



Foundations
for Developing
Buddhist

Tranquility (*Samatha*) and Insight (*Vipāśyanā*) Meditation

童蒙止观

Original Chinese text by Venerable Master Zhiyi
English translator & editor: Venerable Zhen Guan

Foundations for Developing Buddhist Tranquility (*Śamatha*) and Insight (*Vipaśyanā*) Meditation

童 蒙 止 观
tóng méng zhǐ guān

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It is very, very rare for one to have a precious human life and still be able to encounter the Buddha-Dharma, therefore please handle this book with utmost respect and care.



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This translation work is dedicated with
immeasurable gratitude to all Dharma teachers,
past, present, and future whose characters of
Holiness have been great sources of inspiration
for transforming suffering to liberation.

Table of Contents

| | |
|--|---|
| Title Page | |
| Copyright | |
| Dedication | |
| Stage Subsections / vi | |
| Notes / xii | |
| Acknowledgements / xiii | |
| Introduction: <i>Meditation Practice as Taught in Tóng Méng Zhǐ Guān</i> / 1 | |
| Foreword by Master Yuán Zhào / 25 | |
| Preface by Master Zhiyǐ / 28 | |
| Stage 1 | Providing Oneself with the Right External Conditions / 32 |
| Stage 2 | Criticizing Oneself When Desires Arise / 41 |
| Stage 3 | Eradicating Hindrances / 47 |
| Stage 4 | Adjusting Diet, Sleep, Body, Breath and Mind / 58 |
| Stage 5 | Utilizing Skillful Means / 69 |
| Stage 6 | Making Right Effort in Meditation / 72 |
| Stage 7 | Developing Good Roots / 90 |
| Stage 8 | Beware of <i>Māra</i> / 99 |
| Stage 9 | Curing Illnesses / 108 |
| Stage 10 | Realization / 119 |
| Original Classical Chinese Text of the <i>Foundations</i> / 127 | |
| Glossary / 177 | |
| Bibliography / 185 | |
| About the Translator / 187 | |

Stage Subsections

Stage

1

Providing Oneself with the Right External Conditions

Right Action, Right Livelihood, and Right Companionship

- 1.1 The Significance of Right Action / 32
 - a. Three Kinds of Precept Upholder / 32
 - b. Ten Methods of Repentance / 34
 - c. Signs of Purification / 35
 - d. Methods for Purifying Grave Precept Violations / 36
- 1.2 Necessities for Living / 37
 - a. Clothing / 37
 - b. Food / 38
- 1.3 Right Location / 38
- 1.4 Right Livelihood / 39
- 1.5 Noble and Wise Companionship / 39

Stage

2

Criticizing Oneself When Desires Arise

Self-criticizing the Five Unskillful Desires

- 2.1 Cast Away Five Unskillful Desires / 41
 - a. Eye Sensation / 41
 - b. Ear Sensation / 42
 - c. Nose Sensation / 42
 - d. Tongue Sensation / 43
 - e. Touch Sensation / 43
- 2.2 Summary / 44
 - a. Scriptural Support / 44
 - b. Disadvantages of the Five Desires / 44
 - c. Rising Determination to Cast the Desires Away / 45

Stage
3

Eradicating Hindrances

Developing Kindness, Steadiness, and Clarity of the Mind

- 3.1 Drive away the Five Hindrances / 47
 - a. Sexual Desire / 47
 - b. Anger / 48
 - c. Lethargic and Indulgent Sleep / 50
 - d. Restlessness and Regret / 51
 - 1) Restlessness / 51
 - 2) Regret / 52
 - e. Doubt / 54
- 3.2 Reasons for Casting Away the Five Hindrances / 56

Stage
4

Adjusting Diet, Sleep, Body, Breath and Mind

Ways to Prepare for Meditation

- 4.1 Making Great Vows and Understanding the Nature of Mind / 58
- 4.2 Making Appropriate Adjustment / 59
 - a. Diet / 59
 - b. Sleep / 60
 - c. Body, Breath, and Mind / 61
 - 1) Body / 61
 - 2) Breath / 62
 - 3) Mind / 64
 - a) The Stage of Entering / 64
 - i) Dullness and Restlessness / 64
 - ii) Looseness and Intensiveness / 65
 - iii) From Coarse to Subtle Mental States / 65
 - b) The Stage of Abiding / 66
 - c) The Stage of Emerging / 67
 - d) Summary / 68

Stage
5

Utilizing Skillful Means

Right Aspiration: Uplifting the Mind with Joy and Insight

- 5.1 Skillful Desire / 69
- 5.2 Right Effort / 69
- 5.3 Right Mindfulness / 70
- 5.4 Skillful Insight / 70
- 5.5 Single-mindedness / 70

Stage
6

Making Right Effort in Meditation

Training the Mind with *Śamatha* and *Vipaśyanā*

- 6.1 Two Methods of Cultivating Meditation / 72
- 6.2 Five Aspects of Sitting Meditation / 72
 - a. Coarseness and Distraction / 72
 - 1) *Śamatha* / 73
 - 2) *Vipaśyanā* / 74
 - b. Dullness and Restlessness / 76
 - c. Meditate According to Mental States / 76
 - d. Enter *Dhyāna* / 77
 - e. Develop Meditation in Balance / 78
 - f. Summary / 78
- 6.3 Meditation through External and Internal Conditions / 79
 - a. The Six External Conditions / 79
 - 1) Walking / 79
 - 2) Standing / 80
 - 3) Sitting / 81
 - 4) Lying Down / 81
 - 5) Working / 82
 - 6) Verbal Speech / 83
 - 7) Summary / 84

- b. The Six-fold Spheres of Sense and Their Objects / 84
 - 1) Seeing and the Seen / 84
 - 2) Hearing and the Heard / 85
 - 3) Smelling and the Smelt / 86
 - 4) Tasting and the Tasted / 86
 - 5) Touching and the Touched / 87
 - 6) Cognizing and the Cognized / 88
- c. Summary / 88

Stage
7

Developing Good Roots

Right Mindfulness and Right View

- 7.1 Understanding the Two Truths / 90
- 7.2 Two Aspects in the Development of Goodness / 90
 - a. External Development / 90
 - b. Internal Development in Three Categories / 90
 - 1) First Category / 91
 - i) Mindfulness on Breathing / 91
 - ii) Impurity of the Body / 92
 - iii) Loving-kindness / 93
 - iv) Dependent Origination / 94
 - v) Recollection of the Buddha / 94
 - vi) Further Insights / 95
 - 2) Second Category / 96
 - i) False States / 96
 - ii) True States / 97
 - 3) Third Category / 98

Stage
8

Beware of *Māra*

Evil Demons and Spirits that Hinder Meditation

- 8.1 The Work of *Māra* / 99
- 8.2 Four Types of *Māra* / 100
- 8.3 Three Types of *Māra* / 100
 - a. Animal Spirits of the
Twelve Ancient Time Units / 100
 - b. *Duīṭī* Demon / 102
 - c. *Māra* of the Five Senses and Their Objects / 103
- 8.4 Driving Away *Māra* / 105
 - a. *Śamatha* / 105
 - b. *Vipaśyanā* / 105
- 8.5 Other Means for Driving away *Māra* / 105
 - a. Understanding the Truth of
Suchness and Equality / 105
 - b. Reciting *Mahāyāna Sūtras* or
Māra-Dispel Mantras / 106
- 8.6 Summary / 106

Stage
9

Curing Illnesses

Causes of Illnesses and Skillful Means for Remedy

- 9.1 Recognizing the Causes of Illnesses / 108
- 9.2 Two Aspects in Treating Illnesses / 108
 - a. Clarifying the Signs of Illness
in Two Subcategories / 109
 - 1) Caused by the Imbalance of the
Four Elements in the Body / 109
 - 2) Caused by Five Internal Core Organs / 110
 - 3) Analyzing the Causes of Illness / 111
 - b. Employing *Śamatha* or *Vipaśyanā* as Remedies / 112
 - 1) *Śamatha* / 112
 - 2) *Vipaśyanā* / 113
 - c. Summary / 115
- 9.3 Ten Aspirations / 116

Stage
10**Realization**

Conventional Truth, Ultimate Truth, and the Middle Way

- 10.1 Two Truths as Expedient Means for Realization / 119
- 10.2 The Middle Way as Final Realization / 121
- 10.3 The Middle Way and Accomplishment / 122
- 10.4 Initial Aspiration for Seeing Buddha Nature / 123
- 10.5 Final Accomplishment through
Śamatha and *Vipaśyanā* / 124

Notes

1. All contents that appear in “[]” and all subtitles that appear in this translation are added by the translator.
2. Buddhist Sanskrit terms that appear in this translation are in italics.
3. Interpretations of Sanskrit terms that appear in this translation’s footnotes are mainly derived from *A Dictionary of Chinese Buddhist Terms*, compiled by William Edward Soothill and Lewis Hodous, published in 1977 by Kegan Paul, Trench, Trubener and Co., London.
4. The Pinyin system is used for Chinese terms.
5. The word “Dharma” spelled with a capital letter “D” in this translation refers to the teaching of the historical Buddha Siddhārtha Gautama (c. 563 – c. 483 BCE).
6. The word “dharma” spelled with a lowercase letter “d” in this translation refers to phenomena or things that one can experience through the presence of the six faculties.
7. T is the abbreviation of *Taisho Tripitaka*.
8. X is the abbreviation of the Tripitaka Canon. *Xù Zàng Jīng* 卍续藏经.
9. Z is the abbreviation of The Tripitaka of the Chinese Canon *Zhōnghuá Dàzàng Jīng*, 中华大藏经.

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Introduction

Meditation Practice as Taught in Tóng Méng Zhǐ Guān

***All that we are is the result of what we have thought:
It is founded on our thoughts, it is made up of our thoughts.***
— *The Buddha*¹

The Foundations

It is said that the *Foundations for Developing Buddhist Tranquility (Śamatha) and Insight (Vipaśyanā) Meditation* was originally a lecture delivered by Master Zhiyi (智顓 538–597 CE)² to instruct his lay, elder brother Chén Zhēn 陈针 on how to practice meditation.³

In many ways, the *Foundations* is an introductory meditation manual rather than a book. It is short. Yet, it provides a practical, accessible, and condensed framework for both beginning and long-term meditation practitioners throughout Chinese Buddhist history up until today. In sum, “the essentials required for learning,

1 F. Max Muller, Trans., *Wisdom of the Buddha: The Unabridged Dhammapada* (New York: Dover Publications, Inc., 2000), 1.

2 Master Zhiyi was the founder of the Tiantai School of Buddhism 天台宗 in China. He taught extensively on *śamatha* and *vipaśyanā* and was very influential in the development of Chinese Buddhism.

3 T. 46. 1915. 462a10-12.

enhancing, or rectifying Buddhist meditation practice.”⁴

The original classical Chinese text on which this translation was based, i.e., *Tóng Méng Zhǐ Guān* 童蒙止观, is available in the *Taisho Tripitaka*, Vol. 46, No. 1915. It was reprinted in 1096 by Master Yuán Zhào (释元照 1048–1116 CE).⁵

The reprinted Chinese text is also known as *The Smaller [Treatise on] Śamatha and Vipāśyanā* 小止观, *The Essentials for Cultivating Śamatha and Vipāśyanā* 修习止观坐禅法要, or *A Brief Clarification of the Essential Teachings on Śamatha and Vipāśyanā for Beginners* 略明开蒙初学坐禅止观要门.⁶

Currently, there are five translations of the text available in the English language. The earliest by D. Goddard in 1934, *Buddhist Practice of Concentration: Dhyana for Beginners*; by Charles Luk in 1964, *Śamatha-Vipāśyanā for Beginners*; by Michael R. Saso in 2000, *Zen is for Everyone: The Xiao Zhi Guan Text by Zhi Yi*; by Dharmamitra in 2009, *The Essentials for Practicing Calming-and-Insight and Dhyāna Meditation*; and, by Paul L. Swanson in 2017, *Hsiao chih-kuan*.⁷ These are complete translations of the text, and two of them are even well annotated (Dharmamitra, 2009 and Swanson, 2017).

It is true that Buddhist texts rendered in classical Chinese are sometimes challenging for even Chinese native speakers who are already familiar with the language and religion. We can only imagine how much more challenging these texts are for those non-

4 Dharmamitra, trans., *The Essentials for Practicing Calming-and-Insight and Dhyāna Meditation* (Seattle: Kalavinka Press, 2009), 17.

5 Master Yuán Zhào was a well-known and respected precept (*Vinaya*) teacher, adherent of the Tiāntái School and scholar, and a devoted Pure Land practitioner during the Northern Song dynasty (北宋, 960 – 1127 CE). It is said that the master began his study of the Tiāntái School under Venerable Master Shénwù Chūqiān (神悟处谦, 1011 – 1075 CE) when he was twenty years old.

6 Please refer to Paul L. Swanson, trans., *T'ien-T'ai Chih-I's Mo-Ho Chih-Kuan: Clear Serenity, Quiet Insight* (US: University of Hawaii Press, [2017] 2018, Vol.3), 1659.

7 “Bibliography of Translations from the Chinese Buddhist Canon into Western Languages,” available at <https://mbingenheimer.net/tools/bibls/transbibl.html>

native speakers who are as yet not as well-versed in the religion. This degree of difficulty probably explains why misleading assumptions and interpretations of the original Chinese text can still be found in translations that are currently available.

For this reason, the current translation attempts to provide as accurate a translation from the Chinese original as possible. It is also the translator's wish that this current translation may serve as a reference alongside other English translations.

The translator argues that the Chinese text of the *Foundations* contains ten stages rather than chapters. These describe how a practitioner may attain the realization of *nirvāṇa* through the cultivation of *śamatha* and *vipaśyanā* in balance and in tandem by following certain methods and procedures.

In the *Foundations*, Master Zhìyǐ bases his work on *Mahāyāna* Buddhist texts such as the *Lotus Sūtra*, the *Marvelous Dhyāna Stūra*, the *Mahāparinirvāṇa Sūtra*, *The Perfection of Wisdom Sūtra in Twenty-five Thousand Lines* and classical commentaries such as the *Treatise on the Great Perfection of Wisdom* and their formulations of the practice of *śamatha* and *vipaśyanā*.

The methods and procedures that Master Zhìyǐ presents for cultivating *śamatha* and *vipaśyanā* are unique.

On the one hand, his work draws upon early Buddhist meditation techniques. On the other hand, he incorporates *Mahāyāna* Buddhist philosophy into his meditation practice system, especially the concepts of Ultimate Truth 空, Conventional Truth 假, and Middle Way 中, which were in turn derived from the *Mādhyamika* Buddhist School.

The Ultimate Truth, the Conventional Truth, and the Middle Way constitute the Threefold Truths of the Tiantai School 台宗三諦. According to the Tiantai School, the final realization of the Threefold Truths represents the attainment of Buddhahood.

Three Stages of the Path

The goal of the Buddhist path, “complete and permanent liberation from suffering,” as Henepola Gunaratana claims, “is to be achieved by practicing the path’s three stages — moral discipline (*sīla*), concentration (*samādhi*), and wisdom (*paññā*).”⁸

In the *Foundations*, the main concept that Master Zhìyǐ utilizes to guide the cultivation of *śamatha* and *vipaśyanā* is in alignment with these three stages of the path. In other words, the sequence of practice that the master advocates is: precepts, concentrated meditation, wisdom. To the master, the practice of meditation according to the three stages of the path is a fundamental principle that leads to final realization.

These three stages of practice are shared by both *Mahāyāna* and *Theravāda* Buddhist traditions.⁹ Instructions regarding the practice can be found in relatively early Indian Buddhist texts. For instance, in the *Questions of King Menander*, Nāgasena (lived around 150 BCE) teaches the Greek king Milinda, or Menander as follows:

Like city builders seeking to build a great city will first need to plan, measure, and build solid foundations so that sturdy structures can be constructed Like singers and dancers seeking to perform at their best will first need to set up the stage so that the best venue for their performance can be carried out. As a follower of the Buddha, to pursue the Way, one needs to

8 Henepola Gunaratana, *The Path of Serenity and Insight: An Explanation of the Buddhist Jhānas* (Motilal Banarsidass, 1985), 143.

9 Please refer to Donald K. Swearer, “Control and Freedom: The Structure of Buddhist Meditation in the Pāli Suttas,” in *Philosophy East and West*, 23. 4 (October, 1973): 436; Paul Griffith, “Concentration or Insight: The Problematic of *Theravāda* Buddhist Meditation-Theory,” in *Journal of the American Academy of Religion*, 49.4 (December, 1981): 608.

observe disciplines, perform charitable deeds, be sedulous, and cast away lusts.¹⁰

In the *Foundations*, Master Zhìyǐ states that the foremost step for a practitioner to progress on the Path is to observe the precepts properly and purely, as this directly leads to the success of the cultivation of *samatha* and *vipassāna*, resulting in two results: concentrated meditation (*dhyāna*) and perfect wisdom (*prajñā*). According to early Buddhist textual accounts, observing precepts is often described as the first step toward attaining Enlightenment.¹¹ Without observing precepts, it is impossible for a Buddhist meditation practitioner to avoid wrongdoing and to attain *nirvāṇa*.

For instance, in *Sūtra of the Buddha's Last Teaching* 佛遗教经, it is said that right before entering into final *nirvāṇa*, the Buddha urged his followers to respect the *Vinaya*, treating it as the “Living Master” — the Buddha himself.¹² Verses thirty-nine and forty of *Gemstones of the Good Dhamma: Saddhamma-maniratana* also state:

39. Virtue is the foundation,
The forerunner and origin
Of all that is good and beautiful;
Therefore one should purify virtue.
40. Virtue is a mighty power,
Virtue is a mighty weapon,
Virtue is the supreme adornment,
Virtue is a wonderful armor.¹³

10 T. 32. 1670. 697c10-2. “譬若师匠图作大城。先度量作基址已乃起城 譬若倡伎欲作。先净扫地乃作。佛弟子求道先行经戒。作善因知勤苦弃诸爱欲。”

11 T. 15. 618. 301c20; X. 40. 720. 639b22-3.

12 T. 26. 1529. 283c05-7.

13 Ven. S. Dhammika trans., *Gemstones of the Good Dhamma: Saddhamma-maniratana*, <http://www.accesstosight.org/lib/authors/dhammika/wheel342.html>

Observing precepts earnestly and purely allows meditation to develop properly, which further leads to the development of perfect wisdom that ends suffering. Such is the first teaching of the *Foundations*, which establishes meditation practice in accord with Right Action.

After this initial teaching on the precepts, certain methods and procedures of meditation practice are taught in order to foster the development of *dhyāna* and *prajñā*.

Ten Stages for Developing *Dhyāna* and *Prajñā*

The ten stages that Master Zhiyi proposes in the *Foundations* for developing *dhyāna* and *prajñā* are:

- (1) Providing oneself with the right external conditions;
- (2) Criticizing oneself when desires arise;
- (3) Eradicating hindrances;
- (4) Adjusting diet, sleep, body, breath and mind;
- (5) Utilizing skillful means;
- (6) Making right effort in meditation;
- (7) Developing good roots;
- (8) Beware of *Māra*;
- (9) Curing illnesses; and,
- (10) Realization.¹⁴

Accordingly, these ten stages can be separated into four categories, i.e., preparatory stages; main stages for practicing meditation; stages immediately before attaining realization; and the final stage of realization.

14 T. 46, 1915. 462c03-06. Or refer to Paul L. Swanson, “Hsiao chih-kuan,” in P. Swanson (trans.), *T’ien-Tai Chih-I’s Mo-Ho Chih-Kuan: Clear Serenity, Quiet Insight* (Honolulu: University of Hawaii Press [2017] 2018, Vol.3), 1659-1759.

The preparatory stages are the first through fifth stages. These five stages outline how a practitioner can prepare for meditation practice.

To “provide oneself with the right external conditions” means to observe the precepts, to have right conditions such as gathering the necessary materials needed to sustain life, dwelling in a quiet forest, and having noble and wise companionship.

To “criticize oneself when desires arise” is to criticize the five unskillful desires: worldly sensations that are seen, heard, smelled, tasted, and touched, which arise from the five sense faculties.

To “eradicate hindrances” is to drive away the Five Hindrances of sexual desire; anger; lethargic and indulgent sleep; restlessness and regret; and doubt.

To “adjust diet, sleep, breath, body and mind,” Master Zhìyǐ claims that if these five things are not adjusted, they can produce obstacles that hinder the growth of good roots in meditation.¹⁵

To “utilize skillful means” is to have skillful desire (i.e., longing to be free from delusions and to accomplish all levels of tranquility and insight that end suffering), to accumulate right effort (*vīrya*), to mature right mindfulness (*samyak-smṛti*), to raise skillful insight, and to develop single-mindedness (*eka-citta*).

These five stages are necessary for a practitioner to become prepared for the practice of *śamatha* and *vipaśyanā*, as they are grounded in Right Livelihood, Right Effort and Right Aspiration.

In the process of preparing these stages, Master Zhìyǐ states that it is essential to observe precepts with purity, as it is significant for the other stages to unfold and develop. Any violation of precepts will

15 T. 46. 1915. 465b19.

create obstacles that bar a practitioner from developing *dhyāna* and *prajñā*. The master maintains that a good sequence for practicing meditation begins with observing precepts. It is only under such a condition that *dhyāna* and *prajñā* will be developed.¹⁶

The main stages for practicing meditation are the sixth and seventh stages. In the sixth stage, the master gives major instructions for making the right efforts for skillful reflection on the cultivation of *śamatha* and *vipaśyanā* while sitting, walking, standing, or lying down. This includes the effort for raising inner insights and awareness toward the existence of the six organ senses and their objects.

In this sixth stage, Master Zhìyǐ claims that meditation practice is for the purpose of evening the mind, so that a practitioner may enter the state of intense concentration (*samādhi*) which is regarded as a critical state for developing the roots of goodness and perfect wisdom. After emerging from *samādhi*, as the master maintains, one has to complete the meditation practice by raising inner awareness of daily affairs. It is only after this stage that the roots of goodness (*kuśala-mūla*) may develop.

In the seventh stage, the master goes on to describe how a practitioner may develop the roots of goodness in meditation. The roots of goodness that the master defines in this stage are primarily of five categories: (1) developing mindfulness of breathing (*ānāpāna-smṛti*); (2) observing the impurity of the body (*aśubhā-smṛti*); (3) arousing loving kindness (*maitrī*) toward oneself and others; (4) comprehending the teaching of dependent origination (*pratīyasamutpāda*); and (5) calling to mind the virtues and merit of a Buddha (*Buddhānusmṛti*).

16 T. 46. 1915. 462c11-13; T. 12. 389. 1111a03-04.

Master Zhìyǐ states that the roots of goodness developed in meditation consequently lead to the profound levels of intensive meditation which further nurture clear insights into impermanence (*anitya*), dissatisfaction (*duḥkha*), emptiness (*śūnyatā*), and non-self (*anātman*). Therefore, one must know how to nourish the various roots of goodness through the practice of *śamatha* and *vipaśyanā*, so that suffering can be brought to an end, and that *nirvāṇa* can be attained.¹⁷

In the sixth and seventh stage, both Right Mindfulness and Right Concentration are developed accordingly.

The eighth and ninth stages are those before attaining enlightenment. In the eighth stage, Master Zhìyǐ elaborates on how to recognize various types of *māra* (demons and animal spirits) in meditation. He argues that a practitioner can still experience disruptions from *māra* even after entering into states of *samādhi* where good roots grow. He states that *māra* is the “destroyer” and “killer” of *dhyāna* and *prajñā*.¹⁸

In this stage, Master Zhìyǐ describes views of *māra* from both Indian *Mahāyāna* Buddhist tradition and Chinese cultural belief in evil animal spirits of the twelve ancient time units. This stage shows the influence of Chinese culture on Master Zhìyǐ’s teachings and also describes how to drive away this sort of Chinese *māra* using *śamatha* or *vipaśyanā*.

In the ninth stage, Master Zhìyǐ first depicts the potential disorders that a practitioner may encounter while cultivating *śamatha* and *vipaśyanā*.

He then illustrates how a practitioner may cure illnesses through

17 T. 46. 1915. 470a18-25.

18 T. 46. 1915. 470b02-03.

the cultivation of meditation. In this stage, the master also states that disorders caused by meditation can be cured by following certain techniques taken from traditional Chinese medical treatments derived from the *Inner Canon of the Yellow Emperor* 黄帝内经, an ancient Chinese treatise on health and disease.

The tenth stage is the final stage for attaining realization. In this stage, Master Zhìyǐ describes the benefits that a practitioner may attain via the practice of *śamatha* and *vipaśyanā*. He proclaims that through the cultivation of *śamatha* and *vipaśyanā*, a practitioner is able to achieve the Threefold Truths 三谛, i.e., the Ultimate Truth, the Conventional Truth, and the Middle Way.

Accordingly, the Threefold Truths are three different insights that work as a single unit for understanding and experiencing the reality of all things.¹⁹

The Ultimate Truth is the status of a *śrāvaka* who attains the insight of emptiness, and who sets out to attain his own liberation, becoming a non-returner.

The Conventional Truth relates to the status of a bodhisattva who does not limit to merely attaining the state of a non-returner, but develops equal insight with skillful expedient means to liberate sentient beings.

The Middle Way avoids any extremes and does not destroy the Dharmas of emptiness or conventional existence. It is viewed as the final answer for liberation from suffering in the Tīāntāi philosophy.

These three truths together develop the qualities of Right View for understanding that the nature of the mind contains neither true nor false conditions, neither empty nor conventional existence. As

¹⁹ Please refer to Paul L. Swanson, *Foundations of T'ien-T'ai Philosophy: The Flowering of the Two Truths Theory in Chinese Buddhism* (Berkeley: Asian Humanities Press, 1989), 6-7.

such, this mind is free from any attachment and suffering. The chart below provides an overview of *śamatha* and *vipaśyanā* practice in accord with the ten stages presented by the *Foundations*:

| Stage | Description | Division |
|--|---|-------------|
| Providing Oneself with the Right External Conditions | <ul style="list-style-type: none"> • Observe the precepts; • Gather the necessary materials needed to sustain life; • Dwell in a quiet forest; • Have noble and wise companionship. | Preparatory |
| Criticizing Oneself When Desires Arise | <ul style="list-style-type: none"> • Cast away the five unskillful desires and worldly sensations that are seen, heard, smelled, tasted, and touched, arising from the five sense faculties. | Preparatory |
| Eradicating Hindrances | <ul style="list-style-type: none"> • Eradicate the Five Hindrances of (1) sexual desire; (2) anger; (3) lethargic and indulgent sleep; (4) restlessness and regret; and (5) doubt. | Preparatory |
| Adjusting Diet, Sleep, Body, Breath and Mind | <ul style="list-style-type: none"> • Appropriately adjust one's meals, sleep, breath, body and mind. | Preparatory |
| Utilizing Skillful Means | <ul style="list-style-type: none"> • Cultivate skillful desire (i.e., longing to be free from delusions and to accomplish all levels of tranquility and insight that end suffering); • Accumulate right effort; • Mature right mindfulness; • Raise skillful insight; • Develop single-mindedness. | Preparatory |

| Stage | Description | Division |
|-----------------------------------|--|------------------|
| Making Right Effort in Meditation | <ul style="list-style-type: none"> • Major instructions on <i>śamatha</i> and <i>vipaśyanā</i> walking, standing, sitting and lying down; • Cultivate awareness of the six sense organs and their objects; • Develop roots of goodness; • Raise inner awareness of daily affairs. | Main |
| Developing Good Roots | <ul style="list-style-type: none"> • Develop roots of goodness in five categories: (1) developing mindfulness of breathing; (2) observing the impurity of the body; (3) arousing loving kindness toward oneself and others; (4) comprehending the teaching of dependent origination; (5) calling to mind the virtues and merit of a Buddha. | Main |
| Beware of <i>Māra</i> | <ul style="list-style-type: none"> • Recognizing and driving away <i>māras</i> (demons), evil animal spirits and demons of the twelve ancient units. | Demons / Spirits |
| Curing Illnesses | <ul style="list-style-type: none"> • Disorders caused by meditation can be cured by following certain techniques taken from traditional Chinese medical treatments. | Curing Illnesses |
| Realization | <ul style="list-style-type: none"> • Achieve the Threefold Truths, i.e., the Ultimate Truth, the Conventional Truth, and the Middle Way. | Final Awakening |

Master Zhìyǐ asserts that these ten stages must be fulfilled with the practice of *śamatha* and *vipāśyanā* in balance and in tandem, so that *dhyāna* and *prajñā* can be achieved to end suffering. As he observes:

Like the wheels of a chariot, or the two wings of a bird, if out of balance, the practice itself falls into negative and regressive thinking. As a *sūtra* states, “If a practitioner is inclined only to develop *dhyāna* or blessings and virtues, without developing *prajñā*, this is foolishness. If a practitioner is inclined to only develop *prajñā*, without developing *dhyāna* or blessings and virtues, this is arrogance.”²⁰

This idea of balanced practice shares its foundations with early Buddhist teachings.²¹ For example, the *Anguttara-Nikaya* states:

[Thus I heard,] once Ānanda was staying at Kosambī in Ghosita Park and addressing the monks:

“Reverend sirs, when anyone, be it monk or nun, proclaims in my presence that he has attained arahantship, all such do so by virtue of four factors or one of these four, what are they?

“Herein, your reverences, a monk develops insight preceded by calm, in him thus developing insight preceded by calm is born the Way. He follows along that Way, makes it grow, makes much of it. In him following, developing, making much of that Way, the fetters are abandoned, the lurking tendencies come to an end.

“Or again, your reverences, a monk develops calm preceded

20 T. 46. 1915. 462b13-20.

21 Please refer to F. L. Woodward, trans., *The Book of the Gradual Sayings (Anguttara-Nikaya) or More-Numbered Suttas* (London: Luzac & Company Ltd, 1962, Vol II), 162-3; Anālayo, *Satipaṭṭhāna: The Direct Path to Realization* (Cambridge: Windhorse Publications, 2003), 88.

by insight. In him developing calm preceded by insight is born the Way. He follows along that Way, makes it grow, makes much of it. In him following, developing, making much of that Way, the fetters are abandoned, the lurking tendencies come to an end.

“Yet again, your reverences, a monk develops calm-and-insight coupled. In him this developing calm-and-insight coupled the Way is born. He follows along that Way.... As he does so the fetters are abandoned, the lurking tendencies come to an end.”²²

The passages above recommend that *śamatha* (tranquility) and *vipaśyanā* (insight) must be developed in balance and in tandem, so that arahantship can be attained. Likewise, the sequence of meditation practice that Master Zhìyǐ teaches in the *Foundations* is the same, i.e., developing *śamatha* and *vipaśyanā* in balance and in tandem as expedient and skillful means to enable *dhyāna* and *prajñā* to develop.

Elements of Chinese Culture and Tradition Embraced in this Meditation Practice

The ten stages for developing *dhyāna* and *prajñā* described by Master Zhìyǐ in the *Foundations* represent an applied model for the practice of *śamatha* and *vipaśyanā*. The model indicates four categories, into which elements of Chinese culture and tradition are introduced. This is primarily demonstrated in the eighth and ninth stages.

²² F. L. Woodward, trans., *The Book of the Gradual Sayings (Anguttara-Nikaya) or More-Numbered Suttas* (London: Luzac & Company Ltd, 1962, Vol II), 162-3.

According to the eighth stage, before a practitioner may attain realization through the practice of *śamatha* and *vipaśyanā*, they most likely will encounter various types of *māra*. These include four types of *māra* from traditional *Mahāyāna* Buddhist accounts. They are: (1) the *māra* of disturbing emotions (*kleśa-māra*); (2) the *māra* of the five aggregates, six sense-organs, and their objects and consciousnesses (*skandha-māra*); (3) the *māra* of the King of the Hell Realm (*mṛtyu-māra*); and, (4) the *māra* of evil demons and spirits.²³ Regarding these four types of *māra* Master Zhìyǐ observes:

The first, second, and third types of *māra* are either the manifestations of worldly phenomena or the products of a practitioner's unskillful mindsets. Such can be driven away by the power of Right Mindfulness What must be carefully dealt with is the *māra* of evil demons and spirits.²⁴

Master Zhìyǐ goes on to distinguish the *māra* of evil demons and spirits as having three types. The first type is that of evil animal spirits of the twelve ancient time units. The second is an evil demon called *duīti* 堆剔鬼. Third are of the evil demons that manifest in the five senses and their objects that can destroy a practitioner's good mind.²⁵

The *māra* of the evil *duīti* demon and that of the evil demons that manifest in the five senses and their objects are both related to traditional *Mahāyāna* Buddhist accounts.

For example, the *māra* of the evil *duīti* demon is also known as

23 The fourth type of *māra* that Master Zhìyǐ lists in the *Foundations* is different from what traditional Indian Buddhist texts list. Instead of understanding the fourth type of *māra* as the *māra* of the sons of gods, he understood it as the *māra* of evil demons and spirits.

24 T. 46. 1915. 470b06-10.

25 T. 46. 1915. 470b10-c28.

the darker version of the *yakṣa*, mischievous and aggressive demons that hunt in the wilderness. The *duīī* is also known as *vetāla*, evil spirits that inhabit corpses.

According to Buddhist legend, it is said that the evil *duīī* demon was once an ordained monastic during the disappearance of the true Dharma period of the *Kanakamuni* Buddha. The ordained monastic constantly broke the monastic precepts he received, disturbed his fellow monastics' practices, and hunted wild living beings for food. He was eventually asked to leave the Sangha.

As such, this precept offender was disgraced causing him to be upset and hostile, and he angrily vowed to interrupt whoever practices *dhyāna*. The story of the *duīī* demon was originally from *Mahāyāna* Buddhist tradition.²⁶

Unlike the *duīī* demon, the evil animal spirits of the twelve ancient time units that Master Zhìyǐ introduces in the eighth stage are elements taken from ancient Chinese culture.

They are specific animal spirits appearing during different time units in the 24-hour cycle. Master Zhìyǐ states that the evil animal spirits can transform into various human forms to annoy or confuse a practitioner during different time units.

He explains that the animal spirits may transform into a young girl, an elderly person, or even a frightening figure, and so forth, without limitation to specific type. In order to eradicate these evil animal spirits, one has to recognize them respectively and skillfully.²⁷ Master Zhìyǐ observes:

²⁶ Please refer to T.46. 1911. 116a12-19.

²⁷ T. 46. 1915. 470b10-13.

If an evil spirit appears during the *Yīn* period (寅时, the period of the day from 03:00 a.m. to 05:00 a.m.), it must be the evil spirit of a tiger or the like.

If an evil spirit appears during the *Mǎo* period (卯时, the period of the day from 05:00 a.m. to 07:00 a.m.), it must be the evil spirit of a rabbit, a deer, and so forth.

If an evil spirit appears during the *Chén* period (辰时, the period of the day from 07:00 a.m. to 09:00 a.m.), it must be the evil spirit of a dragon, a soft-shelled turtle, and the like.

If an evil spirit appears during the *Yǐ* period (巳时, the period of the day from 09:00 a.m. to 11:00 a.m.), it must be the evil spirit of a snake, a python, and such.

If an evil spirit appears during the *Wǔ* period (午时, the period of the day from 11:00 a.m. to 01:00 p.m.), it must be the evil spirit of a horse, a donkey, a camel, and so forth.

If an evil spirit appears during the *Mò* period (未时, the period of the day from 01:00 p.m. to 03:00 p.m.), it must be the evil spirit of a goat and the like.

If an evil spirit appears during the *Shēn* period (申时, the period of the day from 03:00 p.m. to 05:00 p.m.), it must be the evil spirit of an ape, a monkey, and the like.

If an evil spirit appears during the *Yǒu* period (酉时, the period of the day from 05:00 p.m. to 07:00 p.m.), it must be the evil spirit of a chicken, a bird, and so forth.

If an evil spirit appears during the *Xū* period (戌时, the period of the day from 07:00 p.m. to 09:00 p.m.), it must be the evil spirit of a dog, a wolf, and so forth.

If an evil spirit appears during the *Hài* period (亥时, the period of the day from 09:00 p.m. to 11:00 p.m.), it must be the evil spirit of a pig and the like.

If an evil spirit appears during the *Zǐ* period (子时, the period of the day from 11:00 p.m. to 01:00 a.m.), it must be the evil spirit of a mouse and such.

If an evil spirit appears during the *Chǒu* period (丑时, the period of the day from 01:00 a.m. to 03:00 a.m.), it must be the evil spirit of an ox and the like.²⁸

According to the paragraph above, the evil animal spirits of the twelve ancient time units are tiger 寅, rabbit 卯, dragon 辰, snake 巳, horse 午, goat 未, monkey 申, chicken 酉, dog 戌, pig 亥, mouse 子, and ox 丑.

These animals of the twelve ancient time units compose significant elements of ancient Chinese culture. The culture has direct and immense influence on various aspects of Chinese people's lives, since it — most likely — first appeared during the Zhou dynasty (1046-256 BCE).²⁹

It is noticeable that, in the *Foundations*, Master Zhìyǐ employs elements of ancient Chinese culture to evaluate states encountered during meditation. This constitutes a unique approach to meditation practice.

Apart from instructing a practitioner on how to recognize the evil animal spirits of the twelve ancient time units in meditation, Master Zhìyǐ also explains how a practitioner may cure illnesses through the practice of *sāmatha* and *vipaśyanā*. This primarily occurs in the ninth stage of the *Foundations*.

In the ninth stage, the master proclaims that the process of practicing *sāmatha* and *vipaśyanā* can cause physical disorders if a practitioner is unskillful in adjusting the body and mind. This is different from the eighth stage.

28 T. 46. 1915. 470b14-21.

29 Cháng Jùn 常峻, *Zhōngguó shēngxiāo wénhuà* 中国生肖文化 (China: Shanghai Lexicographical Publishing House, 2001), 4-6.

As we have discussed above, in the eighth stage Master Zhìyǐ analyzes mental and emotional “disorders” caused by both internal and external obstacles, i.e., the *māra* of disturbing emotions; the *māra* of the five aggregates, six sense-organs, and their objects and consciousnesses; the *māra* of the King of the Hell Realm; and, the *māra* of evil demons and spirits.

In the ninth stage, the master elaborates on the obstacles that a practitioner may encounter with physical illness which, if not duly treated, may “not only become obstacles in cultivating the Buddha Path, but also could put a practitioner’s life in danger.”³⁰

Master Zhìyǐ states that physical illnesses are caused by unskillful efforts made during the practice of *śamatha* and *vipaśyanā*. It is also because of this that illnesses associated with the four elements in the body occur. The four elements of the body are the great elements of earth, water, fire, and wind.

Master Zhìyǐ maintains that increases in these four elements can cause: (1) the symptoms of swelling and heaviness in the stomach (increase of the earth element); (2) strong heat with dry coldness (increase of the water element); (3) the body becoming weak, decaying, and trembling with intense pain (increase of the fire element); and (4) lung tightness, distention, nausea and hyperventilation (increase of the wind element).³¹

Besides observing that illnesses are caused by the four elements, Master Zhìyǐ also discusses illnesses caused by the five internal core organs 五藏, which are related to traditional Chinese medicine. The five internal core organs are: heart, lungs, liver, spleen, and kidneys. Master Zhìyǐ states that illnesses caused by the five core organs can lead to the following symptoms in meditation:

30 T. 46. 1915. 471b08.

31 T. 46. 1915. 471b11-18.

When an illness arises from the heart organ, there are fluctuations of body temperature. Headache, dry mouth, and so forth arise. The heart primarily effects the mouth.

When an illness arises from the lungs, the body experiences swelling, pain in the limbs, tightness in the chest, a stuffy nose, and so forth. The lungs primarily effect the nose.

When an illness arises from the liver, feelings of despair, anxiety, sadness, depression, and anger arise. This also leads to headache, decreased vision, dizziness, stuffiness and so forth. The liver primarily effects the eyes.

When an illness arises from the spleen, the skin of the body and face are afflicted by wind; feelings of itchiness and pain arise throughout the body. The tongue loses its sense of taste. The spleen primarily effects the tongue.

When an illness arises from the kidneys, the throat becomes sore and it is difficult to swallow. Abdominal distension, deafness and so forth arise. The kidneys primarily effect the ears.³²

Accordingly, the five internal core organs cause various symptoms in meditation such as headache, pain in the chest, depression, abdominal distension, etc. Since symptoms can become obstacles in meditation, Master Zhìyǐ suggests that a practitioner should first recognize these types of illnesses and then employ either *śamatha* or *vipaśyanā* to subsequently cure the illnesses.³³

In the Foundations, Master Zhìyǐ refers to treatments suggested by his contemporary meditators. Treatments for illnesses include how to set one's mind to concentrate on the area of *dāntián* (丹田,

32 T. 46. 1915. 471b20-27.

33 Please refer to C. Pierce Salguero: "Healing with Meditation: 'Treating Illness' from Zhiyi's Shorter Treatise on *Śamatha* and *Vipaśyanā*," in P. Salguero (ed.), *Buddhism and Medicine: An Anthology of Premodern Sources* (New York: Columbia University Press, 2017), 384-386.

about 1.3 inches below the navel) or focus on the soles of the feet by employing *sāmatha* in sitting meditation as a means to cure illnesses caused by the unbalanced internal five core organs.

In terms of employing *vipāśyanā* in sitting meditation to cure the illnesses, Master Zhìyī suggests a practitioner visualize the six types of intoned sounds of *qì* 气 or air energies as they go through the mouth. The six types of intoned sounds are: (1) *chuī* 吹; (2) *hū* 呼; (3) *xī* 嘻 / 唏; (4) *hē* 呵; (5) *xū* 嘘; and, (6) *sì* 呬.

The master states that these six types of intoned sounds of *qì* energies are created within the lips and the mouth when the *qì* energies steadily pass through. The sounds of *qì* are coupled with visualizations as expedient means as a practitioner repeatedly vocalizes sounds in a meticulous and subtle manner. As his verse goes:

The heart is associated with the *hē* sound,
 As the kidneys to the *chuī* sound.
 The spleen is of the *hū* sound, and the lungs are of the *sì* sound.
 Sages know their functions.
 When the liver organ is in disharmony,
 The *xū* sound restores harmony.
 When the triple burner is congested,
 The *xī* sound is the treatment.³⁴

The healing techniques that Master Zhìyī introduces originate from traditional Chinese medical texts such as the *Inner Canon of the Yellow Emperor* and Daoist texts such as *Records for Nourishing the Body and Extending the Lifespan* 养性延命录.

For instance, in the last chapter of *Records for Nourishing the Body and Extending the Lifespan* (which is attributed to Hóngjǐng Táo 陶弘

34 T. 46. 1915. 472a02-04.

景, 456–536 CE, a well-known and active Daoist during the sixth century) states:

To intake *qì*, there is one way, i.e., inhaling [through the nose]. To exhale, there are six ways [through the mouth], e.g., *chuī*, *hū*, *xī*, *hē*, *xū*, and *sì* The [intoned sound of] *chuī* drives away coolness. The *hū* sound treats unbalanced body temperature. The sound of *chuī* also functions to drive away heat. The *hū* sound treats [the unbalanced elements of] wind in the body. The *xī* eliminates dysphoria. The *hē* sound helps *qì* flow. The *xū* sound resolves the congestion [of *qì* and water in the body]. The sound *sì* releases extreme conditions [of the lungs].³⁵

In addition, according to the *Inner Canon*, the triple burner 三焦 that Master Zhìyǐ mentions in his verse is one category of the six hollow organs 六腑 in the body.

The six hollow organs are gall bladder, stomach, large intestine, small intestine, bladder, and the triple burner. Accordingly, the triple burner works with the movements of *qì* energy and water in the body, and it is the ruler of the movements of *qì* and water in the body.³⁶

One who understands these healing techniques is one who Master Zhìyǐ considers to be a skillful meditation practitioner, who is able to cure illnesses through the practice of either *śamatha* or *vipāśyanā*, and who is able to accomplish the final achievements of the Threefold Truths.

35 Please refer to Hóngjīng Táo, *Records for Nourishing the Body and Extending the Lifespan*, available at <https://ctext.org/wiki.pl?if=gb&chapter=640421> 《养性延命录卷下》曰：“内气一者，谓吸也；吐气六者，谓吹、呼、唏、呵、嘘、咽，皆出气也。”又说：“时寒可吹，温可呼，委曲治病，吹以去热，呼以去风，唏以去烦，呵以下气，嘘以散滞，咽以解极。”

36 Please refer to Fèi Zhū 朱斐, ed. *Inner Canon of the Yellow Emperor* (Taipei: New Vision Publisher Inc., 2018), 552-553.

Summary

From what we have discussed so far, the practice of *śamatha* and *vipaśyanā* advocated by Master Zhìyī in the *Foundations* presents in ten stages that can be put in four categories. The practice emphasizes the cultivation of *śamatha* and *vipaśyanā* in balance and in tandem for accomplishing *dhyāna* and *prajñā*.

This approach advocates faithful observance of Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right View, Right Concentration, Right Aspiration and so forth.

This approach unfailingly presents the practice of *śamatha* and *vipaśyanā* in accordance with the Noble Eightfold Path as its primary skillful means for developing the roots of goodness which further lead to the development of *dhyāna* and *prajñā* and eventually the attainment of *nirvāṇa*.³⁷ It is generally advocated for and shared by both *Mahāyāna* and *Theravāda* Buddhist traditions.³⁸

The unique approach that Master Zhìyī lays out in the *Foundations* for the practice of *śamatha* and *vipaśyanā* combines meditation practice with elements of ancient Chinese culture and traditions. This is distinguished from the *Mahāyāna* and *Theravāda* Buddhist traditions that we have discussed.

It is the combination of both *Mahāyāna* and *Theravāda* teachings with the integration of certain ancient Chinese cultural elements and traditions into its system of meditation practice. This approach may, as Paul L. Swanson observes, have been “more innovative in

37 Winston L. King, “Sacramental Aspects of Theravāda Buddhist Meditation,” in *Numen*, 36, Fasc. 2 (Dec., 1989): 252-3.

38 Ajahn Brahmavamsa, *The Basic Method of Meditation* (New York: The Buddhist Association of the United States, 2003), 27.

indigenizing the Buddha's way to the Chinese milieu ... [synthesizing] the various aspects of Buddhism in his time into a truly 'Chinese' school." ³⁹

Venerable Zhen Guan
March 4, 2020
Los Angeles

³⁹ Paul L. Swanson, *Foundations of T'ien-T'ai Philosophy: The Flowering of the Two Truths Theory in Chinese Buddhism* (Berkeley: Asian Humanities Press, 1989), ix-x.

[Foreword by Master Yuán Zhào]

There are four texts on *Śamatha* and *Vipaśyanā* practice in the Tiāntái School. First, *The Complete and Immediate Meditation*, taught by Venerable Master Zhìyǐ at Yu Quan (Jade Fountain) Monastery 玉泉寺, in the city of Jīng Zhōu 荊州. It was recorded by Zhāngān 章安⁴⁰ into ten fascicles.

Second, *Gradual Śamatha and Vipaśyanā*, taught by the Venerable Master at Wǎ Guān Monastery 瓦官寺, was first recorded by his disciple Fǎ Shèn 法慎 into thirty fascicles, and later edited into ten fascicles by Zhāngān. Today, it is known as the *Chan Perfection (Dhyāna Paramitas)*.⁴¹

The third is called *Indeterminate Śamatha and Vipaśyanā*, which the Chen Dynasty Prime Minister Máo Xǐ 毛喜 invited the Master to teach it. It is in one fascicle. Today, the text is known as *The Six Marvelous Doors of Dharma (or Six Meditation Techniques)*.⁴²

The fourth is entitled *Foundations for Developing Buddhist Tranquility (Śamatha) and Insight (Vipaśyanā) Meditation*, which is the text that we are now using. It was taught by the Master to his lay, elder brother Chén Zhēn 陈针.

40 Master Zhāngān (561-632 CE) was the first monastic disciple of Master Zhìyǐ.

41 The text that Venerable Master Yuan Zhao mentioned here is also known as *Explanation of the Gradual Approach to the Perfection of Meditation* 释禅波罗蜜次第法门.

42 *The Six Marvelous Doors of Dharma* 六妙门 illustrate the six contemplative techniques employed by Tiāntái practitioners to reach enlightenment and the state of *nirvāṇa*.

If we search the keynotes from the major treatises of the Tiāntái School 大部,⁴³ we realize that the crux for entering the path is *śamatha* and *vipaśyanā*, [often translated as] concentration and wisdom, or stillness and reflection, or clarity and tranquility. They are different terms but similar concepts.

If we delve deeply into the fountainhead of the Ten-thousand Buddha Dharmas and verify the accomplishments that all Buddhas have achieved, we find that there is nothing beyond the cultivation of *śamatha* and *vipaśyanā*.

What the great Master of Tiāntái inherited from the peak of *Ṛḍhrakūṭa* are the teachings of *śamatha* and *vipaśyanā*.⁴⁴ The inconceivable enlightenment that the Master accomplished at Mount Dà Sū 大苏⁴⁵ was the result of cultivating *śamatha* and *vipaśyanā*. All stages of *samādhis* that the Master ever achieved were through the cultivation of *śamatha* and *vipaśyanā*. He expressed the teachings of *śamatha* and *vipaśyanā* with great eloquence, for what he taught came directly from what he had cultivated and attained in his heart.

Thus, one should understand that even though the teachings of the Tiāntái School are complex, the principles of the school are centered on the cultivation of *śamatha* and *vipaśyanā*. Apart from the

43 There are three major treatises of the Tiāntái School 天台三大部 which are also known as the *Three Treatises on the Lotus Sūtra* 法华三大部. They are: (1) *The Profound Meaning of the Lotus Sūtra* 法华玄义; (2) *The Words and Phrases of the Lotus Sūtra* 法华文句; and, (3) *Great Śamatha and Vipāśyanā: Teachings from the Lotus Sūtra* 摩诃止观. Master Zhiyi was the composer of these three major treatises.

44 It is said that, during his profound state of meditation, while reciting chapter twenty-three of the *Lotus Sūtra*, “The Stories of Bhaiṣajyarāja Bodhisattva’s Previous Incarnations,” the great founding Master of the Tiāntái School transcended time and space. He directly received teachings from Buddha Śākyamuni himself on *Ṛḍhrakūṭa* peak. See T. 50. 2050. 191c28 & T. 46. 1932. 785a10-11.

45 Mount Dà Sū is located in Guāng Zhōu 光州 district, Henan province, China. In 560, Master Zhiyi visited Master Hui Sī (慧思, 515-577 CE) on Mount Dà Sū and started his practice of *śamatha* and *vipaśyanā* under Master Hui Sī’s supervision. It is also said that, during his stay on Mount Dà Sū, Master Zhiyi developed his understanding of the teachings of the *Lotus Sūtra* and later established the Tiāntái School.

meditation practice, the Path of Tiāntái cannot be comprehended, and the teachings of the Tiāntái School cannot be conveyed. Therefore, those who wish to enter the Path of Liberation should learn *śamatha* and *vipaśyanā*. After learned, they should go on to practice meditation diligently.

Nowadays, it is somewhat depressing to see how practitioners [who physically leave their households] shallowly pursue worldly fame and profit or decisively attach to the terminology of the Tiāntái teaching. Some muddle their own explanations and have no true authentication. As such, even though the text, the *Foundations*, is still extant, the correct way for cultivating *śamatha* and *vipaśyanā* is seldom heard of these days. This is indeed unfortunate, and I feel deeply heartbroken and forlorn about it!

I have, so far, asked artisans to carve new woodblocks for reprinting the text. May it be of benefit to those who hear or see the text to plant seeds in *Mahāyāna*. As for those who make effort to cultivate meditation according to the text and further achieve *dhyaṇa*, the benefits expand beyond any possible measurement. Since I have proofread the text, I am able to hereby offer my humble foreword.

Shì Yuán Zhào
On the First Day of the Eighth Lunar Month,
the Second Year of Shàoshèng [1096], at
Yúháng County [present day Hángzhōu City, China]

[Preface by Master Zhìyǐ]

***Not doing what is negative,
Doing what is positive,
Purifying one's mind,
These compose the teachings of all Buddhas.***⁴⁶

Numerous paths for attaining *nirvāṇa* are possible. However, *śamatha* and *vipaśyanā* are the most expeditious and seminal paths. Why is this so? *Śamatha* is the best means for subduing fetters of the mind; and *vipaśyanā* is the principal force for eradicating delusion.

Śamatha is a great provision for nourishing the stream of consciousness; and *vipaśyanā* is a marvelous technique for promoting and developing spectacular understanding. *Śamatha* is the primary cause for concentrated meditation, *dhyāna*; and *vipaśyanā* is the source for perfect wisdom, *prajñā*.

If a person achieves *dhyāna* and *prajñā*, not only can they benefit themselves but also others. The person will also be able to embody all Dharmas. It is as the *Lotus Sūtra* states, “The Buddha, [peacefully] abiding in *Mahāyāna*, distinguished with the powers of concentrated meditation and perfect wisdom, liberates beings from suffering.”⁴⁷

You should understand that, [to attain enlightenment,] these two Dharmas, like the wheels of a chariot, or the two wings of a bird, if out of balance, the practice itself falls into negative and

46 T. 4. 212. 741b24-25.

47 T. 33. 1716. 742c21-23.

regressive thinking. As a *sūtra* states, “If a practitioner is inclined only to develop *dhyāna* or blessings and virtues, without developing *prajñā*, this is foolishness. If a practitioner is inclined to only develop *prajñā*, without developing *dhyāna* or blessings and virtues, this is arrogance.”⁴⁸

Although the faults of arrogance and foolishness are slightly different from each other, there is no difference in their being trapped in the cycle of negative and regressive thinking. If [*dhyāna* and *prajñā* are] out of balance, this can cause the meditation practice to stray from wholeness. Then, how can a meditator rapidly attain the ultimate fruit of enlightenment?

Therefore, the [*Mahāparinirvāṇa*] *Sūtra* states, “Śrāvakās⁴⁹ are excessive in their *dhyāna*, and are unable to attain Buddha nature. Ten-stage bodhisattvas,⁵⁰ with less *dhyāna* and much *prajñā*, can see Buddha nature, but not yet perfectly. Buddhas are balanced in their *dhyāna* and *prajñā*, and because of this have complete clarity of Buddha nature.”⁵¹

From this, we can conclude that *śamatha* and *vipaśyanā* are the main gateways to attaining *nirvāṇa*. They are the perfect means for walking on the wonderful Path. They are the final place for the fulfilment of virtues, and the right principles for attaining the ultimate fruit of enlightenment.

48 Even though Master Zhiyi states that this citation is from a *sūtra*, the source text cannot be located at present.

49 This refers to the historical Buddha’s disciples who understand the Four Noble Truths, rid themselves attachment to phenomena, and enter *sopādhiseṣa-nirvāṇa* (i.e., limited or modified *nirvāṇa*).

50 In the *Mahāyāna* tradition, there are ten stages of bodhisattvas: (1) aspiration toward Buddha nature; (2) clear understanding and mental control; (3) unhampered liberty in every direction; (4) acquiring the Tathāgata nature or seed; (5) perfect adaptability and skill in self-development and development of others; (6) the whole mind becoming Buddha-like; (7) no retrogression, perfect unity and constant progress; (8) as a Buddha-son now complete; (9) as prince of the Dharma; and, (10) anointment, e.g. the consecration as a Buddha.

51 T. 12. 374. 524b03-05-525a07-08.

When you know this, you know that the Dharma Gate of *śamatha* and *vipaśyanā* is truly not shallow. [Here, I will explain *śamatha* and *vipaśyanā*] to allow beginners to open their eyes and see through the “darkness” so that they can walk toward the Path. It is easier said than done. Of what benefit, then, is it to discuss with a beginner, things that are “profound” or “incredible” [but are not easily applied]? Yet, I still intend to summarize [the cultivation of *śamatha* and *vipaśyanā*] into ten stages, so that beginners can climb the ladder of the right path to effectively enter the stages of *nirvāṇa*. As a seeker of [liberation], you may be humbled by the difficulty in attaining these ten stages. But do not look down upon these practices because they appear to be simple and unpretentious.

If a beginner sets their mind on practice, in the twinkling of an eye they can achieve inconceivable wisdom [that ends suffering], and attain immeasurable comprehensive knowledge. But, if a beginner attaches to words only, and does not practice accordingly, time will fly by with no accomplishment. In which case, the beginner will be like a penniless person counting the wealth of others. Where then does the benefit lie? [These ten stages are:]

- (1) Providing oneself with right external conditions;
- (2) Criticizing oneself when desires arise;
- (3) Eradicating hindrances;
- (4) Adjusting diet, sleep, body, breath and mind;
- (5) Utilizing skillful means;
- (6) Making right effort in meditation;
- (7) Developing good roots;
- (8) Beware of *Māra*; ⁵²
- (9) Curing illnesses; and,
- (10) Realization.

52 *Māra*, “the Devil” or “the Destroyer,” especially with regard to hindering progress on the Buddhist Path.

Here, I have listed these ten stages of practice as the most fundamental for beginners to develop *śamatha* and *vipaśyanā*. If a beginner can skillfully practice these stages to cultivate meditation, they will set their mind at peace, surmount obstacles, and develop levels of *dhyāna* and *prajñā* that will lead to the attainment of Sagely Fruit without ever regressing.



Providing Oneself with Right External Conditions

Right Action, Right Livelihood, and Right Companionship

Before you make any resolution to cultivate *śamatha* and *vipaśyanā*, five external conditions are required.

1.1 [The Significance of Right Action]

The first external condition is to uphold precepts (*Vinaya*). As [*Sūtra of the Buddha's Last Teaching*] declares, “Because of the precepts, one attains all levels of concentrated meditation (*dhyāna*) and the wisdom to eliminate suffering.”⁵³ Therefore, a *bhikṣu*⁵⁴ must uphold the precepts with purity.

a. [Three Kinds of Precept Upholder]

Below are three kinds of practitioners who observe the precepts differently.

⁵³ T. 12. 389. 1111a03-04.

⁵⁴ Having been fully ordained, a *bhikṣu* is a mendicant who gives up all his possessions, leaves home and lives alone, strolling leisurely in forests, meditating under trees or inside caves, and depending on alms for a living. By doing so, a *bhikṣu* is able to eliminate passions and delusions, and overcome *māra* and his minions.

First, if before becoming a disciple of the Buddha (or a Buddhist), a person has never committed any of the five heinous acts,⁵⁵ they may later [meet good conditions to] encounter a well-practiced teacher who may guide them to take refuge in the Three Treasures and receive the five precepts to become a Buddhist.

If thereafter, the person furthermore leaves the home life and receives the ten precepts of a novice monk or nun (*śrāmaṇēra*), and even becomes fully ordained as a *bhikṣu* or *bhikṣuni* and upholds the Precepts with purity, without ever having violated them, then they are superior precept upholders.

If they go on to practice *śamatha* and *vipaśyanā*, they will personally experience the Buddha Dharma, like a piece of perfectly clean, white cloth that is easily dyed any color.

Second, if an ordained person does not violate any of the [four] grave precepts,⁵⁶ but violates many of the minor ones, and in cultivating concentrated meditation, they repent accordingly and afterwards completely uphold the precepts with purity, they can still attain concentrated meditation and perfect wisdom. They are like a stained cloth that after being washed clean, can be dyed again.

Third, if an ordained person cannot uphold the precepts unconditionally and has violated both major and minor ones, there

55 The five heinous acts or deadly transgressions are: (1) killing an *arhat*, (2) patricide, (3) matricide, (4) shedding the blood of a buddha, and (5) destroying the harmony of the Sangha. These five are common to both *Theravāda* and *Mahāyāna* traditions. Accordingly, if a person commits one of these five heinous acts, they are deemed unqualified to receive ordination as a Buddhist. The *Great Parānirvāṇa Sūtra* states that if a person commits one of the five heinous acts, he or she can never attain Buddhahood and is known as a *Ichantika* 一闍提, one who cannot create the good roots necessary for attaining enlightenment. Please refer to T. 12. 374. 554a20 (02) – a23 (09).

56 For an ordained Buddhist monastic (or a layperson), there are four grave precepts. The four grave precepts are: no sexual conduct (or sexual misconduct if a layperson), no stealing, no killing a human, and no false speech (e.g., declaring oneself enlightened or an arhat when this is not the case).

are no means in the *Theravāda* tradition by which this person can repent violations of the four grave precepts.

However, according to *Mahāyāna* tradition, there is a potentiality for such a person to be purified again. [To do so, the person must boldly reveal their misdeeds.] As [*The Sūtra Spoken by the Buddha on the Names of the Buddhas* 佛说佛名经 | states, “In the Buddha Dharma, there are two kinds of brave individuals: one who does no misconduct, and one who does but repents it at once.”⁵⁷

b. [Ten Methods of Repentance]

Contributing factors for those who wish for success in repentance are the following ten practices:

- (1) Having clarity in one’s belief in the consequences of cause and effect;
- (2) Having grave fear and dread [toward karmic retribution];
- (3) Having a deep sense of humility;
- (4) Seeking out means to repent misconduct, i.e., comprehending repentance practices from the *Mahāyāna sūtras*, and accurately and sincerely practicing them;
- (5) Confessing misconducts;
- (6) Eradicating unkind thoughts and intentions;
- (7) Resolving to protect the Buddha Dharma;
- (8) Making great vows to liberate sentient beings from suffering;
- (9) Often calling to mind [the merit and virtues of] Buddhas everywhere; and,
- (10) Contemplating the emptiness and non-arising of misconduct.

57 T.14. 441. 10. 225b10-12.

When those who violate precepts can successfully practice the ten practices above, they must then sanctify the place [where the rites of repentance are to be performed], by cleaning the environment and oneself, dressing neatly, burning incense, and scattering flowers.

After this, such a person is able to repent before the Three Treasures according to the Dharma and with concentration for a week, three weeks, one month, three months, or even a year — until all grave misconduct is purified.

c. [Signs of Purification]

Nevertheless, how can one know that [the four] heinous acts have been purified? If when a practitioner truly repents, they:

- (1) will experience a state of peacefulness and feel that they have benefitted in both body and mind;
- (2) will not have nightmares but only pleasant dreams;
- (3) will see divine-images and auspicious signs and events;
- (4) will experience their hearts filling with goodness;
- (5) while sitting in meditation, will feel that their body is as light as a cloud and as ethereal as a shadow, which gradually proves to them that they have attained different stages of *dhyāna*; or
- (6) may also have their mind of enlightenment suddenly and completely arise, and because of this will comprehend the characteristics of all dharmas. The true meanings behind all Buddhas' teachings will be immediately understood at the very first moment of hearing them. It is because of this that the practitioner will feel rapture from the Buddha Dharma and never again feel anxious or regretful because of misconduct.

When such conditions arise, the practitioner should know that all obstacles, caused by previous precept violations, have been eradicated.

After this, if the practitioner decisively and wholeheartedly observes the precepts, they will once more be called a pure precept observer and will be able to cultivate *dhyāna*. It is like a torn and soiled cloth that, once washed and mended, can be dyed again.

d. [Methods for Purifying Grave Precept Violations]

If a practitioner violates a grave precept and worries that it may become an obstacle, they can still achieve *dhyāna*, even though they do not practice according to the *sūtras*. To do so, they must have intense feelings of humility.

Also, in the presence of the Three Treasures, the practitioner must reveal their previous misconduct, extinguish immoral thoughts, frequently sit in meditation contemplating the empty nature of all misconduct and call to mind Buddhas everywhere.

When emerging from meditation, the practitioner must offer incense, pay homage to Buddhas, wholeheartedly repent, and recite the *Book of Monastic Discipline (pratimokṣa)* and *Mahāyāna sūtras* until the obstacles to the Path of Enlightenment and grave violations have been gradually eliminated. In so doing, the precepts are once again upheld with purity and *dhyāna* can again be developed.

As the *Marvelous Dhyāna Sūtra* states, “If a practitioner violates the grave precepts, becomes frightened and desires to purify this karma, it can only be done through the cultivation of *dhyāna*.”⁵⁸

Therefore, a practitioner should sit in meditation in an open, quiet place with the mind of renunciation, and recites the *Mahāyāna sūtras* to purify all grave precept violations. In so doing, all kinds of *samādhis* will certainly arise.

1.2 [Necessities for Living]

The second external condition is to have sufficient necessities such as food and clothing.

a. [Clothing]

There are three ways of managing clothing:

- (1) Like the Snow-Mountain bodhisattva,⁵⁹ the hermit, who was content with one robe for his entire life which barely covered his body. He distanced himself from society and was able to tolerate any kind of hardship;
- (2) Like Mahākāśyapa,⁶⁰ who persisted in asceticism (*dhūta*),⁶¹ only keeping three robes made from cast-off rags. He never kept more than these; and
- (3) Like those living in a severely cold environment who had not yet developed endurance, the Tathāgata (Buddha) permitted them ownership of one-hundred-and-one belongings besides the three robes. But they had to ask permission (*pratyāpatti*) according to the *Vinaya* and be content. Otherwise, they could become greedy and accumulate possessions, which could cause their minds to become chaotic and hinder their Path to Enlightenment.

⁵⁹ According to the *Great Nirvāṇa Sūtra*, the Snow-Mountain bodhisattva was one of Buddha Śākyamuni's previous incarnations. See T. 12. 374. 449b08-19.

⁶⁰ Venerable Mahākāśyapa was one of the ten chief disciples of the Buddha Śākyamuni.

⁶¹ Dhūta, "shaken of desires," a form of ascetic practice.

b. [Food]

There are four ways to manage food. First, like superior practitioners or great bodhisattvas, who abide as hermits in the mountains and subsist on plants and fruit at meal times.

Second, like ascetics who subsist on going on alms rounds. Those who practice receiving alms can avoid the four incorrect livelihoods, live in accordance with right livelihoods, and thereby attain Right Livelihood [of the Eightfold Noble Path]. The four incorrect livelihoods are:

- (1) Facing downward to cultivate the land;
- (2) Facing upward at the stars to earn a living by astrology;
- (3) Facing the powerful and wealthy with flattery to gain material benefit; and
- (4) Facing clients and offering hexes or spells for a living.

Such is what Venerable Śāriputra described to the young lady Qīngmù 青目.⁶²

Third, like forest dwellers who subsist on food offerings from almsgivers. Fourth, like monastics who receive their food according to Sangha regulation.

Complete accordance with the above described conditions for managing food, is called fulfillment of both clothing and food requirements. Why is this? Because lacking these two necessities causes anxiety in the practitioner and may hinder attaining the Path.

1.3 [Right Location]

The third external condition is to stay in a serene and quiet

⁶² Qīngmù 青目, also known as Jīngmù 淨目 which means “clarity of vision”, the daughter of a *Brahmacārīn*, in the *Treatise on the Great Perfection of Wisdom*. Please refer to T. 25. 1509. 3. 79c02-80a01.

location. To be serene means being in a place free of worldly matters. Because of this, such places are known as serene. Three types of environment are conducive to practicing *dhyāna*:

- (1) Unoccupied mountainous areas;
- (2) Forests where the ascetics (*dhūta*) inhabit, e.g., about 1.5 or two kilometers away from villages so as to avoid the sounds of livestock; and,
- (3) Peaceful and disciplined monasteries that are removed from lay communities.

These are serene environments conducive to practicing *dhyāna*.

1.4 [Right Livelihood]

The fourth external condition is to be free from unnecessary mundane tasks. There are four observances:

- (1) Refrain from mundane income generating activities;
- (2) Refrain from mundane interactions with non-practitioner friends and family;
- (3) Refrain from mundane arts and crafts, magical incantations, divination, or practicing medicine and managing accounts, etc.; and,
- (4) Refrain from mundane educational pursuits, including reading, reciting and listening to lectures.

These are for refraining from mundane activities. Why is this so? Because if the practitioner is involved in mundane activities they may be distracted from practice as their minds may be disturbed and unable to concentrate.

1.5 [Noble and Wise Companionship]

The fifth external condition is to have supporters, co-practitioners and virtuous mentors:

- (1) External supporters who make offerings and provide necessities without disturbing cultivation;
- (2) Co-practitioners who are using the same Dharma Gate mutually helping and encouraging each other without disturbing each other's cultivation; and,
- (3) Virtuous mentors who can instruct and guide a meditation practitioner to meditate beneficially and joyfully by providing internal and external expedient means and employing practical techniques of *dhyāna*.

These are the five external conditions [for competent progress in meditation].



Stage
2

Criticizing Oneself When Desires Arise

Self-criticizing the Five Unskillful Desires

2.1 [Cast Away the Five Unskillful Desires]

It is essential for those who wish to cultivate *samātha* and *vipaśyanā* to criticize themselves for giving rise to the five unskillful desires.

Criticizing oneself means that if you give rise to the five unskillful desires, which are the mundane sensations that arise from objects, sounds, smells, flavors, and physical contact, you will be persistently deceived and have strong attachments.

If you are able to deeply understand such unskillful desires [through self-criticism], you will not approach them.

a. [Eye Sensation]

The first is criticizing oneself when desire for objects arises. This refers to the attractive physical appearance of men or women, with lovely eyes, elegant eyebrows, red lips, and pearl-white teeth, etc. Worldly treasures of marvelous colors like blue, yellow, orange, white, red, purple, turquoise, and green, etc., when seen by foolish people, can cause them to give rise to strong attachments and doing things that create negative karma.

For instance, King Bimbisāra, seduced by the prostitute Avāmbra's beauty, entered his enemy's territory alone to stay at the prostitute's residence. Also, King Udayana cut off the hands and feet

of five hundred immortals because of his jealousy [over his wives who were approaching the immortals].⁶³ Such are the violations that arise [from unskillful desires].

b. [Ear Sensation]

The second is criticizing oneself when desire for sounds arises. The sounds of stringed instruments like Chinese harps and wind instruments like bamboo flutes, and of instruments made from silk string, copper, or stone, along with the voices of men or women singing, reciting or intoning, etc. may cause attachments in ordinary people who then give rise.

For instance, when five hundred immortals were dwelling in snowy mountains, they lost their concentrated meditation when they heard the singing of the Goddesses of Music (*Gandharvas*)⁶⁴ and they became drunk with pleasure and frenzied.

Such a variety of conditions from sounds can result in unskillful desires.

c. [Nose Sensation]

The third is criticizing oneself when desire for fragrance arises. Foolish people do not understand the nature of fragrances, like the delicate aroma of perfumed men or women, or the delicious smells of foods and drinks, or the pervasive scent of burning incenses, and

63 See T. 25. 1509. 17. 181b22-24. Bimbasāra, king of Magadha, resided at Rājagṛha. Udayana, king of Kauśāmbī, was reputed to have made the first image of the Buddha. Both of which are believed to be contemporaries of Buddha Śākyamuni.

64 In his *Māhaprājña-Pāramita śāstra*, Nāgārjuna states, “Deluded people do not understand that sounds are subject to change and decay. They unskillfully attach to sounds and thus lose themselves to them. They are like the five hundred immortals living in the snowy mountains who could not control themselves when *Gandharvas* bathing in nearby pools began to sing.” See T. 25. 1509. 17. 181b25-29.

so forth. Once smelled these can cause strong attachments, opening the gates to mental fetters.

It is like the *bhikṣu* who when sitting by a lotus pond, was so delighted with the sweet fragrance of the lotus flowers that he felt strong attachment and bliss. The Lotus Pond Spirit appeared to the monk and admonished him shouting, “What are you doing stealing the fragrance of my lotus flowers? Don’t you realize that their aroma will rouse long dormant attachments?”⁶⁵

Such a variety of conditions from fragrances can result in unskillful desires.

d. [Tongue Sensation]

The fourth is criticizing oneself when desire for flavors arises. What we call attractive flavors of food and beverages such as bitter, sour, sweet, spicy, salty, or plain, etc., can cause ordinary people to give rise to attachment. arise in their minds. These can make them do things that bring about negative karma.

There once was a novice monk who was captivated by the taste of cream [and he stole it from the monastery]. After his death, he was reborn as a bug living in cream.⁶⁶

Such a variety of conditions from flavors can result in unskillful desires.

e. [Touch Sensation]

The fifth is criticizing oneself when desire for physical contact arises. There are all different kinds of good feelings that arise from

65 T. 25. 1509. 17. 181c23-26.

66 T. 25. 1509. 17. 82a9-11.

physical contact, like the silky skin of a man or woman’s body that feels warm in cold weather, or cool to the touch when it is hot. Foolish people lack the wisdom to drown in desires so that they do not give rise to obstacles preventing progress on the Path.

For example, once Ekaśṛṅga-ṛṣi, an ascetic born from a deer, lost his mystical powers (*abhiññā*) when seduced by the prostitute Saṅḍha. He touched her body and had intercourse with her. Later, the prostitute entrapped him and rode on his shoulders [back to Vārāṇasī, the holy capital of Kāśī on the Ganges].⁶⁷

Such a variety of conditions from physical contact can result in unskillful desires.

2.2 [Summary]

a. [Scriptural Support]

The above-mentioned methods for self-criticism originate from the *Treatise on the Great Perfection of Wisdom*. The *Treatise* also states, “Alas! People are so often deluded by these five desires, and yet they never stop seeking them out.”⁶⁸

b. [Disadvantages of the Five Desires]

These five desires become stronger once you attach to them. Like adding fuel to a fire, the flames will become an inferno.

These five desires bring no happiness, like a dog gnawing at a dried-up bone. These five desires bring about conflict, like crows fighting over a chunk of flesh. These five desires ignite people, like torch bearers getting engulfed in flames by their torches when the

67 T. 25. 1509. 17. 183a17-183c15.

68 T. 25. 1509. 17. 181a14.

wind blows at them. These five desires harm people, like venomous snakes. These five desires are unreal, like the experience of a dream. These five desires last only an instant, like sparks when striking flint.

Moreover, these five desires are seen as foes in the eyes of the wise. To the contrary, mundane people with their foolish feelings, cling to these five desires and even after death they cause endless anguish [in future rebirths].

Humans share these five desires with animals. All sentient beings are endlessly serving these five desires, becoming their slaves. These five desires are harmful and cause beings to fall into the three lower realms.⁶⁹

c. [Rousing Determination to Cast the Desires Away]

Now as a practitioner of concentrated meditation, you can block the obstacles of desire as if they were foes that must be avoided. It is as these verses from the *Dhyāna Sūtra* state:

The cycle of death and rebirth never ceases,
 Because of greed for desires and intoxication over attachments;
 Nurturing our [five desire] foes will put us in our graves,
 To suffer all manner of sorrows in vain.

The body smells disgusting like a corpse.
 With filth oozing from its nine orifices;
 Like insects delighting in the excrement of a toilet,
 Foolish people's delight in a body is no different.

One who is wise will see the body [for what it is],
 And not cling to mundane pleasures that contaminate;

69 That is, the realms of hell, hungry ghosts, and animals.

Seeing desires as cumbersome,
Is the true state of *nirvāṇa*.

It is as all Buddhas teach —
Behave with a heart and intention that is one;
Counting your breaths in the state of dhyāna;
Is the act of *dhūta* [renunciation].⁷⁰

70 T. 15. 609. 238c24-27.



Stage
3

Eradicating Hindrances

Developing Kindness, Steadiness, and Clarity of Mind

3.1 [Drive Away the Five Hindrances]

Eradicating hindrances refers to driving away the Five Hindrances.⁷¹ The previous section described five unskillful desires induced by sense organs contacting external objects. In brief this means desires arising from the faculty of mind [causing hindrances].

a. [Sexual Desire]

The first effort is to eradicate the hindrance of [sexual] desire. When in the mind of meditation, a practitioner sitting upright, cultivating meditation, there arises a sense of sexual desire, a stream of such thoughts will hinder their positive mind. To stop the desire, be aware of them and eradicate them.

Why is this so? It is like Subhakara who became so enamored with desire [for Princess Kumuda] that he was literally engulfed in flames.⁷² How much more so will a mind burned by the fire of sexual desire burn away all virtuous acts?

Those with sexual desire are far from the Path. Why is this so?

⁷¹ The five hindrances hinder the development of mental abilities and virtue. They are sexual desire; anger; lethargic and indulgent sleep; restlessness and regret; and doubt, which can obscure right view and aspiration for virtuous conduct.

⁷² See T. 25. 1509. 14. 166a29-b23.

Sexual desire is the host of all kinds of mental fetters. If the mind is attached to sexual desire, it cannot draw near to the Path. As these verses on eradicating hindrances state:

As a repentant practitioner on the Path [to Buddhahood],
 With those filling your alms bowl reaping blessings;
 Why would you still indulge in the dirt of lust,
 And sink into the five passions of desire?
 You have experienced the joy of renouncing the five desires,
 Giving them up and not even looking back;
 How could you return to experiencing such desires?
 It would be like a fool eating his own vomit.
 Pursuing unskillful desires brings torment.
 When gained, there arise all kinds of apprehension over losing them.
 When lost, you become full of anxiety.
 There is nothing joyful about it.
 Unskillful desires are hindrances.
 How can we rid ourselves of them?
 By attaining joy through deep *dhyāna*,
 We will no longer be deceived by them. ⁷³

b. [Anger]

Second is to eradicate the hindrance of anger. Anger is the foundation of losing the Buddha Dharma. It is the cause of falling into a lower realm rebirth, it is an opponent of your joy in the Dharma, the thief who steals your virtuous mind, and the storehouse of your harsh speech.

73 T. 25. 1509. 17. 183c24-25, 184a5-6 & 184a11-14.

Because of this, you, sitting in meditation, may ruminate thus: “So and so is upsetting me, upsetting my family. So and so praises those who harm me.” Thinking about these three things from the past, in the present and future, are known as the nine types of disturbances that stimulate hatred to arise. Hatred gives rise to resentment. This resentment gives rise to disturbances.

Such being the case, feelings of anger overpower your mind, which is called a hindrance. When you immediately cast away such feelings, anger cannot grow. It is as the celestial king, Śakra, once asked the Buddha in the following verse [from the *Treatise on the Great Perfection of Wisdom*]:

What can I terminate that I may have peace and joy?
 What can I terminate that I may be free from worry?
 What is the root of the venom,
 Which swallows up and wipes out all acts of kindness?⁷⁴

And to which the Buddha responded:

Terminate your hatred that you may have peace and joy;
 Terminate your hatred that you may be free from worry.
 Hatred is the root of the venom,
 And hatred swallows up and wipes out all acts of kindness.⁷⁵

Knowing this, cultivate loving kindness and endurance to eradicate anger, making your mind pure.

74 T. 25. 1509. 14. 167a16-18.

75 T. 25. 1509. 14. 167a20-1.

c. [Lethargic and Indulgent Sleep]

Third is to eradicate the hindrances of lethargic and indulgent sleep. Lethargic sleep is induced by a mind that is dull and drowsy. Indulgent sleep is pampering the five sense organs as you lay down in unconscious sleep. These are the reasons for lethargic and indulgent sleep.

Lethargic and indulgent sleep destroy present and future happiness. They destroy the possibility of rebirth in a celestial realm, and the attainment of *nirvāṇa*.

Such negative sleep is the most harmful [to your practice]. Why is this so? The other hindrances can be eradicated with awareness. Sleeping like you are dead, without consciousness, is being unaware. It is exceedingly difficult to eradicate hindrances this way.

The following verses [from the *Treatise on the Great Perfection of Wisdom*] are instructions by the Buddha and bodhisattvas to their disciples who pamper themselves with lethargic and indulgent sleep:

Get up! Do not lay embracing your stinking corpse,
 A composite of impurities we call the “body”.
 With your body seriously ill or shot with an arrow,
 How would you be able to sleep in peace, experiencing
 Such pain and suffering?
 Being bound up waiting to be slaughtered,
 With a disaster hanging over your head,
 How could you sleep in peace?
 If these mental fetters, like thieves,
 Are not stopped from causing harm,
 It would be like living in a house with venomous snakes.
 It would also be like fighting sword to sword on a battlefield,
 At such times how could you sleep in peace?
 Sleep is a vast darkness that makes you perceive nothing.

Day after day sleep deceives, lies and deprives you of clarity.
 Sleep clouds your mind making you perceive nothing.
 With such great disadvantages, how could you sleep in peace? ⁷⁶

With such a number of [negative] reasons for not pampering yourself with lethargic and indulgent sleep, you should instruct yourself to be vigilant [and not waste time] because life is impermanent.

Reduce the time you sleep and free your mind from the hindrance of lethargy. If your mind gets steeped in lethargic sleep, someone will use the meditation staff *chán zhàng* 禅杖 [to whack you out of it]. ⁷⁷

d. [Restlessness and Regret]

Fourth is to eradicate the hindrances of restlessness and regret.

1) [Restlessness]

There are three types of restlessness.

First is restlessness that relates to the body. You are constantly moving around, busying yourself with trivial entertainment. It is impossible for you to sit still.

Second is restlessness that relates to talking. You enjoy rambling chitchat, competitive chatter, gossiping and frivolous babble. All these are mundane speech.

Third is restlessness that relates to the mind. Mental restlessness is when your mind seems unfocused, you are easily distracted, and caught up in mundane hobbies and skills. Mental restlessness can

⁷⁶ T. 25. 1509. 17. 184b26-c04.

⁷⁷ In Chinese Chan Buddhism, a *chán zhàng* is a staff or pole used for rousing those who fall asleep while assembled in meditation.

give rise to negative perceptions and perspectives.

The phenomenon of restlessness damages your resolve. Like you focusing your mind and unable to concentrate, how much more difficult would it be if your mind is left unbridled in restlessness?

A practitioner who is restless is like a frenzied elephant that is unchained, or like an unbridled camel, which cannot be restrained. As a verse [from the *Treatise on the Great Perfection of Wisdom*] observes:

Tonsured, you have put on the dyed robes
 And depended upon alms to live.
 How, then, can you enjoy indulging in restless acts,
 Knowing you will lose the benefits of the Buddha
 Dharma because your senses are unfocussed? ⁷⁸

By losing the benefits of the Buddha Dharma, you will also lose out on life's pleasures. Once you realize your mistake, you will quickly eradicate such restless acts.

2) [Regret]

Regret itself can become a hindrance. However, if you have no regret about your restlessness, then restlessness itself does not become a hindrance.

Why is this so? Because restlessness has not yet become the conditions that distract you from meditation. Later when you attempt to enter *dhyāna*, you regret your restless acts. Your previous restless acts cover your mind with regret. This is what is meant by

78 T. 25. 1509. 17. 184c09-10.

hindrance.

There are two kinds of regret. The first is regret that results from restlessness, as discussed above. Second is, for example, the regret of people who have committed a serious crime and always feel terrible about it. The arrow of regret has pieced their hearts and is difficult to pull out no matter what they do.

As the following verses [from the *Treatise on the Great Perfection of Wisdom*] state:

Doing what you should not do,
 Not doing what you should,
 Causes your mind to be consumed by the fire of regret.
 In a future life you will be reborn into a lower realm.
 If people can repent their mistakes,
 And stop their obsession with regret,
 In so doing they will be joyful with minds at peace,
 And be free from always thinking about it.
 If you are regretful for the following two reasons,
 That you have not done what you should do,
 And that you did what you should not;
 Then you have the character of a fool.
 You will be free from regret,
 By doing what you should do.
 The bad things already done
 Cannot be undone.⁷⁹

79 T. 25. 1509. 17. 184c13-20.

e. [Doubt]

Doubt can cloud the mind, causing loss of belief in the Buddha Dharma.

Without belief, you will not get anything out of the Buddha Dharma. It is like a person who goes to a mountain of treasure, but because he has no hands, he cannot pick anything up.

Your doubt has many disadvantages and may hinder the rise of *dhyāna*. There are three types of doubt that hinder it.

First is to doubt yourself thinking, “Maybe I’m dull-witted, full of sin and disgrace, and I’m not good enough to practice?”

With self-doubt you will never develop *dhyāna*. You need to have more self-respect to cultivate *dhyāna*. You do not know how much positive karma you have accumulated in past lives.

Second is to doubt your Dharma teacher thinking, “My teacher’s comportment and appearance does not seem to be in accord with the Path. How could he teach me anything?”

Giving rise to such arrogant doubt hinders *dhyāna*. The *Treatise on the Great Perfection of Wisdom* tells us that we should end such doubt, “It is like a stinking leather bag that someone holds on to because of their greed for the gold inside.”⁸⁰ Likewise, though a teacher may not live up to his disciple’s standards of purification, the disciple should still see him as a living Buddha.

Third is doubt regarding the Buddha Dharma. People are attached to their own feelings, mode of thinking, and ideas. This makes it nearly impossible for them to believe in the Buddha Dharma, respect, accept or practice it.

⁸⁰ Although Master Zhiyi attributes this statement to the *Māhāprāṇa-Pāramita sāstra*, it cannot be found in the source text.

If a person hesitates, the Dharma will not permeate their mind. Why is this so? The following verses [from the *Treatise on the Great Perfection of Wisdom*] explain the meaning behind the obstacles caused by doubt:

It is like people who come to a crossroad,
 And are uncertain which road to take.
 This is so for people who are observing Dharma,
 When their doubt arises.

It is because of doubt that you do not seek,
 The reality of the Dharma;
 Nor see that your ignorance is what causes you to doubt,
 And this is the worst of all evil.

Kindness and unkindness are realities of Dharma,
 As are *saṃsāra* and *nirvāṇa*,
 Also, definitely, realities of Dharma,
 And there needs no doubt about it.

If you choose to doubt this,
 The King of the Hell Realm will capture you,
 Like a lion captures a deer,
 With no escape.

Though you who live in the mundane world have doubt,
 You should follow what is pleasing and good.
 For example, when facing a crossroad,
 You should follow the one who is kind and benefits you.⁸¹

It is because of belief in the Buddha Dharma that we are able to access it. Those who do not believe in the Buddha Dharma, even if

81 T. 25. 1509. 17. 184c25-185a05.

surrounded by it, will never gain anything from it. For these reasons, when you see that you are in doubt, immediately let go of it.

3.2 [Reasons for Casting Away the Five Hindrances]

Someone may ask: “There is a vast number of unskillful hindrances, like infinite motes of dust, how can I only eradicate the Five Hindrances?”

The answer is: These Five Hindrances involve the three poisons [ignorance, hatred and greed]. The Five Hindrances are based on the following Four Hindrances that entail the 84,000 mental fetters that fatigue the mind.

First is the hindrance of sexual desire, which is one of the poisons of greed. Second is the hindrance of anger, which is one of the poisons of hatred. Third are the hindrances of lethargic and indulgent sleep and that of doubt, which are the poisons of ignorance. Fourth are the hindrances of restlessness and regret, which are found throughout the three poisons.

These four hindrances comprise the four delusions [that feed the ego with the ideations of “I”, “me” and “mine”]. Each delusion entails 21,000 mental fetters. The four delusions total 84,000. Hence, to eradicate the Five Hindrances [that the four comprise] entails the elimination of all unkind acts.

Doing so, it is like a debt-ridden person relieved of his burden, like a sick person cured of illnesses. It is like a starving person arriving at a country of abundant harvests, or a merchant who escapes from a band of dangerous thieves, and finds himself safe and sound. Practitioners who free themselves of the Five Hindrances achieve a refreshing state of tranquility and joy.

This is like [freeing] the light of the sun and moon from being obscured by these five: haze, smoke, dust, clouds and mist, or the hands of *Rāhu-asura* [seizing the sun and moon]. [Removing these is like] practitioners removing the Five Hindrances that cloud their minds.



Adjusting Diet, Sleep, Body, Breath and Mind

Ways to Prepare for Meditation

4.1 [Making Great Vows and Understanding the Nature of Mind]

Novice practitioners of meditation, who wish to follow the Dharma of Buddhas everywhere and throughout time, need to first vow to liberate all beings from suffering and aspire to pursue the unsurpassable Path to Buddhahood.

If their aspiration is as solid as a diamond, their diligent progression is unshakable, and they are willing to sacrifice their lives, then they will attain the Dharma of all Buddhas, and in the end never go back.

Then, when they meditate, they will contemplate with Right Mindfulness the true image of all things, [understanding that] good, evil, or morally indeterminate dharmas; that internal cognitive faculties, their external objects and deluded sense-consciousnesses; that all afflictions of polluted dharmas; that the three realms of distress and illusion;⁸² and that the stream of the death and rebirth, all are brought into being by the mind. As the *Ten-stage Sūtra* observes, “The three realms are not otherwise. They are the products of the mind.”⁸³

If you understand that the mind has no constant nature, then much less do all dharmas. When the mind detaches itself [from its

⁸² The three realms are the realms of desire, form and formlessness.

⁸³ See T. 26. 1522. 8. 169a15.

objects], there comes a clear end to the karmic cycle of death and rebirth. Investigating thusly, you may go on to cultivate meditation accordingly.

4.2 [Making Appropriate Adjustment]

What does it mean to “adjust”? Some analogies will serve to clarify this matter.

It is like a potter making pottery. The potter needs first to skillfully adjust the clay consistency to neither too soft nor too hard, before placing the clay onto a potter’s wheel.

It is also like a musician who first tunes the strings of an instrument to neither too tight nor too loose, before playing music. So too does a practitioner adjust the mind [to work on the Path].

In practice, there are five things which require appropriate adjustment so that *samādhis* can smoothly develop. If left unadjusted, these five things can produce obstacles and difficulties that suppress the growth of good roots.

a. [Diet]

First is to adjust diet. To have meals is essential for nourishing the body and being able to progress on the Path.

However, if too full, the *qì* vital energy can become over excited and the body grows heavy, preventing *qì* flow through the hundred channels of pulse, and stopping the mind from contemplating stably and peacefully.

On the contrary, if eating too little, the body grows frail, and the mind becomes anxious. Thus, contemplation becomes unstable and weak. These two situations are both not the right paths for attaining *dhyāna*.

Furthermore, if eating anything spoiled, this can lead the mind into confusion. If eating unseasonal food, this can cause illness, or can cause disharmony in the four bodily elements.

[To adjust diet] is, therefore, a basic step toward meditation which must be carefully taken into consideration. As the [*Ten Recitation Vinaya*] states, “When the body is healthy, the Path flourishes. Hence, adjusting the size of meals appropriately, delighting in unoccupied places, calming the mind and progressing on the Path, such are the teachings of all Buddhas.”⁸⁴

b. [Sleep]

Second is to adjust sleep. Sleep is the hindrance of ignorance which should not be indulged.

Oversleep can not only cause laxity in practicing the sacred Dharma but also can lead to loss of what has already been attained. It darkens the mind and devours good roots.

Be aware of impermanence and subdue sleepiness. Let the mental energy be clear and the mind be bright. In this way, the mind can dwell on the saintly Path, and *samādhis* can develop.

As the [*Sūtra of the Buddha’s Last Teaching*] states, “[*Bhikṣus,*] at all times, you must diligently walk on the Path. You must not idle your life away in sleep and gain nothing. Be aware that the fire of impermanence burns away the world and all within it. Seek for swift self-liberation. Do not idle.”⁸⁵

84 T. 23. 1436. 478c4-5.

85 T. 26. 1529. 286b18-22.

c. [Body, Breath, and Mind]

Third is to adjust the body. Fourth is to adjust the breath. Fifth is to adjust the mind. These three require simultaneous adjustment and should not be separated.

However, among them, there are beginning, middling and concluding procedures for adjustment suited to entering, abiding and emerging from meditation.

1) [Body]

[Third is to adjust the body in meditation]. When meditating, before entering the state of *samādhi*, properly adjust the body.

After emerging from meditation, pay close attention to daily affairs. Try to avoid doing things that are emotionally harsh or physically exhausting, for these can throw the breath into a coarse condition and put the mind into distraction. Such mental vexation that leads to difficulty in meditation blocks the mind from peace and joy.

Even when not meditating, it is necessary to skillfully and intentionally create good external expedient means [for developing *dhyāna*]. Later, when making an effort to meditate, adjust the body as appropriate.

First, when arriving at a meditation seat, make sure that it is stable [and comfortable], usable for as long as you wish to sit.

Second, you may sit in full cross-legged lotus posture, or in half cross-legged lotus posture, i.e., placing your left leg on top of the right thigh and bringing it close to the body, and vice versa.

Third, adjust the attire as appropriate and comfortable, making sure that it does not fall off during meditation.

Next, place the left-hand on top of the right and place them on top of the crossed legs, making sure that the hands are resting close to the stomach. The hands should be placed right in the middle of the crossed legs, down straight from the heart.

Sit upright and move the body to relax the joints. Repeat these movements seven or eight times as if engaged in light exercise. [While moving the body to relax the joints], do not move the hands or legs.

After that, bring the body back to the upright position, making sure the spine is not too curved or straight. Ensure that the head, nose and navel are in alignment, not crooked or askew.

Next, open the mouth to gently blow turbid air out while visualizing the hundred channels of pulse pulsing smoothly.

Next, close the mouth to exhale the turbid air and inhale the fresh air through the nostrils, repeating the process one to three times until the body and breath are in harmony. If a single breath is enough, so be it.

Then, keep the mouth closed. Bring the teeth of the upper and lower jaws together, with the tongue resting against the palate.

Next, close the eyes to avoid seeing light. Sit stably as though the body were a foundation stone. Do not move the head or limbs while sitting in meditation.

Such are the basic instructions for approaching *dhyāna*. In summary, the well-adjusted body in meditation is not too loose or tight.

2) [Breath]

Fourth is to adjust the breath in meditation. The breath has four aspects: windy, gasping, lopsided, and even. The first three aspects

are unadjusted conditions. The final is the well-adjusted one.

What, then, is the phenomena of windy respiration? When meditating, the breath passes in and out of the nostrils and makes sounds. This is windy respiration.

What, then, is the phenomena of gasping respiration? When meditating, the breath makes no sound, but is broken and uneven. This is gasping respiration.

What, then, is the phenomena of lopsided respiration? When meditating, the breath does not make sound and is not broken, but is still uneven and not smooth. This is lopsided respiration.

What, then, is the phenomena of even respiration? Even respiration is the state of silent, unbroken and even breathing; smoothly passing in and out of the nostrils; regulated and balanced; through which the mind attains tranquility, stability, and joy in meditation. This is even respiration.

If windy respiration persists, the mind becomes disrupted and confused. If gasping respiration persists, the mind makes no progress in contemplation. If lopsided respiration persists, the mind grows tired quickly. Only when even respiration persists do the states of *dhyāna* emerge and develop.

When meditating, if windy, gasping, or lopsided respiration persist, this is called the unadjusted condition. In this regard, when seeking to develop the mind in meditation, [the unadjusted condition can cause] obstacles, and it is difficult for the mind to enter *dhyāna*.

To adjust [these three unadjusted conditions] of respiration, there are three methods. First, stabilize the mind by focusing on [the navel area]. Second, relax the body. Third, visualize that the vital energy of *qi* goes in and out of the body through the pores freely and smoothly, without any obstruction.

If the mind is subtle, the breath grows even and refined. When the breath is adjusted, obstacles will cease and the mind will enter the state of *dhyāna* smoothly. Such is the state of entering meditation through adjusted respiration.

In summary, when the breath is neither coarse nor uneven, this is the adjusted condition of respiration for meditation.

3) [Mind]

Fifth is to adjust the mind when first entering *dhyāna*. There are three stages: entering, abiding, and emerging.

a) [The Stage of Entering]

First, the entering stage has two aspects. First is to subdue unskillful thoughts, so that they do not grow wild. Second is to properly adjust the conditions of dullness and restlessness, as well as that of looseness and intensiveness.

i) [Dullness and Restlessness]

What is the condition of dullness? When meditating, the mind is murky, unaware, and the head frequently drops. This is the condition of dullness in meditation. [To eradicate the dullness,] swiftly focus on the nose tip, guiding the mind to rest there attentively, without letting it run off. This type of technique can remedy the condition of dullness.

What is the condition of restlessness? When in meditation, the mind wanders about. The body is ill at ease. If the mind clings to outward conditions, this is restlessness. [To eradicate the restlessness,] guide the mind to focus on the navel area so that the restless mind can become concentrated. When the mind is concentrated, it easily dwells in serenity and tranquility.

In summary, when the mind is neither dull nor restless, it is in the adjusted condition.

ii) [Looseness and Intensiveness]

While the mind is entering *dhyāna*, it can give rise to the conditions of looseness and intensiveness.

The condition of intensiveness manifests when the mind concentrates onward and employs the elements of mindfulness to enter *dhyāna*. In this circumstance, attention is brought upward. This can cause intensive pain in the chest.

When the pain occurs, relax the mind and visualize that the vital energy of *qì* [in the upward section of the body] flows downward, so that the disorder can be relieved.

The condition of looseness occurs when the mind becomes disorganized and allows the body to indulge in restlessness. This causes symptoms such as saliva dropping from the mouth or mental dullness.

[To eradicate the condition,] bring close attention to the body. Let the mind be mindful with the body, using the body [as an object of mindfulness] to adjust the condition.

When there arises the condition of intensiveness or looseness in meditation, refer to the technique [mentioned above as a treatment]. These constitute the methods for adjusting the mind to enter the first phase of *dhyāna*.

iii) [From Coarse to Subtle Mental States]

In the course of entering *dhyāna*, the mind goes from coarse to subtle. [Contemplating] the body is the coarsest level; [adjusting] the breath is the middling level; and [investigating] the mind is the most subtle level.

Adjusting the coarse to enter into the subtle, the mind becomes calm and still. These are the expedient means [for developing meditation] and are known as adjusting the “two things” to enter the state of *dhyāna*.

b) [The Stage of Abiding]

Second, the abiding stage requires adjusting three things [i.e., the body, breath and mind].

To meditate is to allow yourself to sit down to contemplate quietly for an hour, two hours, three hours, or even an entire day. In this case, you must skillfully recognize whether the body, breath, and mind are properly adjusted.

Although the body may have been adjusted at first, the body may switch to a loose or intensive condition; or lean to one side or bend forward; or the head may drop or fall back over time.

When recognizing that the body is not in proper posture, correct it accordingly. Maintain the body in a steady, adjusted and balanced posture, free from looseness or intensiveness.

Moreover, when meditating, although the body is adjusted and balanced, the breath may be unadjusted. Unadjusted states of breath in meditation are as previously mentioned, i.e., windy, gasping, or lopsided which can cause a bloated sensation. To relieve this, employ the methods discussed above to adjust the breath. Let it be even and subtle, as if imperceptible.

Next, when even the body and the breath are both adjusted in sitting meditation, the mind may be still in the unregulated conditions of dullness, restlessness, looseness or intensiveness. When realizing this, employ the methods that are mentioned above to adjust accordingly.

The unadjusted body, breath and mind may be adjusted in any order. While in a session of meditation, let the body, breath and mind be adjusted; free of conflict; and unified in harmony.

These methods can eradicate accumulated unadjusted conditions, prevent hindrances from arising, and lead to accessing the levels of *dhyāna*.

c) [The Stage of Emerging]

Third, the emerging stage also requires adjusting the body, breath and mind.

When you are ready to emerge from meditation, first relax the mind; open the mouth to exhale; visualize the air freely and effortlessly exiting through the hundred channels of pulse.

Then, move the body gently — first the shoulders, then the hands, the head, the neck, and finally the crossed legs, making sure that they are relaxed. Next, massage the skin of the body; rub the hands together and use them to warm the eyes before opening them.

Do not leave your seat until your body has returned to its regular temperature. Otherwise, if hurriedly getting up after the mind has been concentrated, the subtle quietness [and warmth] that remains can cause headache and stiffness in the joints similar to the symptoms of consumptive disorder. This may also cause agitation and restlessness. Therefore, such matters must always be kept in mind when emerging from meditation.

Such is the method for adjusting the body, breath and mind appropriately when emerging from meditation. To emerge from meditation is to emerge from the subtle and return to the coarse.

d) [Summary]

Such is known as skillfully entering, abiding and emerging. As the following verse states:

Inhale and exhale sequentially;
 Adjust the coarse to enter the subtle harmoniously.
 Like skillfully training a horse,
 Let it stay still or move accordingly.⁸⁶

The *Lotus Sūtra* also observes, “All bodhisattvas in this assembly have been assiduously pursuing Buddhahood throughout incalculable lifetimes. They are skillful at entering, abiding, and emerging from myriad *Samādhis*. They have attained spiritual powers. They engage in noble disciplines and practices. They are adept at practicing all kinds of skillful teachings.”⁸⁷

86 This verse cannot be found in the *Taisho Tripitaka*, 卍 *Canon of the Tripitaka*, or *The Tripitaka of the Chinese Canon*.

87 T. 9. 262. 41c16-9.



Stage
5

Utilizing Skillful Means

Right Aspiration: Uplift the Mind with Joy and Insight

To cultivate *śamatha* and *vipaśyanā*, it is necessary to have the following five expedient means.

5.1 [Skillful Desire]

First is to have skillful desire. That is, longing to be released from the illusions of this world and to accomplish all levels of *dhyāna* and *prajñā*.

Desire as such is also known as aspiration, wish, goodness, or joy. In this regard, a practitioner gives rise to aspiration and joy in the profound meanings of all Dharmas.

Such is known as skillful desire. The Buddha once observed, “All virtues come from the foundation of skillful desire.”⁸⁸

5.2 [Right Effort]

Second is to engage in right effort, which is to persist in observing the precepts and eradicating the Five Hindrances.

88 T. 25. 1509. 11. 140a14. “如佛所言：一切诸法，欲为其本。” Also see T. 12. 374. 587a29 & b1. The *Mahā-parinirvāṇa-sūtra* states that skillful desires are fundamental to generating initial aspiration for awakening and to reaching *anuttara-samyak-sambodhi*, unsurpassed, perfect enlightenment. “善欲即是初发道心，乃至阿耨多罗三藐三菩提之根本也。是故我说欲为根本。”

From dusk to dawn, never slacken in the practice. Like drilling a piece of wood to start a fire, do not stop until there are signs of heat. Such is the skillful path of right effort.

5.3 [Right Mindfulness]

Third is to engage in right mindfulness (*samyak-smṛti*). Discern that the world is [full of] deception and turbidity, and that *dhyāna* is noble and honorable.

If *dhyāna* is accomplished, then the perfect wisdom that liberates the mind from mental fetters will arise. All kinds of spiritual power, the strength of full enlightenment, all can be accomplished.

As such, one is able to universally deliver sentient beings from suffering. This is noble and known as right mindfulness.

5.4 [Skillful Insight]

Fourth is to give rise to skillful insight. Measure mundane happiness against the joy of wisdom arising from *dhyāna*. Understand which is gain and which is loss; which is insignificant and which is significant.

Why is this so? In the world, happiness is scarce and suffering is abundant. Mundane happiness is distorted and deluded. It is therefore a loss and insignificant.

The joy of wisdom arising from *dhyāna* is free of contamination and is unconditioned. It is still, effortless and open. It transcends the cycle of death and rebirth, putting an end to suffering. The joy of wisdom is therefore a gain and significant. To investigate in this way is known as skillful insight.

5.5 [Single-mindedness]

Fifth is to develop single-mindedness. Discern with clarity that

the world is fabricated and unfavorable; that the merit and virtues of *dhyāna* and *prajñā* are noble and honorable. With single-minded determination, cultivate *śamatha* and *vipaśyanā*.

This determination must be indestructible such that even the Heavenly Destroyer (*devaputra-māra*) or non-Buddhist Outsiders (*tīrthika*) cannot hinder or destroy it. Even if you fail to achieve enlightenment, you will never deviate or regress. Such is known as single-mindedness.

As a traveler needs to know whether the roads are clear or congested before deciding on the path to take, it is necessary to have skillful insight and single-mindedness in meditation. The [*Dharmapada*] *Sūtra* states, “Without skillful insight [and single-mindedness], there will be no *dhyāna*, and vice versa.”⁸⁹

89 T. 4. 210. 572a18.



Making Right Effort in Meditation

Training the Mind with *Śamatha* and *Vipaśyanā*

6.1 [Two Methods of Cultivating Meditation]

Śamatha and *vipaśyanā* can be practiced through two methods: Either through sitting or [daily awareness of] the six senses as they relate to external conditions.

6.2 [Five Aspects of Sitting Meditation]

As for the first method, although *śamatha* and *vipaśyanā* can be approached by four dignified forms of activities [in walking, standing, sitting, and lying down], sitting is the most effective way for you to cultivate meditation. Five aspects of the cultivation of *śamatha* and *vipaśyanā* while sitting will be discussed.

a. [Coarseness and Distraction]

The first aspect is to cultivate *śamatha* and *vipaśyanā* to transcend mental coarseness and distraction at the beginning of meditation.

Those experiencing mental coarseness and distraction should practice *śamatha* to transcend this state. If *śamatha* is ineffective, you should engage in *vipaśyanā*.

Such is known as practicing *śamatha* and *vipaśyanā* at the beginning of meditation to transcend mental coarseness and distraction.

1) [*Śamatha*]

[In transcending mental coarseness and distraction,] the practice of *śamatha* has three methods.

First is to concentrate the mind on an object such as the tip of the nose, or the navel [while breathing in and out], to train the mind to concentrate [on one single spot]. The [*Ten Recitation Vinaya*] states: “Be attentively mindful, like keeping a wild monkey under lock.”⁹⁰

Second is to stop the mind from unskillfully following the mental objects [i.e., ideas, thoughts, or perceptions]. Whenever objects arise before the mind, let go of them. Do not let the mind run wild. As the [*Mahāparinirvāṇa Sūtra*] states: “Mind is the master of the five sense organs. Therefore, you should learn to master your mind.”⁹¹

These two methods are based on external conditions and may be employed accordingly.

Third is to experience the true nature of the mind, i.e., all objects before the mind, all phenomena, are conditioned and do not have self-nature and therefore the mind is free from grasping. Without grasping, all mental fetters cease. Such is known as “to stop”. As a verse from [*The Long Discourses of the Buddha*] states:

All phenomena are conditioned,
 Empty and thus have no self-nature.
 Resting the mind to reach its true nature,
 One is known as a *śramaṇa*, an ascetic.⁹²

90 T. 23. 1436. 470c15.

91 T. 12. 389. 1111a15-16.

92 T. 4. 196. 153c18-19.

While meditating, you should observe that myriad objects arise before the mind. They are coming and going constantly.

2) [*Vipaśyanā*]

If you employ the third method, experiencing the true nature of the mind, but experience that the mind is unable to concentrate, then investigate onward, understanding that past thoughts have already ceased, that present thoughts are not abiding, and that future thoughts have not yet arisen.

When the three periods of thoughts are investigated, they are found to be intangible, unable to be grasped. If thoughts cannot be grasped, then objects of mind are also intangible.

If the objects of the mind are intangible, then all phenomena cannot be grasped. When you find that thoughts cannot be grasped and that phenomena are also ungraspable, there is no moment in which mindfulness will not arise.

Furthermore, reflect that the objects of the mind are the result of the six senses meeting their objects. When the six senses come into contact with their objects, the sense-consciousnesses arise, thoughts, mental formations, feelings, and so forth. Sense-consciousnesses are generated by the six senses and their objects. Apart from these, there is no manifestation of sense-consciousness.

Reflect that arising and ceasing are of the same nature for they are phenomena which are only conventionally designated. When arising ceases and the mind's grasping ceases, stillness arises which is ungraspable.

Such is the principle of *nirvāṇa* for the mind naturally rests. As the *Awakening of Faith in the Mahāyāna* observes, "If the mind is unconcentrated, bring the mind back and abide with right

mindfulness.”⁹³ In right mindfulness, know that when the mind is free of external conditions, it is without grasping at itself and thus all thoughts cannot be grasped.

When you struggle to stabilize the mind and try to suppress it, the mind grows disturbed instead. Just like learning archery, only after long, intensive training can an archer hit the target. As such, the practice of *vipaśyanā* [for transcending mental coarseness and distraction] has two methods.

First is of subduing mental fetters. For example, meditation on the uncleanness of the body is a remedy for greed [mainly sexual desire]. Meditation on loving kindness and compassion is a remedy for hatred. Meditation on the eighteen realms of senses (*dhātu*) — i.e., the six organs, their object conditions, and their perceptions — is a remedy for realizing non-self. Meditation on the breath is a remedy for calming and settling the mind, and so forth.

Second is of reflecting on the nature of all things, i.e., all things are formless, for they are conditioned and thus have no self-nature, for this is their true nature. Realize that all objects the mind reflects have no self-nature and are thus empty. As such, the mind that reflects on objects naturally does not arise. As the following verse from [*Pratyutpanna Samādhi Sūtra*] states:

All dharmas are unstable and insubstantial;
 However, the mind is constantly attached to them.
 Only those who reflect on the empty nature of all things
 Will be free from [unskillful] thoughts and perceptions.⁹⁴

93 T. 32. 1666. 582a21-22.

94 T. 13. 418. 906a10-12.

b. [Dullness and Restlessness]

The second aspect is to practice *śamatha* and *vipaśyanā* to remedy dullness and restlessness.

When meditating, if the mind is clouded by darkness, unconsciousness (*avyākhyāta*), dullness or sleepiness, cultivate *vipaśyanā* as to keep the mind attentive and clear.

When meditating, if the mind is occupied by restlessness, irritation or uneasiness, cultivate *śamatha* to stop these [hindrances from arising].

Such are brief introductions of how to remedy dullness and restlessness through *śamatha* and *vipaśyanā*. Know how to apply these remedies wisely and correctly.

c. [Meditate According to Mental States]

The third aspect is to practice *śamatha* or *vipaśyanā* according to the states that the mind encounters.

When meditating, if employing *vipaśyanā* to remedy dullness, the mind does not become attentive and clear and is unable to benefit from reflecting on Dharma, try to cultivate *śamatha* instead to stabilize the mind to abide with stillness.

When meditating, if employing *śamatha* to remedy restlessness, the mind does not become stable and is unable to benefit from meditation, try to cultivate *vipaśyanā* instead to develop mindfulness to abide with clarity.

Such are brief introductions of how to practice *śamatha* or *vipaśyanā* according to the states that the mind encounters.

Know how to apply these remedies wisely and correctly to allow the mind to reach the state of tranquility and insight and relieve the

mind of mental or emotional obstacles, and all Dharma Gates can be attained.

d. [Enter *Dhyāna*]

The fourth aspect is to practice *śamatha* or *vipaśyanā* to subdue [attachment] to the subtle mind in *dhyāna*.

You first employ *śamatha* and *vipaśyanā* to eradicate coarseness and distraction. When the distracted mind is subdued, the state of *dhyāna* arises. Because the mind in *dhyāna* becomes refined, the body experiences emptiness and stillness. Both the body and mind are filled with joy. Thus, the mind develops skills in investigation, and is able to distinguish which Dharma leads to liberation and which does not.

If you are unaware that the mind in *dhyāna* may be deceived, then attachment may arise. If attached, such a state may be mistakenly grasped as real. If you are aware that [the deceived mind in *dhyāna*] is not real, then attachment and false views do not arise. This is the [appropriate] practice of *śamatha*.

When practicing *śamatha*, if the mind is still filled with attachment, false views, and is fettered, practice *vipaśyanā*.

When reflecting on the subtle mind in *dhyāna*, avoid grasping so that attachment does not arise. When unattached, false views and mental fetters are extinguished. This is the [appropriate] practice of *vipaśyanā*.

Such are brief introductions of how to practice *śamatha* or *vipaśyanā* to subdue [attachment] to the subtle mind in *dhyāna*.

The method for practicing *śamatha* or *vipaśyanā* is the same as discussed above, but the difference here is the eradication of attachment, false views and mental fetters.

e. [Develop Meditation in Balance]

The fifth aspect is to practice *śamatha* or *vipaśyanā* in balance to develop *dhyāna* and *prajñā*.

Through *śamatha* or *vipaśyanā*, you enter *dhyāna*. If in *dhyāna* there is no quality of investigation, this is called Ignorant Concentration 痴定 which cannot end mental fetters.

If there is little quality of investigation in meditation, then true insight cannot be developed to end mental fetters and open Dharma Gates. In this situation, practice *vipaśyanā* to transcend [Ignorant Concentration]. Therefore, *dhyāna* and *prajñā* in balance can end mental fetters and lead to realization of all Dharma Gates.

When practicing *vipaśyanā*, the mind can suddenly attain enlightenment and give rise to the clarity of penetrating insight. However, having little quality of tranquility, this enlightened mind is unstable. Like an oil lamp flickering in the wind is incapable of illuminating objects around it, this type of practice cannot lead to liberation from the cycle of death and rebirth.

Knowing this, return to practice *śamatha*. Once tranquility is developed, the mind can be stable. Like lighting an oil lamp inside a sealed dark room, darkness is immediately driven away and all things are clearly illuminated.

Such is a brief introduction to the practice of *śamatha* and *vipaśyanā* in balance as to develop *dhyāna* and *prajñā*.

f. [Summary]

If you can effectively employ these five aspects to practice *śamatha* and *vipaśyanā*, know when to practice *śamatha* and when to practice *vipaśyanā*, you know how to effectively cultivate Buddha Dharma. Knowing this, your [spiritual] life will not be in vain.

6.3 [Meditation through External and Internal Conditions]

Next, understand the cultivation of *śamatha* and *vipaśyanā* through daily awareness of the entire six-fold spheres of sense that cling to external conditions.

Sitting in meditation regularly constitutes the profound essential practice for entering the Path. However, having physical bodies, you are expected to take care of daily affairs. If *śamatha* and *vipaśyanā* are not practiced through daily affairs, the practice will be interrupted and mental fetters will arise accordingly. How then can such a mind be in accord with the Buddha Dharma? If you can engage in *śamatha* and *vipaśyanā* at all times, you should know that you will be able to realize all Buddha Dharmas.

What does it mean to cultivate *śamatha* and *vipaśyanā* in daily affairs? There are six conditions: (1) walking; (2) standing; (3) sitting; (4) lying down; (5) working; and, (6) speaking.

What does it mean to practice *śamatha* and *vipaśyanā* through the entire six-fold spheres of sense and their objects? The six-fold spheres of sense and their objects are described as below: (1) Seeing and the seen; (2) hearing and the heard; (3) smelling and the smelled; (4) tasting and the tasted; (5) touching and the tactilely touched; and, (6) cognizing and the cognized. You should cultivate *śamatha* and *vipaśyanā* through the six sense organs and their objects, for such is known as cultivating meditation in daily affairs.

a. [The Six External Conditions]

1) [Walking]

First is walking meditation. When walking, reflect thusly: “What is the purpose for me to walk? If I walk as the result of unskillful desires, unkindness, or morally neutral causes 无记, then I should not walk. If I walk not because of unskillful desires, but for good

causes, beneficial causes, and causes which are in accordance with the Dharma, then I should walk.”

How is *śamatha* practiced while walking? While walking, know immediately the cause for walking which might be the result of unskillful desires, good or evil causes. Fully understand that the mind and all phenomena arising while walking are ungraspable. Thus, the distracted mind can be put to rest. This is called practicing *śamatha* [while walking].

How is *vipaśyanā* practiced while walking? Observe thusly: “The mind causes the body to walk and the body moves forward accordingly. Such is walking. Because of walking, there arise all sorts of desires, good or evil causes.”

Reflect on the intention of walking and understand that it has no form. There is neither a “self” that walks nor any essence of walking [that has a “self”]. They are ultimately empty and still. Such is known as the practice of *vipaśyanā* [while walking].

2) [Standing]

Second is standing meditation. When standing, observe thusly: “For what reason am I standing? If I stand because of unskillful desires, of evil causes, or of morally neutral causes, then I should not stand. If I stand because of good and beneficial causes, then I should stand.”

How is *śamatha* practiced while standing? When standing, know immediately that because of standing there arises all sorts of desires, good or evil causes. Understand that the mind while standing and all phenomena related to standing are ungraspable. As such, deluded thoughts cease. Such is the practice of *śamatha* [while standing].

How is *vipaśyanā* practiced while standing? Observe thusly, “The

mind causes the body to stand. Such is known as standing. Because of standing, there arise all sorts of desires, good or evil causes.”

Reflect on the mind while standing and understand that it has no form. There is neither a “self” that stands nor any essence of standing [that has a “self”]. They are ultimately empty and still. Such is known as the practice of *vipaśyanā* [while standing].

3) [Sitting]

Third is sitting meditation. When sitting, observe thusly: “For what reason am I sitting? If I sit because of unskillful desires, of evil causes, or of morally neutral causes, then I should not sit. If I sit because of good and beneficial causes, then I should sit.”

How is *śamatha* practiced while sitting? When sitting, know immediately that because of sitting there arises all sorts of desires, good or evil causes. Understand that all phenomena are ungraspable. As such, all deluded thoughts cease. Such is the practice of *śamatha* [while sitting].

How is *vipaśyanā* practiced while sitting? Observe thusly, “The mind causes the body to sit down with crossed legs and rest. Because of this, there arise good or evil causes. Such is known as sitting.”

Reflect on the mind while sitting and understand that it has no form. There is neither a “self” that sits nor any essence of sitting [that has a “self”]. They are ultimately empty and still. Such is known as the practice of *vipaśyanā* [while sitting].

4) [Lying Down]

Fourth is lying down meditation. When lying down, observe thusly: “For what reason am I lying down? If I lie down because of heedlessness, then I should not lie down. If I lie down to adjust the

four elements [of the body] then I should do so as the King of Lions lies down.”⁹⁵

How is *śamatha* practiced while lying down? When lying down, know immediately that because of lying down there arise all sorts of good or evil causes. Understand that all phenomena are ungraspable. As such, all deluded thoughts cease. Such is the practice of *śamatha* [while lying down].

How is *vipaśyanā* practiced while lying down? Observe thusly, “Because of tiredness, the mind grows sleepy and dark, losing itself to the six sense-consciousnesses. Because of this, there arise desires, good or evil causes. Such is known as lying down.”

Reflect on the mind while lying down and understand that it has no form. There is neither a “self” that lies down nor any essence of lying down [that has a “self”]. They are ultimately empty and still. Such is known as the practice of *vipaśyanā* [while lying down].

5) [Working]

Fifth is working meditation. When working, observe thusly: “For what reason am I working? If I work because of evil causes, or of morally neutral causes, then I should not work. If I work because of good and beneficial causes, then I should work.”

How is *śamatha* practiced while working? When working, know immediately that, because of working, there arises all sorts of good or evil causes. However, all phenomena are ungraspable. As such, all deluded thoughts cease. Such is the practice of *śamatha* [while working].

⁹⁵ That is, lie down on the right side with the right hand beneath the head and with the feet crossed.

How is *vipaśyanā* practiced while working? Observe thusly, “The mind causes the body to work and the hands to engage in various activities. Because of this, there arise good or evil causes. Such is known as working.”

Reflect on the mind while working and understand that it has no form. There is neither a “self” that works nor any essence of working [that has a “self”]. They are ultimately empty and still. Such is known as the practice of *vipaśyanā* [while working].

6) [Verbal Speech]

Sixth is speaking meditation. When speaking, observe thusly: “For what reason am I speaking? If I speak in accordance with unskillful desires, unkindness, or morally neutral causes, then I should not speak. If I speak because of good and beneficial causes, then I should speak.”

How is *śamatha* practiced while speaking? When speaking, know immediately that, because of speaking, there arises all sorts of desires, good or evil causes. Understand that all desires related to speaking and phenomena of good or evil causes are ungraspable. As such, deluded thoughts cease. Such is the practice of *śamatha* [while speaking].

How is *vipaśyanā* practiced while speaking? Observe thusly, “When the mind intends to speak it causes air to come through the throat, tongue, teeth, and lips. Because of this, there arise all good or evil causes. Such is known as speaking.”

Reflect on the mind while speaking and understand that it has no form. There is neither a “self” that speaks nor any essence of speaking [that has a “self”]. They are ultimately empty and still. Such is known as the practice of *vipaśyanā* [while speaking].

7) [Summary]

As discussed above, these six external conditions for cultivating *śamatha* and *vipaśyanā* must be employed according to circumstance. Each contains the meaning of the other five [in meditation practice].

b. [The Six-fold Spheres of Sense and Their Objects]

Next is to cultivate *śamatha* and *vipaśyanā* through the six-fold spheres of sense and their objects.

1) [Seeing and the Seen]

First, practicing *śamatha* through seeing and the seen. Whenever seeing an object, know immediately that like the moon's reflection on water, there is no certain reality.

When seeing pleasant objects, let the mind be free from attachment. When seeing unpleasant objects, let the mind be free from agitation or annoyance. Whenever seeing any object that is neither pleasant nor unpleasant, let the mind be free from ignorance, or unskillful thoughts or perceptions.

Such is known as the practice of *śamatha* [through seeing and the seen].

What does it mean to cultivate *vipaśyanā* through seeing and the seen? Observe thusly: "Seeing and that which is seen are both empty. Why is this so? [In principle,] the organ of sight and its objects both have no intrinsic nature, and are unseparated. When seeing and the seen arise according to causes and conditions, eye-consciousness arises and mental consciousness (*mano-vijñāna*) follows after. Then, various forms, mental fetters, good or evil phenomena arise accordingly."

Reflect that the mind which perceives form itself has no form. Understand that there is neither a “self” that sees nor dharmas seen for both are ultimately empty and still.

Such is known as the practice of *vipāśyanā* [through seeing and the seen].

2) [Hearing and the Heard]

Second, practicing *śamatha* through hearing and the heard. When hearing a sound, know immediately that the phenomena of the sound is as it is.

When hearing pleasant sounds, let the mind be free from attachment. When hearing unpleasant sounds, let the mind be free from agitation. When hearing any sound that is neither pleasant nor unpleasant, let the mind be free from discrimination.

Such is known as the practice of *śamatha* [through hearing and the heard].

What does it mean to practice *vipāśyanā* through hearing and the heard? Observe thusly: “Any sound that is heard is empty. Because the organ of hearing and its objects arise according to causes and conditions, ear-consciousness arises and mental consciousness follows after. Then, discrimination arises. As such, mental fetters, good or evil phenomena arise accordingly.”

Reflect that the mind which perceives sounds itself has no form. Understand that there is neither a “self” that hears nor dharmas heard for both are ultimately empty and still.

Such is known as the practice of *vipāśyanā* [through hearing the heard].

3) [Smelling and the Smelled]

Third, practicing *śamatha* through smelling and the smelled. When smelling any scent, know immediately that [the phenomena of the smelled] is like a flame, ungraspable.

When smelling pleasant scents, let the mind be free from attachment. When smelling unpleasant odors, let the mind be free from agitation. When smelling any scent that is neither pleasant nor unpleasant, let the mind be free from disturbance.

Such is known as the practice of *śamatha* [through smelling and the smelled].

What does it mean to practice *vipaśyanā* through smelling and the smelled? Observe thusly: “Any scent that is smelled is insubstantial illusion. Why is this so? Because the organ of smell and its objects arise according to causes and conditions, nose-consciousness arises and mental consciousness follows after. Then, firm attachment to scents arises. As such, mental fetters, good or evil phenomena arise accordingly.”

Reflect that the mind which perceives smells itself has no form. Understand that smelling and dharmas of smell are ultimately empty and still.

Such is known as the practice of *vipaśyanā* [through smelling and the smelled].

4) [Tasting and the Tasted]

Fourth, practicing *śamatha* through tasting and the tasted. When tasting any taste, know immediately that [the phenomena of taste] is like an illusory dream.

When tasting pleasant tastes, let the mind be free from attachment. When tasting unpleasant tastes, let the mind be free from agitation.

When tasting any taste that is neither pleasant nor unpleasant, let the mind be free from discrimination.

Such is known as the practice of *śamatha* [through taste and the tasted].

What does it mean to practice *vipaśyanā* through tasting and tasted? Observe thusly: “Any taste that is tasted is insubstantial illusion and cannot be grasped. Why is this so? The natures of the internal and external six flavors⁹⁶ have no difference. [When these flavors] come into contact with the tongue, tongue-consciousness arises and mental-consciousness follows after. Then, firm attachment to tastes arises. As such, mental fetters, good or evil phenomena arise accordingly.”

Reflect that the mind which perceives tastes itself has no form. Understand that taste and dharmas of the tasted are ultimately empty and still.

Such is known as the practice of *vipaśyanā* [through taste and the tasted].

5) [Touching and the Touched]

Fifth, practicing *śamatha* through touch and the touched. When touching any object, know immediately that [the phenomena of touch], like a shadow, is illusory and unreal.

When pleasant sensations result from touching objects, let the mind be free from attachment. When unpleasant sensations arise, let the mind be free from agitation. When sensations that are neither pleasant nor unpleasant result from touching objects, let the mind be free from discrimination.

96 The internal six flavors are: bitter, sour, sweet, spicy, salty, and light tastes; the external six are the substances that correspond to the six internal flavors.

Such is known as the practice of *śamatha* [through touching and the touched].

What does it mean to practice *vipaśyanā* through touching and the touched? Observe thusly: “Light and heavy, cold and warm, rough and smooth, and so forth are all sensation of touch. Since the physical body is formed of six parts,⁹⁷ touch is illusory, and the body too is ungraspable. [Because the organ of touch and its objects] arise according to causes and conditions, body-consciousness arises and mental consciousness follows after. Then, firm attachment to touch arises. As such, discrimination between pleasant and unpleasant arises.”

Reflect that the mind which perceives touch itself has no form. Understand that touch and the dharmas of touching are ultimately empty and still.

Such is known as the practice of *vipaśyanā* [through touching and the touched].

6) [Cognizing and the Cognized]

Sixth, practicing *śamatha* and *vipaśyanā* through cognition and the cognized. This [method of practice based on the five senses] has been discussed above.⁹⁸

The methods of practicing *śamatha* and *vipaśyanā* based to the six senses should be used according to circumstance. Each method includes the meaning of the other five. It is needless to repeat here.

c. [Summary]

If you can practice *śamatha* and *vipaśyanā* in all places, while

97 The six parts of a body: the head, torso, left arm, right arm, left leg and right leg.

98 The sixth consciousness, that of cognition, arises based on the other five and therefore the practice methods are the same as the other five.

walking, standing, sitting, lying down, seeing, hearing, touching and cognizing, etc., you are a real practitioner of the *Mahāyāna*.

For example, *The Perfection of Wisdom in Twenty-Five Thousand Lines* states: “The Buddha tells Venerable Subhūti, ‘if a bodhisattva is mindful while walking, mindful when sitting, or even when wearing *saṃghāti*, single-minded whenever in *dhyāna* or not, such a person is known as a *Mahāyāna* Bodhisattva.’”⁹⁹

Furthermore, if you can constantly practice the *Mahāyāna* in all places, you are unsurpassable, most venerable, and incomparable in the world. As a verse from the *Treatise on the Great Perfection of Wisdom* states:

Meditate in a forest grove,
In tranquility, eradicate all unkindness;
Know that the joy of single-mindedness,
Is beyond even that of the heavens.

Ordinary people pursue mundane goods,
Fine clothing and good linen,
But such happiness is not stable
And such craving cannot be satisfied.

Wearing the *Saṃghāti*, stay in a quiet, remote place,
Train the mind to be concentrated whether moving or still.
Let the light of wisdom
Illuminate the reality of all things.

Of the various dharmas,
Investigate with equal insight.
The mind with *prajñā* is quiet and still;
It is incomparable in the three realms.¹⁰⁰

99 T. 8. 223. 253b26-c05.

100 The realms of desire, form, and formless. T. 25. 13. 1509. 161a10-17.



Developing the Good Roots

Right Mindfulness and Right View

7.1 [Understanding the Two Truths]

If you can investigate conventional truth and enter the ultimate truth of emptiness, becoming skillful in *śamatha* and *vipaśyanā* practice, your mind and body will develop awareness and clarity. When this occurs, the various roots of goodness (*kuśala-mūla*) will develop. They must be recognized.

7.2 [Two Aspects in the Development of Goodness]

Here follows a brief explanation of the development of goodness in two aspects.

a. [External Development]

The first aspect involves the external development of goodness, i.e., generosity, discipline, filial piety to parents and elders, making offerings to the Three Treasures, listening and learning [the Buddha Dharma], and so forth.

These are external practices. If they are not properly practiced, this can lead to confusion with the states of *māra*. This will not be discussed in detail here.

b. [Internal Development in Three Categories]

The second aspect is of internal goodness. This relates to various

roots of goodness for the development of *dhyāna*. It can be described in three categories.

1) [First Category]

The first category concerns the inner development of goodness. There are five methods.

i) [Mindfulness on Breathing]

The first method is the development of mindfulness on breathing (*ānāpāna-smṛti*).

Once you are skillful in *śamatha* and *vipaśyanā*, adjusting the body and mind accordingly and ceasing delusions, you become aware of the mind gradually entering *dhyāna* and developing various *dhyāna* levels [that relate to the physical and sensory dimension] of the desire realm (*kāma-dhātu*) as well as the stage of “preliminary ground” (*anāgāmya-samādhi*) [which accesses the first level of *dhyāna*].

At this stage, your body and mind become absorbed in suchness and stillness. Perception of mind and body is minimized. Thereafter, you continue to sit for one session, two sessions, one or two days or even one or two months, experiencing the absence of feeling and perception of breathing although the breath is stable and continuous.

You unexpectedly experience the body and mind reacting to eight physical sensations in meditation — experiencing the physical sensations of restlessness, itching, coldness, heat, buoyancy, heaviness, intensiveness, and smoothness.

When these experiences occur, the body and mind become further concentrated in stillness, stimulating inconceivable joy, clarity, and tranquility. Such are the basic points for developing goodness in *dhyāna* through mindfulness on breathing.

You then unexpectedly experiences inhaling and exhaling in either a short or long span, and notices that every pore of the body is relaxed. Thereafter, the mind sees the thirty-six things of the body clearly ¹⁰¹ as if opening a warehouse and finding various kinds of grains and beans. As such, the mind experiences great ecstasy, tranquility, peacefulness and joy. Such is the unique effectiveness of developing goodness through mindfulness of breathing.

ii) [Impurity of the Body]

The second method is the development of mindfulness on the impurity of the body (*aśubhā-smṛti*).

When you enter the preliminary ground, the body and mind experience both emptiness and stillness. Thereafter, visualize the death of a man and a woman. This is followed by the process of the decay of their corpses. After death, the corpses become swollen with gases, collapse as gases escape, and are devoured by worms as putrid fluids leak out. Finally, there are only bones left in disarray. Seeing this, you experience pity and joy, blissfully detaching from grasping at the body. Such is the development of goodness through the contemplation on the nine stages [of a decomposed body]. ¹⁰²

When the meditation reaches tranquility, the mind realizes the inner impurity of the body and the outer process of bloating and

101 The thirty-six things of the body are: head hair, body hair, nails, teeth, brain, skin, flesh, sinews, bones, bone marrow, kidneys, pules, heart, stomach, liver, diaphragm, spleen, lungs, bladder, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, eye crust, grease, saliva, snot, synovial fluid, and urine. Please refer to B. 8. 26. 275a28-277a.

102 The development of goodness through the contemplation of nine stages of body decomposition is a method employed to counter sexual desire in practice. The nine stages are: (1) dying; (2) newly deceased or fresh; (3) skin discoloration and bloating during early decomposition; (4) leakage of blood in early decomposition; (5) skin slippage, marbling, and leakage of purge fluid during early decomposition; (6) caving of abdominal cavity and exposure of internal organs during advanced decomposition; (7) animal scavenging during advanced decomposition; (8) skeletonization; and (9) extreme decomposition. Please refer to T. 2. 99. 27. 198a20-b03; T. 25. 1509. 21. 217a11-c18.

[decay] to the extent of bones left in disarray. From the top of the head to the toes of the feet, there is only a skeleton. Seeing this, the meditation grows refined and stable and sudden insight into the impermanence [of all conditioned existence] arises. This leads to strong detachment from the five desires [which arise from the objects of the five senses] and the phenomenon of a self or other. Such is the development of goodness in detachment [from the preliminary ground].

When the meditation reaches *dhyāna*, the mind realizes that all forms of life such as birds or beasts, clothing, food, residences, or even mountains and forests, are marked with impurity. Such is the development of goodness in the great contemplation of impurity.

iii) [Loving Kindness]

The third method is the development of goodness of loving kindness. When you enter the preliminary ground through *śamatha* and *vipaśyanā*, the mind develops loving kindness toward all sentient beings.

You visualize a close, beloved relative as an object, allow joyfulness to arise. As such, *dhyāna* deepens and the mind becomes filled with inconceivable bliss and clarity. Likewise, this loving kindness meditation may be extended to other human beings who are strangers, who are enemies, and even to sentient beings everywhere in the five realms of existence.¹⁰³

Upon emerging from *dhyāna*, the mind is filled with joyfulness and greets others with kindness and pleasant countenance. Such is

¹⁰³ According to Buddhist cosmology, the state of *saṃsāra* contains six realms of existence. Traditionally the six realms were viewed as real places formed by individual and collective karma. The six realms of existence are: heavenly realm, Asura realm, human realm, animal realm, hell realm, and hungry ghost realm.

the development of goodness in loving kindness. The development of compassion (*karuṇā*), empathetic joy (*mudita*), or equanimity (*upekṣā*) can be cultivated the same way accordingly.¹⁰⁴

iv) [Dependent Origination]

The fourth method is the development of goodness associated with dependent origination. When you enter the preliminary ground through *śamatha* and *vipaśyanā*, the body and mind become tranquil.

As such, the incisive mind arises to examine the three periods of time [past, present, and future] and the ignorance (*avidyā*) that leads to mental “dispositions” (*saṃskāra*) and other causal phenomena [that act as links on a chain], seeing that there is no phenomenon of a self or other.

Thus, avoid the extreme views of nihilism and eternalism. Transcend all attachment to views. Stability in *dhyāna* is achieved, wisdom born of investigation is developed and the mind becomes filled with Dharmic joy. It is free of mundane desires, the five aggregates (*skandhas*), the six organs and their objects, as well as the eighteen realms of sense (*dhātu*). Such is the development of goodness based on dependent origination.

v) [Recollection of the Buddha]

The fifth method is the development of goodness through calling to mind [the merit and virtues of] Buddhas (*Buddhanusmṛti*). When you enter the preliminary ground through *śamatha* and *vipaśyanā*, the body and mind experience both emptiness and stillness.

104 Loving kindness (*maitrī*), compassion (*karuṇā*), empathic joy (*mudita*), and equanimity are known as the Four Immeasurables (*brahmavihāras*), or four virtues cultivated in meditation.

In such a state, the mind calls the merit and virtues of all Buddhas — such as the ten powers of a Buddha (*daśabala*); the qualities of fearlessness (*abhaya*); [the eighteen] distinctive characteristics of a Buddha [as compared with bodhisattvas] (*āveṇīkadharma*); the states of *samādhi* that lead to final liberation; their inconceivable miraculous powers; their ability to teach the Dharma without obstruction; their ability to extensively benefit sentient beings and all such immeasurable, inconceivable merit and virtues.

When contemplating thusly, the mind of reverence [towards all Buddhas] grows and states of *samādhi* develop. The body and mind are filled with joy, purity, stability, and are free from unkindness. After emerging from meditation, the body feels light and at ease. The mind feels full of merit and virtues. You are thereafter loved and respected by others. Such is the development of goodness in the *samādhi* of calling to mind the merit and virtues of Buddhas.

vi) [Further Insights]

Moreover, you, through *śamatha* and *vipaśyanā*, may achieve mental clarity and purity and develop insight into impermanence, dissatisfaction, emptiness, non-self, the impurity of samsara, the impurity of mental factors, and the final process of dying and dissolution.

You, [through *śamatha* and *vipaśyanā*], may call to mind the merit and virtues of the Buddha, Dharma, Sangha, Discipline, Generosity, which lead to rebirth in heavenly realms (*sad-anusmrtayah*), and develop [the Four Foundations of] Mindfulness (*smṛtyupasthāna*), the [Four] Right Efforts (*samyakprahāṇa*), the [Four] Components of Power (*ṛddhipāda*), the [Five Moral] Faculties (*pañcendriyāṇi*), the [Five] Strengths (*pañcabalāni*), the [Seven Factors of] Enlightenment (*sapta-bodhyanga*), and the [Noble Eightfold] Path (*Ārya-ṣṭāṅga-mārgaḥ*).

You, [through *śamatha* and *vipaśyanā*], may arrive at [the three gates of liberation, i.e.,] emptiness, detachment, and inaction, and achieve the Six Perfections (*ṣaḍ-pāramitā*) and attain mystical powers.

All these Dharmas [that develop in the stage of preliminary ground] can be analyzed and studied extensively. As the [*Mahāparinirvāṇa Sūtra*] states, “When the mind is concentrated single-pointedly, all endeavors can be accomplished.”¹⁰⁵

2) [Second Category]

The Second category distinguishes between “true” and “false” states of meditation. It has two aspects.

i) [False States]

The first concerns recognizing false states. When you achieve the states of *dhyāna* as mentioned above, you may still experience the following false states.

Based on various conditions, the body might engage in agitated movement; feel heavy as if weighed down or light as if about to fly; or feel as if tied up.

Otherwise, the body may fall to one side or bend over; feel intensely cold or extremely hot. Such are some of the various types of false states [related to the body].

The mind may become dark and obscured; or experience various negative thoughts; or grow scattered and concerned with mundane efforts; or develop a feeling of excitement, sadness, despair, or confusion.

105 T. 12. 0389. 1111a20.

When experiencing these false states, the hairs of the body may stand in terror or the mind may experience great ecstasy or drowsiness. Such are the various false phenomena that may develop in meditation that are known as “false states.”

If attached to these false states of meditation, you may come into contact with the dharmas of the ninety-five types of evil ghosts or spirits, and lose the mind to backwardness and craziness. These evil ghosts or spirits may recognize your desires and empower them to further develop false states of meditation. As such, you develop false views, gain distorted eloquence, attain deviant mystical powers to mislead others who lack in Right View.

When the mind becomes distorted, you practice only the dharmas of evil ghosts or spirits that confuse people and provoke chaos in the world. As such, you will never encounter any Buddha and will fall into the realms of evil ghosts or spirits. When in meditation, if you continue to practice dharmas [related to the evil ghosts or spirits], this can result rebirth in the hell realms.

Therefore, when practicing *śamatha* and *vipaśyanā*, if [false] states of meditation emerge and distorted views develop, stop immediately. What is the method for stopping? Recognize that [these evil ghosts or spirits] are deceptive illusions. Establish Right Mindfulness that is free of attachment. Establish Right View that can eliminate [the false states of meditation].

ii) [True States]

The second concerns recognizing true states of meditation. When you meditate without encountering the false states described above, each state that subsequently develops will correspond with *dhyaṇa*. In this regard, the mind becomes luminous and clear, filled with joy, equanimity, and becomes free from hindrances.

Furthermore, the mind develops virtuous qualities; deepens belief and reverence; and arises clear insight [that sees reality]. The body and mind become tender, delicate, subtle, and tranquil. You begin to detach from mundane pursuits and become free of unskillful action or desire. You will then be able to enter or emerge from [the state of *dhyāna*] freely. Such are the characteristics of true states of meditation.

When working with malicious people, there is no end to conflict and irritation. When working with kindhearted people, their good qualities are recognized over time. The same principle applies to distinguishing between true and false states of meditation.

3) [Third Category]

The third category concerns understanding how to nourish the various roots of goodness through the practice of *śamatha* or *vipaśyanā*. When the various roots of goodness grow in meditation, employ either *śamatha* or *vipaśyanā* to strengthen them. If it is appropriate to employ *śamatha*, then do it accordingly. The same can be said of *vipaśyanā*. Practice these methods according to what has been instructed above. Such [a description of the third category] is merely a brief overview.



Stage
8

Beware of *Māra*

Evil Demons and Spirits that Hinder Meditation

8.1 [The Works of *Māra*]

The Sanskrit term *māra* means “killer” [or “robber”] in Qín language 秦言.¹⁰⁶ *Māra* robs the treasures of merit and virtue from a practitioner, and it kills the practitioner’s life of wisdom. Such is why *māra* is called “evil.”

Buddhas employ virtue, merit and wisdom to liberate beings from suffering and guide them to *nirvāṇa*. In contrast, *māras* destroy beings’ roots of goodness and cause them to fall into the cycle of death and rebirth.

If the mind is set upon the right path [toward final liberation], know that as realizations deepen, the power of *māras* grows stronger. Therefore, it is essential to recognize the work of *māras*.

¹⁰⁶ The “Qín language” to which Master Zhiyi refers was the official language of the Later Qin or Yao Qin (383-417 CE) Kingdom during the Jin Dynasty (256-420 CE) of China. Master Zhiyi lived during the Chen Dynasty (557-589 CE) and was profoundly influenced by Nargajuna’s *Treatise on the Great Perfection of Wisdom* translated from Sanskrit into Chinese by Kumārajīva (344-413 CE) in the early fifth century during the Later Qin period. In his translation of the *Treatise*, when rendering a Sanskrit term into the Chinese language of that period, Kumārajīva added “Qín Yán” 秦言 or ‘Qín language,’ before the translated Sanskrit terms.

8.2 [Four Types of *Māra*]

There are four types of *māra*: first, the *māra* of disturbing emotions (*klesha-māra*); second, the *māra* of the five aggregates, six sense-organs, and their objects and consciousnesses (*skhanda-māra*); third, the *māra* of the King of the Hell Realm; and, fourth, the *māra* of evil demons and spirits.

The first, second, and third types of *māra* are either the manifestations of mundane phenomena or the products of a practitioner's unskillful mind. These can be driven away through the power of skillful awareness. What must be carefully dealt with is the *māra* of evil demons and spirits. In brief, there are three types.

8.3 [Three Types of *Māra*]

a. [Animal Spirits of the Twelve Ancient Time Units]

The first type is of the evil animal spirits of the twelve ancient time units. These evil animal spirits can transform into various human forms to annoy or confuse you such as a young girl, an elderly person, a frightening figure, and so forth without limitation to specific forms.

These evil animal spirits come to disturb and deceive during different time units. You should recognize them respectively and skillfully.

If an evil spirit appears during the *Yīn* period (寅时, the period of the day from 03:00 a.m. to 05:00 a.m.), it must be the evil spirit of a tiger or the like.

If an evil spirit appears during the *Mǎo* period (卯时, the period of the day from 05:00 a.m. to 07:00 a.m.), it must be the evil spirit of a rabbit, a deer, and so forth.

If an evil spirit appears during the *Chén* period (辰时, the period

of the day from 07:00 a.m. to 09:00 a.m.), it must be the evil spirit of a dragon, a soft-shelled turtle, and the like.

If an evil spirit appears during the *Yǐ* period (巳时, the period of the day from 09:00 a.m. to 11:00 a.m.), it must be the evil spirit of a snake, a python, and such.

If an evil spirit appears during the *Wǔ* period (午时, the period of the day from 11:00 a.m. to 01:00 p.m.), it must be the evil spirit of a horse, a donkey, a camel, and so forth.

If an evil spirit appears during the *Mò* period (未时, the period of the day from 01:00 p.m. to 03:00 p.m.), it must be the evil spirit of a goat and the like.

If an evil spirit appears during the *Shēn* period (申时, the period of the day from 03:00 p.m. to 05:00 p.m.), it must be the evil spirit of an ape, a monkey, and the like.

If an evil spirit appears during the *Yǒu* period (酉时, the period of the day from 05:00 p.m. to 07:00 p.m.), it must be the evil spirit of a chicken, a bird, and so forth.

If an evil spirit appears during the *Xū* period (戌时, the period of the day from 07:00 p.m. to 09:00 p.m.), it must be the evil spirit of a dog, a wolf, and so forth.

If an evil spirit appears during the *Hài* period (亥时, the period of the day from 09:00 p.m. to 11:00 p.m.), it must be the evil spirit of a pig and the like.

If an evil spirit appears during the *Zǐ* period (子时, the period of the day from 11:00 p.m. to 01:00 a.m.), it must be the evil spirit of a mouse and such.

If an evil spirit appears during the *Chǒu* period (丑时, the period of the day from 01:00 a.m. to 03:00 a.m.), it must be the evil spirit of an ox and the like.

If you encounter an evil spirit in meditation and know the period in which the evil spirit appears, you will be able to recognize the evil animal spirit, go on to declare the spirit's name, and denounce it. The evil spirit will then disappear at once.

b. [Duiti Demon]

The second type is of the evil *duīī* demon.¹⁰⁷ This demon acts in various ways to disturb and distract the practitioner. It may transform itself into an insect or a scorpion attaching to your head or face and stinging painfully. Otherwise, it may strike at your arm, hug you tightly, produce different loud and confusing noises, or transform itself into different animal forms to disturb you.

Recognize the demon immediately, maintain single-mindedness, keep the eyes closed, and renounce the demon by thinking the following: “I recognize you. You are the demon that feeds on the fires and fumes of this realm of *Jambudvīpa*. You are the demon that hunts in the wilderness, and are known as *Jí zhī* (吉支, i.e., *vetāla*, the demon that inhabits corpses). You hold distorted views [of the Dharma] and delight in breaking the monastic discipline. I have observed the discipline purely. I do not fear you.”

If you are an ordained monastic, recite the *Book of Monastic Discipline*. If you are a layperson (an *upāsaka* or an *upāsikā*), recite the Three Refuges, the Five Precepts, and so forth. Upon reciting,

¹⁰⁷ The *māra* of the evil *duīī* demon is also known as the darker version of the *yakṣa*, mischievous and aggressive demons that hunt in the wilderness. The *duīī* is also known as *vetāla*, evil spirits that inhabit corpses. According to Buddhist legend, the evil *duīī* demon was once a monk during the period of the degeneration of the Dharma of the Buddha *Kanakamuni*. This monk constantly violated the monastic precepts, disturbed his fellow monks, and hunted animals for food. He was eventually expelled from the Sangha. As such, this disgraced monk angrily vowed to forever disturb those who practice meditation, especially those who enter *dhyāna* states. See T.46. 1911. 116a12-19.

the *duiti* demon will stop and crawl away. The *Dhyāna Sūtra* contains details on how this demon causes difficulties in practice and takes different forms to distract. It also describes ways to drive the demon away.

c. [*Māra* of the Five Senses and Their Objects]

The third type is of the *māra* that manifest in three categories related to the five senses and their objects that destroy the good mind.

The first category involves unpleasant conditions corresponding to the five senses that causes terror. The second category involves pleasurable conditions corresponding to the five senses that causes attachment. The third category involves neither pleasant nor unpleasant conditions, i.e., neutral conditions corresponding to the five senses that cause disturbance.

Thus, *māra* is named “killer,” “adorned arrow,” or “five arrows” which shoot the five sense-consciousnesses. This *māra* can act through emotional and physical elements (*nāmarūpa*) to confuse and deceive you.

For pleasant conditions, the *māra* may manifest as one’s father, mother, older brother or younger brother. It can also manifest in the form of a Buddha, an attractive man or woman that causes attachment.

For unpleasant conditions, the *māra* may manifest as a tiger, wolf, lion, as well as a fierce-looking and enormous goblin (*rākṣasa/rākṣasī*). This *māra* may change size at will and assume the form of any creature to frighten you.

For neutral conditions, *māra* may manifest in ordinary objects that move and distract the mind, causing loss of *dhyāna* states. Such is known as *māra*.

Furthermore, *māra* generates various fine or harsh sounds; pleasant or unpleasant smells; savory or unsavory tastes; and painful or joyful conditions that cause disturbance. It can manifest in many forms.

In summary, all phenomena of the five senses that deceive and confuse the mind; that cause loss of good dharmas; and that cause the afflictions to arise; all such conditions are the armies of *māra*.

Phenomena as such can destroy the equanimity of the Buddha Dharma, result in greed, worry, stress, hatred, sleepiness, and so forth that obstructs the Path. As the following verses from the [*Treatise on the Great Perfection of Wisdom*] state:

Greed is your first enemy.
 Worry and stress are the second.
 Hunger and thirst are the third.
 Sexual desire is the fourth.
 Sleepiness is the fifth.
 Fearfulness is the sixth.
 Doubt and regret are the seventh.
 Hatred is the eighth.
 Pursuing mundane profits, offerings,
 Or fame is the ninth;
 Arrogance and haughtiness is the tenth.
 Enemies such as these oppress the monastic.
 I shall use concentrated meditation and wisdom
 To defeat all of your [*māra*] warriors.
 So that I can achieve Buddhahood,
 And liberate all sentient beings.¹⁰⁸

8.4 [Driving Away *Māra*]

When recognizing the influence of *māra*, you should stop it immediately. There are two aspects.

a. [*Śamatha*]

The first is to employ *śamatha* to stop *māra*, when encountering any external condition created by *māra*, understand that such a condition is unreal and deceptive. Let the mind be free of worry or fear; free of gain or loss; and free of illusory attachment or mental discrimination. When the mind is at rest and settled in the state of equanimity, *māra* disappears naturally.

b. [*Vipaśyanā*]

The second is to employ *vipaśyanā* to stop *māra*. When encountering works of *māra* that have been described above, if *śamatha* is not effective, investigate the mind, understanding that the mind that sees [the works of *māra*] has no ground [i.e. the mind is impermanent, false, unreal]. So, what is disturbed by *māra*? Investigating thusly, *māra* disappears naturally.

8.5 [Other Means for Driving Away *Māra*]

a. [Understanding the Truth of Suchness and Equality]

If *māra* still does not stop [even after using *śamatha* or *vipaśyanā*], do not allow fear to arise. Even at the cost of this body and life, maintain Right Mindfulness.

Recognize that the *māra* realm is Suchness [the true nature of reality], just as the Buddha realm is Suchness. Therefore, these two realms are both one Suchness, not two.

Understanding this, know that there is no *māra* realm to renounce nor is there any Buddha realm to realize. As such, the Buddha Dharma emerges and *māra* disappears naturally.

Moreover, when *māra* does not disappear, there is no need to despair. When *māra* disappears, there is also no need to give rise to delight. Why is this so? There has never been a case of a practitioner ever being eaten by an illusory tiger or wolf, or being married to a man or woman manifested by *māra*.

When *māra* manifests [in any form or condition], the fool cannot recognize the nature of *māra*'s work. The foolish mind gives rise to either despair or delight, becomes chaotic, loses *dhyāna*, and enters into madness. This can cause great suffering which is the result of lack of wisdom, not the result of *māra*'s work.

b. [Reciting *Mahāyāna Sūtras* or *Māra-Dispelling Mantras*]

If *māra* continues to disturb and confuse you for months or even years, maintain Right Mindfulness. Even at the cost of this body and life, do not despair or be fearful. Recite the *Mahāyāna vaipulya sūtras* or *māra*-dispelling mantras silently and call the Three Treasures to mind.

After emerging from meditation, continue to recite *māra*-dispelling mantras for protection, engage in repentance, maintain humility, and recite the *Book of Monastic Discipline*. That which is distorted can never overthrow the truth. Over time, *māra* will fade away by itself.

8.6 [Summary]

The works of *māra* are numerous. It is impossible to completely describe them all. Recognize them skillfully. Draw yourself near to noble spiritual friends, as there can be difficult, challenging

situations [on the Path]. *Māra* can enter the mind and cause you to experience delight or despair. As such, the mind and body grow disordered.

Otherwise, *māra* can cause the development of false *dhyāna* and distorted views. *Māra* can also cause the development of mystical powers through reciting incantations (*dhāraṇī*). [When a person under *māra*'s influence] teaches, others believe and submit themselves. Thereafter, this person ruins others' good causes for liberation and destroys the Dharma. These [works] are varied, not limited to a single type, and cannot be fully described.

Such is a brief explanation [of *māra*] for the meditation practitioner so that deviant states can be avoided. In summary, if desiring to cast away that which is deviant and return to the proper, observe the true reality of all things.

Those who skillfully practice *śamatha* and *vipaśyanā* can eradicate all which is deviant. As the *Treatise on the Great Perfection of Wisdom* states: "Aside from the true reality of all things, the rest is the work of *māra*."¹⁰⁹ The following verse also states:

Discrimination and distorted thoughts
 Are the nets of *māra*.
 When the mind is undistorted and does not discriminate,
 This is the Seal of the Dharma.¹¹⁰

109 T. 25. 1509. 5. 99b19-20. Master Zhiyi cited this sentence from the *Treatise* as “除诸法实相，其余一切皆是魔事，” which can be translated into English as: “Aside from the reality of all things, the rest are the works of *māra*.” The original sentence from the text, however, is slightly different from what the master cites. It reads, “除诸法实相，余残一切法，尽名为魔，” or “Aside from the reality of all things, the rest are named ‘that *māra*.’”

110 T. 25. 1509. 20. 211a10-11. The original verse is slightly different in meaning from the sentence that Master Zhiyi cites here “不动不分别”，which means “Unmoving and free of discrimination.” The original sentence from the *Treatise* reads “不动不依止” or “Unmoving and free of attachment.”



Curing Illnesses

Causes of Illness and Methods of Remedy

9.1 [Recognizing the Causes of Illness]

When you set the mind on the Path, disorders associated with the four elements of the body may occur. Because the practice of *vipaśyanā* involves intensive investigation and observing the breath, this practice may cause physical illness.

Another situation may involve being unable to adjust the body, mind and breath skillfully. Often, when inner conditions of mind and outer conditions of body and breath are in disharmony, disorders occur.

When the mind is skillfully employed in meditation, the four hundred and four types of illness [caused by the four elements in the body] can be cured naturally. When the mind is unskillfully employed, the four hundred and four types of illness occur.

Hence, whether for practicing or benefitting others, wisely recognize the causes of illnesses, know the methods of curing illness in meditation. When an illness occurs, it not only can become an impediment on the Path, but can also lead to loss of life.

9.2 [Two Aspects of Treating Illness]

There are two steps to treating illness. First, clarify the symptoms of illness as they appear. Second, apply the methods for curing illness.

a. [Clarifying the Signs of Illness in Two Subcategories]

Regarding the first, illnesses may occur in various ways. However, they can be briefly grouped into two subcategories.

1) [Caused by the Imbalance of the Four Elements in the Body]

The first subcategory relates to the symptoms of illness caused by the increasing or decreasing of the four great elements in the body.

If the great element of earth in the body increases, the symptoms of swelling and heaviness occur, and the body becomes dry and emaciated. Thus, one hundred and one types of illness [related to the increase of the great earth element] arise.

If the great element of water in the body increases, this produces much cool sputum, and causes dilation of the stomach (gastrextasia) making digestion difficult. This leads to stomachache, dysentery among other symptoms. As such, one hundred and one types of illness [related to the increase of the great water element] arise.

If the great element of fire in the body increases, this causes strong heat with dry coldness. All joints become painful, and there is difficulty in breathing, urination, and defecation. One hundred and one types of illness [related to the great fire element] arise.

If the great element of wind in the body increases, this causes weakness, dizziness, trembling and pain. This also causes tightness in the chest, bloated feeling, shortness of breath, nausea and hyperventilation. As such, one hundred and one types of illness [related to the great wind element] arise.

As the [*Sūtra of the Five Kings* 佛说五王经] states, “When one great element in the body is in disharmony, one hundred and one types of illness arise. When the four great elements in the body are in disharmony, the four hundred and four types of illness arise at

once.”¹¹¹ These illnesses caused by the four great elements each have their own symptoms. Recognize them accordingly in meditation or in dreams.¹¹²

2) [Caused by Five Internal Core Organs]

The second subcategory relates to the illnesses which are caused by the five organs.

When an illness arises from the heart organ, there are fluctuations of body temperature. Headache, dry mouth, and so forth arise. The heart primarily affects the mouth.

When an illness arises from the lungs, the body experiences swelling, pain in the limbs, tightness in the chest, a stuffy nose, and so forth. The lungs primarily affects the nose.

When an illness arises from the liver, feelings of despair, anxiety, sadness, depression, and anger arise. This also leads to headache, decreased vision, dizziness, stuffiness and so forth. The liver primarily affects the eyes.

When an illness arises from the spleen, the skin of the body and face are afflicted by wind; feelings of itchiness and pain arise

111 T. 14. 0523. 796b21-22.

112 In the *Inner Canon of the Yellow Emperor* Chapter Eighty “Imbalanced Energies of Yin and Yang that Cause Disorders” 方盛衰论篇第八十 states that the increasing or decreasing of *qi* energy, whether *Yin* 阴 or *Yang* 阳 within different organs of the body can cause disorders; and that these disorders can be specifically recognized in dreams. For instance, when the energy of the liver decreases, one may dream that all things in the dream are white in color, or dream of bloody warfare; when the energy of the kidneys decreases, one may dream of fearfully falling into water from a boat; when the energy of the heart organ decreases, one may dream of raging fires, etc. These kinds of disorders are the result of the energy of *Yang* increasing and the energy of *Yin* decreasing in the body. Please refer to Fei Zhu (朱斐), ed, *Inner Canon of the Yellow Emperor* (Taipei: New Vision Publisher Inc., 2018), 552-553. “肺气虚，则使人梦见白物，见人斩血藉藉，得其时，则梦见兵战。肾气虚，则使人梦见舟船溺人，得其时，则梦伏水中，若有畏恐。肝气虚，则梦见菌香生草，得其时，则梦伏树下不敢起。心气虚，则梦救火阳物，得其时，则梦燔灼。脾气虚，则梦饮食不足，得其时，则梦筑垣盖屋。此皆五脏气虚，阳气有余，阴气不足。”

throughout the body. The tongue loses its sense of taste. The spleen primarily affects the tongue.

When an illness arises from the kidneys, the throat becomes sore and it is difficult to swallow. Abdominal distension, deafness and so forth arise. The kidneys primarily affects the ears.

These illnesses caused by the five organs each have their own symptoms. Recognize them accordingly in meditation or in dreams. All illnesses of the four great elements or the five organs have various causes which are not limited to a specific type. There are many symptoms of these illnesses which cannot be described in detail.

3) [Analyzing the Causes of Illness]

Practitioners who wish to be free of illness as they engage in *śamatha* and *vipaśyanā* should recognize the causes of illness skillfully. The two subcategories of illness [caused by the four great elements and the five organs] often have internal and external causal roots.

Symptoms such as cold, wind-heat type common cold, and indigestion have external causes based on the two subcategories of illness. When the mind is in disharmony and *vipaśyanā* is practiced incorrectly, or when there is lack of awareness regarding which *dhyāna* states to abide and which to abandon, these have internal causes based on the two subcategories of illness.

Furthermore, there are three different types of causal factors that lead to illness. The first type relates to illnesses caused by the increasing or decreasing of the four great elements and [the disharmony of] the five organs as already described. The second type relates to illnesses stemming from the actions of demons or spirits. The third type relates to illnesses resulting from karmic retribution.

When these illnesses first occur, treat them quickly. By doing this, they are easily cured. If allowed to remain without treatment

over a long period of time, they become chronic illnesses and are difficult to treat.

b. [Employing *Śamatha* or *Vipaśyanā* as Remedies]

Second, apply the methods for curing illness. After recognizing the causes of illness, one should apply appropriate methods to remedy them. There are many methods for curing illness. In general, the main expedient methods are *śamatha* and *vipaśyanā*.

1) [*Śamatha*]

How can *śamatha* be employed to cure illness?

Some masters teach that mindful focus on [the area of the body] where illness is occurring can cure illness. Why is this so? The mind is the master of karmic retribution. It is like foes fleeing as a king arrives.

Some masters teach the method of concentrating on the area of *udāna* (or *dāntiān*), without distraction for a considerable period of time. Such a practice can cure most illnesses.

Some masters teach that mindfully focusing on the soles of the feet even when walking, standing, or lying down can cure illness. Why is this so? Disharmony in the four great elements leads to numerous illnesses. Concentrating the mind upward [in meditation] causes disharmony in the four great elements. When concentrating the mind downward, harmony in the four great elements is naturally restored. Such are methods for curing illness.

Some masters teach that reflecting on the emptiness of phenomena and their lack of intrinsic reality leads to detachment from illness. When the mind dwells in tranquility, most illnesses can be cured. Why is this so? Negative thoughts and emotions can cause disharmony in the four great elements and lead to illness.

If the mind is concentrated, peaceful and joyful, numerous illnesses can be cured. Hence, the *Vimalakīrti Sūtra* states: “What is the fundamental cause of illness? [Illness arises when] the mind seizes upon conditions. How does the mind stop seizing upon conditions? [To stop,] the mind detaches from all conditions.”¹¹³

Such are the various methods of employing *śamatha* for curing illness [as taught by the masters]. Therefore, skillfully practicing *śamatha* can cure numerous illnesses.

2) [*Vipaśyanā*]

Below concerns employing *vipaśyanā* to cure illness.

Some masters teach visualizing the six types [of intoned sounds] of *qī* energies for curing illness. What are the six types [of intoned sounds] of *qī*? They are: (1) *chuī*; (2) *hū*; (3) *xī*; (4) *hē*; (5) *xū*; and, (6) *sī*.

These six types [of intoned sounds] of *qī* energies are created within the lips and the mouth [when the *qī* energies steadily come through]. Engage in visualization as an expedient means while the sounds of *qī* are produced in a subtle and refined manner. Below is my verse:

The heart is associated with the *hē* sound,
 As the kidneys to the *chuī* sound.
 The spleen is of the *hū* sound, and the lungs are of the *sī* sound.
 Sages know their functions.
 When the liver organ is in disharmony,
 The *xū* sound restores harmony.
 When the triple burner is congested,
 The *xī* sound is the treatment.

Some masters teach that skillfully employing visualizations to practice twelve kinds of respiration can cure most illnesses. They are:

- (1) Ascending respiration;
- (2) Descending respiration;
- (3) Full respiration;
- (4) Burning respiration;
- (5) Increasing respiration;
- (6) Demolishing respiration;
- (7) Warming respiration;
- (8) Cooling respiration;
- (9) Breaking-through respiration;
- (10) Balancing respiration;
- (11) Harmonizing respiration; and
- (12) Nourishing respiration.

These twelve kinds of respiration follow the visualizations of the mind. Below is a brief explanation of the functions of these twelve kinds of respiration.

The ascending respiration treats the feeling of heaviness.

The descending respiration treats the feeling of weakness and dizziness.

The full respiration treats the symptom of emaciation. The burning respiration treats the symptom of swelling and distention.

The increasing respiration treats the symptom of growing thin and wasting away. The demolishing respiration treats the symptom of feelings of over-fullness [of *qi* energy].

The warming respiration treats the symptom of coolness. The cooling respiration treats the symptom of heat.

The breaking-through respiration treats the symptom of

obstruction [of the flow of *qi* and blood]. The balancing respiration treats the symptom of shaking.

The harmonizing respiration treats the symptom of disharmony in the four elements of the body. The nourishing respiration nourishes the four elements when they are in a state of decline.

Skillfully employing these types of respiration, a variety of illnesses can be cured.

Some masters teach that skillfully using intense visualization can cure illnesses. For example, if a person is afflicted with the symptom of coolness, visualize warm *qi* energy filling the body to cure the coolness. This is the same as the treatments contained in the *Samyukt Āgama Sūtra* which describes seventy-two methods for curing illness.

Some masters teach solely using *vipaśyanā* to investigate and analyze. Illnesses caused by the four great elements in the body are illusory. Illnesses caused by mental factors are illusory. Therefore, the multitude of illnesses are naturally cured.

Such are the various methods of employing *vipaśyanā* for curing illness [as taught by the masters]. They should be practiced accordingly. Skillfully practicing *vipaśyanā* can cure illnesses.

c. [Summary]

If you can skillfully employ *samatha* and *vipaśyanā*, there are no illnesses that cannot be cured. However, people of today are dull and shallow. When practicing [these methods to cure illness] they are often unsuccessful. For this reason, these methods are not widely circulated.

You should not mix these methods with other techniques of *qi* manipulation or the practice of breatharianism (strict fasting), as they may lead to the development of false views. You may take

medicines produced from minerals, plants, or vegetation to cure illness as appropriate.

If an illness is caused by demons, fortify the mind and recite mantras to cure the illness. If an illness is caused by karmic retribution, cultivate merit and engage in repentance to cure the illness. Between these two methods of curing illness, should you be proficient in either one of them, not only can you help yourself but others also. How much more so those proficient in both methods.

If unaware [of these two methods], there is no cure when illnesses occur. Not only does illness disrupt practice of the Dharma, it can also threaten your life. In this case, how can you benefit yourself and others?

Hence, if you wish to practice *śamatha* and *vipaśyanā*, you must skillfully comprehend these methods for curing illness.

The methods are not limited to a specific type and results vary according to each practitioner's experience level. How can this be fully expressed in words?

9.3 [Ten Aspirations]

When using the mind in meditation to cure illness, it is important to further give rise to ten aspirations. They are:

- (1) Having faith;
- (2) Applying;
- (3) Diligence;
- (4) Staying constantly on the condition;
- (5) Distinguishing between illnesses;
- (6) Expedient means;
- (7) Long-enduring practice;
- (8) Knowing what to abide or abandon;
- (9) Knowing how to maintain and protect; and,
- (10) Recognizing hindrances and obstacles.

What is meant by having faith? This means having faith that these treatment methods certainly cure illnesses.

What is meant by applying? This means to apply these methods when appropriate.

What is meant by diligence? This means to apply these methods diligently, until all illnesses are cured.

What is meant by staying constantly on the condition? This means to focus on applying the treatment methods without distraction.

What is meant by distinguishing between illnesses? This means to distinguish between illnesses based on what has been discussed.

What is meant by expedient means? This means the practice of exhaling and inhaling (*śamatha*); applying the mind in visualization (*vipaśyanā*); proficiency in the various methods; and appropriate use of them [for curing illnesses].

What is meant by long-enduring practice? This means to continuously apply these methods, even if results are not yet obvious, regardless of how long it takes [for illnesses to be cured].

What is meant by knowing what to abide or abandon? This means diligently abiding what is beneficial and abandoning what is harmful. To discriminate between the two, employ the mind skillfully.

What is meant by knowing how to maintain and protect? This means skillfully recognizing disturbances and conditions that disrupt [the treatment method].

What is meant by recognizing hindrances and obstacles? This means that when [a treatment method] proves beneficial, keep it to yourself. When [a treatment method] proves unbeneficial, do not give rise to doubt and slander.

Giving rise to these ten aspirations [when applying treatment methods] leads to success in curing illness. In sum, efforts will not be made in vain.



Stage
10

Realization

Conventional Truth, Ultimate Truth, and the Middle Way

10.1 [Two Truths as Expedient Means for Realization]

If practitioners cultivate *śamatha* and *vipaśyanā* accordingly, they will realize that all phenomena arise from the mind; that conditioned existences are deceptive, without substantial reality and thus empty. As such, they detach from names and forms. This is known as true experience of *śamatha* 体真止.

In this state of realization, there is no fruit of Buddhahood to aspire for above nor are there sentient beings below to liberate. Such is known as emerging from the insight of Conventional Truth and entering into the insight of Emptiness. It is also known as arising insight into the Two Truths 二谛观, as the eye of wisdom or the wisdom of *śrāvakas*. Remaining at this stage of insight leads to falling into the state of a *śrāvaka* or *pratyekabuddha* [one who achieves Enlightenment alone].

As the [Lotus] *Sūtra* states, “the *śrāvakas* sigh and express that ‘when we heard about purifying Buddha-Lands and instructing sentient beings to reach liberation, we had no aspiration or joy. Why is this so? All dharmas are empty and still. There is neither arising nor ceasing, no [discrimination between] immenseness and smallness, and no affliction nor enlightenment. Contemplating thus,

our hearts feel no aspiration or joy.”¹¹⁴

Therefore, when realizing there is no enlightenment [to be attained], a *śrāvaka* enters into the state [of a non-returner] and does not aspire toward the perfect awakening of a Buddha. The *śrāvaka* develops the power of *śamatha* [over *vipaśyanā* in an unbalanced manner] and becomes unable to see the Buddha nature.

Since bodhisattvas seek to benefit all sentient beings and realize all Buddha Dharmas, they should not attach to the state of a *śrāvaka* and enter *nirvāṇa* without remainder. They should emerge from the insight of Emptiness and enter into the insight of Conventional Truth. Even though the nature of the mind is empty, when conditions arise, the mind can still bring forth all dharmas. Just as a magical display has no reality, it can still be seen, heard, or felt respectively.

Observing thusly, bodhisattvas understand that though dharmas are ultimately empty and still, they can continue to cultivate various types of kind acts in the midst of emptiness, much as [farmers] plant trees in empty fields. Bodhisattvas can distinguish between the innumerable capacities and proclivities of sentient beings and teach in myriad ways. When bodhisattvas achieve unobstructed eloquence, they can benefit sentient beings of the six realms of existence.

This is known as the *śamatha* of expedient means in accordance with conditions 方便随缘止. This is the result of emerging from the insight of Emptiness and entering into the insight of Conventional Truth.

This [type of *śamatha*] is also known as arising the insight of equality 平等观, the eye of Dharma, and the wisdom of bodhisattvas. When abiding in this stage of insight, bodhisattvas develop the power of *vipaśyanā* [over *śamatha* in an unbalanced manner], they see

Buddha nature but not yet perfectly.

10.2 [The Middle Way as Final Realization]

Even if bodhisattvas have accomplished these two kinds of insights [i.e., the insight of Conventional Truth and the insight of Emptiness], such is based on expedient insight, not the true insight [that leads to final realization].

Therefore, the *Sūtra* [*on the Jeweled Necklace of the Bodhisattva's Original Karma* 菩萨瓔珞本业经] states, “The two insights are expedient means. Because of them, [a bodhisattva] is able to enter into the insight of the Middle Way and is able to balance practice of Conventional Truth (*saṃvṛti-satya*) and Ultimate Truth (*paramārtha-satya*), dwell in Suchness in every moment, and naturally enter into the ocean of the Buddha's perfect wisdom.”¹¹⁵

If bodhisattvas wish to accomplish all Buddha Dharmas in one single thought, they should cultivate the contemplation that avoids the two extremes and develop the right insight of the Middle Way. How can the right insight be developed, then?

When realizing that nature of mind is neither true nor false, let go of the true and false mind. Such is right insight. Further, realize that nature of mind is neither empty nor conventionally extant but do not negate emptiness and conventional existence. Reflecting in this way, the mind realizes the Middle Way and perfectly illuminates the two truths.

Once the mind sees the Middle Way and the Two Truths, the Middle Way and Two Truths of all dharmas is also seen without attachment. Because there is no definite and fixed nature [in the

115 T. 24. 1485. 1014b20-22.

Middle Way and the Two Truths], such is known as right insight into the Middle Way. As a verse from *The Fundamental Wisdom of the Middle Way* states:

I say that all dharmas which arise
 From conditions are empty.
 This is also known as conventional, and
 Composes the meaning of the Middle Way.¹¹⁶

Entering deeply into the meaning of this verse, not only is the Middle Way indicated, the two expedient gates of insight are also named [i.e., of Conventional Truth and the Ultimate Truth]. Know that true insight into the Middle Way is the eye of Buddha and the perfect wisdom of Buddhas.

10.3 [The Middle Way and Accomplishment]

Abiding in this state of insight, *śamatha* and *vipaśyanā* are in balance, Buddha nature is clearly seen, and one is established in the *Mahāyāna*. The bodhisattva's steps will be firm and steady, yet swift like the wind, naturally flowing toward the ocean of the Buddha's perfect wisdom.

Such a person performs the deeds of the *Tathāgata*, enters the room of the *Tathāgata*, dresses in the robe of the *Tathāgata*, and ascends the seat of the *Tathāgata*.

Such a person is naturally adorned, gains purity of the six senses, enters the Buddha realm and is unstained by attachment to all dharmas. All Buddha Dharmas hereby manifest, the *samādhi* of Buddha mindfulness is achieved and the Buddha's indestructible concentration is established.

In this stage, [bodhisattvas] can universally manifest in myriad forms and travel to the Buddha-Lands everywhere to teach and transform sentient beings.

They adorn and purify the Buddha-Lands; make offerings to all Buddhas; receive and uphold the treasures of all Buddha Dharmas; accomplish all bodhisattva deeds of perfection; and realize the state of a Great Bodhisattva.

They thereby become the companions of *Samantabhadra* and *Mañjuśrī* Bodhisattvas, ever residing in the body of Dharma nature (*dharmatā*). Such bodhisattvas are praised by the Buddhas and receive predictions of Buddhahood.

10.4 [Initial Aspiration for Seeing Buddha Nature]

These bodhisattvas become adornments of the *Tushita* Heaven, manifest entering the womb, renounce the householder's life, go to the place of the Way, subdue *Māra*, accomplish perfect Enlightenment, turn the Dharma wheel, and enter *nirvāṇa*.

Such bodhisattvas accomplish all Buddha activities in all lands and achieve the inconceivable and transformation bodies of a Buddha. Such is the bodhisattva at the stage of initial aspiration.

The *Avataṃsaka Sūtra* states, “When initial aspiration arises, Enlightenment is accomplished. Utterly realize the nature of all dharmas and all wisdom bodies are not realized by another [but by oneself].”¹¹⁷

The *Sūtra* also states: “The bodhisattva at initial aspiration attains the *Tathāgata* body and manifests innumerable forms.”¹¹⁸ It further states: “The bodhisattva at initial aspiration is the Buddha.”¹¹⁹

117 T. 9. 278. 449c14-15.

118 T. 9. 278. 452c6.

119 T. 9. 278. 452c4.

The *Mahāparinirvāṇa Sūtra* states: “Initial aspiration and the Ultimate are not different. Between these two, the former is more difficult.”¹²⁰

The *Pañcaviṃśatisāhasrikā-prajñāpāramitā Sūtra* also states: “Subhūti, some *Bodhisattva-Mahasattvas* when rousing initial aspiration, go directly to the place of Enlightenment and turn the Dharma Wheel. Know that such Bodhisattvas are like Buddhas.”¹²¹

In the *Lotus Sūtra*, the dragon girl offers a jewel as proof [of her initial aspiration].¹²² All such *sūtras* teach that initial aspiration contains all Buddha Dharma. Such is the gate of the “ā” 阿 syllable¹²³ described in the *Pañcaviṃśatisāhasrikā-prajñāpāramitā Sūtra*.

It is the leading of sentient beings to the wisdom of Buddhas as taught in the *Lotus Sūtra*. It is the seeing of Buddha nature and dwelling in *Mahāparinirvāṇa* as taught in the *Mahāparinirvāṇa Sūtra*.

This completes a brief introduction to the bodhisattva at the stage of initial aspiration reaching realization through *śamatha* and *vipaśyanā*.

10.5 [Final Accomplishment through *Śamatha* and *Vipaśyanā*]

Next concerns the characteristics of realization after [the stage of initial aspiration]. The states realized by bodhisattvas are indescribable but may be inferred from the teachings. They are nothing other than *śamatha* and *vipaśyanā*.

Why is this so? The *Lotus Sūtra* contains [many passages] sincerely

120 T. 12. 374. 590a21.

121 The quote that Master Zhiyi cited here cannot be found in the *Pañcaviṃśatisāhasrikā-prajñāpāramitā Sūtra*, or the *Perfection of Wisdom in Twenty-Five Thousand Lines*.

122 T. 9. 262. 35c12-16.

123 The scared world “ā” 阿 in Chinese was originally translated from the Sanskrit scared syllable “Om or ॐ”.

praising the wisdom of Buddhas. Such is *vipaśyanā*. *Vipaśyanā* can be employed to clarify the states of realization.

Further, the *Mahāparinirvāṇa Sūtra* examines one hundred statements on liberation to clarify the meaning of *Mahāparinirvāṇa*. *Nirvāṇa* is *śamatha*. *Śamatha* can be employed to clarify the states of realization. The *sūtra* states, “*Mahāparinirvāṇa* is perpetual tranquil concentration. Tranquil concentration is *śamatha*.”¹²⁴

Although the *Lotus Sūtra* mainly uses *vipaśyanā* to clarify realization, it includes *śamatha* as well. The *sūtra* states: “up to ultimate final *nirvāṇa* and perpetual tranquility, all such are empty.”¹²⁵

Although the *Mahāparinirvāṇa Sūtra* mainly uses *śamatha* to clarify realization, it includes *vipaśyanā* as well. Thus, [the *sūtra*] states that *Mahāparinirvāṇa* has three virtues.¹²⁶

Even though these two great *sūtras* express the same matter in different ways, both employ *śamatha* and *vipaśyanā* to distinguish the ultimate view. They employ tranquility and insight to distinguish the ultimate fruit of enlightenment.

You should know that realization is inconceivable in the beginning, inconceivable in the middle, and inconceivable at the end. As the *Golden Light Sūtra* 金光明经 states: “The *Tathāgata* is inconceivable in the beginning, majestic in the middle, and indestructible at the end.”¹²⁷

This realization is based on the mind which cultivates *śamatha* and *vipaśyanā*. A verse from the *Pratyutpanna Samādhi Sūtra* states:

124 T. 12. 375. 28. 790b19.

125 T. 9. 262. 03. 19c04.

126 The three virtues or aspects of great *nirvāṇa* are: (1) the virtue of the Dharma Body 法身德, which is characterized by perpetual tranquility; (2) the virtue of perfect wisdom 般若德, which is the ability to see things as they are; and (3) the virtue of liberation 解脱德 which is freedom from mental fetters and the realization of the state of Suchness.

127 T. 16. 664. 362b29-c2.

The Buddhas attain liberation through the mind,
 The mind, with insight and tranquility, is called undefiled.
 If even in the five realms, mind remains unpolluted,
 Those who master this indeed realize the great Path.¹²⁸

Those who vow to practice these methods must eliminate the Three Obstacles¹²⁹ and the Five Hindrances. If these are not eradicated, even diligent practice will not lead to benefit.

This concludes the *Foundations for Developing Buddhist Tranquility (Śamatha) and Insight (Vipaśyanā) Meditation*.

128 T.13.418.909a7-8. “诸佛从心解得道，心者清净明无垢；五道鲜洁不受色，有解是者成大道。”

129 The Three Obstacles are: (1) passions, i.e., greed, hatred, and ignorance; (2) unskill acts of karma; and (3) karmic retributions.

Chinese Text
of the *Foundations for Developing
Buddhist Tranquility (Śamatha) and
Insight (Vipaśyanā) Meditation*

修习止观坐禅法要
(一曰童蒙止观，亦名小止观)

天台山修禅寺沙门智凯述
资料底本：大正新脩大正藏经
T. 46, No. 1915

Edited and Punctuated
by the Translator

释元照序

天台止观有四本。一曰《圆顿止观》，大师于荆州玉泉寺说，章安记为十卷。

二曰《渐次止观》，在瓦官寺说，弟子法慎记。本三十卷，章安治定为十卷，今《禅波罗蜜》是。

三曰《不定止观》，即陈尚书令毛喜请大师出，有一卷，今《六妙门》是。

四曰《小止观》，即今文是，大师为俗兄陈针出。

寔大部之梗概，入道之枢机，曰止观、曰定慧、曰寂照、曰明静，皆同出而异名也。

若夫穷万法之源底，考诸佛之修证，莫若止观。

天台大师灵山亲承，承止观也。大苏妙悟，悟止观也。三昧所修，修止观也。纵辩而说，说止观也。故曰：“说己心中所行法门”。

则知台教宗部虽繁，要归不出止观。舍止观，不足以明天台道，不足以议天台教。故入道者不可不学，学者不可不修。

奈何叔世寡薄驰走声利，或胶固于名相，或混肴于暗证。其书虽存，而止观之道蔑闻于世，得不为之痛心疾首哉！

今以此书命工镂板，将使闻者见者，皆植大乘缘种，况有修有证者，则其利尚可量耶？

予因对校乃为叙云。时绍圣二年仲秋朔，余杭郡释元照序。

智者大师自序

诸恶莫作，众善奉行；
自净其意，是诸佛教。

若夫泥洹之法，入乃多途，论其急要，不出止观二法。

所以然者，止乃伏结之初门，观是断惑之正要。止则爱养心识之善资，观则策发神解之妙术。止是禅定之胜因，观是智慧之由藉。

若人成就定慧二法，斯乃自利利人，法皆具足。故法华经云：“佛自住大乘，如其所得法，定慧力庄严，以此度众生”。

当知，此之二法，如车之双轮，鸟之两翼，若偏修习，即堕邪倒。故经云：“若偏修禅定、福德，不学智慧，名之曰愚。偏学智慧，不修禅定、福德，名之曰狂”。

狂愚之过，虽小不同，邪见轮转，盖无差别。若不均等，此则行乖圆备，何能疾登极果？故经云：“声闻之人，定力多故，不见佛性。十住菩萨智慧力多，虽见佛性，而不明了。诸佛如来，定慧力等，是故了了见于佛性”。

以此推之，止观岂非泥洹大果之要门，行人修行之胜路，众德圆满之指归，无上极果之正体也。

若如是知者，止观法门实非浅。故欲接引始学之流辈，开矇冥而进道，说易行难，岂可广论深妙。今略明十意，以示初心行人，

登正道之阶梯，入泥洹之等级。

寻者当愧为行之难成，毋鄙斯文之浅近也。若心称言旨，于一晌间，则智断难量，神解莫测。若虚构文言，情乖所说，空延岁月，取证无由，事等贫人数他财宝，于己何益者哉！

具缘第一，诃欲第二，弃盖第三，调和第四，方便第五，正修第六，善发第七，觉魔第八，治病第九，证果第十。

今略举此十意，以明修止观者，此是初心学坐之急要。若能善取其意，而修习之，可以安心免难，发定生解，证于无漏之圣果也。

具缘第一

夫发心起行，欲修止观者，要先外具五缘。

第一，持戒清净。

如经中说：“依因此戒，得生诸禅定，及灭苦智慧”。是故比丘应持戒清净。

然有三种行人，持戒不同。

一者，若人未作佛弟子时，不造五逆。后遇良师，教受三归五戒，为佛弟子。

若得出家，受沙弥十戒，次受具足戒，作比丘比丘尼。从受戒来，清净护持，无所毁犯，是名上品持戒人也。当知是人，修行止观，必证佛法，犹如净衣易受染色。

二者，若人受得戒已，虽不犯重，于诸轻戒多所毁损。为修定故，即能如法忏悔，亦名持戒清净，能生定慧。如衣曾有垢腻，若能浣净，染亦可著。

三者，若人受得戒已，不能坚心，护持轻重诸戒，多所毁犯。依小乘教门，即无忏悔四重之法。若依大乘教门，犹可灭除。故经云：“佛法有二种健人，一者不作诸恶，二者作已能悔”。

夫欲忏悔者，须具十法，助成其忏。一者，明信因果。二者，生重怖畏。三者，深起惭愧。四者，求灭罪方法，所谓大乘经中明

诸行法，应当如法修行。五者，发露先罪。六者，断相续心。七者，起护法心。八者，发大誓愿，度脱众生。九者，常念十方诸佛。十者，观罪性无生。

若能成就如此十法，庄严道场，洗浣清净，著净洁衣，烧香散花，于三宝前，如法修行，一七三七日，或一月三月，乃至经年，专心忏悔，所犯重罪，取灭方止。

云何知重罪灭相？若行者如是至心忏悔时，自觉身心轻利，得好瑞梦，或復睹诸灵瑞异相，或觉善心开发，或自于坐中，觉身如云如影，因是渐证，得诸禅境界。或復豁然解悟心生，善识法相，随所闻经，即知义趣。因是法喜，心无忧悔。

如是等种种因缘，当知即是破戒障道，罪灭之相。从是已后，坚持禁戒，亦名尸罗清净，可修禅定。犹如破坏垢腻之衣，若能补治浣洗清净，犹可染著。

若人犯重禁已，恐障禅定，虽不依诸经，修诸行法，但生重惭愧，于三宝前发露先罪，断相续心，端身常坐，观罪性空，念十方佛。

若出禅时，即须至心烧香礼拜忏悔，诵戒及诵大乘经典，障道重罪，自当渐渐消灭，因此尸罗清净，禅定开发。故《妙胜定经》云：“若人犯重罪已，心生怖畏，欲求除灭，若除禅定，余无能灭。”是人应当在空闲处，摄心常坐，及诵大乘经。一切重罪，悉皆消灭。诸禅三昧，自然现前。

第二，衣食具足者。

衣法有三种。

一者，如雪山大士，随得一衣蔽形即足，以不游人间，堪忍力成故。

二者，如迦叶常受头陀法，但畜粪扫三衣，不畜余长。

三者，若多寒国土，及忍力未成之者，如来亦许三衣之外，畜百一等物，而要须说净，知量知足，若过贪求积聚，则心乱妨道。

次食法有四种。

一者，若上人大士，深山绝世，草果随时得资身者。

二者，常行头陀受乞食法。是乞食法，能破四种邪命，依正命自活，能生圣道故。邪命自活者：一、下口食；二、仰口食；三、维口食；四、方口食。邪命之相，如舍利弗为青目女说。

三者，阿兰若处，檀越送食。

四者，于僧中洁净食。有此等食缘具足，名衣食具足。何以故？无此等缘，则心不安隐，于道有妨。

第三，得闲居静处。

闲者，不作众事名之为闲。无愤闹故，名之为静。有三处可修禅定。

一者，深山绝人之处。

二者，头陀兰若之处，离于聚落，极近三四里。此则放牧声绝，无诸愤闹。

三者，远白衣住处，清净伽蓝中，皆名闲居静处。

第四，息诸缘务，有四意。

一、息治生缘务，不作有为事业。

二、息人间缘务，不追寻俗人朋友亲戚知识，断绝人事往还。

三、息工巧技术缘务，不作世间工匠技术医方，禁呪卜相，书数算计等事。

第四、息诸缘务。

息学问缘务，读诵听学等悉皆弃捨。此为息诸缘务。所以者何？若多缘务，则行道事废，心乱难摄。

第五，近善知识。

善知识有三。

一者，外护善知识，经营供养，善能将护行人，不相恼乱。

二者，同行善知识，共修一道，互相劝发，不相扰乱。

三者，教授善知识，以内外方便、禅定法门示教利喜。

略明五种缘务竟。

诃欲第二

所言诃欲者，谓五欲也。凡欲坐禅，修习止观，必须诃责。五欲者，是世间色、声、香、味、触。常能誑惑一切凡夫，令生爱著。若能深知过罪，即不亲近，是名诃欲。

一、诃色欲者。

所谓男女形貌端严，修目长眉，朱唇素齿，及世间宝物，青黄赤白，红紫缥绿。种种妙色，能令愚人见则生爱，作诸恶业。

如频婆娑罗王，以色欲故，身入敌国，在婬女阿梵波罗房中。优填王以色染故，截五百仙人手足。如此等种种过罪。

二、诃声欲者。

所谓箜篌、篪、箏、笛，丝、竹、金、石音乐之声，及男女歌、咏、赞、诵等声。能令凡夫，闻即染著，起诸恶业。

如五百仙人雪山住，闻甄陀罗女歌声，即失禅定，心醉狂乱。如是等种种因缘，知声过罪。

三、诃香欲者。

所谓男女身香，世间饮食馨香，及一切薰香等。愚人不了香

相，闻即爱著，开结使门。

如一比丘在莲华池边，闻华香气，心生爱乐，池神即大河责：“何故偷我香气！以著香故，令诸结使卧者皆起”。如是等种种因缘，知香过罪。

四、诃味欲者。

所谓苦、酸、甘、辛、咸、淡等，种种饮食肴膳美味，能令凡夫心生染著，起不善业。

如一沙弥染著酪味，命终之后生在酪中受其虫身。如是等种种因缘，知味过罪。

五、诃触欲者。

男女身分柔软细滑，寒时体温，热时体凉，及诸好触。愚人无智，为之沉没，起障道业。

如一角仙，因触欲故，遂失神通，为婬女骑颈。如是等种种因缘，知触过罪。

如上诃欲之法，出摩诃衍论中说。復云：“哀哉众生，常为五欲所恼，而犹求之不已”。

此五欲者，得之转剧，如火益薪，其焰转炽。五欲无乐，如狗啮枯骨。五欲增诤，如鸟竞肉。五欲烧人，如逆风执炬。五欲害人，如贱毒蛇。五欲无实，如梦所得。五欲不久，假借须臾，如击石火。

智者思之，亦如怨贼。世人愚惑，贪著五欲，至死不捨，后受无量苦恼。

此五欲法，与畜生同有。一切众生，常为五欲所使，名欲奴仆。坐此弊欲，沉堕三涂。我今修禅，复为障蔽，此为大贼，急当远之。如《禅经》偈中说：

生死不断绝，贪欲嗜味故；
养冤入丘塚，虚受诸辛苦。
身臭如死尸，九孔流不净；
如厕虫乐粪，愚人身无异。
智者应观身，不贪染世乐；
无累无所欲，是名真涅槃。
如诸佛所说，一心一意行；
数息在禅定，是名行头陀。

弃盖第三

所言弃盖者，谓五盖也。前说外五尘中生欲，今约内意根中生欲。

一、弃贪欲盖。

谓行者端坐修禅，心生欲觉，念念相续，覆盖善心，令不生长，觉已应弃。

所以者何？如术婆伽，欲心内发，尚能烧身。况复心生欲火，而不烧诸善法？

贪欲之人，去道甚远。所以者何？欲为种种恼乱住处，若心著欲，无由近道。如除盖偈说：

入道惭愧人，持钵福众生；
云何纵尘欲，沉没于五情。
已捨五欲乐，弃之而不顾；
如何还欲得，如愚自食吐。
诸欲求时苦，得时多怖畏；
失时怀热恼，一切无乐处。
诸欲患如是，以何能捨之；
得深禅定乐，即不为所欺。

二、弃瞋恚盖。

瞋，是失佛法之根本，坠恶道之因缘，法乐之冤家，善心之大贼，种种恶口之府藏。

是故行者于坐禅时思惟：此人现在恼我，及恼我亲，赞叹我冤。思惟过去、未来亦如是，是为九恼，故生瞋恨。

瞋恨故生怨，以怨心生故，便起心恼。彼如是瞋觉覆心，故名为盖。当急弃之，无令增长。如释提婆那以偈问佛：

何物杀安乐，何物杀无忧；
何物毒之根，吞灭一切善？

佛以偈答言：

杀瞋则安乐，杀瞋则无忧；
瞋为毒之根，瞋灭一切善。

如是知己，当修慈忍以灭除之，令心清净。

三、弃睡眠盖。

内心昏暗名为睡。五情暗蔽放恣，支节委卧，睡熟为眠。以是因缘，名为睡眠。盖能破今世后世，实乐法心，及后世生天及涅槃乐。

如是恶法，最为不善。何以故？诸余盖情，觉故可除，睡眠如死，无所觉识，以不觉故，难可除灭。如佛、诸菩萨，诃睡眠弟子偈曰：

汝起勿抱臭尸卧，种种不净假名人；
 如得重病箭入体，诸苦痛集安可眠？
 如人被缚将去杀，灾害垂至安可眠？
 结贼不灭害未除，如共毒蛇同室居；
 亦如临阵两刃间，尔时云何安可眠？
 眠为大暗无所见，日日欺诳夺人明；
 以眠覆心无所见，如是大失安可眠？

如是等种种因缘，诿睡眠盖，警觉无常，减损睡眠，令无昏覆。若昏睡心重，当用禅镇杖却之。

四、弃掉悔盖。

掉有三种。

一者，身掉。身好游走，诸杂戏谑，坐不暂安。

二者，口掉。好喜吟咏，竞诤是非，无益戏论，世间语言等。

三者，心掉。心情放逸，纵意攀缘，思惟文艺，世间才技，诸恶觉观等，名为心掉。

掉之为法，破出家人心。如人摄心，犹不能定，何况掉散？掉散之人，如无钩醉象，穴鼻骆驼，不可禁制。如偈说：

汝已剃头著染衣，执持瓦钵行乞食；
 云何乐著戏掉法，放逸纵情失法利？

既失法利，又失世乐，觉其过已，当急弃之。

悔者，悔能成盖。若掉无悔，则不成盖。何以故？掉时未在缘中故，后欲入定时方悔。前所作忧恼覆心，故名为盖。

但悔有二种：一者，因掉后生悔，如前所说；二者，如作大重罪人，常怀怖畏，悔箭入心，坚不可拔。如偈说：

不应作而作，应作而不作；
悔恼火所烧，后世堕恶道。
若人罪能悔，悔已莫復忧；
如是心安乐，不应常念著。
若有二种悔，若应作不作；
不应作而作，是则愚人相。
不以心悔故，不作而能作；
诸恶事已作，不能令不作。

五、弃疑盖者。

以疑覆心故，于诸法中，不得信心。信心无故，于佛法中，空无所获。譬如有人入于宝山，若无有手，无所能取。

然则疑过甚多，未必障定，今正障定疑者有三种。

一者，疑自。而作是念，我诸根暗钝，罪垢深重，非其人乎？自作此疑，定法终不得发。若欲修定，勿当自轻，以宿世善根难测故。

二者，疑师。彼人威仪相貌如是，自尚无道，何能教我？作是疑慢，即为障定。欲除之法，如《摩诃衍论》中说：“如臭皮囊中金，以贪金故，不可弃其臭囊”。行者亦尔，师虽不清净，亦应生佛想。

三者，疑法。世人多执本心，于所受法，不能即信，敬心受行。若心生犹豫，即法不染心。何以故？疑障之义，如偈中说：

如人在岐路，疑惑无所趣；
 诸法实相中，疑亦復如是。
 疑故不勤求，诸法之实相；
 见疑从痴生，恶中之恶者。
 善不善法中，生死及涅槃；
 定实真有法，于中莫生疑。
 汝若怀疑惑，死王狱吏缚；
 如师子搏鹿，不能得解脱。
 在世虽有疑，当随喜善法；
 譬如观岐道，利好者应逐。

佛法之中，信为能入。若无信者，虽在佛法，终无所获。如是种种因缘，觉知疑过，当急弃之。

问曰：不善法广，尘数无量，何故但弃五法？

答曰：此五盖中，即具有三毒等分，四法为根本，亦得摄八万四千诸尘劳门。

一、贪欲盖，即贪毒。二、瞋恚盖，即瞋毒。三、睡眠及疑，此二法是痴毒。四、掉悔，即是等分摄，合为四分。烦恼一中，有二万一千，四中合为八万四千。是故除此五盖，即是除一切不善之法。

行者如是等种种因缘，弃于五盖。譬如，负债得脱，重病得差；如饥饿之人，得至丰国；如于恶贼中，得自免济，安隐无患。行者亦如是，除此五盖，其心安隐，清凉快乐。

如日月以五事覆：翳、烟、尘、云雾、罗睺阿修罗手障，则不能明照。人心五盖，亦復如是。

调和第四

夫行者初学坐禅，欲修十方三世佛法者，应当先发大誓愿，度脱一切众生，愿求无上佛道。其心坚固，犹如金刚，精进勇猛，不惜身命，若成就一切佛法，终不退转。

然后坐中，正念思惟一切诸法真实之相。所谓：善、不善、无记法，内外根尘妄识，一切有漏烦恼法，三界有为生死因果法，皆因心有。

故《十地经》云：“三界无别有，唯是一心作”。若知心无性，则诸法不实；心无染著，则一切生死业行止息。作是观已，乃应如次起行修习也。

云何名调和？今借近譬，以况斯法。如世间陶师，欲造众器，先须善巧调泥，令使不彊不懦，然后可就轮绳。亦如弹琴前应调弦，令宽急得所，方可入弄，出诸妙曲。行者修心，亦复如是。善调五事，必使和适，则三昧易生。有所不调，多诸妨难，善根难发。

一、调食者。

夫食之为法，本欲资身进道，食若过饱，则气急身满，百脉不通，令心闭塞，坐念不安。若食过少，则身羸心悬，意虑不固，此二皆非得定之道。若食秽触之物，令人心识昏迷。若食不宜之物，则动宿病，使四大违反。

此为修定之初，须深慎之也。故经云：“身安则道隆，饮食知节量，常乐在空闲，心静乐精进，是名诸佛教。”

二、调睡眠者。

夫眠是无明惑覆，不可纵之。若其眠寐过多，非唯废修圣法，亦复丧失功夫，而能令心暗昧，善根沉没。

当觉悟无常，调伏睡眠，令神气清白，念心明净，如是乃可栖心圣境，三昧现前。故经云：“初夜后夜，亦勿有废，无以睡眠因缘，令一生空过，无所得也。当念无常之火烧诸世间，早求自度，勿睡眠也。”

三调身，四调息，五调心，此三应合用，不得别说。但有初、中、后，方法不同，是则入、住、出相有异也。

三、夫初欲入禅调身者。

行人欲入三昧，调身之宜，若在定外行住进止，动静运为，悉须详审。

若所作粗犷，则气息随粗，以气粗故，则心散难录，兼复坐时烦愤，心不恬怡。

身虽在定外，亦须用意逆作方便，后入禅时，须善安身得所。初至绳床，即须先安坐处，每令安稳久久无妨。

次当正脚，若半跏坐，以左脚置右脚上，牵来近身，令左脚指与右髀齐，右脚指与左髀齐。若欲全跏，即正右脚置左脚上。

次解宽衣带周正，不令坐时脱落。

次当安手，以左手掌置右手上，重累手相对，顿置左脚上，牵来近身，当心而安。

次当正身，先当挺动其身，并诸支节，作七八反，如似按摩法。勿令手足差异，如是已则端直，令脊骨勿曲勿耸。

次正头颈，令鼻与脐相对，不偏不斜，不低不昂，平面正住。

次当口吐浊气，吐气之法开口放气，不可令粗急，以之绵绵恣气而出，想身分中百脉不通处，放息随气而出。闭口鼻纳清气，如是至三。若身息调和，但一亦足。

次当闭口，唇齿才相拄著，舌向上腭。

次当闭眼，才令断外光而已，当端身正坐，犹如奠石，无得身首四肢切尔摇动。

是为初入禅定，调身之法。举要言之，不宽不急，是身调相。

四、初入禅调息法者。

息有四种相：一、风；二、喘；三、气；四、息。前三为不调相，后一为调相。

云何为风相？坐时则鼻中息出入，觉有声是风也。

云何喘相？坐时息虽无声，而出入结滞不通，是喘相也。

云何气相？坐时息虽无声，亦不结滞，而出入不细，是气相也。

云何息相？不声、不结、不粗，出入绵绵，若存若亡，资神安隐，情抱悦豫，此是息相也。

守风则散，守喘则结，守气则劳，守息即定。

坐时有风、喘、气三相，是名不调。而用心者，復为心患，心亦难定。若欲调之，当依三法。

一者，下著安心；二者，宽放身体；三者，想气遍毛孔出入，通同无障。

若细其心，令息微微然，息调则众患不生，其心易定，是名行者初入定时调息方法。举要言之，不涩不滑，是调息相也。

五、初入定时调心者。

有三义：一、入；二、住；三、出。

一、初入有二义。

一者，调伏乱想，不令越逸；二者，当令沉、浮、宽、急得所。

何等为沉相？若坐时，心中昏暗，无所记录，头好低垂，是为沉相。尔时，当系念鼻端，令心住在缘中，无分散意，此可治沉。

何等为浮相？若坐时，心好飘动，身亦不安，念外异缘，此是浮相。尔时，宜安心向下，系缘脐中，制诸乱念，心即定住，则心易安静。

举要言之，不沉不浮，是心调相。其定心，亦有宽急之相。

定心急病相者，由坐中摄心用念，因此入定，是故上向，胸臆急痛。当宽放其心，想气皆流下，患自差矣。

若心宽病相者，觉心志散慢，身好逶迤，或口中涎流，或时暗晦。尔时，应当敛身急念，令心住缘中，身体相持，以此为治心。有涩滑之相，推之可知。

是为初入定，调心方法。夫入定本是从粗入细，是以身既为粗，息居其中，心最为细静。调粗就细，令心安静，此则入定初方便也，是名初入定时调二事也。

二、住坐中调三事者。

行人当于一坐之时，随时长短，十二时或经一时，或至二小时，摄念用心。是中应须善识身、息、心三事，调不调相。

若坐时，向虽调身竟，其身或宽、或急、或偏、或曲、或低、或昂，身不端直，觉已随正。令其安隐中无宽、急，平直正住。

復次，一坐之中，身虽调和，而气不调和。不调和相者，如上所说，或风、或喘、或復气急。身中胀满，当用前法随而治之，每令息道绵绵，如有如无。

次一坐中身息虽调，而心或浮沉、宽急不定。尔时若觉，当用前法调令中适。

此三事的无前后，随不调者而调适之，令一坐之中，身息及心三事，调适无相乖越，和融不二，此则能除宿患，妨障不生，定道可剋。

三、出时调三事者。

行人若坐禅将竟，欲出定时，应前放心异缘，开口放气，想从百脉随意而散，然后微微动身。次动肩膊及手头颈，次动二足，悉令柔软。

次以手遍摩诸毛孔，次摩手令暖以掩两眼，然后开之。待身热稍歇，方可随意出入。

若不尔者，坐或得住心，出既顿促，则细法未散，住在身中。令人头痛，百骨节疆，犹如风劳。于后坐中，烦躁不安。

是故心欲出定，每须在意，此为出定调身、息、心方法，以从细出粗故，是名善入住出。如偈说：

**进止有次第，粗细不相违；
譬如善调马，欲住而欲去。**

《法华经》云：“此大众诸菩萨等，已于无量千万亿劫，为佛道故，勤行精进。善入、住、出无量百千万亿三昧，得大神通，久修梵行，善能次第，习诸善法。”

方便行第五

夫修止观，须具方便法门，有其五法。

一者、欲。

欲离世间一切妄想颠倒，欲得一切诸禅智慧法门故。亦名为志，亦名为愿，亦名为好，亦名为乐。是人志愿好乐一切诸深法门故，故名为欲。如佛言曰：“一切善法欲为其本。”

二者、精进。

坚持禁戒，弃于五盖。初夜后夜，专精不废。譬如钻火未热，终不休息，是名精进善道法。

三者、念。

念世间为欺诳可贱，念禅定为尊重可贵。若得禅定，即能具足发诸无漏智，一切神通道力，成等正觉，广度众生。是为可贵，故名为念。

四者、巧慧。

筹量世间乐，禅定智慧乐，得失轻重。所以者何？世间之乐，乐少苦多，虚诞不实，是失是轻。禅定智慧之乐，无漏无为，寂然闲旷，永离生死，与苦长别，是得是重。如是分别，故名巧慧。

五者、一心。

分明明见世间，可患可恶；善识定慧功德，可尊可贵。尔时应当一心，决定修行止观。心如金刚，天魔外道不能沮坏。设使空无所获，终不回易，是名一心。

譬如人行，先须知道通塞之相，然后决定一心涉路而进，故说巧慧、一心。经云：“非智不禅，非禅不智，”义在此也。

正修行第六

修止观者有二种：一者，于坐中修；二者，历缘对境修。

一、于坐中修止观者。

于四威仪中，亦乃皆得。然学道者，坐为胜故，先约坐以明止观。略出五意不同。

一、对治初心粗乱修止观。

所谓行者初坐禅时，心粗乱故，应当修止以除破之，止若不破即应修观，故云对破初心粗乱修止观。今明修止观有二意。

一者，修止，自有三种。

一者，系缘守境止。所谓系心鼻端、脐间等处，令心不散，故经云：“系心不放逸，亦如猿著锁”。

二者，制心止。所谓随心所起，即便制之，不令驰散，故经云：“此五根者，心为其主，是故汝等当好止心。”此二种，皆是事相不须分别。

三者，体真止。所谓随心所念，一切诸法，悉知从因缘生，无有自性，则心不取。若心不取，则妄念心息。故名为止。如经中说云：

**一切诸法中，因缘空无主；
息心达本源，故号为沙门。**

行者于初坐禅时，随心所念，一切诸法，念念不住。虽用如上体真止，而妄念不息。当反观所起之心，过去已灭，现在不住，未来未至。三际穷之，了不可得。不可得法，则无有心。若无有心，则一切法皆无。行者虽观心不住，皆无所有，而非无刹那任运觉知念起。

又观此心念，以内有六根，外有六尘，根尘相对，故有识生。根尘未对，识本无生。观生如是，观灭亦然。生灭名字，但是假立。生灭心灭，寂灭现前，了无所得，是所谓涅槃空寂之理，其心自止。

《起信论》云：“若心驰散，即当摄来住于正念”。是正念者，当知唯心，无外境界。即復此心，亦无自相，念念不可得。谓初心修学，未便得住，抑之令住，往往发狂。如学射法，久习方中矣。

二者，修观，有二种。

一者，对治观。如不净观对治贪欲；慈心观对治瞋恚；界分别观对治著我；数息观对治多寻思等，此不分别也。

二者，正观。观诸法无相，并是因缘所生，因缘无性，即是实相。先了所观之境，一切皆空，能观之心，自然不起。

前后之文，多谈此理，请自详之。如经偈中说：“诸法不牢固，常在于念中，已解见空者，一切无想念。”

二、对治心沉浮病修止观。

行者于坐禅时，其心暗塞无记瞪瞢，或时多睡，尔时应当修观照了。若于坐中其心浮动，轻躁不安，尔时应当修止止之。

是则略说对治心沉浮病，修止观相。但须善识药病，相对用之，一一不得于对治有乖僻之失。

三、随便宜修止观。

行者于坐禅时，虽为对治心沉故修于观照，而心不明净，亦无法利，尔时当试修止止之。若于止时，即觉身心安静，当知宜止，即应用止安心。

若于坐禅时，虽为对治心浮动故修止，而心不住，亦无法利，当试修观。若于观中，即觉心神明净，寂然安隐，当知宜观，即当用观安心。

是则略说随便宜修止观相。但须善约便宜修之，则心神安隐，烦恼患息，证诸法门也。

四、对治定中细心修止观。

所谓行者先用止观对破粗乱，乱心既息即得入定。定心细故，觉身空寂，受于快乐。或利便心发，能以细心取于偏邪之理。若不知定心，止息虚诞，必生贪著。若生贪著，执以为实。若知虚诞不实，即爱见二烦恼不起，是为修止。

虽復修止，若心犹著爱见，结业不息。尔时应当修观，观于定中细心。若不见定中细心，即不执著定见。若不执著定见，则爱见烦恼业，悉皆摧灭，是名修观。

此则略说对治定中细心，修止观相，分别止观方法并同于前，但以破定见微细之失为异也。

五、为均齐定慧修止观。

行者于坐禅中，因修止故，或因修观，而入禅定。

【修止】虽得入定，而无观慧，是为痴定，不能断结。或观慧微少，即不能发起真慧，断诸结使，发诸法门。尔时，应当修观破析，则定慧均等，能断结使，证诸法门。

行者于坐禅时，因修观故，而心豁然开悟，智慧分明，而定心微少，心则动散，如风中灯照物不了，不能出离生死。尔时，应当复修于止，以修止故，则得定心。如密室中灯，则能破暗，照物分明。

是则略说均齐定慧二法修止观也，行者若能如是于端身正坐之中，善用此五番修止观意，取舍不失其宜，当知是人善修佛法，能善修故，必于一生不空过也。

二、明历缘对境修止观者。

端身常坐，乃为入道之胜要。而有累之身，必涉事缘。若随缘对境，而不修习止观，是则修心有间绝，结业触处而起，岂得疾与佛法相应？若于一切时中，常修定慧方便，当知是人必能通达一切佛法。

云何名历缘修止观？所言缘者，谓六种缘：一、行；二、住；三、坐；四、卧；五、作作；六、言语。

云何名对境修止观？所言境者谓六尘境：一、眼对色；二、耳对声；三、鼻对香；四、舌对味；五、身对触；六、意对法。行者约此十二事中修止观故，名为历缘对境修止观也。

【一、历缘修止观者】。

一、行者。

若于行时，应作是念：我今为何等事欲行？为烦恼所使，及不善无记事行，即不应行。若非烦恼所使，为善利益如法事，即应行。

云何行中修止？若于行时，即知因于行故，则有一切烦恼，善恶等法。了知行心，及行中一切法，皆不可得，则妄念心息，是名修止。

云何行中修观？应作是念：由心动身，故有进趣，名之为行，因此行故，则有一切烦恼，善恶等法。即当反观行心，不见相貌。当知行者，及行中一切法，毕竟空寂，是名修观。

二、住者。

若于住时，应作是念：我今为何等事欲住？若为诸烦恼，及不善无记事住，即不应住。若为善利益事，即应住。

云何住中修止？若于住时，即知因于住故，则有一切烦恼，善恶等法。了知住心，及住中一切法，皆不可得，则妄念心息，是名修止。

云何住中修观？应作是念：由心驻身，故名为住。因此住故，则有一切烦恼，善恶等法。则当反观住心，不见相貌。当知住者，及住中一切法，毕竟空寂，是名修观。

三、坐者。

若于坐时，应作是念：我今为何等事欲坐？若为诸烦恼，及不善无记事等，即不应坐。为善利益事，则应坐。

云何坐中修止？若于坐时，则当了知因于坐故，则有一切烦恼，善恶等法，而无一法可得，则妄念不生，是名修止。

云何坐中修观？应作是念：由心所念，垒脚安身，因此则有一切善恶等法，故名为坐。反观坐心，不见相貌。当知坐者，及坐中一切法，毕竟空寂，是名修观。

四、卧者。

于卧时应作是念：我今为何等事欲卧？若为不善放逸等事，则不应卧。若为调和四大故卧，则应如师子王卧。

云何卧中修止？若于寢息，则当了知因于卧故，则有一切善恶等法，而无一法可得，则妄念不起，是名修止。

云何卧中修观？应作是念：由于劳乏，即便昏暗放纵六情，因此则有一切烦恼，善恶等法。即当反观卧心，不见相貌，当知卧者，及卧中一切法，毕竟空寂，是名修观。

五、作者。

若作时，应作是念：我今为何等事，欲如此作？若为不善无记等事，即不应作。若为善利益事，即应作。

云何名作中修止？若于作时，即当了知，因于作故，则有一切善恶等法，而无一法可得，则妄念不起，是名修止。

云何名作时修观？应作是念：由心运于身，手造作诸事，因此则有一切善恶等法，故名为作。反观作心，不见相貌。当知作者，及作中一切法，毕竟空寂，是名修观。

六、语者。

若于语时，应作是念：我今为何等事欲语？若随诸烦恼，为论说不善无记等事而语，即不应语。若为善利益事，即应语。

云何名语中修止？若于语时，即知因此语故，则有一切烦恼，善恶等法。了知语心，及语中一切烦恼，善不善法，皆不可得，则妄念心息，是名修止。

云何语中修观？应作是念：由心觉观，鼓动气息，冲于咽喉、唇舌、齿腭，故出音声语言。因此语故，则有一切善恶等法，故名为语。反观语心，不见相貌，当知语者，及语中一切法，毕竟空寂，是名修观。

如上六义修习止观，随时相应用之，一一皆有前五番修止观意。如上所说。

【二】、次六根门中修止观者。

一、眼见色时修止者。

随见色时，如水中月无有定实。若见顺情之色，不起贪爱；若见违情之色，不起瞋恼；若见非违非顺之色，不起无明及诸乱想，是名修止。

云何名眼见色时修观？应作是念：随有所见，即相空寂。所以者何？于彼根尘，空明之中，各无所见，亦无分别。和合因缘，出生眼识，次生意识，即能分别种种诸色。因此，则有一切烦恼，善恶等法。即当反观念色之心，不见相貌，当知见者，及一切法，毕竟空寂，是名修观。

二、耳闻声时修止者。

随所闻声，即知声如响相。若闻顺情之声，不起爱心；违情之声，不起瞋心；非违非顺之声，不起分别心，是名修止。

云何闻声中修观？应作是念：随所闻声，空无所有，但从根尘和合，生于耳识。次意识生，强起分别。因此，即有一切烦恼，善恶等法，故名闻声。反观闻声之心，不见相貌，当知闻者，及一切法，毕竟空寂，是名为观。

三、鼻嗅香时修止者。

随所闻香，即知如焰不实。若闻顺情之香，不起著心；违情之臭，不起瞋心；非违非顺之香，不生乱念，是名修止。

云何名闻香中修观？应作是念：我今闻香，虚诞无实。所以者何？根尘合故，而生鼻识。次生意识，强取香相。因此，则有一切烦恼，善恶等法，故名闻香。反观闻香之心，不见相貌，当知闻香，及一切法，毕竟空寂，是名修观。

四、舌受味时修止者。

随所受味，即知如于梦幻中得味。若得顺情美味，不起贪著；违情恶味，不起瞋心；非违非顺之味，不起分别意想，是名修止。

云何名舌受味时修观？应作是念：今所受味，实不可得。所以者何？内外六味，性无分别。因内舌根和合，则舌识生。次生意识，强取味相。因此，则有一切烦恼，善恶等法。反观缘味之识，不见相貌，当知受味者，及一切法，毕竟空寂，是名修观。

五、身受触时修止者。

随所觉触，即知如影幻化不实。若受顺情乐触，不起贪著；若受违情苦触，不起瞋恼；受非违非顺之触，不起忆想分别，是名修止。

云何身受触时修观？应作是念：轻、重、冷、暖、涩、滑等法，名之为触；头等六分，名之为身。触性虚假，身亦不实。和合因缘，即生身识。次生意识，忆想分别苦乐等相，故名受触。反观缘触之心，不见相貌，当知受触者，及一切法，毕竟空寂，是名修观。

六、意知法中修止观相。

如初坐中已明讫，自上依六根修止观相，随所意用而用之，一一具上五番之意，是中已广分别，今不重辨。

行者若能于行住坐卧，见闻觉知等一切处中，修止观者，当知是人真修摩诃行道。

如《大品经》云：“佛告须菩提，若菩萨行时知行，坐时知坐，乃至服僧伽梨，视眴一心，出入禅定，当知是人名菩萨摩诃衍”。

復次，若人能如是，一切处中修行大乘，是人则于世间最胜最上，无与等者。《释论》偈中说：

闲坐林树间，寂然灭诸恶；
 檐怕得一心，斯乐非天乐。
人求世间利，名衣好床褥，
 斯乐非安隐，求利无厌足。
衲衣在空闲，动止心常一；

自以智慧明，观诸法实相。
种种诸法中，皆以等观入；
解慧心寂然，三界无伦匹。

善根发第七

行者若能如是，从假入空观中，善修止观者，则于坐中身心明净。尔时，当有种种善根开发，应须识知。今略明善根发相，有二种不同。

一、外善根发相。

所谓，布施持戒，孝顺父母尊长，供养三宝，及诸听学等善根开发。此是外事，若非正修，与魔境相滥，今不分别。

二、内善根发相。

所谓，诸禅定法门善根开发，有三种意。

第一【种意】，明善根发相，有五种不同。

一、息道善根发相。

行者善修止观故，身心调适，妄念止息。因是自觉其心渐渐入定，发于欲界及未到地等定。身心泯然空寂，定心安隐。于此定中，都不见有身心相貌。

于后或经一坐二坐，乃至一日二日，一月二月，将息不得，不退不失。即于定中，忽觉身心运动，八触而发者，所谓觉身痛、痒、冷、煖、轻、重、涩、滑等。

当触发时，身心安定，虚微悦豫，快乐清净，不可为喻。是为知息道根本，禅定善根发相。

行者或于欲界未到地中，忽然觉息出入长短，遍身毛孔皆悉虚疎，即以心眼见身内三十六物，犹如开仓见诸麻豆等。心大惊喜，寂静安快，是为随息特胜善根发相。

二、不净观善根发相。

行者若于欲界未到地定，于此定中身心虚寂。忽然见他男女身死，死已肿胀烂坏，虫脓流出。见白骨狼藉，其心悲喜，厌患所爱，此为九想善根发相。

或于静定之中，忽然见内身不净，外身肿胀狼藉，自身白骨从头至足，节节相拄。见是事已，定心安隐，惊悟无常，厌患五欲，不著我人，此是背捨善根发相。

或于定心中，见于内身及外身，一切飞禽走兽，衣服饮食，屋舍山林，皆悉不净，此为大不净善根发相。

三、慈心善根发相。

行者因修止观故，若得欲界未到地定，于此定中，忽然发心，慈念众生。或缘亲人得乐之相，即发深定，内心悦乐清净，不可为喻。中人怨人，乃至十方五道众生，亦復如是。从禅定起，其心悦乐，随所见人，颜色常和，是为慈心善根发相。悲、喜、捨心发相，类此可知也。

四、因缘观善根发相。

行者因修止观故，若得欲界未到地，身心静定，忽然觉悟心生。推寻三世，无明、行等，诸因缘中，不见人我。即离断常，破诸执见。得定安隐，解慧开发。心生法喜，不念世间之事。乃至五阴、十二处、十八界中，分别亦如是。是为因缘观善根发相。

五、念佛善根发相。

行者因修止观故，若得欲界未到地定，身心空寂。忽然忆念诸佛功德相好，不可思议所有十力、无畏、不共、三昧解脱等法；不可思议神通变化，无碍说法，广利众生，不可思议。如是等无量功德，不可思议。

作是念时，即发爱敬心生，三昧开发，身心快乐，清净安隐，无诸恶相。从禅定起，身体轻利，自觉功德巍巍，人所爱敬，是为念佛三昧善根发相。

復次，行者因修止观故，若得身心澄净，或发无常、苦、空、无我，不净世间可厌，食不净相，死离尽想。念佛、法、僧、戒、捨、天；念处、正勤、如意根力觉道；空、无相、无作；六度诸波罗蜜，神通变化等，一切法门发相，是中应广分别。故经云：“制心一处，无事不办”。

【第】二【种意】，分别真伪者，有二。

一者、辨邪伪禅发相。

行者若发如上诸禅时，随因所发之法，或身搔动；或时身重，如物镇压；或时身轻欲飞；或时如缚；或时逶迤垂熟；或时煎寒；或时壮热；或见种种，诸异境界；或时其心暗蔽；或时起诸恶觉；或时念外散乱，诸杂善事；或时欢喜躁动；或时忧愁悲

思；或时恶触，身毛惊竖；或时大乐昏醉。如是种种邪法，与禅俱发，名为邪伪。

此之邪定，若人爱著，即与九十五种鬼神法相应，多好失心颠狂。或时诸鬼神等，知人念著其法，即加势力，令发诸邪定邪智，辩才神通，感动世人。凡愚见者，谓得道果，皆悉信伏。而其内心颠倒，专行鬼法，惑乱世间。是人命终永不值佛，还堕鬼神道中。若坐时多行恶法，即堕地狱。

行者修止观时，若证如是等禅，有此诸邪伪相，当即却之。云何却之？若知虚诞，正心不受不著，即当谢灭。应用正观破之，即当灭矣。

二者、辨真正禅发相。

行者若于坐中发诸禅时，无有如上所说诸邪法等。随一一禅发时，即觉与定相应，空明清净，内心喜悦；愴然快乐，无有覆盖；善心开发，信敬增长；智鉴分明，身心柔软；微妙虚寂，厌患世间；无为无欲，出入自在，是为正禅发相。

譬如与恶人共事，恒相触恼；若与善人共事，久见其美。分别邪正二种禅发之相，亦复如是。

【第】三【种意】，明用止观长养诸善根者。

若于坐中诸善根发时，应用止观二法，修令增进。若宜用止，则以止修之。若宜用观，则以观修之。具如前说，略示大意矣。

觉知魔事第八

梵音魔罗，秦言杀者。夺行人功德之财，杀行人智慧之命，是故名之为恶。

魔事者，如佛以功德智慧，度脱众生，入涅槃为事，魔常以破坏众生善根，令流转生死为事。若能安心正道，是故道高方知魔盛，仍须善识魔事。

但有四种：一，烦恼魔；二，阴入界魔；三，死魔；四，鬼神魔。三种皆是世间之常事，及随人自心所生。当须自心正除遣之，今不分别。

鬼神魔相，此事须知。今当略说，鬼神魔有三种。

一者、精魅。

十二时兽变化，作种种形色。或作少女、老宿之形，乃至可畏身等非一，恼惑行人。此诸精魅，欲恼行人，各当其时而来，善须别识。

若于寅时来者，必是虎兽等。若于卯时来者，必是兔鹿等。若于辰时来者，必是龙鳖等。若于巳时来者，必是蛇蟒等。若于午时来者，必是马驴驼等。若于未时来者，必是羊等。若于申时来者，必是猿猴等。若于酉时来者，必是鸡鸟等。若于戌时来者，必是狗狼等。若于亥时来者，必是猪等。子时来者，必是鼠等。丑时来者，必是牛等。

行者若见，常用此时来，即知其兽精，说其名字诃责，即当谢灭。

二者、堆剔鬼。

亦作种种，恼触行人。或如虫蝎，缘人头面，钻刺熠熠；或击栝人两腋下；或乍抱持于人；或言说音声喧闹，及作诸兽之形。异相非一，来恼行人。

应即觉知，一心闭目，阴而骂之。作是言：“我今识汝，汝是阎浮提中，食火臭香，偷腊吉支邪见，喜破戒种。我今持戒，终不畏汝。”

若出家人，应诵戒本。若在家人，应诵三归五戒等。鬼便却行，匍匐而去。如是若作种种留难，恼人相貌，及余断除之法，并如禅经中广说。

三者、魔恼。

是魔多化作三种五尘境界相，来破善心。

一，作违情事，则可畏五尘令人恐惧。二，作顺情事，则可爱五尘令人心著。三，非违非顺事，则平等五尘动乱行者。是故，魔名杀者。亦名华箭，亦名五箭，射人五情故，名色中作种种境界，惑乱行人。

作顺情境者，或作父母兄弟，诸佛形像，端正男女，可爱之境，令人心著。作违情境界者，或作虎狼师子，罗刹之形，种种可畏之像，来怖行人。作非违非顺境者，则平常之事，动乱人心，令失禅定，故名为魔。

或作种种好恶之音声，作种种香臭之气，作种种好恶之味，作种种苦乐境界，来触人身皆是魔事。其相众多，今不具说。

举要言之，若作种种五尘，恼乱于人，令失善法，起诸烦恼，皆是魔军。以能破坏平等佛法，令起贪欲、忧愁、瞋恚、睡眠等诸障道法。如经偈中说：

欲是汝初军，忧愁为第二；
饥渴第三军，渴爱为第四。
睡眠第五军，怖畏为第六；
疑悔第七军，瞋恚为第八。
利养虚称九，自高慢人十；
如是等众军，压没出家人。
我以禅智力，破汝此诸军；
得成佛道已，度脱一切人。

行者既觉知魔事，即当却之。却法有二。

一者，修止却之。凡见一切外诸恶魔境，悉知虚诞，不忧不怖，亦不取不捨，妄计分别，息心寂然，彼自当灭。

二者，修观却之。若见如上所说种种魔境，用止不去，即当反观能见之心不见处所，彼何所恼？如是观时，寻当灭谢。

若迟迟不去，但当正心，勿生惧想。不惜躯命，正念不动。知魔界如，即佛界如。若魔界如佛界如，一如无二如。如是了知，则魔界无所捨，佛界无所取，佛法自当现前，魔境自然消灭。

復次，若见魔境不谢，不须生忧，若见灭谢，亦勿生喜。所以者何？未曾见有人坐禅，见魔化作虎狼来食人，亦未曾见魔化作男女来为夫妇。

当其幻化，愚人不了，心生惊怖，及起贪著。因是心乱，失定发狂，自致其患，皆是行人无智受患，非魔所为。

若诸魔境恼乱行人，或经年月不去，但当端心正念，坚固不惜身命，莫怀忧惧。当诵大乘方等诸经治魔呪，默念诵之，存念三宝。若出禅定，亦当诵呪自防，忏悔惭愧，及诵波罗提木叉。邪不干正，久久自灭。

魔事众多，说不可尽，善须识之。是故初心行人，必须亲近善知识，为有如此等难事。是魔入人心，能令行者心神狂乱，或喜或忧，因是成患致死。或时令得诸邪禅定智慧，神通陀罗尼，说法教化，人皆信伏，后即坏人出世善事，及破坏正法。

如是等诸异非一，说不可尽，今略示其要，为令行人于坐禅中，不妄受诸境界。

取要言之，若欲遣邪归正，当观诸法实相。善修止观，无邪不破。故《释论》云：“除诸法实相，其余一切皆是魔事。”如偈中说：

**若分别忆想，即是魔罗网；
不动不分别，是则为法印。**

治病第九

行者安心修道，或四大有病，因今用观，心息鼓击，发动本病。或时不能善调适身、心、息三事，内外有所违犯，故有病患。

夫坐禅之法，若能善用心者，则四百四病，自然除差。若用心失所，则四百四病，因之发生。是故若自行化他，应当善识病源。善知坐中，内心治病方法。一旦动病，非唯行道有障，则大命虑失。

今明治病法中有二意。一，明病发相；二，明治病方法。

一、明病发相者。

病发虽復多途，略出不过二种。

一者，四大增损病相。

若地大增者，则肿结沉重，身体枯瘠，如是等百一患生。若水大增者，则痰阴胀满，食饮不消，腹痛下痢等，百一患生。若火大增者，即煎寒壮热，支节皆痛，口气大小便痢不通等，百一患生。若风大增者，则身体虚悬，战掉疼痛，肺闷胀急，呕逆气急，如是等百一患生。

故经云：“一大不调，百一病起。四大不调，四百四病，一时俱动。”四大病发，各有相貌，当于坐时，及梦中察之。

二者，五藏生患之相。

从心【藏】生患者，身体寒热，及头痛、口燥等，心主口故。从肺生患者，身体胀满，四支烦疼，心闷鼻塞等，肺主鼻故。从肝生患者，多无喜心，忧愁不乐，悲思瞋恚，头痛、眼暗、昏闷等，肝主眼故。从脾生患者，身体面上游风，遍身痒疼痛，饮食失味等，脾主舌故。从肾生患者，咽喉噎塞，腹胀耳聋等，肾主耳故。五藏生病众多，各有其相，当于坐时及梦中察之可知。

如是四大五藏，病患因起非一，病相众多不可具说。行者若欲修止观法门，脱有患生，应当善知因起。

此二种病，通因内外发动。若外伤寒冷风热，饮食不消而病，从二处发者，当知因外发动。若由用心不调，观行违僻，或因定法发时，不知取与，而致此二处患生，此因内发病相。

復次，有三种得病因缘不同。一者，四大五藏增损得病如前说；二者，鬼神所作得病；三者，业报得病。如是等病初得即治，甚易得差。若经久则病成，身羸病结，治之难愈。

二、明治病方法者。

既深知病源起发，当作方法治之。治病之法，乃有多途，举要言之，不出止观二种方便。

【一者、明止治病者】。

云何用止治病相？有师言：但安心止在病处，即能治病。所以者何？心是一期果报之主。譬如，王有所至处，群贼进散。

次有师言：脐下一寸名忧陀那，此云丹田，若能止心守此不散，经久即多有所治。

有师言：常止心足下，莫问行住寢卧，即能治病。所以者何？人以四大不调故，多诸疾患，此由心识上缘故，令四大不调；若安心在下，四大自然调适，众病除矣。

有师言：但知诸法空无所有，不取病相，寂然止住，多有所治。所以者何？由心忆想，鼓作四大，故有病生；息心和悦，众病即差。

故《净名经》云：“何为病本？所谓攀缘。云何断攀缘？谓心无所得。”如是种种，说用止治病之相非一，故知善修止法，能治众病。

【二者】、次明观治病者。

有师言：但观心想，用六种气治病者，即是观能治病。何等六种气？一吹、二呼、三嘻、四呵、五嘘、六呬。此六种息，皆于唇口之中，想心方便，转侧而作，绵微而用。颂曰：

**心配属呵肾属吹，脾呼肺呬圣皆知；
肝藏热来嘘字至，三焦壅处但言嘻。**

有师言：若能善用观想，运作十二种息，能治众患。一、上息；二、下息；三、满息；四、焦息；五、增长息；六、灭坏息；七、暖息；八、冷息；九、冲息；十、持息；十一、和息；十二、补息。此十二息，皆从观想心生。

今略明十二息对治之相。上息治沉重；下息治虚悬；满息治枯瘠；焦息治肿满；增长息治羸损；灭坏息治增盛；暖息治冷；冷息治热；冲息治壅塞不通；持息治战动；和息通治四大不和；补息资补四大衰。善用此息，可以遍治众患，推之可知。

有师言：善用假想观，能治众病。如人患冷，想身中火气起，即能治冷。此如杂阿含经治病祕法，七十二种法中广说。

有师言：但用止观，检析身中四大病不可得，心中病不可得，众病自差。如是等种种，说用观治病，应用不同，善得其意，皆能治病。

【小结】。

当知止观二法，若人善得其意，则无病不治也。但今时人，根机浅钝，作此观想多不成就，世不流传。

又不得于此，更学气术休粮，恐生异见。金石草木之药，与病相应，亦可服饵。

若是鬼病，当用彊心加呪，以助治之。若是业报病，要须修福忏悔，患则消灭。

此一种治病之法，若行人善得一意，即可自行兼他，况復具足通达。若都不知，则病生无治，非唯废修正法，亦恐性命有虞，岂可自行教人？

是故，欲修止观之者，必须善解内心治病方法。其法非一，得意在人，岂可传于文耳？

【兼具十法】。

復次，用心坐中治病，仍须更兼具十法，无不有益。十法者：一、信；二、用；三、勤；四、常住缘中；五、别病因法；六、方便；七、久行；八、知取舍；九、持护；十、识遮障。

云何为信？谓信此法必能治病。何为用？谓随时常用。何为勤？谓用之专精不息，取得差为度。何为住缘中？谓细心念念依法，而不异缘。何为别病？因起如上所说。何为方便？谓吐纳、运心、缘想、善巧成就，不失其宜。

何为久行？谓若用之，未即有益，不计日月常习不废。何为知取舍？谓知益即勤有，损即捨之，微细转心调治。何为持护？谓善识异缘触犯。何为遮障？谓得益不向外说，未损不生疑谤。

若依此十法所治，必定有效，不虚者也。

证果第十

【一、明修止观证果之相】。

若行者如是修止观时，能了知一切诸法，皆由心生。因缘虚假，不实故空。以知空故，即不得一切诸法名字相，则体真止也。尔时，上不见佛果可求，下不见众生可度，是名从假入空观。亦名二谛观；亦名慧眼；亦名一切智。

【二谛观】。

若住此观，即堕声闻辟支佛地。故经云：“诸声闻众等，自叹言：‘我等若闻净佛国土，教化众生，心不喜乐。所以者何？一切诸法，皆悉空寂。无生无灭，无大无小，无漏无为。如是思惟，不生喜乐’。”当知，若见无为，入正位者，其人终不能发三菩提心。此即定力多故，不见佛性。

若菩萨为一切众生，成就一切佛法，不应取著无为，而自寂灭。尔时，应修从空入假观，则当谛观心性虽空，缘对之时，亦能出生一切诸法。犹如幻化，虽无定实，亦有见闻、觉知等相，差别不同。

行者如是观时，虽知一切诸法毕竟空寂，能于空中修种种行，如空中种树。亦能分别众生，诸根、性欲无量故，则说法无量。若能成就无碍辩才，则能利益六道众生。是名方便随缘止，乃是从空入假观。亦名平等观；亦名法眼；亦名道种智。住此观中，智慧力多故，虽见佛性而不明了。

菩萨虽復成就此二种观，是名方便观门，非正观也。故经云：“前二观为方便道，因是二空观，得入中道第一义观，双照二谛，心心寂灭，自然流入萨婆若海”。若菩萨欲于一念中，具足一切佛法，应修息二边分别止，行于中道正观。

【中道正观】。

云何修正观？若体知心性非真非假，息缘真假之心，名之为正。谛观心性非空非假，而不坏空假之法。若能如是照了，则于心性，通达中道，圆照二谛。

若能于自心，见中道二谛，则见一切诸法中道二谛，亦不取中道二谛。以决定性不可得故，是名中道正观。如《中论》偈中说：

**因缘所生法，我说即是空；
亦名为假名，亦名中道义。**

深寻此偈意，非惟具足分别中观之相，亦是兼明前二种方便观门旨趣。

【证佛果】。

当知中道正观，则是佛眼，一切种智。若住此观，则定慧力等，了了见佛性，安住大乘，行步平正，其疾如风，自然流入萨婆若海。行如来行，入如来室，著如来衣，坐如来座。

则以如来庄严，而自庄严，获得六根清净，入佛境界。于一切法，无所染著。一切佛法，皆现在前。成就念佛三昧，安住首楞严定。

则是普现色身三昧，普入十方佛土。教化众生，严净一切佛刹。供养十方诸佛，受持一切诸佛法藏。具足一切诸行波罗蜜，悟入大菩萨位。则与普贤、文殊为其等侣，常住法性身中。则为诸佛称叹、授记。

则是庄严兜率陀天，示现降神母胎、出家、诣道场、降魔怨、成正觉、转法轮、入涅槃。于十方国土，究竟一切佛事。具足真、应二身，则是初发心菩萨也。

《华严经》中，“初发心时，便成正觉，了达诸法真实之性，所有慧身不由他悟”。亦云：“初发心菩萨，得如来一身作无量身”。亦云：“初发心菩萨，即是佛”。

《涅槃经》云：“发心毕竟二不别，如是二心前心难”。《大品经》云：“须菩提，有菩萨摩訶萨，从初发心即坐道场，转正法轮，当知则是菩萨为如佛也”。《法华经》中，龙女所献珠为证。

如是等经，皆明初心具足一切佛法。即是《大品经》中“阿”字门；即是《法华经》中，为令众生开佛知见。即是《涅槃经》中见佛性故，住大涅槃。已略说初心菩萨，因修止观证果之相。

【二】、次明后心证果之相。

后心所证境界，则不可知。今推教所明，终不离止观二法。所以者何？如《法华经》云：“殷勤称叹诸佛智慧”，则观义。此即约观，以明果也。《涅槃经》广辩百句解脱，以释大涅槃者，涅槃则止义。是约止，以明果也。故云：“大般涅槃，名常寂定”。定者，即是止义。

《法华经》中，虽约观明果，则摄于止。故云：“乃至究竟涅槃，常寂灭相，终归于空”。《涅槃》中，虽约止明果，则摄于观。故以三德为大涅槃。

此二大经，虽复文言出没不同，莫不皆约止观二门，辨其究竟。并据定慧两法，以明极果。

行者当知初、中、后果，皆不可思议故。新译《金光明经》云：“前际如来不可思议，中际如来种种庄严，后际如来常无破坏”。

【此】皆约修止观二心，以辨其果。故《般舟三昧经》中偈云：

**诸佛从心得解脱，心者清净名无垢；
五道鲜洁不受色，有学此者成大道。**

誓愿所行者，须除三障五盖。如或不除，虽勤用功，终无所益。修习止观坐禅法要（终）。

Glossary

(Note: when two terms are given, for example *Dharma/Dhamma*, that means they have appeared in the translation. The first is Sanskrit, and the second is Pāli.)

Abhaya

The spiritual power of fearlessness that one may attain through the cultivation of virtue, concentration, and wisdom.

Abhiññā

Knowing or direct knowledge which is through the cultivation of meditation and the development of virtues.

Anāgāmya-samādhi

The preliminary ground of concentration for accessing the first level of *dhyāna*.

Ānāpāna-smṛti

Mindfulness of breathing, one of the techniques used to develop *śamatha*.

Anātman

The concept of “not-self” or “non-self” which constitutes one of three doctrinal Buddhist teachings – that is, in all dharmas, there is no “self”; all conditioned phenomena are impermanent; and, *nirvāṇa* is ultimate tranquility and stillness.

Anguttara-Nikaya

One of the three collections of the Buddha’s discourses in the Pāli canon.

Anitya

The teaching of impermanence which composes one of three essential teachings in Buddhism.

Arhat/arahant

A non-returned who achieved liberation through cultivating the Four Noble Truths and the Noble Eightfold Path.

Ārya-’ṣṭāṅga-mārgaḥ

The Noble Eightfold Path, i.e., right understanding; right intention; right speech; right action; right livelihood; right effort; right mindfulness; right concentration.

Aśubhā-smṛti

Reflection on the impurity of the physical body used for eliminating sexual desire and attachment to the body.

Āvenīkadharma

The eighteen distinctive characteristics or extraordinary qualities of a Buddha.

Avidyā

Ignorance, one of the three poisons in Buddhist teaching which causes suffering and leads to cyclic existence.

Avyākhyāta

Morally neutral activity.

Bhikṣu

Ordained male Buddhist monastic.

Bhikṣuni

Ordained female Buddhist monastic.

Buddhanusmṛti

The recollection of the attributes of the Buddha.

Daśabala

The ten extraordinary powers of a Buddha obtained from cultivating virtue, concentration, and perfect wisdom.

Dhāraṇī

Ritual “spell”, or the spiritual practice of mantras.

Dharma / Dhamma

Teachings from the historical Buddha, or a Buddha (in Mahāyāna tradition).

Dhātu

Literally, realm. Related to the concept of the eighteen realms of the sense facilities which are bases for the Path.

Dhūta

Ascetic practices including eating only one meal a day, having very few possessions and dwelling in forests with no fixed location.

Dhyāna

States of concentrated meditation. There are four levels of *dhyāna*.

Duḥkha

Suffering or dissatisfaction.

Devaputra-māra

The deva of the sensory realm, also known as “heavenly destroyer” who can cause loss of states of concentrated meditation by seducing the practitioner with sensory desires.

Eka-citta

Single-mindedness, a skillful means used for developing *śamatha*.

Gandharvas

The low class of heavenly beings, specifically spirits of music.

Gṛdhrakūṭa

Vulture Peak, a mountainous location in Bihar, India where the Buddha frequently taught.

Jambudvīpa

The land of Jambu-trees, or the realm of human beings in Buddhist cosmology.

Kāma-dhātu

The physical and sensory dimension of the desire realm – one of three realms in Buddhist cosmology.

Karuṇā

Loving kindness and compassion.

Klesha-māra

The *māra* of disturbing emotions that can cloud the mind and develop unwholesome mental qualities that lead to misconduct and suffering.

Kosambī

Sanskrit: *Kaushambi*. An ancient Indian city located on the Yamuna River where the Buddha taught.

Kuśala-mūla

The roots of goodness which lead to all other goodnesses. The roots of goodness are: non-greed, non-hatred, and non-ignorance.

Mahāyāna

The dominant form of Buddhism practiced in countries such as China, Korea, Japan, Vietnam, etc.

Maitrī

The wholesome mental quality of loving-kindness.

Mañjuśrī

The Bodhisattva of perfect wisdom of the Mahāyāna tradition.

Mano-vijñāna

The seventh of the eight consciousnesses taught by the traditional *Yogācāra* Sect.

Māra

Destroyer or killer of progress on the Path.

Mṛtyu-māra

The *māra* of the King of the Hell Realm.

Mudita

The mental quality of empathic joy. One of the meditative techniques for developing a positive attitude and joy for others.

Nāmarūpa

Emotional and physical elements, or the “name” and “form” that constitute phenomena.

Nirvāṇa

The final state of liberation free of all passions, desires, and the cycle of death and rebirth.

Pañcabalāni

The Five Strengths of a Buddha.

Pañcendriyāṇi

The Five Moral Faculties of a Buddha.

Prajñā / Paññā

Perfect wisdom that puts an end to suffering.

Pratimokṣa

The Buddhist Monastic Codes.

Pratītyasamutpāda

Dependent origination.

Pratyāpatti

The process of restoration or restitution following transgression of the codes of conduct.

Pratyekabuddha

Literally, solitary- realizer. A being who reaches liberation despite living at a time when there is no Buddha or Buddha Dharma present.

Rāhu-asura

Or Asura, a class of divine beings living above the human realm but below the heaven realms (Devas). Asuras are known for their tremendous jealousy of the Devas.

Rākṣasa/Rākṣasī

A type of demon or goblin that disturbs meditation practice.

Ṛddhipāda

The Four Bases of Spiritual Power. Namely, zeal, of exertion, of the mind and of examination.

Sad-anusmrtayah

The six recollections. Namely, of the Buddha, Dharma, Sangha, Virtue, Generosity, and Heaven.

Ṣaḍ-pāramitā

The six perfections of Mahāyāna Buddhism, i.e., generosity, morality, patience, diligence, concentration, and wisdom.

Samādhi

A state of intense concentration.

Samantabhadra

The Bodhisattva of great practice or activity in the Mahāyāna tradition.

Śamatha

A meditation technique used to settle the mind and reach concentration.

Samghāti

A double-layered robe from nine to twenty-five pieces worn by an ordained Buddhist monastic.

Samskāra

Mental dispositions. These result from past karmic actions and constitute causes for future existences.

Samvṛti-satya

Relative or Conventional Truth.

Samyakprahāṇa

The Four Right Efforts, i.e., the restraint of unskillful senses, the abandonment of defilements, the cultivation of enlightenment factors, and the development of concentration.

Sapta-bodhyanga

The Seven Factors of Enlightenment, i.e., mindfulness, right investigation, determination, joy, tranquility, concentration, and equanimity.

Skandhas

The five aggregates that form an individual, i.e., form, feeling, perception, mental formations, and consciousness.

Skhanda-māra

The *māra* of the five aggregates, six sense-organs, their objects and consciousnesses.

Smṛtyupasthāna

The Four Foundations of Mindfulness, i.e., mindfulness of the body, mindfulness of feelings, mindfulness of the mind, and mindfulness of dharmas.

Śramaṇa

An ascetic or a “seeker” of liberation from suffering.

Śrāmaṇera

A novice monk or nun.

Śrāvaka

Literally, hearer. Disciples of the Buddha who only strive for and attain personal liberation.

Śūnyatā

Emptiness, the principle that all phenomena lack inherent existence or essence due to being conditioned or interdependently arisen.

Sūtra

Buddhist texts which contain the teachings of the Buddha.

Theravāda

One of the two major Buddhist traditions. This tradition is based on the Pāli canon and is primarily practiced in southeast Asian countries such as Sri Lanka, Thailand, Cambodia, etc.

Upāsaka

A male lay Buddhist.

Upāsikā

A female lay Buddhist.

Upekṣā

The quality of equanimity developed meditation.

Vetāla

Evil spirits or ghost-like beings from Hindu mythology that inhabit corpses.

Vinaya/Sīla

The codes of conduct or discipline of an ordained monastic.

Vipaśyanā

Form of meditation used to investigate the reality of all things and develop insight.

Vīrya

Right Effort or Diligence, one of the aspects of the Noble Eightfold Path.

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Venerable Zhen Guan (释振冠法师) is currently serving as general secretary and director of lay Buddhist minister ordination and training at the International Center for Chinese Buddhist Culture and Education and as one of the fifteen advisory council members of the International Buddhist Association of America. He became a novice monk in 1999, completed a year of anāgārika training at Peng Long Ge Monastery and a year of sāmaṇera training at Nan Hua Monastery, the Sixth Patriarch's monastery, in Canton, China. In 2001, Venerable Zhen Guan received full ordination as a Bhikṣu, and undertook four years of monastic training under his Precept Teacher, Venerable Master Chuan Yin (上传下印长老) in Beijing, China. Venerable Zhen Guan moved to Los Angeles in July 2005 and served as director, Dharma teacher, and meditation instructor at Southern California Chinese Buddhist Temple for nine years. Venerable Zhen Guan completed his B.A. degree in Buddhist Studies at the Buddhist Academy of China in Beijing, Masters of Divinity in Buddhist Chaplaincy from University of the West in Los Angeles, and Masters of Social Work from Columbia University in New York. Venerable Zhen Guan is currently pursuing his Ph.D in Buddhist Studies at Renmin University in Beijing.