

THE ESSENTIALS
of
BUDDHIST MEDITATION

Tiantai Master Zhiyi's Classic Meditation Manual:

*The Essentials for Practicing
Calming-and-Insight & Dhyāna Meditation*

English Translation by Bhikshu Dharmamitra

[0462a06] [1]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。大师为俗兄陈鍼出。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。

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正體字

THE YUANZHAO PREFACE

By the Song Dynasty Monk, Yuanzhao (釋元照: 1048–1116 CE)

There are four calming-and-insight texts in the Tiantai tradition: The first, known as the “perfect and sudden,” was presented in the form of lectures by the Great Master at Yuquan (“Jade Spring”) Monastery in Jingzhou Prefecture. Zhang’an (章安) transcribed it in ten fascicles.

The second, known as the “gradual and sequential,” was lectured at Waguan (“Tiled House”) Monastery. Disciple Fashen (法慎) transcribed it. Originally comprising thirty fascicles, Zhang’an edited it into ten fascicles. It is what is known today as the *Dhyāna Pāramitā*.

The third, known as the “unfixed,” is the one which the Chen Dynasty Chief State Secretary (尚書令), Maoxi (毛喜), requested the Great Master to issue. It consists of a single fascicle known today as the *Six Gates to the Sublime*.

The fourth, known as the *Smaller Calming-and-Insight*, is this very text. The Great Master brought it forth for his elder brother, Chenzhen. Truly, this is a condensation of the large edition and a presentation of the very crux of the means for entering the Path.

As for what is described as “calming-and-insight,” or as “meditative absorption and wisdom,” or as “quiescence and illumination,” or as “luminous clarity and stillness”—these are all instances of different designations describing the very same concepts.

Now, as for what reaches to the very bottom of the myriad dharmas’ source and permits one to directly verify the cultivation and realization of the Buddhas, none compare to calming-and-insight. And as for what the Great Master of the Tiantai tradition personally received at Mount Gṛdhrakūṭa—he received calming-and-insight. As for the marvelous awakening of the great arousing, it is the awakening to calming-and-insight. As for what is cultivated in samādhi, it is calming-and-insight. As for what is described when eloquence is allowed to flourish, it is calming-and-insight.

Therefore, one may say that, when it comes to explicating those Dharma gateways of one’s own mind which are practiced, although the texts of the Tiantai teaching tradition are elaborate and numerous,

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

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简体字

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one should realize that the essentials to which they return do not go beyond calming-and-insight.

Were one to stray from calming-and-insight, one's abilities would be inadequate to clearly understand the Path as described in the Tiantai tradition and would be inadequate to even discuss the meaning of the Tiantai tradition's teachings. Therefore, one who would enter the Path simply cannot fail to study [calming-and-insight]. One who would study it cannot fail to cultivate it. How then could one, like the shallow learners of a decadent age, merely chase after reputation and profit, course in rigid attachments to mere designations, or indulge muddled relishing of only the dimmest sorts of meditative realizations?

Although the texts devoted to it remain extant, still, the path of calming-and-insight is but little heard of in the World these days. On realizing this, is it even possible to not experience an aching heart and pain-filled mind?

I write this preface now on the occasion of commissioning the carving of new woodblocks for the printing of this text. May this event cause all who hear it explained or lay eyes on it to plant the seeds of causal affinity with the Great Vehicle. How much the more so might this be the case where there are those who cultivate according to it or gain realizations based on it? Were this to occur, could the benefits issuing from it even be measurable?

Since I had to proofread this work [prior to releasing it for printing], I took that as an occasion to write this preface.

Preface by the Shakyam monk, Yuanzhao.

Composed in Yuhang Prefecture, in the second year of the Shaosheng reign period (1096 CE), on the first day of autumn's second lunar month.

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顓述

[0462b05] [2]诸恶莫作。众善
奉行。自净其意。是诸佛
教

[0462b07] 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
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TIANTAI MASTER ZHIYI'S PREFACE

I. INTRODUCTORY SECTION

A. CITING A QUATRAIN TO INDICATE THE GRAND DESIGN

To refrain from doing any manner of evil,
To respectfully perform all varieties of good,
To carry out the purification of one's own mind—
It is this which constitutes the teaching of all Buddhas.¹

B. INTRODUCTION PROPER: CONDITIONS OCCASIONING CREATION OF THIS TEXT

1. BRIEF INDICATION OF THE ESSENTIAL NATURE OF CALMING AND INSIGHT

As for the dharma of nirvāṇa, there are many paths of entry into it. However, if we discuss those which are crucially essential, they do not go beyond the two dharmas of calming and insight.

2. COMMENDATION OF THE MARVELOUS FUNCTIONS OF CALMING AND INSIGHT

How is this so? Calming (*śamatha*) constitutes the initial method through which one is able to suppress the fetters (*saṃyojana*).² Insight (*vipaśyanā*) is the primary essential through which one is able to cut off the delusions. Calming then is the wholesome provision with which one kindly nurtures the mind and consciousness. Insight then is the marvelous technique which stimulates the development of spiritual understanding. Calming is the supreme cause for the manifestation of dhyāna absorption. Insight is the origin of wisdom.

3. CLARIFICATION OF THE SUPREME BENEFITS OF CALMING AND INSIGHT

a. CLARIFICATION PROPER

If a person perfects the two dharmas of meditative absorption and wisdom, then this amounts to the complete fulfillment of the dharma of benefiting both oneself and others.

b. SCRIPTURAL CITATION

Hence the *Dharma Blossom Sutra* states, "The Buddha himself abides in the Great Vehicle. Such dharmas as he has realized are adorned by the power of meditative absorption and wisdom. He employs these in delivering beings to liberation."²

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。开蒙冥

當知此之二法如車之雙輪
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4. UNDESIRABLE ASPECTS OF INEQUALITY IN CALMING AND INSIGHT

a. EXPLANATION PROPER

One should realize that these two dharmas are like the two wheels of a cart or like the two wings of a bird. If the cultivation of them becomes one-sided, one immediately falls into error-ridden inverted views.

b. SCRIPTURAL CITATION

Hence a sutra states, "If a person is one-sided in the cultivation of dhyāna absorption and merit and thus neglects the study of wisdom, this results in delusion. If one indulges in the one-sided study of wisdom and thus neglects the cultivation of dhyāna absorption and its meritorious qualities, this results in derangement."⁴

Although there are some minor differences in the faults associated with delusion and derangement, still, the erroneous views developing from the two conditions are generally no different. If one fails to maintain even balance in this, then one's practice deviates from what would be perfect. How then could one achieve a swift ascent to the most ultimate result?

5. THE NECESSITY OF EVENLY BALANCED CALMING AND INSIGHT

a. SCRIPTURAL CITATION ILLUSTRATING IMPORTANCE

Hence a sutra declares, "Because the Hearers (*śrāvaka*) are more developed in their powers of meditative absorption, they are unable to perceive the buddha nature. The bodhisattvas abiding on the ten grounds (*bhūmi*) are more developed in the power of wisdom. Although they do perceive the buddha nature, still, that perception has not developed into complete clarity. The powers of meditative absorption and wisdom are equally developed in the Buddhas, the Thus Come Ones. Consequently, they possess absolute understanding and perception of the buddha nature."⁵

Extrapolating from this, how could calming-and-insight not constitute the essential entryway into the great result of nirvāṇa, the supreme path for the cultivation of the practitioner, the common point of confluence for perfect fulfillment of the manifold virtues, and the very substance of the unsurpassed and ultimate result?

b. CLARIFYING THE RATIONALE IN THIS EXPLANATION OF CALMING-AND-INSIGHT

If one understands accordingly, then one will understand that this Dharma entryway of calming-and-insight is truly not a shallow one. When one wishes to draw in and lead along those who have only just begun to study—when one wishes to instruct the untutored

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以示初心行人登正道之階
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當愧為行之難成。毋鄙斯
文之淺近也。若心稱言旨
於一晌間。則智斷難量神
解莫測。若虛構文言情乖
所說。空延歲月取證無
由。事等貧人數他財寶。
於己何益者哉

[0462c03] 具緣第一 訶欲
第二 棄蓋第三 調和第
四 方便第五 正修第六
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and muddle-headed that they might advance onto the Path—it is easy to discourse on the subject, but difficult for them to implement the practice. How then could one justify launching into extensive discussions of the abstruse and marvelous?

II. THE DOCTRINE PROPER

A. TEN CALMING-AND-INSIGHT CONCEPTS WITH ENCOURAGEMENT AND CAUTIONING

1. ENCOURAGEMENT

We shall now offer a general explanation of ten concepts in order to reveal to the novice practitioner the steps traversed in ascending along the orthodox Path as well as the stages involved in progressing toward entry into nirvāṇa. The investigator should adopt appropriate humility with regard to the difficulty of succeeding in cultivation and thus should not demean this text's shallowness and ready accessibility.

2. OFFERING CAUTIONARY ADVICE

If one's mind correctly gauges the import of these words, then, in the blink of an eye, one's qualities of wisdom and severance will become so great as to defy measurement and one's spiritual understanding will become unfathomably deep.

If, however, one disingenuously seizes on passages out of context or, due to personal sentiments, distorts the instructions of the text, then the months and years will be needlessly drawn out while actual realization will have no basis for development. One's circumstance then would be like that of the pauper who spends his time calculating the wealth of other men. What possible benefit could this have for oneself?

3. LISTING SECTIONS AND REVEALING THEIR AIMS

a. LISTING SECTION TITLES

First:	Fulfillment of Prerequisite Conditions
Second:	Renunciation of Desires
Third:	Elimination of the Hindrances
Fourth:	Making Adjustments
Fifth:	Implementation of Skillful Means
Sixth:	The Actual Cultivation
Seventh:	Manifestation of [Roots of] Goodness
Eighth:	Recognition of the Work of Demons
Ninth:	Treatment of Disorders
Tenth:	Realization of the Fruits

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b. CLARIFYING THE AIM OF THE SECTIONS

Now, we shall briefly treat these ten concepts in order to instruct the practitioner of calming-and-insight. These are crucial essentials for the beginner's training in sitting meditation. If one is well able to grasp their intent and thus proceed to cultivate them, one will be able to settle the mind, avoid difficulties, manifest meditative absorption, develop understanding, and achieve realization of the non-outflow fruits of the Ārya.

具緣第一

[0462c11] 夫发心起行欲修止观者。要先外具五缘。第一持戒清淨。如经中说。依因此戒。得生诸禅定及灭苦智慧。是故比丘应持戒清淨。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。从受戒来清淨护持无所毁犯。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。

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CHAPTER ONE

Fulfillment of the Prerequisite Conditions

B. THE ACTUAL EXPOSITION OF THE TEN SECTIONS

1. SECTION ONE: FULFILLMENT OF THE FIVE CONDITIONS

a. OBSERVING PRECEPTS PURELY

1) GENERALLY CLARIFYING ESSENTIALS OF PRECEPT OBSERVANCE

Now, one who has resolved to begin practice and who desires to cultivate calming-and-insight must first fulfill five conditions related to outward circumstances. The first is the requirement that one maintain purity in practice of the moral precepts. This is as stated in a sutra: "It is in dependence upon and because of these moral precepts that one succeeds in developing the dhyāna absorptions as well as the wisdom which puts an end to suffering. Therefore the bhikshu should be pure in upholding the precepts."¹

2) SPECIFIC EXPLANATION OF FEATURES OF THREE PRECEPT-OBSERVANCE LEVELS

a) SUPERIOR LEVEL OF PRECEPT OBSERVANCE

In this regard, there are three classes of practitioners according to differences in the upholding of precepts.

The first is as follows: Prior to becoming a disciple of the Buddha [this practitioner] did not commit any of the five relentless (*ānantarya*) transgressions.² Later he encountered a good master who taught him to accept the Three Refuges and the five precepts, whereby he became a disciple of the Buddha. If he succeeded in leaving the home life, he first took on the ten precepts of the *śrāmaṇera* and then later received the complete precepts, thereby becoming a bhikshu or, [in the case of a woman], a bhikshuni. From the time of first taking precepts, he has been pure in guarding and upholding them and thus has been entirely free of transgressions.

In the upholding of the precepts, this person is of the superior grade. One should understand that in cultivating calming-and-insight, such a person will certainly achieve realization in those dharmas of the Buddha. Such a person may be likened to a robe which is perfectly clean and which thus will easily absorb the appropriate dye.

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。亦名持戒清淨能生定慧。如衣曾有垢膩若能浣淨染亦可著。三者若人受得戒已。不能堅心护持轻重诸戒。多所毀犯。依小乘教門即无懺悔四重之法。若依大乘教門猶可滅除。故經云。佛法有二種健人。一者不作諸惡。二者作已能悔。夫欲懺悔者。須具十法助成其懺。一者明信因果。二者生重怖畏。三者深起慚愧。四者求滅罪方法。所謂大乘經中明諸行法。應當如法修行。五者發露先罪。六者斷相續心。

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b) MIDDLING LEVEL OF PRECEPT OBSERVANCE

In the case of the second, after having received the precepts, although there have been no transgressions of the major precepts, still there has been much damage done to the minor prohibitions. If for the sake of cultivating meditative absorption, such a person is able forthwith to carry out repentance in a manner prescribed by Dharma, he too may qualify as one whose upholding of the precepts is pure and he, too shall be able to develop meditative absorption and wisdom. Such an individual may be compared to a robe which, although once soiled, has nonetheless been entirely cleaned such that dye will take in this case as well.

c) INFERIOR LEVEL OF PRECEPT OBSERVANCE

i) REPENTANCE ACCORDING TO METHODS OF THE GREAT VEHICLE

(1) CLARIFICATION OF REPENTANCE OPTIONS IN GREAT AND LESSER VEHICLES

In the case of the third, having received the precepts, one was unable to guard and uphold the precepts with a firm mind and thus there has been much transgression of both minor and major prohibitions. According to the approach of the Lesser Vehicle, there is no method whereby one may repent and be purified of transgressions against the four major monastic prohibitions. If, however, one resorts to the approach of the teachings of the Great Vehicle, there is still a means whereby these [karmic transgressions] may be extinguished.

(2) CITATION OF EVIDENCE THAT ONE WHO REPENTS BECOMES A HEALTHY PERSON

Accordingly, a sutra notes: "Within the Buddha's Dharma, there are two types of healthy people: those who have committed no evil deeds whatsoever and those who, having committed them, have been able to repent of them."³

(3) REPENTANCE ACCORDING TO GREAT VEHICLE METHODS

(a) IMPLEMENTATION RELYING ON TEN REPENTANCE-ASSISTING DHARMAS

Now, as for one seeking to repent, he must fulfill ten dharmas which assist the success of repentance:

First, develop a clear understanding and belief in cause-and-effect;

Second, give rise to profound fearfulness [of retribution];

Third, bring forth a deep sense of shame and dread of blame;⁴

Fourth, seek out a method to extinguish offenses. This refers to the methods of practice explained in the Great Vehicle sutras. One should cultivate them in accord with the Dharma;

Fifth, reveal and confess prior offenses;

Sixth, cut off the thought of continuing [the offenses];

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。庄严道场洗浣清静着净洁衣。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。或复覩诸。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。或复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。亦名尸罗清静。

七者起護法心。八者發大誓願度脫眾生。九者常念十方諸佛。十者觀罪性無生。若能成就如此十法。莊嚴道場洗浣清淨著淨潔衣。燒香散花於三寶前如法修行。一七三七日。或一月三月。乃至經年專心懺悔。所犯重罪取滅方止。云何知重罪滅相。若行者如是至心懺悔時。自覺身心輕利得好瑞夢。或復覩諸。靈瑞異相。或覺善心開發。或自於坐中。覺身如雲如影。因是漸證得諸禪境界。或復豁然解悟心生善識法相。隨所聞經即知義趣。因是法喜心無憂悔。如是等種種因緣。當知即是破戒障道罪滅之相。從是已後堅持禁戒。亦名尸羅清淨。

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Seventh, resolve to protect the Dharma;
 Eighth, make the great vow to liberate beings;
 Ninth, be ever mindful of all Buddhas of the ten directions;
 Tenth, contemplate the nature of offenses as being unproduced.

(i) REVEALING DURATION OF REPENTANCE DHARMA

If one is able to completely carry out these ten dharmas, one should then proceed to adorn the site for cultivating the path, bathe one's body, clothe oneself in clean robes, burn incense and scatter flowers. Then, in front of the Triple Jewel, one should carry on the practice of repentance in accord with the Dharma, doing so for one week or three weeks, or perhaps for one month or three months, or perhaps even continuing on for years during which one repents single-mindedly of the grave offenses involved in transgressing the prohibitions. One should stop only when one has succeeded in extinguishing them.

(ii) REVEALING SIGNS INDICATING EXTINGUISHING OF OFFENSES

How is one to recognize the signs that grave offenses have been extinguished?

It may be that, as the practitioner carries out sincere repentance in this fashion, he experiences his body and mind becoming light and pleasant, and also experiences a fine and auspicious dream.

It may be that he sees all manner of magical, auspicious, and rare signs. It may be that he becomes aware of his wholesome thoughts opening forth and developing. Or, while seated in meditation, he may become aware of his body as like a cloud or a shadow, and then, from this point on, he may gradually achieve realization of the mental states characteristic of the *dhyānas*.

It may be that he experiences the powerful and sudden arising of awakened thought whereby he is well able to recognize the marks of dharmas and is able to understand the meaning and connotation of whichever sutra he encounters, realizing from this Dharma bliss and a mind no longer beset by worry or regretfulness. All manner of causes and conditions such as these should be recognized as signs indicating that the path-obstructing offenses resulting from breaking the precepts have been extinguished.

(iii) CLARIFICATION: POST-REPENTANCE PRECEPT OBSERVANCE CONSTITUTES PURITY

If, from this point on, one firmly upholds the restrictive prohibitions, this too qualifies as purity in *śīla* (moral virtue). Such a practitioner

可修禅定。犹如破坏垢膩之衣。若能补治浣洗清淨。犹可染着。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。因此尸罗清淨禅定开发。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。

可修禪定。猶如破壞垢膩之衣。若能補治浣洗清淨。猶可染著。若人犯重禁已。恐障禪定。雖不依諸經修諸行法。但生重慚愧。於三寶前發露先罪。斷相續心。端身常坐。觀罪性空。念十方佛。若出禪時。即須至心燒香禮拜懺悔。誦戒及誦大乘經典。障道重罪。自當漸漸消滅。因此尸羅清淨禪定開發。故妙勝定經云。若人犯重罪已。心生怖畏。欲求除滅。若除禪定。餘無能滅。是人應當在空閑處攝心常坐。及誦大乘經。一切重罪。悉皆消滅。諸禪三昧。自然現前。第二衣食具足者。衣法有三種。一者如雪山大士。隨得一衣蔽形。

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may be able to cultivate dhyāna absorption. He may be likened to a torn and deeply soiled robe which one has been able to patch and wash clean enough that it becomes capable of being dyed.

- (b) REPENTANCE ACCORDING TO THE GREAT VEHICLE'S SIGNLESSNESS PRINCIPLE
- (i) EXPLANATION PROPER.

If a person has transgressed against one of the major prohibitions, it is to be feared that this may obstruct acquisition of dhyāna absorption. Even though he may not be able to rely upon cultivating practice methods set forth in the Sutras, still, he may simply bring forth an intense sense of shame and dread of blame, go before the Triple Jewel, confess his former offenses, and cut off any thought of continuing them. He may then take up the practice of continuously engaging in seated meditation with his body erect, contemplating the nature of offenses as empty, and remaining mindful of the Buddhas of the ten directions.

Whenever he emerges from dhyāna, he must, with sincere mind, burn incense, bow in reverence, repent, and then recite the precepts and recite the Great Vehicle sutras as well. The grave offenses which obstruct the path should naturally and gradually become extinguished. On account of this, his *śīla* becomes pure and thus dhyāna absorption may develop.

- (ii) CITATION OF EVIDENCE

Accordingly, the *Sutra on the Marvelous and Superior Meditative Absorption* states, "If, after a person has transgressed against a major precept, his mind becomes beset by fearfulness and he thus wishes to extinguish it, there is no other means aside from dhyāna absorption which can be successful in extinguishing it.

"In a deserted and quiet place, this person should focus his mind and engage in the practice of continuously sitting in meditation while also proceeding to recite the Great Vehicle sutras. All of the grave offenses will be entirely extinguished and each of the dhyāna absorptions will naturally manifest."⁵

- b. ENSURING ADEQUACY OF CLOTHING AND FOOD
- 1) CLOTHING
- a) SUPERIOR-ROOTS CLOTHING

As for the second, the requirement that clothing and food be adequate, there are three approaches with regard to clothing: The first is as exemplified by the Great Master of the Snowy Mountains⁶ who happened to obtain a single cloak adequate to cover up his body

即足。以不游人间堪忍力成故。二者如迦叶常受头陀法。但畜粪扫三衣不畜餘长。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。

即足。以不遊人間堪忍力成故。二者如迦葉常受頭陀法。但畜糞掃三衣不畜餘長。三者若多寒國土。及忍力未成之者。如來亦許三衣之外。畜百一物。而要須說淨知量知足。若過貪求積聚則心亂妨道。次食法有四種。一者若上人大士。深山絕世。草果隨時得資身者。二者常行頭陀受乞食法。是乞食法。能破四種邪命。依正命自活。能生聖道故。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。如舍利弗為青目女說。

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and took that to be adequate because he never encountered people and additionally had perfected the ability to endure the elements.

b) MIDDLING-ROOTS SUSTENANCE

The second category is that exemplified by Mahākāśyapa who, because he always cultivated the *dhūta* practices,⁷ wore only a single three-part rag robe and accumulated no other clothing.

c) INFERIOR-ROOTS CLOTHING

The third category relates to countries where the weather is often cold and to individuals whose endurance abilities are not yet perfected. In these cases the Thus Come One also permitted the accumulation of a hundred and one other things aside from the three-part robe. However it was necessary to purify them verbally,⁸ to refrain from being excessive, and to be satisfied with the appropriate amount. Were one to allow oneself to overindulge by being acquisitive and desirous of accumulating things, then the mind would become disrupted and they would become an obstacle to the Path. [463b]

2) SUSTENANCE

a) SUPERIOR-ROOTS SUSTENANCE

Next, as for the categories relating to food, there are four, the first of which is that exemplified by the superior man and great master who, having entirely severed relations with the world, dwells deep in the mountains, eating the native herbs and fruits according to the season, thus supplying the requirements of the body.

b) MIDDLING-ROOTS SUSTENANCE

As for the second, he always cultivates the *dhūta* practice of accepting only food which has been obtained on the alms round. Through the practice of accepting only alms food, one is able to curb four types of wrong livelihood. One relies exclusively upon right livelihood to maintain life because he is thereby able to bring forth the path of the Āryas.

As for the types of wrong livelihood, they are: first, obtaining sustenance through inferiorly-directed endeavors; second, obtaining sustenance through upwardly-directed endeavors; third, obtaining sustenance through endeavors directed at the midpoints; and fourth, obtaining sustenance through endeavors focused on the directions. The characteristics of inappropriate livelihood are as explained by Śāriputra to Śūcimukhī.⁹

三者阿兰若处。檀越送食。四者于僧中洁淨食。有此等食缘具足。名衣食具足。何以故。无此等缘则心不安隱于道有妨。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。三者远白衣住处清淨伽蓝中。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。

三者阿蘭若處。檀越送食。四者於僧中潔淨食。有此等食緣具足。名衣食具足。何以故。無此等緣則心不安隱於道有妨。第三得閑居靜處。閑者不作眾事名之為閑。無憤鬧故名之為靜。有三處可修禪定。一者深山絕人之處二者頭陀蘭若之處。離于聚落極近三四里。此則放牧聲絕無諸憤鬧。三者遠白衣住處清淨伽藍中。皆名閑居靜處。第四息諸緣務。有四意。一息治生緣務。不作有為事業。二息人間緣務。不追尋俗人朋友親戚知識。斷絕人事往還。

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c) INFERIOR-ROOTS SUSTENANCE

The third involves residing in an *araṇya* (hermitage) where a *dānapati* brings offerings of food. The fourth is where one lives among the Sangha and eats pure food. Where one has the advantage of sustenance arrangements such as these, then this is what is meant by achieving adequacy in food and clothing. Why is this? If one does not have circumstances such as these, the mind will not be at peace and thus this will act as an obstacle to the Path.

c. [OBTAINING EASEFUL AND QUIET DWELLING]

The third [among the five prerequisite conditions] requires that one find an easeful and quiet dwelling place. One who is in a state of ease is not working at doing manifold tasks and so this is what we mean when we stipulate “easeful.” A “quiet” place is one in which there is no commotion whatsoever. There are three types of places where one may be able to cultivate *dhyāna* absorption.

1) [REMOTE DWELLING]

The first is deep in the mountains in a place cut off from people.

2) [ARAṆYA DWELLING]

The second is an *araṇya* dedicated to *dhūta* practices no closer than a mile or so (lit. “three or four *li*”) from a village.¹⁰ In such a case, the noise of cattle will be cut off and there will be no commotion.

3) [SAṄGHĀRĀMA DWELLING]

The third is within the confines of a pure *saṅghārāma* (monastic dwelling) far from the residences of laypeople. All of these circumstances may serve as “easeful and quiet dwelling places.”

d. [PUTTING RESPONSIBILITIES TO REST]

The fourth [of the five prerequisite conditions] is that one put all responsibilities to rest. This involves four specific ideas:

1) [CESSATION OF LIVELIHOOD]

First, one must put to rest responsibilities relating to making a living and must not engage in endeavors associated with ordinary conditioned existence.

2) [CESSATION OF RELATIONSHIPS]

Second, one must put to rest all interpersonal responsibilities. One must not seek out ordinary people, friends, relatives, or acquaintances. One must cut off all endeavors involving interactions with other people.

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。四息学问缘务。读诵听学等悉皆弃舍。此为息诸缘务。所以者何。若多缘务。则行道事癡心乱难摄。第五近善知识。善知识有三。一外护善知识。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

三息工巧技術緣務。不作世間工匠技術醫方。禁呪卜相書數算計等事。四息學問緣務。讀誦聽學等悉皆棄捨。此為息諸緣務。所以者何。若多緣務。則行道事癡心亂難攝。第五近善知識。善知識有三。一外護善知識。經營供養善能將護行人不相惱亂。二者同行善知識。共修一道互相勸發不相擾亂。三者教授善知識。以內外方便禪定法門示教利喜。略明五種緣務竟

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3) [CESSATION OF ACTIVITIES]

Third, one must put to rest all responsibilities relating to arts or crafts and must not pursue any activities involving skilled worldly trades, art, medicine, occult mantra-related activities, physiognomy, writing, accounting, making calculations, and other such matters.

4) [CESSATION OF STUDY]

Fourth, one must put to rest all responsibilities relating to learning. One must put aside reading, reciting, listening, studying, and so forth. This is what is meant by putting all responsibilities to rest. Why is this necessary? If one is involved in many responsibilities, then matters related to cultivating the Path will deteriorate. The mind will become disturbed and difficult to focus.

e. [DRAWING NEAR TO GOOD SPIRITUAL FRIENDS]

The fifth [of the five prerequisite conditions] requires that one draw near to good spiritual friends. Good spiritual friends are of three types:

1) [EXTERNALLY-PROTECTIVE GOOD SPIRITUAL FRIENDS]

The first is the “externally-protective” good spiritual friend who provides necessary provisions, makes offerings, and is well able to take care of the practitioner’s needs, doing so in a fashion which precludes any mutual disturbance.

2) [IDENTICAL-PRACTICE GOOD SPIRITUAL FRIENDS]

The second is the “identical-practice” good spiritual friend together with whom one cultivates a single path. Each provides the other with encouragement and inspiration while refraining from mutual bother or disturbance.

3) [INSTRUCTIVE GOOD SPIRITUAL FRIENDS]

The third is the “instructive” good spiritual friend who instructs and delights the practitioner with teachings about the internal and external skillful means associated with the Dharma entryway of dhyāna absorption. This is the conclusion of the summary clarification of the five kinds of necessary prerequisites.

诃欲第二

[0463b27] 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。常能诳惑一切凡夫令生爱着。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。所谓箜篌箏笛。丝竹金石音乐之声。及男女歌咏赞诵等声。能令凡夫

訶欲第二

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CHAPTER TWO

Renunciation of Desires

2. SECTION TWO: RENUNCIATION OF DESIRES

a. [THE IMPORTANCE AND SCOPE OF RENUNCIATION OF DESIRE]

As for what is meant by “renunciation of desires,” this refers to the five objects of sensual desire (*kāmacchanda*). When one wishes to cultivate calming-and-insight while sitting in dhyāna meditation, it is absolutely essential to renounce them. The “five desires” are the forms, sounds, smells, tastes and touchables encountered in the world. They are ever able to deceive and delude all ordinary people, causing them to develop fond attachment. If one is able to become deeply aware of the negative consequences of desires, one will not become involved with them. This is what is meant by renouncing desire.

1) [DESIRE FOR FORMS]

First, the renunciation of the desire for forms refers to such forms as the stately and decorous shapes and features of men and women, including alluring eyes, long eyebrows, red lips, and white teeth, as well as things regarded in the world as precious. It also includes colors such as blue, yellow, red, white, vermilion, purple, chartreuse, and green. All sorts of such marvelous forms are able to influence the foolish observer to develop fondness for them and consequently embark on all manner of unwholesome karmic deeds.

One example is King Bimbisāra who, on account of sexual desire, stole into a hostile kingdom and entered the quarters of Āmrāpālī, the courtesan. Another is King Udayana who, corrupted by lust, hacked off the hands and feet of five hundred rishis. [Desire for forms] is possessed of all manner of negative consequences like this.

2) [DESIRE FOR SOUNDS]

Second, the renunciation of the desire for sounds, refers to musical sounds such as issue from harps, zithers, or flutes, and such as are created by strings, bamboo, metal, or stone, and refers also to such sounds as the voices of men and women singing, chanting, hymning, or reciting. They may influence the foolish common person

闻即染着起诸恶业。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。闻即爱着开结使门。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。以着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。能令凡夫心生染着起不善业。如一沙弥染着酪味。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。

聞即染著起諸惡業。如五百仙人雪山住。聞甄陀羅女歌聲。即失禪定心醉狂亂。如是等種種因緣。知聲過罪。三訶香欲者。所謂男女身香。世間飲食馨香及一切薰香等。愚人不了香相。聞即愛著開結使門。如一比丘在蓮華池邊。聞華香氣心生愛樂。池神即大訶責。何故偷我香氣。以著香故令諸結使臥者皆起。如是等種種因緣。知香過罪。四訶味欲者。所謂苦酸甘辛鹹淡等。種種飲食肴膳美味。能令凡夫心生染著起不善業。如一沙彌染著酪味。命終之後生在酪中受其蟲身。如是等種種因緣。知味過罪。五訶觸欲者。男女身分柔軟細滑。

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who hears them to straightaway develop defiling attachment and to generate all manner of unwholesome karmic deeds.

One example of this phenomenon is the case of the five hundred rishis dwelling in the Snow Mountains who heard the singing of a *kinnara*-spirit maiden, immediately lost dhyāna absorption, and thus became mentally intoxicated and deranged.¹ On account of all sorts of reasons such as these, one should realize the negative consequences of desire for sounds.

3) [DESIRE FOR FRAGRANCES]

Third, the renunciation of the desire for fragrances, refers to the physical scents of men and women, the fragrances of human society's food, drink and perfumes, as well as all manner of incenses and aromas. An ordinary fool does not understand the true character of fragrances and so, on smelling them, becomes fondly attached, and thus opens the door to the fetters.²

An example of this is the case of the bhikshu at the side of the lotus pond who smelled the fragrance of the blossoms and whose thoughts were then moved to fondness and pleasure. The pond spirit then rebuked him soundly by scolding, "Why did you steal my fragrances?"³

One may, on account of attachment to fragrances, stir up otherwise quiescent fetters. For all sorts of reasons like these, one should realize the negative consequences of the desire for fragrances.

4) [DESIRE FOR FLAVORS]

Fourth, the renunciation of the desire for flavors, refers to bitterness, sourness, sweetness, pungency, saltiness, mildness, and other such fine flavors characteristic of fine beverages and cuisine. They may be able to incite the foolish common person to develop a kind of corrupting attachment and then to consequently engage in unwholesome karma.

An example of this is the case of the *śrāmaṇera* who developed a corrupting obsession with the flavor of curds and who thus, at the conclusion of his life, was reborn in a container of curds where he took on the body of a curd worm.⁴ On account of all manner of reasons such as these, one should realize the negative consequences of the desire for flavors.

5) [DESIRE FOR TOUCHABLES]

Fifth, the renunciation of the desire for touchables, refers to the softness and delicate slickness of the bodies of men and women, to the

寒时体温热时体凉。及诸好触。愚人无智为之沈没起障道业。如一角仙。因触欲故遂失神通。为姪女骑颈。如是等种种因缘。知触过罪。如上诃欲之法。出摩诃衍论中说。复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。世人愚惑贪着五欲至死不舍。后受无量苦恼。此五欲法与畜生同有。

寒時體溫熱時體涼。及諸好觸。愚人無智為之沈沒起障道業。如一角仙。因觸欲故遂失神通。為姪女騎頸。如是等種種因緣。知觸過罪。如上訶欲之法。出摩訶衍論中說。復云哀哉眾生常為五欲所惱。而猶求之不已。此五欲者得之轉劇。如火益薪其焰轉熾。五欲無樂如狗啮枯骨。五欲增諍如鳥競肉。五欲燒人如逆風執炬。五欲害人如賤毒蛇。五欲無實如夢所得。五欲不久假借須臾如擊石火。智者思之亦如怨賊。世人愚惑貪著五欲至死不捨。後受無量苦惱。此五欲法與畜生同有。

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sensations of their physical warmth when it is cold, their physical coolness when it is hot, as well as to all other pleasant tactile contacts. The foolish person, lacking in wisdom, is submerged by them and thus generates karma blocking progress along the Path.

An example of this was the one-horned rishi who, on account of indulging the desire for physical contact, lost the superknowledges and ended up with a courtesan riding him about, mounted atop his shoulders.⁵ For all manner of reasons such as these, one should realize the negative consequences of the desire for touchables.

b. [SCRIPTURAL CITATIONS]

The dharma of renouncing desire as treated above is drawn from the discussion in the *Mahāyāna Treatise*.⁶

It additionally states, “Alas! These beings! They are constantly harassed by the five desires and yet they continue to pursue them incessantly.

“As for these five types of desire, gaining their objects results in their becoming even more intense.

“They are like fire which, when stoked with more firewood, burns ever brighter.

“The five desires yield no happiness. [When one pursues them], one is comparable to a dog gnawing away at a dried-up bone.

“The five desires proliferate contention, just as birds skirmish over carrion.

“The five desires scorch a person, just as one is burned when carrying a torch into the wind.

“The five desires bring harm to a person, just as when one treads upon a poisonous snake.

“Like bounty gained in a dream, the five desires have nothing real about them.

“[The pleasure arising from] the five desires does not endure long. It is borrowed only for a moment and is like a spark struck from a stone.

“The wise also consider them to be like enemies or thieves. The worldly person is foolish and deluded, is covetously attached to the five desires, won’t relinquish them even in the face of death, and later undergoes immeasurable suffering and aggravation as a result.

“This dharma of the five desires is something people have in common with animals.”⁷

一切众生常为五欲所使。
名欲奴仆。坐此弊欲沈墮
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
养冤入丘冢	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

简体字

一切眾生常為五欲所使。
名欲奴僕。坐此弊欲沈墮
三塗。我今修禪復為障
蔽。此為大賊急當遠之。
如禪經偈中說

生死不斷絕	貪欲嗜味故
養冤入丘塚	虛受諸辛苦
身臭如死屍	九孔流不淨
如廁蟲樂糞	愚人身無異
智者應觀身	不貪染世樂
無累無所欲	是名真涅槃
如諸佛所說	一心一意行
數息在禪定	是名行頭陀

正體字

All beings typically act under the direction of the five desires and thus become slaves to the desires. On account of this, having become covered over by desires, they are prone to fall into the three lower realms.

[One should reflect]: “If, even as I cultivate dhyāna meditation, I revert to being obstructed and covered over by them, then I am a great thief. I must urgently distance myself from them.”

As stated in verses from the *Dhyāna Sutra*:

That birth and death are not cut off
Is on account of desire and fondness for its flavor.
As when nursing a grudge all the way to the grave,
One endures in vain all manner of bitter suffering.

The smell of the body is like that of a corpse.
Impurities stream forth from its nine apertures.
Just as worms in an outhouse delight in the feces,
So too does the foolish man delight in the body.

The one who is wise should contemplate the body,
And not lust after the tainted pleasures of the world.
To be without burdens and to have nothing desired—
This is what qualifies as true nirvāṇa.

It’s just as described by the Buddhas themselves:
Practicing with one mind and singular intention,
While counting the breath in dhyāna absorption—
It is this which is the practice of the *dhūtas* (ascetic practices).⁸