

## **What is Samadhi?**

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Good morning! Welcome to the International Buddha Dharma Society for Cosmic Law to listen to today's Dharma talk. Our subject for this month is Samadhi. Today, we will talk about what is Samadhi. Samadhi is a Sanskrit term to denote a state of intense concentration or absorption of consciousness induced by complete meditation. This term is used by both the Hindus and the Buddhists to describe a non-dualistic state of consciousness in which the experiences of the subject as well as object becomes one. Samadhi means that a person is in ecstasy, in bliss, tranquility and light. Samadhi is the outcome of the development of mind through insight developed from meditation, and is attainable by Buddhists as well as non-Buddhists. In this stage, the mind is believed to become still (one-pointed or concentrated); but the person remains conscious at the same time.

Samadhi, or concentration of the mind, is the part of the Noble Eightfold Path, "Right Concentration". And, it is the second of the three parts of the Buddha's teaching: Sila or Conduct, Samadhi or Samatha (Concentration), and Panna (Wisdom). It was taught by the Buddha using forty different methods of meditation, such as "mindfulness of breathing" (Anapanasati) and "loving kindness" (Metta).

Upon development of samadhi, a person's mind is believed to become pure from defilement, calm, tranquil, and luminous. Once the person achieves a strong and powerful concentration, his mind is at the threshold of seeing the ultimate nature of reality, eventually obtaining release from all suffering.

The Buddha said: Collecting one's thoughts constitutes the precepts; from the precepts comes samadhi; and out of samadhi arises wisdom. So samadhi power is

related to how well one holds precepts. From coarse precepts to fine precepts, from bodily precepts to mind precepts. At the end, precept are just our pure self-nature. So is Samadhi. The ultimate Samadhi is also our pure self-nature. Precept, Samadhi and Wisdom are actually ONE.

There are 84000 kinds of Samadhi, for example, chanting Buddha Samadhi, non-dispute Samadhi, Avatamsaka Samadhi, Pratyutpanna Samadhi, Shurangama Samadhi, and so on. Samadhi means 'still', 'non-moving'. In Buddha Dharma, it means the mind is not moving; the mind is still. No matter where one is, no matter what is happening, the mind is not moved. 'Keeping the mind still' is the greatest wisdom in the universe. Knowing that everything in the world is formed out of causes and conditions, not real, one will see through and put down everything. The mind will not be moved by the conditions and the mind will be able to move the conditions around. No matter what one is facing, one's mind could keep thus thus no moving and also be aware of everything.

Deep Samadhi power means perseverance and endurance; deep Samadhi power means giving up both the body and the mind; deep Samadhi power means cutting off the attachment of 'I' and 'mine'. Just as in the six years of ascetic practices, Sakayamuni Buddha concentrated his mind, held precepts and practiced meditation. With proper mind and sincerity, he only ate one grain of sesame and one grain of wheat, enduring what others could not endure. Just as in the nine years of sitting, facing the wall, our patriarch Bodhidharma removed his angular personality and waited until his Dharma successor, Huike, came. Just as in the fifteen years of endurance in the hunters' team, the sixth patriarch Huineng patiently waited the right time to come out to propagate the Chan Dharma.

Deep Samadhi power means a firm and proper mind. Like the waveless clear water, the mind is clean and pure, not moving with the conditions. Thus thus unmoved, the mind is open and straightforward, not puzzled by the false appearance. Just as when Prince Siddhartha sitting on the Diamond seat under the Bodhi tree, to pursue the supreme enlightenment, with deep Samadhi power, a still mind, he broke through all the demons' obstacles. Whether it's poisonous arrows, thunders, storms, falling mountains and split earth, flying sand and rolling pebbles, or facing sweet words and lustful obsequiousness of beautiful witches, Prince Siddhartha stayed in Samadhi, silent, peaceful and unmoved. At the end, he could make the demons feel ashamed, worried, so that they threw away their shield and armor, disintegrated and dispersed. While Prince Siddhartha was able to dispel the clouds and see the sun. In meditation, he was clear of the truth of the universe and was clear of how to enter the true liberation. Therefore, Samadhi is the core in cultivation.

Buddha Sakyamuni demonstrated the Dharma in every moment. Buddha Sakyamuni demonstrated CHAN, JING, MI, Precept, Samadhi and Wisdom all the time. Without deep Samadhi power, how could the Dharma flow out from the Ocean of Great Wisdom and Enlightenment? Without deep Samadhi power, how could the Buddha expound like a roaring lion? Without deep Samadhi power, how could he transform all the beings? Without deep Samadhi power, how could he face all the rumors, lies and slanders? Without deep Samadhi power, how could he subdue all the demons and heretics?

Deep Samadhi power is that one sits on the purple golden lotus and the eight winds cannot move one. The eight winds here refer to success, failure, slander, fame, praise, ridicule, bitterness and joy, four favorable and four unfavorable situations. No

matter what one is facing in life, one could keep the mind unmoved and this is that the eight winds cannot move. There is a story behind this verse.

One day, poet Dongpo Su came out a verse with an inspiration:

I bow to the Buddha  
whose compassion lights up all the Great Thousand World  
The eight winds cannot move  
And he sits on the purple golden lotus.

He felt proud of himself and thought that this verse indicated certain cultivation Kong Fu of himself. He thought that if Master Fo Yin read this, he would for sure praise him. So Dongpo had his book boy to cross the river to bring his verse to Master Fo Yin. However, after Master Fo Yin read it, he laughed. After a moment of silence, he wrote down two words and let the book boy bring it back.

Dongpo was expecting some good words and so he opened the letter in a hurry. In the letter, he saw two words: You Fart.

Dongpo could not stand this, so he prepared the boat, crossed the river, arrived at Jin Shan temple and wanted to accuse Master Fo Yin. When he arrived, he saw that the door to the meditation room was tightly closed and there was a note on the door saying, "The eight winds cannot move and you crossed the river because of one fart." When seeing this note, Dongpo suddenly understood and he felt ashamed of himself. If one does not have Samadhi power, his six roots will pursue the six outside objects; his mind will keep moving; false thoughts will rise continuously; his mind will not be peaceful; his energy will dissipate and he will feel tired. There is always something in his mind; his mind is always attached to something; his doubts will rise from time to

time; he cannot put down many things; his mind is always dragged by something. And all these are due to short of Samadhi power.

No matter what one does, Samadhi power is very important. In Samadhi, to some extent, one's consciousness is connected to the universe. In ultimate Samadhi, one is ONE with the universe. Let me share another story with you:

Once, there was one disciple who wanted to learn how to shoot arrows. His Shifu told him, "To learn to shoot arrows, you must practice keeping your body still first. How to practice? Every day, you stand in the posture of shooting an arrow for six hours and when you can reach that unmoving state, come back to learn to shoot arrows." The disciple listened and did what Shifu told him to do. He practiced for three years and finally he made it. He came back to see his Shifu, but his Shifu said, "You are only ready bodily. To practice shooting arrows, you must also be ready in the mind." How to prepare the mind? Shifu taught him to stand on the edge of a high cliff in the posture of shooting an arrow. He asked him to stand like that for six hours each day and when he could stand still, then he would teach him how to shoot arrows. The disciple practiced another three years and finally he made it. The disciple came back and Shifu said, "Now you are ready to learn shooting." Shifu taught the disciple for only three months before he could hit the target at every shot.

In fact, not only shooting arrows, other things are also like this. Samadhi power is the foundation to accomplish everything. Without Samadhi power, though with good skills, one would be difficult to finish a thing perfectly.

Real cultivators are sure to encounter trials and tribulations one after another. If the mind of Bodhi is not firm, if the Samadhi power is not deep enough, if the wisdom is not shown up yet, if vexation is rampant, if the mind is attached tightly, for these

cultivators, they are very easy to be disturbed. When facing various of tests, no matter from the Buddhas or Demons, the greatest wisdom is to keep the mind still. Do not move the mind in front of the five desires and the six kinds of outside objects. Do not move the mind in front of wine, women, avarice and pride. Do not move the mind in front of high official positions and riches; do not move the mind in front of materials and glory; do not move the mind in the love and harmony of family, do not be pleased with yourself in the favorable circumstances; and do not be frustrated in the unfavorable circumstances. Because everything is illusion; because everything is a trap; because everything is a set-up; because everything is samsara.

Amitabha! Thank you! Wish all of you deepen your Samadhi power day by day and wish your wisdom deep and wide as the ocean! See you next week!