



# Static mindfulness practices from Donghua Awareness-Illumination Chan (DAIC)

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**What's**

**Donghua**

**Awareness-  
Illumination**

**Chan (DAIC)**

**Dynamic Yoga**

*(Ch. dong gong, 动功)*

**Three-Syllable Mantra**

OM GA HUM

**Static Yoga**

*(Ch. jing gong, 静功)*

*Practices of "Donghua Awareness-Illumination Chan" (DAIC)*



万行大和尚讲解：何谓东华（觉照）禅 **Master Wanxing's  
Explanation of Donghua Awareness-Illumination Chan (DAIC)**  
*\*Speak in Chinese with English subtitles*



<https://youtu.be/loKfDD99R-Q>





保持了觉照即是看住了真心。觉照若落在念佛上叫净，落在禅定上叫禅定，落在持咒上叫密，悠悠万事，唯此真心。把生活中的每一件事情都当做是禅定的对象，是啥就是啥，不分别、不忆念，全心全意，从容淡定、单纯放松、保持觉照、面对一切，不住有、不落空、回归当下，是真功夫也。

—万行法师

*To maintain the “awareness-illumination” state is to guard one’s true mind. “Awareness-Illumination” is called “purification” if used in contemplating the Buddha’s name; “meditative absorption” if used in meditation; and “tantra” if used in mantra chanting. Among myriad things, only the true mind matters. Treat everything in life as the object of meditation. Let it be as it is. No conceptualization, no recollection. **The mind and consciousness is fully committed – calm and poised, simple and pure, and relaxed. It stays in the “awareness-illumination” state.** Though facing everything, it neither abides in existence nor falls into non-existence as it returns to the present. This is true mastery.*

– By Master Wanxing



**Donghua “Awareness-illumination” Chan (DAIC) exerts effort on these two words – “Awareness” and “illumination.”**

- **Awareness** is the state of being aware
- **Illumination** is the state of keeping careful watch

That is, we should *be aware of every one of our thoughts or ideas that arises and stirs*; at the same time, we should also *be able to attend to our thoughts and ideas*.



*Awareness*



*Illumination*





- **A practitioner should be able to stay mindful and illumination.** If you claim you can be mindful but not be able to attend to your thoughts, and you allow your thoughts to drift everywhere, that means your effort is not yet sufficient.
- With the true accomplishment, you will be able to stay mindful and vigilant. Once your effort reaches the mature stage, you can then say you have achieved the state where “*duality is emptied, and the mind is ceased.*” At that time, your entire **body-mind complex transforms into awareness**, and there are no such things as “that which cognizes” and “that which is cognized,” or “that which attends” and “that which is attended.”
- When you close your eyes, you can imagine that the area between your eyebrows is *like a television screen*. This screen is not there to guard the area between the eyebrows, but *through the screen, you can observe the outside world.*



***The techniques of DAIC refer to methods of cultivation.***

*It is said “the eyes see no true nature of phenomena, but the consciousnesses sees.” What does the term “eyes” refer to?*

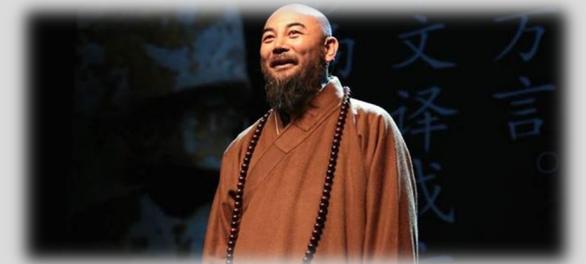
*It does not merely refer to our eyes and ears, which come with forms and shapes.*

*Yes, the term includes physical organs, but it primarily points to the mind’s ears, the inner eyes, and the inner ears.*

***If a person can guard his or her inner eyes, inner ears, and inner mouth, he or she is ready to embark on cultivation.***

*If you can’t guard your inner eyes, ears, nose, tongue, body, and mind, you will have no use for any technique.*

***Although your inner eyes see no phenomena, you must guard your mind and eyes so that they do not wander away. You should not be tempted by wealth, lust, fame, or fortune. You must be in control of them and not be controlled by them.***



***As a Buddhist disciple, if you cannot observe your behaviors and thoughts in every moment, you cannot be called a Buddhist disciple.***

***If you can't observe your thoughts in every moment, you will not be able to cultivate a pure and clear mind.***

*What is a pure and clear mind?*

*What is undefiled is "pure."*

*What is undisturbed is "clear."*

***A mind that is undefiled and undisturbed is a pure and clear mind.***

*What is defilement?*

***If you are attached to it, your mind is defiled.***

***If your mind lingers, it becomes disturbed.***

***Thus, a mind that is undefiled and undisturbed is a pure and clear mind***

***When you attain a pure and clear mind, you have reached the highest state as described by the Diamond Sutra, hence the saying, "from non-abiding arises the awakened mind."***

*Actually, the phrase in the Diamond Sutra is "persistent but non-abiding awareness."*

*The mind in the saying "from non-abiding arises the awakened mind" is a "non-abiding mind," or a mind that is always aware.*

***If you have a mind that is always aware, you will naturally come to the state of non-abiding.***





“东华禅”心法—善护念，清净心，常觉无住。

Donghua Chan's essence of the mind:

*Constantly guard the pure mind,  
continuously be aware and unabiding.*



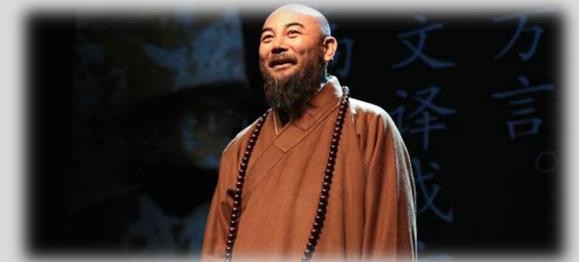


修学“东华禅”所依据的经论：《普贤菩萨行愿品》 《圆觉经》 《维摩诘经》 《心经》  
《六祖坛经》 《金刚经》 《楞严经》 《楞伽经》

龙树菩萨六论：《中观论》 《精研论》 《回诤论》 《七十空性论》 《六十正理论》 《宝鬘论》

### **The doctrinal basis of studying and practicing Donghua Chan:**

- The Chapter on Samantabhadra Bodhisattva's Practices and Vows;
- The Sūtra of Perfect Enlightenment,
- The Vimalakīrti Nirdeśa
- The Heart Sūtra,
- The Sixth Patriarch's Platform Sutra,
- The Diamond Sutra,
- The Śūraṅgama Sūtra,
- The Lankāvatāra Sūtra,
  
- **The six treatises by Nāgārjuna**
  - o Mūlamadhyamaka-kārikā (Fundamental Verses of the Middle Way),
  - o Vaidalyaprakaraṇa (Pulverizing the Categories),
  - o Vīgrahavyāvartanī (The End of Disputes),
  - o Śūnyatāsaptati (Seventy Verses on Emptiness),
  - o Yuktiśāṣṭika (Sixty Verses on Reasoning),
  - o Ratnāvalī (Precious Garland).



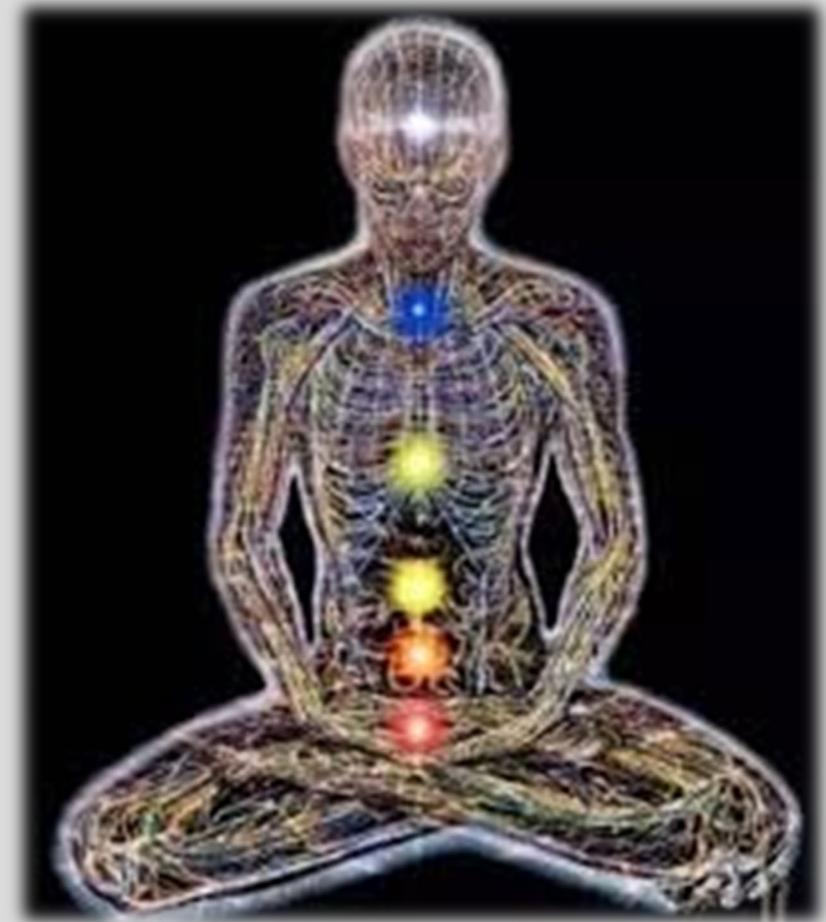


*If you want to enter into meditative concentration, first, you must ensure that the **energy channels in your body are unblocked**, and your **breathing is balanced**.*

*Also, your **body should be saturated with energy channels**, so much so that they cannot move around inside your body.*

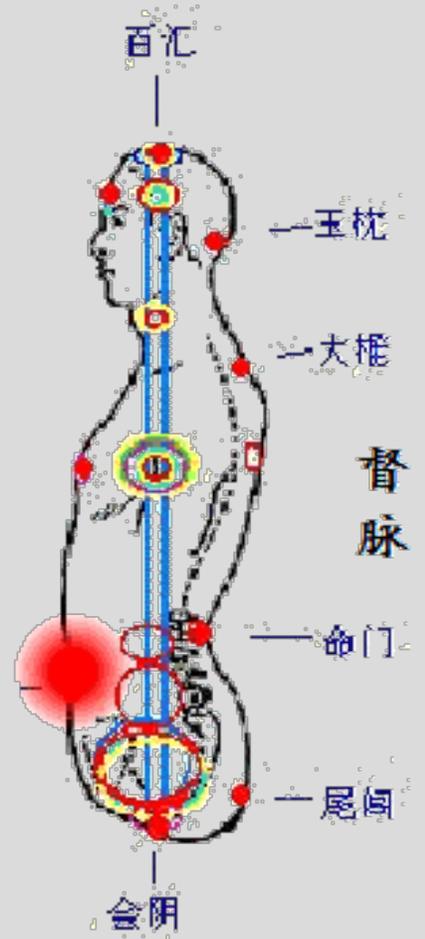
*When the body is wholly occupied by energy channels, it has **no space for them to flow around**.*

*Only then can you say you are entering into concentration.*



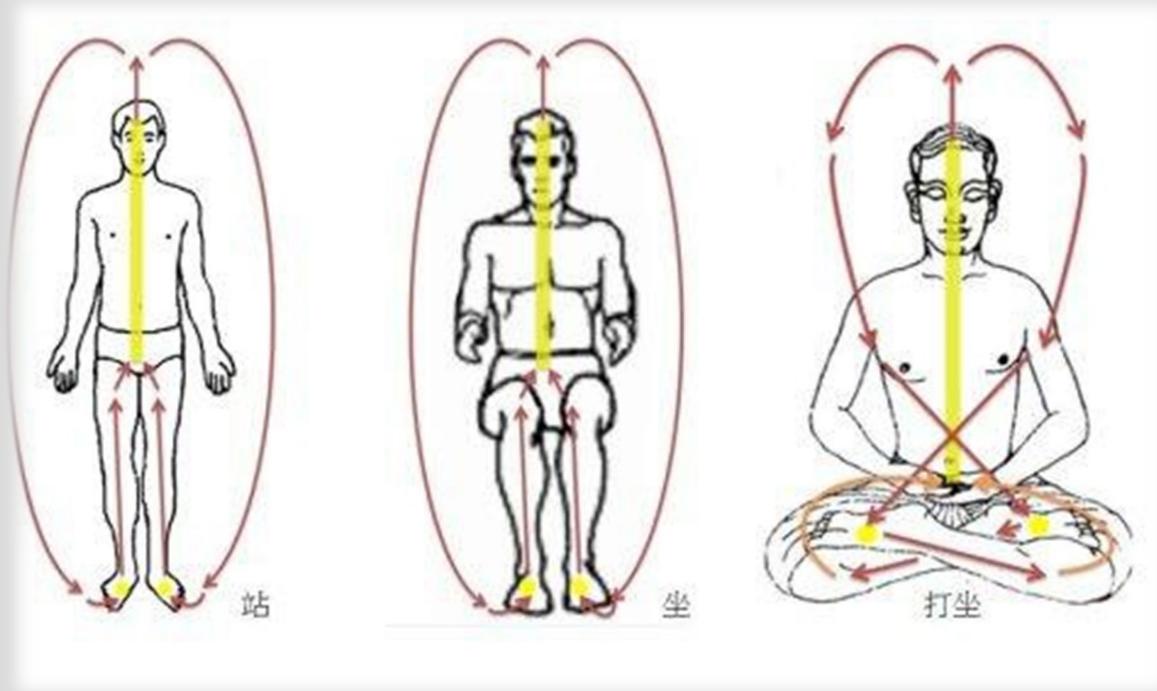


# 已意念引领

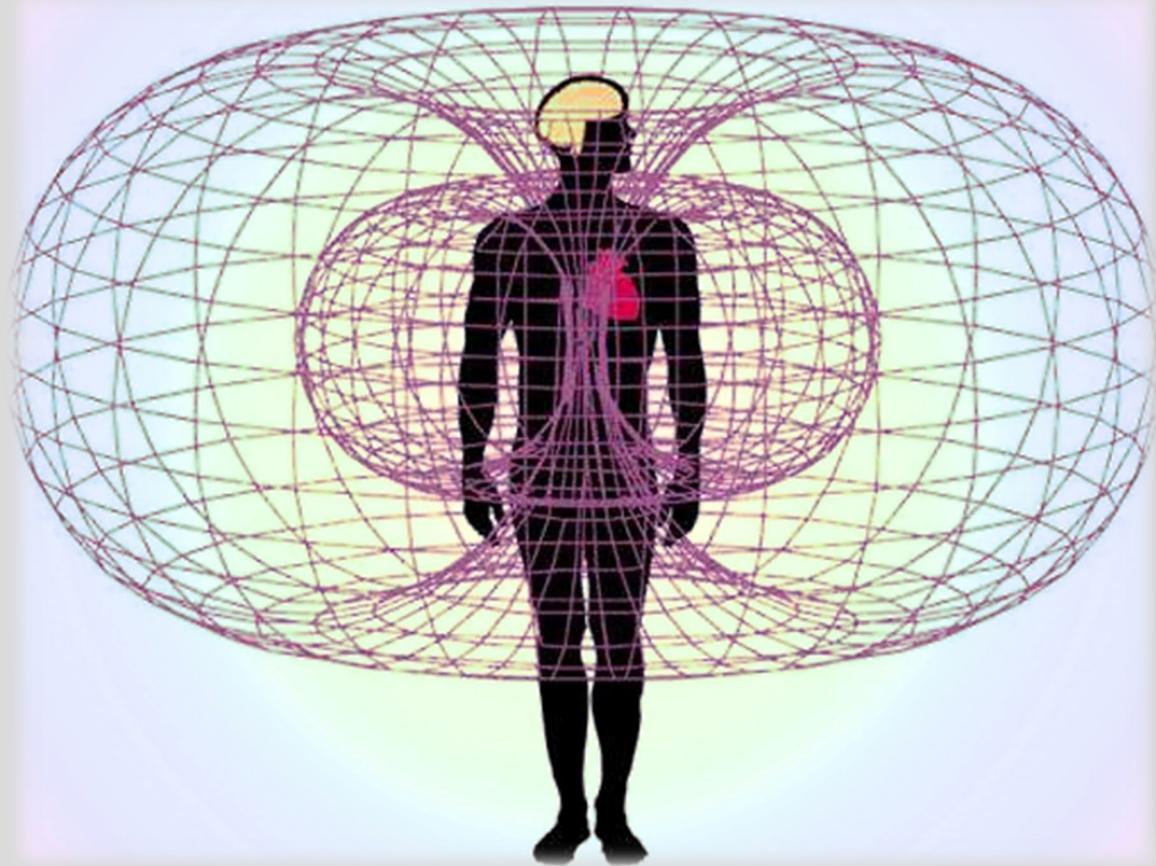


小周天循环示意图





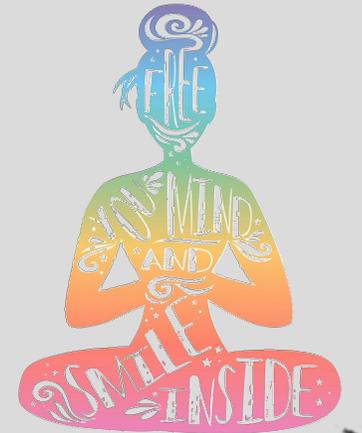
*Exercise and utilize your spiritual system, not just the brain system.*





# Mindfulness Practices

- The 84,000 Dharma gates are inseparable from **Awareness** and **Illumination**.
- **Stages/Levels**
  - Buddhism talks about the **first, second, third, and fourth dhyānas** (Skt; P. *jhāna*; meditative absorption). 禪/禪定 (Skt. *dhyāna*; P. *jhāna*; Ch. *chan* or *chanding*; Eng. **meditative absorption**).
- **Dynamic Yoga & Static Yoga**
- **Practice intensity**
  - 5-minutes guided meditation
  - Seven-day Chan meditation sessions





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## Dynamic Yoga



Dynamic Yoga (Ch. dong gong, 动功) of  
Donghua Awareness-Illumination Chan (DAIC)  
*\*Speak in Chinese with English subtitles*



<https://youtu.be/yIpEWiSbG-g>





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## Three-Syllable Mantra

OM GA HUM



释万行法师讲解示范（音念）三字真言  
*\*Speak in Chinese*



YouTube

<https://youtu.be/VzekecLCgk0>





**OM GA HUM**



# OM

*“OM” is the original sound of the universe, representing the primordial life energy that is inherent of infinite potentialities. From this syllable the entire phenomenality of the universe is born.*



# GA

*“GA” is the original sound in the universe initiating the life energy to take form. It represents the driving force behind the perpetual manifestations of transmigration, life and death, hell and heaven.*



# HUM

*“HUM” is the original sound in the universe where the dormant energy of life resides; such energy must be awakened within a practitioner to possibly realize Buddhahood.*



# OM GA HUM

1. First, **inhale** through the nostrils. Allow the air to sink into the elixir field (dantian). When you inhale, inhale fully.
2. **Pause** for three to five seconds.
3. Begin **reciting** OM, GA, HUM. It is not the case that the longer you recite each letter, the better. Determine the length of time based on your own lung capacity. It is good enough if you **empty out the air while reciting**.
4. OM, GA, HUM (repeat many times).





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Static Yoga



东华禅静功 Donghua Zen (Chan) silent meditation  
\*Speak in Chinese



<https://youtu.be/wNTlq6eiako>





# 禪華東

萬行



Donghua Chan Static Yoga is trained in three stages:

- (1) adjusting the **posture**,
- (2) adjusting the **breathing**, and
- (3) adjusting the **mind**.

*To meditate, the first thing for you to master is the technique. The technique is very important, especially the posture. The posture determines whether you will be physically healthy, whether you will live a long life, and whether you will be able to enter samādhi, hence its importance.*





# (1) Adjusting the Posture

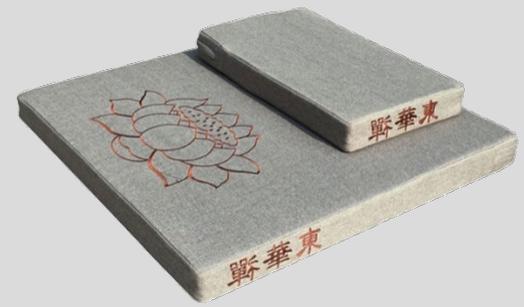
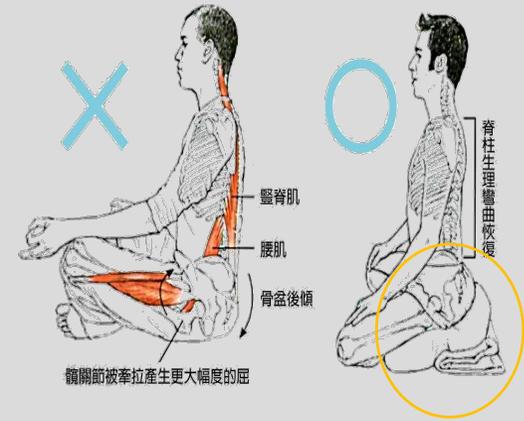
- To practice Donghua Chan Static Yoga, you can start with the training of the **easy, half-lotus, or full-lotus pose**.
  - **Half-lotus pose**: Place your left foot on the right thigh, with your right foot pressed down by the left leg. **Your left hand holds the right hand on top**, with the **thumbs touching each other**. Keep your **shoulders dropped**.
  - **Full-lotus pose**: After you have practiced the half-lotus pose for some time, you can try the full-lotus. Building on the foundation of the half-lotus, you pull up the right foot and place it on the left thigh. Your left hand still holds the right hand.
- You can place your **hands on the knees**. Alternatively, you can **stack your hands on the lap**, just below the elixir field, which is the area a few fingers below your navel.
- Your **palms face up with the thumbs gently touching**.
- Your **shoulders** are naturally relaxed as you draw them **slightly back and down**.





# (1) Adjusting the Posture

- Keep your **chin** tucked in slightly, but do not slouch. Once you have **straightened your back**, your whole body **leans forward slightly**.
- Usually, when you cross your legs, your hips are tilted backward, and the center of your body rests on your knees. **The tailbone and your hips are hanging**. Once your **spine is elongated**, **tilt your torso forward slightly**, leaving your hips hanging as before.
- *If your entire body sits straight up (perpendicular to the floor and without leaning forward), your body weight will fall on the hips. After the tailbone sustains pressure for a long time, the spine and the back will suffer from poor blood circulation, resulting in insufficient oxygen supply for the brain. Usually when this happens while sitting cross-legged, you need to draw your shoulders open while letting them drop.*





# (1) Adjusting the Posture

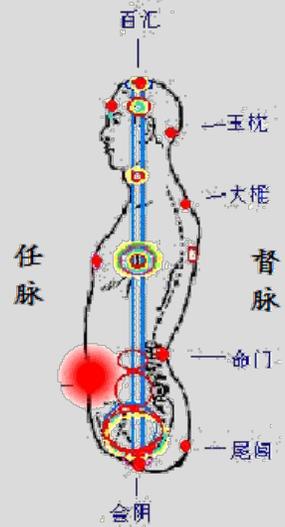


- If you feel groggy during the sitting meditation, you can open your eyes; but if you feel distracted on a particular day, you can keep your eyes closed during meditation.
- Normally, when young people practice seated meditation, they do not need to let their **tongue touch the upper jaw**. However, those beyond menopause can let their tongue touch the upper jaw. How should you let your tongue touch the upper jaw? Do not let the upper part of your tongue touch the jaw. **Roll back your tongue and let the bottom of the tongue press against the upper jaw.**
- Usually, you can meditate half an hour or an hour after a meal. If you eat too much, you will easily fall asleep during meditation. If your trousers are too tight, you can loosen the belt. For us, the monastics, when we sit in meditation, we use elastic waistbands that are very loose.





# (1) Adjusting the **Posture**



小周天循环示意图

*By maintaining a correct posture, your energy and blood will flow according to their innate trajectory, and every breath you take will sink into your elixir field.*

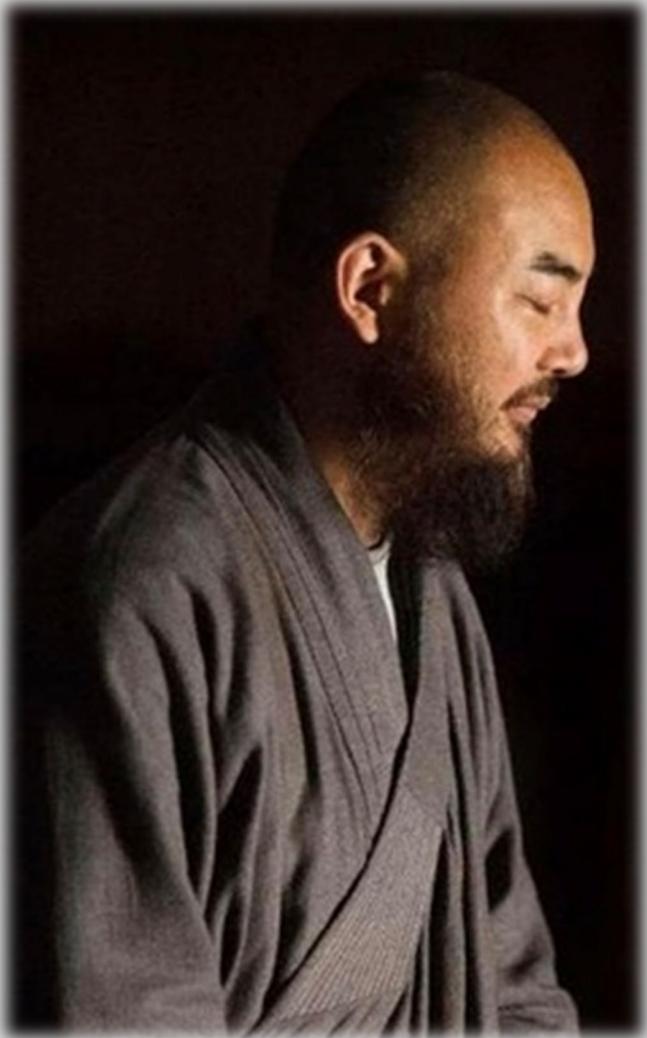




## (2) Adjusting the **Breathing**

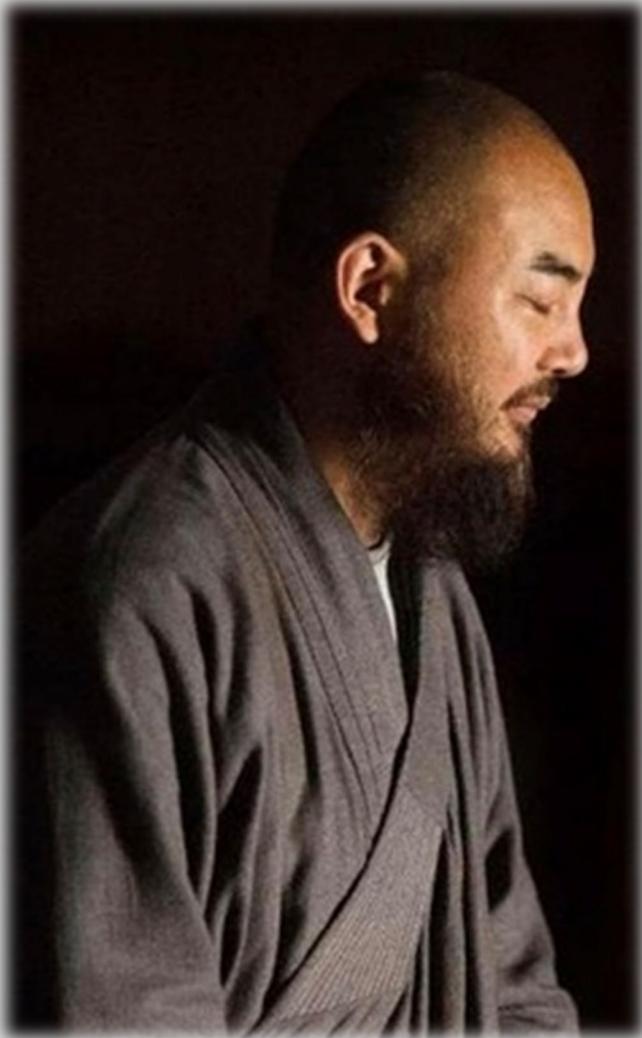
Usually, we inhale with our *nose* and exhale with our *mouth*.

1. When the **air is inhaled into the nose**, it passes through the throat, into the chest, and reaches the elixir field.
2. **The air should stay in the elixir field for three to five seconds** before it is exhaled.
3. When we **exhale**, make sure all of the air in the elixir field is emptied out.

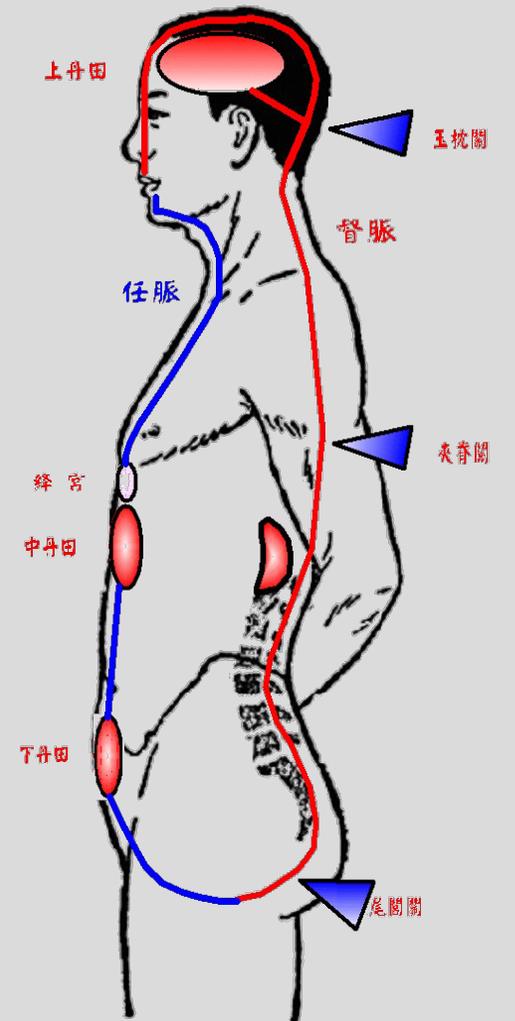




## (2) Adjusting the **Breathing**



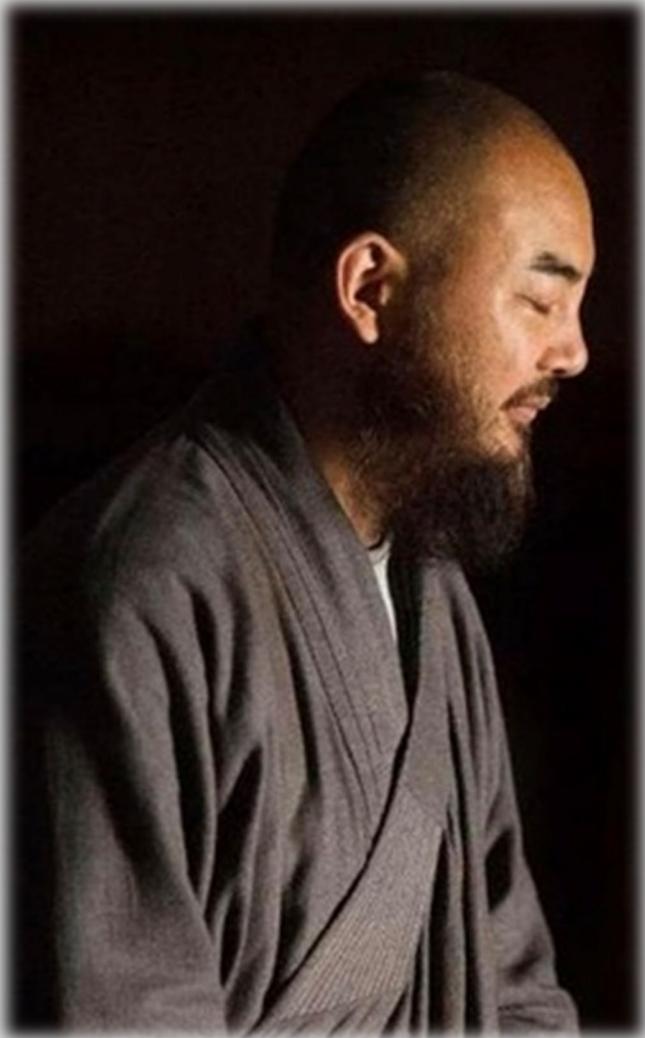
前三關與後三關



the elixir field



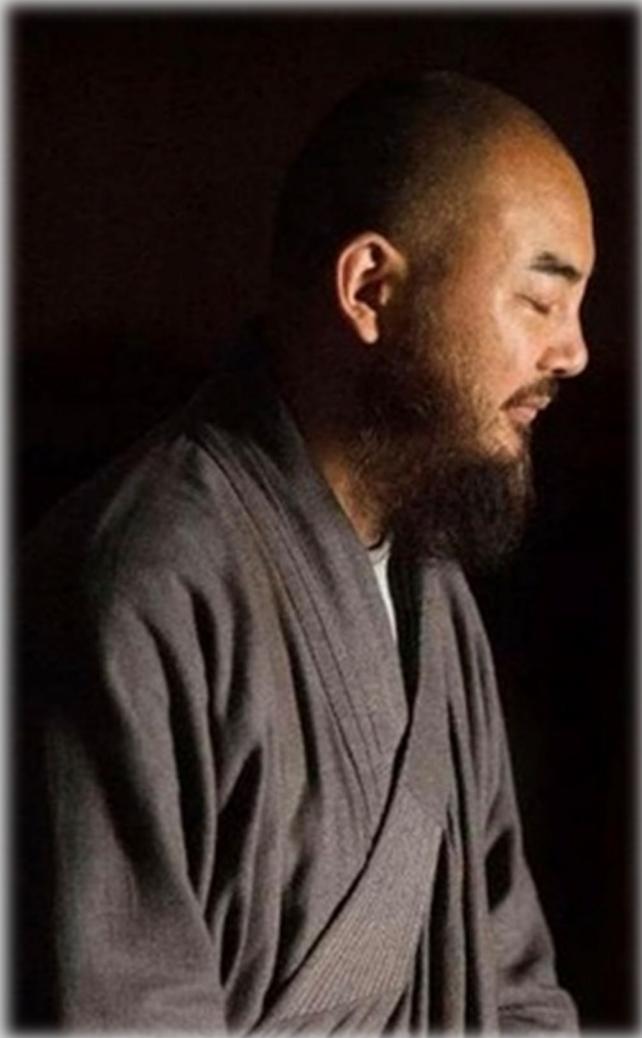
## (2) Adjusting the **Breathing**



- *If the breath does not sink into the elixir field and stays in the chest, you will feel an intensifying chill on your back as you sit for longer.*
- If your **breath sinks into the elixir field**, the positive energy will come out of it and **flow to your back**, with the sensation of the energy in the front sinking and the energy on the back rising and thereby **forming a rotating motion.**



## (2) Adjusting the **Breathing**



- If you talk too much, the energy in your front will leak from your mouth and not rise to the top. That is why a practitioner reaching a certain stage of the practice is forbidden to speak. Without speaking, energy will not leak from the mouth and will sink to the lower part of the body.
- **The more the energy in the front sinks, the more the energy rises on the back.**
- When energy rises **to the top of the head** or **the back of the head**, we will experience *lightning* and *thundering* in the front while the energy channels burst open.
- As such, **our posture and breathing determine the essence, energy, and vigor of our body.**



### (3) Adjusting the **Mind**

We should collect all of our thoughts on the area between the eyebrows. Through this area, we look at the outside world.





### (3) Adjusting the **Mind**

*Eyes shut, the wisdom eye open, looking straight ahead,  
Possessing the wisdom eye but no eyeball, Unbeknownst to ordinary people,  
With one glance, a practitioner sees a chiliocosm clearly.*

闭目开眼往前看，有眼无珠人不识，一目了然观大千

*Pluck out the eyes, stare with eyebrows, Darkness turns into light.  
Through thick and thin, do not concede,  
Until duality is emptied and the self is ceased.*

剔目瞳眉黑变白，绵密不绝，能所脱空知己灭





### (3) Adjusting the **Mind**



- You can visualize a **blooming lotus flower on top of your head**.
- Your neck and spine form the **stem of the lotus**.
- Your body disappears, completely voided and transforming into a bunch of blooming lotus flowers.
- *If a thought arises, let it arise. If the thought goes away, let it go away.* As we maintain mindfulness and vigilance, we can see the thought, but we do not chase after the thought. That is, we are not participants of the thought. The so-called “thoughtlessness” does not mean we do not have thoughts arisen. On the contrary, when we have thoughts arising, we must remind ourselves that we are not led astray by the thoughts.



### (3) Adjusting the **Mind**

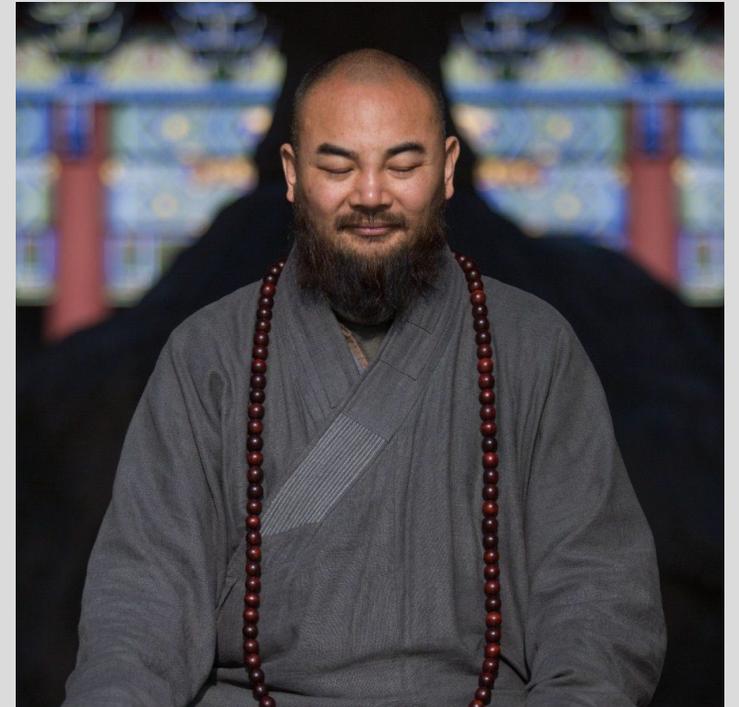


- Why should we visualize our head opening up like a blooming lotus? This is because **we release our energy to merge inseparably with the information from the outside**. Our head is like a funnel that allows the external energy to enter. The purpose of this kind of visualization is to allow our bodily energy to rise up until it is released from our head.
- Cultivation should be that easy, that fast. Our spinal cord is the middle channel of the entire body. It is akin to the lotus stem. Our head is the lotus flower bud.



### (3) Adjusting the **Mind**

- When we have a lot of discursive thoughts, our positive energy is spent, and our electromagnetic field is in disarray. That is why it is said that we can collect our minds by taking on a task.
- In that vein, **we now use Dharma practice to collect our scattered thoughts**. Only when a person's body and mind are fused together can he or she open himself or herself up. The purpose of the fusion is to open up oneself.
- In all of the cultivation methods, the first step is for you to **collect your mind**. Only after you can collect your mind can you open yourself up. Eventually, you will be able to open and retract spontaneously.





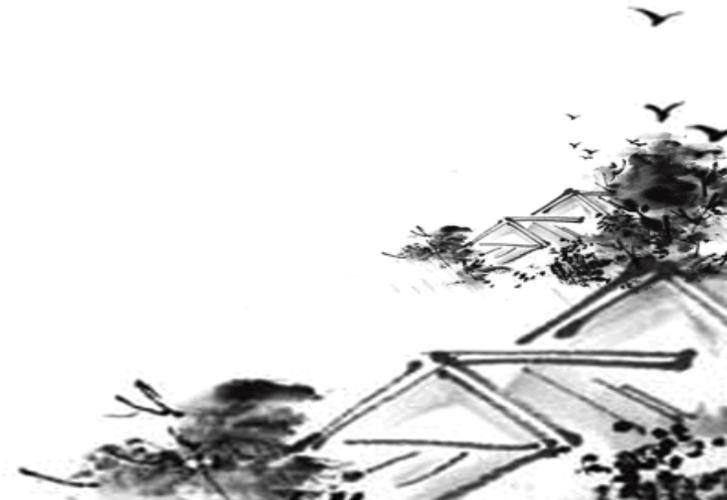
禪華東  
萬行

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**Thank you!**

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