

**A REAPPRAISAL OF KUMĀRAJĪVA’S ROLE IN MEDIEVAL CHINESE BUDDHISM:
AN EXAMINATION OF KUMĀRAJĪVA’S TRANSLATION TEXT ON “THE
ESSENTIAL EXPLANATION OF THE METHOD OF *DHYANA*”**

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Abstract

For many centuries, Buddhologists have considered Kumārajīva as a strong advocate of Mahāyāna Buddhism and an equally strong opponent of Hīnayāna Buddhism. However, this assumption is debatable. My thesis addresses this assumption to determine its validity. Hence, I have reappraised his life, his role and contribution to Medieval Chinese Buddhism, as well as the cultural and social environments prior and contemporary to him. I especially paid attention to the translation of the meditation texts such as *The Essential Explanation of The Method of Dhyāna*, to find evidence that either supports or disputes the assumption that Kumārajīva was an advocate of Mahāyāna only. It is my conclusion that Kumārajīva not only advocated Mahāyāna, but also Hīnayāna Buddhism throughout his life and works.

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Part I. Analysis

1. Introduction

This thesis is divided into two parts: analysis and translation of the text, *Essential Teaching of The Method of Dhyāna*. In the analysis, I am going to discuss about the introduction, the background of Chinese Buddhism prior to Kumārajīva's arrival in Chang'an 長安, Kumārajīva's preceded translators, Kumārajīva's biography, his prolific translation work, and his fame as the founder of Mādhyamika and advocator of the Chinese Mahāyāna. Also, I will examine the cultural and social influences of the Sarvāstivādin thought on his thoughts and translation works, especially those of the meditation texts, including: his Sarvāstivādin communities in Central Asia; the contemporary condition of his working place, Chang'an center; his Sarvāstivādin collaborators in translation work; his disciples' request for teachings and translation of texts on meditation; and his competition with Buddhahadra (359-429). Next, I will discuss, in general, his translation of texts on meditation. Afterwards, I will discuss about one particular meditation text that he translated, *The Essential Explanation of The Method of Dhyāna*, including: its background; analysis and comparison with the Pāli Nikāya; determining his addition and revision of the old version; the text's role and influence; comparing and contrasting this text to his other meditation texts; comparing and contrasting Kumārajīva's translational meditation texts with those of his prior and contemporary texts. In the conclusion, I will draw the argument that while he was considered as an advocator of Mahāyāna, especially a founder of the Chinese Mādhyamika School, his thoughts and translation works, particularly the meditation texts, were heavily influenced by the Āgamas of the Sarvāstivādin tradition, or Hīnayāna. Namely, Kumārajīva's role was an advocate for both Mahāyāna and Hīnayāna in medieval Chinese Buddhism.

2. Background of Chinese Buddhism prior to Kumārajīva's arrival in Chang'an

One of the most significant events in the history of religion was the transplanting of Buddhism with its complete scriptural canon, doctrines, moralities, and cultures from India to China, which had its own ancient culture. Starting from the first century CE, the Indian Buddhist transplantations into China flourished in the fourth century through hundreds of translated volumes of Buddhist canon from Indic and Central Asian languages into Chinese. This testifies to the tremendous diligence of the monks and their abilities to work through a foreign culture. Through an inner affinity with the ancient Chinese thought of Daoism and Confucianism, Buddhist philosophy could persistently gain the trust from all classes of Chinese people. As an important factor of Buddhist practice, meditation has been promoted by the very first Buddhist missionaries from India and Central Asia together with their sacred images and books, such as An Shigao 安世高 (n.d) around 148 CE, who had translated and taught meditation techniques belonging to the *Nikāya* tradition. Depending on the viewpoint one assumed, the nature of contemplation was interpreted either in Hīnayāna or Mahāyāna fashions, which doctrinally influenced the methods and experience of enlightenment. Buddhist pioneers in China translated both Hīnayāna and Mahāyāna texts that existed side by side as they did in India. The use of Taoist terms for Buddhist beliefs and practices not only helped in the difficult task of translation, but also brought Buddhist scriptures closer to the Chinese people. However, the conformity of word and thought is insufficient to understand, and many first-generation Chinese Buddhists misunderstood some important Buddhist teachings. During the third century, a spiritual movement of Dark Learning *Xuanxue* 玄學 or the Study of Mystery used the teachings of Laozi

老子 and Zhuangzi 莊子 as a bridge for understanding Chinese and Buddhist philosophies.¹

Between 168 and 188, Lokakṣema, and Indo-Scythian, came to China to translate some important texts of Mahāyāna literature. During the second half of the third century, Dharmarakṣa, who was considered as the greatest Buddhist translator before Kumārajīva, translated numerous Mahāyāna *sūtras*. The first period of Chinese Buddhism came to an end with two well-known Chinese Buddhist monks, Daoan 道安 (312-385) and Huiyuan 慧遠 (337-417). Daoan rejected the syncretistic method of *geyi* 格義 and exegetical strategy that mixed mundane literature and Buddhist scriptures. Huiyuan combined Buddhist and Taoist elements in meditational practice. Then, the arrival of Kumārajīva ushered the second period of Chinese Buddhism. In a well-equipped translation institute that Kumārajīva founded and headed, numerous Hīnayāna and Mahāyāna works were rendered into Chinese within eight years.²

3. Translators that preceded Kumārajīva

In order to understand the important role of Kumārajīva in the second phase of Chinese Buddhism, let's review the thirteen great translators, who worked hard during the first phase of Chinese Buddhism, and who cemented the solid foundations for Kumārajīva to establish his vital role in the Eastern Buddhist development. Prior to Kumārajīva, *Chu Sanzang ji ji* 出三藏記集 of Sengyou 僧祐 (445-518) listed thirteen prominent translators from different ethnic origins: An Shigao 安世高 (n.d), Zhu Shufo 竺朔佛, Lokakṣema (2nd CE), Zhi Yao 支曜, Yan Fotiao 嚴佛調, An Xuan 安玄, Kang Mengxiang 康孟祥, Zhu Jiangyan 竺將炎, Zhi Qian 支謙, Kang

¹ Dark Learning, *Xuanxue* is a philosophical movement that sought understanding of the supreme reality (Dao) and questioned social conventions (Stephen Little, Shawn Eichman, *Daoism and the arts of China* (Chicago, IL: Publications Department of The Art Institute of Chicago, 2000), 185.

² Heinrich Dumoulin, *A History of Zen Buddhism*, trans. Paul Peachey (Boston, MA: Beacon Press Inc., 1969), 64-68.

Senghui 康僧會 (?-280), Bai Yan 白延, Zhu Shixing 朱士行 (3rd CE), and Dharmarakṣa (230?-316). An Shigao translated mainly Hīnayāna literature, including thirty-four texts with forty fascicles. Regarding the Mahāyāna literature, Lokakṣema and Dharmarakṣa produced the most texts, in which the former rendered thirty-six texts with forty-eight fascicles, and then later translated one hundred and fifty-nine texts with three hundred and nine fascicles. Less productive than An Shigao, Lokakṣema, and Dharmarakṣa, the early translators produced altogether about ninety-six texts with one hundred and sixty fascicles as follows: Zhu Shuofu with one text and with one fascicle; Zhi Yao with one text and with one fascicle; Yan Futiao and An Xuan working together with two texts and with two fascicles; Kang Mengxiang with one text which had one fascicle; Zhu Jiangyan with one text and with two fascicles; Kang Senghui with two texts and with fourteen fascicles; Bai Yan with three texts which contained four fascicles; and Zhu Shixing with one text with twenty fascicles. These translators had their own style and preference, and they did not set any standard format or style of organization for their translations.³

In addition, scholars on medieval Chinese Buddhism used to classify foreign monks either as “Mahāyānist” or “Hīnayānists.”⁴ Actually, the diametrical opposition and membership privilege of these two branches as described by many scholars are misleading, which is based on: the doctrinal preference over other aspects of an individual’s religious identity; the rejection of individual to certain monastic communities in which he did not share their doctrinal view; and the assumption of the foreign monks’ doctrinal preferences and specializations based on their involvement in translation works in China. These misinformed scholars ignore the influence and

³ Lai M. Mai, “Dharmarakṣa and his works: The impact of Central Asian Buddhist Thought in Translating Buddhist Texts in the Third to Fourth Century,” PhD diss., (Madison: University of Wisconsin, 1994), 77-79.

⁴ Since there is space limit, please read books concerning about the developments and the differences between Mahāyāna and Hīnayāna as follows: V.S Bhaskar, *Faith & philosophy of Buddhism* (New Delhi, India: Kalpaz Publication, 2009), 175. Ryukan Kimura, *A Historical study of the terms Hīnayāna and Mahāyāna and the origin of Mahāyāna Buddhism* (Indological Book Corporation, 1978). Hirakawa Akira, *A History of Indian Buddhism: from Sakyamuni to Early Mahāyāna*, trans. and ed. by Paul Groner (USA: University of Hawaii Press, 1990), 112-116.

constraints of the immediate social and cultural environment on the individual endeavors and thoughts. The decisions on which monastic community to join or to establish a new one, and what text to translate, as well as the religious traditions of his native land and his personal inclinations were affected by intellectual fashions, political and financial patronage, and material conditions. Some scholars pointed out the errors of the earlier claims that foreign monks from India or Central Asia were carriers of the latest and most fashionable currents of thought, which did not consider the Mahāyāna and Hīnayāna movements from its Indian and Central Asian religious and social context and their participants from the monastic setting. Due to the polemical nature of the medieval Buddhist historians, one should be cautious on their compilation and partiality. Especially, we may need to take into consideration the historiographical sophistication of Chinese ecclesiastic writers in presenting their own history in order to shed light for new perspectives on those medieval foreign scholars, translators, and so forth.⁵

4. Kumārajīva's biography

As for Kumārajīva's case, we must reappraise a few assumptions of modern scholarship, which view him as a giver of knowledge with unchallenged authority and as an advocator of Mahāyāna teachings and an antagonist of Hīnayāna. Through recent advances in the study of Indian and Central Asian Buddhism and of Buddhist monasticism and scholasticism, we might identify the relationship between Kumārajīva and the monastic communities from which he came and how medieval Chinese perceived the world of their coreligionists in India and Central Asia that have been neglected and unappreciated by other scholars.⁶

⁵ Yang Lu, "Narrative and Historicity in the Buddhist Biographies of Early Medieval China: The Case of Kumārajīva," *Asia Major* Third Series 17.2 (2004): 3-4.

⁶ Lu, 4.

Regarding his biography, Kumārajīva 鳩摩羅什 (343–413; or 350–409) was recognized as a famous translator into Chinese of many important and influential Mahāyāna Buddhist texts and considered as the founder of the Sanlun 三論 (Three treatise,” i. e. Mādhyamika) School in China. Kumārajīva was born of noble lineage in the Central Asian city of Kuchā 龜茲. His father was an emigrant Indian Brahman and his mother a Kuchean princess.⁷ When his mother left home to become a nun, Kumārajīva also entered the monastic life as a novice at the early age of seven. After two years of his studying the Āgamas and Abhidharma texts, his mother took him to Kashmir, where he learnt the *Dirghāgama*, the *Madhyamāgama* and the *Kṣudraka* under the master Bandhudatta for three years. On the way going to Kuchā, his mother let him study the *Jñānaprasthāna Śāstra*, the Vedas, and the five sciences for more than a year in Kashgar, where he met the Mahāyānist Sūryasoma and the Dharmagupta master Buddhayaśas.⁸ He received full ordination in the royal palace at age twenty and studied the Vinaya of the Sarvāstivāda School with the North Indian master Vimalākṣa after returning to Kuchā. Over the next twenty years, he focused on Mahāyāna *sūtras* and *Śāstras*, especially the three *Śāstras* of Nāgārjuna 龍樹 (150-250) and Āryadeva (3rd century) that were later to become the central texts of the *Sanlun* tradition. As an accomplished monk, his fame reached China in 379 CE through a report of a Chinese Buddhist monk named Sengjun 僧均.⁹ Emperor Fujian 苻堅 of the Former Qin Dynasty 前秦朝 dispatched his general Luguang 呂光 with an army in order to conquer Kuchā

⁷ During the fourth century Kuchā was a major city along the northern trade route of the Silk Road connecting China with India and the West. There is ample testimony from the travelogues of Faxian and Xuanzang that cities along this route were strongholds of Hīnayāna Buddhism, especially the Sarvāstivāda sect, which had been introduced from its center in Kashmir. The works of this sect were thus the first he was to study (**Dale Todaro, "Kumārajīva."** *Encyclopedia of Religion*, vol. 8, Ed., Mircea Eliade (Detroit: Macmillan Reference USA, 2005), 398-400.

⁸ *Jñānaprasthāna Śāstra* is a Sarvāstivādin Abhidharma treatise. Mahāyānist Sūryasoma converted him to the Mahāyāna. Five sciences are grammar, logic, metaphysics, medicine, and the arts and crafts (Todaro, 399).

⁹ Yuktेशwar Kumar, *A History of Sino-Indian Relations: 1st century AD to 7th century AD* (New Delhi, India: A P H Publication Corporation, 2005), 107.

龜茲 and bring Kumārajīva to Qin 秦 capital of Chang'an 長安.¹⁰ After hearing the Yao family of Later Qin 後秦 had overthrown Fu Jian, Lu Guang declared himself as a warlord and kept Kumārajīva in Kuchā for seventeen years. Finally the armies of Emperor Yao 姚王 succeeded in defeating the Lu family, and brought Kumārajīva to Chang'an in 401 CE.¹¹ From 401 to 413, under state sponsorship, Kumārajīva had translated many Hīnayāna and Mahāyāna texts together with his translation bureau.¹² In total, The *Chu sanzang ji ji* (early sixth century) attributes thirty-five works in 294 fascicles to Kumārajīva.¹³ He died in 413 CE at the age of seventy.¹⁴

In short, by examining Kumārajīva's life, we see that he studied the Āgamas and Abhidharma texts, the *Dirghāgama*, the *Madhyamāgama* and the *Kṣudraka*, the *Jñānaprasthāna Śāstra*, the Vinaya of the Sarvāstivāda school, and the Mahāyāna *sūtras* and *Śāstras*. Namely, he studied under some masters of the Sarvāstivāda and Dharmagupta which belonged to the Sthaviravāda and later he changed his study into the Mahāyāna tradition for twenty years.¹⁵ Specifically, due to Kumārajīva's intellectual curiosity, after leaving Kāśmīr (Jibin 罽賓), he had begun to study various kinds of knowledge from the "heretical schools," the Vedic literatures and the works on divination, before he was introduced to the teachings of Mahāyāna, including the Emptiness and Mādhyamika of Nāgārjuna, by Sūryasoma (Xuliyeshumo 須耶利蘇摩).¹⁶ However, his thoughts and works still had many foot prints of the Sarvāstivādin trace.

5. His prolific translation works

¹⁰ Kumar, 108.

¹¹ Ibid.,

¹² Heinrich Dumoulin, *A History of Zen Buddhism*, 57.

¹³ Todaro, 398-400.

¹⁴ Bruno Petzold, Shinsho Hanayama, and Shohei Ichimura, *The classification of Buddhism* (Germany: MZ-Verlagsdruckerei GmbH, Memmingen, 1995), 111.

¹⁵ Sarvāstivāda *shuoyi qie youbu* 說一切有部; Dharmagupta *fazang bu* 法藏部; Sthaviravāda *shangzuo bu* 上座部.

¹⁶ Lu, 16-17.

Through a state-sponsored institute and with a large staff of native scholars recruited from among his “three thousand” disciples, Kumārajīva undertook the translation of Buddhist literature in a grand style. With incredible rapidity, a host of fundamental Buddhist Sanskrit works were, not only mechanically, but intelligibly and lucidly, rendered into Chinese.¹⁷ Thirty-five works in 294 fascicles which included the well-known twenty-three titles were attributed to Kumārajīva in the *Chu sanzang ji ji*. His translations later on became the important texts for Chinese Buddhism such as the Vinaya and *dhyāna sūtras*, the *Satyasiddhi Śāstra*, a Bahuśrutīya treatise by Harivarman, the Śūnyavādin *sūtras* (especially the *Prajñāpāramitā* class), and the Mādhyamika treatises.¹⁸ With new transcriptions of names, Buddhist special terms, the interpolated glosses for certain unclear words, and the clear explanation of some specific words without preserving their original Sanskrit words, Kumārajīva and his translation teams are famous for their florid and elegant style.¹⁹ In short, characterized by greater accuracy and widespread influence in Chinese Buddhism, Kumārajīva's activities ushered in the second period of Chinese translations (fifth and sixth centuries).²⁰

¹⁷ Petzold, 36.

¹⁸ The translated Śūnyavādin works were the *Pañcaviṃśati* (T.D. no. 223), the *Aṣṭasāhasrikā* (T.D. no. 227), the *Vimalakīrtinīrdeśa* (T.D. no. 475), the *Vajracchedikā* (T.D. no. 235), and the *Prajñāpāramitāhṛdaya* (T.D. no. 250). The three Mādhyamika treatises that form the basis for the Sanlun school in China and Japan: the *MūlaMādhyamika Śāstra*, a treatise consisting of verses by Nāgārjuna and commentary by Piṅgala (T.D. no. 1564; Chin., *Zhong lun*); the *Śata Śāstra* of Āryadeva (T.D. no. 1569; Chin., *Bo lun*); and the *Dvādaśanikāya Śāstra* of Nāgārjuna (T.D. no. 1568; Chin., *Shier men lun*). Three other important Mādhyamika treatises are the *Daśabhūmivibhāṣā Śāstra* attributed to Nāgārjuna (T.D. no. 1521), the *Faputixisnjing lun* attributed to Vasubandhu (T.D. no. 1659), and the *Mahāprajñāpāramitā Śāstra* attributed to Nāgārjuna (T.D. no. 1509; Chin., *Da zhidu lun*). Four treatises on meditation are attributed to him; chief among them is the *Zuochan sanmei jing* (T.D. no. 614), also called the *Bodhisattvadhyāna*. The major Vinaya works are the Sarvāstivāda *Prātimokṣa Sūtra* and, according to tradition, the *Pusajieben* (*Bodhisattva-pratimokṣa*). His pietist translations include the *Saddharmapuṇḍarīka* (T.D. no. 262), the *Smaller Sukhāvativyūha* (T.D. no. 366), and two Maitreya texts (T.D. nos. 454 and 456). He translated with his friend Buddhayaśas from Kashgar the *Daśabhūmika* (T.D. no. 286) (Todaro, 398-400).

¹⁹ Todaro, 398-400.

²⁰ Todaro, "Kumārajīva," 398-400. Prior to Kumārajīva's arrival, several translators had translated the Mahāyāna *sūtras* such as Lokakṣema (2nd century A.D) and Dharmarakṣa (3rd-4th century A.D) (Hirakawa Akira, *A History of Indian Buddhism: from Śākyamuni to Early Mahāyāna*, trans. and ed. by Paul Groner (USA: University of Hawaii Press, 1990), 248, 279).

6. His fame as an advocator of Chinese Mahāyāna and the founder of Mādhyamika²¹

According to Tsukamoto, prior to Kumārajīva's arrival, Chinese Buddhists did not see the oppositions between the Great and Lesser Vehicles. The former focuses on the salvation of sentient beings, while the later seeks for self-liberation. Then, with the arrival of Kumārajīva, Chinese Buddhists came to understand plainly these two schools were two sets of doctrines, and

²¹ In second century A.D., Nāgārjuna founded the Mādhyamika School, which is the central stage and the turning point of Buddhism in the reaction against the direct and indirect realism of Hīnayāna philosophies and Brahmanical systems of the Samkhya and the Nyaya-Vaisesika. Claiming that not any early Buddhist school properly represented the Buddha's teachings, the Mādhyamikas developed a new interpretation of the Buddha's teachings and brought about a revolution in Buddhist thought. Epistemologically, Mādhyamika philosophy was a shift from empiricism and dogmatism to dialectical criticism. It rejected arguably the metaphysical speculation. Religiously, in dealing with the question of God's existence, it marked a change from a positivistic approach to a dialectical approach. Soteriologically, the Mādhyamika produced a shift from the notion of private egoistic salvation to the universal salvation of all beings. The Mādhyamikas rejected the speculation about the true nature of things, because of the attachment to one universal atman in Brahmanical philosophy and many dharmas in the universe of the Abhidharmika Buddhism. In the Twelve Gate Treatise, Nāgārjuna presented several arguments to show that so-called creation, making, production or origination cannot be established and thereby demonstrated that the terms creator, maker, producer, and originator are not genuine names referring to reality (Hsueh-Li Cheng, *Empty Logic: Mādhyamika Buddhism from Chinese Sources* (New York, NY: Philosophical Library Inc., 1985), 21-22). The Mādhyamika doctrine of emptiness brought about a change from the ideal of personal salvation to that of the universal salvation of all beings. The Mādhyamikas presented that since all things are empty, nothing has a determinate and self-abiding nature or character which cannot be changed. The Mādhyamika's teaching of emptiness encourages everyone to transcend himself and thereby attain transcendental wisdom. Salvation is not just for the select but for all, and one can help another in gaining enlightenment. The goal of salvation is not merely to become an arhat of self-liberation, but a bodhisattva, and enlightened being who postpones his attainment of nirvana for the purpose of helping other creatures, and eventually becomes a Buddha of perfect freedom (Cheng, 43). By adopting the middle way approach, the Mādhyamikas attempted to maintain a balance between extreme affirmation and extreme negation, and to establish the doctrine of *Śūnyatā*, which was well developed in the *Prajñāpāramitā* by early Buddhist prior Nāgārjuna. Its ideal is nisprapanca, the inexpressible in speech and unrealizable in thought. The essential message of *Prajñāpāramitā* literature is that all things are empty and supreme enlightenment is identified with the attainment of *Śūnyatā*. Nāgārjuna developed his teachings under the influence of *Prajñāpāramitā* philosophy. Later his philosophy paved the way for the development of Mahāyāna Buddhism in India and the Far East countries (Cheng, 24). Āryadeva (c. 163-263 A.D), an eminent disciple of Nāgārjuna, developed Nāgārjuna's teaching very well through many of his writings. Due to Āryadeva's effort, the Mādhyamika teaching became popular among the Buddhists and non-Buddhists. Later, this school split into two sects, the Prāsaṅgika and the Svatantrika. The Prāsaṅgika claimed Nāgārjuna's view of exercised prasanga to refute all views. The Svatantrika contended that the Mādhyamika can and should hold a positive view. The Svatantrika Mādhyamika is divided into two subgroups: The *Sautrāntika* Svatantrika and the Yogācāra Svatantrika. Generally, the Mādhyamika School seemed to decline in India around the eleventh century and to disappear after the fifteenth century (Cheng, 29-30).

they opposed and attacked each other.²² Under the leadership of Kumārajīva, the disjointed *Prajñāpāramitā* scholarship of the Chinese type became systematized in the line Nagarjun-Kumārajīva, bearing its ultimate fruit in Sui times 隋朝 (581-618) with the establishment of the school of the Three Treatises 三論宗 (*San lun zong*).²³ The very first *Sūtras* that the king of the Later Qin requested Kumārajīva to translate were the Mahāyāna *sūtras*, which had great interest from Chinese Buddhists, including the retranslation of some Dharmarakṣa's and Lokakṣema's to deepen their understanding of the Mahāyāna doctrine.²⁴

Prior to Kumārajīva's arrival in China, the abstract metaphysical theories of "Dark learning," or the non-being of Laozi and Zhuangzi somehow confused the Chinese Buddhists in the sense that they took those doctrines as similar to the doctrinal emptiness of the *Prajñāpāramitā*.²⁵ Based on Kumārajīva's new revision and translation of the *Prajñāpāramitā* literatures, Nāgārjuna's and Āryadeva's doctrine of emptiness and middle path could be rectified properly.²⁶ As a *Prajñāpāramitā* specialist, Kumārajīva established the *Prajñāpāramitā* discipline that was heir to a tradition extending from Nāgārjuna to him.²⁷ Indeed, as a *Prajñāpāramitā* scholar, Kumārajīva set the Mahāyāna direction in which Chinese Buddhism was to develop by moving the indigenous Buddhist scholarship of the Chinese in line with the doctrines of Indian Mahāyāna, i.e. those of Nāgārjuna.²⁸

²² Zenryu Tsukamoto, *A History of Early Chinese Buddhism: from its introduction to the Death of Hui-yuan*, vol 1., trans. by Leon Hurvitz (Tokyo, Japan: Kodansha International, Ltd., 1985), 81.

²³ Tsukamoto, 112.

²⁴ *Ibid.*, 221, 226, 228.

²⁵ He was the first Buddhist teacher in China to make it absolutely clear that *Śūnyatā* signifies not the Daoist idea of nothingness but a total lack of attributes (John C. Plott, *Global History of Philosophy: The Patristic-Sūtra Period*, vol 3 (New Delhi, India: Motilal Banarsidass, 1979) 104.

²⁶ Tsukamoto, 384.

²⁷ Tsukamoto, 375.

²⁸ *Ibid.*, 657.

Through intense study, he appropriated the basic Mādhyamika teachings and propagated its philosophy through his numerous collaborators and students.²⁹ Evidently, even though Kumārajīva did not intend to found any lineage, his influence in East Asian Buddhism was pervasive.³⁰ Specifically, although he did not intend to establish any school, the Sanlun school began in China with his initiation of translation of the Three Treatises of Nāgārjuna and Āryadeva . Among five hundred students, Sengzhao 僧肇 and Daosheng 道生 (355-434) had an extraordinary grasp of the Mādhyamika philosophy. Through the meditation of the Sanlun School's activity, the interpretation of Mahāyāna in terms of the philosophy of the Middle Way was disseminated far and wide.³¹ In short, Kumārajīva was considered as the founder of the Sanlun School (Mādhyamika) in China.³²

²⁹ Heinrich Dumoulin, James W. Heisig, Paul Knitter, *Zen Buddhism: a History: India and China* (Bloomington, Indiana: World Wisdom, 2005), 70.

³⁰ Although Dharmarakṣa has translated the *Saddharmapuṇḍarīka Sūtra*, the *Smaller Sukhāvativyūha Sūtra*, and the *Vimalakīrtinīrdeśa Sūtra* earlier, Kumārajīva's more accurate translations further stimulated the growth and popularity of Mahāyāna Buddhism in the Far East: The *Saddharmapuṇḍarīka Sūtra* became the basic text of the Tiantai school and, later, of the Nichiren sect in Japan; the *Smaller Sukhāvativyūha* became one of the three major texts of the Pure Land Tradition; the *Vajracchedikā* continues to be esteemed as a basic text of the Chan school; the *Da chidu lun* was very influential in the Zhenyan or Shingon (i. e., Vajrayāna) school in China and Japan; while the *Vimalakīrtinīrdeśa* popularized the ideal of the *bodhisattva*. Other of his translations also helped shape the history of medieval Chinese Buddhism. The *Satyasiddhi Śāstra*, which had many commentaries written on it, became the most widely studied and influential work in the South during the Southern Qi (479–502) and Ling dynasties (502–557), and the Sarvāstivāda Vinaya became one of the two Vinaya systems prevalent in China and Japan. The old line transmission of the Sanlun school persisted until the time of Jizang (549–623) of the Sui dynasty 隋朝 (581–618) (Todaro, 398-400).

³¹ Dumoulin, *Zen Buddhism: a History: India and China*, 70. Kumārajīva translated the three texts: Nāgārjuna's Middle Treatise with commentary by Piṅgala in 445 verses; Nāgārjuna's Twelve Gate Treatise translated from the now lost Dvadasa-dvara-Śāstra, including verses and commentary by Nāgārjuna; and Āryadeva's Hundred Treatise verses with Vasubandhu's commentary. Later these texts became the main texts of the San-lun School in China through the efforts of Huiyuan (334-416), Sengrui (352-446), and Sengzhao (374-414), who used Taoist and Confucian terms to expound Mādhyamika philosophy. After Kumārajīva's death, Senglang 僧朗(494-512), Sengqian 僧遷(d.528), Falang 法朗(507-581) and especially Zizang 吉藏(549-623) were the greatest Sanlun masters in the history of Sanlun Buddhism in China, Korea, and Japan. After Zizang died and when the Yogācāra School was introduced to China by Xuanzang 玄奘(600-664), the Sanlun School began to decline (Cheng, 29-30).

³² Young-ho Kim, *Zhudaosheng, Tao-sheng's commentary on the Lotus Sūtra: a study and translation* (Albany, NY: State University of New York Press, 1990), 68. He seems to have written scarcely any independent treatise of his own. He did write a text "*The Treatise on the Real Nature of Things Shi Xiang lun* 實相論 at the request of the

7. Cultural and Social influence of Sarvāstivādin Hīnayāna³³

a. Central Asian Buddhist community

Around the fifth century CE, among the Central Asian countries along the Silk Road, Kuchā and the Shan-shan 鄯善 were exclusively Hīnayānist in particular under the leadership of the Sarvāstivāda school of Kashmir, while Khotan 于田 was a stronghold of Mahāyāna.³⁴ The key points along the northern route touching on China, especially Kuchā, the areas against which Luguang conducted his military campaign for the Former Qin, were places in which the Hīnayāna was triumphant. Kumārajīva was the lone exception as a convert from Hīnayāna to Mahāyāna.³⁵ There was a large-scale mission to North China of foreign Hīnayāna adherents, principally in Chang'an and the vicinity during the latter half of the Eastern Tsin, namely in the kingdoms of the Former Qin (Fu clan) and the Latter Qin (Yao clan).³⁶

According to *Gaoseng zhuan* 高僧傳, Kumārajīva grew up in a community dominated by Nikāya Buddhism, especially that of the Sarvāstivāda. The dominance of Sarvāstivāda teaching persisted during Kumārajīva's life time. Its philosophy served as his knowledge root in his native

Emperor Yao Xing Wang 姚興王, but it is not extant. It is supposed that his influence was due not to his writings but to his oral explanations and winning personality. He provided a stepping stone to the mature philosophy of the Middle Way, through its criticism of Sarvāstivāda (K. Venkata Ramanan, *Nagarjuna's philosophy as presented in the Maha-Prajnaparamita-Sastra* (MA: Harvard-Yenching Institute, 1966), 15.)

³³ Sarvāstivāda (the 'doctrine that everything exists') separated from *Sthaviravāda* in the third century BC, sometime after the Pudgalavada schism. It became influential in the north-west of India and Kashmir, whence it eventually spread via trade routes into China and Tibet (Brian Carr, *Companion encyclopedia of Asian philosophy* (New York, NY: Routledge, 1997), 297.

³⁴ Tsukamoto, 111.

³⁵ *Ibid.*, 746.

³⁶ *Ibid.*, 443.

land. The doctrinal position held by Sarvāstivādins was the orthodoxy in Kāśmīr. Under the tutelage of Bandhudatta Pantoudaduo 槃頭達多, Kumārajīva studied the Sarvāstivādin canon.³⁷

b. Chang'an center

Around the time of Daoan's arrival in Chang'an, there began a stream of Hīnayāna masters coming into the city, principally from Kashmir area, and the translation of the Hīnayāna Tripitaka proceeded apace.³⁸ Daoan was of particular help to the foreign missionaries who were translating works of the Abhidharma strain, i.e. doctrinal works of the Sarvāstivāda, and the religious code, taking a great interest himself in Hīnayāna scholasticism and monastic discipline.³⁹ Before long, Hīnayāna was being propagated south of the Yangtze as well as Samghadeva, who translated the Āgamas and the treatises of Sarvāstivāda tendency, Dharmayasas, a Hīnayāna scholars coming to Canton 廣東 first and then Chang'an later sometime in Yixi 義熙 (405-418) to evangelize. The active Hīnayāna evangelism in the Eastern Jin 東晉(317- 420) strongly propagated south of the Yangtze 揚子 area to establish the “doctrine of propriety”, especially the establishment of the bhikṣuṇī saṃgha in the Hīnayāna tradition during the Liusong era 劉宋朝 (420-479) with the support from the arrival of the Ceylon nun in 433.⁴⁰

c. His collaborators of translation works

Whereas modern scholarship has emphasized Kumārajīva's roots in Kuchā, his medieval biographers made it clear that the religious community with which he formed the closest

³⁷ Lu, 15, 16.

³⁸ Tsukamoto, 427-429.

³⁹ Ibid., 659.

⁴⁰ Tsukamoto, 427-429.

intellectual tie was the Sarvāstivādins in Kāśmīr. The closeness of the tie that he formed with the Sarvāstivādins in Kāśmīr became more evident and important. Especially, even during his final years in Chang'an, several Sarvāstivādins joined and collaborated with him on various translation projects, including Puṇyatāra Furuodouluo 弗雅多羅 (4th-5th CE), Dharmaruci (d.u), and so forth.⁴¹

d. His disciples' request of translation of the meditation texts

Since meditation was an important aspect of monastic practice, and the lay society respected it as a tool for self-control in the early fifth century in China, thousands of students followed Kumārajīva to study it as fashionable shortly after his arrival in Chang'an.⁴² He himself was not actually skilled in meditation, but promoted it among his numerous Chinese disciples.⁴³ Among them was Sengrui 僧叡, who was respected by the court of the Later Qin 後秦 due to his mastery of the Kumārajīva school of meditation.⁴⁴ As the result of Sengrui's request, Kumārajīva translated all the meditation texts and finished in 402, including: *Sūtra of Samādhi of Sitting in Meditation Zuochan sanmei jing* 坐禪三昧經 (also called the *Bodhisattvadhyāna Pusa Chanfa Jing* 菩薩禪法經 or *The Sūtra on the Practice of Meditation in The Wilderness E lan Rou Xi Chan Fa Jing* 阿蘭若習禪法經) and the *Essential Explanation of The Method of Dhyāna Chanfa Yaojie* (禪法要解), *Sūtra of The Secret Essentials of Meditation Chan Bi Yao Jing* (禪秘要經), and a fascicle of *An Epitome of Meditation Siwei Yaolue Fa* (思惟要略法).⁴⁵

⁴¹ Lu, 14-16.

⁴² Ibid., 38.

⁴³ Dumoulin, 57.

⁴⁴ Lu, 38. When Kumārajīva just arrived Changan on December 20, 401, less than a week, Sengrui 僧叡 (?-436) went to seek for learning the meditation dharma from Kumārajīva on December 26, 401 (T2145_55.0065a22-25).

⁴⁵ Yarong Wang 王亞榮, *Changan fo jiao shi lun* 长安佛教史论. *Bao qing jiang si cong shu* 宝庆讲寺丛书. (中国佛教学者文集. Beijing Shi: Zong jiao wen hua chu ban she 北京市: 宗教文化出版社, 2005), 13.

e. His competition with Buddhahadra

Since Kumārajīva violated the precepts, no one made him a teacher even though he had more than three thousand students.⁴⁶ Especially, the arrival of Buddhahadra in Chang'an in 409 CE through the sea route challenged Kumārajīva's influences on the contemporary Chinese Buddhist community.⁴⁷ While Kumārajīva was widely publicized for his flagrant disregard for the monastic codes, Buddhahadra won the sympathy from some Chinese Buddhist sympathizers through his perseverance and austere monastic practice, and especially his qualification as an effective *dhyāna* teacher. However, due to Kumārajīva's fame, Buddhahadra eventually was expelled out of Chang'an, but warmly received by the Chinese Buddhist community in the South.⁴⁸

8. His meditation texts

Several treatises on meditation are attributed to Kumārajīva; chief among them are the *Sūtra of Samādhi of Sitting in Meditation Zuochan sanmei jing* 坐禪三昧經 (also called the *Bodhisattvadhyāna Pusa Chanfa Jing* (菩薩禪法經) or *The Sūtra on the Practice of Meditation in The Wilderness E lan Rou Xi Chan Fa Jing* 阿蘭若習禪法經) and the *Essential Explanation of The Method of Dhyāna Chanfa Yaojie* (禪法要解) in the *Chu sanzang jiji* (出三藏記集).⁴⁹

⁴⁶ Ling Haicheng, *Buddhism in China* (China International Press, 2004), 24.

⁴⁷ Min Bahadur Shakya, *The life of Nepalese Buddhist Master Buddhahadra* (Kathmandu, Nepal: China Study Center, 2009), 34, 37.

⁴⁸ Lu, 42, 43.

⁴⁹ Todaro, 398-400. 坐禪三昧經: T0614-.15.0269c27-0286 a12; T2154_.55.0513a20; 禪法要解: T0616_.15.0286b14-0297c13.

There are three fascicles of the *Chan Bi Yao Jing* (禪秘要經) and a fascicle of *An Epitome of Meditation Siwei Yaolue Fa* (思惟要略法).⁵⁰

The *Zuochan sanmei jing* 坐禪三昧經, (or the *Pusa Chanfa Jing* 菩薩禪法經, or *E lan Rou Xi Chan Fa Jing* 阿蘭若習禪法經) provides the techniques for focusing the mind, including the practices: to cure greed through the contemplation of foulness; to cure hate through developing a compassionate mind; to cure stupidity through examination of dependent origination; to cure [excessive] reasoning through the concentration on mindful breathing; and to cure [the sentient beings'] equal share [of delusion] through the concentration on the Buddha. These five types of practices later came to be known as the “five contemplations [for] stopping [the perverted] mind.”⁵¹ This text sets forth a fivefold meditation which greatly influenced Chinese meditation works of Master Zhiyi 智顓 (538-597) of Tiantai 天台.⁵² Also, Torei has supposed that Bodhidharma, the father of the *Chan jing* 禪經, had known of this text, *Zuochan sanmei jing*.⁵³

The *Chan Mi Yao Fa Jing* 禪秘要法經 (or *Chan Bi Yao Jing* 禪秘要經) has thirty contemplative techniques, which generally include the contemplation of white bones, the contemplation of body impurity, the contemplation of breaths, and the contemplation of the four elements.⁵⁴

⁵⁰ 禪秘要經 T0613_15.0242c23-0269c22; 思惟要略法 T2154_55.0623a02; 菩薩訶色欲法經 T0615_15.0286 a 17-b09.

⁵¹ Steven Heine and Dale s. Wright, *Zen classics: formative texts in the history of Zen Buddhism* (New York, NY: Oxford University Press, 2006), 220-221.

⁵² Hajime Nakamura, *Indian Buddhism: A Survey with Bibliographical Notes* (New Delhi, India: Motilal Banarsidass, 1980), 171, 172. Zhiyi 智顓 (538-597).

⁵³ Heine, 221.

⁵⁴ T0613_15.0242c23-0269c24.

The Siwei Yaolue Fa (思惟要略法) sets forth ten kinds of meditation, among which the *Amitayurbuddhadhyāna* meditation, the *tattva* meditation, and the *Saddharmapundarika* meditation were very influential in later days.⁵⁵

The *Chanfa Yaojie* (禪法要解) is also called the *Sūtra of Essential Meditation Chan Yao Jing* (禪要經), which was translated during the Late Han dynasty 後漢朝(1st-3rd CE) by an unknown translator.⁵⁶ According to the *Kaiyuan shijiao lu* (開元釋教錄), this text *Chanfa Yaojie* was also translated by the marquis of Anyang (*Nan-yang-hou Juqu jingsheng* 南陽侯沮渠京聲) in Northern Liang dynasty.⁵⁷ After Kumārajīva's translation of the meditation texts, Daosheng 道生, one of his foremost disciples and who has been considered as a precursor of the Chan School, propagated these meditation texts.⁵⁸ Let us discuss more about this *Chanfa Yaojie* (禪法要解) text in detail.

⁵⁵ Nakamura, 172.

⁵⁶ T2034_.49.0078a06 or T0609_.15.023c17.

⁵⁷ T2154_.55.0650a18. According to Charles Muller's entry of dictionary of Juqu Jingsheng 沮渠京聲 (? -464), there is no *Chanfa Yaojie* text, except the *Zhi chang bing miyao jing* 治禪病祕要法. Probably the compiler mixed up between the names of these two texts. (Juqu Jingsheng 沮渠京聲 is a translator of the fifth century. Marquis of Nanyang 南陽侯, cousin of Meng Xun 沮渠蒙遜 of the N. Liang 北涼. In his youth, he travelled to Khotan, where he studied Dhyāna. After the fall of the N. Liang, he went into the South, and worked as a translator at Zhuyuansi 竹園寺 in Yangdu 楊都 (mod. Nanjing 南京) and at Dinglinshangsi 定林上寺 in Zhongshan 鍾山 (mod. Jiangsu 江蘇). Between 457 and 464, he was resident at Chanfangsi 禪房寺 in Jingzhou 荊州 (mod. Hebei 河北). He is credited with the translation of *Ba guan zhai jing* 八關齋經 T 89; *Guan mile pusa shangsheng doushuaitian jing* 觀彌勒菩薩上生兜率天經 ["The Sūtra of Visualizing Maitreya Bodhisattva Ascending to Rebirth in Tuṣita Heaven"] T 452; *淨飯王般涅槃經 Śuddhodanarājaparinirvāṇa sūtra* T 512; *諫王經 Rājavādaka sūtra* T 514; *Moluo wang jing* 末羅王經 T 517; *旃陀越國王經 Candravatīrāja sūtra* T 518; *Moda guowang jing* 摩達國王經 T 519; *Fo da seng da jing* 佛大僧大經 T 541; *Yeqi jing* 耶祇經 T 542; *Zhi chang bing miyao jing* 治禪病祕要法 ["Scripture of Secret Knacks for Treating Dhyāna Sicknesses"] T 620; *Wu wufanfu jing* 五無反復經 T 751a; *Wu wufanfu jing* 五無返復經 T 752; *Jinxue jing* 進學經 T 798; *Dizi si fusheng jing* 弟子死復生經 T826; 迦葉禁戒經 **Kāśyapasamvara sūtra* T 1469; and the *Wu kongbu shi jing* 五恐怖世經 T 1481 <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=%E6%B2%AE%E6%B8%A0%E4%BA%AC%E8%81%B2> (accessed, Feb. 9, 2011).

⁵⁸ Ramanan, 15.

9. His translation text of meditation “Essential Explanation of The Method of Dhyāna”

a. Background of the Text

Since the early version of the *Chanfa Yaojie* (禪法要解) was the *Sūtra of Essential Meditation Chan Yao Jing* (禪要經), which was translated during the Late Han dynasty 後漢朝 (1st-3rd CE) by an unknown translator, we may postulate that this text the *Chanfa Yaojie* (禪法要解) was compiled in India no later than the third century CE. This period saw the rise of the Mahāyāna philosophy initiated by Nāgārjuna, who was a prolific writer and was influenced by many scriptures.⁵⁹ That is why we can assume that this text *Essential Explanation of The Method of Dhyāna* carries many elements of the Early Buddhist thoughts of self-liberation, especially from the Nikāya canon, while it added more elements of Bodhisattva ideal of enlightening others from the Mahāyāna tradition.⁶⁰

In the SAT *Daizōkyō* Text Database, there are forty-five entries for the title “*The Essential Explanation Of The The Method of Dhyāna Chanfa Yaojie* (禪法要解).”⁶¹

Specifically, there are four entries of the *Chanfa Yaojie* (禪法要解).⁶² One is of the *Dazhi du lun* (大智度論).⁶³ It mentioned that Kumārajīva translated this text in the summer of the 4th

⁵⁹ Nakamura, 235.

⁶⁰ The *Bodhisattva* doctrine was promulgated by some Buddhist leaders as a protest against this lack of true spiritual fervor and altruism among the monks of that period. The coldness and aloofness of the arhats led to a movement in favor of the old gospel of “saving all creatures.” The Bodhisattva ideal can be understood only against this background of a saintly and serene, but inactive and indolent monastic order (Har Dayal, *The Bodhisattva doctrine in Buddhist Sanskrit literature* (New Delhi, India: Motilal Banarsidass, 1932), 3.).

⁶¹ <http://21dzk.l.u-tokyo.ac.jp/SAT/ddb-sat2.php?key=%E7%A6%AA%E6%B3%95%E8%A6%81%E8%A7%A3&mode=search&uop=1> (accessed, January 11, 2011).

⁶² *Chanfa Yaojie* (Ch. 禪法要解), *The Essential Explanation of The Method of Dhyāna*.

⁶³ *Mahāprajñāpāramitā-sāstra* (Ch. 大智度論; Skt. **Mahāprājñā-pāramitōpadeśa*) *Dazhi du lun*; a commentary on the *Mahāprajñāpāramitā-sūtra*, attributed to Nāgārjuna 龍樹; 100 fascicles, translated by Kumārajīva 鳩摩羅什. T

year and finished on the 27th day of 12th month of 7th year of Hung Shih (弘始), during the Later Qin dynasty (後秦朝) (CE. 402-Feb. 1, CE. 405) at Xiao Yao Yuan Garden (逍遙園).⁶⁴ Three are of the *Lidai sanbao ji* (歷代三寶紀).⁶⁵ In the third entry, this text is listed as a *sūtra*.⁶⁶ One is of the *Xu gaoseng zhuan* (續高僧傳).⁶⁷ In this entry, Daoxuan 道宣 (596-667) took a quote from Sengrui's preface, which talked briefly about the translation of this text of Kumārajīva (Youngful Longevity Tong Shou 童壽), and how Kumārajīva's translation of meditation texts ushered a new era of meditation practice and tradition that had strongly impacted Bodhidharma's Zen later on. Two are of the *Yiqie jing yinyi* (一切經音義).⁶⁸ In the first entry, it called this text as a *sūtra*.⁶⁹ Three are of the *Chu sanzang jiji* (出三藏記集).⁷⁰ The

1509.25.57c-756b. The first thirty-four fascicles supply commentary on the introductory chapter of the *sūtra*. The text bases itself on the *Mādhyamika-kārikā* and stresses the doctrine of emptiness. It is an encyclopedic work that is rich in information on the various philosophical systems prevailing in India. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=大智度論> (accessed, January 11, 2011).

⁶⁴ T 1509_.25.0756c09-c13. Contemporary source mentions this text translated in January of 402 (Yarong Wang 王亞榮, *Changan fo jiao shi lun* 长安佛教史论. Bao qing jiang si cong shu 宝庆讲寺丛书. (中国佛教学者文集. Beijing Shi: Zong jiao wen hua chu ban she 北京市: 宗教文化出版社, 2005), 13-17).

⁶⁵ *Lidai sanbao ji* 歷代三寶紀, compiled by Fei Changfang 費長房; T 2034.49.22c-127c; 20 fasc. Abbreviated as 三寶紀. A history of the development of the Buddhist canon from the Latter Han to the Sui dynasties 隋朝. Contains scriptural catalogues and classifications, biographies of 197 translators and a history of the transmission of Buddhism. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=歷代三寶紀> (accessed, January 11, 2011).

⁶⁶ T2034_.49.0116a05.

⁶⁷ *Continuation of The Biographies of Eminent Monks* (Ch. 續高僧傳) *Xu gaoseng zhuan*; also known as 唐高僧傳. Thirty fascicles, T 2060.50.425a-707a. Compiled by Daoxuan 道宣 of the Tang Dynasty. It covers the period from the Liang Dynasty 梁朝 to the year 645 (about 144 years), including the biographies of about five hundred people. It is a continuation of the *Gaoseng zhuan* 高僧傳. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=續高僧傳> (accessed, January 11, 2011).

⁶⁸ *The Sounds and Meanings [of all the words in] the Scriptures Yiqie jing yinyi* (Ch. 一切經音義; or 慧琳音義, 慧琳一切經音義, 大唐衆經音義, 大藏音義) 100 fasc. by Huilin 慧琳. A lexicon that includes Buddhist technical terms in one thousand two hundred and twenty texts. A comprehensive early dictionary of Buddhist terminology. (T 2128.54.311a-933b). <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=一切經音義> (accessed, January 11, 2011).

⁶⁹ T2128_.54.0791b02.

first entry mentioned that it was also called the *Sūtra of The Essential Meditation Chan Yao Jing* 禪要經. The second entry just listed out all of the texts that related to meditation. In the third entry, Sengyou referred to the translated date of this text in a record of the twentieth fascicle of the *Dazhi du lun* (大智度論).⁷¹ Three are of the *Zhongjing Mulu* (衆經目錄).⁷² They clearly mentioned Kumārajīva as a translator of this text. Five are of the *Datang neidian lu* (大唐內典錄).⁷³ The first entry also mentioned its version of the *Chan yao jing*. The last three entries mentioned Kumārajīva as a translator of this text. Two are of the *Gujin yijing tuji* (古今譯經圖記).⁷⁴ The first entry listed out Kumārajīva's translation meditation texts. The second entry

⁷⁰ *Compilation of Notes on the Translation of the Tripitaka* (Ch. 出三藏記集) *Chu sanzang jiji*. Compiled around 515 by Sengyou 僧祐. T 2145.55.1a-114a. Sengyou, who completed his catalog shortly before his death, compiled an extensive list which relied on the (currently missing) earlier catalogs available to him at the time, along with his own research. In addition to its exhaustive lists of *sūtras*, it contains introductory essays on the *sūtra* translations and biographies of the early translators, making it the most complete and reliable early reference work known. Sengyou's listing included both suspicious and spurious *sūtras*, but without making a rigorous distinction between the two types. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=出三藏記集> (accessed, January 11, 2011).

⁷¹ T2145_55.0075b09: *Dazhi du lun ji di er shr* 大智論記第二十.

⁷² *Catalog of Scriptures* (Ch. 衆經目錄) A record made of the extant Tripitaka in China on several occasions during the development of the Buddhist tradition in China. There are three: That compiled in 594 by the team of twenty scholars headed by Fajing 法經, also known as Fajing's catalogue (法經錄). This was a comprehensive catalog of Chinese language *sūtras* which was compiled by referring to all the listings of scriptures recorded in previous catalogues from the Six Dynasties period. The catalogue's systematic arrangement included 2,257 works in 5,310 fascicles, understood to be the total amount of *sūtras* then extant in China. The compilers of this catalogue distinguished themselves by making clear note of the dubious provenance of such texts as the *Renwang jing* (仁王經; *Sūtra for Humane Kings*) and the *Dasheng qixin lun*. 7 fasc. T 2146.55.115-149. The five fascicle version compiled eight years later (602) during the Sui dynasty 隋朝 by Yancong (557–610) and a group of Buddhist experts, for the express purpose of distinguishing between extant and nonextant works, which had not been done in the prior catalog. This work is distinguished by the fact that it allows for the canonical inclusion of certain texts such as the *Fanwang jing* (梵網經; *Sūtra of Brahma's Net*), *Renwang jing* and *Dasheng qixin lun*. The five fascicle version by Jingtai 靜泰. T 2148.55.180c-218. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=衆經目錄> (accessed January, 11, 2011).

⁷³ *Catalogue of Buddhist Works in the Great Tang* (Ch. 大唐內典錄) *Datang neidian lu*; T 2149.55.219a-342a. 10 fasc.; completed in 664 by the Vinaya master Daoxuan 道宣, drawing material from earlier catalogs. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=大唐內典錄> (accessed, January 11, 2011).

⁷⁴ *Diagram of Note of Ancient and Modern Interpretation of Sūtra* (Ch. 古今譯經圖記) *Gujin yijing tuji*.

mentioned *Juqu Jingsheng* 沮渠京聲 (? -464) as the translator of this text. However, by examining Muller's description about this layman, his sole translation of meditation text is the *Scripture of Secret Knacks for Treating Dhyāna Sicknesses Zhi chan bing miyao jing* 治禪病祕要法.⁷⁵ Probably the compiler of the *Gujin yijing tuji* made the mistake of considering the *Zhi chan bing miyao jing* as the *Chanfa Yaojie*. Four are of the *Dazhou kanding zhongjing mulu* (大周刊定衆經目錄), which listed Kumārajīva as the translator.⁷⁶ Nine are of the *Kaiyuan shijiao lu* (開元釋教錄).⁷⁷ The first, the fourth, the seventh, the eighth, and ninth entries also mentioned it as the *Chan yao jing*.⁷⁸ The third gave credit of translation for Juqu Jingsheng, and the fifth entry mentioned Juqu Jingsheng as a translator of the revised translation of this text.⁷⁹ In the sixth entry, it referred to Sengyou 僧祐, who mentioned that the verse in the commentary (treatise) *Sūtra of Meditation Chan jing* 禪經 was the revived version of the upper part of the *Chanfa Yaojie*.⁸⁰ The second entry mentioned Kumārajīva as the translator of this text.⁸¹ Seven

⁷⁵ <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=%E6%B2%AE%E6%B8%A0%E4%BA%AC%E8%81%B2> (accessed, Feb. 9, 2011).

⁷⁶ *Catalogue of Scriptures, Authorized by the Great Zhou* (Ch. 大周刊定衆經目錄) *Dazhou kanding zhongjing mulu*. Abbreviated as *Dazhou lu* 大周錄. 15 fasc. by Mingquan 明詮. T 2153.55.373b-467a. [cmuller,r.overbey]. Also it is under 大周刊定衆經目錄. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=%E5%A4%A7%E5%91%A8%E5%88%8A%E5%AE%9A%E8%A1%86%E7%B6%93%E7%9B%AE%E9%8C%84> (accessed, January 11, 2011). T2153_.55.0436b09. T2153_.55.0436b11. T2153_.55.0471b11. T2153_.55.047c09.

⁷⁷ *Record of Śākyamuni's Teachings Compiled During the Kaiyuan period* (Ch. 開元釋教錄) *Kaiyuan shijiao lu*. Usually abbreviated as *Kaiyuan lu* 開元錄. 20 fasc. by Zhisheng 智昇. T 2154.55.477-724; finished in the 18th year of the *Kaiyuan* reign of the Tang empire (730 C.E.). This work is a gathering, record and commentary on the translations of scriptures and treatises by over one hundred and seventy-six translators, covering a period of more than 660 years (from the latter Han). It lists 1,076 extant works, including a total of 406 titles under the section of apocryphal scriptures, which are divided into those of doubtful authenticity and those considered definitely spurious. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=開元釋教錄> (accessed, January 11, 2011).

⁷⁸ T2154_.55.0513a23. T2154_.55.0622c25. T2154_.55.0696c05. T2154_.55.072b15. T2155_.55.0744c08.

⁷⁹ T2154_.55.0513a23. T2154_.55.0650a18.

⁸⁰ T2154_.55.0661c08.

⁸¹ T2154_.55.521a21.

are for 貞元新定釋教目錄.⁸² The first, the fourth, and the seventh entries called it as the *Chan yao jing*.⁸³ The second and the fifth mentioned Kumārajīva as the translator of this text.⁸⁴ The third entry mentioned *Juqu Jingsheng* as a translator of this text.⁸⁵ The sixth entry, it referred to Sengyou 僧祐, who mentioned that the verse in the commentary (treatise) *Sūtra of Meditation Chan jing* 禪經 was the revived version of the upper part of the *Chanfa Yaojie*.⁸⁶ Finally, one is for the *Treatise of Flourishing the Meditation as [a way to] Protect the Country Xing Chan Hu Guo Lun* 興禪護國論, which referred to a part of this text regarding focusing the mind as tying a monkey to a post.⁸⁷

In short, through the examination of the above records, we can draw the conclusion that Sengyou's work is probably considered as the most reliable source, because its record of the text's translation date is much earlier than other sources. Other records probably just followed that of Sengyou, except other later records such as *Gujin yijing tuji* (7th CE), *Chen yüan hsin ting shih chiao mu lu* (8th CE), *Kaiyuan shijiao lu* (9th CE), which added Juqu Jingsheng as a translator of the revised translation of this text.

⁸² *Chen yüan hsin ting shih chiao mu lu* 貞元新定釋教目錄 was compiled by Yüan-chao during 16th year of Cheng

Yüan (貞元), Tang dynasty (唐朝) (A.D. 800) (http://www.acmuller.net/descriptive_catalogue/files/k1401.html).

⁸³ T2157_.55.0810a14. T2157_.55.0856b19. T2157_.55.1044c18.

⁸⁴ T2157_.55.0818a01. T2157_.55.0986b17.

⁸⁵ T2157_.55.0818a12.

⁸⁶ T2157_.55.0999b03.

⁸⁷ T2543_.80.0012a28-29.

Only *Lidai sanbao ji* (6th CE) and *Yiqie jing yinyi* (8th CE) fallibly called it as the *sūtra*.⁸⁸

Regarding its early version, the *Chan yao jing* 禪要經, which was translated by an unknown translator during the Late Han 後漢朝, again, the usage of the word “*sutra jing* 經)” was not correct as explained above. Probably, that is why Kumārajīva eliminated this word in his new version of the *Chanfa Yaojie*. By comparison between the *Chan yao jing* and *Chanfa Yaojie*, we recognize that they are almost identical, since the later contains the former in the first section starting from “When the cultivator initially wishes to receive the dharma” to the end of Maudgalyāyana’s verse.⁸⁹ In fact, except the similarity between the two texts in the descriptions of six desires and their remedies, i.e. contemplation of thirty-two impurities of the physical body, Kumārajīva added many doctrinal elements similar to that of the Pāli Nikāya, while he omitted the last part of the verses in the old version.

b. Analyze and compare between the text’s contents and those of Pāli Nikāya

Regarding its contents, they include: six kinds of desires; remedy for six kinds of desires; five hindrances; remedy for five hindrances; four *dhyānas*; four immeasurable minds; four formless *samādhi*; the Four Nobles Truths; two Truths; two marks of the Truth; eightfold Paths; four steps to supernatural powers; and five Supernatural Powers.

We may recognize that the explanation of the contemplation of body impurity to counter the sexual desire in the translated text is probably a short version of the analytical approaches of general Buddhism and Pāli Nikāya sources. Namely, the *Satipaṭṭhāna Sutta* is with the detailed

⁸⁸ As the general acceptance, *sūtra* can be identified only by having the beginning words of “This is what I heard” (Burton Watson, trans., Kumārajīva, *The Lotus Sūtra* (New York, NY: Columbia University Press, 1993), 326). Since this text does not have that beginning, it cannot be classified as a *sūtra*, properly.

⁸⁹ 行者初來欲受法時 (T15n0616_p0286b17)...正使天欲來,不能染我心 (T15n0616_p0287a21). Please see the appendix of translation of the two texts.

and analytical understanding of the nature of the body.⁹⁰ *Āṅguttara Nikāya* is with the contemplation of the anatomical parts and of the corpse in decay.⁹¹ The *Vijaya Sutta* and *Sutta Nipāta* are with the thorough investigation of the body leads from its outer anatomical parts to its inner organs and liquids.⁹² There is a positive approach of body impurity of the *Kayagatasati Sutta*.⁹³ The *Mahahatthiadopama* is with guiding through the process of recognition of the selfless characteristics of these four elements and to bring forth the loving-kindness and compassion even in the adverse circumstance.⁹⁴ The recollection of death is to remind the cultivator that death is dreadful only for those who see their bodies as real or solid.

There are similes of the five hindrances. Regarding the sensual desire, if there is water in a pot mixed with red, yellow, blue or orange color, a man with a normal faculty of sight, looking into it, could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by sensual desire or overpowered by sensual desire, one cannot properly see the escape from sensual desire which has arisen; then one does not properly understand and see one's own welfare, nor that of another, nor that of both.⁹⁵ It is similar as in the translated text, which mentions that because the desire defiles the mind, one cannot recognize the proper and improper acts. In short, four out of five similes about the five hindrances in the translated text are similar to that of the *Nikāya* sources as discussed above.

There are not many differences between the translated text and the *Nikāya* source regarding the first *dhyāna*. In the translated text, when one leaves the five obstructions and has

⁹⁰ Analayo, *Satipatthana: The direct path to Realization* (Cambridge, UK: Windhorse Publications Ltd., 2003). This text may represent the *Nikāya* approach in explanation of the contemplation of the body impurity.

⁹¹ *Ibid.*, 120.

⁹² *Ibid.*, 147, 148.

⁹³ *Ibid.*, 122-124.

⁹⁴ *Ibid.*, 151, 152.

⁹⁵ Nyanaponika, trans., *The Five Mental Hindrances and Their Conquest: Selected Texts from the Pali Canon and the Commentaries* (Sri Lanka: Buddhist Publication Society, Wheel 26, 2006), 9.

the coarse apprehension and fine analysis, one experiences the joy and pleasure of abandoning coarse desires 離生喜樂 to enter the first *dhyāna*.⁹⁶ In the *Nikāya* source, when one is free from five hindrances, one possesses five component factors of applied thought, sustained thought, rapture, happiness and one-pointedness of mind to attain the first *dhyāna*. Probably, the coarse apprehension and fine analysis in the translated text are similar to the applied thought and sustained thought in the *Nikāya* source. The other parts of these two are also similar.

Having neither coarse apprehension nor fine analysis, one dwells solely in the joy and pleasure produced by meditation 定生喜樂, and enters the second *dhyāna*. In the second *dhyāna*, the coarse apprehension and the fine analysis of the translated text are eliminated. The applied and sustained thoughts in the *Nikāya* source are subsided. The exception is that the *Nikāya* source mentions about the internal confidence of faith and tranquility.

In the translated text, the Buddha said that if one discards the joyfulness, one will attain and enter the third *dhyāna*. In the *Nikāya* text, when his practice matures he enters the third *dhyāna*, which has the two *dhyāna* factors, happiness and one-pointedness, that remain when the rapture disappears. With the fading away of rapture, he dwells in equanimity, mindful and discerning.⁹⁷ Here, regarding the third *dhyāna*, we see the elimination of rapture or joyfulness in both translated text and *Nikāya* source. The *Nikāya* source adds the equanimity, mindful and discerning.

⁹⁶ Coarse apprehension and fine analysis (Ch. 覺觀, 尋伺. 覺; (Skt. **avabodhana*, *tarka*), Initial mental application and subsequent discursive reasoning; This is the earlier Chinese rendering of the Sanskrit *vitarka-vicāra*, which was later rendered as 尋伺. 覺 is the coarse mental function of making a supposition or inference, while 觀 is the function of fine analysis. Together they act as hindrances to meditation. They are also taken as the causes of language. When one is free from the mind of supposition and analysis, there is no language. In this sense, they are considered as hindrances to true meditation. They are described as 麤 and 細, general and particular, respectively. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=覺觀> (accessed, December 14, 2010).

⁹⁷ Henepola Gunaratana, *Should We Come Out of Jhana*.

http://www.bhavanasociety.org/pdfs/Should_we_Come_out_of_Jhana.pdf (accessed, January 12, 2011), 38.

In the translated text, as the Buddha has said about the mark of the fourth *dhyāna*, if *Bhikṣu* cuts off the blissfulness and suffering, and initially extinguishes anxiety and joyfulness, he is neither suffered nor blissful, and he protects his pure and peaceful mind to enter the fourth *dhyāna*. In the Nikāya source, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters and dwells in the fourth *dhyāna*, which has neither-pain-nor-pleasure and has purity of mindfulness due to equanimity.⁹⁸ Here, we see that in both translated text and Nikāya source, they mention about the cultivator who enters the fourth *dhyāna* with neither-pain-nor-pleasure and has purity of mindfulness due to equanimity.

In the translated text, to move from the first *dhyāna* to the second *dhyāna*, one must eliminate the coarse apprehension and fine analysis. To move from the second *dhyāna* to the third *dhyāna*, one must eliminate the great joyfulness. To move from the third *dhyāna* to the fourth *dhyāna*, one must eliminate the blissfulness and remains neither suffering nor blissful. Similarly, in the Nikāya source, to arise from the first *dhyāna* to the second *dhyāna*, the meditator must eliminate applied thought and sustained thought, to rise from the second *dhyāna* to the third *dhyāna* he must overcome rapture, and to rise from the third *dhyāna* to the fourth *dhyāna* he must replace pleasant with neutral feeling. Thus, in both translated text and the Nikāya source, the progress involves a reduction and refinement of the *dhyāna* factors, from the initial five to the culmination in one-pointedness and neutral feeling. Once the fourth *dhyāna* is reached the *dhyāna* factors remain constant, and in higher ascent to the immaterial attainments there is no further elimination of *dhyāna* factors.⁹⁹

⁹⁸ Gunaratana, 40.

⁹⁹ *Ibid.*, 42.

Both translated text and the Nikāya sources emphasize the recognition of the various sufferings in physical body in order to encourage cultivators to seek for the attainment in the Realm of Limitless Space.¹⁰⁰

In the translated text, Realm of Limitless Consciousness replaces the Realm of Limitless Space. The Realm of Nothingness state replaces the Realm of Limitless Consciousness. The Realm of Neither Thought Nor Non-Thought replaces the Realm of Nothingness. Similarly, in the Nikāya source, whereas for the lower *dhyānas* the object can remain constant but the factors must be changed, for the immaterial *dhyānas* the factors remain constant while the objects change. The base of boundless space eliminates the *kasina* object of the fourth *dhyāna*, the base of boundless consciousness surmounts the object of the base of boundless space, the base of nothingness surmounts the object of base of boundless consciousness, and the base of neither-perception-nor-non-perception surmounts the objects the object of the base of nothingness.¹⁰¹ Here, we see that in both translated text and the Nikāya sources, there are replacements of the realms in the immaterial *dhyānas*.

As for the fine-material *dhyāna* and immaterial *dhyāna*, through the observation of the comparison and contrast, we see that there are not many differences between in the explanations of the translated text and the Nikāya source. We may draw the conclusion that the translator or the compiler of this text using the early source of these eight types of *dhyāna* within this text, which is compatible with the Nikāya source.

Furthermore, the translated text provides an important insight that through the attainment of the fourth *dhyāna*, one may practice successfully the four kinds of mindfulness, four

¹⁰⁰ Gunaratana, 43.

¹⁰¹ Ibid., 42.

immeasurable minds, and five supernatural powers.¹⁰² In fact, this state (fourth *dhyāna*) opens the door to all the higher spiritual powers that play an important role in Indian Buddhism. The three cognitions (*tevijja*) that make up knowledge (*panna*), and the third element of the four *dhyāna* share this miracle quality. Especially, the supreme knowing, which comprises the understanding of all higher levels of Buddhist teaching, gives birth to the condition of sainthood, i.e. Arahāt.¹⁰³ In the Nikāya sources, it also mentions that the cultivator can successfully practice mindfulness, develop the four immeasurable minds, and gain the supernatural powers through the fourth *dhyāna*.¹⁰⁴ We see the similar description of the fourth *dhyāna* in both translated text and Nikāya sources concerning the practice of mindfulness and four immeasurable minds and the achievement of the supernatural powers. The slightly difference in this description is that the Nikāya sources do not mention specifically the practice of the four kinds of mindfulness.

Next, there are *Four Immeasurable Minds (catvāri apramāṇāni)*.¹⁰⁵ Regarding loving-kindness, the similar theme between the Nikāya sources and the translated text is to help others

¹⁰² Four immeasurable minds (Ch. 四無量心, 四等, 四梵行; Skt. *catvāri-apramāṇāna*; Pali *catasso appamaññāyo*). Four kinds of mindfulness (Ch. 四念住; 四念處, 四觀, 四念處觀 Skt. *caturṇām smṛty-upasthānānām, catuḥ-smṛty-upasthāna, catvāri smṛty-upasthānāni*; Tib. *dran pa nye bar gzhag pa bzhi pa, dran pa nye bar gzhag pa bzhi*; Pali *cattāro sati-paṭṭhānāni*). Six Supernatural Powers are infinite sight, infinite hearing, unlimited power over the body, knowledge of the past stages of existence of all creatures, knowledge of the thoughts of all beings, and supernatural knowledge of the finality of life (Sarat Candra Das, ed. *Journal of Buddhist Text and Research Society in Calcutta*, vol. 1-3: 51).

¹⁰³ Dumoulin, 17.

¹⁰⁴ I entered upon and abided in the fourth jhāna, which has neither-pain-nor- pleasure and purity of mindfulness due to equanimity (Alexander Wynne, *The Origin of Buddhist Meditation* (New York, NY: Routledge, 2007), 139). The first three *Brahma-vihara* (immeasurable minds of loving-kindness, compassion, and joyfulness) is associated with the first three *dhyānas*. The last immeasurable mind, equanimity (or renunciation) is associated with the fourth *dhyāna* (Gustaaf Houtman, *Mental culture in Burmese crisis politics: Aung San Suu Kyi and the National League for Democracy* (Tokyo, Japan: Institute for the Study of Language and Cultures of Asia and Africa, 1999) 314). The base of supernatural power can be cultivated from within the fourth *dhyānas* (Henepola Gunaratana, *Should We Come Out of Jhana*, 7. http://www.bhavanasociety.org/pdfs/Should_we_Come_out_of_Jhana.pdf. (accessed, January 12, 2011)).

¹⁰⁵ *Maitrī* ("loving-kindness"), *karuṇā* ("compassion"), *muditā* ("sympathetic joy"), and *upekṣā* ("equanimity"). Loving-kindness gives pleasure and happiness to others. Compassion uproots pain and suffering. Sympathetic joy

to attain happiness and counteract ill-will.¹⁰⁶ The translated text's description is different from that of the Nikāya sources in which: Bodhisattva bases on this loving-kindness as a foundation for cultivation; for those who have thoughtful love with sentient beings, they will see all of them experiencing happiness; and to be compatible with the pure life, one should cultivate the loving-kindness.

Regarding compassion, in the translated text, it just discussed briefly about the compassion. Compassion means to contemplate the sufferings of sentient beings such as the sufferings in the hells, hungry ghost, animal, the worldly punishment, discipline, hungry, coldness, illness, and so forth. One should be compassionate to recognize that all sentient beings are experiencing sufferings, whether they encounter the joyfulness or sadness. In the Nikāya source, it is usually described as a love of a mother for a child with the only concern of other's welfare and without any condition, self-concern, egoistic sense, or ignorant passion and hate. Compassion has the characteristic of promoting the removal of suffering in others. Its function is not being able to bear others' suffering. It is manifested as non-cruelty. Its proximate cause is

refers to one's joy for the happiness of others. Equanimity frees one from attachment to these attitudes so that one may go forth to practice them in the service of all those in need. Compassion is the fiftieth factor in the group of beautiful factors of the fifty-two mental factors (Bhikkhu Bodhi, general editor, *Abhidhammattha Saṅgaha: a Comprehensive manual of Abhidhamma* (Sri Lanka: Buddhist Publication Society, 1999), 79). Compassion and appreciative joy appear as mental factors in their own right, not as manifestations of other mental factors (Bodhi, 90). Some say that the compassion and appreciative joy are not present in the types of consciousness accompanied by equanimity (Bodhi, 97). Compassion and appreciative joy are only present when the *citta* occurs in the appropriate mode: either as commiserating with those in suffering, when compassion arises, or as rejoicing in the fortune of others, when appreciative joy arises (Bodhi, 98). The compassion and appreciative joy are not found in the supreme-mundane *cittas* because they always take the concept of living beings as their object, while the path and fruition *cittas* take nirvana as their object (Bodhi, 102). In the sense-sphere *cittas*, the immeasurable minds of compassion and appreciative joy are also a basis of distinction, since they distinguish the wholesome and functional, in which they may be found, from the resultants, and from which they are necessarily absent (Bodhi, 106). Compassion, good-will, and renunciation are the positive moral quality of right thought within the eightfold path (Kalupahana, 104).

¹⁰⁶ Peter Harvey, ed., *An Introduction to Buddhism: Teachings, history, and practice* (New York, NY: Cambridge University Press, 1991), 247. When a monk died of snakebite, the Buddha advised his disciples to practice the loving-kindness toward all snakes as a protection from such danger (David J. Kalupahana, *A History of Buddhist Philosophy* (Honolulu, Hawai'i: University of Hawai'i Press, 1992), 226).

seeing helplessness in those overwhelmed by suffering. It succeeds when it causes cruelty to subside, and it fails when it produces sorrow.¹⁰⁷ Compassion is the crucial motivation for his great effort to achieve the final enlightenment from limitless past life to the present.¹⁰⁸

Compassion is manifested through forty-five years of Buddha's teaching career and the evolution of Buddhism in Asia and around the world.¹⁰⁹ In short, there is not much difference in the explanation of compassion in both the translated text and the Nikāya sources.¹¹⁰

Regarding the third immeasurable mind, there is a similar theme between the explanation of the appreciative joy in Nikāya sources and the joyfulness in the translated text. However, there are slightly differences in their descriptions. The Nikāya sources describe appreciative joy as the way to counter the envious mind and rejoice in others' fortune.¹¹¹ The translated text, however, describes the joyfulness occurring in the mind and when the mind is mindful about the Buddha and wholesome meritorious virtues. Also, through the successful transformation of the *samādhi* power, one certainly sees all sentient beings to attain this joyfulness.

Regarding the equanimity, by comparison its main theme in the Nikāya sources and the renunciation in the translated text is similar, i.e. renunciation of resentment and renunciation of love and success and loss. However, there are huge differences between these two explanations, especially the ten kinds of equanimities in the Nikāya sources.¹¹²

¹⁰⁷ Bodhi, 90.

¹⁰⁸ Harvey, 94.

¹⁰⁹ Taitetsu Unno, "Karuṇā." *Encyclopedia of Religion*. Ed. Lindsay Jones. 2nd ed. Vol. 8. Detroit: Macmillan Reference USA, 2005. 5105-5106. *Gale Virtual Reference Library*.
<http://go.galegroup.com/ps/i.do?&id=GALE%7CCX3424501701&v=2.1&u=uwest&it=r&p=GVRL&sw=w>
 (accessed, Dec. 22, 2010).

¹¹⁰ The Buddha has attained great compassion as a fully enlightened Buddha (Bodhi, 24).

¹¹¹ Bodhi, 92. Bhikkhu Nyanasobhano, *Available Truth: Excursion Into Buddhist Wisdom and the Natural World* (Boston, MA: Wisdom Publication, 2007), 37, 38.

¹¹² Bodhi, 116, 119. The *Visuddhimagga* describes ten kinds of equanimity (Henepola Gunaratana, *The Path of Serenity and Insight: An Explanation of the Buddhist Jhanas* (Delhi, India: Motilal Banarsidas, 2002), 88-91).

Regarding the four noble truths, both translated text and the Nikāya sources provide similar explanations of them.¹¹³ Regarding the two truths (and two marks), the Nikāya sources do not distinguish them clearly as the translated text does.¹¹⁴

We see the similar description of the transformation and supernatural powers in both *Samaññaphala Sutta* and the translated text such as the body flying in the sky as the flying birds, the disappearance [in one place] and appearance [in other place], and so forth.¹¹⁵ The major difference between the translated text and the *Samaññaphala Sutta* is the Bodhisattva's act of using these transformation and supernatural powers to teach others.¹¹⁶ This Bodhisattva ideal of

¹¹³ The truth of suffering has four characteristics: oppression; conditioned; heat and fire; and change. The four characteristics of the cause of suffering are: accumulated karma; creates the binding causal link of samsara; bondage to suffering; and obstacle to freedom from suffering. Four characteristics of the cessation of suffering are: an escape from suffering; free from disturbance; unconditioned; and deathlessness. In the path to cease the suffering, the eightfold path has four characteristics which: lead to release and deliverance; are the causes for attainment of arahatship; see the four noble truths; and overcome craving and attain mastery over oneself (David Young, *Walking the Tightrope: Talk on Meditative Development with Pemasiri Thera* (Sir Lanka: Buddhist Publication Society, 2005) 45-55). Worldly people understand the Four Noble Truths in their mundane and conventional experiences because they have not penetrated these truths. Noble people, i.e. Arahats, Pacceka-buddhas, and Buddhas, do understand, see, penetrate, and realize these Truths as transcendental truth. That is why these truths are called noble because they are understood, penetrated, and realized by the noble people. In other words, whoever can understand, penetrate, and realize these noble truths, i.e. the natural phenomena, are called noble people (Young, 42).¹¹³ In the translated text, the four noble truths are: the truth of suffering; the cause of suffering; the cessation of suffering; and the path to cease the suffering.

¹¹⁴ Jayatilleke suggests that “there is no clear-cut distinction between these two kinds of truth in the Pali canon. Nevertheless, the very fact that the Buddha used personal pronouns and referred to the self in everyday parlance, while stating in his more theoretical moments that there is no-abiding-self; suggests an implicit distinction between the everyday and the theoretical contexts of discourse (Richard King, *Early Advaita Vedanta and Buddhism: the Mahāyāna context of the Gaudapadiya-Karika* (Albany, NY: State University of New York Press, 1995), 280).

¹¹⁵ *Samaññaphala Sutta: The Fruits of the Contemplative Life*- DN 2; PTS: D i 47. Supernatural Powers or supernormal cognition (Ch. 神通; Skt. *abhijñāḥ*; Pali Iddipāda *abhiññā*; Tib. *mngon par shes pa*). [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?79.xml+id\('b795e-901a'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?79.xml+id('b795e-901a')) (accessed, January 13, 2011).

¹¹⁶ Namely, in the translated text, it describes how Bodhisattva utilizes the transformation and supernatural powers to fly over *ganges*-sand-like countries within a single thought to teach sentient beings at those places, but he is still unmoved at his original place, and he does not discard people here. He uses his transformation and supernatural power to subdue those who attach to the permanent view of inversion or arrogance. Depending on whichever body (a *Chakravarti Raja*, a *Śakro-Devānām-Indra*, a demonic king, or śrāvaka, or pratyekabuddha, a Buddha, a *Gandharva*, or a dragon king) sentient beings like to see, Bodhisattva manifests accordingly to speak dharma [for them]. Or if sentient beings wish to see the adornment of mixture of colors, Bodhisattva promptly manifests

self-benefit and benefiting others in the translated text is a major departure from the Arahāt ideal of self-benefit (liberation) in the *Samaññaphala Sutta*.

Regarding the supernatural power of heavenly ears, both translated text and the *Samaññaphala Sutta* describe mostly in similar factions of hearing all kinds of divines' and human's sounds.¹¹⁷ However, the translated text describes the cultivator's ability to hear even the Buddha's sounds, but he does not attach to the sounds' mark.

Regarding the supernatural power of knowing others' mind, the *Samaññaphala Sutta* and the translated text describe in similar faction of how the cultivator knows others' minds with passion, aversion, delusion, concentration, and liberation or without any of them.¹¹⁸ However, the translated text goes further to describe how a cultivator uses his supernatural power of knowing others' minds to teach and guide them.¹¹⁹ In short, the different description of the

adornment of seven kinds of jewels, banners, canopies, the flowery circles, and hundreds of musical instruments in three thousand great thousand-fold countries. Within these places, Bodhisattva speaks dharma for them.

¹¹⁷ The cultivator directs and inclines it to the divine ear-element (Supernatural power of heavenly ear (Ch. 天眼通; Skt. *divya-śrotrābhijñā*; Pali *dibba-sota*). [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?59.xml+id\('b5929-8033-901a'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?59.xml+id('b5929-8033-901a')). (accessed, January 13, 2011)). By means of the divine ear-element, purified and surpassing the human, he hears both kinds of sounds: divine and human, whether near or far (*Samaññaphala Sutta*: DN2).

¹¹⁸ The cultivator directs and inclines it to knowledge of the awareness of other beings (.Supernatural power of knowing others' mind (Ch. 他心通; Skt. *cetaḥ paryāya-jñāna*; Pali *ceto pariya-ñāṇa*). [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?4e.xml+id\('b4ed6-5fc3-901a'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?4e.xml+id('b4ed6-5fc3-901a')). (accessed 13, January 13, 2011)). He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an unenlarged mind as an unenlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an unconcentrated mind as an unconcentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind (*Samaññaphala Sutta*).

¹¹⁹ Namely, for those who have anger, sexual desires, or ignorance, he will speak the dharma to help them to transform these impure minds. For who seek for the *śrāvaka*s vehicle, *pratyekabuddha*s vehicle, or the Mahāyāna vehicle, he will speak the dharma according to their needs, equally. He uses the wisdom of knowing others' mind to understand the sentient beings' mind to speak dharma for them, and without any harm.

supernatural power of knowing others' mind between the translated text and the *Samaññaphala Sutta* is that the former emphasizes using this supernatural power to teach and guide others according to the needs and faculties.

Regarding the supernatural power of recollections of past lifetimes of oneself and others, again the *Samaññaphala Sutta* and the translated text describe similarly how a cultivator recollects his past lives in their modes and details.¹²⁰ Nevertheless, the translated text describes further that besides recollecting his past lives, he could know others' past lives and use this supernatural skill to teach and guide compassionately others according to their needs and faculties without any attachment.

Regarding the supernatural power of heavenly eyes, the *Samaññaphala Sutta* and the translated text describe, in similar fashions, seeing other beings with their inferior or superior, beautiful or ugly, right view or wrong view, good or bad conduct of body, speech and mind karma, or fortunate or unfortunate, and so forth.¹²¹ Nonetheless, the translated text describes

¹²⁰ Supernatural power of recollection of one's past lifetimes of oneself and others (Ch. 宿命通, 宿住通, 宿命智通, 宿命智, 宿命力; Skt. *pūrve-nivāsānusmṛti-jñāna*). [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?5b.xml+id\('b5bbf-547d-901a'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?5b.xml+id('b5bbf-547d-901a')) (accessed, January 13, 2011)). He recollects his manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I reappear here.' Thus he recollects his manifold past lives in their modes and details (*Samaññaphala Sutta*).

¹²¹ Supernatural power of heavenly eyes or divine vision (Ch. 天眼通; Skt. *divya-caḥsur-abhijñā*; Pali *dibba-cakkhu*). [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?59.xml+id\('b5929-773c-901a'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?59.xml+id('b5929-773c-901a')). (accessed, January 13, 2011)). He sees — by means of the divine eye, purified and surpassing the human — beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their karma: 'These beings — who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views — with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms,

further that the cultivator could see the Buddhas, their pure lands, their pure disciples, and so forth, without any attachment.

In conclusion, I have found many similar explanations and descriptions between the Nikāya sources and this Sanskrit Agamas text regarding its contents, including: six kinds of desires; remedy for six kinds of desires; five hindrances; remedy for five hindrances; four *dhyānas*; four immeasurable minds; four formless *samādhi*; the Four Nobles Truths; two Truths; two marks of the Truth; eightfold Paths; four Steps To Supernatural Powers; and five Supernatural Powers. The principles and philosophy of the translated text's contents are fundamentally similar to that of the Nikāya sources in function and experience, although certain features of technique and mode of expression vary with the cultural contexts. For instance, regarding the six kinds of desires; remedy for six kinds of desires; five hindrances; remedy for five hindrances; four *dhyānas*, four formless *samādhi*, the Four Nobles Truths, eightfold Paths, and four steps to supernatural powers, the descriptions in the translated text are almost similar to that of the Nikāya sources. However, regarding the four immeasurable minds, two Truths; two marks of the Truth, and five supernatural powers, the translated text describes and modifies them differently from the Nikāya sources. Namely, the translated text adds the elements of Bodhisattva ideal of self-benefiting and benefiting others and the two Truth ideas. In addition, regarding the five supernatural powers, the translated text emphasizes how the cultivator utilizes them in any mean to teach sentient beings and bring benefit for them. For instance, the cultivator

in hell. But these beings — who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views — with the break-up of the body, after death, have reappeared in the good destinations, in the heavenly world.' Thus — by means of the divine eye, purified and surpassing the human — he sees beings passing away and reappearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their karma (*Samaññaphala Sutta*).

uses: the transformation and supernatural power to transform into anybody to teach and guide sentient beings; the supernatural power of knowing others' mind to teach and guide sentient beings according to their wish and faculties; and the supernatural power of recollections of past lives to teach and guide sentient beings according to their past karma, needs, and faculties. In addition, the translated text introduces the idea of Two Truths that the Nikāya sources do not mention much.

In summary, there are many similar explanations and descriptions between the Nikāya sources and this Sanskrit Agamas text regarding the contents of its principles and philosophy in function and experience, although certain features of technique and mode of expression vary with the cultural contexts.

c. Determine Kumārajīva's addition and revision of the old version

With this similarity, except the descriptions of six desires and their remedies, i.e. contemplation of thirty-two impurities of the physical body, we may conclude that while Kumārajīva omitted the last part of the verses in the old version, he added many doctrinal elements similar to that of the Nikāya. Besides there are differences in some wording variants, Kumārajīva's version omitted some sentences and deleted some parts that discussed about the floating of the corpse, the detailed description of three hundred and twenty bones dwelling within the body, and the thoughts about the internal impure fluids of the body. He also omitted the last part of the verses, which talked about the fragility and short-life of the physical body as a floating cloud, its impurity that ignorant people attach to it as the worms enjoy the manure, and so forth.¹²² In the meantime, through his addition of various meditation elements, we may make

¹²² Please see the appendix of translation of the two texts.

the hypothesis that he might have taken from the Pāli Nikāya (or Āgamas) the doctrines of: five hindrances; remedy for five hindrances;¹²³ four *dhyānas*;¹²⁴ four formless *samādhi*;¹²⁵ the Four Nobles Truths;¹²⁶ four immeasurable minds;¹²⁷ eightfold Paths;¹²⁸ four Steps To Supernatural Powers;¹²⁹ five Supernatural Powers;¹³⁰ and two Truths or two marks of the Truth.¹³¹

d. The text's role and its influence

After Kumārajīva's translation of the meditation texts, Daosheng, one of his foremost disciples, who has been considered as a precursor of the Chan School 禪宗, propagated these meditation texts.¹³²

In *Xu gaoseng zhuan* (續高僧傳), Daoxuan 道宣 provided Sengrui's quote in one of his prefaces that Kumārajīva's translation of this text and other meditation texts shed a new era of meditation practice and tradition that cemented a foundation for Bodhidharma's Chan in the next

¹²³ Five hindrances 五種障礙. AN 5:51; AN 4:61; AN 5:23; MN 10 (Satipatthana Sutta); T0997_.19.0557c2; 中阿含經 T26_.01.0668x09.

¹²⁴ Four *dhyānas* 四禪. (D.ii,156); (Vin.A. i, 116); (D.ii,313); T0001_.01.0085b19-c3: 長阿含經.

¹²⁵ Four formless *samādhi*; 四無色界/四無色定. M.i,33; M.ii,231; PP.360-61; PP.362; T1545_.27.0717a21-b04: 阿毘達磨大毘婆沙論.

¹²⁶ The Four Nobles Truths 四聖諦. Ekottaragama 27.1. MN 141

PTS: M iii 248. Saccavibhanga Sutta: An Analysis of the Truths. SN: SN,I,209 (Punabbasu); T0001_.01.0051a14: 長阿含經.

¹²⁷ Four immeasurable minds; 四無量; Digha Nikāya 13; T0026_.01.0563b13-b21: 中阿含經.

¹²⁸ Eightfold Paths; 八正道. SamyuttaNikāya 45.21; AN 10.103 PTS: A v 211 Micchatta Sutta: Wrongness. T0099_.02.0040b05: 雜阿含經.

¹²⁹ Four Steps To Supernatural Powers 四神足. (*Viraddha Sutta*, SN 51.2; T0001_.01.0050c16: 長阿含經.

¹³⁰ Five Supernatural Powers 五神通. SN 51.20; PTS: S v 276; CDB ii 1736; T1646_.32.0338b03 成實論

¹³¹ MūlaMādhyamikakārika 24:8-10. The distinction between the two truths (*satyadvayavibhāga*) is of great importance for the Mādhyamika school, as it forms a cornerstone of their beliefs; in Nāgārjuna's *MūlaMādhyamikakārikā*, for example, it is used to defend the identification of dependent origination (*pratītyasamutpāda*) with emptiness (*śūnyatā*) (Jay L. Garfield, *Fundamental Wisdom of the Middle Way* (New York, NY: Oxford University Press, 1995), 296, 298.

¹³² Ramanan, 15. We do not know how Daosheng spread this teaching.

century.¹³³ We do not know that why Kumārajīva's biography did not appear in Daoxuan's compilation, except his reference to a quote of Sengrui's preface. We may make a hypothesis that although Kumārajīva was a prolific translator, and thousands of people followed to study meditation, he was not considered as a renowned meditator.¹³⁴ As a result, some of Kumārajīva's close disciples such as Huiguan 慧觀 (?-424) followed Buddhahadra, who was an experienced and renowned meditator as discussed above.¹³⁵ Regarding Huiguan, after hearing of Kumārajīva's arrival in Chang'an in 401, he became Kumārajīva's disciple and joined his master in translation work. Huiguan wrote *An Introduction to the Essentials of the Lotus Sūtra*, which Kumārajīva praised highly and encouraged him to propagate Buddhism in the south. Later Huiguan followed Buddhahadra to study *dhyāna*. After Buddhahadra was expelled out of Chang'an, Huiguan and forty other monks followed Buddhahadra going south to Mount Lu of Huiyuan. In opposition to Daosheng's sudden enlightenment, Huiguan's gradual awakening approach combined Hīnayāna and Mahāyāna as one vehicle, *ekayana*. He wrote several prefaces, including *dhyāna* texts of Buddhahadra such as *Dharmatrata-dhyāna Sūtra Damoduoluo Chan jing* 達摩多羅禪經. He was connected with the *Dongshan* of Chan School 洞山宗 later.¹³⁶ In short, Kumārajīva's and Buddhahadra's translations of the Hīnayāna (Sarvāstivāda) texts became the concrete cements for the development of wide-spread of the Chan (or Zen) tradition later.¹³⁷

¹³³ T2060_50.0596a14-b23.

¹³⁴ Lu, 38.

¹³⁵ Shakyā, 57.

¹³⁶ Ibid., 67, 68, 85. Tsukamoto, 453.

¹³⁷ The Chan/Zen Buddhist tradition gets the authenticity of its transmission's lineage with its adoption of an Indian model of Sarvāstivāda origin, because both traditions, although issued from different contexts, had identical purposes: to present themselves as oral, orthodox, and trans-sectarian transmissions of the Buddha's Dharma (Aigo Seiga Castro, "In what ways did Chan/Zen Buddhism Utilize, and to and go beyond Indian Buddhist ideas and

e. Compare this text to other meditation texts that Kumārajīva translated

There is only one element that *Chanfa Yaojie* has in common with the *Zuochan sanmei jing* and the *Chan mi yaofa jing*: to cure sexual desires through the contemplation of physical impurity.

This *Chanfa Yaojie* did not cover some meditative elements as that of: the *Zuochan sanmei jing*, including the examination of dependent origination, mindful breathing, and concentration on the Buddha;¹³⁸ the *Chan mi yaofa jing*, including the thirty contemplative techniques such as the contemplation of white bones, the contemplation of breaths, and the contemplation of the four elements;¹³⁹ the *Siwei Yaolue Fa*, including the ten kinds of meditations such as the *Amitayurbuddhadhyāna* meditation, the *tattva* meditation, and the *Saddharmapundarika* meditations.¹⁴⁰

f. Compare Kumārajīva's translated meditation texts with those of his prior and contemporary texts.

Generally, the masters of *dhyāna* (meditation) in the first phase of Chinese Buddhism were followers of Hīnayāna Buddhism such as An Shigao, Kang Senghui, and Buddhahadra.¹⁴¹ An Shigao and Kang Senghui translated basically the Hīnayāna meditation texts of *Scripture of Anapana Mindfulness Anpan shou yi jing* 安般守意經.¹⁴² Buddhahadra's *Dharmatrata-dhyāna Sūtra* covered mainly the practices of breathing mindfulness and contemplation of physical

practices," (master thesis, University of Sunderland (UK)), 4.

<http://www.budadharmazen.org/www/images/stories/Aigo-Indian1.Chan.pdf> (accessed, Feb. 26, 2011).

¹³⁸ Heine, 220-221.

¹³⁹ T0613_15.0242c23-0269c24.

¹⁴⁰ Nakamura, 172.

¹⁴¹ Dumounlin, 304.

¹⁴² T0602_15.0168b12. T0602_15.0163a04.

impurity.¹⁴³ Fundamentally, with a thorough examination, we see that Kumārajīva’s translational meditation texts covered all of the aspects of his preceded and contemporary translators of the Hīnayāna doctrinal meditation texts. Kumārajīva’s and Buddhahadra’s translations of the Hīnayāna (Sarvāstivāda) texts became the foundation for the wide-spread developments of the Chan (or Zen) tradition in later centuries.¹⁴⁴

10. Conclusion

By examining Kumārajīva’s biography, we find that he studied Āgamas, Abhidharma texts, the *Dirghāgama*, the *Madhyamāgama* and the *Kṣudraka* under the master Bandhudatta, the *Jñānaprasthāna Śāstra*, and so forth of the “Hīnayāna.” He received full ordination in the royal palace at age twenty and studied the Vinaya of the Sarvāstivāda School with the North Indian master Vimalākṣa after returning to Kuchā. Also, Lu Guang declared himself as a warlord and kept Kumārajīva in Kuchā for seventeen years. Kuchā was exclusively Hīnayānist under the leadership of the Sarvāstivāda school of Kashmir around the fifth century CE, among the Central Asian countries along the Silk Road. Hence, even if Kumārajīva was the lone exception as a convert from Hīnayāna to Mahāyāna, he would be influenced greatly by the social and religious conditions of the Sarvāstivādin communities in the area.

Also, the hagiography of Huijiao 慧皎 (497-554) “predictably” pointed out Kumārajīva’s triumph in defending the superiority of the Mahāyāna teaching and the veneration he received

¹⁴³ Heine, 221.

¹⁴⁴ The Chan/Zen Buddhist tradition gets the authenticity of its transmission’s lineage with its adoption of an Indian model of Sarvāstivāda origin, because both traditions, although issued from different contexts, had identical purposes: to present themselves as oral, orthodox, and trans-sectarian transmissions of the Buddha’s Dharma (Castro, 4).

from his audience in Central Asia.¹⁴⁵ Huijiao's "prediction of Mahāyāna excelling over the Hīnayāna" misled many later Buddhist scholars, who just relied on his predisposition view to assume that Kumārajīva was an advocator of Mahāyāna and an antagonist of Hīnayāna.

As a result, Kumārajīva has long been credited for introducing to his contemporary Chinese Buddhists the fundamental differences between the Mahāyāna and Hīnayāna teachings and the absolute superiority of the former. Modern scholars repeatedly emphasized that only after his arrival in Chang'an did the Chinese Buddhists begin to develop a clear sense of the "genuine" teaching of Mahāyāna. Generations of Buddhist practitioners and scholars have unequivocally pointed out his staunch opposition to the Hīnayāna, especially the Sarvāstivāda, since he was said to have abandoned it and his effort to convert his Sarvāstivādin master, Bandhudatta, back to the Mahāyāna.¹⁴⁶

According to Tsukamoto, when Kumārajīva arrived at Chang'an after Daoan's demise, he became a supreme leader of the Chinese Buddhist community, a man originally well-schooled in the Abhidharma and later converted to the Mahāyāna. Afterwards, he regarded the *Śūnyatā* of Nāgārjuna and Āryadeva and it alone as the correct doctrine, attacking the Abhidharma of the Hīnayāna as something gone afoul of the true meaning of the Buddha's teachings and propagating the Greater Vehicle to the exclusion of all else.¹⁴⁷ Also, other scholars said that it is supposed that his influence was due not to his writings, but to his oral explanations and winning personality. He provided a stepping stone to the mature philosophy of the Middle Way, through its criticism of Sarvāstivāda.¹⁴⁸ For instance, Hurvitz lists some basic points as characteristic of

¹⁴⁵ Lu, 16-17.

¹⁴⁶ Ibid., 31.

¹⁴⁷ Tsukamoto, 659.

¹⁴⁸ Ramanan, 15.

Kumārajīva theories: he was a dogged adherent of the Mādhyamika school; and he rejected the Sarvāstivāda out of hand.¹⁴⁹ Actually, many Buddhist thinkers later on used Kumārajīva's translation to polarize the Greater and Lesser Vehicles and to advance their own doctrinal agendas.¹⁵⁰

In fact, Kumārajīva was not a creative thinker, but he was a first-rate translator as he loved Mahāyāna and desired to spread it.¹⁵¹ Also, Kumārajīva was an advocate for both Mahāyāna and Hīnayāna doctrines. Many Hīnayāna and Mahāyāna works were rendered into Chinese under Kumārajīva's leadership.¹⁵²

For example, although Kumārajīva was considered as an advocate of the Mādhyamika School of thought, the Mādhyamika texts he translated were not widely studied until the early-seventh century. Modern Buddhologists suggest that the ideas presented in these texts were too radical and advanced for Kumārajīva's Chinese audience, hence the lukewarm initial reception. As the Chinese audience was not ready to fully grasp the philosophical depth, they turned to the "lesser" texts, such as *Chengshi lun* 成實論 and the Sarvāstivāda Adhidharma.¹⁵³

In *An Introduction to The Translation of Meditation Scripture* in Chang'an, Sengrui said that An Shigao's translation of Hīnayāna meditation texts (the *Dharma Thought Chan hsing fa hisang ching* 禪行法想經 and the *Scripture of Anapana Mindfulness Anpan shou yi ching* 安般守意經) and Lokakṣema's translation of Mahāyāna meditation (*Śūraṅgama Sūtra Shou leng yen jing* 首楞嚴經), mostly the meditation scriptures were incomplete for practice. As a result,

¹⁴⁹ Plott, 104.

¹⁵⁰ Lu, 36.

¹⁵¹ Dumoulin, *Zen Buddhism: a History: India and China*, 70.

¹⁵² Dumoulin, *A History of Zen Buddhism*, 57.

¹⁵³ Shakya, 56.

Daoan and his saṃgha always wished for a complete translation of the meditation scripture. After Kumārajīva's translation of the meditation texts, they were considered as the "complete and authentic" texts for meditators to rely on.¹⁵⁴

In addition, as discussed above, his Sarvāstivādin community in Kuchā, his collaborators in translation work, his challenger of meditation, Buddhahadra, and the request of translation of meditation text after his arrival in Chang'an shed the light on how he had chosen the meditation texts to translate and taught them to his Chinese disciples. The contemporary situation in Chang'an was that many Hīnayānist had propagated Hīnayāna meditation techniques through their translations. Generally, the masters of *dhyāna* (meditation) in the first phase of Chinese Buddhism were followers of Hīnayāna Buddhism.¹⁵⁵ When Kumārajīva just got to Chang'an, within six days Sengrui came to request his translation of the meditation texts.¹⁵⁶ This ushered the second phase of Chinese Buddhism, in which the Chan teaching introduced by Kumārajīva (344-413) was mainly a Hīnayāna type of meditation and could not be a model for Mahāyāna practice.¹⁵⁷ For instance, through a brief examination of all of his translation texts in meditation subject as discussed above, all of Kumārajīva's translations of meditation texts were listed as the Hīnayāna texts, except the *The Siwei Yaolue Fa* (思惟要略法).¹⁵⁸ As a result, it would not be

¹⁵⁴ Shigeo Kamata, and Shiqian Guan. 鎌田茂雄著；關世謙譯。 *Zhongguo fo jiao shi*. 中國佛教史. (Taipei Shi: Xin wen feng chu ban gong si. 臺北市：新文豐出版公司., 1982), 275.

¹⁵⁵ Dumounlin, 304.

¹⁵⁶ Lu, 38.

¹⁵⁷ A.K. Narain, "Studies in history of Buddhism" (papers presented at the International Conference on the History of Buddhism at the University of Wisconsin, Madison, August 19-21, 1976).

¹⁵⁸ T2034_.49.0115c06: 小乘修多羅; T2034_.49.0115c25: 禪祕要法經; T2034_.49.0116a05: 禪法要解經; T2034_.49.0116a06: 阿蘭若習禪法經二卷; T2034_.49.0116a07: 坐禪三昧經.

surprising that Kumārajīva initially translated and added Hīnayāna doctrines into the old version of the text *Essential Teaching of The Method of Dhyāna*.

Specifically, after a thorough analysis and comparison of the text *Essential Teaching of The Method of Dhyāna* with the Pāli Nikāya as discussed above, we see that there are not many differences. Kumārajīva's translation of this text seems to reflect the contemporary need. The remembrance of the Buddha, the visualization of the Buddha, the Middle Way of the Mādhyamika, the emptiness of *Prajñāpāramitā*, and so forth were not mentioned. This text's principles probably were much closer with those of the Pāli Nikāya as discussed above than with those of Mahāyāna. Namely, Kumārajīva had added on few Mahāyāna elements in his "translation" or "compilation" of the text *Essential Teaching of The Method of Dhyāna*. Only thirty words of Bodhisattva were mentioned within this text to link it with the Greater Vehicle.¹⁵⁹ Basically, the text's theme still has a strong imprint of the Agama teachings of the Sarvāstivādins.

Generally, as it is quite different from Huijiao's and other modern Buddhist scholars' claim that Kumārajīva was an advocate of Mahāyāna and an antagonist of Hīnayāna, Kumārajīva personally did not reject the Hīnayāna position and said that the distinction between Mahāyāna and Hīnayāna is one that arose out of the Buddha's adapting his teachings to the capacities of sentient beings.¹⁶⁰

¹⁵⁹ The adding of "Bodhisattva" words and Mahāyāna ideal seems to reflect more acutely the trends of his time. His scheme might remind the readers that the practice would not be mistaken for a technique of the so-called "lesser vehicle."

¹⁶⁰ Ocho Enichi, "The Beginnings of Buddhist Tenet Classification in China", trans. by Robert F. Rhodes, *The Eastern Buddhist* 4, no. 2 (1981): 80.

In conclusion, after a thorough reappraisal of Kumārajīva's role in Medieval Chinese Buddhism, especially with an examination of Kumārajīva's translation text of "Essential Explanation of The Method of Dhyāna," we strongly believe that Kumārajīva was an advocate of both Mahāyāna and Hīnayāna. For future researches, Kumārajīva's contribution to Chinese Buddhism and the significances of his works can be explored more deeply to fully apprehend what he had done during China medieval era.

Part II. Translation of the text: *The Essential Explanation of The The Method of Dhyāna*

1. First Fascicle

Tripiṭaka Master Kumārajīva translated during the Yaoqin 姚秦 Dynasty (394-416) at Xiaoyao garden 逍遙園 of Chang'an 長安 city.¹⁶¹

When the practitioner first comes to seek for receiving the dharma, the master should ask that if the practitioner upholds the pure precepts of the fivefold assembly.¹⁶² If he has much sexual desire, the master should teach him the contemplation of the body's impurity, which has two types. First, one feels revulsion of the body's impurities. Second, one does not disgust the body's impurity. Why is that? Sentient beings have six kinds of desires: attachment to the form; attachment to the body's appearance; attachment to the awe-inspiring manner; attachment to the oral voice; attachment to the fine feature; and attachment to personal image. If he attaches to the first five desires, the master should ask him to contemplate the repulsion of body's impurity.¹⁶³ If he becomes attached to the marks of a self, those features by which one discerns a "person," the master should teach him to contemplate its image of a white-boned. Also, he should contemplate the decayed and non-decayed corpses. Contemplation of the non-decayed corpse severs the two

¹⁶¹ Kumārajīva 鳩摩羅什 (343–413; alternative dates: 350–409) was renowned as the founder of the Sanlun ("Three Treatise," i. e., *Mādhyamika*) school in China and as an adept translator into Chinese of many important and influential Mahāyāna Buddhist texts (Todaró, 398-400).

<http://go.galegroup.com/ps/i.do?&id=GALE%7CCX3424501763&v=2.1&u=uwest&it=r&p=GVRL&sw=w> (accessed, Dec. 24, 2010).

¹⁶² Five precepts (Ch. 五戒; Skt. *pañca-sīla*) The minimal set of moral restrictions to be observed by Buddhist householder-practitioners. They are: not killing 不殺生; not stealing 不偷盜; no debauchery 不邪淫; 不妄語 no false speech; and 不飲酒 no consumption of alcohol. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=五戒> (accessed, December 15, 2010).

¹⁶³ Five desires (Ch. 五欲; (Skt. *pañca-kāma*, **pañca-kāma-guṇa*, *pañca kāma-guṇāḥ*, *pañcabhiḥ*, *kāma-guṇaiḥ*, *kāmāḥ*, *kāma-guṇa*, *manah-sprhā*, *viśaya*; Tib. 'dod pa lnga'i yon tan, 'dod pa lnga'i yon tan; Pali *pañca-kāmā*) arise from attachment to the objects of eyes, ears, nose, tongue, and body. The desires of regular people. Also a reference to the five objects themselves in the sense that they are the cause of these desires. The five desires of wealth, sex, food, fame and sleep. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=五欲> (accessed, December 15, 2010).

kinds of attachments to awe-inspiring manner and oral voice. Comprehensive contemplation of the decayed corpse certainly cuts off six kinds of sexual desires. Cultivation of [contemplation of] the body's impurity has two types.

First is the contemplation of the corpse, which is rotten, putrid, and impure. One's own body's impurity is not much different from that of the corpse. Having contemplated, the aversion [of the body's impurity] arises in the mind. Having kept these images [in the mind], one goes to the secluded place that is either under the trees [or forest] or empty house to contemplate the impurity of one's chosen image of meditation. In every place one examines oneself, concerning the mind within the body, and not allowing it to wander outside. If the mind is scattered, one should return to absorb within the conditions [of the contemplation of bodily impurity].

Second, despite the eyes could not see [directly], the cultivator follows his master to receive the dharma and to comprehend distinctively. The cultivator contemplates within his body having thirty-six impurities within his body thoroughly and fully: hair, pore, nail, teeth, tear, saliva, sweat, perspiration, fat, flesh, skin, vein, blood vessel, marrow, brain, heart, liver, spleen, kidney, lungs, stomach, intestine, membrane of stomach, bile, phlegm, organs, blood and pus, excrements, bacteria, and so forth. The aggregation of these various impure things are falsely called body. One contemplates oneself as such. One should also contemplate the attachment to the external body [i.e. the bodies of others] in a similar way. If the mind is disenchanted largely with sexual desire, then the mind [of thinking about] sexual desire would cease. If the [unstable] mind does not cease, one should cultivate diligently and reprimand one's mind by thinking that the sufferings of aging, sickness, and death are approaching. The life passes away as fast as a flash of lightning. It is hard to obtain a human body and to meet a virtuous master. Buddha's teaching is almost extinguished, like a lantern in the dawn. Numerous adversities impede the

samādhi dharma.¹⁶⁴ Internally, there are the mental afflictions, and externally there are the people of Māra. Countries have famine, and they are deserted. Inner and outer bodies are aging and ill. The strength of the thief Death is so great that it destroys the practice of meditation.¹⁶⁵ My body is so dreadful. As for the thieves of mental afflictions, they have not been diminished even slightly. I have not attained any realization within the dharma of meditation yet. Although I wear the dharma robe, internally I am as empty as the lay people.¹⁶⁶ All the doors of evil destinies are opened together. I have not entered the proper *samādhi* within various wholesome dharmas. As for the unwholesome dharma, I have not had the ability of not doing the unwholesome deeds. Now, how could I attach to this bag of excrement and give rise to indolence without being able to control the mind diligently? The virtuous sages have cursed this evil body, which is impure and dreadful with nine orifices flowing out.¹⁶⁷ One may die as animals because of the craving and attachment to this body. All are thrown into the darkness, which one should not go.

¹⁶⁴ *Samādhi* means undistractedness, concentration, bringing together, and unification of the mind in a steady and undistracted awareness. (Richard Shankman, *The experience of samādhi: an in-depth exploration of Buddhist meditation* (Boston, MA: Shambhala Publication, 2008), 4).

¹⁶⁵ Meditative concentration (Ch. 禪定; Skt. *śamatha*, *dhyāna*, *samādhi*, *jana*; *dhyāna-pārami*, *dhyāna-vāri*, *dhyāyin*, *pratisaṃlayana*, *samāpatti*, *samāhita*; Pali *samādhi*, *jhāna*) the mind in silent meditation or introspection. A general term for meditative concentration practices, both Buddhist and non-Buddhist. This word is a combination of two characters where the first is used for transliteration, and the second is used for its meaning. It is the fifth of the six perfections. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=禪定> (accessed, December 15, 2010).

¹⁶⁶ Monastic robes (Ch. 法衣; 三衣, 法服; Skt. *kāṣāyāni vastrāṇi*), sacerdotal robes, the garments worn by monastic practitioners. In Chan, the robes of the master are the symbol of dharma transmission. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=法衣> (accessed, December 15, 2010).

¹⁶⁷ Nine orifices (Ch. 九孔, 九入, 九竅, 九漏, 九流, 九瘡; Skt. **nava-dvāra*): cavities, entrances, leakages, or suppurations, i.e. the two eyes, two ears, two nostrils, mouth, and two lower organs. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=九孔> (accessed, December 15, 2010).

Rebuking one's own mind and pondering as such, one would return to embrace the original place [of meditation on body's impurity]. Sometimes, one should also generate joyfulness in the mind by thinking that, "The Buddha is an Omniscient One, who speaks the dharma straightforwardly which is easily understandable and practicable."¹⁶⁸ He is my great teacher. Hence, I should not be worried and fearful, just as one relies on a great king without being terrified. The Arahats have accomplished their responsibilities [of cultivation].¹⁶⁹ They are my [dharma] companions. They have the ability to subdue their minds as a servant serving the master. Since their minds have been subdued, they have fully realized the various fruitions of six supernatural powers and autonomy.¹⁷⁰ I also should subdue my mind to obtain these accomplishments. This is the only path, since there is no other path." After one has pondered as such, one goes back to contemplate the body's impurity. One also thinks, delightedly, "When I

¹⁶⁸The knowledge of everything, possessed by the Buddha (Ch. 一切智, 佛智; Skt. *vastu-jñāna*, *sarva-jñatā*; *sarvajña-jñāna*; *sarvajña-tattva*, *sarva-jñatva*, *sarvajña-dharmatā*, *sarvajña-bala*, *sarva-jñāna*, *sarvatra-jñāna*, *sarva-buddhi*, *sarva-vid*; Pali *sabbaññū*; Tib. *gzhi shes*). <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=一切智> (accessed, December 15, 2010).

¹⁶⁹ Arhat, or Arahāt, or arhan (Ch. 阿羅漢, 阿羅訶, 阿羅呵; 阿梨呵, 阿黎呵; 羅呵; Skt. *antyaṃ śrāmaṇya-phalam*, *arahat*, *arhattva*, *arhat-phalin*, *arhatva*, *arhantī*, *śrāvaka*); worthy, venerable; an enlightened, saintly man; the highest type or ideal saint in Hīnayāna in contrast with the bodhisattva as the saint in Mahāyāna (Tib. *dgra bcom pa*). Interpreted as 應供 worthy of worship, or respect; as 殺賊 slayer of the enemy 怨家, i.e. of mortality; for the *arhat* enters *nirvāṇa* not to be reborn 不生, having destroyed the bonds to rebirth. He has eliminated all afflictions and reached the stage of not needing any more training 無學 (不學). In early Indian texts, the stage of *arhat* is the final goal of Buddhist practice—the attainment of *nirvāṇa*. The fourth and highest stage of the śrāvaka path. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=阿羅漢> (accessed, December 15, 2010).

¹⁷⁰ Six supernatural powers (Ch. 六神通, 六通; Skt. *ṣaḍ-abhijñā*) six abilities possessed by a buddha, also by an arahāt through the fourth degree of *dhyāna*. These are six kinds of unimpededness. The 'southern' Buddhists only have the first five, which are also known in China as 五神通. They are: unimpeded bodily action (神境通, 身通, 身如意通, 神足通); the power of divine vision 天眼通, wherein they can observe the full course of passage by sentient beings through the six destinies; the power of divine hearing 天耳通, with which they are able to hear all the words of suffering and joy experienced by living beings in the six destinies; the power of awareness of the minds of others 他心通, whereby they know the thoughts of all the beings who pass through the six destinies; the power of the knowledge of previous lifetimes 宿命通, 宿住通, whereby they know the events of countless *kalpas* of previous lifetimes experienced by themselves as well as all the beings in the six destinies; the power of the extinction of contamination 漏盡通, whereby they completely extinguish all the afflictions of the three realms and thus are no longer subject to rebirth in the three realms. Also written as 六通. The second, fifth, and sixth are called the three kinds of wisdom 三明. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?51.xml+id\('b516d-795e-901a'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?51.xml+id('b516d-795e-901a')) (accessed, December 15, 2010).

had just begun to practice the way, the wind of mental afflictions blew to destroy my mind. I wish to achieve enlightenment, the five foremost wonderful desires could not harm me; how much more this wicked body?” As the elder Maudgalyāyana, who after his attainment of Arahatsip was seduced by his former wife with all kinds of musical performances, and she decorated herself in a dignified way.¹⁷¹ At that time, Maudgalyāyana spoke the verse:

“Your body is like a trunk of standing skeleton. Skin and flesh wrap around together. Internally, it is fully of all kinds of impurities. There is no good substance. It is like a leather sack, fill with excrement and urine. The nine orifices always flow as same as the ghost that does not have any place to abide in. Why do you satisfy to value your body which is like a walking toilet? The thin skin is used to cover [the body’s impurity] that wise people reject and avoid, as one walks away from a toilet. It is like someone releasing the [excrement] while going to the toilet. If people know your body [in the similar way as] I have been fed up, all [of them] would leave afar off as someone avoids the excrement pit. You decorate your body in a dignified way with flowery perfume and wear the precious necklace that the common people are greedy for and fond of. The wise people would not be deluded. Your [body] is a collection of impure, dirty, and foul substances. As for the decoration of a toilet, the ignorant people consider it as beautiful. Your ribs and chest are supported by the spine. It is like a rafter relying on the main beam to stand erectly. The five organs are inside the abdomen. They are impure as a case of excrement. Your body is like a manure house, where the ignorant people protect and love

¹⁷¹ Mahā-Maudgalyāyana (Ch. 摩訶目犍連) is one of the chief disciples of Śākyamuni Buddha. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?64.xml+id\('b6469-8a36-76ee-728d-9023'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?64.xml+id('b6469-8a36-76ee-728d-9023')) (accessed, December 15, 2010).

it. Decorating and dignifying with the precious jewel necklace, the external appearance is beautiful as a painting vase. If someone wants to defile the empty space, ultimately, he cannot do it. You come to seduce me. It is like the moth jumping into the fire pit by itself. As for all of the poisonous desires, I have cut them off completely. I have already left afar off the five desires. I have broken the demonic web. My mind is like an empty space, without attachment to anything. Even if [you] bring the celestial desire [to seduce me], there is no way to defile my mind.”

The cultivator ponders firmly and certainly as such. He dwells his mind in the original condition [of meditation] without being afraid of the various desires. As for people of sharp faculties, they single-mindedly [practice] diligence to seven days that the mind attains the abiding *samādhi*. As for people of medium faculties, it might take them about three weeks. As for people of dull faculties, they [might] practice for a longtime to attain the enlightenment.

Surely, it certainly may be attainable just as butter churning curds will produce butter. If one does not rely on the practice and cultivation, even though this body repeatedly practices various expedient means for a long time, in the end there is no achievement. Just as butter cannot be produced by churning water, in the end there is no way for water to become butter.

Question: What activities are unsuitable for the practice of meditation?

Reply: One cannot practice meditation if: one violates the prohibited precepts that cannot be repented; one does not discard the deviant view; one cuts off the wholesome roots; and one has three covert obstructions that are the great and sharp mental affliction, the five unstoppable

crimes, and the retributions of three evil paths.¹⁷² Also, in Mahāyāna [tradition], a Bodhisattva who has the causal conditions of sharp wholesome root, true wisdom, and meritorious virtue, does not commit those offenses. If one cannot rely on the practice of cultivation, one should recite sutras, cultivate merit, build pagodas, make offerings, explain dharma to teach others, and practice the ten wholesome deeds.¹⁷³

Question: How can one recognize the signs of single-mindedness?

Answer: When the mind dwells on an image, the body would be soft, gentle, and blissful.

All anger, anxiety, grief, and other afflictive mental dharmas are ceased.¹⁷⁴ The mind acquires

¹⁷² Three hindrances (Ch. 三障; Skt. *āvaraṇa-traya*, *trayo'ntarāyāḥ*, *trīṇyāvaraṇāni*; Tib. *sgrib pa gsum po dag*), the threefold obstruction: the hindrances of affliction 煩惱障 (*kleśāvaraṇa*) denoting such afflictions as covetousness, anger, nescience, etc.; the hindrances from past actions 業障 (*karmāvaraṇa*); and the hindrances of painful retribution 異熟障 (*vipākāvaraṇa*), in being reborn in this world of pain. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=三障> (accessed, December 15, 2010). Five heinous crimes (Ch. 五無間業, 五逆; Skt. **pañcānantarya*, *pañcānantaryāṇi*, *ānantarya-kārin*): matricide 害母 or 殺母 (Skt. *mātr-ghāta*); patricide 害父 or 殺父 (Skt. *pitṛ-ghāta*); killing a saint 害阿羅漢 or 殺阿羅漢 (Skt. *arhad-ghāta*); wounding the body of the Buddha 出佛身血 or 惡心出佛身血 (Skt. *tathāgatasyāntike duṣṭa-citta-rudhirōtpādana*); and destroying the harmony of the saṃgha 破僧 or 破和合僧, 鬥亂眾僧 (Skt. *saṃgha-bheda*). <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=五逆>. (accessed, December 15, 2010). Three evil destinies (Ch. 三惡趣; 三惡道, 惡趣.; Skt. *trividhā durgatiḥ*, *trīṣv apāyeṣu*, *try-apāya*, *ti-r-apāya*, *apāya-pathāni trīṇi*, *apāya-bhūmi*; Pali *tisso duggatiyo*; Tib. *ngan 'gro gsum*, *ngan 'gro gsum*) three bad migrations; three evil destinies. Rebirth as: a denizen of one of the hells 地獄; a hungry ghost 餓鬼; an animal 畜生. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?4e.xml+id\('b4e09-60e1-8da3'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?4e.xml+id('b4e09-60e1-8da3')) (accessed, December 15, 2010).

¹⁷³ Ten kinds of wholesome behavior (Ch. 十善業, 十善, 十善戒; Skt. *daśa-kuśala-karma-patha*), the ten kinds of wholesome behavior expected of lay practitioners in Mahāyāna. The reward for observing these precepts is rebirth in one of the heavens or rebirth among men, depending upon the degree observance. They are: 不殺生 not killing; 不偷盜 not stealing; 不邪淫 not committing adultery; 不妄語 not lying; 不惡口 not speaking harshly; 不兩舌 not speaking divisively; 不綺語 not speaking idly; 不貪欲 not being greedy; 不瞋恚 not being angry; 不邪見 not having wrong views. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?53.xml+id\('b5341-5584-696d'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?53.xml+id('b5341-5584-696d')) (accessed, December 15, 2010).

¹⁷⁴ The dharma of mind (Ch. 心法, 心王; Skt. *citta*, *vijñāna*, **citta-dharma*, *citta-dharmatā*; Tib. *sems kyi chos*, Pali *citta*, *citta-dhamma*) the mind, consciousness. The mind itself, as contrasted with the objects of mind 心所有法. This is the first of the five classes 五法 of dharmas enumerated in the *Yogācāra* scheme of 100 dharmas 百法. Mental functions, mental factors (Ch. 心所; Skt. *caitasa*, *caitasika*, *caitasikaḥ...dharmah*; Tib. *sems las byung ba'i chos*). All 'things' are divided into the two classes of physical 色 and mental 心; that which has 質礙 substance and resistance is physical, that which is devoid of these is mental; or the root of all phenomena is mind 緣起諸法之根本者為心法. The exoteric and esoteric schools differ in their interpretation: the exoterics hold that mental ideas or

swift blissfulness never before experienced, which surpasses the five desires. Because the mind is pure without any defilement, the body will shine brightly. It is like a pure and clean mirror [shining] the light externally, or like the shining light of bright pearl that appears, illumines, and manifests in the pure water. After having seen these signs, the cultivator's mind is calm, tranquil, joyful, and delightful. It is like a thirsty person, who digs the earth searching for the water. If he sees the moist mud, then he will get the water soon. The cultivator practices in a similar way as such; at the beginning of the practice, it is like digging a dry earth for a longtime without stopping; as he sees the signs of moisture, he knows himself that he will get the water soon. Having known by oneself that one will attain the meditative *samādhi* soon, one must diligently concentrate, joyfully believe, gather the mind, and move it to enter the deep *samādhi*. Give rise to the thought that "I have already cursed the five desires." See those who seek after their desires as extremely detestable, as one sees a dog, who, unable to get good food, chews on stinking manure. According to these various conditions, you should curse desire as a fault. One's mind gives rise to sympathize with those who experience the five desires. Their own minds have blissfulness already, but they do not know how to seek for it. Instead, they seek for the external impurity and faulty joyfulness. Throughout day and night, the cultivator should always practice diligently various wholesome dharmas, which support the achievement of meditative *samādhi*. One should resolve the mind to keep a distance from those dharmas that obstruct *samādhi*. For those who practice the wholesome dharma, they should contemplate that the Desire Realm is impermanent, suffering, empty, and selflessness.¹⁷⁵ They [celestial heavens] are like the disease,

'things' are 無色無形 unsubstantial and invisible, the esoterics that they 有色有形 have both substance and form. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=心法> (accessed, December 15, 2010).

¹⁷⁵ Desire Realm (Ch. 欲界; Skt. *kāma-dhātu*; Tib. 'dod pa'i khamts), a desirous state of mind, one of the three realms of existence 三界, in which one's consciousness is subject to the desires for food, sex and sleep. The realm, or realms, of purgatory, hungry spirits, animals, *asuras*, men, and the six heavens of desire. So called because the

tumor, ulcer, and arrow shooting to the heart. The glazing-fire of the three poisons gives rise to various fighting, remonstrations.¹⁷⁶ The smoky feature of jealousy and envy are considerably wicked and disgusted. If one contemplates them as such, it is called the method of the initial practice of meditation.¹⁷⁷ When one practices this method, and if one is obstructed by the five aggregates, one should quickly remove them.¹⁷⁸ It is like the power of the wind to blow off the black cloud that shades the sun. If the obstruction of sexual desire arises, which stimulates the thinking about five desires, one should quickly ponder that: “Now I am in the path of self-renunciation of the five desires. How could I have that thought [of thinking about the five desires] again? It is like a person eating the vomited food. This is a worldly transgression. Presently, I voluntarily study the Buddha’s teaching, cut my hair, and wear the dharma cloth until the end of life. As for those five desires, I vow that I perpetually leave and cut them off. How could I give rise to the attachment on them again? It is considerably not proper.” Then, immediately one should remove them, just as one does not allow the thief and poisonous snake to enter the house, because they cause a great extent of catastrophe.

beings in these states are dominated by desire. The *kāmadhātu* realms are given as: 地居 *Bhauṃa*. 虛曇天 *Antarikṣa*. 四天王天 *Caturmaharājakāyika* [i.e. the realms of 持國天 *Dhṛtarāṣṭra*, east; 增長天 *Virūdhaka*, south; 廣目天 *Virūpākṣa*, west; 多聞天 *Vaiśravaṇa*, north]. 忉利天 *Trāyastriṃśa*. 兜率天 *Tuṣita*. 化樂天 *Nirmāṇarati*. 他化自在天 *Paranirmitavaśavarin*. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=欲界> (accessed, December 15, 2010).

¹⁷⁶ Three poisons (Ch. 三毒; Skt. *tri-viṣa*, *tri-doṣa*; Tib. *dug gsum*) the three basic afflictions: (1) desire, craving (貪欲 *rāga*); (2) anger, ill-will (瞋恚 *dveṣa*); and (3) nescience, folly (愚癡 *moha*). Also written more simply as 貪, 瞋 and 癡. Also known as the three roots 三根 and three stumps 三株. These three are the source of all the afflictions and delusions. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=三毒> (accessed, December 15, 2010).

¹⁷⁷ Meditation (Ch. 禪; Skt. *dhyāna*; Pali *jhāna*), meditation, thought, reflection, especially profound and religious contemplation. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=禪> (accessed, December 15, 2010).

¹⁷⁸ Five aggregates (Ch. 五蓋, 五盖; Skt. **pañcāvaraṇa*, *pañca-nivaraṇāni*, **pañca-nīvaraṇa*; Tib. *sgrib pa lnga*, *sgrib pa lnga po dag*) Five obstructions of wisdom.; five *skandhas*. Five kinds of affliction that block off the true mind: desire 貪欲, wrath 瞋恚 (or 瞋怒; *pratigha*), dullness 沈 (睡眠, *middha*), agitation and remorse 掉悔 (*auddhatya*—*kaukrtya*), and doubt 疑. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=五蓋> (accessed, December 15, 2010).

In addition, the dharma [problems] of five desires is the dwelling places of various unwholesome deeds that one may not turn around. At the beginning, one still can [turn them around]. Later on, [if they prolong for a long time] one will be deceived by them and receive the sufferings and poisons. Then, [due to one's own] jealousy, envy, rage, and anger, there is no evil deed that one would not do. It is like a person keeping a bag full of knives and using the hands to embrace and touch it; then one will be injured and harmed on both left and right sides.

Also, even if one could obtain the five desires, one will not be satisfied with them. Then, because of this [without satisfaction from having five desires], there is no happiness. As a thirsty person drinking soy sauce, if he has not eliminated the thirst, he could not be delighted. It is like someone scratching the itch. Because the suffering of itching has not yet been reduced, this [scratching of the itch] could not be considered as enjoyable.

Also, the desires defile that mind, which cannot recognize the proper and improper [acts]. As a result, one would not be afraid of the bad retribution in the present and future life. Hence, one should eliminate sexual desire.

After one might have eliminated sexual desire, one might give rise to affliction of ill-will. Whenever the affliction of ill-will arises in the mind, one should quickly eliminate it. One might think about sentient beings, who have endured continuous suffering since entering into the womb. Since they are already fully endowed with suffering, why should I add to their afflictions? As a man going to be executed, how could a good person come to add more sufferings and pains [on that criminal]?

Again, the practitioner should let go of the bindings of self-love, arrogance, and others. Although they do not obstruct the rebirth in the heaven, the practitioner still cannot give rise to

those thoughts. How much more is this true of anger and rage, which pull out the root of happiness?

Also, as the boiling water cannot reflect one's own face, when angry mind arises, one cannot distinguish honorable and inferior, father and mother, the teacher and master, and up to the point that he cannot accept the Buddha's teaching. The glare of anger is a serious disease. It injures and harms without any consideration like the *Rākṣasa*.¹⁷⁹ Hence, one should ponder that the loving-kindness mind exterminates the glare of anger.

When sexual desire and glare of anger have ceased, and one attains the meditative *samādhi*, they will become blissful. When one has not attained the blissfulness of *samādhi*, one has scattered emotions, anxiety, and confusion. The mind becomes heavy and submerged, and one becomes dull and unaware. Then, one should know that the sleepiness is the thief that harms the mind. It even destroys the worldly benefit; how much more does it damage the path of cultivation. Breathing is the only thing that distinguishes sleep from death. As the cloth covers the water, one could not see one's own face. Sleepiness covers the mind and causes it not to recognize good or bad. The reality of various phenomena also likes this. Hence, at that time, in order to eliminate it, one should think that: "All the thieves of various mental afflictions are longing for harming dangerously. Why am I comfortable to sleep? It is like confronting an army of thieves. In the midst of sharp swords, one cannot go to sleep. One cannot sleep if one has not

¹⁷⁹ *Rākṣasa* (Ch. 羅刹), an ogre—a kind of demon-spirit that resides in the heavenly realms, which has the power to influence and seduce humans, and then eat them. Derived from *rakṣas*, harm, injuring. Malignant spirits, demons; sometimes considered inferior to *yakṣas*, sometimes similar. Their place of abode was in Sri Lanka, where they are described as the original inhabitants, anthropophagi, at one time the terror of shipwrecked mariners. Also described as the barbarian races of ancient India. As demons they are described as terrifying, with black bodies, red hair, green eyes, devourers of men. In the Mahāyāna texts, these demons are converted to Buddhism and serve as protectors of the dharma. Female *rākṣasas* are called *rākṣasīs* 羅刹女. In the *Lotus Sūtra*, there are ten kinds of *rākṣasīs* 十羅刹女 who protect the dharma. Also written 羅叉娑.

left the sufferings of aging, illness, and death, if one has not been liberated from the sufferings of three evil destinies, if one has not attained up to the ‘warmth’ stage within Buddha-dharma.”¹⁸⁰

If one still could not stop the sleepiness even after thinking about these problems, one should stand up and walk, use the cold water to wash one’s face, gaze up in four directions, raise the head to look up to the stars and constellations, think of the following three problems to wipe out the sleepiness, and not let the sleepiness cover the mind. First is fear. One should ponder by oneself that: “The death king with his mighty power always wants to harm [people]. One should think that death is closer as the illness’s thief which comes anytime without reliance. As the sword that draws near the neck, if one sleeps then it will chop off the head.” Second is joy and comfort. One should think that: “The Buddha is a great teacher who possesses wonderful and unprecedented dharma. Fortunately and joyously I have received and studied. Hence, I should extinguish the sleepy thought.” Third is distress. One also should think that: “In the future life when I take the rebirth to obtain another body, I will go through suffering, pain, poison, and injury limitless and boundless.” With these various causal conditions [of contemplations as above], one admonishes the problem of sleepiness. If one ponders as such, the sleepiness will cease.

If the obstructions of restlessness and remorse arise, one should think that: “Because worldly people wish to eliminate the anxiety and obtain joyfulness, their minds give rise to

¹⁸⁰ I think that this “暖法” means “煖法 (Dharmas that are at the level of warmth).” Stage of warmth (Ch. 煖位, ; (Skt. *uṣma-gata*, *ūṣma-gatāvasthā*). In the way that the presence of heat is an omen for fire, when one approaches the fire of the undefiled wisdom of the path of seeing 見道 that scorches the afflictions, one feels the 'heat' when he or she reaches to the immediately prior (still defiled) stage of the wholesome roots. Specifically, the first of the four wholesome roots 四善根, where one, meditating on the four noble truths 四諦, practices their sixteen defining activities 十六行相. A level of understanding that is close to the realization of the principle of the four noble truths. This is the first of the four levels of applied practice 四加行位. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?71.xml+id\('b7156-4f4d'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?71.xml+id('b7156-4f4d')) (accessed, December 15, 2010).

playful restlessness. Now I do an ascetic practice and sit in meditation to seek for a spiritual path. How could I indulge myself and get loose on the mind to have playful restlessness? It is seriously not proper.” Buddha-dharma puts great effort on concentrated meditation as the base. So, one cannot take it slightly in indulgence and get loose of the mind by oneself. As the water is ruffled by ripples and wavelets, one cannot see one’s own face. Playful restlessness disturbs the mind that causes one not to distinguish [the difference between] good and bad. Remorse has been mentioned in the meditation *pāramitās*.¹⁸¹

Question: Greed, desire, anger, and doubt have their own names as obstructions. Why do the sleepiness and remorseful restlessness combine as one obstruction [*skandha*]?¹⁸²

Answer: Since the power of mental affliction of sleepiness is weak, sleepiness cannot support successfully [the afflictions], and it would not cover the mind. Playful restlessness and unremorseful thought cannot be considered as obstruction. As a result, these two combine together as an obstruction. As when one uses a rope to tie an item, if one uses only a single rope, one cannot have the strength to tie. Again, the mental factor of sleepiness depends on the sleepy mind which is substantial. Because the sleepy mind is substantial, the body is heavy too. Since the sleepiness is lightly covering the mind, and the eye dullness’s obstruction tends to increase the destruction of the Buddha-dharma, the combination of both of them becomes an obstruction. When one has awakened from sleepiness, the mind still could not focus, and the mind chases after the five desires to create mental affliction, it is called restlessness. As a monkey has gotten out of the harness cage, it indulges itself in jumping and playing irresolutely on the trees and in the forests. So does restlessness. When one has already thought of the five desires and created

¹⁸¹ 禪定 波羅蜜 (dhyāna-*pāramitās*) is the fifth of the six perfections (six *pāramitās* 六波羅蜜).

¹⁸² Skandha 蘊 means obstruction.

various afflictions, and when one loses mindfulness within the body, speech and mind, which give rise to sadness and remorse, one should think that: “It is improper to do, but one does, and it is proper thing to do, but one does not do.” Hence, the appearances of restlessness and remorse combine together as an obstruction.

Question: Since one may repent [the offenses] if one has committed bad deeds, then remorse may not be an obstruction?

Answer: As one has violated the precepts, one may repent by oneself. From now onward, one will not commit that offense again. Then, it is not an obstruction. If the mind always thinks about committing the offenses continuously, which is confused by the anxiety and affliction, it is called an obstruction. One should use these various causal conditions to admonish the obstruction of restlessness and remorse, and one should fasten the mind within these conditions.

If the mind gives rise to the thought of doubt, one should promptly cause it to be diminished. Why is that? The problem of doubt is different than that of love and arrogance. It causes one not to have a joyful mind in this lifetime and to fall into the hell in the next life. The doubt shields oneself from [doing] wholesome dharma, as one hesitantly stands at the intersection of a road without knowing where to go. One halts by oneself. The cultivator is in similar manner. If one doubts about one’s own basic practice dharma, one could not step up further. Hence, one should promptly know the adversity of doubt which blocks and obstructs the proper dharma. One should quickly eliminate it.

Again, one should think that: “The Buddha is an Omniscient One, who could distinguish clearly and comprehensively various dharma [phenomenon] such as: they are the secular phenomena; they are transcendental phenomena; they are wholesome; they are unwholesome;

they are beneficial; and they are harmful. Today, since I have received and practiced, I cannot give rise to doubt [about them]. I should follow the dharma teaching, not to go against it. Again, Buddha-dharma is wonderful with cultivation of *samādhi* and wisdom as true as the law. Since I have not had these wisdoms, how can I qualify to evaluate these dharma by myself? As a person holds sharp weapons, he can defend himself from the thief. If one does not hold any weapon, but one tries to defend oneself, then on the contrary one will be harmed. Now I have not attained the cultivation of *samādhi* and wisdom. How can I want to evaluate the true mark of various phenomena? It is not right.”

Again, one might give rise to doubts because of heterodox teachings or non-Buddhist disciples. Since I am a Buddhist, how could I give rise to doubt about the Buddha? Buddha always cuts off and criticizes the adversity of doubt. This is the problems of deceitfulness, coverage, obstruction, blocking, and impediment. Knowing that a person is an assassin, one avoids [him]. Doubt is like this. It deceives and confuses the cultivator. The knowledge of desire and doubt obstruct the true wisdom. It is like scratching an itch, which results in a more severe itch all over the body. The doctor prescribes medicine so that the itching stops by itself. The cultivator is like this. If one gives rise to the doubtful thought about various dharma, the doubtful mind increases more and more depending on how one wants to analyze the problem. Hence, the Buddha teaches us that we must directly cut off the doubt. Whenever the doubtful thought arises, one should promptly eliminate it. One should admonish the doubt in various ways as such. One should quickly eliminate it. The cultivator ponders as such in order to eliminate and renounce the five obstructions and practice various wholesome dharma to enter deeply the single-minded thought, and to cut off the mental affliction in the Desire Realm to attain the first *dhyāna*. As the sutra has said, the cultivator leaves evil desire and unwholesome dharma. Having coarse

apprehension and fine analysis, one experiences the joy and pleasure of abandoning coarse desires 離生喜樂 to enter the first *dhyāna*.

Question: What are the marks of attaining the first *dhyāna*?

Answer: At first, one uses proper mindfulness to admonish and halt five desires.

Although one has not attained the ground [of the first *dhyāna*], the mind is joyful, delightful, soft, harmonious, and gentle; the body has bright light. When one attains the first *dhyāna*, its mark is that it continuously changes, increases, and excels [than before]. Because the four elements of the Desire Realm spread fully all over the body, which is soft, harmonious, gentle, and joyful signs, and the mind leaves bad desire and unwholesome deed, then the *samādhi* of single-minded thought can cause one having joy and happiness.¹⁸³ Forms created in the Form Realm have the feature of bright light. Hence, the cultivator sees the wonderful and bright light emitting from the body internally and externally. The mind of the cultivator changes differently. Within the angry situation, one does not get angry. Within the joyful situation, one does not have [much] joy. The eight kinds of worldly dharmas cannot move the cultivator.¹⁸⁴ Faith, respect, shame, and conscience largely change and multiply. As for the clothes, food, and drink, one does not crave and attach to them. One only considers various wholesome deeds and meritorious

¹⁸³ Form Realm (Ch. 色界; Skt. *rūpa-dhātu*; Tib. *gzugs kyi khams*) is the second of the three realms 三界. Existence constituted of pure materiality, free from the afflictions of the desire realm 欲界. Although the desires have subsided, one still possesses a body. It is the locus of the four meditation heavens. Specifically speaking, in cosmological terms, these are the *Brahmālokas* above the *devalokas*, comprising sixteen or seventeen or eighteen 'Heavens of Form' 色界十七天. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=色界> (accessed, December 15, 2010).

¹⁸⁴ I think that the eight kinds of worldly dharma (世間八法) means the eight kinds of worldly wind (八風). Eight winds (Ch. 八風; Skt. *aṣṭa-loka-dharmāḥ*; Tib. *'jig rten chos brgyad*) or influences which stimulate affliction: (1) gain 利 (2) loss 衰 (3) defamation 毀 (4) eulogy 譽 (5) praise 稱 (6) ridicule 譏 (7) sorrow 苦 (8) joy 樂. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?51.xml+id\('b516b-98a8'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?51.xml+id('b516b-98a8')) (accessed, December 15, 2010).

morality as valuable, and others are worthless. One does not attach to even the five celestial desires, how much more the five impure desires of the secular world. For those who have attained the first *dhyāna*, these are the features.

Again, when one attains the first *dhyāna*, the mind is greatly surprised and joyful. As a poor man at last acquires the treasury storage, he is greatly surprised and joyful. He thought that: “During the beginning, middle, and last watches of the morning, I have cultivated diligently and ascetically the first *dhyāna*. Now I have attained the good retribution, which is true without falsity. These wonderful and joyful experiences are as such, but other sentient beings are insane, confused, stubborn, and foolish. They are sunk into the impurity and non-blissfulness of five desires. How pitiful they are.”

The blissfulness of the first *dhyāna* is spread all over the body internally and externally. As the water soaks into dry earth, it is wet and moist inside and outside. The experience of blissfulness of the Desire Realm cannot spread through the body and mind. The fire of sexual desire and anger in the Desire Realm burns the body. Entering the cooling and blissful pool of first *dhyāna* is the foremost way in extinguishing the fire of mental afflictions. As when it is too hot, one jumps into the cooling and pure pool. After one has attained the first *dhyāna* already, one thinks about the original practice of spiritual path or other conditions, namely the *samādhi* of Buddha name’s recitation, or the mindfulness of the body’s impurity, or the contemplation of the loving-kindness mind, or others. Why is that? Utilizing the power of contemplation helps the cultivator to attain the meditative *samādhi* and again enter deeply. Then, the original contemplations will become many times more pure and clear.

After the cultivator has attained the first *dhyāna*, he advances further to seek for the second *dhyāna*. If it is at the outflow path or at the proximate to the second *dhyāna* ground, one feels aversion to the coarse apprehension and fine analysis. As the five desires and five obstructions in the Desire Realm cause the mind to be confused, the coarse apprehension and fine analysis of the first *dhyāna* disturb the concentrated mind as such. If it is non-outflow path, one leaves the desire for the first *dhyāna*. Namely, one uses the non-outflow of the first *dhyāna* and rejects coarse apprehension and fine analysis.

Question: As the affliction within the first *dhyāna* can still disturb the mind, how could you only talk about the coarse apprehension and fine analysis?

Answer: The affliction of the first *dhyāna* is also called the coarse apprehension and fine analysis. Why is that? It is because of the wholesome coarse apprehension and fine analysis that one gives rise to the love and attachment. Hence, the affliction is also called the coarse apprehension and fine analysis. Before one attains the first *dhyāna*, one has not attached to other things [spiritual experience]. Afterward, when one finally attains the coarse apprehension and fine analysis, one has great joy. Because of this great joy, it destroys and defeats the *samādhi* mind. Since it destroys the *samādhi*, one must first remove and discard it. Also, if one wishes to enter the deep and profound state of second *dhyāna*, one should promptly eliminate the coarse apprehension and fine analysis. Namely because of the great benefit, one discards the little one. It is like discarding the little joy of the Desire Realm to obtain the great joy.

Question: Why do you talk about extinguishing the coarse apprehension and fine analysis, but not discuss about the afflictions of the first *dhyāna*?

Answer: The coarse apprehension and fine analysis means the wholesome coarse apprehension and fine analysis of the first *dhyāna*. The love and others (afflictions) of the first *dhyāna* are also called the coarse apprehension and fine analysis. It is unwholesome coarse apprehension and fine analysis which obstruct the path of second *dhyāna*. As a result, one should eliminate it. The wholesome coarse apprehension and fine analysis may hold the cultivator to cause the mind to dwell in the bliss. Hence, one should eliminate them all. One should further contemplate that: “The unwholesome coarse apprehension and fine analysis is truly a thief. Although the wholesome coarse apprehension and fine analysis seem like friends, they are also thieves, who snatch away my great benefit.” Hence, one should move forward to seek for eliminating these two coarse apprehensions and fine analysis. The coarse apprehension and fine analysis stir and afflict in the same way as the disturbance and affliction of various sounds toward a peaceful sleep of a tired person. Hence, after the cultivator has eliminated these types of coarse apprehension and fine analysis, he seeks for the second *dhyāna*. When the dusty wind defiles the pure water, it cannot reflect one’s own face. The five desires of Desire Realm cause the mind to become defiled in the same way as the dirt defiles the water. The coarse apprehension and fine analysis stir the mind as the wind blowing the water. If one could eliminate the coarse apprehension and fine analysis, then internally one attains purity and clarity. Having neither coarse apprehension nor fine analysis, one dwells solely in the joy and pleasure produced by meditation 定生喜樂, and enters the second *dhyāna*.

Question: What are the signs of the second *dhyāna*?

Answer: In the sutra, it said that: “After one has eliminated the coarse apprehension and fine analysis, one relies on non-coarse apprehension and non-fine analysis to obtain purity and clarity within the mind in either wholesome deed or morally indeterminate deeds. As without

having any disturbance from the wind, all of the images of stars, moon, and mountains are certainly reflected, seen, and appeared on the surface of still and calm water.” This purity and clarity of inner mind is called the natural quiescence of the virtuous sage. Even though the third and fourth *dhyāna* are all natural quiescence, one initially attains it through the second *dhyāna*. Since the causal condition of the language of the coarse apprehension and fine analysis has been first extinguished, it is called the *samādhi* of natural quiescence of the joy and pleasure produced by meditation, which greatly excels the first *dhyāna*.

The joyfulness and blissfulness of the first *dhyāna* come from the joy and pleasure of abandoning coarse desires. Within [second *dhyāna*] the joyfulness and blissfulness arise from the *samādhi* of the first *dhyāna*.

Question: The second *dhyāna* also leaves the afflictions of the first *dhyāna*. Why do you not say that it abandons birth?

Answer: Even though it also leaves the affliction, it relies mostly on the power of *samādhi*. Hence, *samādhi* is used as the name. Again, leaving the desire means to leave the Desire Realm. By saying to leave the first *dhyāna*, one has not left the Form Realm yet. Hence, it is not called abandoning birth. These are the marks of the second *dhyāna*.

After the cultivator has attained the second *dhyāna*, he again seeks for the profound *samādhi*. The *samādhi* of the second *dhyāna* has the mental afflictions which cover the mind. They are love, arrogance, deviant view, doubt, and others, which destroy and damage the *samādhi* mind. These thieves of second *dhyāna* obstruct the door of the third *dhyāna*. Hence, one should seek to cut off and extinguish this problem in order to seek for the third *dhyāna*.

Question: If that is the case, how could the Buddha say that one leaves the joyfulness and practices the renunciation [of the desire] to attain and enter the third *dhyāna*?

Answer: After one has attained the second *dhyāna*, one obtains a great joy. Too much joyful mind causes the mind changing into the attached mind. The joyfulness gives rise to various afflictions. As a result, joyfulness is the root of mental afflictions. Also, since various afflictions are not beneficial, one should not give rise to attachment. The joyfulness is pleasure and bliss, which is great beneficial. As a result, it is hard to dispose. Hence, the Buddha said that if one discards the joyfulness, one will attain and enter the third *dhyāna*.

Question: The five desires are impure offenses. One should discard the joyfulness [of those five desires]. However, this joyfulness is pure and wonderful, and is the delight of all sentient beings. Why do you tell me to discard it?

Answer: As previously replied, since it is the causal condition of giving rise to attachment, it certainly is the gateway to moral transgression. Also, if one does not discard the joyfulness, one will not be able to attain the supreme and wonderful meritorious virtue. Hence, one should discard the little one to obtain the greater one. What kind of fault does it have? When the cultivator advances further to seek for the third *dhyāna*, he contemplates the joyfulness and knows the causal conditions of mishap, anxiety, and suffering that might give rise from the joyfulness and blissfulness. Since they are impermanent, they certainly give rise to sadness and suffering. Also, joyfulness is the coarse blissfulness. Now one wants to discard the coarse blissfulness to seek for the subtle blissfulness. As a result, it is said that one leaves the joyfulness in order to enter the profound *samādhi* to seek for different blissful *samādhi*. Then, why is the mark of the third *dhyāna*, the extinguishing the joyfulness? One discards this mind of wonderful

joyfulness without any regretful thought, because one recognizes that the joyfulness is harmful.

It is like if one recognizes his wife as a *Rākṣasa*, one can discard and leave her without regretful thought. Joyfulness is deceitful, confused, and the coarse dharma, which is not wonderful.

Within the third *dhyāna*, the body experiences bliss, which cannot be surpassed the foremost worldly blissfulness. Because the sage has gone through this stage, he can experience and discard the blissfulness of non-joyfulness. By using the skillful mind and wisdom body, one experiences [the blissfulness] pervasively and enters the third *dhyāna*.

Question: This is called the wisdom of single-minded recollection. Why do not you talk in the first and second *dhyāna*?

Answer: In the third *dhyāna*, the body experiences pervasively the blissfulness, and the mind practices the disposal of the dharma. It does not let the mind to attach and distinguish good or bad. Hence, it is called the single-minded and thoughtful wisdom. Again, within the third *dhyāna*, there are three faults. First, the mind becomes subtle and sinks down. Second, the mind is in great motivation. Third, the mind gives rise to confusion and is dull. Cultivators always ought to focus and be mindful of these three faults. When the mind is sunk down, one should use the powers of diligence and wisdom to turn around and cause the mind to rise up. If the mind is in great motion, one should restrain and halt it. If the mind is confused and dull, one should be mindful of the wonderful dharma of the Buddha in order to cause the mind to be joyful. One should always uphold, protect, and treat these three minds. It is called the concentration of blissful practice to enter the third *dhyāna*.

Question: As it is said in the sutra, there are two blissful periods within the third *dhyāna*. What are the two?

Answer: The first period is called the experienced blissfulness. The later period is called the swift blissfulness.

Question: There are three kinds of blissfulness: experienced blissfulness, swift blissfulness, and non-afflicted blissfulness. Which blissfulness is that which in the third *dhyāna* is known as the foremost blissfulness?

Answer: The upper wonderfulness of the three kinds of blissfulness surpasses that of the lower realm. Only the experienced blissfulness is considered as the foremost one, which is called the blissful ground, ultimately and boundlessly. The higher ground also has the other remained blissfulness. We do not name them here.

Question: Is there any different between joyful-blissfulness and non-joyful-blissfulness?

Answer: The experienced blissfulness has two kinds. First is the joyful root. Second is the blissful root. They belong to the first and second *dhyāna*. The blissful root of the non-joyful-blissfulness belongs to the third *dhyāna*. Again, the first *dhyāna* of the Desire Realm experiences the blissfulness. The coarse one is called the blissful root. The subtle one is called the joyful root. The second and third *dhyāna* experience the blissfulness. The coarse one is called the joyful root. The subtle one is called the blissful root. As when it is too hot, one holds the pure ice and washes it on the face. It is called joyfulness. To enter a big cool pond to bathe the body is called experienced blissfulness. The cultivator is as such. Because the first *dhyāna* has the coarse apprehension and fine analysis, its blissfulness cannot pervade the entire body. Because the second *dhyāna* is greatly surprising and joyful which causes fright, its blissfulness cannot pervade the entire body. Because there is no obstruction in the third *dhyāna*, the blissfulness pervades the body. These are the differences.

Also, the experienced blissfulness has four types. If the six consciousnesses in the Desire Realm correspond to the blissfulness, it is called the joyful root or the blissful root. If the four consciousnesses in the first *dhyāna* correspond to the blissfulness, it is called the blissful root and the joyful root. If the mind consciousness in the second *dhyāna* corresponds to the experienced blissfulness, it is called joyful root. Since the third *dhyāna* leaves the joyfulness, and the mind consciousness corresponds to the experienced blissfulness, it is called the blissful root. After the cultivator has attained the third *dhyāna*, he recognizes the above three kinds of blissfulness. He single-mindedly keeps and protects it, because he is always afraid of forgetting and losing it. That is why it becomes affliction. Hence, the blissfulness also is calamity. One should seek for leaving the blissfulness. It is like a person who seeks for the happiness of wealth and fame. When one seeks for them, it is already suffering. After one has obtained them, there is no satisfaction. Then, it is also suffering. After having obtained, one keeps and protects it; it is also suffering. As someone has recognized that seeking for blissfulness is suffering, he discards it. Or someone has been aware of the suffering that after attaining the blissfulness he is not satisfied with it. Then, he discards it. Or someone has recognized the suffering that after having obtained blissfulness, he keeps and protects. Then, he discards it. The cultivator should recognize the calamity of the blissfulness as such. Because seeking the blissfulness of the first *dhyāna* by using the coarse apprehension and fine analysis is confusion and affliction, one should discard it. Because the second *dhyāna* has great joyful drive [which causes disturbance], one should discard it. Because in the third *dhyāna* one knows that blissfulness is impermanent and hard to keep, one should discard it. As a result, one should discard these blissfulness to seek for the ground of calm tranquility of the fourth *dhyāna*.

Question: The cultivator relies on the blissfulness of meditative *samādhi* to discard the blissful desire. Now, which one does he rely on to discard the blissful *samādhi*? If one discards the blissful *samādhi*, then what kind of benefit does he obtain?

Answer: Because the cultivator relies on the blissful *nirvāṇa*, he can discard the blissful *samādhi* to obtain three benefits. Namely, they are the paths of Arahat, Pratyekabuddha, and Buddha.¹⁸⁵ Hence, one should discard the blissful meditative *samādhi* to practice the fourth *dhyāna* of calm tranquility and swift blissfulness. One relies on the path of three vehicles to enter *nirvāṇa* according to the intention.

Question: How can one know of the mark of the fourth *dhyāna*?

Answer: As the Buddha has said about the mark of the fourth *dhyāna*, if a *bhikṣu* cuts off the blissfulness and suffering, and initially extinguishes anxiety and joyfulness, he is neither suffering nor blissful, and he protects his pure and peaceful mind to enter the fourth *dhyāna*.

¹⁸⁵ Pratyekabuddha (Ch. 辟支佛; Skt. *pratyeka*, *pratyeka-jina*, *pratyekabuddha-yānika*, *pratyekabuddha-yānīya*, *pratyeka-bodhi*, *pratyeka-bodhi-buddha*; Pali: *pacceka-buddha*) transliteration of the Sanskrit, meaning *solitary realizer*, or *self-enlightened one*, individual illuminate, etc. In the early translations it was rendered 緣覺, i.e. enlightened through contemplation of dependent arising, especially as defined in the twelve *nidānas* 十二因緣. Later it was rendered 獨覺 or individually enlightened — one who lives apart from others and attains enlightenment alone, or for himself, making a contrast with the altruism of the bodhisattva principle. The usage of the term pratyekabuddha in India was not limited to Buddhists, also referring in general to recluses, such as members of the Jain sect, who ponder alone over the meaning of life, an illustration being the rhinoceros, which lives in isolation. As a degree of sainthood it is undefined by early Buddhism, receiving its definition at a later period. In Mahāyāna texts, it is mainly used as a disparaging term, an object for polemics, referring to a self-enlightened practitioner of the Hīnayāna path who, along with the śrāvaka 聲聞 and arahat 阿羅漢 can obtain his own emancipation but is incapable of ever enlightening others, while the perfectly enlightened Buddhas and bodhisattvas practice the six perfections for the enlightenment of others. For this reason the idea of the self-enlightened Buddha in Hīnayāna Buddhism is cited in comparison with the attitude of the bodhisattva 菩薩, whose priorities lie in interacting with and aiding others. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=辟支佛> (accessed, December 16, 2010).

Question: One should cut off the blissfulness in the third *dhyāna* as such. When one leaves the desire, it means cutting of suffering. Now, how can you say again that one should cut off suffering?

Answer: Someone said that cutting off has two types. First is the individual mark of cutting off. Second is the general mark of cutting off. A *srotāpanna* uses the particular wisdom of the path to cut off generally all of the afflictions [in order to recognize] the conventional truth and perspective.¹⁸⁶ This is not the same case. Why is that? The Buddha said that if one wants to cut off the suffering and blissfulness, one should initially extinguish anxiety and joyfulness. As for the suffering in the Desire Realm, we should say that one should first cut off the suffering of anxiety and joyfulness. However, we do not say that. Then, we know that they are not the suffering of the Desire Realm. Because the blissfulness of the third *dhyāna* has the characteristic of impermanence, it can give rise to suffering. Hence, it is said that one should cut off suffering. Also, as the Buddha said, when one experiences blissfulness, one should contemplate it as suffering. When blissfulness arises in the third *dhyāna*, and when one dwells in it, it is blissfulness; when the blissfulness is extinguished, it is suffering. As a result, it is said that one cuts off blissfulness and suffering. As for the extinguishment of the anxiety and joyfulness, it is the anxiety in the Desire Realm and the joyfulness of first and second *dhyānas*.

¹⁸⁶ *Srotaāpanna* (Ch. 須陀洹, 須陀, 入流, 預流, 至流, 須陀般那; 牽路多阿半那, 牽路陀阿半那, 牽路多阿鉢囊; Skt. *srota-āpatti*, *srotāpanna*, *srota-āpatti-phala-pratipannaka*; Pali *sota-āpanna*) a transliteration of the Sanskrit, usually rendered in English as 'stream-winner,' or 'stream-enterer.' It is the first of the four realizations 四果 of the śrāvaka 聲聞 path, which eventually leads to the level of *arhat* 阿羅漢. The practitioner succeeds in breaking the deluded view of the three worlds, and pushing his/her own karmic flow clearly onto the path of enlightenment. A practitioner who is fully established in the course of Buddhist practice, who has severed the mistaken views of the three realms, and who has entered the stage of the path of cultivation 修道. This stage is divided up into the level of entry into the stage 預流向, and its full attainment 預流果. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?98.xml+id\('b9808-9640-6d39'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?98.xml+id('b9808-9640-6d39')) (accessed, December 16, 2010).

Question: Within the Desire Realm, there is suffering and anxiety. When one detaches from desire, they will be extinguished. How could you only say to cut off anxiety, and not talk about to cut off suffering?

Answer: When one cuts off desire, and despite one cuts off two of them, the anxious root cannot be cut off successfully, but the suffering root can be cut off successfully. As a result, one cannot call it as extinguishment.

Question: If the blissfulness arises in the third *dhyāna*, then when one dwells in it, it is blissfulness. When it is extinguished, it is suffering. Now, you say that there is joyfulness within the first and second *dhyāna*, how is it that [the third] alone is not like this?

Answer: The Buddha's discourses said that when one leaves the third *dhyāna*, one cuts off the blissfulness and suffering, not to extinguish anxiety and joyfulness. One cannot say that about the first and second *dhyāna*.

Question: What are the causal conditions that why the Buddha did not mention about it?

Answer: As for the blissfulness in the third *dhyāna*, it is the foremost wonderful experience of blissfulness within the three realms. It is the state to which the mind becomes attached. Because of the attachment, impermanence produces suffering. Because of the coarse joyfulness, it cannot pervade the entire body. Although it also is lost, it does not cause much anxiety. As a result, in the *sūtra* the Buddha did not mention about it. As for neither blissfulness nor suffering, only the fourth *dhyāna* has neither experienced blissfulness nor suffering. Renunciation means discarding the blissfulness of the third *dhyāna* to do the practice of neither suffering, nor experience blissfulness, nor remembrance, nor remorse. As for the mindfulness of

purity and clarity, it is the extinguishment of the four kinds of anxiety, joyfulness, suffering, and blissfulness.

Question: You have not mentioned about the purity and clarity in the above three *dhyānas*. Why do you only mention it within this part?

Answer: Because the coarse apprehension and fine analysis in the first *dhyāna* cause the confusion, the mind is not pure and clear. It is like the wind blowing a lamp in open ground. Although it has the grease wick, its bright light could not shine because of the blowing of the wind. Within the second *dhyāna*, even though one is absorbed within consciousness, the *samādhi* mind is scattered and confused because of the arising of great joyfulness. Hence, it is not called the mind of purity and clarity. Within the third *dhyāna*, since one becomes attached to the blissfulness, the mind mostly disturbs this meditative *samādhi*. As a result, it is not said that the mind is pure and clear. Because none of these problems exist in the fourth *dhyāna*, it is said that the mind is pure and clear. Also, although the lower realms [of other *dhyānas*] have *samādhi* mind, the intake and outtake of breaths cause the mind to be hard to absorb [concentrate]. Within this ground [the fourth *dhyāna*], because there is no inhalation and exhalation, the mind can easily absorb [concentrate]. Because it can easily absorb, the mind is pure and clear.

Again, the fourth *dhyāna* is called a true *dhyāna*. The other three are just the expedient means like stepping stones. This fourth *dhyāna* is like the top of the mountain. The other three *dhyānas* are like the paths going up to the mountain top. Hence, the Buddha said that the fourth *dhyāna* is the unmoved abode [state], namely the abode of unmoved *samādhi*. It also called the calm tranquility, harmonious, and compliance abode. These are the marks of the fourth *dhyāna*. It is like a skillful charioteer who can ride the horse wherever he wants to go.

When the cultivator attains to this fourth *dhyāna*, if he wishes to cultivate the *Four Immeasurable Minds*, he could attain them easily according to his mind.¹⁸⁷ If he wishes to cultivate the *Four Kinds of Mindfulness*, it will be easy for him to practice.¹⁸⁸ If he wishes to attain the four Noble Truths quickly, it is not hard to attain. If he wishes to enter the *Four Formless Samādhi*, it is easy to attain and enter.¹⁸⁹ If he wishes to attain six supernatural powers, it also is easy for him to seek for them. Why is that? Within the fourth *dhyāna*, there is neither suffering nor blissfulness. One renounces the mind with purity, clarity, harmony, and gentleness according to the thought. As the Buddha talked about the example of a goldsmith, he refines the gold according to the rule. He makes the jewelry as he wishes, and is never unsuccessful.

Question: How could the cultivator attain the mind of immeasurable loving-kindness?

¹⁸⁷ Four immeasurable minds (Ch. 四無量心, 四等, 四梵行; Skt. *catvāri-apramānāna*; Pali *catasso appamaññāyo*). They are four kinds of meditation to give bliss to, and to take away the suffering of sentient beings; four minds of immeasurable concern for others: immeasurable mind of loving-kindness (*maitrī* 慈無量心), or bestowing of joy or happiness; immeasurable mind of compassion (*karuṇā* 悲無量心), to save from suffering; immeasurable mind of joy (*muditā* 喜無量心) on seeing others freed from suffering, and immeasurable mind of impartiality (*upekṣā* 捨無量心), i. e. rising above these emotions, or giving up all things, e. g. distinctions of friend and enemy, love and hate, etc. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?56.xml+id\('b56db-7121-91cf-5fc3'](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?56.xml+id('b56db-7121-91cf-5fc3') (accessed, December 16, 2010).

¹⁸⁸ Four kinds of mindfulness (Ch. 四念住; 四念處, 四觀, 四念處觀 Skt. *caturṅgāṃ smṛty-upasthānānām, catuḥ-smṛty-upasthāna, catvāri smṛty-upasthānāni*; Tib. *dran pa nye bar gzhag pa bzhi pa, dran pa nye bar gzhag pa bzhi*; Pali *cattāro sati-paṭṭhānāni*). Four foundations of mindfulness; the fourfold contemplation to be practiced after one has completed the exercise of tranquilizing one's mind: 身念住 (身不淨 and 觀身不淨; *kāya-smṛty-upasthānāna*), contemplating one's body as defiled; 受念住 (觀受是苦; *vedanā-smṛty-upasthānāna*), contemplating one's feelings as painful: even though there are agreeable sensations, they are deceptive, and there is no true pleasure in the world; 心念住 (觀心無常, *citta-smṛty-upasthānāna*), contemplating one's mind as constantly changing; 法念住 (觀法無我, *dharma-smṛty-upasthānāna*), contemplating things in general as devoid of inherent existence. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?56.xml+id\('b56db-5ff5-4f4f'](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?56.xml+id('b56db-5ff5-4f4f') (accessed, December 16, 2010).

¹⁸⁹ Four Formless Samādhi or Four States in the formless realm (Ch. 四空處, 四空定, 四空天, 四無色界, 四無色; Skt. *catvāri arūpa*). The four spheres of existence within the formless realm. Those who practice the four formless concentrations are born here. The: 空無邊處 (*ākāśa-anantya-āyatana*), the abode of (or concentration on) limitless space; the mind becomes void and vast like space; 識無邊處 (*vijñāna-anantya-āyatana*), the abode of (or concentration on) limitless consciousness; the powers of perception and understanding are unlimited; 無所有處 (*akiñcanya-āyatana*), the abode of nothingness; the discriminative powers of mind are subdued; 非想非非想處 (*naivasamjñāna-asamjñā-āyatana*), the abode of neither perception nor non-perception. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?56.xml+id\('b56db-7121-8272'](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?56.xml+id('b56db-7121-8272') (accessed, December 16, 2010).

Answer: After the cultivator has relied on the fourth *dhyāna*, he thinks of all sentient beings within the city walls and vows to cause them to attain happiness. In such a way [he thinks of all sentient beings] from one country, everywhere in four continents of one *Jambudvīpa*, a small *chiliocosm*, two thousand countries, three thousands of great thousand countries (a great *chiliocosm*), to immeasurable and limitless *ganges* river sands in ten directions, to vow that they all attain happiness.¹⁹⁰ It is like at the end of the water *kalpa*;¹⁹¹ the water is depleted; the fire pearl is extinguished and has disappeared. The mind of the dragon king in the great sea moves greatly. From his mind, the water flows out to fully fill up an ocean. The water fully rains down everywhere from the sky. At that time, everywhere is overflowed with water. The cultivator is similar. He uses the water of great loving-kindness to extinguish the fire of anger and melted [loving-kindness] pearl dispels the hatred. The loving-kindness water rises and overflows gradually to become broadened and pervading to immeasurable and limitless sentient beings. They all benefit from its nourishing irrigation, which always flows without stopping. Or, they

¹⁹⁰ *Jambudvīpa* (Ch. 閻浮提, 閻浮利, 瞻部提, 閻浮提鞞波, 剌浮洲, 閻浮洲, 瞻部洲, 瞻浮洲, 南瞻部洲, 閻浮; Tib. 'dzam bu'i gling). In Indian mythical cosmology, the great continent south of Mt. *Sumeru* (which of course includes India). The implications of this term are various, but one of the most important is that of *Jambudvīpa* as the locus of human existence. It is 'one of the seven continents or rather large islands surrounding Mt. *Sumeru* 須彌山; it is so named either from the *Jambu* trees abounding in it, or from an enormous *Jambu* tree on Mt. *Sumeru* visible like a standard to the whole continent'; 'the central division of the world.' (M-W) With Buddhists it is the southern of the four continents 四洲, shaped like a triangle resembling the triangular leaves of the *Jambu* tree, and called after a forest of such trees on *Sumeru*, or after fine gold that is found below the trees. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=閻浮提> (accessed, December 16, 2010).

¹⁹¹ Water *kalpa* or calamity is one of the calamities during the 壞劫 *kalpa* of destruction. *Kalpa* of destruction (Ch. 劫災, 劫火; 劫盡火; 劫焰; 劫燒; (Skt. *yugāntāgni*, *kalpōddāhāgni*, *kapōddāha*, *kalpāgni*; Pali *kappa-ggi*). [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?52.xml+id\('b52ab-706b'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?52.xml+id('b52ab-706b')). (accessed, December 16, 2010). *Kalpa* (Ch. 劫, 劫籟, 劫跋, 劫波; Skt. *kalpa* and Pali *kappa*; Tib. *bskal pa*). An *eon*, a world-period. The longest period of time in the Indian cosmology. An age—the period of time between the creation and recreation of a world or universe. An unimaginably long unit of time, therefore also called a 'great time-node' 大時節. Defined in Indian cosmology as a day of *Brahmā* or 1,000 *yugas*, a period of four hundred and thirty-two million years of mortals, measuring the duration of the world; (a month of *Brahmā* is supposed to contain thirty such *kalpas*; according to the *Mahābhārata* twelve months of *Brahmā* constitute his year, and one hundred such years his lifetime; fifty years of *Brahmā* are supposed to have elapsed. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?52.xml+id\('b52ab'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?52.xml+id('b52ab')) (accessed, December 16, 2010).

listen to the dharma to increase and benefit the loving-kindness mind. It is like a great rain, which rains down the water everywhere. The cultivator uses the loving-kindness mind to be mindful of sentient beings, to cause [sentient beings in] the world to obtain the blissfulness of purity and clarity. The cultivator also uses the attained and swift blissful meditative *samādhi* to give to sentient beings. He also uses the blissfulness of *nirvāṇa* of extinguished suffering, to the foremost true blissfulness of Buddhas, to vow to give to sentient beings. Due to his power of loving-kindness, he sees that all sentient beings in six paths in ten directions are experiencing happiness.

Question: As the Abhidharma has said, the loving-kindness *samādhi* is the contemplation of all sentient beings, and perceives them certainly experiencing happiness.¹⁹² Also, the sutra mentions about the loving-kindness *samādhi*, which pervades all ten direction and [assist one] sees all sentient beings experiencing happiness. Why does it only say that the cultivator vows to cause sentient beings attaining happiness?

Answer: Initially, the cultivator cultivates loving-kindness mind and vows to cause sentient beings to attain happiness. After he has entered the loving-kindness *samādhi*, he certainly sees all sentient beings everywhere experiencing happiness. It is like when one uses an

¹⁹² Abhidharma (Ch. 阿毘達磨, 阿毘達磨藏, 大法, 無比法, 對法; Pali *abhidhamma*; Skt. *abhidharma*; Tib. *chos mngon pa*), the name given to the classical texts which are explication, exegeses, notations and researches on Buddhist doctrine. Literally 'concerning the dharma.' Defined by Buddhaghōsa as the law or truth (dharma) which (*abhi*) goes beyond or behind the law; explained by tradition 傳, surpassing law 勝法, incomparable law 無比法, comparing the law 對法, directional law 向法, showing cause and effect. For an explanation of the specific texts that are included in this category. In this sense, it constitutes one of the three categories of Buddhist doctrine, along with *sūtra* 經 and *vinaya* 律. In another sense, the term abhidharma refers to a group of traditions that developed around the detailed philosophical and scholarly texts that sought to organize and codify the disparate doctrines contained in the *sūtra* literature. These lengthy and detailed works undertook extensive investigations of Buddhist viewpoints on psychology, epistemology, cosmology and meditation. Two of the better known *Abhidharmic* movements, the *Sarvāstivāda* 說一切有部 and *Sautrāntika* 經量部, played an intimate role in the development of the Mahāyāna school of *Yogācāra* 瑜伽行派. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?96.xml+id\('b963f-6bd8-9054-78e8'](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?96.xml+id('b963f-6bd8-9054-78e8) (accessed, December 16, 2010).

auger to make the fire; at the beginning there is a little fire to burn soft and dry grass to ignite the fire. Then, the power of the fire turns into a larger flame, which certainly burns all together the vast wet trees, forest, and mountain. The loving-kindness is similar. Initially when he enters the contemplation, he sees others experiencing happiness and vows to give [these happiness] to the suffered ones. [When he achieves] successfully his power of loving-kindness, he certainly sees others attaining happiness.

Question: None of the sentient beings have really attained happiness. How could he see all of them attaining happiness, and it is not a fantasy?

Answer: There are two types of *samādhi*. First is a contemplation of the true mark of various phenomena. Second is the contemplation of beneficial function of phenomenon. It is like a jeweler, who first skillfully knows the features of a pearl, whether it is expensive or inexpensive, or good or bad. Second, he skillfully can harness and use it. Or he knows its feature, but he cannot use it. Or it can be harnessed and used, but he could not know its feature. Or he knows its feature and also has ability to harness and use it. The cultivator is similar. When the virtuous sage has not left behind desire, he can contemplate the dharma mark of four Noble Truths and others, but he could not use them and could not practice the four immeasurable minds. As the common people leave desire behind to practice various meritorious virtues, they can have beneficial usage and give rise to the four immeasurable minds, but they cannot contemplate the true mark. As for the Arahats, who have been liberated completely, since they can contemplate the true mark and have *samādhi* fully, they can give rise to the four immeasurable minds. As for the four immeasurable minds, they are the dharmas of liberated attainment. Since they have beneficial usage, they are not fantasies. Also, as for the ultimate truth within Buddhism, there are no sentient beings. How could someone contemplate suffering as true and

contemplate happiness as fantasy? Fantasy means that while there are no sentient being, but one is attached to the image of a self; whether it is permanent or impermanent, or having limitation or without limitation, and so forth, it is fantasy. For those who practice loving-kindness, they know that sentient beings are falsely [provisional] named. It is like the wheels and other items combining together to be named as a chariot. Hence, as the cultivators practice the loving-kindness, pure, and clear mind, they are not cognitive distortion.

Also, if [in the view that] there are no sentient beings, but [one considers having] sentient beings [who] experience happiness as real, it should be cognitive distortion. Having sentient beings and having none of the sentient beings are all partial [views]. Hence, one cannot alone see having sentient beings as a cognitive distortion. Also, due to the power of loving-kindness *samādhi*, the cultivator sees all sentient beings attaining happiness. As for all absorbed contemplations, due to his *samādhi* power, with regard to the objects of his cognition, he can change the color from blue to red. How much more when all sentient beings have the blissful features, he could not see? Regarding the rich, poor, famous or notorious people, or animals, each kind enjoys the support, love, and care for one another. The poor people do not have the problems of the rich people. The rich people do not have the problems of the poor people.

Question: Other sentient beings in different destinies might [practice loving-kindness]. How about the sentient beings in hell?

Answer: Hell beings also have partial happiness. Seeing the sword mountain and the ash river afar, they consider them as forest and water, and they give rise to the delightful thought. When they see women on the tree, they also give rise to the delightful thought. Also, since [their] minds are deluded, [they] love and enjoy these bodies. When they are about to be executed, they

hide, run away, cry, and beg the hell executors to let them go. If the hell executors say “We pardon you,” then they obtain the liberation from these sufferings; this is also the happiness.

These are their partial happinesses.

Also, some can practice this mind [of loving-kindness] through the power of supernatural faculties, teaching and transforming in various ways to cause sentient beings to attain happiness. Or they can assist sentient beings depending on their possessions. Their body, speech, and action can become beneficial to sentient beings. As the Buddhas and Bodhisattvas deeply love and think of destroying the various evil destinies, they truly cause sentient beings to attain various happiness. As a result, not only do they vow to provide [the happiness for sentient beings], they also truly cause them to attain happiness.

Question: For those who practice loving-kindness, what meritorious virtue can they obtain?

Answer: Evils cannot harm those who practice loving-kindness. Just as when one defends and prepares well, the outside thief cannot harm. If the thief wants to harm and afflict on others, he will receive the calamity in return by himself. It is like when someone uses his palm to beat the spear, his palm will be injured, and the spear does not have any damage.

Five types of deviant speech cannot harm the mind [of a cultivator]. Those five are: first, the faults of lying; second, the faults of using harsh speech; third, the fault of talking at an inappropriate time; fourth, the fault of using evil mind to talk; and fifth, the fault of using the unbeneficial speech to talk. One cannot be harmed [or destroyed] by various afflicted anger, slander, and others, just as the great earth cannot be destroyed, and as the empty space cannot be harmed. The pliancy of the mind’s wisdom is like celestial cloths. Again, when the cultivator

enters the loving-kindness mind, all kinds of animals such as tiger, wolf, dangerous beast, venom snake, and others cannot harm him. If he enters the prison, he can neither be injured nor harmed. He obtains these immeasurable meritorious virtues in that manner.

Question: The virtue of loving-kindness is such as this; what is it that is called the dharma of loving-kindness?

Answer: Lovingly recollecting sentient beings and seeing them all obtain bliss, this is a dharma that accords with the mind, which is included under the aggregate of mental formation; this is known as the dharma of loving-kindness.¹⁹³ It may or may not be attached to the Form Realm. It is a mental factor, which arises together with the mind, and it operates along with the mind.¹⁹⁴ It is not a form dharma and not karma; it corresponds with karma, arises together with karma, operates along with karma, and does not arise as retribution. One should cultivate, attain cultivation, and practiced cultivation. One should realize the bodily realization and wisdom realization. It may or may not involve cutting off thought. Or, it may have coarse apprehension or fine analysis. Or, it may have no coarse apprehension or fine analysis. Or, it may have neither coarse apprehension nor fine analysis. Or, it may have joyfulness or non-joyfulness. Or, it may or may not have the inhalation and exhalation. It is either virtuous sage or common people. Or it is corresponding with experienced blissfulness. Or it is correspondent with the experiences of non-suffering and non-experienced blissfulness and not path's grade. First, one recognizes the image, and then one cognizes the dharma. Within the four *dhyānas*, there are separate levels. Connecting with immeasurable sentient beings, it is called immeasurable. Purity and clarity, loving-kindness thought, sympathy, and benefiting are the *Brahmā* conduct and *Brahmā* vehicle.

¹⁹³ Mental factors (Ch. 心所法, 心所, 心所有法, 心相應法, (Skt. *cāitasikaḥ...dharmāḥ, cāitasika, caitta*). <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=心所法> (accessed, December 16, 2010).

¹⁹⁴ Mental concomitants (心數法).

One can go [achieve] to the *Brahmā* world, which is called *Brahmā* path. This is the practical path that Buddhas in the past always did.

Question: How can one cultivate the mind of loving-kindness?

Answer: The cultivator should think that I have cut off the hair, and I have not worn the beautiful and adorned clothes in order to spoil the appearance of arrogance. To be compatible with this life, I have to cultivate loving-kindness. Since I now wear dirty rags, I should practice loving-kindness in order to keep the mind from being defiled. I should not waste the food that is offered by the donors. As the sutra said, if the *bhikṣu* cultivates the loving-kindness mind gradually, he follows the Buddha's teaching.¹⁹⁵ In this way, he does not waste the donors' food. Also, the monastics, the lay people, and the practitioners should think that the power of the loving-kindness mind will help one to have calm tranquility without any calamity during the evil time. It will enable one to practice solely in accord with the dharma while living within the rotten dharma assembly. Within the heat of afflictions, it will help one's mind to be pure and cool. It is like having a cool and pure pond nearby a village. Also, when one cultivates the loving-kindness power, dangerous enemies and harmful poisons cannot harm him, just as when one wears the leather sandal, thorns cannot harm his feet. The cultivator dwells in the Desire Realm, which has people with too much dangerous [emotions] such as anger, rage, harming, fighting, resentment,

¹⁹⁵ Fully ordained monk (Ch. 比丘; Skt. *bhikṣu*; (Pali *bhikkhu*; Tib. *dge slong pha*). Originally means 'one who begs for food.' The term was originally used in India to refer to the fourth stage of the brahmanistic life, wherein the householder would renounce the world, become a beggar and seek enlightenment. In Buddhism, it came to refer to a Buddhist (male) monk; a practitioner who has renounced the secular world and was ordained. Roughly equivalent to the term *śramaṇa* 沙門. In his commentary to the *Diamond Sūtra*, Zongmi gives three definitions of the term *bhikṣu*: 怖魔 'menacer of demons.' 乞士 'begging knight' and 淨戒 *pure in the precepts*. A *bhikṣu* is a fully ordained male member of saṃgha who should be fully acquainted with 227 precepts prescribed for a monk. According to the Dharmaguptaka tradition the number of precepts is 250. The minimum age prescribed for a *bhikṣu* is twenty years. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=比丘> (accessed, December 16, 2010).

danger, and others. Due to the loving-kindness power, none of them can harm him. As a strong soldier wears indestructible armor and holds a sharp weapon, although he enters the large scale of battle, he will not be harmed and injured.

Also, this loving-kindness mind can bring benefits for three types of people. Common people who practice loving-kindness can extinguish various anger and hatred. They attain immeasurable blessings and take rebirth in a pure realm. The worldly virtue and blessing does not go beyond this. For those who seek for śrāvaka and pratyekabuddha, there is much anger in the Desire Realm, which can be destroyed with the power of loving-kindness.¹⁹⁶ They also can extinguish other remaining afflictions accordingly. They will attain liberation from the Desire Realm and eventually leave the three realms. As the Buddha said, the loving-kindness mind almost covers the practice of seven factors of enlightenment.¹⁹⁷ To bring forth the Mahāyāna

¹⁹⁶ *Voice-hearer*, disciple (Ch. 聲聞, Skt. Śrāvaka; Tib. *nyan thos*). Originally, a direct disciple of the Buddha (who heard his voice). In later Mahāyāna 大乘 texts, a technical term with somewhat negative connotations. While *śrāvakas* are disciplined monk-practitioners who contemplate the principle of the four noble truths for the purpose of the attainment of arhat-ship 阿羅漢, and thus eventually *nirvāṇa*, they are also considered along with the pratyekabuddha 辟支佛, to be a practitioner of the two lesser vehicles (二乘, 小乘), inferior in insight and compassion to the bodhisattva 菩薩. This is because their practice is said to be self-centered, focusing on their own salvation 自利, a selfishness that is made possible by their lack of recognition of the emptiness of all objective phenomena 法空. For related reasons, in *Yogācāra*, their practices are seen to be effective mainly in the removal of the afflictive hindrances 煩惱障, and not so effective in the removal of the cognitive hindrances 所知障. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=聲聞> (accessed, December 16, 2010).

¹⁹⁷ Seven factors of enlightenment (Ch. 七覺支, 七菩提寶, 七覺分, 七等覺支, 七菩提分; Skt. *sapta-bodhy-angāni*, *sapta-bodhy-aṅga*; Pali *satta-bojjhaṅgā*), or *seven limbs of enlightenment* (This list is also found as a subset of other elements of Buddhist practice, such as the seven categories of the *bodhipakṣika dharma* 七科七道品, and the thirty-seven factors of enlightenment 三十七菩提分. Their order and precise terminology can vary depending on the text, but a fairly standard list includes: 擇法 correctly evaluating the teaching; discriminating between the true and the false (*dharma-pravicaya-saṃbodhyaṅga*); 精進 being unstinting in practice (*vīrya-saṃbodhyaṅga*); 喜 rejoicing in the truth; joy, delight (*prīti-saṃbodhyaṅga*); 輕安 attaining pliancy (*praśrabdhi-saṃbodhyaṅga*); 念 remembering the various states passed through in contemplation; keeping proper awareness in meditation (*smṛti-saṃbodhyaṅga*); 定 concentrating (*samādhi-saṃbodhyaṅga*); 行捨 detaching all thoughts from external things (*upekṣā-saṃbodhyaṅga*). <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=%E4%B8%83%E8%A6%BA%E6%94%AF> (accessed, December 16, 2010).

mind to rescue sentient beings, one takes the loving-kindness as the root. In this manner, the loving-kindness mind helps three kinds of people to have immeasurable benefits.

Also, when one just starts to practice the loving-kindness technique, there are sixteen practices that can cause one to quickly attain the loving-kindness, assisting one being firmed in the path, and helping one to constantly practice it: first, keeping precept purely; second, no remorseful thought; third, giving rise to joyfulness within the wholesome dharmas; fourth, having blissfulness; fifth, controlling and preventing the five desires;¹⁹⁸ sixth, [having] mindful thought and expedient wisdom; seventh, becoming detached from the mind and body; eighth, practicing and living together with others [dharma friends]; ninth, in listening or speaking, one is accords with the dharma of loving-kindness; tenth, not afflicting and confusing other people; eleventh, eating with restraint; twelfth, less sleeping; thirteenth, less talking; fourteenth, being stable and at ease throughout the four modes of deportment [walking, standing, sitting, and reclining]; fifteenth, having necessary items according to one's wishes; sixteenth, not engaging in idle speculation about the practical Dharma. These sixteen dharmas complement to the loving-kindness *samādhi*.

Compassion means to contemplate the sufferings of sentient beings such as the sufferings in the hells, hungry ghost, animal, worldly imprisonment, hungry, coldness, illness, and so forth. When one takes these images of suffering [as objects of contemplation], the compassionate mind tends to increase. Also, when one sees someone enjoying the life, one can view all of them as suffering.

Question: Why do you see happiness as suffering?

¹⁹⁸ 五情 is similar as 五欲.

Answer: Happiness is impermanent. When one enjoys happiness, there is no contentment. Happiness arises from causal conditions. Thought after thought come and go without having a moment of dwelling. Hence, it is suffering. Again, for those who are enjoying pleasure in the heavens of desire, they are incapable of any discernment, like madmen or drunkards; it is only at the moment of death that they awaken. In the Form and Formless Realms, sentient beings' minds attach to the lovable flavor of the profound meditative *samādhi*.¹⁹⁹ After they have passed away, they follow their own karmic and causal condition to receive the retribution again. What kind of happiness do these sentient beings have? Their old dwelling places are the three evil destinies such as the hells. The realms of heaven and human are only as the guest houses [for us] to dwell in and stop by temporarily. Because of these causal conditions, Buddha only speaks of the Truth of sufferings, not the truth of happiness. Actually, all sentient beings are suffering. It is very pitiful for sentient beings who do not know their true sufferings. In their deluded thinking, they give rise to happy thoughts. In this life and the next, they experience various anxiety and afflictions without becoming weary [of samsara]. Although they temporarily leave behind suffering, they go back again to seek happiness and create other misery actions. One should ponder as such, to recognize that all sentient beings are experiencing suffering. This is the compassionate mind. As for other meanings of compassionate mind, they are discussed in the Mahāyāna commentaries about the four immeasurable minds.

¹⁹⁹ Formless Realm (Ch. 無色界; Skt. *ārūpya-dhātu*, *ārūpyāvacara*, *ārūpya*; *arūpāvacara*, *arūpiṇām*, *sattvānām*, *arūpin*, *ārūpya-pratisaṅyukta*, *ārūpya-bhava*, *ārūpya-bhūmi*, *ārūpya-sattva*, *ārūpya-samāpanna*, *ārūpyāpta*; Pali *arūpa-dhātu*; Tib. *gzugs med khams*). The third of the three realms 三界. The realm of pure mind, in which materiality (one's body) is transcended. This realm is characterized by the function of four different types of awareness 四無色 or 四空天: the awareness of the limitlessness of emptiness 空無邊處 (*ākāśānantyāyatana*); the awareness of limitless consciousness 識無邊處 (*viññānāntyāyatana*); the awareness of the limitlessness of nothingness 無所有處 (*ākīṃcanyāyatana*) and; the awareness of neither thoughtlessness nor non-thoughtlessness 非想非非想處 (*naivasamjñā-nāsamjñāyatana*). <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=無色界> (accessed, December 16, 2010).

Joyfulness means that the cultivator knows the true characteristics of various phenomena. He contemplates that all the sufferings of sentient beings have the characteristics of happiness, and all of their happiness have the characteristics of suffering. These phenomena have no concrete marks, because they transform according to the mind's power. If these phenomena have no concrete marks, it is not hard to accomplish the Supreme and perfect enlightenment.²⁰⁰ How much more are the other remaining paths? Because one can depend on the thought to attain, the mind gives rise to joyfulness.

Again, the cultivator thinks, "Due to my little practice of keeping the precept, diligence, and so forth, I can attain freedom from desire. Since I have reached the meditative *samādhi*, I obtain immeasurable meritorious virtues." Because one is mindful with the wholesome meritorious virtues, one's mind gives rise to joyfulness. As a business guest exchanges small items for others which may have a value of hundred or thousand times more than that of those items, his mind is greatly joyful. One should think that all of these beneficial dharma come from the Buddha's kindness. The Buddha attained the path naturally. He spoke and explained it for others. If one follows the Buddha's teaching and practices it, he would attain these benefits in the same manner.

²⁰⁰ Supreme, perfect enlightenment (Ch. 阿耨多羅三藐三菩提, 無上正等覺, 無上正眞道, 無上正遍智, and 無上正徧智; Skt. *anuttarāṃ samyak-saṃbodhiṃ*; Tib. *bla na med pa yang dag par rdzogs pa'i byang chub*; Pali *anuttara-sammā-sambodhi*). *Anuttarā* means 'unsurpassed;' *samyak* means 'correct,' and *saṃbodhi* means 'enlightenment.' Unexcelled perfect enlightenment. A *samyak sambuddha* is one who through his own efforts and wisdom understands dharma, and out of compassion proclaims it to the world in order to uplift others from saṃsāra and to lead them to liberation. The *samyak-saṃbodhi* is the state pertaining to a *samyak-sambuddha*. The *samyak sambuddha* makes others understand *āryasatyāni*, namely, suffering, cause of suffering, cessation of suffering and, way to cessation of suffering as he has known them. The *śrāvakas* and the *pratyekabuddhas* attain enlightenment respectively known as *śrāvakabodhi* and *pratyekabodhi*. *Śrāvakabodhi*, *pratyekabodhi* and *samyak-saṃbodhi* are the three modes of enlightenment. The bodhisattvas opt for the *anuttarā samyak-saṃbodhi* which does not have anything further and beyond it. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=%E9%98%BF%E8%80%A8%E5%A4%9A%E7%BE%85%E4%B8%89%E8%97%90%E4%B8%89%E8%8F%A9%E6%8F%90> (accessed, December 16, 2010).

At that time, the mind visualizes all the Buddhas of the ten directions, the Buddhas whose bodies have the golden color, beautiful, and adorned features, the ten powers, immeasurable meritorious virtues of the dharma body, and others.²⁰¹ Due to the mindfulness of the Buddha, pleasure and joy arise in the mind.

Again, among ninety-six types of religious path [in India], the foremost one is the Buddhism, which can extinguish various sufferings and can move toward the everlasting happiness.²⁰² As a result, pleasure and joy arise in the mind.

Also, one should distinguish three kinds of Buddhadharma. First, the immeasurable and everlasting mark of *nirvāṇa* is the ultimate and indestructible dharma. Second is the expedient means [for attaining] *nirvāṇa* of the eightfold path. Third is the twelvefold of scriptures, which pronounce the eightfold paths. In such a fashion, one should think of the dharma and give rise to a mental state of joy and delight.

Again, since one can know the true mark as such, and one cultivates proper path and leave various deviant paths, one is a proper person. Namely, the assembly disciple of the Buddha

²⁰¹ Ten powers (Ch. 十力, 如來十力, 十種力; Skt. *daśa-balāni*). Ten kinds of powers of awareness specially possessed by the Buddha, which are perfect knowledge of the following: distinguishing right and wrong; knowing what is right or wrong in every condition 處非處智力; knowing one's own karma, as well as knowing the karma of every being, past, present, and future 自業智力; or knowing karmic maturation 業異熟智力; knowledge of all forms of meditation; knowing all stages of *dhyāna* liberation, and *samādhi* 靜慮解脫等持等至智力; knowledge of the relative capacities of sentient beings; 根勝劣智力 (or 根上下智力); knowledge of what sentient beings have devoted interest in; the desires, or moral direction of every being 種種勝解智力; knowledge of the varieties of causal factors (seeds 種子); 種種界智力; knowledge of the gamut of courses and paths pursued by sentient beings; 遍趣行智力; knowledge of remembrance of past lives of; 宿住隨念智力; knowledge of where people will die and be reborn 死生智力; and knowledge of the methods of destroying all evil afflictions 漏盡智力.
<http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=十力> (accessed, December 16, 2010).

²⁰² Ninety-six non-Buddhist religions (Ch. 六師外道, 九十五種外道 and 九十六術) or ninety-six kinds of non-Buddhist philosophy, or ninety-six classes of non-Buddhists and their practices — i.e. their six founders and each of them with fifteen schools of disciples. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=%E4%B9%9D%E5%8D%81%E5%85%AD%E7%A8%AE%E5%A4%96%E9%81%93> (accessed, January 11, 2011).

is the foremost one among all of the assemblies. One ponders by oneself that: “I have stayed within this assembly, which is my true friend who can benefit me.” Because of this causal condition, pleasure and joy arise in the mind. One vows to cause all sentient beings to be pleased and joyful. Through the successful transformation of the *samādhi* power, one certainly sees all sentient beings to attain this joyfulness.

As for the impartiality 捨, the cultivator is like a person who is tired a little bit and lets the mind to rest for a while. He only contemplates on one mark of sentient beings, not contemplating the suffering or happiness. The image of joy [i.e. the previous contemplation] is like a child. If one usually loves and thinks about the child, this child would be arrogant, unrestrained, defeated, and spoiled. If one frequently oppresses and frightens it, one would be weak and exhausted. Hence, sometime one should discard it without loving and hating. The cultivator is as such. If he frequently practices the loving-kindness and joyful mind, he would be negligent because of having too much joyfulness and happiness. If he frequently practices compassion, he would give rise to anxiety and affliction, because of thinking too much about suffering. Hence, as for the practice of renunciation, one does not let [enjoy] too much suffering and happiness.

Again, the cultivator enters the path to attain the flavor of meditative *samādhi*, to distinguish the good and bad sides of sentient beings; namely the wholesome and unwholesome deeds. If they are wholesome deeds, the cultivator respects, honors, thinks of, and loves them. If they are unwholesome deeds, derision and arrogance certainly will arise. As people obtain the great precious pearl, they despise the impoverished people. When they see the person who possesses the pearl, they respect, honor, love, and think about him. [Because one wants] to destroy these two marks, one practices the mind of impartiality. As the sutra said, to cultivate the

loving-kindness mind is to extinguish and destroy anger and hatred. To cultivate the compassionate mind is to extinguish the affliction on sentient beings. To cultivate the joyful mind is to extinguish and destroy the anxiety and sadness. To cultivate the renounced mind is to extinguish and destroy the hatred and love. As one only contemplates sentient beings attaining liberation, one accords with the mind's activities. It is like a person observing the forest, not the trees. It is like when it is cold, worldly people get a heater; when it is hot, they get coolers. When they get the wealth according to their wish, it is called happiness. If they obtain the official status, the treasury storage, the music, dance, play, and laugh, it is called joyfulness. If they lose these joys, it is called suffering and sadness. If none of these three matters exists, it is called impartiality. The cultivator is as such. He fully possesses these four kinds of minds.²⁰³ He experiences happiness by himself and vows to give them to sentient beings. When his mind is gentle and flexible, he sees that all sentient beings certainly will attain this happiness.

Also, when he sees the celestial beings and the wealthy people in the world, he holds these happy marks [in his mind] and vows to share with sentient beings. When his mind has attained pliancy, he sees that all sentient beings certainly attain this happiness.

When one cultivates loving-kindness, the mind gives rise to great joy. One takes this great joy, and one vows to share with sentient beings. Or after one has gotten out from *samādhi*, one bows, praises, and makes offering to Buddha, Dharma, and Sangha.²⁰⁴ If one also attains the

²⁰³ Probably they are the Four Immeasurable Minds, i.e. loving-kindness, compassion, joyfulness, and renunciation.

²⁰⁴ Community of monks and nuns (Ch. 僧, 僧伽, 和合衆 and 衆, 僧侶, 僧徒, 僧加, 僧企耶; Skt. *ārya-saṃgha*, *gaṇa*, *gaṇārya*, *dhīmat*, *bhikṣu*, *bhikṣu-saṃgha*, *śrāvaka-saṃgha*, *sāṃghika*; Tib. *dge 'dun*). Originally an abbreviation of the transcription of the Sanskrit *saṃgha* as also translated as. In earlier East Asian usage it refers the corporate assembly of at least three (formerly four) monks under a chairman, empowered to hear confession, grant absolution, and ordain — the church or monastic order, the third member of the *triratna*. Later the term comes to refer to individual monks and nuns, known collectively as 二部僧 or 兩僧伽. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=僧> (accessed, December 16, 2010).

joyful mind, one vows to share with sentient beings. One also holds the external joyfulness and vows to share with sentient beings. Or when one sees by oneself those sufferings of aging, illness, anxiety, affliction, hungry, coldness, and imprisonment, one wishes to cause sentient beings to leave these sufferings and afflictions by thinking that: "I can distinguish and consider that even my mind has patience, I still have suffering and affliction. How much more is this true of sentient beings, who do not have the wisdom and patience to experience various suffering without being afflicted?" As a result, one gives rise to a compassionate mind.

Again, one sees outside people being punished, oppressed, and whipped. One also hears the sutra said that the evil destinies are serious suffering and pain. One utilizes this image of suffering to contemplate that all is suffering, and gives rise to the compassionate mind.

Impartiality means that one renounces by oneself the resentment and love. One also contemplates that sentient beings do not have [carry] resentment and love, and one holds [in mind] the experience of non-suffering and non-happiness of sentient beings. From the fourth *dhyāna* to Realm of Neither Thought Nor Non-Thought, and within the Desire Realm, there is neither suffering nor happiness.²⁰⁵ Having grasped this image, one contemplates that all sentient beings also do not have suffering and happiness as such.

²⁰⁵ Realm of Neither Perception Nor Non-Perception (Ch. 非想非非想處; Skt. *naivasamjñā-nāsamjñāyatana*, *naivasamjñā-nāsamjñā-bhūmika*, *naivasamjñā-nāsamjñāyatanōpaga*; Tib. 'du shes med 'du shes med min skye mched ; Pali *nevasaññānāsaññāyatana*) base of neither-perception-nor-non-perception. The *sphere of neither ideation nor non-ideation*; domain of neither associative nor non-associative thought. A state of meditation where there are no objects (concepts) yet there is no non-presence of objects. This is the highest state of the formless realm, and thus the highest existence of the three realms. It is not yet *nirvāṇa*, because there is still a very subtle kind of thought remaining. It is the fourth of the four heavens of the formless realm 四無色, the most subtle state of the three realms. The base of neither-perception-nor-non-perception. The traditional Pali explanation is: "that jhāna with its associated states neither has perception nor has no perception because of the absence of gross perception and the presence of subtle perception, thus it is neither-perception-nor-non-perception" (*Path of Purification, Visuddhimagga* X § 49, translated by Bhikkhu Ñāṇamoli). Being the fourth formless concentration attainment (*arūpa-samāpatti*), the *nevasaññānāsaññāyatana* is the highest concentration attainment that can be attained by worldlings (Pali *puṭhujjana* (i.e. those who are not noble persons (Pali *ariya-puggala*)). Because it is the highest in

Again, it is like a wealthy person who has only one son, he loves and thinks of his son seriously and considerably. His mind frequently shows compassion and care for his son. As for various worldly happiness, he vows to make his son to get that happiness definitely. Since he has obtained them by himself, he also shares them all with his son. Or when that son encounters various afflictions and calamities, the father is so kind with his compassionate thought. If the son would be spared from those calamities, the father would have a great joy. After his mind has given rise to the joyfulness, he expediently lets go of the son in order for him to grow up by himself. The father could relax. The cultivator is as such. Within the four immeasurable minds, he contemplates sentient beings as his children. Depending on his existed and possessed happiness and various worldly happiness, he visualizes [the image that he contemplates] and vows to assist them to obtain these happiness too. Due to his loving-kindness *samādhi* power, he certainly sees all of them as happy people. The cultivator begins with the loving-kindness mind. If he sees that sentient beings experience various pains and sufferings, and after he has kept these appearances, he gives rise to the compassionate mind. Due to the power of compassionate mind, he sees that all sentient beings certainly experience sufferings. After he has seen that, he vows to cause all sentient beings to leave these sufferings. He gets up from the compassionate *samādhi*. If he sees that sentient beings experience happiness and can be able to enter the path of *nirvāṇa*, and after he has kept these marks, he gives rise to the joyful mind. [Previously], he wished them to obtain happiness, but they can only obtain this happiness by themselves. With pliancy in his mind and consciousness, he certainly sees that all sentient beings obtain the pleasure and

the three realms of existence (*bhava*), it is called the 'peak of existence,' *bhavagga* (A-a III 74). The Bodhisatta learned this attainment from Udaka Rāmaputta (M I 165, etc.) but realized that it was not the Nibbāna he was looking for and that it led to rebirth as a god of the base of neither-perception-nor-non-perception. For detailed explanations, see *Path of Freedom (Vimuttimaggā)* Chapter VIII (T 1648.32.421c26 until p0422a27), *Path of Purification (Visuddhimaggā)* Chapter X § 40–55. It is one of the 三十八行處, thirty-eight meditation subjects. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=非想非非想處> (accessed, January 11, 2011).

joyfulness. After he gets up from this *samādhi*, he sees that sentient beings have neither suffering nor happiness, and neither sadness nor joyfulness. After he has kept these appearances, his mind give rise to the renunciation, and he vows to cause all sentient beings to have neither suffering nor happiness, and neither sadness nor joyfulness. Due to his skillful practice of the renunciation *samādhi* power, he certainly sees that sentient beings have neither suffering nor happiness, and neither sadness nor joyfulness. They have left the fire of afflictions.

Also, if he sees that sentient beings have various faults, he forgives them without making any inquiry. If they respect, honor, love, and attach to him, he does not take them as the joyfulness. This is the renounced mind. The meanings of these immeasurable minds have been explained within the Mahāyāna tradition.

[This is the end of the first fascicle. What follows here is apparently some sort of postscript].

Pure contemplation has three levels. Perhaps one has just begun to practice; or one has already practiced; or one has been practicing for a long time. For those who have just begun to practice, one should teach them that they should see through the skin of impurity and contemplate on the white skeleton of a person. They should fasten their mind on this contemplation without letting it have any other thoughts. If one's thoughts stray to external conditions, one should collect and bring them back. If they have already practiced, one should teach them that the mind should discard the skin and flesh, and contemplate fully on the skull without letting other thoughts to wander around. If their thoughts stray to external conditions, they should collect and bring them back. If they have been practicing for a long time, one should teach them that they should discard an inch of skin and flesh within the body and fasten the mind at five places: on the crown; on the forehead; between the eye brows; on the nasal septum; and in

the heart. They should dwell their mind at those five bone places without letting the mind to have other thoughts. If other thoughts wonder around with various conditions, they should absorb and bring them back to contemplate the mind again. If the mind is much tired, one should discard other thoughts [about external condition] and concentrate the mind on the [internal] condition. It is like a monkey being tied at a post; although he jumps and runs from the morning to the evening, he is still chained at one place. When he is tired, he will rest by himself. The dwelling condition is the post. The mindfulness is like the chain. The mind is like the monkey.

Also, as a foster nurse always watches the baby, not letting it fall down, the cultivator contemplates the mind in similar manner. Gradually, he controls the mind to make it dwelling in a conditional place. If the mind has been dwelling in it for a period of time, it is correspondence with the meditation dharma. If he attains the meditative *samādhi*, there are three features. The body should be harmonious, delightful, gentle, joyful, flexible, at ease, and expedient. The white bone emits bright light like white jade. The mind gains quiescent abiding. This is the pure contemplation. At that time, one attains the mind within the Form Realm. It is called the beginning study of the meditation dharma door. If the *samādhi* surpasses the mind, one does not need to control it to dwell at one place. It is called single-mindedness. If one could dwell within an inch, one could break through pervasively. Not only one can contemplate a red skeleton man. After one has finished this contemplation, one discards [the contemplation of] red skeleton and contemplates the white skeleton man. One should not let the other thought wandering [with other conditions]. If other thoughts wonder with various conditions, one should absorb and bring it back. If the mind is pure and clear, one should dwell in the contemplation of white skeleton. From around the skeleton, the white light was emitted within the entire body. As when there is a clear sky, the lights of the sun and moon shine extremely and purely. When this light was

emitted out, one uses the mind and eyes to contemplate and see it clearly. Due to the power of the light, one sees the feature within the skeleton man, which is resemble with the arising and extinguishing of the mind and mental function, as the water flowing through a crystal pipe. At that time, the mind halts [of thinking] and obtains blissfulness, in which the blissfulness of sexual desire people cannot be compared with it. One contemplates the external parts of the body in a similar manner. This is contemplation of a body. One continues in turn to contemplate more bodies, even to the entire *Jambudvīpa*. From one *Jambudvīpa*, one goes back to contemplate an inch [of the body so that] the mind obtains dwelling autonomy. It is the pure *samādhi* door within the impure contemplation.

Also, this body is hollow, and the skeleton is covered by the thin skin. How could one enjoy it, which certainly is deeply a misfortune?

2. Second fascicle

If the cultivator seeks for [entering] the Realm of Limitless Space, he should think that the physical form is the accumulation of various sufferings.²⁰⁶ All kinds of sufferings such as whipping, hitting, cutting, obstructing, killing, harming, hunger, coldness, aging, and illness come from the physical form. If one ponders as such, one can abandon and leave the physical form to attain the Realm of Limitless Space.

Question: Now the cultivator relies on this physical form as a body. How can he abandon and leave it?

²⁰⁶ Realm of Limitless Space (Ch. 虛空處; Pali *ākāsānañcāyatana*) or basis of boundless space. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=虛空處> (accessed January 11, 2011).

Answer: Various afflictions are the causal conditions of the form; they are also capable of becoming attached to form. When afflictions are reduced, this is called freedom from form. Also, if one practices the method of contemplation that exposes the emptiness of form, one can leave the form. Also, as the Buddha has said, *a bhikṣu* contemplates the five *skandhas* in the fourth *dhyāna* as disease, ulcer, tumor, and thorn. They are impermanent, suffering, empty, and selflessness. If one contemplates as such, one can leave the five *skandhas* in the fourth *dhyāna*. Since *skandhas* are depended on the form, it is the meaning of leaving the form. Why is that? The physical form ultimately is extinguished.

Also, if the cultivator contemplates the physical form in each individual part separately, then there is no physical form. For example, the body has the parts of head, legs, shoulders, and others. If one divides each of them separately, then there is no body. For example, after one divides the head into many parts such as the eyes, ears, nose, tongue, hair, bones, and flesh, then there is no head. As the eyes are the conglomeration of ten things such as the four elements, the four objects of the senses, the faculty of body, the faculty of sight, black and white, and others, the eye balls are called the eyes. If one divides them into individual parts, there is no eye. If one divides the flesh (earth) and others, one can see them in similar way.

Question: The eye-organ is composed of the four elements. Its form cannot be fixed. How could you divide it?

Answer: The four elements and their compositions are the combined structures of the pure form, which is called the eye. If one takes away this physical form, there is no eye. Also, even though this pure form cannot be seen, and since it is solid and obstructed, it can be divided. Since it can be divided, then there is no eye. Also, because it can see the form, it is called the

eye. If one subtracts the four elements and the forms that are composed of the four elements, then there is no eye. If there is no eye, but one can see the form, then the ears could serve as the eye. If the eye is the form dharma, it can be divided because all of the form dharma have the places to be divided. If they can be divided, then there are many eyes. If one says that various [particles of] dust composed of the four elements are eyes, then there cannot be just one eye. If all are not the eyes, then there also cannot be just one. If someone says that the [particles of] dusts are the eyes, then it is incorrect. Why is that? If the dust has the form, then it has [all in] ten directions, and they are not called dusts. If it is non-form, then it is not called the eye.

Also, the body of dust has four parts of form, fragrance, smell, and touch. The eyes do not have these four types. Why is that? The eyes are included among the internal sense-bases. Those four of form, fragrance, smell, and touch are included among the external senses. As a result, one cannot consider the dust as the eyes. As the Buddha has said, various elements compose and harmonize each other to see the form is called provisionally as the eyes, and they are no true solid one. The ears, the tongue, the skin, the flesh, the bones are refuted in a similar way. It is called refuting the mark of the internal body. All of the external forms such as the palace, money, property, wife and children, and so forth can be divided and refuted as such.

As the Buddha told Bhadra, “From now onward, you should refute, scatter, damage, and break through the form to cause having no form.”²⁰⁷ If one can distinguish them in this way, it is called leaving the physical form.

²⁰⁷ Probably, Bhadra (羅陀 or 跋陀羅 was one of the sixteen arhats 十六羅漢 who vowed to stay in this world to ensure the transmission of the correct dharma. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?8d.xml+id\('b8dcb-9640-7f85'](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?8d.xml+id('b8dcb-9640-7f85')) (accessed, December 16, 2010).

The Buddha has said, “If the *bhikṣus* want to leave the physical form, they should transcend all of the physical mark, extinguish all of the marks of obstruction, and not think of all marks of differentiation. Then, they will enter into a state of immeasurable emptiness.”²⁰⁸

Transcending all marks of form refers to visible form. Extinguishing all the marks of obstruction refers to form that obstructs [i.e. takes up space], but is not visible. Not to think of all marks of differentiation refers to form that is non-obstructive and invisible.

Also, one can enter the Realm of Limitless Space, if one leaves all of these physical marks through: the transcending of all the physical marks, which refers to the blue, yellow, red, white, vermilion, purple, and other physical marks; the extinguishment of the obstruction, which refers to the sound, fragrance, smell, touch, and others; and the marks of differentiation, which refers to those large, small, long, short, square, circle, near, far, and others.

Again, the cultivator focuses the mind and body internally as emptiness [empty space], such as the bodily parts of the mouth, nose, throat, eyes, ears, chest, stomach, and others. Having known that the physical forms are various afflictions, and the emptiness does not have any calamity, the mind prefers the emptiness. If the mind absorbs in the form, and if one causes it to dwell at the emptiness, then the mind will become gentle and flexible, and the emptiness within the body gradually extends larger. One sees one’s own body like the hole in a lotus root. If one’s practice is sharpened, one sees the body as empty space without having any form. One should contemplate the external form in the same way. The external and internal emptiness are equally as emptiness. At that time, the mind is conditioning to the immeasurable and limitless empty space (or the Realm of Limitless Space). One will leave the form thought and dwell in the calm

²⁰⁸ Kumarajiva’s translation of the *Prajñāpāramitā sūtra* (T. no. 223).

quiescence and swift blissfulness. It is like a bird breaking through the jug to soar to the empty space without any obstruction. This is called the initial formless *samādhi*.

The cultivator knows that feeling, perception, formation, and consciousness are like empty space, and they are like illness, ulcer, tumor, and thorn. They are impermanent, suffering, empty, and selflessness. Again, he seeks for wonderful *samādhi* to leave the empty condition. Why is that? One knows that the mind's thoughts are empty, deceiving, and false. Before [the thought] did not exist; now it exists. It has existed, and then it goes back to nothingness. One has known this calamity. Emptiness exists from the consciousness. Namely, consciousness is considered as real. Thus, one should only contemplate consciousness to let go off the condition of emptiness. When one contemplates about the consciousness, one gradually sees the mark of consciousness arising continuously as the flow of water or the flame of fire. The appearances of consciousness flow continuously through past, present, and future immeasurably and limitlessly.

Question: Why did the Buddha say that the realm of consciousness is immeasurable and limitless?²⁰⁹

Answer: Since the consciousness can cognize faraway [object], it is limitless. Since it is capable of cognizing immeasurable dharmas, therefore it is immeasurable. Previously, one cognized the immeasurability of space. If one overcomes that limitless of space, consciousness should also be limitless. If one destroys limitless emptiness, the consciousness should be limitless. Since the mind of cultivator is gentle and flexible, he can extend the consciousness

²⁰⁹ This 識處 is short version for 識無邊處, which is the second of the four formless *dhyānas*.

largely to limitlessness. It is called the abode [state] of limitless consciousness or the Realm of Limitless Consciousness.²¹⁰

Question: This consciousness is composed of four aggregates. Why do you talk only of consciousness?

Answer: Consciousness is the lord of all of the internal dharmas. All various mental concomitants are dependent on the consciousness. If one talks about the consciousness, one discusses about other aggregates. Also, within the Desire Realm, the form aggregate is lord. Within the Form Realm, the feeling aggregate is lord. Within the Realm of Limitless Space and the Realm of Limitless Consciousness, the consciousness aggregate is lord. Within the Realm of Nothingness, the perception aggregate is lord.²¹¹ Within Realm of Neither Thought Nor Non-Thought, mental formation aggregate is lord.

Again, there are three dharmas, i.e. body, mind, and mental concomitants. The body is the lord in the Desire Realm and Form Realm. The mind follows the body. If there is no body,

²¹⁰ Realm of Limitless Consciousness (Ch. 無邊識處天, 無邊識處; 識無邊處, Skt. *vijñānānantya-yatana-deva*; Tib. *rnam shes mtha' yas skye mched*) or heaven of infinite consciousness. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=%E7%84%A1%E9%82%8A%E8%AD%98%E8%99%95%E5%A4%A9> (accessed, January 11, 2011).

²¹¹ *Realm of Nothingness* (Ch. 無所有處; Skt. *ākīncanya-āyatana*; Pali *akiñcaññāyatana* Tib. *ci yang med pa'i skye mched*) or the sphere of nothingness. The meditative state in which nothing exists whatsoever; the name of the third of the four spheres of the formless realm 無色界. (; Tib. *ci yang med pa'i snyoms 'jug*) [瑜伽論 T 1579.30.295c4] [cmuller; source(s): Nakamura, YBh-Ind, S.Hodge] .The base of nothingness (Pali *ākiñcaññāyatana*). [解脫道論 T 1648.32.421c04] . It is the third formless concentration attainment (*arūpa-samāpatti*, 無色定). It has the nature of being devoid of consciousness, which was the object of the previous, second formless concentration, the base of infinite consciousness (Pali *viññāṇaṅcāyatanasamāpatti*, 識入. The Bodhisattva learned this attainment from Ālāra Kālāma (M I 164, etc.) but realized that it was not the Nibbāna he was looking for and that it led to rebirth as a god of the base of nothingness. For detailed explanations, see *Path of Freedom (Vimuttimagga)* Chapter VIII (T 1648.32.421c02 until p0421c25), *Path of Purification (Visuddhimagga)* Chapter X § 32–39. It is one of the thirty-eight meditation subjects 三十八行處. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=無所有處> (accessed, January 11, 2011).

then there is only the mind as a functional power. The mind has two parts. One cognizes emptiness, and other cognizes itself. Hence, it should have two states, i.e. emptiness state and consciousness state. However, because initially one destroys only the form, then one uses emptiness as the name. When one destroys the emptiness, then one takes consciousness as the name. The mental concomitants also have two parts. One is thought, and other is mental formation. Hence, it also should have two states, i.e. the thought of the Realm of Nothingness and the mental formation of Realm of Neither Thought Nor Non-Thought.

Again, since one takes consciousness as an object of cognition, one can leave the Realm of Limitless Space. As a result, although it still has other aggregates, it only receives the name of consciousness. After the cultivator has attained to the state of consciousness, he should seek for the wonderful *samādhi* through the contemplation of consciousness that has the calamity as discussed above.

Again, one should contemplate the causal condition of consciousness as the relatives of illusion, space, and fantasy. It belongs to the category of cause and condition, and is not self-existent. It arises based on conditions, and is extinguished when those conditions are gone. The consciousness neither dwells in emotion (of sentient beings) nor condition, nor in between. It neither has the dwelling place nor non-dwelling place. The appearance of consciousness is in this manner. The Thus Come One said that consciousness is similar to illusion. After the cultivator ponders it in this manner, he could leave the consciousness state.

Again, the cultivator should think that just as the five desires are empty and deceitful, so is form. As form is empty and deceitful, so is the emptiness. As emptiness is empty and deceitful, so is the mark of consciousness. All of them are empty and deceitful, but sentient

beings attach and indulge in these dharma. For example, they consider the Realm of Nothingness as the place of calm tranquility. After they have this thought, they enter the Realm of Nothingness.

Question: Is there any different between the Realm of Limitless Space and the Realm of Nothingness?

Answer: In the first one (Realm of Limitless Space), the contemplation of emptiness is the causal condition. In the second one, the contemplation of nothingness is the causal condition. This is the difference. When the cultivator has entered the Realm of Nothingness, if he is a person of sharp faculties, he will realize that there are still feelings, perception, formation, and consciousness within this state. He develops revulsion towards them as described above. Those who have dull roots will be unable to realize this.

Again, the causal conditions for leaving behind the Realm of Nothingness are three [types of] perceptions, i.e. perception, non-perception, and neither perception nor non-perception. Perception refers to [meditative states] from the Desire Realm to the Realm of Limitless Consciousness. Non-perception refers to [the meditative states] in the Realm of Nothingness. Neither perception nor non-perception refers to [the meditative states] in Realm of Neither Thought Nor Non-Thought. One should abandon and leave behind the non-perception. Why is that? Although the Realm of Neither Thought Nor Non-Thought is subtle, one should leave and abandon it, how much more the Realm of Nothingness. After one thinks about this, one leaves the Realm of Nothingness.

Question: Within the Buddha's teaching, there is also [the concept] of empty nothingness. If it is true, why do you say that it is deviant view, and one should abandon and leave it?

Answer: In Buddhism, it is used to break through the attachment. So, do not take that word as true face value. People with deviant views love and attach to the Realm of Nothingness as real. Within this realm, after sentient beings have received the certain retribution, they will receive various retributions again depending on the karma and causal condition. Thus, one should abandon them. Despite the names seeming to be alike, they are truly different. Again, the cultivator should think that all of the ground (state) of thoughts are coarse, and should be avoided like illness, ulcer, tumor, and arrow. The ground of non-thought is a state of the dullness. Now, the foremost state of quiescence, extinction, and wonderful is called the Realm of Neither Thought Nor Non-Thought. After one has contemplated in that manner, one could leave the ground of contemplating the Realm of Nothingness. Then, one enters Realm of Neither Thought Nor Non-Thought.

Question: Within this state, is there thought or no thought?

Answer: Within this state, there is thought.

Question: How then could you say that only the lower seven grounds are called the *samādhi* of thought?

Answer: The thought within this ground is subtle and not sharp. Since it does not realize the function of thought, it is not called thought. Since the mind of the cultivator in this state is one of neither thought nor non-thought, the Buddha accorded with the original name to say that it is Realm of Neither Thought Nor Non-Thought. The people of dull faculties cannot realize that there are four aggregates within this state. Therefore, they call it as the *nirvāṇa* of calm tranquility. As a result, they give rise increasingly to arrogance. After they have the life span of eighty thousand *kalpas*, they will fall into the other realms of existence. Within this state, despite

the profound subtlety of the four aggregates, the people of sharp faculties will be able to recognize them. After they have realized them, they feel revulsion and give rise to the thought that these are also compounded contrived dharmas. Phenomena produced from causal conditions are empty, deceitful, and not real as illness, ulcer, tumor, and arrow. They are impermanent, suffering, empty, and selflessness. They also are the development of causal condition for the next life. Hence, one should abandon and leave them. Since they have these calamities, one should study the four Noble Truths.

Question: When one renounces other grounds, why do not you say to study the Four Noble Truths?

Answer: When we spoke previously [about conditioned dharmas] as illness, ulcer, tumor, arrow, impermanent, suffering, empty, and selflessness, we only briefly spoke about the Four Noble Truths. We have not yet talked about it extensively. Again, in other grounds, there is no obstruction and difficulty. Common people with outflows also can overcome them. Since this state is the top (foremost) of the worldly realm, only holy people that studying the non-outflow path can transcend it. It is like a bird whose leg is tied by a rope. At first, even though it can fly away, the rope pulls it back eventually. Similarly, even though common people can go beyond other grounds, the king of Māras is not afraid of them. If they go beyond the ground of the uppermost state [heaven], the king of Māras is frightened just as when the rope is broken, and the bird flies away.²¹² As a result, when one leaves other grounds, one does not talk about the Four

²¹² Ch. 有頂. Skt. *bhava-agra*. Pali *bhava-agga*. The fourth heaven of the form realm 色界 (Skt. *bhava-agra*). *Akaniṣṭha*, the highest heaven of form, the ninth and last of the fourth *dhyāna* heavens. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=有頂> (accessed, December 14, 2010).

Noble Truths. The ground of uppermost heaven is the essential door of the three realms.²¹³ If one wishes to leave this essential door, one should study the Four Noble Truths.

Question: What are the Four Noble Truths?

Answer: They are the truth of suffering, the cause of suffering, the cessation of suffering, and the path to end the suffering. Suffering has two types, i.e. physical suffering and mental suffering. The cause of suffering also has two types, i.e. the primary and secondary afflictions.²¹⁴ The cessation of suffering also has two types, i.e. *nirvāṇa* without residue 無余涅槃 and *nirvāṇa* with residue 有餘涅槃.²¹⁵ The path to end suffering also has two types, i.e. *samādhi* and wisdom. Again, the truth of suffering has two types, i.e. the mundane truth of suffering 苦諦 and the transcendental truth of suffering 苦聖諦. The mundane truth of suffering is the mark of the affliction mark. Namely, the five appropriated aggregates are called the mundane truth of suffering.²¹⁶ The transcendental truth of suffering means one uses knowledge and view to cultivate the path. This is called the transcendental truth of suffering.

²¹³ Three realms (Ch. 三界; Skt. *trāidhātuka*, *trailokya*) are the *desire realm* 欲界 (*kāma-dhātu*), the *form realm* 色界 (*rūpa-dhātu*), and the *formless realm* 無色界 (*arūpya-dhātu*). <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=三界> (accessed, December 14, 2010).

²¹⁴ Proclivities (Ch. 使; Skt. *dūta*, *paryutthāna*, *aṃuṣiṣṭa*, *chorita*, *puruṣa*, *viniyoga*, *saṃgama*), defilement, or negative tendencies. Binding afflictions (Ch. 惱纏, 煩惱纏; Skt. *kleśa-kośa*, *upasaṃkleśa*) or entangling afflictions, or afflictions in an active 現行 state. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=使> (accessed, December 14, 2010).

²¹⁵ *Nirvāṇa* without residue (Ch. 無餘依涅槃; Skt. *nirupadhiśeṣa-nirvāṇa*; Pali *anupādi-sesa-nibbāna*; Tib. *lhaq med myang 'das*) Unconditioned, unlimited *nirvāṇa*; the state of total liberation from all physical and mental conditions. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=無餘涅槃> (accessed, December 14, 2010). *Nirvāṇa* with residue (remainder) (Ch. 有餘涅槃; Skt. *sopadhiśeṣa-nirvāṇa*) attained while living in this world. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?67.xml+id\('b6709-9918-6d85-69c3'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?67.xml+id('b6709-9918-6d85-69c3')) (accessed, December 14, 2010).

²¹⁶ Five aggregates (Ch. 五陰; 五蘊; 五衆; Skt. Skt. *pañca-skandhaka*; Pali *pañca-khandhā*; Tib. *phung po lnga*), The collection of the five compositional elements of our existence. The five *skandhas* are the division of matter and

The cause of suffering has two types, i.e. the mundane cause 集諦 and the transcendental cause 集聖諦. The mundane cause is the mark of development and arising, namely the true cause of mental afflictions such as love and so forth are called the mundane cause. The transcendental cause uses cutting off as the path for cultivation. It is the transcendental cause.

The cessation of suffering has two types, i.e. the mundane cessation 滅諦 and the transcendental cessation 滅聖諦. The mundane cessation has the appearance of quiescence and extinction, namely the fruitions of four *sramenas*.²¹⁷ This is called the mundane cessation. The transcendental cessation relies on the realization as the practiced path. The path to end suffering has two types, i.e. mundane path 道諦 and transcendental path 道聖諦. The mundane path has the appearance of leaving and arriving, namely the eightfold path. This is called the mundane path. The transcendental path uses the cultivation as the practiced path. It is called the transcendental path. Again, the truth has two types, i.e. the general and specific marks.

The general mark of suffering is the five appropriated aggregates. The specific mark of suffering is the extensive distinguishing of the aggregates of form, feeling, perception, formation, and consciousness aggregates. The general mark of the cause of suffering can give rise to love for the body in the next life. The specific mark of the cause of suffering extensively distinguishes the causal conditions of various emotional afflictions such as love, the karma of having outflow, and the five aggregates. The general mark of cessation can give rise to the later body of

mind into five categories, which are form, feeling, perception, impulse and consciousness. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?4e.xml+id\('b4e94-860a'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?4e.xml+id('b4e94-860a')) (accessed, December 14, 2010).

²¹⁷ The four accesses and 'four realizations' of the śrāvaka path (Ch. 四沙門果, Skt. *catvāri-phalāni*): 須陀洹 'stream-enterer' (預流); 斯陀含 'once-returner' (一來); 阿那含 'non-returner' (不還, 不來); and 阿羅漢 'arhat' (無學). [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?56.xml+id\('b56db-5411-56db-679c'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?56.xml+id('b56db-5411-56db-679c')) (accessed, December 14, 2010).

extinguishing the love. The specific mark of cessation can extensively distinguish eighty-nine kinds of extinguishments.²¹⁸ The general mark of the path is the eightfold path. The specific mark of the path extensively distinguishes from suffering and the dharma of patience to the state of non-study path.²¹⁹

If one does not comprehend thoroughly the Four Noble Truths, one certainly will revolve throughout the five destinies.²²⁰ Namely, one comes and goes in the rebirth cycle without anytime to rest. Due to this causal condition, the cultivator should be mindful that all sufferings such as aging, illness, and death are because of having this body. It is like all the grasses and trees sprouting out from the earth. As the sutra has said, the means by which all sentient beings possess bodies is that they are born due to suffering. As with poisonous foods, whether they look good or bad, they still kill people. If there are no body and mind, there is no place for the suffering of death to rely upon. It is like a strong wind blowing and uprooting a big tree. If there is no tree, the wind destroys nothing. Having explained briefly the original experience of sufferings of body and mind, as the empty space is the root of wind, as the wood is the root of fire, and as the ground is the root of water, the body is the root of suffering. Again, as the earth usually is the solid feature, as the water usually is the moisture feature, as the fire usually is the

²¹⁸ The eighty-nine kinds of extinguishments (Ch. 八十九種盡), or the eighty-nine Irresistible Paths, for the abandoning of the defilements abandoned through meditation, namely nine paths through which one abandons the nine categories of defilements of each of the nine spheres (Kamadhatu...Bhavagra), and also as many for the Paths of Deliverance. The eighty-nine Irresistible Paths constitute *sramanya*. The eighty-nine Paths of Deliverance are the conditioned results of *sramanya*, being outflowing results (*nisyandaphala*, ii.56c-d) and virile results (*purusakaraphala*, ii.56d) of *sramanya* (Vasubandhu, *Abhidharmakośabhāṣyam*, De La Vallee Pousin ed., Leo Pruden, trans., vol. 3 (Berkeley: Asian Humanities Press, 1990), 993).

²¹⁹ 法忍 patience [based on the cognition of the non-arising of] dharmas. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=法忍> (accessed, December 14, 2010).

²²⁰ Five destinies (Ch. 五道; Skt. *pañca-mārga*; *pañca-jagati*; Tib. *lam lnga*; 'gro ba rigs lnga): of: hell-being 地獄, hungry ghost 餓鬼, animal 畜生, human being 人間 and god 天上.

heat feature, and as the wind usually is the movement feature, the body and mind usually are the suffering features. Why is that?

Since one has the body, sufferings such as aging, illness, death, hunger, thirsty, coldness, heat, wind, rain, and others always follow. Because one has the mind, those mental sufferings such as anxiety, sadness, fear, affliction of ill-will, envy, and others always follow. If one understands the physical suffering in the present, the previous physical suffering will also be understood. As the past and present have physical suffering, so does the future. It is like now one sees [the plantation of] the corn seed, which will produce the corn. Similarly, one understands that all of the past, present, and future are the same.

As for the characteristic of a fire's heat in the present, one knows that the heat of the fire in the past and the future are the same. If there are no body and mind, certainly before there was no suffering, now there also is no suffering, and later there also will not be any suffering. Hence, one should know that the pains and sufferings in the three periods of time all come from having the body and mind. Hence, one should contemplate the truth of suffering, and the mind should give rise to disenchantment. The causal condition of sufferings only comes and arises from the mental afflictions such as love and others. It does not come and arise from heaven, time, nature, and non-causal condition. If one detaches from afflictions, then one will not be reborn.

One should know that all sentient beings in the world were born from mental afflictions such as love and others. All phenomena of human contrivance are initiated by desire. Therefore, various mental afflictions are the causal condition of sufferings. Again, because of the affection like water, one receives the body. Without the affection like water, one would not receive the body. It is like that the dry earth cannot hold the wall. Only when one mixes water with the earth,

the wall can be glued with the earth [foundation]. Again, due to various afflictions, sentient beings receive different bodies. As for those who have much desire, they receive the body of much desire. Having much anger receives the body of much anger. Having much ignorance receives the body of much ignorance. Having little affliction receives the body of little afflictions. Seeing the difference in retribution today, one knows the difference in each of the former causal conditions. In the future, the differences in bodies received according to affliction are also like this. Namely, everyone receives a different body corresponding to his individual karma. If not because of anger, one certainly would not receive the body of a poisonous snake.

All other bodies are in the same manner. Because of this, one should know that various afflictions such as love and others are the causal conditions of all sufferings. If the causal condition of suffering is extinguished, suffering will be ended, which is *nirvāṇa*. *Nirvāṇa* means: detaching from desire; cutting off various mental afflictions; and an everlasting and unchangeable state. Within this state, there is no birth, aging, illness, death, suffering because of being departed from the loved ones, suffering because of seeing an enemy; it is constantly bliss without retreat. When the cultivator attains *nirvāṇa* and achieves transcendence through extinction, then there will be no coming and going [to the rebirth cycle]. It is called perfect quiescence. It is as when the oil of a lamp has been extinguished, the fire is extinguished, and it does not go to any direction. This is called the truth about the cessation of suffering.

As for the attainment of the expedient path of *nirvāṇa*, *samādhi* has three parts, wisdom has two parts, and discipline has three parts. If one abides within the precept, one cultivates *samādhi* and wisdom. Namely, what capable of comprehending the Four Noble Truths is wisdom, which is called proper view. Following the proper view, the awakening dharma arises; this is proper thinking. There are the two parts of wisdom. Proper *samādhi*, proper mindfulness,

and proper diligence are three parts of *samādhi*. Proper speech, proper karma, and proper livelihood are three parts of discipline. If one dwells in pure discipline, various sprouts of afflictions cannot be allowed to arise because their powers are weak. As one plants the rice plant in the wrong time, it cannot sprout up. When the powers of mental afflictions come, the element of *samādhi* can restrain them. As the great mountain can contain water, the water cannot destroy the great mountain. As when the mantra restricts the poisonous snake, it cannot harm people, despite its poison. The *samādhi* elements are in similar manner. Wisdom can uproot various mental afflictions. As the big waves of water overflow onto the river bank, all trees [along the bank] are uprooted and drift away. If one practices these three parts of the eightfold path, one directly and truly walks on the proper path, can extinguish the cause of suffering, ultimately attains calm tranquility, and has everlasting and spontaneous happiness. While one practices these expedient and initial doors (technique), there are ten matters.

First is the proper concentrated mind, in which when various external matters come to spoil, they cannot move and change one's mind. As the winds blow in four directions to the mountain, the mountain would not be moved.

Second is the straightforward manner. When one listens to the dharma teaching of the master, one should not find the master's faults. One's mind neither increases nor decreases. He follows the teaching without any doubt. As one goes into a dense forest to pick up wood, if the wood is straight, one can easily carry it out; if it is curved, it is hard to carry them out of the forest. The three worlds are similar to the dense forest; a straightforward person can easily get out, but for a crooked person is hard to do so. In Buddhism, only a straightforward person can be used, and the crooked one should be discarded and thrown away.

Third is conscience and shame, which is the foremost, wondrous adornment. Conscience and shame are the hook to control the evil mind one. Having conscience and shame is truly a man. If one does not have conscience and shame, one is no different from the animals.

Fourth is lack of carelessness and self-indulgence, which is the root of all wholesome dharma. As for the carelessness and self-indulgence of worldly people, they lose various benefits. If the cultivator is careless and self-indulgent, he will lose the benefit of *nirvāṇa*. Hence, one should know that carelessness and self-indulgence are like enemies and thieves. One's mind should always leave them far away. One should know that non-carelessness and non-self-indulgence is like the king, the father, and the master. One should respect and follow them without refusal.

Fifth is to keep separation. Due to the accomplishment of keeping separation [from five desires] it becomes non-carelessness and non-self-indulgence. If one stays nearby the five desires, then the emotions will arise. First, one should physically separate oneself from settled dwellings. Second, one should mentally separate oneself, not thinking of worldly matters.

Sixth is having little desire. The mind does not seek more personal property. If one seeks too much, one certainly will fall into various states of afflictions. Seventh is being satisfied with whatever one has. Even if someone has a little desire, if he joyfully attaches to the desirable things, his *bodhi* mind will be defeated.²²¹ Hence, the wise person seeks contentment and nothing more.²²²

²²¹ *Bodhi* mind (Ch. 道心) is the aspiration for enlightenment. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=道心> (accessed, December 14, 2010).

²²² Having contentment.

Eighth is the mind of non-attachment. If one used to socialize or build relationships with disciples, donors, and knowledgeable people, through inquiry, receiving and sending off, and having too much responsibility of management and matter, one may be defamed and defeated in the path. Hence, one should not attach to them.

Ninth is not enjoying worldly entertainment. One should not enjoy the entertainment of all of the worldly matters such as singing, dancing, playing music, horoscopy, or divination.

Tenth is patience. When the cultivator seeks for the path, he should be patient with ten things: first, the harmfulness of mosquito and horsefly; second, poisonous insects and snakes; third, dangerous beasts; fourth, curses, accusations, slander, and libel; fifth, the inflicting of harm, beating, and hurting; sixth, illness and pains; seventh, hunger; eighth, thirst; ninth, cold; and tenth, heat. The cultivator should be patient with those afflictions without letting them become victorious. Namely, one should always defeat these afflictions. Again, as a person knows the sign of illness, the causal condition of illness, and the medicine to treat the illness, he can diagnose the sick people. He can provide the treatment according to his skill, and the illness soon will be treated properly. The cultivator is similar in this manner. He knows the true mark of suffering, the causal condition of suffering, the path to extinguish the suffering, and the skillful teacher and companions. As a result, he soon attains calm tranquility and perfect quiescence.

Question: When one attains to the Realm of Neither Thought Nor Non-Thought and enters deeply into meditative *samādhi*, only the afflictions of the higher realms are subtle and weak, and the mind has been gentle and flexible.²²³ [If that is the case] one should not use

²²³ Realm of Neither Perception Nor Non-Perception (Ch. 非想非非想處; Skt. *naivasamjñā-nāsamjñāyatana*, *naivasamjñā-nāsamjñā-bhūmika*, *naivasamjñā-nāsamjñāyatanôpaga*; Tib. 'du shes med 'du shes med min skye mched), A state of meditation where there are no objects (concepts) yet there is no non-presence of objects. This is the highest state of the formless realm, and thus the highest existence of the three realms. It is not yet *nirvāṇa*,

various causal conditions and examples to contemplate the Four Noble Truths, because it seems that he may not believe in them.

Answer: Not only do we talk about the realm of uppermost heaven, we also discuss all of the uppermost heavenly states.²²⁴ However, one should contemplate the four aggregates in the Formless Realm as impermanence, suffering, empty, and selflessness. They are like illness, ulcer, an arrow shooting to the heart, impermanence, suffering, empty, and selflessness. All of them are the causal condition of false and deceitful contrived dharmas. One should contemplate that the super wonderfulness, calm tranquility, and blissfulness of *nirvāṇa* is not a contrived dharmas, since it is the really true one without any falsity. If one destroys three poisons and three deteriorations, one will extinguish the physical and mental suffering.²²⁵ One frequently curses the four aggregates and their causal conditions. This is called the truth of suffering and the cause of suffering. One praises *nirvāṇa* and the path of *nirvāṇa*. It is called the cessation of suffering and the path to cease the suffering.

After the cultivator has attained the four *dhyāna* and four formless *samādhi*, his mind will become gentle and flexible.²²⁶ If he seeks for the five supernatural powers, he relies on the fourth

because there is still a very subtle kind of thought remaining. It is the fourth of the four heavens of the formless realm 四無色, the most subtle state of the three realms. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=非想非非想處> (accessed, December 14, 2010).

²²⁴ Uppermost heaven (Ch. 有頂天, 色究竟天; Skt. *Bhāvāgrika*; Pali *bhava-aggā*), *akaniṣṭha*, the fourth heaven of the form realm 色界 (Skt. *bhava-agra*). *Akaniṣṭha*, the highest heaven of form, the ninth and last of the fourth *dhyāna* heavens. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=有頂> (accessed, December 14, 2010).

²²⁵ Three basic afflictions (Ch. 三毒, 三根 三株三衰; Skt. *tri-viṣa*, *tri-doṣa*; Tib. *dug gsum*), three deteriorates: (1) desire, craving (貪欲 *rāga*); (2) anger, ill-will (瞋恚 *dveṣa*); and (3) nescience, folly (愚癡 *moha*). These three are the source of all the afflictions and delusions. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?4e.xml+id\('b4e09-6bd2'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?4e.xml+id('b4e09-6bd2')) (accessed, December 14, 2010).

²²⁶ Four meditation [heavens] (Ch. 四禪; 四靜慮 Skt. *catur-dhyāna*; Pali *cattāri jhānāni*). The four progressively subtle stages of meditation which lead one out from the desire realm into rebirth in the four meditation heavens. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=四禪> (accessed, December 14, 2010). Four formless concentrations (Ch. 四無色定, 四空處; Skt. *catasraārūpya-samāpattayaḥ*, *catvāraārūpyāḥ*; Pali *catasso āruppa-samāpattiyo*; Tib. *gzugs med snyoms 'jug bzhi*, *gzugs med bzhi*), Four states of concentration which lead to rebirth in

dhyāna to attain them easily.²²⁷ If he relies on the first, second, and third *dhyāna*, although he could attain them, it is hard to seek for them. Even though he could attain them, they will not be firm. Why is that? It is because the coarse apprehension and fine analysis of the first *dhyāna* disturbs *samādhi*.²²⁸ In the second *dhyāna*, there is more sympathetic joy. In the third *dhyāna*, there is too much bliss. These experiences are in conflict with *samādhi*. All of the four steps to supernatural powers are the marks of *samādhi*.²²⁹ Only the fourth *dhyāna* has no suffering, no bliss, no sadness, no sympathy joy, and no intake and outtake breaths. This is the joyful, calm, tranquil dwelling place of the sages. Hence, the cultivator should rely on the fourth *dhyāna* to cultivate the four steps to supernatural powers. They are: the desire to gain excellent meditation

the four formless heavenly realms. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=四無色定> (accessed, December 14, 2010).

²²⁷ Five supernatural powers (Ch. 五神通; 五神變, 五通, and 五通力; (Skt. *pañcābhijñā*; Tib. *mngon par shes pa lnga*): Deva-vision, instantaneous view of anything anywhere in the form-realm (Ch. 天眼通 (天眼智證通, Skt. *divya-cakṣus*); ability to hear any sound anywhere (Ch. 天耳通; Skt. *divya-śrotra*); ability to know the thoughts of all other minds (Ch. 他心通; Skt. *paracitta-jñāna*); knowledge of all formed existences of self and others (Ch. 宿命通; Skt. *pūrvanivāsānsmṛti-jñāna*); and power to be anywhere or do anything at will (Ch. 神通; 神足通; 神如意通 *ṛddhi-sākṣātkriyā*). <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=五神通> (accessed, December 14, 2010).

²²⁸ Coarse apprehension and fine analysis (Ch. 覺觀, 尋伺. 覺; (Skt. **avabodhana, tarka*), Initial mental application and subsequent discursive reasoning; This is the earlier Chinese rendering of the Sanskrit *vitarka-vicāra*, which was later rendered as 尋伺. 覺 is the coarse mental function of making a supposition or inference, while 觀 is the function of fine analysis. Together they act as hindrances to meditation. They are also taken as the causes of language. When one is free from the mind of supposition and analysis, there is no language. In this sense, they are considered as hindrances to true meditation. They are described as 麤 and 細, general and particular, respectively. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=覺觀> (accessed, December 14, 2010).

²²⁹ The four steps to supernatural powers or four paths to power (Ch. 四如意分, 四如意足; 四神足. Skt. *catvāra ṛddhi-pādāḥ*; Pali *cattāro iddhi-pādā*): “desire power” (Skt. *chanda-ṛddhi-pāda*; Pali *Chandasamādhīpadhānasaīkhārasamannāgatai*) 欲神足/欲如意足, the desire to gain excellent meditation or Concentration of desire accompanied by the process of striving; “effort power” (Skt. *virya-ṛddhi-pāda*; Pali *Vīriyasamādhīpadhānasaīkhārasamannāgatai*) 勤神足/進如意足 the effort to gain excellent meditation or Concentration of energy accompanied by the process of striving; “concentration power” (Skt. *citta-ṛddhi-pāda*; Pali *Cittasamādhīpadhānasaīkhārasamannāgatai*) 心神足/念如意足 the gaining of control over thoughts or Concentration of mind accompanied by the process of striving; “wisdom power” (Skt. *mīmāṃsa-ṛddhi-pāda*; Pali *Vimāṃsasamādhīpadhānasaīkhārasamannāgatai*) 觀神足/慧如意足, the good function of analytical meditation or Concentration of investigation accompanied by the process of striving. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?56.xml+id%28%27b56db-5982-610f-8db3%27%29> (accessed, March 01, 2011).

through the practice of dharma, which is successful according to the mind; and diligence *samādhi* [to gain excellent meditation], mindful *samādhi* [to gain the control over thoughts], thoughtful *samādhi* [the good function of analytical meditation through the practice of the dharma], which are successful according to the mind. Those who rely and dwell in these powers will certainly attain any state.

Question: Why does one desire to have *samādhi* [excellency in meditation] of practice of dharma, which is successful according to the mind?

Answer: Desire means things that one wishes to have. *Samādhi* means concentration without having increasing and decreasing. Practicing the dharma means mindfulness, faith, skillfulness, wisdom, joy, bliss, and others, which support and become desire *samādhi*. Since the desire is the host, when one attains this *samādhi*, it is called desire *samādhi*. Diligence *samādhi*, mindful *samādhi*, and thoughtful *samādhi* are also the same. When the cultivator contemplates desire, do not let it increase or extinguish. Do not allow more absorption internally and more scattering externally. One is gentle, flexible, equanimous, harmonious, controllable, and usable. It is like adjusting the zither's strings (彈琴) so that one can play music accordingly. The diligent and thoughtful minds are also in the same manner. As the cultivator learns how to fly, the wish to fly is called desire. Absorption of the scattered mind and accumulation of various supplementary practices is called the diligent mind. One can lift the body and leave the coarse and heavy of the body and mind such as sleepiness and restlessness. Then, the mind will be light and at ease. Because the mind is at ease, one can lift his body. This is called the mind. If one has more or less of calculated desire and diligent mind, one can lift the body, but one has not destroyed various internal and external form and smell. This is called thinking [thoughtful]. If one relies on the four

steps to supernatural powers, one can completely possess the meritorious virtue, how much more is this true obtaining the five supernatural powers.

Question: Among the five supernatural powers, which one arises first?

Answer: Whichever one desires is the one that arises first.

Question: If it is the case, then why do you mention the supernatural power of transformation first?

Answer: Mostly, one uses supernatural power [for helping] sentient beings. Why is that? As for a wisdom liberated Arahant, after he has attained Arahantship, he gives rise to this thought: “Sentient beings, who mostly possess dull faculties, disbelieve and despise Buddhism. I have attained the difficult practice, i.e. supernatural power of non-outflow. Why do not I utilize the supernatural power to teach and transform sentient beings, who [may] fall down because of their offenses. Also, the Buddha is a great compassionate one, who brings benefit for sentient beings. Since I am his disciple, I should use supernatural power to support and benefit sentient beings.” Now, sentient beings generally obtain benefit from manifest things. The power of miraculous transformation can affect and move the wealthy and poor. In the great assembly, none is not bowing and subdued. Other supernatural powers do not have [these functions]. Because of this, the supernatural power of transformation is placed first.

Question: Since the celestial body has more of the fire element, their bodies have bright light. They also can fly in the sky and go quickly. Since the ghosts and spirits have more of the wind element, their bodies certainly are light and go quickly without any obstruction. Since the dragon’s body has more of the water element, their mind can give rise to water, and they also can

transform and move. Since human bodies have more of the earth element, there is little appearance of light and movement. How could they fly?

Answer: Since human's bodies have more earth and have little light and movement, they seek to learn [how to obtain] supernatural power. Regarding the celestial beings and spirits, why do they need to use supernatural power? Although the earth is heavy, if one uses the power of water, earth could be moved. Due to the mind's power, one can lift the body. It is like a monkey, who can fall from great height without being harmed. If a human jumps down, he would be injured. Since the monkeys rely on the strength of their light mind, they jump lightly and quickly without injury. One should know that the supernatural power of the body comes from the strength of the mind's power in the same manner. Also, as some people can float [on the water], they will not be drowned even if they swim in the deep water. Due to the expedient power of the mind, one can keep the body [floating]. As a result, one should know that even though the human's bodies are heavy, their bodies can fly in the sky because of the strength of the mind's power.

Question: If this can be believed, then how could one learn [how to fly]?

Answer: If the cultivator dwells in the fourth *dhyāna* and relies on the *four steps to supernatural power*, he concentrates and absorbs the mind to contemplate the body as empty space everywhere, like the hole in lotus root. He contemplates the image of the body as light and quick. Practicing in this fashion without ceasing, if his body and mind are in harmony with one another as the iron is blended with fire, he extinguishes the coarse and heavy feature, retaining only the light and quick body. When this is combined with desire, diligence, thinking, and supplementary practices, due to the power of desire and other wholesome practices, the body will

be soft and flexible as the iron in the fire. Again, the forms in the Form Realm, created from the four elements, combine within the body, making it light and going with ease. It is like when someone takes the medicines, which makes the mind clear and the body lighter. As in the Form Realm, the four elements create the bright and pure form. In this body, the eyes certainly are pure and clear. As someone learns how to dance, he practices [continuously] and becomes a skillful dancer more than other people. As a baby bird learns how to fly, gradually it can fly far. The supernatural powers of the body are like this. When one just attains them, he can fly from ten to twenty feet. Gradually he can fly further away.

These powers of miraculous transformation have four types. First, the body flies in the sky as the flying birds. Second, if something is afar, one can make it to become closer. Third, one can disappear [in one place] and appear [in other place]. Fourth, one can do things as quick as the thought. Within a snap of the fingers, there are sixty thought-moments. Within a single thought-moment, one can traverse immeasurable, incalculable eons, and lands as innumerable as sands in the Ganges.²³⁰ One can come [and go] according to one's wishes. When one uses these supernatural powers, one's body is at ease. One body can transform into many bodies. Many bodies can transform into one body. The larger body can be transformed into the smaller. The smaller body can be transformed into the larger. The body can be heavy as the Sumeru Mountain and be light as a feather. These transformations can be done according to the mind.²³¹

²³⁰ Incalculable eons (Ch. 阿僧祇, 阿僧企耶, 僧祇. 無數, 無央數; Skt. *asaṃkhyeya*, *asaṃkhyā*). Countless, said to be 一千萬萬萬萬萬萬萬萬萬兆 *kalpas*. There are four *asaṃkhyā kalpas* in the rise, duration, and end of every universe, cf. 劫 and 大劫. According to the *Yogācāra* School, a bodhisattva practices for three incalculable eons before becoming a Buddha. This practice begins from the ten abodes 十住. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=%E4%B8%89%E5%83%A7%E7%A5%87> (accessed, December 16, 2010).

²³¹ *Sumeru* (Ch. 須彌山, 蘇迷盧, 須彌樓, 彌樓, 蘇彌樓, 修迷樓, 蘇迷盧, 妙高山, 妙高, 妙光; Skt. *meru*, *kailāsa*, *śāila-rāja*, *sumeru-kūṭa*, *sumeru-giri*, *sumeru-parvata-rāja*). In Buddhist cosmology, a towering mountain at the center of the universe, also called *Meru*. It is in the center of a great ocean, on a golden wheel, and it rises 80,000 (or

Again, when a Bodhisattva attains these supernatural powers, he can fly over countries as innumerable as sands in the Ganges within a single thought. Even though sentient beings see the Bodhisattva having arrived at those countries, yet the Bodhisattva is still unmoved at his original place. He speaks and teaches Buddha-dharma at those places, while not leaving behind the people here. Or, if there are gods and humans who attach to the deluded view of permanence, the Bodhisattva could use supernatural powers to liberate them. He manifests the burning of three thousand large thousand-fold countries. Although sentient beings see the burning and destroying of these countries, these countries are not damaged.

If there are sentient beings, who have arrogant minds, the Bodhisattva manifests holding a *vajra*. Fire emits out from that *vajra*. Those who see it will be frightened, compliant, subdued, bowing, and respectful. If someone wishes to see the body of a cakravartin king (Turning Wheel Sage King), the Bodhisattva promptly manifests as a cakravartin king to speak dharma [for them].²³² Or, he manifests as a Śakro-Devānām-Indra, or a Māra king, or a śrāvaka, or

160,000) *yojanas* 由旬 above sea level. It is surrounded by nine mountains and eight seas. The sun and moon 日月 circle around it, and the six destinies 六道 and various heavens are around and above it. On its peak is *Indra's* heaven 帝釋天 (*Trāyastriṃśa* Heaven 兜率天), below this on its slopes are the *Four-Quarter Kings* 四天王; around are eight circles of mountains and between them the eight seas, the whole forming nine mountains and eight seas. To its south is the continent of *Jambudvīpa* 閻浮提, home to humans. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=須彌山> (accessed, December 16, 2010).

²³² *Wheel-turning sage king* (Ch. 轉輪聖王, 遮迦越羅, 斫迦羅伐辣底; 轉輪王, 轉王; Skt. *cakravartin*, *cakravartitva*, *cakravarti-rājya*, *bala-cakravartin*, *rājācakra-vartī*, *nrpatva*; *cakravarti-nṛpa*, *cakravartiśvara*, *rāja-śrī*; Pali *cakkavattī-raja*). In pre-Buddhist Indian tradition, this refers to a sagely, benevolent, just, and capable ruler, who eminently handles the domain; somewhat of an ideal, mythical vision of the perfect king, who is able to rule by righteousness rather than by force (*cakravartī-rāja*). In Buddhism, a special meaning is implied, with this ruler possessing a buddha's enlightenment and abilities. He is said to have thirty-two distinguishing marks 三十二相 and to rule the world by rolling the wheels bestowed on him at his enthronement by a heavenly deity. The wheel is of four kinds: gold, silver, copper, and iron. The *Gold Wheel-turning King* rules the four continents; the *Silver Wheel-turning King* rules the eastern, western, and southern continents; the *Copper Wheel-turning King* rules the eastern and southern continents; and the *Iron Wheel-turning King* rules the southern continent (*Jambudvīpa* 閻浮提). The highest *cakravartī* uses the wheel or thunder-bolt as a weapon and 'hurls his chakra into the midst of his enemies,' but the Buddha 'meekly turns the wheel of doctrine and conquers every universe by his teaching.' According to Wonhyo's commentary on the *Sūtra of Brahma's Net*, the religious attainment of the *Wheel-turning Sage Kings* ranges from those who have not yet reached the first bodhisattva ground 初地 up to the bodhisattvas of the tenth

pratyekabuddha, or Buddha bodies.²³³ Depending on whichever body sentient beings like to see, the Bodhisattva manifests accordingly to speak dharma [for them]. Or, the Bodhisattva sits in full lotus posture on the sky, and from four sides of his body, he emits various bright lights to speak dharma [for them]. Or, sometimes if sentient beings wish to see the adornment of mixture of colors, the Bodhisattva promptly manifests adornment of seven kinds of jewels, banners, canopies, the flowery circles, and hundreds of musical instruments in three thousand great thousand-fold countries. Situated among these, the Bodhisattva speaks dharma for them. Or, the Bodhisattva makes three thousand great thousand-fold countries as the ocean water, which is covered by the blue lotus flowers and red flowers on the surface of the water. He sits on these flowers to speak dharma. Or, he sits on the top of the *Sumeru* Mountain and uses the *Brahmān* voice to speak dharma pervasively over the countries. Or, sometimes sentient beings may not see [the Bodhisattva's] body, they only hear the sound of speaking dharma. Or, he manifests as the body of a *gandharva*, who uses the musical sound to cause these beings' mind being pleased.²³⁴ Then he speaks the dharma afterward. Or, he manifests as a dragon king, who makes the thunder and lightning to speak the dharma. The Bodhisattva uses these expedient means and causal conditions to display supernatural power to open and guide sentient beings.

ground 十地, including *Iron Wheel-turning Kings* 鐵輪王, *Copper Wheel-turning Kings* 銅輪王, *Silver Wheel-turning Kings* 銀輪王, and *Gold Wheel-turning Kings* 金輪王. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=轉輪聖王> (accessed, December 16, 2010).

²³³ *Śakrodevānām Indrah* (Ch. 釋提桓因, 帝釋天; Pali Sakka-deva-indo). The Vedic God Indra. In Buddhism he is a protector of the dharma. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=釋提桓因> (accessed, December 2010).

²³⁴ *Gandharva* (Ch. 乾闥婆, 健達縛, 犍闥婆, 彥達婆, 乾沓婆, 乾沓和, 食香, 尋香行, 香陰, 香神, 尋香, 樂天; Tib. *dri za*; Pali *gandhabba*). Along with the *kinṇaras* 緊那羅 a heavenly musician, one of the eight kinds of spiritual beings 八部衆 that protect the dharma at the conclusion of Mahāyāna scriptures. Sometimes rendered with the English term *centaur*. According to tradition, they don't drink wine or eat meat, but survive on perfume vapors. They are colorful, and notorious for stealing virgin brides the night before their wedding. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=乾闥婆> (accessed, December 16, 2010).

Question: Are these displays of miraculous transformation not empty and false?

Answer: At first, the cultivator knows that the phenomena are empty and deceitful as illusion or transformation. It is like someone molding the clay according to his mind. Even the blessed virtuous people, they can cause the snow in the summer, make the flower blossom in the winter, and stop the flow of the river. Also, if an immortal is angry and enraged, he can cause tiger, wolf, and lion to be transformed into the stone bodies. How could it be that someone who has the supernatural power and *samādhi* power could not transform things! Again, within all matters, each has its own energetic component. By contemplating the image of its components, one can use spiritual power to enlarge it, and others are hidden and disappeared. As the sutra said, there was a *Bhikṣu* who used the spiritual power as his mind was at ease. When he saw a large tree, he wanted it to become the earth. Then all of them turned into the earth. Why is that? The wood has element of earth. Water, fire, and wind also are also like this. If he wanted to make [the tree] as gold, silver and various precious items, he could do all these in accordance with his wish. Why is that? The wood has an element of purity.

Question: Things are transformed in this manner without beginning and ending. Why is that?

Answer: It is said that all within space are minute particles composed of the four elements; according to the transformative power of the mind, these minute elements come together and transform into persons. For example, when a person dies, he might take the rebirth in heaven, or falling down to hell according to his causal condition of offenses or merit. The compositions of particles of dusts are transformed as such. These are the appearance of transformation and supernatural power.

If the cultivator wishes to seek for supernatural power of heavenly ears, he also relies on the fourth *dhyāna* as the root. He cultivates the four steps to supernatural power as said above to control and subdue that mind. One focuses the mind on all various sounds and contemplates the their characteristics. Whichever sound he hears, he constantly contemplates mindfully. If the mind attaches to other conditions, one should absorb and bring it back. One should always concentrate and be mindful. Then, within the ear, one obtains the pure form of the four elements in the Form Realm. This is called the cultivation of heavenly ear. One uses this heavenly ear to listen to the sounds in immeasurable countries in ten directions, namely the heaven sound, human sound, dragon sound, *asura*'s sound, *gandharva*'s sound, *nāga*'s sound, *mahoraga*'s sound, animal's sound, hungry ghost's sound, the louder sound, the little sound, the coarse sound, and subtle sounds of the suffering and pain in the hells, and others.²³⁵ He hears all of these sounds.

As the *samādhi* mind of a Bodhisattva gradually becomes deeper, he also could hear the sounds of all Buddhas within ten directions. He follows these Buddhas, listening to their teaching the dharma, but he does not attach to the mark [of sound], because the dharma is true and the supreme one. He relies on the profound meaning, not on the word. What is meant by the profound? Namely, one knows that the phenomena are empty, absent of characteristics, and uncontrived. Hence, one cannot give rise to deviant views. As for the meaning, he also cannot get the meaning. Within this unattainability, there is also no mark of attainment; this is to rely on the profound meaning, not on the language and words.

Again, the cultivator relies on the sutra which has the comprehensive meaning, not on the sutra which does not have the comprehensive meaning. As for the sutra of a comprehensive

²³⁵ *Asuras* 阿修羅 is demigods of evil disposition. *Nāgas* 龍 is snake kings. *Mahoraga* 摩睺羅迦 is snake spirits.

meaning, if one can rely on the meaning, all of the sutras have comprehensive meanings. The ultimate meaning is empty, and it has the mark of inexpressibility. Hence, that is why all of the sutras have comprehensive meanings. If one does not rely on the comprehensive meaning, for such a person no sutras have comprehensive meaning. Why is that? Because he has no profound wisdom, he depends on the sound, which true marks also enter the profound meanings. They are completely unspeakable. It is called distinguishing clearly the meaning of the sutra, not non-comprehensive meaning.

Again, the cultivator relies on wisdom, but does not rely on consciousness. Why is that? The cultivator knows the characteristics of consciousness, which comes into existence due to the combination of causal condition, and is without self-nature, formless and non-obstructing. It cannot be seen. It is un-knowing and un-recognizing, empty, and deceitful like illusion. Since one knows the characteristics of consciousness as such, then the consciousness is wisdom. One should rely on wisdom, not on consciousness. Even though the cultivator gives rise to the consciousness, he becomes attached to neither consciousness nor wisdom, because he knows consciousness according to its characteristics. Consciousness thus has the characteristic of wisdom. According to these characteristics of wisdom, he speaks to sentient beings.

Again, the cultivator relies on the dharma, not on the people. Why is that? In Buddhism if people are truly existent, then there is no one that can be pure and attain liberation. All dharma are non-self and non-people. However, [the Buddha] accords with the worldly people to say that there do exist people and selves. Hence, the cultivator should rely on the dharma, not people. Dharma means the nature of phenomena. The nature of dharma is the nature of non-production.. Since they have the nature of non-production, ultimately they are empty. Since ultimately they are empty, they are unspeakable. Why is that? Speech is used to express the Dharma, but within

the Dharma there is no speech, and within the speech, there is no Dharma. Speech thus has the characteristic of non-speech. All utterances have the characteristic of non-utterance. Hence, the sutra said that non-teaching and non-speaking is called Buddhadharma. A Bodhisattva uses heavenly ears to listen to hear the different teachings of the Buddhas. Regardless of people or dharma, one could not give rise to attach and view them. If one distinguishes dualistic characteristics, this is not Buddhadharma. If there are no marks of dualism, then it is Buddhadharma. The cultivator relies on the power of heavenly ears to hear the deep and profound dharma in order to teach sentient beings. It is called the supernatural power of heavenly ears.

If the cultivator wishes to attain the supernatural power of knowing other's mind, first he should contemplate his own mind. He contemplates the characteristics of the production of mind, the characteristics of the abiding of minds, and of the extinction of mind. He also knows the characteristics of mental defilement, purity, stabilization, scattering, and others. Also, he contemplates the purity, impurity, nearness, farness, quantity, etc., of objects cognized by the mind. After holding the mark of the mind internally and externally by himself, then he conditionally contemplates the form of sentient beings. He contemplates the mind with the characteristic of desire, mind's characteristics of anger, mind's appearance of arrogance, mind's appearance of stinginess, mind's appearance of jealousy, mind's appearance of sadness, mind's appearance of fear, and mind's appearances of various language, words, and sounds. He gives rise to the thought that "The Buddha's mind is like my mind. [As my mind] is produced, abided, and extinguished, so others' are also like that. As I am aware of the objects of my own mental cognition, so others' are also like that. My mind has these various characteristics of form and images produced by speech; others' are also like that." He should frequently cultivate and study the mind's appearance. After he has practiced in this way, he achieves the supernatural power of

knowing other's mind. At that time, he only focuses his cognition on other's mind and their mental concomitants.²³⁶ It is like a person with sharp eyes, who can see the fish in the pure water. Even though the water obstructs his sight, he sees all of them [the fish] whether big, small, beautiful, or ugly. Because water is pure, it cannot obstruct [the view]. The cultivator is as such. He knows other's mind due to the supernatural power.

Although the bodies of sentient beings cover their minds, he can see them [the minds]. Thus, he obtains the power [of knowing others'] mind. At times, when preaching Dharma for the assembly, he can first know their minds. He knows these sentient beings are using which profound minds, cultivating which dharma, [following] which causal condition, having which appearance, and enjoying which matter. Because he knows that his own mind is pure, he knows that sentient beings' mind also can be pure. As all appearances are reflected in a clear mirror, such as long, short, square, circle, coarse, subtle and others reflected just as the original marks, their appearance neither increase nor decrease. Why is that? It is because the mirror is clear. Although the mirror does not distinguish, it reflects these appearances. The cultivator is as such, because his mind is pure. Phenomena do not have a single fixed appearance, because they are always pure. He certainly knows all of the sentient beings' mind and their mental concomitants. If within the assembly there are many people who have much sexual desire, he promptly knows their minds and speaks the dharma of detaching from sexual desire. For those who have anger and ignorance, he does in the same way. Why is that? The true mark of the mind is non-defiled, non-anger, and non-ignorance. If among the assembly, there are people who seek for the *śrāvaka*s vehicle, he also knows their minds to speak dharma for them. Despite speaking the dharma for them, he knows in the nature of Dharma there is no lesser [vehicle]. For those who seek for *pratyekabuddhas* vehicle, he also knows their minds and to speak the dharma for them.

²³⁶ Mental concomitants (心數法).

Although he speaks dharma for them, he knows that in the nature of Dharma there is no middle [vehicle]. For those who seek for the Mahāyāna vehicle, he also knows their minds to speak the dharma for them. Although he speaks the dharma for them, he knows that in the nature of Dharma there is no greater [vehicle]. The cultivator accords to sentient beings' minds to speak dharma equally for them in this manner, and he does not discriminate the mind's appearance.

Although he distinguishes three vehicles to speak Dharma [for them], this does not go against the nature of Dharma. As a result, he certainly knows the mental activities of all sentient beings.

Although he uses his own mind to comprehend others' minds, his mind neither opposes nor follows one and other [here and there]. He also knows that the thoughts of all sentient beings follow each other continuously like the flow of water. As he knows the nature of mind, he also knows the nature of dharma. He uses the wisdom of knowing others' mind to understand the sentient beings' mind to speak dharma for them, and without any harm definitely. This is called the supernatural power of knowing others' minds.

If the cultivator wishes to attain supernatural power of knowing past life, first he must know himself that what he is doing presently, and what he has just done. He continues to [recognize] what he has done last night, yesterday, the day before yesterday, and the last month. He remembers from this year back to the years of his youth. Like walking down a path to reach one's destination, he remembers all the places through which he has passed. Having practice in such a fashion, due to the skillful practice of *samādhi* power, he will be able to remember when he was born, when he was in the womb. He knows that he died in such a place and was born in this place. He knows one life, two lives, three lives, to hundreds lives, up to thousands and ten

thousands of immeasurable *koṭīs* of lives.²³⁷ After he has used his wisdom of knowing the past life to know his own life already, he certainly knows all others' past lives and whichever things that happened to them through the *kalpas* as many as the dust of the *ganges* river. He uses the past life experiences to teach sentient beings. He says that "At such a place I had such a name, I was born as such, my life span was as such, and I had gone through sufferings and happiness as such." He also speaks about others' past deeds and experiences. The cultivator uses the supernatural power of knowing past lives to understand the causal conditions of offenses and merits of sentient beings in their previous life. Namely, since he knows they have planted the causal conditions of the *śrāvakas*, *pratyekabuddhas*, and the Buddha, he speaks dharma for them according to their causal conditions. Again, the cultivator uses his power of knowing his past life to know by himself that he has planted the wholesome root with the Buddhas, but he has not transferred his merits to the fruition of *Anuttara-samyak-sambodhi*.²³⁸ Now he should transfer [all of the merits] to the *Anuttara-samyak-sambodhi*.

The cultivator also knows that when various dharmas were extinguished in the past, they did not go anywhere. He knows that when these dharmas will be arisen in the future, they will not come from anywhere. Although he knows that there is no beginning in the past life, he does not give rise to the view of beginninglessness. Although he contemplates that in the future life sentient beings will be extinguished and enter *nirvāṇa*, he does not have the partial view. When the cultivator thinks of the past life, his wholesome roots are increased beneficially, and the

²³⁷ *Koṭī* (Ch. 億; Skt. *koṭi*, *koṭī*, *ayuta*, *lakṣa*, *śata-sahasra*). A large amount. A number varying from the Chinese 100,000 to a Buddhist 1,000,000, 10,000,000, and 100,000,000. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=億> (accessed, December 16, 2010).

²³⁸ *Anuttara-samyak-sambodhi*, Ch. 阿耨多羅三藐三菩提. This is a Sanskrit term referring to the perfect and universal enlightenment of a Buddha. It is variously translated as meaning "Utmost, right and perfect enlightenment," "Supreme, orthodox, and equal awakening", or the like. The commentarial traditions indicate that the term includes the levels of enlightenment of the Bodhisattva and Arhat within that of the Buddha. This Dharma is level and equal, with no high or low (Ronald B. Epstein, Buddhist Text Translation Society's Buddhism A to Z (Burlingame, CA: Buddhist Text Translation Society, 2003), 6.

causal conditions of his offenses in immeasurable life are extinguished. Why is that? He knows that all dharmas have neither new appearance nor old appearance. After he has attained this wisdom, he contemplates all the existing phenomena [of sentient beings] and their past experiences such as birth, death, suffering, and happiness as being like things seen in a dream. As a result, within birth and death, no disenchantment has arisen in his mind. He brings forth the compassionate mind toward all sentient beings. He knows that all dharmas have the characteristic of contrivance. He thinks, “As I have come and gone in thousands, ten thousands *koṭī*, immeasurable *kalpas* of lifetimes of birth and death, all were false, empty, and not real. All sentient beings have come and gone [within the cycle of] birth and death in similar way. The absence of four elements and four aggregates is true reality. Ultimately, the four elements and four aggregates also are not produced.” Also, the cultivator uses the wisdom of knowing the past life and remembers that he has been the wheel turning sage king. His enjoyment of happiness was impermanent and [quickly] extinct. The joyfulness of Śakra-devānāmindra is also impermanent and [quickly] extinct. All the various pure and adorned countries, the supremely wondrous forms of Buddhas and Bodhisattvas and their turning the dharma wheel, all are certainly impermanent. How much more are other matters. After he has thought about these matters, his mind disenchant and detaches from them. The cultivator relies on the wisdom of past life to enter the emptiness of impermanence, contemplating that all phenomena are all empty and impermanent. Yet, sentient beings become perversely attached to them. He brings forth the compassionate mind for the sake of these sentient beings. He practices this compassionate mind, and gradually it becomes the great compassion. After he has attained this great compassion, the Buddhas in ten directions think about this Bodhisattva and praise his virtue. This is called the supernatural power of knowing past lives.

If the cultivator wishes to seek for attainment of supernatural power of heavenly eyes, first he contemplates the images of the light, namely the lights of fire, pearl, sun, moon, star, planet, and others. After he has contemplated these images, then whether he closes his eyes during the daytime or keeps them opens at night, light will appear in his thoughts as though seen with the eyes. He frequently practices this recollection of light. He focuses his mind on light without letting the mind have other thoughts. If his mind is wandering around, he brings back his mind to concentrate on one place. At that time, the pure form produced by the four elements in the Form Realm is within his eyes. This eye is the heavenly eye, because it is created by the four elements of the heaven. It is called the heavenly eye. Since it is also the pure eyes of the noble sages, it is called the heavenly eye. After the cultivator has attained this heavenly eye, all of the mountains, trees, the circular 'iron' enclosure, *Sumeru*, and other countries could not obstruct [his heavenly eye].²³⁹ With his unobstructed eye, he can see through the adorned Buddhas' lands in immeasurable and incalculable eons *kalpas* in ten directions.

At that time, the cultivator knows that all Buddhas are one Buddha. He also sees one Buddha as all Buddhas, because their dharma's natures are not destroyed. As he has seen the Buddha's appearance, he sees his own body appearance in the same way. Since his body's appearance is pure, all dharma's appearances are also the same. He also sees the pure disciples of the Buddha in the same way, because there is no dual appearance. Regarding sentient beings in immeasurable countries in ten directions such as hell beings, animal beings, hungry ghost beings, human, celestial beings, except other Formless beings, he certainly sees all of their birth and

²³⁹ Ring of iron mountains (Ch. 鐵圍山, 鐵圍; Skt. *cakravāla*). The circular 'iron' enclosure; the higher of the double circle of mountains forming the outer periphery of every world, concentric to the seven circles around *Sumeru*. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?59.xml+id\('b5927-9435-570d-5c71'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?59.xml+id('b5927-9435-570d-5c71')) (accessed, December 16, 2010).

death, and good and bad [karma]. He knows the karma, causal condition, and retribution of all sentient beings in ten directions and six destinies. [He sees that] these beings rely on the causal condition of their wholesome karma to be reborn in human and heaven. [He sees that] other sentient beings take rebirth in three evil states due to the causal conditions of their unwholesome karma. With the heavenly eye, the cultivator attains the power of wisdom. Although he sees these sentient beings, he does not give rise to the thought of sentient beings, because all dharmas have no thought of sentient beings. Although he sees the continuity of karma and retribution, he also enters into the absence of karma and retribution of all dharmas. Although he sees all the forms with his heavenly eye, he also does not hold the form's appearance, because these forms certainly are empty. Also, he can see [all the appearances of] obstructions, non-obstruction, near, far, above, and below. The cultivator sees celestial beings in the Form Realm with their pure and subtle bodies, but they cannot see him. The great celestial beings also cannot see him. As for the meanings of various supernatural powers, in the part of the meaning of supernatural power in Mahāyāna has explained extensively.

Appendix

Comparison between Kumarajiva’s new version of “The Essential Explanation of The Method of Dhyāna” to that of the old version

Note: The black text carries the same meaning in both versions. The purple and red texts indicate their differences in meaning.

Kumarajiva’s Version	Old Version
<p>T0616_.15.0286b14: 禪法要解卷上 T0616_.15.0286b15: 姚秦三藏鳩摩羅什等 T0616_.15.0286b16: 於長安逍遙園 譯</p> <p>行者初來欲受法時。</p> <p>When the cultivator just came to seek to receive the dharma,</p> <p>師問五衆戒淨已。 the master asked him whether the cultivator has upheld the five precepts purely yet.</p> <p>若姪欲多者。應教觀不淨。不淨有二種。一者惡厭不淨。二者非惡厭不淨。何以故。</p> <p>If he has much sexual desire, the master should teach him the contemplation the body’s impurity, which is of two types. First, one disgusts the body’s impurity. Second, one does not disgust the body’s impurity. Why is that?</p> <p>衆生有六種欲。</p>	<p>T0609_.15.0237c18: 禪要經 T0609_.15.0237c19: 失譯人名17在後漢錄 T0609_.15.0237c20: 18訶欲品第一</p> <p>行者求道欲修定時。</p> <p>If the cultivator seeks for the Way and wishes to practice Samadhi,</p> <p>爾時法師應隨根相行 四攝道。 Then his dharma master should accord with the faculty, appearance, and practice of Four Attractive Way of his [disciple].</p> <p>示教利喜廣淨信戒。淨信戒已次除</p> <p>The master should teach [his disciple] the beneficial, joyful, and broaden precepts of the pure believer. [If his disciple] has kept the precept of a pure believer already, then next, he should eliminate</p> <p>六欲。</p>

Sentient beings have six kinds of desires.

一者著色。二者著形容。三者著威儀。四者著言聲。五者著細滑。六者著人相。

attachment to the form; attachment to the body's appearance; attachment to the awe-inspiring manner; attachment to the oral voice; attachment to the fine feature; and attachment to personal image.

著五種欲 者令觀惡厭不淨。

If he attaches to the first five desires, the master should ask him to contemplate the repulsion of the body's impurity.

著人相者令觀白骨人相。

If he attaches to personal appearance, the master should teach him to contemplate the white bone of the personal appearance.

又觀死屍若壞若不壞。16觀不壞斷二種欲威

儀言聲。

Also, he should contemplate the decayed and non-decayed corpses. Contemplation of non-decayed corpses severs two kinds of attachments of awe-inspiring manner and oral voice.

觀已壞悉斷六種欲。習不淨有二種。

Comprehensive contemplation of decayed corpses certainly cuts off six kinds of sexual desires. Cultivation of [contemplation of] body's impurity has two types.

一者觀死屍臭爛不淨。

First is the contemplation of the corpse, which is rotten, stinking, and impure.

我身不淨死屍一等 無有異也。

Six desires.

所謂色欲。形容欲。威儀欲。言聲欲。細滑欲。人相欲。

They are: attachment to the form; attachment to the body's appearance; attachment to the awe-inspiring manner; attachment to the oral voice; attachment to the fine feature; and attachment to personal image.

著上五欲。令觀可19得不淨之相。

If he attaches to the first five desires, the master should ask him to contemplate the repulsion of the body's impurity.

著人相欲。令觀骨人分分斷相。

If he attaches to personal appearance, the master should teach him to contemplate every part of white bone of the personal appearance.

觀彼全尸 能斷二欲威儀欲言聲欲。

Contemplation of that whole body severs two kinds of attachments of awe-inspiring manner and oral voice.

若觀壞屍悉斷六欲。可*得不淨有二種觀。

If one contemplates decayed corpses to cut off six kinds of sexual desires, then one certainly could attain the [contemplation of] body's impurity, which has two types.

一即死屍臭爛不淨。

First is the contemplation of the corpse, which is rotten, stinking, and impure.

我身不淨亦復如是。

My body's impurity is not much different from that of the corpse.

如是觀己心生惡厭。

Having contemplated, the aversion [of the body's impurity] arises in his mind.

取是相已。至 閑靜處若樹下若空舍。

Having kept these images [in the mind], one goes to the secluded place that is either under the trees [or forest] or an empty hut

以所取相自觀不淨。處處遍察繫心身中不令外出。
to contemplate the body's impurity by oneself on them.
In every place one examines by oneself thoroughly within the body and mind without letting the mind to wander around.

若心馳散還攝 緣中。

If the mind is scattered, one should return to absorb within the conditions [of the contemplation of bodily impurity].

二者雖不眼見。從師受法憶想分別。

Second, despite the eyes not seeing [directly], the cultivator follows his master to receive the dharma and to comprehend distinctively.

自觀身中。三十六物不淨充滿。

The cultivator contemplates **within his body** by himself having thirty-six impurities [in the body] **thoroughly and fully**:

髮毛爪齒涕 淚涎唾。汗垢肪^𦵏皮膜肌肉。筋脈髓腦
心肝脾腎肺胃腸肚胞膽2痰癢。生藏膿血屎尿諸蟲。
hair, pore, nail, teeth, tear, saliva, sweat, perspiration, fat,
flesh, skin, vein, blood vessel, marrow, brain, heart, liver,
spleen, kidney, lungs, stomach, intestine, membrane of
stomach, bile, phlegm, organs, blood and pus,
excrements, bacteria, and so forth.

My body's impurity is not much different from that of the corpse.

如是觀己心生厭患。

Having contemplated, the aversion [of the body's impurity] arises in his mind.

取是相已至閑靜處山澤塚間空舍樹下。

Having kept these images [in the mind], one goes to the secluded place that is either under the trees [or forest] or an empty hut to contemplate the body's impurity by oneself on them.

自 觀不淨處1處可得。繫心身中不令馳散。
to contemplate the body's impurity by oneself on them,
and in every place **one can attain [that contemplation]**.

二者 聞法憶想。

Second, **after he has heard the dharma, he should visualize and contemplate**

分別自觀身中三十六物。

The cultivator contemplates **distinctively** by himself within his body having thirty-six impurities [in the body]:

髮毛爪 齒涕淚涎唾。汗垢肪^𦵏皮膜肌肉。筋脈髓腦
心肝脾腎。肺^膈腸肚胞膽2痰癢。生藏膿血屎尿諸
蟲。
hair, pore, nail, teeth, tear, saliva, sweat, perspiration,
fat, flesh, skin, vein, blood vessel, marrow, brain, heart,
liver, spleen, kidney, lungs, stomach, intestine,
membrane of stomach, bile, phlegm, organs, blood and

如是等種種不淨聚。假名爲身。

These accumulative impure things are falsely called body.

自觀如是。所著外身亦如是觀。若心厭惡姪欲。心息則已。

One contemplates oneself as such. One should also contemplate the attachment to the external body in a similar way. If the mind is disenchanted largely with sexual desire, then the mind [of thinking about] sexual desire would cease.

pus, excrements, bacteria, and so forth.

臭穢不淨聚以爲身。往來五道熾然衆苦

The body was the compositions of stink, obscene, and impurity, which goes back and forth within the five destinies that certainly cause burning and sufferings.

。猶如浮屍隨流東西。所至之處物皆可憊。

As a floating corpse, it drifts everywhere according to the current. Wherever it flows to, its carcass compositions are certainly distraught.

又念我身以骨爲柱以肉爲泥。

Also, one should contemplate that my body uses the skeleton as a pillar and the flesh as the clay,

筋纏血澆如瘡如毒。

which has the muscles wrapping around and a fluid of blood as tumor and poison.

皮毛九孔以爲門戶。

The skin, the hairs, and nine orifices serve as the doors and gates.

腸胃胞膜以爲庫藏。

Intestine, stomach, placenta, membrane serve as hidden storehouses.

妬慢惡心謂以爲身。

The evil minds such as envy and arrogance are called the body.

貪求無厭猶如溪壑。

The craving desire without satiation as the bed of torrent stream.

是故行者除三欲想。

Hence, the cultivator should eliminate [those] three craving thoughts.

受信施時如火毒想。

Whenever he receives the offerings of the donors, he should have the thought [about them] as the poisonous fire,

救諸蟲想。繫死屍想。涎沫齒垢5污滋味想。

The thought about rescuing the worms, the thought about fasten the corpse, the thought about saliva, froth, stain teeth, the growing of the filthy smell.

我無空慧壞白淨想。

The thoughts of non-self, the emptiness wisdom, to terminate the thought of white and pure [of the body].

貪愛因緣成惡露想。

[Because of] the causation of greedy love, it becomes the exposed evil thought.

如是思惟慚愧具足。能度生死爲世福田。

If he contemplates and has a fully shameful conscience, he could cross over the birth and death and becomes the blessing field for the world.

若觀骨人二足甲骨。指骨跖骨踝骨脛骨。膝骨髀骨
胯骨腰骨。

If he contemplates the skeleton person, [he will recognize] the two legs shelling with bones, toe bone, finger bones, instep bones, ankle bone, shinbone, knee bone, pelvis bone, leg bone, spine bone,

脊骨頸骨頭骨頷骨。

ridge bone, neck bone, head bone, jaw bone,

兩手甲 骨指骨掌骨。

the bones of two hands, fingers, palms,

腕骨臂骨肘骨膊骨。胸骨心骨

wrist bone, arm bone, elbow bone, shoulder bone, chest bone, heart bone,

齒骨肋骨。
tooth bone, and rib bones.

左右思惟皆如目見。
Contemplation on the left and right [of the body], [he sees] all of them as seen by his eyes.

所著外身亦如是觀。
Whichever attachment to the external body, he should contemplate in similar way.

三百二十骨相拄在內。
The appearances of three hundred and twenty bones dwell within [the body].

皮囊九孔 惡漏於外
The skin bag with nine orifices drips out [the filth] badly.

如是觀身猶如死屍爲鬼所起。
He should contemplate the body as the resurrection of a ghost within a corpse.

行 來語默常是死屍。
Coming and going, talking and keeping silence are the corpses.

即於我身作死屍想。
These are the thoughts of the corpse about my body:

青瘀 想臃脹想膿爛想破壞想血塗想食殘想蟲出
the thoughts of blue blood stasis; the thought of swelling; the thought about the pus and rotten; the thought about disarray and foul; the thought about blood smear, the thought about spoiled food; the thoughts about the crawling out of the worms.

想骨鎖想分離想腐敗想世界衆生無可樂 想。
the thought about the shackles of bones; the thought about the separation [of the bones]; the thought about the rotten and decay; and the thought about the incapability of happiness of sentient beings in the world.

<p>若心不息當勤精進。呵責其心作是念言。老病死苦其爲至近。命如電逝。</p> <p>If the [unstable] mind does not cease, one should cultivate diligently and reprimand one's mind by thinking that the sufferings of aging, sickness, and death have approached. The life is like lightning and passing away.</p> <p>人身難得善師難遇。佛法欲滅如曉時燈。</p> <p>It is hard to obtain a human body and to meet virtuous masters. Buddha's teaching is almost extinguished as the lantern in the dawn.</p> <p>有破定法衆患甚多。內諸煩惱外有魔民。²⁴⁰ In the internals are the mental afflictions, and in the externals are the demonic relatives.</p>	<p>若心恐怖。應作因緣虛妄空觀。</p> <p>If the mind is frightened, he should employ the contemplation of falseness and emptiness [of the body],</p> <p>猶如幻化無所有觀。第一義空清淨智觀。</p> <p>the contemplations of [the body] as illusion and non-existence, and the contemplation of the pure wisdom of the foremost meaning, emptiness.</p> <p>*****</p> <p>若心懈怠。當自責言。老病死苦甚爲至近。命如電逝須臾難保。</p> <p>If the mind is lazy, he should admonish himself orally. The sufferings of illness, aging, and death are very close by. The life likes the lighting. Death can come any moment, and it is hard to protect [the body].</p> <p>人身難得善師難遇佛法欲滅正言似反。</p> <p>It is hard to obtain the human body. It is hard to meet the proper teachers. The Buddha-dharma is almost extinguished. The proper words [of Buddha-dharma] are as if reverse.</p> <p>如曉時燈雖有無用。惡人出家助俗毀法。</p> <p>As when it is the dawn, even having the lamp's light, it has no use. The evil people left the home life and supported the lay people to destroy the Dharma.</p> <p>貪婬邪濁令道衰7醉。惡法增長大闇將至。</p> <p>Greedy obscene and filthy heterodox cause the Way to be declined and oppressed. The evil dharma increases, and the great darkness is going to appear.</p> <p>破定因緣衆患甚多。內諸煩惱外魔魔民。</p> <p>The causal condition ruining Samadhi and other sufferings are numerous. Internal is the mental afflictions, and external is the demonic people.</p>
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²⁴⁰ *Samādhi* means undistractedness, concentration, bringing together, and unification of the mind in a steady and undistracted awareness. (Richard Shankman, *The experience of samādhi: an in-depth exploration of Buddhist meditation* (Boston, MA: Shambhala Publication, 2008), 4).

國土飢荒內外老病。死賊其力甚大壞習禪定。
Countries have famine and deserted. Inner and outer bodies are aging and illness. The strength of the death thief is so great that it destroys the practice of meditation.

我身可畏。
My body is so dreadful.

於諸煩惱賊中未有微損。於禪定法中未有所得。
As for the thieves of mental afflictions, they have not been diminished slightly. I have not attained any realization within the dharma of meditation yet.

雖服法衣。內實空虛俗人無異。
Although I wear the dharma robe, internally it is really empty as same as the lay people.

諸惡趣門一切皆開。諸善法中未入正定。
All the doors of evil destinies are opened together. I have not entered the proper *samādhi* within various wholesome dharma.

於諸惡法未能必不為惡。我今云何著是屎囊而生懈怠不能精勤制伏其心
As for the unwholesome dharma, I have not had the ability of not doing the unwholesome deeds. Now, how could I attach to this bag of excrement and give rise to indolence without being able to control the mind diligently?

。如此弊身賢聖所呵。不淨可惡九孔流出。
The virtuous sages have admonished this evil body, which is impure and dreadful with nine orifices flowing out.

而貪著此身。與畜生同死。
One may die as animals because of the craving and attachment to this body.

鬼疫行災世間空荒。惡對揚謗諸惱萬端。
The demonic plague, the act of calamity, the wasteland in the world; the evil opposition spreads with the slander, various angers, and innumerable problems.

八苦輪迴晝夜無捨。我身可哀屬當斯禍。
Day and night, [people] have not given up the eight kinds of sufferings within the rebirth cycle. Certainly, it is pity for my body, which is bearing these calamities.

於煩惱賊未有微損。於禪定法未有所得。
Regarding the thief of mental afflictions, they have not been diminished a little bit. Regarding the dharma of Samadhi, [I] have not attained yet.

雖服法衣猶思欲味。內實虛空俗人無異。
Although I wear the dharma robe, internally it is really empty as same as the lay people.

諸惡趣門一切皆開。諸善法中未入正定。
All the doors of evil destinies are opened together. I have not entered the proper *samādhi* within various wholesome dharma.

於諸惡法未畢不作。我今云何著是屎囊而生憍恣不能精勤制伏其心
As for the unwholesome dharma, I have not had the ability of not doing the unwholesome deeds. Now, how could I attach to this bag of excrement and give rise to indolence without being able to control the mind diligently?

。如此弊身賢聖所呵。不淨可*憊九孔流出。
The virtuous sages have admonished this evil body, which is impure and dreadful with nine orifices flowing out.

若貪此身與畜生同。
One may die as animals because of the craving and attachment to this body.

俱投黑闇²⁶甚所不應。

All are thrown into the darkness, which one should not go.

如是鞭心思惟自責 還攝本處。又時亦復應令心悅。

If one rebukes one's own mind and ponders as such, one would return to embrace the original place [of meditation on body's impurity]. Sometimes, one should also generate joyfulness for the mind

作是念言。佛是一切智人。

by thinking that the Buddha is an Omniscience One,

直說道教易解易行。是我大師。

who speaks the dharma straightforwardly which is easily understandable and practicable. He is my great teacher.

如是不應憂畏。

Hence, I should not be worried and fearful

如依大王無有怖畏。28諸29阿羅漢所作已辦。是我同伴

as one relies on a great king without being terrified. The Arahats have accomplished their responsibilities [of cultivation]. They are my [dharma] companions.

。

已能伏心如奴衷主。心已調伏具種種果六通自在。

They have ability to subdue their mind as a servant serving the master. Since their minds have been subdued, they have fully various fruitions of six supernatural powers and autonomy.

死投大黑闇當復何依。

After dying, one falls into the great darkness. Where will one rely on?

今得人身不能出要。若生惡趣解脫 何由。

Since, today one has obtained this body, one should not let it be lost. If one were reborn in the evil destiny, how could one be liberated?

如是鞭心還攝本處。又時勸發令心喜悅。

If one rebukes one's own mind as such, one would return to embrace the original place [of meditation on body's impurity]. Sometimes, one should also generate joyfulness for the mind

解脫法王慧命常住。神通光明恒照五道。

The liberated Dharma King, who has everlasting dwelling and lifespan of wisdom. His bright light of supernatural powers always shines through the five destinies,

直說道教易解易行。既是我師我得歸命。

who speaks the dharma straightforwardly which is easily understandable and practicable. He certainly is my teacher, whom I could rely and return my life to.

香華讚嘆心安喜悅。

[I use] fragrance, flowers, and praise [to offer him that my] mind is peaceful and happy.

如依天帝遊空無畏。諸大菩薩阿羅漢等皆我同伴。

as one relies on a Celestial King without being terrified. The great Bodhisattvas and Arahats are my [dharma] companions.

以能伏心如猫制鼠。諸根調順六通自在。

They have ability to subdue their mind as a cat controls a mouse. Since their sense faculties have been subdued, they have six supernatural powers and autonomy.

我亦應自31伏其心求得此事。

I also should subdue my mind to beseech these accomplishments.

唯有此道無復異路。

This is the only path, since there is no other path.

如是思惟已還觀不淨。復自欣歡作是念言。

After one has pondered as such, one goes back to contemplate the body's impurity. One also is delighted by oneself to think that

初習道時。諸煩惱風吹破我心。

when I just began to practice the way, the wind of mental afflictions blew to destroy my mind.

我欲得道。

I wish to achieve enlightenment,

上妙五欲尚不能壞。何況*弊者。

the five foremost wonderful desires could not harm me; how much more this wicked body?

如長老摩訶目犍連得阿羅漢道。本婦將從34伎樂盛自莊嚴飾欲壞目連。目連爾時36說偈言

The elder Maudgalyāyana, who after his attainment of Arahatship, was seduced by his former wife with all kinds of musical performances and decorations in a dignified way. At that time, Maudgalyāyana spoke the verse:

汝身骨幹立 皮肉相纏裹

Your body is like a trunk of standing skeleton. Skin and flesh wrap around together.

我亦如是應自伏心 求出生死。如囚在獄四顧牢密。

I also should subdue my mind to seek for leaving birth and death. As one was put in prison, one looks at the four thick and secure walls.

唯有廁孔更無異路。如人中毒唯糞能治更無餘藥。

This is the only hole one can pass through, since there is no other path. As one was poisoned, only manure can treat that sickness, since there is no other medicine.

思惟是已諦觀不淨。復作是念。

After one has pondered as such, one goes back to contemplate the body's impurity. One also is again to think that

初習行時心多進退。八法惡風吹破我心。

When I just began to practice the way, the mind was mostly diligent or retreat. The eight evil dharmas blew to destroy my mind.

我若得道心安若山。

If I achieve enlightenment, [my] mind would be stable as the mountain.

上妙五欲尚不能壞。何況弊欲。

The five foremost wonderful desires could not harm me; how much more this wicked body?

如大目連得羅漢已婦將伎人盛自莊飾欲壞目連。目連爾時為說偈言

The great Maudgalyāyana, who after his attainment of Arahatship, was seduced by his former wife with all kinds of musical performances and decorations in a dignified way. At that time, Maudgalyāyana spoke the verse:

汝身骨幹立 皮肉相纏裹

Your body is like a trunk of standing skeleton. Skin and flesh wrap around together.

不淨內充滿 無一是好物

Internally, it is fully of all kinds of impurities. There is no good substance.

1章囊盛屎尿 九孔常流出

The **tanned** leather contains excrement and urine. Nine orifices always **flow out**

如鬼無所直 何足以自貴

as same as the ghost that does not have any place to abide to. Why do you satisfy to value your body

汝身如行廁 薄皮以自覆

which functions as a toilet? The thin skin is used to cover [the body's impurity] being considered as valuable

智者所棄遠 如人捨廁去

that the wise people have discarded and keep a distance. It is like someone releasing the [excrement] while going to the toilet.

若人知汝身 如我所*厭惡

If people know your body as I have been fed up,

一切皆遠離 如人避屎坑

all [of them] would stay far off as someone avoids the excrement pit.

汝身自嚴飾 華香以瓔珞

You decorate your body in a dignified way with flowery perfume and wear the precious necklace

凡夫所貪愛 智者所不惑

that the **common** people are greedy for and fond of. The wise people would not be deluded.

汝是不淨聚 集諸穢惡物

Your [body] is a collection of impure, dirty, and foul substances.

如莊嚴廁舍 愚者以為好

As for the decoration of a toilet, the **ignorant people** consider it as beautiful.

不淨內充滿 無一是妙物

Internally, it is fully of all kinds of impurities. There is no good substance.

皮囊盛屎尿 九孔常流**血**

The **skin** contains excrement and urine. Nine orifices always flow out the **blood**,

如鬼無所直 何足以自貴

as same as the ghost that does not have any place to abide to. Why do you satisfy to value your body

汝身如行廁 薄皮以自覆

which functions as a toilet? The thin skin is used to cover [the body's impurity] being considered as valuable

智者所棄遠 如人捨廁去

that the wise people have discarded and keep a distance. It is like someone releasing the [excrement] while going to the toilet.

若人知汝身 如我所惡厭

If people know your body as I have been fed up,

一切皆遠離 知人避屎坑

all [of them] would stay far off as someone avoids the excrement pit.

汝身自嚴飾 香花以瓔珞

You decorate your body in a dignified way with flowery perfume and wear the precious necklace

凡**愚**所貪愛 智者所不惑

that the **ignorant** people are greedy for and fond of. The wise people would not be deluded.

汝是不淨聚 集諸穢惡物

Your [body] is a collection of impure, dirty, and foul substances.

雖服珍妙衣 如莊嚴廁舍

Although you wear precious and wonderful cloth, it is as if to decorate a toilet.

汝脅肋著脊 如椽依2棟住

Your ribs and chest are supported by the spine. It is like a rafter relying on the main beam to stand erectly.

五藏在腹內 不淨如屎篋

The five organs are inside the abdomen. They are impure as a case of excrement.

汝身如糞舍 愚夫所保愛

Your body is like a manure house, where the ignorant people protect and love it.

飾以珠瓔珞 外好如畫瓶

Decoration and dignify with the precious jewel necklace, the external appearance is beautiful as a painted vase.

若人欲染空 終始不可著

If someone wants to defile the empty space, ultimately, he cannot do it.

汝欲來嬈我 如蛾自投火

You come to seduce me. It is like the moth jumping into the fire pit by itself.

一切諸欲毒 我今已滅盡

As for all of the poisonous desires, I have cut them off completely.

五欲已遠離 魔網已壞裂

I have already left afar off the five desires. I have broken the demonic web.

我心如虛空 一切無所著

My mind is like an empty space, without attachment to anything.

正使天欲來 不能染我心

Even if [you] bring the celestial desire [to seduce me], there is no way to defile my mind.

汝脇肋著脊 如椽依梁棟

Your ribs and chest are supported by the spine. It is like a rafter relying on the main beam to stand erectly.

五藏在腹內 不淨如屎篋

The five organs are inside the abdomen. They are impure as a case of excrement.

我觀汝不淨 猶如五色糞

I contemplate your impure body as the five colors of the manure.

飾以珠瓔珞 外好如畫瓶

Decoration and dignify with the precious jewel necklace, the external appearance is beautiful as a painted vase.

若人欲染空 終始不可著

If someone wants to defile the empty space, ultimately, he cannot do it.

汝欲來嬈我 如蛾自投火

You come to seduce me. It is like the moth jumping into the fire pit by itself.

一切諸欲毒 我今已滅盡

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I have already left afar off the five desires. I have broken the demonic web.

我心如虛空 一切無所著

My mind is like an empty space, without attachment to anything.

正使天欲來 不能染我心

Even if [you] bring the celestial desire [to seduce me], there is no way to defile my mind.

墮俗生世苦 命速猶電光

One falls into the secular life and is born in the suffering world. The lifespan flashes quickly like the lighting.

老病死時至 對來無豪強

When aging, sickness, and death come, one does not have any bravery and energy to against them.

無親可恃怙 無處可隱藏

None of the relatives can be relied on. One cannot hide in any place.

天福尚有盡 人命豈久長

Even the heavenly blessings have limited [lifespan], how could human lifespan be extended longer?

最脆不過命 如風吹浮雲

It is extremely fragile, and it cannot cross the fate, as the wind blowing the floating cloud.

浮雲壞甚速 形命不久連

The floating cloud was destroyed pretty quickly. The life's appearance does not continue.

身死魂靈散 當知非我身

After the physical body died, the spirit was dispersed. Hence, [one] should know that it is not my body.

勉時力精進 難得不過人

When [one] is still strong, [one] should make effort [to practice] diligently. This human life is hard to obtain.

生死不斷絕 貪欲嗜味故

If one has not cut off the birth and death, one still is fond of the taste of sexual desires.

養怒益丘塚 唐受諸辛苦

One nourishes the anger to advance to the hill of the cemetery. One always received various bitter sufferings.

身臭如死屍 九孔流不淨

The physical body stinks like a corpse. Nine orifices flow out the impurities.

如廁蟲樂糞 愚貪身無異

As the worms in the toilets happily enjoy the manure. Those ignorant people craving for the body are no different [from those worms].

雖明在宮中 五欲色味間

Although one lives in a palace and in the midst of the form and taste of the five desires,

志意不甘樂 常思幽隱禪

one should be determined that one should not take them as sweet and enjoyable. One should always contemplate quietly and meditate secretly.

晝夜觀臆牖 有天叉手言

Day and night one contemplates the way that leads to enlightenment. There was a celestial being, who raised his folded hands to his chin and said that:

時至今可行 衆伎皆睡眠

Up to now, one could use various talents, which are like sleepy people.

世間不足樂 恒與憂惱俱

Worldly people could not satisfy with their happiness. They always have all kinds of grief and anger.

恩愛正合會 當復之別離

Even when they love and treat each other kindly and live together, soon they will again depart and live separately with one and another.

家室轉相哭 不知死所趣

The family members take turns to weep. They do not know where they will go after death.

慧人見苦諦 是故行學道

Since the wise people recognize the Truth of sufferings, they learn and practice the way.

世間歡日少 憂惱甚1太多

The days of happiness are few, while the days of grief and afflictions are too many.

安由得此苦 自作不由他

Enduring those sufferings are because of one's own actions. They are not because of others.

俗人樂恩愛 道以爲怨家

Worldly people enjoy their love and affection. The practitioner considers them as the enemy.

富貴是苦本 如鳥墮網羅

One should consider the root of sufferings as a bird falling into a net.

人命甚速駛 五馬不能追

Human lifespan goes by so fast that five horses could not chase after.

殘命日滅盡 各各自思惟

The fragile life extinguishes every day. Everyone should contemplate by oneself.

恩愛正合會 夫盛當有衰

People come together with love and affection. If it flourishes, then it will decline.

是故自拔出 得道當來歸

Hence, one should cut off and step out. After one attains the way, one could come back.

禪*要*經

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Chinese version of the “The Essential Explanation of The Method of Dhyāna,” 禪法要解

- T15n0616_p0286b13(00) || 禪法要解卷上
T15n0616_p0286b14(00) ||
T15n0616_p0286b15(00) ||
T15n0616_p0286b16(09) || 姚秦三藏鳩摩羅什等於長安逍遙園譯
T15n0616_p0286b17(00) || 行者初來欲受法時。師問五眾戒淨已。
T15n0616_p0286b18(02) || 若婬欲多者。應教觀不淨。不淨有二種。
T15n0616_p0286b19(04) || 一者惡厭不淨。二者非惡厭不淨。何以故。
T15n0616_p0286b20(05) || 眾生有六種欲。一者著色。二者著形容。三者著威儀。
T15n0616_p0286b21(02) || 四者著言聲。五者著細滑。六者著人相。
T15n0616_p0286b22(04) || 著五種欲者令觀惡厭不淨。著人相者令觀白骨人相。
T15n0616_p0286b23(00) || 又觀死屍若壞若不壞。
T15n0616_p0286b24(08) || 觀不壞斷二種欲威儀言聲。觀已壞悉斷六種欲。習不淨有二種。
T15n0616_p0286b25(00) || 一者觀死屍臭爛不淨。
T15n0616_p0286b26(08) || 我身不淨死屍一等無有異也。如是觀已心生惡厭。取是相已。
T15n0616_p0286b27(01) || 至閑靜處若樹下若空舍。以所取相自觀不淨。
T15n0616_p0286b28(00) || 處處遍察繫心身中不令外出。
T15n0616_p0286b29(06) || 若心馳散還攝緣中。二者雖不眼見。從師受法憶想分別。
T15n0616_p0286c01(00) || 自觀身中。三十六物不淨充滿。
T15n0616_p0286c02(05) || 髮毛爪齒涕淚涎[泳-永+垂]。汗垢肪[月*冊]皮膜肌肉。
T15n0616_p0286c03(06) || 筋脈髓腦心肝脾腎肺胃腸肚胞膽痰[病-丙+陰]。
T15n0616_p0286c04(06) || 生藏膿血屎尿諸蟲。如是等種種不淨聚。假名為身。
T15n0616_p0286c05(03) || 自觀如是。所著外身亦如是觀。若心厭惡婬欲。
T15n0616_p0286c06(02) || 心息則已。若心不息當勤精進。
T15n0616_p0286c07(07) || 呵責其心作是念言。老病死苦其為至近。命如電逝。
T15n0616_p0286c08(03) || 人身難得善師難遇。佛法欲滅如曉時燈。
T15n0616_p0286c09(04) || 有破定法眾患甚多。內諸煩惱外有魔民。
T15n0616_p0286c10(05) || 國土飢荒內外老病。死賊其力甚大壞習禪定。我身可畏。
T15n0616_p0286c11(00) || 於諸煩惱賊中未有微損。
T15n0616_p0286c12(08) || 於禪定法中未有所得。雖服法衣。內實空虛俗人無異。
T15n0616_p0286c13(04) || 諸惡趣門一切皆開。諸善法中未入正定。
T15n0616_p0286c14(05) || 於諸惡法未能必不為惡。我今云何著是屎囊而生懈怠。
T15n0616_p0286c15(00) || 不能精勤制伏其心。如此弊身賢聖所呵。
T15n0616_p0286c16(01) || 不淨可惡九孔流出。而貪著此身。與畜生同死。
T15n0616_p0286c17(00) || 俱投黑闇甚所不應。
T15n0616_p0286c18(08) || 如是鞭心思惟自責還攝本處。又時亦復應令心悅。作是念言。
T15n0616_p0286c19(01) || 佛是一切智人。直說道教易解易行。是我大師。

T15n0616_p0286c20(00) || 如是不應憂畏。如依大王無有怖畏。
 T15n0616_p0286c21(02) || 諸阿羅漢所作已辦。是我同伴。
 T15n0616_p0286c22(07) || 已能伏心如奴隸主。心已調伏具種種果六通自在。
 T15n0616_p0286c23(04) || 我亦應自伏其心求得此事。唯有此道無復異路。
 T15n0616_p0286c24(02) || 如是思惟已還觀不淨。復自欣歡作是念言。
 T15n0616_p0286c25(02) || 初習道時。諸煩惱風吹破我心。我欲得道。
 T15n0616_p0286c26(02) || 上妙五欲尚不能壞。何況弊者。
 T15n0616_p0286c27(06) || 如長老摩訶目犍連得阿羅漢道。
 T15n0616_p0286c28(09) || 本婦將從伎樂盛自莊嚴飾欲壞目連。目連爾時說偈言。
 T15n0616_p0286c29(00) || 汝身骨幹立 皮肉相纏裹
 T15n0616_p0287a01(00) || 不淨內充滿 無一是好物
 T15n0616_p0287a02(00) || 韋囊盛屎尿 九孔常流出
 T15n0616_p0287a03(00) || 如鬼無所直 何足以自貴
 T15n0616_p0287a04(00) || 汝身如行廁 薄皮以自覆
 T15n0616_p0287a05(00) || 智者所棄遠 如人捨廁去
 T15n0616_p0287a06(00) || 若人知汝身 如我所厭惡
 T15n0616_p0287a07(00) || 一切皆遠離 如人避屎坑
 T15n0616_p0287a08(00) || 汝身自嚴飾 華香以瓔珞
 T15n0616_p0287a09(00) || 凡夫所貪愛 智者所不惑
 T15n0616_p0287a10(00) || 汝是不淨聚 集諸穢惡物
 T15n0616_p0287a11(00) || 如莊嚴廁舍 愚者以為好
 T15n0616_p0287a12(00) || 汝脅肋著脊 如椽依棟住
 T15n0616_p0287a13(00) || 五藏在腹內 不淨如屎篋
 T15n0616_p0287a14(00) || 汝身如糞舍 愚夫所保愛
 T15n0616_p0287a15(00) || 飾以珠瓔珞 外好如畫瓶
 T15n0616_p0287a16(00) || 若人欲染空 終始不可著
 T15n0616_p0287a17(00) || 汝欲來燒我 如蛾自投火
 T15n0616_p0287a18(00) || 一切諸欲毒 我今已滅盡
 T15n0616_p0287a19(00) || 五欲已遠離 魔網已壞裂
 T15n0616_p0287a20(00) || 我心如虛空 一切無所著
 T15n0616_p0287a21(00) || 正使天欲來 不能染我心
 T15n0616_p0287a22(00) || 行者如是思惟決定堅固。
 T15n0616_p0287a23(07) || 住心本緣不畏眾欲。若利根者。一心精勤。
 T15n0616_p0287a24(07) || 遠至七日心得定住。中根者。乃至三七。鈍根者。久久乃得。
 T15n0616_p0287a25(01) || 如攢酪成酥。必可得也。若不任習行。
 T15n0616_p0287a26(03) || 是身雖復久習種種方喻。空無所得。
 T15n0616_p0287a27(06) || 譬如攢水終不成酥。問曰。何事不中。答曰。
 T15n0616_p0287a28(07) || 若犯禁戒不可懺者。若邪見不捨。若斷善根及三覆障。
 T15n0616_p0287a29(03) || 所謂厚利煩惱。五無間罪。三惡道報。

- T15n0616_p0287b01(06) || 如是等罪不應習行。又摩訶衍中。菩薩利根。
- T15n0616_p0287b02(06) || 有實智慧福德因緣。不同其事。若不任習行。
- T15n0616_p0287b03(06) || 當誦經修福起塔供養。說法教化行十善道。問曰。
- T15n0616_p0287b04(04) || 云何當知得一心相。答曰。心住相者身軟輕樂。
- T15n0616_p0287b05(03) || 瞋恚愁憂諸惱心法皆已止息。
- T15n0616_p0287b06(07) || 心得快樂未曾所得勝於五欲。心淨不濁故身有光明。
- T15n0616_p0287b07(03) || 如清淨鏡光現於外。如明珠在淨水中光明顯照。
- T15n0616_p0287b08(01) || 行者見是相己心安喜悅。
- T15n0616_p0287b09(08) || 譬如渴人掘地求水已見濕泥得水不久。行者如是。
- T15n0616_p0287b10(05) || 初習行時如掘乾土。久而不止得見濕相。
- T15n0616_p0287b11(06) || 自知不久當得禪定。一心信樂精勤攝心轉入深定。
- T15n0616_p0287b12(03) || 作是念已毀訾五欲。見求欲者甚為可惡。
- T15n0616_p0287b13(04) || 如人見狗不得好食而噉臭糞。如是種種因緣。
- T15n0616_p0287b14(02) || 呵欲為過。心生憐愍。受五欲者。
- T15n0616_p0287b15(05) || 自心有樂而不知求。反更外求不淨罪樂。
- T15n0616_p0287b16(06) || 行者常應精進晝夜集諸善法助成禪定。
- T15n0616_p0287b17(07) || 諸障禪法令心遠離。集諸善法者。觀欲界無常苦空無我。
- T15n0616_p0287b18(01) || 如病如瘡如癰如箭入心。
- T15n0616_p0287b19(08) || 三毒熾燃起諸鬥諍嫉妒煙相甚為惡厭。如是觀者。
- T15n0616_p0287b20(05) || 是名初習禪法。若習法時。中間或有五蓋覆心。即應除滅。
- T15n0616_p0287b21(00) || 如黑雲翳日風力破散。若婬欲蓋起。
- T15n0616_p0287b22(03) || 心念五欲即應思惟。我今在道自捨五欲云何復念。
- T15n0616_p0287b23(00) || 如人還食其吐。此是世間罪法。我今學道。
- T15n0616_p0287b24(00) || 除剃鬚髮被著法衣。盡其形壽。
- T15n0616_p0287b25(04) || 五欲情願永離永斷。云何還復生著。甚非所宜。
- T15n0616_p0287b26(03) || 即令除滅。如賊毒蛇不令入室。
- T15n0616_p0287b27(07) || 以其為禍甚深重故。復次五欲之法。眾惡住處。無有反復。
- T15n0616_p0287b28(02) || 初時尚可。久後欺誑受諸苦毒。
- T15n0616_p0287b29(07) || 嫉妒恚怒無惡不作。如囊盛眾刀以手抱觸左右傷壞。
- T15n0616_p0287c01(03) || 復次設得五欲猶不厭足。若無厭足則無有樂。
- T15n0616_p0287c02(02) || 如渴飲漿。未及除渴不得有樂。猶如搔疥。
- T15n0616_p0287c03(03) || 其患未差不可為樂。復次欲染其心不見好醜。
- T15n0616_p0287c04(01) || 不畏今世後世罪報。以是之故除卻婬欲。
- T15n0616_p0287c05(02) || 已卻婬欲或生瞋惱。瞋惱心生即應除卻。
- T15n0616_p0287c06(03) || 眾生可念。處胎已來無時不苦。
- T15n0616_p0287c07(08) || 眾苦備具云何更增其惱。如人臨欲刑戮。何有善人重增苦痛。
- T15n0616_p0287c08(00) || 又復行道之人。應捨吾我愛慢等結。
- T15n0616_p0287c09(03) || 雖不障生天而行道之人尚不生念。
- T15n0616_p0287c10(06) || 何況瞋恚拔樂根本。復次如水沸動不見面像。

- T15n0616_p0287c11(05) || 瞋恚心生不識尊卑父母師長。乃至不受佛教。瞋為大病。
- T15n0616_p0287c12(00) || 殘害無道猶如羅刹。當以思惟。
- T15n0616_p0287c13(05) || 慈心消滅瞋恚。婬欲瞋恚既止。若得禪定則為快樂。
- T15n0616_p0287c14(02) || 若未得禪樂。情散愁憤心轉沈重。瞪瞢不了。
- T15n0616_p0287c15(01) || 即知睡眠害心之賊。尚破世利。何況道事。
- T15n0616_p0287c16(02) || 睡眠法者與死無異。氣息為別。
- T15n0616_p0287c17(07) || 如水衣覆水不睹面像。睡眠覆心不見好醜。
- T15n0616_p0287c18(07) || 諸法之實亦復如是。即時除卻應作是念。
- T15n0616_p0287c19(08) || 諸煩惱賊皆欲危害何可安眠。如對賊陣。鋒刃之間不應睡眠。
- T15n0616_p0287c20(00) || 未離老病死患。未脫三惡道苦。
- T15n0616_p0287c21(05) || 於道法中乃至暖法未有所得。不應睡眠。
- T15n0616_p0287c22(06) || 作是念已若睡猶不止即應起行冷水洗面。
- T15n0616_p0287c23(05) || 瞻視四方仰觀星宿。念於三事除滅睡眠不令覆心。
- T15n0616_p0287c24(02) || 一者怖畏。當自思惟。死王大力常欲為害。
- T15n0616_p0287c25(03) || 念死甚近如賊疾來無可恃怙。又如拔刀臨項。
- T15n0616_p0287c26(02) || 睡則斬首。二者欣慰。當作是念。佛為大師。
- T15n0616_p0287c27(03) || 所有妙法未曾有也。我以受學自幸欣慶。
- T15n0616_p0287c28(03) || 睡心即滅。三者愁憂。當復念言。後世展轉受身經歷。
- T15n0616_p0287c29(00) || 苦痛毒害無邊無量。
- T15n0616_p0288a01(09) || 如是種種因緣呵睡眠法。如是思惟睡眠則止。若掉悔蓋起。
- T15n0616_p0288a02(03) || 應作是念。世人欲除憂。求歡喜故而生掉戲。
- T15n0616_p0288a03(03) || 今我苦行坐禪求道。云何自恣放心掉戲。甚所不應。
- T15n0616_p0288a04(00) || 佛法所重攝心為本。不應輕躁縱心自放。
- T15n0616_p0288a05(01) || 如水波動不見面像。掉戲動心不見好醜。
- T15n0616_p0288a06(02) || 悔如禪度中說。問曰。貪欲恚疑各別為蓋。
- T15n0616_p0288a07(02) || 何故睡眠掉悔二合為蓋。答曰。
- T15n0616_p0288a08(06) || 睡雖煩惱勢力微薄。眠不助成則不覆心。
- T15n0616_p0288a09(07) || 掉戲無悔不能成蓋。以是故二合為蓋。
- T15n0616_p0288a10(09) || 譬如以繩繫物單則無力合而能繫。復次睡眠心法因睡心重。
- T15n0616_p0288a11(02) || 以心重故身亦俱重。
- T15n0616_p0288a12(11) || 因睡微覆眠覆轉增遮壞道法。是故二合為蓋。眠既覺已心不專一。
- T15n0616_p0288a13(01) || 馳念五欲行諸煩惱。是名為掉。
- T15n0616_p0288a14(06) || 譬如獼猴得出羈閉。自恣跳躑戲諸林木。掉亦如是。
- T15n0616_p0288a15(03) || 已念五欲行諸結使。身口意失而生憂悔。作是念言。
- T15n0616_p0288a16(00) || 不應作而作。應作而不作。
- T15n0616_p0288a17(07) || 是故掉悔相因二合為蓋。問曰。作惡能悔不應為蓋。答曰。
- T15n0616_p0288a18(02) || 如犯戒自悔。從今以往不復更作。如是非蓋。
- T15n0616_p0288a19(02) || 若心作非常念不息。憂惱亂心故名為蓋。
- T15n0616_p0288a20(03) || 如是種種因緣。呵掉悔蓋。繫心緣中。

- T15n0616_p0288a21(06) || 若心生疑即應令滅。所以者何。疑之為法非如愛慢。
- T15n0616_p0288a22(03) || 今世不生歡心。後世令墮地獄。有疑遮諸善法。
- T15n0616_p0288a23(01) || 如岐路猶豫不知那進。便自止息。行者如是。
- T15n0616_p0288a24(01) || 本所習法疑不復進。即知疑患遮覆正道。
- T15n0616_p0288a25(02) || 當疾除卻。復作是念。佛為一切智人。分別諸法。
- T15n0616_p0288a26(01) || 是世間法是出世間法。是善是不善。是利是害。
- T15n0616_p0288a27(00) || 了了分明。今但受行不應生疑。
- T15n0616_p0288a28(05) || 當隨教法不應拒違。復次佛法妙者。
- T15n0616_p0288a29(07) || 修定智慧如實如法。我無是智云何自心籌量諸法。
- T15n0616_p0288b01(04) || 如人手執利器。乃可與賊相禦。
- T15n0616_p0288b02(09) || 若無所執而對強敵反以為害。我今未得修定智慧。
- T15n0616_p0288b03(06) || 云何欲籌量諸法實相。是不應然。
- T15n0616_p0288b04(10) || 復次外道非佛弟子故應生疑。我是弟子云何於佛而復生疑。
- T15n0616_p0288b05(03) || 佛常毀訾疑患。是覆是蓋是遮是礙。自誑之法。
- T15n0616_p0288b06(01) || 如人既知刺客即應除避。疑亦如是。
- T15n0616_p0288b07(03) || 誑惑行者。欲與疑慧而礙實智。
- T15n0616_p0288b08(07) || 譬如病疥搔之轉多身壞增劇。良醫授藥疥痒自止。行者如是。
- T15n0616_p0288b09(00) || 種種諸法而生疑想。隨事欲解疑心轉多。
- T15n0616_p0288b10(01) || 是以佛教直令斷疑。疑生即滅。
- T15n0616_p0288b11(05) || 如是種種呵疑。當疾除卻。
- T15n0616_p0288b12(12) || 行者如是思惟除捨五蓋集諸善法。深入一心。斷欲界煩惱得初禪定。
- T15n0616_p0288b13(02) || 如佛經說。行者離欲惡不善法。
- T15n0616_p0288b14(07) || 有覺有觀離生喜樂入初禪。問曰。得初禪相云何。答曰。
- T15n0616_p0288b15(02) || 如先以正念呵止五欲。未得到地。
- T15n0616_p0288b16(06) || 身心快樂柔和輕軟身有光明。得初禪相轉復增勝。
- T15n0616_p0288b17(03) || 色界四大遍滿身故。
- T15n0616_p0288b18(12) || 柔和輕軟離欲惡不善一心定故能令快樂。色界造色有光明相。
- T15n0616_p0288b19(04) || 是故行者見妙光明照身內外。行者如是心意轉異。
- T15n0616_p0288b20(01) || 瞋處不瞋喜處不喜。世間八法所不能動。
- T15n0616_p0288b21(02) || 信敬慚愧轉多增倍。於衣服飲食等心不貪著。
- T15n0616_p0288b22(01) || 但以諸善功德為貴。餘者為賤。
- T15n0616_p0288b23(06) || 於天五欲尚不繫心。何況世間不淨五欲。
- T15n0616_p0288b24(07) || 得初禪人有如是等相。復次得初禪時心大驚喜。
- T15n0616_p0288b25(05) || 譬如貧者卒得寶藏。心大歡喜作是念言。初夜中夜後夜。
- T15n0616_p0288b26(00) || 精勤苦行習初禪道。今得果報如實不虛。
- T15n0616_p0288b27(01) || 妙樂如是。而諸眾生狂惑頑愚。
- T15n0616_p0288b28(06) || 沒於五欲不淨非樂。甚可憐愍。初禪快樂內外遍身。
- T15n0616_p0288b29(02) || 如水漬乾土內外霑洽。
- T15n0616_p0288c01(09) || 欲界身分受樂不能普遍。欲界婬恚諸火熱身。

T15n0616_p0288c02(08) || 入初禪池涼樂第一除諸熱惱。如大熱極入清涼池。
 T15n0616_p0288c03(05) || 既得初禪念本所習修行道門。或有異緣。所謂念佛三昧。
 T15n0616_p0288c04(00) || 或念不淨慈心觀等。所以者何。
 T15n0616_p0288c05(05) || 是行思力令得禪定轉復深入。本觀倍增清淨明了。
 T15n0616_p0288c06(02) || 行者得初禪已進求二禪。若有漏道。
 T15n0616_p0288c07(05) || 於二禪邊地厭患覺觀。如欲界五欲五蓋令心散亂。
 T15n0616_p0288c08(02) || 初禪覺觀惱亂定心亦復如是。若無漏道。
 T15n0616_p0288c09(03) || 離初禪欲。即用無漏初禪。呵責覺觀。問曰。
 T15n0616_p0288c10(04) || 如初禪結使亦能亂心。何故但說覺觀。答曰。
 T15n0616_p0288c11(03) || 初禪結使名為覺觀。所以者何。因善覺觀而生愛著。
 T15n0616_p0288c12(00) || 是故結使亦名覺觀。始得初禪未有餘著。
 T15n0616_p0288c13(00) || 復次本未曾得覺觀大喜。
 T15n0616_p0288c14(07) || 以大喜故壞敗定心。以破定故先應除捨。
 T15n0616_p0288c15(08) || 復次欲入甚深二禪定故除卻覺觀。為大利故而捨小利。
 T15n0616_p0288c16(03) || 如捨欲界小樂而得大樂。問曰。但說覺觀應滅。
 T15n0616_p0288c17(01) || 不說初禪煩惱耶。答曰。
 T15n0616_p0288c18(09) || 覺觀即是初禪善覺觀也。初禪愛等亦名覺觀。以惡覺觀障二禪道。
 T15n0616_p0288c19(00) || 是故宜滅。以善覺觀能留行者令心樂住。
 T15n0616_p0288c20(01) || 是故皆應當滅。尋復思惟。知惡覺觀是為真賊。
 T15n0616_p0288c21(00) || 善覺觀者雖似親善亦復是賊。奪我大利故。
 T15n0616_p0288c22(00) || 當進求滅二覺觀。
 T15n0616_p0288c23(10) || 覺觀惱亂如人疲極安眠眾音惱亂。是故行者。滅此覺觀已求二禪。
 T15n0616_p0288c24(00) || 譬如風土能濁清水不見面像。
 T15n0616_p0288c25(05) || 欲界五欲濁心如土濁水。覺觀亂心如風動水。
 T15n0616_p0288c26(04) || 以覺觀滅故內得清淨。無覺無觀定生喜樂入於二禪。
 T15n0616_p0288c27(00) || 問曰。云何是二禪相。答曰。經中說言。
 T15n0616_p0288c28(03) || 滅諸覺觀。若善若無記。以無覺觀動故內心清淨。
 T15n0616_p0288c29(01) || 如水澄靜無有風波。星月諸山悉皆照見。
 T15n0616_p0289a01(02) || 如是內心清淨故。名賢聖默然。
 T15n0616_p0289a02(07) || 三禪四禪雖皆默然。以二禪初得。為名有覺觀語言因緣。
 T15n0616_p0289a03(02) || 因緣初滅故得名默然定生喜樂妙勝初禪。
 T15n0616_p0289a04(02) || 初禪喜樂從離欲生。此中喜樂從初禪定生。問曰。
 T15n0616_p0289a05(00) || 二禪亦離初禪結使。何以不言離生。答曰。
 T15n0616_p0289a06(01) || 雖復離結。但依定力多故。以定為名。
 T15n0616_p0289a07(03) || 復次言離欲者則離欲界。言離初禪未離色界。
 T15n0616_p0289a08(02) || 是故不名離生。如是等是二禪相。行者既得二禪。
 T15n0616_p0289a09(00) || 更求深定。二禪定有煩惱覆心。
 T15n0616_p0289a10(05) || 所謂愛慢邪見疑等。壞破定心。是二禪賊遮三禪門。
 T15n0616_p0289a11(02) || 是故當求斷滅此患以求三禪。問曰。若爾者。

- T15n0616_p0289a12(02) || 佛何以故說。離喜行捨得入三禪。答曰。
- T15n0616_p0289a13(03) || 得二禪大喜。喜心過差心變著。喜生諸結使。
- T15n0616_p0289a14(03) || 以是故喜為煩惱之本。
- T15n0616_p0289a15(12) || 又復諸結使無有利益不應生著。喜是悅樂甚為利益滯著難捨。
- T15n0616_p0289a16(03) || 以是故佛說捨喜得入三禪。問曰。五欲不淨罪。
- T15n0616_p0289a17(01) || 喜則應當捨。是喜淨妙眾生所樂。云何言捨。
- T15n0616_p0289a18(01) || 答曰。先已答生著因緣則是罪門。
- T15n0616_p0289a19(05) || 復次若不捨喜。則不能得上妙功德。以是故捨小得大。
- T15n0616_p0289a20(01) || 有何過也。行者進求三禪。
- T15n0616_p0289a21(08) || 觀喜知患憂苦因緣所可喜樂。無常事變則生憂苦。
- T15n0616_p0289a22(05) || 復次喜為麤樂。今欲捨麤而求細樂。
- T15n0616_p0289a23(08) || 故言離喜更入深定求異定樂。云何三禪相滅喜。
- T15n0616_p0289a24(06) || 捨此妙喜心不悔念。知喜為害。譬如人知婦是羅剎。
- T15n0616_p0289a25(03) || 則能捨離心不悔念。喜為狂惑麤法非妙。
- T15n0616_p0289a26(04) || 第三禪身受樂。世間最樂無有過者。聖所經由。
- T15n0616_p0289a27(03) || 能受能捨無喜之樂。以念巧慧身。
- T15n0616_p0289a28(06) || 則遍受入於三禪。問曰。此說一心念慧。
- T15n0616_p0289a29(06) || 初禪二禪何以不說。答曰。第三禪者。身遍受樂心行捨法。
- T15n0616_p0289b01(01) || 不令心著分別好醜。故言一心念慧。
- T15n0616_p0289b02(01) || 復次三禪中有三過。一者心轉細沒。
- T15n0616_p0289b03(04) || 二者心大發動。三者心生迷悶。
- T15n0616_p0289b04(09) || 行者常應一心念此三過。若心沒時。以精進智慧力。還令心起。
- T15n0616_p0289b05(02) || 若大發動則應攝止。
- T15n0616_p0289b06(11) || 若心迷悶應念佛妙法還令心喜。常當守護治此三心。
- T15n0616_p0289b07(06) || 是名一心行樂者入第三禪。問曰。如經。
- T15n0616_p0289b08(07) || 第三禪中二時說樂。何等為二樂。答曰。前說受樂。後說快樂。
- T15n0616_p0289b09(00) || 問曰。有三種樂。受樂快樂無惱樂。
- T15n0616_p0289b10(04) || 以何樂故三禪名為第一之樂。答曰。
- T15n0616_p0289b11(07) || 三樂上妙皆勝下地。但以受樂第一。說名樂地。究竟盡故。
- T15n0616_p0289b12(02) || 餘二樂者上地猶有。此中不以為名。問曰。
- T15n0616_p0289b13(03) || 喜樂無喜樂。有何差別。答曰。樂受有二種。
- T15n0616_p0289b14(03) || 一者喜根。二者樂根。喜根喜樂。初禪二禪所攝。
- T15n0616_p0289b15(02) || 樂根無喜樂。三禪所攝。復次欲界初禪樂受。
- T15n0616_p0289b16(02) || 麤者名樂根。細者名為喜根。二禪三禪樂受。
- T15n0616_p0289b17(01) || 麤者為喜根。細者為樂根。
- T15n0616_p0289b18(08) || 譬如熱極得清冷水持洗手面。是名為喜。入大涼池舉身沐浴。
- T15n0616_p0289b19(01) || 是名受樂。行者如是。初禪覺觀故樂不遍身。
- T15n0616_p0289b20(00) || 二禪大喜驚故不能遍身。
- T15n0616_p0289b21(07) || 三禪無障礙故樂遍其身。是名差別。復次樂受有四種。

- T15n0616_p0289b22(03) || 欲界六識相應樂。名為喜根亦名樂根。
- T15n0616_p0289b23(05) || 初禪四識相應樂。名為樂根亦名喜根。
- T15n0616_p0289b24(07) || 二禪意識相應樂受名為喜根。三禪離喜故。意識相應樂受。
- T15n0616_p0289b25(00) || 名為樂根。行者既得三禪。知上三樂。
- T15n0616_p0289b26(03) || 一心守護常恐畏忘失。則為是惱。是故樂復為患。
- T15n0616_p0289b27(00) || 當求離樂。譬如人求富貴之樂。求時既苦。
- T15n0616_p0289b28(01) || 得時無厭則復為苦。得已守護亦復為苦。
- T15n0616_p0289b29(02) || 有人以求樂為苦故捨。或有得樂無厭覺苦故捨。
- T15n0616_p0289c01(00) || 或有既得守護為苦故捨。行者患樂亦如是。
- T15n0616_p0289c02(00) || 求初禪樂。以覺觀惱亂故捨。
- T15n0616_p0289c03(06) || 二禪大喜動故捨。三禪知樂無常難守故捨。以是故。
- T15n0616_p0289c04(03) || 當捨此樂求於四禪安隱之地。問曰。
- T15n0616_p0289c05(06) || 行者依禪定樂捨於欲樂。今依何等而捨禪樂。
- T15n0616_p0289c06(05) || 若捨禪樂得何利益。答曰。行者依於涅槃樂能捨禪樂。
- T15n0616_p0289c07(00) || 得三利故。所謂羅漢辟支佛佛道。
- T15n0616_p0289c08(03) || 是故捨禪定樂。行於四禪安隱快樂。
- T15n0616_p0289c09(06) || 以三乘道隨意而入涅槃。問曰。云何知是第四禪相。答曰。
- T15n0616_p0289c10(01) || 如佛說四禪相。若比丘斷樂斷苦先滅憂喜。
- T15n0616_p0289c11(01) || 不苦不樂護念清淨入第四禪。問曰。
- T15n0616_p0289c12(04) || 斷三禪樂應爾。離欲時已斷苦。今何故復言斷苦。
- T15n0616_p0289c13(01) || 答曰。有人言。斷有二種。一別相斷。二總相斷。
- T15n0616_p0289c14(00) || 如須陀洹。以道比智。總斷一切見諦結使。
- T15n0616_p0289c15(01) || 是事不然。何以故。佛說斷苦斷樂先滅憂喜。
- T15n0616_p0289c16(00) || 若欲界苦。應說先斷苦憂喜。而不說者。
- T15n0616_p0289c17(02) || 以是故知非欲界苦。
- T15n0616_p0289c18(11) || 以三禪樂無常相故則能生苦。是故說斷苦。又如佛說。樂受時當觀是苦。
- T15n0616_p0289c19(00) || 於三禪樂生時。住時為樂滅時為苦。
- T15n0616_p0289c20(03) || 以是故言斷樂斷苦。先滅憂喜者。欲界中憂。
- T15n0616_p0289c21(03) || 初二禪喜者。問曰。欲界中有苦有憂。離欲時滅。
- T15n0616_p0289c22(01) || 何以但說斷憂。不說斷苦。答曰。
- T15n0616_p0289c23(06) || 離欲時雖斷二事。憂根不復成就。苦根成就。
- T15n0616_p0289c24(06) || 以成就故不得言滅。問曰。若三禪中樂生。住時樂滅時為苦。
- T15n0616_p0289c25(00) || 今說初禪二禪中喜。何獨不爾。答曰。
- T15n0616_p0289c26(03) || 佛經所說。離三禪時。斷樂斷苦無滅憂喜。
- T15n0616_p0289c27(03) || 初禪二禪不作是說。問曰。佛何因緣不作是說。答曰。
- T15n0616_p0289c28(00) || 三禪中樂。於三界中受樂最妙。心所著處。
- T15n0616_p0289c29(01) || 以其著故無常生苦。
- T15n0616_p0290a01(10) || 以喜麤故不能遍身雖復有失不大生憂。以是故佛經不說也。

- T15n0616_p0290a02(03) || 不苦不樂者。第四禪中雖有不苦不樂受。
- T15n0616_p0290a03(04) || 捨者捨三禪樂。行不苦不樂受不憶不悔。念清淨者。
- T15n0616_p0290a04(01) || 以滅憂喜苦樂四事故念清淨。問曰。
- T15n0616_p0290a05(04) || 上三禪中不說清淨。此中何以獨說。答曰。
- T15n0616_p0290a06(05) || 初禪覺觀亂故。念不清淨。譬如露地風中然燈。雖有脂炷。
- T15n0616_p0290a07(00) || 以風吹故明不得照。二禪中雖一識攝。
- T15n0616_p0290a08(02) || 以喜大發故定心散亂。是故不名念清淨。
- T15n0616_p0290a09(03) || 三禪中著樂心多亂此禪定故不說念清淨。
- T15n0616_p0290a10(03) || 四禪中都無此事故言念清淨。復次下地雖有定心。
- T15n0616_p0290a11(00) || 出入息故令心難攝。
- T15n0616_p0290a12(09) || 是中無出入息故心則易攝。易攝故念清淨。復次第四禪名為真禪。
- T15n0616_p0290a13(00) || 餘三禪者方便階梯。是第四禪譬如山頂。
- T15n0616_p0290a14(01) || 餘三禪定如上山道。是故第四禪。
- T15n0616_p0290a15(05) || 佛說為不動處。無有定所動處故。有名安隱調順之處。
- T15n0616_p0290a16(00) || 是第四禪相。譬如善御調馬隨意所至。
- T15n0616_p0290a17(02) || 行者得此第四禪。欲行四無量心隨意易得。
- T15n0616_p0290a18(02) || 欲修四念處修之則易。欲得四諦疾得不難。
- T15n0616_p0290a19(02) || 欲入四無色定易可得入。欲得六通求之亦易。
- T15n0616_p0290a20(01) || 何以故。第四禪中不苦不樂。
- T15n0616_p0290a21(07) || 捨念清淨調柔隨意。如佛說喻。金師調金洋鍊如法。
- T15n0616_p0290a22(03) || 隨意作器無不成就。問曰。行者云何得慈心無量。
- T15n0616_p0290a23(01) || 答曰。行者依四禪已。念一城眾生願令得樂。
- T15n0616_p0290a24(01) || 如是一國土。一閻浮提四天下。小千國土。
- T15n0616_p0290a25(03) || 二千國土。三千大千國土。
- T15n0616_p0290a26(10) || 乃至十方恒河沙等無量無邊眾生。慈心遍覆皆願得樂。
- T15n0616_p0290a27(05) || 譬如水劫盡時消水火珠滅不復現。大海龍王心大發動。
- T15n0616_p0290a28(00) || 從念生水出海盈漫。及天澍雨遍滿天下。
- T15n0616_p0290a29(00) || 是時天地彌漫無不充溢。行者亦爾。
- T15n0616_p0290b01(03) || 以大慈水滅瞋恚。消慈火珠。慈水發溢漸漸廣大。
- T15n0616_p0290b02(01) || 遍至無量無邊眾生。悉蒙潤澤常出不斷。
- T15n0616_p0290b03(02) || 或聽說法增益慈心。譬如大雨無不周普。
- T15n0616_p0290b04(03) || 行者慈念眾生。令得世間清淨之樂。
- T15n0616_p0290b05(06) || 亦以所得禪定快樂持與眾生。亦以涅槃苦盡之樂。
- T15n0616_p0290b06(03) || 乃至諸佛第一實樂。願與眾生。以慈力故。
- T15n0616_p0290b07(03) || 悉見十方六道眾生無不受樂。問曰。如阿毘曇說。
- T15n0616_p0290b08(01) || 何等是慈三昧。觀一切眾生悉見受樂。
- T15n0616_p0290b09(03) || 又經中說慈心三昧。遍滿十方皆見受樂。
- T15n0616_p0290b10(04) || 云何但言願令眾生得樂。答曰。初習慈心願令得樂。
- T15n0616_p0290b11(01) || 深入慈心三昧已。悉見眾生無不受樂。

- T15n0616_p0290b12(02) || 如鑽燧出火。初然細軟乾草。
- T15n0616_p0290b13(08) || 火勢轉大濕木山林一時俱然。慈亦如是。初入觀時。
- T15n0616_p0290b14(05) || 見人受樂願與苦者。慈力轉成悉見得樂。問曰。
- T15n0616_p0290b15(04) || 眾生實無得者。云何皆見得樂而不顛倒。答曰。
- T15n0616_p0290b16(03) || 定有二種。一者觀諸法實相。二者觀法利用。
- T15n0616_p0290b17(03) || 譬如真珠師。一者善知珠相貴賤好醜。
- T15n0616_p0290b18(05) || 二者善能治用。或有知相而不能用。
- T15n0616_p0290b19(07) || 或有治用而不知相。或有知相亦能治用。行者如是。
- T15n0616_p0290b20(04) || 賢聖未離欲者。能觀法相四真諦等而不能用。
- T15n0616_p0290b21(03) || 不行四無量故。如凡夫離欲行諸功德。能有利用。
- T15n0616_p0290b22(01) || 生四無量心。不能觀實相故。
- T15n0616_p0290b23(07) || 如俱解脫阿羅漢等。能觀實相。具禪定故生四無量。
- T15n0616_p0290b24(04) || 四無量者得解之法。以利用故非為顛倒。
- T15n0616_p0290b25(05) || 復次佛法之實無有眾生。云何觀苦者為實。樂者為倒。
- T15n0616_p0290b26(00) || 所謂顛倒。無眾生中而著我相。
- T15n0616_p0290b27(04) || 若常若無常。若邊若無邊等。是為顛倒。
- T15n0616_p0290b28(06) || 行慈之人知眾生假名。如輪等和合名之為車。是故行者。
- T15n0616_p0290b29(01) || 慈心清淨則非顛倒。復次若無眾生以為實者。
- T15n0616_p0290c01(00) || 眾生受樂應是顛倒。
- T15n0616_p0290c02(09) || 而有眾生無眾生皆為是邊。不應但有眾生以為顛倒。
- T15n0616_p0290c03(05) || 復次慈三昧力故。行者皆見眾生無不得樂如一切入觀。
- T15n0616_p0290c04(00) || 禪定力故於緣境界轉青作赤。
- T15n0616_p0290c05(05) || 何況眾生皆有樂相而不見也。如貴賤貧富禽獸之屬。
- T15n0616_p0290c06(01) || 各自有樂互相憐愍。貴者之患貧者所無。
- T15n0616_p0290c07(02) || 貧者之患貴者所無。問曰。餘道可爾。地獄云何。
- T15n0616_p0290c08(01) || 答曰。地獄眾生亦有樂分。遠見刀山灰河。
- T15n0616_p0290c09(02) || 皆謂林水而生樂想。見樹上女人亦生樂想。
- T15n0616_p0290c10(01) || 又我心顛倒故愛樂其身。
- T15n0616_p0290c11(08) || 若欲殺時逃避啼哭請求獄卒願見放捨。若語赦汝。
- T15n0616_p0290c12(04) || 得脫此苦心亦可樂。如是之等皆有樂分。
- T15n0616_p0290c13(05) || 又復神通力故。行慈之心。種種教化令眾生得樂。
- T15n0616_p0290c14(02) || 或隨所有而能與之。及身口行助成利益。
- T15n0616_p0290c15(03) || 如諸佛菩薩深心愛念壞諸惡趣。
- T15n0616_p0290c16(07) || 實令眾生得種種樂。以是故不但願與。亦實令得樂。問曰。
- T15n0616_p0290c17(01) || 行慈者得何功德。答曰。行慈者諸惡不能加。
- T15n0616_p0290c18(01) || 如好守備外賊不害。若欲惱害反自受惠。
- T15n0616_p0290c19(02) || 如人以掌拍矛。掌自傷壞矛無所害。
- T15n0616_p0290c20(04) || 五種邪語不能壞心。五種者。一妄語說過。二惡口說過。
- T15n0616_p0290c21(00) || 三不時說過。四惡心說過。五不利益說過。

- T15n0616_p0290c22(00) || 譬如大地不可破壞。
- T15n0616_p0290c23(09) || 種種瞋惱譏謗等不能毀也。譬如虛空不受加害。
- T15n0616_p0290c24(07) || 心智柔軟猶若天衣。復次行者入慈。
- T15n0616_p0290c25(10) || 虎狼毒獸蛇虻之屬皆不能害。如入牢城無能傷害。
- T15n0616_p0290c26(07) || 得如是等無量功德。問曰。慈德如是。何者名慈法。答曰。
- T15n0616_p0290c27(02) || 愛念眾生皆見受樂。
- T15n0616_p0290c28(11) || 是心相應法行陰所攝名為慈法。或色界繫或不繫。心數法。心共生。
- T15n0616_p0290c29(00) || 隨心行。非色法。非是業。業相應。業共生。
- T15n0616_p0291a01(01) || 隨業行。非報生。是應修得修行修。
- T15n0616_p0291a02(04) || 應證身證慧證。或思惟斷或不斷。或有覺有觀。
- T15n0616_p0291a03(03) || 或無覺有觀。或無覺無觀。或有喜或無喜。
- T15n0616_p0291a04(04) || 或有出入息或無出入息。或賢聖或凡夫。或樂受相應。
- T15n0616_p0291a05(00) || 或不苦不樂受相應非道品。先緣相後緣法。
- T15n0616_p0291a06(00) || 在四禪亦餘地。緣無量眾生故名為無量。
- T15n0616_p0291a07(01) || 清淨故。慈念故。憐愍利益故。名為梵行梵乘。
- T15n0616_p0291a08(00) || 能到梵世名為梵道。是過去諸佛常所行道。
- T15n0616_p0291a09(00) || 問曰。云何修習慈心。答曰。若行者作是念。
- T15n0616_p0291a10(00) || 我除剃鬚髮不在飾好破憍慢相。
- T15n0616_p0291a11(04) || 若稱此者宜應行慈。今著染衣。當應行慈令心不染。
- T15n0616_p0291a12(01) || 食他之食不虛受施。如經所說。若有比丘。
- T15n0616_p0291a13(01) || 漸修慈心則隨佛教。如是不虛食人信施。
- T15n0616_p0291a14(02) || 復次若出家若在家行者作是念。慈心力故。
- T15n0616_p0291a15(02) || 於惡世中安隱無患。於破法眾中獨隨法行。
- T15n0616_p0291a16(02) || 於熱煩惱令心清冷。如近聚落有涼清池。
- T15n0616_p0291a17(03) || 復次行慈力故。怨家毒害不能復害。
- T15n0616_p0291a18(05) || 如著革屣刺不能傷。行者處於欲界。多瞋怒害。
- T15n0616_p0291a19(04) || 鬥諍怨毒種種諸害。慈心力故無能傷損。
- T15n0616_p0291a20(05) || 譬如力士著金剛鎧執持利器。雖入大陣不能傷壞。
- T15n0616_p0291a21(02) || 復次是慈能利益。利益三種人。
- T15n0616_p0291a22(06) || 凡夫行慈除諸瞋恚。得無量福生於淨果。
- T15n0616_p0291a23(06) || 世間福德無過是者。求聲聞辟支佛者。欲界多瞋慈力能破。
- T15n0616_p0291a24(00) || 及餘煩惱則亦隨滅。得離欲界漸出三界。
- T15n0616_p0291a25(01) || 如佛所說。慈心共俱近修七覺。
- T15n0616_p0291a26(06) || 大乘發心為度眾生。以慈為本。如是慈心。
- T15n0616_p0291a27(07) || 於三種人無量利益。又習慈初門。又十六行令速得慈。
- T15n0616_p0291a28(02) || 又使牢固。亦常修行。一者持戒清淨。二者心不悔。
- T15n0616_p0291a29(00) || 三者善法中生喜。四者快樂。五者攝護五情。
- T15n0616_p0291b01(00) || 六者念巧便慧。七者身離心離。
- T15n0616_p0291b02(05) || 八者同行共住。九者若聽若說隨順慈法。

- T15n0616_p0291b03(06) || 十者不惱亂他人。十一者食知自節。十二者少於睡眠。
- T15n0616_p0291b04(01) || 十三者省於言語。十四者身四威儀安隱適意。
- T15n0616_p0291b05(00) || 十五者所須之物隨意無乏。
- T15n0616_p0291b06(07) || 十六者不戲論諸法行。是十六法助慈三昧。悲者觀眾生苦。
- T15n0616_p0291b07(01) || 如地獄餓鬼畜生世間刑徒飢寒病苦等。
- T15n0616_p0291b08(02) || 取其苦相故悲心轉增。乃至樂人皆見其苦。問曰。
- T15n0616_p0291b09(00) || 云何以樂為苦。答曰。
- T15n0616_p0291b10(09) || 樂是無常樂無厭足從因緣生。念念生滅無有住時。以是故苦。
- T15n0616_p0291b11(02) || 復次如欲天受樂。如狂如醉無所別知。死時乃覺。
- T15n0616_p0291b12(00) || 色無色界眾生。於深禪定愛味心著。
- T15n0616_p0291b13(02) || 命終隨業因緣還復受報。如是眾生當有何樂。
- T15n0616_p0291b14(01) || 於地獄三惡道。是舊住處。天上人中猶如客住。
- T15n0616_p0291b15(00) || 暫得止息。以是因緣故。
- T15n0616_p0291b16(08) || 佛但說苦諦無有樂諦。是故一切眾生無不是苦。
- T15n0616_p0291b17(06) || 眾生可愍不知實苦。於顛倒中而生樂想。
- T15n0616_p0291b18(07) || 今世後世受種種憂惱而無厭心。
- T15n0616_p0291b19(11) || 雖暫得離苦還復求樂作諸苦事。如是思惟。見諸眾生悉皆受苦。
- T15n0616_p0291b20(03) || 是為悲心。餘悲心義如摩訶衍論四無量中說。
- T15n0616_p0291b21(02) || 喜者行人知諸法實相。觀苦眾生皆為樂相。
- T15n0616_p0291b22(02) || 觀樂眾生皆為苦相。
- T15n0616_p0291b23(11) || 如是諸法無有定相隨心力轉。若諸法無有一定相者。
- T15n0616_p0291b24(07) || 成阿耨多羅三藐三菩提尚無有難。何況餘道。
- T15n0616_p0291b25(06) || 隨意可得故心生歡喜。復次行者作是念。
- T15n0616_p0291b26(07) || 我因少持戒精進等便得離欲。逮諸禪定無量功德。
- T15n0616_p0291b27(04) || 念諸善功德故心生歡喜。
- T15n0616_p0291b28(11) || 譬如賈客齎持少物百千倍利。心大歡喜復作是念。如是法利皆由佛恩。
- T15n0616_p0291b29(00) || 佛自然得道與人演說。
- T15n0616_p0291c01(08) || 隨教修行得如是利益。
- T15n0616_p0291c02(16) || 是時心念十方諸佛身有金色相好莊嚴及十力等無量功德法身。
- T15n0616_p0291c03(07) || 因是念佛心生歡喜。復次佛法於九十六種道中。最為第一。
- T15n0616_p0291c04(01) || 能滅諸苦能趣常樂。心生歡喜。
- T15n0616_p0291c05(06) || 又復分別三種佛法。一者涅槃無量常相。是究竟不壞法。
- T15n0616_p0291c06(00) || 二者涅槃方便八直聖道。
- T15n0616_p0291c07(07) || 三者十二部經宣示八道。如是念法心生歡喜。
- T15n0616_p0291c08(06) || 復次能知如是實相。行於正道離諸邪徑。是為正人。
- T15n0616_p0291c09(03) || 所謂佛弟子眾於一切眾中為第一。自思惟言。
- T15n0616_p0291c10(01) || 我已在此眾中。是我真伴彼能益我。
- T15n0616_p0291c11(04) || 以是因緣故心生歡喜。願令眾生悉皆歡喜。
- T15n0616_p0291c12(04) || 定力轉成故。悉見眾生皆得是喜。

T15n0616_p0291c13(08) || 捨者行人如小懈極心暫止息。但觀眾生一相不觀苦樂。
 T15n0616_p0291c14(03) || 喜相猶如小兒。若常愛念憍恣敗壞。
 T15n0616_p0291c15(06) || 若常苦切怖畏羸瘦。是故有時放捨不愛不憎。行者如是。
 T15n0616_p0291c16(01) || 若常行慈喜心則放逸。以喜樂多故。
 T15n0616_p0291c17(04) || 若常行悲心則生憂惱。以念苦多故。
 T15n0616_p0291c18(07) || 是故行捨莫令苦樂有過。復次行者入道得禪定味。
 T15n0616_p0291c19(04) || 分別眾生好醜。是善是不善。善者恭敬愛念。
 T15n0616_p0291c20(04) || 不善者則生輕慢。如人得大珍寶輕慢貧者。
 T15n0616_p0291c21(04) || 見有寶者恭敬愛念。破是二相故而行捨心。如經中說。
 T15n0616_p0291c22(00) || 修行慈心除破瞋恚。修行悲心除惱眾生。
 T15n0616_p0291c23(01) || 修行喜心除破愁憂。修行捨心除破憎愛。
 T15n0616_p0291c24(02) || 但觀眾生得解脫故隨心所作。
 T15n0616_p0291c25(07) || 如人觀林不觀樹也。又如世人寒時得溫熱時得涼。
 T15n0616_p0291c26(04) || 資生隨意者。是名為樂。若得官位寶藏歌舞戲笑。
 T15n0616_p0291c27(01) || 是名為喜。若失此眾事者。是名憂苦。
 T15n0616_p0291c28(03) || 若無此三事者。是名為捨。行者亦如是。具有四心。
 T15n0616_p0291c29(00) || 自身受樂願及眾生。心既柔軟。
 T15n0616_p0292a01(05) || 見一切眾生悉得是樂。又復見諸天上世間豪貴。
 T15n0616_p0292a02(03) || 取其樂相願及眾生。心既柔軟。見一切眾生。
 T15n0616_p0292a03(03) || 悉得是樂。修行慈時心生大喜。以此大喜願與眾生。
 T15n0616_p0292a04(00) || 或從定起禮佛法眾讚歎供養。
 T15n0616_p0292a05(05) || 亦得心喜願與眾生。及取外喜願與眾生。
 T15n0616_p0292a06(06) || 或時自見其苦老病憂惱飢寒困苦。欲令眾生離是苦惱。
 T15n0616_p0292a07(01) || 我能分別籌量。心忍猶尚苦惱。
 T15n0616_p0292a08(06) || 何況眾生無有智慧忍受眾苦。何得不惱。則生悲心。
 T15n0616_p0292a09(03) || 復見外人刑戮鞭撻。又聞經說惡道苦痛。
 T15n0616_p0292a10(04) || 取是苦相觀一切皆苦。而生悲心。捨者自捨憎愛。
 T15n0616_p0292a11(01) || 亦觀眾生無有憎愛。
 T15n0616_p0292a12(10) || 及取外眾生受不苦不樂者。從第四禪乃至非有想非無想處。
 T15n0616_p0292a13(03) || 及欲界無苦無樂時。取是相已觀一切眾生。
 T15n0616_p0292a14(03) || 亦都如是無苦無樂。復次如貴人唯有一子。
 T15n0616_p0292a15(03) || 愛念甚重心常慈愍。世間諸樂願令悉得。
 T15n0616_p0292a16(03) || 自能得者亦皆與之。其子或時遭諸惱患。父甚悲念。
 T15n0616_p0292a17(00) || 若子從因得免。其父大喜。心生喜已。
 T15n0616_p0292a18(02) || 即便放捨任子自長。父得休息。行者如是。
 T15n0616_p0292a19(03) || 於四無量心中。觀諸眾生亦如子想。隨己所有樂事。
 T15n0616_p0292a20(00) || 及取世間種種諸樂。願令得之。
 T15n0616_p0292a21(05) || 慈定力故悉見一切皆是樂者。行人從慈心起。
 T15n0616_p0292a22(04) || 若見眾生受諸苦痛。取是相已而生悲心。

- T15n0616_p0292a23(05) || 悲心力故見諸眾生悉皆受苦。
- T15n0616_p0292a24(10) || 見受苦已願令眾生皆離是苦。從悲三昧起。
- T15n0616_p0292a25(10) || 若見眾生受樂得道入涅槃者。取是相已而生喜心。
- T15n0616_p0292a26(06) || 欲令彼得而彼自得。心識柔軟悉見眾生皆得歡喜。
- T15n0616_p0292a27(03) || 從此定起。見眾生不苦不樂者不憂不喜者。
- T15n0616_p0292a28(03) || 取是相已而生捨心。願令眾生不苦不樂不憂不喜。
- T15n0616_p0292a29(00) || 以善修捨定力故。
- T15n0616_p0292b01(10) || 悉見眾生不苦不樂不憂不喜。得離煩惱熱。復次若眾生有諸過覺。
- T15n0616_p0292b02(00) || 捨而不問。若恭敬愛著不以為喜。是為捨心。
- T15n0616_p0292b03(00) || 如是等四無量義。如摩訶衍中說。
- T15n0616_p0292b04(00) || 禪法要解卷上
- T15n0616_p0292b05(00) || 淨觀者三品或初習行。或已習行。
- T15n0616_p0292b06(03) || 或久習行。若初習行當教言。破皮卻不淨。
- T15n0616_p0292b07(03) || 當觀白骨人。繫意在觀不令外意。
- T15n0616_p0292b08(06) || 外念諸緣攝之令還。若已習行當教言。心卻皮肉。
- T15n0616_p0292b09(02) || 具觀頭骨不令外念。外念諸緣攝之令還。
- T15n0616_p0292b10(02) || 若人習行。卻身中一寸皮肉繫意五處。
- T15n0616_p0292b11(03) || 頂上額上眉間鼻端心處。
- T15n0616_p0292b12(09) || 如是等處注意在骨不令外念。外念諸緣攝之令還。當復觀心。
- T15n0616_p0292b13(01) || 若心疲極捨諸外想注念在緣。
- T15n0616_p0292b14(05) || 譬如獼猴被繫在柱終日馳走。鎖常攝還極乃休息。
- T15n0616_p0292b15(01) || 所緣如柱。念則如鎖。心喻獼猴。亦如乳母。
- T15n0616_p0292b16(00) || 常觀小兒不令墮落。行者觀心亦復如是。
- T15n0616_p0292b17(00) || 漸漸制心令住緣處。若心久住是應禪法。
- T15n0616_p0292b18(00) || 若得禪定即有三相。身悉和悅柔軟輕便。
- T15n0616_p0292b19(00) || 白骨流光猶如白珂。心得靜住是為淨觀。
- T15n0616_p0292b20(00) || 是時便得色界中心。是名初學禪法門。
- T15n0616_p0292b21(01) || 若定得勝心。則不如制之令住。是名一心。
- T15n0616_p0292b22(00) || 若能一寸中住。便得遍卻。
- T15n0616_p0292b23(06) || 不得但觀赤骨人。得此觀已。棄赤骨人觀白骨人。
- T15n0616_p0292b24(03) || 不令外念。外念諸緣攝之令還。
- T15n0616_p0292b25(07) || 心若清淨住於骨觀。骨邊白光遍身中出。
- T15n0616_p0292b26(07) || 如天清明日光極淨。此光既出。以心目觀了了見之。
- T15n0616_p0292b27(03) || 因光力故見骨人中相。似諸心心相應法生滅。
- T15n0616_p0292b28(01) || 如毘琉璃筒中水流。是時心息得樂。
- T15n0616_p0292b29(03) || 姪人欲樂不足喻也。外身觀亦復如是。
- T15n0616_p0292c01(04) || 如是一身觀。次第轉多。乃至閻浮提。復從一閻浮提。
- T15n0616_p0292c02(00) || 還至一寸心得自住。

- T15n0616_p0292c03(08) || 是為不淨中淨三昧門。復次此身空骨以薄皮覆。
- T15n0616_p0292c04(05) || 有何可樂甚可患也。
- T15n0616_p0292c06(00) || 禪法要解卷下
- T15n0616_p0292c07(00) ||
- T15n0616_p0292c08(00) ||
- T15n0616_p0292c09(09) || 姚秦三藏鳩摩羅什等於長安逍遙園譯
- T15n0616_p0292c10(00) || 若行者欲求虛空定。當作是念。
- T15n0616_p0292c11(04) || 色是種種眾苦具。如鞭杖割截殺害飢寒老病苦等。
- T15n0616_p0292c12(01) || 皆由色故。思惟如是則捨離色得虛空處。問曰。
- T15n0616_p0292c13(00) || 行者今以色為身。云何便得捨離。答曰。
- T15n0616_p0292c14(02) || 諸煩惱是色因緣。又能繫色。
- T15n0616_p0292c15(08) || 是煩惱滅故則名離色。復次習行破色虛空觀法則得離色。
- T15n0616_p0292c16(02) || 復次如佛所說。比丘觀第四禪五陰。
- T15n0616_p0292c17(05) || 如病如癰如瘡如刺。無常苦空無我。
- T15n0616_p0292c18(08) || 如此等觀則離第四禪五陰。以餘陰隨色故但言離色。
- T15n0616_p0292c19(03) || 所以者何。色究竟盡故。復次行者觀色。
- T15n0616_p0292c20(05) || 分分破裂則無有色。如身有分。
- T15n0616_p0292c21(10) || 頭足肩臂等各各異分則無有身。
- T15n0616_p0292c22(13) || 如頭眼耳鼻舌口鬚髮骨肉等分分令異。則無有頭。
- T15n0616_p0292c23(10) || 如眼者四大四塵身根眼根十事和合白黑等。肉團名為眼。
- T15n0616_p0292c24(04) || 各各分別則無有眼。地等諸分各亦如是。問曰。
- T15n0616_p0292c25(03) || 眼根四大所造。不可定色。云何分別。答曰。
- T15n0616_p0292c26(03) || 四大及四大造。淨色和合故名為眼。
- T15n0616_p0292c27(06) || 若除是色則無有眼。又此淨色雖不可見。以有對故有分。
- T15n0616_p0292c28(01) || 有分故無眼。復次能見色者。是名為眼。
- T15n0616_p0292c29(03) || 若除四大及四大造色則無眼。若無眼能見色者。
- T15n0616_p0293a01(01) || 耳亦應為眼。若眼是色法。
- T15n0616_p0293a02(08) || 一切色法有處有分故。應可分別。若可分別則為多眼。
- T15n0616_p0293a03(04) || 若言四大所造眾微塵為眼者。不應一眼。
- T15n0616_p0293a04(05) || 若都非眼亦無一眼。若言微塵為眼者。是亦不然。何以故。
- T15n0616_p0293a05(00) || 若微塵有色則有十方。不名為微塵。
- T15n0616_p0293a06(03) || 若非色者則不名為眼。
- T15n0616_p0293a07(11) || 復次微塵體定有四分色香味觸。是眼非四事。何以故。眼是內入攝。
- T15n0616_p0293a08(01) || 四為外入攝。以是故。不得以諸微塵為眼。
- T15n0616_p0293a09(02) || 如佛說眾事和合見色假名為眼。無有定實。
- T15n0616_p0293a10(02) || 耳鼻舌皮肉骨等亦如是破。是為破內身相。
- T15n0616_p0293a11(02) || 外色宮殿財物妻子等。亦皆如是分別破。
- T15n0616_p0293a12(03) || 如佛告羅陀。從今日當破散色壞裂色。令無有色。
- T15n0616_p0293a13(01) || 能如是分別是名離色。復次如佛說。

- T15n0616_p0293a14(04) || 若比丘欲離色。度一切色相。滅一切對相。
- T15n0616_p0293a15(05) || 不念一切異相。入無量虛空處。度一切色相者。是可見色。
- T15n0616_p0293a16(00) || 滅一切對相者。是有對不可見色。
- T15n0616_p0293a17(04) || 不念一切異相者。不可見無對色。復次度一切色相者。
- T15n0616_p0293a18(00) || 青黃赤白紅紫等種種色相。滅有對者。
- T15n0616_p0293a19(02) || 聲香味觸等。不念一切異相者。
- T15n0616_p0293a20(07) || 大小長短方圓遠近等。如是離一切色相。得入虛空處。
- T15n0616_p0293a21(03) || 復次行者繫心身內虛空。
- T15n0616_p0293a22(10) || 所謂口鼻咽喉眼耳胸腹等。既知色為煩惱。空為無患。是故心樂虛空。
- T15n0616_p0293a23(00) || 若心在色攝令在空。心轉柔軟。
- T15n0616_p0293a24(05) || 令身中虛空漸漸廣大。自見色身如藕根孔。習之轉利。
- T15n0616_p0293a25(01) || 見身盡空無復有色。外色亦爾。
- T15n0616_p0293a26(06) || 內外虛空同為一空。是時心緣虛空無量無邊。
- T15n0616_p0293a27(05) || 便離色想安隱快樂。如鳥在瓶瓶破得出。
- T15n0616_p0293a28(06) || 翱翔虛空無所觸礙。是名初無色定。
- T15n0616_p0293a29(09) || 行者如虛空中受想行識。如病如癰如瘡如刺。無常苦空無我。
- T15n0616_p0293b01(02) || 更求妙定則離空緣。所以者何。
- T15n0616_p0293b02(07) || 知是心所想虛空欺誑虛妄。先無今有已有還無。既知其患。
- T15n0616_p0293b03(01) || 是虛空從識而有。謂識為真。
- T15n0616_p0293b04(07) || 但觀於識捨於空緣。習於識觀時。漸見識相相續而生。
- T15n0616_p0293b05(02) || 如流水燈焰。未來現在過去識。識相續無邊無量。
- T15n0616_p0293b06(00) || 問曰。何以故。佛說識處無邊無量。答曰。
- T15n0616_p0293b07(02) || 識能遠緣故無邊。無邊法緣故無邊。
- T15n0616_p0293b08(05) || 復次先緣虛空無邊。若破無邊虛空。識應無邊。
- T15n0616_p0293b09(04) || 行者心柔軟故能令識大乃至無邊。是名無邊識處。
- T15n0616_p0293b10(01) || 問曰。是識處具有四陰。何以故。但說識處。
- T15n0616_p0293b11(01) || 答曰。一切內法識為其主。
- T15n0616_p0293b12(07) || 諸心數法皆隨屬識。若說識者則說餘事。
- T15n0616_p0293b13(08) || 復次欲界中色陰為主。色界中受陰為主。虛空處識處識陰為主。
- T15n0616_p0293b14(00) || 無所有處想陰為主。
- T15n0616_p0293b15(09) || 非想非非想處行陰為主。復次三法身心心數法。
- T15n0616_p0293b16(07) || 欲界色界以身為主。心隨身故。若無身已心力獨用。心有二分。
- T15n0616_p0293b17(00) || 一分緣空一分自緣。
- T15n0616_p0293b18(09) || 是故應有二處空處識處。但初破色故虛空受名。
- T15n0616_p0293b19(07) || 破虛空故獨識為名。心數法亦有二分。一分想一分行。
- T15n0616_p0293b20(02) || 是故亦應有二處。想無所有處。行非想非非想處。
- T15n0616_p0293b21(00) || 復次緣識故得離虛空處。以是故雖有餘陰。
- T15n0616_p0293b22(00) || 但識受名。
- T15n0616_p0293b23(00) || 行者得識處已。更求妙定觀識為患如上說。

- T15n0616_p0293b24(00) || 復次觀識如幻虛誑屬諸因緣而不自在。
- T15n0616_p0293b25(02) || 有緣則生無緣則滅。
- T15n0616_p0293b26(11) || 識不住情亦不住緣亦不住中間。非有住處非無住處。識相如是。
- T15n0616_p0293b27(03) || 世尊說言。識如幻也。行者如是思惟已。得離識處。
- T15n0616_p0293b28(01) || 復次行者作是念。如五欲虛誑。色亦如是。
- T15n0616_p0293b29(02) || 如色虛誑。虛空亦爾。虛空虛誑識相亦爾。
- T15n0616_p0293c01(03) || 是皆虛誑。而眾生惑著即謂諸法。
- T15n0616_p0293c02(07) || 空無所有是安隱處。作是念已即入無所有處。問曰。
- T15n0616_p0293c03(04) || 虛空處無所有處。有何差別。答曰。前者心想虛空為緣。
- T15n0616_p0293c04(00) || 此中心想無所有為緣。是為差別。
- T15n0616_p0293c05(04) || 行者入無所有處已。利根者。覺是中猶有受想行識。
- T15n0616_p0293c06(01) || 厭患如先說。鈍根者則不能覺。
- T15n0616_p0293c07(06) || 復次離無所有處因緣有三見。有見無見非有見非無見。
- T15n0616_p0293c08(01) || 有見從欲界乃至識處。無見即是無所有處。
- T15n0616_p0293c09(01) || 非有非無見非想非非想處。是無見應當捨離。
- T15n0616_p0293c10(00) || 何以故。非想非非想雖細尚應捨離。
- T15n0616_p0293c11(02) || 何況無所有處。作是念已離無所有處。問曰。
- T15n0616_p0293c12(01) || 如佛法中亦有空無所有。若是為實。
- T15n0616_p0293c13(04) || 云何言邪見應當捨離。答曰。佛法中為用破著故。
- T15n0616_p0293c14(02) || 說不以為實。無所有處謂為是實。邪見愛著故。
- T15n0616_p0293c15(01) || 是中眾生受定果報已。隨業因緣復受諸報。
- T15n0616_p0293c16(01) || 以是故應捨。名雖相似其實各異。
- T15n0616_p0293c17(05) || 復次行者作是念。一切想地皆麤可患。
- T15n0616_p0293c18(07) || 如病如癰如瘡如箭。無想地則是癡處。今寂滅微妙第一處。
- T15n0616_p0293c19(01) || 所謂非想非無想處。如是觀已。
- T15n0616_p0293c20(06) || 則離無所有處想地。即入非有想非無想處。問曰。
- T15n0616_p0293c21(04) || 是中為有想為無想。答曰。是中有想。問曰。若有想者。
- T15n0616_p0293c22(00) || 何以但下七地名為想定耶。答曰。
- T15n0616_p0293c23(04) || 此地中想微細不利。想用不了故不名為想。
- T15n0616_p0293c24(04) || 行者心謂是處非有想非無想。是故佛隨其本名。
- T15n0616_p0293c25(02) || 說是名非有想非無想處。鈍根者。
- T15n0616_p0293c26(06) || 不覺是中有四陰。便謂涅槃安隱之處生增上慢。
- T15n0616_p0293c27(04) || 壽八萬劫已還墮諸趣。是中四陰雖微深妙。
- T15n0616_p0293c28(04) || 利根者則能覺知。覺知已患厭作是念。此亦和合作法。
- T15n0616_p0293c29(00) || 因緣生法虛誑不實。如病如癰如瘡如箭。
- T15n0616_p0294a01(01) || 無常苦空無我。亦是後生因緣。應當捨離。
- T15n0616_p0294a02(02) || 以其患故當學四諦。問曰。捨餘地時。
- T15n0616_p0294a03(05) || 何以不言學四諦。答曰。
- T15n0616_p0294a04(13) || 前以說如病如癰如瘡如箭無常苦空無我。便為略說四諦。但未廣說。

T15n0616_p0294a05(02) || 復次餘地無遮無難。凡夫有漏道亦能過故。
 T15n0616_p0294a06(02) || 而此世間之頂。唯有聖人學無漏道乃能得過。
 T15n0616_p0294a07(01) || 譬如繩繫鳥腳。初雖得去繩盡攝還。
 T15n0616_p0294a08(04) || 凡夫人亦如是。雖過餘地。魔王不以為驚。
 T15n0616_p0294a09(05) || 若過有頂之地。魔王大驚如繩斷鳥去。以是故。
 T15n0616_p0294a10(04) || 離餘地時不說四諦。有頂地是三界之要門。
 T15n0616_p0294a11(04) || 欲出要門當學四諦。問曰。云何為四諦。答曰。
 T15n0616_p0294a12(04) || 苦諦集諦滅諦道諦。苦有二種。一者身苦。二者心苦。
 T15n0616_p0294a13(01) || 集亦二種。一者使。二者惱纏。滅亦二種。
 T15n0616_p0294a14(03) || 一者有餘涅槃。二者無餘涅槃。道亦二種。一者定。
 T15n0616_p0294a15(01) || 二者慧。復次苦諦有二種。一者苦諦。
 T15n0616_p0294a16(04) || 二者苦聖諦。苦諦者惱相故。所謂五受陰名為苦諦。
 T15n0616_p0294a17(01) || 苦聖諦者。以知見故修道。是名苦聖諦。
 T15n0616_p0294a18(03) || 集諦有二種。一者集諦。二者集聖諦。集諦者出生相。
 T15n0616_p0294a19(00) || 所謂愛等諦煩惱名為集諦。集聖諦者。
 T15n0616_p0294a20(02) || 以斷故修道。是為集聖諦。滅諦有二種。一者滅諦。
 T15n0616_p0294a21(00) || 二者滅聖諦。滅諦者寂滅相。所謂四沙門果。
 T15n0616_p0294a22(00) || 是名滅諦。滅聖諦者。以證故行道。
 T15n0616_p0294a23(04) || 是為滅聖諦。道諦有二種。一者道諦。二者道聖諦。
 T15n0616_p0294a24(02) || 道諦者出到相。所謂八正道。是名為道諦。
 T15n0616_p0294a25(02) || 道聖諦者。以修故行道。是為道聖諦。
 T15n0616_p0294a26(04) || 復次諦有二種。總相別相。總相苦者。五受陰。別相苦者。
 T15n0616_p0294a27(00) || 廣分別色陰受想行識陰。總相集者。
 T15n0616_p0294a28(03) || 能生後身受。別相集者。
 T15n0616_p0294a29(11) || 廣分別愛等諸煩惱及有漏業五受陰因緣。總相滅者。能生後身受盡。
 T15n0616_p0294b01(01) || 別相滅者。廣分別八十九種盡。總相道者。
 T15n0616_p0294b02(01) || 八聖道。別相道者。
 T15n0616_p0294b03(11) || 廣分別從苦法忍乃至無學道。若不通達四諦者。則輪轉五道。
 T15n0616_p0294b04(03) || 往來生死無休息時。以是因緣故。
 T15n0616_p0294b05(07) || 行者應念老病死等一切苦惱皆由有身。
 T15n0616_p0294b06(08) || 譬如一切草木皆從地出。如經中說。十方眾生所以有身。
 T15n0616_p0294b07(02) || 皆為受苦故生。譬如毒食。若好若醜皆為殺人。
 T15n0616_p0294b08(01) || 若無身心者。死苦則無所寄。
 T15n0616_p0294b09(06) || 如惡風摧折大樹。若無樹者則無所壞。
 T15n0616_p0294b10(08) || 如是略說身心受苦之本。如虛空風之本。木是火之本。
 T15n0616_p0294b11(03) || 地是水之本。身是苦之本。復次如地常是堅相。
 T15n0616_p0294b12(01) || 水常為濕相。火常為熱相。風常為動相。
 T15n0616_p0294b13(02) || 身心常為苦相。所以者何。以有身故。
 T15n0616_p0294b14(05) || 則老病死飢渴寒熱風雨等苦常隨逐之。以有心故。

- T15n0616_p0294b15(02) || 憂愁怖畏瞋惱嫉妒等苦常隨逐之。
- T15n0616_p0294b16(05) || 若知現在身苦。過去苦亦爾。如現在過去身苦。未來亦爾。
- T15n0616_p0294b17(00) || 譬如見今穀種生穀。
- T15n0616_p0294b18(09) || 比知過去未來亦皆如是。又如現在火熱相。
- T15n0616_p0294b19(09) || 比知過去未來火亦熱如是。若無身心。
- T15n0616_p0294b20(11) || 前則無苦今亦無苦後亦無苦。當知三世苦痛皆從身心而有。
- T15n0616_p0294b21(04) || 是故應觀苦諦。如是心生厭患。是苦因緣。
- T15n0616_p0294b22(05) || 唯從愛等諸煩惱生。非天非時非自然亦非無因緣。
- T15n0616_p0294b23(02) || 若離煩惱則不有生。當知世間皆從愛等煩惱生。
- T15n0616_p0294b24(00) || 如人造事皆欲以為先。
- T15n0616_p0294b25(08) || 以是故諸煩惱是苦因緣。復次由愛水故受身。
- T15n0616_p0294b26(07) || 若無愛水則不受身。如乾土不能著壁。以水和之則有所著。
- T15n0616_p0294b27(00) || 復次因諸煩惱是故受身種種不同。
- T15n0616_p0294b28(03) || 如多欲者受多欲形。多瞋患者受多瞋恚形。
- T15n0616_p0294b29(03) || 多癡者受多癡形。煩惱薄者受薄煩惱形。
- T15n0616_p0294c01(04) || 見今果報異故。知昔因緣各別。
- T15n0616_p0294c02(09) || 來世隨煩惱受身差別亦如是。隨業受身。
- T15n0616_p0294c03(09) || 若不為瞋恚則不受毒蛇形。一切餘形亦如是。
- T15n0616_p0294c04(08) || 以是故當知愛等諸煩惱一切苦因緣。苦因緣盡故則苦盡涅槃。
- T15n0616_p0294c05(00) || 涅槃名離欲。斷諸煩惱常不變異。
- T15n0616_p0294c06(04) || 是中無生無老無病無死。無愛別離苦怨憎會苦。
- T15n0616_p0294c07(02) || 常樂不退。行者得涅槃滅度時都無所去。
- T15n0616_p0294c08(03) || 名為寂滅。譬如然燈膏盡則滅不至諸方。是名滅諦。
- T15n0616_p0294c09(00) || 得涅槃方便道。定分有三種。慧分有二種。
- T15n0616_p0294c10(01) || 戒分有三種。住是戒中修行定慧。
- T15n0616_p0294c11(05) || 所謂於四諦中慧能決了。是名正見。隨正見覺法發起。
- T15n0616_p0294c12(01) || 是為正思惟。是名慧分二種。正定正念正精進。
- T15n0616_p0294c13(00) || 是名定分三種。正語正業正命。
- T15n0616_p0294c14(05) || 是名戒分三種。住淨戒故。諸煩惱芽不令增長。
- T15n0616_p0294c15(03) || 勢力衰薄。如非時種芽不增長。諸煩惱力來。
- T15n0616_p0294c16(02) || 定分能遮。如大山堰水。水不能破壞。
- T15n0616_p0294c17(04) || 譬如咒術能禁毒蛇。雖復有毒不能害人。定分亦如是。
- T15n0616_p0294c18(00) || 慧能拔諸煩惱根本。
- T15n0616_p0294c19(09) || 如夏水暴漲岸上諸樹無不漂拔。行此三分八道真直正路。
- T15n0616_p0294c20(03) || 能滅苦因。畢竟安隱常樂無為。
- T15n0616_p0294c21(08) || 若方便初習其門則有十事。一者心專正。
- T15n0616_p0294c22(09) || 種種外事來壞不能移轉。如四邊風起山不傾動。二者質直。
- T15n0616_p0294c23(03) || 聞師說法不見長短。心無增減隨教無疑。
- T15n0616_p0294c24(04) || 譬如入稠林採木直者易出曲者難出。如是三界稠林。

- T15n0616_p0294c25(00) || 直者易出曲者難出。
- T15n0616_p0294c26(09) || 佛法中唯直是用曲者遺棄。三者慚媿。是第一上服最妙莊嚴。
- T15n0616_p0294c27(01) || 慚媿為鉤制諸惡心。有慚有媿真為是人。
- T15n0616_p0294c28(01) || 若無慚媿畜生無異。四者不放逸。
- T15n0616_p0294c29(05) || 一切善法之根本。如世間放逸失諸利事。
- T15n0616_p0295a01(06) || 行者放逸失涅槃利。當知放逸如怨如賊。心常遠離。
- T15n0616_p0295a02(03) || 當知不放逸如君父師長。應遵承不捨。五者遠離。
- T15n0616_p0295a03(01) || 因此遠離成不放逸。若近五欲諸情開發。
- T15n0616_p0295a04(02) || 先常身離聚落。次心遠離不念世事。六者少欲。
- T15n0616_p0295a05(01) || 資生之物心不多求。多求故則墮眾惱。
- T15n0616_p0295a06(03) || 七者知足。有人雖復少欲。樂著好物則敗道心。
- T15n0616_p0295a07(02) || 是故智者趣足而已。八者心不繫著。
- T15n0616_p0295a08(05) || 若弟子檀越知識親里。若問訊迎送多營多事。
- T15n0616_p0295a09(04) || 如是等者毀敗道故不應繫著。九者不樂世樂。
- T15n0616_p0295a10(03) || 若歌舞伎樂。良時好日選擇吉凶。
- T15n0616_p0295a11(07) || 一切世事悉不喜樂。十者忍辱。行者求道時。當忍十事。
- T15n0616_p0295a12(02) || 一蚊虻侵害。二蛇虻毒螫。三者毒獸。
- T15n0616_p0295a13(02) || 四者罵詈誹謗。五者打擲加害。六者病痛。七飢。
- T15n0616_p0295a14(00) || 八渴。九寒。十熱。如是惱事。
- T15n0616_p0295a15(06) || 行者忍之莫令有勝。常勝此事。復次如人識知病相。
- T15n0616_p0295a16(03) || 知病因緣。知除病藥。得看病人。
- T15n0616_p0295a17(07) || 隨意所須不久當差。行者如是。知實苦相。知苦因緣。
- T15n0616_p0295a18(03) || 知苦盡道。知得善師同學。如是不久得安隱寂滅。
- T15n0616_p0295a19(01) || 問曰。以得非想非非想處入深禪定。
- T15n0616_p0295a20(04) || 唯有上地結使微薄。心已柔軟。
- T15n0616_p0295a21(09) || 不應種種因緣種種譬喻觀是四諦。似若不信。
- T15n0616_p0295a22(08) || 答曰非但為有頂者說。總為一切有頂之人。
- T15n0616_p0295a23(08) || 但觀無色界四陰無常苦空無我。
- T15n0616_p0295a24(12) || 如病如瘡如箭入心無常苦空無我。皆是因緣虛誑作法。
- T15n0616_p0295a25(06) || 觀涅槃上妙安隱快樂非為作法真實不虛。滅三毒三衰。
- T15n0616_p0295a26(01) || 身心苦滅。常呵四陰及其因緣。則名苦諦集諦。
- T15n0616_p0295a27(00) || 讚歎涅槃及涅槃道。是名盡諦道諦。
- T15n0616_p0295a28(02) || 行者得四禪四無色定。心已柔軟。若求五神通。
- T15n0616_p0295a29(00) || 依第四禪則易得。
- T15n0616_p0295b01(10) || 若依初禪二禪三禪雖復可得。求之甚難得亦不固。所以者何。
- T15n0616_p0295b02(02) || 初禪覺觀亂定故。二禪喜多故。三禪樂多故。
- T15n0616_p0295b03(02) || 與定相違。四如意分皆是定相。
- T15n0616_p0295b04(07) || 唯第四禪無苦無樂無憂無喜。無出入息。諸聖所住快樂安隱。
- T15n0616_p0295b05(00) || 是故行者當依第四禪修四如意分。

- T15n0616_p0295b06(03) || 所謂欲定行法成就如意。
- T15n0616_p0295b07(10) || 精進定心定思惟定行法成就如意。依是住者無事不得。問曰。
- T15n0616_p0295b08(03) || 云何欲定行法成就如意。答曰。欲名欲於所求之事。
- T15n0616_p0295b09(00) || 定名一心無有增減。
- T15n0616_p0295b10(09) || 行法名信念巧慧喜樂等助成欲定。因欲為主。得定故名為欲定。
- T15n0616_p0295b11(01) || 精進定心定思惟定亦如是。
- T15n0616_p0295b12(07) || 行者觀欲莫令有增有減。莫令內多攝外多散。
- T15n0616_p0295b13(06) || 柔軟平等調和堪用。猶如彈琴調其緩急。隨作何曲。
- T15n0616_p0295b14(02) || 精進心思惟亦爾。如行者。學飛欲飛是名欲。
- T15n0616_p0295b15(02) || 攝諸散心集助行法。是名精進心。
- T15n0616_p0295b16(06) || 能舉身離身心麤重睡掉等。心則輕便。以心輕故能舉其身。
- T15n0616_p0295b17(00) || 是名心。籌量欲精進心多少。
- T15n0616_p0295b18(06) || 能舉身未能壞內外諸色味。是名思惟。依四如意分。
- T15n0616_p0295b19(02) || 能具足一切功德。何況五通。問曰。
- T15n0616_p0295b20(06) || 五神通何者先生。答曰。隨所樂者為先。問曰。
- T15n0616_p0295b21(06) || 若爾者何以變化神通在初。答曰。五神通多為眾生。
- T15n0616_p0295b22(03) || 所以者何。如慧解脫阿羅漢。
- T15n0616_p0295b23(08) || 既得阿羅漢作是念言。有眾生多鈍根者。不信道事輕慢佛法。
- T15n0616_p0295b24(01) || 我得難事漏盡神通。
- T15n0616_p0295b25(10) || 如何不起神通教化眾生而令墮罪。又佛大悲利益眾生。我為弟子。
- T15n0616_p0295b26(01) || 應以神通助益眾生。
- T15n0616_p0295b27(10) || 然諸眾生多以現事而得利益。神變感動貴賤大眾無不傾伏。
- T15n0616_p0295b28(03) || 餘通無有是者。以是故變化神通在初。問曰。
- T15n0616_p0295b29(03) || 天身火大多故身有光明。亦能昇虛疾去。
- T15n0616_p0295c01(04) || 鬼神風大多故身則輕疾。無所觸礙。
- T15n0616_p0295c02(07) || 龍身水多故心念生水。亦能變動。人身地大多故輕動相少。
- T15n0616_p0295c03(01) || 云何能飛。答曰。以人身地種輕動相少故。
- T15n0616_p0295c04(02) || 求學神通。如天如神何用通為。如地雖重。
- T15n0616_p0295c05(03) || 以水力故地則為動。如是心力故能舉其身。
- T15n0616_p0295c06(03) || 譬如獼猴從高墜落而不傷身。人墮則傷。
- T15n0616_p0295c07(04) || 以獼猴心力輕疾強故無損。當知身通如是。心力強故。
- T15n0616_p0295c08(00) || 又如人能浮。雖在深水而不沈沒。
- T15n0616_p0295c09(04) || 心方便力故能持其身。以是故當知。人身雖重。
- T15n0616_p0295c10(03) || 心力強故身飛虛空。問曰。如是可信云何當學。答曰。
- T15n0616_p0295c11(00) || 若行者住於第四禪。依四如意分。
- T15n0616_p0295c12(04) || 一心攝念觀身。處處虛空如藕根孔。取身輕疾相。
- T15n0616_p0295c13(02) || 習之不已。身與心合。如鐵與火合。滅身麤重相。
- T15n0616_p0295c14(01) || 但有輕疾身。與欲精進思惟及助行法合。
- T15n0616_p0295c15(02) || 欲等善行力故。身則隨逐如火在鐵輕軟中用。

T15n0616_p0295c16(01) || 又復色界四大造色。在此身中與身和合。
 T15n0616_p0295c17(02) || 令身輕便隨意能去。如人服藥。
 T15n0616_p0295c18(07) || 令心了了身則輕便。譬如色界四大造色明淨。
 T15n0616_p0295c19(06) || 在此身故眼則明淨。如人學跳習之轉工絕於餘人。
 T15n0616_p0295c20(03) || 如鳥子學飛漸漸轉遠。身通如是。初得之時。
 T15n0616_p0295c21(03) || 或一丈二丈。漸能遠飛。是變化神通有四種。
 T15n0616_p0295c22(02) || 一者身飛虛空如鳥飛行。二者遠能令近。
 T15n0616_p0295c23(03) || 三者此滅彼出。四者猶如意疾。彈指之頃有六十念。
 T15n0616_p0295c24(00) || 一念中間能越無量阿僧祇恒河沙國土。
 T15n0616_p0295c25(01) || 隨念即至。用是神通身得自在。一身能為多身。
 T15n0616_p0295c26(00) || 多身能為一身。大能為小小能為大。
 T15n0616_p0295c27(03) || 重若須彌輕如鴻毛。如是等所作如意。
 T15n0616_p0295c28(05) || 復次菩薩得是身通。一念之頃度恒河沙國土。
 T15n0616_p0295c29(04) || 然眾生見菩薩到彼。而菩薩不動於本處。
 T15n0616_p0296a01(05) || 於彼說法教化。此亦不廢。或有天人著常顛倒。
 T15n0616_p0296a02(04) || 可以神通度者。現燒三千大千國土。
 T15n0616_p0296a03(07) || 而眾生見三千大千國土焚燒破壞。而國土無損。
 T15n0616_p0296a04(05) || 有眾生心生憍慢。現作手執金剛杵。從金剛中出火。
 T15n0616_p0296a05(02) || 見者怖畏歸伏禮敬。有人樂著轉輪聖王身。
 T15n0616_p0296a06(02) || 即現轉輪聖王而為說法。或現釋提桓因。
 T15n0616_p0296a07(03) || 或現魔王。或現聲聞辟支佛。或現佛身。
 T15n0616_p0296a08(05) || 隨所樂身而為說法。菩薩或復在虛空中結加趺坐。
 T15n0616_p0296a09(02) || 從身四邊悉放種種光明而為說法。
 T15n0616_p0296a10(06) || 或時眾生樂雜色莊嚴。
 T15n0616_p0296a11(14) || 即為現三千大千國土七寶莊嚴幢幡華蓋百種伎樂。處中說法。
 T15n0616_p0296a12(06) || 或令三千大千國土為一海水。青蓮紅華覆蓋水上。
 T15n0616_p0296a13(03) || 於上說法。或坐須彌山上。以梵音聲說法。普聞諸國。
 T15n0616_p0296a14(00) || 或時眾生不見其形。但聞說法之聲。
 T15n0616_p0296a15(03) || 或作乾闥婆身。伎樂音聲令其心悅。然後說法。
 T15n0616_p0296a16(02) || 或現龍王雷電霹靂。而以說法。
 T15n0616_p0296a17(07) || 如是種種因緣方便。而現神變開引眾生。問曰。
 T15n0616_p0296a18(06) || 是神通變化諸物。云何而不虛妄。答曰。
 T15n0616_p0296a19(08) || 行者先知諸法虛誑如幻如化。譬如調泥隨意所作。
 T15n0616_p0296a20(05) || 如福德之人尚能夏有雪冬生華河不流。
 T15n0616_p0296a21(06) || 又如仙人瞋怒令虎狼師子變為石身。
 T15n0616_p0296a22(08) || 何況神通定力而不變物。復次一切物中各有氣分。
 T15n0616_p0296a23(05) || 取其分相神力廣之。餘者隱沒。如經說。
 T15n0616_p0296a24(07) || 有比丘神力心得自在。見有大木欲令為地即皆是地。
 T15n0616_p0296a25(03) || 所以者何。木有地分故。若水火風亦如是。

- T15n0616_p0296a26(04) || 若作金銀種種寶物。隨意悉作。何以故。木有淨分故。
- T15n0616_p0296a27(01) || 問曰。物變如是化無本末。其事云何。答曰。
- T15n0616_p0296a28(02) || 有言虛空中四大所造微塵。
- T15n0616_p0296a29(08) || 化心力故令諸微塵合成化人。譬如人死或生天上或生地獄。
- T15n0616_p0296b01(01) || 罪福因緣故。
- T15n0616_p0296b02(12) || 和合微塵為化亦如是等是物變化神通相。若行者欲求天耳。
- T15n0616_p0296b03(05) || 亦以第四禪為本。修四如意分。如上所說。調柔其心。
- T15n0616_p0296b04(02) || 屬念大眾音聲。取種種聲相。所聞之聲常當想念。
- T15n0616_p0296b05(00) || 若心餘緣攝之令還。常當一心修念。
- T15n0616_p0296b06(03) || 即於耳中。得色界四大所造清淨之色。
- T15n0616_p0296b07(05) || 是名修習天耳。以是天耳。聞十方無量國土音聲。
- T15n0616_p0296b08(03) || 所謂天聲人聲龍聲。阿修羅聲。乾闥婆聲。
- T15n0616_p0296b09(02) || 栴陀羅聲。摩[目*侯]勒聲。及畜生餓鬼之聲。
- T15n0616_p0296b10(03) || 地獄苦痛麤細大小音聲等。皆悉聽聞。
- T15n0616_p0296b11(05) || 菩薩定心轉深。乃聞十方諸佛音聲。從佛聞法而不取相。
- T15n0616_p0296b12(00) || 以法為真法為最上。而依深義不依於語。
- T15n0616_p0296b13(01) || 云何深義。所謂知諸法空無相無作。不生邪見。
- T15n0616_p0296b14(00) || 於義亦不得義。
- T15n0616_p0296b15(11) || 不可得中亦無得相是依深義不依語言。復次行者依了義經。
- T15n0616_p0296b16(04) || 不依非了義經。了義經者。若能依義。
- T15n0616_p0296b17(07) || 一切諸經皆是了義。義畢竟空不可說相故。
- T15n0616_p0296b18(07) || 是以諸經皆是了義。若不依義。是人於諸經皆不了義。
- T15n0616_p0296b19(03) || 所以者何。以無深智。隨逐音聲故。
- T15n0616_p0296b20(07) || 是音聲實相亦入深義。俱不可說。
- T15n0616_p0296b21(11) || 是名分別了義經不非了義經。復次行者依智而不依識。何以故。
- T15n0616_p0296b22(03) || 行者知是識相。從因緣和合生。無有自性。
- T15n0616_p0296b23(03) || 無色無對不可見。無知無識虛誑如幻。如是知識相。
- T15n0616_p0296b24(00) || 識即為智。是故依智而不依識。
- T15n0616_p0296b25(05) || 行者雖復生識。若識若智而不生著。知識如相。
- T15n0616_p0296b26(04) || 識即為智相。以是智相為眾生說。
- T15n0616_p0296b27(08) || 復次行者依法不依人。何以故。若佛法中實有人者。
- T15n0616_p0296b28(05) || 無有清淨得解脫者。而一切法無我無人。
- T15n0616_p0296b29(06) || 但隨俗故說有人有我。以是故行者依法不依人。
- T15n0616_p0296c01(04) || 所謂法者諸法之性。法性者無生性。
- T15n0616_p0296c02(07) || 是無生性者畢竟空。是畢竟空者不可說者是。何以故。
- T15n0616_p0296c03(03) || 以語說法。法中無語語中無法。語則是無語相。
- T15n0616_p0296c04(02) || 一切語言非語言相。以是故經說。
- T15n0616_p0296c05(06) || 無示無說是名佛法。行者以天耳聞諸佛法。
- T15n0616_p0296c06(06) || 若人若法不生著見。若分別二相非為佛法。

- T15n0616_p0296c07(06) || 若無二相則是佛法。行者依止天耳力故。聞甚深之法。
- T15n0616_p0296c08(02) || 以教化眾生。是名天耳神通。若行者欲得他心智。
- T15n0616_p0296c09(00) || 先自觀心。取心生相住相滅相。
- T15n0616_p0296c10(05) || 亦知心垢相淨相定相亂相等。
- T15n0616_p0296c11(10) || 復觀心所緣垢淨近遠多少等。自取內外心相已。然緣觀眾生色。
- T15n0616_p0296c12(02) || 取欲相心。瞋相心。慢相心。慳相心。嫉相心。
- T15n0616_p0296c13(02) || 憂相心。畏相心。語言音聲種種所作相心等。
- T15n0616_p0296c14(02) || 作是念。佛如我心。生時住時滅時。彼亦如是。
- T15n0616_p0296c15(01) || 自知心所緣。他亦如是。
- T15n0616_p0296c16(09) || 我心有如是色相語言所作相。他亦如是。常修學心相。
- T15n0616_p0296c17(05) || 如是習已得他心通。是時但緣他心心數法。
- T15n0616_p0296c18(05) || 如明眼者觀淨水中魚。有大小好醜悉皆見之雖有水覆。
- T15n0616_p0296c19(00) || 以水淨故不以為礙。行者如是。
- T15n0616_p0296c20(05) || 知他心通力故。眾生雖身覆心而能見之。既得心通。
- T15n0616_p0296c21(02) || 或時在大眾說法。先知其心。
- T15n0616_p0296c22(08) || 知是眾生以何深心行何法。何因緣有何相喜何事。
- T15n0616_p0296c23(05) || 知自心清淨故。知眾生心亦可清淨。
- T15n0616_p0296c24(08) || 如淨鏡中隨所有色若長若短方圓麤細等如本相現不增不減。
- T15n0616_p0296c25(00) || 所以者何。鏡清淨故。鏡雖不分別而顯其相。
- T15n0616_p0296c26(00) || 行者亦如是。自心清淨故。諸法無一定相。
- T15n0616_p0296c27(01) || 常清淨故。眾生心心數法皆悉知之。
- T15n0616_p0296c28(04) || 若眾中多婬欲者。即知其心。為說離婬欲法。
- T15n0616_p0296c29(04) || 恚癡亦如是。何以故。心實相無染無瞋無癡。
- T15n0616_p0297a01(04) || 若眾中求聲聞乘者。亦知其心而為說法。雖為說法。
- T15n0616_p0297a02(01) || 知法性亦無有小。求辟支佛道者。
- T15n0616_p0297a03(05) || 亦知其心而為說法。雖為說法。知法性亦無有中。
- T15n0616_p0297a04(03) || 若求大乘者。亦知其心而為說法。雖為說法。
- T15n0616_p0297a05(03) || 知法性亦無有大。行者如是。等隨眾生心而為說法。
- T15n0616_p0297a06(00) || 亦不分別心相。雖分別三乘說法。
- T15n0616_p0297a07(04) || 而不壞法性。不壞法性故悉知一切眾生心所行。
- T15n0616_p0297a08(02) || 雖自用心知他心。於彼此心無逆無順。
- T15n0616_p0297a09(04) || 亦知一切眾生心心相續如水流。如知心性。
- T15n0616_p0297a10(04) || 法性亦如是。以他心智知眾生心而為說法。
- T15n0616_p0297a11(03) || 則不害也。是名知他心智神通。
- T15n0616_p0297a12(00) || 若行者欲知宿命。
- T15n0616_p0297a13(10) || 先自覺知今所經事向所經事。轉至昨夜昨日前日。如是一月。
- T15n0616_p0297a14(03) || 從今歲乃至孩童。譬如行道。
- T15n0616_p0297a15(09) || 到所至處思惟憶念所經遊處。如是習已。善修定力故。
- T15n0616_p0297a16(04) || 憶念生時處胎時。知某處死此胎生。

T15n0616_p0297a17(07) || 知是一世二世三世乃至百世千萬無量億世。以宿命智。
 T15n0616_p0297a18(02) || 自知己身及他恒河沙劫所經由事。悉皆念知。
 T15n0616_p0297a19(01) || 以宿命事教化眾生。作如是言。
 T15n0616_p0297a20(06) || 我某處如是姓字如是生如是壽命所經苦樂。
 T15n0616_p0297a21(05) || 亦說彼所經之事。行者以宿命力故。
 T15n0616_p0297a22(07) || 知是眾生先世罪福因緣。
 T15n0616_p0297a23(14) || 所謂種聲聞因緣辟支佛因緣佛因緣。隨其因緣而為說法。
 T15n0616_p0297a24(08) || 復次行者宿命智力故。
 T15n0616_p0297a25(16) || 自知從諸佛種善根不迴向阿耨多羅三藐三菩提。今當迴向阿耨多羅三藐三菩提。
 T15n0616_p0297a26(00) || 行者亦知過去諸法滅時無所去。
 T15n0616_p0297a27(04) || 知未來世諸法生時無所從來。雖知過去世無始。
 T15n0616_p0297a28(02) || 不生無始見。雖觀未來世眾生滅入涅槃。
 T15n0616_p0297a29(03) || 亦不生邊見。行者念宿命時。增益諸善根。
 T15n0616_p0297b01(04) || 及滅無量世罪因緣。何以故。知一切法無新相無故相。
 T15n0616_p0297b02(00) ||
 T15n0616_p0297b03(18) || 得如是智慧已觀一切有為法及所經生死苦樂。如夢中所見。以是故於生死中心不生厭。
 T15n0616_p0297b04(00) || 於一切眾生而起悲心。知一切法皆是作相。
 T15n0616_p0297b05(00) || 作是念。如我千萬億無量劫往來生死。
 T15n0616_p0297b06(02) || 皆為虛妄非實。一切眾生來往生死皆亦如是。
 T15n0616_p0297b07(01) || 若無四大四陰者。是則為實。
 T15n0616_p0297b08(07) || 四大四陰亦畢竟不生。復次行者以宿命智憶念。
 T15n0616_p0297b09(05) || 曾為轉輪聖王。所受之樂無常磨滅。
 T15n0616_p0297b10(08) || 釋提桓因樂亦無常磨滅。有諸國土清淨莊嚴。
 T15n0616_p0297b11(07) || 及諸菩薩諸佛上妙之色。轉於法輪皆悉無常。何況餘事。
 T15n0616_p0297b12(01) || 念如是已心厭遠離。行者依宿命智入無常空。
 T15n0616_p0297b13(00) || 觀一切諸法皆空無常。而眾生顛倒故著。
 T15n0616_p0297b14(01) || 為是眾生故而生悲心。行是悲心。
 T15n0616_p0297b15(05) || 漸漸得成大悲。得大悲已。十方諸佛念是菩薩讚歎其德。
 T15n0616_p0297b16(00) || 是名宿命神通。
 T15n0616_p0297b17(00) || 若行者欲求天眼者。初取明光相。
 T15n0616_p0297b18(04) || 所謂燈火明珠日月星宿等。取是明相已。
 T15n0616_p0297b19(05) || 若晝日則閉目。夜則無在念上明相如眼所見。
 T15n0616_p0297b20(04) || 常修習明念。繫心在明不令他念。若去攝還心得一處。
 T15n0616_p0297b21(00) || 是時色界四大所造清淨之色在此眼中。
 T15n0616_p0297b22(01) || 是眼名天。以天四大造故。名為天眼。
 T15n0616_p0297b23(04) || 又諸賢聖清淨眼故。名為天眼。行者得是天眼已。
 T15n0616_p0297b24(02) || 諸山樹木鐵圍須彌及諸國土。都無障蔽。

- T15n0616_p0297b25(03) || 以無礙眼。能見十方無量阿僧祇諸佛及莊嚴國土。
- T15n0616_p0297b26(00) || 爾時行者能知一切佛為一佛。
- T15n0616_p0297b27(06) || 又見一佛為一切佛。以法性不壞故。如見佛相。
- T15n0616_p0297b28(04) || 自見身相亦如是。自身相淨故。一切法相亦如是。
- T15n0616_p0297b29(02) || 如見佛清淨弟子亦爾。無有二相。
- T15n0616_p0297c01(06) || 及十方無量國土眾生。若地獄畜生餓鬼人天。除無色者。
- T15n0616_p0297c02(01) || 生死好醜皆悉見之。
- T15n0616_p0297c03(10) || 皆知十方六道眾生業因緣及果報。是眾生以善業因緣故生天人中。
- T15n0616_p0297c04(00) || 是眾生以不善業因緣故生三惡道中。
- T15n0616_p0297c05(02) || 行者於天眼中得智慧力故。
- T15n0616_p0297c06(08) || 雖見眾生不生眾生想。一切法無眾生想故。
- T15n0616_p0297c07(07) || 雖見業及果報相續。亦入一切法無業無果報中。
- T15n0616_p0297c08(05) || 雖天眼見一切色。以智慧力故亦不取色相。
- T15n0616_p0297c09(05) || 是色悉皆空故。復次若障若不障近遠上下無不悉見。
- T15n0616_p0297c10(01) || 行者見色界諸天清淨微形者。而彼不見。
- T15n0616_p0297c11(02) || 乃至大天亦復不見。如是等種種神通義。
- T15n0616_p0297c12(03) || 如摩訶衍神通義中廣說。
- T15n0616_p0297c13(00) || 禪法要解卷下