



Title	An English translation of the Dharmatrta-Dhyna Stra
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Abstract of thesis entitled
“An English Translation of the *Dharmatrāta-Dhyāna-Sūtra*
(達摩多羅禪經 T15, no.618) -----
With Annotation and a Critical Introduction”

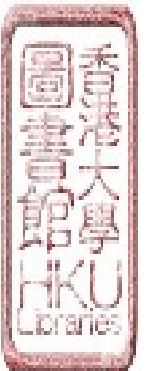
Submitted by

Chan Yiu Wing

for the degree of Doctor of Philosophy
at The University of Hong Kong
in March, 2013

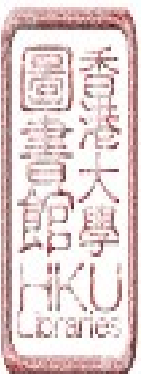
One of the early texts translated from Sanskrit into ancient Chinese in around 411 C.E. is called the *Dharmatrāta-dhyāna-sūtra* (T15, no.618) which was a detailed account of the meditational methods of Buddhasena and Dharmatrāta who were the two most renowned *dhyāna* teachers in Kaśmīra around 400 C.E. They may be regarded as belonging to the tradition of the Sarvāstivāda Dārṣāntika masters who were characterized by their active interest in meditation and popular preaching in which they excelled in communicating through poems and allegories. The *Dharmatrāta-dhyāna-sūtra* exemplifies these features. It is preaching on meditation, written in verses and abounding in similes. Buddhabhadra (359-429), the translator, was also a prominent meditational instructor.

This *sūtra*, despite its unprecedented impact on the development of *dhyāna* practice and the later proliferation of *Ch’an* Buddhism in China, has long been under-estimated. It has never been translated from ancient Chinese into modern English for the benefit of the English-speaking world. Hence, the purpose of my thesis is to address this issue, giving appropriate weight to this *sūtra* with annotation and a critical introduction to clarify the somewhat chaotic background surrounding the compilation of this *sūtra*. By doing so, I have made



painstaking effort in establishing the unshakable claim that the *sūtra* is a Sarvāstivāda text (Part VII, Introduction). I also compare the methods of meditation expounded in this *sūtra* with those of the AKB, arriving at the conclusion that they are almost identical (Part XI, Introduction). In addition, the meditation system commonly shared by the Hīnayāna and the Mahāyāna is analysed with a view to demonstrating the fact that whilst the techniques are virtually the same, the interpretation, on the other hand, could be different. In the course of my research, I have also compiled a Chinese-Sanskrit-English glossary, juxtaposing the ancient Chinese terms with Sanskrit and modern English for the benefit of future researchers.

This *sūtra* essentially preserves the ancient Sarvāstivādin meditation techniques. But it importantly incorporates Mahāyānistic-Tantric elements, such as the *maṇḍala* and visualization. This is another important aspect of my text discussed in the introduction of my thesis. As a result, it came to exert a great impact on the subsequent teaching and practice of Chinese Buddhism, particularly those of Buddhist meditation.



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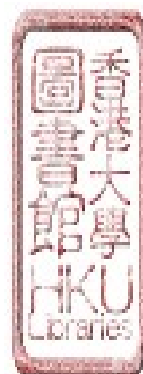
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for the Degree of Doctor of Philosophy
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THE UNIVERSITY OF HONG KONG

March, 2013

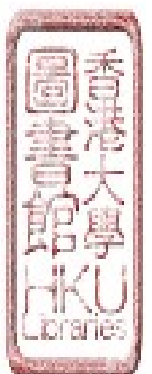


DECLARATION

I declare that this thesis represents my own work, except where due acknowledgement is made, and that it has not been previously included in a thesis, dissertation or report submitted to this University or to any other institution for a degree, diploma or other qualification.

(Signed)

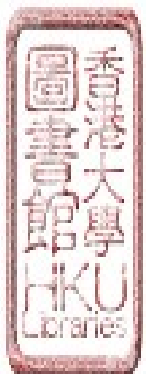
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ACKNOWLEDGEMENTS

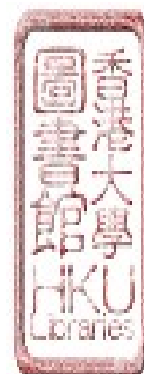
This thesis spans a total of seven years. During the course of my research, I have been greatly benefited by the works of Venerable Yin Shun and Venerable Prof. K. L. Dhammajoti, my supervisor, who has kindly allowed me to consult and quote his lecture notes for his lecture courses on Sarvāstivāda *abhidharma* and Yogacāra given at the University of Hong Kong. To both of them, I would like to express my heart-felt gratitude. I must also acknowledge the facility made possible by CBETA for the online resources of the Chinese *Tripitaka* from which I have quoted extensively.

(Chan Yiu Wing)

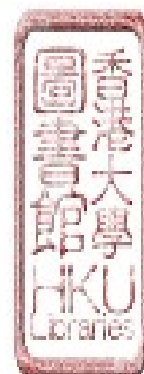


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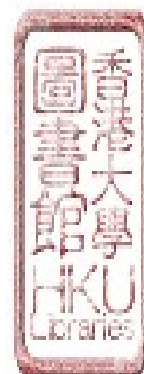
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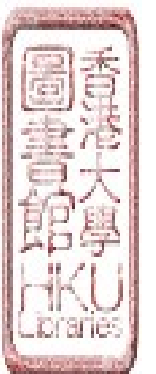
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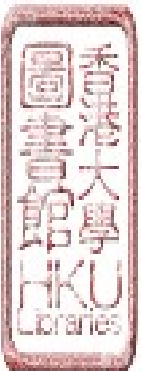


ABBREVIATIONS

Notes:

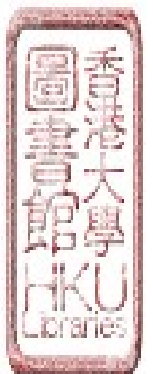
- (i) All references of Chinese Tripiṭaka texts are to the Taishō edition, unless otherwise stated.
- (ii) All references of Pāli texts are to the PTS edition, unless otherwise stated.
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A.	<i>Aṅguttara Nikāya</i>
ADV	<i>Abhidharmadīpa (with Vibhāṣāprabhāvṛtti).</i>
AH	* <i>Abhidharma-hṛdaya</i> , (T no.1550).
AHS	* <i>Abhidharma-hṛdaya Sūtra</i> , (T no.1551).
AKB	<i>Abhidharmakośabhāṣya.</i>
AKB(C)	Chinese tr. of AKB by Xuan Zang, (T no.1558).
AKB(E)	English tr. of AKB(F).
AKB(F)	<i>L'Abhidharmakośa de Vasubandhu</i> , by La Vallée Poussin.
AmRŚ	* <i>Abhidharmāmṛta-rasa-śāstra.</i> Chinese tr. (Translator unknown), (T no.1553).
Avatāra	* <i>Abhidharmāvatāra</i> by Skandhila.



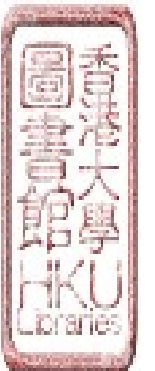
ABBREVIATIONS

- D *Dīgha Nikāya*.
- DDŚ *Dharmatrāta-dhyāna-sūtra*, 達摩多羅禪經, (T15, no.618).
- DKŚ **Dhātu-kāya-śāstra*, 阿毗達磨界身足論, (T no.1540).
- DSS **Dharma-skandha-śāstra*, 阿毗達磨法蘊足論, (T no.1537).
- EnB *Encyclopaedia of Buddhism*. Ed., Malalasekera, GP (Colombo, 1961).
- Entrance Dhammajoti, K.L., *Entrance into the Supreme Dharma*, 2nd revised edition (Hong Kong, 2008).
- IAKB *Index to the Abhidharmakośabhāṣya*.
- JCBSSL *Journal of the Centre for Buddhist Studies*, Sri Lanka.
- JPŚ *Jñānaprasthāna-śāstra*, 阿毗達磨發智論, (T no.1544).
- Katō* “Notes sur les deux maîtres bouddhiques Kumāralāta et Śrīlāta,” In: *Indianisme et Bouddhisme: Mélanges offerts à Mgr Étienne Lamotte*, 197-213, Katō, J (1980).
- Kvu *Kathāvatthu*.
- M *Majjhima Nikāya*.
- MA *Majjhimanikāya Aṭṭhakathā*.
- MCB *Mélanges Chinois et Bouddhiques*, l’Institute Belge des Hautes Etudes Chinoises, Bruxelles.
- MPPU **Mahāprajñāpāramitā-upadeśa*, 大智度論, (T no.1509).
- MVŚ **Abhidharma-mahā-vibhāṣa-śāstra*, 阿毗達磨大毗婆沙論, (T no.1545).
- Ny **Abhidharma-nyāyānusāra*, 阿毗達磨順正理論, (T no.1562).
- Perception* Dhammajoti, KL, *Abhidharma Doctrine and Controversy on Perception*. 3rd revised edition (Hong Kong, 2008).
- PjŚ *Prajñapti-śāstra*, 施設論, (T no.1538).
- PrŚ *Abhidharmaprakaraṇa-śāstra*, 阿毗達磨品類足論, (T no.1542).

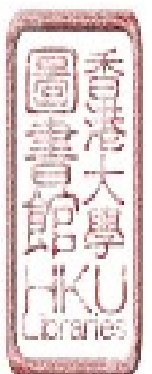


ABBREVIATIONS

PTS	The Pāli text Society, London.
PVV	<i>Pañcavastuka-vibhāṣā-śāstra</i> , (T no.1555).
S	<i>Samyutta Nikāya</i> .
SĀ	<i>Samyuktagāma</i> , 雜阿含, (T no.98).
SatŚ	* <i>Satyasiddhi-śāstra</i> , 成實論, Chinese tr. by Kumārajīva.
SgPŚ	<i>Abhidharma-saṅgīti-paryāya-śāstra</i> , 阿毗達磨異門足論, (T no.1536).
Siddhi(C)	* <i>Vijñaptimātratā-siddhi</i> , 成唯識論, compiled by Xuan Zang, (T no.1585).
SPrŚ	* <i>Abhidharma-samaya-pradīpikā-śāstra</i> , 阿毗達磨顯宗論, (T no.1563).
Study	Yin Shun, <i>A Study of the Śāstra-s and Acarya-s of the Sarvāstivāda and other Schools</i> (說一切有部為主論書師之研究), (Taipei, 1968).
T	<i>Taishō Shinshu Daizokyo</i> , 大正大藏經, Ed., Takakusu. J. 1924-1932.
Vism	<i>Visuddhimagga</i> . Ed., Kosambi, D (Bombay, 1940).
VKŚ	<i>Abhidharma-vijñāna-kāya-śāstra</i> , 阿毗達磨識身足論, (T no.1539).
Vy	<i>Sphuṭārthā Abhidharmakośa-vyākhyā</i> of Yaśomitra (= <i>Vyākhyā</i>). Ed., Wogihara, U (Tokyo, 1971).
YBŚ	<i>Yogācārabhūmi śāstra of Asaṅga</i> , 瑜伽師地論, (T no.1579).
ZW	藏外佛教文獻, Vol.I (Beijing, 1995).



PART ONE : Introduction



I. The Background: The Sarvāstivāda Lineage

It is the major hypothesis of this thesis that the *Dharmatrāta-dhyāna-sūtra* (T15, no.618) was a meditation manual of the Sarvāstivāda School (說一切有部) which had been the most powerful and influential school in north-western India from the first part of the 2nd century B.C.E. to about the 7th century C.E. The school was originally established in Mathurā and gradually expanded to the north, with its centre of orthodoxy firmly established until it settled down firmly in Kaśmīra which became its strong foothold. Owing to its highly developed doctrines, the Sarvāstivāda school assumed the leading position among all *abhidharma* schools in repudiating the emerging Mahāyāna philosophy and the pro-Mahāyāna tenets upheld by other schools of Nikāya Buddhism.¹

Even though it is difficult to pinpoint the exact date of the founding of the Sarvāstivāda school, its distinct presence and open rivalry with the Vibhajyavāda School (分別說部) in the time of Emperor Aśoka around 268-232 B.C.E. is most evident. In the same vein, Vasumitra (世友) 's *Samayabhedoparacanacakra* (異部宗輪論) also dates the establishment of the school from the beginning of the third century after the Buddha's death:

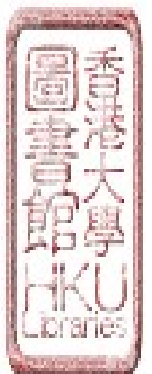
"The Sthaviravāda remained united for a certain period of time. At the beginning of the third century, there arose some disputes, and it split into two schools: 1. the Sarvāstivāda, also called Hetuvāda; which [then] changed its name to the Haimavāda."²

This statement seems to have synchronized with the date of the establishment of the school by Kātyānīputra (迦旃延尼子) (ca. 150 B.C.E.).³

¹ Lu Cheng (呂澂), (1986), *Collected Works on Buddhist Studies by Lu Cheng*, 5 Volumes, Beijing, 2367ff.

² T49, 15b, Translation adopted from K.L. Dhammajoti, (2009), *Sarvāstivāda Abhidharma*, Centre of Buddhist Studies, The University of Hong Kong, 4th Revised Edition, p.55.

³ Cf. T45, 9b. See K.L. Dhammajoti, (2009), *Ibid*, p.55.



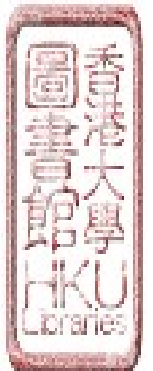
How the Sarvāstivāda acquired its name seems to be a matter of historical evolution. At the earliest stage, the term ‘Sarvāstivāda’ was not specifically emphasized upon. It was not until Devaśarman/Devakṣema (提婆設摩) asserted the Sarvāstivādin standpoint in his *Abhidharma-vijñāna-kāya-śāstra* (VKŚ) (阿毗達磨識身足論) against the Vibhajyavādins, that the term ‘Sarvāstivāda’ was first surfaced.⁴ Having said that, it is worthwhile to note that in the VKŚ, the Sarvāstivādins identify themselves as the Yukta-vādins (應理論者) when arguing against the Vibhajyavādins and as the Śūnyatā-vādins (性空論者) whilst against the Pudgalavādins. It was then logically presumed that the Sarvāstivādin gradually came to insist upon the term ‘Sarvāstivāda’ in the subsequent course of doctrinal disputes with other Nikāya schools.⁵

At the dawn of the 2nd century C.E., the Sarvāstivādins had already developed their orthodox doctrines in contradistinction to the other contemporary schools. The successful compilation of the *Abhidharma-mahāvibhāṣā* (MVŚ) (阿毗達磨大毗婆沙論) by the Sarvāstivāda orthodoxy in Kaśmīra bore witness to such doctrinal progress. This work was the result of two hundred years of scholarship by the great Sarvāstivāda masters in Kāśmīra. Subsequent to its compilation, these Kāśmīrian masters came to be known as Vaibhāṣikas (毗婆沙師). It was initially compiled as a commentary of the *Jñānaprasthāna* (JPŚ) (發智論) but it also contains discussions of new developments in Sarvāstivādin doctrine and criticisms of the doctrine of other groups of monks, including the Mahāsaṅghikas (大眾部), Dārṣṭāntikas (譬喻師), and Vibhajyavādas (分別說部). In addition, heterodox doctrines held by some Sarvāstivādin monks are also criticized.⁶ In short, such a work, both gigantic and encyclopedic in scope, is most important not only for the understanding of the doctrines of the Sarvāstivādin School, but also of the

⁴ T no. 1821, 8c, See K.L. Dhammajoti, (2009), *Ibid.*, p.56.

⁵ Dhammajoti, KL (2009), *Ibid.*, p.56.

⁶ Hirakawa, Akira, (1990), *A History of Indian Buddhism: From Sākyamuni to Early Mahāyāna*, (Translated by Paul Groner), Asian Studies at Hawaii, University of Hawaii Press, p.135.



development of all contemporary schools. Doctrinal positions of the most renowned scholars such as Vasumitra (世友), Dharmatrāta (法救), Buddhadeva (覺天), and Ghoṣaka (妙音) are frequently expounded side by side with the interpretations of Vasumitra being held as the best and most acceptable. Other masters like Pārśva (脇尊者), Pūrṇayaśas (富那夜奢), Ásvaghoṣa (馬鳴), Śamadatta (寂授), Saṃghavasū (僧伽耶舍), Dharmanandi (曇摩難提), and Vāmalabdha are also mentioned in the *Mahāvibhāṣā* (MVŚ).⁷ Suffice it to say, the MVŚ must have been the effort of a large group of Kāśmīrian Sarvāstivādin *bhadanta*-s whose unbending intention is to establish the Sarvāstivāda orthodoxy based on the *Jñānaprasthāna* (JPŚ) positions, constantly repudiating contradicting doctrines within and outside the Sarvāstivāda School.

At this juncture, it is worthwhile to briefly mention the basic theory of the Sarvāstivāda School. In spite of the fact that there were various subgroups within the Sarvāstivāda School, all groups were united in the central tenet of Sarvāstivāda that all exists (“*sarvam astī*”) which the Sarvāstivādins genuinely believed was what the Buddha had taught. In fact, for the Sarvāstivādins, the *sabba-sutta* in *Saṃyutta-nikāya* says that everything that is within the range of perception - within the twelve *āyatana*-s, can be taken to mean that they exist.

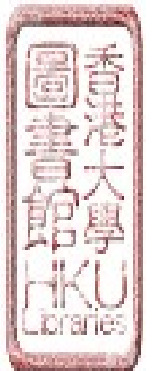
Saṃghabhadra’s *Abhidharma-nyāyānusāra* (Ny) gives a definition of Sarvāstivāda as follows:-

“It is only those who believe in the real existence of the three periods of time, as discussed above, as well as of the three kinds of unconditioned (*asaṃskṛta*), who can be considered as belonging to the Sarvāstivāda.”⁸

According to the *Samayabhedoparacanacakra*, most of the early Buddhist sects had accepted the doctrine of *sarvāstīva*, even though they

⁷ Bareau, A (1952). “Les sects bouddhiques du Petit Véhicule et leurs *Abhidharmapiṭakā*”. In: *Bulletin de l’Ecole Française d’Extrême-Orient*, XLIV; I-II.

⁸ Ny, 630c, Translation adopted from K.L. Dhammajoti, (2009), Op. Cit., p.60.



constantly disputed among themselves on what this really meant. It is reckoned that even as late as the time of *Abhidharmakośabhāṣya* (AKB) and Ny, there were groups of Buddhists, both within and without the Sarvāstivāda School who accepted the doctrine only in a revised or different format from that adopted by the orthodox Vaibhāṣikas. Hence, Saṃghabhadra found it necessary to demarcate the real Sarvāstivādins from those who held different doctrinal position:-

Pudgalavādins were regarded by him as “the Superimposer of Additionists” (Samāropavādins) because of their acceptance of the reality of the *pudgala* on top of the *dharma-s* in the three times;

Vibhajyavādins were characterized by their acceptance of only the present and the past *Karma* that has not given fruit;

Kṣaṇikavādins were those who accepted only the reality of the 12 *āyatana-s* of the present *kṣaṇa*;

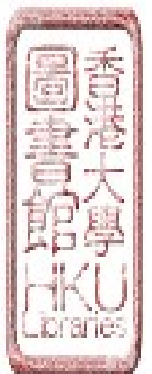
Prajñaptivādins were those who denied the reality of even the *dharma-s* of the present; and

Vainīśikas were those who held that all *dharma-s* are without *svabhāva*.⁹

Such distinctions drawn by Saṃghabhadra between the Sarvāstivādin and other doctrinal groups speak for themselves that the Sarvāstivādins represent a broad spectrum of people being united by the doctrine of *sarvāstīva* through three periods of time. For this reason, some modern scholars have even proposed that the Sautrāntikas, and for that matter, even the early Mahāyāna Yogācāras were actually Sarvāstivādins.¹⁰ The Vibhajyavādins, on the other hand, categorically opposed such a view and maintained that only the present, or those *Karma* which have not given fruit exist and that all other *dharma-s*, as well as

⁹ Ny, 630c-631a See K.L. Dhammajoti, (2009), *Sarvāstivāda Abhidharma*, Centre of Buddhist Studies, The University of Hong Kong, 4th Revised Edition, p.60.

¹⁰ Bhikkhu KL Dhammajoti, (2008), *Abhidharma Doctrines and Controversies on Perception*, Centre of Buddhist Studies 3rd revised edition, The University of Hong Kong, p.14.



future ones are non-existent.¹¹ But, according to Saṃghabhadra, it seems that even Vasubandhu, author of the *Abhidharmakośabhāṣya* (AKB), wanted to pass off as a Sarvāstivādin, but with a revised definition of the term “*Sarvāstivāda*”. He remarks that a proper assertion of “all-exist” should be in the manner of the *sūtra* statement that “all” refers to the twelve *āyatana*-s. Nothing exists outside these twelve *āyatana*-s. Or rather: “past” means what has been, “future”, what will be.¹²

Criticisms of the Sarvāstivādin notion of “tri-temporality” did not only come from the Vibhajyavadins and the Sautrāntikas. A detailed critique of it could also be found in the *Kathāvatthu* which adduces the following arguments:

“The very definition of past as ‘something that has ceased - that is departed, changed, gone away’ and the very definition of future as ‘something that is not yet born, not yet come to be, not yet come to pass, has not happened, not be-fallen, is not manifested’ excludes every possibility of the past and the future being considered as ‘existing’. If the term ‘to exist’ is predicable of all three divisions of time, the attributes of one becoming applicable to the other two as well. The past-ness of the past, the present-ness of the present, and the future-ness of the future become equally applicable and hence mutually convertible, resulting in the complete obliteration of all distinctions between the three divisions of time.”¹³

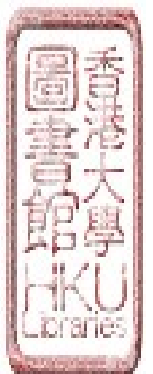
Given the fact that the arguments of the Sarvāstivādin notion of “tri-temporality” is not a major issue of concern of this thesis, it is just mentioned to pinpoint the fact that the broad spectrum of Sarvāstivādins is consisted of several communities, including the Dārṣṭāntikas who are basically anti-ābhidharmika, the “western” and “outside” masters (i.e., those based in Gandhāra, west of Kaśmīra) and some other masters.

As least by the time of the AKB, we saw two groups of masters:

¹¹ Bhikkhu KL Dhammajoti, (2008), *Ibid.*, p.5.

¹² AKB, 301, See K.L. Dhammajoti, (2009), *Op. Cit.*, p.64.

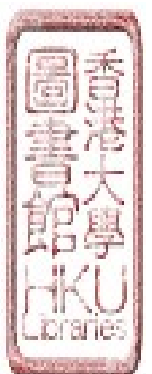
¹³ Based on *Points of Controversy* (Kvu. Tr), S.Z. Aung and Mrs. Rhys Davids, as cited in Karunadasa Y., (2010), *The Theravāda Abhidhamma, Its Inquiry into the Nature of Conditioned Reality*, Centre of Buddhist Studies, The University of Hong Kong, p.29.



the Ābhidharmikas and the Sautrāntikas. The mainstream Sarvāstivādins are the Ābhidharmikas who take the *Abhidharma* texts as the authority. The Sautrāntikas, in contrast, take the *sūtras* as the authority. This contrast in attitude can be traced back to the fundamental differences of emphases among the Buddhist sects in the early stage of Nikāya Buddhism. Initially, there were two basic groups of Buddhist scholars, namely, the Dharmakathika-s (論法者) and the Vinayadhara-s (持律者). The Dharmakathika-s laid great emphasis on the study of the *sūtra*-s whilst the Vinayadhara-s stressed on keeping the precepts. Later, the Dharmakathika-s were divided into Sautrāntikas (誦經者) and the Ābhidharmikas (阿毗達磨者). Sautrāntikas take the *sūtra*-s as the final authority and rejected the *abhidharma* texts as representing the Buddha's teachings. For them, *abhidharma* only represents certain types of *sūtra*-s characterized by the concern with properly determining the meaning (*arthaviniścaya*) of what the Buddha has taught. The Ābhidharma-s, on the other hand, are those who specialize in the *abhidharma* and take it as the final authority. For them, the *abhidharma* is the true intention of the Buddha which is taught at the level of absolute truth (*paramārtha-satya*), with fully drawn out meanings (*nītārtha*). To them, the *sūtra*-s represent only the expedient (*aupacārika*) teachings whose meanings are yet to be fully drawn out (*neyārtha*).¹⁴

At the initial stage, both the Sautrāntikas and the Ābhidharmikas were not against each other. They simply held different standpoints in their interpretation of the Buddha's teachings. Whilst the teachings of the Ābhidharmikas were too philosophical and meticulous to be secularized, a group of early Sarvāstivādins known as the Dārṣāntikas who were basically sūtradhara-s, began to emerge. These early Dārṣāntikas were known for their active role in popularizing the Buddha's teachings, using poetry and other literary devices in the world in the process. In addition, they were particularly famous for their skill in using similes and allegories in illustrating the Buddhist doctrines. They were thus named as the

¹⁴ Cf. AKB, 133, See K.L. Dhammajoti, (2009), Op. Cit., p.16.



Dārṣṭāntikas (譬喻師) . Besides, they were also regarded as meditators and proponents of meditation.¹⁵ Nevertheless, it must be noted that there were two sections of the early Dārṣṭāntikas - one more pre-occupied with popular preaching and meditation, the other with doctrinal disputation. It was probably the latter group that gave rise to the evolution of the Sautrāntikas.

It seems to be quite probable that from the beginning of the inception of the Sarvāstivāda School, divergent viewpoints were tolerated within the school as long as they did not contradict its main doctrinal tenet. This explains why there are varying degrees of differences among Dharmatrāta, Buddhadeva, Vasumitra and Ghoṣaka, — the ‘four great Ābhidharmikas of the Sarvāstivāda’ in explaining how the three periods of time can be accounted for, given the position that a *dharma* exists as an everlasting real entity (*dravya*). There are other examples of divergent viewpoints: Ghoṣaka held a somewhat reserved attitude toward the doctrinal position held by the orthodox Ābhidharmikas that the totality of the *abhidharma* is *Buddha-vacana*. He maintained that “whatever is not said in the *sūtra-s* must be removed.”¹⁶ Buddhadeva sided with the Dārṣṭāntikas in denying the reality¹⁷ of thought-concomitants apart from thought. Dharmatrāta advocated that all thought-concomitants are subsumable under volition (*cetanā*)¹⁸; whilst other masters acknowledged the real existence of the thought-concomitants apart from thought. In addition, Buddhadeva acknowledged the reality of the three unconditioned and Dharmatrāta held that space (*ākāśa*) is unreal¹⁹ whilst the Dārṣṭāntikas utterly denied the reality of all the three.²⁰

Such a liberal attitude towards heterodox views became less tolerant after the compilation of the JPŚ which was then held by the

¹⁵ Yin Shun (1968). 說一切有部為主論書與論師之研究 (*A Study of the Sāstras and Ācāryas of the Sarvāstivāda and Other Schools*) Taipei, pp.355-376.

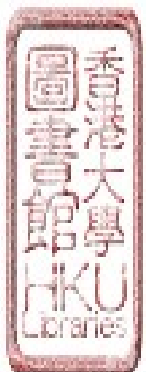
¹⁶ MVŚ, 326b, See K.L. Dhammajoti, (2009), Op. Cit., p.75.

¹⁷ MVŚ, 8c, 661c, 730a, etc.

¹⁸ MVŚ, 8c.

¹⁹ MVŚ, 388c.

²⁰ MVŚ, 161a.



Kāśmīrian Sarvāstivādins as the equivalent of the Buddha's own words. Then the position of orthodoxy was gradually strengthened and the Kāśmīrian Sarvāstivādins became more dogmatic and less tolerant towards views that were not compatible with the JPŚ. Eventually the MVŚ was compiled which is, in fact, a commentary on JPŚ. Then, the orthodox Kāśmīrian Sarvāstivādins upheld the supreme authority of the MVŚ and became labeled as the Vaibhāṣikas. The dogmatic and intolerant attitude of the Vaibhāṣikas towards heterodox views sped up the split of the Sarvāstivāda School into two major sects, i.e., the Kāśmīrian school and the western one representing the Gāndhārian school. Besides, it also made the *sūtra*-centered Dārṣṭāntikas to co-operate with other camps of heterodox views, including the Mahāyāna Śūnyatāvādins and eventually changed their standpoint to the 'present-only-exist' position. During this process of change, a section of the Dārṣṭāntikas finally became the Sautrāntikas.

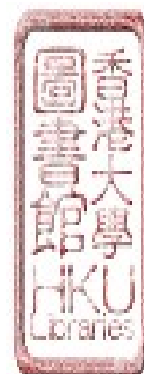
Concerning the relationship between Dārṣṭāntikas and the Sautrāntikas, most scholars researching into the link between the Dārṣṭāntikas and the Sautrāntikas seem to have been influenced by Prof. Przyluski, J. who held that "Dārṣṭāntika" and "Sautrāntika" are two names referring to the same group of Buddhist masters: the former is used derogatorily by their opponents, namely the Ābhidharmikas; the latter, by these masters themselves with a sense of pride.²¹ This view is endorsed by La Vallée Poussin²² who quoted the comments against the establishment of a doctrinal position by employing worldly similes (*darṣṭānta*) from the MVŚ²³ to reinforce his point. Nevertheless, Prof. Jayatilleke, KN, disagrees by citing the Buddhist tradition and concludes that "Przyluski has apparently confused *ditṭham* (what is seen) with *ditṭhi*."²⁴ In fact, the position as expounded in the MVŚ reveals that the Sarvāstivādin masters only reject the similes employed by the Dārṣṭāntika masters as being

²¹ Przyluski, J., "Darṣṭāntika, Sautrāntika and Sarvāstivādins" *Indian Historical Quarterly*, Vol.XVL, 2, 1940, 246.

²² Poussin, Louis De La Vallée, *L' Abhidharmakośa De Vasubandhu*, Vol.6 (Louvain, 1931), LII.

²³ T27, 43c, 105b, etc.

²⁴ Jayatilleke, KN, *Early Buddhist Theory of Knowledge* (London, 1963), 381-2, ff.



outside the *tripiṭaka*.²⁵

It is, therefore, essential to guard against the mixing up of the early with the later Dārṣṭāntikas. Whilst the later Dārṣṭāntikas became Sautrāntikas and as such held different doctrinal position of the tri-temporal *dharma-s*, the early Dārṣṭāntikas, such as Buddhadeva and Dharmatrāta, the two Dārṣṭāntika masters, definitely subscribed to the sarvāstitva doctrine.²⁶

Concerning Sautrāntika doctrines as postulated in Vasubandhu's *Abhidharmakośabhāṣya*, Y. Honjō claims that they can be traced to the *Yogācārabhūmi-śāstra* (YBS). In this regard, Y. Honjō opines that:-

“The Sautrāntika theories of Vasubandhu in the *Abhidharmakośabhāṣya* have their origin in the *Yogācārabhūmi*. Therefore, it is highly probable that Vasubandhu was a Mahāyānist already at the time of writing the *Abhidharmakośa*. Śrīlāta and others, on the other hand, seem to have been Hīnayānists.”²⁷

Similar views are held by Robert Kritzer who states that the doctrinal position of Vasubandhu being a Sautrāntika, is closely related to that expounded in the *Yogācārabhūmi*.²⁸ In addition, Nobuyoshi Yamabe also asserts quite rightly that the Dārṣṭāntika or Sautrāntika tradition was fairly closely linked to meditative traditions.²⁹ He further observes that there are parallels on meditation practices in the *Saundarānanda* (孫陀利難陀詩) of Aśvaghōṣa (馬鳴) with that in the *Srāvakabhūmi* of the YBS. Hence, it is reasonable to assume that the Yogācāra as expounded in the YBS was evolved from the meditator community within the broad lineage of Sarvāstivāda. It is note - worthy that the term “yogācāra master” (瑜伽師)

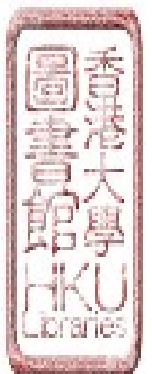
²⁵ Bhikkhu, K.L. Dhammajoti, (2007), *Abhidharma Doctrines and Controversies on Perception*, Centre of Buddhist Studies, The University of Hong Kong, p.6-8.

²⁶ MVŚ, 396a-b; AKB, 296f, See K.L. Dhammajoti, (2007), *Abhidharma Doctrines and Controversies on Perception*, Ibid., p.12.

²⁷ JIABS, 321, n.1 as cited in K.L. Dhammajoti, (2007), Ibid., .p.14.

²⁸ JIABS, 368.

²⁹ JIABS, 243.



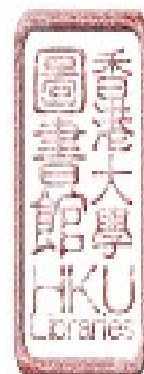
comes up about 140 times in the MVŚ. It is plain that these masters are the meditators whose basic concern is spiritual praxis and realization and they did articulate their doctrinal position on the basis of their meditational experiences, and some of these positions were accepted even by the Ābhidharmika. Yin Shun also identifies a passage in MVŚ, demonstrating that the meditational experience of Yogācāra is invoked as authority almost to the level of importance as that of the *sūtras*:-

“Comment (by the *Vibhāṣā* Compilers): Whether there is scriptural support or not, there is definitely the *ākāra* having the *nairātmya* of all *dharma-s* as object. That is, the Yogācāra masters give rise to this *ākāra* at the stage of practicing contemplation.”³⁰

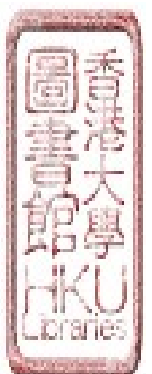
It seems logical to infer that Vasubandhu could have been familiar with the doctrines of the Sarvāstivāda School with some of them becoming those of the Sautrāntikas and some others later being absorbed by the Yogācāra tradition. It is also quite reasonable to observe that the Dārṣṭāntika-Sautrāntika and the Mahāyānic Yogācāra must have been mutually influenced doctrinally. Hence, whilst there are parallels between Vasubandhu’s Sautrāntika doctrines in the AKB and some of the doctrines in the *Yogācārabhūmi*, that does not necessarily suggest that Vasubandhu adopts the doctrines of the *Yogācārabhūmi* and turns them into his Sautrāntika doctrine. Hence, it is rightly observed that the Yogācāra was, at least in part, evolved from the early Dārṣṭāntikas. Given the open-minded attitude of the early Dārṣṭāntikas and their predilection towards the authority of meditation experience, it is possible that some of them would have been influenced by the flourishing Mahāyāna doctrines such as *śūnyatā* and had become the early members of the ‘Mahāyānic Yogācāra’. Others who were more conservative to the new Mahāyāna doctrines remained to be ‘Hīnayāna Sautrāntikas’.³¹ Hence, within the broad spectrum of the Sarvāstivāda School, there are groups and sub-groups which had contributed to the transformation of the later-Dārṣṭāntikas into Vibhajyavādins. Subsequently, the Sautrāntika

³⁰ MVŚ, 45a, See K.L. Dhammajoti, (2007), *Ibid.*, p.21.

³¹ Bhikkhu KL Dhammajoti, (2007), *Ibid.*, p.25.



gradually evolved from a section of the Dārṣāntikas, partly due to their anti-Ābhidharmika and liberal attitude. Still, some others were influenced by the Mahāyānic doctrines and later became Mahāyānic Yogācārin. This, is in fact, the broad Sarvāstivāda School in historical perspective.



II. The Meditation System and Path of Progress of the Sarvāstivāda

Having analysed the composition of the broad lineage of the Sarvāstivāda School, we must now examine the meditational tradition of the school. To begin with, as rightly pointed out by Edward Conze:-

“Meditational practices constitute the very core of Buddhist approach to life..... Enlightenment, or the state of *Nirvāṇa*, is of course the ultimate aim of Buddhist meditations.

On the way to *Nirvāṇa* they serve to promote spiritual development, to diminish the impact of suffering, to calm the mind and to reveal the true facts of existence. Increased gentleness and sympathy are among their by-products, together with an opening up to life’s message, and a feeling that death has lost its sting.”³²

In fact, the study of the nature and functions of the various paths of spiritual attainments is an integral part of *abhidharma*. It is borne out in Ghoṣaka’s very detailed definition of *abhidharma*:-

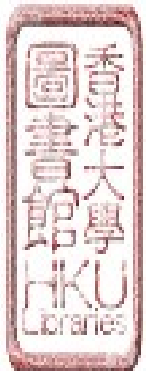
“For the seeker for liberation engaged in the proper practice, [*abhidharma*] can analyse what has not been understood: this is *duḥkha*; this is the cause of *duḥkha*; this is the cessation of *duḥkha*; this is the path leading to the cessation; this is the preparatory path (*prayoga-mārga*); this is the unhindered path (*ānantarya-mārga*); this is the path of liberation (*vimukti-mārga*); this is the path of advance (*viśeṣa-mārga*); this is the path of the candidate (*pratipannaka-mārga*); this is the acquisition of fruit. *Abhidharma* is so called because it can correctly analyze such meanings”.³³

According to MVŚ, the whole process of spiritual progress is extremely long and gradual. Three *asaṃkhyeya-kalpa-s* (阿僧祇劫) for a practitioner to reach the state of perfect Buddhahood³⁴, practicing unceasingly the six perfections (*sīla*, *dāna*-, *vīrya*-, *kṣānti*-, *dhyāna*- and

³² Conze, Edward, (1956), *Buddhist Meditation*, London, p.11.

³³ MVŚ, 4b. Translation adopted from K.L. Dhammajoti, (2009), Op. Cit., p.433.

³⁴ MVŚ, 70a, 85a, 315c, etc. See K.L. Dhammajoti, (2009), Ibid., p.433.



prajñā-pāramitā) and tens of thousands of difficult practices along the way.³⁵ Nevertheless, this long period of practice refers only to the stage of preparatory effort (*prayoga*).³⁶ In a nutshell, for the Sarvāstivāda, the whole process of spiritual progress is gradual and is definitely not one of sudden enlightenment. Such a gradual path of spiritual progress corresponds to the gradual abandoning of defilements, starting from the stage when the practitioner is an ordinary worldling. When he becomes an *ārya*, he has to continue practicing until the very final stage when the *vajropama-samādhi* (金剛喻定) arises and all the remaining defilements are abandoned once and for all. Then he has acquired the complete knowledge of the exhaustion of all fetters (*sarva-samyojana-paryādāna-parijñā*).³⁷ Finally, the end of the path is signified by the arising of the knowledge of the absolute non-arising (*anutpāda-jñāna*) of all future defilements. He has then reached *nirvāṇa*.

Undoubtedly, the preparatory stage (*prayoga*) is consisted of meditational practices which are incorporated in a dynamic system of cultivation, involving *sīla*, *samādhi* and *prajñā*. It is, therefore, crystal clear that meditational practices (*samādhi*) can never be separated from the total context of spiritual commitment and a stage of ethical life. In this regard, the MVŚ has spelled out the preliminary preparations before one can tread on the path of meditational practices:-

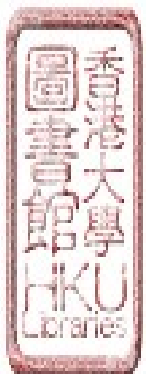
“In the absolute sense (*paramārtha*), the intrinsic nature of *Abhidharma* can only be the outflow-free faculty of understanding (*prajñendriya*). From this very perspective, those which bring about the excellent (*viśiṣṭa*) worldly ‘understanding derived from cultivation’ (*bhāvanā-mayī prajñā*) - namely, ‘warmed-up’, ‘summits’, ‘receptivities’ and the ‘worldly supreme mundane *dharma-s*’ - can also be called *Abhidharma* on account of their ability to discern the four noble truths separately.

Again from this very perspective, those that bring about the excellent ‘understanding derived from reflection’ (*cintāmayī prajñā*) - namely,

³⁵ MVŚ, 428b. See K.L. Dhammajoti, (2009), *Ibid.*, p.434.

³⁶ MVŚ, 154a, 157c, 159a, 210b. As cited in K.L. Dhammajoti, (2009), *Ibid.*, p.434.

³⁷ MVŚ, 317a. See K.L. Dhammajoti, (2009), *Ibid.*, p.435.



contemplation on the impure, mindfulness of breathing, etc. - can also be called *Abhidharma* on account of their ability to discern the aggregates (*skandha-s*) separately and collectively.

Again from this perspective, those that bring about the excellent 'understanding, derived from listening' (*śrutamayī prajñā*) - [namely,] the analysis and establishment of the intrinsic and common characteristics of *dharma-s*, destroying the delusion with regard to existent entities and cognitive objects (*ālambana*) - can also be called *Abhidharma* on account of the fact that they neither superimpose nor deny with regard to *dharma-s*.

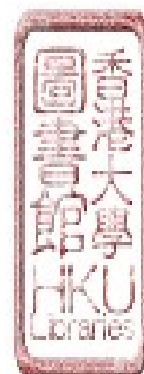
Again from this very perspective, those that bring about the excellent 'understanding derived from the abode of birth' (*upapatti-sthāna-prātilambhikā prajñā*) can also be called *abhidharma* on account of their ability to operate non-erroneously in receiving, bearing in mind, pondering and examining the 12-limb (*dvādaśāṅga*) teaching of the *tripiṭaka*.....³⁸

It must be noted that along these stages of practices, generosity (*dāna*) and the pure precepts (*sīla*) have, all along, been emphasized. After the attainment of the worldly supreme *dharma-s*, the practitioner enters the 15 moments of the path of insight (*darśana-mārga*) and is said to be 'firmly on one's feet'. He will not retrogress from such stream entry because of the firmness of the foundation. As regard what constitutes the firmness of the foundation, the MVŚ offers the following explanations:-

"This comprises the [following practices] of the seeker for liberation: giving; ethical living; engagement in the works of the Buddha, *Dharma* and *Saṅgha*; attending on the old and the sick, recitation of the noble words and expounding them to others; proper mental application (*yoniso manaskāra*); the practice of the contemplation on the impure, mindfulness of breathing, the foundation of mindfulness, the contemplation of the three meanings (三義), skillfulness with regard to the seven abodes (七處善); **sapta-sthāna-kausāla*), warmed-up, summits, receptivities and the worldly supreme *dharma-s*."³⁹

³⁸ MVŚ, 3a-b. Translation adopted from K.L. Dhammajoti, (2009), *Sarvāstivāda Abhidharma*, Centre of Buddhist Studies, The University of Hong Kong, Op. Cit., p.435-436.

³⁹ MVŚ, 933c. Translation adopted from K.L. Dhammajoti, (2009), *Ibid.*, p.437.



Here, two additional contemplative practices are mentioned: firstly, the contemplation of the three meanings refers to the sequential contemplation on the true meanings of the *skandhas*, *āyatana*-s and *dhātu*-s; and secondly, the seven abodes refer to an examination of the five aggregates truly as they are from seven perspectives.

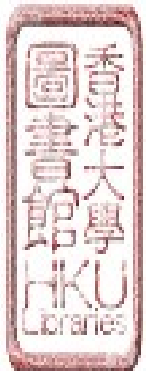
In addition, it is also specifically spelled out in both the AKB and MVŚ that one should purify one's body and mind in three ways with a view to ensuring success in meditation:-

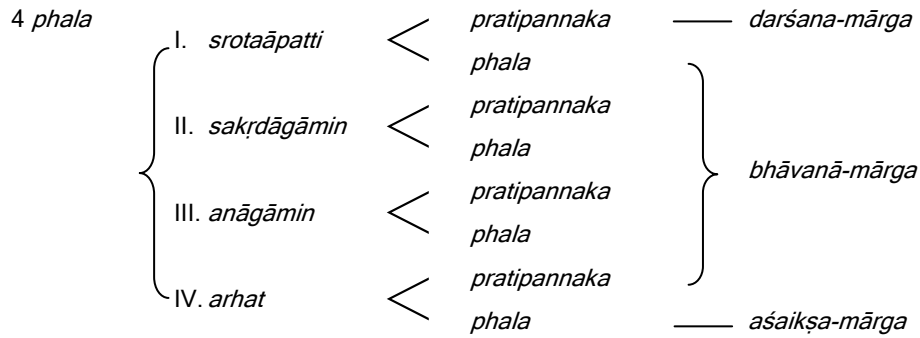
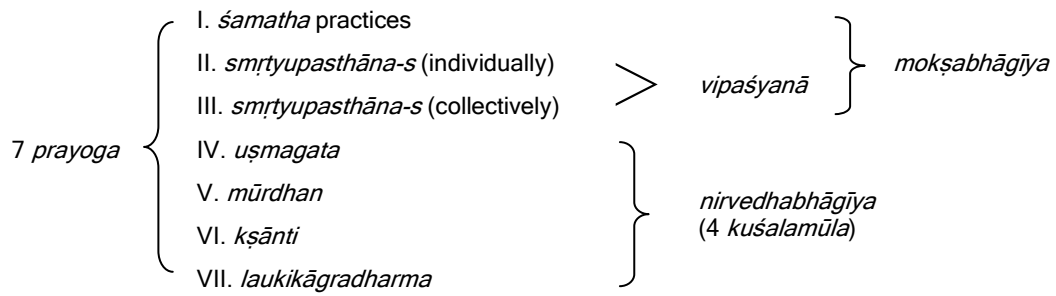
- (i) physical withdrawal or distancing (*vyapakarṣa*) by keeping away from evil friends and severing from unfavourable conditions, and mental withdrawal by eradicating unskillful thoughts (*akuśala vitarka*);
- (ii) practicing contentment and having few desires (*saṃtuṣṭiś ca alpecchatā ca*);
- (iii) abiding in the four noble lineages (*ārya-vaṃśa*) - called thus because the noble ones are begotten from them (*āryāṇām ebhyaḥ prasavāt*) - which are non-greed in nature (*alobha*): [they are] (a-c) contentment with clothing, food, bed and seat, and (d) delight in the abandonment of defilements (= in the realization of cessation (*nirodha*)) and in the cultivation of the noble path (*prahāṇa-bhāvanā-ārāmatā*).⁴⁰

Hence, the entire path of spiritual cultivation can be divided into seven preparatory stages and four attainments of fruits which can be diagrammatically presented in the following charts:-

The entire path of spiritual cultivation with
its seven preparatory stages and four attainment of fruits

⁴⁰ AKB, 335f; MVŚ, 906c. ff; See K.L. Dhammajoti, (2009), Op. Cit., p.438.

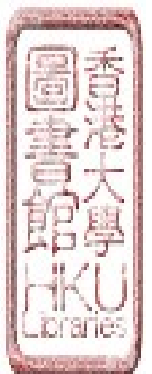




(Source: Bhikkhu KL Dhammajoti, (2009), *Sarvāstivāda Abhidharma*, Centre of Buddhist Studies, University of Hong Kong, p.440.)

Out of the entire scheme of the path of spiritual progress, it is in the preparatory path (*prayoga-mārga*; 加行道) that detailed descriptions and explanations on the methods of meditation are found. This is clearly the case in the *Abhidharma* of the Sarvāstivāda school.

Basically there are three *bhāgīya*-s (順三分善), namely, *puṇya-bhāgīya*-s (順福分善), *mokṣa-bhāgīya*-s (順解脫分善) and *nirvedha-bhāgīya*-s (順抉擇分善). *Puṇya-bhāgīya*-s refer to the skillful roots (*kuśala-mūla*-s) attained by practitioners through precept-keeping and the cultivation of *daśakuśala-karmāni* (十善業). *Mokṣa-bhāgīya*-s refer to the cultivation of the three skillful practices, namely, *śamatha* practices, *smṛtyupasthāna*-s (individually) and *smṛtyupasthāna*-s collectively, which are conducive to liberation. *Nirvedha-bhāgīya*-s refers to the continuous practices and attainments of the *kuśala-mūla*-s of *uṣmagata* (煖), *mūrdhan* (頂), *kṣānti* (忍) and *laukikāgradharma* (世第一法), which are conducive to the arising of outflow-free knowledge.



There are, altogether, five stages involved in the Sarvāstivāda path of spiritual progress. These stages are: I. the stage of preliminary practices; II. the stage of preparatory effort (*prayoga-mārga*); III. the stage of vision/insight into the truths (*darśana-mārga*); IV. the stage of repeated practice or cultivation (*bhāvanā-mārga*); and V. the stage of the non-trainee (*aśaikṣa-mārga*).

The first stage of preliminary practices is also called the “stage of requisites” (*saṃbhāra*). This is the stage when the practitioner is still an ordinary worldlying who is required to acquire “requisites of merits and knowledge” (**puṇya-jñāna-saṃbhāra*), as revealed in the MVŚ.⁴¹ The same point is also shared by Ny which also emphasizes the preliminary practices as “requisites” that must be accumulated before one proceeds on meditation practices such as the mindfulness of breathing and the contemplation on the loathsome.⁴²

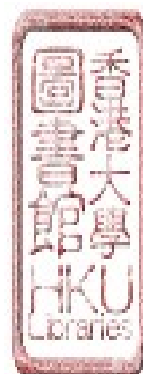
The AKB, on the other hand, expounds that the preliminary practices are precept-keeping and development of the three-fold understanding (*śrutamayī, cintāmayī, bhāvanāmayī-prajñā*). Hence, it is impossible to separate the total context of spiritual commitment from a life of ethical alignment. As part and parcel of the whole process of spiritual cultivation, the practitioner must keep away from evil companions and non-conducive conditions in his first stage of preliminary practices. In addition, he also practices contentment with clothing, food, bed and seat that keep him in the four “noble lineages” (*āryavaṃśa*). He is also required to take great delight in abandoning defilements and spiritual cultivation.⁴³

The second stage of preparatory efforts (*prayoga-mārga*) involves two sub-stages, namely, the part conducive to liberation (*mokṣa-bhāgīya*) and the part conducive to penetration (*nirvedha-bhāgīya*).

⁴¹ MVŚ, 159b-c, 363c, See K.L. Dhammajoti, (2009), Op. Cit., p.439.

⁴² Ny, 670c, 28-671a.

⁴³ AKB, 335f.



In the substage of *mokṣa-bhāgīya* in the preparatory path, the practitioner is required to practice the twofold meditative praxis of tranquility (*śamatha*) and insight (*vipaśyanā*), the former refers to the contemplation on the impure (*aśubha-bhāgīya*), and the mindfulness of breathing (*ānāpānasmṛti*), the latter, the fourfold abiding of mindfulness (*smṛty-upasthāna*).

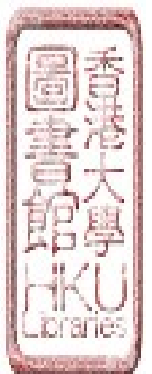
Hence, the practices of tranquility (*śamatha*) and insight (*vipaśyanā*) are, indeed, the spiritual praxis of *mokṣa-bhāgīya* in the second stage of preparatory efforts (*prayoga-mārga*) if the practitioner is seeking for liberation. Such meditational practices are, therefore, indispensable. At this second stage of entrance into spiritual cultivation, the practitioner is required to practise two *śamatha* methods, particularly, the contemplation on the impure (*aśubhā-bhāvanā*) and mindfulness of breathing (*ānāpānasmṛti*). The primary aim of practicing the contemplation on the impure is to counteract greed. The practice involves the contemplation of the gradual deterioration of the body. The mindfulness of breathing, on the other hand, comprises six stages: counting, following, fixing, observing, modifying and purifying.⁴⁴ These two meditational practices are called the two gateways of immortality (*amṛta-dvāra*) (二甘露門).⁴⁵

Nevertheless, within the context of Chinese Buddhism, the tranquility meditations are collectively labelled as the ‘five-fold mental stilling’ (五停心).⁴⁶ According to the *Bodhisattva-bhūmi* (菩薩地持經; T30, no.1581), they are called the five “gateways for transcendence” (度門). Such commentary can be compared with the five gateways listed out in Buddhmitra’s *Essential Methods of the five-gateway Dhyāna-sūtra* (T15, no.619, 五門禪經要用法; 325c) in which the contemplation on the *dhātu-s* is replaced by the ‘recollection on the Buddha’ (*buddhānusmṛti*). All these

⁴⁴ AKB, 339f; MVŚ, 134c. See K.L. Dhammajoti, (2009), Op. Cit., p.443.

⁴⁵ MVŚ, 384b, 662c, etc.; Ibid., p.443.

⁴⁶ Pu Guang’s commentary on the AKB, T41, 339c, etc.; Ibid., p.443.



five meditations are meant to counteract different personality types:-

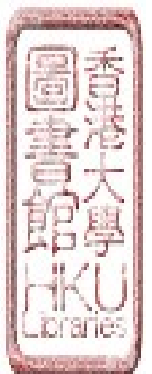
- (1) contemplation on the impure - greedy type;
- (2) meditation on loving kindness - hateful type;
- (3) contemplation on conditional co-arising - deluded type;
- (4) contemplation on the *dhātu-s* - conceited type;
- (5i) mindfulness of breathing - distracted type; and
- (5ii) (recollection on the Buddha - those who are drowsy, or having unwholesome thoughts or are oppressed by object domains).⁴⁷

Once tranquility is acquired, the practitioner continues the practice of insight comprising the fourfold application of mindfulness on body (*kāya*), sensation (*vedanā*) ideations (*saṃjñā*) and *dharma-s*.⁴⁸ There are two ways to practise such applications, namely, the individual way and the collective way. The individual way is that the practitioner separately contemplates each application. He reflects one by one that the body is impure; sensations are unsatisfactory (*duḥkha*); ideations are impermanent; and all *dharma-s* are without a Self.⁴⁹ This is known as individual *smṛtyupasthāna-s* (別相念住). Meanwhile, he should also contemplate collectively that the body, sensations, ideations and *dharma-s* are all impure, unsatisfactory, impermanent and without a Self. Such is known as collective *smṛtyupasthāna-s* (總相念住). Here, it must be borne in mind that in the Sarvāstivāda system of meditation, *śamatha* and *vipaśyanā* are not at all mutually exclusive nor substantially differentiated. It is reckoned that within the same thought there can both be *śamatha* and

⁴⁷ Cf. AKB, 337; Cf. K.L. Dhammajoti, (2009), Op. Cit., p.444.

⁴⁸ MVŚ, 937a; Ibid., p.444.

⁴⁹ MVŚ, 938a; Ibid., p.444.



vipaśyanā.⁵⁰ For instance, there is no united view to pinpoint how many of the six aspects of mindfulness of breathing come under either *śamatha* and *vipaśyanā*. Some Ābhidharmika masters say the first three are *śamatha* and the last three *vipaśyanā*. Others say exactly the opposite. The doctrinal position in the MVŚ reveals that all may come under *śamatha* or all may come under *vipaśyanā*.⁵¹ The *Saṅgītiparyaya* serves to illustrate this point well:-

“What is *śamatha*? The skilful one-pointedness of mind.

What is *vipaśyanā*? The discernment..... operation of, understanding (*prajñā-cāra*) – conjoined with *śamatha* – with regard to a *dharma*.....”⁵²

Therefore it must be understood that for the Sarvāstivādins, *śamatha* and *vipaśyanā* are not all mutually exclusive nor utterly differentiated. It is reckoned to be a valid *abhidharma* doctrine that within one and the same thought, there exists both *śamatha* and *vipaśyanā*.⁵³

Even though *śamatha* and *vipaśyanā* are differentiated but complementary at the same time, practitioners can be classified into two types in accordance to their preferences to either type of practice:-

“At the stage of preparatory effort, one may either mostly cultivate the requisite (*sambhāra*) of *śamatha* or mostly cultivate the requisite of *vipaśyanā*. One who mostly cultivates the requisite of *śamatha* is one who, at the stage or preparatory effort, always delights in solitude and quietness, fears disturbance and sees the faults of socialization, he always stays within his hermitage. When he enters into the noble path, he is called the *śamatha*-type of practitioner. One who mostly cultivates the requisite of *vipaśyanā* is one who, at the stage of preparatory effort, always delights in studying and reflecting on the *tripiṭaka*. He repeatedly examines the specific and general characteristics of all *dharma*-s. When he enters into the noble path, he is called the *vipaśyanā*-type of practitioner.”⁵⁴

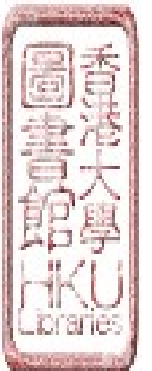
⁵⁰ MVŚ, 148a; Ibid., p.445.

⁵¹ MVŚ, 135b, See K.L. Dhammajoti, (2009), Op. Cit., p.444.

⁵² T26, 375b. Cf. *Dhammapada* 372 Udv XXXI, 25.

⁵³ MVŚ, 148a. Cf. K.L. Dhammajoti, (2009), *Sarvāstivāda Abhidharma*, Op. Cit., p.444.

⁵⁴ MVŚ, 148a23-29. See K.L. Dhammajoti, (2009), Op. Cit., p.444.



The other sub-stage of the second stage of preparatory efforts (*prayoga-mārga*) is the part conducing to penetration (*nirvedha-bhāgīya*) or decisive insight (into the four truths). This requires the practitioner to contemplate repeatedly on the four truths by means of the mundane (with-outflow) understanding. He is said to be treading on the Noble Path (*ārya-mārga*) which involves the abandonment of doubt and the distinction of the truths: 'This is *duḥkha*' up to 'This is the path'.⁵⁵

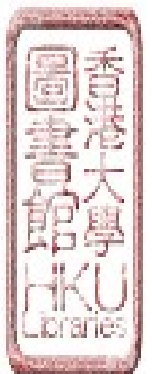
But, one point which has remained crystal clear in the Sarvāstivādin system of meditation is that meditation is the only way to attain the *dhyāna*-s which in turn, enable the practitioner to acquire *prajñā* with a view to liberating himself from *saṃsāra*. Hence the four roots of skillfulness (i.e., the *mokṣabhāgīya*-s) can only be achieved from the understanding derived from cultivation, not from those derived from reflection and listening.⁵⁶ That is to say, the practitioner must rely on meditational practices to work his way up to the attainment of warmed-up at the preparatory stage. Furthermore, the practitioner can only acquire these roots at the stage of the 'not-yet-arrived' (*anāgāmya*) (未至定), the intermediate meditation (*dhyānāntara*) (中間定) and the four meditations (*dhyāna*-s) (四禪).⁵⁷

Despite sectarian differences, it is the four *dhyāna*-s that are commonly emphasized with respect to meditation praxis in all Buddhist traditions. In the biographical description of the Buddha, it was said that before His enlightenment, he had learned from Arāḍa Kālāma (阿羅邏迦藍) the meditational attainment of the Sphere of Nothingness (*ākimṇanyāyatana*, 空無邊處定) and from Udraka Rāmaputra (優陀羅羅摩子) and attained the Sphere of Neither ideation nor Non-ideation (*arūpa-avacara-samādhi*, 非想非非想處定). These are the last two of the four formless meditational attainments in the traditional Buddhist list. It is

⁵⁵ AKB, 346.

⁵⁶ AKB, 346. See K.L. Dhammajoti, (2009), Op. Cit., p.445.

⁵⁷ AKB, 346; Ibid., p.445.



hence probable that several meditational praxis prevalent in the Buddha's time were incorporated into the Buddhist system of spiritual cultivation. But the fundamental meditation praxis taught by the Buddha was the four *dhyānas*.

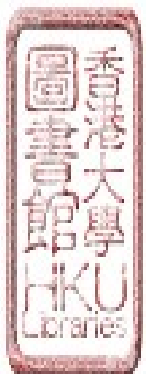
Indeed, as causal conditions, meditative attainments form the basis for the generation of knowledges, particularly the outflow-free knowledge which brings about liberation. Right from the beginning of Chapter 8 of the AKB, it is pointed out that meditations (*dhyāna*) are two-fold: (a) As rebirth (*upapatti*) states; i.e., as states of birth effectuated by the *Karma* of meditative praxis; and (b) As meditative attainment, *samāpatti*.⁵⁸

Clear distinction must be made between these two aspects of meditations (*dhyāna*-s). For example, *dhyāna*-s qua meditations: in the first *dhyāna*, there are *vitarka*, *vicāra*, *prīti*, *sukha* and *samādhi*; in the second, *prīti*, *sukha*, *samādhi* and *adhyātma-saṃprasāda*; in the third, *sukha*, *samādhi*, *saṃskāropekṣa*, *smṛti*, *saṃprajñāna*; in the fourth, *samādhi*, neutral sensation, *upekṣā-parisuddhi*, *smṛti-parisuddhi*. Nevertheless for the *dhyāna*-s qua existences: in the first, there are *sukha-vedanā* associated with visual, auditory and bodily consciousness, *saumanasya* associated with mental consciousness and *upekṣā* associated with visual, auditory, bodily and mental consciousnesses; in the second, *saumanasya* and *upekṣā* associated with the mind; in the third *sukha* and *upekṣā* associated with the mind; in the fourth, only *upekṣā vedanā*.⁵⁹

In addition, Vasubandhu also points out that, in accordance with the Vaibhāṣika system of meditation, *dhyāna* involves simultaneously the aspects of concentration and contemplation — i.e., *śamatha* and *vipaśyanā*:-

⁵⁸ Pruden, Leo M., (1988), English Translation of *Abhidharmakośabhāṣyam*, Asian Humanities Press, Berkeley, California, p.366.

⁵⁹ AKB, 437f, 442.



[*Dhyāna*] is that through which they meditate (*dhyāyanty aneneti*); this means “they understand truly” (*prajānanti*), because one who is concentrated understands truly. (i.e., there is necessarily an element of insight in a concentrated mind).....

If so, it amounts to all *samādhi* is *dhyāna*. No. The name [*dhyāna*] is given to a *samādhi* endowed with excellences (*prakarṣa*)..... But what [*samādhi*] is endowed with excellences? That *samādhi* which is endowed with the *dhyāna* factors. For being bound by the pair of *śamatha* and *vipaśyanā* (*śamatha - vipaśyanābhyāṃ yuganaddhaḥ*), it is called an “abode of happiness in the present life” (*dr̥ṣṭadharmā-vihāra*) or the path of ease (*sukhā pratipad*) [for liberation] - with it [the practitioners] meditate at ease.⁶⁰

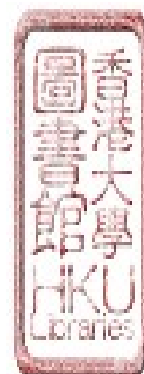
That is why only the first four meditative attainments are called *dhyāna*, whilst all the nine meditative attainments can be solely labeled as *samāpatti* which signifies “even attainment” (等至), literally meaning “entering into meditation”.⁶¹

There are, altogether, nine meditative attainments, namely, (a) four *dhyāna*-s pertaining to the *rūpadhātu*, (b) the four *ārūpya* attainments - *ākāśānantya-āyatana*, *vijñānānantya-āyatana*, *ākīṃcanya-āyatana*, *naivasamjñā-nāsamjñā-āyatana* - and (c) the cessation meditative attainment (*nirodha-samāpatti*). These are collectively called “nine sequential meditative attainments” (*nava-anupūrva-samāpatti*), for they have to be mastered in sequence. Once being mastered, they can be entered into in any order.

Hence, it is the four *dhyāna*-s that form the fundamental emphasis in Buddhist meditation praxis. The Buddha was once said to have learned and mastered the attainment of the *ākīṃcanya-āyatana* and *naiva-samjñā-nāsamjñā-āyatana* but did not find them efficacious in achieving liberation. Instead, he recalled his childhood experience of the first *dhyāna*:-

⁶⁰ AKB, 433.

⁶¹ MVŚ, 539a.



Then, to me, O Aggivessana, this occurred: “I remember that.. while seated in the cool shade of a rose-apple tree, detached from sensual pleasure, detached from unskillful *dhamma*-s, I entered upon and abided in the first *jhāna* (*dhyāna*) which is accompanied by reasoning and investigation, with joy and happiness born of detachment. Could this be the path to enlightenment?” Then, Aggivessana, following this recollection, I had this cognition: “This is indeed the path to enlightenment.” This, Aggivessana, occurred to me “Why am I afraid of that happiness which is happiness definitely apart from unskillful *dhamma*-s?” This, then, Aggivessana, occurred to me: “I am indeed not afraid of that happiness which is happiness definitely apart from sensuality, apart from unskilled *dhamma*-s.”⁶²

Indeed, this childhood experience led the Buddha to the path of enlightenment. He then gave up fasting and extreme asceticism and began practicing the four *dhyāna*-s, attaining one after another. After he had completely purified his mind, he directed his thought to the knowledge of recollecting his own past lives, to the knowledge of the passing away and re-arising of beings, and to the knowledge of the exhaustion of his outflows. Eventually, he attained enlightenment with the direct insight into the Four Noble Truths.⁶³ In the similar vein, the MVŚ also states that all buddhas relied on the fourth *dhyāna* to attain the Supreme Perfect Enlightenment (*anuttarā samyaksambodhi*).⁶⁴

At this point, it must be borne in mind that “proper *samādhi* (*samyak samādhi*, 正定) as one of the elements of the Noble Eight-fold Path is normally defined in terms of the four *dhyāna*-s⁶⁵, and not all the 8 or 9 *samāpatti*-s.

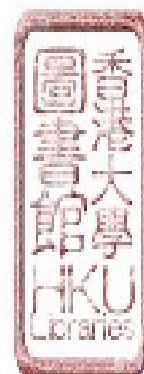
In addition, when the practitioner progresses through the four *dhyāna*-s he gradually acquires higher degree of calm/pliability/workability (*praśrabdhi*, 輕安) which signifies the degree of the psycho-physical transformation of his mind. Through the progressive acquisition of a

⁶² the Pali *Mahāsaccaka-sutta*, M i.246f; See Shaw, Sarah, (2006), *Buddhist from the Pāli Canon*, Routledge Contal Studies in Buddhism London & New York, p.2.

⁶³ *ibid*, 248f; Shaw, Sarah, (2006), *Ibid.*, p.2.

⁶⁴ MVŚ, 88ab.

⁶⁵ *Saccavibhanga-sutta*, M iii.252.



higher degree of *praśrabdhi*, his mind's psycho-physical state of heaviness/stiffness/non-workability (*dauṣṭhulya*, 粗重) is gradually lightened. Hence, all the four *dhyāna*-s progressively accord with the nature of *praśrabdhi* (順輕安相): In the first *dhyāna*, there is the quiescence of language, and hence of all other *dharma*-s; in the second *dhyāna*, of reasoning and investigation (which are the source of language⁶⁶), and hence of all other *dharma*-s; in the third *dhyāna*, of joy, and hence of all other *dharma*-s; in the fourth *dhyāna*, of breathing, altogether, and hence of all other *dharma*-s. It is, ultimately, the fourth *dhyāna* which not only brings about the most excellent *praśrabdhi-sukha* (輕安樂)⁶⁷ but was praised by the Buddha himself.⁶⁸ In fact, it is stressed in the MVŚ that all buddhas, more numerous than the sands of river Gangā, all rely on the fourth *dhyāna* to attain the Supreme Perfect Enlightenment (*anattarā samyaksambodhi*, 阿耨多羅三藐三菩提／無上正等正覺).⁶⁹ Hence the *praśrabdhi* acquired by the practitioner is, indeed, an experience of happiness/bliss. Because of such, the *dhyāna*-s are termed as “dwelling of happiness”.

On the other hand, there are eight *sāmantaka*-s (近分定), each being an intermediary stage of concentration between two fundamental *dhyāna*-s. The first, before the first *dhyāna* proper, is called the ‘not-yet-arrived’ stage (*anāgāmya*, 未至定) which is a stage of preparatory effort (*prayoga*, 加行), signifying hard effort on the part of the practitioner.

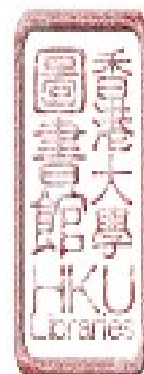
The other sub-stage of the second stage of preparatory efforts (*prayoga-mārga*) is the part conducing to penetration (*nirvedha-bhāgīya*) or decisive insight (into the four truths). This requires the practitioner to contemplate repeatedly on the four truths by means of the mundane (with outflow) understanding. He is said to be treading on the Noble Path (*ārya-mārga*) which involves the abandonment of doubt and the distinction

⁶⁶ MVŚ, 416b.

⁶⁷ MVŚ, 881b.

⁶⁸ *Gopaka-moggallāna-sutta*; Cf. *Saṅgītyi-suttanta*, D iii; *Poṭṭhapāda-sutta*, 182f.

⁶⁹ MVŚ, 881b.



of the truths: ‘This is *duḥkha*’ up to ‘This is the path’.⁷⁰ There are four skilful roots of the *nirvedha-bhāgīya*-s, namely, the warmed-up (*uṣmagata*, 煖), the summits (*mūrdhan*, 頂), the receptivities (*kṣānti*, 忍), and the worldly supreme *dharma*-s (*laukikāgra-dharma*, 世第一法). Each of these skilful roots serves as the equal-immediate condition (*smanantara-pratyaya*, 等無間緣依) for the succeeding one.⁷¹

In terms of the three-fold *prajñā*, i.e., understanding derived from listening (*śruta-mayī-prajñā*, 聞慧), understanding derived from reflection (*cintā-mayī-prajñā*, 思慧), and understanding derived from cultivation (*bhāvanā-mayī-prajñā*, 修慧), the *mokṣa-bhāgīya*-s are subsumed under *cintā-mayī-prajñā* whilst the *nirvedha-bhāgīya*-s under *bhāvanā-mayī-prajñā*.⁷² In addition, there are six clans (*gotra*-s) of *nirvedha-bhāgīya*-s, being progressively transform into the succeeding superior type.⁷³

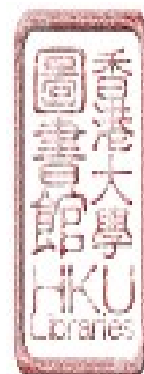
The first skilful root of the *nirvedha-bhāgīya*-s is warmed-up (*uṣmagata*) which signifies the operation of knowledge on an object and the subsequent arising of the warmth of the noble knowledge capable of burning the fuels of defilements. This indeed, is the indication of the outflow-free knowledge (*anāsrava-jñāna*) which involves a lengthy period of practice characterized by three *prajñā*-s, namely, *śruta-mayī* (聞慧), *cintā-mayī* (思慧) and *bhāvanā-mayī* (修慧). Initially the practitioner starts off with the cultivation of the *śruta-mayī-prajñā* by obtaining instructions from a master or studying the *tripiṭaka*. After that, he appreciates that all the *tripiṭaka* instructions can be summarized into the 18 *dhatū*-s, the *āyatana*-s and the five *skandha*-s. He then progresses further by examining the concise teachings, understanding their specific and common characteristics. Then he proceeds to the practice of the four *smṛtyupasthāna*-s, and eventually, the repeated contemplation of the 16

⁷⁰ AKB, 346.

⁷¹ MVŚ, 30a; See K.L. Dhammajoti, (2009), Op. Cit., pp.445-446.

⁷² MVŚ, 3b; See K.L. Dhammajoti, (2009), Op. Cit., p.446.

⁷³ MVŚ, 33b; See K.L. Dhammajoti, (2009), Op. Cit., p.446.



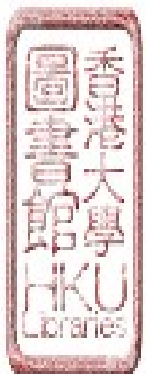
modes of action (*ākāra*-s) of the four truths, pertaining to both the sphere of sensuality and the two upper spheres. These 16 *ākāra*-s are:-

- (I) the noble truth of unsatisfactoriness (*duḥkha-satya*) - impermanent (*anitya*), unsatisfactory (*duḥkha*), empty (*śūnya*) and soulless (*anātman*);
- (II) the noble truth of the origin (of *duḥkha*) (*samudaya-satya*) - cause (*hetu*), origin (*samudaya*) successive causation (*prabhava*), and condition (*pratyaya*);
- (III) the noble truth of the cessation of *duḥkha* (*nirodha-satya*) - cessation (*nirodha*), calm (*śānta*), excellence (*praṇīta*) and escape (*niḥsaraṇa*); and
- (IV) the noble truth of the path leading to the cessation of *duḥkha* (*mārga-satya*) - path (*mārga*), right method (*nyāya*), course of practice (*pratipatti*), conducive to exit (*nairyāṇika*).⁷⁴

It must, however, be noted that such detailed examination of the four noble truths does not automatically constitute direct spiritual insight. This is because at this stage, the understanding is impure and mundane (i.e., with outflow) insight. Nevertheless, the practitioner can complete the *śruta-mayī prajñā* at this point. In this regard, the MVŚ makes the following point:-

“With this as the basis, he produces the *bhāvana-mayī prajñā*. This is also called the ‘warmed-up’. From warmed-up, the summits are produced. From summits, receptivity. From receptivity, the worldly supreme *dharma*-s. From worldly supreme *dharma*-s, the *darśana-mārga*. From *darśana-mārga*, the *bhāvanā-mārga*. From *bhāvanā-mārga*, the *aśaikṣa-mārga*. In this

⁷⁴ Dhammajoti, K.L. (2009) *Sarvāstivāda Abhidharma*, Op. Cit., p.447. f.f.



way, the *kuśala-mūla*-s are gradually fulfilled.”⁷⁵

Here, one word of caution is necessary - whilst warmed-up can serve as the decisive cause for the attainment of *nirvāṇa*, it can be lost through retrogression, or transcendence of sphere or stage.⁷⁶

Then the practitioner keeps on practicing the contemplation of the 16 modes of activities of the four noble truths. He is said to be situated at the summits (*mūrdhan*) where he can either proceed to the next stage or fall back to commit evils.⁷⁷ Indeed, According to the MVŚ, the *nirvedha-bhāgīya*-s are two-fold: retrogressible and non-retrogressible. Among the retrogressible *nirvedha-bhāgīya*-s, the inferior one is labelled as “warmed up” whereas the superior, as “summits”. The non-retrogressible *bhāgīya*-s, on the other hand, the inferior one is called receptivity; the superior, “worldly supreme *dharma*-s”.⁷⁸

Similar to the warmed-up, the summits can be lost through retrogression. Nevertheless, the skillful roots of the summits are better than those of the warmed-up in that even when the practitioner falls into the bad planes of existence by committing evil, he will never fall to the extent of having the skillful roots cut off.⁷⁹

Next, the practitioner progresses to the stage of receptivity (*kṣānti*) which accords with the direct realization of the (four noble) truths (*satyābhisamaya*) more so than the other three *nirvedha-bhāgīya*-s. It is termed as receptivity in the sense that it is “the great receptivity to the truths - on account of the non-regressibility.”⁸⁰

Having said that, it is noted-worthy that receptivity can be lost through the transcendence of sphere and stage or loss of the group

⁷⁵ MVŚ, 34c. Translation adopted from K.L. Dhammajoti, (2009), *Ibid.*, p.447.

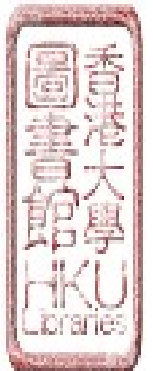
⁷⁶ MVŚ, 30b.

⁷⁷ AKB, 344.

⁷⁸ MVŚ, 25c; See K.L. Dhammajoti, (2009), *Op. Cit.*, p.448.

⁷⁹ MVŚ, 30b; See K.L. Dhammajoti, (2009), *Op. Cit.*, p.448.

⁸⁰ AKB, 344.



homogeneity (*nikāya-sabhāga*) but not through retrogression.⁸¹

In addition, receptivity is threefold: weak, medium and strong. The weak and medium receptivities contemplate all the 16 modes of activity of the four truths - four pertaining to the sphere of sensuality and four to the two higher spheres. Nevertheless, the strong receptivity contemplates only the truth of unsatisfactoriness pertaining to the sphere of sensuality because when the practitioner progresses, his contemplation becomes more focused and hence, more effective in inducing out-flow-free knowledge.⁸²

The worldly supreme *dharma*-s arise soon after the last moment of the strong receptivity. Again, only the unsatisfactoriness pertaining to the sphere of sensuality is involved in the contemplation. These *dharma*-s serve as the equal immediate condition (*samanantara pratyaya*) for the entrance into the certitude of perfection (*samyaktva-niyāma* (i.e., *darśana-mārga*, 見道).⁸³ Here, the practitioner is no longer an ordinary worldling (*prthagjanatva*), he acquires the status of the noble (*āryatva*).

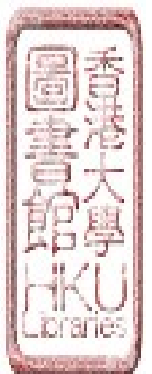
Immediately after the moment of the worldly supreme *dharma*-s, the practitioner proceeds to the third stage of vision/insight into the truths (*darśana-mārga*). He is able to give rise to the out-flow-free knowledges (*anāsrava-jñāna*). He then uses it to contemplate the 16 modes of activity of the four truths, i.e., those pertaining to the sphere of sensuality followed by those pertaining to the two upper spheres. He must do the two separately, starting from those pertaining to the sphere of sensuality and then collectively to those pertaining to the upper spheres.⁸⁴ Such contemplation is called direct realization (*abhisamaya*) which is indeed, the direct spiritual insight into the truths. Such a process involves 16 thought moments, the first 15 of which constitute the path of insight (*darśana-mārga*, 見道) and the 16th the beginning of the path of cultivation

⁸¹ MVŚ, 30b-c.

⁸² AKB, 344.

⁸³ MVŚ, 7b; See K.L. Dhammajoti, (2009), Op. Cit., pp.448-449.

⁸⁴ MVŚ, 16a.



(*bhāvanā-mārga*, 修道).⁸⁵

It should be noted that complete insight into each of the truths is achieved in two moments, also called ‘paths’. In the first moment which is called the unhindered path (*ānantarya-mārga*, 無間道), the out-flow-free understanding that arises is called a receptivity (*kṣānti*) to knowledge, and with this, the defilements abandonable by insight into the particular truth are abandoned. The moment that follows is called the path of liberation (*vimukti-mārga*, 解脫道), knowledge proper arises through the induction of which the acquisition (*prāpti*, 有所得) of the cessation through deliberation (*pratisamkhyā-nirodha*, 擇滅) of the defilements arises.⁸⁶ Hence, the contemplation process covers initially the sphere of sensuality which is followed by the two upper spheres. In total, there are eight receptivities and eight knowledges, all being *prajñā* in their intrinsic nature.

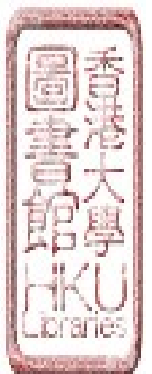
Moreover, in the contemplation of the four truths pertaining to the sphere of sensuality, the receptivities and knowledges are termed as *dharma-jñāna-kṣānti* (法智忍) and *dharma-jñāna* (法智). The term “*dharma*” indicates that the nature of *dharma*-s subsumable under the particular truth is realized for the first time.⁸⁷ For example, the first moment of *duḥkedharmajñāna* arises when the practitioner realizes for the first time, that all *dharma*s pertaining to the sensuality sphere are unsatisfactory, empty, impermanent, and without a self. On the other hand, those pertaining to the two upper spheres are called *anvaya-jñāna kṣānti* (類智忍) and *anvaya-jñāna* (類智), meaning that these truths are seen subsequently and in similar manner to those pertaining to the sphere of sensuality. Subsequently, the 16 moments of insight can be summarized in the following chart:-

The process of the direct insight into the four truths

⁸⁵ See K.L. Dhammajoti, (2009), Op. Cit., pp.450-451.

⁸⁶ MVS, 465c.

⁸⁷ AKB, 350.



darśana mārga (15 moments) (見道十五心)

1. *duḥkhe dharmajñānakṣānti* (苦法智忍)
2. *duḥkhe dharmajñāna* (苦法智)
3. *duḥkhe anvayañānakṣānti* (苦類智忍)
4. *duḥkhe anvayañāna* (苦類智)
5. *samudaye dharmajñānakṣānti* (集法智忍)
6. *samudaye dharmajñāna* (集法智)
7. *samudaye anvayañānakṣānti* (集類智忍)
8. *samudaye anvayañāna* (集類智)
9. *duḥkhanirodhe dharmajñānakṣānti* (滅法智忍)
10. *duḥkhanirodhe dharmajñāna* (滅法智)
11. *duḥkhanirodhe anvayañānakṣānti* (滅類智忍)
12. *duḥkhanirodhe anvayañāna* (滅類智)
13. *duḥkhapratipakṣamārgē dharmajñānakṣānti* (道法智忍)
14. *duḥkhapratipakṣamārgē dharmajñāna* (道法智)
15. *duḥkhapratipakṣamārgē anvayañānakṣānti* (道類智忍)

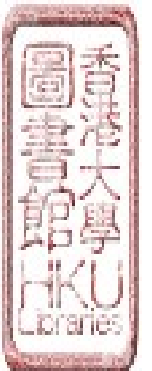
bhāvanā-mārga (修道第十六心)

16. *duḥkhapratipakṣamārgē anvayañāna* (道類智)⁸⁸

The process as postulated above speaks for itself that in the Sarvāstivāda system, the direct realization into the truths is a gradual one. Such a position is, indeed, consistent with the Sarvāstivāda doctrine that defilements are required to be abandoned gradually, i.e., as each truth is directly realized, a corresponding amount of defilements are abandoned.

It should be noted that right from the first moment of insight - the receptivity to the *dharma*-knowledge with regard to unsatisfactoriness (*duḥkhe dharmajñāna-kṣānti*, 苦法智忍), the practitioner transforms into a noble one (*ārya*). He is no longer an ordinary worldling (*pṛthagjana*, 凡夫

⁸⁸ Bhikkhu K.L. Dhammajoti, (2009), *Sarvāstivāda Abhidharma*, Op. Cit., p.453.



／異生).⁸⁹

Furthermore, from this first moment of his entry into the *darśana-mārga* up to the 15th moment, the practitioner, now being the noble one (*ārya*), sails in the fourth stage of vision and is said to be the candidate for the fruit of stream-entry (*srotaāpatti-phala-pratipannaka*, 預流果向) which lasts 15 moments of the *abhisamaya* process. He has, by far, abandoned 88 defilements abandonable by insight. Then, at the 16th moment, he is called the “abider in the fruit of stream entry” (*srotaāpatti-phala-stha*). He is then destined to final liberation within a maximum of seven rebirths.⁹⁰

It is also note-worthy that the first receptivity can be explained as the entry into certitude (*niyama/niyāma/nyāma*, 決定／尼夜摩), as it is the entry into the certitude of perfection (*samyaktva-niyamāvakrānti*, 正性離生) which means that the practitioner will surely attain *samyaktva*(正定聚), i.e., *nirvāṇa*.⁹¹ For an ordinary worldling who has acquired *mokṣa-bhāgīya-s* (順解脫分善), he will attain *nirvāṇa* provided that he does not commit evil which causes him to fall into the category of evil-ness. In addition, his time of attaining *nirvāṇa* is also unfixed.⁹² Once being a stream entrant, one will not retrogress because the *darśana-mārga* is not retrogressible.⁹³

According to MVŚ, *darśana-mārga* and *bhāvanā-mārga* are basically inseparable. The two *mārga*-s are differentiated only in that while both complete knowledge (*parijñā*, 遍知) and diligence (*apramāda*, 不放逸) are present in both, the former predominates in *darśana-mārga* whereas the latter is dominant in *bhāvanā-mārga*.⁹⁴

The path of cultivation is the fifth stage which begins with the

⁸⁹ MVŚ, 232a-b; See K.L. Dhammajoti, (2009), *Ibid.*, p.458-459.

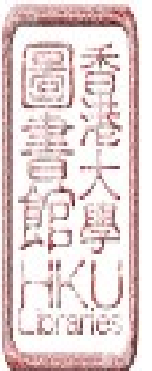
⁹⁰ AKB, 355.

⁹¹ MVŚ, 140b.

⁹² MVŚ, 140b.

⁹³ MVŚ, 22c; See K.L. Dhammajoti, (2009), *Op. Cit.*, p.460.

⁹⁴ MVŚ, 276a-c; See K.L. Dhammajoti, (2009), *Ibid.*, p.461.

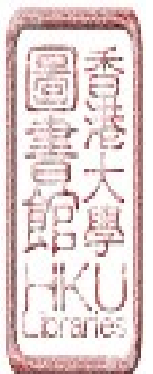


16th moment of *satyābhisamaya*. This is the stage in which all the tenacious defilements remaining after the *darśana-mārga* are gradually eradicated. These *bhāvanā-heya* (見所斷) defilements comprise *rāga* (貪), *pratigha* (瞋), *moha* (癡) and *māna* (慢) pertaining to the *Kāmadhātu*, and three each - excluding *pratigha* which does not exist in a mind of meditation that is concentrated - in the two upper spheres. Hence, the total number of defilements is ten. Because these defilements are blunt by nature, they are difficult to detect and differentiate. They are then collectively classified into nine grades on the basis of the degree of strength of their arising - weak (*mṛdu*), medium (*madhya*), strong (*adhimātra*); each again subdivided into weak, medium, strong - thus giving weak-weak, etc., up to strong-strong.⁹⁵ The process of abandoning the defilements starts off at the strong-strong grade in the *Kāmadhātu* (欲界) and completes at the weak-weak grade in the *bhavāgra bhūmi* (有頂地) of the *ārūpya-dhātu* (無色界). A total of 88 grades of defilements existing in the nine *bhūmi-s* – *kāma-dhātu*, the four *dhyāna-s* of *rūpadhātu* (色界) and the four *ārūpya-s* (四無色天) of the *ārūpya-dhātu* are successively eradicated. The strong-strong grade of defilements is abandoned by the weak-weak grade of the counteractive path. The reason being that the coarsest defilement is classified as the strong-strong and the subtlest, as the weak-weak. Besides, the most powerful counteragent is graded as the strong-strong and the weakest is graded as weak-weak. Owing to the fact that the coarsest defilement is the easiest to counteract and the subtlest the most difficult; the weakest counteractive *jñāna* is utilized for the former, and the strongest, for the latter. In this way, the practitioner gradually abandons all the 88 defilements and arrives at the path of liberation. Here, he enters into the path of the non-trainee (*aśaikṣa-mārga*, 無學道) and becomes an *arhat*.⁹⁶

There are, altogether, six types of arhat-s, enumerated in the AKB and MVŚ:-

⁹⁵ AKB, 355; See K.L. Dhammajoti, (2009), *Ibid.*, p.461.

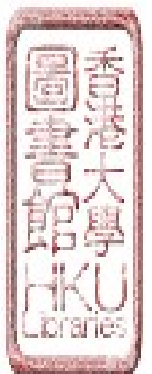
⁹⁶ Prof. K.L. Dhammajoti, (2009), *Op. Cit.*, pp.460-461.



- (1) *parihāṇa-dharman* (退法阿羅漢) - those susceptible to retrogression;
- (2) *cetanā-dharman* (思法阿羅漢) - these who can end their existences at will;
- (3) *anurakṣaṇā-dharman* (護法阿羅漢) - those who can preserve themselves by constantly guarding against the loss of what has been attained;
- (4) *sthitākampya* (安住法阿羅漢) - those who remain stable in their stage of attainment without neither progress nor retrogression;
- (5) *prativedhanā-dharman* (堪達法阿羅漢) - those capable of penetrating the state of the *akopya-dharman arhat* which they can attain quickly; and
- (6) *akopya-dharman* (不動法阿羅漢) - ‘the unshakable ones’ - those not susceptible to retrogression. The first five are *samaya-vimukta-s*, the last *asamaya-vimukta-s*.⁹⁷

The above-presented system of spiritual cultivation is the typical road-map of spiritual progress of the Sarvāstivāta School which is basically consisted of five stages. It is the basic tenet of spiritual cultivation of the *Dharmatrāta-dhyāna-sūtra*. Even though the *sūtra* does not elaborate fully each and every step of spiritual progress, it covers all the essential stages of cultivation. It is, therefore, a very useful practical manual for the practitioner to follow.

⁹⁷ AKB, 372; MVŚ, 315b; See K.L. Dhammajoti, (2009), *Ibid.*, p.464.



III. The Monastic Lineages of Buddhism After the Demise of The Buddha

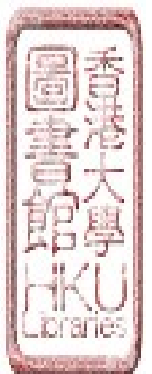
Having elaborated the meditational tradition of the Sarvāstivāda School, I shall discuss briefly the monastic lineages of Buddhism after the demise of the Buddha with a view to painting a clear picture of how Kaśmīra became a strong foothold of the Sarvāstivāda School and subsequently a *dhyāna* centre which gave rise to the *Dharmatrāta-dhyāna-sūtra*.

As expounded by Prof. Hirakawa that:-

“Lineages were a sacred issue for monks, and tracing back through a series of preceptors and disciples was an acknowledged way of proving the orthodoxy of a person’s ordination.”⁹⁸

According to Northern sources like the *Divyāvadāna* (天譬喻), *A-yü-wang chuan* (阿育王傳) (T2042, *Aśokarājāvadāna*), *A-yü-wang ching* (阿育王經) (T2043, *Aśokarājāsūtra*), and *ken-pen yu-pu lü tsa-shih* (根本有部律雜事) (T1451, *Mūlasarvāstivāda vinaya-kṣudrakavastu*), the following patriarchal lineage is given Mahākāśyapa, Ānanda, Śāṅkavāsī, and Upagupta. In addition, Madhyāntika, a fellow student with Śāṅkavāsī under Ānanda was also mentioned. He became a disciple of Ānanda just before Ānanda died and was considered a contemporary of Upagupta. A monk bearing the name of Saṃbhūta Śāṅkavāsī is mentioned in the Chapter on the Second Council in the Pāli *Vinaya*. He was a disciple of Ānanda, as was Śāṅkavāsī in Northern sources. Both lived about one century after the Buddha’s death. According to the Pāli *Vinaya*, Śāṅkavāsī lived on Mount Ahogaṅga. Śāṅkavāsī, on the other hand, is reported to have resided on Mount Urumuṅḍa in Mathurā (*Divyāvadāna*, p.349). Even though the names of the two mountains were different, both mountains are reported to have been accessible from the river by boat.

⁹⁸ Hirakawa, Akira, (1990), Op. Cit., p.86.

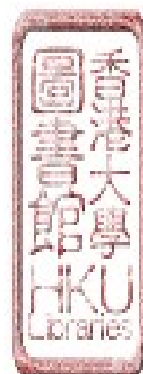


Nevertheless, the name “Śāṅkavāsī” is absent in the following list of patriarchs found in Sri Lankan sources: Upāli, Dāsaka, Sonaka, Siggava, and Moggaliputta Tissa. Aśoka’s teacher Moggaliputta Tissa is said to have resided on Mount Ahogaṅga (*Samantapāsādikā*, p.53). Aśoka had once sent a boat there to escort Moggaliputta back to the capital. Conversely, Northern sources state both that Śāṅkavāsī’s disciple Upagupta was Aśoka’s teacher and that Upagupta succeeded his teacher on Mount Urumuṇḍa. Moreover, according to Northern sources, Aśoka sent for Upagupta with a boat and the boat then returned to Pāṭaliputra. To conclude, although the names of the two mountains are different, the accounts resemble each other in many ways. It is, therefore, very likely that Śāṅkavāsī and Saṃbhūta Śāṅavāsī could have been the same person.⁹⁹

In Sri Lankan sources such as the *Dīpavaṃsa* (島史), *Mahāvāṃsa* (大史), and the *Samantapāsādikā* (善見律毘婆沙), the following lineage of *vinaya* masters is given: Upāli, Dāsaka, Sonaka, Siggava, and Moggaliputta Tissa. Moggaliputta Tissa is reported to have been Aśoka’s teacher. According to Sri Lankan sources, five generations of teachers would have served between the death of the Buddha and the ascension of Aśoka to the throne. However, in Northern sources, Aśoka’s teacher is said to have been Upagupta, and four generations of teachers would have passed between the death of the Buddha and Aśoka. Saṃbhūta Śāṅavāsī is not recorded in the lineage in the northern sources simply because of the fact that being a disciple of Ānanda, Śāṅavāsī was of a different lineage. On the other hand, the Sri Lankan lineage of *vinaya* masters was based on another lineage from Upāli to Moggaliputta Tissa and because of such, there was no place for Ānanda.

According to the lineages recorded in Northern sources,

⁹⁹ Hirakawa, Akira, (1990), *A History of Indian Buddhism: From Sākyamuni to Early Mahāyāna*, (Translated by Paul Groner), Asian studies at Hawaii, University of Hawaii Press, p.83-84.



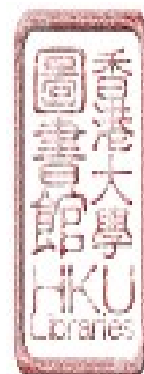
Upagupta's preceptor was Śāṅkavāsī, Śāṅkavāsī's preceptor was Ānanda, and Ānanda's preceptor was Mahākāśyapa. Here the identity of Ānanda's preceptor contradicts with that recorded in the Pāli *vinaya* which states that Ānanda's preceptor was Belaṭṭhasīsa. In fact, after the death of Maudgalyāyana and Śāriputra, Mahākāśyapa was regarded as the most influential figure in the Buddhist order. Even though he was most influential immediately after the Buddha's death, Ānanda's followers gradually became powerful. Hence when those in Ānanda's lineage traced their spiritual ancestry, they did not mention Ānanda's actual preceptor since he was almost completely unknown and did nothing to bolster Ānanda's authority. Subsequently, they created a legend in which Mahākāśyapa bestowed the teaching on Ānanda.¹⁰⁰

According to many records in the *Āgamas*, Ānanda is reported to have stayed and preached to people at the Ghositārāma in Kauśāmbī, in the western part of central India.¹⁰¹ In addition, Ānanda's disciple Śāṅkavāsī was a native of Rājagṛha. According to Northern sources such as the *A-yü-wang ching* (阿育王經) (T2043, *Aśokarājasūtra*), he introduced Buddhism to Mathurā in the west. In fact, Mount Urumuṇḍa where he resided was in Mathurā and his disciple Upagupta was also a native of Mathurā (*A-yü-wang chuan*, T50: 114b, 117b). Hence, evidently, Buddhism was spreading to Mathurā.

Then, according to the Northern sources, Madhyāntika, the last disciple of Ānanda went to Kaśmīra where he built a place to meditate and live. Similar records can also be found in the Sri Lankan tradition. It was reported that missionaries from the Buddhist order were sent to various lands during the reign of Aśoka at the recommendation of Moggaliputta Tissa. Eminent monks were sent to nine areas, with Majjhantika going to Kaśmīra and Gandhāra. Majjhantika, with a group of five monks, was sent to Kaśmīra. He converted evil dragons there and taught the people

¹⁰⁰ Hirakawa, Akira, (1990), *Ibid.*, p.85.

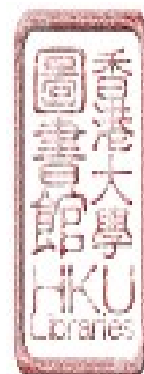
¹⁰¹ Akanuma (赤沼智善), *Indo Bukkyō Koyū meishi jiten* (印度佛教固有名詞辭典), pp.25-28.



the *Āsīvisopama-sutta* (蛇譬喻經). Majjhantika is probably the same person as the Madhyāntika recorded in the Northern sources. Since he was the last disciple of Ānanda, very likely, he could have been a contemporary of Upagupta. It was due to his personal effort that Kaśmīra had become a centre of *dhyāna* practice.

At this juncture, it is essential to note that there are major differences between the Northern and Southern records of the early Buddhist order. According to the Sri Lankan chronicles, 218 years passed between the time of the Buddha's death and the year Aśoka became king. In contrast, sources in the Northern tradition state that the time between these two events was only one hundred years. Evidence from the monastic lineages indicate that the Sri Lankan figure of 218 years for the said period is simply too long. Ultimately, the figure of 116 years found in Northern sources is more reasonable. As stipulated previously, Ānanda opened Kauśāmbī to Buddhism which was followed by the spread of Buddhism along the Southern route to Sāṅkāśya, Kanyākubja, and Avanti. Then Śāṅakavāsī and Upagupta brought Buddhism to Mathurā and missionaries further expanded it to Kaśmīra. Stories concerning the territories exposed to Buddhism during the lifetimes of Śāṅakavāsī and Upagupta tally with the account of the dispatch of missionaries in the next period. Thus the missionaries were probably sent out between 100 and 150 years after the Buddha's death. In contrast, the Sri Lankan version of 218 years would have seemed too long and in which, at least 100 years of the activities of the Buddhist order had not been accounted for.¹⁰²

¹⁰² Hirakawa, Akira, (1990), Op. Cit., pp.86-89.



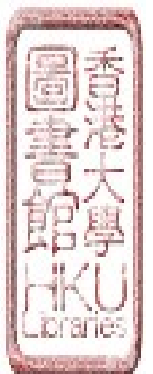
IV. The Development of Kaśmīra into a Strong Foothold of the Sarvāstivāda School and a Centre of *Dhyāna* Practice

Here, it must be noted that during Aśoka's reign, missionaries were sent to various parts of India and that many schisms occurred during the second century after the Buddha's death. These schisms eventually led to the eighteen schools of *Nikāya* Buddhism. After the initial schism between Mahāsaṅghikas and Sthaviras, the Mahāsaṅghikas became very powerful in central India whereas the Sthaviras were very influential in western India. In addition, after the dispute over the five issues that Mahādeva raised, the Sthaviras were expelled from the Kukkuṭārāma monastery and went to Kaśmīra which later became a stronghold of the Sarvāstivādin School.¹⁰³ The great wealth the Sarvāstivādins gathered in Kaśmīra led to the most sophisticated development of the Sarvāstivādin *abhidharma*.¹⁰⁴

Besides, the practice of *dhyāna* was common among all the schools of *Nikāya* Buddhism. Indeed, any practice that attempts to bind together the body and the mind or fix the mind on one place or contemplate objectively can also be labeled as “*Yoga*” or “Yogic practice”. In this manner, the practitioner of *dhyāna* in all schools of *Nikāya* Buddhism could be called “*Yogācāra-s*” (瑜伽師). In China, however, it was accustomed to label those who practised *dhyāna* as masters of meditation (禪師). Here, it must be noted that the practice of *dhyāna* was common among all schools of *Nikāya* Buddhism. However, as far as the present introduction is concerned, it was the *Yogācāra-s* or masters of meditation who were also Sarvāstivādins settled and practised in Kaśmīra that were relevant to our discussion. Sarvāstivāda School gradually spread its doctrines to the north after having stationed at Mathurā. Then it established its stronghold at Kaśmīra which was turned into a centre of meditational practice. The lineages of its *dhyāna* practice dated back to Mahākaśyapa, Ānanda,

¹⁰³ MVŚ, 99 and *Aśokarājasūtra*, T50, 155c-156a; See Hirakawa, Akira, (1990), Ibid., p.89.

¹⁰⁴ Hirakawa, Akira, (1990), Op. Cit., p.119.



Śāṅhavāsin and Upagupta. Even though Ānanda was widely known to be the most knowledgeable in *sūtra*-s, he was also a great master of meditation. Ānanda's disciples also lay great emphasis in *dhyāna* practice. According to *Aśokarājasūtra* (T50; 120), Śāṅhavāsin and Upagupta were great *dhyāna* masters who were superb in teaching *dhyāna*. Hence, the tradition of emphasizing both on the studies of *sūtra*-s and on meditation in Kaśmīra flourished and was known as the Sarvāstivāda School.

In fact, around the second century C.E., Jibin(罽賓) did not only restrict to Kaśmīra itself. It referred to the vast mountainous areas to the north, northeast and northwest of Gandhāra. There were numerous huge monasteries and centres of meditation resided by monks and Buddhist sages. In addition, the cool climate of Kaśmīra was most suitable for *dhyāna* practice. As stated in *Aśokarājasūtra* (T50; 120) that:-

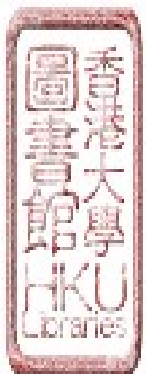
“Kaśmīra is the ideal place for meditation. Accessories like *dhyāna* beds and related items were superb. The climate is cool and the practitioners seldom contract illnesses.”

As the locality of Kaśmīra was especially suitable for spiritual cultivation. It quickly became a centre of meditation after the formal establishment of Buddhist doctrines and meditational practice from southern India. In addition, due to the cool climate and the easy life in Kaśmīra, practitioners could settle down easily and concentrate in their spiritual cultivation.¹⁰⁵

Besides, Nāgārjuna also stated in *Mahāprajñāpāramitā upadeśa* (MPPU) (大智度論) that:-

“There are snow-covered mountains in the north. Because of the cold weather there, the herbs grown there can cure various diseases. The cereal crops consumed by the people there can prevent the three poisons from

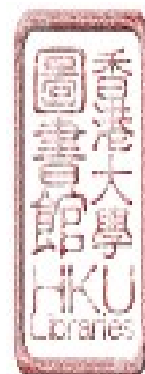
¹⁰⁵ Yin Shun, (1968), 說一切有部為主論書與論師之研究 (*A Study of the Śāstras and Ācaryas of the Sarvāstivāda and Other Schools*). Taipei, pp.612-613.



arising vigorously and, because of such, the people are gentle with their belief and five roots remaining strong. Due to such favourable conditions, the practice of meditation becomes prevalent.”¹⁰⁶

At the very beginning, practitioners in Kaśmīra did not specialize themselves in any field of Buddhist studies. They commonly studied the *sūtra*-s, kept the required precepts, appreciated thoroughly the *Abhidharma*, engaged in meditational practice, and proselytized their beliefs. Among these various fields of practice, some practitioners excelled in all areas whilst some specialized themselves in a particular field without abandoning the rest. Hence, within the Sarvāstivāda School, there were Sautrāntika-s, Dārṣṭāntikas, Ābhidharmikas, masters of the *Vinaya-piṭaka* and *Yogacāras*. But, whilst being experts in a particular field, they never gave up their studies in the other fields. Having said that, one point must be noted that in spite of the doctrinal differences, *dhyāna* practice was the common ground among all schools of *Nikāya* Buddhism. Apart from this common ground, great emphasis was then laid on the lineages and treatises of the individual schools. The Sarvāstivāda School was no exception. Its Vaibhāṣika masters had developed a very sophisticated system of *abhidharma*. Yet, the central concern of the Sarvāstivāda School was still the spiritual progress through *dhyāna* practice. The ultimate goal was to realize the *dharma*, i.e., the four Noble Truths (*Catvāri ārya-satyāni*) (四諦) or the extinction of suffering (*nirodha*) (滅諦) through the direct contemplation by employing the outflow-free wisdom achieved by *dhyāna* practice. The progress was to acquire the excellent ‘understanding derived from reflection’ (*cintāmayī prajñā*) - namely, contemplation on the impure, mindfulness of breathing etc., through the cultivation of ‘warmed-up’, ‘summits’, ‘receptivities’ and the ‘worldly supreme *dharma*-s’ with a view to fully appreciating the four axioms. Such path of spiritual progress had been well-established in the *abhidharma* of the Sarvāstivāda School in Kaśmīra. In the third and fourth centuries C.E., a body of ‘*Yogacāra*-s’ of the Sarvāstivāda School had arisen and well-received by practitioners of the Sarvāstivāda School in

¹⁰⁶ MPPU (MPPU; 532).

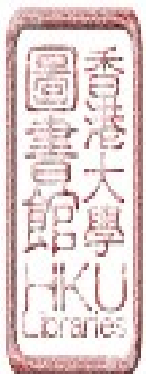


Kaśmīra.¹⁰⁷

Around the fourth and fifth century C.E., the *dhyāna* practice by Sarvāstivādins in Kaśmīra had already been well-established. There were two distinctive systems among the practitioners, namely, the sudden and the gradual systems. Dharmatrāta and Buddhasena were the most renowned instructors of the two systems of *dhyāna* practice. The gradual system was the old *dhyāna* system in Kaśmīra, the lineages of which dated back to Mahākāśyapa and Ānanda. Then, from Ānanda, the lineages handed down to Madhyāntika, Sānakavāsa, Upagupta, Vasumitra, Śaṅgharakṣa, Dharmatara, Puṇyāmitra, Puṇyara and finally Buddhasena. The sudden system was of a new lineage from India. The representative instructor was Dharmatrāta who handed down to Bhadra. Buddhasena, after having sought instruction from Puṇyara, also learned the sudden system from Bhadra.

As far as this research is concerned, the *dhyāna* practice of Buddhasena is the case in point. Nevertheless, before I embark on a full elaboration of how the old gradual system of *dhyāna* practice was transmitted from Kaśmīra to China, the social and cultural background of China between 67 C.E. and 519 C.E. must be raised and discussed.

¹⁰⁷ Yin Shun, (1968), Op. Cit., pp.613-621.

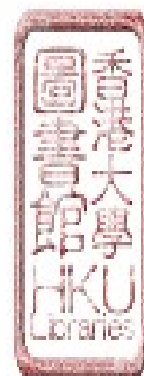


V. Transmission of the *dhyāna* texts from India to China

It was noted by the compilers of *the Book of Latter Han (Hou Han Shu)* (後漢書) that Emperor Ming (r. 58-76), having seen a “golden man” in a dream, sent emissaries to India in quest of the Buddha’s teaching. Then, the arrival of two foreign monks, namely, Chia-she-mo-t’eng (Kāśyapamr̥daṅga) (迦葉摩騰) and Chu Fa-lan (竺法蘭) in Lo-yang (洛陽) in 67 C.E. with a portrait of the scene in which King Udayana fashioned a reclining Buddha-figure and Buddhist scriptures for translation later at the White Horse Monastery (Po ma ssu) (白馬寺) marked off the first transmission of Buddhism into China, as recorded in Wang Yen’s (王衍) Record of *Mysterious Good Omens* (as cited in roll 13 of the *Fa Yüan Chu Lin* (法苑珠林)).¹⁰⁸ Besides, Hui-chiao (慧皎), compiler of the *Lives of Eminent Monks (Kao Seng Chuan)* (高僧傳), alleged that the above-mentioned two foreign monks translated four works, namely, (1) *Severance of Bonds on the Ten Stages (Shih ti tuan chieh)* (十地斷結); (2) *Former Lives of the Buddha (Fo pen sheng)* (佛本生); (3) *Storehouse of the Sea of the Dharma (Fa hai tsang)* (法海藏); and (4) *Former Actions of the Buddha (Fo pen hsing)* (佛本行), in addition to the *Scriptures in Forty-two Articles* (四十二章經). In addition, he went on to say that, on the instruction of Emperor Ming (明帝), an delegation was sent to India in “Quest of the *Dharma*”, two monks were welcomed into Lo-yang and set to work translating scriptures in a monastery built in their behalf, and Buddhist icons were fashioned. He further remarked that “this was the beginning of *śramaṇas* in the land of Han”, and that “this was the beginning of those scriptures to be found in the land of Han”. Furthermore, in the preface to Roll 14, he also said:-

“In the reign of Emperor Ming, in the tenth year of Yung-ping (永平十年) (67 C.E.), these biographies begin in Han (漢), and reach to the eighteenth year

¹⁰⁸ Tsukamoto, Zenryū, (1979), *A History of Early Chinese Buddhism, From Its Introduction to the Death of Hui-yüan*, Vol. 1, translated from the Japanese by Leon Hurvitz, Kodansha International Ltd., Tokyo, New York, San Francisco, p.45.

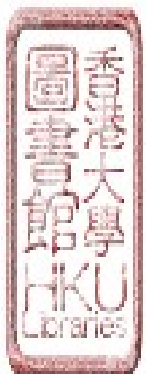


of T'ien-chien (天監十八年) under the Liang (梁) (519 C.E.), a total of 453 years". (*Kao seng chuan* 14 (T50; 418c).¹⁰⁹

Here, it is note-worthy that by the time Indian Buddhism was transmitted into China, the original doctrines of Buddhism had experienced major changes in India. The first of these was the rise and sudden development of the Mahāyāna. The second was the fashioning of Buddhist icons. The former signifies the sponsorship of a passionate reform movement and the uninterrupted production and ceaseless propagation of so-called sermons of the Great Vehicle (*mahāyāna sūtrāṇi*). The Mahāyānanists involved in this movement, both lay and clerical, were sharply critical of the traditional Buddhist Schools and their monkish representatives who, by then, were divided into many sects, each clinging tenaciously to its own traditions, all of them scholasticized and in stark opposition to one another. These were denigrated by the reformers as the "Lesser Vehicle" whereas the reformers referred themselves as the "Greater Vehicle", advocating a return to the Buddha's original Message and a vow to place before everything else the salvation of all mankind, both present and future. They aspired to become "*bodhisattvas*" i.e., those who cultivated ascetic practices themselves and rendered unlimited service to others in total disregard of their own lives for the fulfillment of this vow. Hence, from about the time of the passage of Indian Buddhism into China, scriptural texts of the Greater and Lesser Vehicles, schools standing in mutual opposition, were presented to the Chinese simultaneously. This was especially so during the reigns of emperors Huan and Ling (桓帝)(靈帝) of the Latter Han, that is, early in the latter half of the second century, as the first translations of the Buddhist scriptures into Chinese. The presentation took place at Lo-yang (洛陽), both purporting to be the recorded sermons of Śākyamuni, both endowed with the name *Ching* (經), which would, hence, assume them the respect and authority enjoyed in China by books purporting to contain the teachings of China's own ancient Sages.¹¹⁰

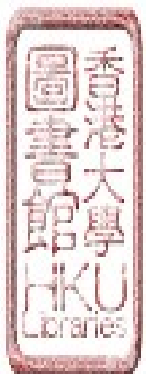
¹⁰⁹ Tsukamoto, Zenryū, (1979), *Ibid.*, p.46.

¹¹⁰ Tsukamoto, Zenryū, (1979), *Ibid.*, pp.8-9.



The arrival and acceptance of Buddhism in China in around the beginning of the Christian era was, indeed, enhanced by the availability of the scriptures in Chinese translation. In this regard, two early translators had made substantial contributions. One was An Shih-kao (安世高), a Parthian (安息國人) and the other was Lokakṣema, (支婁迦讖) a Yüeh-chih (月氏人), both of whom arrived almost simultaneously in the latter half of the second century. Nevertheless, these two Buddhists were representatives of two different schools, subscribing to two manifestly different forms of Buddhism. An Shih-kao was a Sarvāstivādin whilst Lokakṣema was Mahāyānist. An Shih-kao was a monk from Parthia in western Asia. He was born the crown prince of Parthia but renounced secular life and studied Buddhism. After travelling through several kingdoms to propagate Buddhist teachings, he went to Lo-yang in 148, where he translated thirty-four Buddhist scriptures from Sanskrit into Chinese over a period of twenty-some years. Lokakṣema, on the other hand, was a monk of Yüeh-chih, a Kingdom in Central Asia, who is regarded as the earliest of the translator-monks from that country to journey to China. He went to Lo-yang around C.E. 150 and translated many Mahāyāna *sūtras* into Chinese. He was also famed for his strict observance of precepts and diligent practice. His translations include the *Shūramgama Sūtra* the *sūtra of the Meditation to Behold the Buddhas*, and the *Practice of Wisdom Sūtra*, the earliest of the Chinese translations of the Wisdom *sūtras*. The Chinese, on the receiving end, were ignorant of the fact that the Mahāyāna and Hīnayāna were Buddhist movements in their homeland, accepted the translations of both varieties, bearing as they did the title “canon preached by the Buddha” (*Fo Shuo Ching*) (佛說經), as being equally and without distinction the sacred sermons of the *Dharma* preached by the Śākyabuddha Himself. Hence, the Buddhism flourished in China was, indeed, an all-inclusive Buddhism different from its Indian counterpart.¹¹¹

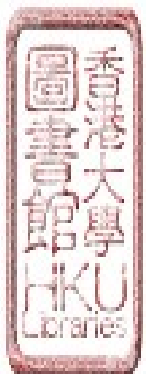
¹¹¹ Tsukamoto, Zenryū, (1979), *Ibid.*, p.13.



One additional point must be made about the acceptance of Buddhism by the Chinese is that China did not stop at importing a Buddhism with a multiplicity of sectarian manifestations from India. It was also the recipient of Buddhism from many localities. Indeed, Buddhism came into China not only from India's north, west, and centre, but also from countries outside India, such as the land of the Yüeh-chih(月氏)(an empire that for a time held away as far as central India), Parthia, Sogdiana, Kucha, Khotan, etc., in summary, from all over Central Asia. The Buddhists in various Kingdoms in the vast Central Asia had accepted Buddhism and changed it somewhat before transmitting it to other countries. Hence, it was inevitable that Chinese Buddhism, based on the acceptance from a wide variety of evangelists, of different national origins as well as of different schools, of a doctrine that each evangelist insisted was the teaching of the Śākya-buddha, should eventually assume a shape and undergo a development that would make it different from Buddhism of India.

Besides, the development of Chinese Buddhism spanned almost a thousand years since its importation from a variety of localities and sectarian schools. During this period of development, Buddhism continued to develop and to change in India, as well as in Central and Southeast Asia, giving rise to new doctrines and even to new scriptures. Given the arrival of a religion of this kind in successive waves, even when the religion accepted by China's Buddhists had acquired a fixed form, the Chinese Buddhists constantly needed to make reforms with a view to accommodating the new accretions. Hence, China's Buddhists had to proceed to attach the new Buddhism by graft to the Buddhist complex that they had somehow contrived to work out for themselves, thus producing an unwieldy mongrel, and then to organize the whole into a single doctrine, supposedly preached by a single Buddha in the course of a single lifetime. This is a unique characteristic of most of the Schools of Chinese Buddhism.¹¹²

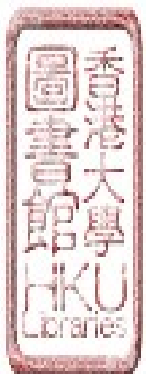
¹¹² Tsukamoto, Zenryū, (1979), *Ibid.*, p.14.



Around the first and the second centuries, embassies coming from Central Asia to China all aimed at Lo-yang (洛陽), at least as a first destination. Then, after a period of stay in Lo-yang, they would proceed to Ch'ang-on (長安), the capital of the Former Han and the easternmost goal of an east-west trade that at the time was very vigorous.¹¹³ As mentioned previously, An Shih-kao and Lokakṣema arrived at Lo-yang in the latter half of the second century almost simultaneously. An Shih-kao had translated thirty-four Buddhist scriptures from Sanskrit into Chinese over approximately two decades (148-171). An Shih-kao was reported to be broadly versed in the Buddhist canon, particularly steeped in *Abhidharma* study, but also thoroughly learned in the *dhyāna* scriptures and experienced in the practice of that discipline. The works translated by An Shih-kao were chiefly *sūtras* from the *Āgamas*, which were the prime source of religious authority for the Hīnayāna schools, particularly the Sarvāstivāda, and works bearing strongly on the doctrines of that school, i.e., on *Abhidharma*, as well as scriptures prescribing the practice of contemplation. Among the translated works of An Shih-kao, five are pertinent to *dhyāna* practice which are particularly related to the present study:-

- (1) *Scripture of Ānāpāna Mindfulness (An-pan shou yi ching)* (安般守意經). 1 roll. T15. *Ānāpāna* is one of five *śamatha* methods which are known collectively in Chinese as the Five Views That Arrest Thought (*Wu t'ing hsin kuan*) (五停心觀). (Please see also p.65.) They are:- (a) loathsome contemplation, sc. of physical body (*aśubhāsmṛti*); (b) loving-kindness (*maitrī*); (c) the fact that nothing is anything in and of itself, but that all things are interdependent (the emergence of a is conditioned by b, that of b by c, and so on ad infinitum; *idaṃpratyayatāpratītyasamutpāda*); (d) the fact that all existence is but the totality of the elements that compose

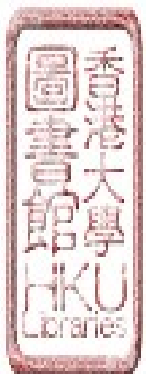
¹¹³ Tsukamoto, Zenryū, (1979), *Ibid.*, p.65-66.



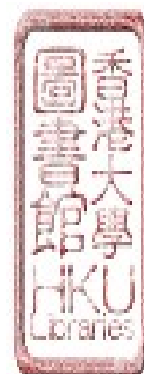
it, and that the apparent human personality is not a substantial entity at all (*dhātuprabheda*); and (e) *ānāpānasmṛti*. The actual application of these five views that arrest thought is that when one is excessively hampered by one's clinging to defilement, one should partake of the appropriate counteragent for the banishment of that very clinging defilement. Thus, as the counteragent of lust one should cultivate the contemplation of impurity; as the counteragent of malice, loving kindness; as the counteragent of delusion, one cultivates the meditation of conditioned production, as the counteragent of discursive reasoning, the mindfulness of inhalation and exhalation; as counteragent to pride, one cultivates the contemplation of distinction of the elements.¹¹⁴

- (2) *Skandhadhātvāyatanasūtra* (*Yin ch'ih ju ching*) (陰持入經) 1 roll. T15. This was a scripture of the Lesser Vehicle, translated by An Chih-kao which begins with the Buddhist teaching about eye, ear, nose, tongue, body, and mind, i.e., about the six senses, proceeds to indicate the nature of the defilements (*fan nao, Kleśa*) (煩惱) which are at the root of unwholesome conduct, then specifies the mode of subduing these latter, particularly those of delusion (*Ch'ih, moha*) (癡), and lust (*ai, rāga*), (愛), hatred (*ch'en*, lit., "anger", representing *dveṣa*), (瞋), and lack of folly (*pu ch'ih, amoha*) (不癡), namely, by disciplined morality (*chieh, sīla*), (戒), meditation/equipaise (*ting, samādhi*, 定) and wisdom (*hui, prajñā*, 慧), finally shows the procedure to deliverance, to that state of absolute freedom liberated from everything.

¹¹⁴ Tsukamoto, Zenryū, (1979), *Ibid.*, p.84.



- (3) *Greater Scripture of the Twelve Gateways* (*Ta shih erh men ching*), (大十二門經), 1 roll. Lost. There is a preface by Tao-an (道安) to this scripture in the *Ch'u san tsang chi chi* (出三藏記集), where one is told that “by comparison with the other *dhyāna-sūtra* this one is the most detailed”.
- (4) *Lesser Scripture of the Twelve Gateways* (*Hsiao shih erh men ching*, 小十二門經) 1 roll. Lost. Again, a preface by Tao-an, *ibid*, says that this scripture seems to have been translated by An Shih-kao, who was well versed in the specifics of *dhyāna*, and that he himself, distressed by the general Chinese indifference to Buddhist contemplation, composed a commentary to this work.
- (5) *Scripture of the stages in the Great Way* (*Ta tao ti ching*, 大道地經) 2 rolls. T15 (where it is alleged to have been originally in 1 roll). Tao-an says that this is a digest of a Scripture of Cultivation and Practice (*Hsiu hsing ching*, 修行經), the digest itself having been made outside China. Tao-an also wrote a preface, contained in *Ch'u san tsang chi chi* 10, where he said that he composed a commentary as well. In spite of the word “*ching*” in the title, the work in question is not a *sūtra*, but rather a guidebook to religious practice (*Yoga*).
- (6) *Scripture of Dhyāna Activity and Dharma Thought* (*Ch'an hsing fa hsiang ching*, 禪行法相經). 1 roll. T15. Ono, *Analytical Dictionary*, S. Zengyōhossōkyō, says that in this scripture the Buddha is explaining the view of impurity to some *bhikṣus* at Śrāvastī. It is, according to the same source, a compendium bearing to *dhyāna* the same relationship in both size and content that the



Prajñāpāramitāhṛdaya-sūtra bears to the latter discipline.¹¹⁵

About the time that An Shih-kao's translations from the Hīnayāna canon were made at Lo-yang, a Yüeh-chih monk named Lokakṣema (Chih Lou-chia-ch'an, (支婁迦讖), was translating canonical writings of the Mahāyāna at Lo-yang. His major works include the *Tao hsing p'in* (道行品), i.e., the first chapter of the *Pañcaviṃśāṣṭisāhasrikā Prajñāpāramitā sūtra* (般若道行品經), the *Po-chou (Pratyutpannasamādhisūtra)* (般舟三昧經) and the *Shou-leng-yen (Sūramgamasamādhi sūtra)* (首楞嚴經). There are ten works believed to be his translation. They are the *Scripture of King Ajātaśatru (A-she-shin wang ching)* (阿闍世王經), and the *Scripture of the Jewel Accumulation (Pao chi ching, Ratnasamuccaya)* (寶積經).¹¹⁶

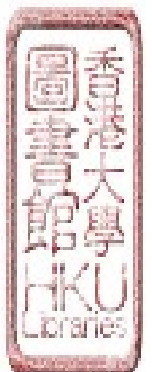
Apart from the uninterrupted arrivals of renowned Buddhist monks from India and Central Asia, some Chinese Buddhists also went as a pilgrim to other Central Asian countries in order to obtain true manuscripts of various *sūtras* or *vinaya* texts. Chu Shih-hsing (朱士行), the Wei (魏) pilgrim-monk, who lamented the imperfections in the *Tao hsing po-jo ching* (道行般若經), went to Khotan in the year 260 and obtained a copy of the *Pañcaviṃśāṣṭisāhasrikāprajñā-pāramitāsūtra* (般若道行品經), which was sent back to Lo-yang. Chu, himself, stayed at Khotan and died at the age of eighty.¹¹⁷

Another typical example of pilgrim-monk was Fa-hsien (法顯). He received full ordination at twenty but constantly grieved at the fact that China had no complete monastic code. Indeed, the incompleteness of canonical codes had long been a case of deep concern among Chinese Buddhists, so much so that any member of the foreign *saṃgha* who was proficient in the *Vinaya* would, upon arrival in China, become the object of

¹¹⁵ Tsukamoto, Zenryū, (1979), *Ibid.*, pp.85-89.

¹¹⁶ Tsukamoto, Zenryū, (1979), *Ibid.*, p.98.

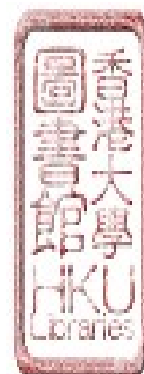
¹¹⁷ Tsukamoto, Zenryū, (1979), *Ibid.*, p.138-139.



veneration and expectation simultaneously. Hence, in 399, Fa-hsien set out from Ch'ang-an in the company of four colleagues in quest of canonical texts related to the monastic code. They first proceeded to Chang-yi (now in Kansu) capital of the (Hsiung-nu) (匈奴) kingdom of the Northern Liang (北涼) where he met another party of Chih-yen (智嚴) and Pao-yün (寶雲), who were on a mission similar to his own, and together they left Tun-huang (敦煌), passing Shan-shan (鄯善) and Yen ch'i (Karashahr) (延耆), to Khotan (Yü-tien) (于闐). Then Fa-hsien parted with his companions and went through Udyāna and other North Indian countries into central India. After an extended pilgrimage to the holy places of Buddhism, he spent three years in what is now Patna. Eventually, he obtained copies of the *Mahāsāṃghikavinaya* (僧祇律), of the *Samyuktābhīdharmahṛdaya* (雜阿毗曇心論), in use in the Sarvāstivāda school; of the *Mahāyāna Mahāparinirvāṇasūtra* (大般涅槃經); and of the *Mahāsāṃghikābhīdharma* (摩訶僧祇阿毗達磨). After making copies of scriptures and icons, he went to Lion Land (Ceylon) where he gathered Sanskrit texts of the *Mahīśāsakavinaya* (五分律) the *Dīrghāgama* (長阿含經), the *Samyuktāgama* (雜阿含經), and the *tsa tsang (kṣudrakapiṭaka)* (雜藏). Then he returned to China by sea in 412. In 413, he went to Chien-k'ang (建康) where he wrote the record of his travels and translated the scriptures he had brought back with him in collaboration with Buddhabhadra, the very translator of the *Dharmātrāta-dhyāna-sūtra*.¹¹⁸

In order to introduce Buddhabhadra, it is worth-while to make mention other pilgrim monks named Chih-yen (智嚴), and Pao-yün (寶雲). Chih-yen set out on pilgrimage with four companions, including Pao-yün. They met Fa-hsien's party at Chang-yi and went together to Tun-huang where they parted. The two parties arrived in Kaśmīra at two different times. Chih-yen stayed there for ten years, serving the eminent Buddhasena as his teacher of *dhyāna*. Then he met Buddhabhadra whom he entreated to go to China as a missionary and whom he actually

¹¹⁸ Tsukamoto, Zenryū, (1979), *Ibid.*, p.435-437.



accompanied back to Ch'ang-an in 408. This started off the succession of the Sarvāstivādin *dhyāna*-practice in Kaśmīra on Chinese soil.¹¹⁹

Buddhabhadra (whose name is rendered in Chinese with Chüeh-hsien, “the enlightened worthy”, (覺賢)) was originally of the Śākya clan, a native of Kapilavastu, and a descendant of the King “of the food of sweet dew”.¹²⁰ This indicates that he was a native of Gautama’s homeland and a lateral descendant of the Buddha Himself, being a lateral descendant of His father. According to the account gathered by pilgrim-monks at the time, Buddhabhadra lost his parents at an early age, he joined the Buddhist religious community, distinguishing himself through his pursuit of learning. He was later renowned for his distinguished knowledge and skills in *dhyāna* and *Vinaya*, i.e., in religious practice and religious experience. His biography makes mention the legend that he went to Tuṣita (兜率天) to see Maitreya (彌勒) and that he had achieved the “fruit of the non-returner (*pu huan kuo, anāgāṃiphala*, (不還果))” which had won him a special respect and veneration.¹²¹

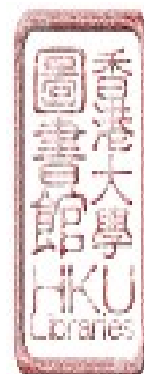
As mentioned previously, Chih-yen left for Central Asia initially in the company of Fa-hsien, but later left him to go to Kaśmīra in the northwest of India where he was taught the *Dhyānadharma* by Buddhasena and spent ten years under his tutelage. Chi Yen, then, realized that Buddhabhadra was regarded as the best teacher and guide in this discipline, he invited him to accompany him back to Ch'ang-an.

By the time Buddhabhadra arrived at Ch'ang-an, a most eminent Buddhist master - Kumārajīva (344-409 or 413) (鳩摩羅什) had already been there, heading a well-equipped translation institute. Born in Kuchā (龜茲), Kumārajīva entered the Buddhist monastic order in Kaśmīra and

¹¹⁹ Yin Shun, (1968), Op. Cit., p.616-617, see also Tsukamoto, Zenryū, (1979), Ibid., p.437.

¹²⁰ This renders Kan Lu Fan Wang (甘露飯王), which in turn presumably stands for amṛtodhanarāja, “King of ambrosia”. This King’s name usually appears not as amṛtodhana, “ambrosia”, but as śuddhodana, “pure food”, and he is commonly referred to in Chinese as ching fan wang (淨飯王).

¹²¹ Tsukamoto, Zenryū, (1979), Op. Cit., p.452.



studied the teachings of the Sarvāstivāda School for three years. From there he moved to Kashgar(疏勒國), where he assimilated Indian literature and Mahāyāna Buddhism. Shortly thereafter he returned to his native Kuchā and for some twenty years dedicated himself to the study of Mahāyāna *sūtras*. Being a well-known scholar, he was invited to China but was delayed for some seventeen years due to local wars that kept him confined in the north-western border area. Upon his subsequent arrival at Ch'ang-an, he founded and directed a state-own translation institute and translated numerous Hīnayāna and Mahāyāna works into Chinese in a mere eight years.¹²² Being a first-rate translator, Kumārajīva translated, among other things, the commentary on the *Mahāprajñāpāramitā Sūtra*(大般若波羅蜜多經), other texts of *Prajñāpāramitā literature*, the three treatises, namely, the *Madhyamaka Śāstra*(中論), *Dvādaśanikāya Śāstra*(十二門論) of Nāgārjuna(龍樹) and the *Śata Śāstra*(百論) of Āryadeva(聖天). Being a convinced Mahāyānist and skilled interpreter of Nāgārjuna, Kumārajīva was determined to spread Mahāyāna and propagated the Mādhyamika interpretation of Buddhism through his numerous collaborators and students.¹²³

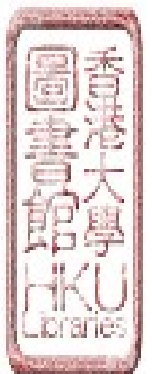
Hence, by the time Buddhabhadra arrived at Ch'ang-an, he was confronted with an unexampled period in which Buddhist scriptures of both Hīnayāna and Mahāyāna were being translated by a group whose central figure was Kumārajīva, there were groups of visiting monks from Kaśmīra and elsewhere the Chinese pilgrims to Centra Asia were returning, and there was large-scale translation and propagation of Buddhist scriptures, monastic codes, and treatises of both vehicles, the Greater and the Lesser.¹²⁴

However, whilst Kumārajīva and his associates were enjoying worldly honour and glory, being appointed to ecclesiastical offices by the palace, Buddhabhadra (359-429), was altogether of another character and

¹²² Wright A. (1971) *Buddhism in Chinese History*, (Stanford), p.63.

¹²³ Dumoulin, Heinrich, (1994), *Zen Buddhism: A History*, MacMillan, Op. Cit, pp.68-9.

¹²⁴ Tsukamoto, Zenryū, (1979), Op. Cit., p.453.



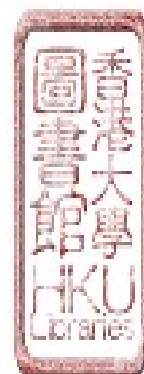
inclination than Kumārajīva. He was, basically a Hīnayānist despite his indepth knowledge in Mahāyāna doctrines. He was an extraordinary meditation master, enjoying high esteem among his Chinese contemporaries for his miraculous powers.¹²⁵ He cherished silence and was determined to give concrete, practical guidance in Buddhist meditation to Chinese practitioners. In addition, he found himself at odds with Kumārajīva on points of doctrine and monastic discipline. Hence, he distanced himself from the royal court and kept firmly to the life prescribed in the monastic code. Then, not for very long, he was convicted of violation of the monastic code on account of the behaviour of one of the member of his school by two clerical officials, namely, Seng-lüeh (僧略) and Tao-heng (道恆), both one-time disciples of Kumārajīva and banished from Ch'ang-an. Apparently what drove him from Ch'ang-an was not any doctrinal conflict but the hostility of the monastic community as well as the free life-style of Kumārajīva, which he was not able to reconcile with his conception of Buddhist monasticism. Basically, Buddhahadra's sojourn in Ch'ang-an took place from 406 to 411. Thereafter, he took forty students along with Hui-kuan (慧觀), Hui-yüan's close associate, and went south to Mount Lu (廬山) where (in 411) he translated some *dhyānasūtras*, of which his rendition of the *Dharmatrāta-dhyāna-sūtra* had an enormous influence in the religious practices of Hui-yüan's entire community.¹²⁶

Hui-yüan, whilst residing at Mount Lu, had been learning from Kumārajīva on *Prajñāpāramitā* scholarship when Buddhahadra was in a deepening conflict with the resentment of Kumārajīva and his followers. Hui-yüan felt obliged by rendering a helping hand. Buddhahadra's biography in the *Ch'u san tsang chi chi* (出三藏記集) says,

“Before (Buddhabhadra's going to the mountain to see him), Shih Hui-yüan on Mount Lu had long venerated the report of him. It is then that he dispatched a messenger to penetrate the barrier and to convey a message bearing an invitation. Later, hearing of his banishment, he wrote to the Yao

¹²⁵ UI, Hakuju 宇井伯壽, (1936), *History of Chinese Buddhism*, Tokyo, p.29.

¹²⁶ Tsukamoto, Zenryū, (1979), *Op. Cit.*, pp.452-453.



sovereign (asking him to) lift the ban.” (T55, 103c-104a)¹²⁷

Then, upon Buddhabhadra’s arrival at Mount Lu, Hui-yüan begged him for translations of *dhyānasūtras* as sources of guidance. The same biography in the *Ch’u san tsang chi chi* says,

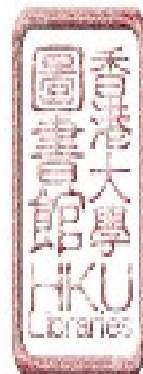
“[Hui-yüan] wished [Buddhabhadra] to produce [translations concerning] *dhyānadharma*. Some time later, when Buddhabhadra arrived on Mount Lu, my lord [Hui] yüan, seeing him and rejoicing, abandoned all reserve, as with an old [friend]. From summer till winter he produced translations of scriptures dealing with *dhyāna* and with the counting [of breaths].” (T55, 104a)

For these *dhyānasūtra*-s, Hui-yüan has written the General Introduction to *Dhyāna* Scriptures [Used on] Mount Lu as Means [to Religious Cultivation] (*Lu shan hsiu hsing fang pien ch’an ching t’ung hsü*) (廬山修行方便禪經通序) contained in *Ch’u san tsang chi chi* 9, T55, 65b-66a, critically edited in Kimura, Hui-yüan, vol. 1, pp.101-104; translated, pp.443-447; annotated, pp.448-452). One scripture specifically mentioned is the *Dhamatrāta-dhyāna-sūtra*, contained to this day in the Chinese Buddhist compendium under the title *Ta-mo-to-lo-ch’an ching* (達摩多羅禪經), translated under the Eastern Tsin (東晉) by the “Indian tripiṭak [ācārya] Buddhabhadra” (T15, 300c-325c) and preceded by the above-mentioned preface of Hui-yüan.

In fact, this *dhyāna-sūtra* transmitted within the Sarvāstivāda School of Kaśmīra, was circulated and propagated in the fourth and early fifth centuries by two scholars of that school, Dharmatrāta and Buddhasena.¹²⁸ It is the latter, specifically, who handed it on to Buddhabhadra, who in turn had received his instruction in *dhyāna* from Buddhasena, with the name “*Buddhasena-dhyāna-sūtra*”. Nevertheless, even though Buddhabhadra may have originally been a monk in the Sarvāstivāda tradition, he does appear to have had a certain

¹²⁷ As cited in Tsukamoto, Zenryū, (1979), *Ibid.*, p.881.

¹²⁸ See Yin Shun, (1968), *Op. Cit.*, p.616.



understanding of Mahāyāna Buddhism and, in particular, while instructing Chinese Buddhists in Ch'ang-an, a city in which the Mahāyāna scriptures had great prestige, and while negotiating questions of doctrine with Kumārajīva and his school, to have acquired a bias in favour of the Mahāyāna. Furthermore, the *Prajñāpāramitā* scholars Hui-kuan and Hui-yüan, both of whom had received instruction from Kumārajīva, appear to have understood the *dhyānasūtras* of Sarvāstivāda, which was, after all, a Hīnayāna school, in a Mahāyāna way.¹²⁹

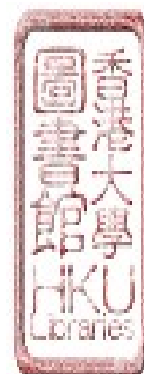
Buddhabhadra, together with his party of associates, stayed on Mount Lu from some time in 411 to about the end of 412. Hui-yüan was then about 77 or 78. Then he parted Mount Lu and went first to Chiang-ling (江陵) and then to Chien-k'ang (建康) with Liu Yü (劉裕). He settled down at Chien-k'ang, busying himself with translation and proselytization, making a great contribution to new developments in Chinese Buddhism. In addition to the *Dharmatrāta-dhyāna-sūtra* that he had translated at Mount Lu, Buddhabhadra also translated the following scriptures in 416, immediately after Hui-yüan's death, which had a great influence on the new developments in Chinese Buddhism:

Mahāsāṃghikavinaya (僧祇律). 40 rolls. Translated with Fa-hsien's assistance, from a text brought back to China by the latter.

Mahāparinirvāṇasūtra (泥洹經). 6 rolls. Translated, with Pao-yün (寶雲)'s assistance, from a text brought back to China by Fa-hsien.

Avatamsakasūtra (華嚴經). 50 rolls. Translated, with Fa-yeh's assistance, from a text brought back to China from khotan by Chih Fa-ling (支法領) in 418.

¹²⁹ Tsukamoto, Zenryū, (1979), Op. Cit., p.881-882.



The new Sukhāvāṭīvyūha (新無量壽經) . Translated, with the assistance of Pao-yün in 421.¹³⁰

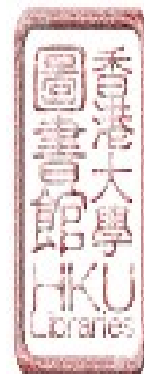
Even though his most important work of translation took place after Hui-yüan's death, Buddhahadra did have an essential impact in *dhyāna* practice in China. Hui-yüan once rightly commented that Buddhism, after having come to China, was not weak in the area of wisdom, but was still weak in that of *dhyāna*. That was why he was really overjoyed when he knew that Kumārajīva had translated the *Tso ch'an san-mei ching* (坐禪三昧經) . Later, he also earnestly requested Buddhahadra for the translation of *dhyānasūtra* transmitted to posterity by two *dhyānācāryas*, Dharmatrāta and Buddhasena. He had also become convinced that without the illumination of *prajñā*-wisdom and the tranquility of *dhyāna*, there was no possibility of achieving profound and subtle effects. Hence, right from his preface to the *Dharmatrāta-dhyāna-sūtra*, Hui-yüan says,

“The rise of the cultivation of the three-fold *karma* must center upon wisdom (*prajñā*) and meditation (*dhyāna*). Although the related instruction varies according to different levels of clarity, the process of progress is very well-defined. Hence, if one wishes to navigate well in such a chaotic landscape of divided roads, one needs to achieve one's goal through the choice of the correct route; not arbitrarily, without discretion. Only when one quietly negotiates the course, one could arrive at the ultimate destination which is unimaginably profound. However, the general principle is not obscure and could be fully discerned. I shall explain briefly below:-

Meditation and wisdom are inter-dependent in that without wisdom, the practice of meditation will not perfectly achieve tranquility; without meditation, wisdom will not illuminate profoundly. Thus the essential function of meditation and wisdom is illumination and tranquility; and the two are mutually supportive: illumination is not divorced from tranquility, and tranquility is not divorced from illumination. They take effect together and accomplish the goal together.....”

He then goes on to say,

¹³⁰ Tsukamoto, Zenryū, (1979), *Ibid.*, p.884.

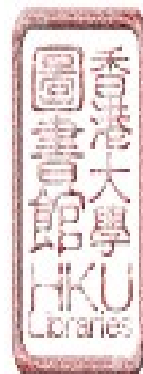


“It is lamentable that since Buddhism went East, the *ānāpāna* practice of *dhyāna* teachings had seldom been revealed. Disunity in the cultivation of the three-fold *karma* was prevalent which led to the demise of *dhyāna* practice. Then Kumārajīva commenced to preach the teaching of Aśvaghosa. The *Dhyāna* school was formally established. Even though the school does not cover the whole body of Buddhism, it formed the last and the most essential addition to it. It had come at the right time and had pleasingly been inspired and preached by the right instructors. Without aiming at the ultimate success, the *dhyāna* preachers fully vowed to arm themselves with the great armour (*Samnāha-samaddha*) whilst engaging in speechless debates, shouldering the responsibility of leading sentient beings to *nirvāṇa*. The essence of their legacy is to initiate steps towards their ideal goal; to begin illustrating the main doctrines with simplified languages; to let people realize the demoralization of the deviant path of confused form or outward appearance; to cure all the ills caused by the indiscreet guarding of the six sense-organs; to understand the harmful nature of anger and wrangling; and to unite oneself with others by the common good will.....” (T55, 66a).

Indeed, Hui-yüan had identified a long-standing gap of knowledge in the study of Buddhism which was *dhyāna* practice. In fact, even Hui-yüan’s teacher, i.e., Tao-an (312-385) (道安), who also centered upon a study of scripture on *dhyāna* translated by An Shih-cao (安世高) called the *An-pan shou yi ching* (安般守意經).¹³¹ Finally, such a long-felt gap of knowledge in *dhyāna* practice was bridged by Hui-yüan in the invitation extended to Buddhahadra to Mount Lu for the translation of *Dharmatrāta-dhyāna-sūtra* and the subsequent tuition of spiritual cultivation within the frame work of the said *sūtra*.

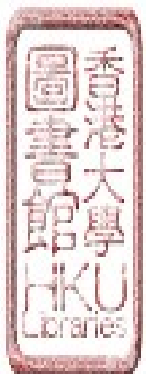
One point which must be made perfectly clear before launching a full discussion on the content of the *Dharmatrāta-dhyāna-sūtra*. The Sanskrit name of the *dhyāna-sūtra* is “*Yogacāra-bhūmi*” which literally means “the stages of spiritual cultivation”. Hence, the old Chinese name of the *sūtra* is “*Hsiu hsing tao ti ching*” (修行道地經). Such, is the old

¹³¹ Tsukamoto, Zenryū, (1979), Op. Cit., p.681.



translated name of the *sūtra*. There is, indeed, no united name of this *sūtra*. The name of this *sūtra*, as recorded in the *Lives of Eminent Monks* (高僧傳), is “*Hsiu hsing Fang pien lun* (修行方便論)”. Hui-yüan, in his *Lu shan hsiu hsing fang pien ch’an ching t’ung hsü* (廬山修行方便禪經統序) named it as “*hsiu hsing fang pien ch’an ching*” (修行方便禪經), Hui-kuan (慧觀) called it the “*Hsiu hsing ti pu ching kuan ching*” (修行地不淨觀經). Indeed, “*Hsiu hsing fang pien* (修行方便) and “*Hsiu hsing ti*” (修行地) are the literal translation of *Yogacāra-bhūmi*. The name of the translation of this *sūtra* which is unanimously regarded as inappropriate is “*Dharmatrāta-dhyāna-sūtra*” which was a mistake made by Fei Ch’ang-fang (費長房) in labeling this *sūtra* as the “*Dharmatrāta-dhyāna-sūtra*” which, according to him, was divided into two volumes, namely, the *pu ching kuan ching* (不淨觀經) and the *Hsiu hsing tao ti ching* (修行道地經).¹³² Indeed, it was pointed out earlier on that Buddhasena (佛大先) received *dhyāna* instructions from Puṇyara (富若羅) of the old *dhyāna* lineage in Kaśmīra whereas Dharmatrāta (達摩多羅), a master of the new *dhyāna* lineage from India gave instruction to Bhadra (婆陀羅) who later transmitted Dharmatrāta’s teaching to Buddhasena. Dharmatrāta, on the other hand, had also received instructions from Puṇyara, the teacher of Buddhasena. Hence, Buddhasena had received instructions from masters of both old *dhyāna* lineage of Kaśmīra and the new lineage of India. However, the *dhyāna* teaching which was brought by Buddhahadra to China should not be labeled as “*Dharmatrāta-dhyāna-sūtra*” simply because its content differs a great deal from the allegedly new lineage of India taught by Dharmatrāta. According to the description of the *dhyāna* practice of Dharmatrāta, as recorded in Hui-yüan’s *General Introduction to Dhyāna Scriptures [Used on] Mount Lu as Means [to Religious Cultivation] (Lu shan hsiu hsing fang pien ch’an - ching t’ung hsü)* (廬山修行方便禪經統序), he says,

¹³² Nukariya, Kooten, (忽滑谷快天), (1992), *Zen gaku shi soo shi* (禪學思想史), (郭敏俊譯), 台北大千出版社, (卷二), Op. Cit., p.277.



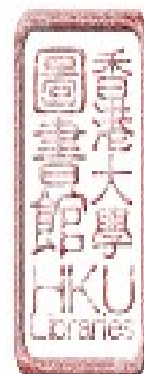
“For Dharmatrāta, he reached a common version covering [the essence of] various texts, viewing many aspects from one single angle. His methodology of *dhyāna* practice centers upon the understanding that arising is not an account of birth and cessation is not extinction. Although [beings] go forth and back endless [in *saṃsāra*], they have never departed from suchness. Thus, [the *sūtra*] says: “form is not apart from suchness, suchness is not apart from form. Form itself is suchness, and suchness is form.”

Regarding the old *dhyāna* lineage of Buddhasena, Hui-yüan says,

“Buddhasena, on the other hand, attempted to clarify the original texts by orderly setting a roadmap for his teaching. He considered it necessary to take a gradual approach to the practice. That is why he began with the two teachings, opened the door to the nectar of immortality (*amṛtavāra*); explained the four discourses to guide the lost and demonstrated the path to enlightenment. He explains the aggregates and the elements (*dhatu*-s) and superseded them by showing the right *dhyāna* practice. He also fully illustrated the doctrine of dependent origination, allowing the good and bad doctrines to expose themselves. In this manner, the most authentic teaching was revealed to the most profound level.” (T55. 66a)

From the standpoint of the sudden or gradual schools of *dhyāna* practice, one can scrutinize the content of the *Dharmatrāta-dhyāna-sūtra* and conclude that the whole of the two volumes, comprising seventeen chapters are all of the gradual school in the old lineage of *dhyāna* practice in Kaśmīra. Of the seventeen chapters, the first twelve are about the preparatory path (*prayoga-mārga*) and the path of distinctive progress (*uttara/viśeṣa-mārga*) paths in spiritual cultivation. They illustrate quite clearly the *ānāpānasmṛti* and the meditation on the loathsome (*aśubhā*) which are regarded as the two “portals to immortality” (*amṛta-dvāra*). Then the four stages of retrogression, (*hāṇa-bhāgīya*); staying (*sthiti-bhāgīya*); higher distinction (*viśeṣa-bhāgīya*) and penetration (*nirvedha-bhāgīya*) are expounded in great details¹³³. Thereafter, the

¹³³ The *Dharmatrāta-dhyāna-sūtra* describes progress of meditative praxis in four stages: (i) retrogression (*hāṇa-bhāgīya*), (ii) staying (*sthiti-bhāgīya*), (iii) higher distinction



meditation on the four immeasurables are covered by Chapter Fourteen which is not mentioned by Hui-yüan in his preface to the *sūtra*. Chapters 13, 15 and 16 are about the meditations on realms (*Dhātu*), *skandhas* and entrances (*Sadāyatan-s*) which discern *dhātu-s* and *sadāyatan-s*. Chapter 17 deals with the twelve *Nidānas* (*Dvādaśāṅga Pratītyasamupāda*) which expounds the doctrine of dependent origination. All these seventeen chapters deal solely with the *dhyāna* practice of the gradual school of the old lineage of Kaśmīra. Even though it was known that Buddhasena had studied the *dhyāna* practice taught by Dharmatrāta, all the approaches and methods of the present *Dharmatrāta-dhyāna-sūtra* belong to the traditional gradual school in Kaśmīra. In addition, the old lineage of the gradual school is set out clearly in that,

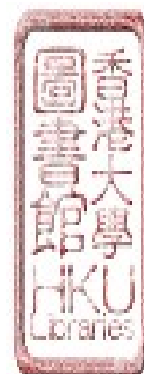
“After the Buddha’s *Parinirvāṇa*, the *dharma-dhara-s* successively transmit this wisdom: From Mahākāśyapa to Venerable Ānanda, to Venerable Madhyāntika to Venerable Śāṅakavāsa, to Venerable Upagupta, to Venerable Puṇyamitra. I now expound on it in accordance with what has been heard.” (T15. 301b)

In accordance with what they have heard, I seek to set forth in the following chapter the profound meaning of the teachings.” (T15. 301b)

This clearly indicates that the lineage of the *sūtra* is the old gradual school in Kaśmīra.

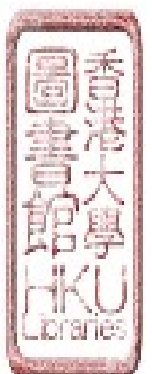
Furthermore, it is also known that there were two separate *dhyāna sūtras* co-existing at the time of Dharmatrāta and Buddhasena. The *sūtra* preached by Dharmatrāta was a brief *sūtra* whereas that of Buddhasena was a most detailed one. Whilst the *sūtra* translated by Buddhahadra demonstrates fully the gradual school of the old *dhyāna* lineage of Buddhasena, the *dhyāna* methods of Dharmatrāta are not being

(*viśeṣa-bhāgīya*) and (iv) penetration (*nirvedha-bhāgīya*). Each stage is discussed under two sections: (a) preparatory path (方便道, *prayoga-mārga*) and (b) path of distinctive progress (勝進道, *uttara/viśeṣa-mārga*). It is to be noted that such a scheme of explanation concerning *dhyāna* or spiritual progress is typical of the Sarvāstivāda School, e.g., the explanations concerning *dhyāna* in MVŚ, 823c, AKB, 445.



expounded at all. One possibility is that soon after the *Dharmatrāta-dhyāna-sūtra* was translated by Buddhahadra, the brief *sūtra* held by Dharmatrāta was forever lost. As being recorded by Fei ch'ang-fang(費長房)of Sui Dynasty(隋朝), this *sūtra* held by Dharmatrāta was recorded to be untranslated. Later, in T'ang Dynasty (唐朝), it was said to be forever lost. Hence, it was possible that when Fei ch'ang-fang labeled the *Dhyānasūtra* translated by Buddhahadra, he mistook it as being the brief *sūtra* held by Dharmatrāta.¹³⁴

¹³⁴ Nukariya, Kooten, 忽滑谷快天, (1992), *Ibid.*, p.279.



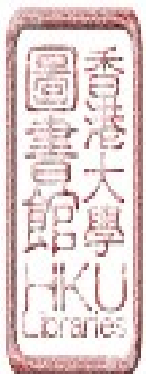
VI. Contents of the *Dharmatrāta-dhyāna-sūtra*

Here, it is necessary to emphasize that before the arrival of Buddhahadra at China, the following *dhyāna-sūtra*-s had already been translated:-

- (1) Scripture of *Ānāpāna Mindfulness (An-pan-shou yi ching)* (安般守意經), 1 roll, T.15. (See p.48 & p.49)

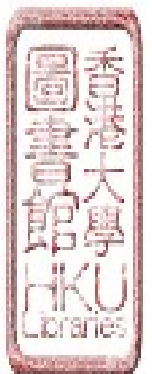
- (2) *Yogācārabhūmi (Hsiu hsing tao ti ching, 修行道地經)* compiled by Saṃgharakṣa (Saṃgharakṣa? Seng-ch'ieh-lo-ch'a, chung-hu, 僧伽羅剎·眾護). This is not so much a “scripture” in the strict sense of the term as Saṃgharakṣa simply excerpted and rearranged articles necessary for the practice of *dhyāna* from a variety of scriptures. The first translation of the *Yogācāra-bhūmi* was made by An Shih-kao under the Latter Han between 148-171 A.D. under the title *Tao ti ching (Scripture of Stages of the Path, 道地經, T15)*. Dharmarakṣa also translated the scripture (*Hsiu hsing tao ti ching, T15*) around 226 A.D. Dharmarakṣa’s Chinese translation is T606. The *Yogācārabhūmi* preaches methods by *dhyāna* practice. An Chih-kao’s version comprises 2 rolls. T15. Again, in spite of the word *ching* (經) in the title the work in question is not a *sūtra*, but rather a guidebook to religious practice (*yoga*). The practice *ācāra* here refers to is the cultivation of good conduct, the avoidance of evil practice such as lewdness, anger, wrong views, arrogance, etc. But above all, it is training in *śamatha* (*chih, 止*), “calm” and *vipaśyanā* (*kuan, 觀*), “contemplative introspection”. The entire *sūtra* is said to be an elucidation of these two practice.¹³⁵

¹³⁵ Tsukamoto, Zenryū, (1979), *Ibid*, p.868, p.1010.



- (3) *Pratyutpannabuddha-saṃmukhāvasthitasamādhi*, *Po-chou-san-mei ching*, 般舟三昧經) authorship unknown. It is one of the oldest of the Buddhist scriptures available in Chinese, and was translated three times under the Latter Han (All three are in T13). The first, entitled *Po-chou-san-mei ching*, is in one roll. The second under the same title, is in three rolls. The third, entitled *Pa-po-p's-sa ching* (拔陂菩薩經) is also in one roll. The third is regarded, on textual evidence, as the oldest version. The first translation was done by Lokakṣema (支婁迦讖) in the second year of Kuang-ho 2 (光和二年) (179) in the tenth month, on the eighth day. The scripture lists four methods of quickly achieving *pratyutpannasamādhi* of which “one [method] is to fashion an image of the Buddha or draw His picture”. In other words, the scriptural authority recommending the fashioning of an icon as a practical approach to meditation, then the concentration of one’s thought on the Buddha’s form by using the icon as an object of contemplation.¹³⁶
- (4) *Wu-men ch’an-ching yao-yung fa*, 五門禪經要用法. *The Essentials of the Meditation Manual Consisting of Five Gates*, T15: 325c-33a [No.619]; Five Gates). Allegedly translated by Dharmamitra. The scripture prescribes five methods of meditation to counteract five different types of defilement. In sum, the visualization of a corpse is used for counteracting lust; friendliness is used for suppressing anger; dependent origination is used for ignorance; the *samādhi* of mindful inhaling and exhaling for discursive thought; and the *samādhi* of calling the

¹³⁶ Tsukamoto, Zenryū, (1979), *Ibid*, p.18, p.99, p.106.



Buddha to mind for mixed defilements.¹³⁷

- (5) *Chih ch'an-ping mi-yao fa*, 治禪病秘要法 (*The Secret Essential Methods to Cure the Diseases Caused by Meditation*, T15: 333a-42b [No.620]; Cures). Allegedly translated by Chü-ch'ü Ching-shing (沮渠京聲). This is a manual of using different methods for curing various diseases caused by wrongful *dhyāna* practice.¹³⁸

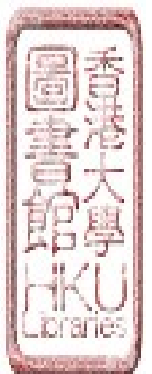
Here, it must be noted that in the history of the compilation of *dhyāna sūtras*, the earliest meditational manual entitled “*An-pan shou yi ching* (安般守意經) was translated by An Shik-kao (安世高) who went to Lo-yang (洛陽) in China in 148 A.D. where he translated thirty-four Buddhist scriptures from Sanskrit into Chinese over a period of twenty-some years. This manual was highly treasured by Tao-an (312-385) (道安) who was the teacher of Hui-yüan (慧遠). The Chinese lineage of *dhyāna* practice was, therefore, originally started by An Shik-kao, through Ch'en Hui (陳慧) to K'ang Seng-hui (康僧會). During the time of Tao-an, such a *dhyāna* lineage seemed to have come to a halt. That is why Seng-ju (僧叡), Tao-an's another disciple lamented in his “*Kuan Chung Ch'u Ch'an Ching Hsü* (關中出禪經序) that:-

“*Dhyāna* practice is the initial door to the Way. It is also the path leading to *nirvāṇa*. This nation has come across the related materials on “*Hsiu Hsing*” (*dhyāna* practice), “*Ta Hsiao Shik erb men*” (大小十二門論), (*Dvādaśanikāyaśāstra*) and “*Ta Hsiao An-pan*” (大小安般) (*Ānāpānasmṛti*). Even though the subject matter of the practice is generally correct, the detailed methods have not been fully elaborated. In addition, no direct tutelage is available, not to mention the do's and don'ts for the practitioner”.¹³⁹

¹³⁷ Yamabe, Nobuyoshi, “The Paths of Śrāvakas and Bodisattvas in Meditative Practices” in ACTA ASIATICA *Bulletin of The Institute of Eastern Culture* 96, The TŌHŌ GAKKA, Tokyo, 2009, p.56.

¹³⁸ Shiozaki Yukio, (塩崎幸雄), (2006), (*Dhyāna-samādhi-sūtral Dharmatrāta-dhyāna-sūtra*, 坐禪三昧經／達摩多羅禪經) (新國訳大藏經), (禪定經典部) pp.357-375.

¹³⁹ *Ch'u san-tsang chi chi* (出三藏記集) (No. 2145) *Preface to the Meditation Manual*



Hence, when Kumārajīva arrived at Ch'ang-an(長安)in 401 C.E., Seng-jui immediately came to him for instruction on *dhyāna* practice. Kumārajīva then juxtaposed various methods of *dhyāna* practice and compiled the “*Ch'an-fa yao-chieh* 禪法要解 (*Essential Explanation of the Methods of Meditation*)¹⁴⁰, the “*Ssu-wei lüeh-yao fa*” (思惟略要法) (*Abridged Essentials of Meditation*)¹⁴¹ and “*Ch'an mi-yao-fa ching*”(禪祕要法經) (*Manual of the Secret Essentials of Meditation*)¹⁴². Therefore, in addition to the five *dhyāna* scriptures mentioned previously, there are three more *dhyāna* manuals compiled or translated by Kumārajīva as follows:-

- (6) *Ch'an-fa yao-chieh*, 禪法要解 (*Essential Explanation of the Methods of Meditation*, T15: 286b-97c [No.616]; *Essential Explanation*) Compiled/translated by Kumārajīva with references to the meditational manuals of Vasumitra (婆須蜜(世友)), Saṅgharakṣa (僧伽斯那(眾護)), Pārśva (勒比丘(脇尊者)), Aśvaghōṣa (鳩摩羅多(童受)). This scripture centers upon five methods to deal with five types of defilement. *Aśubhā* contemplation is used against lust; friendliness against anger; dependent origination against ignorance; *ānāpānasmṛti* against discursive thought; and calling the Buddha to mind against mixed defilements. In addition, the contemplations of the six *dhatu*-s are also expounded.¹⁴³

- (7) *Tso-ch'an san-mei ching*, 坐禪三昧經 (*Manual of the Samādhi of Sitting Meditation*, T15: 269c-86a [No.614];

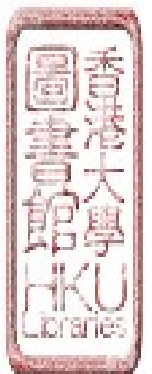
Translated in the Kuan-chung Area, T55: 65a19-b21), See Lu Cheng, A brief Account on the Original of Chinese Buddhism, (1986), Collected Works on Buddhist Studies by Lu Cheng, 5 Vols., Beijing, pp.117-123.

¹⁴⁰ T15:286b-97c. [No. 616].

¹⁴¹ T15:297c-300c. [No. 617]

¹⁴² T15:242c-69c. [No. 613].

¹⁴³ Tsukamoto, Zenryū, (1979), Op. Cit., p.997.



Kumārajīva Manual). Compiled and translated by Kumārajīva. This scripture gives practical advice to the novice practitioner to deal with lust, anger and ignorance by using the Five Views That Arrest Thought *Wu t'ing hsin Kuan*, 五停心觀). This text also juxtaposes the paths of *Śrāvakas*, *Pratyekabuddhas*, and *Bodhisattvas* side by side which reflects that there is no single Indian text fully corresponding to this manual.¹⁴⁴

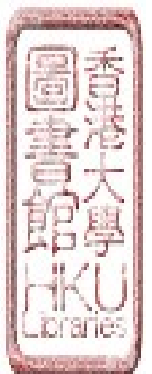
- (8) *Ssu-wei lüeh-yao fa*, 思惟略要法 (*Abridged Essentials of Meditation*, T15: 297c-300c [No.617]; *Abridged Essentials*). Allegedly translated by Kumārajīva. This scripture describes ten types of contemplation with special emphases on the *Amitāyus* Visualization (觀無量壽佛); the Visualization of *Saddharmapuṇḍarīkasūtra* (法華三昧觀法); and the Visualization of the *dharmatā* of *sarva-dharmāḥ* (諸法實相觀).¹⁴⁵
- (9) *Ch'an mi-yao-fa ching* 禪秘要法經 (*Manual of the Secret Essentials of Meditation*, T15: 242c-69c [No.613] *Secret Essentials*). Allegedly translated by Kumārajīva (but other sources attribute to Dharmanatra). A total of 30 types of meditations are expounded to counteract various defilements. A very detailed process of psychological development of the practitioner during his *dhyāna* practice is described with the contemplation of *Aśubhā* being the central tenet.¹⁴⁶

This indicates that between 401 and 407, Kumārajīva had edited various *dhyāna sūtras* and compiled his own manuals. He also acted as a *dhyāna* instructor himself. Having said that, as time went by, there

¹⁴⁴ Shiozaki Yukio, (塩崎幸雄), (2006), Op. Cit., pp.57-135.

¹⁴⁵ T15:297c-300c. [No.617].

¹⁴⁶ T15:242c-69c. [No.613].



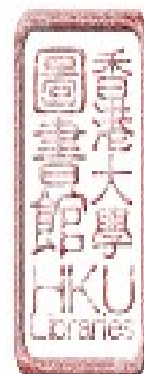
arose discontent with Kumārajīva's *dhyāna* teachings because of the lack of a clear lineage which was aggravated by the unsystematic teaching approach of Kumārajīva himself. The whole scene was changed in 410 C.E. with the arrival at Ch'ang-an of Buddhahadra who was the direct disciple of Buddhasena and Dharmatrāta in Kaśmīra. A systematic practice of *dhyāna* basing on the Sarvāstivādin lineage had, for the first time, taken a firm foothold on Chinese soil. From then on, *dhyāna* practice began a long and unbroken history in China. That was why, after Buddhahadra was ousted from Ch'ang-an, Hui-yüan sincerely invited him to stay at Mount Lu with him for the purpose of teaching meditation and of translating the *Dharmatrāta-dhyāna-sūtra*. Hui-yüan also stated in his preface to *Dharmatrāta-dhyāna-sūtra* that:-

"It is lamentable that since Buddhism went East, the *ānāpāna* practice of *dhyāna* teachings has seldom been revealed. Disunity in the cultivation of the three-fold *Karma* was prevalent which led to the demise of *dhyāna* practice. Then Kumārajīva commenced to preach the teaching of Aśvaghoṣa. The *Dhyāna* school was formally established. Even though the school does not cover the whole body of Buddhism, it formed the last and the most essential addition to it....." (T55, 66a)

Here, Hui-yüan clearly criticized Kumārajīva for imparting incomplete knowledge of *dhyāna* practice. This points to the fact that those who had sought instruction from Buddhahadra all held adverse opinion on the *dhyāna* teachings of Kumārajīva.¹⁴⁷ Hence, the *Dharmatrāta-dhyāna-sūtra* translated by Buddhahadra began to exert a great impact on the *dhyāna* practice on Chinese Soil.

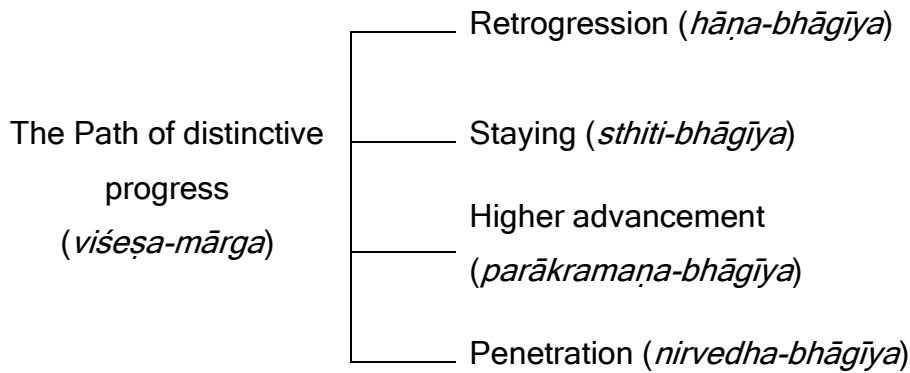
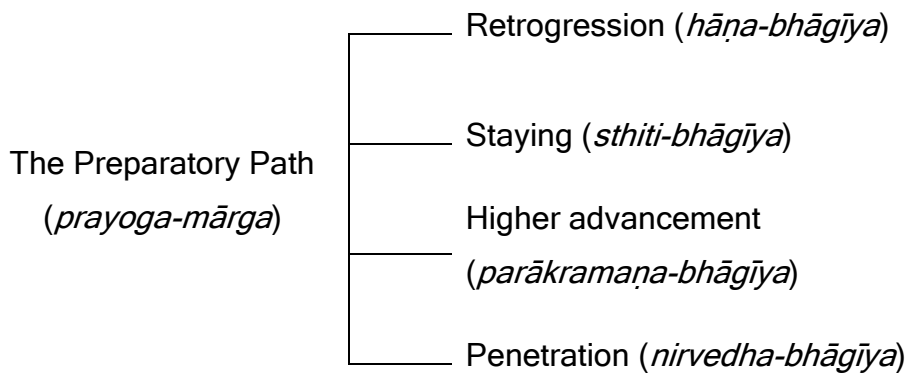
With regard to the content of the *Dharmatrāta-dhyāna-sūtra*, it is plain that it expounds the meditation tradition of the Sarvāstivādin *yogācāra*-s. The whole text describes progress of meditative praxis in four stages: (i) retrogression (*hāṇa-bhāgīya*); (ii) abiding or staying (*sthiti-bhāgīya*); (iii) transcending or higher distinction (*viśeṣa-bhāgīya*);

¹⁴⁷ Lu Cheng (呂澂), (1986). Collected Works on Buddhist studies by Lu Cheng, Vol.5, Beijing. pp.118-126.



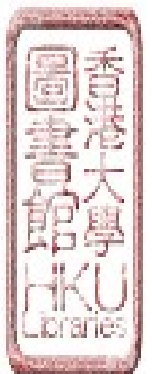
and (iv) penetration (*nirvedha-bhāgīya*).¹⁴⁸ Each stage is illustrated under two sections: (a) preparatory path (*prayoga-mārga*) (方便道), and (b) path of distinctive progress (*viśeṣa-mārga* 勝進道)

One point must be highlighted that in both paths of preparatory and distinctive progress, there are four stages as follows:-



The higher advancement stage (升進分) in the preparatory path

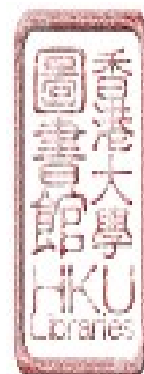
¹⁴⁸ This refers to the stages in pursuit of *nirvāṇa*. The four are rather modes of progress, or stages in it: (1) discipline of effort (*prayoga-mārga*, 加行道), i.e., progress from the three virtuous positions of a bodhisattva (三賢) and four good roots (*Catuṣ-Kuśala-mūla*, 四善根), as stages to that of the morality, meditation, and understanding (三學位); (2) uninterrupted progress to the stage in which all delusion is banished (*ānantarya-mārga*, 無間道); (3) liberation, or freedom, reaching the state of assurance or proof and knowledge of the truth (*vimukti-mārga*, 解脫道); and (4) surpassing progress in *dhyāni*-wisdom (*viśeṣa-mārga*, 勝進道). Those four stages are also associated with those of *srota-āpana* (入流; 須陀洹), *sakṛdāgāmin* (一來向), *anāgāmin* (不還, 阿那含) and arhat (阿羅漢).



should be translated as “*parākramaṇa-bhāgīyā*” which denotes the concept of advancement. It would be improper to translate it as “*viśeṣa-mārgā*” which means “distinctive progress” (勝進).

The text is divided into two volumes. Volume One is consisted of eight chapters whereas Volume Two is of nine chapters. As regards the scope of the chapters, the first eight chapters deal solely with *ānāpāna-smṛti*, which occupies the whole of Volume One. It first expounds the preparatory path and the path of distinctive progress of *anāpāna-smṛti*. Then it explains in great details the stages of retrogression, staying, higher distinction and penetration of *ānāpāna-smṛti*. Here the preparatory path focuses on the discipline of effort of *ānāpāna-smṛti* from the stage of novice to the acquisition of *samādhi* whilst the path of distinctive progress centers upon the observation of real wisdom from the *samādhi* obtained through the preparatory stage. Generally speaking, the preparatory path in the text encompasses the six extraordinary methods (六妙門) and the sixteen modes of *ānāpāna-smṛti*. This is, indeed, a detailed description of the various stages of development of spiritual cultivation by means of *ānāpāna-smṛti*, including the length of inhaling and exhaling and their related psychological activities. Judging from the requirements of the preparatory path, if one is unable to master the six extraordinary methods and the sixteen modes of *ānāpāna-smṛti*, one is said to have been retrogressed. If, one can grasp just some components of the two categories of requirements, then one is in the abiding or staying stage. Should one gradually fulfil all the requirements of the preparatory stage, one is then in the stage of higher distinction. After one has fully fulfilled all the requirements, one is definitely in the stage of penetration.

The path of distinctive progress, on the other hand, is based on the wisdom acquired by spiritual practice. The practitioner is expected to utilize such wisdom in discerning the good and evil and the real and the unreal. In addition, he is expected to appreciate fully the distress or trouble (*duḥkha*) and unreal and false phenomena (*vitatha*) that have



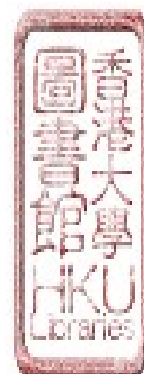
puzzled sentient beings for so long and eventually, he completely realizes the peacefulness and suchness of *nirvāṇa*, distancing himself from the four *viparvaya*-s (四顛倒).¹⁴⁹ He then fully accomplished *nirvāṇa* through the attainment of wisdom cultivated from the full realization of the sixteen mental activities(十六行相)of the Four Axioms(四諦). For this particular path of distinctive progress, the inability on the part of the practitioner in acquiring wisdom through spiritual cultivation indicates the stage of retrogression. If he acquires wisdom and sets himself off to various stages of abstract meditation, he is said to be in the stage of abiding or staying. From there on, if he progresses gradually, he is in the stage of higher distinction. When he fully realizes wisdom and attains the highest and the most subtle state of spiritual cultivation, he is in the state of penetration. This, is the general outline of the content of the *Dharmatrāta-dhyāna-sūtra*.

One feature of the present text which is most note-worthy is that the *ānāpāna-smṛti* and the meditation on the impure/loathsome occupy a most significant proportion. Twelve out of the whole seventeen chapters are written on the two types of meditations. Indeed, these two forms of meditation are known as the two “portals to immortality” (*amṛta-dvāra*) (二甘露門). Here immortality refers to the fruit of the Noble Path, in particular, of arhat-hood.¹⁵⁰

This particular doctrine of the two *amṛta-dvāra*-s are reckoned to be resulted from the Buddhist approach of counteracting specific personality (*carita*) defects with specific meditation methods. In the *Ekottara-āgama*, we find that at least four types of meditation mentioned as a group aimed at counteracting the specific personality problems: The Buddha told Rāhula that he should practise the mindfulness of breathing to counteract thoughts of sorrow, contemplation on the loathsome to

¹⁴⁹ The four *viparvaya*-s (四顛倒), i.e., the four inverted or false beliefs in regard to permanence (常), joy (樂), personality (我) and purity (淨).

¹⁵⁰ E.g., SĀ, 139b; AVS, 806a; MVŚ, 944a; Śāri, 554a; etc.; See also AmRŚ, 975b; MVŚ 662c, which speaks of these two meditations are said to lead to “the end of suffering”. As cited in K.L. Dhammajoti, (2009), Op. Cit., p.108.



counteract sensual craving, loving-kindness (*maitrī*) to counteract hatred, compassion (*karuṇā*) to counteract harmfulness, sympathetic joy (*muditā*) to counteract jealousy, and equanimity (*upekṣā*) to counteract conceit¹⁵¹ - the last four forming a subset known as the “four immeasurables” (*apramāṇa*). The *Abhidharmāmṛta-rasa-śāstra* (AmRŚ) (甘露味論) of Ghaṣaka (瞿沙) mentions that *aśucyanusmṛti* and *ānāpānasmṛti* are the foundation which can lead to “the end of suffering”.¹⁵² It advocates with absolute certainty that “there are two paths which lead to *Nirvāṇa* - (i) the contemplation of the impurity of the body; (ii) the mindfulness of breathing.....”¹⁵³ The *Abhidharmahṛdaya-vyākhyā* (雜阿毗曇心論) also mentions only three “portals for crossing over” (度門), i.e., *avatara-mukha-s*: *aśubhā* for the greed-type, *ānāpāna-smṛti*, for the *vitarka-vicāra*-type, *dhātu*-contemplation for the view-type.¹⁵⁴ Furthermore, in the *Śrāvaka-bhūmi* of the *Yogācārabhūmi*, a group of five meditations are enumerated as character - purification (*carita-viśodhana*). Furthermore, in the *Bodhisattva-bhūmi* of the same text, the five types of *avatarā-mukha* are enumerated a group of five meditations which is known in the Chinese tradition as the “five-fold stilling of the mind” (五停心). (Please see p.19-p.20 for details).

The present text, i.e., the *Dharmatrāta-dhyāna-sūtra*, was, indeed, based on ancient Sarvāstivāda teachings which mainly emphasize *ānāpānasmṛti*, the *aśubhā* and the contemplation on the six elements - the three *avatā-mukha-s*. It was hence derived from the *yogācara-s* within the Sarvāstivāda lineage.

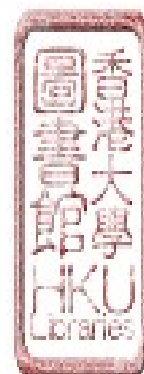
As pointed out previously, the greatest proportion of this meditation manual is on the practice of *ānāpānasmṛti*, occupying eight out of the total chapters of seventeen. This is explained in great details in

¹⁵¹ *Ekottarāgama* T2, no.125, 581c.

¹⁵² AmRŚ (p.975b).

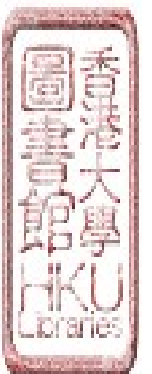
¹⁵³ *ibid*, loc. cit., Cf. also K.L. Dhammajoti, (1998), *Entrance Into the Supreme Doctrine*, p.25.

¹⁵⁴ as cited in K.L. Dhammajoti, (2008), “The Sixteen - mode Mindfulness of Breathing”, *Journal of Buddhist Studies*, Vol. VI, p.252.



terms of four stages: the stage pertaining to (i) retrogression (*hāṇa-bhāgīya*, 退分) - when one can still fall from attainments, (ii) staying (*sthiti-bhāgīya*, 住分) - although not retrogressing, there is also no progress, (iii) further progress (*parākramaṇa-bhāgīya*, 昇進分), (iv) penetration (*nirvedha-bhāgīya*, 決定分) - the stage where the four skilful roots are acquired, then the practitioner is capable of “entering into the Certitude of Perfection” (*samyaktva-niyāma* (*nyāma*) - *avakrānti* 入正性決定, 入正性離生), i.e., entering the path of vision (*darśana-mārga*). Meanwhile, each of these four stages is further illustrated under two paths: 1. the path of preparatory effort (*prayoga-mārga*, 方便道), 2. the path of advancement (*uttara/viśeṣa mārga*). Such an approach of explanation concerning *dhyāna* is typical of the Sarvāstivāda School.¹⁵⁵

¹⁵⁵ E.g. See explanations concerning the *dhyāna* in MVŚ, 823c, AKB, 445; See also K.L. Dhammajoti, (2008), *Ibid.*, p.275.

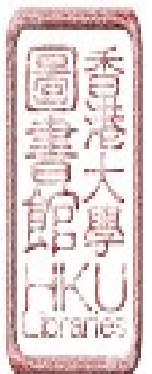


VII. Evidence which indicates that DDŚ is a Sarvāstivāda Text

There are plenty of evidence showing that DDŚ is, indeed, a Sarvāstivāda text. I herewith cite some of the most obvious and dominant passages and stanzas in DDŚ to support this point.

VII. 1. Firstly, it is clearly spelled out in the Preface of DDŚ that:-

“The present translated version owes its origin to Dharmatrāta and Buddhasena who were the most renowned *Dhyāna* masters in Western countries. They had gathered various pertinent scriptures and preached Mahāyāna Buddhism. Due to their differences in focus, there were different degree of complexity in their instruction. For Dharmatrāta, he reached a common version covering the essence of the same *dharmā*, viewing many aspects from one single angle. His methodology of *dhyāna* practice centers upon the understanding that arising is not an account of birth and cessation is not extinction. Although [beings] go forth and back endlessly [in *samsāra*], they have never departed from suchness. Thus [the *sūtra*] says” form is not apart from suchness, suchness is not apart from form. Form itself is suchness, suchness itself is form”. Buddhasena, on the other hand, attempted to clarify the original texts by orderly setting a clear roadmap for his teaching. He considered it necessary to take a gradual approach to the practice. That is why he began with the two teachings, opened the door to the nectar of immortality (*amṛta-dvāra*), explained the four discourses to guide the lost; and demonstrated the path to enlightenment. He also explained the aggregates (*skandhas*), and the elements (*dhatu-s*) and superseded them by showing the right *dhyāna* practice. He also fully illustrated the doctrine of dependent origination, allowing the good and bad doctrines to expose themselves. In this manner, the most authentic teaching was revealed to the most profound level. Yet, being ultra-profound was not meant to be exhaustive nor the final destination. It is, therefore, postulated that inexhaustibleness enters the inexhaustible doctrine of Tathāgata.” (T15, no.618) [301b8 - 301b10]



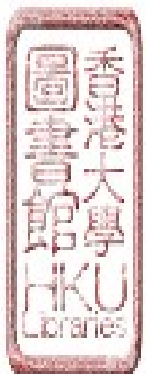
The statement “Form is not apart from suchness, suchness is not apart from form.....” reminds us of the famous statement in the Heart *Sūtra* (*Prajñāpāramitā-hṛdaya-sūtra*) that “Form is emptiness. Emptiness is form.” In the preface, this statement referring to suchness is mentioned to show the distinctive emphasis of Dharmatrāta, et. al. (T15, no.168) [301b13-14]. Now, in spite of the fact that, in the preface, it is clear that Kumaraḥīva would have significantly contributed in the translation of these *dhyāna* texts ((T15, no.168) [301a27-28]), and that he was known to advocate the *Prajñāpāramitā* teachings (considering the voluminous *Prajñāpāramitā* texts he had translated, such as the *Mahāprajñāpāramitā-upadeśa*), we do not see here the identification of form with emptiness. This seems, at least, to indicate that the DDŚ does not belong to the Mahāyāna lineage.

VII. 2. Secondly, from the methods of meditation stressed in the above-quoted section of the Preface, the five-fold methods of calming the mind, i.e., (1) *ānāpānasmṛti*; (2) *aśubha-bhāvanā*; (3) meditation on loving kindness (*maitrī*); (4) contemplation on conditioned co-arising; and (5) contemplation on the *dhātu*-s, we see here are, indeed, the typical meditational practices of the Sarvāstivāda School.¹⁵⁶ In addition, the text emphasizes on the two gateways of immortality (*amṛta-dvāra*)¹⁵⁷ which are also consistent with the *dhyāna* teaching of the Sarvāstivadins.

Indeed, DDŚ spends a total of eight sections, i.e., from Section One to Section Eight, specifically on the exposition of *ānāpānasmṛti*, which is followed by four sections on *aśubhā* meditation, one section on the *dhātu*-s, one section on the four immeasurables (*catvari apramāṇi*), one section on *skandha*-s, one section on entrances (*ṣaḍāyatana*), and the last section on conditioned co-arising (*dvādaśāṅga pratītyasamutpāda*). Hence, it is undeniable that DDŚ centers upon the methods of meditation of the Sarvāstivāda School.

¹⁵⁶ Cf. AKB, 337.

¹⁵⁷ MVŚ, 384b, 662c, etc.



VII. 3. Thirdly, right from Section (1) of DDŚ, it is emphasized that:-

“1.4 I shall now expound on the stages of spiritual praxis
(*yogācāra-bhūmi*)

In accordance with what I have heard.

This consists of [the path of] preparation (*prayoga*), advancement (*viśeṣa*), and ultimate [penetration (*nirvedha*)]. Accordingly as the practice leads to.

1.5 In cultivating the skilful roots,

One must know the four attributes (*guṇa*)

– retrogression, staying, Advancement and penetration.....”

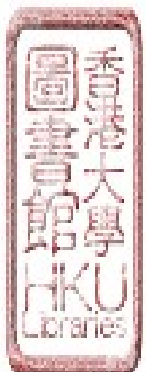
(T15, no.618) [301c11 - 14]

Indeed, the various meditational practices in DDŚ are expounded in great details in terms of four stages, i.e., the stage pertaining to (i) retrogression (退分 *hāṇa-bhāgīya*); (ii) staying (住分 (*sthiti-bhāgīya*); (iii) further progress (昇進分 *viśeṣa-bhāgīya*) and (iv) penetration (決定分, *nivedha-bhāgīya*). In addition, each of these four stages is further illustrated under two paths: 1. the path of preparatory effort (方便道 **prayoga-mārga*), 2. the path of advance (勝進道 **uttara (viśeṣa)-mārga*). This approach of exposition concerning *dhyāna* practices is, indeed, typical of the Sarvāstivāda School.¹⁵⁸

VII. 4. Fourthly, in Section (2) of DDŚ, it is specifically mentioned that there are five causes leading to retrogression:-

“2.5 Constant sickness, [preoccupation with] studying, settling disputes, engagement in numerous activities, and travelling afar
– these are five causes of retrogression for one belonging to the

¹⁵⁸ Such explanations can also be found in MVŚ, 823c and AKB, 445, as cited in K.L. Dhammajoti (2008), “The Sixteen-mode Mindfulness of Breathing”, JCBSSL, Vol. VI, Op. Cit., p.275.



lineage (種〔性〕; *gotra*) of the circumstantially liberated.

In such a person is the gradual retrogression from faith (*śraddhā*), precept (*śīla*), learning (*śravaṇatā*), generosity (*dāna*) and wisdom (*prajñā*)." (T15, No.618) [302c3 - 4]

Here, the *samaya-vimukta* (時解脫) refers to those practitioners who are circumstantially liberated. According to the Sarvāstivāda, an *arhat* who has started as a *śraddhānusārin* is still susceptible to retrogression. His realization of *samāpatti* depends very much on circumstances (*samaya*). There are five reasons for the retrogression of such *arhat*-s:-

- (1) having too many undertakings;
- (2) indulgence in conceptual proliferation (*prapañca*);
- (3) being fond of quarrel;
- (4) being fond of traveling afar; and
- (5) being constantly sick.

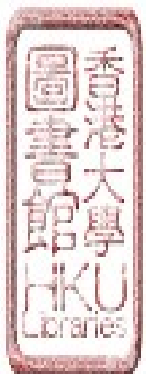
These reasons are also listed in the MVŚ.¹⁵⁹ This concept of retrogression is typical of the Sarvāstivāda school. The Vibhajyavādins and Mahāsāṃghika both hold that an *arhat*'s retrogression is impossible.¹⁶⁰

VII. 5. Fifthly, the DDS seems to mention the concept of non-defiled nescience (*akliṣṭa-ajñāna*, 不染無知) — a nescience which is non-defiled, i.e., having nothing to do with defilement. This, is an inferior state of *prajñā*.¹⁶¹ Its very presence — in the ordinary worldlings and even the

¹⁵⁹ MVŚ, 312b, as cited in K.L. Dhammajoti, (2009), Op. Cit., p.464.

¹⁶⁰ K.L. Dhammajoti, (2009), Op. Cit., p.463.

¹⁶¹ MVŚ, 780b; Ny 724b; Ny 501c-502a. See K.L. Dhammajoti, (2009), Ibid.,



arhats indicates the possibility of retrogression because defilements can still come into force (*samudācāra*, 現行) even though they have been (temporarily) abandoned. This is a unique teaching of the Sarvāstivāda school. It is said to be morally non-defined (無記; *avyākṛta*). As being expounded in Section (2) of DDŚ:-

“2.2 The non-defiled (*akliṣṭa*) and non-defined (*avyākṛta*) [still] conduces to defilements and retrogression.

The heated flame of taints (*mala*) and turbidities will arise, and the proper view will be lost.” (T15, No.618) [302b26 - 27]

Here, it is clearly said that although the non-defiled nescience (*akliṣṭa-ajñāna*) is not defilement, its very presence still conduces to the arising of defilement and to retrogression from meditative attainment.

Also, in Section (4) of DDŚ, the same concept recurs:-

“4.34 His mental vision (mind-eye) is obscured by nescience (*ajñāna*), and yet he believes that it is knowledge (*jñāna*).

The practitioner, being hindered by nescience, is unaware of its functionality.

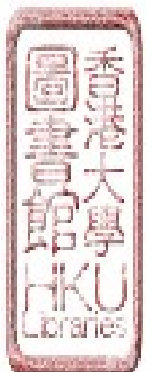
It is those who are aware of its functionality.

that are capable of the perfection as regards to the stages.” (T15, No.618) [305a1-3]

Again, this upholds the tenet of the non-defiled nescience (*akliṣṭa-ajñāna*, 不染無知) which is none the less detrimental to the attainment of final perfect, spiritual insight (of a Buddha). This non-defiled nescience (*ajñāna*, 無知) is not to be confounded with ignorance (*avidyā*, 無明). This is a typical doctrine of the Sarvāstivāda school.¹⁶²

In addition, in the same section, i.e., Section 4.34 of DDŚ, it is

¹⁶² pp.258-260, p.463.
K.L. Dhammajoti, (2009) *Ibid.*, pp.257-258.



significant that the text explicitly speaks of the hindrance of the non-defiled ignorance, which is, again, a Sarvāstivāda doctrinal position. This, the nescience or non-knowledge, is also mentioned in the MVŚ as the “hindrance of the knowable” (*jñeya-āvaraṇa*, 所知障).¹⁶³ This identifies with the Sarvāstivādin doctrine that the knowable-hindrance and the defilement-hindrance (*kleśa-āvaraṇa*, 煩惱障) must be fully eradicated in order to achieve *nirvāṇa*.¹⁶⁴

VII. 6. Sixthly, in paragraph 2.25 of Section Two of DDŚ, three types of meditators (*dhyāyin-s*) are mentioned, namely, meditators in whom craving or views, or conceit predominate, these three categories of meditators are easily attached to the cognitive objects, resulting in retrogression:-

“2.25 Meditators in whom craving, views and conceit predominate - their mind is attached to the cognitive objects (*ālambana*). With such thoughts, loaded up, the practitioner is said to have retrogressed.” (T15, no.618) [303b4-5]

Such three types of meditators as mentioned in the above paragraph, are bound to be attached to the cognitive objects (*ālambana*), resulting in the retrogression of their spiritual practice. This very line of thinking is also unique to that of the Sarvāstivāda tradition.¹⁶⁵

VII. 7. Seventhly, in paragraph 2.28 of Section Two of DDŚ, three types of hindrances are mentioned, namely, *karma*, defilements and retribution.

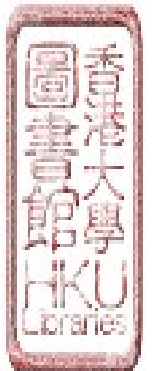
“2.28 *Karma*, defilements and retribution, are called the threefold hindrances. There is also the liberation-hindrance. These [hindrances] will lead to retrogression in praxis.” (T15, no.618) [303b11-12]

This very concept of the threefold hindrance (*āvaraṇa*) is generally accepted by both Sarvāstivādins and the Mahāyānists. As we

¹⁶³ MVŚ, 724b.

¹⁶⁴ K.L. Dhammajoti, (2009) *Ibid.*, pp.258-260

¹⁶⁵ AKB, 292.



know that DDŚ should not have belonged to the Mahāyānic camp, it could, therefore, be possible that it could be a Sarvāstivādin text.

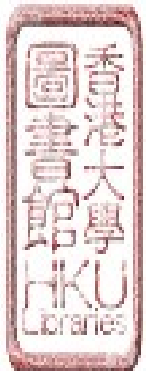
VII. 8. Eighthly, the concept of liberation-hindrane is also brought up in paragraph 2.28 of Section Two which is also a characteristic doctrine unique to the Sarvāstivāda School. Having said that, this hindrance (*vimokṣa-āvaraṇa*) is interpreted differently within the Sarvāstivāda tradition. Some state that it is the hindrance to meditative attainments; others think that it is an inferior nescience. The Vaibhāṣikas consider that is a real force, the non-defiled nescience (*akliṣṭa-ajñāna*). Such doctrines belong typically to the Sarvāstivāda lineage.

VII. 9. Ninthly, in paragraph 2.34 of Section Two of DDŚ, the term “acquisition” (*prāpti*) is specifically mentioned:-

“2.34 In order to cut off the acquisition (*prāpti*) of the defilements, one engages in the proper preparatory efforts. By virtue of the acquisition, various semblance signs are generated. These semblance signs have been generated, the practitioner’s thoughts are diverted accordingly. Defilements there upon arise, and the practitioner is said to have retrogressed.” (T15, no.168) [303b23-26]

Here, the concept of acquisition (*prāpti*) is used which is a very fundamental doctrinal characteristic of the Sarvāstivāda tradition rejected by the Sautrāntika and other schools. Indeed, the defilement which has been acquired by the practitioner could have been caused by the force of acquisition (*prāpti*). Proper abandonment (*prahāṇa*) of a defilement can only be achieved when this force, *a viprayukta-saṃskāra* (不相應行), that links the defilement to the practitioner is cut off.

VII.10. Tenthly, in paragraph 4.4 of Section Four, it is specifically stated that:-



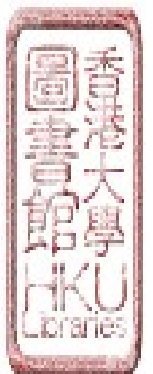
“4.4 Because of distracted light and darkness,
 receptivity does not manifest itself.
 It is like the light from a lamp using polluted oil,
 or like seeing through eyes with cataract:
 “Brightness does not become manifest,
 [as a result of which] he forsakes all [spiritual] joy.
 In him, there will never arise again
 the type of joy in quiescence.” (T15, no.168) [303c28-304a2]

Here, the concept of receptivity (*kṣānti*) is a typical stage of insight which precedes knowledge (*jñāna*) proper in the Sarvāstivāda lineage. That is, in the Sarvāstivāda system, a defilement is abandoned in two moments: the first moment called the irresistible part (*ānantarya-mārga*), is that in which receptivity arises to counteract the defilement. The second moment called the path of liberation (*vimukti/vimokṣa-mārga*) is that which the practitioner is fully liberated from the defilement. Thus the first moment is receptivity which is followed by the arising of knowledge (*jñāna*). This provides a good piece of evidence, showing that DDŚ is a Sarvāstivāda text.

VII. 11. Eleventhly, in paragraph 4.9 of Section Four, a very pertinent doctrinal position of the Sarvāstivāda tradition is mentioned:-

“4.9 All *dharma*-s have their characteristic (/nature) well-established;
 and they never relinquish their intrinsic characteristic
 (*svalakṣaṇa*).
 If they do not relinquish their intrinsic characteristics,
 then they will become manifest.” [304a15-16]

This, again, reflects a very fundamental doctrine of the Sarvāstivāda School, i.e., *dharma*-s in the three periods of time exist (*asti*) and the nature of *dharma*-s transcends human conceptualization. A *dharma* is real/existent precisely because it has a unique intrinsic nature (*svabhāva*) and unique intrinsic characteristic (*svalakṣaṇa*). When a *dharma* operates in time, it changes its mode of existence (*bhava*–future,



present, or past). But it never changes its intrinsic nature (*svabhāva*). This very stanza (4.9 of Section Four) shows that DDŚ is, indeed, a Sarvāstivāda text.

VII. 12. Twelvethly, the practice of *ānāpānaśmṛti* as expounded in the DDŚ initially requires the practitioner to realize the 6 stages of counting, etc. As pointed out in paragraphs 1.24 and 1.25 of DDŚ:-

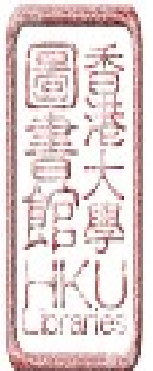
“1.24 When his practice of counting (*gaṇanā*; 數) is accomplished, He should follow (*augama*; 隨) where the breath goes. [Next,] he sees his breath abiding (*sthāpanā*; 住/止) at different points. [Next,] he observes well (*upalakṣaṇā*; 觀) [the nature] of these [breaths].

1.25 Having observed, he brings about *vivartana* (還) on the breathing. From *vivartana*, he brings about complete purity (*parisuddhi*; 淨). If he does not properly understand these six [– *gaṇanā*, *anugama*, *sthāpanā*, *upalakṣaṇā*, *vivartana*, *parisuddhi* –] He is said to retrogress from his practice.” (T15, no. 168) [302a26-b1]

In addition, it is also explained in the DDŚ the 16 modes of mindfulness of breathing. In Stanza 7.34, it is specifically postulated that:-

“7.34 when all the minute and subtle sensations and the sixteen modes [of *ānāpānaśmṛti*] have been thoroughly understood by the practitioner, such state is known as penetration” (310b21-310b22).

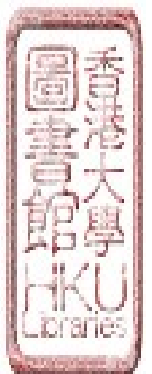
This offers another piece of evidence that DDŚ is, indeed, a Sarvāstivāda text as the Sarvāstivāda textual tradition which is represented by SĀ, MVŚ, Ny and DDŚ, all agrees with the 16 modes. It places great value on these 16 mode-meditation which is a path leading to



arhat-hood. For details of these 16-modes, please see the next section of the Introduction, i.e., pp.94-95.

Then, when the practitioner has acquired clear insight, he advances to the stage of penetration of the path of advancement. He then proceeds to the four abodes of mindfulness and attains *uṣmagata*, *mūrdhan*, *kṣānti* and *laukikāgra-dharma*, as pointed out in paragraphs 6.10 and 6.11 of DDS:-

- “6.10 When the practitioner is able to gain dominance (*adhipati*) in his own stage, other superior and pure things will come forth. One should then realize that these are positive effects which will lead one to higher advancement (*parākramaṇa-bhāgīya*) in one’s practice in other stages. Likewise, the immeasurable preparatory efforts of the practitioner. So are all types of perfection (*pāramitā*) and the various signs of counteraction will serve to enhance the arising of positive effects in other stages.
- 6.11 Because one had already practised during the initial stage of *smṛti*, all the three recollections (*smṛti*-s), the warm-up (*uṣmagata*); the summits (*mūrdhan*), the receptivities (*kṣānti*); and the worldly supreme *dharma*-s (*laukikāgra-dharma*). The practitioner should then practise the path of insight (*darśana-mārga*); the path of cultivation (*bhāvānā-mārga*); the path of non-trainee (*aśaika*); the supernormal powers (*abhijñā*-s), the immeasurable (*apramāṇa*), of the sphere of immateriality (*arūpaya-samāpatti*), the True Doctrine of the Buddha (*saddharma*),



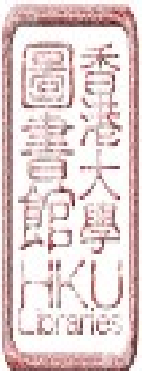
the *dharma*-s conducive to Enlightenment (*bodhipakṣya-dharma*),
the utmost (*uttara*)
knowledge of the destruction of outflows ((*āsrava*-) *kṣaya-jñāna*),
the liberations (*vimokṣa-s/vairāgya-s*),
all the entrances (*kṛtṇa-āyatana*),
the comparable vow-knowledge (*praṇidhi-jñāna*),
and the power of the roots of skillfulness (*kuśala-mūla*) acquired
through
his mindfulness on the body (*kāyagata smṛti*) which definitely
help in the arising of all such things.
All these subtle signs (*nimitta-s*)
of positive effects,
can be made to arise naturally.” (T15, no.168) [308b1-12]

This particular map of spiritual cultivation is typical of the Sarvāstivāda School.

VII. 13. Thirteenthly, in Stanza 5.8 of Section 5 of DDŚ, the concepts of the realization in terms of knowledge (*jñāna-sākṣātkriya*, 智證) and of the realization in terms of acquisition (*prāpti-sākṣātkriya*, 得證) are mentioned:-

“5.8 If the practitioner notices that
his insight (*vipaśyanā*) is on the increase
in his practice, he can hold it on leash
and direct it back to tranquility (*śamatha*).
Likewise, if tranquility is on the increase,
it could be lifted and redirected to insight.
Similarly, should he find
his view (*drṣṭi*) magnified,
he has to counter-balance it
by employing touch (*sparsā*) and vice versa.
In fact, the realization in terms of knowledge (*jñāna-sākṣātkriya*)
and the realization in terms of acquisition (*prāpti-sākṣātkriya*)
are mutually regulatory.” (T15, no.168) [305c14-17]

This offers another piece of evidence, showing that DDŚ is a Sarvāstivāda text. Indeed, as explained by Professor Dhammajoti that:-



“Acquisition (*prāpti*) became a topic of increasing importance in the establishment and defence of the thesis of sarvāstitva. A *dharma* — e.g. a defilement like *raga* though past, can continue to belong to a personal stream (*santāna*) by virtue of the fact that a corresponding force — in nature neither material nor mental i.e., its *prāpti* — continues to link it to the person. When the defilement is abandoned (*prahīṇa*), it is not that defilement (a *dharma*) loses any existential status — *dharma*-s are existent always (*sarvadā asti*). What happens is that its *prāpti* is rendered inoperative and, at the same time its corresponding non-acquisition (*aprāpti*), another force also neither material nor mental, comes into play, continuously preventing it from being associated with the person.”¹⁶⁶

In addition, by the time of the MVŚ, the doctrines of realization in terms of knowledge (*jñāna-sākṣātkriyā*, 智證) and of realization in terms of acquisition (*prāpti-sākṣātkriyā*, 得證) had already been well-articulated:-

“There are two types of realization of *dharma*:-

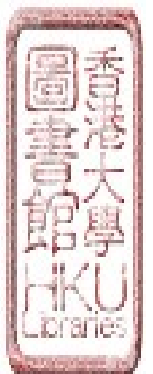
- (1) realization in terms of knowledge (*jñāna-sākṣātkriyā*) is that all the knowledge of *dharma* can be fully realized whereas the realization in terms of acquisition (*prāpti-sākṣātkriyā*) means that all the skillful *dharma*-s with their fruitions are fully acquired.”¹⁶⁷

VII. 14. Fourteenthly, in Stanza 5.27, it highlights a very fundamental doctrine of the Sarvāstivāda school that material things are all subsumed under the four great elements and derived matter (*upādāya-rūpa*, *bhautika*, 造色):-

“5.27 The observation of the element of the wind,
is from there

¹⁶⁶ Bhikku K.L. Dhammajoti, (2009), Op. Cit., pp.24-25.

¹⁶⁷ MVŚ, 465c15-20.

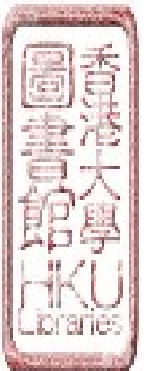


that the derived matter (*upādāya-rūpa, bhautika*)
 is made.
 The wind and its way,
 indeed, arise from
 that making of
 this derived matter.
 Once the making
 of the derived matter
 is negated, then it would be
 possible to cultivate
 the major elements
 and various existing
 in-breaths and out breaths.
 Such wind is called
 dependent seed (*bīja*).” (T15, no.168) [306b19-23]

This, again, shows that DDŚ is a Sarvāstivāda text.

VII. 15. Fifteenthly, in Stanza 5.31, the doctrine of vital faculty (*jīvitendriya*, 命根) which is regarded as a real disjoined *dharma* is mentioned:-

“5.31 That is why the in-breaths and out-breaths
 are not sensations (*vedanā*)
 of the body.
 One should know that
 if life extinguishes,
 breaths will not turn back.
 That explains
 all sentient beings (*sattva-nikāya, sattvākyā*) must be arisen
 from the vital faculty (*jīvitendriya*),
 Breathing is, in fact,
 the bodily activity (*kāya-samṣkāra*)
 as taught by the Buddha.
 It is also known
 as the fundamental support (*saṃnisraya*).
 It is where
 life of all sentient beings
 begins to come into being.” (T15, no.168) [306c8-12]

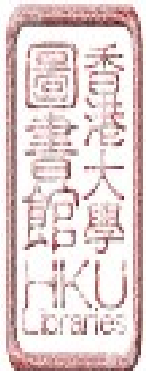


This very doctrine of vital faculty is a typical doctrine of the Sarvāstivāda school which is objected to by the Sautrāntika-s.

VII. 16. Sixteenthly, in Stanza 5.40, the states of intermediate meditation (*dhyānāntara*) and of 'not-yet-reached' (*anāgāmya*), i.e., the state just before the first *dhyāna*, in the *kāmadhatu* are typical states of *dhyāna* practice in the Sarvāstivāda system of spiritual cultivation. This also serves as an additional piece of evidence that DDŚ is a Sarvāstivāda text:-

“5.40 The practitioner will turn back,
at this fifth *dhyāna śrāvaka* stage, returning (*vivartana*)
to the state of intermediate meditation (*dhyānāntara*)
and that of the 'not-yet-reached' (*anāgāmya*)
in the sensation sphere (*kāmadhātu*)
and the further two accompaniments.
In the most advanced fourth *dhyāna* stage,
even though
the faculty of equanimity is there,
the body becomes non-existent.
Hence, there is no way to
cleanse the pore of the body.
There are two accompanying matters
related to the fourth (*dhyāna*).
They are: retribution and being born of retribution (*vipākāja*) and
accumulation (*aupacayika*).
Nevertheless, the only thing lacking
is the supporting basis of the wind.” (T15, no.168) [307a12-17]

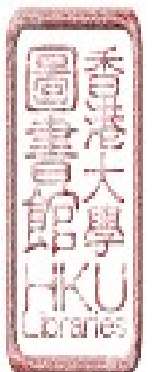
Hence, Stanzas 5.40 explains fully the unique meditation system of the Sarvāstivāda school which proceeds from the fundamental stage (*mūla-bhūmi*) to the other eight stages, passing through the sensuality sphere to that of fine-materiality and non-materiality. In addition, the stage of 'not-yet-reached' (*anāgāmya-bhūmi*) and that of intermediate meditation (*dhyānāntara*) are typical meditative scheme of the Sarvāstivāda school. Please see pp.13-35 of the Introduction for details of the meditation system and path of progress of the Sarvāstivāda school.



VII. 17. Seventeenthly, Stanza 6.11 makes mention of another typical doctrine of eight liberations (*vimokṣa*) which refers to the attainment of being able to turn one's back away from the object (*vairāgya*, 背捨):-

“6.11 Because one had already practised during the initial stage of *smṛti*, all the three recollections (*smṛti-s*), the warm-up (*uṣmagata*); the summits (*mūrdhan*), the receptivities (*kṣānti*); and the worldly supreme *dharma-s* (*laukikāgra-dharma*). The practitioner should then practise the path of insight (*darśana-mārga*); the path of cultivation (*bhāvānā-mārga*); the path of non-trainee (*aśaika*); the supernormal powers (*abhijñā-s*), the immeasurable (*apramāṇa*), of sphere immateriality (*arūpaya-samāpatti*), the True Doctrine of the Buddha (*saddharma*), the *dharma-s* conducive to Enlightenment (*bodhipakṣya-dharma*), the utmost (*uttara*) knowledge of the destruction of outflows ((*āsrava*-) *kṣaya-jñāna*), the liberations (*vimokṣa-s/vairāgya-s*), all the entrances (*kṛtṇa-āyatana*), the comparable vow-knowledge (*prañidhi-jñāna*), and the power of the roots of skillfulness (*kuśala-mūla*) acquired through his mindfulness on the body (*kāyagata smṛti*) which definitely help in the arising of all such things. All these subtle signs (*nimitta-s*) of positive effects, can be made to arise naturally.” (T15, no.168) [308b5-12]

In addition, it also explains further the second attainment of abodes of dominance (*abhibhvāyatana*, 勝處) which is the ability to completely overcome or conquer the objects. These two methods of meditation are unique practices of the Sarvāstivāda school. For details of the eight liberations, please refer to pp.103-104 of the Introduction.



Here, again, the point of the Sarvāstivādin path of spiritual progress (as mentioned in Point Twelve previously) is fully elaborated in Stanza 6.11. The same point is also emphasized in Stanza 8.23.

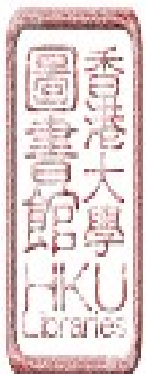
VII. 18. Eighteenthly, Stanza 7.4 to Stanza 7.15 explains fully the whole system of spiritual cultivation which is Hīnayānic (Sarvāstivādin) in that supreme insight (wisdom) is to be attained in meditative praxis through proper reflection to *anityatā*, *duḥkhatā* and *nairatmya*.

VII. 19. Nineteenthly, in Stanza 8.21 the whole system of spiritual cultivation of the Sarvāstivāda school, starting from properly reflecting the Four Noble Truths with their related sixteen mental activities to the disgust of the world, resulting in the cleansing of the wisdom-eye and the renunciation of the three existences, is explained in great details. This provides an additional piece of evidence that DDŚ is, indeed, a Sarvāstivāda text.

VII. 20. Twentiethly, the methods of *aśubhā* meditation as explained in sections 9 to 12 are also typical of the Sarvāstivāda school which comprises one of the two gateways to immortality (*amṛta-dvāra*).

VII. 21. Twenty-firstly, in paragraph 16.2 of Section 16 of DDŚ, outflow-free restraint (*anāsrava-saṃvara*, 道共戒), meditation restraint (*dhyāna-saṃvara*, 定共戒) and co-existent precept (*sahaja-sīla*, 俱生戒) are mentioned which, together with proper speech (*samyag-vak*), proper action (*samyak-karmānta*) and proper livelihood (*samyag-ājīva*), are considered paramount for the practitioner to practice moment after moment (T15, no.618) [322a18-22]. The outflow-free restraint (*anāsrava-saṃvara*) and meditation restraint (*dhyāna-saṃvara*) are definitely within the Sarvāstivāda tradition, since the restraints refer to the unique Sarvāstivāda doctrine of the *avijñapti Karma* (無表業).¹⁶⁸ Hence

¹⁶⁸ K.L. Dhammajoti, (2009), Op. Cit., p.380, p.388, p.390 & pp.400-402.



this paragraph reflects yet another good piece of evidence that DDŚ is a Sarvāstivāda text.

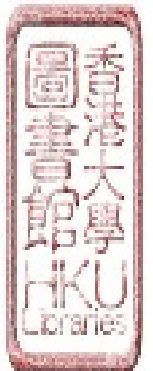
VII. 22. Twenty-secondly, whilst expounding on the meditation on the twelve *nidānas*, i.e., Section Seventeen, the typical four-fold interpretation of the conditioned co-arising (*prākarṣika-pratītya-samutpāda*) is used. According to this Sarvāstivādin doctrine, conditioned co-arising extends over (*prākarṣika*) three periods (past, present, future) of existence. Moreover, the doctrine of interpreting the 12 links of conditioned co-arising as being connected (*sāmbandhika*) through causes and effects (*sāmbandhika-pratītya-samutpāda*) is also explained in great details, in Section 17:-

“17.2 There are four ways to meditate on conditional causation, namely, firstly, the connective bond (*sāmbandhika*); secondly, the continuously flowing (*prākṛsika*); thirdly, the sectional (*āvasthika*); and fourthly, the embracing within a single moment (*Kṣaṇika*). There are six types of connecting bond, namely, firstly, the birth; secondly, the division; thirdly, the destiny; fourthly, the gate of life; and fifthly, the *Kṣaṇa*; and sixthly, the completion-destruction. The process of birth works like this: from the moment of death, the intermediate existence between death and reincarnation arises, then it comes to the moment of rebirth.” (T15, no.168) [323a18-22]

Such an interpretation of the 12 links of conditional co-arising as being connected (*sāmbandhika*) through cause and effects (*sāmbandhika-pratītya-samutpāda*) is a typical Sarvāstivāda doctrine which serves to prove that DDŚ is a Sarvāstivāda text.¹⁶⁹

Having cited over twenty pieces of evidence to show that DDŚ is, indeed, a Sarvāstivāda text, one word of caution must be put in place that around four century C.E., a group of yogacārinś had been formed from the further split of Dārṣṭāntikas in the Sautrāntika sect. In addition, the Sarvāstivādin doctrines elaborated by them were based on their personal

¹⁶⁹ K.L. Dhammajoti, (2009), Op. Cit., pp.420-421.



experiences in spiritual cultivation. Generally speaking, this particular group of Abhidharmikas had inherited the traditional Sarvāstivādin doctrines which were somewhat adapted and modified by the Dārṣṭāntikas in the Sautrāntika camp in an era of rapid development of the Mahāyānic movement. As rightly pointed out by Yin Shun that:-

“The development of this particular school of thought [Mahayānic yogacārin], had inherited the ‘Sautrāntikas’ revised format of the doctrine of *sarvāstīva*, the doctrine of the store - consciousness (*ālaya - vijñāna*) of idealism (*vijñapti-mātrata*) and the doctrine of the unreality of the object-domains (*viśaya*), heading fully into the yogacāra doctrines of “cognition only” in the three realms (*trayo dhātavaḥ*) and that of “cognition only” in all *dharma*-s (*sarva-dharmaḥ*), contributing substantially to the development of Buddhist thinking”¹⁷⁰

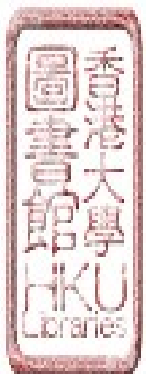
Bearing this background in mind, it is, therefore, not surprising to find that there seems to be yagacāra doctrines creeping into the stanzas of DDŚ. Stanza 13.10 of Section 13, for example, makes mention that:-

“Besides, one should also be fully conversant with the store consciousness (*ālaya-vijñāna*) of idealism (*vijñapti-mātrata*) in the immaterial realm, including seed, or cause, of all phenomena.” (T15, No.618, 318c2)

Similarly, Stanzas 13.13 discusses the attainment of the five factors (*panca anga*) with the practitioner’s body of truth (*dharmakāya*) and the sphere of *dharma* (*dharmadhātu*). In addition, Stanza 13.16 mentions the ten stages in the development of a bodhisattva into a Buddha and the three vehicles (*triyāna*). In Section 17, it also cites the seed of consciousness (*vijñāna*) and the seed - store of consciousness (*ālayavijñāna*) (17.2). These yogacāra doctrines bore witness to an era of rapid development of the Mahāyānic movement, basing on the personal experiences of meditational practice of Dārṣṭāntikas in the Sautrāntika sect that had been broadly labeled as Sarvāstivādins.

On the other hand, it is also cited by Yin Shun that the

¹⁷⁰ Yin Shun, (1968), Op. Cit., p.633.

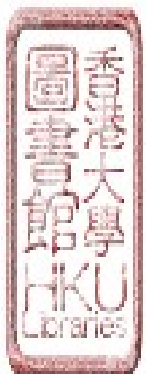


yogacāriṅs in Jibin during that period of time had been undergoing a vigorous process of Mahāyānic as well as tantric movements in their private practice.¹⁷¹

Therefore, it is not surprising that DDŚ, being a text belonging to the Sarvāstivāda school, has had doctrines which later came to be interpreted as idealistic and tantric elements.

Hence, as a concluding remark of this section, it is clear that from the preface and the unique doctrinal categories mentioned in it and from the specific methods of meditations such as the five-stilling of the mind, the two gateways of immortality, etc., we can be sure that the DDŚ is a meditative text belonging to the Sarvāstivāda tradition.

¹⁷¹ Yin Shun, (2010), Discourses on Indian Buddhism, (印度佛教論集), Beijing, p.273.



VIII. The Practice of *ānāpānaśmṛti*

There are 16 modes of *ānāpānaśmṛti* within the Sarvāstivāda lineage. Basically, the 16 modes of *ānāpānaśmṛti* as expounded by the *Dharmatrāta-dhyāna-sūtra* are generally the same as MVŚ which explains these 16 aspects in terms of the Buddha's own practice before His Enlightenment by citing the *sūtra* as follows:-

I-II. Breathing short and long. He first breathes in and out short, then long. As explained in the *Prajñapti-śāstra*: when the bodhisattva first entered into *samādhi*, his breathing was rapid; having settled down in the meditation for a while, it becomes steadied.

III. “Experiencing the whole body.....” when the mindfulness on the breathing is not yet acquired, one watches it through the nostril; when this is acquired, one watches the pores on the body as lotus stems pervades by breath which enters and exits through it. It must be noted that this watching does not amount to leaving the meditation because the intention (*āśaya*) and the preparatory effort (*prayoga*) have not yet ceased.

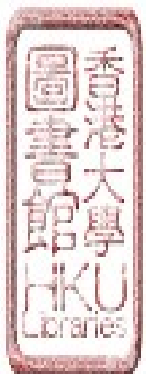
IV. “Calming the bodily activities...”

The breath is progressively refined until it no more arises.

V. “Experiencing joy...”

Contemplation on the joy of the first two *dhyāna*-s.

VI. “Experiencing happiness...”



Contemplation on the happiness of the third *dhyāna*.

VII. “Experiencing the mental activities...”

Contemplation on ideation (*saṃjñā*) and volition (*cetanā*).

VIII. “Calming the mental activities...”

The mental activities are progressively refined until they no longer arise.

IX. “Experiencing the *citta*...”

Contemplation on consciousness itself (識體) .

X. “Gladdening the *citta*...”

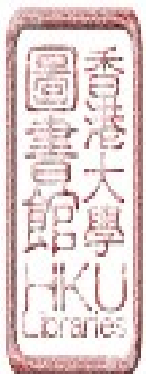
The bodhisattva makes the contemplation on gladdening the *citta*.

XI-XVI. “Contemplating impermanence, abandonment, detachment, cessation...”¹⁷²

There are different interpretation regarding the modes from eleven to sixteen as follows:-

- (i) Vasumitra: Impermanence of the breath; abandonment of the eight fetters; detachment is the abandonment of the craving fetter; cessation is the abandonment of the *fetter-dharma-s*.

¹⁷² K.L. Dhammajoti, (2008), “The Sixteen-mode Mindfulness of Breathing”, *Journal of Buddhist Studies*, Vol. VI, pp.270-272.

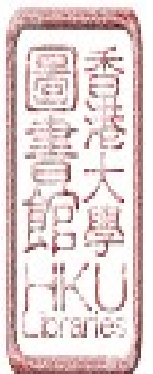


- (ii) Others: Impermanence of the four Great Elements, abandonment of the ignorance fetter; detachment is the abandonment of the craving fetter; cessation is the abandonment of the remaining fetters.

Some others: Impermanence of the material body; abandonment of the past fetters; detachment is the abandonment of the present fetters; cessation is the abandonment of the future fetters.

- (iii) still some others: Impermanence of the Great Elements and derived matter; abandonment of the unpleasant sensation (*duḥkhā vedanā*); detachment is the abandonment of the pleasant sensation (*sukhā vedanā*); cessation is the abandonment of the neutral sensation (*duḥkhā-sukhā vedanā*).
- (iv) Bhadanta (=Dharmatrāta) Impermanence of the five aggregates of grasping; on abandonment means on these aggregates being empty (*sūnya*) and not-self (*anātman*) of; on detachment means on their being unsatisfactory (*duḥkhā*); on cessation means on their non-arising (*appravartana*, 不轉) and quiescence (*upaśama*, 寂滅).

Besides, I to IV are said to be correlated to the attainment of the *dhyāna*-s as follows:-



The attainment of the *dhyāna*-s

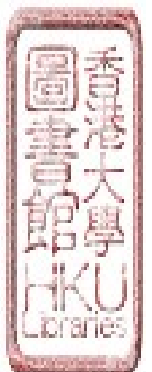
General -		Mindful breathing in and out	- <i>kāmadhātu</i>	
Particular	}	Mindful breathing in and out short	- 1 st <i>dhyāna</i>	}
		Mindful breathing in and out long	- 2 nd <i>dhyāna</i>	
		Experiencing the whole body...	- 3 rd <i>dhyāna</i>	
		Calming the bodily	- 4 th <i>dhyāna</i>	
				<i>rūpa - dhātu</i>

Despite the general agreement with the 16 modes of *ānāpāna-smṛti* expounded in MVŚ, there are differences pertaining to details in the *Dharmatrāta-dhyāna-sūtra*. For example, regarding the stage of penetration in the path of preparatory effort, it attempts to argue against the general Sarvāstivādin (*Ābhidarmika*) position that breathing in the first *dhyāna* is short and that in the second *dhyāna* is long:

“Some say breathing long first
others say breathing short first.
Now, I shall next explain
that it is incorrect to state
that at the initial out-breathing,
[the breathing] is first short.

Because the force increases gradually
when the breath is leaving gradually,
so long as it has not returned,
it is all to be known as long.

It is wrong to say that it is short.
When the out-breathing is gradually increasing
until it reaches the ultimate stage,
what is observed herein is said to be
long-short (‘short of the long’).



With one-mindedness, one applies
effort diligently
focusing mindfulness and contemplating properly;
when it increases to the ultimate,
it is said to be long-long.

One having observed, the breath reverts
and further seeking is abandoned;
one then attains penetration (*nirvedha*, 決定)
and it is then said to be short-long ('long of the short').

When the in-breath is extremely short,
returning to where [the breath] originated;
what is observed therein is said to be short-short.

.....

It is wrong to assert that
breathing in the first *dhyāna* is short
and that in the second *dhyāna* is long,
for it contradicts what is being experienced.

In the first *dhyāna*,
the force of the breath lasts very long;
in the second *dhyāna* the breath becomes short,
and what is being experience comes to gradually differ.

.....

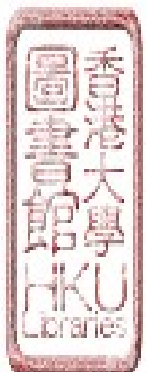
Why is it that in the first *dhyāna*,
it is only said to be long, not short?

Because the support bases have not been
relinquished, hence the breath is long.

He makes the breath go long
through the force of *vitarka* and *vicāro*.

In the second [*dhyāna*], the bases are
relinquished;
the force being weak, the breath is short.”¹⁷³

¹⁷³ T15:309c-310b. 達摩多羅禪經卷上，修行方便道安般念決定分第七。 Translation



According to the text, if one fails to grasp the 6 stages of counting, i.e., counting (數), following (隨), fixing (止), observing (觀), modifying (還) and purifying (淨), one is doomed to retrogression. In addition, the 16 aspects are all said to be pertaining to penetration. When one has practised all the 16 modes and achieved clear insight, one is said to be at the stage of penetration. At this very stage, when one observes the subtle sign (*sūkṣma-nimitta*, 微妙相) which is extremely pure, the *jewel-samādhi* (*maṇiratna-samādhi*, 摩尼寶三昧) arises.¹⁷⁴

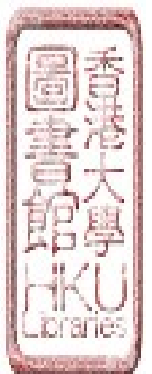
Then one proceeds to the stage of penetration in the path of distinctive progress. At this final stage, one practises the four abodes of mindfulness, acquiring decisive insight through further contemplation of impermanence, etc., penetrating into the 16 aspects of the Four Noble Truths. Following that, one attains *uṣmagata* (煖), *mūrdhan* (頂) *kṣānti* (忍) and *laukikāgra-dharma* (世第一法). Then one next proceeds to the paths of vision and cultivation, completing gradually and finally attains the exhaustion of the outflows.¹⁷⁵

Apart from the emphasis on *ānāpānasmṛti*, the *Dharmatrāta-dhyāna-sutra* also expounds in details the preparatory stage (*prayoga*) in the contemplation on the impure (*aśubhā-bhāvanā*, 不淨觀). It must be noted that tranquility (*Śamatha*, 止) and insight (*vipaśyanā*, 觀) form the *mokṣabhāgiya* (順解脫分善) of the spiritual cultivation of the Sarvāstivāda School.

adopted from K.L. Dhammajoti, (2008), *Ibid.*, pp.275-276.

¹⁷⁴ K.L. Dhammajoti, (2008), *Ibid.*, Vol. VI, pp.276-277.

¹⁷⁵ K.L. Dhammajoti, (2009), *Op. Cit.*, pp.446-451.



IX The Practice of *Aśubhā*

Having discussed the *ānāpānasmṛti* in the *Dharmatrāta-dhyāna-sūtra*, we can now examine the teachings on the meditation on the impure (*aśubhā*), which occupies as many as 4 chapters in the *sūtra*. Indeed, the *aśubhā* is often prescribed as a method of the first of the fourfold abode of mindfulness (*smṛtyupasthāna*), viz, the abode of mindfulness of the body (*kāya-smṛtyupasthāna*). The *Dharmaskandha-śāstra*, the earliest Sarvāstivāda canonical *Abhidharma* text, cites this context from the *sūtra* as follows:

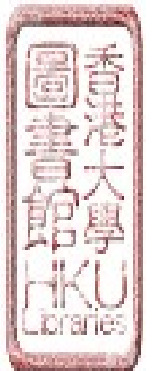
“At one time, the Bhagavat was in Śrāvastī, residing in the Jetavana, the Ānātha-piṇḍada Park. Then the Bhagavat told the *bhikṣu-saṃgha*, “I shall expound in brief for you the cultivation of the fourfold abode of mindfulness: With regard to this body internally, a *bhikṣu* abides in sequential observation of the body (*Kāya-anupaśyanā*). When he is accomplished in proper effort, proper awareness and proper mindfulness, covetousness (*abhidhyā*, 貪) and dejection (*daurmanasya*, 憂) concerning the worldly life are eradicated. With regard to that external body, he abides in sequential observation of the body..... covetousness and dejection concerning the worldly life are eradicated. With regard to the internal and body..... covetousness and dejection concerning the worldly life are eradicated”.....¹⁷⁶

With regard to this internal body, a *bhikṣu* observes and reflects:

“from the feet to the head, as it is placed (*yathāvasthitam*), that it is full of the various kinds of impurity and loathsomeness. That is, within this body, there exist only various [impurities] - head-hairs, body-hairs, nails, teeth, dust, taint, skin, flesh, sinews, veins, bones, bone-marrow, spleen, kidney, heart, lung, liver, gallbladder, intestines, belly (*udarya*, 胃), fat, grease (*vasā*), brain, diaphragm, pus, blood, bile (*pitta*, 胆), phlegm (*śleṣmā*, 脂), tears, sweat, snot, saliva (*kheṭa*, 唾), upper stomach (*āmāsaya*, 生臟) lower stomach (*pakvāsaya*, 熟臟), feces, and urine.”¹⁷⁷

¹⁷⁶ Cf. *Samyuktāgama*, T2, 1716, *sūtra* no. 610; *Dīgha*, ii, 294; *Majjhima*, iii, 90; etc. Translation adopted from K.L. Dhammajoti, (2009), “The *aśubha* Meditation in the Sarvāstivāda”, *Journal of Buddhist Studies*, Vol. VII, p.250.

¹⁷⁷ DSS, T26, 476a. Some of the items are uncertain. In the Sarvāstivāda tradition, the number is consistently 36 - E.g., cf. MVŚ, 712c. In the



In addition, in accordance with the Sarvāstivādin system of *aśubhā*, the meditator is also required to practise “face-to-face mindfulness.” As expounded in the *Jñānaprasthāna-śāstra*, the practitioner should fix his mindfulness between the eye-brows and contemplate [the corpse] as [1] or [2] becoming bloated (*vyādhmātka*, 臃脹) or [3] putrefying (*vipūyaka*, 膿爛), or [4] disintegrating/rotting (*vipaḍumaka/viptumaka*, 破壞) or [5] [turning] reddish/bloody (*vilohitaka*, 異赤), or [6] being eaten [by worms, etc.] (*vikhādita*, 被食), or [7] being scattered apart (*vikṣiptaka*, 分離), or [8] he should also contemplate the white bones (*śvetāsthi*, 白骨), or a [9] chain of bones (*asthi*, 骨鎖). These are called “face-to-face mindfulness.”¹⁷⁸

Regarding the reason why this is called “face-to-face mindfulness”. MVŚ quotes Ghoṣaka who says that “all mindfulness induced by systematic mental application (*yoniso manasikāra*) is *pratimukhīsmṛti*”. He goes on to explain that since sensual desire is the foremost of the hindrances which is effectively counteracted by the *aśubhā*, the other hindrances will be abandoned accordingly. In this sense, the *aśubhā* is indeed the proximate counteraction and is hence called the “face-to-face mindfulness”.¹⁷⁹

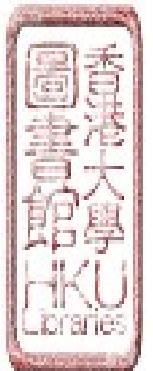
In the similar vein, in Chapter 9 of the *Dharmatrāta-dhyāna-sūtra* (T15, no.618), it advises that:

“If one feels one’s passions and desires
being multiplied, one has to
go to the cemetery where one would
take a full view of uncleanness.

Dharmatrāta-dhyāna-sūtra, (T15, no. 618, 318b), the items are: 髮毛爪齒骨, 筋肉厚薄皮, 肪 (月冊) 髓腦膜, 脾腎大小腸, 屎尿膿涕唾, 汗諸血淚, 黃白及痰癰, 三十六不淨; See K.L. Dhammajoti, (2009), *Ibid.*, p.250 & p.289.

¹⁷⁸ *Jñānaprasthāna-śāstra*, 926c; MVŚ, 205a; See K.L. Dhammajoti, (2009), *Ibid.*, p.250.

¹⁷⁹ MVŚ, 205a-b; See K.L. Dhammajoti, (2009), *Ibid.*, p.255.



Then one will return to one's own abode,
reflecting that one's own body
will be the same as the dead bodies
one had already seen.

In this manner, just like being in the cemetery,
one focuses whole-heartedly in one's meditation,
reflecting on the fact that
those dead bodies are the evidence
of my own bodily decay.

From there, one perceives reality.
Once reality has been perceived,
one will not be subject to heterodox thoughts.
In this way, one maintains one's practice."¹⁸⁰

Hence, the *Dharmatrāta-dhyāna-sūtra* is, indeed, within the Sarvāstivāda tradition which prescribes the *aśubhā* as the antidote for sensual craving. In addition, it is also specifically recommended for the character type in whom greed predominates (*adhirāga-carita*) in the scheme of the fivefold character-rectification.

Besides, in both the Theravāda as well as the Sarvāstivāda traditions, there is the doctrine of "the eightfold liberations from all that hinders".¹⁸¹ It is also in the sense of "turning one's back on" (*vaimukhyārtho hi vimokṣārthaḥ*)¹⁸²: the first two turn the back on the *citta* that is greedy for matter; the third, on that of the *aśubhā*; the fourth to seventh, each on that of the preceding lower stage (*bhūmi*); the eight, on all *citta*-s taking cognitive object.¹⁸³

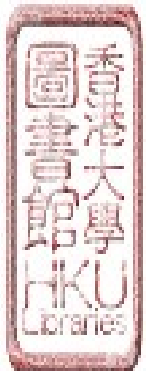
The Sarvāstivāda School explains these eight liberations as follows:-

¹⁸⁰ Chapter 9 of the *Dharmatrā-dhyāna-sutra* (T15, no.618): 修行愛欲增，應往至家間，取彼不淨相，還來本處坐。所見諸死屍，我身亦復然，一心內觀察，如彼冢間相。彼為我作證，由是得真實，已得真實相，不復起邪想。

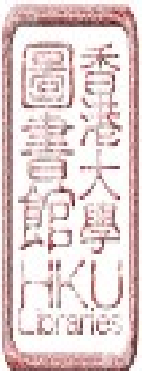
¹⁸¹ MVŚ, 727a.

¹⁸² AKB, 455.

¹⁸³ MVŚ, 434b-c. See K.L. Dhammajoti, (2009), Op. Cit., p.264.



1. “Possessing matter, one see matters” (*rūpī rūpāṇi paśyati*);
2. “Internally without ideation of matter, one sees matters externally (*adhyātman arūpasamjñī bahirdhā rūpāṇi paśyati*)”;
3. “Realizing the pure liberation through the body, one, having accomplished it, abides [in it] (*śubhaṃ vimokṣaṃ kāyena sākṣātkṛtvopasampadya viharati*)”;
4. As a result of transcending ideation of matter in every way, of the vanishing of ideation of the resistant, and of not applying the mind to ideation of diversity, [resolving] “space is infinite, one fully attains and dwells in the sphere of infinity of space (*sabbaso rūpasaññānaṃ samatikkamā / paṭighasaññānaṃ atthaṅgamā / nānattasaññānaṃ amanasikārā / ananto ākāso ti ākāsaññānañcāyatanaṃ upasampajja viharati*)”;
5. transcending the sphere of infinity of space in every way, [resolving] “consciousness is infinite”, one fully attains and dwells in the sphere of infinity of consciousness (*sabbaso ākāsaññānañcāyatanaṃ samatikkamma anantaṃ viññāṇaṃ ti viññāṇañcāyataṃ upasampajja viharati*);
6. transcending the sphere of infinity of consciousness in every way, [resolving] “there is nothing”, one fully attains and dwells in the sphere of nothingness (*sabbaso viññāṇañcāyatanaṃ samatikkamma natthi kiñcīti ākiñcaññāyatanaṃ upasampajja viharati*);
7. transcending the sphere of nothingness in every way, one



fully attains and dwells in the sphere of neither ideation nor non-ideation (*sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati*); and

8. transcending and the sphere of neither ideation nor non-ideation in everyway, one fully attains and dwells in the cessation of ideation and sensation (*sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati*).¹⁸⁴

It is the first three that are particularly relevant to the discussion of *aśubhā*. There is a direct link between the *aśubhā* and the first two liberations.¹⁸⁵ The third, in contrast, develops the ideation of the beautiful by contemplating on a given primary colour. In addition, since the Sarvāstivāda correlates the first four with the first two liberations, and the succeeding four with the third liberation, it is plain that the first four spheres involve the *aśubhā*.¹⁸⁶

On the other hand, the *aśubhā* is also prescribed among the set of 10 ideations. Despite there are various lists in both the southern and northern traditions, both equally stress that the 10 ideations lead ultimately to *Nirvāṇa*. The MVŚ enumerated the following: (1) being impermanent; (2) the impermanent is unsatisfactory (*anitye duḥkha*); (3) the unsatisfactory being without a self (*duḥkhe anātman*); (4) death; (5) *aśubhā*; (6) loathsomeness of food; (7) all pertaining to the world being-non-delightable; (8) abandonment (*prahāṇa*); (9) detachment (*virāga*); (10) cessation (*nirodha*).¹⁸⁷

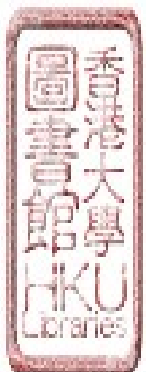
In addition, the *aśubhā* is also an integral part of the practice leading to the “fivefold meditative attainment of vision”. These are:

¹⁸⁴ *Majjhima*, ii, 12f. See also K.L. Dhammajoti, (2009), *Ibid.*, p.265.

¹⁸⁵ AKB, 455.

¹⁸⁶ MVŚ, 873b; AKB, 457.

¹⁸⁷ MVŚ, 836c. See also K.L. Dhammajoti, (2009), *Op. Cit.*, pp.267-268.



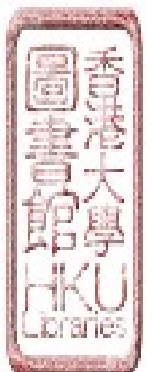
- I. A bhikṣu observes truly his own body is filled with the 36 types of impurity: head-hair, body-hairs etc.
- II. Having observed that, he further excludes skin, flesh, etc., and observes only the bones in which consciousness moves.
- III. Having done so, he observes only the bones in which consciousness moves, abiding in this and the next life.
- IV. Having done so, he observes that consciousness does not abide in this life, but only in the next life.
- V. Having done so, he observes that consciousness abides in neither this nor the next life.¹⁸⁸

There is, in fact, a hierarchy of the attainments with respect to the spiritual status of the attainer. The first two can be acquired by both an ordinary worldling (*pṛthagjana*) and an *ārya*; third, by a stream-entrant and a once-returner; fourth a non-returner; fifth, an arhat.¹⁸⁹

One direct consequence of the practice of the *aśubhā* is that upon success, the practitioner is not only disenchanted with the impure, but is also experiencing relief and great joy which is commonly stated in both the Theravāda and northern sources. It is for this particular reason that *aśubhā* can lead to the attainment of the first *dhyāna* wherein there are rapture, joy, happiness and one-pointedness of mind. Indeed, if one wishes to transcend the ordinary mental state of the sensuality sphere characterized by sensuality and non-unification of the mind, one has to transcend craving, and at the same time, one's mind must be adequately positive - calm, joyful and peaceful. Such can be achieved by the practice

¹⁸⁸ MVŚ, 206c. See also K.L. Dhammajoti, (2009), *Ibid.*, p.269-270.

¹⁸⁹ MVŚ, 208a-c. See also K.L. Dhammajoti, (2009), *Ibid.*, p.271.



of the *aśubhā*. If one becomes depressed after successfully practised the *aśubhā*, there is no way one can enter into the first *dhyāna*. In fact, if we consider from the perspective of the eight liberations, the implication is that the *aśubhā* can even lead to the second *dhyāna*. In the Ny compiled by Saṃghabhadra, a full description of the ultimate stage of accomplishment of the *aśubhā* is revealed as follows:-

“Those dwelling in the hermitages state thus:

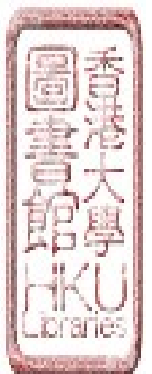
At the time [of the stage of absolute mastery] of this contemplation, there arises a sign of ultimate [accomplishment]. That is, a sign of purity/beauty manifests all of a sudden (歎爾現前). On account of this, breathing may become reduced, or a non-delighting thought may arise; because he is aware that he has reached the ultimate stage of the cultivation, and because when the sign of purity arises, his thought is disturbed. This is like the case of one who repeats the recitation of what he has already fully memorized.”¹⁹⁰

Here, it is note-worthy that a sign of purity arises to the accomplished meditator on the *aśubhā*. At least one is reassured that provided the *aśubhā* is practiced properly and successfully, it does not result in a negative state of depression.

Previously, we discussed the eight liberations and we concluded that the first two involved the *aśubhā*. The third, however, is a visualization of the pure or beautiful (*śubhā*). In the doctrine of the eight spheres of conquest, nevertheless, the first four involve visualization of the impure, and the succeeding four are visualizations of the pure. In terms of the attainment of *dhyāna*, the first two liberations belong to the first two *dhyāna*-s, and the third belongs to the fourth *dhyāna*. The MVŚ attempts to offer explanation as to why the third *dhyāna* does not constitute a liberation as follows:-

“..... In the third *dhyāna*, there is the sensation of happiness which is the most excellent in samsaric existence, and this can make the practitioner become

¹⁹⁰ Ny, 672a. Translation adopted from K.L. Dhammajoti, (2009), Ibid., p.276.



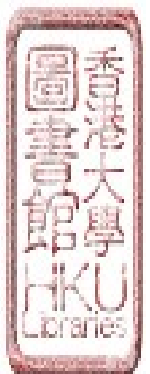
attached and confused; hence no liberation.....”¹⁹¹

In short, it is in the fourth *dhyāna* that the “pure liberation” is being cultivated, for in this particular stage of *dhyāna*, all disturbances and agitation have ceased and even the highest form of mundane happiness is transcended. In addition, the breathing of the practitioner has also ceased. The MVŚ also offers several reasons as to why the practitioner should cultivate this “pure liberation” to liberate the thought from the ideation of the impure:-

- [1] The practitioners wishes to find out whether or not he has already acquired the skillful roots. So even if he contemplates on the pure, but no defilement comes forth, he can prove to himself that he has possessed skillful roots.
- [2] Since his mind has been depressed and sunken in the course of his contemplation on the impure, there is no progress in respect of the acquisition of the skillful *dharma*-s. Hence, he should contemplate on the pure in order to progress further.
- [3] He should free himself from the attachment to the practice on the loathsomeness by contemplating on the pure.
- [4] He should test whether his thought has gained stability to such an extent that he will not retrogress. If he focuses his thought on a pure cognitive object without resulting in defilement, then he can rest assured that his thought has gained stability.
- [5] He wishes to demonstrate that only those reborn in the human world after falling from among the gods who have excellent resolve and delight in the pure, are capable of cultivating the “pure liberation”.

Hence, it is essential to note that the “pure liberation” can actually serve as an important practice. For those who are engaged in the practice of the *aśubhā*, the contemplation on the pure can be of tremendous psycho-spiritual significance. Besides, it is also note-worthy that this practice is also one of the essential demonstrations that Buddhist

¹⁹¹ AKB, 456. Translation adopted from K.L. Dhammajoti, (2009), Ibid., p.277.



methods of spiritual cultivation are not single-mindedly “negative”, ignoring the human appreciation of the aesthetic totally.¹⁹²

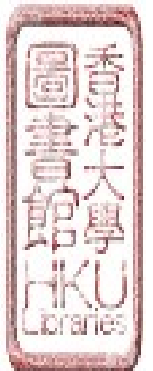
Previously, we cited that when the *Dharmatrāta-dhyāna-sūtra* expounds the *ānāpānasmṛti*, it describes the progress of meditative praxis in four stages:

- (i) retrogression (*hāṇa-bhāgīya*),
- (ii) staying (*sthiti-bhāgīya*),
- (iii) higher advancement (*parākramaṇa-bhāgīya*), and
- (iv) penetration (*nirvedha-bhāgīya*).¹⁹³

Each stage is presented under two section: (a) preparatory path (*prayoga-mārga*, 方便道) and (b) path of distinctive progress (*uttara / viśeṣa-mārga*). However, in the discussion on the *aśubhā* in the same text, all the stages of the practice on the impure are included only in the section of preparatory path (*prayoga-mārga*) which comprises of four chapters. Hence, the proportion of the discussion on *aśubhā* seems to be somewhat abbreviated when compared with that of the *ānāpānasmṛti*. Such abbreviation is understandable because the author aims at expounding the contemplation on *aśubhā* in great details and analyzing, step by step, its stages of progress. In fact, when the practitioner progresses to the path of distinctive progress through the practice of *aśubhā* and psycho-spiritual significance are similar to that achieved by *ānāpānasmṛti*. Hence, it seems to be redundant to discern the differences between the path of distinctive progress achieved by *aśubhā* with that attained through the course of *ānāpānasmṛti*. Having said that, the *Dharmatrāta-dhyāna-sūtra*, being a text expounding the meditational tradition of the Sarvāstivāda *yogācāra*-s, follows the same pattern that the

¹⁹² MVŚ, 436b-c. See also K.L. Dhammajoti, (2009), *Ibid.*, p.277-278.

¹⁹³ Cf. *Vism*, 88; *Vimaktimārga*, T32, 417c; See K.L. Dhammajoti, (2009), *Ibid.*, p.279.



aśubhā is succeeded by the “pure liberation”. Nevertheless, the discussion on *aśubhā* is not in the context of the eight liberations. The practice of *aśubhā* being followed by the “pure liberation” can be seen in Chapter 11 of The *Dharmatrāta-dhyāna-sūtra*:-

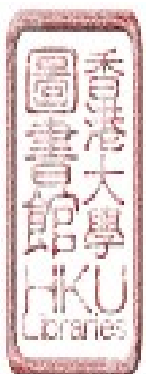
“However, if the practitioner is not weary of the world
and simply observes life and death
and the various stages related to impermanence,
or if he forms the thought of cleanliness
towards his own body without realizing
that this body which has been developed from the foetus,
would, one day, become a dead body,
then he should meditate on uncleanness
with a view to rectifying it.

If, on the other hand, he is not determined
to stop his greed and desire, he should
learn to be weary of the world,
and practise the contemplation of purity
to counteract it.

If the practitioners are not weary of the world
and applies the right effort
in practising the meditation of purity
for the purpose of liberation,
such practice will open the wisdom-eye
of these wise practitioners.

Hence whilst engaging in the meditation of uncleanness,
new light will throw from the white bones
and other signs will gradually arise,
such as the green magnificent jewel-tree,
yellow and red will be its branches and flowers,
looking like wearing all sorts of jewels,
showing all sorts of wonderful signs.

This is the application of the practice of purity
which could turn the unclean body
into various majestic adornments.



From there one continues one's practice
until the lighting up of the lamp of *samādhi*.

Hence through such practice one could
enhance the arising of the rest bodily sights
from the single body.

These bodies are wide, high
and all-embracing.

The various majestic adornments
will also arise automatically.”¹⁹⁴

Here, one point is note-worthy that according to Yin Shun(印順),
the descriptions of the signs suggest the mutual influence between the
Sarvāstivādin Śrāvakayāna *yogācāra*-s and the tantric *yogācāra*-s
emerging around the same period. In addition, he also opines that this
might also suggest the common source of the two meditation traditions
which later came to develop separately.¹⁹⁵

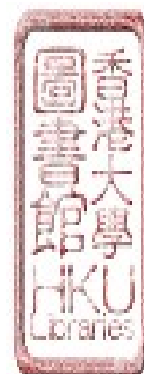
On the other hand, it is also interesting to note that similar
descriptions of the contemplation of the pure, as necessarily following that
of the impure, can also be found in some other *dhyāna* texts translated by
Kumārajīva. The *Dhyāna-samādhi-sūtra* (坐禪三昧經), for instance, has
similar description as follows:-

“When, [at the last stage of the *aśubhā* practice,] one attains *dhyāna*, three
signs appear: [1] the body is at ease, soft and light; [2] light issues from the
white bones, of the colour of white shells; [3] the *citta* is able to abide in
quiescence. This is the contemplation of the pure.

At this time, he has acquired the *citta* pertaining to the fine-materiality
sphere..... When the *citta* has acquired this [*dhyāna*-] *dharma* and the body
is in the sensuality sphere, its four Great Elements are extremely soft and

¹⁹⁴ T15, 316b-c.

¹⁹⁵ Yin Shun, (1968), *A study of the Śāstras and Ācāryas: With Special Reference to the Sarvāstivāda School*, Taipei, p.631. See also K.L. Dhammajoti, (2009), *Op. Cit.*, p.294, Note (106).



pleasant, the [body's] colours are lustrous, bright and agreeable - this is ease (the first sign). The second [sign] is that in the sign of the white bones of the previous contemplation of the bones, light [now] shines forth everywhere, exclusively white. The third [sign] is that his *citta* abides in one place. This is called the contemplation on the pure..... The above three signs are known only by [the practitioner] himself, and not visible to others.”¹⁹⁶

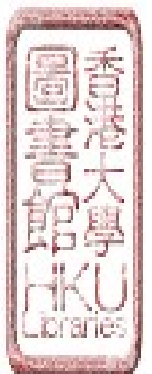
On the other hand, the *Mahāprajñāpāramitā-upadeśa* also describes the contemplation on the pure as the continuation of the practice of *aśubhā*, stating clearly that the contemplation on the impure and that on the pure are grouped within the context of the eight liberations, eight spheres of conquests and ten spheres of totality (*Kṛtsnāyatana*).¹⁹⁷

It should be noted that even though the practice of *aśubhā* could lead some of the ancient practitioners to suicide due to the feeling of intense disgust generated from it, it is still regarded as an important and worthwhile practice. This is because it is practiced with a positive spiritual intention and proper awareness. In addition, it is skillful in nature. It is not only an effective practice for the suppression of defilements, but also leads to the attainment of the first two *dhyāna*-s. Moreover, the doctrine of the eight liberations and spheres of conquest, in which the *aśubhā* is followed by the practice of the contemplation of the *śubhā* is rather reassuring. It reflects adequately the profound wisdom and spiritual experience of Buddhist meditation which counteracts the experience of disgust arisen from the practice of *aśubhā* by the ensuing practice of the contemplation of the pure. In addition, whilst the *aśubhā* serves as an essential preparatory practice for the entry into the first two *dhyāna*-s, the ensuing *śubhā* meditation could pave the way beyond that and open up a visualization on a very grand and majestic level with all the manifestation of the a host of signs of beauty, purity and adornment. This, is also the roadmap of the practice of *aśubhā* as described in the *Dharmatrāta-dhyāna-sūtra*.¹⁹⁸

¹⁹⁶ T15, no.614, 272a. Translation adapted from K.L. Dhammajoti, (2009), Ibid., p.280.

¹⁹⁷ T25, no.509, 215b-c. See also K.L. Dhammajoti, (2009), Ibid., p.280.

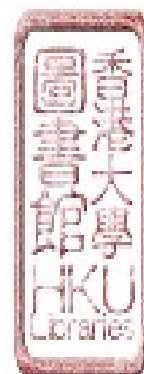
¹⁹⁸ K.L. Dhammajoti, (2009), Ibid., p.286-287.



X. Other Practices: the Meditations on realms (*dhātu-s*) the Four Immeasurables; the Five *skandha-s*; the Six Entrances; and the Twelve *nidāna-s*

Besides, Chapter 13 of the *Dharmatrāta-dhyāna-sūtra* is a brief discourse on the meditations on realms (*dhātu*). The description is relatively concise in that there is no distinction between the preparatory path (*prayoga-mārga*, 方便道) and the path of distinctive progress (*uttara/viśeṣa-mārga*, 勝進道). In addition, the discourse is not divided into four stage: (i) retrogression (*hāṇa-bhāgīya*), (ii) staying (*sthiti-bhāgīya*), (iii) higher advancement (*parākramaṇa-bhāgīya*) and (iv) penetration (*nirvedha-bhāgīya*). Instead, the whole chapter focuses on the appreciation of the fact that everything in the universe is consisted of six basic elements, namely, earth, water, fire, wind, space and perception which are universal and creative of all things. In brief, the inanimate (非情) are made only of the first five, while the animate (有情) are of all six. Through the real appreciation that all these elements are subject to the four states (the four *avasthā-s*, 四相), namely, birth (生), being (住), change (i.e. decay, 異) and death (滅), the meditator is able to get rid of defilements like the three poisons of wrong desire, resentment and ignorance. The meditator is then able to abide firmly in the realm of pure wisdom with all sorts of ubiquitous supernatural powers. This is the major theme of Chapter 13 of the *sūtra*.

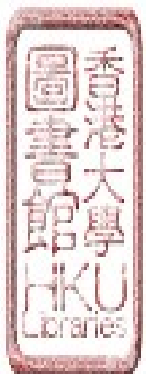
Chapter 14 of the *Dharmatrāta-dhyāna-sūtra* is a discussion of the meditation on the four immeasurables, namely, (i) boundless loving-kindness (*maitrī*, 慈無量心), (ii) boundless compassion (*Karuṇā*, 悲無量心), (iii) boundless sympathetic joy (*muditā*, 喜無量心) and (iv) limitless equanimity (*upekṣā*, 捨無量心). This chapter centers upon the eradication of anger, hatred and ignorance by the consistent application of the appreciation of the four immeasurables in dealing with all sentient beings. This is also part and parcel of the attitude and psychological mechanism required for the attainment of pure wisdom.



Chapter 15 of the *sūtra* is a brief exposition of the five *skandhas*. The purpose is to truly appreciate the birth, being, decay and death of the five *skandhas* with a view to acquiring Buddha wisdom.

Chapter 16 of the *sūtra* deals with the six entrances (*ṣaḍāyatana-s*) and explains in details how these entrances give rise to defilements. The advice given is for the practitioner to firmly keep the precepts and suppress greed and desires. Once he or she truly understands the pitfalls enhanced by the six entrances and keeps a virtuous life-style, then he or she will be able to tread on the noble path.

Chapter 17 of the *sūtra* expounds on the meditations on the twelve *nidānas* (*dvādaśāṅga pratītyasamutpāda*) which are meant to eradicate ignorance and delusion. By meditating on the arising of everything from conditional causation, the practitioner can be able to stay away from the two wrongful views of total annihilation and permanence. There are four ways to meditate on conditional causation, namely, firstly, the connective (*sambandhika*); secondly, the continuously flowing (*prakarṣika*); thirdly, the sectional (*āvasthika*); and fourthly, the embracing within a single moment (*Kṣaṇika*). These four ways of contemplation on the twelve *nidānas* (*dvādaśāṅga pratītyasamutpāda*) are expounded in great details from the perspectives of the *Śrāvakas* (聲聞), the *pratyeka-buddhas* (緣覺), the *buddhisattva* (菩薩) and the buddha (佛). In addition, the objectives of practicing various forms of meditations are clearly spelled out in this chapter. Take the *ānāpānasmṛti*, for example, the exhaling and inhaling aim at controlling the body and the mind. The meditations on the realms (*dhātu*) and the meditations on the links of consciousness (*vijñāna*) and birth (*jāti*), on the other hand, enhance the strengthening of consciousness of sentient beings to dwell happily in the seven abodes of consciousness (七識界). Besides, the meditations on *skandhas* involve the contemplations on name and form (*nāmarūpa*) and on old age and death (*jarāmaraṇa*). The meditations on the various entrances and exits involve a deep reflection on the six entrances

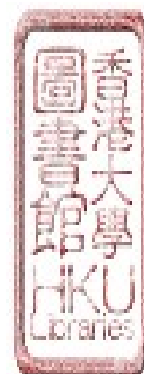


(*Ṣaḍāyatana*), and the link of touch (*sparsā*). The meditations on conditional causation involve the contemplations on the link of ignorance (*avidyā*) and sensation (*vedanā*). The purpose is to eradicate ignorance (*avidyā*) and replace it by wisdom (*prājñā*). As regards the two links of craving (*tṛṣṇā*) and grasping (*upādāna*), which are, indeed, the contamination caused by the attachment to purity, the meditations on impurity definitely provide perfect antidote for that. In sum, all the meditational methods are inter-related and mutually dependent. For instance, during the practice of the meditation on the body as impure and utterly filthy, one should also meditate on the six entrance (*ṣaḍāyatana*). Whilst meditating on the mind, one has to meditate on the links of consciousness (*vijñāna*) and name and form (*nāmarūpa*). In the meditation on things in general as being dependent and without a nature of their own, one has to collectively meditate on the remaining links. This, is also the concluding remark of Chapter 17.

Here, perhaps we can distinguish resolve (*adhimukti/adhimokṣa*) from “mental application” (*manaskāra/manasikāra*). Resolve (*adhimukti/adhimokṣa*) is conceived as a specific mental force which enables the mind to be completely resolved and determined with regard to a particular state or mode of being of a phenomenon. It is, indeed, indispensable for any meditative practice involving visualization. The practice of *aśubhā* is a classic example of resolve.

Mental application (*manaskāra/manasikāra*), on the other hand, is another term of importance in the *Abhidharma* system of meditative praxis. This term is not necessarily confined to the specifically *Abhidharma* notion of its being one of the ten universal thought-concomitants (*mahābhūmika-dharma*). In the meditative context, it carries the sense of “meditative reflection”. Having said that, it must be noted that the Sarvāstivāda Ābhidharmikas take mental application (as much as resolve) as that specified as a universal thought concomitant.¹⁹⁹

¹⁹⁹ Prof. K.L. Dhammajoti, (2009), *Ibid.*, p.281.



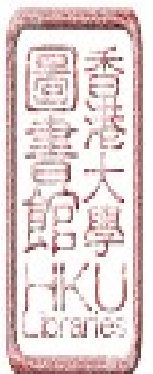
There are three types of mental application in Sarvāstivāda Ābhidharmikas:-

- I. Mental application to intrinsic characteristic (*svalakṣaṇa-manaskāra*) - e.g., that which reflects: “*rūpa* has the characteristic of deterioration and resistance (*rūpaṇa*)”.
- II. Mental application to common characteristic (*sāmānyalakṣaṇa-manaskāra*) - that which is conjoined with the sixteen modes of understanding (*ākāra*) subsumed under the Four Noble Truths.
- III. Mental application of resolve (*adhimukti-manaskāra*) - This is mental application that proceeds from *adhimukti*, on account of which one’s mind becomes totally resolved, determined and convinced, with regard to a particular state of a given phenomenon that one has intended to experience.

Here, I and II, are labeled as the mental application to the real (*tattva-manaskāra*) because they reflect on the real states of things. III, on the other hand, makes the mind resolved and convinced of a particular state which is other than the real. It is a constructive imagination and is the sine qua non for the visualization in the *aśubhā*, the four immeasurables (*apramāṇa*), the spheres of conquest, the spheres of totality, etc.²⁰⁰

In addition, the MVŚ maps out four opinions concerning the relationship between these three mental applications and the arising of the Noble Path: (i) Immediately after any of the three, the Noble Path can arise, and conversely. (ii) Immediately after any of two types, the Noble Path can arise - excepting that to intrinsic characteristic. Immediately after the

²⁰⁰ Prof. K.L. Dhammajoti, (2009), *Ibid.*, pp.219-220.



Noble Path, all three can arise. (iii) It is only after the *sāmānyalakṣaṇa-manaskāra* that the Noble Path can arise. Immediately after the Noble Path, all three can arise since *adhimukti manaskāra* induces *sāmānyalakṣaṇa-manaskāra* which in turn induces the Noble Path. (iv) Immediately after *sāmānyalakṣaṇa-manaskāra*, the Noble Path arises; and conversely.²⁰¹

This process speaks for itself that in the Sarvāstivāda position, the direct realization into the truths is a gradual process. Having said that, other Buddhist schools, such as the Mahāsāṃghika, Mahīśāsaka and Dharmaguptaka hold that it is an abrupt process on the ground that within the one moment of the knowledge pertaining to the direct realization of the four truths, the differences in the various *ākāra*-s of the four noble truths are fully known.²⁰²

Besides, the Theravāda also upholds the abrupt view. As commented by Buddhaghosa (佛音) in his *Visuddhimagga* (清淨道論), that since in each of the four path-knowledges (*sotāpatti-magga*, etc.), the four functions, i.e., comprehension, abandonment, realization and practice are exercised in one and the same moment, it follows that the four noble truths are fully realized in a single moment.²⁰³

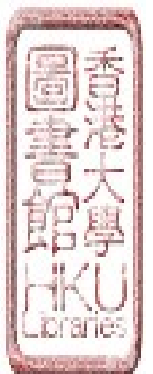
Nevertheless, even within the Sarvāstivāda School itself, there are concessions of the abrupt view in the discussions on the direct realization of the four noble truths (*abhisamaya*, 現觀) as follows:-

- (1) *abhisamaya* as *darśana darśanābhisamaya* - the direct clear realization of the four truths by pure *prajñā* alone;
- (2) *abhisamaya* of object (*ālambanābhisamaya*) - this pure *prajñā* taking the same objects as its conjoined *dharma*-s;

²⁰¹ MVŚ, 53a-b. See K.L. Dhammajoti, (2009), Ibid., pp.219-220.

²⁰² Prof. K.L. Dhammajoti, (2009), Op. Cit., pp.454-455.

²⁰³ Vism, 593. See K.L. Dhammajoti, (2009), Ibid., pp.455-456.



- (3) *abhisamaya* as enterprise (*Kāryābhisamaya*) - this pure *prajñā*, the conjoined *dharma*-s sharing the same objects with it, and other conascent *dharma*-s such as *jāti* and other *viprayukta-saṃskāra*-s, etc. all participating in the same enterprise.²⁰⁴

“As a result of the insight into the *nirodha-satya*, one is said to be enlightened”.²⁰⁵

Hence, when one truth is realized, complete insight into all the truths arises. However, it also states that:-

“The thought of concept (*prajñapti-citta*), the thought of *dharma* (*dharma-citta*), the thought of *śūnyatā-citta*) - these three thoughts having ceased, it is called *nirodha-satya*”.²⁰⁶

It is, hence, plain that even though complete insight into all the truths is obtained once when one truth is realized, the process that leads finally to the realization of *nirodha-satya* (滅諦) is a gradual one.

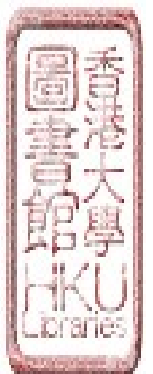
It should be noted that from the first moment of insight - the receptivity to the *dharma*-knowledge with regard to unsatisfactoriness (*duḥkhe dharma jñāna-kṣānti*) - the practitioner becomes an *ārya*, i.e., a Buddhist saint. From the first moment of the practitioner’s entry into the *darśanaya-mārga* (見諦), up to the 15th moment, this *ārya* is called the candidate for the fruit of stream-entry (*srotaāpatti-phala-pratipannaka*, 預流向). He has now abandoned 88 defilements abandonable by insight. Then, at the 16th moment, he is called the “abider in the fruit of stream entry” (*srotaāpatti-phala-stha*, 預流果). He is now destined to final liberation within a maximum of seven rebirths.²⁰⁷

²⁰⁴ AKB, 351; AKB(C), 121c-122a. See K.L. Dhammajoti, (2009), Ibid., pp.456-457.

²⁰⁵ T32, 257b.

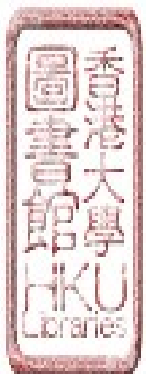
²⁰⁶ T32, 251b; See K.L. Dhammajoti, (2009), Op. Cit., p.457.

²⁰⁷ AKB, 355-356.



When the practitioner attains the first receptivity, he is said to have entered into the certitude of perfection (*samyaktva-niyamāvkrānti*). From there onwards, he is destined for *nirvāṇa*.²⁰⁸

²⁰⁸ MVŚ, 140b; See K.L. Dhammajoti, (2009), Op. Cit., pp.457-459.



XI. Comparison between DDS and AKB on Meditation Practices

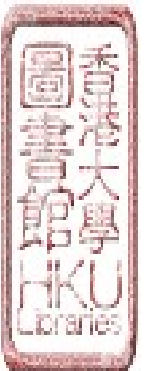
The techniques as enumerated in the *Dharmatrāta-dhyāna-sūtra* are identical with those described in the *Abhidharmakośabhāṣyam* (AKB) (俱舍論) which was compiled by Vasubandhu (世親) in 4-5 C.E.

The chapters of the *Abhidharmakośabhāṣyam* (AKB) are:-

- (I) *Dhātu-nirdeśa* (界品)
- (II) *Indriya-nirdeśa* (根品)
- (III) *Loka-nirdeśa* (世間品)
- (IV) *Karma-nirdeśa* (業品)
- (V) *Anuśaya-nirdeśa* (隨眠品)
- (VI) *Pudgala-mārga-nirdeśa* (聖賢品)
- (VII) *Jñāna-nirdeśa* (智品)
- (VIII) *Samāpatti-nirdeśa* (定品)
- (IX) *Pudgala-pratiśedha* (破我品)²⁰⁹

Among the nine chapters, Chapter VI is specifically devoted to spiritual cultivation. Even though some of the doctrines as expounded in AKB were somewhat modified by Vasubandhu, the overall techniques of meditation as described in Chapter VI remained unchanged. These meditational practices are the same as those of the

²⁰⁹ Index To The *Abhidharmakośabhāṣya*, PART ONE, Sanskrit-Tibetan-Chinese, pp.XXX-XXXI.



Dharmatrāta-dhyāna-sūtra. Here-in-under is the comparison between DDŚ and AKB as far as meditational practices are concerned:-

XI (1) On the two portals to immortality (*amṛta-dvāra*, 二甘露門)

XI (1)(A) DDŚ:-

The *ānāpāna-smṛti* and the meditation on the loathsome occupy a most significant proportion in DDŚ. Twelve out of the whole seventeen chapters are written on these two portals to immortality (*amṛta-dvāra*).

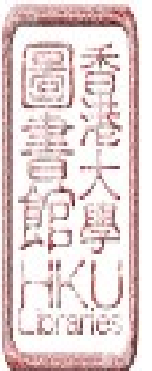
Right from Chapter One, DDŚ emphasizes that:-

“By virtue of his original vows (*prañidhāna*) and great compassion (*mahā-karuṇā*), he [the Buddha] never forsakes sentient beings. To the practitioners, he expounds the *Dharma* that has never been expounded before, so that those who have not crossed over can cross over [to the other shore] and attain peace (*kṣema*). That is, [he teaches] the two gateways to Immortality (*amṛta-dvāra*); each consists of two paths: 1., the preparatory path (*prayoga-mārga*); 2., the path of advancement (*viśeṣa-mārga*).”²¹⁰

XI (1)(B) AKB:-

In Chapter VI of the AKB, it is also spelled out that:-

²¹⁰ DDŚ, T15, No.618, Chapter One.



“He [the ascetic] enters therein, through visualization on the loathsome and through mindfulness of breathing (*ānāpānasmṛti*).”²¹¹

XI (1)(C) Remarks:-

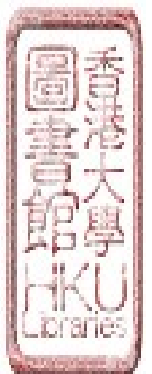
The DDŚ is consistent with the AKB on the importance of the *ānāpānasmṛti* and the meditation on the loathsome.

XI (2) On *Ānāpānasmṛti*

XI (2)(A) DDŚ

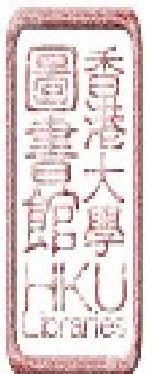
The greatest proportion of DDŚ is on *ānāpānasmṛti*, occupying eight out of the total chapters of seventeen. This is explained in great details in terms of four stages, namely, retrogression (*hāṇa-bhāgīya*, 退分) staying (*sthiti-bhāgīya*, 住分), further advancement (*parākramaṇa-bhāgīya*, 昇進分) and penetration (*nirvedha-bhāgīya*, 決定分). Each of these four stages is further expounded under two paths: 1. the path of preparatory effort (*prayoga-mārga*, 方便道), 2. the path of advance (*uttara/viśeṣa mārga*). The DDŚ also explains the 16 modes of *ānāpānasmṛti* which are, indeed, within the Sarvāstivāda lineage.

²¹¹ AKB, Chapter 6, 9a-b. 「入修無二門，淨觀息念。」



These 16 aspects are pertaining to penetration. In addition, the DDŚ pinpoints that there are 6 stages of counting that the practitioner must have a firm grip. These stages are counting (數), following (隨), fixing (止), observing (觀), modifying (還) and purifying (淨). If one fails to grasp these 6 stages of counting, one is doomed to retrogression. When one is skillful in that 6 stages of counting and has practised all the 16 modes of *ānāpānasmṛti*, one proceeds to the stage of penetration where one observes the subtle sign (*sūkṣma-nimitta*, 微妙相) which is extremely pure and the *jewel-samādhi* (*maṇiratna-samādhi*), 摩尼寶三昧) arises.²¹² After that, one enters the stage of penetration in the path of distinctive progress by practicing the four abodes of mindfulness, acquiring decisive insight through further contemplation of impermanence, etc., penetration into the 16 aspects of the Four Noble Truths. Then one attains *uṣmagata* (煖), *mūrdhan* (頂), *kṣānti* (忍) and *laukikāgra-dharma* (世第一法). Next, one proceeds to the paths of vision and cultivation, completing gradually and finally attains the

²¹² K.L. Dhammajoti, (2008), “The Sixteen-mode Mindfulness of Breathing”, *Journal of Buddhist Studies*, Vol.VI, pp.276-277.



exhaustion of the outflows.²¹³

XI (2)(B) AKB

There are paralled teachings of *ānāpānasmṛti* in Chapter VI of the AKB:-

“Mindfulness of breathing *ānāpānasmṛti* is *prajñā*, belonging to the five spheres, having wind for its object, and it is cultivated by beings in *Kāmadhātu*. The object of the mindfulness of breathing is wind. Its support is *Kāma-dhātu*, that is, it is cultivated by humans and by the gods of *Kāmadhātu*, because imagination abounds there. It is obtained either by detachment or by cultivation. It is attention bearing on a real thing (*tattvamanasikāra*). It belongs only to the Buddhists. Not to outsiders. It has six aspects, counting, etc. (These six aspects refer to counting, following, fixing, observing, modifying and purifying).²¹⁴

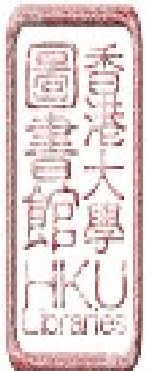
Here it is plain that whilst the 16 modes of *ānāpānasmṛti* are not particularly touched upon, the six operations of counting, following, fixing, observing, modifying and purifying are the same as those expounded in the DDŚ. In addition, in Chapter VIII of the AKB, it is mentioned that:-

“The pure absorption is of four types, of falling, etc.”²¹⁵

²¹³ K.L. Dhammajoti, (2009), Op. Cit., pp.580-585.

²¹⁴ AKB, Chapter VI, 12a-d.

²¹⁵ AKB, Chapter VIII, 17a-b.

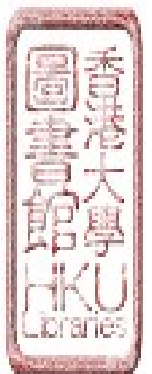


That is to say, the pure (*śuddhaka*) absorption is of four types: of falling (*hāṇabhāgīya*), of duration (*sthitibhāgīya*), of progress (*viśeṣabhāgīya*), and of penetration (*nirvedhabhāgīya*). When the pure absorption is of such a nature that it tends to lead to the arising of the defilements, it is termed an absorption “of falling”. When the pure absorption has the tendency to lead to its own sphere, it is labeled as an absorption “of duration”. When the pure absorption tends to lead to a higher sphere it is called an absorption “of progress”. Lastly, when the pure absorption tends to lead to the undefiled absorption, it is called an absorption “of penetration”.²¹⁶ These four types of absorption are identical with the four stages of retrogression, of staying, of further progress and of penetration as described in the DDŚ.

XI (2)(C) Remark

The DDŚ has demonstrated a very detailed method of practicing *ānāpānasmṛti* which is: the 16 modes, the 6 stages of counting; and the four stages of retrogression; staying; further progress and penetration. The AKB, on the other hand, confirms that the

²¹⁶ Pruden, LB, (1988), Op. Cit., Vol.IV, pp.1247-1248.



ānāpānaśmṛti is *prajñā* and briefly makes mention of the 6 aspects of counting, following, fixing, observing, modifying and purifying. The 16 modes of *ānāpānaśmṛti* are not mentioned at all. Nevertheless, the four stages of development, i.e., the absorptions of falling, of duration, of progress and of penetration are almost identical with the four stages of retrogression, staying, further progress and the penetration of the DDŚ.

XI (3) On *Aśubhā*

XI (3)(A) DDŚ

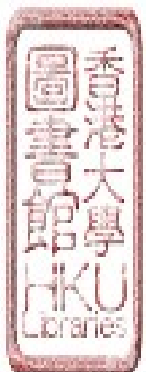
The meditation on the impure (*aśubhā*) occupies as many as four chapters in the DDŚ. A detailed description of the practice of *aśubhā* has already been expounded previously. Please see pages 100 to 111 for details.

XI (3)(B) AKB

Whilst those in whom imagination is predominant should practice mindfulness of breathing (*ānāpānaśmṛti*), those in whom desire is predominant should enter through the loathsome.²¹⁷

It then expounds that the practitioner

²¹⁷ Pruden, Leo M., (1988), *Ibid*, pp.916-917.

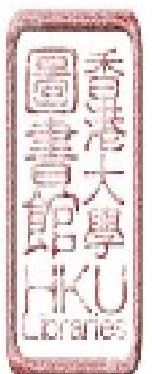


who cultivates the loathsome visualization can either be “a beginner” or “a master” or “an absolute master”.

The beginner first fixes his mind on a part of his body, either the toe, or the forehead, or on any other part of his choosing; then he imagines the flesh rots away and falls off until the whole body being reduced to a skeleton. Then he extends the same visualization to a second individual, and gradually to the whole village, the whole country and so on up to seeing the whole earth bounded by the sea being filled with skeletons. Next, he reduces the scope, gradually back to seeing just his own skeleton. Up to this point, he can be called a beginner in the *aśubhā* meditation.

The “master” level can be achieved if the practitioner continues to strengthen his power of reduced visualization beyond the beginner’s level by making an abstraction of the bones of the foot, and by considering others being reduced likewise until he finally visualizes on half of the skull. He is now “a master” of the *aśubhā* visualization.

The “absolute master” is a practitioner who advances further beyond the level of having mastered and succeeds in



leaving out the half of the skull and holds his mindfulness between his eye-brows. He is then an ascetic “in whom the act of the visualization of the loathsome has been achieved”.²¹⁸

XI (3)(C) Remarks

The *aśubhā* meditation occupies a very important position in the DDŚ.

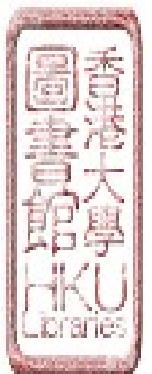
Four out of a total of seventeen chapters are used in covering the meditation on the loathsome. It expounds thoroughly how the visualization of the pure arises at the end when the meditator completes his practice properly and successfully. In the same vein, the AKB also pinpoints the level of absolute mastery of the *aśubhā* meditation in that the meditator leaves out even the half of the skull and holds his mindfulness between his eye-brows. Such exposition co-incides with the descriptions of the *aśubhā* meditation in the DDŚ and MVŚ previously elaborated in pages 100 to 111.

XI (4). On The *Apramāṇa* Meditation

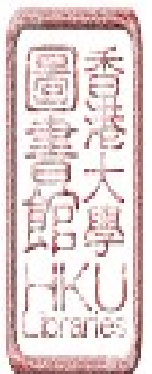
XI (4)(A) DDŚ

The teaching on the *apramāṇa*

²¹⁸ Pruden, Leo M., (1988), *Ibid*, pp.917-918.



meditation occupies one full chapter in the DDŚ. Right from the outset of Chapter 14 of the DDŚ, the practitioner is urged to practice the meditation of *maitrī-citta* to temporarily cease any feeling of hatred. It operates exclusively in the mode of happiness with regard to immeasurable and innumerable sentient beings divided into nine divisions and among the three categories - the beloved, the neutral and the enemies - located in the ten directions and throughout the three periods of time. Such practice is called the entire *samādhi* of the general meditation (總觀) of *maitrī apramāṇa*. If, he is still hindered by hatred in the course of practicing this general meditation, he must then practice the specific meditation (別相) of *maitrī* with regard to the higher division of the beloved group. Then he generalizes the thought of *maitrī* towards the middle division of the beloved, the lower division of the beloved, and the neutral and the enemy groups. Next he generates the thought of benefitting all sentient beings with the *Dharma* (法饒益). He continues practicing three types of *maitrī*, far-reaching *maitrī* and immeasurable *maitrī*, removing the hindrance of hatred and abiding in the thought of universal love. Meanwhile,

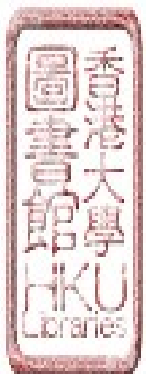


he should also give all the spiritual qualities, the skillful roots and all the unique attributes of the Buddha equally to all sentient beings. Once such a practice is developed, the excellent fruition of the immeasurables as method of praxis (*dharma-parayāya*) can be accomplished, and there will be no retrogression.²¹⁹

XI (4)(B) AKB

The practice of the *apramāṇa* meditation in the AKB is almost identical with that of the DDŚ except that the meditator divides sentient beings firstly into three major groups: the beloved, the neutral and the enemy groups. Each of the beloved and enemy groups is further divided into three grades: lower, middle and upper, while the neutral ones remain as one single division, making a total of seven divisions. He then starts with the upper division of the beloved group and cultivates the thought to make them attain happy. After he firmly abides on the thought of giving happiness to the upper beloved group, he practises likewise towards the middle-division of the beloved group and then towards the lower-division. Once this is achieved, he next practises

²¹⁹ K.L. Dhammajoti, (2010), "The *Apramāṇa* Meditation in the Sarvāstivāda with Special Reference to *Mairī-bhāvanā*", *Journal of Buddhist Studies*, Centre for Buddhist Studies, Srilanka, Vol.VIII, pp.178-181.



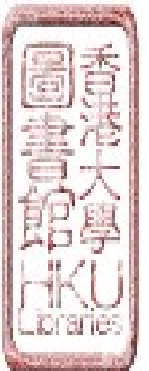
likewise towards the neutral group. Next he focuses his practice towards the lower division of the enemy group, then the one belonging to the middle division, and finally the one belonging to the upper division. In this way, he gradually completes the practice and extends his intention to give happiness towards all sentient beings in the sensuality-sphere without making discrimination. Up to this point, he had fully accomplished the *matrī-bhāvanā*. He can easily generate *matrī* towards even those who have cut off their *kuśala-mūla-s*.²²⁰

XI (4)(C) Remarks

The practice described in the DDŚ differs with the AKB in the following ways:-

- (1) It initially engages in practicing the “general meditation”, giving *matrī* to all sentient beings as a whole. However, when the meditator is hindered by hatred in the course of his practice, he must switch to the “specific meditation”, taking as cognitive object one division after another, starting with the higher division of the beloved group;

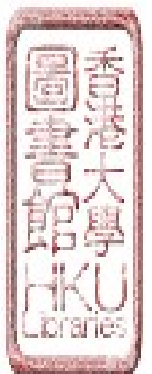
²²⁰ AKB, 454, See K.L. Dhammajoti, (2010), Op. Cit., pp.176-178.



- (2) It stresses the benefaction of *Dharma*;
- (3) It makes mention the signs of happiness manifested in the meditation;
- (4) The method of overcoming feelings of hatred in the course of the meditation is not found in the AKB; i.e., reflecting on the unfortunate planes of birth and the associated sufferings that the meditator has gone through because of hatred; and
- (5) The emphasis that the meditator can advance to the sensuality-free great *maitrī* and attain *nirvāṇa* even though he starts off as an unenlightened wordling by taking up step-by-step practice. The benefit of practicing *maitrī* is, therefore, tremendous.²²¹

To sum up, the Sarvāstivāda School does emphasize the importance of the *apramāṇa* meditation which not only refines and sublimates the meditator's emotional energies, but can also lead him to the attainment of *nirvāṇa*. As

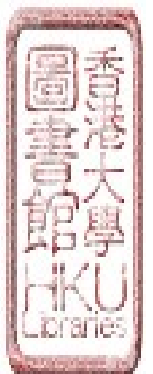
²²¹ K.L. Dhammajoti, (2010), *Ibid.*, pp.181-182.



quite rightly reflected in the DDŚ, the *apramāṇa* meditation indicates the interdependence and mutual conditioning between the affective and the cognitive components of the practitioner. It is also a useful tool to counteract the craving-*prapañca* and the view-*prapañca*, which is essential for moral transformation and the development of liberative insight.²²²

Lastly, as a conclusion of the section for the comparison between the DDŚ and the AKB, it is plain that the meditative methods of the two portals to immortality (*amṛta-drāra*, 二甘露門), the *ānāpānasmṛti*, the *aśubhā* and the *apramāṇa* methods are almost identical in both texts with only very minor differences. This clearly shows that both texts are within the lineage of the Sarvāstivāda School.

²²² K.L. Dhammajoti, (2010), *Ibid.*, pp.182-183.



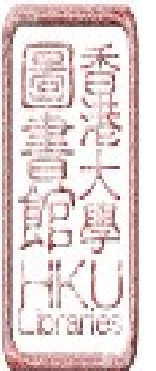
XII. The Meditation System Commonly shared by the Hīnayāna and the Mahāyāna

As discussed previously, among the early arrival of Buddhist monks, Kumārajīva (344-409 or 413) was a great legend in that period. Numerous Hīnayāna and Mahāyāna works were successfully translated by him in a mere eight years.²²³ Nevertheless, the lack of formal instruction of spiritual cultivation remained glaring despite the proliferation of *dhyāna sūtra-s*.

Such a gap of practical teaching was eventually bridged by the arrival of Buddhahadra (359-429) at China. As elaborated previously, Buddhahadra first lived with Kumārajīva in Ch'ang-an, but soon settled at Mount Lu due to the hostility of the monastic community as well as the free lifestyle of Kumārajīva. Then he translated the *Dharmatrāta-dhyāna-sūtra* during his stay at Mount Lu whilst he, himself, was actually involved in the formal instruction of the various contemplations stipulated in the *sūtra*. This, indeed, was the first time, an Indian meditational master began a formal system of training in spiritual cultivation in China. Besides, what makes the present Chinese version of the *Dharmatrāta-dhyāna-sūtra* even more precious is that the original Sanskrit text of the *sūtra* had been forever lost after Buddhahadra's translation.

Basically, the *Dharmatrāta-dhyāna-sūtra* teaches a Hīnayāna style of spiritual cultivation which is firmly based on the Sarvāstivāda system of spiritual progress. It covers, in great details, the *ānāpānasmṛti*, the *aśubhā*, the contemplation on the Four Immeasurables, the fixations on the five elements (*skandha-s*), the six sense organs (*indriya-s*) and the twelfold causal chain. All these practices form a very systematic progress of spiritual cultivation within the lineage of the Sarvāstivāda School in Kaśmīra which hands down directly from Mahākśyapa, Ānanda, Śāṅkavāsī, Upagupta, Vasumitra, Śaṁgharakṣa, Dharmatara, Puṇyāmitra, Puṇyara and Buddhasena. It belongs to the gradual school

²²³ Robinson, R., *Early Mādhyamika*, (Stanford, 1971), pp.73-77.



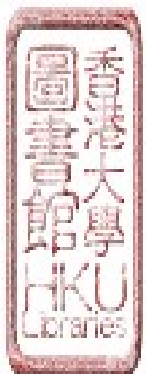
of *dhyāna* practice in Kaśmīra. In addition, it directly transmits *dhyāna* practice from Kaśmīra and lays a firm foundation of spiritual cultivation on Chinese soil. Once and for all, it fills in the gap of the lack of authentic teachings in spiritual cultivation and opens up a great and glorious path for further development in *dhyāna* practice in the ensuing era.

Having discussed the fact that the *Dharmatrāta-dhyāna-sūtra* was a meditational manual of the Sarvāstivāda School based in Kaśmīra, it must be noted that it was compiled at the time of a vigorous religious movement known as the Mahāyāna. Generally speaking, a distinctive feature of Mahāyāna Buddhism is the notion of the bodhisattva. Mahāyāna scriptures endorse the bodhisattva who strives for the benefit of both himself and others with the aim of attaining the unsurpassed perfect awakening or enlightenment (*anuttarā samyaksambodhiḥ*) of a Buddha or the state of an omniscient one (*sarvajñatā*). Originally, the concept of bodhisattva which referred to Śākyamuni or past Buddhas such as Vipaśyin/Vipassī prior to their attainment of Buddhahood can be found in the *Āgamas* and *Nikāyas*.²²⁴ During the age of *Nikāya* Buddhism, the term “bodhisattva” referred to someone whose eventual attainment of Buddhahood has been assured by a “prediction” (*vyākaraṇa*). Even the Buddha, who had already attained Buddhahood, was referred to as a bodhisattva when speaking of his period of religious practice prior to his awakening, and there existed no other bodhisattvas. Nevertheless, with the advent of Mahāyāna Buddhism, the concept of bodhisattva was transformed which included not only great bodhisattvas such as Mañjuśrī, Samantabhadra, and Avalokiteśvara, but the ordinary person who has simply engendered the aspiration for awakening (*bodhicitta*) and has not received any prediction that he will eventually attain Buddhahood.²²⁵

The emergence of mahāyāna has much to do with the doctrinal development within the broad Sarvāstivāda tradition. In the MVŚ, we find

²²⁴ Hirakaula Akira (平川彰), 1989b. *Shoki Daijō Bukkyō Kenkyū* 初大乘佛教の研究. [A Study of early Mahāyāna Buddhism]. Vol. I.

²²⁵ Fujita, Yoshimichi, (2009), “The Bodhisattva Thought of the Sarvāstivādins and Mahāyāna Buddhism”, in *Bulletin of the Institute of Eastern Culture*, 96, The Tōhō GAKKAI, Tokyo, p.104.



the doctrines of the three *yāna*-s and Buddhahood is distinctively contrasted with the attainment of the śravaka and the pratyekabuddha. Only the Buddha is said to have perfect wisdom in the sense of the two-fold wisdom into both the general characteristics (*sāmānya-lakṣaṇa*, 共相) and the specific characteristics (*savalakṣaṇa*, 自相) of things. The other two *yānas* are enlightened only with regard to general characteristics. Again, the Buddha is said to be one who has fully overcome both the defiled (*kliṣṭa-ajñāna*, 染污無知) and the non-defiled ignorance (*akliṣṭa-ajñāna*, 不染污無知).²²⁶ Or, he is one who has abandoned both the defilements (*Kléśa*, 煩惱) as well as their traces (*vāsanā*, 習氣).²²⁷ Moreover, the Buddha is the only one who is possessed of great compassion (*mahā-karuṇā*), and he alone has fully achieved the six-fold perfections (*pāramitā*-s): of *dāna*, *śīla*, *kṣānti*, *vīrya*, *dhyāna* and *prajñā* - a doctrine distinctively taught in the MVŚ.²²⁸ All these doctrines in fact also constitute the fundamental tenets of Mahāyāna Buddhism.

In this connection, another important point to be noted is that there was a community of meditators within the broad Sarvāstivāda tradition, known as the yogācāra-s. These masters of meditation, together with the Sarvāstivāda masters known as the Dārṣṭāntikas, are devoted to meditative praxis. They also importantly contributed to the emergence and development of the Mahāyāna.²²⁹

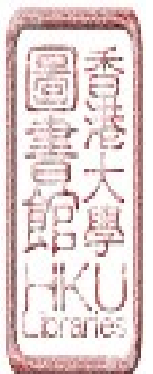
As we have argued above, *Dhamatrāta-dhyāna-sūtra* is a

²²⁶ MVŚ, 780b. See K.L. Dhammajoti, (2009), Op. Cit., p.259.

²²⁷ MA, 52, *buddhānañhi sāvakehi saddhiṃ kinñcāpi tena tena maggena kilesappahāne viseso natthi, pariññāya pana atthi.* (“Whereas there is no difference between Buddha-s and *sāvaka*-s as regards the abandoning of defilements by the [four] paths, there is a difference as regards perfect understanding *pariññāya*.”) Translation adapted from K.L. Dhammajoti, (2009), Ibid., p.256.

²²⁸ MVŚ, 327c. This records the statement of the Buddha: “I remember that in the past, I have stated thus: There is no *śramaṇa* or *brāhmaṇa*, etc., in the past, present or future who can acquire knowledge and vision with regard to all *dharma*-s abruptly. If one says there is, [one is speaking of] an impossibility. One must first go through three *asaṃkhyeya-kalpa*-s, practicing tens of thousands of difficult practices, gradually perfecting the six *pāramitā*-s, in order that one can possess true knowledge and vision with regard to all *dharma*-s.” (Translation adapted from K.L. Dhammajoti, (2009), Ibid., p.434.

²²⁹ See Yin Shun, (1968), Op. Cit., pp.611-616.



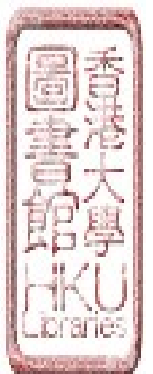
meditation text of the Sarvāstivāda lineage. In this text, it is very significant to observe certain features that may be labeled as mahāyānic. For instance, in the *aśubhā* practice, it is described that this contemplation on the loathsome culminates in the achievement of the *śubhā* (“pure”) contemplation. A vision of majesty and glory of radiance and features similar to those of Mahāyāna pure lands’ issues. There are also mention of the *maṇḍala*, etc. (see discussions on *aśubhā* practice, above from p.100 to 111.

Hence, we may go so far as to state that at least, in an important way, some of the most essential elements of Mahāyāna praxis must have come from Sarvāstivāda meditation tradition, as reported by our DDŚ. As observed by Ruegg (1967), meditators might have “bridged the gap separating the two *Yāna-s*”.²³⁰ Here, “the two *Yāna-s* refer to: (1) the “*śrāvaka* path” which signifies the course of practice aimed at becoming an arhat; and (2) the “Bodhisattva path” refers to the course of practice aimed at becoming a Buddha.²³¹ The boundary between these two paths was not clear-cut. The difference between the two only lies in spiritual attitude and doctrinal interpretations. Such a difference between Sravakayānist and Mahāyānist meditation is not fundamental and only a matter of degree.²³² In other words, even though the ultimate goals are different, the *dhyāna* practice is virtually the same.

²³⁰ Ruegg, D. Deyfort, (1967), “On a Yoga Treatise in Sanskrit from Oizil”, *Journal of the American Oriental Society*, 87-2, (1967). See Yamabe Nobuyoshi, (2009), “The Path of Śrāvaka and Bodhisattva-s in Meditative Practices”, ACTA ASIA TICA, *Bulletin of the Institute of Easter Culture*, 96, THE TŌHŌ GAKKAI, Tokyo, 2009, p.48.

²³¹ Yamabe Nobuyoshi, (2009), *Ibid.*, p.48.

²³² Yamabe Nobuyoshi, (2009), *Ibid.*, p.75.



XIII. The Contributions of the *Dharmatrāta-dhyāna-sūtra*

As regards the history of the compilation of *dhyāna sūtras*, the earliest meditational manual entitled “*An-pan shou yi ching* (安般守意經)” was translated by An Shik-kao (安世高) who went to Lo-yang (洛陽) in China in 148 C.E. where he translated thirty-four Buddhist scriptures from Sanskrit into Chinese over a period of twenty-some years. This manual was highly treasured by Tao-an (312-385) (道安) who was the teacher of Hui-yüan (慧遠). The Chinese lineage of *dhyāna* practice was, therefore, originally started by An Shik-kao, through Ch'en Hui (陳慧) to K'ang Seng-hui (康僧會). During the time of Tao-an, such a *dhyāna* lineage seemed to have come to a halt. That is why Seng-jui (僧叡), Tao-an's another disciple lamented in his “*Kuan Chung Ch'u Ch'an Ching Hsü* (關中出禪經序)” that:-

“Even though the subject matter of the practice is generally correct, the detailed methods have not been fully elaborated. In addition, no direct tutelage is available, not to mention the do's and don'ts for the practitioner”.²³³

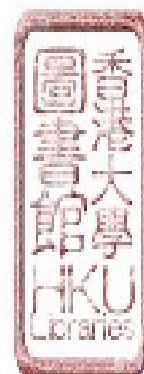
Hence, when Kumārajīva arrived at Ch'ang-an (長安) in 401 A.D., Seng-jue immediately came to him for instruction on *dhyāna* practice. Kumārajīva then juxtaposed various methods of *dhyāna* practice and compiled the “*Ch'an-fa yao-chieh* 禪法要解” (*Essential Explanation of the Methods of Meditation*)²³⁴, the “*Ssu-wei lüeh-yao fa*” (思惟略要法) (*Abridged Essentials of Meditation*)²³⁵ and “*Ch'an mi-yao-fa ching*” (禪祕要法經) (*Manual of the Secret Essentials of Meditation*)²³⁶. This indicates that between 401 and 407, Kumārajīva had edited various *dhyāna sūtras* and compiled his own manuals. He also acted as a *dhyāna* instructor himself. Having said that, as time went by, there arose discontent with

²³³ *Ch'u san-tsang chi chi* (出三藏記集) (No. 2145) Preface to the Meditation Manual Translated in the Kuan-chung Area, T55: 65a19-b21).

²³⁴ T15:286b-97c. [No. 616].

²³⁵ T15:297c-300c. [No. 617].

²³⁶ T15:242c-69c. [No. 613].



Kumārajīva's *dhyāna* teachings because of the lack of a clear lineage which was aggravated by the unsystematic teaching approach of Kumārajīva himself. The whole scene was changed in 410 C.E. with the arrival at Ch'ang-an of Buddhabhadra who was the direct disciple of Buddhasena and Dharmatrāta in Kaśmīra. A systematic practice of *dhyāna* basing on the Sarvāstivādin lineage had, for the first time, taken a firm foothold on Chinese soil. From then on, *dhyāna* practice began a long and unbroken history in China. That was why, after Buddhabhadra was ousted from Ch'ang-an, Hui-yüan sincerely invited him to stay at Mount Lu with him for the purpose of teaching meditation and of translating the *Dharmatrāta-dhyāna-sūtra*. Hui-yüan also stated in his preface to *Dharmatrāta-dhyāna-sūtra* that:-

"It is lamentable that since Buddhism went East, the *ānāpāna* practice of *dhyāna* teachings has seldom been revealed. Disunity in the cultivation of the three-fold *karma* was prevalent which led to the demise of *dhyāna* practice. Then Kumārajīva commenced to preach the teaching of Aśvaghoṣa. The *Dhyāna* school was formally established. Even though the school is far from complete, it formed the last and the most essential addition to it....."²³⁷

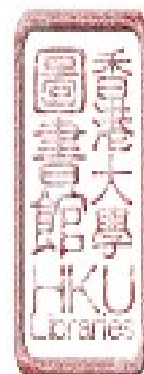
Here, Hui-yüan clearly criticized Kumārajīva for imparting incomplete knowledge of *dhyāna* practice. This points to the fact that those who had sought instruction from Buddhabhadra all held adverse opinion on the *dhyāna* teachings of Kumārajīva.²³⁸

One point that is common among Kumārajīva's *dhyāna* teachings and those of Buddhabhadra is that despite the ultimate goals could have been different, i.e., practitioners aspiring to become arhats or bodhisattvas, the *dhyāna* methods they employed there are virtually the same.

Take the Kumārajīva Manual, for example, which is a text

²³⁷ T15, 300c-301b.

²³⁸ Lu Cheng (呂澂), (1986). Collected Works on Buddhist studies by Lu Cheng, Vol.5, Beijing. pp.118-126.



compiled by Kumārajīva who juxtaposes the paths of Śravakas, Pratyekabuddhas, and Bodhisattvas. Because of this, there is no single Indian text which can fully correspond to this manual. This manual actually records the meditation manuals of Vasumitra, Saṅgharakṣa, Upagupta, Saṅghasena, Pārśva, Aśvagoṣa, and Kumāralāta who were masters of meditation in the Srāvakayānist tradition.²³⁹ It is also noted that Aśvagoṣa’s *Saundarananda* (孫陀利難陀詩) and Saṅgharakṣa’s *Yogācārabhūmi* (*Hsiu-hsing tao-ti ching* 修行道地經, T15:182a-230c [No. 606]) have extensive parallels to the Kumārajīva Manual.²⁴⁰ In addition, the Manual also adds in descriptions of the path of Pratyekabuddhas and Bodhisattvas to the path of Śravakas in such a way that puts the *Śrāvakabhūmi*, *Pratyekabuddhabhūmi*, and *Bodhisattvabhūmi* side by side.

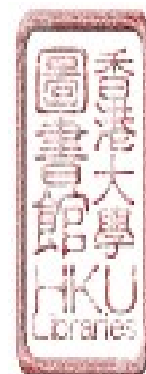
The structure of the paths of Śravakas and Bodhisattvas in the Kumārajīva Manual can be tabulated as below:-

The structure of the paths of Śravakas and
bodhisattvas in the Kumārajīva Manual

Śravaka Path	Bodhisattva Path
	1. 念佛三昧 “The <i>śamādhi</i> of calling the Buddha to mind”
1. 婬欲：淨觀 “Lust: The visualization of a corpse”	2. 婬欲：不淨 “Lust: Corpse”
2. 瞋悲：慈心 “Anger: Friendliness”	3. 瞋悲：慈心 “Anger: Friendliness”

²³⁹ *Ch’u san-tsang chi chi* (出三藏記集) (No. 2145), Op. Cit., T55:65a19-b21.

²⁴⁰ Matsunami Seiren 松濤誠廉, “Yugagyōho no so to shite no Memyō” 瑜伽行派の祖としての馬鳴 [*Aśvagoṣa school], repr. in Matsunami, Memyō Tansei naru Nanda 馬鳴端正なる難陀 [*Aśvagoṣa, the Saundarananda] (Tokyo: Sankibō Busshorin, 1980), pp.158-81 (originally published in Taishō Daigaku Kenkyū Kiyū 大正大學研究紀要 [Memoirs of Taisho University] 39 [1954]). See Yamabe Nobayoshi, (2009), Op. Cit., p.55.



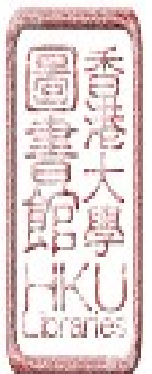
3. 死癡：因緣 “Ignorance: Dependent origination”	4. 愚癡：十二分 “Ignorance: The twelve links [of dependent origination]”
4. 思覺：安那般那三昧 “Discursive thought: The <i>śamādhī</i> of [mindful] inhaling and exhaling”	5. 思覺：安那般那三昧 “Discursive thought: The <i>śamādhī</i> of [mindful] inhaling and exhaling”
5. 等分：念佛三昧 “Mixed [defilements]: The <i>śamādhī</i> of calling the Buddha to mind”	

Source: Yamaby Nobuyoshi, (2009), “The Paths of Śravakas and Bodhisattvas in Meditative Practices” in ACTA ASIATICA, *Bulletin of the Institute of Eastern Culture*, 96, The Tōhō Gakkai, Tokyo, 2009, p.56.

It is apparent that both Śravaka path and Bodhiattva path employ the “Five Methods of Meditation” (*wu-men ch’an* 五門禪).²⁴¹ Except that “the *samādhī* of calling the Buddha to mind” appears first in the Bodhisattva path, the other items of practice remain the same in the said two paths. The techniques of individual items of practice also remain the same except that in the Bodhisattva path, the practitioner is discouraged from entering *nirvāṇa* but is encouraged to realize absolute reality (*chu-fa shih-hsiang* 諸法實相) and help sentient beings even if he has advanced himself through the visualization of the corpse to a stage allowing him to enter *nirvāṇa*. In addition, in the Bodhisattva path, the practitioner is advised not to attach to either purity or impurity.²⁴² Furthermore, for the meditations on friendliness and dependent origination, the Bodhisattva path emphasizes on a much deeper degree and with greater details. As for the *ānāpānasmṛti*, the meditational techniques of the paths of śrāvakas

²⁴¹ Ōminami Ryūshō 大南龍昇, “Go jōshin kan to gomonzon” 五停心觀と五門禪 [*The five types of meditation and five methods of meditation], in Sekiguchi Shindai 關口真大, ed., *Bukkyō no jissen genri* 佛教の實踐原理 [*Buddhist principles of Practice] (Tokyo: Sankibō Busshorin, 1977), p.72.

²⁴² *Ch’an mi-yao-fa ching* 禪秘要法經 (*Manual of the Secret Essentials of Meditation*), T15:281c28 [No.613]. Also see *Ta-chih-tu lun* 大智度論, T25:196a2-10.



and bodhisattvas are identical. For the item of “calling the Buddha to mind”, again, both paths have identical techniques of practice. In general, as far as meditational methods are concerned, the Śrāvaka and Bodhisattva paths are not subsequently different.²⁴³

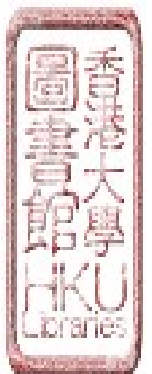
In a similar vein, the *Dharmatrāta-dhyāna-sūtra* also states that the difference between paths of Śrāvakas, Pratyekabuddhas, Bodhisattvas and the Buddha depends on the practitioner’s degree of understanding which is vividly demonstrated in Chapter Seventeen of the *sūtra* on the meditations on the Twelve *Nidānas* (*dvādaśāṅga pratīyasamutpāda*) as follows:-

“Besides, having entered into the *samādhi* of the pure, green and indestructible gem (*vaiḍūrya*) and at this very bright and pure state, the practitioner, during his meditation on conditional causation, tends to form the view that the twelve *nidānas* (*dvādaśāṅga pratīyasamutpāda*) are easy to understand. Like Ānanda once spoke to the Buddha that the twelve *nidānas* are easy to grasp. Then the Buddha told Ānanda that the profundity of the twelve *nidānas*, was, indeed, bottomless and is, in fact, difficult to know or comprehend. “Do you wish to ruin the most precious and wonderful fruition that I have gathered in three *asaṅkhyā Kalpas* by making such a remark?” said the Buddha. “This is the most subtle and profound insight. I will now rescue you from *saṃsāra*. You should follow me in meditating on the Buddha-realm. Floating on the ocean of the Buddha-realm are the heretics, the unenlightened beings shadowed by pitch darkness of the two extremes, ignorance and delusion. As they are all separated from the basis of knowledge (*jñeya*), they are unable to enter the Buddha-realm. Even though the hearers (*srāvakas*) and the pratyeka-buddhas can enter the Buddha-realm to some extent, they are unable to get to the bottom of it.”²⁴⁴

Up to now, it is plain that the *Dharmatrāta-dhyāna-sūtra* is the most systematic meditational manual with a more unique and traceable lineage than the other meditational *sūtras* of the time. In addition, it was introduced and taught by its compiler, i.e., Buddhahadra. This *sūtra*, as mentioned repeatedly before, had filled in the gap of the lack of a

²⁴³ Yamaby Nobuyoshi, (2009), Op. Cit., pp.56-60.

²⁴⁴ Yamaby Nobuyoshi, (2009), Ibid., pp.62-65.



systematic meditational methods and tutelage in China and had formed a very fundamental and essential basis of spiritual cultivation on which Chinese Mahāyāna Buddhism was built in the ensuing years.

Since the *Dharmatrāta-dhyāna-sūtra* is only extant in ancient Chinese, the present thesis serves to make its contribution not only by translating it into modern English but also critically examining its importance as a basis of spiritual cultivation for most Mahāyāna Buddhist Schools developed in China thereafter.

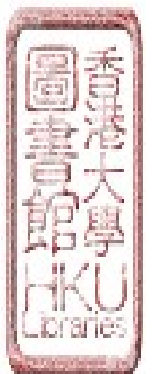
It must be mentioned that there is a Japanese version which is a direct translation of the *Dharmatrāta-dhyāna-sūtra* available.²⁴⁵ This Japanese version does not help the reader in truly appreciating the original *sūtra* as ambiguous terms and phrases in the manuscript remain ambiguous in the Japanese version. The following four examples might serve to illustrate the ambiguities of the Japanese version of the *Dharmatrāta-dhyāna-sūtra*.

Firstly, in the preface to the *Dharmatrāta-dhyāna-sūtra* compiled by Hui-yuan, it is stated that:-

“From the very beginning until the present, there had been prominent figures in the five divided groups of the *saṅgha*, who, being alarmed by the abrupt changes of things, chose to treasure the teaching stored in the original scriptures. With deep concern, they all feared for the imminent demise of the great teaching. Therefore, each of them began to appreciate and taught various *dhyāna sūtras* with a view to promoting *dhyāna* cultivation. Their methodology embraced countless methods (*fan pien*, 方便) with a view to attaining *nirvāna*.....”

Here, a doubt might arise as to what *fang pien* (方便) actually means in this context. Does it refer to the ordinary meaning of

²⁴⁵ Shiozaki Yukio, (塩崎幸雄), (2006), *Dhyāna-samādhi-sūtra/Dharmatrāta-dhyāna-sūtra*, (坐禪三昧經／達摩多羅禪經), (新國訳大藏經), (禪定經典部).



expedience (*upāya*, 方便) or to the preparatory path (*prayoga-mārga*, 方便道) of spiritual cultivation as expounded in the ensuing chapters of the *sūtra*? In this regard, the Japanese version does not seem to have noticed nor attempted to rectify such a well-deserved doubt. It simply translated the key sentences in the text as “無数の方便なれど、寂然寂乎たるを求むるを以て唯だ寂するは其の揆、一なるのみ。” without further explaining that the term “方便” might carry another connotation in the *sūtra*. I have given deep thought to the issue and finally the ordinary meaning of the term “method” (方便) is preferred on the ground that Hui-yüan might have been the first one in his time to have read the Chinese version of the *sūtra*. Hence, he might not have the prior knowledge on the four stages of the progress of meditative praxis, i.e., retrogression, staying, higher advancement and penetration. Therefore, he might not know that each of the four stages is illustrated under two sections, i.e., the preparatory path (*prayoga-mārga*, 方便道) and the path of distinctive progress (*viśeṣa-mārga*, 勝進道). It is, therefore, considered that whilst using the term “方便”, Hui-yüan could have only the trivial meaning of “method” in mind.

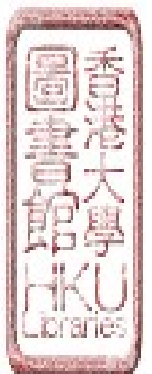
Secondly, in Section Two of DDŚ, it is specifically stated that:-

“2.15 He does not know how to practice at the six time periods, and he is unskillful with regard to the six elements (*dhātu*); and also ignorant of the sixfold skillfulness. — He is then said to have retrogressed.” (T15, No. 618) [303a2 - 3]

Here, the Japanese version simply translates it as follows:-

“2.15 If the practitioner is ignorant of practicing at six periods in a day; Or unable to skillfully handle the six elements or gets confused with the six able devices. He is deemed to be retrogressed in his practice.” (T15, No.618) [303a2 - 3]

(Japanese translation: 六時の行を知らず，六界も亦た善くせ



ず，亦た六巧便にも愚なり，是れ、修行退と説かん。）²⁴⁶

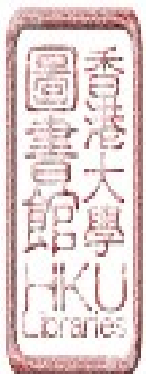
In addition, the Japanese version specifies, the sixfold skillfulness as: (1) preaching deep truths in simple form to lead on people gladly to believe (隨便巧方便); (2) promising them every good way of realizing their desires of wealth, etc. (立要巧方便); (3) showing a threatening aspect to the disobedient to induce reform (異相巧方便); (4) rebuking and punishing then with a like object (逼迫巧方便); (5) granting wealth to induce grateful offerings and almsgiving (報恩巧方便); and (6) descending from heaven, leaving home, attaining *bodhi* and leading all to joy and purity (清淨巧方便). These are the six skilful means employed by a bodhisattva for guiding sentient beings to the right path, as expounded in Roll 8 of *Bodhisattva-bhūmi* (菩薩地持經卷八).

Nevertheless, DDŚ is a Sarvāstivāda text which should not have anything to do with the six skilful means of a bodhisattva. In fact, the sixfold skillfulness here seems to refer to the contemplation of the six elements. In addition, the same expression also occurs in Section 13 of DDŚ (p.318b29 - c1) where it is urged that one of the six elements is to be contemplated at one of the six time periods of the day: “修習六巧便，六時各觀一。”

Hence the six skilful means of a bodhisattva have been wrongly quoted and interpreted by the Japanese translator concerned.

Thirdly, in the ensuing sub-section of 2.15 of DDŚ, i.e., in 2.16, the tenfold contemplation is mentioned which is interpreted by the Japanese translator as referring, to the ten modes of meditation (十想) of *Pañcaviṃśati-sāhasrikā- prajñāpāramitā* (大品般若經) which include: (1) Meditation on *anitya* (無常想); (2) Meditation on *duḥkha* (苦想); (3) Meditation on *anātman* (無我想); (4) Meditation on Food (食不淨想); (5)

²⁴⁶ Shiozaki Yukio, (塩崎幸雄), (2006), Ibid., p.148.



Unclean Meditation on No Joy in All Worlds (一切世界不可樂想) ; (6) Meditation on Death (死想) ; (7) Meditation on Impurity (不淨想) ; (8) Meditation on *uccheda* (Cutting) (斷想) ; (9) Meditation on Abandoning Desires (離欲想) ; and (10) Meditation on Ending (盡想) .

Again, this sub-section of DDŚ, i.e., 2.16, should be interpreted with special reference to MVŚ which is a most detailed *śāstra* of the Sarvāstivāda School. Accordingly, the ten forms of *saṃjñā* taught in the Sarvāstivāda system (MVŚ, 836c) should be: (1) impermanent, (2) the impermanent is unsatisfactory (*anitye duḥkha*), (3) the unsatisfactory being without a Self (*duḥkha anātman*), (4) death, (5) *aśuḥhā*, (6) loathsomeness of food, (7) all pertaining to the world being non-delightable, (8) abandonment (*prahāna*), (9) detachment (*virāga*), and (10) cessation (*nirodha*).

Hence, the Japanese version has wrongly cited a Mahāyāna text for reference in this case.

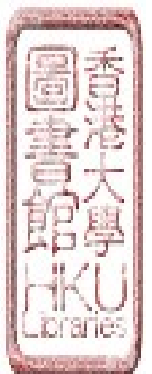
Fourthly, in 2.17 of DDŚ, the term “正受” is used:-

“2.17 不觀處非處，業報及正受；禪定諸解脫，淨味愚不了；諸根到處道，性欲不分別；心隨眾雜相，是悉無知退。”(T15, No.618) [303a7 - 10]

It is common knowledge that earlier translation of Buddhist texts tend to mix *samādhi* (三昧、等持) with *samāpatti* (等至、正受、正定、現前) and *samāhita* (等引、勝定) . In fact, *samādhi* should only refer to “三昧” or “三摩地”,²⁴⁷ whilst the term *samāpatti* (<*sam-ā-√pad*) should mean attainment, or in particular, meditation attainment which refers to a state of complete evenness in mind and body. Xuan Zang (玄奘) translated this terms as “等至”, (equanimity-attainment) and “定”(stableness).²⁴⁸ According to MVŚ, there are two kinds of *samāpatti*:-

²⁴⁷ 佛光大辭典 (佛光出版社) (1988), Vol. I, p.581.

²⁴⁸ K.L. Dhammajoti, (2009), Op. Cit., p.302.



- “(I) that which causes the thought to be even;
- (II) that which causes the *mahābhūta*-s to be even. Although the *asaṃjñī* and *nirodha-samāpatti* interrupt the even-ness of mind, causing it not to continue, they induce the even-ness of *mahābhūta*-s, causing them to manifest. Hence, they are called *samāpatti*-s.”²⁴⁹

In addition, the meditational attainments (*samāpatti*) of AKB refer to all of the eight meditational attainments, i.e., the four *dhyāna*-s of the fine-material sphere and four attainments of the non-material sphere (*ārūpya*).²⁵⁰ These are the “等至” or “正受” in the Sarvāstivāda lineage.

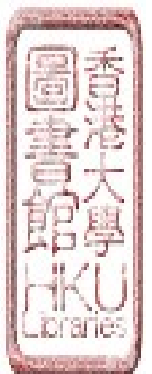
Therefore, it seems to be too dated and unspecific in the Japanese version to equate “正受” with “*samādhi*”. In fact, “正受” should only refer to “*samāpatti*” in DDŚ.

Fifthly, the points discussed earlier on in pp.75-93 which offer essential pieces of evidence to show that DDŚ is a Sarvāstivāda text are totally absent in the explanatory footnotes of the Japanese translated version. Points like the threefold *āvaraṇa*, the liberation-hindrance (*vimokṣa-āvaraṇa*), the concept of *prāpti* are not identified for the benefit of the readers. Hence the Japanese version offers little insight into the analysis of the DDŚ at all.

Sixthly, in Chapter Six of the *sūtra*, the Chinese term “梯梯” is used. The Japanese version has a short footnote regarding “梯梯”, saying that the meaning of the term is unknown. Nevertheless, it was considered by me that the characters “梯梯” are similar in terms of writing and meaning with those of “梯梯”. Here, the word “梯” does not appear at all in the Chinese dictionary. Hence, there is no way to understand what it

²⁴⁹ Translation adopted from K.L. Dhammajoti, (2009), *Ibid.*, p.317.

²⁵⁰ 佛光大辭典（佛光出版社）（1988），Vol. II, p.1989.



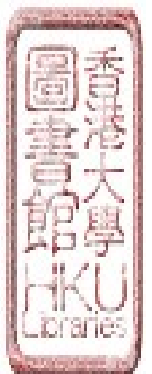
actually means. As regards the word “梯”, it means a ceremony of sacrifice. It is plain that “梯” (ladder) and “sacrificial ceremony” have no obvious linkage in both writing and meaning. In this regard, the footnote in the Japanese version is even more confusing. Judging from the context of the Chinese manuscript, I translated the term “梯梯” as a step-ladder, symbolizing the step-by-step advancement to *nirvāṇa*.

Seventhly, in Chapter Thirteen, the thirty-six types of impurity in the human body are mentioned, in which, the term “ ” is listed. Again, there is no such word in the Chinese dictionary. The Japanese version indicates that “ ” means あぶら which means grease without further elaboration. Nevertheless, immediately preceding “ ”, “肪” (grease) has already been listed in the text. Hence the repetition of grease seems redundant. I herewith translated “ ” as fats by considering the context the term was surfaced in the text.

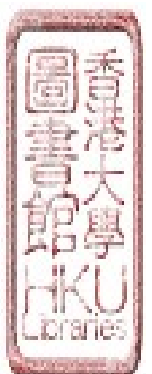
Eighthly, in Stanza 5.28, three types of wind are alluded to. But the Chinese mentions only 報風 and 長養. The Japanese version does not even draw the reader’s attention to such a discrepancy. It just offers direct word-for-word translation of the original Chinese text, without even highlighting the obvious differences. In my opinion, I would venture into the supposition that “風” might have been a misprint for “流” (outflow) on the ground that to Sarvāstivāda, there are three categories of *dharma*-s: (1) *vipākāya* (born of retribution); (2) out-flowing or emanation; and (3) *aupacāyika* (growth/accumulation).

The above-cited examples speak the fact that the Japanese version of the *sūtra* is simply a direct translation of the original manuscript in Chinese. Or, it is basically just a transposition of the Chinese text into the Japanese grammatical format! It offers little help to the reader in truly understanding the underlying meaning of the *sūtra*.

Nevertheless, in one area, the Japanese version does offer

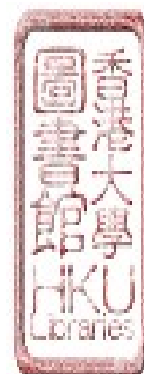


some useful clues in understanding a technical term used in the *sūtra*. For instance, in Chapter Fifteen, it is mentioned that “the functioning of mind in its processes regarding like and dislike, good and evil, etc. (*saṃskāra*) is like bananas”. There is no way in the Chinese text to find out why bananas are used as an analogy in the context. In this regard, the Japanese version offers a feasible solution. It explains in its footnote that when the banana is covered by its skin, it looks like a hard fruit. But, in reality, it is not. Such an explanation helps the reader a great deal in understanding an ordinary but peculiar term used in the text. It also corresponds with one of the five examples that *saṃskāra* is like bananas which are soft and unsubstantial by nature, as specified in Roll 12 of *Kalpanā-maṇḍitikā* [大莊嚴論經卷十二，(五蘊喻)] .



XIV. Conclusion

Now, it is necessary to bring this introduction to a timely conclusion. Right from the start of my introduction, I have put forward my major hypothesis that the *Dharmatrāta-dhyāna-sūtra* is an ancient Sarvāstivādin meditational manual. The text seems to have recorded a detailed account the meditational methods of Buddhasena and Dharmatrāta who were the two most renowned *dhyāna* teachers in Kaśmīra around 400 C.E. These two practitioners were generally regarded as belonging to the tradition of Sarvāstivāda Dārṣṭāntika masters who were characterized by their active interest in meditation and popular preaching in which they excelled in communicating through poems and allegories. Because of such, considerable coverage is made in the introduction on the origin of the Sarvāstivāda School and its relationship with other groups of Vibhajjavādas and Sautrāntikas. Then the general path of spiritual progress of the Sarvāstivāda School is expounded before launching into a full examination of the contents of the *Dharmatrāta-dhyāna-sūtra*. After that, the monastic lineage of spiritual cultivation is examined which subsequently leads to the establishment of Kaśmīra as strong foothold of the Sarvāstivāda School as well as a centre of spiritual practice in the third and fourth centuries C.E. Later on, the first transmission of Buddhism to China in 67 C.E. and thereafter is briefly discussed for the purpose of scene-setting. The translation of the Scripture of *Ānāpāna* Mindfulness (*An-pan shou yi ching*, 安般守意經) by An Shik-kao (安世高) at Lo-yang around 147 to 171 C.E. marked off the compilation of the first *sūtra* of *dhyāna* practice in China. Thereafter, there were an uninterrupted arrivals of Buddhist monks from India and Central Asia. In addition, some Chinese monks also went as a pilgrim to India for the purpose of acquiring the manuscripts of various *sūtras* or *vinaya* texts. Fa-hsien (法顯) and Chih-yen (智嚴) were among the first group of pilgrim monks who went to India. Whilst Fa-hsien had brought back copies of scriptures for translation, Chih-yen had brought back Buddhahadra who was regarded the best teacher in *Dhyānadharma*. From then on, not only an extremely systematic method of meditation was

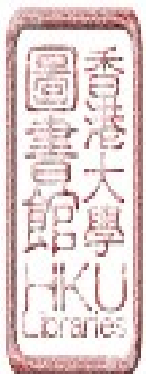


transmitted into China, but also came an excellent instructor who had inherited the *dhyānadharma* from both Buddhasena and Dharmatrāta. That was the first time the *dhyāna* practice of a distinctive lineage, i.e., the Sarvāstivāda School, was formally taught in China. From then on, the gap of *dhyānadharma* was filled. As being specifically pointed out in the subsequent discussion that it is only the spiritual attitude or interpretation that actually differentiates the bodhisattva path from the Śrāvaka path, the actual practice of meditation is the same. The *dhyāna* practice as expounded in the *Dharmatrāta-dhyāna-sūtra* has been being unceasingly adopted by the various Mahāyānist schools in China. That is why the *Dharmatrāta-dhyāna-sūtra* is of paramount importance for the development of Mahāyāna Buddhism in China as far as the introduction of *dhyāna* practice is concerned.

One of the reason why a manual of such importance has been under-estimated could have been that at the time of its translation from Sanskrit into Chinese, there were myriads of *sūtras*, mostly Mahāyānist, being translated at the same time. The other *sūtras* were translated in Ch'ang-an by Kumārajīva (344-413 or 350-409) who was highly acclaimed by the head of the state at the time. Buddhabhadra, on the other hand, was ousted out of Ch'ang-an and translated the *sūtra* alone at Mount Lu. It was only natural that the translated text, i.e., the *Dharmatrāta-dhyāna-sūtra*, had received little or neglectable notice after its completion.

Hence, one of the objectives of the present thesis is to address such an imbalance of recognition and give due weight of importance to the *Dharmatrāta-dhyāna-sūtra* which has long been swept aside as a Hīnayānist manual of little significance.

The second objective of the present thesis is to put the *Dharmatrāta-dhyāna-sūtra* into the historical perspective of the development of the Chinese *Ch'an* School, showing thoroughly its origin from Kaśmīra, its transmission into China and subsequently, its impact on



the further development of Chinese Buddhism with the gap of *dhyāna* practice being filled.

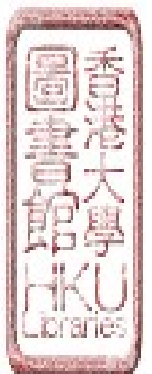
There are, at least, two areas which could, in my opinion, form the bases for further research.

Firstly, it was postulated by Lu Cheng (呂澂) (1986), that Bodhidharma (菩提達摩), the first patriarch of Chinese Ch'an Buddhism referred initially to Dharmatrāta (達摩多羅) in the early years of the development of the Chinese Ch'an School.²⁵¹ It was only in the later development that the identity of the first patriarch was ascribed to be Bodhidharma (菩提達摩). Such a change of identity carries grave implications on the doctrinal development of Chinese *Ch'an* Buddhism. In addition, a detailed study of how such a change of identity actually came about would also shed light on the historical development of the Chinese *Ch'an* School.

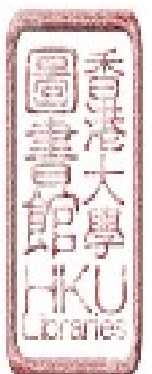
Secondly, one of the most interesting aspect of the *aśubhā* practice will lead to a vision of *śubhā*, calminating in a vision of purity, majesty, spiritual glory, etc. Hence it will definitely make a very interesting thesis in expounding how such tantric elements which are related to the tantric doctrines and praxis were developed and adopted in the meditative practice of the Sarvāstivādin lineage at that time.

It is my fervent hope that having translated the *Dharmatrāta-dhyāna-sūtra* which was initially extant only in ancient Chinese (411 C.E.) into modern English for the benefit of researchers of the English-speaking world, more research could be conducted on the *sūtra* with a view to further unveiling its significance in the development of Buddhist *dhyāna* practice.

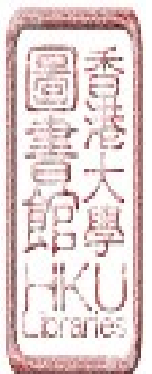
²⁵¹ Lu Cheng, (1986), *Collected Works on Buddhist Studies by Lu Cheng*, Vol.5, pp. 538-543.



**PART TWO : An English Translation
of the
*Dharmatrāta-dhyāna-sūtra***



Preface To:-
Dharmatrāta-dhyāna-sūtra
by:-
Buddhist Monk SIK Hui-yüan
of
Mount Lu in the Eastern Jin Dynasty
(達摩多羅禪經序
東晉廬山沙門釋慧遠撰)



Dharmatrāta-dhyāna-sūtra
Translated by Buddhahadra
around 411 C.E.

Preface To : -

Dharmatrāta-dhyāna-sūtra

by : -

Buddhist Monk Hui-yüan²⁵² of Mount Lu in the Eastern Jin
Dynasty²⁵³

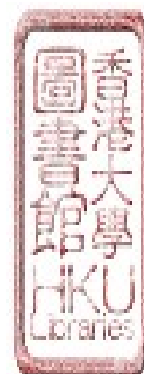
[300c18]

The rise of the cultivation of the three-fold *karma*²⁵⁴ must center upon wisdom (*prajñā*) and meditation (*dhyāna*). Although the related instruction varies according to different levels of clarity, the process of progress is very well-defined. Hence, if one wishes to navigate well in such a chaotic landscape of divided roads, one needs to achieve one's goal through the choice of the correct route; not arbitrarily, without discretion. Only when one quietly negotiates the course, one could arrive at the ultimate destination which is unimaginably profound. However, the general principle is not obscure and could be fully discerned. I shall explain briefly below: Meditation and wisdom are inter-dependent in that without wisdom, the practice of meditation will not perfectly achieve tranquility. Without meditation, wisdom will not illuminate profoundly. Thus the essential functions of meditation and wisdom are illumination and tranquility, and the two are mutually supportive: illumination is not divorced from tranquility, and tranquility is not divorced from

²⁵² Hui-yüan, (慧遠) (334-416) Founder of the Pure Land School in the Eastern Jin Dynasty, Student of Tao-on (312-385), founder of the White Lotus Society. He also founded the Tung-lin monastery on Mount Lu (Lu Shan).

²⁵³ Eastern Jin Dynasty (東晉) (317-421 C.E.).

²⁵⁴ three-fold *karma*, (三業), the three conditions, inheritances or *karma*, of which there are several groups including deed, word and thought.

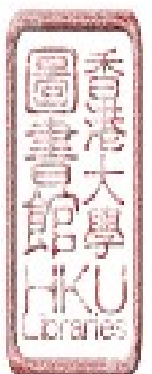


[301a1] illumination. They take effect together and accomplish the goal together. Indeed, the methodology dictates the effectiveness of the teaching despite the fact that the application varies widely. The profundity of the methodology lies in the convergence of all into one and yet without becoming and nothingness. All could be achieved without willing and effort. Thus, those who cleanse their mind and seek quietude take it up for study and reflection; those who seek profound enlightenment reach spiritual perfection through it. If a master intends to take a disciple, he must wait for the right opportunity. [For,] the doctrines are profound and terminologies are extensive, so that the true message is concealed within the text. One has to appreciate the fact that Ānanda²⁵⁵, who had indirectly inherited the teaching from the Buddha, chose to keep it to himself if the student he encountered was not of the right caliber for receiving instruction from him. The reason being that the human mind is inherently varied without any set pattern which always awaits the right stimulus to respond. That was why during his preaching tours around India, Ānanda had skillfully kept it in secrecy, seldom revealing it to anybody. Such a practice illustrates very well the fact that the teaching could be revealed or concealed and that it would never be passed on to the wrong person.

[301a7] Soon after the *nirvāṇa* of the Buddha, Ānanda handed the teaching down to Madhyāntika²⁵⁶ who, in turn,

²⁵⁵ Ānanda, (阿難), a cousin of the Buddha, the brother of Devadatta, one of the ten great disciples of the Buddha. Ānanda accompanied the Buddha for more than twenty years and was the Master's favourite disciple. He attained enlightenment after the demise of the Buddha under the guidance of Mahākāśyapa. He was famed for his excellent memory and recited the *sūtra-piṭaka* (the sermons contained in the *tripiṭaka*, at the Buddhist Council.

²⁵⁶ Madhyāntika, (末田地), one of the two chief disciples of Ānanda, to whom he handed down the Buddha's doctrine. He is reputed to have sent to convert Kaśmīra (罽賓), the other, Sāṅkavāsa, (商那和修) to convert China (中國) which is probably Central India, though



handed it down to Sāṅakavāsa²⁵⁷. These three worthy ones²⁵⁸ have kept to their supreme vow, aligning themselves with what have been passed down from ancient time. The method was outside the written words. What was not expounded in the *sūtra*-s, they did not fabricate on their own, without deviating the slightest [from the scripture]. Later, Upagupta²⁵⁹ came on the scene. He was extraordinarily intelligent and was renowned as the brightest even at his young age. He strictly and simply adhered to the teaching stored in the eighty thousand *dharma* scriptures. And, at this time, the split of the *Saṅgha* into five groups²⁶⁰ had begun. Bearing such a development in mind, one can easily deduce the fact that changes in the material world reveal themselves by rises and falls, the manifestation of spiritual development, on the other hand, takes small paces and moves delicately without traces. If one ventures foolhardily through the rough landscape, one would definitely deviates from the right path. Hence, due care and caution must be exercised to guard against this. From the very beginning

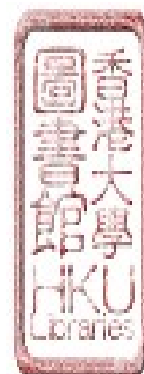
it is understood as China. Another account makes the latter a disciple of the former.

²⁵⁷ Sāṅakavāsa, (商那和修), a younger brother of Ānanda. Also an *arhat*, whom DR. Eitel's Handbook of Chinese Buddhism gives as the third patriarch, a native of Mathurā. A Tibetan tradition identifies him with Yaśas, the leader of the II Synod. Because of his name, he is associated with a hemp or linen garment, or a covering with which was he born.

²⁵⁸ "The worthy ones", (應真). This is an old translation of *arhat*.

²⁵⁹ Upagupta, (優婆掘多), according to Étienne LAMOTTE's History of Indian Buddhism (From the Origins to the Śaka Era), the transmission of the Baskets of the *Dharma* to the five or six patriarchs: Kāśyapa, Ānanda, Madhyāntika, Sāṅavāsa, Upagupta and Dhītika. Upagupta is given as a Contemporary and spiritual adviser of Aśoka. He had also been defined as a Buddha without marks by the Bhavagat. He was also reported to have in his possession the *Piṭaka* with its 80,000 articles and preserved the ancient *Vinaya* of Upāli in Mathurā. His five disciples divided a single great *Vinayapiṭaka* into five classes: Dharmaguptaka, Sarvāstivādin, Kāśyapīya, Mahāśāsaka and Vātsīputriya. (*Fan i ming ch*; T2131, Ch.4, p.1113). In addition, DR. Eitel's Handbook of Chinese Buddhism also reported that he is a "*Śudra* by birth, who entered upon monastic life when 17-years old." He was renowned as almost a Buddha, lived under King Aśoka, and is reputed as the fifth patriarch, 200 years after the *nirvāṇa* of the Buddha.

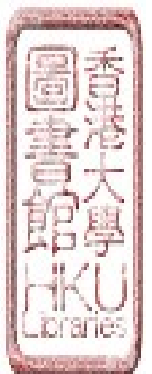
²⁶⁰ Five Groups or classes, (五部), the five early Hīnayāna sects.



until the present, there had been prominent figures in the five divided groups of the *Saṅgha*, who, being alarmed by the abrupt changes of things, chose to treasure the teaching stored in the original scriptures. With deep concern, they all feared for the imminent demise of the great teaching. Therefore, each of them began to appreciate and teach various *dhyāna* scriptures with a view to promoting *dhyāna* cultivation. Their methodology embraced countless methods with a view to attaining *nirvāṇa*. The principle for all tranquility is the same. However, students tend to be meticulous in pursuing the goal by exploring one by one the related doctrines rather than acquiring a united understanding of the whole teaching from the main body to its ancillary details. Because of such, some failed to proceed further due to their lack of strength whilst others are too dogmatic to further advance themselves. Therefore, the aim of the compilation of *dhyāna* scriptures by various masters is to address these short-comings of their students in addition to their altruist wish of promoting the unlimited teaching leading to *nirvāṇa*. Their scriptures are, indeed, originated from the most authentic Buddhist teachings; they accord with the virtue of Pūrṇa²⁶¹ and promote the traditions of Sadāparibhūta²⁶² as recorded in the *sūtra*. If the five groups of the *Saṅgha* were all involved in their own individual practices and passed down their knowledge separately to disciples who failed in their succession, coupled with the rise and fall of the popularity of the teaching at the time, no one could distinguish the major or minor doctrines of the teaching. On the other hand, there were anonymous masters who had

²⁶¹ Pūrṇa, (富樓那), one of the ten great disciples of the Buddha. The son of the teacher of Suddhodana, King of Kapilavastu. He was the same age as the Buddha. He is noted as the most eloquent of the disciple of the Buddha.

²⁶² Sadāparibhūta, (常不輕), the monk who never slighted others, but assured all of Buddhahood, a former incarnation of Śākyamuni. See the *Lotus Sūtra*.



been able to acquire full knowledge and to apply it flexibly. These masters did not belong to any of the known sects of the *Saṅgha* and had no traceable records of their scholarship. Therefore they, themselves, formed another school.

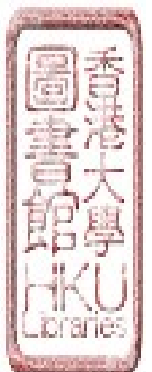
[301a26] It is lamentable that since Buddhism went East, the *ānāpāna* practice of *dhyāna* teachings had seldom been revealed. Disunity in the cultivation of the three-fold *karma* was prevalent which led to the demise of *dhyāna* practice. Then Kumārajīva²⁶³ commenced to preach the teaching of Aśvagoṣa²⁶⁴. The *Dhyāna* school was formally established. Even though the school does not cover the whole body of Buddhism, it formed the last and the most essential addition to it. It had come at the right time and had pleasingly been inspired and preached by the right instructors. Without aiming at the ultimate success, the *dhyāna* preachers fully vowed to arm themselves with the great armour (*samnāha-samnaddha*²⁶⁵), taking the responsibility of leading sentient beings to *nirvāṇa*. The essence of their legacy is to initiate steps towards their ideal goal; to begin illustrating the

[301b1]

²⁶³ Kumārajīva, (鳩摩羅什), (344-413), famous Indian translator of Indian Buddhist works into Chinese. He is the most distinguished translator before Xuan Zang (玄奘). During his 13-year stay in China, hundreds of scholars worked under his direction to produce translations of some 35 works, including the *Amitabha Sūtra*, the *Lotus Sūtra*, the *Mahā Prajñāpāramitā Sūtra* and the *Diamond Sūtra*. His outstanding genius as a linguist and scholar was largely responsible for the introduction of Buddhism into China.

²⁶⁴ Aśvagoṣa, (馬鳴), one of the 'four great Indian Buddhist sages who are called the four suns that illuminate the world'. He was a Buddhist poet best known for his famous epic poem called the *Buddha-Carita*, (佛所行讚) which represents the first complete biography of the Buddha. He also compiled the "Treatise on the Awakening of the Faith" (大乘起信論). Information concerning his life is conflicting, but it appears that Aśvagoṣa was a contemporary of King Kaniska (second century A.D.).

²⁶⁵ *samnāha-samnaddha*, (僧那), (僧涅), armed with the (great) armour, interpreted as a Buddha's or bodhisattva's great vow. There are four great vows, or simply four vows. Vows that every bodhisattva makes when he or she first resolves to embark upon the Buddhist practice. They are: (1) to save innumerable living beings, (2) to eradicate countless earthly desires, (3) to master immeasurable Buddhist teachings and (4) to attain buddhahood.

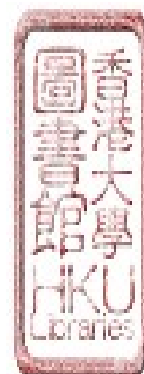


main doctrines with simplified languages; to let people realize the demoralization of the deviant path of confused form or outward appearance²⁶⁶ (*rūpa*); to cure all the ills caused by the indiscreet guarding of the six sense-organs; to understand the harmful nature of anger and wrangling; and to unite oneself with others by the common good will. Hence, despite the diversity of races, the same values were commonly shared; the previously undefined form began to take shape; the utmost domain of dependent origination was reached; and coming and becoming can be realized. Then the nine gates (grounds)²⁶⁷ would be opened widely, the goal could be achieved after the three forms of patiences²⁶⁸ (*kṣānti*) being transcended; the habituation to defilement dissipates in a state of not being born; and the confined body ends up in spiritual transformation. As it is said: “nothing is arisen from anywhere, there is nothing that does not arise. What is arisen has no arising.”

²⁶⁶ Form and appearance, (*rūpa*) (色), form, outward appearance, colour, matter, thing, material form or matter which is underived (*no-utpādā*) and which is derived (*utpādā*) the underived or independent, being the tangible; the derived or dependent being the senses, e.g. of hearing; most of their objects, e.g. sound; the qualities or faculties of femininity, masculinity, vitality; intimation by act and speech; space; qualities of matter, e.g. buoyancy; and physical nutriment.

²⁶⁷ Nine Gates (Nine lands), (九關), (九地), the nine grounds, i.e., the realm of desire (欲界); the four realms of form (色界), formless realms (無色界). The nine realms are:- (1) the desire-realm with its five *gati* i.e., hells, hungry ghosts, animals, man and *devas* (欲界五趣地). (2) Paradise after earthly life, (離生喜樂地), this is also the first *dhyāna*, or subject of meditation (初禪). (3) Paradise of cessation of rebirth (定生喜樂地) (二禪). (4) Land of wondrous joy after the previous joys (離喜妙樂地) (三禪). (5) The Pure Land of abandonment of thought, or recollection (of past delights) (捨念清淨地) (四禪). (6) *ākāśanantyāyatanam*, the land of infinite space (空無邊處地); also the first *samādhi* (第一定). (7) *vijñānanantyāyatanam*, the land of omniscience or infinite perception (識無邊處定) (二定). (8) *ākīñcanyāyatana*, the land of nothingness (無所有處地) (三定). (9) *naivasamjñānāsamjñāyatana*, the land (of knowledge) without thinking or not thinking, or where there is neither consciousness nor unconsciousness, i.e., above either (非想非非想處地) (四定).

²⁶⁸ Three patiences, (*kṣānti*), (三忍), 3 patiences (or endurance, tolerance). One of the groups is patience under hatred, under physical hardship, and in pursuit of the faith.



[301b8]

The present translated version owes its origin to Dharmatrāta²⁶⁹ and Buddhasena²⁷⁰ who were the most renowned *Dhyāna* masters in Western countries. They had gathered various pertinent scriptures and preached Mahāyāna Buddhism. Due to their differences in focus, there were different degree of complexity in their instruction. For Dharmatrāta, he reached a common version covering the essence of various scriptures, viewing many aspects from one single angle. His methodology of *dhyāna* practice centers upon the understanding that arising is not an account of birth and cessation is not extinction. Although [beings] go forth and back endlessly [in *saṃsāra*], they have never departed from suchness (*tathatā*).²⁷¹ Thus [the *sūtra*] says “form is not apart from suchness, suchness is not apart from form. Form itself is suchness, suchness itself is form.”²⁷² Buddhasena, on the other hand, attempted to clarify the original texts by orderly setting a clear roadmap for his teaching. He considered it necessary to take a gradual approach to the practice. That is why he began with the two teachings²⁷³, opened the door to the nectar of immortality (*amṛta-dvāra*)²⁷⁴; explained the four discourses²⁷⁵ to guide

²⁶⁹ Dharmatrāta, also Dharmottara, (達摩多羅), (覺賢), a *Dhyāna* preacher in Kaśmīra (罽賓), a contemporary of Buddhasena.

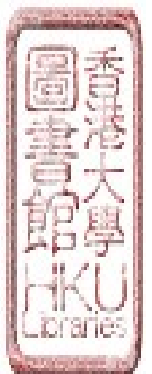
²⁷⁰ Buddhasena, (佛大先), a *Dhyāna* student of Dharmatrāta in Kāsmīra (罽賓).

²⁷¹ suchness, (*tathatā*), (如), suchness. It is used in the sense of the absolute, the *sūnya* (空), which is the reality of all Buddhas (諸佛之實相); hence 如 (*jū*) is the undifferentiated whole of things(實相), the ultimate reality, it is the nature of all things hence it connotes *fa-hsing* (法性) which is the ultimate of reality or the absolute, and therefore connotes ultimate reality.

²⁷² This statement resembles the concept of emptiness of *Heart sūtra* but represents a totally different doctrinal position.

²⁷³ Two teachings, (二義), the two meanings or teachings, partial and complete. The teaching of *upāya*, (方便道) which is an expedient mode of teaching according to the capacity of the hearer by any suitable method beneficial to the recipient. The victorious teaching (勝道) is beyond description, that which surpasses mere earthly ideas; superlative, inscrutable.

²⁷⁴ *amṛtadvāra* (甘露門), it means the teachings of Śākyamuni. It



the lost; demonstrated the path to enlightenment. He explained the aggregates²⁷⁶ (*skandhas*), and the elements (*dhatus*)²⁷⁷ and superseded them by showing the right *dhyāna* practice. He also fully illustrated the doctrine of dependent origination, allowing the good and bad doctrines to expose themselves. In this manner, the most authentic teaching was revealed to the most profound level. Yet, being ultra-profound was not meant to be exhaustive nor the final destination. It is, therefore, postulated that inexhaustibleness enters the inexhaustible doctrine of Tathāgata.

[301b19] If one's attainment is not on top of that of the three vehicles or one's wisdom penetrating that of the ten stages of Mahāyāna bodhisattva development, one will never understand fully the deepest meaning of *darmakāya*²⁷⁸ and unite every doctrine with the absolute truth as having no differentiated ideas; being silent but wisely seeing and moving whilst remaining in the state of *nirvāṇa*.

[301b22]

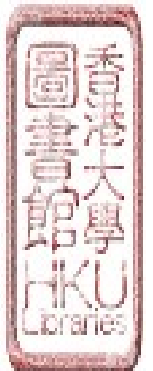
signifies the door to *nirvāṇa*.

²⁷⁵ Four discourses, (四義), denoting the 4 discourses of this *Dharmatrāta-dhyāna-sūtra* which are retrogression(退); abiding(住), advancement (升進), and penetration (決定).

²⁷⁶ *skandhas*, (蘊), (陰), there are five of them, namely, (1) *rūpa* (色), the physical form related to the 5 organs of sense; (2) *vedanā* (受), the functioning of the mind or senses in connection with affairs and things; (3) *sañjñā* (想), the functioning of the mind in distinguishing; (4) *saṃskāra* (行), the functioning of mind in its processes regarding like and dislike, good and evil, etc; (5) *vijñāna* (識), mental faculty in regard to perception and cognition, discriminative of affairs and things.

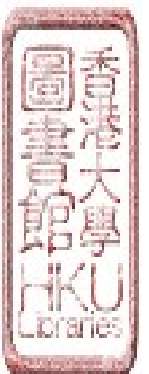
²⁷⁷ elements (*dhātu-s*), realm, world, element, root, base, cause, or relics. The word *dhātu* is a component of various Sanskrit Buddhist terms. *Kāma-dhātu* (world of desire), (*rūpa-dhātu*) (world of form), *ārūpya-dhātu* (world of formlessness), *tri-sāhasra-mahā-sāhasra-loka-dhātu* (major world system), *buddha-dhātu* (Buddha nature), *dhātu-garbha* (a sanctuary for enshrining ashes or a sanctuary that house ashes regarded as the Buddha), *dharma-dhātu* (*dharma* realm), etc.

²⁷⁸ *darmakāya*, (法身), embodiment of Truth and Law, the "spiritual" or true body; essential Buddhahood, the essence of being; the absolute, the norm of the universe; the first of the *Trikāya*.



*Yogācārabhūmi*²⁷⁹ is herewith translated as the stages of conduct of a bodhisattva.

²⁷⁹ *Yogācārabhūmi*, (瑜伽師地), it is another title for the present text. It refers to the stages of spiritual praxis. See Yin Shun, (1968), Op. Cit., p.629.



The Manuscript of the Preface

(原文)

達摩多羅禪經序

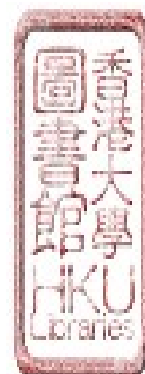
東晉廬山沙門釋慧遠撰

[300c18]

夫三業之興，以禪智為宗，雖精麤異分，而階籍有方，是故發軔分途，塗無亂轍。革俗成務，功不待積；靜復所由，則幽詣造微，淵博難究。然理不云昧，庶旨統可尋。試略而言：禪非智無以窮其寂，智非禪無以深其照，然則禪智之要，照寂之謂其相濟也。照不離寂，寂不離照，感則俱遊，應必同趣。功玄於在用，交養於萬法；其妙物也，運群動以至一而不有，廓大象於未形而不無，無思無為而無不為。是故洗心靜亂者以之研慮，悟徹入微者以之窮神也。若乃將入其門，機在攝會，理玄數廣，道隱於文，則是阿難曲承音詔，遇非其人，必藏之靈府。何者？心無常規，其變多方，數無定像，待感而應，是故化行天竺，緘之有匠；幽關莫闢，罕闖其庭。從此而觀，理有行藏，道不虛授，良有以矣！

[301a7]

如來泥洹未久，阿難傳其共行弟子末田地，末田地傳舍那婆斯，此三應真，咸乘至願，冥契於昔，功在言外，經所不辯，必闇軌無匠，孱焉無差。共後有優波崛，弱而超悟，智絕世表，才高應寡，觸理從簡，八萬法藏，所存唯要，五部之分，始自於此。因斯而推，固知形運以廢興自兆，神用則幽步無迹。妙動難尋，涉麤生異，可不慎乎！可不察乎！自茲已來，感於事變懷其舊典者，五部之學，並有其人，咸懼大法將頽，理深其慨，遂各述讚禪經，以隆盛業。其為教也，無數方便以求寂然，寂乎唯寂，其揆一耳，而尋條求根者眾，統本運末者寡，或將暨而不至，或守方而未變，是故經稱滿願之德，高普



事之風。原夫聖旨，非徒全其長，亦所以救其短。若然五部殊業，存乎其人，人不經世道，或隆替興廢有時，則互相昇降，小大之目，其可定乎？又達節善變，出處無際，晦名寄迹，無聞無示，若斯人者，復不可以名，部分既非名部之所分，亦不出乎其外，別有宗明矣！

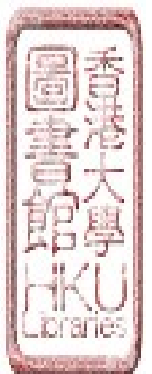
[301a26] 每慨大教東流，禪數尤寡，三業無統，斯道殆廢，頃鳩摩耆婆宣馬鳴所述，乃有此業。雖其道未融，蓋是為山於一簣。欣時來之有遇，感奇趣於若人，捨夫制勝之論，而順不言之辯，遂誓被僧那至寂為己任，懷德未忘，故遺訓在茲。其為要也，圖大成於末象，開微言而崇體，悟惑色之悖德，杜六門以寢患，達忿競之傷性，齊彼我以宅心，於是異族同氣，幻形造迹，入深緣起，見生死際，爾乃闢九關於龍津，超三忍以登位，垢習凝於無生，形累畢於神化，故曰：無所從生，靡所不生，於諸所生，而無所生。

[301b8] 今之所譯，出自達摩多羅與佛大先，其人西域之俊，禪訓之宗，搜集經要，勸發大乘，弘教不同，故有詳略之異。達摩多羅闡眾篇於同道，開一色為恆沙，其為觀也，明起不以生，滅不以盡，雖往復無際，而未始出於如，色則是如，如則是色。佛大先以為澄源引流，固宜有漸，是以始自二道，開甘露門，釋四義以反迷，啟歸塗以領會，分別陰界，導以正觀，暢散緣起，使優劣自辯，然後令原始反終，妙尋其極，其極非

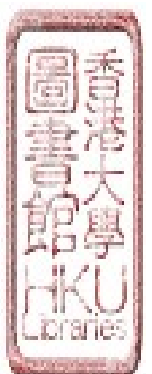
[301b19] 盡，亦非所盡，乃曰無盡。

[301b22] 入於如來無盡法門。非夫道冠三乘，智通十地，孰能洞玄根於法身，歸宗一於無相，靜無遺照、動不離寂者哉！

廬伽遮羅浮迷譯言修行道地。



**Information derived
from
the Preface**



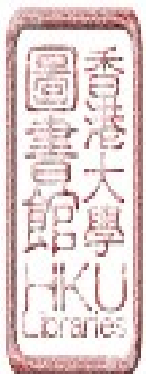
Information derived from the Preface:-

- (1) As indicated at the end of the preface, *Yogacārabhūmi* is another term for spiritual cultivation. To this point, Yin Shun and others²⁸⁰ have unanimously agreed that this is the common appellation for Buddhist texts particularly dealing with praxis of meditation practices;
- (2) There was a distinctive lineage of the transmission of meditational practices from Ānanda as follows:-

Ānanda, Madhyāntika, Sānakavāsa, Upagupta, Vasumitra, Śaṅgharakṣa, Dharmatara, Puṇyāmitra, Puṇyara, Dharmatrāta and Buddhasena;
- (3) It appears that the instructions given in this text are mainly based on the exposition of Buddhasena. As revealed by the Preface that:-

“Buddhasena, on the other hand, attempted to clarify the original texts by orderly setting a clear roadmap for his teaching. He considered it necessary to take a gradual approach to the practice. That is why he began with the two teachings; opened the door to the nectar of immortality; explained the four discourses to guide the lost; and demonstrated the path to enlightenment. He explained the aggregates and the elements and superseded them by showing the right *dhyāna* practice. He also illustrated the doctrine of dependent origination, allowing the good and bad doctrines to expose themselves. In this manner, the most authentic teaching was revealed to the most profound

²⁸⁰ See Yin Shun, (1968), Op. Cit., pp.611.

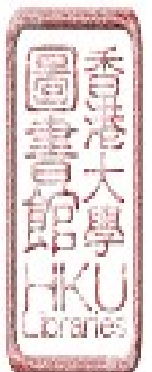


level.” (T15, 300c-301b)

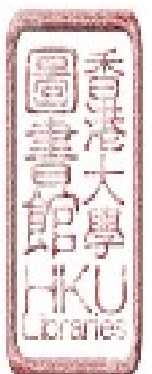
The above-quoted statement is a most detailed exposition of Buddhasena’s meditation practice which, as the ensuing chapters of the text show, occupies the entire length of the *Dharmatrāta-dhyāna-sūtra*;

- (4) It is said clearly in the text that in the process of transmission of the meditation praxis, masters were very cautious not to hand it out just to anybody but only to the worthy ones. So there was the practice of concealing the teachings until the right disciple is met. It is also stated that these teachers were equally cautious in preserving the authentic teachings recorded in the text without the slightest deviation from the scriptures; and
- (5) It is interesting to observe that, in the Preface, it is said that in Dharmatrāta’s approach, he is concerned with demonstrating the principle of “form is not departed from suchness, suchness is not departed from form. Form itself is suchness, suchness itself is form”. Here, the significance of such position lies in the emphasis of suchness, not emptiness (*śūnyatā*). Such significance becomes clearer when we compare this statement to such statement as found in the literature of *prajñā-pāramitā*. Take the *Heart sūtra*, for instance, it is said that:-

“Form is emptiness; emptiness is form.
Form is not apart from emptiness; emptiness
is not apart from form.”

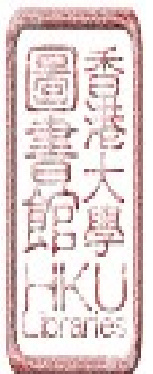


The use of suchness in our text, instead of emptiness, indicates at least that our text does not belong to the Māhayāna *prajñā-pāramitā* lineage.



Section One:

The Retrogression Section
(*hāṇa-bhāgiya*) in the
Preparatory Path (*prayoga-mārga*) of
Ānāpānasmṛti
(修行方便道安那般那念退分
第一)



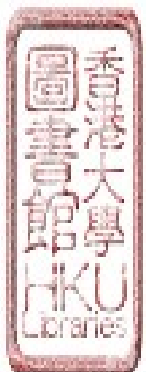
Section One

- [301b23] The retrogression section (*hāṇa-bhāgiya*)
in the preparatory path (*prayoga-mārga*) of *Ānāpānasmṛti*
- [301b24] 1.1 Firstly, homage to the Sage (*muṇi*), the Bhagavat,
Who has extinguished all blazing defilements.
For those proceeding with no progress²⁸¹ or
retrogression (*hāṇa*),
He uplifts them to the path of advancement:
[Following his] profound *Dharma* of spiritual praxis,
One can be free from the faults of stagnation (*sthiti*)
and retrogression,
As well as destroy all evils
And accomplish all virtues (*guṇa*).
- 1.2 The Buddha, Bhagavat, understands well the
characteristics of *dharma*-s and has acquired knowledge of
things truly as they are (*yathābhūta-jñāna*). Having
extinguished the blaze of defilements, he is out of the burning
house. Aboard the boat of the perfections (*pāramitā*), he
[301c1] has crossed over immeasurable oceans of *duḥkha*. By
virtue of his original vow (*prāṇidhāna*) and great compassion
(*mahā-karuṇā*), he never forsakes sentient beings. To the
practitioners,²⁸² he expounds the *dharma* that has never
been expounded before, so that those who have not crossed
over can cross over [to other shore] and attain peace
(*kṣema*).²⁸³ That is, [he teaches] the two gateways to

²⁸¹ 住; *sthita* - i.e., in the stagnant state of the “duration section” (*sthiti-bhāgiya*).

²⁸² 諸修行[者]; the original word here is very probably *yogācārāḥ*, which in the Chinese translation - particularly those of the older period, is often referred as 修行者 or 行者, 觀行者, etc.

²⁸³ 安隱; a term often used to refer to the state of *Nirvāṇa*.



Immortality (*amṛta-dvāra*);²⁸⁴ each consists of two paths: 1. the preparatory path (*prayoga-mārga*), 2. the path of advancement (*viśeṣa-mārga*). [This *Dharma*] is pure, complete and profound, enabling the practitioner to move beyond the three *dharma*-s which are susceptible to retrogression (三退法),²⁸⁵ be separated from the bondage of staying (住; stagnation), advance in progression, accomplish penetration, put an end to *duḥkha* and achieve ultimate emancipation (*mokṣa*). It also serves to eradicate sentient beings' delusion (*moha*) which has long accompanied them.

1.3 After the Buddha's *parinirvāṇa*, the *dharma-dhara*-s²⁸⁶ successively transmit this wisdom: From Mahākāśyapa to Venerable Ānanda, to Venerable Madhyāntika, to Venerable Śāṅkavāsa, to Venerable Upagupta, to Venerable Puṇyāmitra. I²⁸⁷ now expound on it in accordance with what has been heard (i.e., what has been transmitted).

1.4 I shall now expound on the stages of spiritual praxis (*yogācāra-bhūmi*)²⁸⁸

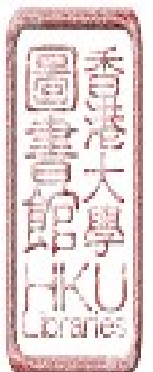
²⁸⁴ Immortality here refers to *Nirvāṇa*. In the *sutta*-s, *amata* (*amṛta*), *khema* (*kṣema*) and *nibbāna* (*nirvāṇa*) sometimes occur in the same context. E.g. *Aṅguttara* iv.455, etc.: *amataṃ khemaṃ. Majjhima* i.227: *vivataṃ amatadvāraṃ khemaṃ nibbānapattiyā* "opened is the gate-way to immortality, leading to peace, for the attainment of *Nibbāna*". See Pāli English Dictionary (Pāli Text Society), 239, under "*khema*".

²⁸⁵ Judging from the structure of exposition in this text, the three *dharma*-s probably refer to *ānāpāna-smṛti*, *aśubhā* and reflection on the *dhātu*-s. These three constitute the main concern of this text. See Yin Shun, *Op. Cit.*, 612.

²⁸⁶ The ancient Buddhist masters were divided into three groups of specialists: (i) the *dharma-dhara*-s (sustainer of the Doctrine), sometimes also called the *sūtra-dhara*-s who specialize in the *sūtra*-s; (ii) the *vinaya-dhara*-s who specialize in the *Vinaya*; (iii) *mātrkā-dhara*-s who specialize in the Abhidharmic expositions (which later on became the *Abhidharma* as the third *piṭaka* of the *Tripitaka*).

²⁸⁷ This "I" is probably Puṇyara (富若羅), the disciple of Puṇyāmitra. See Yin Shun, *Op. Cit.*, 623.

²⁸⁸ From the context of the exposition, *bhūmi* ('stage') refers to a stage in the path of progress.



In accordance with what I have heard.

This consists of [the paths of] preparation (方便; *prayoga*), advancement (勝; *viśeṣa*), and ultimate [penetration (決定; *nirvedha*)]

Accordingly as the practice leads to.²⁸⁹

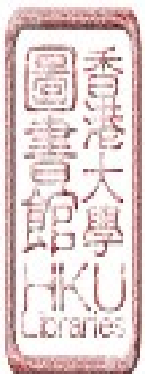
- 1.5 In cultivating the skilful roots,²⁹⁰
One must know the four attributes (*guṇa*)
— retrogression, staying,
Advancement and penetration.
- 1.6 At the stage of retrogression, the practitioner is rendered
Incapable of generating the attribute of staying;
Nor can he advance [to a higher stage].
This, I shall expound in outline.
- 1.7 One should first generate affection²⁹¹
And practice the meditation of *maitrī*.
He should cease hatred for a moment,
Rendering it temporarily inoperative.
- 1.8 Having temporarily ceased the defilement,
He should next purify his ethical behaviour (*śīla*).
Having purified his ethical behaviour,
Equipoise (*samādhi*)²⁹² will arise therein.

²⁸⁹ 如其修所生; lit: 'Accordingly as the practice produces'.

²⁹⁰ I have opted for the variant 根 (*mūla*) given in the other versions, instead of 法 here. The attainments acquired in these stages of praxis are called "skillful roots" because they can produce the outflow-free (pure; *anāsrava*; 無漏) attainment. This is the common usage in the Sarvāstivāda. Cf. the four *kuśala-mūla*-s of the *nirvedha-bhāgīya* described in MVŚ, etc.

²⁹¹ 等意; **sammati*.

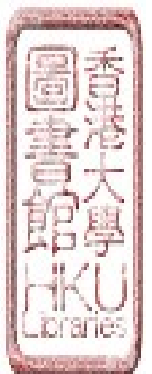
²⁹² 三昧; *samādhi*, often rendered as "concentration".



- 1.9 Having developed equipoise,
He then examines what should and should not be done.
Understanding well what should or should not be done,
He then aligns his practice with what should be done.
- 1.10 Having aligned with what should be done,
He should then become mindful of where his mental focus is.
When he is able to delight in that focus,
He now begins to observe his breathing.
- 1.11 When observing his breathing,
His thought may still be distracted.
He should then still his thought on the in-breath.
(There are two types of *ānāpāna*: one is seeing, the other is sensation. Those of dull faculties²⁹³ are not aware of this.)²⁹⁴,
Like taming up a horse to be tamed.
- 1.12 When the thought is stilled on the in-breath,
He reflects and becomes mindful, as to
Whether it is cold or warm, light or heavy,
Soft or coarse or smooth.
- 1.13 The practitioner understands [the sensations] attentively,
And skillfully trains accordingly.
When the sensations are no more discernible,
The practitioner is said to have retrogressed.
- [302a1]

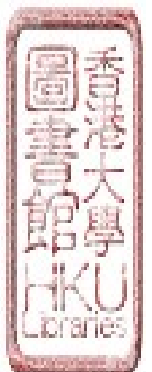
²⁹³ *mṛdv-indriya*.

²⁹⁴ This is an annotation inserted in the main text - most probably by the translator.



- 1.14 When two is counted as one,
And one is counted as two
— so confused even up to the ninth count —
The practitioner is said to have retrogressed.
- 1.15 If he retrogresses in the practice,
He should again start counting from the beginning.
When he counts properly up to ten,
He has been freed from the faulty actions.
- 1.16 When there is no practice or a faulty practice,
Or when a different type of practice arises,
— When these faults are present —
The practitioner is said to have retrogressed.
- 1.17 If the practitioner counts both²⁹⁵ [the in-breath and
out-breath],
His mind becomes fearful of confusion;
When the confusion intensifies,
His practice is said to have retrogressed.
- 1.18 When the flow of breath is obstructed,
Lashing against the nose and ears,
And there is pain all over the head,
There may be entangled air arising within.
- 1.19 The disturbed breath then goes astray,
And he does not know how to counteract it.
His body becomes greatly feverish,
And he becomes muddle-headed.

²⁹⁵ 俱數.



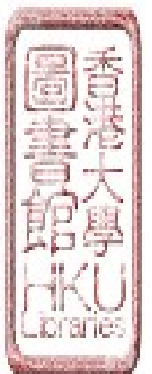
- 1.20 His four Elements²⁹⁶ being erratic,
 The derived wind²⁹⁷ is extremely conflicting.
 Though the practitioner wishes to stop this,
 He is not skilled in the preparatory practice²⁹⁸.
 Without knowing the counteractive methods,
 He for sure will swiftly retrogress.
- 1.21 Having practiced taking the in-breath as object,
 He then takes the out-breath as object.
 Having practiced taking the out-breath as object,
 He then takes the in-breath as object.
- 1.22 When his thought is tranquil with regard to both
 [practices],
 It is the proper fruition of cultivation.
 Being calmed, and generating a mind of equipoise;
 He nonetheless still seeks to count.²⁹⁹
 — When such faults occur,
 It constitutes retrogression in the practice.
- 1.23 If he gasps rapidly in doing *ānāpāna*,
 His mindfulness will get erratic.
 On account of this erratic mindfulness,
 The practitioner's thought becomes deranged.
 Being mentally deranged,
 He knows not what ought or ought not to be done;
 Not being able to distinguish the two,
 He is said to have retrogressed in his practice.

²⁹⁶ i.e., the four Great Elements (*mahā-bhūta*).

²⁹⁷ 依風; **upādāya-vāyus* (?), as distinct from the Wind Element.

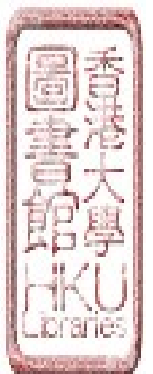
²⁹⁸ 不善方便. But the Chinese words could also mean: “but he does not have the skillful means”.

²⁹⁹ He has accomplished the stage of counting, and should now progress to the next stage which is the following of the breath without counting. Hence, it is a retrogression. See below.



- 1.24 When his practice of counting (*gaṇanā*; 數) is accomplished,
 He should follow (*augama*; 隨) where the breath goes.
 [Next,] he sees his breath abiding (*sthāpanā*; 住/止) at different points.
 [Next,] he observes well (*upalakṣaṇā*; 觀) [the nature] of these [breaths].
- 1.25 Having observed, he brings about *vivarttana* (還) on the breathing.
 From *vivarttana*, he brings about complete purity (*pariśuddhi*; 淨).
 If he does not properly understand these six [—
gaṇanā, *anugama*, *sthāpanā*, *upalakṣaṇā*,
vivarttana, *pariśuddhi* —]³⁰⁰
- [302b1] He is said to retrogress from his practice.
- 1.26 When he fully discerns [the breaths] as being long or short,
 and fully experiences his whole body;
 His bodily activities (身行; *kāya-saṃskāra*) gradually become calmed (休息; *pratipraśrabdha/prāśrabdha*),
 And all is then fit for [the development of] penetration.
 If he does not properly understand this,
 His practice will become retrogressive.
- (The Four Victorious Signs arising from Mindfulness

³⁰⁰ These six are the six-stage *ānāpāna-smṛti* practice developed in the Sarvāstivāda *Abhidharma*. See MVŚ, 134c-135b; AKB, 339f; etc.



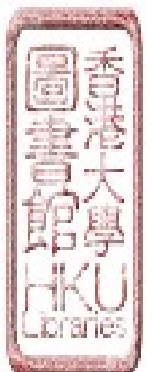
of the Body (*kāyānupassanā*)
of the Fourfold stage of mindfulness
(*kāya-smṛty-upasthāna*)

- 1.27 The practitioner is aware of
joy and happiness.
He will engage in
the ardent practice in the
preparatory path (*prayoga-mārga*).
He is also able to
control his mind and action,
so as to abstain
from discursive thoughts.

(The Four Victorious Signs
arising from Mindfulness
of feelings (*vedanānupassanā*)

- 1.28 Then the practitioner becomes
conscious of his mind,
and practises the right observation.
When happiness arises in his mind.
He will practice continence
in order to achieve concentration.
He will make an effort to
stop the mind from faltering.
When a practitioner attains concentration.
His mind will be free
from all fetters.

(The Four Victorious Signs
arising from Mindfulness of
the Mind (*citta-smṛty-upasthāna*)

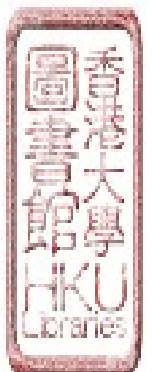


1.29 He who engages in skilful practice
in pursuance of liberation,
Would not allow his practice to
fall into retrogression.
Should his practice fall
back into retrogression,
Attainment of liberation will
be for him a hope forlorn.
When the observation of
impermanency (*aniccatā*) ceases,
Disappearance of desires and
extinction of suffering will result,
So will the in-breath and out-breath.
In such circumstances, he is deemed
to have excelled in his practice.

(The Four Victorious Signs resemble
mindfulness of
dharma-smṛty-upasthāna)

1.30 By following these sixteen-fold practices,
The ultimate peace of mind
which is free from resistance will
be re-gained,
The practitioner will be able to
acquire the fruition of
consciousness and sensations,
As well as that of seeing.

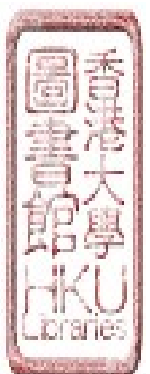
1.31 If one is unable to discern seeing and sensation,
One should be mindful
that he is at fault.
Nevertheless, one should
be mindful of the fact



that one will retrogress
in one's practice,
If wisdom does not arise.

1.32 If one abides by
the upward path of spiritual practice,
He should not cling
to the downward path.
If one abides by the downward path,
There will not be any upward advancement.

1.33 Having understood the meaning of suffering
(*dukkha*),
The practitioner will progress both ways.
The mind that abides in such a stage,
Can observe all phenomena with equanimity.
When the mind is allowed to develop
spontaneously,
It will accomplish on its own accord
and eventually lead one back
to the path of cultivation.

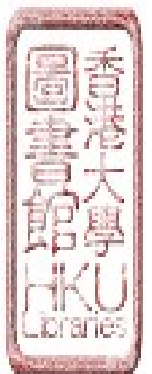


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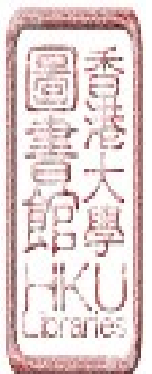
(1):(原文)

修行方便道安那般那念退分第一

- [301b24] 1.1 前禮牟尼尊，熾然煩惱滅。
流轉退住者，度以升進道。
修行微妙法，能離退住過；
亦滅一切惡，成就諸功德。
- [301c1] 1.2 佛世尊善知法相，得如實智慧，滅煩惱盛火，出熾然之宅，乘諸波羅蜜船，度無量苦海，以本願大悲力故，不捨眾生，為諸修行說未曾有法，度諸未度，令得安隱。謂二甘露門，各有二道：一：方便道，二曰：勝道。清靜俱足，甚深微妙，能令一切諸修行者，出三退法，遠離住縛，增益升進，成就決定，盡生死苦，究竟解脫，兼除眾生久遠癡冥。
- 1.3 佛滅度後，尊者大迦葉、尊者阿難，尊者末田地、尊者舍那婆斯、尊者優波崛、尊者婆須蜜、尊者僧伽羅叉、尊者達摩多羅，乃至尊者不若蜜多羅，諸持法者，以此慧燈，次第傳授。我今如其所聞，而說是義。
- 1.4 我今如所聞，演說修行地；
方便勝究竟，如其修所生。
- 1.5 修行於善法，先當知四種，
退減住升進，決定諸功德。
- 1.6 修行減退時，令住法不生，
亦不能升進，是今當略說。

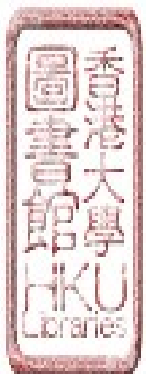


- 1.7 先當起等意，習行慈心觀，
須更止瞋恚，令暫息不行。
- 1.8 煩惱暫止息，次當淨尸羅，
尸羅既清淨，三昧於中起。
- 1.9 三昧已修起，觀察應不應；
善知應不應，修向所應作。
- 1.10 既向所應作，專念繫心處，
已能樂彼處，正觀依風相。
- 1.11 正觀依風時，其心猶馳亂，
止心在入息，（安般者二種，一見二觸，鈍根不見。）
如繫調御馬。
- 1.12 心既止入息，思惟正憶念，
冷暖與輕重，柔軟龜澀滑。
- [302a1] 1.13 修行諦覺知，隨順善調適，
於觸復不了，是說修行退。
- 1.14 數一以為二，數二以為一，
至九猶錯亂，是說修行退。
- 1.15 若於修行退，更數從初起，
十數滿足者，遠離諸過行。
- 1.16 不修與過修，或有異修起，
有此諸過生，是說修行退。

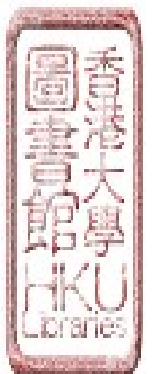


- 1.17 修行若俱數，心懼生惑亂，
惑亂若增長，是說修行退。
- 1.18 氣息不通流，衝擊於鼻面，
頭項悉苦痛，內或絞風起。
- 1.19 息亂失其道，而彼不知治，
身體極燒熱，其心生憤亂。
- 1.20 四種既錯亂，依風極違諍，
修行欲令息，而不善方便，
不知對治法，是必疾退減。
- 1.21 修行緣入息，而反緣出息，
修行緣出息，而反緣入息。
- 1.22 於二心俱靜，是應修行果；
寂止定意生，而復更求數，
有此諸過謬，是皆修行退。
- 1.23 急喘而安般，則令念錯亂，
由是錯亂念，修行心發狂，
其心發狂故，不知應不應，
於二無分別，是說修行退。
- 1.24 修行數已成，息去亦隨去，
去已處處住，於彼善觀察。
- 1.25 既觀令息還，還已起清淨，
不善知六種，是說修行退。

[302b1]



- 1.26 長短悉分別，徧身盡覺知，
身行漸休息，一切應法了，
於此不善知，是令修行退。
(身念處四勝竟)
- 1.27 知喜亦知樂，勤方便意行。
當復制心行，令不至掉亂。
(受念處四勝竟)
- 1.28 次分別知心，修行正觀察。
又生欣悅心，還復攝令定。
非是不定心，定已心解脫。
(心念處四勝竟)
- 1.29 善修解脫者，不令心退沒。
若入退減分，則無有解脫。
觀察無常斷，離欲與滅盡。
出息入息滅，是名修行勝。
(此四相似法念處)
- 1.30 如是十六行，自在心迴轉。
覺觸之所獲，見得亦復然。
- 1.31 若於見與觸，不善識分際。
見過應當知，無智令修退。
- 1.32 修行上增進，不應緣於下，
緣下亦如是，不應上增進。
- 1.33 苦見二增進，心住而等觀。
任之則自成，還到修行處。



Section Two:

Discourse on the Retrogression

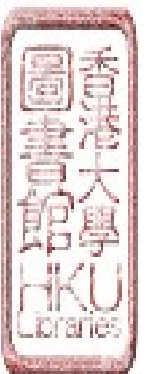
Section

(hāṇa-bhāgīya) in the

Path of Distinctive Progress

(uttara/viśeṣa-mārga)

(修行勝道退分第二)



Section Two

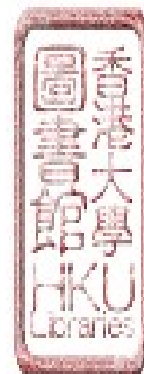
Discourse on Retrogression (*hāṇa-bhāgīya*) in the in the Path of Distinctive Progress (*uttara/viśeṣa-mārga*)

- [302b24] 2.1 Having achieved mindfulness as a distinctive progress,³⁰¹
If one becomes slack, there will ultimately be sunkennness (*laya*, **nīlatā*).
This is the sign of retrogression — an ineptitude for the goal.
- 2.2 The nondefiled (*akliṣṭa*) and non-defined (*avyākṛta*)³⁰²
[still] conduces to defilements and retrogression.
The heated flame of taints (*mala*) and turbidities will arise,
and the proper view (*samyag-dṛṣṭi*)³⁰³ will be lost.
- 2.3 In the practice, one should discern these five signs of retrogression:
Feeling excited or stagnant,
drifty, coarse or smooth.
- [302c1] 2.4 Looking afar, giving up one's aspiration,

³⁰¹ 勝念 **viśiṣṭa-smṛti*, 'distinctive mindfulness'.

³⁰² It is possible that this refers to the sarvāstivāda conception of the non-defilement nescience (*akliṣṭa-ajñāna*) which is a subtle and inferior state of *prajñā* (here understood as a form of 'understanding', not 'wisdom'). Although it is in itself not defilement, its very presence still conduces to the arising of defilement and to retrogression from meditative attainment, etc. In the Buddha or an advanced arhat who is wholly freed from this non-defiled nescience, all hindrances to meditative mastery are eradicated. See K.L. Dhammajoti, *Sarvāstivāda Abhidharma*, 4th edn, 360 ff.

³⁰³ *samyag-dṛṣṭi*, (正見) .



one has already fallen from what one has seen,
and one still sees a deep-abyss risk.
These are all signs of retrogression.

2.5 Constant sickness, [preoccupation with] studying,
settling disputes,³⁰⁴
engagement in numerous activities, and travelling
afar

— these are five causes of retrogression

for one belonging to the lineage (種[性]; *gotra*)
circumstantially liberated.³⁰⁵

In such a person is the gradual retrogression from
faith (*śraddhā*), precept (*śīla*), learning (*śravaṇatā*),
generosity (*dāna*)

and wisdom (*prajñā*).³⁰⁶

2.6 Heaviness of body, drowsiness and bluntness [of
mind],

indulgence in sleep and sunkennes

— these five should be known as

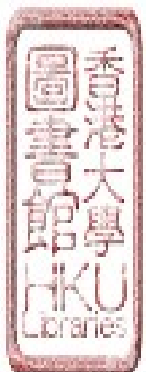
the signs of retrogression in the practice.

2.7 Being timid and over-suspicious;
or being frightened and not delighting;
or being slack to detach from desires
and not dedicated to praxis;
or not practicing and over practicing
— these are all pairs of fault.

³⁰⁴ 止諍 **adhikaraṇa-sāmatha*. This is a common event in the Saṅgha
in which the monks gathered together to settle disputes among their
members accordance with the legislation laid down in the *Vinaya*.

³⁰⁵ 時解脫; the *samaya-vimukta*; in contrast to the 非時解脫,
asamaya-vimukta ('non-circumstantially liberated). This is the type
of practitioners (and also arhats) that is susceptible to retrogression.

³⁰⁶ The *Madhyamāgama*, T1, no.26, 421b, states that a bhikṣu who
knows himself is one who knows the amount of these qualities (other
qualities also listed) that he has come to possess.



The one belonging to the lineage of the
circumstantially liberated
Will herein retrogress.

2.8 In the bliss of equipoise (*samādhī*) devoid of marks
(*nimitta*),

all knowables³⁰⁷ have come to cease.

Yet, the coarse four Great Elements (*mahābhūta*)
still arise from within one's body.

There being distraction (*audhatya*), proper
mindfulness is lost.

As a result of this mental dispersion,
one's thought is not calm.

All those foretelling signs³⁰⁸

arisen from the practitioner

come to be non-manifest and unclear;

when the practitioner observes in this manner,

it is extremely difficult to discern them.

2.9 His organs are all dashing everywhere,
following his desires towards the objects.³⁰⁹

His evil thoughts scatter in all directions,

cling onto various object-domains (*viśaya*).

2.10 His body becomes feeble, and mind depressed
— his whole body is ablaze.

One in such a state of blaze

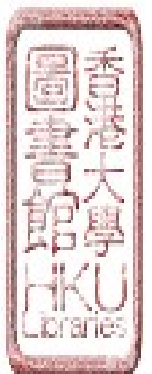
is said to have retrogressed on account of
dejectedness.

2.11 If one is not vigorous in the preparatory [path],

³⁰⁷ 爾炎; *jñeya*, 'object of knowledge'.

³⁰⁸ 瑞相; **pūrva-nimitta*, 'advance-sign', 'foretelling sign'.

³⁰⁹ 所緣; *ālambana*, 'cognitive object'.



one will regret subsequently.
 Even if he wishes to get near
 to what he has learned (heard) he should achieve,
 he will be incapable of doing so.
 He does not move towards the joyful stage;³¹⁰
 Or rather, he does not go for what he sees to be the
 excellent
 — all owing to the lack of wisdom.
 Such a person is said to have retrogressed.

2.12 When he is aware of having transgressed against
 the precepts (*śīla*),
 he generates doubt, remorse and various
 discursive thought.³¹¹
 His mental state becomes one of tastelessness
 — the practitioner is thus said to have
 retrogressed.

2.13 With all the faults, his mind becomes weak,
 and his *samādhi* will gradually vanish.
 His thoughts are dispersed³¹² and hindered³¹³ by
 the hindrances³¹⁴
 — the practitioner is thus said to have
 retrogressed.

2.14 His thought is distracted³¹⁵ and its pliability³¹⁶
 [acquired] is relinquished.
 He does not see the proper time as opposed to the

³¹⁰ 喜勝處; **suratam* (?).

³¹¹ 諸覺 = *vitarkāḥ*.

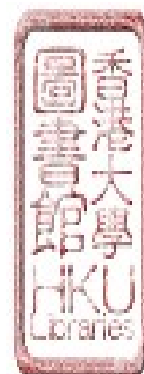
³¹² *vikṣipita*

³¹³ Literally: 'covered, **āvṛta*

³¹⁴ i.e., by the five hindrances (*nivaraṇa/āvaraṇa*)

³¹⁵ *uddhata* (noun: *auddhatya*)

³¹⁶ 調順 seems to translate *karmaṇya* ('workability/pliability) a gloss for *prasrabdhi* (輕安) — an important term characterizing a meditative attainment.



[303a1]

improper,

and does not discern the supporting conditions for abiding and generation

— the practitioner thus retrogresses on account of nescience.

2.15 He does not know to practice at the six time periods,³¹⁷

and he is unskillful with regard to the six elements (*dhātu*),³¹⁸

and also ignorant of the sixfold skillfulness.³¹⁹

— He is then said to have retrogressed.

2.16 The mind falsely comprehends the sequential order, moving from

the thoughts (*vitarka*) of greed and hostility, through skillfulness in the tenfold contemplation.

(*saṃjñā*),³²⁰

tending towards the attainment of the *dhyāna* stages

— the practitioner thus retrogresses on account of ignorance.

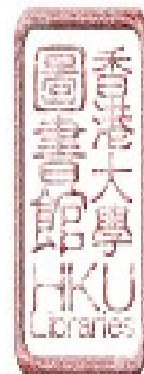
2.17 He does not see the possible and the impossible

³¹⁷ Ancient Indians divided the day and night into six periods of time.

³¹⁸ i.e., the six elements that constitute the sentient being: earth, water, fire, air, space and consciousness.

³¹⁹ The sixfold skillfulness here seems to refer to that with regard to the contemplation of the six elements. See also the same expression occurring on p.318b29-c1, where it is urged that one of the six elements is to be contemplated at one of the six time periods of the day: 修習六巧便，六時各觀一。

³²⁰ The ten forms of *saṃjñā* taught in the Sarvāstivāda system (MVŚ, 836c) are: (1) impermanent, (2) the impermanent is unsatisfactory (*anitye duḥkha*), (3) the unsatisfactory being without a Self (*duḥkhe anātman*), (4) death, (5) *aśubhā*, (6) loathsomeness of food, (7) all pertaining to the world being non-delightable, (8) abandonment (*prahāna*), (9) detachment (*virāga*), (10) cessation (*nirodha*). See K.L. Dhammajoti, 'The *aśubhā* Meditation in the Sarvāstivāda. In: "Journal of Buddhist Studies", Vol. VII (Colombo, 2009), 268-270.



(*sthāna-asthāna*),

karma, retribution and *samāpatti*-s.³²¹

He is deluded and does not discern the *dhyāna*-s and the [eightfold] liberations (*vimokṣa*), the [worldly] pure (*śuddha*) as well as those which are [conjoined with] tasting/enjoyment (i.e., with craving).

He does not distinguish the destinies, paths and inclinations of the various faculties (*indriya*) — i.e., types of sentient beings.

His thoughts are accompanied by marks of impurity — these are all [indications of] retrogression on account of ignorance.

2.18 His thought does not tend towards the swift (*kṣipra*) path that is difficult (*duḥkha*) and that is easy (*sukha*).

When his mind is thus deluded,

He is definitely destined for retrogression.

2.19 When he has not accomplished the six *dharma*-s — arising, abiding, the supporting condition for arising,

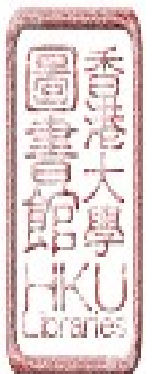
inhaling, exhaling and their expediences —

he is susceptible to retrogression.

2.20 When he is ignorant of these seven — knowledge of the *dharma* and its meaning (*artha*),

of [proper] time and measure (*pramāṇa*),

³²¹ 正受 is one of the Chinese rendering for *samāpatti*.

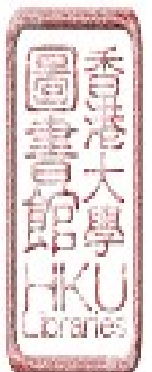


of himself and others,
as well as the *pudgala* —
he is susceptible to retrogression.

- 2.21 When he gives rise to evil *dharma*-s,
practises lowly deeds,
and associates with evil friends
— he is susceptible to retrogression.
- 2.22 When he speaks wrongfully, contrary to what he
should [say],
and clings³²² to what his thoughts are inclined
towards
— one should know that such a person before long
will definitely retrogress in spiritual praxis.
- 2.23 One's dwelling place, and the people,
beds, seats and other items of utilities
— these are all not to be delighted in;
attachment to them necessarily leads to
retrogression in praxis.
- 2.24 When one is fond of pursuing things of impurity,
one's thought will not acquire the truth.
When the practitioner abandons his original focus,
and allows his scattered thoughts to move along
with the external objects,
then even if he [later] desires to return that focus,
his mind will never again delight in it.
He will thus lose his [spiritual] nourishment.
When his mind is not equipoised,
his body will no more be [spiritually] nourished.

[303b1]

³²² 愛者 is likely to have been an error for 愛著.

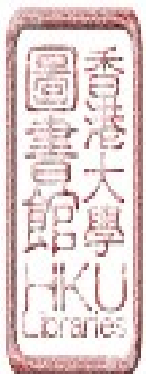


- [303b1] Happiness will also arise no more.
 His support-basis (*āśraya*)³²³ is not to be delighted in
 — both the body and mind being disarrayed.
Samādhi arises no more,
 and his thought will never remain stable.
 With his thought thus not remaining stable,
 he will necessarily retrogress in praxis.
- [303b4] 2.25 Meditators in whom craving, views and conceit predominate³²⁴
 — their mind is attached³²⁵ to the cognitive objects (*ālamāna*).
 With such thoughts, loaded up,
 the practitioner is said to have retrogressed.
- 2.26 If the practitioner feels his whole body is being punctured
 by sharp thorns, or, again and again, being shaken and unsettled,
 or the entire body remains extremely uncomfortable,
 like being filled up with snake poison,
 these three evil faults certainly indicate retrogression in his spiritual cultivation.
- 2.27 Retrogression of having or not having obtained any fruitful results,
 the practitioner devotes to his practice.
 However, if he is constantly engaged in other worldly affairs

³²³ The context seems to suggest that this refers to the body-mind complex as a whole.

³²⁴ 愛見慢增禪 *tṛṣṇā-dṛṣṭi-māna-uttara-dhyāytnah*.

³²⁵ 味著: *āsvādayanti*.



which have kept his mindfully occupied.
His praxis comes near to the threefold retrogression
and he is deemed to be retrogressed in his spiritual cultivation.

2.28 *Karma*, defilements and retribution, are called the threefold hindrances.³²⁶
There is also the liberation-hindrances.³²⁷
These [hindrances] will lead to retrogression in praxis.

2.29 Should the practitioner fails to observe the essential practice of meditation characterized as the preparatory path (*prayoga-mārga*), and the stages of *samādhi* (concentration) practice, he will be led to retrogression in his spiritual cultivation.

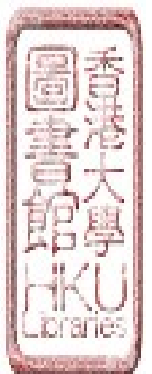
2.30 If the stages characterized as preparatory, the *samādhi*-s and other learnings,³²⁸ simply follow his expectations [without proceeding to actual praxis] he is deemed to have fallen from his initial commitment.

2.31 At the time of arising (*utpāda*), he thinks of ceasing

³²⁶ These are the standard threefold *āvaraṇa*, accepted by both the Sarvāstivādins and the Mahāyānists.

³²⁷ *vimokṣa-āvaraṇa*. This hindrance is interpreted differently within the Sarvāstivāda tradition. Some hold that it is the hindrance to meditative attainments; others an inferior nescience. The orthodox Vaibhāṣikas explain that is a real force, the non-defiled nescience (*akliṣṭa-ajñāna*). See K.L. Dharmmajoti, *Sarvāstivāda Abhidharma*, 4th edn, 259.

³²⁸ 所聞: “what has been heard” (*śruta*); i.e., what is learned.



(*nirodha*),

At the time of ceasing, he thinks of arising.

Both thoughts being inopportune (/erroneous),
the practitioner has thus retrogressed.

2.32 If he, with regard to the *dharma*-s that are staying
(*sthiti*),

he thinks of them as arising or ceasing

— if he generates such topsy-turviness —

He is said to have retrogressed.

2.33 If he, at the time of inhaling, thinks of exhaling;

at the time of exhaling, thinks of inhaling;

or thinks of both [inhaling and exhaling] as staying

— this is called topsy-turviness [and

retrogression].

2.34 In order to cut off the acquisition (*prāpti*) of the
defilements,

one engages in the proper preparatory efforts.³²⁹

By virtue of the acquisition,³³⁰

various semblance signs are generated.

These semblance signs have been generated,

the practitioner's thoughts are diverted
accordingly.³³¹

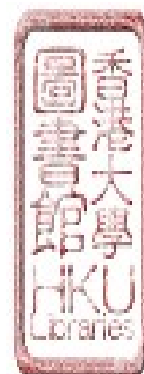
Defilements there upon arise,

and the practitioner is said to have retrogressed.

³²⁹ Here is a very important doctrinal characteristic of the Sarvāstivāda: the notion of “acquisition”, *prāpti*, as distinct from the *dharma* (in this case, the defilement) that is acquired. Proper or absolute abandonment (*prahāṇa*) — i.e., relinquishment — of a defilement is achieved only when this force (a *viprayukta-saṃskāra*; 不相應行) that continuously links the defilement to the person is cut off.

³³⁰ So long as this serially continuing force of *prāpti* has not been cut off, the defilement can manifest whenever conditions are assembled.

³³¹ 隨轉 *anu-vṛt*. “move along with”.

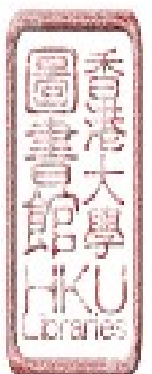


2.35 The torrents of the faults of retrogression
sweep away the practitioners.

I have [only discussed] a small amount of this
retrogression-ocean
in accordance with my ability.

[303c1]

There are innumerable other faults of retrogression
which are too profound to be discerned.
They will be extensively expounded
by those of profound wisdom.

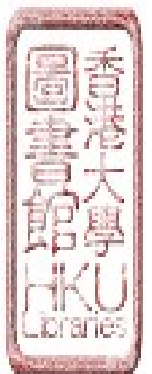


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(2):(原文)

修行勝道退分第二

- [302b24] 2.1 勝念已成就，懈怠竟沈沒；
是則為退像，無堪於所求。
- 2.2 不染污無記，起諸煩惱退；
垢濁熱發生，由是失正見。
- 2.3 振掉或閃爍，浮飄龜澀滑；
是五退減相，修行應分別。
- [302c1] 2.4 望遠絕所恃，有見已墜落；
還顧覩深嶮，是皆退減相。
- 2.5 長病誦止淨，多業遠遊行；
彼時解脫種，是五退減因。
信戒聞捨慧，於是漸衰退。
- 2.6 身重與昏鈍，耽睡及沈沒；
是五應當知，修行退轉相。
- 2.7 恐怯多猶豫，驚畏不欣樂；
懈怠離所欲，不迴向修行。
不習與過習，是二俱為失；
彼時解脫種，於是修行退。
- 2.8 三昧離相樂，爾發皆消盡；
龜澀四大種，還從身內起。



掉動失正念，由是意憤亂；
其心不恬靜，斯從行者生。
一切諸瑞相，不顯現分明；
修行如是觀，欲見為甚難。

2.9 諸根悉馳縱，隨欲向所緣；
邪意普流散，樂著諸境界。

2.10 形消意愁慘，其身皆燒然；
如是燒然者，是說為憂退。

2.11 方便不精勤，後則生悔恨；
聞所應成就，欲進劣無能。
不趣喜勝處，或見勝不取；
皆由無智故，是說修行退。

2.12 自念有越戒，疑悔及諸覺；
意淡無滋味，是說修行退。

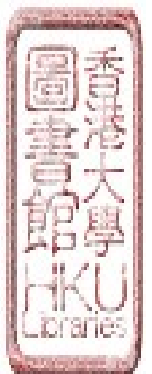
2.13 諸過定意羸，三昧漸消滅；
心亂蓋所覆，是說修行退。

[303a1]

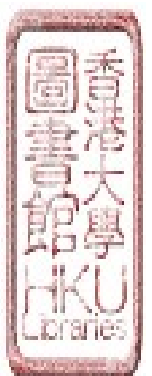
2.14 心舉調順捨，不觀時非時；
不了住起緣，無智故修退。

2.15 不知六時行，六界亦不善；
亦愚六巧便，是說修行退。

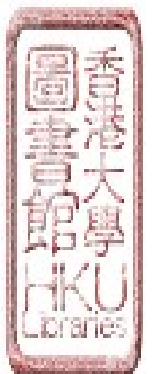
2.16 貪欲瞋恚覺，十想巧方便；
得向諸禪地，及法心妄解；
一切次第度，無知故修退。



- 2.17 不觀處非處，業報及正受；
禪定諸解脫，淨味愚不了。
諸根到處道，性欲不分別；
心隨眾雜相，是悉無知退。
- 2.18 於苦樂速道，其心不趣向；
如是意迷惑，必向退轉處。
- 2.19 起住與起緣，入出及方便；
六法不成就，是令修行退。
- 2.20 知法亦知義，知時亦知量；
自知與知眾，及知福伽羅；
於七愚不了，是令修行退。
- 2.21 興起諸惡法，習行卑賤業；
親近不善友，是令修行退。
- 2.22 錯說違所應，愛者心樂向；
當知是不久，必於修行退。
- 2.23 所止處及人，牀臥等眾具；
斯皆非所樂，近令修行退。
- 2.24 喜隨諸雜相，損減所修慧；
棄捨所緣處，心不得真實。
修行捨本相，散心隨外緣；
雖欲還彼處，意終不復樂；
遂失長養分，其心不一定。
身無復滋潤，悅樂亦不生；



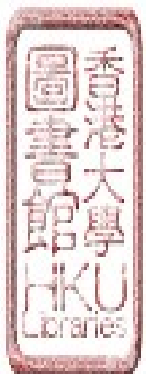
- [303b1] 所依不可樂，身意俱錯亂。
三昧不復起，其心永不住；
如此不住心，必於修行退。
- [303b4] 2.25 愛見慢增禪，於緣心味著；
有此累念生，是說修行退。
- 2.26 身如利刺害，或復極振掉；
舉體皆煩壯，如蛇毒充滿。
有此三過惡，必於修行退。
- 2.27 得未得服行，他務意不閑；
習近三退法，是說修行退。
- 2.28 業與煩惱報，說是三障闕；
亦有解脫障，是令修行退。
- 2.29 方便想惡行，三摩提行地；
於彼不觀察，是令修行退。
- 2.30 方便想諸地，三昧行及餘；
所聞隨希望，則於發趣退。
- 2.31 生時作滅想，滅時作生想；
二想俱當失，是則修行退。
- 2.32 若於住法中，而作生滅想；
與此諸顛倒，是說修行退。
- 2.33 入時作出想，出時作入想；
二俱作住想，是說為顛倒。



2.34 欲斷煩惱得，修行正方便；
由彼得力故，相似諸相生。
相似相既生，修行心隨轉；
煩惱即時起，是說修行退。

2.35 退過諸駛水，漂浪修行者；
隨我力所能，少量退法海。
無量餘退過，是深非所測；
諸深明智者，自當廣稱說。

[303c1]



Section Three:

Discourse on the Staying Section

(*sthiti-bhāgīya*) in

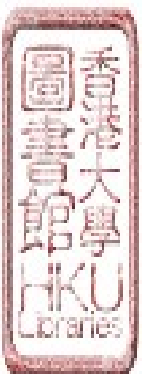
the Preparatory Path

(*prayoga-mārga*) of

Ānāpānasmṛti Practice

(修行方便道安般念住分

第三)



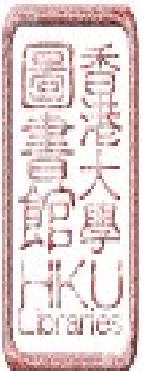
Section Three

Discourse on the Staying Section (*sthiti-bhāgīya*) in the Preparatory Path (*prayoga-mārga*) of *Ānāpānasmṛti* Practice

- [303c5] 3.1 In accordance with the best of my capabilities,
I have illustrated the various drawbacks of
retrogression.
Now, I have to explain the faults of staying
(*sthiti-bhāgīya*),
to all practitioners who should listen carefully.
- 3.2 If, with regard to the out- and in-breathing,
he neither sees nor is aware,
and does not comprehend the seeking through
expedience
— this is the initial staying.
- 3.3 Having generated the understanding derived from
hearing (*śruta-mayī prajñā*),
he should generate the thought of the
understanding derived from reflection (*cintā-mayī
prajñā*).
Not properly comprehending the sequence,³³²
the deluded one is bound to [the stage of] staying.
- 3.4 If he has accomplished the counting [stage],
he should follow the breath as it goes out.
Not knowing the method of following (*anugama*),³³³

³³² The Sarvāstivāda tradition teaches the threefold understanding (*prajñā*) pertaining to the stages before one becomes an *ārya*: (1) *śruta-mayī prajñā*, (2) *cintā-mayī prajñā*, (3) *bhāvanā-mayī prajñā*.

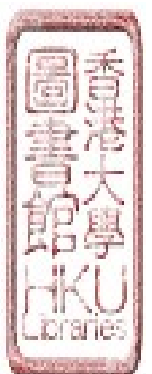
³³³ In respect of the six-stage *ānāpānasmṛti*, the second stage after



the practitioner is said to [be stuck] at the stage of staying.

- 3.5 Just as once the Buddha asked the monks (*bhikṣu*):
“Who is practicing the mindfulness of breathing?”
One monk replied:
“I practise this mindfulness.”
[The Buddha said:]
“You have the mindfulness of breathing.
I do not say you don’t have.
But there are the more excellent [stages]
which the Sage (*munī*) says one should
cultivate.”³³⁴

³³⁴ “counting” is “following”.
當修, probably corresponding the *bhāvyate* or *bhāvayitavya*.

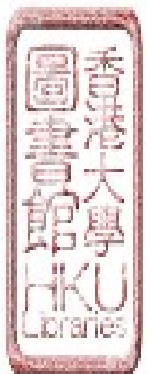


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修行方便道安般念住分第三

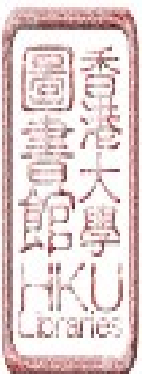
- [303c5] 3.1 如我力所能，演說退過已；
今當說住過，修行者善聽。
- 3.2 若於入出息，無見亦無覺；
不解方便求，是則初門住。
- 3.3 聞慧既已生，應起思慧念；
不善解次第，愚癡住所縛。
- 3.4 若數已成就，息去應隨去；
不知隨順法，是說修行住。
- 3.5 如佛問比丘，誰習安般念；
有一比丘答，是念我修習。
汝有安般念，不言汝無有，
復有更勝妙，牟尼說當修，
方便道安般。



Section Four

Discourse on the Staying Section (*sthiti-bhāgīya*) in the Path of Distinctive Progress (*uttara/viśeṣa-mārga*)

(修行勝道住分
第四)



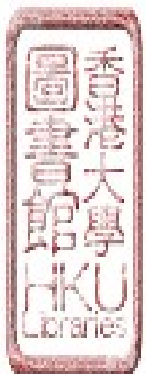
Section Four

Discourse on the Staying Section (*sthiti-bhāgīya*) in the Path of Distinctive Progress (*uttara/viśeṣa-mārga*)

- [303c20] 4.1 The mindfulness pertaining to the proper reflection, modes and operation, of the path of Progress, has been accomplished, Yet he is not skilful in the methods of advancement. He thus is bound to [the stage of] staying.
- 4.2 Being attached to the cognitive object (*ālambana*),³³⁵ his thought of advancement becomes slack. Being thus bound by this bondage. He is unable to reach the exalted abodes.³³⁶
- 4.3 There may be a stage of immobility, or of being too soft, or of being too hard, or of being extremely firm, or again of being like a diamond (*vajra*). When these fivefold hindrance is present, one can neither progress nor retrogress. These are signs of being bound to [the stage of] staying, and a far cry from the path of advancement.
- [304a1] 4.4 Because of distracted light and darkness,

³³⁵ Although 所緣 corresponds to *ālambana*, and 境 corresponds to *viśaya*, the compound term 所緣境 here most likely simply corresponds to *ālambana*.

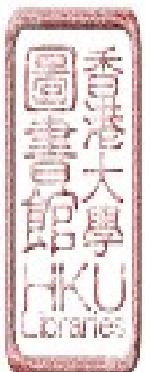
³³⁶ i.e. the higher stages.



receptivity³³⁷ does not manifest itself.
It is like the light from a lamp using polluted oil,
or like seeing through eyes with cataract:
“Brightness does not become manifest,
[as a result of which] he forsakes all [spiritual] joy.
In him, there will never arise again
the type of joy in quiescence.

- 4.5 Like a solid thing
which nevertheless can appear soft.
At times, in the practitioner,
the sign of staying is also like that.
- 4.6 The signs do not accord with one’s a wish,
and yet he generates the thought that they do.
But much as he likes to make them accord with the
mind,
they never accord with what he likes.
That is: the signs are not to be retained,
and yet he forcibly hold them on
— thus thinking in a contrary manner,
he is bound to [the stage] of staying.
- 4.7 When this sign has been achieved,
one should know that it is not to be restrained.
Letting the sign stay or go on its own accord,
he will reach the most exalted stage.
- 4.8 Wishing what emerges to subside,
or what is high to be low,
or what is going to come,
or what is staying not to stay,

³³⁷ 忍 which, in Sarvāstivāda, is *kṣāntī*; this is the stage of insight that precedes knowledge (*jñāna*) proper.



or what is ceasing not to cease

— he will never have them as he wishes.

When the practitioner let arising and ceasing happen in their own accord, he will always make progress to the higher stages in his praxis.

4.9 All *dharma*-s have their characteristic (/nature) well established,³³⁸

and they never relinquish their intrinsic characteristic (*svalakṣaṇa*).³³⁹

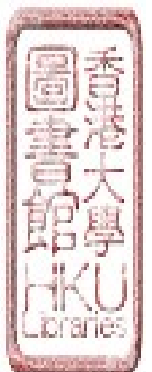
If they do not relinquish their intrinsic characteristics, then they will become manifest.

4.10 The thin skin covers up the impurities (*aśubha*), so that one does not see the body as being impure. The departments and facilities that benefit, obscure the unsatisfactoriness (/suffering; *duḥkha*) of the body.

Its homogeneous arising in serial continuity without any interruption conceals its impermanent (*anitya*) nature, so that one does not see the change in the body. The enjoyment (*bhoga*) of the clothings donated, sustains the notion of the Self; the recollection of past events obscures the insight into non-Selfness

³³⁸ That is, *dharma*-s have always been abiding in their intrinsic characteristic (*sva-lakṣaṇa*). Their characteristics are not formed according to circumstances. See also next note.

³³⁹ The doctrine that a *dharma* never relinquishes its intrinsic characteristic is a fundamental doctrine of the Sarvāstivāda school. Their adversaries, the Sautrāntikas and others, vehemently rejects such a doctrine.



(*anātman*).³⁴⁰

4.11 When these semblance natures (seeming purity, etc)
are not discerned by the practitioner,
he will generate delight therein
and give rise to thoughts of merit (*punya*).³⁴¹
He being thus attached, false thoughts will arise,
and he will no longer find delight in advancement.

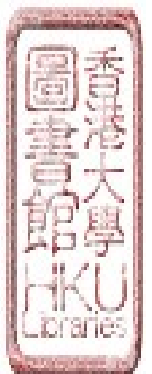
4.12 Not being able to move towards the superior
dharma-s,
the faults of [the stage of]staying will increase day
by day.
He does not turn away
from the semblance signs which are [in fact]
non-Self, etc.
Thus not turning away from them,
delusion arises in the practitioner.
The ignorant practitioner is then bound to [the
stage of] staying,
and gets stuck therein.

[304b1] 4.13 Attachment to pleasure generates faults.
This will be explained now.
The knowables (*jñeya*) deteriorate gradually,
disintegrate and become chaotic;
they are dispersed and cannot be united.
This is being bound to staying.³⁴²

³⁴⁰ In this stanza, the lack of insight into impurity, unsatisfactoriness, impermanence and non-Selfness – the fourfold insight to be cultivated through *vipāśyanā*—is highlighted sequentially.

³⁴¹ i.e., he will see the body etc., in such a positive manner so to be oblivious of its unsatisfactoriness, etc.

³⁴² The implication seems to be this: In the practice on the contemplation of the body—which this section expounds—one must see the impurity,

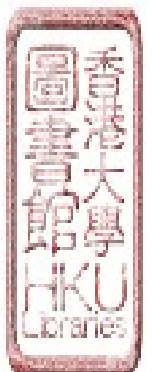


- 4.14 If he is not skillful with regard to the body,
 he will generate within himself, the notion of its
 separation,
 becoming chaotic or crumbling into dusts.
 This is being bound to staying.
- 4.15 He holds on to the notion of permanence without
 any notion of change:
 The various forms do not arise in succession,
 nor do the various notions of the excellence
 (/beautiful) arise successively
 — they flow out, but do not abide.
 [He sees] his body being gradually diminishing.³⁴³
 The signs may come and again vanish,
 but he does not progress in his praxis.
- 4.16 There being no quiescence generated,
 the body is not nourished,
 and the mind does not generate delight.
 This is called the non-relinquishing of the impurity
 [contemplation].³⁴⁴
- 4.17 As he does not relinquish [the impurity
 contemplation] and progress to the purity
 [contemplation],
 whatever he sees will not be clean.
 Neither can he advances

impermanence, etc. of the body; but one must also advance to go beyond the contemplation of impurity. Not being able to advance as each is an indication of being stuck in the stage of staying.

³⁴³ This seems to mean: He cannot go beyond or even come out of the contemplation of deterioration of the body — hence, becomes stuck in the contemplation and cannot progress further.

³⁴⁴ When the foregoing stanzas are read in the light of this present statement, they become more meaningful.



nor will he retrogress.³⁴⁵

4.18 Like playing the game of a semblance recluse
(*śramaṇa*):

rarely is there any joy generated.

This is like borrowing others' clothings,³⁴⁶

or like what is seen in a dream.

His livelihood is impure,

there being crookedness³⁴⁷ and other evils.

To his acquaintances in the village,

he shows off his virtues

and conceals his faults,

not confessing his transgressions

— [these] and other bondages

pollute the practitioner.

4.19 When there is seemingly a sign of an occurrence,
he thereupon generates the thought of a real entity.

What has not matured he claims to be mature;

what has not ceased he thinks it has already
ceased.

Without accomplishing the preparatory effort,³⁴⁸

he desires to seek progress.

— This is like [prematurely] cutting off the seedling

which contain the [yet to ripen] rice.

The practitioner is thus bound to the stage of
staying.

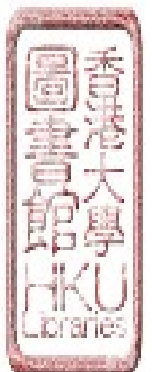
4.20 He has no preparatory path at the start of the
practice,
and he grasps firmly any sign that may appear.

³⁴⁵ i.e., he'll be stuck in the stage of staying.

³⁴⁶ i.e., not really one's own.

³⁴⁷ *śāṭhya*.

³⁴⁸ 方便: *prōyoga*.



His thought of bypassing and progressing being over-active,
he is thus bound to the stage of staying.

4.21 There are some practitioners
who generates the views of eternalism and annihilation.
Such views perturb the mind,
and this is being bound by the bondage.

4.22 There are other practitioners
who contemplate the body as being more and more subtle.
They are bound by the stage of staying,
and their thoughts of disgust³⁴⁹ do not grow.

[304c1] 4.23 When the thought of disgust does not grow,
they cannot be freed from sensual greed.³⁵⁰
Without being freed from sensual greed,
Whence is emancipation?

4.24 If emancipation is not achieved,
they will never exhaust their outflows.³⁵¹
And those whose outflows have not been exhausted
do not possess true wisdom (*prajñā*).

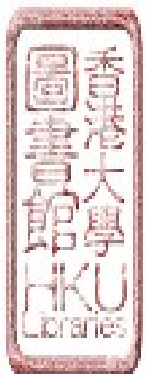
4.25 I have already explained the stage of staying
pertaining to the abode of mindfulness of the body.³⁵²
I shall now explain in details

³⁴⁹ *nirveda*.

³⁵⁰ 貪欲; *rāga* or *kāma-rāga*.

³⁵¹ *āsrava*; i.e., the defilements.

³⁵² 身念處; *kāya-smṛty-upasthāna*. i.e., the first of 4 *smṛty-upasthāna*-s.



the abodes of mindfulness of sensation, thought and *dharma-s*.³⁵³

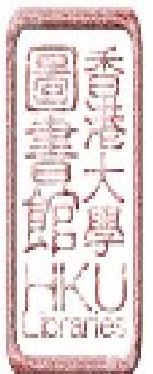
- 4.26 When the practitioner's thought is unhappy, and does not give rise to joy (*prīti*), his body is devoid of the bliss of serenity. This is to be understood as a sign of the staying stage.
- 4.27 If the practitioner always keeps little amount of the faith (*śraddhā*), precepts (*śīla*), learning (*śruta*), generosity (*tyāga*) and understanding (*prajñā*)³⁵⁴ that he has experienced and acquired, it is a sign of the stage of staying.
- 4.28 There was a bhikṣu who was bound to the stage of bondage.³⁵⁵ He went to the Venerable Ānanda, being deluded with regard to the stage of staying. I shall now narrate the episode.
- 4.29 He had acquired the *samādhi* of signlessness (*ānimitta*),³⁵⁶ but remained bound to the stage of staying for six years. As he delighted in listening the Ānanda's teachings, he pursued Ānanda constantly.

³⁵³ 受、心、法、念處: *vedanā-*, *citā-* and *dharma-smṛtyupasthāna-s*; i.e., the remaining of the 4 *smṛtyupasthāna-s*.

³⁵⁴ For these five spiritual qualities, see the *Sanḡītiparyāya-śāstra*, T26, 433a-b, which states that when one practices the recollection of the divine beings (*deva*) and comes to be endowed with these 5 qualities, one will be reborn in the abodes of those divine beings. See also *Dharma-skandha-śāstra*, T26, 493b; etc.

³⁵⁵ 住縛 **sthiti-baddha*, **sthiti-bandha-stha*.

³⁵⁶ This is one of the group of three important *samādhi*; *sūnyatā*, *ānimitta* and *apraṇihita-samādhi*.



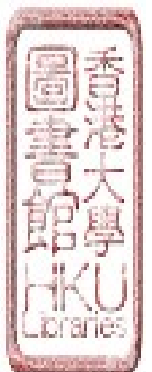
- 4.30 He could neither advance in his striving,
nor was he retrogressing.
Thus stuck at the stage of staying,
he could not attain the path of liberation.³⁵⁷
- 4.31 He neither comes nor goes:
He stays, having been liberated;
and is again liberated having stayed on.
[Thus], having been liberated he returns³⁵⁸ to
bondage.³⁵⁹
- 4.32 In the case of some other practitioners,
they stay at a non-retrogressive stage.
But they are unable to detect
the arising of the subtle defilements.³⁶⁰
Being unable to detect the [subtle] defilements,
he cannot reach the exalted abode.
There is no distinction with respect to the stage
(*bhūmi*),
nor is there the fault of retrogression.
Not generating the faults with respect to the stage,
he is thus stuck at the staying stage.
- 4.33 There are others who, at the staying stage
loses the wonderful signs.
But, despite losing these wonderful signs,

³⁵⁷ *vimukti-māgra*.

³⁵⁸ i.e., retrogresses again.

³⁵⁹ This is doctrinally significant. It is another indication that the standpoint of this text is a Savāstivādin one — advocating the concept of “circumstantial liberation” (*samaya-vimukti*) and the possibility of retrogression.

³⁶⁰ This statement is also possibly significant in that it seems to represent a doctrine of subtle defilements, as opposed to the doctrine (of the Sautrāntikas and others) that *anuśaya-s* (dormant defilements) are in nature different from the defilements in manifestation. For the Sarvāstivāda, *anuśaya-s* are different from the actual defilements — just that the former are subtler.



the mind still accords with³⁶¹ that stage agreeable.
 When the mind is according with that stage,
 signs of other types of bliss arise.
 [Thus] having acquired a small amount of bliss,
 his thought abides with the support of quiescence.
 On account of this quiescent thought,
 he believes that he has done what is to be done
 (*kṛtam kṛtya*).³⁶²
 Being well settled at the non-accomplished [stage],
 he cannot acquire the fruit of full accomplishment.

[305a1] 4.34 His mental vision (mind-eye) is obscured by
 nescience (*ajñāna*),³⁶³
 and yet he believes that it is knowledge (*jñāna*).
 The practitioner, being hindered by nescience,³⁶⁴
 is unaware of its functionality.
 It is those who are aware of its functionality
 that are capable of the perfection as regards to the
 stages.

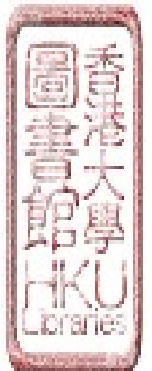
4.35 When he stays in the common stages,
 he comes to be defiled by various taints (*mala*).

³⁶¹ i.e., still finds that stage agreeable.

³⁶² “Having done what has to be done” is a common stock description of the accomplishment of an *arhat*. (Pāli: *katam karaṇiyam*)

³⁶³ As we have already highlighted before, the Sarvāstīāda upholds the tenet of the nondefiled nescience (*akliṣṭa-ajñāna*; 不染無知) which, though not have anything to do with defilements (*kleśa*), is nonetheless detrimental to the attainment of final, perfect, spiritual insight (of a Buddha). This nondefiled nescience (*ajñāna*; 無知) is not to be confounded with ignorance (*avidyā*; 無明). We note that the author of this text distinguishes these two quite articulately.

³⁶⁴ Once again, it is significant that the text explicitly speaks of the hindrance of the (non-defiled ignorance), which is distinctively a Sarvāstīāda standpoint. This nescience or non-knowledge is also mentioned in the MVŚ as the “hindrance of the knowable” (*jñeya-āvaraṇa*; 所知障). For perfect insight — and hence perfect enlightenment — two types of hindrances must be fully eradicated: the knowable-hindrance and the defilement-hindrnce (*kleśa-āvaraṇa*; 煩惱障). The doctrine of the twofold hindrance came to be elaborately developed in the Mahāyāna Yogacāra.



[On the other hand], if the practitioner accomplishes the unique (non-common)³⁶⁵ stage, and thus understands the demerits (/disadvantages; **ādīnava*), he will never be in bondage.

4.36 Not recognizing the faults of the defilements, the deluded is devoid of true knowledge (*jñāna*). He will feel comfortable in the meditation stage (*dhyāna*; 禪) [and hence get stuck therein] like an elephant tied to a tree.

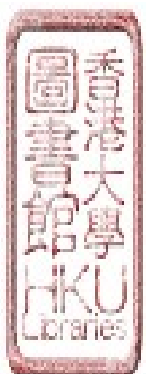
4.37 When the practitioner observes the knowables (*jñeya*), he does not know their source of origination. They [in fact] originate from his own basis (所依; *āśraya*).³⁶⁶ But he does not understand himself that there is [in reality] neither emerging nor perishing [of these knowables]. He does not see the origination of the signs, nor know where they cease
— there cannot be any fault greater than this!

4.38 The hindrances discussed (above) are all characteristics of firm staying. To claim that they do not result in staying
— this is not a wise claim.

4.39 Having given rise to the various faults, he comes to be bound by certain causes.

³⁶⁵ 不共 **āveṇika* (?)

³⁶⁶ i.e., his own psycho-physical (but stressing on the mental) basis. If this reading is correct, we may see here some suggestion of the predilection to the *vijñaptimātra* thought.



But if he can apply the counteractions,³⁶⁷
the various wonderful signs would re-appear.

4.40 He who neither respects the respectable
nor abandons pride and arrogance,
comes to conceal his faults,
not confessing them to the wise [thus]:

“I am now old and feeble,
and have been left behind by others.
I may even lose the hospitality³⁶⁸ [due
to me]
— this makes me feel distressed.
I’m always grieved and fearful in my
mind
deeply worrying and bemoaning.
What shall I do
when I die later on?”

Thus concealing his faults and mentally perturbed,
the foolish and deluded is bound to the stage of
staying.³⁶⁹

4.41 Wilfully generating the burden of evil-deed himself,
he loses the great ocean of merits.³⁷⁰
Being attached to the bliss of the present existence,
Such coveting is most unwise³⁷¹
— for he forfeits the [spiritual] fruits of the future
existence

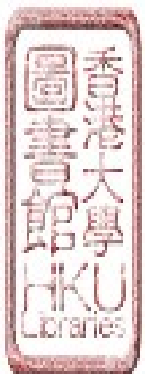
³⁶⁷ 對治 *pratipakṣa*.

³⁶⁸ 利養 *satkārya*: honour to be paid to the respectable.

³⁶⁹ We have opted for the variant: 住所縛

³⁷⁰ 功德海 **guṇa-sāgara*.

³⁷¹ We have read: 無點慧. 點慧 commonly corresponds to *pañḍita*,
matī, *medhā* (*vin*), etc.

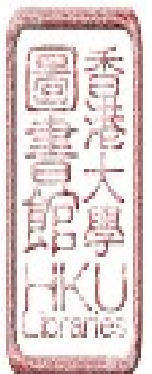


while generating these faults and evils.

- 4.42 All such bondages to the staying stage
are generated differently in different practitioners.
When they are un-cowed in their praxis,
they can counteract what are to be counteracted.
- [305b1] 4.43 But when they are cowed and without any
expedience,
and submit that there is no way for advancement,
Then they are extremely difficult to be uplifted
— like an elephant deeply stuck in mire.
- 4.44 Such people are extremely difficult to uplift,
being deceived by their indolent mind.
They are submerged in the mire of the staying
stage for a long time,³⁷²
and, oppressed by [defilement-]heat, they march
towards death.
- 4.45 They are hindered by the threefold hindrance
:karmic activities, defilements and retribution.³⁷³
Being devoid of wisdom and the strength to get up,
they are forever submerged in the stage of staying.
[That is:] Their long accumulated ignorance,
karmic activities and defilements
come to bind such beings,
placing them in a deluded and non-free state [— the
retribution].
- 4.46 Drawing near to the various evils

³⁷² 長夜 *dīrgha-rātram*; lit: “for a long night”. This signifies the whole far-reaching saṃsāric attachment propelled by ignorance (*avidyā*).

³⁷³ i.e.: *karma*, *kleśa* and *vipāka*.

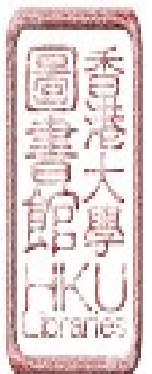


and distancing from the wholesome merits,
they become mentally confused and perturbed,
like an arrow circling in space, [not heading
towards where it should].

- 4.47 Like a blind man moving towards
a place filled with poisonous snakes,
scorpions and ferocious serpents,
or a huge ocean of unfathomable depth,
or a huge fire mass out of control
— He approaches in darkness, devoid of vision.
When a practitioner is bound to the staying stage,
the faults are likewise.
- 4.48 [Indeed,] the faults of the staying stage are as
innumerable
as the merits of the stage of advancement.
It is like a bottomless ocean
whose depth is immeasurable.
- 4.49 The world is hindered by nescience (*ajñāna*),³⁷⁴
and true wisdom (*prajñā*) serves as the lamp.
If one holds on to the lamp without
heedlessness,³⁷⁵
its radiance will never be extinguished.
- 4.50 The faults pertaining to the section of staying
(*sthiti-bhāga*)
have been well expounded concerning their
[manner of] binding the unwise.
It should now be decisively understood that the

³⁷⁴ The mention of *ajñāna* 無知 (and not *avidyā*, 無明) here may well be
once again noteworthy, even though it is not qualified by *akliṣṭa*.

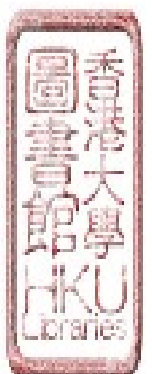
³⁷⁵ 放逸; *pramāda*.



object-domains (*viśaya*)
are ultimately not what pertain to the Self.³⁷⁶

4.51 [The practitioner] can be bound by diverse types of
bondage;
these bondages are not of a unitary nature.
It should be known that *karma* and its various
conditions
are discernible by the Buddha alone.

³⁷⁶ 我分; * *ātmīya*.

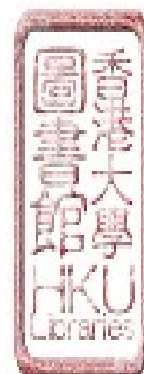


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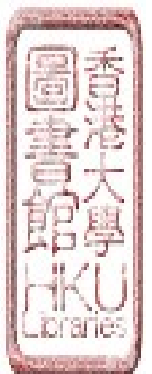
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修行勝道住分第四

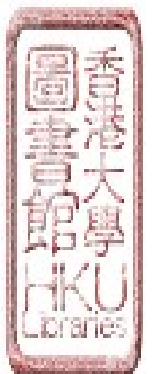
- [303c20] 4.1 勝道修正觀，相行念已成；
不善升進法，是則住所縛。
- 4.2 愛著所緣境，進業心懈怠；
由是縛所縛，不能至勝處。
- 4.3 或有不可動，非軟亦非堅；
或強極牢密，亦如金剛像。
有此五障闕，不進亦不退；
是則住縛相，遠離升進道。
- 4.4 亂光及黑闇，忍自身不現。
譬燃濁油光，亦如翳目視。
[304a1] 光明不顯發，背捨諸喜樂。
寂止息樂分，彼終不復生。
- 4.5 猶如堅實物，而有軟相現。
或時修行者，住相亦復然。
- 4.6 相非隨所欲，而起隨欲想。
雖欲令隨意，終不從所樂。
謂相非所留，而欲強制持。
如是違反念，則為住所縛。
- 4.7 是想已成就，當知非所制。
住彼去留相，能到最勝處。



- 4.8 欲令涌作沒，或欲高為下。
於去欲使來，於住不欲住。
滅時欲不滅，終不如所欲。
修行住生滅，所行常轉進。
- 4.9 諸法相已成，終不捨自相。
若不捨自相，自相則顯現。
- 4.10 薄皮覆不淨，令不見身穢。
威儀及眾具，利樂翳身苦。
相似次第生，前後續無間。
隱蔽非常相，令不見身變。
施作服用受，攝持吾我相。
能憶念本事，隱身非我觀。
- 4.11 是諸相似相，修行不分別。
於彼起愛樂，而生功德想。
染著妄想生，不復樂升進。
- 4.12 不能取勝法，住過日增長。
非我相似相，此等不迴轉；
如是不迴轉，行者癡惑生。
無智住所縛，繫著於彼處。
- [304b1] 4.13 樂著生諸過，是相今當說。
爾燄漸損壞，分離及交亂。
破散叵和合，是則住所縛。
- 4.14 於身不巧便，自生分離想。
交亂或塵碎，是為住所縛。



- 4.15 守常無異想，眾色不次生。
種種眾妙想，亦不次第起。
流出而不住，其身漸消滅。
相或來復去，修行不增長。
- 4.16 寂止既不生，於身無長養。
心不起悅樂，是說不淨捨。
- 4.17 彼不清淨捨，所見不鮮白；
亦不能升進，亦復不退轉。
- 4.18 如戲沙門像，少時生悅樂。
譬如借衣服，亦如夢所見。
為命不清淨，諂曲及餘惡。
聚落知識所，自顯其功德。
覆藏諸過惡，犯罪不發露。
及餘一切縛，垢污修行者。
- 4.19 髣髴有事相，而便起實想。
未熟謂為熟，未滅想已滅。
方便不等滿，而欲求升進；
如部含穉苗，是則住所縛。
- 4.20 業始無方便，相現堅守持。
過進心矜舉，如是住所縛。
- 4.21 或有修行者，而起斷常見；
是見令心亂，則為縛所縛。
- 4.22 或有修行者，身身細微觀。



彼為住所縛，厭心不增長；

4.23 厭心不增進，不能離貪欲。
若不離貪欲，何從有解脫。

4.24 解脫不成就，終不得漏盡；
不斷諸漏者，則無實智慧。

4.25 於彼身念處，住相已分別。
受心法念處，如是應廣說。

4.26 修行心不悅，彼喜亦不生。
身無寂止樂，當知是住相。

4.27 修行所受獲，信戒聞捨慧；
常守其少分，是則為住相。

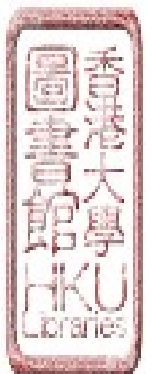
4.28 有住縛比丘，往到阿難所。
迷於所住相，是今當略說。

4.29 得無相三昧，六年住所縛。
樂欲聞所說，常隨逐阿難。

4.30 不能進所業，亦復不退轉。
住於住境界，不得解脫道。

4.31 不來亦不去，解脫已而住；
住已復解脫，解脫已還縛。

4.32 或有修行者，住在不退地。
微細煩惱起，而不能覺知；



不覺煩惱故，不能到勝處。
於地無分別，亦無有退過。
地諸過不起，如是止於住。

4.33 或於住分中，而失眾妙相；
眾妙相雖滅，意猶順彼地；
意順彼地時，餘分樂相生。
已有少樂故，心依寂止住，
因其寂止心，自謂作已作。
安止不具足，不得具足果。

[305a1] 4.34 無智翳心目，而自謂為智。
修行無智障，不覺所應用；
覺所應用者，於地能究竟。

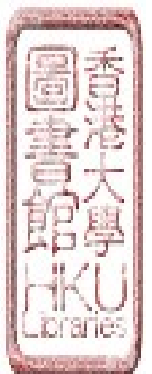
4.35 彼住共地中，種種垢所污。
若使修行者，成就不共地。
如是知過患，彼終不為縛。

4.36 不識煩惱過，愚癡無實智。
於禪覺吉安，猶如象繫樹。

4.37 修行觀爾燄，莫知所起處；
從其所依出，而不能自知。
不涌亦不沒，不見相所起；
亦不知滅處，過亦無過是。

[305a13] 4.38 所說諸障礙，皆是堅住相。
謂不由彼住，斯非明智說。

4.39 興造諸過患，若干因緣縛。



能用諸對治，眾妙復顯說。

4.40 所尊不恭敬，亦不捨憍慢。
自隱覆其過，不向明者說：
「我年既衰老，已為眾所棄；
或能失利養，令我生苦惱；
心常懷憂畏，深慮長歎息。
我後當死時，將欲作何計！」
隱過心憂惱，愚惑作所縛。

4.41 橫自生罪累，失大功德海。
味著現法樂，貪餐點無慧。
棄捨後世果，興此諸過惡。

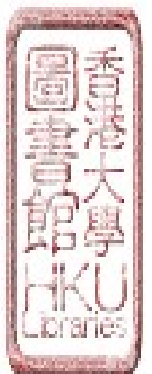
4.42 如是諸住縛，所起各各異。
修行無怯劣，能治所應治。

4.43 怯劣無方便，自謂無由進。
是則甚難拔，如象溺深泥。
[305b1]

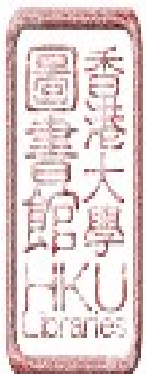
4.44 如是甚難拔，懈怠心所欺。
長夜沒住泥，熱迫而趣死。

4.45 業行煩惱報，為此三障覆。
無智無勢起，永為住所沒。
久遠積癡冥，業行諸煩惱，
繫縛斯等類，迷亂不自在。

4.46 習近諸過惡，遠離善功德。
令其意忽擾，如箭旋虛空。

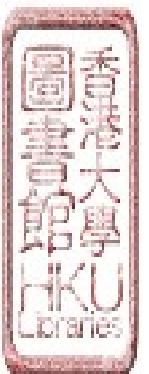


- 4.47 蛇毒盛充滿，蝮蠍惡龍處。
巨海深無底，無澤大火聚。
盲人近彼遊，闇往而不見。
修行住所縛，其過亦如是。
- 4.48 住過多無量，升進德亦然。
如海無涯底，是深不可量。
- 4.49 世間無知障，真實慧為燈；
持燈無放逸，彼明終不滅。
- 4.50 善說住分過，縛諸無黠者，
決定知境界，究竟非我分。
- 4.51 種種過所縛，是縛非一相。
當知業眾緣，唯佛能覺了。



Section Five:

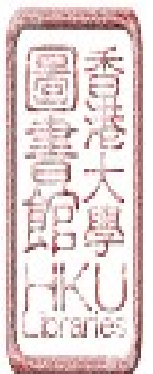
Discourse on the Higher
Advancement Section
(*parākramaṇa-bhāgīya*) in the
Preparatory Path (*prayoga-mārga*)
(修行方便道升進分
第五)



Section Five

Discourse on Higher Advancement (*parākramaṇa-bhāgīya*) in the Preparatory Path (*prayoga-mārga*)

- [305b23] 5.1 Bhikṣus practising *Ānāpānasmṛti* will proceed to higher distinction (*parākramaṇa-bhāgīya*) in their spiritual cultivation if they have successfully abided in positive effects. Their *prajñā* will also be enhanced. I shall herewith expound it in orderly sequence.
- 5.2 Once having advanced after abiding in positive effects, the practitioner should, again, abide in positive effect. That is why it is essential for any practitioner to abide in positive effects for the sake of attaining higher distinction (*parākramaṇa-bhāgīya*) in his practice.
- 5.3 Meanwhile, he should always concentrate on his nose-tip, making his mind bind firmly there, focusing all his thoughts in the proper observation of the wind. He should then keep his in-breaths and out-breaths firmly in mind and follow them closely in his recollection



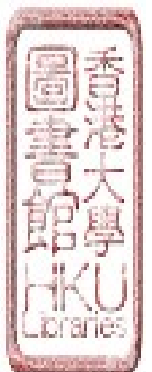
(*anusmaraṇa*).³⁷⁷

- [305c1] 5.4 If he does that well without laxity,
he has initially abided in positive effects.
Once this has been achieved,
then he should
keep up his preparatory effort (*prayoga-mārga*) for
further advancement.
- 5.5 Then the practitioner's quest for further benefit
will bring about positive abiding, followed by higher
distinction (*parākramaṇa-bhāgīya*).
Furthermore, it should also be noted
that higher distinction will
simultaneously bring in the abiding in further
positive effects.
Hence, when one passes the positive abiding state
and advances further,
another abiding in positive effects will come forth.
- 5.6 Therefore, once the practitioner appreciates fully
well
the various patterns of *ānāpāna* (exhaling and
inhaling)
and their ensuing benefits (*guṇa*)³⁷⁸ and faults
(*doṣa*),³⁷⁹
for instances, whether his breathing is light,
or heavy, or cold, or warm, or delicate,
or rough, or sticky and or smooth,
he will fully understand
that the concentration on *ānā* (exhaling)
which combines with that of *apāna* (inhaling),

³⁷⁷ 隨憶念, *anusmaraṇa*, recollection.

³⁷⁸ benefits, (*guṇa*), virtue, benefit.

³⁷⁹ 過, (*doṣa*), faults.



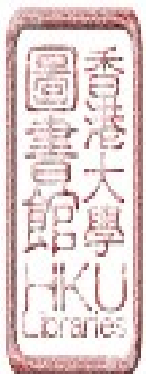
can maintain control over his faculties (*indriya*-s),
with their cognitive objects (*ālambana*) quietened
and subdued
to tranquility (*śamatha*) and *nirvāṇa*.

5.7 Similarly, there is also a similar way
to control the wandering thought-concomitants
(*caitta*)³⁸⁰
by counting the breaths and focusing on
how they enter the body.
This, is the essence of *ānāpāna* (exhaling and
inhaling)
which stops one's thought
from chasing the cognitive objects (*ālambana*-s)
Even one's thought of the cognitive objects
will also be extinguished by its control.

5.8 If the practitioner notices that
his insight (*vipaśyanā*) is on the increase
in his practice, he can hold it on leash
and direct it back to tranquility (*śamatha*).
Likewise, if tranquility is on the increase,
it could be lifted and redirected to insight.
Similarly, should he find
his view (*dr̥ṣṭi*) magnified,
he has to counter-balance it
by employing touch (*sparśa*) and vice versa.
In fact, the realization in terms of knowledge
(*jñāna-sākṣātkriya*)
and the realization in terms of acquisition
(*prāpti-sākṣātkriya*)
are mutually regulatory.³⁸¹

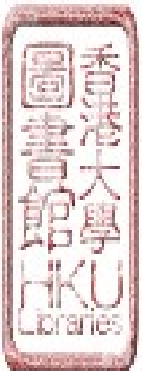
³⁸⁰ thought-concomitants (*caitta*) (心數) .

³⁸¹ Realization in terms of knowledge (*jñāna-sākṣātkriya*) (智作證) and



- 5.9 To engage in spiritual cultivation is to silence the disquieting mind. Once the mind is quietened and under control, tranquility (*śamatha*) will come forth. Then, fits of cool and pure feelings will arise within the body, extinguishing all the heated defilements. Whereas the restlessness (*auddhatya*) of the practitioner's thought will be brought to a peaceful state of tranquility. Then, the practitioner should remain diligent in his practice in the preparatory path (*prayoga-mārga*) and bestow his acquired benefits on others. Not before long, he will find that his entire body accumulated with these four great elements of spiritual cultivation. This is simply because he had started off with the breathing exercise.
- 5.10 This, is the seed (*bīja*) which will ensure perfection (*svāhā*). Should the practitioner keeps on practicing these four great elements, the power of *ānā* (exhaling) will be bound to arise. The ensuing good state of tranquility will bring about skillful *dharma-s* (*kuśalā dharmah*) can pull out even

realization in terms of acquisition (i.e., in terms of acquiring the particular *dharma*) (*prāpti-sākṣātkriya*) are key doctrines of the Sarvāstivāda school.



the biggest thorn of evil in what pertains to the self (*ātmīya*).

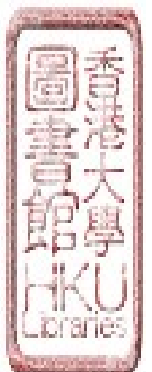
5.11 When the breathing becomes shallow and extinct, the practitioner's thought will be simultaneously pacified. That is why the world-honoured Lord Buddha preached first the various characteristics of *ānā* (exhaling), followed by that of *apāna* (inhaling) which are herein-under expounded by me.

5.12 In brief, the practitioner should first cleanse the channel of breathing where the opening of all pores of the skin lies. This is what we have previously termed as "*apāna*" which denotes the in-coming wind into the body. When the practitioner exhales during his practice, all his faculties (*indriya*-s) will adhere to the cognitive objects. His thought and mental factors will align together. That is why it is necessary to concentrate on *apāna* since only when the out-breaths become extinct, the practitioner can then enter into the fundamental state (*mūla-bhūmi*)³⁸² of spiritual cultivation.

[306a1]

5.13 Hence, during relinking (*pratisamḍhi*) and death (*maraṇa*), the out-breath has to be abandoned. If the practitioner's out-breath becomes extinct, he

³⁸² Fundamental state (*mūla-bhūmi*), 根本地.



can be able
to enter into the sphere of non-ideation
(*asaṃjñā-samāpatti*)³⁸³,
i.e., the *samādhi* of cessation attainment
(*nirodha-samāpatti*)³⁸⁴
and also into the fourth *dhyāna* heavens³⁸⁵.

5.14 After the extinction of *apāna* (inhaling),
ānā (exhaling) will arise next.
At the time of *ānā* (exhaling),
the practitioner is aspiring to inhaling (*āśvāsa*)³⁸⁶.

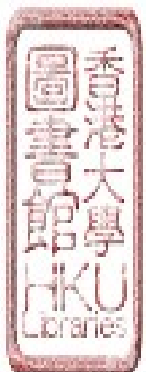
5.15 However, I consider that the practitioner
at that time must have failed in having such
characteristic (*lakṣaṇa*).
The arising of *ānā* (exhaling)

³⁸³ the sphere of non-ideation (*asaṃjñā-samāpatti*), (無想定) .

³⁸⁴ cessation attainment (*nirodha-samāpatti*), (滅盡三摩提) .

³⁸⁵ The fourth *dhyāna* heavens, (四禪), (四靜慮(天)), i.e., the division of the eighteen *brahmalokas* into four *dhyānas*: the disciple attains to one of these heavens according to the *dhyāna* he observes : (1) 初禪天, The first region, “as large as one whole universe”, comprises the three heavens, *Brahmapāriśadya*, *Brahma-purohita*, and *Mahābrahma*, 梵輔 ; 梵眾 and 梵天 ; the inhabitants are without gustatory or olfactory organs, not needing food but possess the other four of the six organs. (2) 二禪天, The second region, equal to “a small chiliocosmos” 小千界 , comprises the three heavens, “*Parīttābha*, *Apramāṇābha*, and *Ābhāsvara*, i.e., 少光 minor light, 無量光, infinite light, and 極光淨 utmost light-purity; the inhabitants have ceased to require the five physical organs, possessing only the organ of mind. (3) 三禪天, The third region, equal to “a middling chiliocosmos 中千界, comprises the three heavens, “*Parīttābha*, *Apramāṇābha*, and *Śubhakarītsna*, i.e., 少淨 minor purity, 無量淨 infinite purity; and 徧淨 universal purity; the inhabitants still have the organ of mind and are receptive of great joy. (4) 四禪天, The fourth region, equal to a great chiliocosmos 大千界, comprises the remaining nine *Brahmalokas*, namely, *Puṇyaprasava*, *Anabhṛaka*, *Brhatphala*, *Asañjñīsattva*, *Avṛha*, *Atapa*, *Sudṛśa*, *Sudarsana*, and *Akaniṣṭha*. The Chinese titles are 福生 felicitous birth, 無雲 cloudless, 廣果 large fruitage, 無煩 no vexations, *atapa* is 無熱 no heat, *sudṛśa* is 善見 beautiful to see, *sudarsana* is 善現 beautiful appearing, two others are 色究竟 the end of form, and 無想天 the heaven above thought, but it is difficult to trace *avṛha* and *akaniṣṭha*, the inhabitants of this fourth region still have mind.

³⁸⁶ Inhaling, (*āśvāsa*) 阿世婆娑.



is inherently caused by the practitioner's looking for the faulty sign like the whole earth being covered by poisonous mud and fire serpents or signs of similar nature.

Since exhaling can regulate the mind (*manas*),³⁸⁷ and prohibit it from following the cognitive objects. This is similar to the controlling hook of an elephant and is herewith termed as peace enhanced by exhaling ("*prāśvāsa*")³⁸⁸.

5.16 The practitioner should be aiming at the abandonment of topsy-turvy (*viparīta*)³⁸⁹ thoughts with determination to achieving the true ideation, (*tattva-saṃjñā*)³⁹⁰. He should abstain himself from the adherence to freedom (*īśvara*)³⁹¹ and permanence (*nitya*)³⁹², and devote himself wholly for the practice of emptiness (*śunyatā*) He should realize that everything comes from nowhere; goes to nowhere; that nothing can be gained, from the coming and going; and that nothing can stay longer than a split second.

³⁸⁷ the mind, (*manas*), (意), it also means the mental faculty which is the immediately past *citta* in a mental series.

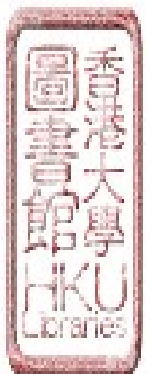
³⁸⁸ exhaling, (*prāśvāsa*), (波世婆娑).

³⁸⁹ topsy-turvy (*viparīta*, *viparyāsa*), (顛倒).

³⁹⁰ true ideation, (*tattva-saṃjñā*), 真實想.

³⁹¹ freedom (*īśvara*), (自在).

³⁹² permanence (*nitya*), (常).



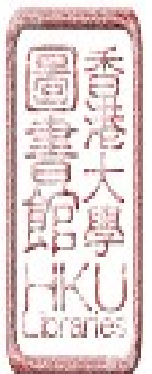
5.17 The practitioner should hence
 be wise enough to appreciate that
 and abandon all worldly knowledge (*vijñā*)³⁹³
 and the doer (*kart*)³⁹⁴.
 Because whilst exhaling,
 the practitioner is no doer.
 Should he see himself as the doer,
 he is doomed
 to fall into topsy-turviness.
 The out-breath is something
 which has passed,
 and neither is it visible.
 Just like all the breaths
 which become extinct at death,
 so is something
 which has already passed.

5.18 The benefits of *ānāpāna*,
 its out-breaths (*āna*)
 and in-breaths (*āpāna*),
 the related matters
 and their meaning,
 have been briefly expounded by me.
 It is for the purpose
 of enhancing this spiritual cultivation
 that I deliberately have it explained.
 Nevertheless, it is never meant
 to be away from practical usage.

5.19 If one is troubled

³⁹³ 知, (worldly knowledge), (*vijñā*), to know, knowledge one must note that *vijñā* (知) is to know, wisdom (智) is *vijñāna* which is the wisdom arising from perception or knowledge.

³⁹⁴ *kart*; (作者), (ego), also means a doer, he who does things, hence the *ātman*, ego, or person within; the active element, or principle; one of the sixteen non-Buddhist definitions of the soul.



by one's distracted thought (*vitarka*),³⁹⁵
 one should practise *ānapānasmṛti*.
 When one has mastered
 the counting method,
 one should then eliminate
 one's greed attachment (*rāga*).
 Whilst one is capable
 of letting go of the counting,
 one has already left
 the state of uneasiness.
 Should one dwell firmly
 at this state of non-confusion,
 one can curb
 all confused thoughts (*vikṣipata-citta*)³⁹⁶.

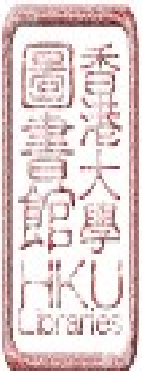
[306b1] 5.20 One should hence count
 from one to ten like this
 and accord with this counting method
 during one's practice,
 one will abide in positive effects.
 After abiding in positive effects,
 one should then be capable
 of striving for higher advancement
 (*parākramaṇa-bhāgīya*),
 extinguishing all confused
 or perturbed understanding.
 Eventually, Buddhahood can only
 be achieved through
 such dominance (*adhipati*).³⁹⁷

The End of Counting

³⁹⁵ distracted thought, (*vitarka*), 覺想.

³⁹⁶ confused thought, (*vikṣipata-citta*), 亂想.

³⁹⁷ dominance (*adhipati*), 增上.

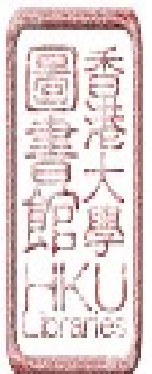


5.21 The proper counting of breaths
can extinguish all (defilements).
The awakened Buddha
would only preach
on such cessation (*nirodha*).
And all sentient beings
who have arrived
at the immortal state are,
by and large,
due to such dominance (*adhipati*).

5.22 The breaths coming in and out,
from within and without,
once they are gone,
so goes the thought
like a vanishing shadow.
Those who are skilful
in penetrating into this state
are those who
are most competent
in observing this.
Following is the way
towards *nirvāna*.

5.23 The outgoing and in-coming breaths
during one's spiritual cultivation
will follow
where they were originated.

(The location where
in-coming and out-going
breaths are originated
is at the navel.)



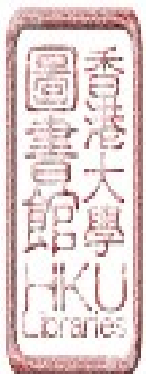
This, is the way to higher distinction
(*parākramaṇa-bhāgīya*).
Should one knows such,
one will be able
to abandon all greed attachments.

The End of Following

- 5.24 Once being stationed
at the location of ultimate wind (*vāyu*),
(the locations of
upper and lower winds.)
various forms of *samādhi*
will arise.
Once *samādhi* has arisen,
the practitioner can then
acquire the abiding in positive effects.

The End of Fixing

- 5.25 When the practitioner has been able
to put to rest his active mind,
and observe the various forms of wind,
he should first observe it
from this original location.
This is what we call
the wind-originating point.
But what should be its proper name
being called one or two?
The practitioner should
then observe closely
the eightfold sensations
including coldness and warmth



as mentioned previously.

5.26 In the scanning observation
of the various major elements (*mahā-bhūtāni*),³⁹⁸
the most important one
centers upon one.

In the practitioner's observation,
all elements are,
indeed, covered.

But one of them
will gain dominance (*adhipati*).

5.27 The observation of the element of the wind,
is from where
the derived matter (*upādāya-rūpa, bhautika*)³⁹⁹
is made.

Thought (*citta*) and thought-concomitant
(*citta-caitta*),

indeed, arise from
this derived matter.

Once this derived matter being
enhanced, all material things
are subsumed under
the great elements.

All in-breaths and out breaths are subsumed under
such wind which is called
they dependent seed (*bīja*),⁴⁰⁰

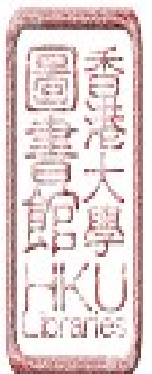
5.28 The wind of retribution (*vipākāja*)⁴⁰¹ and

³⁹⁸ Elements, (*mahā-bhūtāni*), (諸大), (四大), i.e., the four *tanmātra* or
elements, earth, water, fire, air (or wind).

³⁹⁹ derived matter, (*upādāya-rūpa, bhautika*), (造色) .

⁴⁰⁰ seed, (*bīja*), (種) .

⁴⁰¹ retribution (*vipākāja*), 報.



accumulation (*aupacāyika*),⁴⁰²

These are three
types of wind.⁴⁰³

Some people say in-breath first,
some say in-breath last.

Some say out-breath first,
in-breath last.

All such propositions have
their causal condition (*hetu, pratyana, nidāna*).⁴⁰⁴

Such is the true meaning (*tattva-artha*)⁴⁰⁵ which
could only be discerned
by the wise one.⁴⁰⁶

The wind arisen at the navel
will treat and cleanse the pore.

(This wind of retribution and accumulation
opens
the pore, that is why
it is not outgoing even though
it is called out-breath.)

[306c1] 5.29 Because of such an interpretation,
some say out-breath first,
meaning that the pore
has been opened and cleaned.
In fact, in-breath should come first,
like new-born babies,
whose inhaling (*ānā*) arises first.

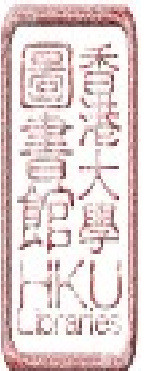
⁴⁰² accumulation (*aupacāyika*), 長養.

⁴⁰³ Here, three types of wind are alluded to. But the Chinese version mentions only“報風” and“長養”. Could“風” be a misprint for“流” (outflow)? In Sarvāstivāda, there are these 3 categories of *dharma*s: (1) being born of retribution *ripākāja*; (2) out-flowing or emanation (*naiḥṣyandika*); and (3) growth/accumulation (*aupacāyika*).

⁴⁰⁴ causal condition (*hetu, hetupratyaya, nidāna*) 因緣.

⁴⁰⁵ true meaning (*tattva-artha*) 真實義.

⁴⁰⁶ the wise one (*paṇḍita, vidvān*), 智者.



Then his wind of breath
is the first to go out.
That is what we term “*apāna*” (outbreath,
exhaling)⁴⁰⁷

(This is the true meaning.)

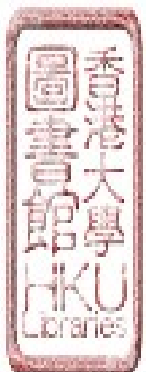
- 5.30 Even if the wind of breath
and the various major elements
being cut off, the practitioner still
experiences no distress.
As he knows fully well that
these are not sensations (*vedanā*)⁴⁰⁸.
It is, therefore, wrong
to assert that these are sensations.
Practitioners following such practice
are not worried about
the various forms of cutting off.
- 5.31 That is why the in-breaths and out-breaths
are not sensations (*vedanā*)
of the body.
One should know that
if life extinguishes,
breaths will not return.
That explains
all sentient beings (*sattva-nikāya, sattvākyā*)⁴⁰⁹
must be arisen
from the vital faculty (*jīvitendriya*),⁴¹⁰
Breathing is, in fact,

⁴⁰⁷ *apāna*, (outbreath, exhaling), (般那) .

⁴⁰⁸ Sensations (*vedanā*), (受) , also means feeling or experience.

⁴⁰⁹ pertaining to all sentient beings (*sattva-nikāya, sattvākyā*) 眾生數.

⁴¹⁰ the vital faculty (*jīvitendriya*), a real disjoined *dharma*, (命根) .



the bodily activity (*kāya-saṃskāra*)⁴¹¹

as taught by the Buddha.

It is also known

as the fundamental support (*saṃnisraya*).⁴¹²

It is where

life of all sentient beings

begins to come into being.

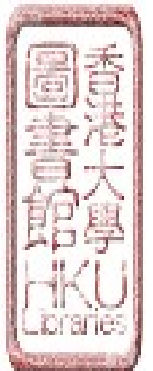
- 5.32 Should breathing extinguish,
life will have nothing
to rely upon.
Because that could uphold
the vital faculty (*jīvitendriya*)
that is why it is known
as that which pertains
to all sentient beings (*sattva-nikāya, sattvākyā*).
The practice of *ānāpānasmṛti*,
is to rely on the wind
as a sphere of mind (*viśaya*).⁴¹³
- 5.33 Although it is often preached
that one should always
maintain proper thought (*samyak-saṃkalpa*)⁴¹⁴
such is not equivalent to real practice.
All the insights that
have been applied
in one's practice,
should rely on

⁴¹¹ the bodily activity (*kāya-saṃskāra*) (身行) .

⁴¹² the fundamental supporting basis (*āśraya*) (根本依) , which refers to the supporting basis *hetu-pratyaya*, one of the three types of supporting bases, namely, *hetu-pratyaya* (根本依) , condition of dominance (*adhipati-pratyaya*) (增緣依) and equal-immediate condition (*samanantara-pratyaya*) (等無間緣依)

⁴¹³ Sphere of mind, (*viśaya*), (境) .

⁴¹⁴ Proper thought, (*samyak-saṃkalpa*), (正思惟) .



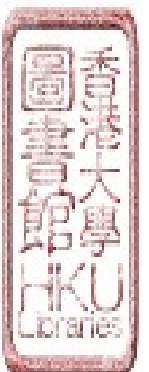
the observation of the wind,
despite the subtle differences
among them.

I, herewith, shall
demonstrate them one by one.

- 5.34 There are three separate types
of *ānāpānasmṛti*.
They are known
as that wisdom obtained from hearing (*śruta-mayī
prajñā*),
that thinking of the wisdom (*cintā-mayī-
prajñā*) and that cultivating the wisdom
(*bhāvanā-mayī prajñā*).
So the due process of
practicing *ānāpānasmṛti*
begins when the Bhikṣu
obtains his wisdom from hearing (*śruta-mayī
prajñā*).
He then receives all
the teaching every minute
of the day.
Here, only names and descriptions
form the sphere in which
exhaling and inhaling are taught.

- 5.35 The Bhikṣu then practises
proper mindfulness (*samyak-smṛti*)⁴¹⁵
and his understanding derived from reflection
(*cintā-mayī-prajñā*) is enhanced.
He knows by then
the related meaning of
the names and or

⁴¹⁵ Proper mindfulness (*samyak-smṛti*) (正念) .



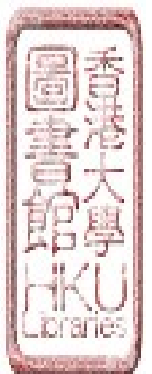
their related doctrines.
 In the same vein, he
 continues his practice of
ānāpānasmṛti and
 his understanding derived from cultivation
 (*bhāvanā-mayī-prajñā*) is also enhanced by
 his incessant spiritual cultivation.
 At this stage he has already
 abandoned the study of names.
 He concerns himself only
 with the true meaning
 of the *dharma*.
 He knows fully well that
 there are no discerning differences
 when he goes near
 the true realm of practice.
 Neither are true are
 the various continuous
 co-operating causes.
 This, is called
 the practice of common knowledge.

[307a1] 5.36 So the practice of *ānāpānasmṛti*
 is, indeed, the true nature of
 wisdom (*prajñā*) enhanced
 by non-delusion (*amoha*)⁴¹⁶
 It is also known as
 the faculty of equanimity (*upekṣā*)⁴¹⁷
 as preached by the Buddha.

5.37 One should know that
 this very nature of *prajñā*,

⁴¹⁶ nondelusion (*amoha*) (無癡) .

⁴¹⁷ equanimity (*upekṣā*) (捨) .



with the simultaneous arising of
the faculty of equanimity (*upekṣendriya*)⁴¹⁸
will cause the remaining benefits
to arise.

5.38 One must appreciate that
the existence of the sensuality sphere
(*kāma-bhava*)⁴¹⁹
and the existence of the sphere of
fine-materiality (*rūpa-bhava*)⁴²⁰
are both connected with (*pratisamyukta*).⁴²¹
The existence of the sphere of fine
materiality (*rūpa-bhava*)
and that of non-materiality (*ārūpya-bhava*)⁴²²
are not the ultimate form
of *dhyāna* where the body
shall remain tightly shut
without breathing.

5.39 Or one tends to say that these
are the fundamental stages (*mūla-bhūmi-s*)
which accompanies (*parivāra*)⁴²³
each other.
As far as accompaniment is concerned,
they are, nevertheless, not
the fundamental stages.
If one wishes to instill
the faculty of equanimity
right at the fundamental stages,
then the practice of *ānāpānasmṛti*

⁴¹⁸ faculty of equanimity (*upekṣendriya*) (捨性) (捨根) .

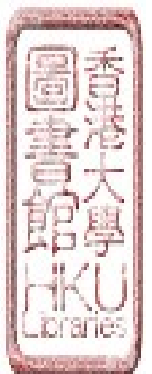
⁴¹⁹ the existence of the sensuality sphere (*kāma-bhava*) (欲有) .

⁴²⁰ the existence of the sphere of fine-materiality, (*rūpa-bhava*) 色有.

⁴²¹ connected with (*pratisamyukta*) 繫.

⁴²² The sphere of non-materiality (*ārūpya-bhava*) 無色有.

⁴²³ accompanies (*parivāra*) 眷屬.



should have brought him
to the eighth *dhyāna*.
What is meant here is that
the accompaniment of (*upekṣendriya*).
the faculty of equanimity and
the practice of *ānāpānasmṛti*,
can bring the practitioner only to
the fifth *dhyāna* stage.

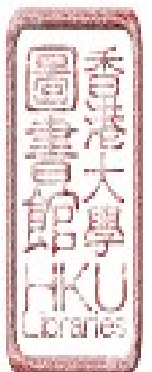
5.40 The practitioner will turn back,
at this fifth *dhyāna śrāvaka* stage, returning
(*vivartana*)⁴²⁴
to the state of intermediate meditation
(*dhyānāntara*)⁴²⁵
and that of the 'not-yet-reached' (*anāgāmya*)⁴²⁶
in the sensuality sphere (*kāmadhātu*)⁴²⁷
and the further two accompaniments.
In the most advanced fourth *dhyāna* stage,
even though
the faculty of equanimity is there,
the body becomes non-existent.
Hence, there is no way to
cleanse the pore of the body.
There are two accompanying matters
related to the fourth (*dhyāna*).
They are: retribution and being born of retribution
(*vipākāja*) and
accumulation (*aupacayika*).
Nevertheless, the only thing lacking
is the supporting basis of the wind.

⁴²⁴ returning (*vivartana*) 迴轉.

⁴²⁵ the state of intermediate meditation (*dhyānāntara*) 中間定.

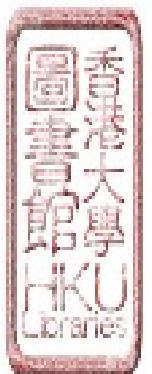
⁴²⁶ the state of 'not-yet-reached-' (*anāgāmya*) 未至定.

⁴²⁷ the sensuality sphere, (*kāmadhātu*), 欲界.



5.41 Exhaling and inhaling
make up the supporting bases
of the wind.
Since the body remains
extremely thick and solid
and as such it does not
depend on the two things
which were described by the Buddha
as exhaling and inhaling.
When the fourth *dhyāna*
commences to reveal itself,
it begins at the throat.
One knows fully well that
such phenomenon accompanies
the stage of *dhyāna* attainment.

5.42 Both exhaling and inhaling
must vanish at that location.
When the practitioner's contemplation
of exhaling during his *dhyāna* practice
has reached the fourth *dhyāna* stage,
he has already transcended
the sphere of the wind.
He should observe properly
at this very stage:
“what actually should
have constituted my thought?
and have I exhausted
all the conditions?”
He should then strive
to go further upward
in small paces and start his
observation again.
Or, he should stop right there,



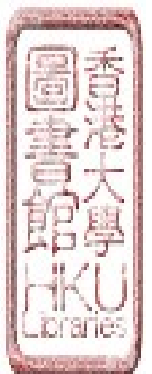
not engaging in other practices
in his preparatory effort (*prayoga*).

- [307b1] 5.43 If the practitioner is able
to practise in this manner,
he can get rid of
all the doubts (*vicikitsā*).⁴²⁸
When one's practice has
transcended the wind,
and has contemplated well
at that stage,
he will understand his thought
is then said to be
doubt-free contemplation.

The End of Observation

- 5.44 Whilst the practitioner has
moved upward in his contemplation,
the supporting basis of on the wind
has come to a halt.
When he has finished
what he should have done,
he should again engage
in other required practices.
Just like he first
observed the wind,
once this is done
he stops his initial contemplation
and concentrates well,
returning to penetration skillfully.
This serves to illustrate
that the practitioner

⁴²⁸ doubt, (*vicikitsā*) 疑惑.



should be returning by applying
various skill-in means (*upāya-kauśalya*).⁴²⁹
Like a visitor touring somewhere
for sight-seeing,
once this is done,
he should return home.
If one practises like this,
one's joy (*prīti*)⁴³⁰ and happiness (*sukha*)⁴³¹
will definitely multiply.

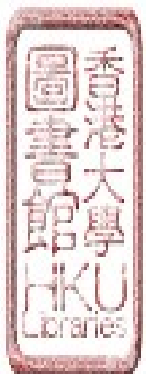
5.45 When one abandons one's recollection (*smṛti*)
of exhaling and settles down peacefully
at the inhaling process,
one has, indeed, completed
one's practice on counting one's breaths.
Should one's breathing be gone,
let it be.
So is the nature of the practice.
Returning flexibly
is known as the key.
One should contemplate
what one has to contemplate
and return
at appropriate points.
All the methods and
the various contemplations
should be likewise returned.

5.46 I would like to expound
to those who are skilful
in applying this returning technique:

⁴²⁹ skill-in-means, (*upāya-kauśalya*) 巧方便.

⁴³⁰ joy (*prīti*) 喜.

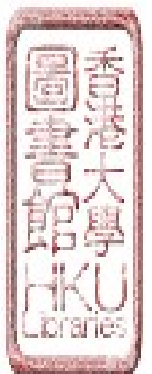
⁴³¹ happiness (*sukha*) 樂.



one should know
the meaning of it
in that this is where
the wisdom (*prajñā*) of spiritual cultivation
truly lies.

5.47 Through the practice in
the preparatory stage (*prayoga-mārga*),
the path of higher distinction
(*parākramaṇa-bhāgīya*)
will reveal itself.
Once the understanding derived from hearing
(*śruta-mayī prajñā*)
is achieved, the understanding derived from
reflection (*cintā-mayī prajñā*)
will arise.
Then the equanimity is achieved
in the sensuality sphere (*kāma-dhatu*).
Thereafter, the practitioner will
acquire further wisdom
from his continuous cultivation.
This process is termed
as returning (*vivartana*), as
taught by the Buddha.
From the state of ‘not-yet-reached’ (*anāgā-bhūmi*)
the practitioner gradually
enters the first *dhyāna* stage
and progresses further
to the third *dhyāna*.
His track of returning
is the same.

5.48 As for those having
already entered into

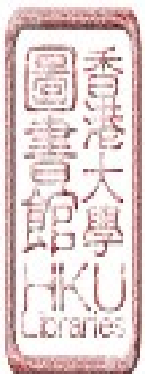


the fourth *dhyāna*
with its accompaniment (*parivāra*)
and having possessed the wind,
they should also return
and enter into the fundamental stages
(*mūla-bhūmi-s*).
From there he should skillfully apply skill-in-means
(*upāya, upāya-kausālya-s*)
and setting off in good sequence.
The entry, the exit and
the close, near or belonging to (*upa*)⁴³²
these six stages all require
the skill of returning.

- 5.49 Should the practitioner abandon
the common preparatory path (*prayoga-mārga*),
then the same common preparatory path
will reveal itself right
before his eyes.
Should he again abandon
the same common preparatory path,
even the unshared or unique (*aveṇika*) path
will reveal itself to him.
Should he abandon
this unshared path,
uniqueness will again
arise before him.
From the seeking of
the various forms in
the preparatory path,
the practitioner eventually
arrives at the utmost destination.
This is called the superlative returning

[307c1]

⁴³² *upa*, close, near or belonging to (優波), .



and is considered to be
the wisest move.
(The same method adopted by
both sages and laymen is
known as the common method.
From one destination to another
is known as turning round.
The sequential turning
round from one stage to another
is the same as travelling
from one destination to another.)

5.50 I have skillfully explained
the essential meaning of
returning (*vivartana*).
Now, I am going to
expound on undefiled recollection (*vimala*)⁴³³
and perfectly pure recollection (*parisuddhi*)⁴³⁴.

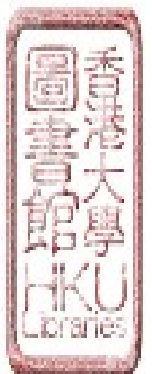
5.51 If one wishes to
do well in one's spiritual cultivation,
one should restrain one's hindrance
(*nivaraṇa/āvaraṇa*)⁴³⁵.
One should remain pure and clean
and stay away from vileness.

5.52 If one has succeeded in
achieving the counting of breathing,
one can abandon the greed attachment
from within.
This, one has to

⁴³³ Undefiled, (*vimala*), (無垢), also means taintless.

⁴³⁴ Pure, clean, (*parisuddhi*), (清淨).

⁴³⁵ hindrance (*nivaraṇa/āvaraṇa*) (蓋).



bear in mind.

The wise one (*paṇḍita, vidvān*) should
always observe purity (*pariśuddhi*)

then achievement could

have come naturally.

He can then abandon

the greed attachment (*raga, āsaṅga*)⁴³⁶

from the outside world

and maintain such

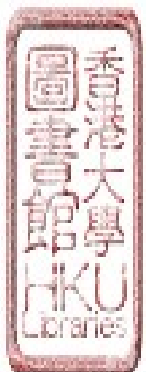
proper thought.

He, then, always observes

purity (*pariśuddhi*).

- 5.53 Since the thought of the Bhikṣu
has been settled down,
he will not be
shaken by confusion.
This immovable (*acala*) stage of thought
will enhance the purity of
wisdom obtained from
his spiritual cultivation.
If he has already left behind
all his doubts (*vicikitsā-s*)
in his contemplation at
the stage of the ultimate wind,
he should not aspire
to breathing again.
That is precisely what
is meant by purity (*pariśuddhi*).
Here all the stages of
smṛti have been transcended.
All the support-basis (*āśraya*) of the faults
(*deusthulya*) will not

⁴³⁶ the greed attachment (*raga, āsaṅga*) (貪著) .



arise again
and the practitioner remains
pure.
This can be understood in a split second.

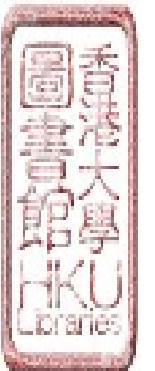
5.54 This is, in brief,
the essence of *ānāpāna-smṛti*.
It starts off by employing
the means in the preparatory path (*prayoga-mārga*).
Then it advances on the abiding in good effects.
The reasons underpinning it
have been duly expounded by me.

[307c1]

Volume One
of
Dharmatrāta-Dhyāna-Sūtra

Explanation of Terminology

Jñeya, is a Sanskrit
term and is herewith translated as something
one knows or something
one should have known.

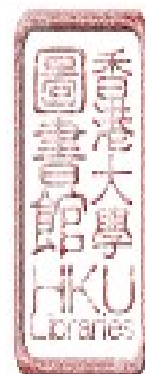


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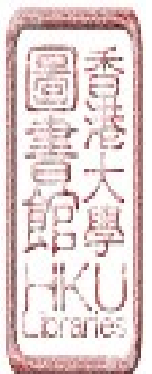
(5):(原文)

修行方便道升進分第五

- [305b23] 5.1 比丘安般念，功德住升進。
能令智慧增，我今次第說。
- 5.2 功德住已進，進復功德住。
是故說修行，功德住升進。
- 5.3 修行於鼻端，繫心令堅住。
專念諦思惟，正觀依風相。
入息與出息，繫心隨憶念。
- [305c1] 5.4 憶念若不忘，是初功德住。
彼功德住已，復起方便求。
- 5.5 更求功德時，住則生升進。
升進等起時，亦生功德住。
是名住已進，進已功德住。
- 5.6 善解安般相，功德及諸過。
息輕重冷煖，軟粗與澀滑。
阿那攝般那，是攝持諸根。
於彼所緣境，攝之令寂止。
- 5.7 外散心數法，攝還義亦然。
持風來入內，是故說阿那。
心轉於所緣，止令不復轉。
心於所緣起，亦復制令滅。



- 5.8 修行觀若增，制之令從止。
修行若止增，起之令從觀。
見增則以觸，觸增則以見。
得證與智證，二增俱相攝。
- 5.9 修行緣不寂，意寂止攝來。
身中清涼起，滅除諸熱惱。
掉踊不靜心，攝之令寂止。
勤方便迴轉，其身悉充滿。
長養四大種，當知從息起。
- 5.10 是種復增益，行者執四大。
阿那力能起，寂止善法分。
我所大惡刺，亦能拔令出。
- 5.11 息短而漸滅，修行心安靜。
是故佛世尊，說名為阿那。
復次般那相，是今當略說。
- [306a1] 5.12 毛孔諸竅處，先淨治息道。
前出名般那，始由入風起。
修行出息時，諸根隨所緣。
心心法俱順，是亦說般那。
出息歸於滅，乃入根本地。
- 5.13 正受及命終，斯由捨出息。
修行出息滅，次第阿那生。
滅盡三摩提，第四禪亦然。
- 5.14 般那既已滅，次第阿那生。



阿那時惓望，說阿世婆娑。

5.15 我觀彼時者，定無有是相。
彼息更生者，觀有如是相。
毒淤涅槃蛇，此相似境界。
出息能攝意，不令隨所緣。
猶如制象鈎，名波世婆娑。

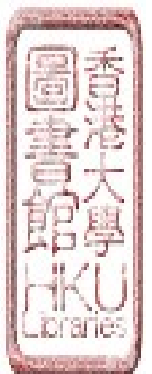
5.16 捨除顛倒想，成就真實想。
離自在及常，唯為空行聚。
本無所從來，去亦無所至。
去來不可得，亦不須與住。

5.17 慧智明見此，離諸知作者。
出息無作者，見則墮顛倒。
出息已過去，彼則不可見。
命斷諸息滅，過去亦復然。

5.18 安般諸功德，出息與入息。
眾物及字義，我已略說竟。
是種增故說，未曾相離用。

5.19 若為覺想亂，當習安般念。
已能應於數，則除內貪著。
於數若隨順，是則離不順。
志在無亂境，能攝諸亂想。

[306b1] 5.20 先數從一起，如是乃至十。
修行順此數，便得功德住。
已得功德住，則能求升進，



滅一切亂覺，佛說增上故。

5.21 數能滅一切，覺佛但言滅。
一切不死者，以增上故也。

5.22 內外出入息，去則心影隨。
決定善觀察，順是趣涅槃。

5.23 修行出入息，隨到所起處（出入息所起處在臍）。
如是知升進，能離外貪著。

隨門竟

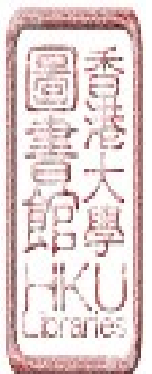
5.24 安止極風處，三摩提等起。（極上下風際）
三昧既已起，便得功德住。

止門竟

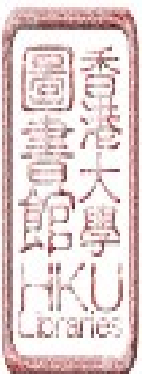
5.25 修行正住已，種種觀察風。
先觀於本處，謂風所從起。
此處為云那，為一為二耶。
冷暖悉觀察，入種如前說。

5.26 為總觀諸大，唯在一種耶。
觀時悉俱有，以一增上說。

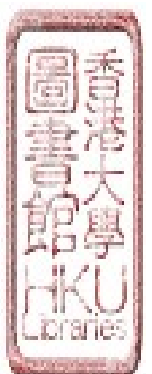
5.27 修行觀風大，造色從彼生。
唯心與心法，依彼造色起。
非彼造色已，而復有種大。
諸有入出息，是風名依種。



- 5.28 報風及長養，是為三種風。
 或說入在前，出者在於後。
 或說出在前，入者在於後。
 皆有因緣故，彼作如是說。
 如其真實義，慧者乃決定。
 於臍處所起，淨治毛孔道。（此報風開毛孔，故名出非出外。）
- [306c1] 5.29 由此風義故，彼說出在前。
 毛孔已開淨，入者則在前。
 如人初生時，阿那人故起。
 息風最先出，是故說般那。（此是真實義。）
- 5.30 息風諸種大，割截不生苦。
 當知彼非受，謂受則不然。
 以彼修行者，不患諸斷逼。
- 5.31 是故出入息，於身復非受。
 識命若斷時，息則不迴轉。
 是則眾生數，必由命根起。
 息則是身行，世尊之所說。
 亦名根本依，眾生所由轉。
- 5.32 是息既已滅，命則無所依。
 以能持命根，故說眾生數。
 阿那般那念，緣風為境界。
- 5.33 雖曰正思惟，而非真實行。
 一切所修觀，彼悉緣風起。
 於觀有差別，次第今當說。



- 5.34 阿那般那念，分別有三種。
所謂從聞起，思慧與修慧。
於是安般念，比丘聞慧生。
一切時悉受，名字為境界。
- 5.35 境界出入息，正念思慧生。
當知彼緣名，時或復緣義。
阿那般那念，所起修禪慧。
悉已捨名觀，唯緣諸法義。
當知近境界，無有種種異。
亦非相續緣，說是等智行。
- [307a1] 5.36 謂是安般念，無癡智慧性。
亦名為捨性，是則佛所說。
- 5.37 當知是慧性，捨根共俱生。
若使是捨性，則與餘共起。
- 5.38 欲色二有繫，無色無身依。
非彼最後禪，身密無息故。
- 5.39 或謂根本地，亦復是眷屬。
說言唯眷屬，非是根本地。
欲使彼捨性，在於根本地。
阿那般那念，應當在八地。
所言唯眷屬，如是說捨根。
知彼安般念，唯在於五地。
- 5.40 此定在五地，依是處迴轉。
欲中間未至，及後二眷屬。



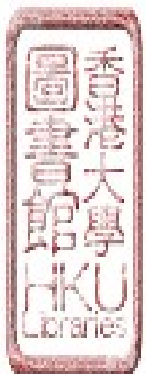
最上頂四禪，彼雖有捨根。
無有於彼身，淨治毛孔道。
第四及眷屬，彼中說二種。
報生與長養，唯無有依風。

5.41 出息與入息，是風名為依。
以身極厚密，無依說二種。
佛說出入息，四禪正受刺。
亦言咽喉處，明知有所說。
是彼方便故，亦以禪義攝。

5.42 出息與入息，彼處定無有。
修行觀出息，上際第四禪。
已極風境界，於彼正憶念。
云何是我心，於緣究竟未。
或復更於上，少進重觀察。
或即於彼住，不作餘方便。

[307b1] 5.43 修行如是觀，則能除疑惑。
修行極風際，是處善觀察。
當知如是心，則名除疑觀。
觀門竟。

5.44 於上觀察已，依風還止住。
觀察所應已，復起餘所修。
若彼觀風心，於還善決定。
是說修行者，迴轉巧方便。
如人遊聚落，所作訖已歸。
修行如是觀，喜樂遂增長。



5.45 已捨入息念，安處出息緣。
亦捨出息念，安處入息緣。
於數已究竟，息去亦隨去。
如是一切種，亦名為迴轉。
觀察所應相，相相而迴轉。
種種眾事觀，次第轉亦然。

5.46 善於迴轉者，說此迴轉義。
當知是迴轉，修行智慧處。

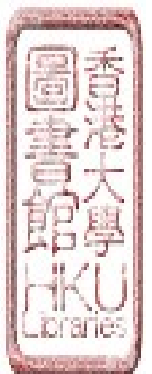
5.47 從彼方便起，勝道現在前。
聞慧念已度，次第思慧生。
已捨欲界行，然後入修慧。
是悉名迴轉，世尊之所說。
從彼未至地，次第入初禪。
乃至第三禪，其轉亦如是。

5.48 第四禪眷屬，若彼有風者，
是亦應迴轉，入於根本地。
從彼起巧便，次第住起緣。
入出與優波，此六悉迴轉。

5.49 捨共方便地，共地現在前。
捨共方便地，不共現在前。
捨不共方便，不共現在前。
緣相方便地，展轉究竟地。
是名上迴轉，明智所稱說。

[307c1]

（聖人凡夫共有法，名為共地。
從緣至名為轉。諸相、
諸方便、諸地次第轉，



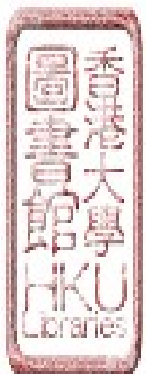
亦如是也。)

- 5.50 如我智方便，已說迴轉義。
無垢清淨念，今當次第說。
- 5.51 如令彼修行，須更抑止蓋。
是則為清淨，不淨非所應。
- 5.52 若已成就數，能捨內貪著。
此義應當知，慧者觀清淨。
隨順已成就，能捨外貪著。
如是正思惟，智者念清淨。
- 5.53 比丘心已住，不為亂所亂。
如是不動念，修行智清淨。
若已於風際，觀察離疑惑。
不復更求息，是則為清淨。
念地悉已竟，所依諸過惡。
不為則清淨，是說須臾頃。
- 5.54 阿那般那念，方便道所攝。
功德住升進，是義我已說。
- [307c20]

達摩多羅禪經卷第一

音釋：

爾燄，梵言爾燄，此譯云所知，亦云應知也。



Dharmatrāta-dhyāna-sūtra

Volume Two

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Buddhabhadra

Section Six:

Discourse on the Higher Distinction
Section

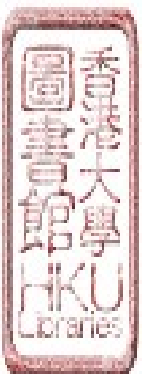
(*parākramaṇa-bhāgīya*) in the
Path of Distinctive Progress
(*uttara/viśeṣa-mārga*)

(達摩多羅禪經卷第二

東晉天竺三藏佛陀跋陀羅譯

修行勝道升進分

第六)



Section Six

Dharmatrāta-dhyāna-sūtra

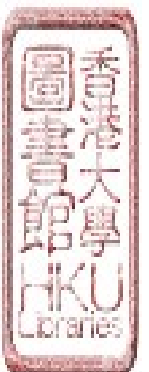
Volume Two

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[307c22] Discourse on the Higher Advancement Section
(*parākramaṇa-bhāgīya*)
in the Path of Distinctive Progress (*uttara/viśeṣa-mārga*)

- [307c23] 6.1 Higher Advancement (*parākramaṇa-bhāgīya*) can be enhanced by abiding in positive effects. In the same manner, the practitioner should also attend to other methods in the preparatory path (*prayoga-mārga*) and cultivate all stages as an entirety (*kṛtṇa-bhūmi-s*), disregarding whether they are shared or unique.
- 6.2 The higher Advancement (*parākramaṇa-bhāgīya*) brought about by abiding in positive effects arises following the path of distinctive progress (*uttara/viśeṣa-mārga*). The various relationships between the two, will herewith, be expounded by me.



6.3 Once the step-ladder⁴³⁷ has
been built,

(This is the
name given to
the dwelling
place of the mind)

spiritual cultivation can
instill the love of the good⁴³⁸
into the practitioner.

Such love of the good
will enhance skillfully
the abiding in positive effects.
If the practitioner is wise enough
to apply this skilful means
and is determined to practise diligently,
he will succeed in abiding in positive effects.

[308a1]

This, indeed, is a skilful means
which will lead the practitioner
to the abstruse realm.
He should not follow
the thought of flowing continuously⁴³⁹
for the wise practitioner should
concentrate his thought (*cittam saṃksipati*)⁴⁴⁰ in
his practice
which he has skillfully taken up (*ud-grhṇāti*).⁴⁴¹

6.4 The wondrous positive effects
being abided at are crystal-pure,

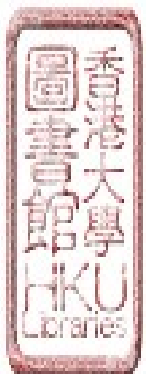
⁴³⁷ Step-ladder, (梯梯), it is unclear what 梯梯 actually meant. Given the contextual background, the closest meaning it could be assimilated is step-ladder, symbolizing the step-by-step advancement to *nirvāṇa*.

⁴³⁸ love of the good, (愛樂), also means the joy of right love.

⁴³⁹ continuously flow, (流注), also means ceaseless.

⁴⁴⁰ concentrate his thought (*cittam saṃksipati*), 攝心.

⁴⁴¹ take up/practice, (*ud-grhṇāti*), 受持.



dustless, self-sufficient and peaceful (*kṣema*).⁴⁴²

One should hence dwell
peacefully and securely
on this pure and dustless realm
which is unique, transparently clear,
immutable and motionless (*acala*)⁴⁴³.

This effect is caused by
the practitioner's sensations
and will disappear
when it passes.

6.5 Then the outward appearances (*rūpa*)
and all signs (*nimitta*)⁴⁴⁴ begin to arise
in sequence.

The practitioner should hence
engage in right thought and intent
(*samyaksamkalpa*)
resulting
in the arising of joy (*prīti*) and happiness (*sukha*)
in his body and mind.

His abiding in positive effects can,
therefore, be enhanced adequately.

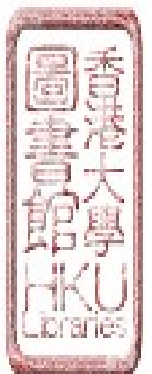
He can then continue
to practise tranquility (*śamatha*) and
insight-meditation (*vipaśyanā*).⁴⁴⁵

⁴⁴² peaceful (*kṣema*), 安隱.

⁴⁴³ immovable, (*acala*), (不動), also means the unmoved and immobile. This term is used for the unvarying or unchanging, for the pole-star, for fearlessness, for indifference to passion or temptations.

⁴⁴⁴ all signs (*nimitta*), 眾相.

⁴⁴⁵ tranquility (*śamatha*) and insight-meditation (*vipaśyanā*), (止觀), 止 means to stop, halt or cease; one of the seven definitions of *dhyāna* (禪定) described as *śamatha* (奢摩地) or *samādhi* (三摩地); it is defined as silencing or putting to rest the active mind or auto-hypnosis; also as the mind being centered or fixed on one place. Stop (止) is different from observation or contemplation (觀) which examines and sifts evidence. Stop (止) has to do with getting rid of distraction, rather than contemplation. In practice, there are three methods of attaining such obstruction: (1) by fixing the mind on the nose, navel,



By doing so, he acquires
bodily happiness (*kāyika-sukha*)⁴⁴⁶
and his mind remains peaceful (*kṣema*),
despite whatever stages (*bhūmi-s*), whether,
in his own stage or that of others
that he finds himself in.

The higher distinction (*viśeṣa-bhāgīya*) of practice
basing on the abiding in positive effects
will be expounded generally by me.

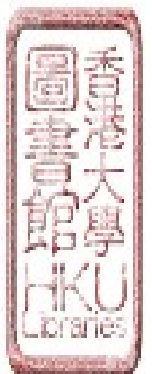
The practitioner should discern them,
one by one.

- 6.6 The practitioner should also
be able to practise
*samādhi*⁴⁴⁷ skillfully.
By skillfully applying
the methods in the preparatory path
(*prayoga-mārga*) and
determining to follow the teaching,
the practitioner's eyes of wisdom (*prajñā-cakṣus*)
will be opened.

etc.; (b) by stopping every thought as it arises; (c) by dwelling on the
thought that nothing exists of itself, but from a preceding cause.

⁴⁴⁶ both bodily happiness, (*kāyika-sukha*), 身樂.

⁴⁴⁷ *samādhi*, (三摩提), means putting together, composing the mind,
intent contemplation, perfect absorption, union of the meditator with
the object of meditation. It can also be interpreted as mixing the
mind in an undisturbed state (正定); or as correct sensation of the
object contemplated (正受); or as ordering and fixing the mind (調直
定); or as the condition when the motions of the mind are steadied
and harmonized with the object (正心行處); or as the cessation of
distraction and the fixation of the mind(息慮凝心); or as the mind held
in equilibrium (等持); or as staying the breathing (奢摩地)(止息).
It is described as concentration of the mind (upon an object). The
aim is deliverance from all the trammels of life, the bondage of the
passions and reincarnations (*mukti*) (解脫). It may pass from
abstraction to ecstasy, or rapture, or trance. *Dhyāna* (定) represents
a simpler form of contemplation; *samāpatti* (三摩鉢底) a stage further
advanced; and *samādhi*, the highest stage of the Buddhist equivalent
for Yoga, though Yoga is considered by some as a Buddhist
development different from *samādhi*.



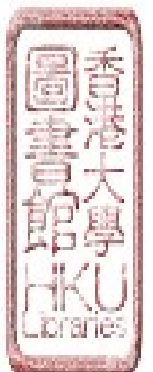
That is what we call
 positive effects.
 The practitioner's thought
 is steadied, pacified and content.
 That is what we call abiding in positive effects.
 However, the noble path (*ārya-mārga*) prescribes
 the practitioner to respond to the
 practice of counteraction (*pratipakṣa*).
 That is what we call
 the progress enhanced by
 positive effects.
 The various holy behaviours
 that one should employ in one's counteraction
 will lead one to higher distinction (*viśeṣa-bhāgīya*)
 in one's practice, basing
 on one's abiding in positive effects.
 The thought is polluted by
 surpassing evil (*dauṣṭhulya*)⁴⁴⁸
 in whatever stage of practice
 can be cleansed and purified.

6.7 Should the practitioner remains
 zealous in keeping up his vigor (*vīrya*)⁴⁴⁹
 his positive effects will
 surely be multiplied and widened.
 Faith (*śraddhā*)⁴⁵⁰, precept (*śīla*),

⁴⁴⁸ Surpassing evil, (*dauṣṭhulya*), (過惡), also means extremely evil.

⁴⁴⁹ Progressing in the good and eliminating the evil, (*vīrya*), (精進), means one of the seven *Bodhyaṅga*; or vigour, valour, fortitude, virility; or well-doing. The Chinese interpretation may be defined as pure or unadulterated progress, i.e., zealously progressing in the good and eliminating the evil.

⁴⁵⁰ Faith, (*śraddhā*), (信), also means to believe; belief; faith regarded as the faculty of mind which sees, appropriates, and trust the things of religion; it joyfully trusts in the Buddha, in the pure virtue of the *Triratna* and earthly and transcendental goodness; it is the cause of the pure life, and the solvent of doubt. Two forms are mentioned: (1) *adhimukti*, intuition, translated by self-assured enlightenment. (2) *śraddhā*, faith through hearing or being taught.



learning (*śravaṇatā*)⁴⁵¹, and
giving away (*tyāga*)⁴⁵² and wisdom (*prajñā*) must
be
diligently practised by
the practitioner who should
also maintain the roots of skillfulness
(*kuśala-mūla-s*)⁴⁵³
of non-greed (*alobha*),⁴⁵⁴ non-hatred (*adveṣa*)⁴⁵⁵
and non-delusion (*amoha*).⁴⁵⁶
In addition, he should
always have moral modesty and shamefulness
(*hry-apatrāpya*)⁴⁵⁷ towards his vigor,
and is ready to abandon his joy and never
be unrestrained in his practice.
He must be prepared to
abandon joy and happiness and
even the correct *samādhi*⁴⁵⁸.
Then the practitioner's correct knowledge
(*samyag-jñāna*)⁴⁵⁹
and the rest of skillful *dharma-s* (*kuśala-dharma-s*)
which
have been duly cultivated as such,

⁴⁵¹ learning (*śravaṇatā*), 聞.

⁴⁵² Renunciation, (*upekṣā*), (捨) .

⁴⁵³ the roots of skillfulness (*kuśala-mūla-s*), 善根.

⁴⁵⁴ Delusion, (*moha*), (癡) , also means unconsciousness, perplexity, ignorance, folly, infatuation, etc. Also, *mūḍha*. In Chinese, it is silly, foolish, daft, stupid. It is interpreted by unenlightened (無明) , i.e., misled by appearances, taking the seeming for real; from this unenlightened condition arises every kind of *kleśa*, i.e., affliction or defilement by the passions, etc. It is one of the three poisons, desire, dislike, delusion.

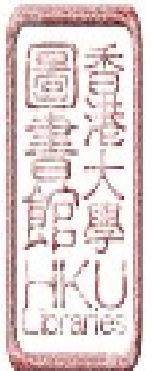
⁴⁵⁵ non-hatred (*adveṣa*)

⁴⁵⁶ non-delusion (*amoha*)

⁴⁵⁷ moral modesty and shamefulness, (*hry-apatrāpya*), 慚愧.

⁴⁵⁸ Correct *samādhi*, (念定) , also means correct memory and correct *samādhi*.

⁴⁵⁹ Correct knowledge, (*samyag-jñāna*), (正智) , also means sage-like, or saint-like knowledge (聖智) .



will enable him in every way (*sarva-ākāreṇa*),⁴⁶⁰
to be free from the taint of one's own stage
(*sva-bhūmi*).⁴⁶¹

His abiding in positive effects will
then be formally established.
He could respond to
any faults no matter
what stage he is in,

6.8 The power of the practitioner's vigor will surely
serve as the driving force
of sustaining his efforts to
accumulate positive effects.
The way of how one could
focus one's thought
during his practice in his own stage
without fail and the attainment of
higher advancement (*parākramaṇa-bhāgīya*) on
the
abiding in positive effects
have been generally elaborated
by me.

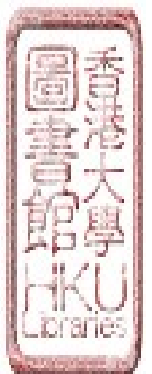
6.9 The power of the roots of skillfulness
(*kuśala-mūla-s*)
acquired in one's own stage (*sva-bhūmi*)
will indeed enhance the coming forth of
positive effects in other stages (*para-bhūmi-s*)⁴⁶².
This is the highest truth (*paramārtha-satya*)⁴⁶³
in the path of distinctive progress
(*uttara/viśeṣa-mārga*) of

⁴⁶⁰ in every way (*sarva-ākāreṇa*), 一切種.

⁴⁶¹ one's own stage (*sva-bhūmi*)

⁴⁶² other stages (*para-bhūmi-s*), 他地.

⁴⁶³ the highest truth (*paramārtha*), 最勝義.



spiritual cultivation which is
now briefly expounded by me.

6.10 When the practitioner is
able to gain dominance (*adhipati*) in his own stage,
other superior and pure things
will come forth.
One should then realize that
these are positive effects
which will lead one to higher advancement
(*parākramaṇa-bhāgīya*)
in one's practice in other stages.
Likewise, the immeasurable preparatory efforts
of the practitioner,
So are all types of perfection (*pāramitā*)⁴⁶⁴
and the various signs of counteraction
will serve to enhance the arising of
positive effects in other stages.

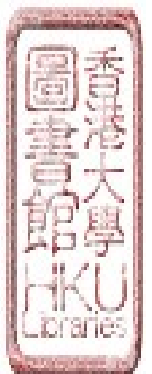
6.11 Because one had already practised
during the initial stage of the abode of mindfulness
(*smṛtyupasthāna*),
all the three recollections (*smṛti-s*)⁴⁶⁵,
the warm-up (*uṣmagata*); the summits (*mūrdhan*),
the receptivities (*kṣānti*); and
the worldly supreme *dharma-s* (*laukikāgra-dharma*).
The practitioner should then practise
the path of insight (*darśana-mārga*),⁴⁶⁶
the path of cultivation (*bhāvānā-mārga*),⁴⁶⁷

⁴⁶⁴ perfection (*pāramitā*), 度法.

⁴⁶⁵ the three recollections (*smṛti-s*), (三念), which refer to *buddhānusmṛti* (念佛), *dharmānusmṛti*, (念法), and *saṅghānusmṛti* (念僧).

⁴⁶⁶ the path of insight (*darśana-mārga*), (見道).

⁴⁶⁷ the path of cultivation (*bhāvānā-mārga*), (思惟道).



the path of non-trainee (*aśaika*);⁴⁶⁸
 the various stages of *dhyāna* and
 the supernormal powers (*abhijñā-s*),⁴⁶⁹
 the immeasurable (*apramāṇa*)⁴⁷⁰ sphere of
 immateriality (*arūpaya-samāpatti*),⁴⁷¹
 the True Doctrine of the Buddha (*saddharma*),⁴⁷²
 the *dharma-s* conducive to Enlightenment
 (*bodhipakṣya-dharma*)⁴⁷³,
 the utmost (*uttara*)⁴⁷⁴
 knowledge of the destruction of outflows ((*āsrava-*
kṣaya-jñāna)⁴⁷⁵,
 the liberations (*vimokṣa-s/vairāgya-s*),⁴⁷⁶
 all the entrances (*kṛtsna-āyatana*),^{477,478}
 the comparable vow-knowledge
 (*prañidhi-jñāna*),⁴⁷⁹
 and the power of the roots of skillfulness
 (*kuśala-mūla*) acquired through
 his mindfulness on the body (*kāyagata-smṛti*) which
 definitely
 help in the arising of all such things.

⁴⁶⁸ the path of non-trainee (*aśaika*), (無學道) .

⁴⁶⁹ the supernormal powers (*abhijñā-s*), (神通) .

⁴⁷⁰ the immeasurable (*apramāṇa*), (無量) .

⁴⁷¹ sphere of immateriality (*arūpaya-samāpatti*), (無色定) .

⁴⁷² the True Doctrine of the Buddha (*saddharma*), (正法) .

⁴⁷³ the *dharma-s* conducive to Enlightenment (*bodhipakṣya-dharma*), (道品) .

⁴⁷⁴ the utmost (*uttara*), (究竟) .

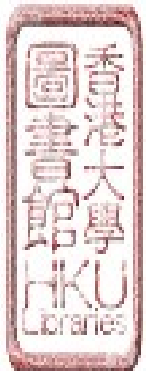
⁴⁷⁵ knowledge of the destruction of outflows ((*āsrava-*) *kṣaya-jñāna*), (漏盡智) .

⁴⁷⁶ the liberations (*vimokṣa-s/vairāgya-s*), (背捨) .

⁴⁷⁷ all the entrances (*kṛtsna-āyatana*), (一切入) .

⁴⁷⁸ These are methods of meditation (like the *dhyāna*, *apramāṇa*, etc.) The first one, “背捨” (*vairāgya*) refers to the set of eight liberations (*vimokṣa-s*). Meanwhile, “入” is an older rendering for *āyatana*; the newer one is “處” . Together with this is also generally mentioned the *kṛtsnā-āyatana*, which Xuan Zang renders as “勝處” . The first refers to the attainment of being able to turn one’s back away from (背捨) the objects. The second goes further: it is the ability to completely overcome/conquer the objects.

⁴⁷⁹ vow-knowledge (*prañidhi-jñāna*), 願智.

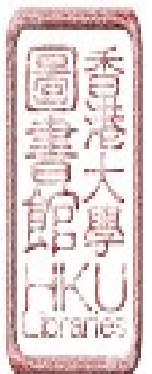


All these subtle signs (*nimitta-s*)
of positive effects,
can be made to arise naturally.

6.12 However, if the practitioner abides
at where his thought is bound,
he has hence shown
the sign of being fixated
at his own stage (*sva-bhūmi*).
Such sign arises
only from his body.
It reveals itself
with actual experience (*sparśa*).
Sometimes, it could be
interpreted as being near to the fruit⁴⁸⁰.
Other times, it couldn't.
Or, it could be the giving of fruit (*phala-dāna*)⁴⁸¹.
Other times, it couldn't.
What is meant by
being near to the fruit
is that such one is abiding only
in the vicinity of the fruit.
If the fruit is not close,
then it should be far away.
Even if it reveals itself
with actual experience (*sparśa*)
that is, in fact, giving of fruit (*phala-dāna*).
Even if the fruit is revealed
but one fails to actually experience it,
then it is just an empty sign
without any positive effects.

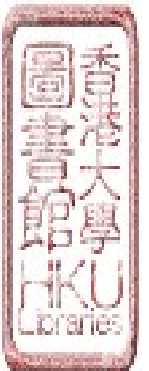
⁴⁸⁰ near to the fruit, (近果)

⁴⁸¹ the giving of fruit (*phala-dāna*), 與果.



6.13 Like a tree without fruits,
 what good does it make
 despite its flowers are plentiful.
 Or like a man being hard-pressed
 by coldness and thirst,
 sees fire and water
 in the distance.
 But he fails to
 reach them in the end.
 The sign of the appearance
 of that effect is the same.
 Because of the lack of positive effects,
 the practitioner experiences no happiness.
 His joy and happiness will be vigorously multiplied,
 when he extinguishes his breathing,
 experiences joy and arrives at tranquility (*śamatha*).
 Only when his mind and
 body have experienced such
 happiness can he be
 called to be having the signs of the giving of fruit
 (*phala-dāna*).
 This illustrates the fact that
 the positive effects and
 the remaining good things;
 whether at his own stage (*sva-bhūmi*)
 or other stage (*para-bhūmi-s*)
 tend to return
 at the practitioner's higher advancement
 (*parākramaṇa-bhāgīya*).
 The same is true for
 the four types.

[308c1] 6.14 All the signs of higher advancement
 (*parākramaṇa-bhāgīya*)

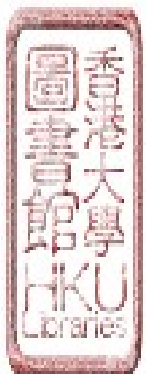


and the various wondrous seals;
the lotuses and the jewel-trees;
and the glittering adorned clothings
shining in extreme profusion
with unlimited adornments of morality
(*alamkāraka*)⁴⁸²;
these are said by
the wise practitioners to be
the wonderful signs of
the path of advancement (*viśeṣa-mārga*) based on
the abiding in positive effects.
I, herewith, will explain
these wonderful signs thoroughly.

6.15 All practitioners should listen carefully.
At the upper-most level,
there is the *Maṇḍala*⁴⁸³
which is unique and
incorporates all signs.
Its light flows down

⁴⁸² Adornments of morality, (*alamkāraka*), (莊嚴), adorn, adornment, glory, honour, ornament, ornate; e.g. the adornments of morality, meditation, wisdom, and the control of good and evil forces.

⁴⁸³ *Maṇḍala*, (曼荼羅), a circle, globe, wheel, ring; any circular figure or diagram; a magic circle, a plot or place of enlightenment; a round or square altar on which Buddhas and bodhisattvas are placed; a group of such, especially the *Garbhadhātu* and *Vajradhātu* groups of the Shingon sect; these were arranged by Kōbō Daishi to express the mystic doctrine of the two *dhātu*-s by way of illustration, the *Garbhadhātu* representing the intelligence (or reason) (理) and the principle and cause (因), the *Vajradhātu*, the intelligence (or reason) (智) and the effect (果), i.e., the fundamental realm of being, the mind as inherent in it. There are many kinds of *maṇḍalas*. The real purpose of a *maṇḍala* is to gather the spiritual powers together, in order to promote the operation of the *dharma* or law. The term is commonly applied to a magic circle, subdivided into circles or squares in which are painted Buddhist divinities any symbols. *Maṇḍalas* also reveal the direct retribution of each of the ten worlds of beings (purgatory, *pretas*, animals, *asuras*, men, *devas*, the heavens of form, formless heavens, bodhisattvas and Buddhas). Each world has its *maṇḍala* which represents the originating principle that brings it to completion. The *maṇḍala* of the tenth world indicates the fulfillment and completion of the nine worlds.

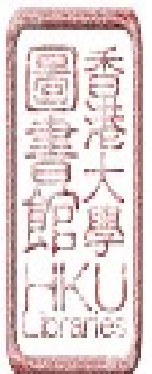


to all directions.
 It is as pure and clear
 as a crystal (*sphāṭika*)⁴⁸⁴.
 Its light fills up
 the four limbs,
 making its whole entity
 extremely soft.
 Then the light again
 emits from the body, and
 gradually flows down
 according to the
 power of the roots of skillfulness (*kuśala-mūla*),
 revealing no fixed patterns
 far or near and thus
 forming a *maṇḍala*.
 It resumes to its
 original location upon
 the exhaustion of
 the revelation.
 Then right in the middle of
 the fundamental clan (*mūla-gotra*)⁴⁸⁵,
 three stages of development
 will arise.
 These are the five signs of the abiding in positive
 effects.

6.16 There are also five signs
 in the progress of positive effects.
 The unspoiled positive effects will
 reveal two positive effects,
 the half-spoiled will also
 show two.

⁴⁸⁴ crystal (*sphāṭika*), (頗梨), (頗黎).

⁴⁸⁵ the fundamental clan (*mūla-gotra*), 根本種性.



The fully spoiled will reveal only one.
After that, it will
return to where
the thought is bound and
abide with the fundamental clan (*mūla-gotra*),
Then it wanders about
to the ten directions.

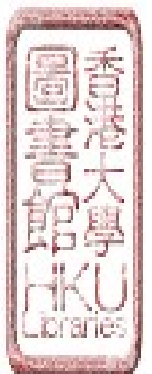
(Ten signs will arise)

These ten signs arisen
from the positive effects
will combine and reveal themselves
as one.

(Each of the ten signs will arise
ten separate signs.)

Then at the edge of its wanderings,
various wonderful signs will arise.
These new wonderful signs will
arise additional wonderful signs.
The various signs of
the upper and lower wheels
will again reveal themselves as such.

- 6.17 At these three stages of development,
various other heterogeneous signs
will also come forth.
The practitioner's own stages (*sva-bhūmi-s*) will
themselves vanish, leaving behind
only the major stages.
After the disappearance of
the heterogeneous signs,
tranquility will return.
However, the spheres of
these three *maṇḍalas*
will still be there to stay.

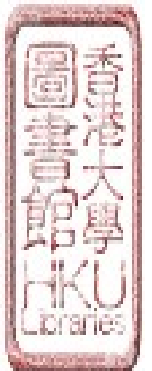


They will abide to
the practitioner's positive effects
The practitioner's own stage (*sva-bhūmi*)
like
being expounded previously,
will enter into *samādhi*
which fully occupies
the lower body whilst inhaling.
When exhaling, *samādhi* will
occupy the upper body.
In the end, the combination of the two
will fill up the ten directions.
This true meditative attainment (*samāpatti*)
is so profound and wonderful that
takes the practitioner following such
a path to what is said to be
the freedom with regard to all *dharma-s*
(*dharma-vaśitā*)⁴⁸⁶.

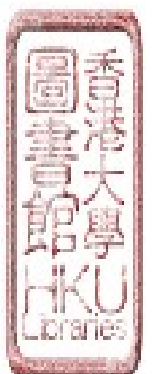
[309a1] 6.18 He then dwells at
a pure (*pariśuddhi*) location
where his mind is bound and
everything to him is
achievable!
This being arisen and
the practitioner accumulates his efforts,
he will surely achieve
all positive effects
just like the heavenly tree of flower (*mandāra*,
mādarava)⁴⁸⁷
being planted and raised
at the pond of Paradise.

⁴⁸⁶ freedom with regard to all *dharma-s*, (*dharma-vaśitā*), (法自在) .

⁴⁸⁷ heavenly tree of flower (*mandāra*, *mādarava*), 曼陀樹.



6.19 How one could achieve higher advancement
(*parākramaṇa-bhāgīya*)
in one's practice upon
the abiding in positive effects
and
the various wonderful signs
have already been expounded by me
for the benefit of practitioners
who should practise them skillfully.



Manuscript of Section (6)

(6):(原文)

[307c22]

修行勝道升進分第五

[307c23]

6.1

功德住升進，及餘方便攝。
修行一切地，共地不共地。

6.2

功德住升進，彼依勝道起。
種種相行義，今當說善聽。

6.3

梯梯既已生（心住處名），修行心愛樂。
如是受樂心，巧便功德住。
慧者善方便，起意勤修行。
如其功德住，是則巧方便。

[308a1]

將入微妙境，勿隨流注想。
慧者攝心住，如應善受持。

6.4

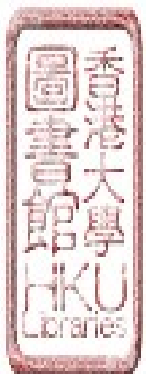
所住妙功德，澄淨無垢濁。
具足無減少，清淨安隱住。
淳一普鮮明，凝定而不動。
是緣由感有，時過復歸無。

6.5

色相次第起，種種眾相生。
修行正思維，身心生喜樂。
於是功德住，具足攝止觀。
既能起身樂，心亦正安隱。
自地亦他地，功德住升進。
是今當略說，修行廣分別。

6.6

修行三摩提，巧便隨順念。



智者開慧眼，說名為功德。
心足處安立，說名功德住。
聖道修對治，說名功德進。
對治諸聖行，功德住升進。
隨地過惡心，所起悉能除。

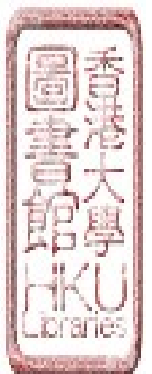
6.7 修行勤精進，功德利增廣。
信戒聞捨慧，無貪恚癡根。
欲精進慚愧，除喜不放逸。
悅樂念定捨，正智餘善法。
如是一切種，自地離諸垢。
其功德住立，即隨地對治。

6.8 是由精進力，助善長養心。
何於彼地中，種數不攝受。
功德住升進，自地已廣說。

6.9 自地善根力，他地功德生。
修行最勝義，此相今略說。

[308b1] 6.10 自地既增上，餘勝淨法生。
當知是功德，他地而升進。
無量行方便，一切諸度法。
種種對治相，他地功德起。

6.11 謂於初念處，三念兼已修。
煖來及頂忍，世間第一法。
見道思惟道，無學道亦修。
諸禪與神通，無量無色定。
正法道品分，究竟漏盡智。



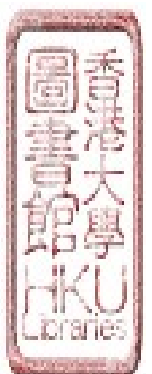
背捨一切入，妙願智清淨。
身念善根力，乃起是諸法。
微妙功德相，一切隨順生。

6.12 若住繫心處，是則自地相。
其相起在身，亦現亦復觸。
有時說近果，有時說非近。
或復有與果，或空無所與。
所謂近果者，是相近邊住。
若彼果不近，當知是相遠。
若使現而觸，是即與果相。
雖現而不觸，空相無功德。

6.13 譬猶無果樹，華繁而無實。
如人冷渴逼，遠見有水火。
彼終不起觸，但見相亦然。
空無功德故，於身無快樂。
喜悅極增長，息樂及寂止。
身心受斯樂，是說與果相。
功德及餘法，自地與他地。
升進相迴轉，四種俱亦然。

[308c1] 6.14 一切升進相，殊妙種種印。
蓮華眾寶樹，靡麗諸器服。
光炎極顯炤，無量莊嚴具。
慧說為勝道，功德住升進。
所起諸妙相，我今當具說。

6.15 修行者諦聽：於上曼荼羅，
淳一起眾相，流光參然下，

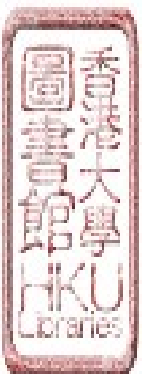


清淨如頗黎，其光充四體，
令身極柔軟。又復從身出，
漸漸稍流下，隨其善根力，
遠近無定相，彼成曼荼羅，
勢極還本處，根本種性中，
其相三階起，功德住五相。

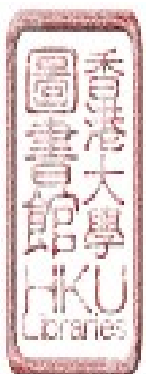
6.16 功德進五相，不壞功德二。
半壞功德二，盡壞功德一。
復還繫心處，住本種性已，
流散徧十方，(十相生)
功德十相上(十相各生十相)，
各復一相現，又於流散邊，
生諸深妙相，於彼深妙際，
復生深妙相，上下輪諸相，
亦復如是說。

6.17 於彼三階處，種種雜相生。
自相各已滅，唯彼總相住。
諸雜既已無，寂靜行迴轉。
此三曼荼羅，境分猶不移。
順本功德住，自體如前說。
入息三摩提，遍充滿下方。
出息三摩提，遍充滿上方。
二俱滿十方，正受甚深妙。
如是隨意者，是謂法自在。

[309a1] 6.18 清淨繫心處，無法而不求。
既生有長養，成就諸功德。
如天曼陀樹，曼陀池生長。



6.19 功德住升進，種種眾妙相。
是義我已說，修行善守持。



Section Seven:

Discourse on Penetration
(*nirvedha-bhāgīya*) in the

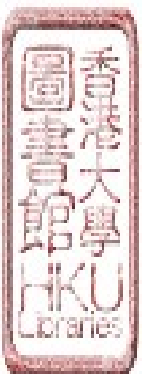
Preparatory Path

(*prayoga-mārga*)

of *Ānāpānasmṛti* Practice

(修行方便道安般念決定分

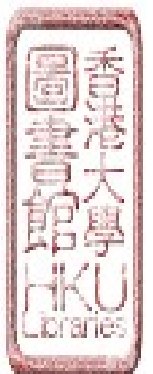
第七)



Section Seven

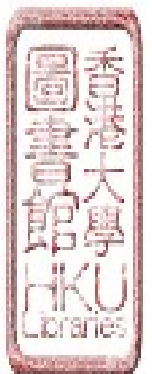
Discourse on Penetration (*nirvedha-bhāgīya*) in the Preparatory Path (*prayoga-mārga*) of *Ānāpānasmṛti* Practice

- [309a8] 7.1 I have expounded the various methods of higher advancement (*parākramaṇa-bhāgīya*) and their required positive effects. I herewith, come to the discourse on penetration (*nirvedha-bhāgīya*) which will be explained step by step.
- 7.2 Those who are skilful in practicing *smṛti* while exhaling should have been equally competent whilst inhaling. The practitioner should reflect properly his outbreaths and inbreaths and discern them clearly. In this manner, the practitioner could then proceed to the stage of penetration, as said by Bhagavat.
- 7.3 All the various roots of skillfulness (*kuśala-mūla-s*) will reveal their own stages (*sva-bhūm-s*) thoroughly, among them, the highest wisdom (*uttama-prajñā*) which is named as “Penetration”.



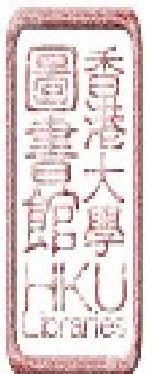
- 7.4 Should practitioners abide firmly in the stage of penetration, they should properly observe all the signs of impermanency (*anityatā*) whilst exhaling and inhaling.
- 7.5 Hence the various modes of breathing will arise in sequence. They linger on and cause others to arise until all causal factors are gathered. Then the arising of penetration will not spare a split second.
- 7.6 One should hence realize the way of congruence (*samāgrī*)⁴⁸⁸ is rapid to wither and vanish. As all things co-arise on mutual dependency which is fragile and impermanent.
- 7.7 The combination of all the forces of the causal factors have caused this stage to arise. But itself is unreal and infirm. It arises and fades away rapidly. Its poison is not of the regular type, for it is volatile. The practitioner should contemplate as such which is, itself, the recollection of penetration.

⁴⁸⁸ the way of congruence (*samāgrī*), 和合法。



- 7.8 Just like the ever-functioning heaven,
the change of breathing is
even faster than that.
The penetration of impermanency (*anitya*)⁴⁸⁹
will lead the practitioner
towards *nirvāṇa*.
- 7.9 It is not that the inhaling arises
whilst the exhaling has
not yet been exhausted,
nor that the exhaling arises
whilst the inhaling has
not yet been exhausted.
One should hence properly reflect like this
and enter into the penetration stage
in one's spiritual cultivation.
- [309b1] 7.10 One's breathing, be it rough,
uneven, sharp or thorny.....
indicating one's outbreaths and inbreaths
are inherently pressing at all times.
Should the practitioner fully realize
all the modes of breathing,
experience all the adverse signs
associated with them, and as such
focus properly on his reflection,
he is said to have entered
into the penetration stage.
- 7.11 The practitioner should also appreciate
that his own stage (*sva-bhūm*) is
far from solid;

⁴⁸⁹ Impermanency, (*anitya*) (無常), the first of the *Trividya* (三明), that all things are impermanent, their birth, existence, change, and death never resting for a moment.



as it is quiescent (*śantā*),⁴⁹⁰
 empty (*śūnya*)⁴⁹¹ and
 without a self (*anātman*).⁴⁹²
 It is arisen from
 the force of all causal factors.
 It likewise extinguishes
 due to the same force.
 Hence only when one, renounces egoism⁴⁹³,
 dwells on the belief of no ego,
 keeps oneself away from
 topsy-turvy conduct and only focuses
 on this true mental application
 (*tattva-manaskāra*),⁴⁹⁴
 these practices
 added together are indicative of
 the penetration state.

7.12 Knowing that the self is
 impermanent and fragile and
 that its specific characteristic (*svalakṣaṇa*)⁴⁹⁵ is
 non-existent, the practitioner
 could then abandon even
 his exhaling and inhaling, and
 acquire enlightenment and wisdom
 on the basis of the knowledge
 of without a self.
 This, could be interpreted
 as Penetration.

7.13 One should know that

⁴⁹⁰ quiescent (*śantā*), (寂滅) .

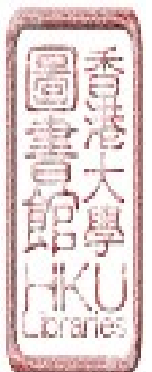
⁴⁹¹ empty (*śūnya*), (空) .

⁴⁹² without a self (*anātman*), 無我.

⁴⁹³ egoism, (我相), the concept of the ego as real.

⁴⁹⁴ true mental application (*tattva-manaskāra*), (真實觀) .

⁴⁹⁵ specific characteristic (*svalakṣaṇa*), (自相) .



these are only signs of discerning knowledge,⁴⁹⁶
but they are upheld as being holy.
In fact, they are simply
preparatory ways,
being far from the real activities.

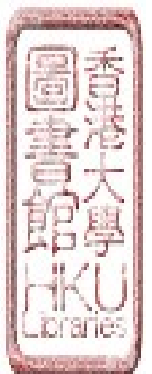
7.14 If a Bhikṣu, whilst practicing
the *ānāpānasmṛti*, is
disturbed by various distracted (*viṭarka-s*)⁴⁹⁷
thoughts,
causing distress in his mind,
he should start counting
either his in-breaths
or out-breaths.
Then his mind will
be properly pacified and
he will be ultimately free
from such confusion.

7.15 When the wise practitioner
focuses on counting (*gaṇanā*)⁴⁹⁸ his in-breaths,
counting one in-breath as one,
never bordering to count his out-breath.
He concentrates on
counting properly until
he reaches ten.
Then he abandons these ten out-breaths
and enters into penetration.
This shows clearly that this basic counting practice
is sufficient

⁴⁹⁶ signs of discerning knowledge, (智相), one of the six unskillful *dharmas* (六粗相) mentioned in Aśvaghōṣa (馬鳴)'s discourse on 'The awakening of faith in the Mahāyāna (大乘起信論)'.

⁴⁹⁷ various distracted (*viṭarka-s*), (雜想覺).

⁴⁹⁸ counting (*gaṇanā*), 數.

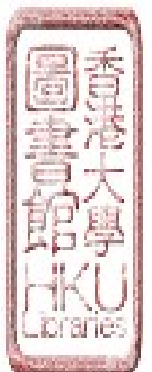


for the achievement [of penetration].

7.16 Having said that,
there are other counting ways.
If one starts off
the preparatory stage by
the basic counting method
without achieving penetration,
one should be additionally mindful
of his breathing in order to
enhance awakening.
One should practise
the preparatory method by
abandoning the first two out-breaths
and counting that as one.
One should focus
in this practice until
the ultimate stage.
The second counting method will
lead one to success.

[309c1]

7.17 If one still fails to
enter penetration by
using the above-mentioned two methods,
one should start counting
ten out-breaths as one.
One should set one's thought
straight without confusion
in such practice step by step
until the ultimate stage.
This serves to require
the practitioner to go through
the ten counting methods
with a view to achieving success.

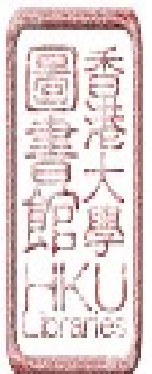


- 7.18 The above-mentioned ten counting methods are the ultimate ways (*uttara*)⁴⁹⁹ of counting. No additional counting method should be used (apart from these ten), as it is not the proper way to practise. When one counts as such in one's practice and succeeds, one should abandon it totally and start practising other methods.
- 7.19 If one fails to achieve [penetration] after having practised the counting methods, one should, as mentioned previously, start one's initial counting. The practice of this preparatory counting method will lead one to the penetration state.
- 7.20 When the wise practitioner has succeeded in his counting method, his thought is pacified. The six wonderful doors⁵⁰⁰ of practice as mentioned before which the practitioner engages in his spiritual cultivation will expedite his growing disgust (*virago*, *vairāgya*)⁵⁰¹ with the world.

⁴⁹⁹ the ultimate ways (*uttara*), (究竟) .

⁵⁰⁰ Six types, (六種), here it means the six meditational ways, i.e., counting (數), following (隨), stopping (止), contemplating (觀), returning (還), and purifying (淨) .

⁵⁰¹ disgust (*virago*, *vairāgya*), (厭離) .



He will no longer be
content to attach to
birth and death (*saṃsāra*)⁵⁰².
He will only concern himself
in diligently cutting himself
off from all defilements (*kleśa*),
from all conditioned *dharma*-s
(*saṃskṛta-dharma*)⁵⁰³
during his spiritual cultivation.
This very will of freeing oneself from desire
(*virago*)⁵⁰⁴ will lead to the pure (*pariśuddhi*) stage
of penetration.

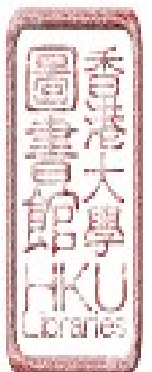
7.21 In pursuance of the entrance
into the penetration stage some say breathing long
first;
others say breathing short first.
Now, I shall next explain,
according to the meaning of penetration,
that it is incorrect to state
that at the initial out-breathing,
[the breathing] is first short.
Because the force increases gradually
when the breath is leaving gradually,
so long as it has not returned.
It is all to be known as long.
It is wrong to say that it is short.

7.22 When the out-breathing is gradually increasing
until it reaches the ultimate (*uttara*) stage,
what is observed therein is said to long-short ('short

⁵⁰² birth and death, (*Saṃsāra*), (生死), also means re-birth and re-death,
life and death.

⁵⁰³ conditioned *dharma*-s (*saṃskṛta-dharma*), (有為法) .

⁵⁰⁴ desire (*virago*), 欲.



of the long’).

With one-mindedness, one applies effort diligently, focusing on mindfulness and proper thought and intent (*samyaksamkalpa*), when it increases to the ultimate (*uttara*), it is said to be long long.

7.23 One having observed, the breath reverts and further seeking is abandoned one then attains penetration and it is then said, to be short-long (‘long of the short’).⁵⁰⁵

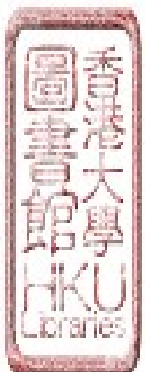
[310a1]

When the in-breath is extremely short, returning to where the breath originated; what is observed therein is said to be short-short.

One should hence contemplate properly and understand this thoroughly during one’s practice.

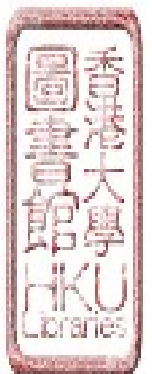
7.24 After having achieved penetration one should again, apply the other efforts until one’s whole body is filled up with illuminating awareness and all out-breaths and in-breaths and bodily activities (*kāya-smṛtyupasthāna*) have come to a complete rest. This is the awakening acquired by spiritual cultivation which is, indeed, penetration.

⁵⁰⁵ Section 7.21, 7.22 and 7.23 are translations adopted from K.L. Dhammajoti, (2008), Op. Cit., pp.275-276.



- 7.25 The light and heat
of the blazing fire, for instance,
can be seen and felt,
from a long distance.
However, when the fuel of the fire exhausts,
its light and heat will be gradually weakened.
If more fuel is added to the fire,
its light and heat will again flourish.
Then it will extinguish
on exhaustion of *vivarta-sthāyi-kalpa*.⁵⁰⁶
So are the four types of wind.
- 7.26 Some say it is long,
others say it is short.
Some say it is from inside,
others say it is from outside.
Some others even say
it is both long and short.
These propositions are
analogous with drawing water from a deep well.
The drawing pot runs deep down the well.
Then when the pot is pulled upwards,
it will reach the top of the well without difficulty.
Or, similar to the shooting of an arrow
vertically up the sky,
it first speeds up without hindrance,
then upon reaching a certain height,
it falls down eventually
when its velocity exhausts.
- 7.27 Hence one should maintain proper thought and
observe
the various phenomena of the wind

⁵⁰⁶ exhaustion of *vivarta-sthāyi-kalpa*, (劫盡) .

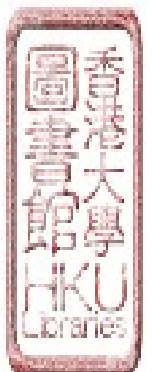


during one's practice.
 Initially it is long and then
 it becomes short.
 So is the implication of length.
 Like the pulling of a whirling wheel
 during which the wheel moves to and fro,
 when the wheel rolls to the far end,
 we call it long;
 when it rolls near, we call it short.
 So are our long and short interpretation
 of the force of in-coming and out-going breaths.

7.28 Or, similar to the contemplation
 of the absolute truth (*paramārtha-satya*) of the (four
 noble) truths⁵⁰⁷,
 suffering (*duḥkha*) comes before its cause
 (*samudaya*).
 The observation of breathing is the same.
 It is firstly long
 and then becomes short.
 It is wrong to assert that
 breathing in the first *dhyāna* is short
 and that in the second *dhyāna* is long,
 for it contradicts what is being experienced.
 In the first *dhyāna*,
 the force of the breath lasts very long,
 in the second *dhyāna* the breath becomes short,
 and what is being experienced comes to gradually
 differ.⁵⁰⁸

7.29 When one's whole body experiences illuminating
 awareness,

⁵⁰⁷ absolute truth (*paramārtha-satya*) of the (four noble) truths, (真諦觀).
⁵⁰⁸ Lines 7 to 14 of 7.28 are translation adopted from K.L. Dhammajoti,
 (2008), Op. Cit., pp.276.



[310b1]

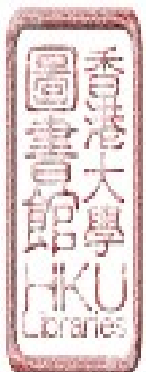
one has entered the third *dhyāna*.
Eventually, all his bodily activities (*kāya-saṃskāra*)
have come to a halt,
for all his pores have been left behind.
This sums up the fact
that the various forms of *samādhi*
which arise on the accumulation
of positive effects
should form the dwelling place
of the practitioner who
could then avoid the disturbance
of distracted thought (*vitarka*)
and consideration (*vicāra*).

7.30 Why is it that in the first *dhyāna*,
it is only said to be long,
not short?
Because the support-bases (*āśraya*)
have not been relinquished,
hence the breath is long.
He makes the breath go long
through the force of *vitarka* and *vicāra*.
In the second [*dhyāna*],
these bases are relinquished;
the power being weak,
the breath is short.⁵⁰⁹

7.31 In the profound *sūtra*⁵¹⁰,
the Buddha pointed to analogies
between this practice and the hill-top spring
which flows slowly and ebbs away
because it is not joined by other springs.

⁵⁰⁹ Section 7.30 is the translation adopted from K.L. Dhammajoti, (2008),
Op. Cit., pp.276.

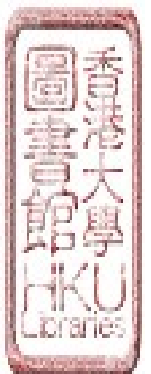
⁵¹⁰ *sūtra* (修多羅).



The second [*dhyāna*] is similar
to the analogy of the hill-top spring
which fails to flow far
as it is located at the top
(and hence is not reinforced
by other springs).

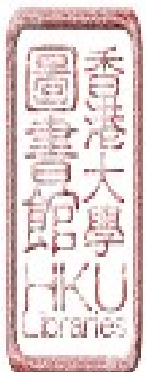
7.32 Or, like a strong man going uphill
with a heavy load,
he exerts himself,
causing shortness of breath.
The force of his breaths
is hence short and quick.
When he gets to a flat plain,
his breaths will then revive.
This exemplifies the fact
that his breaths are first short
and then long because
when he goes uphill with the load
he exerts himself with the required effort
which strengthens his breaths.
If he applies his effort wrongly
or bears a load beyond his capabilities,
his breaths will be weakened
and he will be powerless to go farther.

7.33 Like a strong archer shooting an arrow
which will go extremely far.
Should it be shot by
somebody lacking strength,
then its force will be drastically weakened
and it will drop nearby.
This serves to stipulate
the meanings of being long and short.

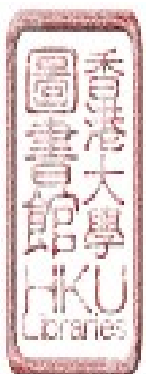


- 7.34 When all the minute and subtle sensations and the sixteen modes [of *ānāpānasmṛti*], have been thoroughly understood by the practitioner, such state is known as penetration.
- 7.35 If one wishes to apply effort to advance further, one should further discern his positive effects and abides by them. The penetration state of *ānāpānasmṛti* also requires the practitioner to do the same.
- 7.36 As one has not been told that one should abide in other positive effects, I, herewith should elaborate it. Whilst in the penetration state, the practitioner should observe that breaths arise at the fundamental location which is extremely pure (*parisuddhi*). This is where the subtle signs of spiritual cultivation are revealed. At this very ultimate (*uttara*) location where *samādhi* can be found which is as luminous as *Mani*⁵¹¹. One should know that this very positive effect can be achieved fundamentally through one's efforts.
- [310c1]
- 7.37 Now that I have expounded the most useful methods for the achieving of fundamental penetration

⁵¹¹ *Mani*, (摩尼), a jewel, gem, precious stone (especially a pearl, bead, or other globular ornament). It also means a bright luminous pearl, symbol of Buddha and his doctrines.



and the other meditative attainments (*samāpatti-s*) associated with them.

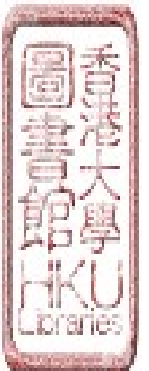


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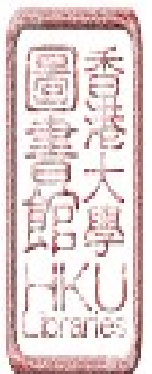
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修行方便道安般念決定分第七

- [309a8] 7.1 已說升進法，所攝諸功德。
修行決定分，是今次第說。
- 7.2 善於出息念，入息俱亦然，
出入諦思惟，分別具明了。
是則決定分，世尊之所說。
- 7.3 一切諸善根，各各盡自相。
最勝無上智，說名為決定。
- 7.4 彼諸修行者，安住決定分。
出息入息時，正觀無常相。
- 7.5 息法次第生，展轉更相因。
乃至眾緣合，起時不暫停。
- 7.6 當知和合法，是性速朽滅。
法從因緣起，性羸故無常。
- 7.7 一切眾緣力，是法乃得生。
虛妄無堅固，速起而速滅。
非常毒所毒，其性不久住。
修行如是觀，此則決定念。
- 7.8 譬如運行天，息變疾於彼。
決定無常想，修行趣涅槃。



- 7.9 非出息未滅，而有人息生。
非入息未滅，而生出息生。
如是諦觀察，修行決定分。
- [309b1] 7.10 麤澀利刺生，種種苦遍相。
謂息出與入，一切時迫切。
於息能覺了，具足眾苦相。
如是諦思惟，說名為決定。
- 7.11 自相無堅固，寂滅空無我。
因緣力所起，從緣起故滅。
捨利有我相，常住不變易。
如是顛倒行，一切悉遠離。
唯作真實觀，是名為決定。
- 7.12 非我無牢固，亦無有自在。
非彼出入息，曾有覺知相。
諦知無我故，是說為決定。
- 7.13 當知是智相，相似聖行名。
此則為方便，非彼真實行。
- 7.14 比丘安般念，雜想覺所亂。
既亂心不悅，應當從數起。
或從入息數，或從出息數。
思亂覺觀想，由是究竟離。
- 7.15 慧者於入息，繫心行數時。
一入數為一，不雜數出息。
專念不亂數，如是乃至十。



捨彼十出息，從此得決定。
此則說具足，成就根本數。

7.16 更有餘數法，修行方便起。
若於根本數，不能起決定。
促息使易覺，方便令心生。
當捨二出息，然後數為一。
定意心不亂，第二數成就。

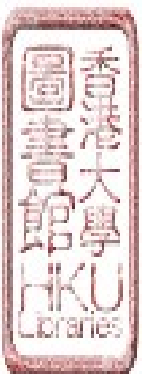
[309c1]

7.17 若於二方便，猶不起決定。
乃至越十出，然後數入一。
正念心不亂，次第至具足。
是說修行者，十種數成就。

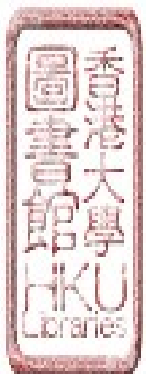
7.18 如上十種法，是則數究竟。
於上更復捨，增數非修行。
修行如是數，是則數法成。
成已應當捨，復進餘方便。

7.19 修行於數法，若復不成就。
應更如前說，還從初數起。
方便成數法，便得決定分。

7.20 數法已成就，慧者心隨順。
六種如前說，修行正方便。
修行於六種，疾生厭離想。
不樂著生死，勤憂斷煩惱。
修行心遠離，一切有為法。
當知是離欲，清淨決定分。



- 7.21 或說長在前，或說短在前。
如其決定義，今當次第說。
謂出息始起，說言短在前。
是說非所應，勢漸增進故。
息去漸久遠，乃至未還間。
當知盡是長，謂短則不然。
- 7.22 出息漸增長，未到究竟處。
是中所觀察，說名長中短。
一心勤方便，專念正思維。
增長至究竟，說名長中長。
- 7.23 觀已風迴轉，捨離餘求想。
然後得決定，此則短中長。
入息極短時，還到所起處。
於是所觀察，說名短中短。
如是正思惟，修行善明了。
- [310a1]
- 7.24 已得決定分，復進餘方便。
滿身遍覺知，出入身行息。
修行如是覺，則為決定分。
- 7.25 譬如火熾然，光炎則長遠。
薪盡火將滅，光炎還漸短。
若更增益薪，光炎普周遍。
劫盡乃歸滅，四種風亦然。
- 7.26 或說於長短，內外互立名。
或二俱長短，如是種種說。
如彼汲深井，瓶下轉就遠。



既攝令還上，訖至復之短。
譬如仰射空，矢發疾無闕。
其去漸高遠，勢極還自下。

7.27 修行正思惟，觀察依風相。
初遠然後近，長短義亦然。
猶如牽旋輪，屈伸互往來。
往遠名為長，來近則為短。
息風迭出入，長短亦復然。

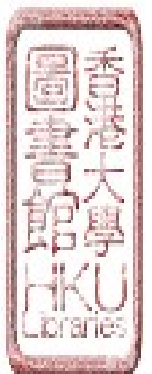
7.28 譬彼真諦觀，先苦而後集。
觀息亦如是，先長然後短。
若初禪息短，第二禪息長。
以違正受義，是說則不然。
於彼初禪中，息風勢極遠。
第二禪息短，正受漸差別。

7.29 滿身遍覺知，則依第三禪。
最後身行息，以離毛孔故。
此說諸三昧，隨順功德相。
修行安住彼，不為覺想亂。

[310b1]

7.30 何故初禪中，唯說長無短。
不捨諸所依，由是故息長。
彼以覺想力，能令息去長。
第二捨諸依，勢羸故息短。

7.31 甚深修多羅，佛說山頂泉。
涓流勢不遠，餘處無來故。
如彼山頂喻，第二依亦然。



唯從其處起，是終不能遠。

7.32 彼說健士夫，負重而上山。
竭力令氣奔，息風急迴轉。
既到安隱處，其息乃調適。
是喻說彼息，前短而後長。
所說健士夫，負重而上山。
以身力方便，是乃令息長，
如彼劣方便，不自力負重。
以無力方便，息微故不遠。

7.33 譬如壯夫射，能令箭極遠。
劣力無方便，勢弱去則近。
此喻應當知，是說長短義。

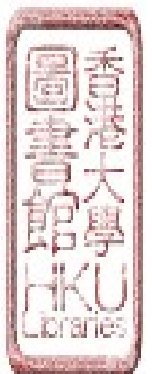
7.34 修行細微覺，一切諦明了。
如是十六分，悉名為決定。

7.35 如方便升進，分別功德住。
決定安般念，亦應如是說。

7.36 如彼所未說，諸餘功德住。
是故我當說，如其決定分。
觀察風所起，根本極清淨。
修行微妙相，則於是處現。
於彼究竟處，摩尼寶三昧。
當知此功德，方便根本生。

[310c1]

7.37 已說妙方便，根本決定分。
餘深正受相，一切如前說。



Section Eight:

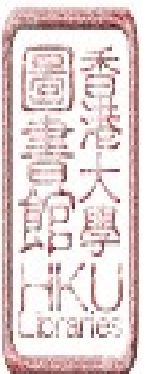
Discourse on Penetration
(*nirvedha-bhāgīya*)

in the Path of Distinctive
Progress

(*uttara/viśeṣa-mārga*)

(修行方便勝道決定分

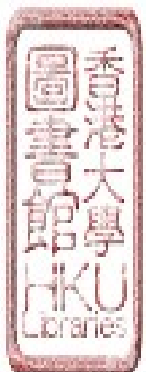
第八)



Section Eight

Discourse on Penetration (*nirvedha-bhāgīya*) in the Path of Distinctive Progress (*uttara/viśeṣa-mārga*)

- [310c6] 8.1 Having expounded the preparatory path and its related penetration state, I shall next explain the penetration associated with the path of distinctive progress (*uttara/viśeṣa-mārga*).
- 8.2 The practitioner who has been skilful in attaining penetration should anchor his mind at a firm location. (This means *jñeya*.) When one properly examines the body, sensation, thought and *dharma* one can give six causes which can bring about fruition. Among the six, three are achievable and three are destructive. (Maturity is also destruction.) Should one wish to attain penetration (*nirvedha-bhāgīya*) in one's practice, one should observe properly these six causes and practise them one by one. In this manner, one will rapidly attain the exhaustion of

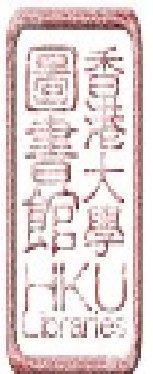


the outflows (*āsravakṣaya*)⁵¹².

- 8.3 Apart from that,
there are other remaining causes
which could enhance or prohibit success.
Uncountable are such causes
which are now being explained by me.
- 8.4 How one should practice the contemplation of
the destructive scene
caused by the element of water?
Just like dead bodies
which have been left unattended
for seven days,
they have surely begun to decay.
These corpses become
badly bruised and rotten in decay
with spoiled purulence and blood
draining from them.
These filthy fluids permeate through
the corpses which further decay and decompose.
Such a scene is extremely
filthy and disgusting which is,
indeed, caused by
the destructive nature of water.
The human body
and the rise and fall
of a *kalpa* are the same.
The tremendous power
of the element of water
makes the water wheel (*jala-maṇḍala*)⁵¹³
extremely steaming and overflowing,

⁵¹² the exhaustion of the outflows, (*āsravakṣaya*), (漏盡) .

⁵¹³ water wheel (*jala-maṇḍala*), (水輪), the third of the four wheels on which the earth rests – space, wind (or air), water and metal.



resulting in the complete destruction
of earth.

From that third *dhyāna* (*tṛtiya-dhyāna*)⁵¹⁴,
water floods in from all quarters.

The currents of the flood
are so powerful that
all things are utterly destroyed
which include all sentient beings,
all crops and forests.

The ground (*pṛthivī*)⁵¹⁵,
being arisen from the earth
is totally destroyed by water.

8.5 It is, indeed, due to former *karma* (*pūrva-karma*)⁵¹⁶
that all living things (*sarvathā*) are destroyed by
water.

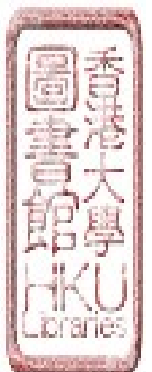
[311a1]

The scene of such flooding disaster
could also be seen during penetration
at the stage of undefilement (*vimala*).
All these causes arise from *samādhi*
which is the fruition of spirit cultivation.
One should hence appreciate
that this is the state of penetration.
Should one's mind abides skilfully
with *samādhi*,
one can see these scenes clearly,
from the related cognitive objects, (*ālambana*),
This very state could well be
mature enough to fill up
the entire ocean of the object-domains (*viśaya-s*).

⁵¹⁴ the third *dhyāna*, (*tṛtiya-dhyāna*), (三禪), it is the highest paradise of
form.

⁵¹⁵ ground, (*pṛthivī*), (地), also means the earth, *bhūmi*, the place, the
situation.

⁵¹⁶ former *karma*, (*pūrva-karma*), 宿業.



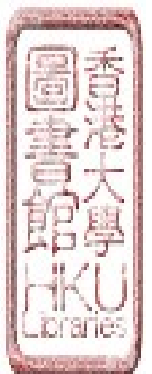
The scene of destruction
witnessed during one's practice
is, indeed, caused by the element of water.
Now, I am going to explain in details
the destruction caused by
the element of fire.
Practitioners should hence
listen carefully.

8.6 Whether or not one belongs to the
consciousness beings (*vijñāna-gata*)⁵¹⁷
or not,
will tread on the same path
as expounded previously.
When the fire bursts into a blaze,
everything will be completely destroyed.
The world (*loka*),⁵¹⁸
in its entirety
will vanish into dusts
at the end of a *kalpa*.
At the wheel of fire (*tejo-maṇḍala*),⁵¹⁹
a great fire makes a clean sweep.
This is also arisen
during the second *dhyāna*.
Then fire rains the whole world,
covering everywhere with vigorous blaze
and brightening the entire earth.
Right at the state of *samādhi*,
the practitioner enters
into his proper contemplation
and witnesses this change

⁵¹⁷ the consciousness beings, (*vijñāna-gata*), 識類.

⁵¹⁸ the world, (*loka*), 世界.

⁵¹⁹ the wheel of fire, (*tejo-maṇḍala*), 火輪.

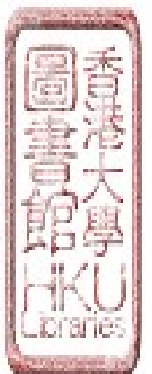


during his practice.
He should understand that
this type of destruction is caused
by the element of fire.

8.7 I shall next explain
the scene of destruction
caused by the element of the wind.
All the afore-mentioned scenes of destruction
could also be caused
by the element of the wind.
The whole earth and *Sumeru*⁵²⁰
break off like powder dusts.
Everything is gone
after this massive destruction
by the power of the wind element.
This disastrous wind arises
from the lower end of the wheel of wind
(*vāju-maṇḍala*)⁵²¹
and goes up to the fourth *dhyāna*,
destroying everything in between.
Hence the wise one should keep such proper
thought
and appreciate deeply
the destructive aspect of the wind element.
That is why he is always
deeply weary of the world
with deep disgust, knowing fully well
that this is the sign of penetration caused by the
destruction of the wind.

⁵²⁰ *Sumeru* (Meru), (須彌), the central (highest) mountain of the universe, translated as wonderful height (妙高), wonderful brilliancy (妙光), etc.; at the top is Indra's heaven, or heavens below them are four *devalokas*; around are eight circles of mountains and between them the eight seas, the whole forming nine mountains and eight seas.

⁵²¹ the wheel of wind (*vāju-maṇḍala*), 風輪.



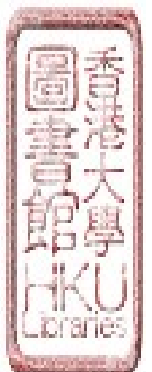
Since he had previously understood
the knowledge of suffering (*duḥkha*)
and keeps firmly in his mind
the lingering sufferings.

[311b1] 8.8 Regarding to the eight great hot hells
(*aṣṭau-narakaḥ*)⁵²²,
the sufferings of each
of these great hot hells
could be multiplied sixteen-fold⁵²³.
All beings being born into
these boundless great hot hells
of immeasurable sufferings
will be subject to
all sorts of sufferings.
If I were stuck fast
in these unfortunate planes of existence
(*durgati-s*).⁵²⁴,
being unable to leave
or dragged in such eight great hot hells,
nobody except I could ever adequately express
the boundless immeasurable sufferings
of dwelling in them.
Even if one had one hundred heads,
each of them again had one hundred tongues,
if one is to express the pains of living in the hells,

⁵²² the eight great hot hells (*aṣṭau-narakaḥ*), (八大地獄): (1) *sañjīva*, (等活), hell of rebirth into; (2) *kālasūtra*, (黑繩), i.e., the hell of black cords or chains; (3) *sarighāta*, (眾合), in which all are squeezed into a mass between two mountains falling together; (4) *raurava*, (號叫), hell of crying and wailing; (5) *mahāraurava*, (大號叫), hell of great crying; (6) *tapana*, (炎熱), hell of burning; (7) *pratāpana*, (大熱), hell of fierce heat; (8) *avīci*, (無間), unintermitted rebirth into its sufferings with no respite.

⁵²³ sixteen-fold, (*ṣoḍaśa*), (十六分). Sixteen is the esoteric (Shingon) perfect number just as ten is the perfect number in the *Hua-yen sūtra*. This serves to mean the maximum quantity.

⁵²⁴ these unfortunate planes of existence (*durgati-s*), 惡道.



one could not finish describing them in a *kalpa*'s time.

Just like the differences between stupidity and wisdom⁵²⁵

which could only be discerned by the Buddha, now that I am in the similar situation in which only I, myself, could understand such sufferings of the hells.

Those who are habitually engaged in unskillful (*akuśala*) behaviours⁵²⁶ are doomed to be born again and again in the transmigration (*saṃsāra*)⁵²⁷ sea of pain and poison for immeasurable *Kalpas*.

When one realizes that one's destiny is caused by one's own unethical conduct and that one has, indeed, experienced these sufferings in one's previous existences, one should, hence, always bear them in mind during one's practice.

By then, one could be accorded with the achievement of *nirvāṇa*.

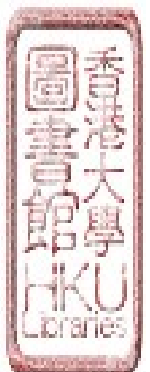
8.9 When one's thought becomes dominantly doubtful and ignorant whilst one engages in unclean professions which will cause one to be reborn as an animal (*tiryak*)⁵²⁸

⁵²⁵ It is unclear what “愚點地經”, really means, Judging from the context of the stanza, it is possible that it refers to the differences between stupidity and wisdom.

⁵²⁶ unskillful (*akuśala*), (不善).

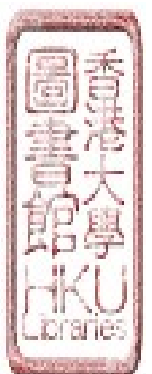
⁵²⁷ transmigration, (*saṃsāra*), (輪迴), the turning of the wheel or to revolve, i.e., transmigration in the six ways, the wheel of transmigration; the round of existence.

⁵²⁸ to be reborn as an animal, (*tiryak*), (畜生), means being born of or as an animal, rebirth as an animal.



and is indulged in sensory pleasures
without any quest for the good cause,
one is doomed to be reborn
in ninety-nine thousand lives of punishments
with ensuing sufferings.
The types and categories
of these various lives
differ a great deal among themselves.
Some belong to the category of the immaterial
at either land or water and
some move like animals and insects.
Everyone of them is reborn
in accordance with its own *karma*,
going round and round in this painful transmigration.
Those being reborn in the animal world
are killing one another for food.
The practitioner should then reflect deeply himself
that he has been through these sufferings
due to ignorance and infatuation
in the previous existences.
With this heart-felt reflection in mind,
the practitioner, whilst fearing
for the recurrence of such rebirth,
is simultaneously weary of the world.
When the practitioner becomes
deeply disgusted with the world,
he is bound to achieve penetration
through the reflection of suffering.
Those engaging in spiritual cultivation
should be the same.
The application of the afore-mentioned reflection
is prone to the growing disgust with the world.

8.10 And the practitioner should again contemplate

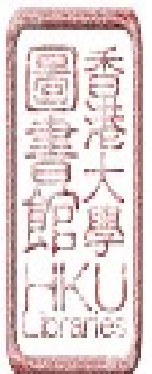


the immeasurable sufferings of the *pretas*⁵²⁹.
 Their throats are as tiny as the hole of a needle
 and their large bodies are as thirsty as *Pātāla*⁵³⁰.
 They have been suffering tremendously
 from thirst and hunger
 since *Kalpas* uncountable.
 At times, even if they see
 the ambrosial rain falling down,
 the water will turn into charcoal fire
 when they attempt to drink it.
 Even if they could drink it,
 their hunger and thirst are so great that
 even the water of the four deepest and boundless
 oceans
 adding up together could not have them satisfied.
 They are always naked with long hair,
 looking like a burning *tāla* tree⁵³¹.
 They are there to stay for long,
 repeatedly subjected to all sorts of suffering.
 In addition, the wind of evil *karma*
 sweeps them from all directions,
 breaking up their bodies
 like withered trees being swept
 by an hurricane.
 The practitioner should always contemplate
 that he had previously been reborn

⁵²⁹ *pretas*, (餓鬼), hungry spirits, one of the three lower destinies. They are of varied classes, numbering nine or thirty-six, and are in different degrees and kinds of suffering, some wealthy and of light torment, others possessing nothing and in perpetual torment; some are jailers and executioners of Yama in the hells, others wander to and fro among men, especially at night.

⁵³⁰ *pātāla*, (沃焦), (沃焦山), the rock, or mountain, on the bottom of the ocean, just above the hot purgatory, which absorbs the water and thus keeps the sea from increasing and overflowing.

⁵³¹ *tāla* tree, (多羅樹), it is the palmyra, or fan-palm, whose leaves are used for writing and known as *pei-to pattra* (貝多). The tree is described as 70 or 80 feet high, with fruit like yellow rice-seeds.



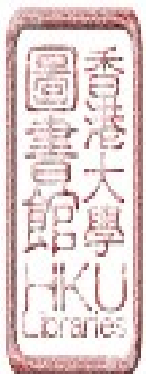
in the plane of existence of (*pretas-gati*)⁵³²
because of
his accumulation of the evil *Karma*
of grudging and greed, resulting in
sufferings from these pains.

8.11 Now whilst the practitioner dwells
in the state of *samādhi*,
such contemplations and observations
will keep him on practising without heedlessness
(*pramāda*).⁵³³
Though he has not yet brought
his defilements to an end,
he is worried about the painful poison
and becomes extremely disgusted at
the sufferings of transmigration
upon witnessing all these pressing pains.
By being disgusted with life,
he can be able to abandon his lusts.
Just like appreciating
a jewel lying on one's own palm,
one can achieve *nirvāṇa* rapidly
after one has already abandoned
his greed and desires.

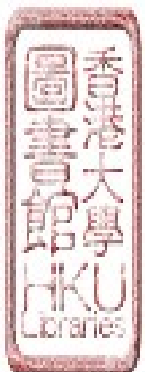
8.12 Or like the food of delicious taste and smell
with hidden poison,
the various tastes of life and death
are the same.
Or, similar to a man bearing a bamboo box
containing a poisonous snake,
should he become aware of the snake

⁵³² the plane of existence of (*pretas-gati*), 餓鬼處.

⁵³³ heedlessness, (non-diligence), (*pramāda*), 放逸.



and he would waste no time
in abandoning the box,
avoiding being poisoned by the snake.
The human body is the same.
The four elements (*mahābhūta*)
are like poisonous snakes.
Only the wise one
could have them abandoned
without being hurt by them.
Or, like a fool who gets himself burnt
by continuously holding a torch,
the wise one knows when to dump it
without getting himself burnt by the fire.
Those who are attached
to the bond of pleasure
of the phenomenal life
will always experience
blazing disasters.
If one is awakened
to the benefit of renunciation
one will not be burnt by the fire.
The dread and pain of *saṃsāra*
is like all scary places
or houses on fire,
or the fiddling with
poisonous snakes and insects.
The dread and pain of *saṃsāra*
is greater than this.
All *dharma*s are empty
and without a self.
They are like a deserted village
or an empty vase
which is the only reality.
The sufferings of the three evil paths



of transmigration (*tri-durgati*)⁵³⁴ are, indeed, immeasurable.

8.13 Even though when one is reborn in heaven where one enjoys joy (*prīti*) and happiness (*sukha*), one also has to suffer a great deal. One's coveting and desire⁵³⁵ burn vigorously like a blazing fire. When one stays long in heaven, one is always subject to the burning fire of his own desires. One could hence ponder that one is now settled in the heavens of the thirty-three *devas* (*trāyastrimśad-deva*)⁵³⁶, with the personal attention and offerings of goddesses (*devatā*)⁵³⁷, enjoying immeasurable pleasures whilst jewel trees have been planted in the four gardens with excellent adornments formed by flowers and fruits.

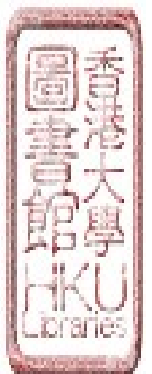
[312a1]

⁵³⁴ the three evil paths of transmigration, (the three evil *gati*) (*tri-durgati*), (三惡道), (三惡趣), meaning the hells, hungry ghosts, animals.

⁵³⁵ Coveting and desire, (*kāma*), (*rāga*), (貪愛). It can be interpreted as coveting (貪), and defiling attachment (染著).

⁵³⁶ the heavens of the thirty-three *devas*, (*trāyastrimśad-deva*), (忉利天), the second of the desire-heavens, the heaven of Indra; it is the Svarga of Hindu mythology, situated on Meru with thirty-two *deva*-cities, eight on each side; and central city is Sudarśana (善見城), or Amarāvātī, where Indra, with 1,000 heads and eyes and four arms, lives in his palace called Vaijayanta, and revels in numberless sensual pleasures together with his wife Śacī and with 119,000 concubines. There he receives the monthly reports of the four Mahārājas as to the good and evil in the world. The whole myth may have an astronomical or meteorological background, e.g. the number thirty-three indicating the eight *Vasus*, eleven *Rudras*, twelve *Ādityas*, and two *Āśvins* of Vedic mythology.

⁵³⁷ the goddesses (*devatā*), (天女), attendants on the regents of the sun and moon; wives of *gandharvas*; the division of the sexes is maintained throughout the *devalokas* (六天).

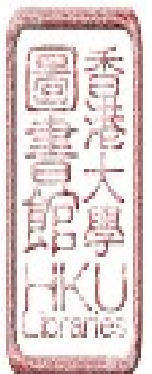


One's five desires (*chanda-s/rajas*)⁵³⁸
 are readily satisfied.
 All these have been very well-received by one.
 At times, one travels around
 all the bathing ponds
 by riding white dragons or elephants.
 One goes roaming about freely all day,
 enjoying the beautiful landscapes.
 What one is used to eat
 is the beverage of gods (*sudhā*)⁵³⁹
 and what one is used to drink
 is the sweetest cream (*maṇḍa*)⁵⁴⁰.
 Life is always solid without any difficulty
 and one's enjoyment is
 as deep and wide as the ocean.
 When one goes into retreat
 at one's surpassing court,
 one is served with music
 by the goddesses who are enticing
 and extremely flirtatious.
 One's sight and heart
 are inherently filled up
 by the uncountable pleasing scenes and music
 which are so fascinating
 to one's eyes and ears that
 one's mind is completely enthralled.
 The moderate song of the heavens
 is in perfect harmony
 with their stringed and piped music.

⁵³⁸ the five desires (*chanda-s/rajas*), (五欲), arising from the objects of the five senses, things seen, heard, smelt, tasted, or touched. Also the five desires of wealth, sex, food-and-drink, fame, and sleep.

⁵³⁹ the beverage of gods, (*sudhā*), (須陀), (天食), also means sweet dew, ambrosia, nectar; blue, yellow, red and white in colour, white for the higher ranks, the other colours for the lower.

⁵⁴⁰ cream, (best part), (*maṇḍa*), (曼陀), (醍醐), oil of butter; a rich liquor skimmed from boiled butter; ghee.

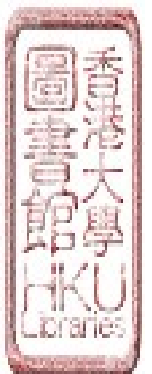


One remains ecstatic
 both when one is awake and asleep
 whilst lying on one's back,
 listening to the music.
 One's five desires,
 being perpetuated by one's organs of senses,
 revolve about unceasingly
 like a whirling wheel of fire (*alāta-cakra*)⁵⁴¹.
 One, being happily resided
 at the top imperial palace of Sumeru,
 and surrounded by all sorts of jewels
 adorned majestically around,
 enjoying perpetually the joy of the heavens.
 The sensations one gathers
 from one's contact with
 the objects of the five senses (*pañcā viṣayāḥ*)⁵⁴²,
 give rise to the five feelings (*pañcā kāma*)⁵⁴³
 which all appear to one
 so wonderful and pleasant.
 However, when one is served
 with the heavenly food
 which is provided to heavenly beings
 in accordance with their respective blessed
 rewards,
 one's mind is filled
 with sorrow and distress
 as the portion one receives
 is that of a lower rank.
 One hence becomes extremely dissatisfied and

⁵⁴¹ a whirling wheel of fire (*alāta-cakra*), (旋火輪), also means a circle yet not a circle, a simile of the seeming but unreal, i.e. the unreality of phenomena.

⁵⁴² the objects of the five senses (*pañcā viṣayāḥ*), (五境), which correspond to the senses of form, sound, smell, taste and touch.

⁵⁴³ the five feelings (*pañcā kāma*), (五情), or the five passions, which are stirred by the five senses (五根).

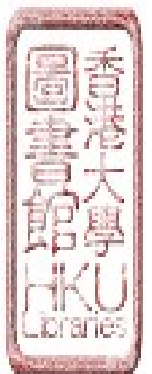


miserable,
like being tortured in the purgatory.
Eating this vile meal,
one feels ashamed of oneself,
regretting that one has to be subject
to such suffering
due to one's previous evil *karma*.

8.14 Just like the *asuras*⁵⁴⁴ of the heavens,
being self-centered and profit-seeking,
are forever involved
in angry disputes among themselves.
Death, to them, is a great terror.
Among, them, some are appointed as divine
messengers
whilst others remain extremely poor and rustic.
Hence one tends to reflect that
even though one is reborn in heaven,
one's life does not differ
with those beings born into the evil paths.

[312b1] 8.15 Whilst one is enjoying constant pleasure
at one's heavenly dwelling,
the two signs of decay and death
among the five signs of approaching death
begin to reveal themselves.
From these signs to the end of life,
one suffers a great deal.

⁵⁴⁴ *asuras*, (阿修羅), originally meaning a spirit, spirits, or even the gods, it generally indicates titanic, demons, enemies of the gods, with whom, especially Indra, they wage constant war. They are defined as “not *devas*”, and “ugly” and “without wine”. Four classes are named according to their manner of rebirth - egg-born, womb-born, transformation-born, and spawn - or water-born. Their abode is in the ocean, north of Sumeru, but certain of the weaker dwell in a western mountain cave. They have realms, rulers and palaces, as have the *devas*.



So, when one is just attempting
to enjoy one's pleasures,
the five signs of decay or death (*pañcā
pūrvanimittāni*)⁵⁴⁵
suddenly appear.
When one witnesses such signs,
one becomes worried, scared and unsettled.
One's divine-eye (*divyacakṣus*)⁵⁴⁶
suddenly disappears
with water attaching to one's body
after one's bath.
All wonderful scenes are gone
and one's mind is filled up with displeasure.
Over a thousand pleasures of nature
and the song of *kalaviṅka*⁵⁴⁷
have all gone.
In these circumstances one knows well that
one will die in seven days.
The goddesses have all left.
So are the *devas* of heavens.
Upon seeing this, one becomes heatedly troubled
and eventually enters into hell after death.

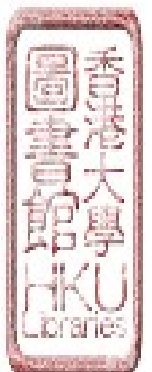
8.16 Only the noble persons (*ārya-pudgala*)⁵⁴⁸ who
have thoroughly understood

⁵⁴⁵ the five signs of decay or death (*pañcā pūrvanimittāni*), (五衰), of which descriptions vary, e.g. uncontrolled discharges, flowers on the head wither, unpleasant odour, sweating armpits, uneasiness (or anxiety).

⁵⁴⁶ divine -eye (*divyacakṣus*), (天眼), first of the six *abhijñās* (六通), one of the five classes of eyes; divine sight, unlimited vision; all things are open to it, large and small, near and distant, the destiny of all beings in future rebirth. It may be obtained among men by their human eyes through the practice of meditation (修得); and as a reward or natural possession by those born in the *deva* heavens (報得).

⁵⁴⁷ *kalaviṅka*, (伽陵頻伽), (迦陵頻伽). A bird described as having a melodious voice, found in the valleys of the Himalayas. It sings in the shell before hatching out. Indian cuckoo.

⁵⁴⁸ the noble persons (*ārya-pudgala*), 聖賢人.



the changes arisen from impermanence
*(vipariṇāma)*⁵⁴⁹
 could have liberated themselves
 from the sufferings of life and death (*saṃsāra*)
 which have, indeed, set the ordinary worldling
*(pṛthagjana)*⁵⁵⁰ on troublesome fire.
 Whilst one sees one's armpits sweating
 and his divine garment becoming filthy,
 great terror ensues as such
 are the signs of the ending of one's good *Karma*.
 One's previously blooming crown of flowers
 has suddenly withered
 and one's formerly shiny body
 has now turned wrinkled.
 One's previously settled seat
 has now become the source of anxiety.
 These are the five evil signs of decay
 which signify the imminent death
 of heavenly beings.

8.17 Only those who have seen the truth (*dr̥ṣṭa-satya*)⁵⁵¹
 could stay away from these evil signs.
 I have, herewith, explained all these well to Bhikṣus
 who should all determine to abandon
 all these heavenly pleasures.

(There is no such verse in
 in the Sanskrit
 manuscript.)

The *deva* dwellings
 and all the heavens
 are all subject to

⁵⁴⁹ the changes arisen from impermanence (*vipariṇāma*), 無常變.

⁵⁵⁰ ordinary worldling (*pṛthagjana*), 凡夫.

⁵⁵¹ those who have seen the truth (*dr̥ṣṭa-satya*), 見諦者.



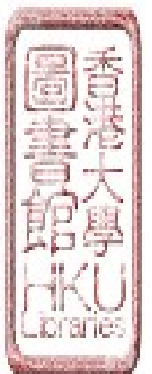
withering and changes
 due to impermanency.
 Wise practitioners should realize
 these changes of impermanency so thoroughly that
 even the four majestic jewel palaces of the king of
Sumeru, (*Sumeru-rāja*)⁵⁵²
 which are surrounded with mountains of real gold
 mean nothing in their eyes of wisdom.
 Conversely, their thorough understanding
 enables them to treat the decadence signs
 of impermanency like the iron enclosing mountains
 (*Cakravāla*)⁵⁵³
 which encircle the peripheries of the four worlds
 in the same setting as the pleasant heavenly signs.
 These are the proper ways
 of contemplation regarding the spiritual cultivation
 whilst one is in heaven.
 Or, should one be reborn
 in the human plane of existence (*manuṣya-gati*)⁵⁵⁴,
 one should contemplate properly
 that one might have violated the law,
 resulting in the punishment
 of having one's arm or leg mutilated,
 or suffering extreme pains from torture.
 One should additionally reflect
 that all these have been well-experienced by me:
 like parting forever from dear ones
 with tears streaming down
 due to the sorrow of separation.

[312c1]

⁵⁵² the king of *Sumeru*, (*Sumeru-rāja*), 須彌王.

⁵⁵³ the iron enclosing mountains (*Cakravāla*), (*Cakravāda*), (鐵圍山).
 The iron enclosing mountains supposed to encircle the earth, forming
 the periphery of a world. Mount Meru is the centre and between it
 and the Iron mountains are the seven metal-mountains (金山) and the
 eight seas.

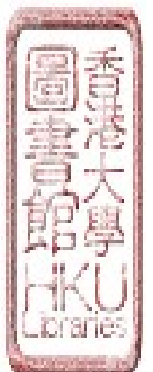
⁵⁵⁴ human plane of existence (*manuṣya-gati*), (人道).



Even in one particular life-span,
the amount of sins one has committed
have far exceeded the capacities
of the four great oceans.
One should also contemplate
that one has, from time immemorable,
repeatedly been reborn in the path of sentient
beings,
leaving behind bone remains as much as
the size of Sumeru.
The pains and sufferings one has experienced
whilst transmigrating in the three evil paths
are, indeed, inexhaustible.
The pains one suffers from being reborn
in the path of sentient beings
and in heavens are also immeasurable,
even a *Kalpa's* time is too short for one
to express that thoroughly.

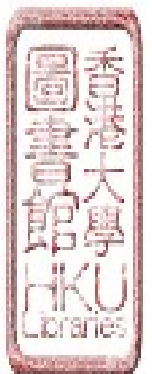
8.18 Indeed, the realm of *samādhi*
is the fruition of proper contemplation.
The practitioner should attempt
to contemplate well the following matters
and arise in him the deep concern for disgusting
with the world.
He should deeply reflect that
despite his leaving the home life (*pravrajita*)⁵⁵⁵
he is still unable to achieve *nirvāṇa*.
He should appreciate that
despite he has left home and become a monk,
he has yet to be discharged
from the prison of *saṃsāra*.
He should also reflect that

⁵⁵⁵ leaving the home life, (*pravrajita*), 出家.



even though he has abandoned his passion,
 trying to convince himself that
 he has already abandoned the cause,
 in fact, he has not yet been departed from it.
 Whilst emotionally attaching to his parents,
 he should, meanwhile, be ashamed of
 being their son.
 He should repent of the fact that
 despite wearing the *dharmā* robe,
 he has not diligently followed
 the *dharmā* way of life
 as he has not yet relinquished
 his infatuation and delusion.
 In addition, he has not yet abandoned
 the five desires and abides solely
 by the monastic life.
 He also benefits little
 from the *dharmā*.
 Despite having relinquished
 his mental greed attachment,
 he has failed to achieve *nirvāṇa*.
 Since he has yet to achieve
 the fourfold stage of mindfulness (*catvāri
 smṛtyupasthānāni*)⁵⁵⁶,
 there is no way he could acquire
 the true happiness of the mind.
 Even though he has shaved his head

⁵⁵⁶ the fourfold stage of mindfulness, (*catvāri smṛtyupasthānāni*), (四念處), the fourfold stage of mindfulness, thought, or meditation that follows the five-fold procedure for quieting the mind(五停心觀). This four-fold method, or objectivity of thought, is for stimulating the mind in ethical wisdom. It consists of contemplating (1) the body as impure and utterly filthy (身); (2) sensation, or consciousness, as always resulting in suffering (受); (3) mind as impermanent, merely one sensation after another (心); (4) things in general as being dependent and without a nature of their own (法). The four negate the ideas of permanence, joy, personality, and purity(常, 樂, 我, 淨).

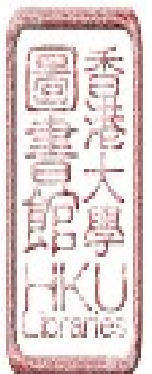


and abolished household life,
 he has not got rid of his pride and arrogance.
 Having given up his sensory pleasures in vain,
 he has not obtained the joy of *dhyāna* practice.
 Even for the five deadly sins(*pañcānantarya*)⁵⁵⁷,
 he is unsure that he will never commit them.
 Like someone without the aid
 of a sailing boat or a bridge,
 his wish of traversing deep waters
 will be difficult to succeed.
 Practitioners who have not yet attained penetration
 nor having gathered any good *karma*
 for being reborn in heavens
 will be committed to *sarṁsāra*
 as their minds have been concealed by ignorance
 (*avidyā*)⁵⁵⁸.
 In essence, practitioners should practise diligently
 without being inactive physically or mentally,
 for doers will always get the fruit of their labour.
 Practitioners hence have to reflect properly
 with heart-felt gratitude that
 they, being always trusted and bestowed by
 alms-givers
 who have donated part and parcel of their personal
 belongings.
 If they claim that they have acquired positive
 effects

[313a1]

⁵⁵⁷ the five deadly sins, (*pañcānantarya*), (五無間業), (五逆), the five rebellious acts or deadly sins, parricide, matricide, killing an arhat, shedding the blood of a Buddha, destroying the harmony of the *saṅgha*, or fraternity. The above definition is common both to Hīnayāna and Mahāyāna. The lightest of these sins is the first; the heaviest the last.

⁵⁵⁸ ignorance, (*avidyā*), (無明), and in some senses *Māyā*, illusion, it is darkness without illumination, the ignorance which mistakes seeming for being, or illusory phenomena for realities; it is also interpreted as ignorant (癡), stupid, fatuous; but it means generally, unenlightened, unilluminated.



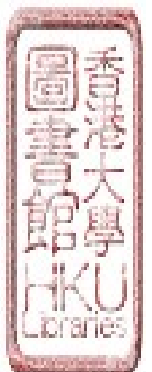
but deep down they know that this is not true,
then because of such honour to be paid to the
respectable (*satkārya*)⁵⁵⁹
which will seal them off from getting sufficient
positive effects.
Hence practitioners have to deeply appreciate
the various bone-racking sufferings and
immediately resolve on the disgust with the world
in spite of the facts that
they have not yet liberated themselves from the evil
destinies,
are still prone to erroneous views,
and not setting themselves out
to tread on the paths of impartiality (*samatā*)⁵⁶⁰
and the one Buddha-Yāna (*ekayāna*)⁵⁶¹.
When one realizes that
one has, indeed, reborn
in the rare and precious destiny
with adequate roots for
the production of good *Karma*
in an era in which Buddhism is popular
whilst one has had the opportunity
to hear the true doctrine of the Buddha
(*saddharma*),⁵⁶²
even though one has not yet crossed
the sea of greed and desire
or one's five desires have not yet been fully
conquered,

⁵⁵⁹ honour to be paid to the respectable, (*satkārya*), 利養.

⁵⁶⁰ Impartiality, (*samatā, sama*), (平等), Level, even, everywhere the same, universal, without partiality; it especially refers to the Buddha in his universal, impartial, and equal attitude towards all things.

⁵⁶¹ one Buddha-Yāna, (*ekayāna*), (一乘道)(一佛乘), the One Vehicle, i.e., Mahāyāna, which contains the final or complete law of the Buddha and not merely a part, or preliminary stage, as in Hīnayāna. Mahāyānists claim it as the perfect and only way to the shore of *parinirvāṇa*.

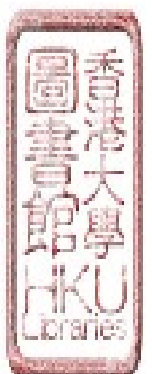
⁵⁶² the true doctrine of the Buddha (*saddharma*), 正法.



one could still steer one's way of practice towards *nirvāṇa* if one engages in proper contemplations as said before. Meanwhile, one should maintain the virtues of being disgusted with the world and as such one will enter into penetration.

- 8.19 One should also note that the human body is, in fact, unclean, which is filled up with thirty-six parts⁵⁶³. Just like the earth which is the breeding ground for a variety of living organisms. Even though an organism is of a category which is concealed and covered by others, it is always exposed, touched and washed by water and is doomed to extinguish shortly. Like a bamboo box containing a poisonous snake, so are the four elements of which all things are made. There are eighty thousand worms living and struggling for survival within these four elements by eating one another. The human body, on the other hand, is like a house on fire. It is subject to the torture of four hundred and forty deceases and is always filled up with all sorts of impure matters. Like a deserted house or a grave-yard, a ruined item can never be kept in good shape.

⁵⁶³ thirty-six parts, (三十六), (三十六物), the thirty-six physical parts and excretions of the human body, all being unclean, i.e. the vile body.



So is the human body which
gathers uncountable evil matters.
It is basically unreal and false (*vitatha*)⁵⁶⁴.
Human beings are subject to
inverted thinking and desire attachment.
They suffer long in their infancy
and are subject to rebirth as another foetus,
repeating the sufferings of being born again and
again,
without seeing the reality.
The wheel of *samsāra* is always turning:
human beings' birth starts an embryo
shortly after conception at the womb (*kalala*)⁵⁶⁵.
Then it grows into a cell (*anbudam*)⁵⁶⁶,
a flesh lump (*peśi*)⁵⁶⁷ and a solid mass (*ghana*)⁵⁶⁸
which gradually thickens and becomes
body and limb (*praśākhā*)⁵⁶⁹.
These five periods of the child in the uterus⁵⁷⁰
are utterly painful, like being kept in custody,
away from the sun.
In this way, the foetus is inherently hard-pressed by
where it is stored from conception to maturity.
It grows up at the privy⁵⁷¹,
suffering from bad odour, distress and filth.

⁵⁶⁴ unreal and false, (*vitatha*), (虛妄), also means baseless, *abhūta*, non-existent.

⁵⁶⁵ An embryo shortly after conception, (*kalala*), (迦羅邏), (哥羅羅), also means the womb, uterus, the first of its five stages.

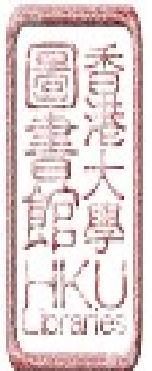
⁵⁶⁶ a cell, (*anbudam*), (頰部曇), (泡), (胞), two weeks after conception, the second of its five stages.

⁵⁶⁷ a flesh lump, (*peśi*), (閉尸), (蔽尸), the embryo in the third of its stages, a thirty-seven days' foetus.

⁵⁶⁸ a solid mass, (*ghana*), (鍵南), (伽那), solid, compact, firm, viscid, mass, a foetus of forty-seven days.

⁵⁶⁹ body and limb, (*praśākhā*), (肢節) (鉢羅奢佉), the fifth of the five stages of the development of a foetus in which its body and limbs have been formed.

⁵⁷⁰ The five periods of the child in the uterus, (胎內五位), (五種胞胎).
⁵⁷¹ the privy, (行廁), the privy to which one goes, metaphor of the human body as filthy.



[313b1]

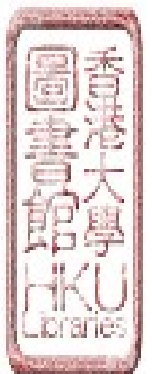
At birth, one experiences insurmountable pain.
Then one turns old, sick and dead,
all arising due to the aggregation of the
*skandhas*⁵⁷².
The three phenomena⁵⁷³ are, indeed, forever
pressing.
In avoidance of these sufferings,
the practitioner should observe that
form (*rūpa*) assembled scum,
(*vedanā*) as bubbles;
conception(*saṃjñā*) as the light of the fast-passing
spring sun,
conditioning forces (*saṃskāra*) are like bananas⁵⁷⁴
and consciousness (*vijñāna*)
is like illusion.
These five *skandhas* (*pañcaskandha*)
are all unreal and false.

8.20 The practitioner should likewise appreciate that

⁵⁷² *skandhas*, (陰). In Buddhism, it is the phenomenal, as obscuring the true nature of things; also the aggregation of phenomenal things resulting in births and deaths, hence it is used as a translation like 蘊 for *skandha*, the five 陰 being the five *skandhas* or aggregates (*pañcaskandha*), (五蘊), (五陰), (五眾), (五塞韃陀). The five cumulations, substances, or aggregates, i.e. the components of an intelligent being, especially a human being: (1) *rūpa*, (色), form, matter, the physical form related to the five organs of sense; (2) *vedanā*, (受), reception, sensation, feeling, the function of the mind or senses in connection with affairs and things; (3) *sañjñā*, (想), conception or discerning; the functioning of mind in distinguishing; (4) *saṃskāra*, (行), the functioning of mind in its processes regarding like and dislike, good and evil, etc.; (5) *vijñāna*, (識), mental faculty in regard to perception and cognition, discrimination of affairs and things. The first is said to be physical, the other four mental qualities; (2), (3), and (4) are associated with mental functioning; (5) is associated with the faculty or nature of the mind, (*manas*), (心王). The five *skandhas* can also be translated as form, perception, consciousness, action and knowledge..

⁵⁷³ The three phenomena, (三相), meaning birth, stay and death.

⁵⁷⁴ bananas, (芭蕉), this analogy corresponds with one of the five examples that *saṃskāra* is like bananas which are soft and unsubstantial by nature, see Roll 12 of *kalpanā-manditikā*, (大莊嚴論經, 卷十二)



all the pressing elements form
the characteristic of suffering (*duḥkha*);
primary and secondary causes (*hetupratyaya*)⁵⁷⁵
form
the origin of suffering (*samudaya*);
nirvāṇa is the sign of the cessation of suffering; and
the exit (*niḥsaraṇa*)⁵⁷⁶ is the path or plane
of existence (*mārga*).⁵⁷⁷
Hence the practitioner should
meditate carefully upon these four noble truths
(*catvāri ārya-satyāni*)⁵⁷⁸
with their associated sixteen mental activities⁵⁷⁹,

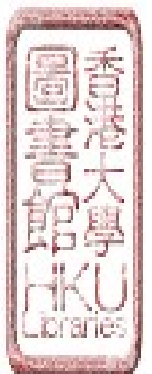
⁵⁷⁵ primary and secondary causes, (*hetupratyaya*), (因緣), Cause, causes; *hetu*, (因), is primary cause, *pratyaya*, (緣), secondary cause, or causes, e.g. a seed is the primary cause (因); rain, dew, farmer, etc. are secondary causes (緣). Also the twelve *nidānas* (十二因緣) are the concatenation of cause and effect in the whole range of existence.

⁵⁷⁶ the exit (*niḥsaraṇa*), 出要.

⁵⁷⁷ the path or plane of existence (*mārga*), 道.

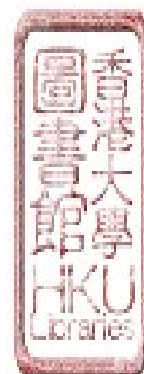
⁵⁷⁸ Four noble truths (*catvāri ārya-satyāni*), (四聖諦). The four axioms, or noble truths, the primary and fundamental doctrines of Śākyamuni, said to approximate to the form of medical diagnosis. They are pain or suffering, its cause, its ending, the way thereto; that existence is suffering, that human passion (*taṇhā*, desire) is the cause of continued suffering, that by the destruction of human passion existence may be brought to an end; that by a life of holiness the destruction of human passion may be attained.

⁵⁷⁹ sixteen mental activities, (十六行相), the sixteen mental activities of the Four Axioms (四諦), i.e. four forms of considering each of the axioms. For *duḥkha*, (suffering), (苦諦), there are: (1) *anitya* (Impermanency) (無常); (2) the bundle of suffering, i.e. the body as composed of the five *skandhas* (苦); (3) Emptiness, (*śūnyatā*), the doctrine is that all things are compounds, or unstable organisms, possessing no self-essence, i.e. are dependent, or caused, come into existence only to perish (空); and (4) *anātman*, (No ego), no individual independent existence (of conscious or unconscious beings, *anātmaka*). For *samudāya*, (the aggregation of suffering), (集諦), there are (1) *hetu*, (因), the primary cause; (2) *samudāya*, (集), accumulation; (3) *Jāti*, (生) life; and (4) *pratyaya*, (緣), secondary cause. For *nirodha-āryasatya* (滅諦), the extinction of suffering, there are: (1) the contemplation of extinction, (滅觀); (2) calm wisdom, (靜智), the wisdom derived from quietness, or mystic trance; (3) the wonderful Buddha-wisdom (妙智); and (4) freedom from desire or passion (離). For *mārga* (道諦), the way leading to extinction of suffering, there are: (1) the way of such extinction (道), i.e. the eightfold correct way; (2) *bhūtatathatā*, (如), the real so, or suchness; (3) conduct, (行); and (4) the wisdom of leaving mortality or



liberating himself ultimately
 from the suffering of *samsāra*.
 Now, I have explained all things
 including the particular and general *dharmas*.
 Practitioners should now have a good grasp
 of the meaning of penetration and
 focus properly, cultivating wisdom in their practice.
 They should properly meditate upon
 the Four Noble Truths which
 can enable them to cut off
 from the evil destinies.
 In addition, it will spare them
 the sufferings of rebirth.
 They no longer aspire
 to receive the human body again and
 re-experience the pains of infancy.
 They no long nourish themselves by gain and
 concentrate on their spiritual cultivation in private.
 Having firmly instilled in himself
 the determination of renunciation,
 the practitioner will not aspire
 to enjoy the pleasures of rebirth in heavens,
 let alone that of the human life.
 Whilst enduring the various pains (of existence),
 the practitioner views the seed (*bīja*)
 as a poisonous snake and
skandhas as the five robber (*ari, śatru,*
aprasāda)⁵⁸⁰.
 He understands fully well that
 human beings are subject to
 the harm of greed and desire all night long.

⁵⁸⁰ reincarnation (出慧).
 robber, (*ari, śatru, aprasāda*), (怨賊), the robber, enemy, often
 referring to defilements.



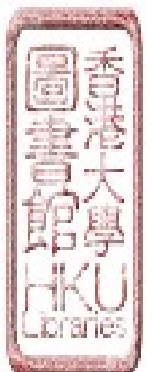
Their six sense organs (*indriyas*)⁵⁸¹ are
 like dusts and thieves,
 competing with each other
 for the occupation of their minds.
 In order to combat these invasions
 from within and without,
 the practitioner should view
 the reality clearly in that
 passion is like a great river and that
 only *nirvāṇa* is the other shore.
 When he acquires the wisdom-eye
 during his practice, he will
 see all things as unreal and
 there is no ego.
 As such, he knows what is real and
 is not prone to dwell at the three existence
 (*bhavā*)⁵⁸².
 Having previously expounded
 the three types of decadence,
 I, herewith, further explain
 the three types of achievement in spiritual practice
 in good sequence for the benefit of the practitioners
 who are able to discern *dharmas* clearly
 to enable them to practise diligently.

8.21 The variety of contemplations on the same form⁵⁸³
 includes each of the observations on four major

⁵⁸¹ six sense organs, (*indriyas*), (六根), eye, ear, nose, tongue, body and mind.

⁵⁸² the three existence, (*bhavā*), (三有), or the three kinds of *bhava*. The three states of mortal existence in the *trailokya*, i.e. in the realms of desire(欲有), or form(色有), and beyond form(無色有). Another definition is present existence, or the present body and mind (現有); in a future state (當有); *antarā-bhava*, in the intermediate state (中有).

⁵⁸³ the same form, (一色), also means a colour, the same colour especially a thing, or a form, *rūpa*; minute, trifling, an atom.



[313c1]

causes (*catvāro hetavaḥ*)⁵⁸⁴.

Upon attaining penetration, one will understand the law of causality and examine exhaustively the abode of mindfulness of one's body (*kāya-smṛtyupsthāna*).

In this way, one's sensations and thought arise in conjunction (*saṃprayukta*)⁵⁸⁵ which becomes self-evident during one's contemplation.

One will appreciate that the interaction of primary and secondary causes could produce countless results whose nature is indeed the same.

One should contemplate during one's practice that everything reveals itself in accordance with that on which it depends.

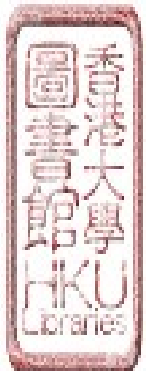
In addition, one should realize that the mind is like an untamed horse or as restless as a monkey; the law of causality is all based on mutual dependence; and the two *skandhas*⁵⁸⁶ are empty without individuality. Then one should again contemplate that form, conception, sensation, knowledge and activity are all the same; i.e., no ego.

Then one should contemplate the sensation and knowledge of form and thereafter, extend one's meditation on all the other *skandhas*

⁵⁸⁴ four major causes, (*catvāro hetavaḥ*), (四種因), means the four elements of which all things are made; or the four realms; i.e. earth, water, fire, and wind (or air).

⁵⁸⁵ conjunction (*saṃprayukta*), 相應.

⁵⁸⁶ two *skandhas*, (二陰), meaning sensations and the mind.



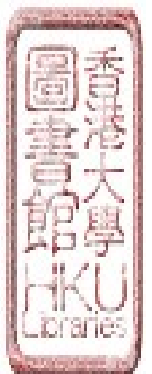
from form to perception, consciousness, action and eventually uniting one's contemplations into one particular conclusion that the decadence of specific characteristic (*svalakṣana*)⁵⁸⁷ is chiefly due to these five restless *skandhas*. One should then concentrate on seven types of meditations at three entrances⁵⁸⁸. Having exhausted the widest realm of pleasure and joy, one then goes back to the meditative state of extinction again, contemplating again life and death.

8.22 Only one thought remains truly real which corresponds to the complete *dharma*. That is the proper observation of the *skandhas* as fleeting and unreal as a dream or as the moon reflected in water. In this manner, the practitioner broadens his abstract meditation and wisdom, and warmed-up (*uṣmagata*)⁵⁸⁹ arises. His mind remains extremely calm and quiet, realizing everything about the five *skandhas*. His desires all burn like a vigorous fire,

⁵⁸⁷ specific characteristic, (*svalakṣana*), (自相), also means particular, personal, as contrasted with general and common (共相).

⁵⁸⁸ seven types of meditations at three entrances, (七處三種觀). This was originated from Volume Two of *Saṃyuktāgamas* (雜阿含經) in that at the three entrances namely, the five *skandhas* (五蘊), the twelve *āyatana* (十二處) and the eighteen *dhātu* (十八界), the practitioner should meditate on *duḥkha* (suffering), *samudaya* (aggregation of suffering by reason of the passions), *nirodha* (the extinction of passion is possible), *mārga* (the doctrine of the path that lead to the extinction of passion), desire (one of the twelve *nidānas*), pain and renunciation.

⁵⁸⁹ warmed-up (*uṣmagata*), (煖法). This is the first attainment in the *nirvedha-bhāgīya* of the *prayoga* stage.

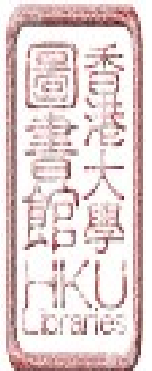


lighting up fully the three realms (*Trailokya*)⁵⁹⁰.
 The various forms of the three *samādhis*⁵⁹¹
 will be completely revealed to him,
 leading him directly towards the gateway of
 liberation (*vimokṣa-mukha*).⁵⁹²
 When the practitioner has initially contemplated
 in the Four Noble Truths; practised fully
 the sixteen modes of activities (*ākāra-s*)⁵⁹³;
 and achieved warmed-up (*uṣmagata*), his view of
 reality
 will be enhanced.

⁵⁹⁰ the three realms, (*Trailokya*), (三界). It is the Buddhist metaphysical equivalent for the Brahmanic cosmological *bhuvanatraya*, or triple world of *bhūr*, *bhuvaḥ*, and *sva*, earth, atmosphere, and heaven. The Buddhist three are world of sensuous desire (欲界), form (色界) and formless world of pure spirit (無色界). (a) *Kāmadhātu* (欲界) is the realm of sensuous desire, of sex (婬) and food (食); it includes the six heavens of desire, the human world, and the hells. (b) *Rūpadhātu* (色界) is the realm of form, meaning that which is substantial and resistant (質礙); it is above the lust-world and contains (so to speak) bodies, palaces, things, all mystic and wonderful - a semi-material conception like that in Revelation; it is represented in the *Brahmalokas* (四禪天). (c) *Arūpyadhātu* (無色界) is the formless realm of pure spirit, where there are no bodies, places, things, at any rate none to which human terms would apply, but where the mind dwells in mystic contemplation; its extent is indefinable, but it is conceived of in four stages, i.e. the four empty regions or regions of space in the immaterial world (四空處), which are the four formless realms, or realms beyond form (四無色); being above the realm of form, their bounds cannot be defined.

⁵⁹¹ the three *samādhis*, (三三昧), or the *samādhi* on three subjects. There are two forms of such meditation, that of reincarnational (有漏), or temporal, called 三三昧; and of liberation, or *nirvāna* (無漏), called 三解脫. The three subjects and objects of meditation are (1) (空) to empty the mind of the ideas of me and mine and suffering which are unreal. (2) (無相) to get rid of the idea of form or externals, i.e. the 十相 which are the five senses, and male and female, and the three 有; (3) (無願) to get rid of all wish or desire, also termed 無作 and 無起.

⁵⁹² the gateway of liberation, (*vimokṣa-mukha*), 解脫門.
⁵⁹³ 16 modes of activities (*ākāra-s*) (*ṣoḍaśākārāḥ*) (十六行). The sarvāstivāda explains this as *prajñā*, that is, the particular mode of understanding that arises in the mind when an object is cognized. With regard to the four noble truths, there are four for each other. There are, for *duḥkha-satya* (苦諦): *anītya*, *duḥkha*, *sūnyā*, *anātma*; for *samudaya-satya* (集諦): *hetu*, *samudaya*, *prabhava*, *pratyaḥ*; for *nirodha-satya* (滅諦): *nirodha*, *sānta*, *praṇīta*, *niḥsaraṇa*, for *mārga-satya*: *mārga*, *nyāya*, *pratipatti*, *nairyāṇika*. See Bhikkhu K.L. Dhammajoti, (2009), Op. Cit., p.513.



He will be able to perceive
the Buddha's thirty-two marks and eighty
secondary marks (*lakṣana-s*)⁵⁹⁴ which
are of immeasurable positive effects
and form the unique way towards *nirvāṇa*.
He then remains pure and clean,
staying away from distress.
He will also see the noble ones (*ārya*)⁵⁹⁵ and
the bottomless sea of their positive effects.
All the wonderful sights of the various bodies
or manifestations and realms in which
the Buddhas and bodhisattvas reveal themselves
can be witnessed vividly by him
with joy in his heart.
This is the sign (*nimitta*) of the full achievement of
the *dharma-s* of summits (*mūrdhan*)⁵⁹⁶
which will help the practitioner
to attain receptivities (*kṣānti*).⁵⁹⁷
The five destinies (*pañca gatayah*)⁵⁹⁸ will also
reveal themselves
to the practitioner who will no longer
tread on the evil destiny again.
He, the practitioner, whilst roaming and resting
at a pure and cool abode,
stays through life and death (*saṃsāra*).

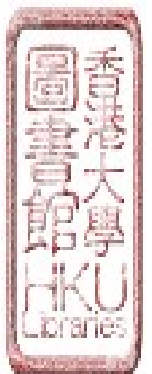
⁵⁹⁴ the Buddha's thirty-two marks and eighty secondary marks (*lakṣana-s*).

⁵⁹⁵ the noble ones (*ārya*), (聖眾).

⁵⁹⁶ summits (*mūrdhan*), (頂法), the second stage of the *nirvedha-bhāgīya*.

⁵⁹⁷ receptivities (*kṣānti*), a form of *prajñā*. Two major meanings: (i) The cognitive ability to fully accept a truth/doctrine in advance, even before one has actually acquired the *jñāna* proper of that truth/doctrine. It is the moment immediately preceding that *jñāna*. (ii) The third attainment in the *prayoga* stage known as the four *nirvedha-bhāgīya-s*. See Bhikkhu K.L. Dhammajoti, (2009), Op. Cit., pp.528-529.

⁵⁹⁸ The five destinies (*pañca gatayah*), (五趣), means the hells, hungry ghosts, animals, human beings, and *devas*.

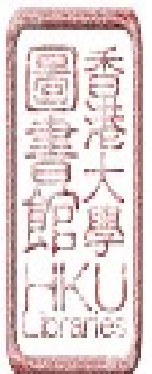


He has the only and the uppermost intention
 to understand first the immeasurable suffering
 and then its causes.
 His understanding is then broadened,
 paving his way to cessation of such suffering.
 Upon the cessation of suffering,
 he continues his observation
 into the Eightfold Noble Path.
 He then understands
 the various pressing pains of impermanence
 and stays in a condition beyond disturbance
 apart from all the living beings.
 Whilst being still under governance,
 he appreciates the doctrine of no ego (*anātman*)
 and that suffering is also originated
 by primary and secondary causes (*hetupratyaya*).
 The summing up of all these causes
 gives rise to origination (*samudaya*)⁵⁹⁹
 which activates and brings about
 the consequence named as the co-operating cause.
 The exhaustion of suffering and its origination
 leads naturally to their extinction.
 Subsequently, the practitioner resides at
 the stage of calmness and concentration.
 He remains pure and clean,
 away from the three states of mortal existence
 (*trailokya*)⁶⁰⁰.
 His awakening from *samsāra* leads to renunciation
 through the path of spiritual cultivation.
 To the practitioner, the path of the true *dharma*

[314a1]

⁵⁹⁹ origination (*samudaya*), (集), the second of the four noble truths, that the cause of suffering lies in the passions and their resultant *karma*. The Chinese term “accumulation” (集) does not correctly translate *Samudaya*, which, in fact, means “origination”.

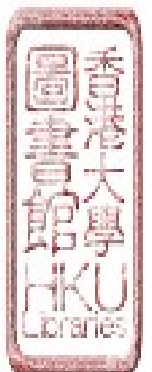
⁶⁰⁰ the three states of mortal existence (*trailokya*), (三有), i.e. in the realms of desire, of form and beyond form.



is straight-forward and plain enough;
and the destiny is, indeed, within his grip.
The vehicle (*yāna*)⁶⁰¹, is the practitioner's grasp of
the Four Noble Truth,
the sixteen activities and the observation of reality.
Through continuous practice,
the stage of receptivities (*kṣānti*) will arise gradually
followed by the worldly supreme *dharma*
(*laukikāgra-dharma*).⁶⁰²
The correct benefit of the holy conduct
of the practitioner is
the three stages of penetration.
From the path of vision (*darśana-mārga*)⁶⁰³
to that of cultivation (*bhāvanā-mārga*)⁶⁰⁴
the practitioner subsequently attains perfection
to the ultimate stage (*niṣṭhā*).⁶⁰⁵
He will be able to witness
all the wonderful signs
of spiritual practice and
attains true wisdom and
full positive effects.
The above-mentioned are the details
related to the penetration stage of spiritual
cultivation.

8.23 All wise practitioners should apply
the correct method diligently without laxity.

⁶⁰¹ vehicle (*yāna*), (乘), means a vehicle, any means of conveyance; a term applied to Buddhism as carrying men to salvation.
⁶⁰² the worldly supreme *dharma* (世第一法). The fourth *nirvedha-bhāgīya*-s belonging to the *prayoga* stage immediately after which one enters into the *darśana-mārga*. See K.L. Dhammajoti, (2009), Op. Cit., p.529.
⁶⁰³ path of vision (insight) (*darśana-mārga*) (見道). It consists of 16 moments of insight into the four Noble Truths.
⁶⁰⁴ path of cultivation (*bhāvanā-mārga*) (思惟道).
⁶⁰⁵ to the ultimate stage, (*niṣṭhā*), 究竟.



They should always have shamefulness (*apatrāpya*) about their own desires.

At the same time, they should be respectful to those who engage in pure living and they, themselves, should follow pure precepts, remaining respectable in their deportment with a clear and calm conscience.

If they are paid honoured as respectables they should know when to stop taking them and remain having few desires (*alpecchā*)⁶⁰⁶

They should understand that sufficiency is the golden rule for their appetite, just like lubricating their coaches with oil.

They should never indulge in gluttony but appreciates that all sorts of possessions might result in sins.

Hence they should properly reflect that beings living in the three realms are like being habitually burnt by fire.

Or, like a sick man who could only be cured if he trusts his doctor.

[314b1]

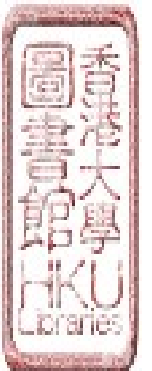
That is why practitioners should hear from good friend (*kalyāṇa-mitra*),⁶⁰⁷ reflect and meditate properly.

They should keep their minds pure and clean and engage whole-heartedly in spiritual cultivation without heedlessness (*pramāda*).

They should speak less and remain silent, meditate and reflect on the true *dharma* at the cemetery or the wilderness.

⁶⁰⁶ remain having few desires, (*alpecchā*), 知止足.

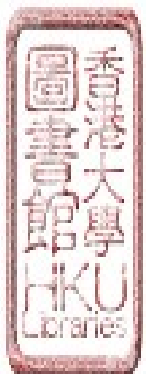
⁶⁰⁷ good friend, spiritual friend, (*kalyāṇa-mitra*), 善知識.



Whilst emancipating themselves in their deserted
 abode,
 the practitioners are happy to enjoy
 the scenery of the landscape and
 to abandon worldly pleasures.
 They live a pure and clean life
 by sitting on the bare ground
 in their caves or under the trees,
 putting on leaves or grass as clothings.
 They concentrate diligently on their meditation
 without pauses for the acquisition of spiritual
 benefits,
 distancing themselves from retrogression.
 In this manner, they will diligently
 progress and will subsequently
 attain penetration.
 That is why it is essential
 to apply effort diligently
 with a view to acquiring sufficient good causes
 for further spiritual advancement.

With my limited wisdom,
 I have attempted to explain
 the nature of *dharmā*.
 As to their ultimate meaning
 – this is the object-domain of
 [only] the Buddha, possessor of
 the Ten Powers (*daśabala*).⁶⁰⁸

⁶⁰⁸ ten powers, (*daśabala*), (十力). The ten powers of a Buddha, giving complete knowledge of: (1) what is right or wrong in every condition; (2) what is the *Karma* of every being, past, present and future; (3) all stages of *dhyaṇa* liberation and *samādhi*; (4) the powers and faculties of all beings; (5) the desires, or moral directions of every being; (6) the actual condition of every individual; (7) the direction or consequence of all laws; (8) all causes of mortality and of good and evil in their reality; (9) the end of all beings and *nirvāṇa*; (10) the destruction of all illusion of every kind.

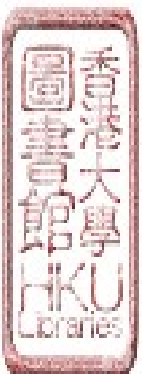


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(8):(原文)

修行方便勝道決定分第八

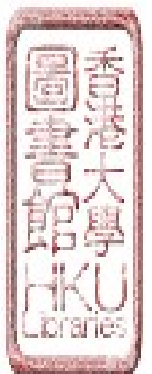
- [310c6] 8.1 已說方便道，所攝決定分。
勝道決定相，是今我當說。
- 8.2 修行善決定，繫心處堅固（謂爾炎也）。
身受與心法，於是正觀察。
說有六種因，是能成就果。
成壞各三種（成熟熟亦壞也），修行決定相。
於是六種因，方便善觀察。
是則能次第，疾得諸漏盡。
- 8.3 復更有餘因，種種成壞事。
如是多無量，我今當略說。
- 8.4 何等為修行，水種所壞相。
謂七日死屍，毀變相已現。
彼彼諸死屍，青黑瘀爛壞。
已壞膿血流，惡汁相澆漫。
潰漏若分離，雜惡極臭穢。
是悉水所壞，內身俱亦然。
乃至劫成敗，斯由水大力。
水輪極沸湧，大地皆濺壞。
從彼三禪際，周匝水來下。
洪注極漂蕩，有物皆消盡。
一切情識類，百穀及叢林。
土地地所生，悉為水所壞。



[311a1] 8.5 眾生水所壞，是皆依宿業，
如上水災相，無垢決定說，
此諸一切種，皆從三昧地，
修行果所起，當知是決定，
修行善繫心，安住三摩提，
是能於所緣，明見彼種相，
此地熟時熟，(亦義言壞此地能壞煩惱時見壞相)。
充滿境界海，修行所見壞。
水大決定相，火大所壞相。
今當說善聽。

8.6 識類非識類，斯亦如上說。
及自現火然，一切皆消盡。
乃至劫成敗，世界悉灰滅。
於彼火輪處，熾炎大火起。
亦從二禪際，彌滿悉兩火。
盛火普周遍，世界俱洞然。
於彼三昧地，正觀思惟起。
修行見此變，火壞決定相。

8.7 風大所壞相，今當次第說。
如上諸種類，悉為風所壞。
大地及須彌，分散若粉塵。
一切盡磨滅，是皆風大力。
上際第四禪，下極風輪界。
災風從彼起，其中皆散壞。
一切風所壞，智者見真實。
如是正思惟，風壞決定相。
云何彼修行，常起深憂厭。

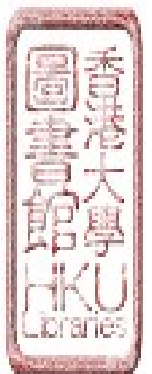


於前見苦法，隨憶念不忘。

[311b1] 8.8 八苦大地獄，各增十六分。
彼彼眾苦類，無量邊地獄。
眾生彼處，隨行受眾苦。
我於此惡道，未離或牽來。
如八大地獄，誰能盡稱說。
其中無量苦，難可得邊際。
設人有百頭，頭各有百舌。
欲說地獄苦，窮劫不能盡。
如愚點地經，唯佛善分別。
我悉能究竟，無有能測者。
輪迴苦毒海，往返無量劫。
顛倒不善行，致此大苦果。
自見宿命時，是痛曾悉經。
修行憶本苦，便得順涅槃。

8.9 闇冥心增上，畜生不淨業。
受癡不愛果，種種苦報身。
九萬九千種，形類各別異。
空行水陸性，蚊行蠕動類。
隨業各受生，宛轉此劇處。
一切諸畜生，展轉相殘食。
我以愚癡故，悉增受此苦。
顧此而懷懼，心與厭患俱。
修行深憂厭，則於苦決定。
修行已如是，方便生厭離。

8.10 又復自憶念，餓鬼無量苦。
咽細如針孔，巨身如沃焦。

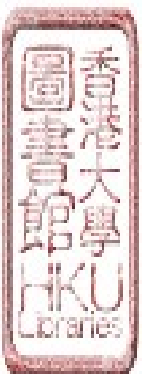


[311c1]

於此無數劫，飢渴極熱惱。
見天降甘雨，欲飲成炭火。
如彼四大海，深廣無崖底。
飲之令悉盡，不能止飢渴。
裸形被長髮，狀燒多羅樹。
於中甚久長，受此種種苦。
業風飄東西，吹身令碎折。
亦如狂飆起，摧破久枯樹。
我積慳貪行，不習惠施業。
故生餓鬼處，受此諸苦痛。

8.11 三昧境界地，修行思惟起。
種種別觀察，便得不放逸。
雖未斷煩惱，見此眾苦迫。
楚毒深憂懼，極厭生死苦。
既厭能離欲，如觀掌中寶。
貪欲既已離，便速得解脫。

8.12 譬如香美食，其中有蠱毒。
種種生死味，雜苦亦如是。
亦如篋盛蛇，有人負自隨。
若能覺棄捨，不為毒所中。
身亦復如是，四大為毒蛇。
智者能捨離，不為彼所害。
如愚執火炬，急持即自燒。
明人知時捨，不為火所焚。
樂著生死者，災炎常熾然。
若能覺捨離，不為火所焚。
譬諸恐怖處，亦如被燒舍。
蚊蛇毒聚，生死畏過是。



譬猶空聚落，又如彼虛器。
諸法空無我，真實性亦然。
此三惡道中，如是苦無量。

8.13 雖天有喜樂，是亦為大苦。

譬彼盛火然，貪愛熾如是。

久處在天上，常為欲火焚。

[312a1]

自憶忉利天，安處善法坐。

天女侍供養，無量極快樂。

四園列寶樹，花果妙莊嚴。

隨意五所欲，一切曾悉受。

時乘白龍象，遊觀諸浴池。

縱意林流間，迴顧彌日夕。

食必須陀味，飲則甘曼陀。

充實無疑患，受樂如大海。

又處內勝堂，天女進音樂。

妖豔極姿態，光色曜心目。

妙音六萬種，常聞美軟聲。

耳目隨彼轉，令我心醉冥。

諸天發微歌，聲與絃管諧。

偃臥聽音樂，寤寐皆喜悅。

諸根迴五欲，猶如旋火輪。

須彌山王頂，安處快自在。

百一眾雜寶，間錯莊嚴地。

諸天共娛樂，經歷甚久長。

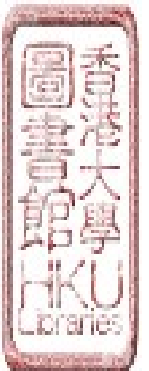
觸彼五境界，發動五情根。

一切悉奇特，皆是快樂因。

諸天共器食，隨福有差別。

見此異色時，心則生憂惱。

如是極愁慘，猶如地獄苦。



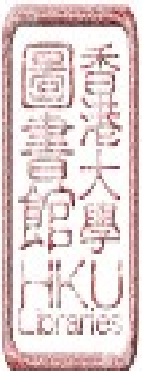
食此不淨飯，低頭內慚恥。
悔責本宿業，令我致此苦。

8.14 諸天阿修羅，自守貪彼利。
由是興諍怒，畏死大恐懼。
或為天給使，或復極貧窶。
我雖生天上，無異惡道苦。

[312b1] 8.15 於彼恒樂處，衰死二五相。
是相及命終，爾時最大苦。
方欲恣所樂，五衰忽然至。
若見是相時，愁怖不自安。
天眼卒便瞬，浴已水著身。
一切妙境界，其心不喜樂。
千種樂自然，加陵頻伽音。
今則寂無聲，當知七日死。
玉女悉捨去，餘天共從事。
見已生熱惱，命終入地獄。

8.16 唯有賢聖人，了達無常變。
解脫生死苦，凡夫為燒然。
腋下流汗出，衣服卒垢膩。
見已大恐怖，是則淨業盡。
華冠皆鮮嚴，而今忽萎熟。
身體本光澤，一朝頓枯悴。
常所愛樂坐，今惡不復樂。
是五惡瑞現，當知死時至。

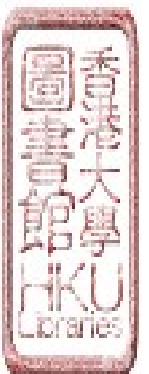
8.17 唯有見諦者，無此諸惡相。
我今說比丘，於是增厭患（梵本中無此一偈）。



[312c1]

諸天及天處，衰變不久住。
明智修行者，見斯無常變。
四寶須彌王，真金山圍遶。
修行慧眼淨，見此悉融消。
又諸大鐵圍，周匝四天下。
消壞非常相，行者見明了。
修行於天上，如是觀察已。
復於人道中，思惟正憶念。
或時犯王法，斬截身手足。
拷掠極楚毒，我悉遍經歷。
親戚永別離，悲戀為墮淚。
設集著一處，過於四大海。
計我從本來，人中所受生。
白骨悉積聚，高廣喻須彌。
流迴三惡道，楚毒無過者。
人天所受苦，是亦多無量。
欲廣分別說，窮劫不能盡。

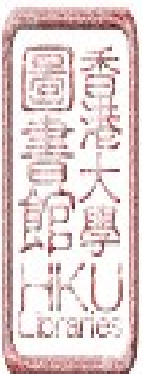
8.18 三昧境界地，思惟所生果。
觀察善明了，修行深憂厭。
我雖捨家業，不能成道果。
自謂為出家，未出生死獄。
我雖棄恩愛，名曰捨所生。
而不能免離，癡愛業父母。
徒自為人子，不從佛法生。
外假聖法衣，力不離癡惑。
捨彼五欲利，依止出家業。
而於佛法中，不獲少功德。
雖捨內貪著，而不得出要。
四念未成就，何從得心樂。



[313a1]

剃髮毀形好，而不捨憍慢。
空失欲味歡，不得禪悅樂。
於五無間業，未能定不起。
譬如無舟梁，而欲越深水。
未入決定聚，復無生天業。
無明覆心眼，永沒生死淵。
應勤業所務，無有無作果。
作者終不喪，修行宜善思。
常受人信施，侵彼肌體分。
謂我有功德，自顧空無實。
由此利養心，翳我善功德。
深思剋骨苦，即時興厭離。
未脫諸惡趣，顛倒見所縛。
不向平等路，牟尼一乘道。
得生難得趣，諸根悉具足。
值佛興于世，又得聞正法。
而不捨苦器，未渡貪欲海。
拔刀五惡賊，是亦未摧滅。
如是正觀時，修行向解脫。
作是憂厭相，則便生決定。

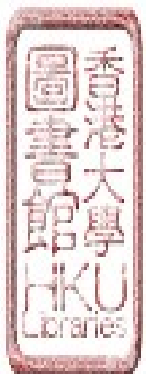
8.19 身為不淨器，三十六充滿。
譬如大地種，生育眾雜類。
身為隱覆聚，亦常假澡浴。
聚沫撮摩法，不久必當滅。
譬如毒蛇篋，四大篋亦然。
八萬蟲中舍，常共競侵食。
是身為災宅，四百四病惱。
種種苦不淨，一切內充滿。
譬如故空舍，亦如丘塚間。



[313b1]

坏器無堅固，說身亦復然。
無量眾惡聚，虛妄非真實。
顛倒起貪著，長夜嬰楚毒。
將復處胞胎，數數受生苦。
不見真實法，生死輪常轉。
始受迦羅邏，次生泡肉段。
漸厚成肢節，五種胞胎苦。
幽閉無日獄，生熟藏所迫。
長養於行廁，臭悶不淨苦。
出胎受生苦，輪轉老病死。
一切諸陰起，三相所迫切。
觀色如聚沫，受如水上泡。
想如春時炎，眾行如芭蕉。
識種猶如幻，虛妄無真實。

8.20 逼迫是苦相，因緣是集相。
寂靜滅盡相，出要是道相。
於此四聖諦，修行漸觀察。
思惟十六行，解脫生死苦。
略說一切法，自相及共相。
明知決定義，修行正觀察。
修行然慧燈，正觀四真諦。
能斷惡趣分，離諸受胎苦。
不復樂受身，嬰世之苦惱。
捨除利養行，獨處修遠離。
已能修厭離，不味生天樂。
況復著人間，忍受諸苦痛。
觀種如毒蛇，陰為五怨賊。
自覺貪欲患，長夜密侵害。
六根如空聚，塵賊競來集。

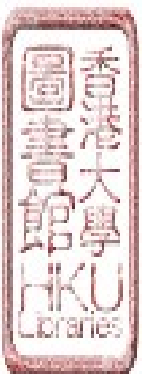


於此內外入，修行真實觀。
見愛如大河，涅槃如彼岸。
修行慧眼淨，觀法空無我。
如是知真實，不樂處三有。
明見諸法者，略說三成相。
及前說三壞，方便勤修習。
次第相行義，是今當更說。

[313c1]

8.21 一色種種觀，一一四種因。
決定知因果，究竟身念處。
受與心相應，觀時惟自體。
因緣果無量，其相同種性。
修行思惟起，悉依所依現。
心猶不調馬，如幻如猿猴。
無量因緣相，一切現所依。
二陰空無我，次合觀想色。
想合受與識，行二亦如是。
次第想色受，想色識亦然。
分別想受識，行三同想說。
四五漸和合，思惟壞自相。
總緣五盛陰，七處三種觀。
悅樂廣境界，還滅觀生滅。

8.22 一念見真實，具足法念處。
正觀陰種相，如化夢水月。
定慧轉增廣，彼則煖法生。
其心極寂靜，總見五陰相。
自身欲火燒，三界盡熾然。
諸相三三昧，正向解脫門。
初觀四聖諦，真實十六行。

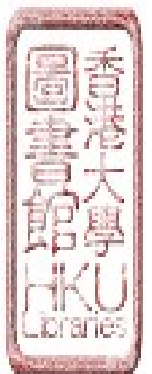


[314a1]

成就煖法已，增進真實觀。
見佛身相好，無量諸功德。
第一寂滅法，清淨離煩惱。
聖眾功德海，甚深無崖底。
種種微妙相，現身及境界。
見已心歡喜，頂法具足相。
增進生法忍，五趣現境界。
惡道熾然滅，遊息清涼處。
中住經生死，最上唯一心。
先觀無量苦，次見苦種生。
種轉增廣大，漸見苦集滅。
滅已然後觀，八聖平等道。
變滅無常相，龜澀逼迫苦。
空寂無眾生，不自在無我。
苦種是因緣，眾緣合為集。
種生故說起，興果名為緣。
苦集盡故滅，滅靜說寂止。
清淨離三有，覺說為妙出。
徑路是道相，平直說正義。
進向謂之趣，乘出故說乘。
四諦十六行，具足真實歡。
忍法次第生，世間第一法。
聖行正受地，得是三決定。
見道思惟道，次第漸究竟。
一切微妙相，各各隨地起。
成就實智慧，具足諸功德。
當知上所說，修行決定分。

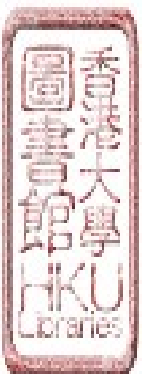
8.23

諸有明智者，應作正方便。
信勤勿懈怠，常起欲慚愧。



[314b1]

於諸梵行者，常當愛恭敬。
自守修淨戒，威儀令安諦。
假使得利養，少欲知止足。
易滿亦易養，適身知量食。
亦如人膏車，不為貪味故。
曉了一切有，所生悉過患。
思惟善觀察，三有如火然。
如彼重病人，信受醫方療。
聞善知識說，觀察諦思惟。
常以清淨心，繫身莫放逸。
寂嘿少言說，宴坐思實義。
丘壙林樹間，閑居修遠離。
無事樂山巖，窟中露地坐。
樹下敷草葉，如是清淨住。
修行內思惟，勤習無休懈。
專精求己利，遠離退住過。
必能得升進，決定功德分。
修行勤方便，具足諸善根。
我以少慧力，略說諸法性。
如其究竟義，十力智境界。



Section Nine:

Discourse on Retrogression

(*hāṇa-bhāgīya*) in the

Preparatory Path

(*prayoga-mārga*)

of *Aśubhā* Meditation

(修行方便道不淨觀退分

第九)

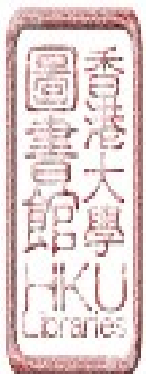


Section Nine

Discourse on Retrogression (*hāṇa-bhāgīya*) in the Preparatory Path (*prayoga-mārga*) of *Aśubhā* Meditation

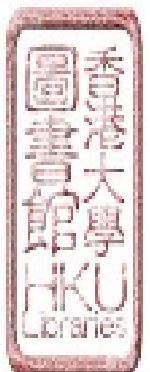
- [314b15] 9.1 If I were competent enough
to have expounded on *Anāpānāsmṛti*,
now I shall next explain
the retrogression in the practice
of the meditation on the impurities (*aśubhā*)⁶⁰⁹
step by step
which should be made known
and guarded against
by the wise practitioner.
- 9.2 When one applies the method
at the initial stage of one's practice
one should meditate on a small portion
of one's back decaying gradually.
If one is not diligent enough
to keep up one's effort,
one's thought of purity
could revive again,
indicating retrogression in one's practice.
- 9.3 Or, even if one keeps up his effort,
trying to meditate the decay of one's skin
but one's thought of purity
still lingers on,

⁶⁰⁹ *Aśubhā* meditation (不淨觀), a meditation technique taught by the Buddha apart from the *ānāpānasmṛti*. The practitioner observes the impurities of his body and that of others with a view to eradicating covetousness and dejection. See the elaboration on *aśubhā* in the Introduction (pp.100-111).

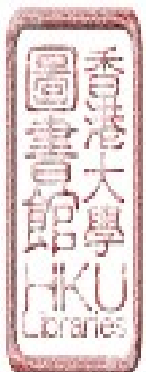


this again results in
the retrogression in one's practice.

- [314c1]
- 9.4 If one feels one's passions and desires being multiplied, one has to go to the cemetery where one could take a full view of impurity. Then one will return to one's own abode, reflecting that one's own body will be the same as the dead bodies one had already seen. In this manner, just like being in the cemetery, one focuses whole-heartedly on one's meditation, reflecting on the fact that those dead bodies are the evidence of my own bodily decay. From there, one perceives reality.
- 9.5 Once reality has been perceived, one will not be subject to heterodox thoughts. In this way, one maintains one's practice. However, if one's wisdom-eye (*prajñā-cakṣus*) remains impure, one has to realize that one must have been mistaken in one's practice which is caused by the aggregation of nescience (*ajñāna*) and delusion (*moha*).
- 9.6 If one cannot focus one's mind on the edge of one's toe, one should concentrate and bind one's mind upwards and keep on one's meditation with a view to progressing.



- 9.7 If one's mind is still confused whilst one is meditating on the colour change of the decaying spot on one's upper body, one should strive for unadulterated progress, continuing one's effort and keeping away from retrogression in one's spiritual cultivation. At the same time, one should be mindful of being contaminated by defilement which will block one's way to *nirvāṇa*. By being whole-heartedly committed to one's effort, one will attain *nirvāṇa* rapidly.
- 9.8 The only way is to concentrate meditating diligently day and night on the decay of one's own body without any distraction, leaving no chance for defilement to arise. This profound and wonderful meditation taught by the Buddha should be well-guarded by the practitioner who will then be guaranteed not to retrogress in his practice.
- 9.9 When he completes the contemplation of his body, his meditation has already been strengthened. He should next practise external meditations gradually widening his basis of spiritual cultivation. When this is completed, he has surely laid a firm foundation of *samādhi*. It will not take long for him to exhaust the stream of transmigration (*āsravakṣaya*). Like a king without weapons and armour,

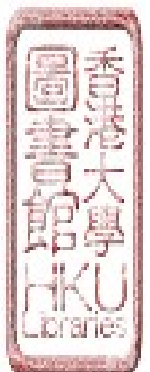


stands on a delicate ground.
It is certain that he will be killed
in his combat against his enemy.
If the practitioner still gropes in the dark
together with his defilement and delusion
and has not yet attained penetration,
he is bound to be retrogressed
in his spiritual cultivation
should he attempt to practise external meditation.

9.10 Here I have explained
how *Bhikṣus* retrogress in their practice
due to the lack of wisdom.
There are, however, other faults
which can lead to retrogression
in their practice.
I shall expound them
for the benefits of all practitioners.

9.11 One should know that
the various causes leading to retrogression
in one's practice are being lagged behind
by defilement and delusion
or by *karma* deeds fuelled by burning defilement.
Some are unduly influenced
by the defilement caused by sexual desires,
leading to retrogression in their practice.

[315a1] 9.12 In this case, the passions they attach
to beautiful women have buried
their rightful mindfulness (*samyak-smṛti*).
If the practitioner is still attracted
to expensive clothes with glittering embroidery,
or grand necklace of precious stones,



or various adornments (*alaṃkāra*)
or various gold and silver jewelleryes,
or whatever pleasures taken prior to
his taking up of spiritual cultivation,
he will be doomed to retrogression in his practice
as his desires have been aroused.

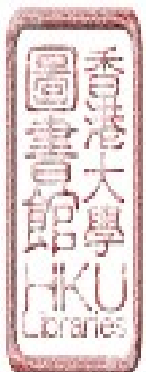
9.13 The body, with its attractive forms
and various parts can easily
enhance likeness and attachment
which will cause erroneous thinking
which, in turn, will bring about greed (*rāga*) and
desire (*chanda*).

The various bodily parts and
the associated tender sensations of touching them
will arouse basic sexual desire.

The various expressions of a beautiful lady,
whilst weeping or chatting,
dancing or singing,
or glancing or gazing
with her impressively embroidered
clothes and expensive jewellery
will deeply move the heart of the practitioner,
arousing his desire and setting back
his spiritual cultivation.

9.14 There are also practitioners
with deep passions and desires
who are unable to concentrate
on the four kinds⁶¹⁰,

⁶¹⁰ four kinds, (四種). It is not clear what is actually meant by the four kinds in the ancient Chinese version. It is possible that this refers to the four kinds of faith given in the Awakening of faith i.e. (1) in the *Bhūtatahatā* (真如), i.e. the real as thus always or eternally so, i.e., reality as contrasted with unreality; (2) in Buddha, or the Buddhas; (3) in the *Dharma*; and (4) in the *Saṅgha*.



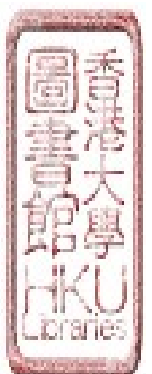
their encounter with external temptations will give rise to licentious conduct which is extremely evil, increasing their defilement and delusion and causing additional afflictions.

Their practice will then be rapidly retrogressed. Because of these various passions and desires, some practitioners become confused, resulting in the loss of their proper mindfulness. Hence the diligent practitioners should be well-aware of such short-coming and ensure they will not be retrogressed in their practice.

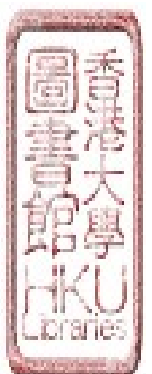
Hence, they should meditate first on their bodies and then conduct all external meditations, enriching and exhausting their realm of practice and meanwhile, identifying pitfalls to avoid rapid retrogression in their practice.

- 9.15 For practitioners who are deeply attached to passions and fears which have, indeed, caused the rapid retrogression in their practice, they should be weary of the world and determined to abandon it in order to avoid such fears. If they are still unable to contain their thought even after they have established disgust with the world they are doomed to be retrogressed in their practice.

- 9.16 Now I have duly explained the various signs of retrogression



related to the meditations of uncleanness
in the preparatory stage of spiritual cultivation.
The retrogressions in the path of distinctive
progress (*uttara/viśeṣa-mārga*)
are also similar in nature,
like what I have expounded before.

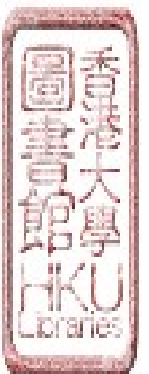


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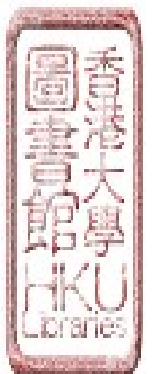
(9):(原文)

修行方便道不淨觀退分第九

- [314b15] 9.1 如我力所能，已說安般念。
修行不淨觀，次第應分別。
- 9.2 不淨方便觀，思惟念退減。
明智所知相，是今我當說。
- 9.3 修行初方便，自於身少分。
背淨開皮色，觀其所起相。
雖暫壞皮色，不力勤方便。
淨想還復生，說名修行退。
- 9.4 不能起所應，重令皮色壞。
淨想仍不除，亦名修行退。
修行愛欲增，應往至冢間。
取彼不淨相，還來本處坐。
- [314c1] 所見諸死屍，我身亦復然。
一心內觀察，如彼冢間相。
彼為我作證，由是得真實。
- 9.5 已得真實相，不復起邪想。
如是方便修，慧眼猶不淨。
當知是顛倒，無智癡冥聚。
- 9.6 若於足指緣，闇亂心不住。
當於上繫心，觀察求升進。



- 9.7 於上壞色處，其心復馳亂。
當力勤精進，方便離退過。
勿為煩惱染，令不至解脫。
自勉勤方便，疾得到涅槃。
- 9.8 自於身壞相，繫念無分散。
日夜勤修習，莫令煩惱起。
修行微妙想，世尊之所說。
常能守護想，是終不退減。
- 9.9 具足觀內身，其念已堅固。
次應觀外緣，漸習令增廣。
於外已周滿，堅固三摩提。
當知是不久，次第盡諸漏。
如王無器甲，安足不堅固。
而欲禦怨敵，必為彼所害。
修行於自身，愚癡未決定。
而欲觀外緣，是必於行退。
- 9.10 我已說比丘，無黠故修退。
更有餘退過，今當說善聽。
- 9.11 當知修行退，沒在癡冥故。
或為盛煩惱，業行所障蔽。
有人因色欲，而起煩惱退。
- [315a1] 9.12 於彼美豔色，癡愛覆正念。
種種上衣服，文彩發光澤。
瓔珞莊嚴具，金銀眾妙寶。
於先俗所樂，修行還顧戀。



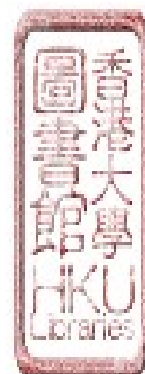
因此動欲想，當知是必退。

9.13 形相計端嚴，處處著姿好。
一切身肢節，妄想起貪欲。
身體諸肢節，細滑柔軟觸。
憶此本所更，欲火還復熾。
或泣或言笑，歌舞相顧盼。
綵服貫珠環，文繡莊嚴具。
來去若容止，流轉行者心。
顧念是威儀，欲起令退轉。

9.14 有人情欲深，不專在四種。
愚癡增煩惱，遇形起姪亂。
是則極惡欲，疾令修行退。
由是諸愛欲，迷亂失正念。
相與想明了，是終不退轉。
諦自見內身，次外善觀察。
境界廣增滿，周匝見嶮岸。
不識究竟處，修行疾退沒。

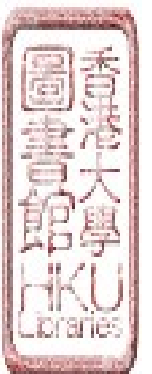
9.15 於身深愛著，怖異不能進。
修行生疑怖，是必疾退減。
若欲離疑怖，於身修厭患。
厭患想已生，其心猶馳亂。
當知修行者，是必復還退。

9.16 已說諸修行，不淨方便退。
若於勝道中，退亦如前說。



Section Ten:

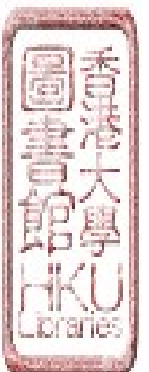
Discourse on Staying
(*sthiti-bhāgīya*)
in the Preparatory Path
(*prayoga-mārga*) of
Aśubhā Meditation
(修行方便道不淨觀住分
第十)



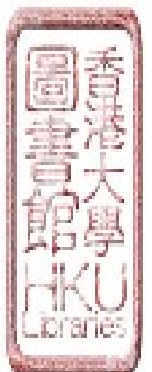
Section Ten

Discourse on Staying (*sthiti-bhāgīya*) in the Preparatory Path (*prayoga-mārga*) of *Aśubhā* Meditation

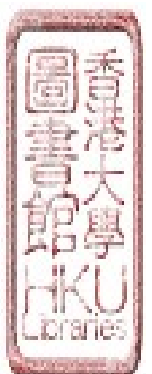
- [315b3] 10.1 I have already explained
the retrogression state
in the meditation of impurity.
Now I should next expound
the staying state of it.
- 10.2 The *karma* of defilement (*kleśa*) tends to gather
and grow
within the practitioners during their practice.
If they do not know
how to release them and reach perfection
(*pāramitā*),
they are doomed to be bound
by ignorance (*avidyā*) and delusion (*moha*).
- 10.3 Like the practitioner meditating
on the impurity of his own body,
even though he succeeds
in contemplating the decaying spot on his back,
he will still be subject to staying
by his own defilement
if he is ignorant of the way to progress further.
- 10.4 In some cases, he might be able
to advance further in his meditation of impurity
by seeing the decay of his whole body.
He will still stay at such meditation



- on his own body, without progressing to external meditations.
- 10.5 Hence one should be happy to progress to the external realm in one's practice.
One should go where one ought to go and apply one's own effort to avoid staying.
- 10.6 Should one stop at the mid-way without seeing the ultimate destination, one has, indeed, been tied to the staying state by delusion and ignorance, just like an elephant being tied to a tree.
- 10.7 The practitioner meditating on his skeleton perceives the firm image that is entirely solid without disruption. Then he stops there without practising other meditations, not aiming at progressing further. Moreover, he is not weary of the world and intent on abandoning it. There is no way that he could attain penetration.
- 10.8 His practice, whilst being successful in the special meditation of impurity, is not mature enough for him to progress to the path of distinctive progress (*uttara/viśeṣa-mārga*) which will soften his body. If his body is not softened, out-flowing sensation will not arise.



Without this out-flowing sensation,
his practice is bound to the
staying state.

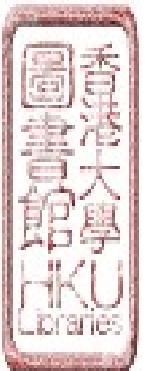


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(10):(原文)

修行方便不淨觀住分第十

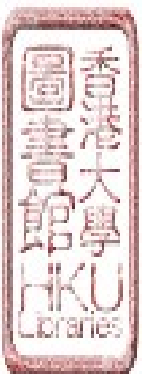
- [315b3] 10.1 我已略分別，不淨退減分。
如其住過相，今當次第說。
- 10.2 修行煩惱業，增長內充滿。
不曉知度法，愚癡縛令住。
- 10.3 自於身少分，背淨壞皮色。
不知升進法，煩惱增故住。
- 10.4 或有漸升進，遍身見壞相。
不能求外緣，樂觀內身住。
- 10.5 若於外境界，修行心樂進。
欲去應隨去，方便勿令住。
- 10.6 未見究竟處，而便中路止。
癡冥住所縛，猶如象繫樹。
- 10.7 骨想有堅相，其體密無間。
不次行眾想，亦不求升進。
又無厭離心，亦不能決定。
- 10.8 修行雖成就，不淨奇特道。
不能起勝想，令其身柔軟。
若不柔軟身，流覺則不生。
不能生流覺，是說修行住。



Section Eleven:

Discourse on Higher Distinction (*viśeṣa-bhāgīya*) in the Preparatory Path (*prayoga-mārga*) of *Aśubhā* Meditation

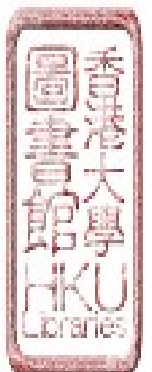
(修行方便道不淨觀升進分
第十一)



Section Eleven

Discourse on Higher Distinction (*viśeṣa-bhāgīya*) in the Preparatory Path (*prayoga-mārga*) of *Aśubhā* Meditation

- [315b24] 11.1 I have explained the various staying states of the meditation on the impurity of the body in the preparatory stage. One should be mindful that the same can also occur in the path of distinctive progress (*uttara/viśeṣa-mārga*). Now I am going to expound the method of higher distinction (*viśeṣa-bhāgīya*) in the meditation on impurity.
- 11.2 The first thing for the practitioner to do is to concentrate properly on the meditation on impurity. By doing so, he has to meditate uncleanness on a small portion of his body and properly observe its change. Then he should practise external meditation.
- [315c1] 11.3 Both types of practice involve immeasurable efforts. From within, the practitioner aims at the attainment of *samādhi* from the state of freedom (*iśvara*). He applies his efforts diligently until he reaches his ultimate goal.
- 11.4 From without, he should do the same,



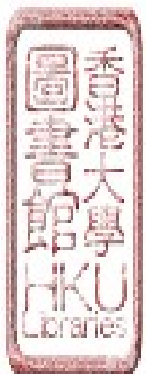
exhausting immeasurable efforts
and achieving the ultimate goal.
After that, he should not be self-complacent
with these right achievements.
He has to exert the same immeasurable effort
to contemplate within his body,
seeing the various forms of it.

- 11.5 Within the body of one-self,
there are lots of matter (*rūpa*).
There are five hundred muscular tissues
and another five hundred flesh lumps,
Besides, there are six types of internal organs⁶¹¹
and six types of tumour⁶¹².
(Internal organs are like fruits
and tumours are like abscesses.
They are inside the belly.)
- 11.6 Within the human body, there are
thirty-six physical parts,
three hundred and twenty pieces of bones
nine hundred parts of joints,
ninety thousand types of pulse,
thirty-six thousand air channels
of various tastes
and nine hundred and ninety thousand skin pores.
In addition, there are eighty thousand worms
eating into the body which have been in
congruence (*samāgrī*) with
the blood from within and the air from without.

- 11.7 The formation of *kalala*

⁶¹¹ internal organs, (提賴) .

⁶¹² tumour, (韃大) .

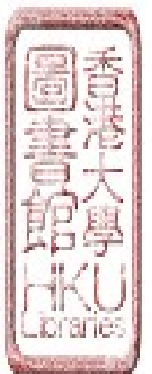


is the combination of
the organ of touch (*kāyendriya*)⁶¹³
and the vital faculty (*jīvitendriya*)⁶¹⁴,
such a body is originated from impurity.
It is developed from
the embryo shortly after conception (*kalala*)
which is the result of
the accumulation of *karma*.
Then because of ignorance and delusion,
human beings are attached to the pleasure
binding to the phenomenal life.
They are subject to two major defilements,
namely, passions of love and hatred
and a deluded mind.
Right at the time of conception,
the embryo has already been influenced
by two topsy-turvy thoughts, namely,
the passions aroused from within
and the anger and hatred
towards the external world.
Males follow the said pattern
whereas females work the other way round,
i.e., anger and hatred from within
and passions towards the outside world.

- 11.8 The unclean *kalala* develops
into a cell (*anbudman*), a lump of flesh (*peśi*),
then a solid mass (*ghana*)
which is gradually thickened and
becomes body and limb (*praśākhā*).
It becomes an infant upon birth.
Then it develops into a child

⁶¹³ the organ of touch, (*kāyendriya*), (身根) .

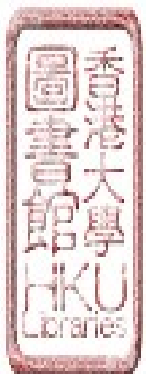
⁶¹⁴ the vital faculty (*jīvitendriya*), 命根.



who grows up gradually and
becomes an adult.
Time flies continuously and
this adult's powers decay with old age
and all of a sudden, life comes to an end
upon the extinction of perception (*vijñāna*)⁶¹⁵.
Then the human body becomes rotten,
exposing its white bones.
These bones decay, change colour
and become disconnected
until they turn into dusts
and totally disappear.

- [316a1] 11.9 These are the fifteen scenarios
of human life.
Practitioners should meditate
on the changes of their own bodies.
Starting from *Kalala* to old age
with ill health and subsequently to death.
Then the body decays seven days after death
and gradually disappears in dusts.
Those who had practised spiritual cultivation
in their previous existence should also
start their meditation from
the initial stage of *Kalala*
to birth, old age, and death.
They should contemplate properly
one by one.
The way of how the white bones
change into green and red colours;
the limbs become disconnected;

⁶¹⁵ perception, (*vijñāna*), (識), meaning the art of distinguishing, or perceiving, or recognizing, discerning, understanding, comprehending, distinction, intelligence, knowledge, science, learning... wisdom etc. It also means the perceptions and discerning of the six organs of sense.

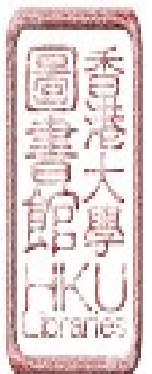


the bones and joints keep on decaying into dusts
and subsequently the whole body
finally disappears should be well-observed.

- 11.10 Practitioners should meditate deeply
into the impurity.
Some meditate on the causes,
others exert efforts on the effects,
resulting in the acquisition of profound wisdom.
When the practitioner is able
to appreciate fully the usefulness of the practice,
he starts off from the meditation on *kalala*
to that of other stages, realizing
that everything is originated
from the pure congruence (*samāgrī*) of the four
major elements;
the derived matter (*upādāya, rūpa*);
by the five passions which
are stirred by the five senses; and
the immeasurable atoms (*paramāṇu*).⁶¹⁶
All are originated from the interactions of these
factors.

- 11.11 He should again meditate
the gradual changes of his body
after his own death.
His body will change day by day
until the seventh day.
By then, the body never moves around,
and all its laughters, speeches,
facial expressions and deportment
are forever gone.
The dead body continues to decay

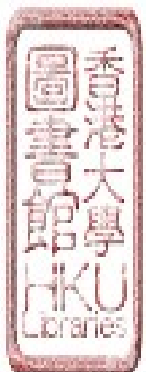
⁶¹⁶ atoms (or 'the extremely fine'), (*paramāṇu*), (極微) .



and its colour keeps on changing
from normal to green, showing gradually
all signs of uncleanness.
It becomes swollen and rotten
with stinging pus draining out.
Then all types of worms
begin to show up.
Upon seeing this, the practitioner is able
to abandon his passions and desires.
He can then focus on his own attachment,
knowing fully well that the body
is deemed to decay despite
its unsatisfiable desires and
that it will, one day, fall apart.
With this understanding in mind,
he can extinguish all his desires.

(Previously the term “rightful”
does not denote the true meaning
in the context. It should mean
“all-embracing” desires.)

- 11.12 When the practitioner sees in his meditation
that his own dried and rotten bones
being left behind without any lubricating matter
for a lengthy period of time,
he truly appreciates such an
ultimately unpleasant and ugly sign
which will enable him to abandon
his aspiration for delicacy and smoothness.
Since the body will definitely become
rotten and disintegrated like dusts and powder,
leaving nothing behind, the practitioner can then
abandon all substantial desires
when he succeeds in such meditation.



(Here “substantial” does not include that of all living things.)

11.13 In fact, the five desires are also five destructions.

Each of them should be properly treated by administering the right antidote.

[316b1]

The practitioner should hence contemplate properly

the various stages of his body

its colour change, its disintegration,

the disappearance of deportment and facial expressions,

its old age, decadence and turning to dusts,

realizing that these are, indeed,

the five types of destruction

which are the immeasurable stages of

the development of his own body.

With this proper contemplation, the practitioner is able to be free from delusion.

I have, separately, expounded on the two immeasurable methods of meditation,

the state of being free from delusion (*iśvara*)

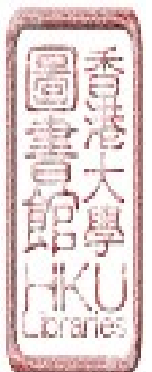
with its related realms

and the state of being unable to be free from resistance.

11.14 With regards to the meditation on impurity; the understanding derived from hearing (*śruta-mayī prajñā*),

the understanding derived from reflection (*cinta-mayī prajñā*); and

the understanding derived from cultivation



(*bhāvanā-mayī prajñā*),

the proper meditation will enable
the practitioner to open his wisdom-eye,
of which there are three types
and two types of purposeful contemplation.

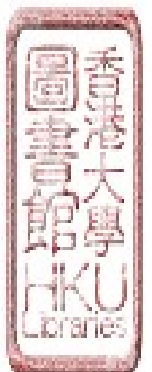
- 11.15 At times, these two contemplations may help
the practitioner who wishes
to leave the staying state
and to liberate his thinking.
Or, if the timing is not yet ready
for the liberation, he can stay
at the third stage of undefilement,
living a peaceful and pure life
without impurity.

(To liberate means
to open.)

One must understand that
if one does not engage in meditation,
there is no way one could be liberated
since wisdom can only be arisen
through spiritual cultivation.

- 11.16 Once this is arisen, one can taste
the joy of tranquility and concentration
which cannot be achieved by the other two.
In this connection, the mind of the practitioner
remains pacified and joyful
which is termed as the understanding derived from
cultivation (*bhāvanā-mayī prajñā*).

- 11.17 The body of the practitioner,
on the other hand, remains soft and tender
which is the sign of calmness and tranquility.

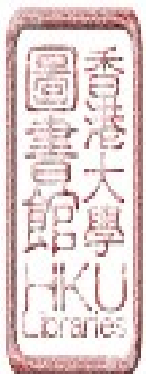


The other two could not bring about
such sign of softness,
nor such tranquility.
These two are neither calm nor tranquil.
Yet, the other one could bring about a peaceful and
steady stage.

11.18 The *prajñā* that arises
from the contemplation of impurity
in the material mode of existence
(*rūpa bhāva*)⁶¹⁷
abides at the ten stages (*daśabhūmi*)⁶¹⁸

⁶¹⁷ the material mode of existence (*rūpa bhāva*), 色有。

⁶¹⁸ the ten stages (*daśabhūmi*), (十地)。The ten stage common to the Three Vehicles (三乘) are: (1) dry wisdom stage (乾慧地): i.e. unfertilized by Buddha-truth, worldly wisdom; (2) the embryo-stage of the nature of Buddha-truth, (性地); (3) the stage of the eight patient endurances (八忍); (4) of freedom from wrong views (見地); (5) of freedom from the first six of the nine delusions in practice (薄地); (6) of freedom from the remaining three (離欲地); (7) complete discrimination in regard to wrong views and thoughts, the stage of an arhat (已辨地); (8) pratyekabuddhahood, only the dead ashes of the past left to sift; (9) bodhisattvahood (菩薩地); (10) Buddhahood (佛地)。There are also ten *Srāvaka* stages (聲聞乘十地)。They are: (1) initiation as a disciple by receiving the three refuges, in the Buddha, *Dharma* and *Saṅgha*, (受三歸地); (2) belief, or the faith-root (信地); (3) belief in the four truths (信法地); (4) ordinary disciples who observe the five meditations for settling the mind and ridding it of the five errors of desire, hate, ignorance, the self and a wayward or confused mind (五停心觀 or 五停四念)。The five meditations are (i) the vileness of all things (不淨); (ii) pity for all (慈悲); (iii) causality (因緣); (iv) right discrimination (界分別); (v) breathing (數息); (5) those who pursue the three studies (三學), (學信戒); (6) the stage of seeing the true way (見道), (八忍); (7) *Śrota-āpanna* (須陀洹), now definitely in the stream and assured of *nirvāṇa*; (8) *sakṛdāgāmin*, (斯陀舍), only one more birth; (9) *anāgāmin* (阿那舍), no birth; and (10) arhatship (阿羅漢)。The ten stages of the pratyekabuddha (緣覺乘十地) are: (1) perfect asceticism; (2) mastery of the twelve links of causation; (3) of the four noble truths; (4) of the deeper knowledge; (5) of the eighthold noble path; (6) of the three realms (三法界); (7) of the *nirvāṇa* state; (8) of the six supermatural powers; (9) arrival at the intuitive stage; (10) mastery of the remaining influence of former habits。In the *śāstra* on the *Prajñā-pāramitā sūtra* (大智度論), there are also ten stages of Mahāyāna bodhisattva development。They are: (1) *Pramuditā*, (歡喜地), joy at having overcome the former difficulties and now entering on the path to Buddhahood; (2) *Vimalā*, (離垢地), freedom from all possible defilement, the stage of purity;

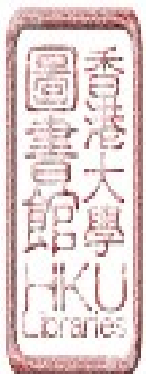


Whether or not the practitioner resides
 in the fundamental realms
 or in the stage of not-yet-arrived,
 he is within the realm of desire,
 or within the realms of desire and materiality.
 Once his life of apparitional birth (*aupapādaka*)⁶¹⁹,
 his impurity immediately disappears,
 leaving a pure body without any residual filth.
 However, if the practitioner is not weary of the
 world
 and simply observes life and death
 and the various stages related to impermanence,
 or if he forms the thought of cleanliness
 towards his own body without realizing
 that this body which has been developed from the
 foetus,
 would, one day, become a dead body,
 then he should meditate on uncleanness
 with a view to rectifying it.

11.19 If, on the other hand, he is not determined

(3) *Prabhākarī*, (發光地), stage of further enlightenment; (4) *Arcismatī*, (現前地), the open way of wisdom above definitions of impurity and purity; (7) *Duramgama*, (遠行地), proceeding afar, getting above ideas of self in order to save others; (8) *Acala*, (不動地), attainment of calm unperturbedness; (9) possessed of the ten powers (十力); (10) *Dharmamegha*, (法雲地), attaining to the fertilizing powers of the law-cloud. Each of the ten stages is connected with each of the ten *pāramitās*. But, on the other hand, the ten stages or ten lands, (十地), according to the interpretation of Japanese scholar Sato-Hatajun (佐藤泰舜), the ten lands refer to the nine lands of the four *dhyānas* (四禪の九地), (四根本・三近分・中間・未至)と欲界の一地とを合わせたもの。That is to say, the nines lands, i.e. the realm of desire (欲界), plus the four fundamental realms, three close states, the intermediate *dhyāna* stage between two *dhyāna*-heavens and the state of being not yet arrived, altogether ten lands.

⁶¹⁹ apparitional birth, (*aupapādaka*), (化生), also means birth by transformation, one of the four births(四生), by which existence in any required form is attained in an instant in full maturity. By this birth, bodhisattvas residing in Tuṣita appear on earth. *Dhyāni* Buddhas and Avalokiteśvara are likewise called direct metamorphosis (化生).

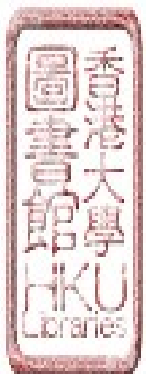


to stop his greed and desire, he should
learn to be weary of the world,
and practise the contemplation of purity
to counteract it.

[316c1]

If the practitioners are not weary of the world
and applies the right effort
in practising the meditation of purity
for the purpose of liberation,
such practice will open the wisdom-eye
of these wise practitioners.
Hence whilst engaging in the meditation of impurity,
new light will throw from the white bones
and other signs will gradually arise,
such as the green magnificent jewel-tree,
yellow and red will be its branches and flowers,
looking like wearing all sorts of jewels,
showing all sorts of wonderful signs.
This is known as the preparatory state of purity.

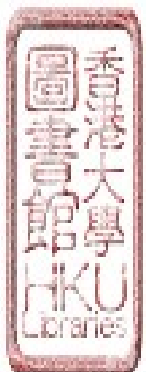
- 11.20 Such is the application of the practice of purity
which could turn the impure body
into various majestic adornments.
From there one continues one's practice
until the lighting up of the lamp of *samādhi*.
Hence through such practice one could
enhance the arising of the rest bodily signs
from the single body.
These bodies are wide, high
and all embracing.
The various majestic adornments
will also arise automatically.
This is the liberation enhanced by the
contemplation on purity
from the practice of impurity.



If one can spare a moment
to exert effort on this superlative contemplation of
purity
whilst practising the meditation on uncleanness,
one is treading on the right path of Buddhism
and deserves to be offered all bestowing.
One also deserves to be praised
by the Buddha.
One will be awarded with
the good rewards of the three realms
and the rest of the good signs
and positive effects.
The positive effects of other remaining states
are also the same.

11.21 Thus, the meditation on the decadence
of white bones into bruish green colour
will help the practitioner to achieve
the determination of growing disgust with the world.
This contemplation of impurity
will enable him to cross various stages.
This is what is known as the tranquility
of the mindfulness of the body
which leads the practitioner through
to the mindfulness of the thought,
to the states of warmed-up, receptivities
and the worldly supreme *dharma*.
It guides the practitioner through
from the path of vision (*darśana-mārga*)
and the path of cultivation (*bhāvanā-mārga*)
to the knowledge of the
destruction of the outflows (*āsravaksaya-jñāna*)⁶²⁰

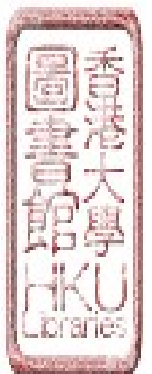
⁶²⁰ the knowledge of the destruction of the outflows (*āsravaksaya-jñāna*),
漏盡智.



and the acquisition of all positive effects.

11.22 Therefore, from the initial practice
of the mindfulness of the body
to the ultimate stage,
this meditation of impurity
taught by the Buddha
is of paramount importance.
All the seeds of greed and desires
can be eradicated from the bottom
by applying the right antidotes.
It is also essential
to be disgusted with the world
which will cure, in a split second,
all the remaining defilements of the world.

11.23 Now that I have expounded
the practice of impure meditation
and method of higher distinction (*viśeṣa-bhāgīya*),
I will explain the remaining superlative method
and the associated practice as before.

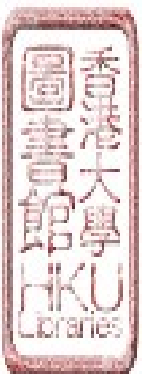


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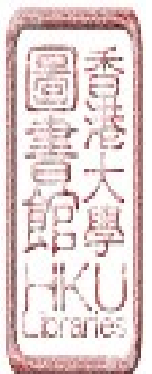
(1 1) : (原文)

修行方便道不淨觀升進分第十一

- [315b24] 11.1 已說不淨觀，方便道住過。
若於勝道中，住應如前說。
今當次第說，不淨升進法。
- 11.2 先總相思惟，繫念不淨緣。
次住身少分，正觀察自相。
- 11.3 自在及外緣，二種說無量。
行者於內身，自在三摩提。
勤習正方便，周滿究竟處。
- [315c1] 11.4 外緣無量者，境界普周遍。
而於彼正受，不能數自在。
又自觀內身，是亦說無量。
- 11.5 謂於自身處，種種眾多色。
筋連與肉段，其數各五百。
提賴與撻大，是皆有六種。
提賴似果。撻大似癰。盡在腹內。
- 11.6 三十六動物，三百二十骨。
節解九百分，九十千種脈。
宣氣通諸味，三萬六千道。
身中諸毛孔，九十九萬數。
身內侵食蟲，戶有八十千。
內血外精氣，是二共和合。



- 11.7 先得迦羅邏，身根與命根。
 是身不淨起，出自迦羅邏。
 結業之所起，愚惑生樂著。
 二種重煩惱，愛恚癡冥心。
 謂初受生時，興二顛倒想。
 於內生愛欲，於外起瞋恚。
 男有如是想，女則上相違。
- 11.8 不淨迦羅邏，迦羅邏起泡。
 從泡生肉段，漸厚成支節。
 出胎名嬰兒，轉次為童子。
 如是漸增長，盛壯謂中年。
 年逝形枯悴，朽耄日衰老。
 識滅壽命終，身壞白骨現。
 青毀節節離，消碎盡磨滅。
- [316a1] 11.9 如是十五種，修行觀自相。
 始從迦羅邏，次第衰老死。
 七日漸毀變，乃至灰滅盡。
 宿世曾修行，先從迦羅邏。
 出生至老死，次第諦觀察。
 白骨青赤相，肢節皆離散。
 骨瑣及羸朽，腐壞盡磨滅。
- 11.10 彼諸修行者，思惟不淨念。
 有從因觀察，或果方便學。
 成就深妙慧，能了是相義。
 觀察迦羅邏，乃至一切分。
 四大和合淨，造色五情根。



無量極微種，一切從彼起。

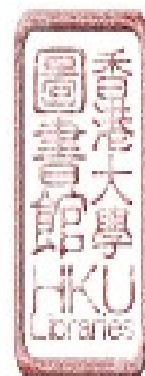
11.11 當復更觀察，死後次第相。
日日漸變異，乃至於七日。
無復有來去，視瞻笑語言。
容止悉已滅，捨離威儀姿。
死屍漸漸異，其色日毀變。
青等諸不淨，如是次第現。
臃脹膿爛潰，流漫極臭處。
種種諸蟲出，見已離色欲。
觀察本所著，已壞食不盡。
離散在處處，能滅全具欲。
上言端正非其本亦應言全具。

11.12 自見枯朽骨，無復滋潤相。
久故極龜澀，能離細滑欲。
腐碎若塵塵，磨滅無所有。
成就如是相，遠離有形欲（有形不必患是眾生）。

[316b1]

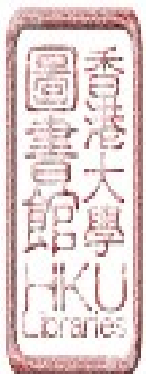
11.13 五欲亦五壞，隨病而對治。
相對真實相，修行正觀察。
色變若離散，威儀容止滅。
羸朽及磨碎，是名五種壞。
此則自身中，無量諸境界。
修行正憶念，悉能得自在。
已說二無量，自在及境界。
修行不自在，亦已分別說。

11.14 於是不淨念，聞思與修慧。
正觀開慧眼，是說有三種。



- 11.15 作想有二種，時復不想住。
 俱開解思惟，或時非開解（解即開也）。
 第三性無垢，離垢清淨住。
 不想不開解，是慧修禪起。
- 11.16 起身寂止樂，餘二則不能。
 心亦寂靜樂，是名為修慧。
- 11.17 滋潤身柔軟，此則寂靜相。
 二俱不柔軟，當知非寂靜。
 彼二不寂靜，一則安隱住。
- 11.18 是說色有中，修禪所起慧。
 不淨觀一智，依止十地起。
 根本及未至，亦說欲中間。
 依住一界身，境界於欲色。
 化生既命終，即滅無不淨。
 身淨無餘穢，不能起厭患。
 唯觀彼生滅，變易無常相。
 胞胎所生身，則有死屍形。
 於身起淨想，不淨觀對治。
- 11.19 不求止貪欲，思惟習厭患。
 更有淨對治，不作厭患想。
 方便淨解脫，智者開慧眼。
 謂於不淨緣，白骨流光出。
 從是次第起，青色妙寶樹。
 黃赤若鮮白，枝葉花亦然。
 上服珠瓔珞，種種微妙色。

[316c1]



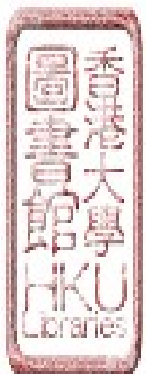
是則名修行，淨解方便相。

11.20 於彼不淨身，處處莊嚴現。
階級次第上，三昧然慧燈。
從彼一身出，高廣普周遍。
一切餘身起，莊嚴亦如是。
此則淨解脫，方便不淨觀。
若能須臾頃，修習此勝觀。
是則順佛教，堪受一切施。
世尊所稱歎，三界良福田。
說餘一切相，功德亦復然。

11.21 白骨青瘀想，成就心厭離。
因是不淨念，方便度諸地。
所謂身念止，受心法念處。
煖來及頂忍，世間第一法。
見道及修道，乃至漏盡智。
因是方便度，一切功德地。

11.22 從初身念觀，乃至究竟處。
佛說不淨念，一切諸種子。
世尊說貪欲，利人深無底。
正受對治藥，當修厭離想。
一切餘煩惱，悉能須臾治。

11.23 我已說不淨，方便升進法。
餘有勝道進，相行如前說。
不淨念升進分第十一竟。



Section Twelve:

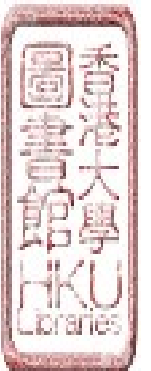
Discourse on Penetration
(*nirvedha-bhāgīya*)

in the Preparatory Path
(*prayoga-mārga*) of

Aśubhā Meditation

(修行方便道不淨觀決定分

第十二)

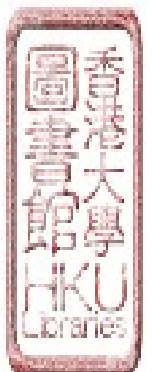


Section Twelve

Discourse on Penetration (*nirvedha-bhāgīya*) in the Preparatory Path (*prayoga-mārga*) of *Aśubhā* Meditation

[317a2] 12.1 The higher distinction (*parākramaṇa-bhāgīya*) of the meditation on impurity and the related teachings have been expounded by me. I shall next explain the penetration (*nirvedha-bhāgīya*) of the meditation on impurity.

12.2 Once penetration is achieved, the practitioner will not be bound by evil habits or defilements due to evil *karma*. His thought will never turn away from *nirvāṇa*. He will always remain joyful and this cheerful attitude comes naturally. The coarse and dry four elements will disappear and the practitioner remains compassionate and lenient in a state of tranquil concentration. Then *samādhi* will arise from there and *prajñā* will be acquired. It is also essential for the practitioner to be disgusted with the world. Once this is achieved, he can keep away from

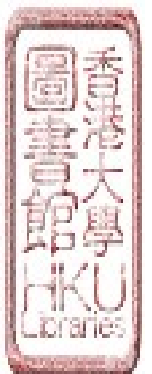


the sense of possession and passion.

12.3 When his thinking is
free from the burning desire
of the three kinds of existence (*bhava*),
true wisdom of liberation
will arise.
The arising of this wisdom of liberation
will unbind the practitioner,
leading him to *nirvāṇa*.
Then he will be unconditionally free
from the passions or senses (*asaṃskṛta*)⁶²¹,
subsequently leaving forever
the three kinds of existence.
This is how one could
achieve penetration
through spiritual cultivation.

12.4 Even the five awe-inspiring majesties of
maharāja-devas
are subject to decadence
due to defilement.
These wondrous signs tend to be weakened
and gradually fade away altogether
because of the leakage of positive effects.
The king in the human realm
and the king of beasts also have
five wondrous signs each.
When one fully appreciates and understands
the various signs of all the realms,

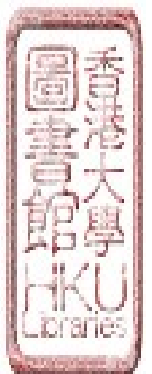
⁶²¹ unconditionally free from the passions or senses, (*asaṃskṛta*), (無為), also means non-active, passive; *laissez-faire*; spontaneous, natural; uncaused, not subject to cause, condition, or dependence; transcendental, not in time, unchanging, eternal, inactive, and free from the passions and senses; non-phenomenal; also interpreted as *nirvāṇa*, *dharmā*-nature, reality, and *dharmadhātu*.



one is ready to enter penetration.
As one moves on in one's practice
and looks around, one can fully and comfortably
tread on one's path of cultivation
with complete dignity,
like the awe-inspiring majesty
of a lion king.
Indeed, the practitioner can
enter penetration on the basis
of these fifteen signs.

12.5 He can also eradicate
all the taints in all of these realms
and free himself from all ties of defilements
by focusing on *samādhi*.
Whilst engaging in the impure meditation
on foul discharges from the body,
the practitioner can become
disgusted with the world.
This, coupled with the contemplations
on the bruish green colour changes
of the rotten body, the practitioner's cultivation
is then set on the right track.

12.6 However, there are three remaining types
of contemplations namely, enlightenment
contemplation,
observant contemplation and immateriality
contemplation.
For those who engage
in the pursuance of the wisdom of *nirvāṇa*,
they can eradicate all the defilements
arisen either from pure desires or the self,
together with greed, desire, anger and ignorance



[317b1]

by practicing properly these contemplations.

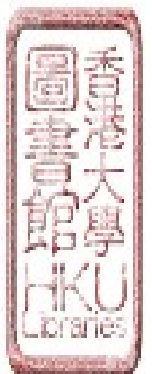
Each of these contemplations
and the ensuing results of practising them
can, indeed, help the practitioners
to rid of greed, desire... etc.

If the practitioners are being tied
to greed and desire, they are inherently
bound by defilements.

If they apply clearly and skillfully
all these contemplations in their practice,
they will enter the penetration
of the meditation on impurity.

- 12.7 They should observe for long
the decay of flesh and white bones,
fully realizing their various stages
of decadence and disintegration
into dusts and powder and subsequently
their complete disappearance.
From there, the practitioner should then
apply effort in observing also
the dependent causes of
all these stages of decadence.
This is, indeed, where
pure wisdom lies.
It leads to the penetration of spiritual cultivation,
giving rise to all sorts of
the immeasurably profound and wonderful signs,
covering generally all realms.
This is the true penetration which
arises like the birth of *garuḍa*⁶²².
From there, the practitioners arrive at

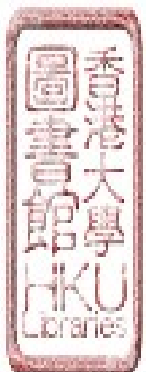
⁶²² *garuḍa*, (金翅鳥); (妙翅); (迦樓羅). The king of birds, with golden wings, companion of Viṣṇu; a syn. of Buddha.



pure and clean land which
is flat and extremely majestic.
Or, like a fierce and awe-arousing precious lion,
or the king of bulls or a dragon or an elephant,
despite they have never been grouped
in a single category, they manifest
every aspect of the penetration state.

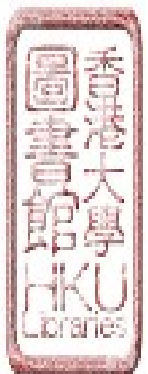
12.8 All of them are born
due to unclean causes,
and grow up in impure conditions.
They all start off from
the stage of *Kalala*, then
they stop right in the middle of impurity
and seven days thereafter.
Their decadence has not ceased
throughout the time.
When the practitioner has fully understood that,
he is said to have acquired penetration.

12.9 When he is then confronted
with all sorts of discourse,
he is able to grasp their essential meaning,
seeing clearly the reality
they are intended to postulate.
In any given instant,
there is life and death
in his mind as
he has already practised
the various contemplations of bones,
resulting in the arising of
awakening and the competence of
enhancing the modes of enlightenment.
This is, indeed, penetration.

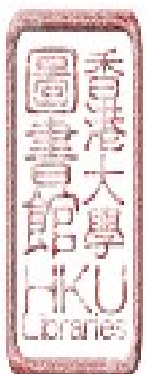


12.10 There are three groups of practitioners practicing separately on these three types of contemplation. Some have just started their practice, others have already practised for a short time, and still others who have been practising them for a long time. In spite of the fact that all of them are close to the attainment of penetration, their paths differ according to their power of acquired wisdom. For the novice practitioners, they have just set themselves off practising the contemplations; whereas the short-term practitioners have already set their thoughts to the same practice; and subsequently, only the long-term practitioners are truly competent in acquiring the fruition of the practice. Whilst the first group of novice practitioners has sowed the seeds of the practice; the second group manages to cultivate the crops and eventually, only the last group is able to achieve the virtues of renunciation. This is, indeed, penetration.

12.11 In short, there are two categories of the meditations on impurity namely, the similar and the dissimilar. The afore-mentioned three types of contemplation are the dissimilar practices of impure meditations



whereas the understanding derived from hearing
(*śruta-mayī-prajñā*);
the understanding derived from reflection
(*cintā-mayī-prajñā*);
and the understanding derived from cultivation
(*bhāvanā-mayī-prajñā*)
are of the similar practices.
Once the practitioners understand
all the modes of practice,
knowing fully their differences and
being able to renunciate,
they have, indeed, attained penetration.

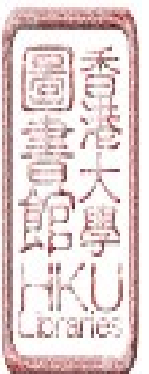


Manuscript of Section (12)

(1 2) : (原文)

修行方便道不淨決定分第十二

- [317a2] 12.1 不淨升進分，相義我已說。
今當說修行，不淨決定分。
- 12.2 不為惡戒縛，亦非業煩惱。
心不肯解脫，歡喜常志樂。
如是隨順生，麤澀四大滅。
柔軟寂止樂，三昧於中起。
從定生智慧，修行能厭患。
厭想已修起，則能離有愛。
- 12.3 思惟離有愛，解脫實智生。
已生解脫智，於縛得解脫。
從是得無為，究竟離三有。
是說名修行，成就決定分。
- 12.4 天王五威相，觀相壞煩惱。
漏過漸衰薄，由是究竟滅。
人王有五相，獸王相亦然。
諸地相明了，說名為決定。
動身四顧視，奮威暢大音。
自在獨遊步，師子王威相。
於此十五相，修行生決定。
- 12.5 能令彼地中，一切諸垢滅。
繫念三摩提，出諸煩惱縛。
惡露不淨想，能生厭離心。



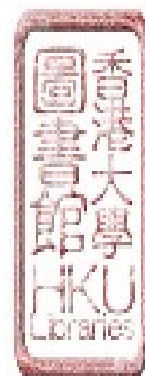
青瘀等諸想，修行善決了。

[317b1] 12.6 更有餘三想，明想及觀想。
第三說空想，修習寂滅慧。
淨色及自身，所起諸煩惱。
貪欲瞋恚癡，從是正觀滅。
此一一諸想，各三想眷屬。
能除貪欲等，結縛使惱纏。
是諸一切想，明審善觀察。
是名修行者，決定不淨想。

12.7 久故朽白骨，踈瘠羸相現。
破碎若塵塵，一切悉磨滅。
從下次第起，方便壞所依。
淨慧之所說，修行決定相。
無量深妙種，一切普周遍。
彼決定真實，生如金翅鳥。
次起清淨地，平坦極莊嚴。
勇猛寶師子，牛王若龍象。
此諸未曾類，處處決定相。

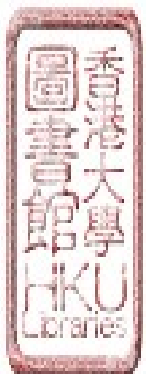
12.8 始因不淨生，亦從不淨長。
初起迦羅邏，住於不淨中。
觀彼七日止，念頃不暫停。
修行善明了，是則說決定。

12.9 如是一切分，悉能知相義。
明見彼真實，念念有生滅。
因習諸骨想，修行覺意生。
能起覺支想，說名為決定。



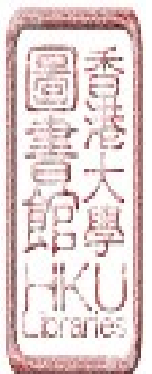
12.10 彼諸修行者，分別三種想。
或有始習行，或已少習行。
或有久修習，是悉近決定。
隨彼智慧力，趣向有差別。
初業者始起，少習心已住。
久學能趣緣，是說三種修。
初業名始種，第二為長養。
最後能捨離，說名為決定。

[317c1] 12.11 不淨有二種，或共或非共。
如前三眷屬，是離共不淨。
聞思與修慧，三種不淨念。
於此一切種，修行諦明了。
善分別離欲，是說名決定。
不淨決定分第十二竟。



Section Thirteen:

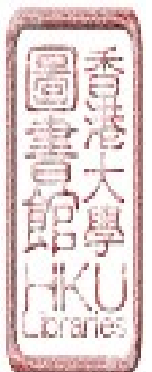
**Discourse on the Meditations
on Realms (*dhātu*) in
Spiritual Cultivation**
(修行觀界分
第十三)



Section Thirteen

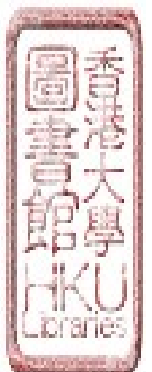
Discourse on the Meditations on realms (*dhātu*) in Spiritual Cultivation

- [317c7] 13.1 I have separately illustrated the *ānāpānasmṛti*, the meditations on impurity and their related real states of retrogression, staying, higher distinction and penetration.
- 13.2 Now I am going to expound in details on the various profound aspects of the meditations on realms (*dhātu*).
- 13.3 Practitioners having the merits of practising first the *ānāpānasmṛti* and the meditations on impurity and then the meditations on realms (*dhātu*) will stay calm and joyful and will surely attain the ultimate goal of spiritual practice. However, one must be forewarned that should one apply such efforts solely, one will go through a lot of hardship without success. Hence, one should practise concentrating on the spot between one's two eye-brows, focusing whole-heartedly without fail. By so doing, in such a state of tranquility and concentration, one will experience his field of spiritual cultivation being fertilized,



enhancing the arising of *samādhī*.
In this way, the dependent factor of cultivation
has been lubricated and softened
and the practitioner remains pacified and
immovable (*acala*)
in *samādhī* without confusion and impurity.
The wise practitioner is able
to discipline his body and mind completely.
When this is achieved, he stays calmly
in his abode during his spiritual cultivation
where enlightenment will arise together with
all states of the revelations of his own body.

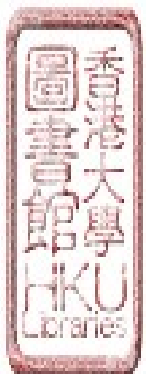
- 13.4 It starts from one single hair
of his body.
With continuous contemplation,
the practitioner sees his own specific characteristic
(*svalakṣana*)
from this single hair.
Then he generalizes his contemplations
to all his hairs and gradually
to the thirty-six physical parts.
The contemplation on his own specific
characteristic (*svalakṣana*)
in generally is the same.
As said by the Buddha,
each of the thirty-six physical parts
has its own abode.
At times it is necessary
to observe each of these realms
collectively from within just like
a man with clear vision
who is able to see all the five major crops
when the barn is opened.



It should, however, be noted that the contemplations might, at times, not follow the normal sequence. Sometimes, one realm appears from the lower stratum whereas all the rest reveal themselves in the upper strata. They are, nevertheless, mutually related. The practitioner should appreciate them one by one, seeing whether or not they are of mixed colours and viewing each of them thoroughly. Hence, whilst focusing his mind at one point, the practitioner sees all the realms of all directions.

[318a1]

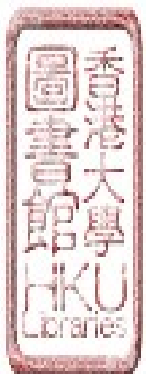
- 13.5 Then he settles himself well in every realm and practises diligently in the said manner. In his contemplation on one single hair, he divides it into one-hundred sections, focusing properly his mind on the five separate realms of each section. Eventually, he furthers each of his contemplation in the realm of the immaterial, separately discerning the various aspects of the perception (*vijñāna*), achieving thorough knowledge. It is surpassing that the practitioner could reach the stage of undefilement where pure and wondrous signs will arise, which are as clear and hindrance-free as the bubbles on the water surface. Then the practitioner engages in his meditations on the various realms at this very stage,



he is able to see fully all
 their specific characteristics (*svalakṣana-s*).
 He fully realizes that
 being damp is the individual nature of water;
 solidity is that of the earth;
 mobility is that of the wind;
 flaming heat is that of the fire;
 hindrance-free is that of the immateriality;
 and discerning is that of knowledge.
 In addition, the practitioner can
 fully witness blue, yellow, red, white, green,
 and the colour of crystal (*sphāṭika*).
 He can also see
 the solid sign of the realm of immateriality
 which is wide, all-embracing,
 and indestructible like diamond (*vajra*)⁶²³.
 Having said that, it should be noted that
 diamond-like wisdom (*vajra-buddhi*)⁶²⁴ can be
 ruined.
 The *maṇḍala* above it could show
 the sign of heat, like a vigorous fire
 which can break up solid matter like this.
 Practitioners seeing this
 might be over-whelmed by awe and doubt
 with great terror occupying their hearts.
 However, only those who have truly understood
 this
 can enter penetration with gains in
 all their positive effects.
 Because the ruined realm of immateriality
 can enhance the arising of penetration in that
 having seen the melted and ruined matters

⁶²³ diamond, (*vajra*), (金剛) .

⁶²⁴ diamond-like wisdom, (*vajra-buddhi*), (金剛慧) . Diamond wisdom, which by its reality overcomes all illusory knowledge.



streaming down and breaking up
into powder and dusts, the practitioner
realizes the reality which will strengthen
his determination to achieve *nirvāṇa*.

13.6 Not only the realm of immateriality could be ruined,
the other realms will be ruined too.
One ruined realm will lead to
the ruin of the rest.
Even though there is one realm left unruined,
if one observes from the ultimate stage,
every realm will be ruined gradually and generally,
as said before.

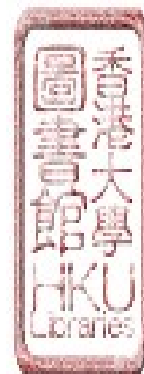
13.7 Hence when one meditates
on the thirty-six parts⁶²⁵,
the eighteen⁶²⁶ and eight⁶²⁷ realms,
totalling sixty-two⁶²⁸,
all of them will be subject to ruin,
as taught by the Buddha.
There are three types

⁶²⁵ thirty-six parts, (六六種), the thirty-six realms which include the emotions arising from the six organs of sense (六情); the six *guṇas*, qualities produced by the objects and organs of sense, i.e., sight, sound, smell, taste, touch, and idea (六塵); the six perceptions or discernments (六識); the six elements: earth, water, fire, air (or wind), space, and mind (六界); the suffering (*duḥkha*) (苦); the pleasure (樂); the state of experiencing neither pain or pleasure (不苦不樂); the sorrow (憂); the joy (喜); and the abandoning (捨).

⁶²⁶ eighteen, (十八), which include the three regions of desire (欲界), form (色界) and formless (無色界), the material world (色), the immaterial world (無色), the annihilation world (滅界) the three periods, (past, present and future) (三世之法), yielding, middle and upper (軟、中、上之法), virtuous (善); not good (不善), unrecordable (either as good or bad) (無記), learning (*śaikṣa*) (學), no longer learning (無學) and neither learning nor no longer learning (非學非無學).

⁶²⁷ eight, (四二), which include eating, (食), non-eating (非食), depending on desire (依欲), depending on the principle of leaving the world (依出要), active (有為) and non-active (無為).

⁶²⁸ sixty-two, (六十二) which is the sum-total of the thirty-six in note (625); the eighteen in note (626); the eight in note (627).



[318b1]

of the decay of the realm of form, namely,
*kṣaṇa*⁶²⁹, *yuga*⁶³⁰ and atom.

The realm of the formless,
on the other hand, are but two types, namely,
the non-phenomenal and the indestructible.

The practitioner, whilst meditating on the impure
dhātus,

is able to free himself from greed and desire.

When one accords with the right order
and applies effort in his meditations on *dhātus*,
one's self-intoxication (*ātma-māna*)⁶³¹ can be
rectified.

In addition, the meditations on
the principles of the four immeasurables
(*apramāṇa*)⁶³²
can help the practitioner in extinguishing
the poisons of anger and hatred.

(One moment of impermanence
is called *kṣaṇa*.)

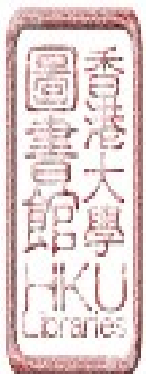
13.8 Once Ānanda said it was essential that

⁶²⁹ *kṣaṇa*, (剎那). An indefinite space of time, a moment, an instant; the shortest measure of time, as *Kalpa* is the longest; it is defined as a thought (一念); but according to another definition 60 *kṣaṇa* equal one finger-snap, 90 a thought (念), 4,500 a minute; there are other definitions. In each *kṣaṇa* 900 persons are born and die. It also denotes the moments past, present, future (剎那三世); or not a moment in permanent, but passes through the stages of birth, stay, change, death (剎那無常); or all things are in continuous flow, born and destroyed every instant.

⁶³⁰ *yuga*, (世). an age of the world or a period of time. It also means all, 1000th part of a *kalpa* or *loka*, the world. *Yuga* (世) originally means a human generation, a period of thirty years; it is used in Buddhism both for *Yuga*, a period of time ever flowing, and *loka*, the world, worldly, earthly. The word in that which is to be destroyed; it is sunk in the round of mortality, or transmigration; and conceals, or is a veil over reality.

⁶³¹ self-intoxication, (*ātma-māna*), (我慢), also means exalting self and depreciating other; pride.

⁶³² immeasurables, (*apramāṇa*), (無量), also means unlimited, e.g. the four infinite characteristics of a bodisattva are loving kindness (慈), compassion (悲), sympathetic joy (喜), and equanimity (捨).



one should practise the five-fold stage of mindfulness.

But the Buddha reminded him that there was the sixth mindfulness.

The practitioner should meditate on various parts of his body, starting with the hair, the bodily hairs, the claws, the teeth, the bones,

the tendons, the muscles, the thick and thin skins, the fatty acid, the fats⁶³³, the bone marrow, the brain, the mening,

the spleen, the kidneys, the heart, the liver, the lungs,

the cells, the stomach, the colon and intestines.

Then he should also meditate

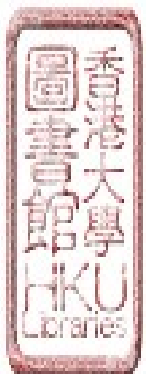
the various excretions of his own body including the faeces, the urine, the pus, the saliva, the dirt, the sweat and the various types of blood and tears, the yellow and white matters, the mucus and blood-stained mucus, concluding that all these thirty-six parts and their excretions are all unclean.

Then he continues his meditation on the *dhātus* within his own body, among which being wet is the element of water; being hot is the element of fire; and being solid is that of the earth.

All these are the matters of shape (*saṁsthānarūpa*)⁶³⁴ within the body.

⁶³³ Fats, (), there is no such word in the Chinese Dictionary. In the Japanese version it is translated as あぶら which actually means“脂”. Hence, it is herewith translated as “fats”.

⁶³⁴ matters of shape, (*saṁsthānarūpa*), (形色). The matters of shape – long, short, square, round, high, low, straight, crooked.



As regards the various flowing matters
 within and without the body,
 such as the exhaling, inhaling and speech-making
 which are capable of penetrating and turning back
 are the five collective signs
 of the realm (*dhātu*) of the wind.
 On the other hand, the eyes, the nose,
 the tongue, the body, the pores and the throat
 are like the uninterrupted space
 within and without the mountain cave
 or the residential room which are
 herewith termed as the realm (*dhātu*) of space.
 Besides, the consciousness (*vijñāna*) one gathers
 from the emotions arising from the six organs of
 sense (*ṣaḍ-indriya*)⁶³⁵,
 and the amount of such knowledge is
 immeasurable,
 the totality of all these is collectively termed
 as *vijñāna dhātu*⁶³⁶.

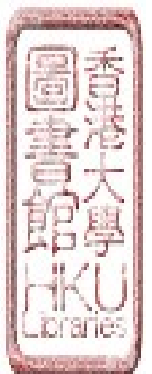
13.9 To this end, the Buddha had already cautioned
 practitioners
 that these six realms did not belong to anybody.
 If one did not meditate on
 the various aspects of the five *skandhas*
 and the eighteen *dhātus*⁶³⁷;
 being always stuck in the illusions of the Self
 (*ātman*)⁶³⁸
 and what pertains to the self,

⁶³⁵ the emotions arising from the six organs of sense, (*ṣaḍ-indriya*), (六情), (六根), for which the term 六情 is the older interpretation.

⁶³⁶ *vijñāna dhātu*, (識界), the elements of consciousness, the realm of mind, the sphere of mind, mind as a distinct realm.

⁶³⁷ the five *skandhas* and the eighteen *dhātus*, (陰界).

⁶³⁸ the Self or soul, (*ātman*), (我), a metaphysical self, the master of the body. Composed of the five *skandhas* and hence not a permanent entity.



then because of these faults,
 one's efforts in meditating all the *dhātus*
 within and without, will turn negative.
 Then, with this wrongful perception in mind,
 various defilements like affection and arrogance
 will arise right in the middle of
 one's three states of sensation (*vedanā*)⁶³⁹;
 one's eighteen elements (*aṣṭādaśa dhātavaḥ*)⁶⁴⁰;
 one's six contacts (*ṣaḍsparśa*)⁶⁴¹;
 and one's four stages of mindfulness (*catvāri
 smṛtyapasthānāni*)⁶⁴²,
 as preached by the Buddha.
 One should hence appreciate that
 this body is formed by a combination of minute
 parts.
 It is basically unreal, empty and without a master.
 There is no ego nor living beings.
 From these illusions and confusions,
 one should realize the reality.
 As once Rāhula⁶⁴³ was told by the Buddha

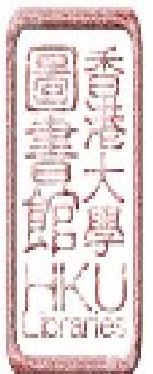
⁶³⁹ three states of sensation, (*vedanā*), (三受), i.e. three states of sensation are divided into painful (苦受), pleasurable (樂受), and freedom from both (捨受). When things are opposed to desire, pain arises; when there is a pleasure, a desire arises for their continuance; when neither, one is detached and free.

⁶⁴⁰ eighteen elements (*aṣṭādaśa dhātavaḥ*), (十八界), (十八種), i.e. the 18 realms of sense which include the six organs (六根), their objects or conditions (六境), and their perceptions (六識).

⁶⁴¹ six contacts (*ṣaḍsparśa*), (六觸), (六裁), i.e., the concepts formed through the mental contact of the six senses, i.e., sight, sound, smell, taste, touch and idea.

⁶⁴² four stages of mindfulness (*catvāri smṛtyapasthānāni*), (四處), (四念處), the fourfold stage of mindfulness. It consists of contemplating (1) the body as impure and utterly filthy (身); (2) sensation, or consciousness, as always resulting in suffering (受); (3) mind as impermanent, merely one sensation after another (心); (4) things in general as being dependent and without a nature of their own (法).

⁶⁴³ Rāhula, (羅睺羅), the eldest son of Śākyamuni and Yaśodharā. He is supposed to have been in the womb for six years and born when his father attain Buddhahood; also said to have been born during an eclipse, and thus acquired his name since Rāhu is the demon who is supposed to seize the sun and moon and thus cause eclipse; his



that from meditating on *dhātus*,
 one is able to understand impermanence.
 The six elements (*ṣaḍ-dhātu*) are arisen
 from the six entrances (*ṣaḍāyatana*)⁶⁴⁴.

- [318c1] 13.10 One should hence learn
 the six elements (*dhātu*)⁶⁴⁵,
 and meditate on one of the six entrances
 in each of six periods in a day
 without fail, rectifying all the entrances
 where the organs and objects of physical sense
 meet⁶⁴⁶.
 Besides, one should also be fully conversant
 with the store consciousness (*ālaya-vijñāna*)⁶⁴⁷ of
 idealism (*vijñāpti-mātratā*)⁶⁴⁸
 in the immaterial realm, including
 the seed, or cause, of all phenomena;
 the five organs of sensation;
 and the material environment on which they
 depend.
 One should also know exactly
 what they are intended to rectify
 and what are being rectified.

father did not see him until he was six years old. He became a
 disciple of Hīnayānist when his father preached his final perfect
 doctrine, a statement gainsaid by his being recognized as a founder
 of the Vaibhāṣika school. He is to be reborn as the eldest son of
 every Buddha, hence is sometimes called the son of Ānanda.

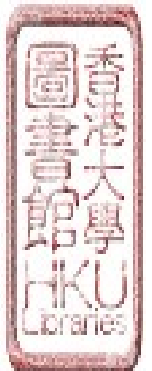
⁶⁴⁴ the six entrances, (*ṣaḍāyatana*), the six locations, both the organ and
 the sensation – eye, ear, nose, tongue, body, and mind; sight, hearing,
 smell, taste, touch, and perception.

⁶⁴⁵ the six elements (*dhātu*) that constitute the sentient being: earth,
 water, fire, air, space and consciousness.

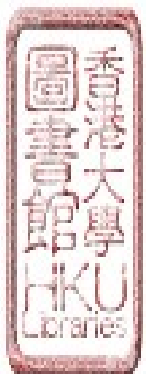
⁶⁴⁶ the entrances where the organs and objects of physical sense meet,
 or the object-domain of the senses, (色入), (色處).

⁶⁴⁷ *ālaya-vijñāna*, (種子識), the abode of seed store of consciousness
 from which all phenomena spring, producing and reproducing
 momentarily.

⁶⁴⁸ idealism, (*vijñāpti-mātratā*), (唯識), the Yogācara doctrine of
 ‘cognition only’, the doctrine that nothing exists apart from mind.



13.11 One should meanwhile be fully aware of the fact that the various *dhātus* within one's body could give rise to defilements, like the keeper of poisonous snakes would eventually being killed by them. The derived matters (*upādāya-rūpa, bhautika*) produced by these four elements would stick together for the time in congruence (*samāgrī*). Then they could fall apart when they are ruined again by the same four elements. Hence the practitioner must position his practice of the meditations on uncleanness before the production of the matters by the four elements. The *ānāpānasmṛti*, on the other hand, must be practised right at the basis of the four elements. If the practitioner could apply extra efforts in these two practices and meditate equally and thoroughly on the four elements and the matters produced by them, then he has entered the most essential area of practice. He will realize that the matters produced by the four elements will be the first to ruin and the decadence of the four elements is the root-cause of the ruin. By then, his meditation and wisdom will progress further, and whatever his practice on the abode of



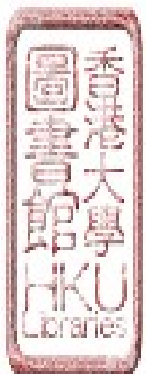
mindfulness (*smṛtyupasthāna*)

will bring in positive results.

Hence, if one practices all the meditations in congruence (*samāgrī*),

all will end up in calmness and extinction.

- 13.12 Those thirty-six physical parts are, indeed, stinking, decaying and extinguishing. These three phenomena, coupled with the ten modes of meditation (*daśa-saṃjñā*) will enhance the practitioner to be disgusted with the world which is the solid foundation of spiritual cultivation, and is able to rectify all evils, as taught by the Buddha. By the practice of these forty-nine types of method, the practitioner will be able to achieve *samādhi*. Hence, the practitioner should meditate carefully on his own body and the realm of desire, realizing that both are being filled up with immeasurable unclean and filthy matters and are simultaneously hard-pressed by all sorts of sufferings which are extremely vigorous like a blazed up fire. After the practitioner has fully witnessed the various signs of decadence due to impermanence, he will become disgusted with the world. The similar sign of the realm of form, i.e., the subtle and wonderful sign, will reveal itself to the practitioner who still quests for renunciation whilst being immersed in profound pleasure, reinforcing his disgust with of the world.



Whilst being awakened and
 diligently engaged in meditation,
 the practitioner has, hence, abandoned
 all his desires with joy and
 silently enters into the first stage of *dhyāna*
 in which every realm and its dependent factors
 within and without him
 will become pure and clean,
 like the making of pure gold.
 [319a1] The practitioner, now firmly dwells
 at of the realm of Brahmā (*brahmaloka*),⁶⁴⁹
 enjoying tremendous pleasures.

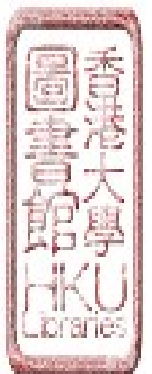
13.13 He sees clearly his attainment
 of the five factors (*pañcā aṅga*)⁶⁵⁰
 with his body of truth (*dharmakāya*)⁶⁵¹
 and the sphere of *dharma* (*dharmadhātu*)⁶⁵²
 revealing right before him.
 Then he concentrates his mind
 on the same subject and frees it from reasoning.
 His mind dwells within at a pure location

⁶⁴⁹ the realm of Brahmā (*brahmaloka*), (梵世界), (梵世天) .

⁶⁵⁰ the five factors (*pañcā aṅga*) of the seven characteristics of *bodhi* (*saptabodhyaniḅāni*), (七菩提分), (七覺支). Seven characteristics of *bodhi*; the sixth of the 七科道品 in the thirty-seven categories of the *bodhipakṣa dharma*, v. 三十七菩提分. It represents seven grades in *bodhi*, viz. (1) 擇法覺支, *dharmā-pravicaya-sambodhyaṅga*, discrimination of the true and the false; (2) 精進 *vīrya-sam.*, zeal, or undeflected progress; (3) 喜 *prārabdhi-s.*, riddance of all grossness or weight of body or mind, so that they may be light, free, and at ease; (5) 念 *smṛti-s.*, power of remembering the various states passed through in contemplation; (6) 定 *samādhi-s.*, power to keep the mind in a given realm undiverted; (7) 行捨 or 捨 *upekṣā-s.*, or *upekṣaka*, complete abandonment, auto-hypnosis, or indifference to all disturbances of the sub-conscious or ecstatic mind.

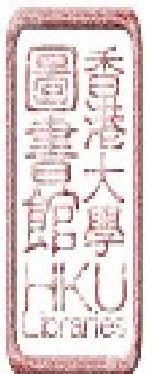
⁶⁵¹ body of truth, (*dharmakāya*), (法身), also means embodiment of Truth and Law, the “spiritual” or true body; essential Buddhahood; the essence of being; the absolute, the norm of the universe; the first of the *Trikāya* (三身) .

⁶⁵² the sphere of *dharma* (*dharmadhātu*), (法界) . The unifying underlying spiritual reality regarded as the ground or cause of all things, the absolute from which all proceeds.



with the ecstasy and serenity remaining.
 Thus he enters into the second *dhyāna*.
 By then, the practitioner realizes within him
 the fourth grade of the seven characteristics of
bodhi
 and experiences all the dependent and associated
 realms
 which are like real coral.
 Then the practitioner diverts himself of ecstasy,
 reaching the third stage of serenity.
 Here, he has reached the pure land
 of abandonment of thought, or recollection,
 enjoying fully the pleasures of *samādhi*
 with the fifth grade of the seven characteristics of
bodhi
 clearly manifesting itself.
 What the practitioner depends upon
 is like the green gem (*vaidūrya*)⁶⁵³
 which is extremely pure, clean and wonderful.
 Because of his true body (*dharmakāya*) has arisen,
 which is, indeed, immeasurable,
 the practitioner's powers gradually arise.
 When he becomes indifferent to all emotions,
 being exalted above them and purified,
 he enters the fourth *dhyāna* stage.
 Due to the fact that the practitioner
 had previously abandoned the painful and
 pleasurable states of sensation
 and now he has, again, detached from both states
 and is completely free, he has entered
 the Pure Land of abandonment of thought,
 or recollection (of past delights).

⁶⁵³ green gem, (*vaidūrya*), (青瑠璃). It is described as a green indestructible gem, one of the seven precious things.



These are the four signs showing
his present state and attainment.
His exhaling and inhaling
have come to extinction
whereas what he has depended upon
becomes extremely pure and clear.
All outward appearances have passed
and resistance (*pratigha*)⁶⁵⁴ has all become extinct.
This indicates that the practitioner has entered
into the realm of immateriality (*sūnyatā*)⁶⁵⁵.
Then he passes the immateriality realm
and settles into the *dhyāna*
of the sphere of infinite consciousness
(*viñānāntyāyatana*)⁶⁵⁶.
After that, he will again pass that
and enter into the sphere of nothingness
(*ākiñcanyāyatana*)⁶⁵⁷
and then the sphere of
neither-deation-nor-non-ideation
(*naivasamjñānā-samjñāyatana*)⁶⁵⁸.
By then one knows fully well
all the realms to which
one is neither attracted nor bound by them.

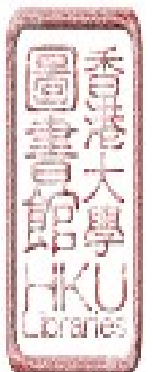
⁶⁵⁴ resistance, (*pratigha*), (有對), means resistance, opposition, whatever is capable of offering resistance, an object; material; opposing, opposite.

⁶⁵⁵ immateriality, (*sūnyatā*), (空), also means vacuity, voidness, emptiness, non-existence, perhaps spirituality, unreality, the false or illusory nature of all existence, the seeming (假) being real. The doctrine that all phenomena and the ego have no reality, but are composed of a certain number of *skandhas* or elements, which disintegrate. The void, the sky, space. The universal, the absolute, complete abstraction without relativity.

⁶⁵⁶ the sphere of infinite consciousness (*viñānāntyāyatana*), (識定), (識處定), the second of four *ārūpya-samāpatti-s*.

⁶⁵⁷ the sphere of nothingness (*ākiñcanyāyatana*), (無所有處地), (無所有).

⁶⁵⁸ the sphere of neither-ideation-nor-non-ideation (*naiva-samjñānāsamjñāyatana*), (非想非非想處地), or where there is neither consciousness nor unconsciousness, i.e., above either.



He hence dwells firmly in the pure, clean and noble state

of unlimited loving kindness, compassion, sympathetic joy and equanimity

(*catuḥ-brahma-vihāra*)⁶⁵⁹

which is supreme, profound and limitless.

In this way, the practitioner's

loving kindness, compassion, sympathetic joy and equanimity to all beings

are all-embracing.

13.14 Whilst being in the fourth fundamental stage of *dhyāna*,

the practitioner succeeds in the cultivation

of the five supernatural powers (/higher knowledges) (*pañcābhijñā*)⁶⁶⁰

with *samādhi* fully revealing itself right before him.

Then the practitioner focuses his mind

on meditating his own body as being light and soft.

Even though his body is initially unsettled,

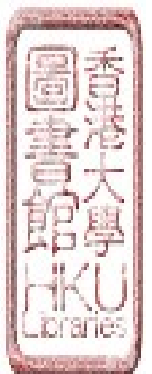
the practitioner keeps it absolutely still and motionless.

Then new phenomenon begins to appear before him.

His body lifts slightly off the ground

⁶⁵⁹ the noble state of unlimited love, pity, joy and indifference, (*catuḥ-brahma-vihāra*), the four immeasurables: *maitrī*, *karuṇā*, *muḍita*, *upekṣa*, (四梵住), (四梵行). Pure living or noble action (*brahma-caryā*), (梵行), also denotes the discipline of celibacy which ensures rebirth in the *Brahmaloka*, or in the realm beyond form.

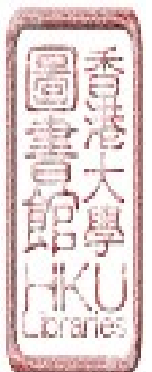
⁶⁶⁰ the five supernatural powers (/higher knowledges), (*pañcābhijñā*), (五神通): (1) *divyacakṣas*; deva-vision, instantaneous view of anything anywhere in the form-realm (天眼通); (2) *divyaśrotra*, ability to hear any sound anywhere (天耳通); (3) *paracitta-jñāna*, ability to know the thoughts of other minds (他心通); (4) *pūrvanivūsūnusmṛti-jñāna*, knowledge of all former existences of self and others; (5) *ṛddhi-sākṣātkrīyā*, power to be anywhere or do anything at will (神足通).



up as short a distance as
 the length of a sesame.
 Later, the distance lengthens to
 that of a barley which again,
 increases to as high as four fingers.
 Gradually, he is able to
 fly and transform from this bed to that bed
 freely and without resistance.
 This very practitioner has, indeed,
 acquired subtle supernatural powers.
 Again, by focusing his mind on his body,
dhyāna abstraction comes forth and
 the practitioner is able to hear as real
 from outside any sound anywhere.
 Again, by focusing his mind on his body,
dhyāna abstraction comes forth and
 the practitioner is able to know
 the thoughts of all other minds.
 By focusing his mind on his body,
dhyāna abstraction again comes forth and
 the practitioner gradually acquires the real
 knowledge
 of his previous existences from the foetus of this
 life
 back to the intermediate existence
 between death and reincarnation (*antarā-bhava*)⁶⁶¹
 to the existences of hundred thousand *kalpas*⁶⁶²
 before.

⁶⁶¹ the intermediate existence between death and reincarnation, (*antarā-bhava*), (中陰), (中有), a stage varying from seven to forty-nine days, where the *karma*-body will certainly be reborn.

⁶⁶² *kalpa*, (劫), also transliterated as *Kā*; it is a fabulous period of time, 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.

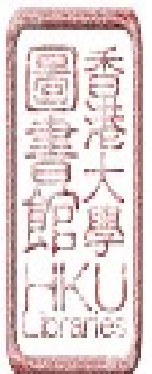


[319b1]

By focusing his mind on his body,
dhyāna abstraction comes forth and
the practitioner observes all beings and realizes
that
their lives and deaths and their various life-styles
all follow the *Karma* set by
their own retribution for good or evil deeds.
He also sees clearly
how they are reborn into
the five directions of reincarnation (*pañca gatataḥ*)
due to his *deva*-vision which
enables him to have an instantaneous view
of anything anywhere in the form-realm.

- 13.15 Hence the practitioner has acquired
all the immeasurable positive effects
of all the fundamental stages of
spiritual cultivation without any hindrance.
There are, so-called
eight forms of emancipations (*aṣṭa-vimokṣa*)⁶⁶³.
There are also eight victorious stages

⁶⁶³ emancipations in eight forms, (*aṣṭa-vimokṣa*), (八背捨), (八解脫), also means liberation, deliverance, freedom, emancipation, escape, release – in eight forms. The eight are stages of mental concentration: (1) Liberation, when subjective desire arises, by examination of the object, or of all things and realization of their filthiness (內有色想觀外色解脫); (2) Liberation, when no subjective desire arises, by still meditating as above (內無色想觀外色解脫). These two are deliverance by meditation on impurity, the next on purity; (3) Liberation by concentration on the pure to the realization of a permanent state of freedom from all desire (淨身作證具足住解脫). The above three correspond to the four *dhyānas*; (4) Liberation in realization of the infinity of space, or the immaterial (空無邊處解脫); (5) Liberation in realization of infinite knowledge (識無邊處解脫); (6) Liberation in realization of nothingness, or nowhere (無所有處解脫); (7) Liberation in the state of mind where there is neither thought nor absence of thought (非想非非想處解脫). These four arise out of abstract meditation in regard to desire and form, and are associated with the four immaterial or formless heavens, *arūpa-dhatu*, above the eighteen *brahmalokas* (四空天); (8) Liberation by means of a state of mind in which there is final extinction, *nirvāṇa*, of both sensation, *vedanā*, and consciousness, *saṃjñā* (滅受想定解脫).

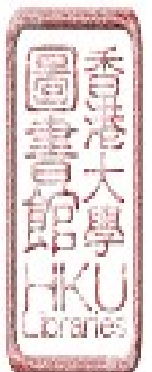


in meditation for overcoming desire
*(aṣṭāvabhibhvāyatanāni)*⁶⁶⁴
 and ten universals (*daśakṛtsnāyatanāni*)⁶⁶⁵.
 Meanwhile, there are five aspects
 of emancipation, namely,
 impurity, purity, material appearance,
 defilement and knowledge which
 I shall elaborate separately.

- 13.16 The practice of the eight victorious stages
 in meditation for overcoming desire focuses
 first on the individual.
 The first stage is practised
 when subjective desire arises
 which involves the practitioner to contemplate on
 the object,
 or of all things and realize their filthiness.
 The second stage requires him
 to observe the same when no subjective desire
 arises.
 These two practices are deliverance
 by meditation on purity, the next on impurity.
 The third stage involves the contemplation
 on nothing within but a few objects outside.
 Both are also deliverance
 by meditation on purity, the next on impurity.
 These four are the first four victorious stages
 in meditation for overcoming desire.
 The latter four are meditations

⁶⁶⁴ eight victorious stages in meditation for overcoming desire
(aṣṭāvabhibhvāyatanāni), (八勝處) .

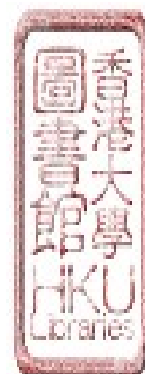
⁶⁶⁵ ten universals (*daśakṛtsnāyatanāni*), (十一切處), (一切入), the ten
 universals, or modes of contemplating the universe from ten aspects,
 i.e., from the viewpoint of earth, water, fire, wind, blue, yellow, red,
 white, space, or mind. For example, whilst contemplating under the
 aspect of water, then the universe is regarded as in flux and change.



on nothing within but everything outside
 is blue, or yellow, or red, or white.
 Then the practitioner practises
 the ten universals by contemplating
 the universe from ten aspects, i.e.,
 from the viewpoint of the four major elements,
 the four colours, the space and the knowledge
 until he attains the stage
 where there is no difference within and without.
 By then, he has acquired all the power
 of unhindered discourse, the wonderful
 Buddha-wisdom
 and the *samādhi* in which there is absence of
 debate (*araṇa-samādhi*)⁶⁶⁶.
 He has transcended the resisting accessory-cause
 and the accordant cause of the Buddha way
 and has entered the immeasurable equipoises
 (*aneka-samādhi*)⁶⁶⁷.
 Firstly, he has acquired penetration
 and Buddha-wisdom with the attainment
 of the five elements as follows.
 The first and the second elements are, whether
 within or without, the practitioner
 firmly dwells at *dhyāna* concentration.
 The third element is that he has completed his
 meditations
 and is prone to renunciation in his spiritual
 cultivation.
 The fourth is that he has clearly completed
 the ten stages in the

⁶⁶⁶ the *samādhi* in which there is absence of debate (*araṇa-samādhi*), (無諍三摩提), (無諍三昧), it also means the *samādhi* in which there is absence of distinction of self and other.

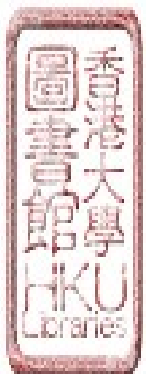
⁶⁶⁷ the immeasurable equipoises (*aneka-samādhi*), (無量三昧), into which the Buddha is represented as entering before preaching.



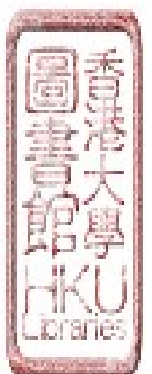
[319c1]

development of a bodhisattva into a Buddha.
Fifthly, he has possessed
all the capacities of the three vehicles (*triyāna*)⁶⁶⁸.
Now that the practitioner has succeeded
in his meditations on realms (*dhātu*)
and has extinguished all the darkness
of the unenlightened condition
that has surrounded him for ages.

⁶⁶⁸ the three vehicles, (*triyāna*), (三乘), also means the three conveyances which carry living beings across *saṃsāra* or mortality (births and deaths) to the shore of *nirvāṇa*. The three are styled small, medium and large (小, 中, 大). Sometimes the three vehicles are defined as *śrāvaka* (聲聞), that of hearer or obedient disciple; *Pratyeka-buddha* (緣覺); that of the enlightened for self; those are described as Hīnayāna (小乘) because of the objective of both is personal salvation; the third is bodhisattva (菩薩) or Mahāyāna (大乘), because the objective is the salvation of all the living. The three are also depicted as three wains (三車), drawn by a goat, a deer, an ox. The *Lotus* declares that the three are really the One Buddha-vehicle, which has been revealed in three expedient forms suited to his disciples' capacity, the *Lotus Sūtra* being the unifying, complete and final exposition. The Three Vehicles are differently explained by different exponents, e.g. (1) Mahāyāna recognizes (a) *Śrāvaka*, called Hīnayāna, leading in longer or shorter periods to arhatship; (b) *Pratyeka-buddha*, called *Madhyamayāna*, leading after still longer or shorter periods to a Buddhahood ascetically attained and for self; (c) Bodhisattva, called Mahāyāna, leading after countless ages of self-sacrifice in saving others and progressive enlightenment to ultimate Buddhahood; (2) Hīnayāna is also described as possessing three vehicles, i.e., *śrāvaka* (聲聞), *Pratyeka-buddha* (緣覺), *Bodhisattva* (菩薩) or small (小), medium (中), big (大), the small (小) and medium (中) conveying to personal salvation their devotees in ascetic dust and ashes and mental annihilation, the big (大) leading to *bodhi*, or perfect enlightenment, and the Buddha's way. Further definitions of the *triyāna* are: (3) True bodhisattva teaching for the big (大); *pratyeka-buddha* without ignorant asceticism for the medium (中); and *śrāvaka* with ignorant asceticism for the small (小); (4)(a) The One-Vehicle (一乘) which carries all to Buddhahood; of this the *Hua-yen* (華嚴) and *Fa-hua* (法華) are typical exponents; (b) the three vehicle (三乘法), containing practitioners of all three systems, as expounded in books of the Deep and profound *prajñā* (深密般若); (c) the Hīnayāna (小乘) pure and simple as seen in the Four *Āgamas* (四阿含經). *Śrāvakas* are also described as hearers of the Four Truths and limited to that degree of development; they hear from the *pratyeka-buddhas*, who are enlightened in the Twelve *Nidānas* (因緣); the *bodhisattvas* make the six forms of transmigration (六度) their field of sacrificial saving work, and of enlightenment. The *Lotus Sūtra* really treats the Three Vehicles (三乘) as expedient ways, and offers a Buddha Vehicle (佛乘) as the inclusive and final vehicle.



His clear and pure perception is now enhanced
which is as stainless as the sky.
As such, all the positive effects
have been totally exhausted
and acquired by the practitioner.

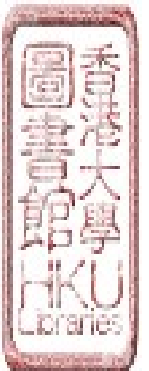


Manuscript of Section (13)

(13):(原文)

修行觀界第十三

- [317c7] 13.1 安般不淨念，退住與升進。
決定真實相，悉已分別說。
- 13.2 修行界方便，廣略差別相；
甚深微妙義，今當次第說。
- 13.3 有因先修習，安般不淨念；
然後觀諸界，安樂速究竟。
自以方便度，此苦難成就。
頂上兩眉間，繫念令不亂；
寂止潤澤生，三摩提增長。
所依已柔軟，三昧安不動。
擾亂不淨心，智者悉調伏；
已隨調伏心，安住修行處；
是處起明想，一切身分現。
- 13.4 初從一髮始，如其相憶念。
於一見自相，然後總眾髮；
次第三十六，自相總亦然。
佛說三十六，各各有住處。
或時彼諸界，合聚內觀察。
猶如明眼人，開倉見五穀。
時復有逆順，超越次第觀。
一界藉其下，餘種悉處上；
次第相連持，一一知其相。



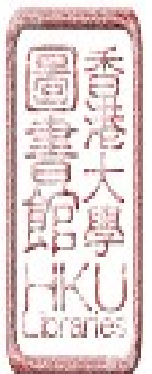
[318a1]

雜色不雜色，周滿悉觀察。
止心在一處，境界遍十方。

13.5 處處安置已，依是勤修習。
一髮為百分，思惟正憶念。
復於一分中，分別五種界。
次於空界上，識相別觀察。
修行見無垢，清淨妙相生。
譬如水上泡，明淨無障翳。
是處觀諸界，各各見自相。
水濕地堅強，風動火燒熱；
虛空無障礙，別知是識相。
青黃赤白綠，及與頗梨色。
於此眾雜色，修行具足觀。
虛空堅固相，彌廣周遍住。
難沮喻金剛，金剛慧能壞。
於上曼荼羅，則有熟相現。
譬如火熾然，能破彼堅固。
或見生疑怪，其心大恐怖。
明者能決定，增益諸功德。
已壞虛空界，能起升進相；
融壞若流注，復碎如塵塵。
修行見真實，則生解脫相。

13.6 空界既已壞，上諸界亦然；
是則壞相上，有餘壞相起。
若復餘一種，於上觀諸界；
次第普周遍，俱壞如前說。

13.7 觀察六六種，六三及四二；

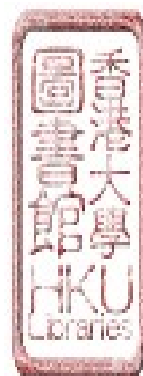


[318b1]

如是六十二，世尊略說界。
色壞有三種，剎那世極微。
無色唯二種，無為無壞相。
修界不淨念，則能捨貪欲。
順界方便觀，是治我慢藥。
觀界四無量，除滅瞋恚毒。(一無常頃名剎那)

13.8 阿難說是言，當修五念處；
世尊告之曰，更有第六念。
髮毛爪齒骨，筋肉厚薄皮；
肪 髓腦膜，脾腎心肝肺；
胞胃大小腸，屎尿膿涕唾；
垢污諸血淚，黃白及痰癢；
三十六不淨，觀察三種界。
是中濕相水，火熱地堅強。
諸有形色處，內外飄動相；
出入息語言，通利等迴轉；
一切總說五，是相名風界。
眼耳鼻舌身，毛孔咽喉空；
山巖室宅中，內外無障礙；
如是一切種，悉名為空界。
於彼六情根，所生諸識種；
如是多無量，總說名識界。

13.9 佛言應當知，六界非有我。
不觀陰界相，計我及我所。
一切內外界，是處意迴轉。
從是意行處，三受十八種。
六觸及四處，世尊之所說。
愛慢諸煩惱，悉於是中起；

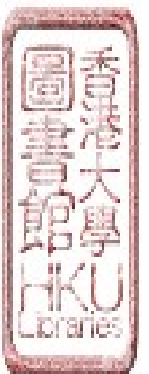


是身眾微合，虛妄空無主；
非我非眾生，迷惑計真實。
佛告羅睺羅，觀界悉無常；
如是六種界，說從六處起。

[318c1] 13.10 修習六巧便，六時各觀一。
色處悉具足，無色唯識界。
彼種所依處，相行地境界。
對治與所治，如實知分數。

13.11 身中諸界種，還自生苦惱。
譬如養毒蛇，終為彼所害。
四大生造色，即共造色住。
和合相間錯，還為四大壞。
不淨方便觀，先於造色起；
安般方便念，要從四大始。
若彼修行者，增廣二方便。
四大及造色，和合等觀察。
始入根本處，彼先壞造色；
入已然後觀，所因四大壞。
定慧漸增廣，念處具成就。
和合總觀察，一切悉寂滅。

13.12 彼三十六物，臭穢壞磨滅。
此三與十想，修行增厭離。
佛說是根本，能及一切惡。
四十九種法，三昧於中起。
修行諦觀察，自身及欲界；
無量不淨種，穢惡悉充滿。
眾苦所逼迫，盛火極熾然。

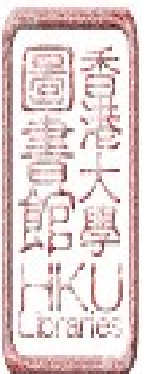


[319a1]

無常變壞相，見已生厭離。
色界相似種，微妙相顯現。
深樂求出離，增進厭患想。
有覺亦有觀，離欲生喜樂；
寂然入初禪，內外悉清淨。
所依及境界，如練真金像。
自身處梵世，於中極娛樂。

13.13 又見五支相，身及境界現；
第二滅覺觀，內淨心一處。
從定生喜樂，四支身內現；
所依及境界，譬如真珊瑚。
第三處離喜，行捨念慧除。
身受樂三昧，五支相明了。
所依青琉璃，清淨甚微妙。
緣少身無量，諸根次第起。
第四斷苦樂，憂喜先已滅；
不苦不樂捨，念淨三摩提。
如是四支相，現身及境界。
出息入息滅，所依極淳白。
過色滅有對，是說入空處；
過空相識定，過識無所有。
過是無所有，非想非非想。
善知諸界相，不味亦不縛。
清淨四梵行，高廣無有量。
慈悲普周遍，喜捨亦復然。

13.14 根本四禪中，修起五神通。
三昧現在前，繫心觀自身。
作輕及軟想，漸舉不令動。

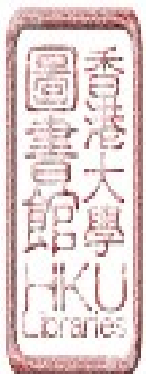


境界現在前，離地如胡麻；
稍進如大麥，轉次高四指。
此床至彼床，漸漸能隨意。
飛行及變化，自在無障礙。
是名修行者，微妙神通力。
[319b1] 繫心於自身，禪定現在前；
諦取外音聲，如其實皆聞。
繫心於自身，禪定現在前；
觀他心所念，一心皆悉知。
繫心於自身，禪定現在前；
自憶念此生，從胎及中陰；
漸見前身事，乃至百千劫；
一切諸所更，如實憶念知。

[319c6] 繫心於自身，禪定現在前；
觀察眾生類，生死及形色；
隨其業果報，中陰五道生；
修行天眼淨，一切如實見。

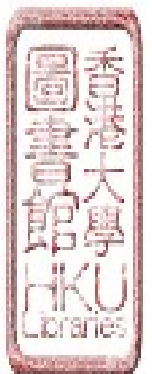
13.15 根本諸地中，無量餘功德；
修行心自在，一切悉具足。
所謂八背捨，勝處一切入；
背捨相有五，不淨與淨相；
色相煩惱識，略說是五相。

13.16 勝處先自身，內色外少色。
若好若醜一，外多二亦然。
內無有色想，外觀少多色；
二俱若好醜，是前四勝處。
後四內無色，外青黃赤白；
一切入四大，四色與空識。



[319c1]

觀外及內身，一相無差別。
諸辯妙願智，無諍三摩提；
逆順與超越，無量三昧門。
明智決定觀，具足五種滿。
一身二境界，定相普周遍。
第三憶念滿，修行喜厭捨。
第四諸地滿，十處相明了。
三乘根具足，是說第五滿。
界方便成就，久遠癡冥滅；
能令意清淨，無垢如虛空。
如是諸功德，一切悉究竟。
觀界第十三竟。



Section Fourteen:

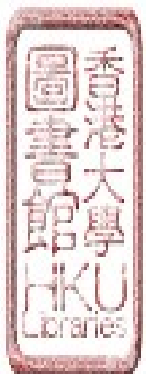
The Discourse on the *Samādhi* of
the

Four Immeasurables
(*catvāri apramāṇāni*)

in Spiritual Cultivation

(修行四無量三昧分

第十四)



Section Fourteen

The Discourse on the *Samādhi* of the Four Immeasurables (*catvāri apramāṇāni*)⁶⁶⁹ in Spiritual Cultivation

[319c6] 14.1 Should the practitioner wish to instill a compassionate heart of loving kindness (*maitrī*)⁶⁷⁰, he should focus his mind on the cognitive object (*ālambana*) and meditate continuously until it becomes unlimited. Then, his fault (*dauṣṭhulya*) has been eradicated. His heart remains perfectly pure and clean without disputing or wrangling with anybody nor bearing any body any grudge or hatred. When dealing with the three categories⁶⁷¹ and nine grades⁶⁷² of immeasurable living beings, whether they are his dear, trivial or hateful ones, he maintains his heart towards all of them in the worlds in all directions (*daśa diśaḥ*)⁶⁷³ without really discerning them into three groups but treating all of them nicely and cheerfully as one entity. Except the world where

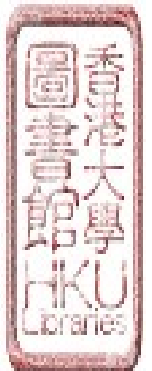
⁶⁶⁹ Four Immeasurables (*catvāri apramāṇāni*, 四無量心) include (i) boundless kindness, *maitrī*, or bestowing of joy or happiness (慈無量心); (ii) boundless pity, *karuṇā*, to save from suffering (悲無量心); (iii) boundless joy, *muditā*, on seeing others rescued from suffering (喜無量心); and (iv) limitless indifference, *upekṣā*, i.e., rising above these emotions, or giving up all things, e.g. distinctions of friend and enemy, love and hate, etc. (捨無量心).

⁶⁷⁰ loving kindness (*maitrī*), 慈.

⁶⁷¹ three categories, (三種), meaning dear ones, trivially dear and the hated.

⁶⁷² nine grades, (九品), or classes, i.e., upper superior (上上), upper middle (上中), lower superior (上下), and so on with middle (中) and lower (下).

⁶⁷³ the worlds in all directions (*daśa diśaḥ*), (十方世界), the ten directions of space (十方), i.e. the eight points of the compass and the nadir and zenith. There is a Buddha for each direction (十方十佛).



people inhabit (*lokadhātu*)⁶⁷⁴, the liberated practitioner is successful in treating all living beings in the sphere of sentient beings (*sattva-loka*)⁶⁷⁵ wholly with compassion.

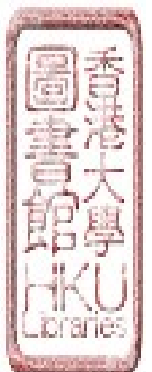
14.2 Should the practitioner practises loving kindness, he has to take an even-handed approach in his contemplation on all living beings in order to strengthen his even-mind and extinguish his anger with a view to enhancing his heart of loving kindness. Such a practice is called the entire meditation of the immeasurable loving kindness *samādhi*.

14.3 However, if the practitioner is still bound by anger even when he has been practising this entire meditation, he should practise differentiation (*viśeṣa*)⁶⁷⁶ kindness towards his most dear ones. As regards the trivial and less dear ones, the normal ones and the hated, he should, again, sequentially practises the nine grades of the compassionate heart. By doing so, the practitioner will gradually leave his anger or resentment aside with love arisen in his heart, together with all sorts of joy. Having tasted such joy, he should enrich all the living beings with the *dharma* whilst he, himself, continues practising three types of loving kindness, namely, the broad and great loving kindness, the extremely far-reaching loving kindness and the immeasurable and unlimited loving kindness. Then he is free from the hindrance of anger, abiding by the heart of loving kindness. And, depending upon what is appropriate at the time, he should preach to all living being all positive effects, roots of skillfulness (*kuśala-mūla*) and *dharma*, together with all sorts

⁶⁷⁴ the world where people inhabit (*lokadhātu*), (國土世界) .

⁶⁷⁵ the sphere of sentient beings (*sattva-loka*), (眾生世間); also all beings subject to transformation by Buddha.

⁶⁷⁶ differentiation, (*viśeṣa*), (別相), one of the six characteristics found in every thing (六相) – whole and parts, unity and diversity, entirety and (its) fractions.



of religious joy (*dharma-sukha*)⁶⁷⁷ and the various practices of loving kindness. He should introduce to them firstly the joy of leaving home and becoming a monk or nun (*pravrajya*); secondly the joy of receiving the right benefit of *dhyāna* abstraction; thirdly the joy of acquiring the enlightened mind (*bodhi*)⁶⁷⁸; and fourthly the joy of *nirvāṇa*. These are the pleasures which have or have not been experienced by the practitioners receiving instruction but on this occasion, the instruction-giver and the instruction-receivers could attain pure, clean roots of skillfulness and even the unsurpassed (*anuttara*)⁶⁷⁹ *nirvāṇa* and the utmost unconditioned *dharma-s* (*asaṃskṛta dharma*)⁶⁸⁰ could be achieved by both in accordance with what they are aiming at. This unlimited religious joy is commonly approachable by the preaching practitioner and all the living beings. Once the thought of giving religious joy has arisen, the practitioner continues engaging in the various meditation of sharing such joy with concrete signs as evidence, he will surely enter penetration. Like a clear mirror which reflects truly the images of things, the mirror of loving kindness-*samādhi*, being driven by joy, reveals various joyful signs right before the practitioner.

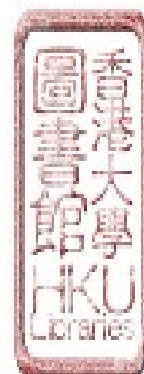
14.4 At times, when the practitioner is confused by anger or resentment, he should reflect that due to the same anger or resentment, he had committed multiple killings; had done lots of crimes; had entered the evil path; had

⁶⁷⁷ religious joy (*dharma-sukha*), (法樂), which is in contrast with the joy of common desire, that of hearing the *dharma*, worshipping Buddha, laying up merit, making offerings, repeating *sūtras*, etc.

⁶⁷⁸ enlightened mind, (*bodhi*), (菩提), also means knowledge; understanding; perfect wisdom; the illuminated or enlightened mind.

⁶⁷⁹ unsurpassed, supreme, (*anuttara*), (無上), also means, unexcelled, supreme, peerless.

⁶⁸⁰ *asaṃskṛta dharma*, (無為法), anything not subject to cause, condition or dependence; out of time, eternal, inactive, supra-mundane. Sarvāstivādins enumerate three: *ākāśa*, space or ether; *pratisaṃkhyā-nirodha*, conscious cessation of the contamination of the passions; *apratisaṃkhyā-nirodha*, unconscious or effortless cessation.

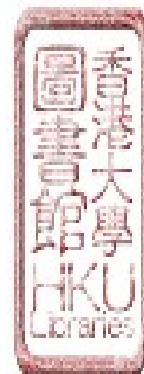


[320a1]

experienced lots of sufferings in the great hells; and had been reborn in lives of bees, poisonous insects, scolopendras, poisonous snakes, wicked dragons, harmful demons, malignant spirits (*rākṣasa*)⁶⁸¹ and all sorts of poisonous and harmful beings like these. If this anger or resentment is not eradicated, the practitioner will surely be continuously hard-pressed by it. Now, there is a golden opportunity on the part of the practitioner to get rid of such anger by practising the meditations on loving kindness. In addition, the practitioner should contemplate that the swearer and the one being sworn at are both impermanent in the sense that the incident does not last more than a moment. Both parties will surely pass. When the swear-words are extinct, the two persons involved will have no reason for debate. Moreover, the thoughts of these two persons involved are fleeting all the time which are inherently unreal and baseless. The one who swears and the one being sworn at are both erroneous, like fighting with the empty space. Besides, the practitioner knows fully well that his organ of hearing (*śrotrendriya*)⁶⁸² is arisen from the unreal and baseless source of defilement and the same is true for the organ of taste of the swearer. Hence who swears and who being sworn at is casually produced and extinguished without any concrete basis. When the practitioner reasons in this manner, he will be free from the bonds of anger and can truly be able to cultivate his heart, of loving kindness living in a pure and clean state without delusion. As being taught by the Buddha, those who practise loving kindness can enter penetration in their meditation on the fourfold stage of mindfulness

⁶⁸¹ malignant spirits, (*rākṣasa*), (羅刹), demons sometimes considered inferior to *yakṣas*, sometimes similar. Their place of abode was Laṅkā in Ceylon, where they are described as the original inhabitants, anthropophagi, once 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.

⁶⁸² organ of hearing, (*śrotrendriya*), (耳根) .

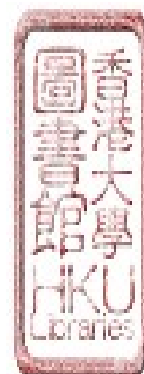


(*śmṛtyupasthāna*). In addition, they can surely widen their scope of practice, acquiring the immeasurable doctrinal perspective (*dharampariyāya*)⁶⁸³ and the surpassing Buddhahood and *nirvāṇa*, from which they will never withdraw. If the practitioner has been free from the passions after having practised the three types of loving kindness, he should begin cultivating and deepening the pure and wondrous passionless heart of loving kindness, widening his practice to the limitless state with a view to achieving the real fruit of Buddhahood. And, because of these positive effects, his wish for the attainment of the utmost *nirvāṇa* will be fully accomplished. The reason being that all Buddhas advocate that loving kindness is, indeed, dauntless and is the origin of all positive effects. Loving kindness sparks off all virtues. Loving kindness can extinguish all sorts of violence and evil. That is why practitioners should diligently cultivate great passionless loving kindness.

14.5 On the other hand, compassion (*karuṇā*)⁶⁸⁴ is similar to the scope of loving kindness in dealing with hated, trivial and dear people. Practitioners should also practise it in good sequence. As taught by the Buddha, those with a compassionate heart of loving kindness will strive for enriching all living beings. Those with a heart of compassion, however, is to endeavour to remove the non-enriching things. At the initial stage, if a practitioner acts on his wish for enriching all living beings, bestows various joys on them, and rejoices only at their happiness, he is said to have possessed a heart of loving kindness. On the other hand, if a practitioner initially observes that all living

⁶⁸³ doctrinal perspective, (*dharampariyāya*), (法門), also means the doctrines or wisdom of Buddha regarded as the door to enlightenment. A method. Any sect. As the living have 84,000 delusions, so the Buddha provides 84,000 methods (法門) of dealing with them.

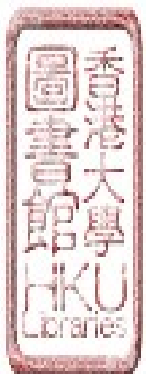
⁶⁸⁴ compassion, (*karuṇā*), (悲), also means pity for another in distress and the desire to help him, sad.



beings are being subject to immeasurable sufferings, forms the wish for removing these non-enriching conditions with a view to resuming their joys and sees the fruit of his labour without actually giving them any joy, he is said to have possessed a heart of compassion. Those bearing the characteristic of purity are of loving kindness and those bearing that of emptiness (*śūnyatā*) are of compassion. The difference between the two is that loving kindness is to give joys whereas compassion is to remove sufferings. The first example of how the heart of sympathy is arisen in the practitioner is when he sees that all the angry and violent living beings debating, harming, endangering and killing one another without mercy nor protection from anywhere, forms a heart of compassion and hence provides them with cover and protection. The second example is when he sees living beings being beheaded or their bodies, ears, noses or limbs being mutilated, suffering immeasurable pains without any help from anybody and hence forms a heart of compassion. The third example is: whilst the heart of compassion has arisen in the practitioner who, then, witnesses that the living beings in the five destinies (*gati*) are subject to vigorous and immeasurable sufferings, deepens his sympathy for them and formulates the intention for their rescue and protection. Should one cultivate the root of skillfulness of limitless compassion as such, one will definitely acquire timeless and immeasurable positive effects. If one is not compassionate towards living beings in unlimited sufferings, one is, indeed, extremely evil and destined to be deprived of any positive effect. Such great compassion is the base of the teachings of all Buddhas. Starting from this very base, one is able to reach exhaustively all the oceans of wisdom. Should one practise compassion fully, not before long, one shall be there.

[320b1]

14.6 Besides, what is actually meant by immeasurably



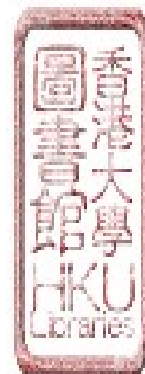
sympathetic joy (*muditā*)⁶⁸⁵ is within the scope of loving kindness, the basis of the sixfold recollection (*ṣaḍ-smṛti*)⁶⁸⁶, all the good positive effects and the unlimited *dharma*, the practitioner has succeeded in his cultivation of ethical behaviours, *dhyāna* and wisdom with the acquisition of all positive effects, he resolves on enriching all living beings with all these for the benefits of himself and others. Then when he sees that all living beings have acquired religious joy, pleasure blooms in his heart and because of such pleasure, his sorrow and worries dissipate altogether and he, himself, remains bouncing with joy, uttering “Wonderful!” to himself and wishing them happy forever. When all living beings are provided with joy, the practitioner shows the pure and clear sign of sympathetic joy which is herewith termed as *samādhi* of immeasurably sympathetic joy. As said by the Buddha, the cultivation of various joys will lead to the ultimate wisdom.

14.7 Lastly, the immeasurable equanimity (*upekṣā*)⁶⁸⁷ means that the practitioner should apply equanimity to all living beings equally without any difference, be them his hated, dear or trivially dear ones. Apart from loving kindness, compassion and sympathetic joy, the practitioner should practise equanimity towards all living beings which will draw him near to the ultimate truth. That is why the Buddha had explained it clearly that every type of equanimity has its own form which is totally different from the immeasurable equanimity. Being termed as the *samādhi* of immeasurable equanimity, it is universally egalitarian, pure and clear, transcending all the characteristics of suffering, joy; and happiness. The characteristic of equanimity is exactly like this.

⁶⁸⁵ sympathetic joy (*muditā*), 喜.

⁶⁸⁶ sixfold recollection, (*ṣaḍ-smṛti*), (六念), the sixfold recollection: Buddha, the Doctrine, the Order, the precepts, giving and heavenly beings with their prospective joys.

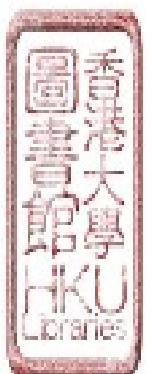
⁶⁸⁷ equanimity (*upekṣā*), (捨).



As once said by the Buddha, the practice of the *samādhi* of immeasurable equanimity will lead the practitioner to the realm of nothingness (*akiñcanyāyatana*)⁶⁸⁸.

14.8 I have fully explained in great details all the profound characteristics of the four immeasurables and it is my fervent hope that practitioners should practise them in good sequence.

⁶⁸⁸ the abode/sphere of nothingness (*akiñcanyāyatana*) (無所有處); the third of four meditation attainment pertaining to the immaterial sphere.

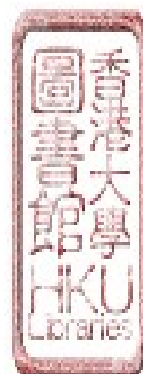


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(14):(原文)

修行四無量三昧第十四

- [319c6] 14.1 修行者。若欲廣修慈心。先當繫心所緣漸習令無量。滅除過惡心不諍競亦無怨結。無恚清淨。謂於親中怨三種九品眾生無量無數。安處十方盡三分際淳一樂行。唯除國土世界。於眾生世界周普總緣成就遊。
- 14.2 行者修慈方便。先等心思惟。總緣一切眾生。令心堅固滅除瞋恚而起慈心。是名總觀慈無量三昧。
- 14.3 如是總觀猶為瞋恚所縛者。當於上親修別相慈。次於中親下親中人怨家次第修習九品慈心。漸離瞋恚心生愛念與種種樂具。與是樂已然後於一切眾生起法饒益心。修三種慈。廣大慈極遠慈無量慈。捨除瞋礙住仁愛心。隨其所應功德善根。一切佛法皆悉與之。謂與種種法樂修種種慈。先與出家樂。次與禪定正受樂。次與菩提樂。次與寂滅樂。彼修行者本曾所更及所未更。種種樂具自得他得清淨善根。乃至無上寂滅究竟無為。隨其修行意所想念。無量法樂等與眾生相現在前。樂想起已一一觀察。以相自證便得決定。猶如明鏡因物像現。慈三昧鏡亦因樂事。種種樂相悉現在前。
- 14.4 或時修行為瞋恚所亂。作是思惟。我從本來由是瞋恚多所殺害。興諸罪逆入於惡道。於大地獄還受苦毒。或作蜂蠆蜈蚣毒蛇惡龍害鬼羅刹。如是種種毒害之類。今不除滅復見燒迫。以是方便能止瞋恚。又復思惟。罵者受者彼我無常須臾不住。二俱過去惡聲已滅
- [320a1]

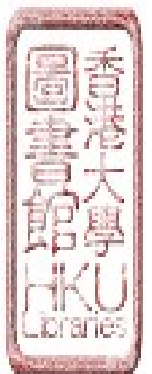


後起。二人無故共諍。又今二人念念即滅虛妄無實。誰罵誰受何為顛倒。與空共鬥計我。耳根從虛妄顛倒煩惱業起。彼人舌根亦復如是。因緣生滅誰罵誰聞。修行如是思惟時。瞋恚縛解能修慈心離垢清淨。如佛說。修慈者於四念處能得決定修習增廣。成就無量法門勝妙道果不復退還。是則三種方便大慈。若已離欲更修淨妙離欲慈心。深心饒益增廣無量得真實果。因此功德具足所願究竟涅槃。所以者何。一切諸佛說慈為無畏。慈為一切功德之母。慈為一切功德鑽燧。慈能消滅凶暴諸惡。是故修行當勤方便。修離欲大慈。

14.5 悲無量者。如慈境界怨親中人。悲亦如是。次第修習。如佛言曰。饒益眾生說名慈心。除不饒益說名悲心。若先於眾生起饒益心。以種種樂具悉施與之。然後觀眾生。唯見受樂是名慈心。若先觀眾生受無量苦。起除不饒益心。然後見眾生除不饒益。除不饒益已受種種樂非與樂也是名悲心。見淨相是慈。見虛空相是悲。樂行是慈。苦行是悲。是則差別。謂修行者見諸眾生兇暴諍怒殘賊殺害共相逼迫無有覆護。如是見已而起悲心為作覆護。又見眾生斬截身首耳鼻肢體苦痛無量無能救者。修行見已而起悲心。又修行住悲心時。見五趣眾生苦痛熾然無量燒迫。深起悲心興救護想。如是修行悲無量善根生時無量功德相現。若見此眾生受無量苦而不起悲。是則極惡無善根人。如是大悲一切諸佛本所修習。由是究竟一切智海。行者若能具足修習。當知不久必到是處。

[302b1]

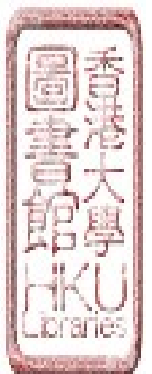
14.6 喜無量者。謂修行於慈境界。以六思念等諸善功德無量佛法。及自身成就戒定智慧一切功德。饒益眾生自樂他樂盡皆與之。見一切眾生得法樂已其心歡喜。其



心歡喜則憂戚滅。憂戚滅已一向欣悅踊躍歡喜。念言快哉永使安樂。於一切眾生歡喜時。見有樂相輕微明淨成就此相。名為喜無量三昧。如佛說。修集喜等乃至識處。

14.7 捨無量者。捨怨親已等緣中品。此唯是眾生無有差別。離慈悲喜唯作眾生行近境界近相。是故世尊說捨種種捨各自有相。捨無量不與彼同。謂平等清淨離苦樂相。捨相似相現。是名捨無量三昧。世尊說修捨無量乃至無所有處。

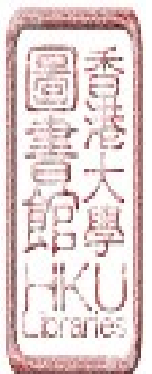
14.8 已略說四無量相。餘種種甚深相。行者應次第修習。



Section Fifteen:

The Discourse on the Meditations on *skandhas* in Spiritual Cultivation

(修行觀陰分
第十五)



Section Fifteen

The Discourse on the Meditations on *skandhas* in Spiritual Cultivation

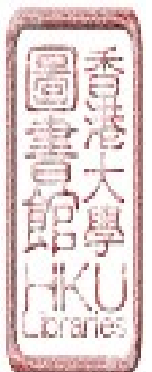
[320b20] 15.1 If a practitioner who has accumulated sufficient positive effects for a lengthy period of time, has practised *dhyāna* abstraction, has heard the *dharma* since his youthful days and has discovered the cause of any phenomenon (*nidāna*)⁶⁸⁹, he can be able to contemplate and meditate on the five *skandhas*, acquiring a clear understanding of the profound *dharma* and subsequently extinguishing birth and death (*saṃsāra*) like clouds being blown away by the strong wind. In addition, he is able to cut off and overcome anything which pleases only the Evil One (*māra*)⁶⁹⁰.

15.2 Here, I am going to expound the meditations on the five *skandhas*. If a practitioner personally wishes to cross over the ocean of defilement (*kleśa samudra*)⁶⁹¹, free himself from desire, fertilize his own self, remain jovial all the time, put an end to the coarse and unlubricated conditions of the inharmonious working of the four elements, enhance the harmonious working of the four elements in the body, control properly the means of perception, examine the *dharma* exhaustively and acquire ultimate wisdom (*prajñā*), he should strive to keep his fundamental states of meditation as clear and pure as possible as this could bring about *samādhi* which sets him free from various discursive thoughts, extinguishes

⁶⁸⁹ the cause of any phenomenon (*nidāna*), (本緣), or the origin of any phenomenon.

⁶⁹⁰ the Evil One (*māra*), (魔).

⁶⁹¹ the ocean of defilement (*kleśa samudra*), (煩惱海).



his defilements and reveals right before him all the subtle and wondrous characteristics of spiritual cultivation, like the pure and wonderful crystal that is as clear as the water bubble. Upon seeing this clear and pure signs of undefilement, the practitioner will form the good resolution to guard and maintain them without heedlessness (*pramāda*). Since he holds them without heedlessness, the characteristics of maturity will arise. After that, those of decay will set in.

[320c1] Thereafter, the practitioner persists only with the pursuit of Buddha-truth and *nirvāṇa* will ensue. Should one practise in this manner, one will acquire a full understanding of the *dharma*, and succeed in additionally strengthening his resolution to abandon the world. Should one remain firm in one's pursuit and keep on progressing without fail, or turning back, one will surely be able to acquire the profundity *samādhi* (*gambhīra-samādhi*)⁶⁹², the firm *samādhi* (*sāravatī nāma samādhi*)⁶⁹³ and the immovable *samādhi* (*aniñjya*)⁶⁹⁴. Should the practitioner settle in all such types of *samādhi*, five categories of clear and pure *samādhi* will arise which universally illuminate the five destinies (*gati*). These five categories are moon-light equipoise (*candra-pradīpa-samādhi*)⁶⁹⁵, sun-light *samādhi* (*sūrya-pradīpa-samādhi*)⁶⁹⁶, pure crystal *samādhi*, *samādhi* of drilling light of gold, and stainless rock crystal (*sphāṭika*) *samādhi*. From these five categories of *samādhi*-s, three more types of *samādhi* will arise. They are *samādhi* of shining light, *samādhi* of universally shining sun-light and *samādhi* of universally immeasurable sun-light.

15.3 Besides, the practitioner can also destroy all the

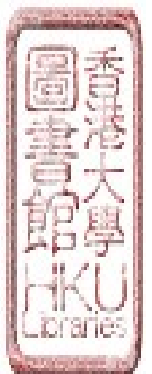
⁶⁹² the profundity *samādhi* (*gambhīra-samādhi*), (甚深三昧) .

⁶⁹³ the firm *samādhi*, (*sāravatī nāma samādhi*), 堅固三昧.

⁶⁹⁴ immovable *samādhi*, (*aniñjya*), 不動三昧.

⁶⁹⁵ moon-light equipoise (*candra-pradīpa-samādhi*), also known as pure moon *samādhi*, (月光三昧), (淨月三昧) .

⁶⁹⁶ sun-light equipoise (*sūrya-pradīpa-samādhi*), (日光三昧), (日燈三昧) .



objects of perception by meditating on five states of destruction. These five states are piercing, undoing, breaking, decaying and extinguishing. These five states of destruction conclude the decay of all existences. Having practised all the contemplations on these five destructive realms, the practitioner remains pure and clean and five additional types of *samādhi* will arise in him. They are the *samādhi* of lion king, the *samādhi* of dragon king (*nāgarājaḥ*)⁶⁹⁷, the *samādhi* of *garuḍa*⁶⁹⁸, the *samādhi* of the king of bulls (*ṛṣabha*)⁶⁹⁹ and the *samādhi* of the Lord of Elephants (*gajapati*)⁷⁰⁰. All these five types of *samādhi*-s bear the characteristics of masculinity because the practitioner has been diligently practising without heedlessness. When the practitioner settles in these types of *samādhi* of the kings of beasts, each of which will follow their own kinds and everything will be under control. In addition, due to the power of these types of *samādhi*, the ten characteristics of male and female also reveal themselves which, again, follow their own kinds in good order, resulting in the common appearance of all living beings. If the practitioner is able to differentiate these various types of *samādhi* without fear, he is said to have acquired the independent positive effects of all laws (*sarvadharma*)⁷⁰¹.

15.4 On the other hand, the practitioner, whilst being settled in the clear and pure realm, should meditate the flow

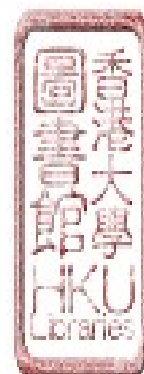
⁶⁹⁷ the dragon king (*nāgarājaḥ*), (龍王) .

⁶⁹⁸ *garuḍa*, (迦樓羅), a mystical bird, the chief of the feathered race, the enemy of the serpent race, the vehicle of Viṣṇu. It is described as golden-winged, with an expanse of 3,360,000 li, carrying the *ju-i* pearl or talisman on its neck, among other accounts one says it dwells in great trees and feeds on snakes or dragons.

⁶⁹⁹ the king of bulls (*ṛṣabha*), (牛王) .

⁷⁰⁰ the Lord of Elephants, (*gajapati*), (象王), also a term for Śākyamuni; also the fabulous ruler of the southern division of the *jambudvīpa* continent.

⁷⁰¹ all laws (*sarvadharma*), (一切諸法), also means all things, all existences, or beings.



of a cumulation starts from one location and then divides into two which re-unites into one at a later stage. The five aggregates all reveal themselves individually in the flow, with each of which spreading out and showing clearly its own realm. After that, all of them re-unite into one. The practitioner should meditate that matter (*rūpa*)⁷⁰² is like assembled scum, that sensation (*vedanā*)⁷⁰³ is like water bubbles; that ideation (*sañjñā*)⁷⁰⁴ is like flames; that the conditioning forces (*saṃskāra*)⁷⁰⁵ is like bananas⁷⁰⁶ and consciousness (*vijñāna*)⁷⁰⁷ is unreal. He then concludes that these five aggregates are all unreal, false and deceptive. After having meditated like this, the practitioner's whole being becomes soft, pacified and happy. Then he should meditate that the location where the flow of cumulation begins has become stainless, like a clear water bubble which gradually enlarges until it fills up his whole body. In this way, the practitioner takes up whole-heartedly his practice of this pure meditation without heedlessness. Then such pure vision grows continuously, covering the whole body of the practitioner like a clear and pure water bubble, leaving behind all forms of fault and enhancing the arising of the superlative and wonderful Buddha-wisdom. At this stage, the practitioner should meditate on the destruction of such vision. Once destruction is completed, the flow will go as far down as

⁷⁰² matter, (*rūpa*), (色), also means form, matter.

⁷⁰³ sensation, (*vedanā*), (受), also means reception, feeling, the functioning of the mind or senses in connection with affairs and things.

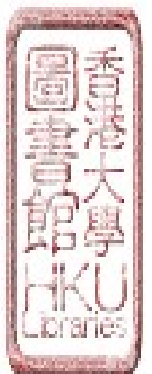
⁷⁰⁴ ideation, (*sañjñā*), (想), also means discerning; the functioning of mind in distinguishing.

⁷⁰⁵ the conditioning forces, (*saṃskāra*), (行).

⁷⁰⁶ banana, (芭蕉), this is an example aiming to illustrate that when the banana is covered by its skin, it looks like a hard fruit. But in reality, it is not. This is a footnote in the Japanese version of the *sūtra* which is given as follows:-

芭蕉 その実の皮をむいてみても堅い果肉が得らウれないことから 実体がないことの譬喩に用いられゐる。See also Footnote (574) and p.148 of the Introduction.

⁷⁰⁷ consciousness, (*vijñāna*), (識).

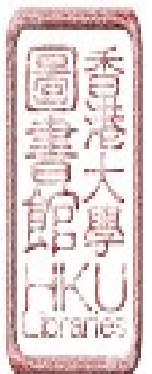


[321a1]

to the infinitive realm of utmost knowledge. When it arrives at the infinitive realm of utmost knowledge, it will again gather together and form a *maṇḍala*. There are also different visions additionally filling up the originating location of the flow. Then it flows down to the infinitive worlds of all directions (*daśa diśah*). Once reaching the worlds of all directions, every cumulation will maintain its own specific characteristic. By that time, the practitioner will see clearly the immeasurable causes of form which gather together like the assembled scum of the mountain waterfall. All the characteristics of sensation (*vedanā*) are seen like water bubbles of a heavy rainfall. The various sensations (*sañjñā*) are seen like the flame in spring, the conditioning forces (*saṃskāra*) are seen like a banana⁷⁰⁸ which are not at all hard or solid and the six characteristics of mental faculty in regard to consciousness (*vijñāna*) are seen like illusory transformations. All these are unreal and false which are meant only for deceiving the unenlightened (*bāla-pṛthag-jana*)⁷⁰⁹. This spiritual practice is termed as the meditations on the specific characteristic (*svalakṣaṇa*) of *skandha*. After having practised the meditations on the specific characteristic of *skandha*, the practitioner should illumine his being with wisdom (*prajñā*) and simultaneously and whole-heartedly engages himself in meditation. Then the practitioner sees, during his meditation that everything around him is blazing and there are multiple forms of flower within his body with lots of pure and wonderful jewels surrounding him. In addition, he also sees within himself all sorts of multiple jewels and positive effects which are extremely wonderful and glorious. Having seen all these visions, the wisdom-eye of the practitioner has become wide open. He then continues meditating all over his own body.

⁷⁰⁸ a banana, same as explained in (706).

⁷⁰⁹ the unenlightened, (*bāla-pṛthag-jana*), (愚夫), also means the ignorant, the immature, a simpleton.

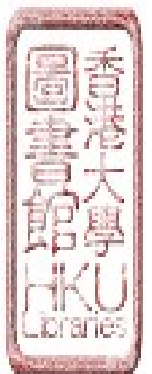


Having meditated on his body, he should meditate on the mental and physical sufferings arising from the full-orbed activities of the *skandhas* and be weary of the world. Then he advances boldly in order to cross over the boundless ocean of sufferings caused by births and deaths (*saṃsāra*). Whilst continuing his spiritual practice in contemplating the mental and physical sufferings arising from the full-orbed activities of the five *skandhas*, the practitioner has resolved on abandoning the world and kept on three additional meditations, namely, meditation on getting rid of desires, meditation on liberation and meditation on *nirvāṇa* with all sorts of positive effects arising in him one by one. Then the practitioner practises meditations on seven places apart from those of the five *skandhas*, namely, suffering, its location, its cessation, the way of cure, the taste of love, weariness of the world, and abandoning it. In such a way, the practitioner applies effort in the absolute truth, (*paramārtha-satya*)⁷¹⁰, resulting in the arising of the seed-store of wisdom (*prajñā*). At these seven particular places, the practitioner should practise three meditations to good effect, achieving particular contemplations and penetration. Once these achievements have been firmly established, the practitioner will attain the stage of undefilement (*vimala*). By then, his mind will be brought to rest and he continues in cultivating wisdom (*prajñā*). Once his wisdom (*prajñā*) arises, his entire realm will become level and straight which is completely unified and undefiled.

Moreover, the practitioner will acquire the penetration of the wisdom attained by meditating the rise and fall of the five *skandhas* thought after thought (*kṣane kṣane*)⁷¹¹ until they become totally extinct and the reality is

⁷¹⁰ the absolute truth, (*paramārtha-satya*), (真諦) .

⁷¹¹ thought after thought (*kṣane kṣane*), (念念), also means *Kṣaṇa* of a



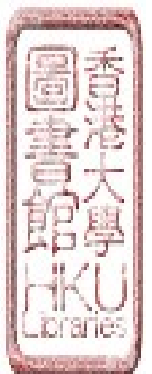
fully visualized. Just like those eating poisonous rice are doomed to die, practitioners with polluted practices in their three additional meditations are the same. Whenever a thought arises, suffering arises simultaneously. Hence, during the birth, existence and death of a thought, suffering is there all the time. Therefore, when one holds one thought, such thought will be subject to decay soon. When the practitioner realizes, through his meditations, that the births, deaths and the destructions of the five *skandhas* are, indeed, impermanent, unreal and false with surpassing evil, he will conduct his life in full appreciation of the doctrine of impermanence, suffering, quiescence (*śūnyabhūta*)⁷¹², and no ego (*anātman*), with special references to the teachings of piercing and outflowing, unreality, speedy withering, breaking up and destruction which are, indeed, the various manifestations of the doctrine of impermanence as cited repeatedly up to a hundred sentences in the *sūtras*⁷¹³. When one commits one's whole life and being to performing all these various practices with the correct understanding that all the doctrines are true, one will surely be liberated. The practitioner, whilst dwelling at the holy and virtuous and concentrating in his meditation of *samādhi*, realizes this exceptional feature of all things, he will be deeply saddened and weary of the phenomenal world. He will not be content to stay in the three kinds of existence (*bhava*).

15.5 Moreover, if the practitioner refutes extinction whilst meditating on the living or refutes the living whilst meditating on extinction, he will not be able to advance to the stage of the saints. He should focus his mind in meditating them

Kṣaṇa, a *Kṣaṇa* is the ninetieth part of the duration of a thought; an instant.

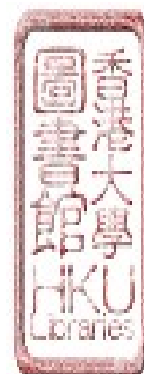
⁷¹² quiescence (*śūnyabhūta*, *vivikta*, *upaśama*, *tuccha*), (空寂), or a condition beyond disturbance, the condition of *nirvāṇa*.

⁷¹³ *sūtras*, (修多羅), it is the *sūtra-piṭaka*, or first portion of the *tripiṭaka*, but is sometimes applied to the whole canon.



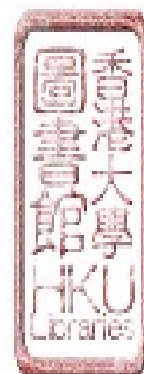
properly and whole-heartedly one by one, with a right direction towards *nirvāṇa*. By doing so, wisdom (*prajñā*) will arise because such life-style is the life-style of the sage. When such life-style of the sage is fully established, all the characteristics of the *dharma* and *nirvāṇa* will be revealed to the practitioner without remainder, together with the complete extinction of unenlightened desire, defilement and the filth of sin that has originated sufferings. After that, the practitioner's mind is completely under control and he, at the same time, fully realizes that the five *skandhas* have no ego and are, indeed, from nowhere. Therefore, basing a life-style on the principle of impermanence, the practitioner should also meditate on suffering and *skandhas*. He has to appreciate that there are eight types of pressing sufferings which help him with the accomplishment of the eight right ways (*aṣṭāṅga-mārga-hāmāni*)⁷¹⁴. These sufferings are like diseases, or tumours, or spikes or killings. Moreover, the life-styles in full recognition of the doctrines of impermanence, suffering, emptiness, (*sūnyatā*), and no-ego (*anātman*) are the four holy bodhisattva life-styles. Conversely, those in contrast with these four are non-holy life-styles. In the meditations of suffering and *skandhas*, the practitioner will attain penetration by realizing the reality like the four Axioms (*catvāriārya-satyāni*) and practising the sixteen mental activities. This is the initial form of the stage of warmth in

⁷¹⁴ the eight right ways, (*aṣṭāṅga-mārga-hāmāni*), (八行), (八由行), (八正道), the eight right or correct ways. They are: (1) *samyag-dṛṣṭi*, correct views in regard to the four Axioms, and freedom from the common delusion (正見). (2) *samyak-saṃkalpa*, correct thought and purpose (正思). (3) *samyak-vāc*, correct speech, avoidance of false and idle talk (正語). (4) *samyak-karmānta*, correct deed, or conduct, getting rid of all improper action so as to dwell in purity (正業). (5) *samyak-ājīva*, correct livelihood or occupation, avoiding the five immoral occupations (正命). (6) *samyak-vyāyāma*, correct zeal, or energy in uninterrupted progress in the way of *nirvāṇa* (正精進). (7) *samyak-smṛti*, correct remembrance, or memory, which retains the true and excludes the false (正念). (8) *samyak-samādhi*, correct meditation, absorption, or abstraction (正定).



which dialectic processes are left behind and the mind dwells only on the four Axioms and the sixteen mental activities. Hence, the practitioner dwells at the domain of reality and acquires true wisdom by meditating on suffering and *skandhas* like the melting of iron balls which are no longer solid. He is the practitioner who has set his eyes on *nirvāṇa*, shoulders births and deaths (*saṃsāra*), defies existence (*bhava*) and takes no pleasure in life. Like a hunter of various beasts, upon being hard-pressed by the brutal power of the beasts, his own terror and the urgency of the situation, he succeeds in escaping from danger with utmost courage. The practitioner is in a similar scenario. Seeing the imminent siege of great sufferings caused by the blazing births and deaths (*saṃsāra*), he gathers power from his weariness of the world and escapes unhurt with wisdom (*prajñā*).

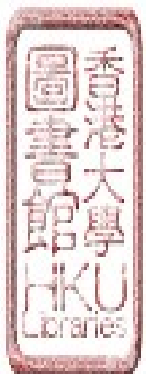
15.6 Besides, during the arising of the understanding derived from reflection (*cintā-mayīprajñā*), the practitioner will note that the seed for the stage of warmth (*uṣmagata*) arises. His mind will be brought to rest. Then he continues in cultivating wisdom (*prajñā*) which grows fully until it reaches its own realm. With a settled and pacified mind, the practitioner keeps on cultivating wisdom and the seed for the stage of summit arises. Then the stage of warmth continues to grow and the stage of summit blooms fully until it reaches its own realm. The further development of the stage of warmth enhances the seed for the stage of receptivity. The arising of the stage of summit also sees that the continuous growth of the stage of receptivity which will be fully developed until it reaches its own realm. Furthermore, that which is developed from the five *skandhas* can be called the warmed-up stage. From the warmed up stage, the practitioner contemplates the five *skandhas* being out from



the three treasures can be called the stage of summits (*mūrdhas*). From the stage of summit, the practitioner contemplates the eighteen *dhātus* being out from the four Axioms can be called the stage of receptivity (*kṣānti*). From the stage of receptivity, the practitioner contemplates the twelve entrances⁷¹⁵ and because of benefiting from the three skillful roots, such stage can be strengthened, resulting in its marked differences from others. Hence, everything depends on the contemplations on the absolute truth (*paramārtha-satya*). However, the stage of receptivity is strengthened due to additional meditations on reality. The stage of warmed-up is also strengthened because of additional meditations. The stage of summits, on the other hand, brings about increased joy of belief whereas the stage of receptivity enhances additional wisdom. Besides, there are three types of reliance available for the practitioner, namely, the high, the low and all skillful roots. The reliance on each of them will enable the practitioner to advance one step further. (The character of joy here denotes the sense of “out” or “from”.) That is why I have to make mention of them here. In addition, the practice of the stage of warmed-up depends on the resolution, of being weary of the world and of abandoning it. The practice of the stage of summits relies upon the contemplation of joy whereas that of receptivity upon equality. Equanimity can also follow that skillful root of equality and further strengthens the practice of the practitioner. One should hence aim at completing once and for all one’s practice and achieving all three stages at one single go.

[312c1] 15.7 Lastly, the practitioner should fully appreciate that the five *skandhas* keep harassing and oppressing him like

⁷¹⁵ the twelve entrances, (十二入), i.e. the six organs (六根) and their objects or conditions (六境).

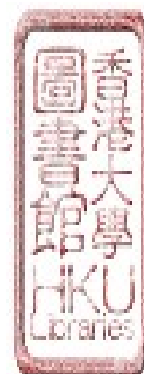


five wicked robbers chasing him with knives. As taught by the Buddha, should one wish to attain direct realization of the four noble truth (*abhisamaya*)⁷¹⁶, one should engage in *dharma-manasikāra*⁷¹⁷, always meditating on the truth of the *dharma*. One should also engage in holy conduct and sharply cut off from the thieves of *skandhas*. Like a fool being unable to defend himself with a pole, he is doomed to be slaughtered by them. Hence, from all the sage and virtuous people to every one, should practise diligently the right meditations for the benefit of contemporary religious joy and for shedding great light on the right path for late-comers of the later generations. By doing so, all sufferings will become extinct and all living beings will benefit from it. If a practitioner does not practise it diligently and let himself go loose and unrestrained, he will surely fail in achieving anything. He is no better than an ordinary person.

15.8 To conclude, it should be noted that after the practice of the meditations on the five *skandhas*, the further cultivation of *dharma-manasikāra* is the world's premier practice. What is actually meant by *manasikāra* is, indeed, meditation on the truth of the *dharma* which is what the translator interpreted as contemplation.

⁷¹⁶ direct realization of the four noble truth (*abhisamaya*), (現觀), (阿鼻三磨耶)。

⁷¹⁷ (達磨摩那斯伽邏), *dharma-manasikāra*, the meditations on the *dharma*.

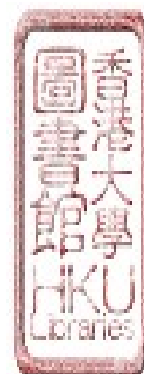


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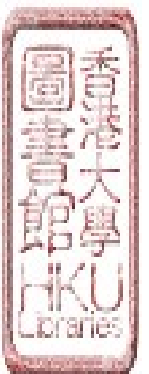
修行觀陰第十五

- [320b20] 15.1 若修行者。久積功德曾習禪定。少聞開示發其本緣。即能思惟觀察五陰。了達深法滅除生死。猶如大風飄散重雲。亦斷一切魔所樂法觀五陰義。今當說。
- 15.2 修行者。內自思惟欲渡煩惱海。起離欲生潤澤。自身快樂羶澀四大滅。隨順四大生。攝諸亂意能趣究竟成就智慧。若根本觀處堅固明淨。能起三昧離諸亂想滅除煩惱。諸微妙相於是悉現。如淨妙琉璃如水淨泡。行者見此明淨無垢相起。善念守持心不放逸。既不放逸則熟相起。熟相起已壞相現。壞相現已唯起法想一切寂滅。如是修行法相具足成就。得增上厭離意。堅固精進不可動轉。得甚深三昧堅固三昧不動三昧。修行住是三昧。能起五種明淨三昧遍照五道。月光三昧日光三昧淨琉璃三昧練金光三昧無垢頗梨三昧。因此五種明淨三昧。復生光耀三昧遍光耀三昧無量光耀三昧。
- [320c1] 15.3 復次修行者。因五種壞相能壞諸緣。一曰穿二曰剝三曰裂四曰壞五曰滅。以是五壞相壞一切法。修行五種三昧。壞境界悉清淨已。次復生五種三昧相。師子王三昧龍王三昧金翅鳥王三昧牛王三昧象王三昧。心無放逸故起此雄相。修行住此獸王三昧。各隨其類一切悉攝。又三昧力男女十相起隨類相。攝一切眾生於是悉現。若能分別此諸三昧相而不恐怖。是則名曰於一切諸法自在功德。



15.4 復次修行者於明淨境界觀察陰流。從一處出分為二分。如是觀已還合為一。一一流中復見五相。相各別異布列境界。布列境界已還合為一。色如聚沫。受如水泡。觀想如炎。行如芭蕉。觀識如幻。是五虛妄欺誑之相。修行如是觀已。其身安隱柔軟快樂。復觀流所起處無垢相現。如水淨泡。漸漸增長充滿其身。修行心不放逸專念受持。持已淨相增廣周遍覆身。如明淨泡。離諸過惡更勝妙智生乃壞是相。是相既壞彼流流下遠注無量。如淨頗梨極知境界。極知境界已從彼攝還成曼荼羅。更有異相充滿本處。然後流至十方無量世界。至十方已各住自相。爾時修行明見無量色種。猶如山水漂積聚沫。一切受相如大雨滂沱。種種諸想如春時焰行。如芭蕉無有堅實。觀六識種猶如幻化。如是種種虛妄但欺誑愚夫。是名修行觀陰自相。觀陰自相已。復以智慧自照其身。專念觀察。觀察時見周匝熾然相起身處。其內有種種雜華淨妙珍寶周匝遶身。又自見身種種雜寶諸功德相微妙莊嚴。修行見是諸相已。慧眼開廣。自顧其身周遍觀察。觀察已復外觀陰相。盛火熾然即生厭心。勇猛精進欲度生死無邊苦海。修行於五陰熾然相厭離已。離欲相解脫相涅槃相一切功德相。次第起現。復次修行者具七處觀。觀五陰苦集滅道。復觀因愛生五陰厭患出離。如是於真諦中。方便種子慧生。於是七處善修三種觀義自相觀成。成就決定堅固已。然後得無垢息止修慧。是慧起已境界平正淳一無雜。復次得勝妙無垢思慧決定觀。五陰興衰念念磨滅見真實相。譬如毒飯食者必死。修行觀五陰三相所雜亦復如是。一念生一念苦。即一念時亦生亦住亦滅。彼念生時即與苦俱生。是故一念一念即壞。修行觀五陰如是生滅破壞虛偽無常過

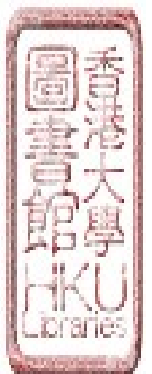
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惡。即起無常行苦行空寂行無我行穿漏法不實法速朽法破壞法。如是無常義。如修多羅廣說乃至百句。修行盡行如是諸相。知諸法真實便得解脫。以賢聖地三昧想行。觀此非常相便起深憂厭。見有為過患不樂三有。

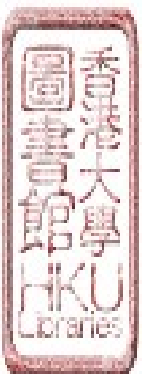
15.5 復次修行者若觀生則非滅。若觀滅則非生。如是則不生聖行。要一心一相正向解脫然後智生。是決定聖行。聖行既起一切法相寂滅無餘。癡愛煩惱及諸罪垢。能轉苦陰者皆悉除滅。滅已其心調伏。是見五陰無我亦無我所。以無常諸行觀察苦陰。觀察苦陰有八苦逼迫。於八苦相成就八行。所謂如病如癰如刺如殺無常苦空無我。四是聖行四非聖行。於苦陰決定觀其真實。如是四諦十六聖行。是則修行煖法初相。於真諦地得真實慧。觀察苦陰如燒鐵丸亦無堅固。向涅槃背生死。不貴有不樂生。譬如群獸獵師圍逼。以怖急力故超勇奔出。修行如是見生死熾然大苦圍迫。以厭智力超出無礙。

15.6 復次修行者。思慧生時煖法種起。息止修慧生時煖種增長。到煖自地煖相滿足。息止修慧生時頂法種起。煖法生時頂種增長。到頂自地頂相滿足。煖法生時忍法種起。頂法生時忍種增長。到忍自地忍相滿足。復次於五陰悅可名為煖法。煖法觀五陰。於三寶悅可名為頂法頂。法觀十八界。於四諦悅可名為忍法忍。法觀十二入。俱觀三種。隨彼善根一增上故說有差別。是一切盡觀真諦。但忍於真實觀增。煖法想增。頂法信觀喜增。忍法智慧增。復次修行有三種緣。謂上下諸方三種善根。依此三緣各一增上故說（悅可本云出設）。復次三種修煖依厭離頂。依觀喜忍依平等捨。



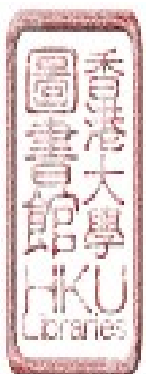
亦隨彼善根一增上故說。當知一種修盡成就三法。

- [312c1] 15.7 復次修行當知。譬如有人有五怨賊拔刀隨逐常欲加害。前後五陰轉相煎逼亦復如是。佛言。欲求阿鼻三磨耶（此是見道名也）。當作達磨摩那斯伽邏。常觀真實義以聖行刀斷除陰賊。莫如劣夫。不能執杖為彼所害。乃至一切賢聖皆應勤修如是正觀。為現法樂故。為後世作大明故。斷一切苦本故。饒益眾生故。況於凡夫空無所得。而自放逸不勤修習。
- 15.8 觀五陰竟。達磨摩那斯伽邏。達磨法謂世間第一法也。摩那斯伽邏謂一經心。譯者義言思惟。



Section Sixteen:

The Discourse on the Meditations
on
Entrances in
Spiritual Cultivation
(修行觀入分
第十六)



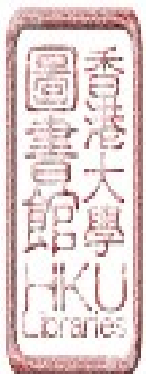
Section Sixteen

The Discourse on the Meditations on Entrances in Spiritual Cultivation

[321c13] 16.1 Each of the six entrances (*ṣaḍāyatana*) has, in its own object-domain (*viśaya*), the capacity to bind living beings without wisdom (*prajñā*) purely because their minds are polluted by greed and desire. Hence practitioners should always keep their minds pure and guard against wrong doctrines permeating through their various sense organs and object-domains of the senses. They should also control their minds and make them immovable (*acala*) by the objects of perception. Meanwhile, they have to correctly meditate on the six entrances. Like a deserted village away from me and anything pertaining to myself, it could become an entrance as it is unsettled. Or, anywhere that drags people down could be an entrance which leads living beings into evil destinies. And, when the internal element (*adhyātma*)⁷¹⁸ dragged into these entrances, this is analogous with being hurt by a red-hot steel spear or by an extremely sharp sword or by a sharpened knife. Nevertheless, the Buddha once taught that should a practitioner meditate properly on this very aspect, he will be able to renounce it. Then the practitioner should also meditate that the external abodes (*bāhya-āyatana*)⁷¹⁹ can also be led into these entrances like wicked bandits trying to rob their victims of valuable jewellery. If a practitioner fails to keep at his proper mindfulness

⁷¹⁸ the internal element, (*adhyātma-dhātu*), (內界), (內), as contrasted with that of the external abodes (外界); also the realm of cognition as contrasted with externals.

⁷¹⁹ the external abodes (entrances), (*bāhya-āyatana*), 外界.



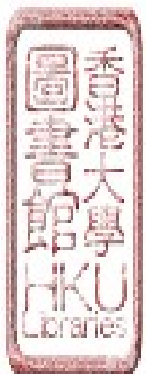
(*samyak-smṛti*), chases after and indulges in the six object-domains of the senses which will act like wicked bandits, robbing him of his pure precepts and all his positive effects. Like a bird without two wings but wants to fly into the sky or a man without two legs but wishes to travel afar, both will find their hopes forlorn. Those who engage in spiritual cultivation are the same. Once their pure precepts and positive effects are broken, their two wings of tranquility and contemplation will never be re-established again and they will never be able to be liberated from births and deaths (*saṃsāra*) like the water held in a broken vase which will not last for a moment. A bhikṣu with broken precepts is the same, the Buddha's teachings (**dharmodaka*)⁷²⁰ he has acquired through equipoise (*samādhi*) is likened to the water which will drain away soon. Like the vase of heavenly virtue (*bhadra-ghaṭa*)⁷²¹, if being kept properly without damage, will keep producing valuable jewellery unceasingly at will. Practitioners engaging in spiritual cultivation are the same. If their pure commandments are not broken, they will keep producing the treasure of reward of holy virtue. However, a slight damage to the vase of virtue will result in the immediate vanishing of the jewellery. If the precepts are broken, the jewellery in the vase will be forever lost. Like a man having his nose mutilated draws no pleasure from mirroring himself. A bhikṣu with broken precepts is the same. He will experience no joy when he reflects upon his faults in private. Like hundreds of cereal crops and pharmaceutical plants depend on the ground to grow, all skillful and positive effects depend on the pure precepts of the practitioner to flourish. Like the example of applying *candana*⁷²² to the body for

[322a1]

⁷²⁰ Buddha's teachings, (**dharmodaka*), (法水), which are likened to water able to wash away the stains of illusion.

⁷²¹ the vase of heavenly virtue, (*bhadra-ghaṭa*), (天德瓶).

⁷²² *candana*, (旃檀), (栴檀), sandalwood, either the tree, wood or incense-power, from southern India. Applying Candana powder to



curing feverish irritation, pure precepts are so clear and pure that they can put out the fire of desire. Like *cintāmaṇi*⁷²³ which is capable of responding to where it is stored, becomes clear and cool when its surroundings are hot. The purifying and cooling effect of the pure precepts is the same. It can stop the fire of defilement from burning. A bhikṣu with broken commandments concedes to himself that having committed serious sins, he will surely be doomed to enter into evil destinies after death. With these haunting worries and regrets in mind, he will die in great terror. On the contrary, people with pure precepts always have joy in their hearts. They are free from such worries and regrets while living and they die a peaceful and happy death. Indeed, pure precepts are ladders which can elevate people to the temple of wisdom. Precepts are adornments of morality and are also excellent body-guards that can lead people to *nirvāṇa*. Commandments are fertile grounds which produce the seeds of the ten good virtues, coupled with the always available irrigation of the precept teachings, the faculty of faith (*śraddhendriya*)⁷²⁴ will grow; outflow-free (*anāsrava*)⁷²⁵ *skandhas* will form its trunk; the four magic powers (*ṛddhipāda*)⁷²⁶ will be its shoot; the heart of loving kindness

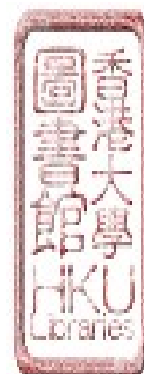
the body can cure high fever or swollen bodily parts.

⁷²³ *cintāmaṇi*, (如意寶珠), a fabulous gem, the philosopher's stone, the talisman-pearl, capable of responding to every wish, said to be obtained from the dragon-king of the sea, or the head of the great fish, Makara, or the relics of a Buddha. It is also a symbol of Buddha and his doctrines. It is translated as "wished" or "at wish", who ever possesses the pearl receives whatever he desires. One of the seven treasures.

⁷²⁴ the faculty of faith, (*śraddhendriya*), (信根), one of the five roots or organs producing a sound moral life.

⁷²⁵ outflow-free, (*anāsrava*), (無漏), also means passionless, no drip, leak; outside the passion stream; passionless; outside the stream (of transmigratory suffering); away from the down-flow into lower forms of rebirth.

⁷²⁶ the four magic powers, (*ṛddhipāda*), (四如意足), (四神足), the third group of the *bodhipakṣikadharmas* (三十七科道品); the four steps to *ṛddhi*, or supernatural powers, making the body independent of ordinary or natural law. The four steps are said to be the four kinds of *dhyāna* (四種禪定), but there are several definitions, e.g.



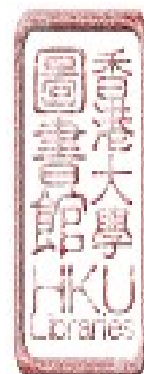
will be its branches; content with few desires will be its *Pasania cuspidate*⁷²⁷-like leaves; the seven characteristics of *bodhi (saptabodhyaṅga)*⁷²⁸ will be its flower; the wisdom of liberation will be its fruit; the *dharma* of *nirvāṇa* will be its ambrosia (*amṛta*)⁷²⁹; the perfume of the precepts pervades everywhere, scenting generally all the sage and the virtuous; the bird-king perches on the tree; compassion will form its cool shade which covers extensively; and Buddhist teachers with great ability to discourse will be the king of bees, whose voices will be in perfect harmony with one another and they will always get the best from the tree which will be straight, solid, pure and true without rotting diseases like unreality and flattery and will be named as the great tree of positive effects. Practitioners aspiring to attain *nirvāṇa* should resolve on perfecting gradually all skillful and positive effects whilst shouldering the suffering of the three reincarnations and heading for the fortress of liberation. Should they rest under that tree and drink its ambrosia of *dharma* which will

chanda-rddhi-pāda (欲神足), desire (of intensive longing, or concentration); *vīrya-r.-p.*, (勤神足), energy (or intensified effort); *citta-r.-p.*, memory (or intense holding on to the position reached); *mīmāṃsā-r.-p.*, meditation (or survey, the state of *dhyāna*).

⁷²⁷ *Pasania cuspidate*, (柯), ever-green big tree with large oval and thick leaves. The wood it produces is hard and can be used for building houses and making furniture.

⁷²⁸ the seven characteristics of *bodhi (saptabodhyaṅga)*, (七覺意), (七覺支), (七菩提分), seven characteristics of *bodhi*, the sixth of the seven religious or monastic grades (七科道品) in the thirty-seven categories of the *bodhipakṣikadharmā* (三十七菩提分). It represents seven grades in *bodhi*, viz. (1) *dharma-pravicaya-sarṇabodhyaṅga* (擇法覺支), discrimination of the true and the false; (2) *vīrya-sarṇ.*, (精進), zeal, or undeflected progress; (3) *prīti-s.*, (喜), joy, delight; (4) *praśrabḍhi-s.*, (輕安), (除), riddance of all grossness or weight of body or mind, so that they may be light, free, and at ease; (5) *smṛti-s.*, (念), power of remembering the various states passed through in contemplation; (6) *samādhi-s.*, (定), power to keep the mind in a given realm undiverted; (7) *upekṣā-s.*, (行捨), (捨), complete abandonment, auto-hypnosis, or indifference to all disturbances of the sub-conscious or ecstatic mind.

⁷²⁹ ambrosia immortality, (*amṛta*), (甘露), sweet dew, ambrosia, the nectar of immortality. Four kinds of ambrosia are mentioned - green, yellow, red, and white, all coming from edible trees and known as *sudhā* (蘇陀) or *soma* (蘇摩).



cure them of three types of thirst and their bodies will remain pacified. Ultimately, they all can attain *nirvāṇa*.

16.2 Besides, precepts are plenty. They could be one, two, three and four or seven or twelve or twenty-one. The practitioner should, thought after thought, moment after moment, turn his mind towards the limitless types of precepts which include, common outflow-free restraint (*anāsrava-saṃvara*)⁷³⁰, meditation restraint (*dhyāna-saṃvara*)⁷³¹, co-existent precept (*sahaja-śīla*)⁷³², proper speech (*samyag-vaś*)⁷³³, proper action (*samyak-karmānta*)⁷³⁴ and proper livelihood (*samyag-ājīva*)⁷³⁵. He should meditate on all these precepts, the characteristics of which are mutually different. Some are stainlessly pure whilst others are light, thin, bright and clean. All such characteristics of undefilement are fully revealed in the practitioner's realm of spiritual cultivation. The practitioner, then, deepens his observation on these characteristics by contemplating them on the perspectives of their support (*saṃniśraya*)⁷³⁶, their convictions and their holdings in memory (*smṛti*). If the characteristic is like robbing the body with incense, making it soft, joyful, undefiled, and brightly white and clear, it is the central dependent

⁷³⁰ outflow-free restraint, (*anāsrava-saṃvara*), (道共), (道共戒), the restraint a practitioner has to keep naturally once he enters the passionless stream (*anāsrava*).

⁷³¹ meditation restraint, (*dhyāna-saṃvara*), (定共), (定共戒), the restraint a practitioner has to keep naturally once he enters into *samādhi*.

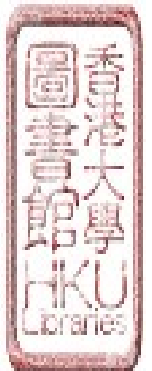
⁷³² co-existent precept, (*sahaja-śīla*), (俱生戒), the precept any practitioner has to keep once being born.

⁷³³ proper speech, (*samyag-vaś*), (正語), the third of the right correct ways (*āryamārga*) (八正道), abstaining from lying, slander, abuse, and idle talk.

⁷³⁴ proper action, (*samyak-karmānta*), (正業), right action, purity of body, avoiding all wrong, the fourth of the eight correct ways (*āryamārga*) (八正道), abstaining from taking life, or what is not given, or from carnal indulgence.

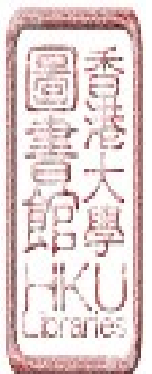
⁷³⁵ proper livelihood, (*samyag-ājīva*), (正命), the fifth of the eight correct ways (*āryamārga*) (八正道), abstaining from any of the forbidden modes of living.

⁷³⁶ support, (*saṃniśraya*), 依.



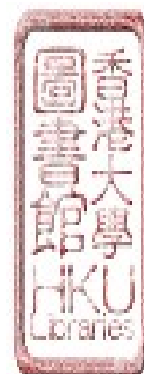
characteristic. If the characteristic is flat, extensive, adequately adorned and supported with various wonderful flowers and jewellery, such is the central characteristic of the realm of spiritual cultivation. If the characteristic is analogous with the scenario of the yak who, for the protection of its tail, guarded a tree until its death because a hair of its tail had been stuck with the tree, then such is the central characteristic of holding in memory of the precepts. The practitioner who keeps precepts without breaking is similar to the yak which preferred death to breaking even a hair of its tail. He also prefers death to violating the precepts. He then has all good qualities and wonderful characteristics for the adornment of his entire being, like the heavens being widely lit up by the motionless autumn moon. Having attained such pure characteristic, the practitioner of *samādhi* will have no worries and regrets nor heated defilements. Even at his death, he will no longer be terrified. He will be jumping with joy. He will be perfectly happy in a calm and silencing state where the four major coarse and dry elements have become extinct. Moreover, there are miscellaneous characteristics to be noted in addition to the three afore-mentioned perspectives on the contemplation of precepts. There could be disturbances, hindrances, lost memories and fleeting perceptions, requests for mercy and remorse. The practitioner should prefer death to doing any evil things contrary to the right. He should never commit that even in his dreams. He must continue obeying the precepts. The Buddha once said that commandments are like wearing a head-dress of flowers or robbing the body with incense which are, indeed, adornments of morality. If the scent comes from only one direction, then it is only the scent of the world. But if it comes from all directions, then this must be the perfume of pure precepts. Even if the practitioner is deprived of hands, feet, eyes, ears, nose, tongue and, any

[322b1]



limbs (*praśākhā*), or his whole body being turned to dusts, he should meditate himself being free from all sorts of defilement, having bathed himself properly with scent being robbed on his body and having elegantly dressed. This is what is termed the proper dependence, conviction, and memory of the precepts. I have, herewith, covered the various meditations on precepts (*śīla*), the three respect-inspiring deportments of precepts like common outflow-free restraint, meditation restraint, and co-existent precept. Additionally, there are plenty of wonderful and profound characteristics of these three types of precepts for the wise practitioners to explore and practise.

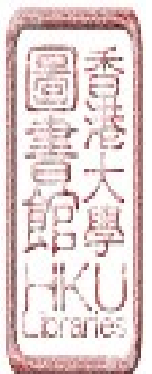
16.3 When the practitioner has meditated on the pure precepts but has yet to destroy all entrances, he should practise the two methods of tranquility and contemplation. Firstly, he should observe that he has done away all evils, resulting in his body being filled up totally with joy and pleasure. The four major coarse and dry elements have become extinct and the four major soft and agreeable elements have arisen. He is, hence, striving whole-heartedly for the joy of the calm and silencing realm. Then he should focus his mind on the characteristics of entrance within his own body and protect properly the location where the entrance arises. During such contemplation, the white and pure sign is revealed before the Bhikṣu who should then guard it properly. Like being taught by the Buddha, practising like the crouching hen protecting her fledgelings will definitely bring about achievements, the practising bhikṣu is the same. Should he whole-heartedly protect his precepts, he is destined to be successful in his spiritual practice with fruition of the twelve cultivations revealing clearly before him. Hence, when he is skilful in protecting his commandments without any heedlessness, the



realm of the fruition of his attainment will be pure and wonderful without defilement and impurity. It is as bright as a precious pearl or like a great unceasingly running river which is brimming by itself and flows afar. Then it comes back in one steady flow first and breaks into two. Later the two flows join back into one which forms into a *maṇḍala* which is firmly established and peaceful, revealing all the characteristics like all the bright stars being displayed orderly in the heavens. Then the whole becomes ruined with branches flowing out. Ultimately they re-unite into one and flows afar, filling up all the directions. After that, it becomes peaceful and steady again and firmly established. Then it reveals its characteristic of maturity. Thereafter, all the characteristics reveal themselves in all their subtlety and speciality within such realm including the realm of the mind; the body as an empty heap (*śūnya-rāśi*)⁷³⁷ composed of the six *skandhas* and its five objects of the five senses, corresponding to the senses of form, sound, smell, taste and touch; and the three types of character: skillful, unskillful and undefinable of the three periods: past, present and future. The reality of all these characteristics is revealed entirely in the practitioner's meditation. Moreover, the six entrances from the realm of the body are like thieves whereas the six entrances from the realm of the mind are like an empty heap. "The entrances from the mind and from the body are, indeed, both this and the other shores", as another saying goes. The surpassingly wonderful characteristics of these twelve entrances can even enhance and widen the immeasurable qualities of bodhisattva which has been widely expounded in the *sūtras*. At these fields, the practitioner sees the arising of the characteristic of maturity. Once arisen, it becomes ruined. It is disrupted, then is interfered and stopped.

[322c1]

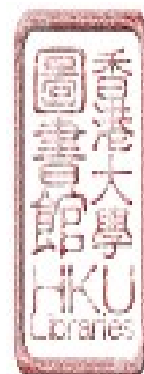
⁷³⁷ the body as an empty heap, (*śūnya-rāśi*), (空聚) abode composed of the six *skandhas*, which is a temporary assemblage without underlying reality. It also means an empty abode or place.



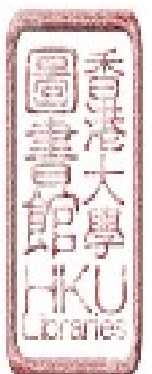
Then it discontinues and continues again. It flows continuously afar, stops at one place and then reopens like the deva-vase containing water, revealing gradually *nirvāṇa*. After that, all other characteristics of positive effects co-arise. And, from all these entrances, the regular and miscellaneous characteristics flow out separately. Then a *maṇḍala* is formed again at one place, on top of which its specific characteristic (*svalakṣana*) is arisen. Once arisen, it becomes mature and not before long it becomes extinct. After that, the practitioner continues practising with great zeal and even more subtle, more wonderful and purer *dhyāna* characteristics further reveal themselves. Having revealed themselves, they extinguish one by one as before.

16.4 In addition, during the practice, there are various types of wonderful characteristics being revealed at the location where the mind is bound. This indicates the arising of the characteristic of penetration which is known as the bright pearl in the topknot. This exemplifies the vision of oneself being divided into two during one's *samādhi* practice. There is a precious lotus on top of the treasury of all precious things. The practitioner sees himself on top of the lotus, and being majestically surrounded by various precious jewels and wonderful flowers. Lastly, the Buddha had made mention of six living beings in the *sūtra* to practitioners by analogy to the six entrances for them to observe adequately. That is what is known as the eyes are, indeed, dogs running around in the village of five colours; the ears are birds flying around, following seeming sounds in the sky; the nose is a poisonous snake chasing after the cave of perfume; the tongue is a hyena which is greedy for the dead body of five tastes; the body is a crocodile (*śiśumāra*)⁷³⁸ which is always happy to

⁷³⁸ crocodile, (*śiśumāra*), (輸收磨羅), child-killing, the gangetic porpoise, Delphinus Gangeticus.



enter the sea of touch; and the mind is a monkey which is always happy wandering in the forest of *dharma* of the three reincarnations. These six types of living beings should be restrained at one place without being able to go where they want. The practitioner, on the other hand, should do the same. He must compose his mind and employ proper mindfulness (*samyak-smṛti*) with equipoise to restrain his six organs, disallowing them to run after what they aspire to. Then he should meditate on the Buddha's teachings by using pure and clear wisdom. Through such type of proper meditation, even the common folks with delusion can eradicate the greed, the attachment, the aspirations and the immeasurable evil ways gathered from the six object-domains of the senses. This proper observation can, indeed, extinguish all living beings' attachment to their sensory object-domains and their self-imposed hindrance towards *nirvāṇa*. Therefore, practitioners wishing to break away from births and deaths (*saṃsāra*) and strive for *nirvāṇa* must conquer all their sense organs and keep away from all sensory fields.



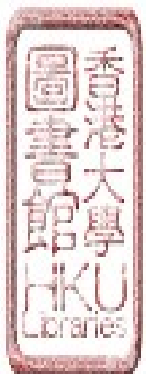
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(16):(原文)

修行觀入第十六

[321c13] 16.1 六入各於境界。縛無智眾生貪欲心故常起淨想。修行當知。於諸根境界防制非法。攝心所緣繫令不動正觀六入。譬如空村離我我所不定義。是入處義牽下義。是入處義能將眾生入惡道。又內入相如燒鐵鏘如極利劍亦如利刀。佛言。若觀此相則能捨離。復次觀外入惡賊劫善珍寶。若修行捨正念。開諸入門馳縱六境。六境惡賊劫奪淨戒失諸功德。如鳥無兩翼而欲飛空。人無兩足而欲遠遊。修行如是。毀淨戒功德故。止觀兩翅永不復生。欲出生死是終不能。如破瓶盛水須臾不住。破戒比丘亦復如是。三昧法水念頃不住。如天德瓶守護不壞。常出珍寶隨意無盡。修行如是。不毀淨戒則常出生聖功德寶。輕壞德瓶珍寶即滅。若破戒瓶則永失法寶。譬人截鼻照鏡不自喜樂。破戒比丘亦復如是。內省其身心不自悅。百穀藥木依地而生。諸善功德悉依淨戒。如栴檀塗身能除熱惱。淨戒清涼能止欲火。如如意寶珠隨所著處熱時清涼。淨戒如是。於煩惱火中能息熾然。犯戒比丘自惟罪深身逝命終必入惡道。心常憂悔死時恐怖。淨戒之人心常歡喜。生無憂悔死時安樂。淨戒為梯能升慧堂。戒為莊嚴具。亦為善戍衛。戒能將人至於涅槃。戒為良地生十善種子。教誡師水隨時溉灌。信根則生。無漏陰為幹。四如意為芽。慈心為枝條。少欲知足為柯葉。七覺意為華。解脫智為果。寂滅法為甘露。戒香流出一切普熏。賢聖鳥王棲宿其間。悲為重陰清涼廣覆。辯才法師為蜜蜂王。和聲相顧嘗採精味。其樹修直堅固貞實。無

[322a1]

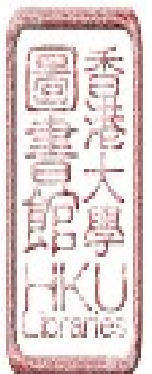


有虛偽諂曲腐病。是則名曰功德大樹。諸修行者欲趣涅槃背三世苦向解脫城。漸次發行諸善功德息彼樹下。飲法甘露止三渴患。其身安隱能至涅槃。

16.2 復次戒有眾多數。或一二三四或七或十二或二十一。若念念須臾頃。則有無量戒種。道共定共俱生戒。正語正業正命與心迴轉。觀此諸戒其相各別。或淳淨無垢。或輕薄明淨。如是無垢戒相現於境界。修行於依緣念三處觀察戒相。若塗香柔軟離垢悅樂明淨潔白。是所依中相。若其地平廣妙華寶器。嚴飾之具眾寶滑澤。是名修行境界中相。譬如犛牛護尾。一毛著樹。守樹而死。不令毛斷。比丘護戒亦復如是。一微之戒守死不犯。妙相嚴身眾好具足。猶如秋月停照虛空。修行三昧觀此淨相已。乃至命終無復憂悔。亦無熱惱不復恐怖。安悅歡喜踊躍增長。生寂止樂麁澀四大滅。如是等名修行憶念中相。復次三種中更有雜相。燒亂障礙失念意不住。請求悔過。不善惡業守死不為。夢中無犯。增益持戒。佛說戒為花鬘塗香莊嚴眾具。香風一方來是世界香。諸方來是戒德香。或身無手足眼耳鼻舌。一切肢節悉不完具。或身沒塵埃。或觀察自身離諸塵垢。澡浴塗身名衣上服是名修行。於依緣憶念觀察。尸羅種種雜相威儀。定共道共三種戒。悉已於中說此三種戒。更有無量諸深妙相。明智者當廣演說。

[322b1]

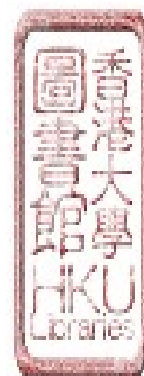
16.3 修行已觀淨戒。欲破諸入山者。當修二法。所謂止觀。先當觀離惡悅樂充滿其身。麁澀四大滅柔順四大生。趣寂止樂一心不亂。自於內身繫心於入相。當善守護入相所起處。觀察時白淨相起。比丘見此相當善守護如佛所說。譬如伏雞善護其子必得成就。比丘修行亦



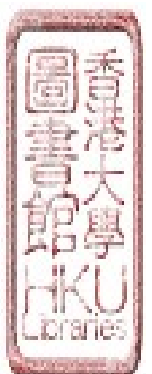
[322c1]

復如是。專精守護乃得成就。十二修果相現分明。修行善守護時。離諸放逸修果成就。境界淨妙離諸垢污。明如寶珠亦如懸水。境界廣滿身處少分周遍遠流。然後來還。還已一相現。復分為二分。還合為一。成曼荼羅境界。安住平正普現眾相。猶如眾星光耀布列然後乃壞。壞已各各流出還合為一。復周遍遠流充滿諸方。充滿諸方已復還安隱堅住。住已熟相現。熟相現已有種種眾相周遍彌廣。微妙器服諸奇特相悉現。境界內入空聚。外色聲香味觸及三世三種法。善不善無記。一切悉現觀其真實。復次外六入如賊。內六入如空聚。亦說內外入為此彼岸。此十二入諸勝妙相增廣無量。佛說修多羅中廣說。復次修行者。於此境界熟相起起已復壞。間間有斷離相。斷離相流注極遠停住一處。如寶瓶盛水然後還開漸見寂滅。寂滅已復有諸餘一切功德相生。諸入門中常雜相流出。各各出已復於一處成曼荼羅。曼荼羅上復有自相起。起已復熟。熟已不久寂滅。然後修行復加專精。更現清淨微妙禪相。現已如前次第寂滅。

16.4 復次修行於諸入中更有種種妙相。於繫心處決定相起。名髻中明珠。喻三昧。修行自觀身作二分。眾寶藏上有寶蓮花。修行自見身在蓮花上。眾寶妙花莊嚴圍遶。復次如世尊修多羅說六眾生喻。行者於此具足觀察。所謂眼為狗。走逐五色村。耳為鳥。隨空聲起。鼻為毒蛇。隨逐香穴。舌為野干。貪五味死屍。身為輪收磨羅。常樂入觸海。意為猿猴。常樂遊縱三世法林。若六種眾生繫著一處。不能自在。各遊所樂。修行如是。以三昧正念繫縛六根。不令自在馳散所緣。然後以清淨智觀法真實。癡冥凡夫六境中。貪著悋望無量惡法。如是正觀悉能除滅一切眾生樂著境界。自

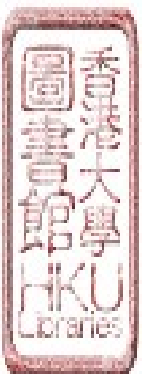


起障礙不至涅槃。是故修行欲壞生死趣涅槃者。當降
伏諸根遠離境界。



Section Seventeen:

The Discourse on
the Meditations on
the Twelve *nidānas*
(*dvādsāṅga pratītyasamutpāda*)
in Spiritual Cultivation
(修行觀十二因緣分
第十七)



Section Seventeen

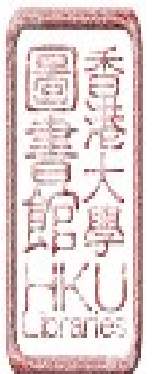
The Discourse on the Meditations on the Twelve *nidānas* (*dvādaśāṅga-pratītyasamutpāda*)⁷³⁹ in Spiritual Cultivation

[322c27] 17.1 I have discussed the various counteragents and the related ways to deal with ignorance and delusion. Indeed, one should discern the ways in dealing with ignorance and delusion. The teaching that everything arises from conditional causation (*pratītya-samutpāda*)⁷⁴⁰ by all Buddhas which extinguishes profound ignorance and enhances knowledge of things truly as they are (*yathābhūta-jñāna*)⁷⁴¹. In addition, it also carries the

⁷³⁹ the Twelve *Nidānas* (*dvādaśāṅga-pratītyasamutpāda*), (十二因緣). They are the twelve links in the chain of existence: (1) *avidyā* (無明), ignorance, or unenlightenment; (2) *saṃskāra* (行), action, activity, conception, dispositions; (3) *vijñāna* (識), consciousness; (4) *nāmarūpa* (名色), name and form; (5) *ṣaḍāyatana* (六入), the six sense organs, i.e. eye, ear, nose, tongue, body and mind; (6) *sparsā* (觸), contact, touch; (7) *vedanā* (受), sensation, feeling; (8) *trṣṇā* (愛), thirst, desire, craving; (9) *upādāna* (取), laying hold of, grasping; (10) *bhava* (有), being, existing; (11) *jāti* (生), birth; (12) *jarāmaraṇa* (老死) old age, death. The classical formula reads “By reason of ignorance, dispositions; by reason of dispositions, consciousness”, etc. A further application of the twelve *nidānas* is made in regard to their causation of rebirth: (1) ignorance, as inherited passion from the beginningless past; (2) *karma*, good and evil, of past lives; (3) conception as a form of perception; (4) *nāmarūpa*, or body and mind evolving (in the womb); (5) the six organs on the verge of birth; (6) childhood whose intelligence is limited to *sparsā*, contact or touch; (7) receptivity or building intelligence and discrimination from 6 or 7 years; (8) thirst, desire or love, age of puberty; (9) the urge of sensuous existence; (10) forming the substance, *bhava*, of future *karma*; (11) the completed *karma* ready for rebirth; (12) old age and death. The two first are associated with the previous life, the other ten with the present. The theory is equally applicable to all realms of reincarnation.

⁷⁴⁰ conditioned co-arising, introduction, source, link, (*pratītya-samutpāda*), (緣起), and not being spontaneous and self-contained has no separate and independent nature.

⁷⁴¹ knowledge of things truly as they are (*yathābhūta-jñāna*) (如實智), i.e.



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profundity of Buddha's teaching and the positive effects which are both subtle and wonderful for practitioners to believe and follow. I shall, herewith, expound it generally. Practitioners wishing to improve their positive effects in their practice and extinguish their ignorance and delusion, they should meditate on the arising of everything from conditional causation, staying far away from the two wrong views of either holding to the view of total annihilation or to that of permanence. One should know that causal conditions (*hetupratyaya*) produces the congruence (*samāgrī*) of the conditioned things (*saṃskṛta-dharma*)⁷⁴² and is able to defeat the deluded and intoxicated heretics and lead them to believe and follow this first doctrine of regarding everything as unreal. In addition, it enables the wisdom-eye (*prajñā-cakṣus*)⁷⁴³ that sees all things as unreal to remain bright and clear and extinguishes ignorance (*avidyā*).

17.2 There are four ways to meditate on conditional causation, namely, firstly, the connective (*sambandhika*)⁷⁴⁴; secondly, the continuously flowing (*prākṛsika*)⁷⁴⁵; thirdly, the sectional (*āvasthika*)⁷⁴⁶; and fourthly, the embracing within a single moment (*Kṣanika*)⁷⁴⁷. There are six types of connecting bond, namely, firstly, the birth; secondly, the section; thirdly, the destiny; fourthly, the gate of life; and fifthly, the *Kṣaṇa*; and sixthly, the completion-destruction. The process of birth works like this: from the moment of death⁷⁴⁸, the intermediate existence between death and reincarnation

of all things whether whole or divided, universal or particular, as distinguished from their seeming; Buddha-omniscience.

⁷⁴² the conditioned things (*saṃskṛta-dharma*), (有為法) .

⁷⁴³ wisdom-eye that sees all things as unreal, (*prajñā-cakṣus*), (慧眼) .

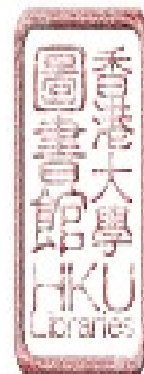
⁷⁴⁴ connective (*sambandhika*), 連縛.

⁷⁴⁵ the continuously flowing (*prākṛsika*), 流注.

⁷⁴⁶ the section (*āvasthika*), 分段.

⁷⁴⁷ the embracing within a single moment (*Kṣanika*), 剎那.

⁷⁴⁸ the moment of death, (死陰), (死有) .



arises, then it comes to the moment of rebirth.⁷⁴⁹ The living beings in the intermediate existence between death and reincarnation are always ignorant and confused. Being deluded and blinded by ignorance, they act in accordance with their *karma*. In that particular intermediate state, when they see a male and female having sex, they are prone to hold upside-down and delusive ideas due to their inflated ignorance. They either think of hurting or loving somebody. Those who want to be with the female become menaces to the male and wish themselves having sex with the female. At that time, they are deluded and intoxicated by their own lustful heart. Such, is called bodies arisen from love. Or, if they think sexual intercourse is impure and remain self-possessed. Such, is termed as bodies arisen from pride. And, the growth of the body due to the intake of food and drink by the mother is called body arisen from food. The body of enjoyment (*sambhoga-kāya*)⁷⁵⁰ which is co-arisen from the four elements of which all things are made (*mahābhūta*) and *kalala* is termed as the body arisen from the four elements of which all things are made. Then, the *karma* resulting from the bondage to delusion (*bandhana-karma*)⁷⁵¹ begins to function. After the first two of the twelve *nidānas*⁷⁵² have passed, the seed of consciousness (*vijñāna*) is formulated which is known as the seed-store of consciousness (*ālayavijñāna*)⁷⁵³. At the beginning stage of *kalala*, the mind of the foetus is still sinking with limited scope of knowledge. Because its consciousness is not clear and

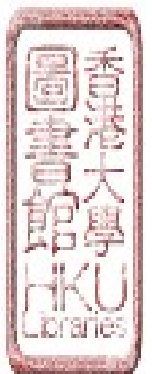
⁷⁴⁹ the moment of rebirth, (生陰), (生有) .

⁷⁵⁰ the body of bliss, which one receives for one's use and enjoyment, (*sambhoga kāya*), (報身) .

⁷⁵¹ the *karma* resulting from the bondage to delusion, (*bandhana-karma*), (結業) .

⁷⁵² the first two of the twelve *nidānas*, (二支), which are ignorance (*avidyā*) and action (*saṃskāra*).

⁷⁵³ the seed-store of consciousness (*ālayavijñāna*), (種子識), also known as the abode or seed-store of consciousness from which all phenomena spring, producing and re-producing momentarily.

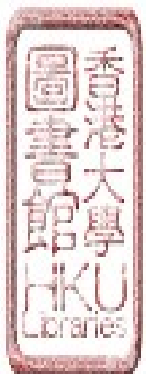


sharp (*tivra*)⁷⁵⁴, such stage is termed as birth. When *kalala* is obtained and the consciousness of the foetus has become clear and keen, this is called consciousness and this very stage is known as the connecting bond of birth. Besides, division refers to the process of development from *kalala*, to gradually a cell (*anbudam*), a flesh lump (*peśi*), a solid mass (*ghana*), body and limb (*praśākha*), baby, child, grown-up, and finally to a feeble and old person. Such is known as the connecting bond of section. The destiny, on the other hand, refers to the meditations on the characteristics of various destinies by the practitioner in his spiritual cultivation. This is termed as the connecting bond of the destiny. The gate of birth refers to the continuity of the four forms of birth (*catur-yoni*)⁷⁵⁵ which, like the wheel of transmigration, is turning unceasingly. Such, is termed as the connecting bond of the gate of birth. The *Kṣaṇa* refers to the meditations on the five *skandhas* moment after moment which arise and extinguish without any pause. This is termed as the connecting bond of *kṣaṇa*. The completion-destruction refers to the meditations on the arising and destruction of all realms, from their beginnings to their endings by the practitioner in his practice. Such is termed as the connecting bond of completion-destruction. These are all the connecting bonds of the meditations on conditional causation the practitioner has to practise in his spiritual cultivation. Continuous flowing, on the other hands, refers to the meditation of the flow of *Kṣaṇa* to *tat-kṣaṇa*⁷⁵⁶

⁷⁵⁴ clear and sharp (*tivra*), (明利), i.e. for the penetration of all mysteries.

⁷⁵⁵ the four forms of birth, (*catur yonayah*), (四生), i.e. (1) *jarāyuja-yoni*, (胎生), viviparous, as with mammalia; (2) *aṇḍaja-yoni*, (卵生), ovi-parous, as with birds; (3) *saṃsvedaja-yoni*, (濕生), (寒熱和合生), moisture or water-born, as with worms and fishes; (4) *aupapāduka-yoni*, (化生), metamorphic, as with moths from the chrysalis, or with devas, or in the hells, or the first beings in a newly evolved world.

⁷⁵⁶ *tat-Kṣaṇa*, (恒剎那), a length of time consisting of 120 *kṣaṇa*, or moments; or a wink, the time for twenty thoughts.

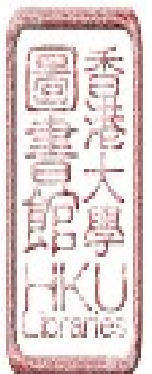


and then to *lava*⁷⁵⁷ and *muhūrta*⁷⁵⁸. This is known as the section of *kalala* of continuous flowing. Seven days after the continuous flow, the cell (*anbudam*) and the flesh lump (*peśi*) become hardened and thickened. It then progresses until the feeble and old section. Initially, this is termed as the arising section of continuous flowing. Then it is later termed as abiding reliance section, reliance section, entrance section, exit section, and appropriate section. Thus, all kinds of correct sections and subtle forms arise one after another.

[323b1] These are all termed as the continuously flowing. In addition, the various destinies are continuously turning round like a whirling wheel of fire (*tejo-maṇḍala*), these are also known as continuously flowing. Such are all the immeasurable and continuous flow. For the sake of practice in the meditation on conditional causation, the practitioner is required to meditate on the sections of continuously flowing from one section to the other. That is why they are termed as sections. Knowledge acquired in this way can, indeed, ensure success in the contemplation of conditional causation which is the strengthening of knowledge from the basis of ignorance (*avidyā*). Like a blind person being deprived of the ability to see, he is living in pitch darkness far away from the light. If one cannot see things only in front or only in the back, one is said to be partially blind. But if one cannot see things both in the front and in the back, one is indeed totally blind. If one recovers one's sight, then this is analogous with one who had shedded one's deep delusion, resulting in one's bright and pure eye of wisdom being restored. This deep delusion, in addition to ignorance in suffering, its cause, its ending, the way thereto, the three precious ones; the Buddha, the *Dharma* and the *Saṅgha* and ignorance (*avidyā*) are known as the ten types of perplexity. Once these ten types of

⁷⁵⁷ *lava*, (羅婆), (頃刻), a division of time, consisting of sixty *tat-kṣaṇa*-s.

⁷⁵⁸ *muhūrta*, (摩睺羅), (摩睺路妬), (須臾), a moment, a division of time consisting of 30 *lava*-s.

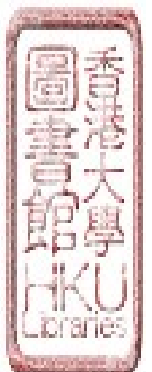


perplexity go extinct, ten types of wisdom will arise. As said by the Buddha, ignorance (*avidyā*) is the initial cause which sows the three conditions (*trividya-dvāra*). If practitioners are unaware of the evil consequences of ignorance (*avidyā*), they are doomed to sow the three conditions. Once these conditions are enhanced, consciousness (*vijñāna*) ensues, the variety of which is revealed in various illusory forms. Then consciousness (*vijñāna*) is followed by name and form (*nāmarūpa*) which, despite its single entity, carries dual characteristics. Like something made hollow, softened, decayed and rotten by all sorts of worms inside, making it look shaky outside; or like a wild silkworm beginning making its cocoon⁷⁵⁹, the dual characteristics of name and form (*nāmarūpa*) are the same. When all the sense organs have been opened for operation, they are termed as the six entrances (*ṣaḍāyatana*)⁷⁶⁰. When all the sense organs have just begun to operate but nothing has been done yet, then upon being touched, they do not know whether they should or should not follow it due to their innate ignorance and delusion. Like rain-drops falling on the water surface, bubbles will pop up. The six objects of sensation of the six organs of sense⁷⁶¹ produce touch (*sparśa*) in the same way. The sense of touch arises right from being poked by a spike from outside or it comes forth as naturally as a lamp which keeps on burning as it is fuelled by oil. That is why practitioners should meditate, as the object of knowledge (*jñeya*) on the characteristics of touch. After touch (*sparśa*), sensation (*vedanā*) arises next. Like a water bubble has three types of form, if we categorize sensation (*vedanā*) with reference to

⁷⁵⁹ a wild silkworm beginning making its cocoon, (蠶繭), simile of the self-binding effects of the passions, etc.

⁷⁶⁰ the six entrances, (*ṣaḍāyatana*), (六入), the six entrances, or locations, both the organ and the sensation – eye, ear, nose, tongue, body, and mind; sight, hearing, smell, taste, touch, and perception.

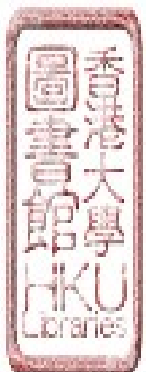
⁷⁶¹ the six objects of sensation of the six organs of sense, (情塵), also means sensation and its data; sensation-data; passion-defilement.



the sense organs, then there are five sensations (*vedanā*). After sensation (*vedanā*), comes craving (*trṣṇā*). Like a tongue licking the blade of a sword coated with honey, craving adds to various defilements. Such is termed as grasping (*upādāna*). After grasping (*upādāna*), comes existing (*bhava*) which covers three types of *karma*. If *karma* is formed for the consequences in the future life (*anāgata*)⁷⁶², it is termed as existing (*bhava*). If the seed of birth is sown but has yet to develop, this is termed as future life. After having been born and matured, it is termed as old age and death (*jarāmaraṇa*). These two links point to the fact that the characteristic of birth is strengthened when being reborn in future life. Furthermore, when the Buddha taught about consciousness (*viññāna*), it was expounded that the arising of future consciousness should be termed as birth (*jāti*) and name and form (*nāmarūpa*), the six entrances (*ṣaḍāyatana*), touch (*sparsā*) and sensation (*vedanā*) should be termed as old age and death (*jarāmaraṇa*). Besides, the craving (*trṣṇā*), grasping (*upādāna*) and existing (*bhava*) of the previous existence can accumulate with the existing (*bhava*) of the present life. That is why the craving (*trṣṇā*) and grasping (*upādāna*) of the past existence can produce defilement for this life in the form of ignorance (*avidyā*) and existing (*bhava*) is also action (*saṃskāra*). These three links (*nidānas*) can sow the seeds for the future existence. The past two links can turn the wheel of *saṃskāra*. All living beings revolve in the turning of the wheel of transmigration because they are blind-folded by ignorance (*avidyā*). Eight of the links operate in this life, two for the past life and two for the future existence. These links (*nidānas*) differ in accordance with the differences in the reincarnations they exert their influences. It is, however, note-worthy that whenever the wheel of transmigration turns, the twelve links

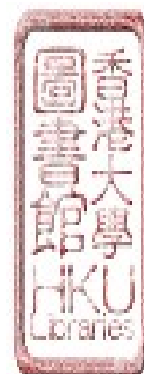
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⁷⁶² in the future life (*anāgata*), (當來), or the future; that which is to come.



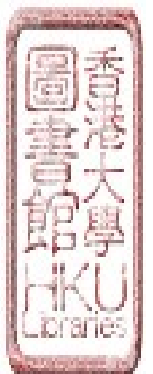
(*nidānas*) work altogether.

17.3 Besides, there are also discourses on the primary and secondary causes which are herewith elaborated by me. One should meditate on the primary and secondary causes of the ten stages of life from the development of *kalala* to the cell (*anbudam*), to the flesh lump (*peśi*) which becomes hardened and thickened and to the body and limb (*praśākhā*), to the baby, to the child, to the adult who then becomes feeble, old and dead. In addition, one should meditate fully the conditional causations of the arising, the abiding, the operations of causes, the entrance, and the exit of their operations and the remaining sections. Furthermore, when one sees the arising of a phenomenon, one's eyes see the sight and create the visual abode of perception. The congruence (*samāgrī*) of these three factors produces touch (*sparsā*) and sensation (*vedanā*). Practising in this way is termed as the other form of meditation on conditional causation. Besides, the application of effort in meditating the conditional causation of the various entrances by dwelling at the field of purity is a self-directed contemplation of all the entrances. Having done this, the practitioner should then meditate each particular entrance and break loose the immeasurable accumulation at all entrances. Then the characteristic of maturity is revealed. After that, it flows out to all directions of the realms of utmost wisdom. After having meditated such, the practitioner has entered penetration with enlightened wisdom and continues to abide to such skilful method of practice. At this juncture, the wisdom obtained from hearing, from reflecting and from practising, together with the characteristic of maturity and decadence arising one after the other. The remaining stages of penetration are similar to that of the entrances which have already been illustrated before. Moreover, every



phenomenon has its own causes which enhance its arising, resulting in its materialization. Hence the practitioner should destroy the realm of mind from within and then the realm of the body from outside. Like the reflection of oneself in the mirror which depends on the figure from outside to form the image, the realm of the body also operates in the same way.

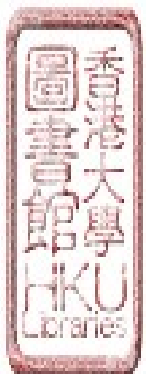
17.4 On the other hand, the practitioner should meditate the conditional causations of various impurities. He should first apply effort at the location where he concentrates upon and strengthens it. Then he should sub-divide his meditation on the body and his meditation on the body and limb (*praśākhā*) with a view to contemplating its conditional causation. Once the complete enlightenment has arisen, the unenlightened condition extinguishes entirely. The practitioner should meditate from the tibia and fibula to the femur, the pelvis, the shoulder-blade, the vertebrae and the skull, imagining all the characteristics of mortal, mortal action (*saṃskāra*) are openly revealing themselves, filling up all the ten directions of space. At the same time, the various miscellaneous characteristics of impurity reveal themselves one by one at the lower level. In addition, the practitioner should also appreciate that there are four causes which give rise to all sufferings. These four causes are habitually revolving cause, neighbouring cause, universal cause and distinctive cause. Besides, the practitioner should also observe that the effect is developed from the cause. Birth (*jāti*) is the fruition of existing (*bhava*). Existing (*bhava*) is the effect of grasping (*upādāna*). Such observation is then linked up to action (*saṃskāra*) which is the effect of ignorance (*avidyā*). However, action (*saṃskāra*), being the effect on the one hand, is also the cause on the other hand. In this manner, the practitioner reasons his way from the cause to the effect until old age and death (*jarāmaraṇa*). If one



attempts to find the cause abruptly from ignorance (*avidyā*), one will be greatly terrified, resulting in holding the view that death ends life (*uccheda-dṛṣṭi*)⁷⁶³ and entirely being over-shadowed by the grave darkness of the unenlightened condition with few remaining illuminations like the fire-flies. Being trapped in such a pitfall, if one still presses for the cause, one will only keep company with the great pitch darkness. As taught by the Buddha, living beings holding improper thoughts are doomed to be revolving in the wheel of transmigration (*saṃsāra*) due to being tied by their own ignorance (*avidyā*) if they keep company with the great darkness. Hence, the wheel of existing (*bhava*) turns unceasingly, being fuelled by ignorance (*avidyā*). Each of the remaining links (*nidānas*) has its own functions to operate and each has its own characteristics. Among all the wheels of existing (*bhava*), ignorance (*avidyā*) is the freest from resistance. Because of its power of independence, it can keep the wheel turning, like a slave working in accordance with the master's command. If such ignorance (*avidyā*) no longer exists, it stops doing what it usually does. If it extinguishes, the wheel stops turning simultaneously. The other links (*nidānas*) also operate in the similar manner. Besides, there are four types of death. They are gradual death, sudden death, death of exhausted action and death of *kṣaṇa*, as explained by the Buddha. In addition, there are three types of impermanence, namely, *kṣaṇa* impermanence, sectional impermanence and classified impermanence. Should the practitioner understand all these types of impermanence, he can keep a long distance from the four *māras*⁷⁶⁴, destroy his ignorance (*avidyā*) and enhance

⁷⁶³ the view that death ends life, (*uccheda-dṛṣṭi*), (斷見), which is in contrast with the view that body and soul are eternal (常見) – both views being heterodox; also world-extinction and the end of causation.

⁷⁶⁴ the four *māras*, (四魔), there are four types of *māras*, i.e. the

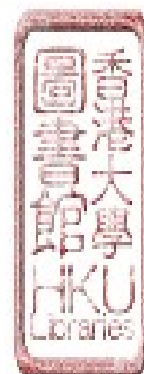


brightness like a bright and clear lamp dissipating all sorts of darkness. He will stay in such enlightened condition until his old age, death and extinction. After the destruction of ignorance and its various accumulations, the characteristic of a pure and wonderful realm will reveal itself clearly. The body of the practitioner becomes soft and shiny. After having shown his shiny body, the practitioner's entire body becomes bright and pure like the clear image reflected in a bright mirror. After having shown this particular bright and pure characteristic, each of the various things within the body of the practitioner shows clearly its own specific characteristic (*svalakṣaṇa*). Such attainment of meditation is called obtaining salvation at the realms (*dhātu*). Why is it so? Because there are five types of delusion to which there are five types of counteraction. The five types of delusion are firstly, the realms (*dhātu*); secondly, the entrances (*ṣaḍāyatana*); thirdly, the *skandhas*; fourthly, inferiority; and fifthly, defilement. One could achieve salvation by meditating on the realms (*dhātu*); or on the *skandhas*; or on the entrances (*ṣaḍāyatana*); or on the strengthening of positive effects and or on the first doctrine. These are the five types of treatment.

17.5 Besides, having entered into the *samādhi* of the pure, green and indestructible gem (*vaiḍūrya*)⁷⁶⁵ and at this very bright and pure state, the practitioner, during his meditation on conditional causation, tends to form the view that the twelve *nidānas* (*dvādaśāṅga pratītyasamutpāda*) are easy to understand. Like Ānanda once spoke to the Buddha that the twelve *nidānas* are easy to grasp. Then the Buddha told Ānanda that the profundity of the twelve *nidānas*, was,

kleśa-māra (煩惱魔) ; *skandha-māra* (陰魔) ; *mṛtyu-māra* (死魔) ; and the *deva-putra-māra*, (他化自在天魔) .

⁷⁶⁵ green and indestructible gem, (*vaiḍūrya*), (琉璃), one of the seven precious things.



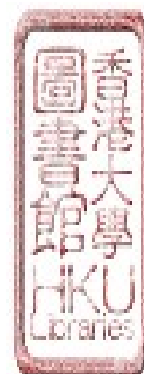
indeed, bottomless and is, in fact, difficult to know or comprehend. “Do you wish to ruin the most precious and wonderful fruition that I have gathered in three *asaṃkheya*⁷⁶⁶ by making such a remark?” said the Buddha. “This is the most subtle and profound insight. I will now rescue you from *saṃsāra*. You should follow me in meditating on the Buddha-realm. Floating on the ocean of the Buddha-realm are the heretics, the unenlightened beings shadowed by pitch darkness, the two extremes, ignorance and delusion. As they are all separated from the object of knowledge (*jñeya*), they are unable to enter the Buddha-realm. Even though the hearers (*śrāvakas*)⁷⁶⁷ and the *pratyeka-buddhas*⁷⁶⁸ can enter the Buddha-realm to some extent, they are unable to get to the bottom of it.” After having made such a remark, the Buddha immediately entered into the profundity of the most subtle and wonderful *samādhi* of the abiding of the object of knowledge (*jñeya*). Being totally independent and majestically self-possessed, the Buddha was seen being surrounded by three lion kings, on top of each of which was a pond of seven treasures (*sapta ratna*)⁷⁶⁹ in which there were lotuses of seven treasures with a Buddha sitting on each of

⁷⁶⁶ *asaṃkheya*, (阿僧祇), it is said to be 一千萬萬萬萬萬萬萬萬兆 Kalpas. It is also interpreted as innumerable and incalculable. There are four *asaṃkheya-kalpas* in the rise, duration and end of every universe.

⁷⁶⁷ the hearers, (*śrāvakas*), (聲聞), a term applied to the personal disciples of the Buddha, distinguished as *mahā-śrāvaka*; it is also applied to hearers, or disciples in general; but its general connotation relates it to Hīnayāna disciples who understand the four axioms, rid themselves of the unreality of the phenomenal, and enter *nirvāṇa*; it is the initial stage.

⁷⁶⁸ the *pratyeka-buddhas*, (辟支佛), Privatey Enlightened One, those who seek enlightenment for themselves, defined in the *Lotus Sūtra* as believers who are diligent and zealous in seeking wisdom, love loneliness and seclusion, and understand deeply the *nidānas*.

⁷⁶⁹ seven treasures, (*sapta ratna*), (七寶), the seven treasures or precious things of which there are varying descriptions, e.g. gold (*suvarṇa*) (金); silver (*rūpya*) (銀); lapis lazuli (*vaidūrya*) (琉璃); crystal (*sphaṭika*) (玻璃); agate (*musāragalva*) (砮磬); rubies and red pearls (*rohita-mukta*) (赤珠); cornelian (*aśma-garbha*) (瑪瑙). Also the seven royal (*cakravartin*) treasures - the golden wheel; elephants; dark swift horses; the divine pearl, or beautiful pearls; able ministers of the Treasury; jewels of women; and loyal generals.

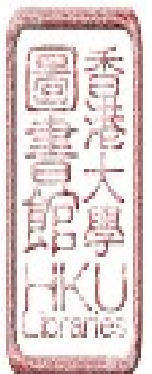


them. Great light was radiated from them, showing the extreme glory of the realm of hearers (*śrāvakas*). Then the whole scene stayed. This was the complete display of the fruition of all the skillful roots and the conditional causations of the hearer (*śrāvakas*) from their initial arising of the thought of enlightenment (*prathama-cittotpāda*, *prathama-cittotpādika*, *adikarmika*)⁷⁷⁰ to their final body on entering final *nirvāṇa* (*antima-deha*, *carama-bhāvika*)⁷⁷¹. From there, three lion-kings arose again, on top of each of which was a pond of seven treasures (*sapta ratna*) in which there were lotuses of seven treasures with a Buddha sitting on each of them. Great light was radiated from them, showing the extreme glory of the realm of *pratyeka-buddhas*. Then the whole scene stayed. This was the complete display of the fruition of all the skillful roots and the conditional causations of the *pratyeka-buddhas* from their initial resolve to their ultimate positions. From there, immeasurable lion-kings arose again, on top of each of which was a pond of seven treasures (*sapta ratna*) in which there were lotuses of seven treasures with a Buddha sitting on each of them. Great light was radiated generally from them, showing the extreme glory of the realm of bodhisattvas. Then the whole scene stayed. This was the complete display of the fruition of all the cultivated skillful roots, the positive effects, the said *karma* and retribution and the conditional causations of all the bodhisattvas from their initial resolve to their diamond thrones (*vājrasana*)⁷⁷². From there, immeasurable lion-kings arose again, on top of each of which was a pond of seven treasures (*sapta ratna*) in which

⁷⁷⁰ initial arising of the thought of enlightenment, (*prathama-cittotpāda*, *prathama-cittotpādika*, *adikarmika*), (初心), also means the initial mind of the novice.

⁷⁷¹ the final body (before entering final *nirvāṇa*) (*antima-deha*, *carama-bhāvika*), (最後身), it also means the ultimate thought, on entering *nirvāṇa*.

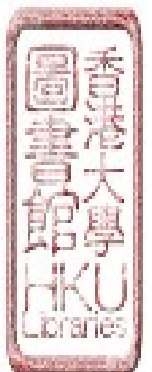
⁷⁷² diamond thrones, (*vajrāsana* or *Bodhimanda*), (金剛座), Buddha's seat on attaining enlightenment, the diamond throne. It is also a posture or manner of sitting.



there were lotuses of seven treasures with a Buddha sitting on each of them. Great light was radiated generally from them, showing all the profundity of the *dharmā* and the conditional causations of the Buddha. At this juncture, the Buddha, after having used his ubiquitous supernatural power to show Ānanda the Buddha-realm, said to Ānanda, “Within the object of knowledge (*jñeya*), there are various immeasurable and boundless Buddha-realms. Such profound and most wonderful realms are, indeed, caused by the profundity of Buddha-wisdom. How could you be so self-complacent by saying that it was easy to appreciate? You said it was easy to comprehend only out of your superficial wisdom. The afore-revealed realm of the object of knowledge (*jñeya*) and all the immeasurable sights will be ruined after their full display. Everything will become empty, resulting in a state of pure calmness and extinction. After calmness and extinction, one will again see the superlative object of knowledge (*jñeya*) arise with the body of truth (*dharmakāya*)⁷⁷³ of the Buddha gradually enlarging and filling up the ten directions. In addition, there will be immeasurable *dharmā*-treasures (*dharmaratna*)⁷⁷⁴ filling up the true body (*dharmakāya*) of the Buddha which will be radiant with limitless light with all the realms caused by the unique Buddha-wisdom, all the *dharmas* and the profundity of conditional causations openly displaying themselves altogether at once. After that, they will be ruined. Everything will become empty, resulting in a state of clear and pure calmness and extinction without any trace. Just like the empty space, nothing can be held. Or like holding

⁷⁷³ the body of truth, (*dharmakāya*), (法身), also means embodiment of Truth; essential Buddhahood; the essence of being; the absolute, the norm of the universe; the first of the *trikāya* (三身).

⁷⁷⁴ *dharmā*-treasures, (*dharmaratna*), (法寶), (1) *Dharma*-treasure, i.e. the Law of Buddha-truth, the second personification in the *triratna* (三寶). (2) The personal articles of a monk or nun – robe, alms bowl, etc.



something precious in one's hand, one is said to have hunted a treasure. The equivalent of such in spiritual cultivation is called penetration. Ānanda, the realm of *Tathāgata*⁷⁷⁵ is unthinkably profound, of which, what I have shown you is only an extremely minute part.” Having personally witnessed the Buddha-realm, Ānanda was jumping with joy and said to the Buddha, “My lord the Fortunate One, (*Bhagavat*)⁷⁷⁶, the Buddha's realm of the object of knowledge (*jñeya*) is indeed profound and there is no way to examine it exhaustively. Previously, if I were wise enough to realize that the realm of *Tathāgata* is as profound and wonderful as this, even at the risk of shattering my whole body like sesames, I will examine exhaustively the Buddha's teaching and cross over to the yonder shore (*pāra*)⁷⁷⁷!” All these are known as the meditation on the twelve *nidānas* (*dvādaśāṅga pratītyasamutpāda*) in spiritual cultivation. What is actually meant by the dispensation of *kṣaṇa* is that the three periods (*trayo-dhvaṇaḥ*)⁷⁷⁸ pass in one *kṣaṇa* and one *kṣaṇa* incorporates the three periods. If there is nothing arisen, it is called the future. When it arises, it is called the present. After having arisen, it is called the past. Once being born in

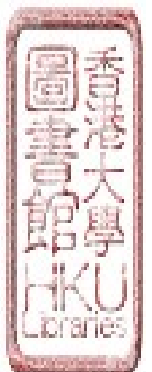
[324c1]

⁷⁷⁵ *Tathāgata*, (如來), The Thus Come One, an honourable title of the Buddha also defined as he who comes as do all other Buddhas, or as he who took the *chên-ju* (真如) or absolute way of cause and effect, and attained to perfect wisdom; or as the absolute come; one of the highest titles of a Buddha. It is the Buddha in his *nirmāṇakāya*, i.e. his transformation or corporeal manifestation descended on earth. The two kinds of *tathāgata* are (1) the *Tathāgata* in bonds, (在纏), i.e. limited and subject to the delusions and sufferings of life, and (2) unlimited and free from them (出纏). There are numerous *sūtras* and *śāstras* bearing this title of *Ju-lai* (如來).

⁷⁷⁶ the Fortunate One, (*Bhagavat*), (世尊), world's most venerable, or *Lokanātha*, or world-honoured, an epithet of every Buddha.

⁷⁷⁷ the yonder shore (*pāra*), (彼岸), i.e., *nirvāṇa*.

⁷⁷⁸ the three periods (*trayo-dhvaṇaḥ*), (三世), past, present and future. The universe is described as eternally in motion, like a flowing stream. Also, unborn (未生), born (已生), dead (後滅). The *Hua-yen sūtra* (華嚴經) has a division of ten kinds of past, present, and future, i.e. the past spoken of as past, present and future, the present spoken of in like manner, and future also, with the addition of the present as the three periods in one instant.



a *kṣaṇa*, it carries one *kṣaṇa*'s suffering and being linked up with impermanence. One should realize that actions never stay, not even for a split second. They are from nowhere and end up nowhere. Even though they are revolving, they are going nowhere. They are not accumulating anything. They arise in a *kṣaṇa*, and extinguish in another *kṣaṇa*. One *kṣaṇa* is similar to one thought and one thought is like a *kṣaṇa*. Upon the extinction of the former *kṣaṇa*, it accords fully with the four co-operating causes of the latter *kṣaṇa*, setting the latter in full motion. One should, in the field of one's practice, meditate that within one *kṣaṇa*, there are immeasurable tiny dusts which are on continuous parade one after the other like a string of pearls. Take the following scenario as an example. Suppose there are four skilful archers shooting four arrows simultaneously for a great runner to catch, the runner manages to catch all four in the air without dropping any of them on the ground. In fact, the earth-god (*pṛthivī-deva*)⁷⁷⁹ is even speedier than such a great runner. But the god of space (*antarīkṣa-deva*)⁷⁸⁰ is even speedier than the earth-god. The sun *deva* (*śūrya devaputra*)⁷⁸¹ and the moon *deva* (*candra devaputra*)⁷⁸² are even speedier than the god of space. Nevertheless the sturdy *deva* of running (*śūraṃ-gama-deva*)⁷⁸³ is several times faster than the sun-*deva* and the moon-*deva*. One should appreciate that everything is impermanent. It passes by so quickly that nothing is comparable. Like meditating on the *kalala*, there are, indeed, immeasurable *kṣaṇa* within the seven days of its conception. The remaining sections of its continuous development are the same. Having meditated in such a manner, the practitioner is able to keep away from

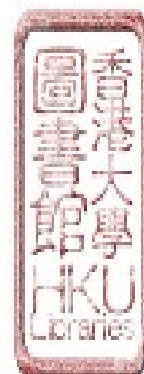
⁷⁷⁹ the earth-god, (*pṛthivī-deva*), (地神), (地天), one of the four with thunder-bolts in the *vajradhātu* group.

⁷⁸⁰ the god of space, (*antarīkṣa-deva*), (虛空神).

⁷⁸¹ sun *deva* (*śūrya devaputra*), (日天子).

⁷⁸² moon *deva* (*candra devaputra*), (月天子).

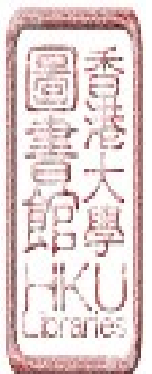
⁷⁸³ the sturdy *deva* of running (*śūraṃ-gama-deva*), (健行天).



ignorance and delusion, and strengthen his enlightenment. Such meditation on immeasurable *kṣaṇas* is known as the meditation on *kṣaṇas* of conditional causation in spiritual cultivation.

17.6 Moreover, when the practitioner initially enters the right path, this realm is called the connecting bond. When he progresses further, he enters into the realm of the application of the continuously flowing. Then he abides at the realm of the sectional which gradually becomes extinct – a realm which is herewith, known as *kṣaṇa*.

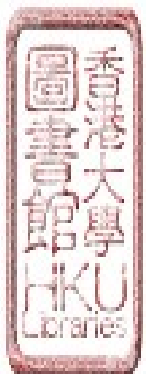
17.7 Now that I have expounded on the four other ways of meditating on conditional causation. I shall further illustrate what the Buddha termed as collective conditional causation. Two areas are about the sowing of seeds; two about maturation; two about arising; and two about pulling. In addition, from that which have been sown, two about growing; two about achieving; two about receiving; two about being in the human realm; two about the field for the cultivation; two about sending; two about being sent; and two about receiving the thing being sent. Receiving the thing being sent is also termed as the link of existing (*bhava*). In practising the meditations on conditional causation, the practitioner can meditate on the five *skandhas* or the four *skandhas*; or the five *skandhas* in the realms of desire and form, or the four *skandhas* in the formless realm. Additionally, he should also meditate on the doctrines of impermanence and emptiness (*śūnyatā*). Right in the practice on the *skandhas*, he can enter the reality of penetration. Once this is achieved, the characteristic of penetration will be fully revealed before him. One should know that everything exists for a cause and everything arises with underlying causes. If there are no causes for



something to happen, that thing will not occur at all. If something becomes extinct, it will not exert any influence on anything. Just like the availability of the drill, the fire wood and the application of the fire-making procedure, smoke and fire can be raised, resulting in the wood being burnt vigorously. Or because there is a tree, there is a shade; or because of the sun, there is light; or because of the lamp there is a flame. Everything depends on conditional causations. Ignorance (*avidyā*) will not openly declare that I can give rise to action (*saṃskāra*) nor action (*saṃskāra*) saying that I was originated from ignorance (*avidyā*). One should realize that all links of existing (*bhava*) operate in the same manner. This is basically the way of emptiness (*śūnyatā*), which is also the way of calmness and extinction and the way of non-existing (*ākīñcanyāyatana*), the doer (*kartṛ*) of which is no way to be found. Hence, only the combination of ignorance (*avidyā*) and the congruence (*samāgrī*) of the related actions cause the arising of the outflow (*āsrava*)⁷⁸⁴. Sensation (*vedanā*), on the other hand, is the pivot which turns the wheel of existence (*bhava*), enabling all sorts of knots and bonds to arise. Among these knots the link of craving (*tṛṣṇā*) is strengthened. Within all the bonds, the link of grasping (*upādāna*) is strengthened simultaneously. Among the various sharp and strong defilement (*tikṣṇa-saṃyojana, tīvra-kleśa*)⁷⁸⁵, the link of

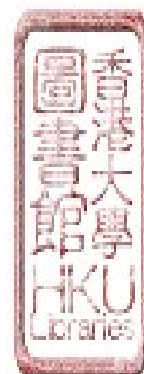
⁷⁸⁴ outflow, (*āsrava*), (有漏), also means distress, discharge, pain, affliction. It is interpreted by *kleśa* (煩惱), the passions, distress, trouble which in turn is interpreted as delusion (惑). Whatever has *kleśa*, i.e. distress or trouble, is *āsrava* (有漏); all things are of this nature, hence it means whatever is in the stream of births-and-deaths, and also means mortal life or births-and-deaths, i.e. mortality as contrasted with 無漏, which is *nirvāṇa*.

⁷⁸⁵ sharp and strong defilement (*tikṣṇa-saṃyojana, tīvra-kleśa*), (利使), it also means a messenger, molester, lictor, disturber, troubler, interpreted as *kleśa* (煩惱), affliction, distress, worldly cares, vexations, and as consequent reincarnation. There are categories of 10, 16, 98, 112, and 128 such troublers, e.g. desire, hate stupor, pride, doubt, erroneous views, etc., leading to painful results in future re-births, for they are *karma*-messengers executing its purpose.



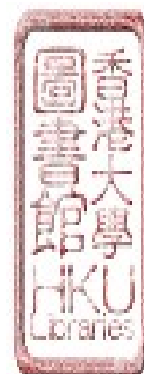
consciousness (*vijñāna*) is strengthened. And, among the various binding bonds, ignorance (*avidyā*) is strengthened, resulting in the increases in the chances of birth (*jāti*), of the bonds of sensation (*vedanā*), of the of consciousness (*vijñāna*) and subsequently, the overall proliferation of ignorance, delusion and defilement. Hence, the *karma* and bonds of defilement can turn the wheel of birth (*jāti*). As the wheel continues turning, keeping the ignorant living beings afloat. Since these strengthening links accord with their abiding meanings, that is why they seem to be different among themselves. However, one should be well-aware of the fact that all the parts have their connecting and binding bonds. Moreover, the practice on the six types of meditations on the twelve *nidānas* (*dvādaśāṅga pratītyasamutpāda*) can be elaborated in accordance with their individual functions. Take the *ānāpānasmṛti*, the meditations on *karma* and existing (*bhava*) for examples, the exhaling and inhaling aim at the control of the body; the meditation on consciousness is for the restraint of the mouth, contemplation is for the control of the mind. Hence the *ānāpānasmṛti* is the appropriate counteraction for them all. The application of the meditations on the realms (*dhātu*), the meditations on the links of consciousness (*vijñāna*) and birth (*jāti*), enhance the strengthening of consciousness which enables the womb consciousness of sentient beings to dwell happily in the seven abodes of consciousness⁷⁸⁶. That is why it is said that the application of the meditations on the realms (*dhātu*) are the appropriate counteractions for that. The application of the meditations on *skandhas*, on the other hand, involves the contemplations on name and form (*nāma-rūpa*) and on old age and death (*jarā-maraṇa*). That is why the application of the meditations on *skandhas* is the appropriate treatment for that. Besides, the application of

⁷⁸⁶ the seven abodes of consciousness (七識界) .



meditations on the various entrances and exits involves the meditations on the six entrances (*ṣaḍāyatana*), and the link of touch (*sparśa*). That is why the application of meditations on entrances is the appropriate counteraction for that. In addition, the application of the meditations on conditional causation involves the meditations on the links of ignorance (*avidyā*) and sensation (*vedanā*). That is why the application of the meditations on conditional causation is the appropriate counteraction for that. Why is that so? This is because of the fact that ignorance (*avidyā*) is the root-cause of all defilements (*kleśa*). Hence wisdom (*prājñā*) is naturally the appropriate counteraction for ignorance (*avidyā*). As regards the two links of craving (*tṛṣṇā*) and grasping (*upādāna*), which are the contaminations of attachment to purity, the meditations on impurity are naturally their appropriate counteractions.

17.8 Lastly, the meditations on the twelve *nidānas* can be achieved from the cause. At times, that can also be achieved from the effect. Or, they could be practised from the meditations on ignorance (*avidyā*) and action (*saṃskāra*) until old age and death (*jarā-maraṇa*); or from the meditations on consciousness (*vijñāna*) until old age and death (*jarā-maraṇa*); or blending these things together and producing touch (*sparśa*) which, in turn, gives rise to sensation (*vedanā*). Then sensation (*vedanā*) produces craving (*tṛṣṇā*). Craving (*tṛṣṇā*) produces grasping (*upādāna*). Grasping (*upādāna*) then connects to other links until old age and death (*jarā-maraṇa*); or from craving (*tṛṣṇā*), grasping (*upādāna*), existing (*bhava*), birth (*jāti*), to old age and death (*jarā-maraṇa*), or from old age and death (*jarā-maraṇa*); or from the meditations on old age and death (*jarā-maraṇa*) until consciousness (*vijñāna*), as being expounded in the Buddha's *sūtra* on the analogy of cities.



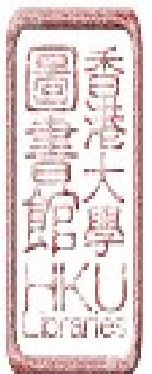
17.9 And, in the practice of the four stages of mindfulness, the meditations on the twelve *nidānas* can be strengthened individually. During the practice of the abode of mindfulness on the body (*kāya-smṛtyupasthāna*) as impure and utterly filthy, one should also meditate on the six entrances (*śaḍāyatana*). Whilst practicing the abode of mindfulness on sensation (*vedanā-smṛtyupasthāna*), one must meditate also on the link of sensation. When meditating on the mind, one has to meditate on the links of consciousness (*vijñāna*) and name and form (*nāma-rūpa*). In the meditation on things in general as being dependent and without a nature of their own, one has to collectively meditate on the remaining links. Now I have finished expounding the *dharma* and I would like to wrap up my demonstration by the following verse:-

[325b1] The application of the various treatments
can lead the practitioner
to the ultimate stage.

The supreme *dharma*
from the patrons of Buddhism
has been handed down
to the present world.

I personally got such
superlative teachings from them
and have them properly expounded.

I honour every word
of the teachings, hoping
that this surpassing *dharma*
will stay for long.



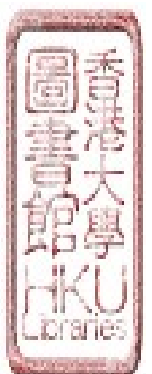
The *dharma* preached
by the Buddha is, indeed,
as profound as
the bottomless ocean.

The way of spiritual cultivation is
similarly boundless.

With my limited intelligence,
my proclaiming of such immeasurable *dharma*
is far beyond my capacity,
like a mosquito trying
to taste the entire great ocean.

Only those who have crossed over
to the yonder shore of *nirvāṇa*
can examine such *dharma* exhaustively.

17.10 The sixty-two realms are the sum total of the emotions from the six perceptions or discernments; the six elements; the suffering (*duḥkha*); the pleasure; the state of experiencing neither pain or pleasure; the sorrow; the joy; the abandoning; the eighteen which include three regions of desire, form and formless; the material world, the immaterial world, the annihilation world; the three periods (past, present and future); yielding, middle and upper; virtuous, not good, unrecordable (either as good or bad); learning, no longer learning; the eight which include eating, non-eating, depending on desire, depending on the principle of leaving the world, active and non-active, totalling sixty-two. The six-three means the eighteen which include the three regions of desire, form and formless; the material world, the immaterial world, the annihilation world; the three periods



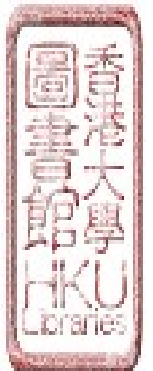
(past, present and future), yielding, middle and upper, virtuous; not good, unrecordable (either as good or bad); learning, no longer learning and neither learning nor no longer learning. The four-two means the eight which include eating, non-eating, depending on desire, depending on the principle of leaving the world, active and non-active. The thirty-six impure parts include, in the set sequence, the hair of the head, bodily hair, claws, teeth, thin skin, thick skin, tendons, muscles, bones, bone marrow, the spleen, the kidneys, the heart, the liver, the lungs, intestines, the colon, the stomach, the cells, the faeces, the urine, the dirt, the sweat, the tears, the nasal mucus, the saliva, the pus, the blood, the blood-stained mucus, the yellow and white mucuses, the fatty acid, the fats, the brain and the mening.

17.11 The counting of *kṣaṇas* is as follows: one hundred and twenty *kṣaṇa* make one *ṛna*, six *ṛnas* make one *lava*, thirty lavas make one *muhūrta*; and thirty *muhūrtas* make one day and one night. In one year, only in two days of two separate seasons in which the day and the night are thirty *muhūrtas* each. This is known as the eighth day of *śukla-pakṣa*⁷⁸⁷ in *Kārttika*⁷⁸⁸. August is known as *Kārttika* and the latter half month is called *Śukla-pakṣa*. There is also the eighth day of *śukla-pakṣa* in *Vaiśākha*⁷⁸⁹. February is known as *Vaiśākha* and the latter half month is called *śukla-pakṣa*. In these two days of the two separate seasons,

⁷⁸⁷ *śukla-pakṣa*, (白月), (白分), the bright, i.e. first half of the month as contrasted with the *Kṛṣṇapakṣa*, dark or latter half, (黑分). Basically, it is from the first day to the fifteen day of the lunar month. This is also the waxing period of the moon.

⁷⁸⁸ *Kārttika-māsa*, (迦利底迦月), the month in October-November, interpreted as the month after the summer retreat, when monks receive the *Kaṭhina* robe of merit; the date of the month is various, but it follows the summer retreat. Some interpret the *kārttika-māsa* as between 16th August to 15th September in the lunar calendar.

⁷⁸⁹ *Vaiśākha* (陞舍佉月), the second Indian month, from 15th of 2nd to 16th of 3rd Chinese months. Some interpret it from 16th February to 15th March in the Chinese Calendar.

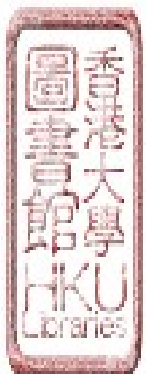


there are fifteen *muhūrtas* in the day-time and fifteen *muhūrtas* in the night-time. From then on, the flow of *lava* is different. It will either be a short day-time with a lengthened night-time or a long day-time with a shortened night-time. This is known as the time-flow.

[325c1] 17.12 There are thirty *muhūrtas* equally divided in the day and the night on the eighth day of *śukla-pakṣa* in *Kārttika*. The same is also true on the eighth day of *śukla-pakṣa* in *Vaiśākha*. The *Kārttika-māsa* is from the 16th of July to the 15th of August. It is the name for August and the latter half month is the *śukla-pakṣa*. The *Vaiśākha* is from the 16th of January to the 15th of February. It is the name for February and the latter half month is the *śukla-pakṣa*. In these two days of the two separate seasons, there are thirty *muhūrtas* in the day and night. From then on, the flow of *lava* is different. It will either be a short day-time with a lengthened night-time or a long day-time with a shortened night time. This is known as the time-flow.

Dharmatrāta-dhyāna-sūtra

Volume Two

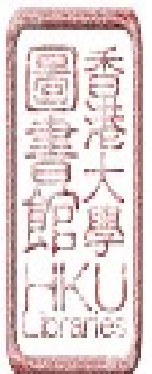


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(17):(原文)

修行觀十二因緣第十七

- [322c27] 17.1 已說諸對治及所治。愚癡對治。是應分別。一切諸佛所設緣起。滅除癡冥生如實智。有甚深微妙隨順功德。今當略說。令諸修行功德增益。滅除愚癡觀察緣起。遠離斷常二邊諸想。知因緣和合有為法生。亦能降伏迷醉外道牽令隨順。第一空法慧眼明淨無明悉滅。
- [323a1]
- 17.2 修行觀緣起有四種。一名連縛。二名流注。三名分段四名剎那。連縛有六種。一曰生二曰分三曰趣四曰生門五曰剎那六曰成壞。生者從死陰次起中陰。中陰次起生陰。中陰眾生無明昏亂愚癡所盲。造作有業。中陰眾生見男女和合。無明增故生顛倒想。或生害想。或生愛想。欲與女俱者於男生害心。然後自見與彼和合。爾時欲心迷醉是名愛起身。見和合不淨謂為己有。是名慢起身。因母飲食而得增長。令身敷起。是名食起身。四大與迦羅邏。俱生得報身。是名四大起身。結業為方便二支既過。次第識種生。是名種子識。始處迦羅邏時。其心沈沒少所識知識不明利。是名為生得迦羅邏。已識明利故是名為識。是名生連縛也。分段者。從迦羅邏次起胞肉段。堅厚肢節。嬰兒童子。盛壯衰分老分次第生。是名分連縛也。趣者。謂遍至諸趣。修行觀諸趣相。是名趣連縛也。生門者。謂四生相續輪迴不絕。是名生門連縛也。剎那者。觀五陰。念念相續生滅不斷。是名剎那連縛也。成壞者。一切境界起滅劫數始終。修行觀此成壞相續。名為成壞連

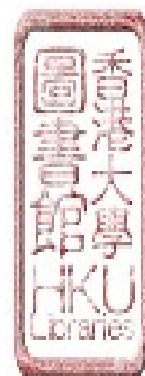


[323b1]

縛也。是則修行觀緣起連縛也。流注者。謂修行觀剎那流至怛剎那乃至羅婆摩睺路妒。是名流注迦羅邏分。流注七日炮肉段堅厚乃至衰老分。是名流注起分住分起緣分入分出分方便分。一切正受巧便流注次第起盡名流注。諸趣迴轉如旋火輪是名流注。如是一切無量流注。是則修行觀緣起。流注分段者。

[323c1]

修行觀察從分至分故說分段能如是知則於緣起成就。謂無明增上。猶如盲人無有見相。如大黑冥遠離光明。或於前無見。或於後無見。是則偏盲。若前後無見是二俱盲。若離二盲則捨癡冥。得明淨慧眼。如是苦集滅道佛法僧寶無知。是名十種癡。十種癡滅名為十種慧。佛說無明為初因種三種業。若修行不知無明過患。則種三種業。業起已從是生識。諸識如幻種種悉現。從識相續起名色。於彼一身而有二相。譬如虛軟沮爛之物。內有諸蟲令外動搖。亦如野蠶初作繭膜。名色二相亦復如是。乃至諸根未成。說為名色二相。諸根既開名為六入。諸根始開未有所作。於觸愚癡不知適與不適。如雨滂注水水則泡起。情塵生觸亦復如是。外刺刺身觸從中起。亦如然燈油炷所成。是名修行觀爾炎觸相。觸相起已次第生受。譬如水泡三種相現。若分別諸根則有五受。受起已次生渴愛。譬如舌舐蜜塗刀。刀愛增諸煩惱名為取。取次生有。有三種業。業起當來果故名為有。已種生而未受名為未來生。生已熟謂為老死。二支說未來生時生相增上。佛說識分未來識生時名為生。名色六入觸受名為老死。前世愛取有能集今有故。於此生為過去。愛取是煩惱分故說為無明。有則是行。現在三支能種來生過去二枝。轉生死輪。彼眾生輪轉以無明覆故。八現在二過去二未來世差別故如是分別。當知轉時一切皆十

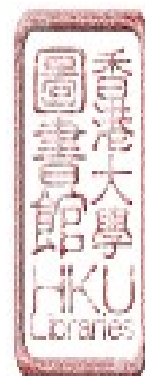


二。

17.3 復次更有餘分因緣。今當說。從迦羅邏炮肉段堅厚肢節嬰兒童子壯年衰分老死分。於是十種分觀察緣起。復次於起住起緣入出方便分乃至餘一切分悉觀緣起。復次是事起故是事起。謂彼眼色能起眼識。三事和合觸生受想思。是名修行異種觀緣起。復次修行方便觀諸入緣起。以明淨境界。自向觀諸入門。如是見已各觀自相處。破諸入山無量積聚熟相現已。流注十方極智境界。到彼觀察明智升進者。修住巧便。爾時聞思修慧。熟相壞相次第而起。諸餘升進義如前入處說。復次是事有故是事有。是事起故是事起。謂修行者先壞內身次觀外色。猶如照鏡因物像現。如是所依相起外相亦起也。

17.4 復次修行於諸不淨觀。其緣起先於方便處。繫念令堅固。然後於肢節分解觀其緣起。起明相已無明相壞。依腳骨有 骨髀骨跨骨肩骨頸骨頭骨充滿十方。有漏業相普現。於下諸雜不淨相階級次第起。復次修行觀四因能生眾苦。展轉因鄰近因周普因不共因。復次修行觀果從生因生從有因有從取因。如是乃至行從無明因。行是果亦是因。從因推果。還至老死亦如是。若於無明求因必大恐怖而起斷見。無智闇冥餘明甚微猶如螢火。如是猶復求因不已。自見唯與大黑闇俱。世尊說言。由不正思惟眾生。若與是俱則輪轉生死。無明縛故有輪常轉。無明為本餘支所作各有相現。一切有支輪無明最自在。自在力所轉如奴屬其主。是無故是不作。是滅故是不轉。當知餘枝皆如是說。死有四種。漸漸死頓死。行盡死剎那死。又說三種無常。一剎那無常。二分段無常。三種類無常。修行了此無

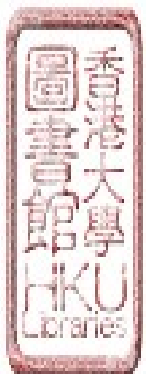
[324a1]



常則遠離四魔破壞無明。明相顯現如明淨燈能消眾冥。乃至老死滅。諸明相起亦復如是。破壞無明諸積聚已。成就一相淨妙境界。行者身體柔軟光澤。光澤已身極明淨如明鏡像。如是相現明淨觀已。身內眾物各各自相一切顯現。如是觀成就名曰於界得度。何以故。有五種癡五種對治相。一界二入三陰四卑賤五垢污。是名五種癡。或觀界得度。或復觀陰觀入觀彼增功德。觀第一義而得度者。是名五種對治也。

17.5 復次修行者入快淨琉璃三昧。於明淨境界觀緣起支。觀緣起枝時。便生易見想。如說。阿難白佛言。緣起易見。佛告阿難。十二緣起甚深無底難見難知。汝欲毀壞我三阿僧祇劫甚深微妙難得之果。云何欣悅而說是言。是深妙觀。我今當度。汝當隨我觀佛境界。佛境界海浮漂。外道無智闇冥。二邊愚癡離爾炎境界所不能入。聲聞辟支佛雖能少入不得其底。爾時世尊說是語已。即入甚深微妙爾炎住三昧自在正受。正受境界有三師子王。師子王上各有七寶池。七寶池中各有七寶蓮華。七寶蓮花上皆有坐佛。放大光明極聲聞境界。然後乃住是諸聲聞。從初發心至最後身。所種善根及諸緣起一切悉現。從是復起三師子王。師子王上各有七寶池。七寶池中各有七寶蓮花。七寶蓮花上皆有坐佛。放大光明極辟支佛境界。然後乃住諸辟支佛。從初發心乃至究竟。所種善根及諸緣起一切悉現。從是復起無量師子王。師子王上各有七寶池。七寶池中各有七寶蓮花。一一花上皆有坐佛。普放光明極菩薩境界。然後乃住是諸菩薩。從初發心至金剛座。所修善根一切功德。若業若果及諸緣起一切悉現。從是復起無量師子。王師子王上各有七寶池。七寶池中各有七寶蓮花。一一花上皆有坐。佛放大光明普照

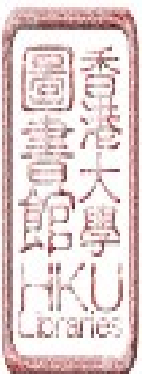
[324b1]



佛法甚深緣起一切悉現。爾時佛以神力示阿難佛之境界已。語阿難言爾炎中更有無量無邊諸佛境界佛智所行如是甚深微妙境界。云何欣悅而言易見。汝智淺不及謂為易見耳。如上爾炎境界無量諸法現在前已。然後乃壞一切皆空清淨寂滅。寂滅已復觀勝妙。爾炎起佛法。身漸漸廣大周滿十方。無量法寶充滿法身。法身光明無有邊際。不共智慧所行境界。一切佛法甚深緣起悉現在前。然後乃壞一切皆空清淨寂滅無有處所。猶如虛空無所依止。如寶入手名為得寶。修果如是名決定相。阿難如來境界不可思議。我今為汝示少少耳。阿難見佛境界歡喜踊躍。白佛言甚深世尊。世尊爾炎境界難得其底。若我先知如來境界如是深妙者。寧使我身碎如胡麻。要當究竟佛法彼岸。如是一切名修行觀緣起。分段剎那者。三世一剎那。一剎那三世。法未起名未來。起時名現在。已起名過去。一剎那生即一剎那。苦與無常俱故。當知眾行剎那頃不住。亦無所從來去。亦無所至雖轉亦無所去。去亦無積聚。一剎那起一剎那滅。剎那如一念。一念如剎那。前剎那聚已滅。滅時與後起。隨順四緣具足。後剎那起修行境界。觀一剎那間。有無量微塵無量微塵。一一剎那次第相續猶如連珠。譬如四善射人俱放四箭。有一人健行箭未至地。能就空中接收四箭不令落地。地神迅疾復過於是。虛空神疾過於地神。日月天疾過虛空天。如是健行天疾倍過日月。當知諸行無常迅過於是不可譬喻。如修行觀迦羅邏七日止分有無量剎那。當知餘一切分亦如是。如是觀已離諸愚癡增益明慧。如是無量名修行觀緣起剎那。

[324c1]

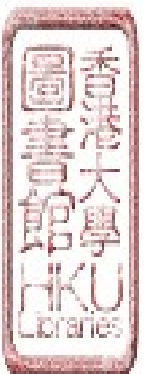
17.6 復次修行初入正受名為連縛境界。增長名為流注方便境界。安住名為分段境界。漸滅名為剎那。



17.7 復次已說四種別相觀緣起。佛說總緣起。今當說二支種二支熟二支起二支牽。所種二支生長二支成就二支受二支。作人二支田二支寄者二支所寄二支。受寄者是說名有支。修行觀緣起。或五陰或四陰。五陰欲色界。四陰無色界無常空等諸行。於陰決定真實。決定真實已。決定相現在前。是事有故是事有。是事起故是事起。是事無故是事無。是滅故是不作。譬如有鑽有燧。有人方便煙火。乃出因薪熾然。亦如因樹有蔭因日有光因燈有焰皆從緣起。無明不言我能生行。行亦不言我從無明生。當知一切有支皆如是。是空法寂滅法無所有法。作者不可得。但有無明諸行和合有漏法生。受為軸轉有支輪生諸結縛。諸結中愛支增。諸縛中取支增。諸使中識支增。諸纏中無明增。向生結增。受生縛增。諸識漂利使增。於境界愚癡煩惱增。如是煩惱業縛能轉生。果有輪常轉漂。無智眾生隨義增故。說有差別。當知諸分皆有結縛使纏。復次修行六種觀十二緣起。於十二支隨順義說。謂安般念觀業支有支。以出息入息是身行。覺觀是口行。想思是意行。是故安般念是彼對治。界方便觀。觀識支生支。識增上故處胎。識於諸界增上說七識界。是故界方便觀是彼對治。陰方便觀觀名色支老死支。是故陰方便觀是彼對治。破諸入出方便觀。觀六入支觸支。是故人方便觀是彼對治。緣起方便觀。觀無明支受支。是故緣起方便觀。是彼對治。何以故受及無明。是諸煩惱根本。是故智慧是彼對治。愛取二支染著淨故不淨是對治。

[325a1]

17.8 復次修行觀十二緣。或時從因度或時從果度。或從無明行乃至老死。或觀識乃至老死。或三事和合生觸。



觸生受受生愛愛生取乃至老死。或從愛取有生老死。或從老死乃至無明。或觀老死乃至識。如佛城喻經說。

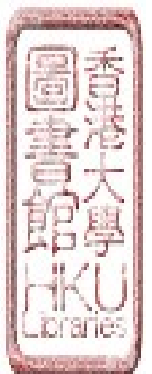
- 17.9 復次修行於四念處觀十二支各增上。身念處觀六入支。受念處觀受支。心念處觀識名色支。法念處總觀餘支。說此義已而說讚偈曰。

[325b1]

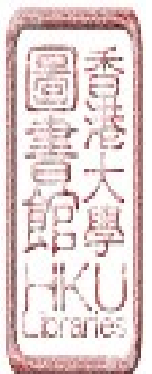
方便治地行，乃至究竟處。
無上法施主，說是傳至今。
我從彼勝聞，撰說深妙義。
章句莊嚴集，欲令法久住。
佛法深無底，修行亦無邊。
以我少智力，宣揚無量法。
是深非所測，如蚊嘗大海。
唯彼已度者，然後乃究竟。

- 17.10 六十二界六種六情六塵六識六界六覺。謂貪恚癡三不淨覺反是三淨覺也。苦樂不苦不樂憂喜捨六。三欲色無色界。又色無色滅界三世法。軟中上法。善不善無記法。學無學非學非無學四。二者食非食漏無漏。依欲依出要有為無為。三十六不淨。次第髮毛爪齒薄皮厚皮筋肉骨髓脾腎心肝肺小腸大腸胃胞屎尿垢污淚涕唾膿血黃白痰癢肪 腦膜。

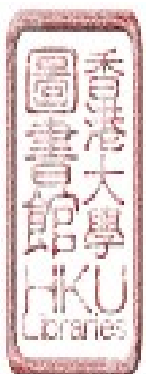
- 17.11 剎那數。百二十剎那名一怛剎那。六十怛剎那名一羅婆。三十羅婆名一摩睺路妒。三十摩睺路妒名一日一夜。一歲中唯二時二日。三十摩睺路妒晝夜等。謂羯提月白分八日八月名羯提。後半月名為白分。陸舍佉月白分八日二月名陸舍佉。後半月名白分。此二時二日晝夜。各十五摩睺路妒。從是後羅婆流或晝減夜增。或夜減晝增。名為流晝夜等。各三十摩睺路妒。



[325c1] 17.12 謂羯提月白分八日。陸舍佉月白分八日。羯提月者。謂七月十六日。至八月十五日。是八月名後半月名白分。陸舍佉月者。正月十六日。至二月十五日。是二月名後半月。名白分此二時二日。晝夜各三十摩睺路妒。從是後羅婆流或晝減夜增。或夜減晝增。名為流。



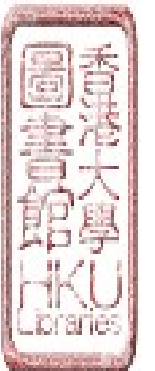
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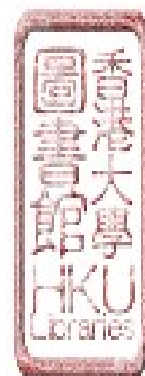
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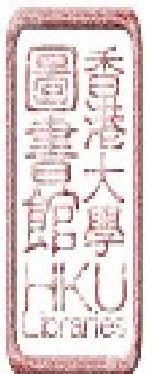


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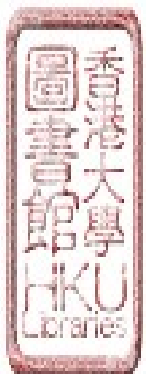
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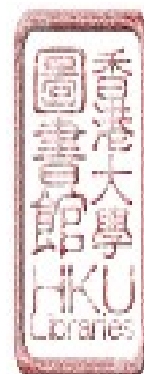
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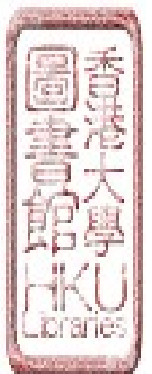
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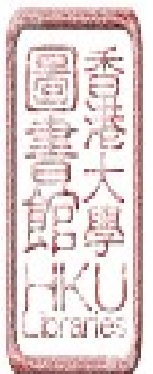


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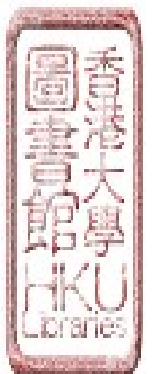
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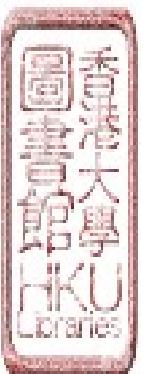


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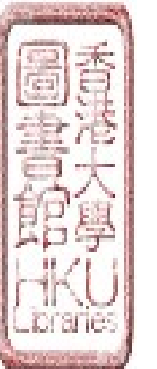
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Chinese-Sanskrit-English Glossary

(Ordered according to the number of the strokes of the first character)

一切入／ 十一切處	<i>daśa-kṛtsnāyatanāni</i>	ten all pervasive <i>āyatana</i> -s	13.15, note 665
一切種	<i>sarva-ākāreṇa,</i> <i>sarva-ākāra</i>	in all kinds, in every way	5.45, 6.7, 8.5, 12.11, 13.8, note 180
一切諸法	<i>sarvadharmā</i>	all things, all <i>dharma</i> -s	15.3, note 701
一色		the same form	8.21, note 583
一乘道	<i>ekayāna</i>	one vehicle (Buddha-yāna)	8.18, note 561
七處三種觀		seven types of meditations at three entrances	8.21, note 588
七識界		the seven abodes of consciousness	17.7, note 787
七寶	<i>sapta ratna</i>	seven treasures	17.5, note 770
七覺意／ 七覺支	<i>saptabodhyaṅga</i>	the seven factors of enlightenment	16.1, note 728
九品		nine grades, i.e., upper superior, upper middle, lower superior and with middle and lower	14.1, note 672
二支		the first two of the twelve <i>nidāna</i> -s	17.2, note 753
二甘露門	<i>amṛta-dvāra</i>	two gateways to immortality	1.2
二陰		two <i>skandhas</i> (sensations and the mind)	8.21, note 586
人道	<i>manuṣya-gati</i>	human plane of existence	8.17, note 554
八大地獄	<i>aṣṭau-narakāḥ</i>	the eight great hot hells	8.8, note
八地	<i>aṣṭau-bhūmaḥ</i>	the eight meditational stages: 4 <i>dhyāna</i> -s and 4 <i>ārupya-samāpatti</i> -s	5.39
八行	<i>aṣṭāṅga-mārga</i>	the eight fold path	15.5, note



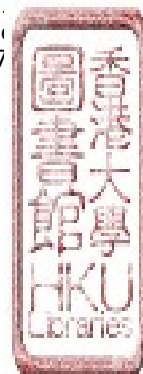
八背捨	<i>aṣṭa-vimokṣa</i>	eight-fold emancipation	13.15, note 663
八勝處	<i>aṣṭāvabhibhv-āyatanāni</i>	eight-fold sphere of conquest	13.15, note 664
十二入	<i>dvādaśāyatanāni</i>	the twelve entrances	15.6, note 715
十二因緣	<i>dvādaśāṅga-prāṭīyasamutpāda</i>	the twelve factors of conditional co-arising	17.1, note 739
十八界	<i>aṣṭādaśa dhātavaḥ</i>	eighteen elements	13.9, note 640
十力	<i>daśa-bala</i>	ten powers	8.23, note 608
十六分	<i>ṣoḍaśa</i>	sixteen-fold	8.8, note 523
十六行	<i>ṣaḍaśa-ākāra</i>	the sixteen mental activities of the Four Noble Truths	8.20, note 579
十方	<i>daśa diśaḥ</i>	the ten directions of space	14.1, note 673
十地	<i>daśa-bhūmi</i>	the ten stages	11.18, note 618
十想	<i>daśa-saṃjñā</i>	ten ideations	2.16, 13.12, note 319
三世	<i>trayo'dhvanah, try-adhvan</i>	the three periods: past, present and future	17.5, note 779
三有	<i>trayo bhavāḥ</i>	the three existences	8.20, note 582
三受	<i>trividhā vedanā</i>	three types of sensation	13.9, note 642
三昧／ 三摩提	<i>samādhi</i>	equipoise, concentration	1.8, 1.9, 2.8, 2.13, 2.24, 2.29, 2.30, 4.29, 5.13, 5.24, 6.6, 6.7, 6.17, 7.29, 7.36, 8.5, 8.6, 8.11, 8.18, 8.19, 8.22, 8.23, 9.9, 11.3, 11.20, 12.2, 12.5, 13.3, 13.12, 13.13, 13.14, 13.16, 14.2, 14.3, 14.6, 14.7, 15.2, 15.3, 15.4, 16.16.4, 17.60, note
三相	<i>trīṇi lakṣaṇāni</i>	the three characteristics of phenomena (meaning arising, staying and perishing (/ceasing))	8.19, no



三乘	<i>triyāna</i>	the three vehicles	13.16, note 668
三惡道	<i>tri-durgati</i>	the three evil <i>gati</i>	8.11, note 534
三障闕	<i>trini āvaraṇāni</i>	threefold hindrances, i.e., (1) <i>karma</i> ; (2) <i>kléśa</i> ; (3) <i>vipāka</i>	2.28
三禪	<i>ṭṛtiya-dhyāna</i>	the third <i>dhyāna</i>	8.4, note 514
凡夫	<i>pṛthagjana</i>	ordinary worldling	8.16, note 550
大(種) / 四大 / 諸大 / 四大種	<i>mahā-bhūta,</i> <i>catvāri mahā-bhūtāni</i>	<i>mahā</i> = great; <i>mahā-bhūta</i> -s are the four great elements which include: (1) earth (<i>pṛthivī-dhātuḥ</i> , 地大); (2) water (<i>ab-dhātuḥ</i> , 水大); (3) fire (<i>tejo-dhātuḥ</i> , 火大); and (4) air (<i>vāyu-dhātuḥ</i> , 風大)	1.20, 2.8, 5.9, 5.10, 5.26, 8.12, 11.10, 12.2, 13.11, 13.16, 15.2, 16.2, 16.3, 17.2, note 296
大迦葉	Mahākasyapa	one of the ten great disciples of the Buddha	1.3
大悲	<i>mahā-karuṇā</i>	great compassion	1.2
尸羅 / 戒	<i>śīla</i>	morality, precept	1.8, 2.5, 2.12, 4.27, 6.7, 8.23, 12.2, 14.6, 16.1, 16.2, 16.3
不共	<i>*āveṇika</i>	unique/uncommon	4.35, note 365
不染污	<i>akliṣṭa</i>	non-defiled	2.2
不染污無知	<i>akliṣṭa-ajñāna</i>	non-defiled niscience	note 161, note 162, note 302
不動	<i>acala</i>	immovable	5.53, 6.4, 13.3, 15.2, 16.1, note 443
不動三昧	<i>aniñjya</i>	the immovable <i>samādhi</i>	15.2, note 694
不淨觀	<i>aśubhā</i>	the meditation on the impurities	9.1, note 609
不善	<i>akuśala</i>	unskillful	8.8, note
中陰	<i>antarā-bhava</i>	the intermediate existence between death and reincarnation	13.14, 1661
中間(定)	<i>dhyānāntara</i>	the state of intermediate meditation	5.40, note 144, 425



五支	<i>pañcā aṅga</i>	five factors	13.13, note 650
五神通	<i>pañcābhijñā</i>	the five supernatural powers (/higher knowledges)	13.14, note 660
五衰	<i>pañcā pūrvanimittāni</i>	the five signs of decay or death (Cf. AKB, 147)	8.15, note 545
五情 (=五欲)	<i>pañcā kāma</i>	the five passions (that are stirred by the five senses), the five desires	8.13, note 543
五部	<i>pañcā-nikāya</i>	five groups	preface
五無間業	<i>pañcānantarya</i>	the five deadly sins	8.18, note 557
五境	<i>pañcā viśayāḥ</i>	the object-domains of the five senses	8.13, note 542
五蓋	<i>pañca āvaraṇa;</i> <i>pañca nivarāni</i>	the five hindrances	2.13
五趣 (=五道)	<i>pañca gatayaḥ</i>	the five destinies	8.22, note 598
內／內界	<i>adhyātma-dhātu</i>	internal element	16.1, note 718
六巧便	<i>ṣaṭ-kausālya</i>	the sixfold skillfulness of the contemplation of the six elements	2.15, 13.10, note 319
六念	<i>ṣaḍ-smṛti</i>	sixfold recollection: Buddha, the Doctrine, the Order, the precepts, giving and heavenly beings with their prospective joys	14.6, note 686
六法	<i>ṣaḍ-dharma</i>	the six <i>dharma</i> -s which include arising, abiding, the supporting condition for arising, inhaling, exhaling and their expediences	2.19
六界	<i>ṣaḍ-dhātu</i>	the six elements that constitute the sentient being: earth (<i>pṛthivi</i> , 地), water (<i>ap</i> , 水) fire (<i>tejas</i> , 火), air (<i>vāyu</i> , 風); space (<i>ākāśa</i> , 空) and consciousness (<i>vijñāna</i> , 識)	2.15, 13.10, 17.10, note 367



六時	<i>ṣaḍ-kāla</i>	ancient indians divided the day and night into six periods of time	2.15, 13.10, note 39, note 370
六根 (=六情)	<i>ṣaḍ-indriya</i>	the six sense organs	8.20, 13.8, note 635
六處	<i>ṣaḍāyatana</i>	the six entrances	13.9, note 644
六種	<i>ṣaḍ-vidha</i>	six types	1.25, 7.20, 8.2, 11.5, 13.7, 13.9, 16.4, 17.2, 17.7, 17.10, note 219, note 346, note 369
六觸	<i>ṣaḍsparśa</i>	six contacts	13.9, note 641
分段	<i>āvasthika</i>	sectional	17.2, note 746
化生	<i>aupapāduka</i>	apparitional birth	11.18, note 619
升進	<i>parākramaṇa</i>	higher advancement	1.1, 1.2, 1.5, 1.6, 4.1, 4.3, 4.11, 4.17, 4.19, 4.48, 5.1, 5.2, 5.5, 5.20, 5.23, 5.54, 6.1, 6.2, 6.5, 6.6, 6.8, 6.10, 6.13, 6.14, 6.16, 6.19, 7.1, 7.35, 8.24, 9.6, 10.3, 10.4, 10.7, 11.1, 11.23, 12.1, 13.1, 13.5, 17.3
天女	<i>devatā</i>	the goddesses	8.13, note 537
天曼陀樹	<i>mandārava, māṅdarava</i>	heavenly tree of flower	6.18, note 487
天眼	<i>divyacakṣus</i>	divine-eye (first of the six <i>abhijñās</i>)	8.15, note 546
天德瓶	<i>bhadra-ghaṭa</i>	vase of heavenly virtue	16.1, note 721
心	<i>citta</i>	thought	2.17, 2.18, 2.24, 5.12, 5.2
心念處	<i>citta-smṛty-upasthāna</i>	the abode of mindfulness on thought	1.28, 4.2
心法	<i>citta-dharma</i>	the mental factors	4.25, 5.1, 8.2, 11.2



心亂	<i>vikṣipta, vikṣepa, citta-vikṣepa</i>	distracted, distraction, mental distraction	2.13, 4.21, note 312
心數法	<i>caitta, caitasika</i>	thought-concomitant	5.7
方便	1. <i>prayoga</i> 2. <i>upāya</i>	1. preparatory effort, 2. expedience, means	5.4, 5.9, 5.42, 5.47, 5.48, 5.49, 5.54
方便道	<i>prayoga-mārga</i>	the preparatory path	1.2, 1.27, 2.29, 3.5, 5.4, 5.9, 5.42, 5.47, 5.48, 5.49, 5.54, 6.1, 6.6, 8.1, 11.1
日天子	<i>Śūrya devaputra</i>	the sun deva	17.5, note 781
日光三昧	<i>sūrya-pradīpa-samādhi</i>	the sun-light equipoise	15.2, note 696
月天子	<i>Candra devaputra</i>	the moon deva	17.5, note 782
月光三昧	<i>candra-vimala</i>	the moon-light <i>samādhi</i>	15.2, note 695
止	<i>śamatha</i>	tranquility, stilling	5.8
止諍	<i>adhikaraṇa-śamatha</i>	settling/stopping disputes (in accordance with the rules laid down in the <i>Vinaya</i>)	2.5, note 304
止觀	<i>śamatha</i> , (止), and <i>vipaśyanā</i> , (觀)	tranquility and contemplation	6.5, 16.1, 16.3, note 54, note 445
比丘	<i>bhikṣu</i>	monk	3.5, 4.28, 5.1, 5.34, 5.35, 5.53, 7.14, 8.17, 9.10, 16.1, 16.2, 16.3
水輪	<i>jala-maṇḍala</i>	water wheel	8.4, note 513
火輪	<i>tejo-maṇḍala</i>	the wheel of fire	8.6, note 519
牛王	<i>ṛṣabha</i>	the king of bulls	15.3, note 699
世	<i>yuga</i>	an age of the world, a period of time	13.7, note 630
世界	<i>loka</i>	the world	8.6, note
世第一法／ 世間第一法	<i>laukikāgra-dharma</i>	the worldly supreme <i>dharma</i> -s	6.11, 8.2 71, note



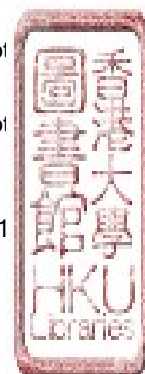
世尊	<i>Bhagavat</i>	The Fortunate One, one of the ten honourable titles of a Buddha	1.2, 5.11, 5.31, 5.47, 7.2, 9.8, 11.22, 13.7, 13.8, 13.9, 14.7, 16.4, 17.4, 17.5, note 776
他地	<i>para-bhūmi</i>	(an)other stage(s)	6.5, 6.9, 6.10, 6.13
出要	<i>niḥsaraṇa</i>	the exit	8.20, note 576
出家	<i>pravrajita, pravrajyā</i>	leaving the home life, a renunciant	8.18, note 555
功德	<i>guṇa</i>	virtue, benefit, positive effect	1.1, 1.5, 4.11, 4.18, 4.41, 4.46, 5.1, 5.2, 5.4, 5.5, 5.6, 5.18, 5.20, 5.24, 5.54, 6.1, 6.2, 6.3, 6.4, 6.5, 6.6, 6.7, 6.8, 6.9, 6.10, 6.11, 6.12, 6.13, 6.14, 6.15, 6.16, 6.17, 6.18, 6.19, 7.1, 7.29, 7.35, 7.36, 8.19, 8.23, 8.24, 11.21, 13.5, 13.15, 13.16, 14.3, 14.4, 14.5, 14.6, 15.1, 15.3, 15.4, 16.1, 16.3, 17.1, 17.4, 17.5
功德住		abiding in positive effects	5.1, 5.2, 5.4, 5.5, 5.20, 5.24, 5.54, 6.1, 6.2, 6.3, 6.5, 6.6, 6.7, 6.8, 6.14, 6.15, 6.17, 6.19, 7.35, 7.36
功德海	<i>*guṇa-sāgara</i>	the great ocean of merits	4.41, 8.23, note 370
加陵頻伽	<i>kalaviṅka</i>	a bird with a melodious voice, Indian cuckoo	8.15, note 547
四生	<i>catasro yonayaḥ</i>	the four forms of birth	17.2, note 755
四如意(足)	<i>rddhipāda</i>	the four magic powers	16.1, no
四念處	<i>catvāri smṛtyupasthānāni</i>	the fourfold stage of mindfulness	8.18, 13.556, not
四梵行 (=四梵住)	<i>catuḥ-brahma-vihāra</i>	the four immeasurables: <i>maitrī, karuṇā, muḍitā, upekṣā</i>	13.13, no



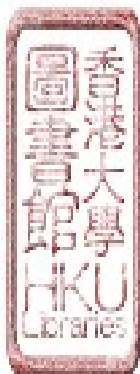
四無量	<i>catvāri apramāṇāni</i>	the four immeasurables	14.1, note 669
四聖諦	<i>catvāri ārya-satyāni</i>	the four noble truths	8.20, note 578
四種因	<i>catvāro hetavaḥ</i>	four major causes (i.e., the four elements of which all things are made)	8.21, note 584
四魔	<i>catvāro mārāḥ</i>	the four types of <i>māra</i> -s	17.4, note 764
外／外界	<i>bāhya-āyatana</i>	the external abodes (/entrances)	16.1, note 719
巧方便	<i>upāya,</i> <i>upāya-kausālya</i>	skill-in-means	5.44, 6.3, note 429
忉利天	<i>trāyastriśad-deva</i>	the heaven of thirty-three <i>devas</i>	8.13, note 536
未至（地）	<i>anāgāmya (bhūmi)</i>	‘not-yet-reached’ (the state just before the first <i>dhyāna</i>)	5.40, 5.47, 11.18, note 426
末田地	Madhyāntika	one of the two chief disciples of Ānanda	preface
本緣	<i>nidāna</i>	the cause or origin of any phenomenon; one of the twelve-fold division of the Buddha’s teachings	15.1, note 689
本願	<i>prāṇidhāna</i>	original vow	1.2
正見	<i>samyag-dṛṣṭi</i>	proper view	2.2, note 303
正受	<i>samāpatti, pratisaṃdhi</i>	meditative attainment; relinking (at birth)	2.17, 5.13, 5.41, 6.17, 7.28, 7.37, 8.23, 11.4, 11.22, 14.3, 17.2, 17.5, 17.6, note 61
正命	<i>samyag-ājīva</i>	proper livelihood	16.2, note 735
正念	<i>samyak-smṛti</i>	proper mindfulness	2.8, 5.35, 7.17, 9.12, 9.14, 6.1, note 415
正法	<i>saddharma</i>	the True Doctrine of the Buddha	6.11, 8.1 472, note 415
正思惟	<i>samyak-saṃkalpa</i>	proper thought/intent	5.33, 5.5 7.27, 8.7 note 414
正智	<i>samyag-jñāna</i>	proper knowledge	6.7, note 414



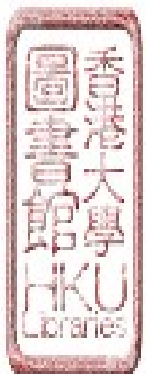
正業	<i>samyak-karmānta</i>	proper action	16.2, note 734
正語	<i>samyag-vak</i>	proper speech	16.2, note 733
正觀	<i>samanupaśyanā</i>	proper observation, proper contemplation	1.10, 1.11, 1.28, 4.1, 5.3, 7.4, 8.2, 8.6, 8.19, 8.21, 8.23, 11.2, 11.13, 11.14, 12.6, 15.7, 16.1, 16.4
甘露	<i>amṛta</i>	ambrosia, immortality	16.1, note 729
甘露門	<i>amṛtadvāra</i>	the door to <i>nirvāṇa</i>	preface
生	<i>utpāda</i>	arising	2.31
生有		the moment of rebirth	17.2, note 749
生死	<i>samsāra</i>	cycle of life and death	1.2, 7.20, 8.11, 8.12, 8.16, 8.19, 8.20, 8.21, 8.23, 13.14, 15.1, 15.4, 15.5, 16.1, 16.4, 17.2, 17.4
白月／白分	<i>śukla-pakṣa</i>	the first half of the month as contrasted with the latter half	17.11, note 787
休息	<i>pratipraśrabdha/ praśrabdha</i>	become calmed	1.26
因緣	<i>hetu, hetu pratyaya, nidāna</i>	causal condition, reason, primary and secondary causes	4.39, 5.28, 7.6, 7.11, 8.20, 8.21, 8.22, 8.23, 14.4, 17.1, 17.3, note 575, note 739
地	<i>bhūmi, pṛthivī</i>	stage, ground, earth	1.4, 4.32, 8.4, note 515
地神	<i>pṛthivī-deva</i>	the earth- <i>devī</i>	17.5, note 779
多羅樹	<i>tāla</i>	the tāla <i>tree</i>	8.10, note 531
如(=真如)	<i>tathatā</i>	Suchness	preface
如來	<i>tathāgata</i>	the Thus Come One	17.5, no
如意寶珠	<i>cintāmaṇi</i>	the talisman-pearl capable of responding to every wish	16.1, no
如實智(慧)	<i>yathābhūa-jñāna</i>	knowledge of things truly as they are	1.2, 17.1 741



安般	<i>ānāpāna</i>	in-breath and out-breath	1.11, 1.23, 3.5, 5.1, 5.6, 5.18, 5.19, 5.34, 5.36, 5.39, 7.14, 7.35, 9.1, 13.1, 13.3, 13.11, 17.7
安般念／ 數息觀	<i>ānāpānasamīti</i>	mindfulness of breathing	3.5, 5.1, 5.19, 5.32, 5.34, 5.35, 5.36, 5.39, 5.54, 7.14, 7.35, 9.1, 17.7
安隱	<i>kṣema</i>	peace, comfort	1.2, 6.4, 6.5, 7.32, 11.17, 15.4, 16.1, 16.3, note 442
有	<i>bhava</i>	existence	5.38
有為法	<i>saṃskṛta (-dharma)</i>	conditioned things	17.1, note 742
有對	<i>pratigha</i>	resistance, hostility	13.13, note 654
有漏	<i>āsrava</i>	outflow (synonym of <i>kleśa</i>)	17.7, note 784
死有		the moment of death	17.2, note 748
牟尼	<i>muni</i>	sage, a Silent One	1.1, 3.5, 8.19
耳根	<i>śrotrendriya</i>	organ of hearing	14.4, note 682
肉	<i>peśi</i>	a flesh lump (a thirty-seven days' foetus)	8.19, note 567
自在	<i>īśvara, aiśvarga</i>	1. almighty God (in Hinduism). 2. freedom, sovereignty	1.30, 4.45, 5.16, 6.17, 7.12, 8.13, 8.23, 11.3, 11.4, 11.13, 12.4, 13.5, 13.14, 13.15, 15.3, 16.4, 17.4, 17.5, note 391
自地	<i>sva-bhūmi</i>	one's own stage(s)	6.5, 6.7, 6.8, 6.9, 6.10, 6.12, 6.13, 15.6
自相	<i>svabhāva, svalakṣana</i>	intrinsic/specific characteristic (of a <i>dharma</i>)	4.9, 6.17, 7.3, 7.11, 8.2, 11.2, 11.13.5, note 702
色	<i>rūpa</i>	matter, visible form	preface, 5.38, 6.5, note 702
色有	<i>rūpa bhāva</i>	the material mode of existence	5.38, note 702



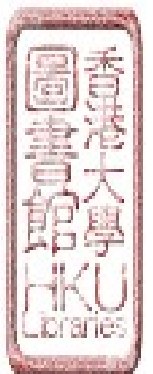
色處	<i>rūpa-āyatana</i>	the entrances of visible form	13.10, note 646
行	<i>saṃskāra</i>	conditioning forces	15.4, note 705
住	<i>sthita, sthiti, vihāra</i>	the state of stagnation; or the duration section (<i>sthiti-bhāgīya</i>), abode, abiding	section 3, section 4, section 10,
住縛	<i>*sthiti-baddha, *sthiti-bandha-stha</i>	the stage of bondage	1.2, 4.29, 4.40, 4.42, note 369
佛	<i>buddha</i>	buddha	5.11, 5.21, 5.31, 5.36, 5.41, 5.47
佛大先	Buddhasena	a <i>dhyāna</i> student of Dharmatrāta in Kaśmīra	preface
佛身相好		the Buddha's 32 marks and 80 secondary marks	8.22, note 594
作者	<i>karṭṛ</i>	doer	5.17, 8.19, 17.7, note 394
別相	<i>viśeṣa</i>	differentiation	14.3, note 676
劫盡	<i>kalpa-kṣaya</i>	exhaustion of a <i>vivarta-sthāyi-kalpa</i>	7.25, note 506
利使	<i>tikṣṇa-saṃyojana, tīvra-kleśa</i>	sharp or strong defilement	17.7, note 785
利養	<i>satkārya</i>	honour to be paid to the respectable	4.40, 8.18, 8.24, note 559
形色	<i>saṃsthānarūpa</i>	matter of shape	13.8, note 634
忍／忍法	<i>kṣānti</i>	the receptivity, endurance	6.11, 8.22, 11.21, 13.14, 15.6, note 71, note 80, note 337
我	<i>ātman</i>	Self, Soul	13.9, note 638
我分	<i>*ātmīya</i>	the Self	4.50, 5.1 376
我所	<i>ātmīya</i>	what pertains to the self	5.10, 13. 16.1
我慢	<i>ātma-māna</i>	exalting self and depreciating other; self-intoxication, pride	13.7, noi



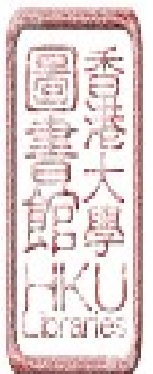
決定	<i>nirvedha</i>	penetration, decisive distinction	1.2, 1.4, 4.50, 5.22, 5.28, 5.44, 7.1, 7.3, 7.4, 7.7, 7.8, 7.9, 7.10, 7.11, 7.12, 7.15, 7.16, 7.17, 7.19, 7.20, 7.21, 7.23, 7.24, 7.34, 7.35, 7.36, 7.37, 8.1, 8.2, 8.5, 8.6, 8.7, 8.9, 8.19, 8.21, 8.22, 8.23, 8.24, 9.9, 10.7, 12.1, 12.3, 12.4, 12.6, 12.7, 12.8, 12.9, 12.10, 12.11, 13.1, 13.5, 13.16, 14.3, 14.4, 15.4, 15.5, 16.4, 17.5, 17.7
決定分	<i>nirvedha-bhāgīya</i>	the penetration section	7.1, 7.2, 7.4, 7.9, 7.19, 7.20, 7.24, 7.36, 7.37, 8.1, 8.23, 12.1, 12.3, 12.11
沃焦	<i>pātāla</i>	the mountain on the bottom of the sea just above the hot purgatory	8.10, note 530
沈沒	<i>laya, avalīnatā</i>	sunkenness	2.1, 2.6, 17.2
究竟	<i>uttama, niṣṭhā</i>	the ultimate, the final	1.2, 1.4, 4.34, 4.50, 5.42, 4.45, 5.49, 6.11, 7.14, 7.18, 7.22, 7.36, 8.8, 8.22, 8.23, 8.24, 9.14, 10.6, 11.3, 11.22, 12.3, 12.4, 13.3, 13.16, 14.3, 14.4, 14.5, 15.2, 17.5, 17.9, note 605
見	<i>dr̥ṣṭi</i>	view	1.31, 1.33, 5.8
見道	<i>darśana-mārga</i>	the path of vision (/insight)	6.11, 8.22, 8.23, 11.21, 15.7, note 75, note 85, note 100, note 603
見諦者	<i>dr̥ṣṭa-satya</i>	those who have seen the truth	8.17, note 100
身行	<i>kāya-saṃskāra</i>	bodily activity	1.26, 5.3 7.29, 17. 411



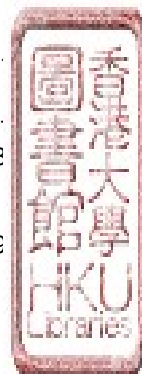
身念處	<i>kāya-smṛtyupasthāna</i>	abode of mindfulness on the body	1.26, 4.25, 8.21, 17.9, note 352
身根	<i>kāyendriya</i>	the organ of touch	11.7, note 613
使	<i>kleśa, saṃyojana</i>	defilement, fetter	17.7, note 785
依	<i>saṃniśraya</i>	support	16.2, note 736
初發心	<i>prathama-cittotpāda, prathama-cittotpādika, ādikarmika</i>	initial arising of the thought (of enlightenment), a beginner	17.5, note 770
劫	<i>kalpa</i>	a fabulously long unit of time	13.14, note 662
取果	<i>phala-(prati-) grahaṇa</i>	the grasping of the fruit	6.12
受	<i>vedanā</i>	sensation, feeling, experience	5.30, 5.31, 15.4, note 703
受念處	<i>vedanā-smṛtyupasthāna</i>	abode of mindfulness on sensation	1.27, 17.9
受持	<i>ud-grhṇāti</i>	takes up/practices, studies	6.3, 15.4, note 441
味	<i>rasa</i>	taste	2.25
味著	<i>āsvādana</i>	attachment	2.25, 4.41, note 325
命根	<i>jīvitendriya</i>	vital faculty (a real disjoined <i>dharma</i>)	5.31, 5.32, 11.7, note 614
命終	<i>maraṇa</i>	death	5.13, 8.15, 11.9, 11.18, 16.1, 16.2
和合	<i>samāgrī</i>	harmony/congruence	4.13, 7.6, 11.6, 11.10, 13.11, 17.1, 17.3, 17.7, 17.8, note 488
定共／ 定共戒	<i>dhyāna-saṃvara (śīla)</i>	restraint co-existent with <i>dhyāna</i> (a type of <i>avijñapti</i>)	16.2, note 371
彼岸	<i>pāra</i>	the yonder shore, i.e., <i>nirvāṇa</i>	17.5, note 613
念念	<i>kṣaṇe kṣaṇe</i>	thought after thought, <i>kṣaṇa</i> of a <i>kṣaṇa</i>	15.4, note 613



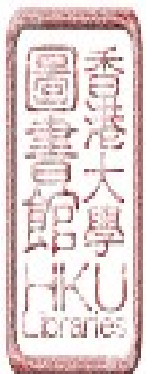
念處	<i>smṛtyupasthāna</i>	base or abode of mindfulness. There are four: <i>kaya-</i> , <i>vedanā-</i> , <i>citta-</i> and <i>dharma-s</i>	1.26, 1.27, 1.28, 1.29, 4.25, 6.11, 8.22, 11.21, 13.8, 13.11, 14.4, 17.9
恒剎那	<i>tat-kṣaṇa</i>	a length of time consisting of 120 <i>kṣaṇa-s</i>	17.2, note 756
所依	<i>āśraya</i>	support-basis	2.24, 4.37, 5.53, 7.30, 12.7, 13.3, 13.10, 13.12, 13.13, 16.2, 17.3, note 323, note 366
所聞	<i>śruta</i>	that which has been heard/learned	2.30, note 328
所緣	<i>ālambana</i>	cognitive object	2.24, 2.25, 2.9, 4.2, 5.6, 5.7, 5.12, 5.15, 8.5, 14.1, 16.1, 16.4, note 309
放逸	<i>pramāda</i>	heedlessness	4.49, 6.7, 8.11, 8.24, note 533
明利	<i>tīvra</i>	clear and sharp	17.2, note 754
法水	<i>*dharmodaka</i>	Buddha's teachings likened to water able to wash away the stains of illusion	16.1, note 720
法自在	<i>dharma-vaśitā</i>	freedom with regard to the <i>dharma-s</i>	6.17, note 486
法身	<i>dhamakāya</i>	embodiment of truth, the body of truth	preface, 13.13, 17.5, note 651, note 773
法門	<i>dharmaparyāya</i>	doctrinal perspective	14.4, note 683
法界	<i>dharma-dhātu</i>	the sphere of <i>dharma</i> , the element of <i>dharma</i>	13.13, note 652
法相	<i>dharma-lakṣaṇa</i>	the characteristics of things	1.2
法樂	<i>dharma-sukha</i>	religious joy, bliss of <i>dharma</i>	14.3, no
法寶	<i>dharma-ratna</i>	<i>Dharma</i> Jewel, the second of the three Jewels	17.5, no
泡	<i>ambudam</i>	a cell, two weeks after conception	8.19, no



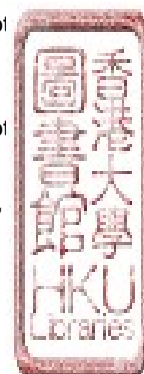
波世婆娑	<i>prāśvāsa</i>	out-breathing	5.15, note 386
波羅蜜	<i>pāramitā</i>	perfection	1.2
知止足	<i>alpecchā</i>	having few desires	8.23, note 606
空	<i>śūnya, śūnyatā</i>	empty, emptiness	7.11, note 491
空寂	<i>vivikta, upāśama, tuccha, śūnyabhūta</i>	quiescent, isolated	15.4, note 712
空聚	<i>*śūnya-rāśi</i>	an empty heap	16.3, note 737
肢節	<i>praśākhā</i>	body and limb, the fifth of the five stages of the development of a foetus	8.19, note 569
金剛	<i>vajra</i>	diamond	13.5, note 623
金剛座	<i>vajrāsana</i>	the diamond throne	17.5, note 772
金剛慧	<i>vajra-buddhi</i>	diamond-like wisdom	13.4, note 624
金翅鳥	<i>garuḍa</i>	the king of birds with golden wings	12.7, 15.3, note 622, note 693
長夜	<i>dīrgha-rātram</i>	for long time	4.44, note 372
長養	<i>aupacāyika</i>	accumulation, accumulative	4.16, 5.28, 5.40, 6.18, 12.10, note 122, note 123
阿世婆娑／ 阿婆娑	<i>āśvāsa</i>	in-breathing	5.14, note 386
阿那	<i>āna</i>	in-breath	5.7, 5.11, 5.18
阿修羅	<i>asura</i>	beings who are constantly fighting with the <i>deva</i> -s	8.14, note 544
阿僧祇	<i>asamkhyeya</i>	incalculable	17.5, note 766
阿難	<i>Ānanda</i>	one of the ten great disciples of the Buddha	preface, 4.29, 17.
青瑠璃／ 瑠璃	<i>vaiḍūrya</i>	a gem, crystal	13.13, 1' note 653 769
非時解脫	<i>asamaya-vimukta</i>	non-circumstantially liberated	note 159 305



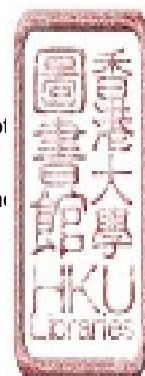
非想非非想	<i>naivasamjñāsamjñāyatana</i>	the sphere of neither-ideation-nor-non- ideation	13.13, note 658
信	<i>śraddhā</i>	faith	2.5, 4.27, 6.6, 6.7, note 450
信根	<i>śraddhendriya</i>	the faculty of faith	16.1, note 724
刹那	<i>kṣaṇa, kṣaṇika</i>	the smallest unit of time, the shortest measure of time, the embracing within a single moment	13.7, 17.2, note 629, note 747
垢	<i>mala</i>	taint	2.2, 4.35, 6.7, 11.15, 13.5, 15.5, 16.2
度法	<i>pāramitā</i>	perfection	6.10, 10.2, note 464
思惟道	<i>bhāvanā-mārga</i>	path of cultivation	6.11, 8.22, note 75, note 85, note 467
思慧	<i>cintā-mayī prajñā</i>	the understanding derived from reflection	3.3, 5.34, 5.35, 5.47, 11.14, note 74, note 332
怨賊	<i>ari, śatru, aprasāda</i>	ememy, robber (often referring to defilements)	8.20, note 580
柯		<i>Pasania cuspidate</i> , ever-green big tree with large thick oval and thick leaves	16.1, note 727
段	<i>ghana</i>	a solid mass (foetus of forty-seven days)	8.19, note 568
流注	<i>prākaraṣika</i>	the continuously flowing	17.2, note 757
甚深三昧	<i>gambhīra-samādhi</i>	the profundity <i>samādhi</i>	15.2, note 692
界	<i>dhātu</i>	element, realm	preface
相	<i>nimitta, lakṣaṇa</i>	mark, sign; cause, characteristic	2.8, 6.5, note 164



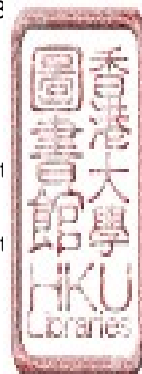
苦	<i>duḥkha</i>	painful; unsatisfactory; pain; unsatisfactoriness	1.2, 1.18, 1.33, 2.18, 4.10, 4.40, 5.30, 7.10, 7.28, 8.7, 8.8, 8.9, 8.10, 8.11, 8.12, 8.13, 8.14, 8.15, 8.16, 8.18, 8.19, 8.20, 8.21, 8.23, 13.3, 13.11, 13.12, 13.13, 14.4, 14.5, 14.7, 15.4, 15.5, 15.7, 16.1, 17.2, 17.4, 17.5, 17.10
迦利底迦月	<i>kārttika-māsa</i>	the month in October - November, interpreted as the month after the summer retreat	17.11, note 788
迦羅邏	<i>kalala</i>	an embryo shortly after conception	8.19, note 565
風	<i>vāyu</i>	wind	5.24
風輪	<i>vāju-maṇḍala</i>	the wheel of wind	8.7, note 521
乘	<i>yāna</i>	vehicle	8.22, note 601
修多羅	<i>sūtra</i>	a discourse by the Buddha	7.31, 15.4, 16.3, 16.4, note 510, note 713
修行者	<i>yogācārin</i>	practitioner	1.2, 2.35, 2.8, 3.1, 5.10, 4.5, 4.18, 4.21, 4.22, 4.32, 4.35, 5.30, 5.44, 6.15, 7.4, 7.17, 8.17, 9.15, 11.10, 12.6, 12.10, 13.11, 13.14, 14.1, 14.3, 14.5, 15.1, 15.2, 15.3, 15.4, 15.5, 15.6, 16.1, 16.3, 17.3, 17.5, note 282
修道 (=思維道)	<i>bhāvānā-mārga</i>	the path of cultivation	6.11, 11.21
俱生戒	<i>sahaja-sīla</i> (<i>saṃsvara</i>)	co-existent precept	16.2, no
旃檀／栴檀	<i>Candana</i>	sandalwood	16.1, no
時解脫	<i>samaya-vimukta</i>	circumstantially liberated	2.5, 2.7, 305



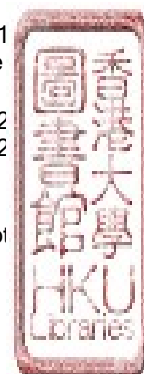
根	<i>mūla, indriya</i>	fundamental, faculty/organ	2.17, 5.6, 5.1, 5.12, 5.37, 5.39, 5.40, 6.7, 6.9, 6.11, 6.15, 7.3, 14.3
根本地	<i>mūla-bhūmi</i>	fundamental stages (i.e. the 4 <i>dhyāna</i> -s and 4 <i>ārūpa-samāpatti</i> -s)	5.12, 5.39, 5.41, 5.48, note 382
根本種性	<i>mūla-gotra</i>	fundamental family/clan	6.15, 6.16, note 485
畜生	<i>tiryak</i>	animal	8.9, note 528
真實想	<i>tattva-saṃjñā</i>	true ideation	5.16, 6.9, note 390
真實義	<i>tattva-artha</i>	true meaning	5.28, 5.29, note 405
真實觀	<i>tattva-manaskāra</i>	true attention/mental application	7.11, 8.21, 8.23, note 494
真諦	<i>paramārtha-satya</i>	the absolute truth	7.28, 8.21, 15.4, 15.6, note 507, note 710
神通	<i>abhijñā, ṛddhi</i>	the supernormal power, higher knowledge	6.11, 13.14, note 469, note 660
般那	<i>āpāna</i>	out-breath	5.6, 5.11, 5.12, 5.14, 5.18, 5.29, note 407
迴轉	<i>vivartana</i>	returning	1.30, 4.12, 5.9, 5.31, 5.40, 5.45, 5.46, 5.47, 5.48, 5.49, 6.13, 7.23, 7.32, 13.8, 13.9, 16.2, note 424
退	<i>hāṇa</i>	retrogression	1.1
陞舍佉月	<i>Vaiśākha</i>	the second Indian month, from 15 th of 2 nd to 16 th of 3 rd Chinese months	17.11, note 788
馬鳴	<i>Aśvaghosa</i>	The great Buddhist poet in late 1 st century or early 2 nd century A.D.	preface
健行天	<i>śuraṃ-gama-deva</i>	the sturdy <i>deva</i> of running	17.5, noi
唯識	<i>vijñapti-mātratā</i>	the Yogācāra doctrine of "cognition only"	13.10, n



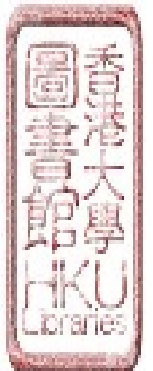
商那和修	Sāṅakavāsa	An arhat. A younger brother of Ānanda	preface
國土世界	<i>lokadhātu</i>	the world where people inhabit	14.1, note 674
堅固三昧	<i>sāravatī nāma samādhi</i>	the firm <i>samādhi</i>	15.2, note 693
宿業	<i>pūva-karma</i>	former <i>karma</i>	8.5, note 516
寂（涅槃）	<i>śānta, sānti, nirvāṇa</i>	<i>nirvāṇa, quiescence</i>	5.6, 5.22, 7.8, 7.11, 8.8, 8.11, 8.19, 8.21, 8.23, 9.7, 12.2, 12.3, 12.6, 13.5, 14.3, 14.4, 15.2, 15.4, 15.5, 16.1, 16.3, 16.4, 17.5, 17.9, note 409, note 712
寂止	<i>upaśama, śamatha</i>	tranquility	5.6, 5.9, 6.12, 6.13, 8.23
寂滅	<i>upaśama</i>	quiescence	7.11, 13.11, 15.2, 16.3, 17.5, note 490
常	<i>nitya</i>	permanence, permanent	5.16, note 104, note 392
常不輕	<i>Sadāparibhūta</i>	the monk who never slighted others. See the <i>Lotus sūtra</i>	preface
得	<i>prāpti</i>	acquisition, a force disjoined from thought	2.34, 5.8, 5.16, 17.7, note 330
得證	<i>prāpti-sākṣātkriyā</i>	realization in terms of acquisition	5.8, note 166, note 381
情塵		the six objects of sensation of the six organs of sense	17.4, note 761
捨	<i>dāna, upekṣā, tyāga</i>	generosity, giving away, equanimity	2.5, 4.27, 6.7, 6.12, 6.13, 14.7, note 354, note 687
捨根／捨性	<i>upekṣendriya</i>	faculty of equanimity	5.37, 5.3, 418
掉踊／掉舉	<i>auddhatya</i>	restlessness	5.9
旋火輪	<i>alāta-cakra</i>	whirling wheel of fire	8.13, no
曼陀	<i>maṇḍa</i>	cream, best part	8.13, no



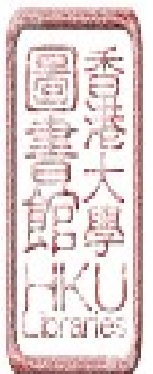
曼荼羅	<i>maṇḍala</i>	a circle; an object of devotion on which buddhas and bodhisattvas are depicted or on which a doctrine is expressed	6.15, 6.17, 13.5, 15.4, 16.3, note 483
梵世	<i>brahmaloka</i>	the realm of Brahmā	13.12, note 649
欲	<i>chanda, rāga</i>	predilection, passion, desire, greed	5.19, 5.38, 9.13, note 504
欲／欲界	<i>kāmadhātu</i>	the sensuality sphere	5.40, 13.12, note 427
清淨	<i>parisuddhi, viśuddhi</i>	purity	1.8, 1.25, 4.18, 5.50, 5.51, 5.52, 5.53, 6.11, 6.18, 7.20, 7.36, 13.12, 13.16, 14.1, 14.4, note 434
現觀	<i>abhisamaya</i>	direct realization of the four noble truths	15.7, note 716
眾生世界	<i>sattva-loka</i>	sphere of sentient beings	14.1, note 675
眾生數	<i>sattva-nikāya, sattvākkya</i>	pertaining to sentient beings, the sentient group	5.31, 5.32, note 409
眾相	<i>nimitta</i>	sign	2.8, 6.5, 6.11, note 444
喜	<i>prīti</i>	joy, joyful	4.26, 5.44, 6.5, note 430
樂	<i>sukha</i>	happiness	2.18, 5.44, 6.5, note 431
身樂	<i>kāyika-sukha</i>	bodily happiness	6.5, note 446
莊嚴	<i>alaṃkāra</i>	adornment	6.14, 8.13, 9.12, 12.7, 15.4, note 482
處	<i>sthāna</i>	abode, place	2.17
貪	<i>rāga</i>	greed	5.19, 9.17, note 70
貪著	<i>rāga, āsaṅga</i>	greed, attachment	5.19, 5.28.19, 8.2436
貪愛	<i>kāma, raga</i>	coveting and desire	8.13, note 70



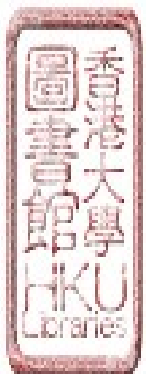
速	<i>kṣipra, kṣipram</i>	swift, swifty	2.18
造色	<i>upādāya-rūpa, bhautika</i>	derived matter	5.27, note 399
連縛	<i>saṃbandhika</i>	connective	17.2, note 744
陰	<i>skandha-s</i>	the aggregates (there are five)	8.19, note 572
陰界		the five <i>skandha-s</i> and the eighteen <i>dhātu-s</i>	13.9, note 637
頂／頂法	<i>mūrdhan</i>	the summits	6.11, 8.22, 8.23, note 596
勝念	<i>viśiṣṭa-smṛti</i>	distinctive mindfulness	2.1, note 301
勝道	<i>viśeṣa-mārga</i>	the path of advancement	1.2, 6.2, 6.9, 6.14, 8.1, 9.16, 10.8, 11.1
善法	<i>kuśala-dharma</i>	skilful or wholesome <i>dharma-s</i>	1.5, 6.7
善知識	<i>kalyāṇa-mitra</i>	good friend, spiritual friend	8.23, note 607
善根	<i>kuśala-mūla</i>	the roots of skillfulness	6.7, 6.9, 6.11, 6.15, 7.3, 8.24, 14.3, 15.6, note 453
喜	<i>muditā</i>	sympathetic joy	14.6, note 685
喜勝處	<i>*suratam(?)</i>	the joyful stage	2.11, note 310
報	<i>vipāka</i>	retribution	2.28, 4.45, 5.28, 13.14, note 401
報身	<i>saṃbhoga kāya</i>	the body of enjoyment	17.2, note 750
富若羅	Puṇyara	the disciple of Puṇyamitra	1.3, note 287
富樓那	Pūrṇa	one of the great disciples of the Buddha	preface
悲	<i>karuṇā</i>	compassion	14.5, note 684
惡道	<i>durgati</i>	the unfortunate planes of existence	8.8, note
智／知	<i>jñāna</i>	'knowledge', a mode of <i>prajñā</i> which is characterized by decisive (<i>niścita</i>) understanding	1.2, 4.34, 5.8, 6.11, 15.2



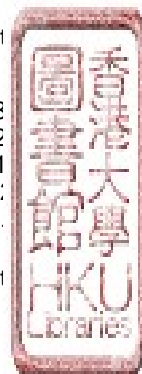
智相	<i>*jñāna-nimitta</i>	signs of discerning knowledge	7.13, note 496
智慧	<i>prajñā</i>	wisdom	2.5, 3.3, 4.24, 4.27, 4.49, 5.1, 5.8, 5.34, 5.46, 6.6, 7.3, 9.5, 11.14, 11.16, 11.18, 12.2, 12.11, 15.2, 15.4, 15.5, 15.6, 16.1
智證	<i>jñāna-sākṣātkriyā</i>	realization in terms of acquisition	5.8, note 381
最後身	<i>antima-deha, cārama-bhāvika</i>	the final body (before entering final <i>nirvāṇa</i>)	17.5, note 771
最勝	<i>uttama, śreṣṭha</i>	supreme, highest	7.3
最勝義	<i>paramārtha</i>	the highest truth	5.16, 6.9, note 463
無上	<i>anuttara</i>	unsurpassed, supreme	14.3, note 679
無色定	<i>arūpya-samāpatti</i>	the meditative attainments of the sphere of immateriality	6.11, note 471
無我	<i>nirātman/anātman, nairātyma</i>	without a Self or soul, no Selfness	4.10, 7.11, 8.12, 8.21, 8.22, 8.23, 15.4, 15.5, note 340, note 492
無所有(處)	<i>ākāñcanyāyatana</i>	the sphere of nothingness; the first of the four meditation attainments pertaining to the immaterial sphere	13.13, 14.7, note 657, note 688
無明	<i>avidyā</i>	ignorance	8.19, 10.2, 17.1, 17.2, 17.4, 17.7, 17.8, note 558
無知	<i>ajñāna</i>	nescience, non-cognizance	4.34, 4.49, 9.5, note 374
無垢	<i>vimala</i>	undefiled, taintless	5.50, 8.5, 11.15, 13.5, 15.4, 16.2, note 433
無為	<i>asaṃskṛta</i>	unconditional	12.3, no
無為法	<i>asaṃskṛta-dharma</i>	unconditioned <i>dharma-s</i>	14.3, no
無恚	<i>adveṣa</i>	non-hatred	6.7
無記	<i>avyākṛta</i>	morally non-defined, neutral	2.2, 16.3



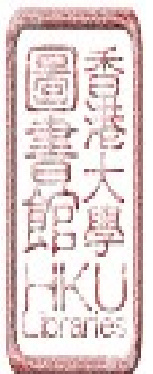
無常	<i>anityatā, anitya</i>	impermanency, impermanent	1.29, 7.4, 7.6
無常變	<i>vipariṇāma</i>	change	8.16, note 549
無貪	<i>alobha</i>	non-greed	6.7
無量	<i>apramāṇa</i>	immeasurable	4.48, 6.11, 8.3, 8.12, 8.18, 8.22, 11.3, 11.4, 11.13, 13.7, 13.8, 13.13, 14.1, 15.4, 16.3, note 470, note 669
無量三昧	<i>aneka-samādhi</i>	immeasurable equipoises	13.16, note 667
無想定	<i>asaṃjīi-samāpatti</i>	ideationless meditation	5.13, note 383
無漏	<i>anāsrava</i>	outflow-free	16.1, note 725
無諍三摩提	<i>araṇa-samādhi</i>	the <i>samādhi</i> in which there is absence of debate	13.16, note 666
無學道	<i>aśaikṣa-mārga</i>	the path of the non-trainee	6.11, note 468
無癡	<i>amoha</i>	non-delusion	5.36, 6.7, note 136, note 416
等意	<i>sammati</i>	affection	1.7, note 291
結業	<i>bandhana-karma</i>	the <i>karma</i> resulting from the bondage	17.2, note 751
菩提	<i>bodhi</i>	enlightened mind	14.3, note 678
虛妄	<i>vitatha, abhūta</i>	unreal, false	8.19, note 564
虛空神	<i>antarīkṣa-deva</i>	the god of space	17.5, note 780
象王	<i>gajapati</i>	the Lord of Elephants	15.3, note 700
量	<i>pramāṇa</i>	measure/criterion authority	2.20
鈍根	<i>mṛdv-indriya</i>	dull faculty	1.11, 2.6 293
集	<i>samudaya</i>	origination	8.22, no
須陀	<i>sudhā</i>	the beverage of gods	8.13, no
須彌	<i>sumeru, meru</i>	the central (highest) mountain of the universe	8.7, note



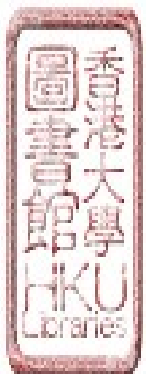
須彌王	<i>sumeru-rāja</i>	king of sumeru	8.17, note 552
亂想	<i>viksipta-citta</i>	confused thought	5.19, note 396
想	<i>sañjñā</i>	ideation	15.4, note 699
愚夫	<i>bāla-pṛthag-jana</i>	the unlightened worldling	15.4, note 709
愛著	<i>rāga</i>	clinging, attachment	9.15
慈	<i>maitrī</i>	love, loving kindness	1.7, 14.1, note 670
業報	<i>karma-vipāka, vipāka</i>	karmic retribution	2.17, 2.28, 4.51
極微	<i>paramāṇa</i>	the extremely fine	11.10, note 616
滅	<i>nirodha</i>	cessation	2.31, 5.13, 5.21
滅度	<i>parinirvāṇa</i>	final <i>nirvāṇa</i>	1.3
煖／煖法	<i>uṣmagata</i>	warmed-up, warmth	6.11, 8.22, note 589
煩惱	<i>kleśa</i>	defilement	4.45, 7.20, 8.11, 8.23, 9.11, 9.14, 10.2, 11.7, 12.2, 12.4, 12.6, 13.9, 17.7
煩惱海	<i>kleśa-samudra</i>	the ocean of defilement	15.2, note 691
瑜伽師地	<i>yogācārabhūmi</i>	the stages of <i>spiritual praxis</i>	preface, note 279
瑞相	<i>*pūrva-nimitta</i>	advanced-sign, foretelling sign	2.8, note 308
當來	<i>anāgata</i>	future, in the future life	17.4, note 762
義	<i>artha</i>	meaning, object	2.20
聖眾	<i>arya</i>	the noble ones	8.22, note 595
聖道	<i>ārya-mārga</i>	noble path	6.6, 6.14
聖賢人	<i>ārya-pudgala</i>	the noble persons	8.15, note 595
解脫	<i>moksa, vimokṣa</i>	emancipation	1.2, 1.28, 2.17, 4.2, 8.11, 8.1, 11.20, 11.2, 12.3, 15.2
解脫門	<i>vimokṣa-mukha</i>	the gateway of liberation	8.22, note 595



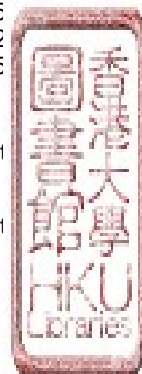
解脫障	<i>vimokṣa-āvaraṇa</i>	the liberation-hindrance	2.28, note 327
辟支佛	<i>pratyeka-buddha</i>	privately enlightened One	17.5, note 768
過	<i>doṣa</i>	fault	5.6, note 379
過惡	<i>dausthulya</i>	faults, badness	2.26, 4.41, 4.46, 5.53, 6.7, 15.4, note 448
道	<i>mārga, gati</i>	path, plane of existence	8.20, note 577
道共／ 道共戒	<i>anāsrava-saṃvara</i>	outflow-free restraint (<i>avijñapti</i>), co-existent with the pure (<i>anāsrava</i>) meditation	16.2, note 730
道品	<i>bodhipakṣya-dharma</i>	<i>Dharma</i> -s conducive to Enlightenment	6.11, note 473
達摩多羅	Dharmatrāta, or Dharmottara	a <i>dhyāna</i> master in Kaśmīra	preface, note 269
達磨摩那斯 伽邏	* <i>dharma-manasikāra</i>	meditations (mental application) on <i>dharma</i>	15.7, note 717
鳩摩羅什	Kumārajīva	(344-413 C.E.) famous translator of Indian Buddhist Works into Chinese	preface
僧那／僧涅	<i>Samnāha-samnaddha</i>	armed with (great) armour	preface
厭離／離欲	<i>virāga/vairāgya</i>	disgust, dispassion	7.20, 8.9, 8.11, 8.19, 8.21, 13.12, note 501
境／境界	<i>viśaya</i>	object-domain	2.9, 4.50, 5.32, note 413
對治	<i>pratipakṣa</i>	counteragent, counteraction	4.39, 6.6, 6.7, 11.13, 11.19, 17.1, 17.7, note 367
慚愧	<i>hry-apatrāpya</i>	moral modesty and shamefulness	6.7, 8.24, note 457
漏盡	<i>āśravak śaya</i>	the exhaustion of outflows	8.2, note
漏盡智	<i>āśravaksaya-jñāna</i>	the knowledge of the destruction of the outflows	6.11, 11. note 475 620
爾炎	<i>jñeya</i>	object of knowledge, 'knowable'	4.13, 4.3 17.2, 17. note 307



疑	<i>vicikitsā</i>	doubt	5.43, 5.53, note 428
福伽羅	<i>pudgala</i>	person	2.20
種子識	<i>ālayavijñāna, (sarva-) bījaka-vijñāna</i>	consciousness comprising (all) seeds	13.10, 17.2, note 647, note 753
精進	<i>vīrya</i>	vigor	6.7, note 449
聞	<i>śravaṇatā</i>	learning, listening	2.5, 6.7, note 451
聞慧	<i>śruta-mayī prajñā</i>	the understanding derived from hearing	3.3, 5.34, 11.14
與果	<i>phala-dāna</i>	the giving of fruit	6.12, 6.13, note 481
蓋	<i>nivaraṇa/āvaraṇa</i>	hindrance	5.51, note: 435
頗黎／頗梨	<i>sphaṭika</i>	crystal	6.15, note 484
增上	<i>adhipati</i>	dominance, dominant influence	5.20, 5.21, 6.10, 8.9, 17.2, 17.9, note 397
慧	<i>prajñā</i>	wisdom, wise, understanding	2.5, 3.3, 4.24, 4.27, 4.49, 5.1, 5.8, 5.34, 6.7
慧者	<i>pañḍita, vidvān</i>	wise one	5.28, 5.52, note 406
慧眼	<i>prajñā-cakṣus</i>	wisdom-eye	17.1, note 743
摩睺羅	<i>muhūrta</i>	a division of time consisting of 30 <i>lava</i> -s, a very brief time period	17.2, note 758
數	<i>gaṇanā</i>	counting	1.24, 7.15, note 498
緣起	<i>pratītya-samutpada</i>	introduction, source, link, conditioned co-arising	17.1, note 740
調順	<i>karmaṇya</i>	workability/pliability	2.14, note 316
諸解脫	<i>vimokṣa</i>	the [eightfold] liberations	2.17, 6.1, 13.15, note 663
諸覺	<i>#vitarkāh</i>	various discursive thoughts	2.12, note
輪迴	<i>saṃsāra</i>	transmigration	8.8, note



餓鬼	<i>preta</i>	hungry spirits	8.10, note 529
餓鬼處	<i>preta-gati</i>	the plane of existence of hungry spirits	8.10, note 532
諦思惟	<i>yoniso manaskaroti, yoniso manaskāra</i>	reflect properly	5.3, 7.2, 7.10, 8.23
輸收磨羅	<i>śīsumāra</i>	child-killing gangetic porpoise (Delphinus gangeticus), crocodile	16.4, note 738
隨順	<i>ānulomikī</i>	following the characteristics (during preaching)	5.19, 6.6, 7.20, 17.1
隨憶念	<i>anusmaraṇa</i>	recollection	5.3, note 377
隨轉	<i>anu-vṛt</i>	moving along with, arising together with	2.34, note 331
龍王	<i>nagarājaḥ</i>	the dragon king	15.3, note 697
優波	<i>upa</i>	close, near, belonging to	5.48, note 432
優婆掘多	Upagupta	a renounced <i>dhyāna</i> master in the time of King Aśoka	preface
應真	<i>arhat</i>	the worthy ones	preface
禪	<i>dhyāna</i>	meditation, reflection	2.16, 2.17, 4.36, 5.13, 5.38, 5.40, 5.41, 5.42, 5.47, 5.48, 6.11, 7.28, 7.29, 7.30, 7.31
聲聞	<i>śrāvakas</i>	the hearers	17.5, note 767
舉	<i>uddhata, auddhatya</i>	distracted, distraction	5.9
斷見	<i>uccheda-dṛṣṭi</i>	the view that death ends life	17.4, note 763
覆	<i>āvṛta, āvaraṇa</i>	covered, cover, hindrance	2.13, 4.45, 5.51, 16.1, note 313
癡冥	<i>moha</i>	delusion	1.2, 4.45, 9.5, 10.2, note 135, 174
繫	<i>pratisaṃyukta</i>	bound to, connected with	5.38, note 135
羅刹	<i>rākṣasa</i>	malignant spirits, demon	14.4, note 135



羅婆	<i>lava</i>	a division of time consisting of 60 <i>kṣaṇa-s</i>	17.2, note 757
羅睺羅	Rāhula	the eldest son of <i>Sākyamuni</i> and <i>Yaśodharā</i>	13.9, note 643, note 758
識	<i>vijñāna</i>	consciousness	11.9, 15.4, note 615, note 707
識定／ 識處定	<i>vijñānānantyāyatana</i> <i>vijñāna</i> (<i>-ānantya-āyatana</i>) <i>samāmatti</i>	the sphere of infinite consciousness	13.13, note 656
識界	<i>vijñāna dhātu</i>	the elements of consciousness	13.8, note 636
識類	<i>vijñāna-gata</i>	the consciousness beings	8.6, note 517
願智	<i>prañdhi-jñāna</i>	vow-knowledge	6.11, 13.16, note 479
顛倒	<i>viparīta, viparyasta, viparyāsa</i>	being topsy-turvy, topsy-turviness	2.32, 2.33, 5.16, 5.17, 7.11, 9.5, 14.4, note 389
蘊／陰	<i>skandhas</i>	the aggregates (there are five: <i>rūpa, vedanā, sañjñā, saṃskāra</i> and <i>vijñāna</i>)	preface
覺想	<i>viṭarka</i>	distracted thought	5.19, 7.14, 7.28, note 115, note 395
觸	<i>sparśa</i>	contact, touch, experience	1.11, 1.13, 1.30, 1.31, 5.8, 6.12, 6.13, 9.13, 17.2, 17.3, 17.7, 17.8
攝（心）	(<i>cittam</i>) <i>saṃkṣipati</i>	concentrates the thought	5.8, 5.41, 5.54, 6.1, 6.3, 15.3
鐵圍山	<i>cakravāla, cakravāḍa</i>	the iron enclosing maintains circling the earth	8.17, note 553
魔	<i>māra</i>	the Evil One	15.1, note 690
蠶繭		a silkworm beginning making its cocoon	17.2, note 759
觀	<i>vipaśyanā</i>	insight, contemplation	5.8

