ( go to town and hold out his hand )

He who gets the truth needs to tell people what is the truth. This is a philosophy of the teachings of Buddha.

I explained these pictures very roughly. I hope you can understand the meaning of the pictures.

✦ My image of meditation is very strict thing. Because ZEN and meditation is equal or meditation is a part of ZEN. This is my understanding. But when I attend this meditation class, I felt something different. When I read the book which is " PEACE IS EVERY STEP " I felt something different. I felt something more easy, more enjoyable, more relaxing. Maybe this is the better way to spread these information in the world.

✦ { Thank you very much, I'm very happy to take this class. }

But English is my second language, so it is very hard for me to explain my true feeling especially this kind of philosophy matter.

I will try my best.

→ YOUR EXPLANATION IS GREAT,  
AND YOUR PRESENCE & LOVING SPIRIT  
IS A TRUE MESSAGE TO ME  
& OUR CLASS.

Thank you for SHARING  
THIS 10 PICTORAL STAGES OF  
TRUTH & MEDITATION. I  
HAVE LEARNED FROM IT.

PEACE,  
BRENDAN



# Five Elements

Color Guide: Attributes associated with Element

Yin Organ/Meridian / Yin Organ function

Yin Organ Name / Most active time of day

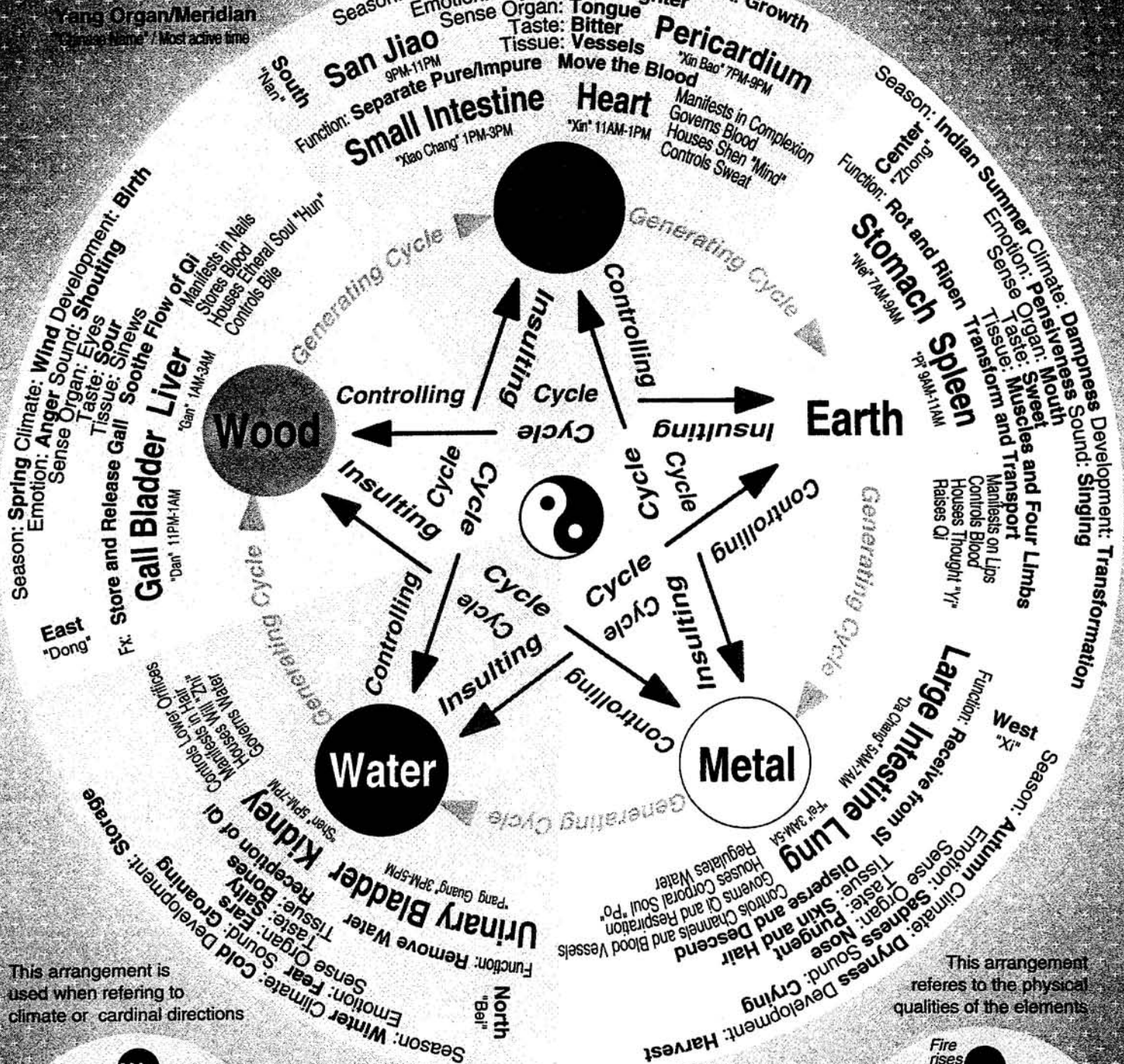
Yang Organ/Meridian

Yang Organ Name / Most active time

Each Element is associated with one

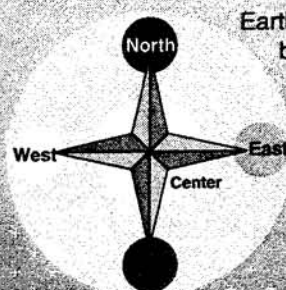
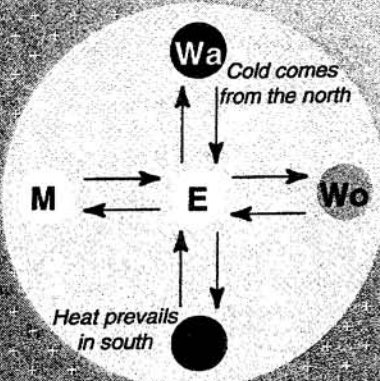
Yin/Yang Meridian pair, except

Fire which has two pairs

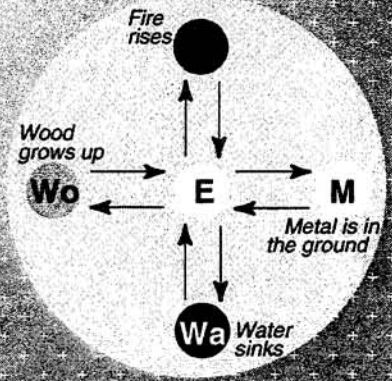


This arrangement is used when referring to climate or cardinal directions

This arrangement refers to the physical qualities of the elements



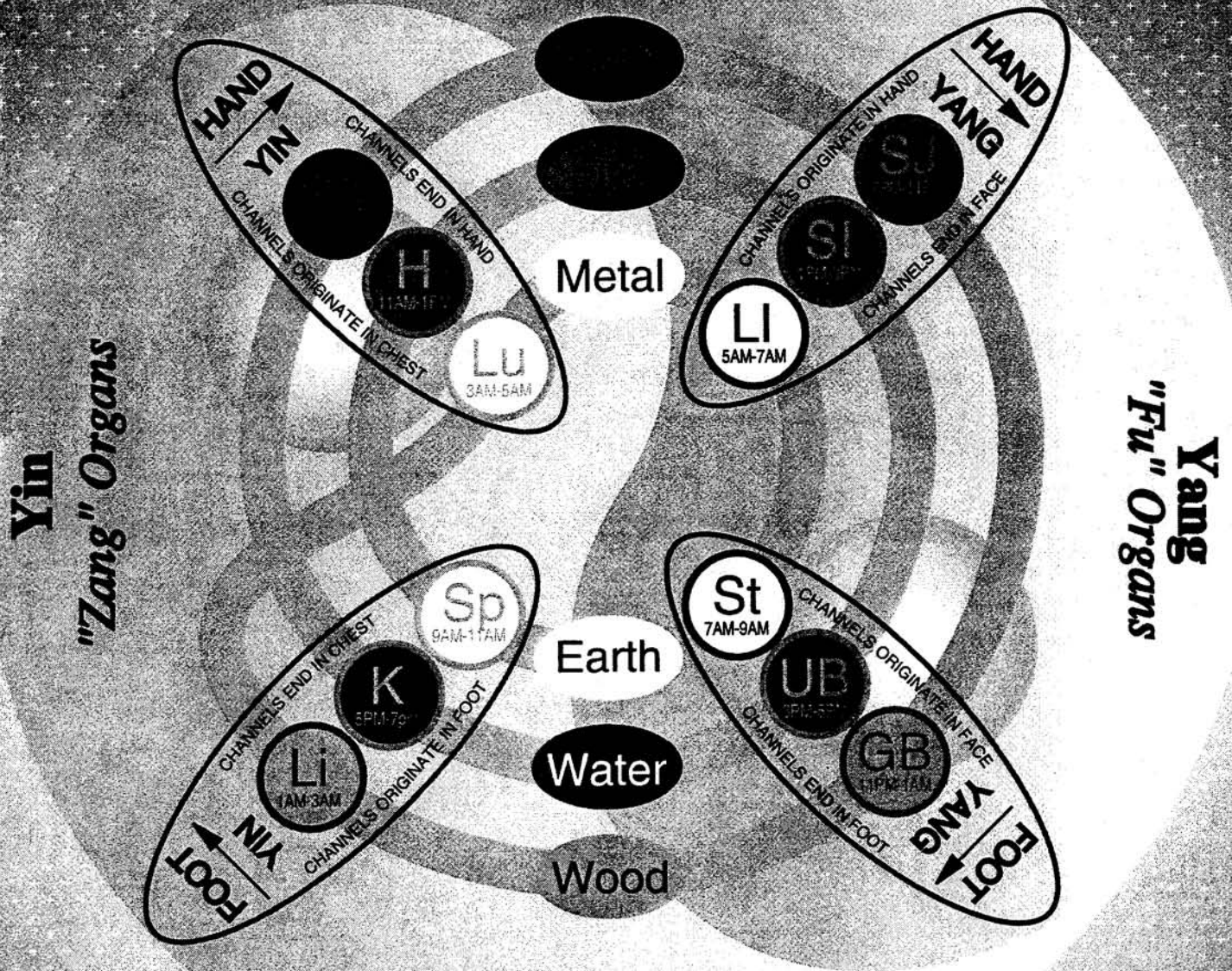
Earth is the center or background of a compass rose



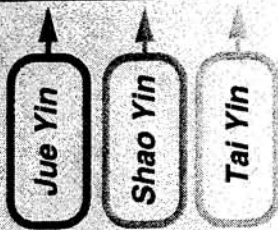


# Yin Yang Clock

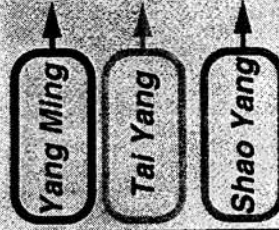
Trace the gray spiral in clockwise direction and follow the timely progression of Qi within the body.  
Trace the flow of Qi on your body and see the continuity of the flow.



Associated organ involvement in Shang Han Lun corresponds to stage of disease



Six Cold Stages of Shang Han Lun "Invasion Cold Book"



Pathologies may first manifest in either Tai Yang or Shao Yang stage and then progress deeper

Deepest Yin

Relative level of penetration

Superficial Yang

**Xue level**  
-heat in the blood level  
-XS and deficiency heat

**Ying level**  
-nutritive Qi level  
-deficiency heat likely

Four Heat Levels of **Wen Bing**  
"Infectious Disease"

**Qi level**  
-first internal level  
-alternating chills and fever

**Wei level**  
-defensive Qi  
-simultaneous chills and fever



# Into the Woods

By heading outdoors to meditate, you can more readily connect with the present moment and cultivate contentment.

ONE SPRING DAY a few years ago, a friend and I took a break from our stressful jobs to share a walk in Boston's Arnold Arboretum. On our arrival, we bounded out of the car, still discussing the day's dramas in the workplace. After a few minutes on the path, we stopped, looked at each other, and burst into laughter, recognizing that we had carried into the garden the same sense of urgency we had felt in the office. What a relief it was to let go, slow our pace, and truly see the beauty of flowering crab-apple trees, ducks floating on a pond, the dark stillness of the pine forest. Even now, I remember that day when I walk in the woods. It reminds me to honor sacred moments in the natural world by practicing the art of really being there—and not somewhere else.

Slowing down to experience the fullness of the moment is one way to practice *samtosha*, or contentment, one of the five *niyamas* (observances) that make up the second limb of Patanjali's eight-limbed path of yoga. To practice *samtosha* is to become aware that contentment is enjoyed in the present moment. When you feel discontent, it's often because you're wishing that your current situa-

tion were more like something that happened in the past or because you're anticipating how you'd like it to be in the future. *Samtosha* asks you to be satisfied and to maintain your equanimity right now, regardless of circumstances. That doesn't mean you give up the motivation to make



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### GUIDED MEDITATION

#### get on the path

The heart of  
this practice is  
a walking medi-  
tation using

the mantra "Walking samtoshā, I  
am contentment." The experience  
consists of three parts: preparation,  
the walk itself, and the conclusion.

**QUIET TIME** Select a location outdoors  
where you can practice in silence and  
without interruption for 20 to 30 minutes.  
You might choose a path in the woods,  
along a beach, or through an urban park.  
During this time, allow silence to teach  
the lessons of contentment. Replace the  
chatter of the mind with the inner voice  
of the mantra and the outer symphony  
of nature sounds.

Begin by taking a few minutes to warm  
up the body and quiet the mind. Do some  
gentle movements like rolling the shoul-  
ders, reaching the arms overhead and  
out to the sides, stretching the back and  
hamstrings. Then close your eyes and  
sink into the present moment through  
body awareness and breath. Finally, turn  
your attention to the sounds of nature—  
wind rustling the leaves or waves crash-  
ing on the shore. Allow yourself to feel a  
connection to the landscape and its living  
beings, and to enjoy a sense of oneness  
with creation.

**MANTRA WALK** Now begin to silently  
repeat the mantra: "Walking samtoshā,  
I am contentment." Once the mantra is  
established, open your eyes and begin  
to walk. Step quietly with both an internal  
and an external focus. Pay attention to  
the inner repetition of the mantra while  
simultaneously being aware of the world  
around you.

Slow the pace to about half the speed of  
your typical stride. Notice the sensations  
in each step. Become aware of the earth  
under your shoes and the breeze against  
your skin. Observe the mantra's rhythm:  
"Walking samtoshā, I am contentment."  
Experiment with synchronizing that  
rhythm with your movement and breath.

Allow the mantra to move through you,  
its teachings penetrating your being.  
Be alert for insights that emerge or  
messages from nature that inform your  
understanding and experience of con-  
tentment. Repeating mantra, movement,  
and breath while absorbing the gifts of  
earth, you may even feel the urge to smile.

**BASK IN CONTENTMENT** At the end  
of your walk, sit in stillness and reconnect  
with your breath and inner awareness.  
Then expand your consciousness again to  
embrace the world around you. Soak up  
the experience of natural contentment.

changes in your life; rather, with each  
changing moment, you embrace the real-  
ity of who you are.

#### NATURAL HIGH

You've probably noticed that when you  
spend time in nature, happiness, satisfac-  
tion, and peace become more readily avail-  
able. Perhaps that's because the natural  
world stimulates your interest in the pre-  
sent moment. Your awareness is drawn  
to the warmth of the sun, the sound of  
birdsong, the sight of clouds gathering for  
a storm. You're not distracted by chores  
or attention-demanding electronics. You  
don't focus on trying to change anything,  
since clearly you can't control the envi-  
ronment outside.

The contentment that comes from sim-  
ply being in nature can, in turn, inspire you  
to stop seeking contentment from things  
that harm the natural world. The urge to  
buy a new pair of shoes, sheets, or what-  
ever else it may be often arises in response  
to feelings of discontent. But when you let  
your unhappiness talk you into a quick-fix  
shopping spree for stuff you don't actually  
need, you are contributing to the degra-  
dation of the environment—depleting our  
natural resources while filling the air,  
water, and soil with life-threatening emis-  
sions and waste.

When you experience true content-  
ment, even just a moment of connection  
with nature, you find yourself not needing  
"extras" to make up for life's dissatisfac-  
tions. Viewed in this way, practicing sam-  
toshā means living your yoga ethics in a  
way that fosters a sustainable planet today  
and for the future.

The walking samtoshā practice in "Get  
on the Path" (*this page*) offers a method  
for experiencing samtoshā while im-  
mersed in the beauty of a natural land-  
scape. It provides an opportunity to  
contemplate the meaning of contentment  
while simultaneously renewing a loving re-  
lationship with the earth. ■

*A Kripalu Yoga teacher, professional coach, and  
columnist for the Green Yoga newsletter, Pat  
Daniel, Ph.D. (also known as Tanuja), is also the  
associate director of Ceres, a national coalition  
of investors and environmentalists.*



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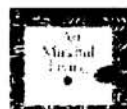
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it has flourished. And, in its meditative lineages, it has always given birth to a few heroic souls who followed the path to its end and did realize the kind of incomparable life first proclaimed by the Buddha. Thus, the

lineage of authentic spirituality has been kept alive. ▼

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## Rich Generosity

MASTER SHENG YEN on transferring merit

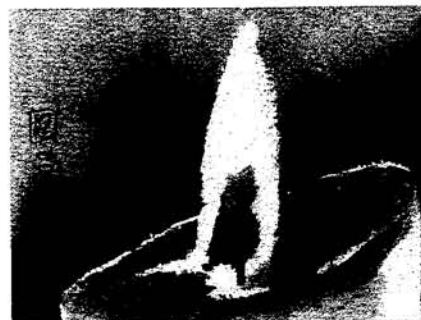
When a candle is lit in a dark room, it illuminates the room to some extent, but its power is limited. But if you use the same candle to light another candle, the total brightness increases. If you continue to do this, you can fill the room with brilliant illumination. The idea of transferring merit to others is like this. If we keep our own light selfishly hidden, it will only provide a limited amount of illumination. But when we share our light with others, we do not diminish our own light. Rather, we increase the amount of light available to all. Therefore, when others light our candle, we issue forth light. When out of gratitude we use our candle to light other people's candles, the whole room gets brighter. This is why we transfer merit to others. This kind of light is continuous and inexhaustible.

When we achieve a mind of gratitude and dedicate ourselves to helping

others, we can practice generosity. We can be generous with our wealth, with ourselves, and with the Dharma. In some ways, giving wealth is the easiest. If we consume less and live more frugally, we can give away what we save.

It is also useful to remember that the nature of giving is not necessarily dependent on the size or the value of the gift. Once, the Buddha was about to teach the Dharma to a congregation in the forest, but it got dark. Several people offered their lamps, but there was a homeless woman whose only possession was an alms bowl, which she offered to serve as an oil lamp. On realizing this, the Buddha exclaimed to his congregation that the old lady's virtue was the most excellent, as she had offered her total wealth, the begging bowl. By making her offering, do you think she lost anything?

So when out of gratitude we dedicate ourselves to benefit others, this is



practicing generosity or giving. This is something we can learn. Some people think by giving everything away, you end up with nothing. But the Dharma is an inexhaustible well. However much you give of it, you can always go back for more, because in this well the more you take from it, the higher the water will rise. As long as you give the Dharma to nourish others, it will be there. As long as you are alive and are able to practice, this will be true. Being alive, you can learn more and more, and give more and more. Being alive, you can also take time to rest and recover, then go back to the source. This is how giving the Dharma works. ▼

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## A Quiver of the Heart

SHARON SALZBERG offers a lesson in compassion.

Compassion is known in Buddhist teaching as the quivering of the heart in response to pain or suffering. Finding the right relationship to pain, both ours and that of others, is very complex, because pain can be a tremendously powerful teacher and an opening. It can also be the cause of terrible anger and separation. We can be filled with loneliness and resentment because we're in pain; we can feel very isolated because we're in pain; we can

feel a lot of guilt in a state of grief, blaming ourselves for something we did or something we didn't do or something we didn't say. We can blame ourselves for seemingly being ineffectual in a world that needs so much help.

Compassion allows us to use our own pain and the pain of others as a vehicle for connection. This is a delicate and profound path. We may be averse to seeing our own suffering because it tends to ignite a blaze of self-blame and





# Morality

From Wikipedia, the free encyclopedia

*"Appropriate" redirects here. For other uses, see Appropriation (disambiguation).*

**Morality** (from the Latin *moralities* "manner, character, proper behavior") is a sense of behavioral conduct that differentiates intentions, decisions, and actions between those that are good (or right) and bad (or wrong). A *moral code* is a system of morality (for example, according to a particular philosophy, religion, culture, etc.) and a *moral* is any one practice or teaching within a moral code. *Immorality* is the active opposition to morality, while *amorality* is variously defined as an unawareness of, indifference toward, or disbelief in any set of moral standards or principles.<sup>[1]</sup><sup>[2]</sup><sup>[3]</sup><sup>[4]</sup><sup>[5]</sup>

Morality has two principal meanings:

- In its "descriptive" sense, *morality* refers to personal or cultural values, codes of conduct or social mores that distinguish between right and wrong in the human society. Describing morality in this way is not making a claim about what is objectively right or wrong, but only referring to what is considered right or wrong by people. For the most part right and wrong acts are classified as such because they are thought to cause benefit or harm, but it is possible that many moral beliefs are based on prejudice, ignorance or even hatred.<sup>[clarification needed]</sup> This sense of the term is also addressed by descriptive ethics.
- In its "normative" sense, *morality* refers directly to what is right and wrong, regardless of what specific individuals think. It could be defined as the conduct of the ideal "moral" person in a certain situation. This usage of the term is characterized by "definitive" statements such as "That act is immoral" rather than descriptive ones such as "Many believe that act is immoral." It is often challenged by a moral skepticism, in which the unchanging existence of a rigid, universal, objective moral "truth" is rejected,<sup>[6]</sup> and supported by moral realism, in which the existence of this "truth" is accepted. The normative usage of the term "morality" is also addressed by normative ethics.