



# SEMINAR ON **ONE MASTER**

## THREE TRADITIONS OF **MEDITATION**

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**International Buddhist College Seminar 2013:  
One Master Three Meditative Traditions**

**August 3, 2013, Shah Alam Buddhist Society, Kuala Lumpur**

**And**

**August 30, 2013, Poh Ming Tse, Singapore**



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## Introduction

The main objective of practicing Buddhism is to achieve Enlightenment, which is synonymous with ultimate peace, true happiness, and wisdom. All Buddhist traditions – Theravāda, Mahāyāna, Vajrayāna - recognize that the path to enlightenment entails three types of training: virtue (sīla); meditation (samādhi); and, wisdom (pañña). Thus, meditation, while essential, must be practiced in tandem with ethical development and wise understanding.

The word “meditation” is derived from the Pāli /Sanskrit word bhāvanā which is usually translated as “mental development” or “mental cultivation”. Other similar terms used are mindfulness (Pāli, sati/Skt. smṛti), clear comprehension (Pāli, sampajañña/Skt. samprajañña), concentration (Pāli/Skt, samādhi), absorptions (Pāli jhāna/Skt. dhyāna), mindfulness of breathing (Pāli, ānāpānasati/Skt. ānāpānasmṛti), attention (Pāli, manasikara/Skt. manaskārah), calm abiding (Pāli, samatha/Skt. śamatha) and insight (Pāli, vipassanā/Skt. vipaśyanā).

The earliest tradition of meditation practice is preserved in the nikayās/āgamas and is adhered to by the Theravāda lineage. Buddhaghosa, the commentator from Sri Lanka, wrote his classic Visuddhimagga on the 40 meditation subjects in the 5th century, and it is today a key meditation manual for the Theravāda tradition. Subsequently, Theravāda teachers have classified meditation into two types: samatha-bhāvanā, or tranquility meditation, and vipassanā-bhāvanā, or insight meditation.

In Mahāyāna Buddhism, meditation is based on numerous schools of practice. But each school has its own meditation methods for the purpose of developing concentration (samādhi) and wisdom (prajña) with the goal of ultimately attaining enlightenment. The two most popular are Zen (Ch'an) which is meditation school, and Pure Land where devotees are taught to mindfully recite the name of Amitabha Buddha

In Tibetan Buddhism, the word for meditation "Gom" means to become familiar with one's self and wholesome mental states such as concentration, compassion, wisdom, patience, humility, perseverance, etc. As such meditation systems such as Dzogchen, Mahamudra, and Lam-rim are all aspects of mind training that guide us gradually but surely to the development of ultimate compassion or bodhicitta and wisdom realizing emptiness.

Meditation in all three Buddhist traditions brings us to experience and realize a sense of fullness and peace. It is therefore the only permanent source of happiness and wisdom available to human beings when practiced consistently together with morality and concentration.

This seminar is jointly organized by the International Buddhist College (IBC), Than Hsiang Temple, Penang and Shah Alam Buddhist Society (SABS).

## **SPEECH FOR PMT SYMPOSIUM - AUG 31, 2013:**

**Ven. Dr. Wei Wu**

Ven. Members of the Mahasangha, honorable panel speakers, sisters and brothers in the Dharma. Good morning and welcome to the PMT Symposium on “One Master And Three Traditions Of Buddhist Meditation”.

The main objective of the symposium is to enhance the understanding of Buddhism amongst the various traditions of the Buddhist community .

The International Buddhist College (IBC) was set up in 2004 as a seat for advanced Buddhist learning with opportunities for Buddhist studies at both undergraduate and postgraduate levels. It offers students a unique opportunity for a comprehensive study of Buddhism from a non-sectarian point of view through promoting knowledge and understanding of the different traditional practices and developing mutual respect and co-operation within the Buddhist community.

IBC has two different campuses, one in north-eastern Thailand and the other in southern Thailand. The Korat campus is based at Pak Thong Chai (Korat Province) and the Sadao campus is located close to Khlong Ngae (Songkhla Province).

I shall now briefly introduce the papers that will be presented today. Let me give you a brief insight or the appetizer before the main courses of the day.

Today you will learn about two types of meditation practices – samatha and vipassana (vipasyana). This is common to Theravada, Chinese and Tibetan traditions. Many Buddhists in Malaysia are familiar with vipassana meditation of Theravada Buddhism. In fact many people wrongly equate vipassana with Buddhist meditation – if you are not practicing vipassana, you are not meditating! I hope that by the end of the day, you will change your view on this.

My teacher, the late Venerable Bo Yuan, was an enlightened Chan (Zen) master. He never made this claim but the late Drubwang Rinpoche told many people about the great accomplishment of Ven. Bo Yuan. He practised very diligently at the Chan hall of the Yong Quen Monastery in Fujian, China. When we visited him, he expressed an interest to interact and exchange experiences in meditation with meditation teachers from the Theravada and Tibetan tradition. Today's seminar is a fulfillment of this. We have scholars of Theravada, Chinese and Tibetan Buddhism presenting papers here to share with you the rich meditation teachings of the different Buddhist traditions.

Two papers with Theravada flavor will be presented:

For the first presentation , Professor Tilak will talk on Meditation Practice in Sri Lanka as an example of meditation practice in a Theravada country; he will of course touch on samatha and vipassana. Professor is very kind and will make this very light and easy to understand. He will cover practices for serious practitioners as well as at popular level. This will be a welcomed start from heavier stuff to be presented later so that you will not have indigestion!

For the final paper, Professor Kapila will bring us back to contemporary needs and Buddhist

meditation. This again will be a welcome change for our audience who are not familiar with heavy academic stuff.

Today the west is very interested in the use of meditation as a therapy to help people who are mentally ill due to the great pressure of living in modern society. This is not new as Asians had been using meditation to cure both physical and mental illnesses.

However, I have found that some western Buddhists in this field have downgraded the Buddha's teachings to therapy. Let us avoid falling into this trap! In fact I could summarize by saying that while western psychology is primarily good in curing the mental illness of modern people, Buddhist psychology brings up the best within our mind; it leads us to Enlightenment, a state totally beyond the realm of western psychology!

We hope to start a program on Buddhist counseling in IBC in the not too distant future. Last semester, Dr Wasantha from Sri Lanka taught a course on Buddhist Psychotherapy to our MA students. If you are interested, you can do this course through e-learning.

**We will be screening a video presentation by Professor Willemen, he is not able to be present here today but his presentation will be too good to miss!**

Professor Charles Willemen will share with us meditation manuals from Central Asia. There will be many technical terms but professor will make it intelligible at layman's level. He will first give an overview of the history of Indian Buddhism leading to the development of the eighteen schools which have their own vinaya and abhidharma teachings. He will then talk on the meditation manuals of the early schools and Yogacara schools in Central Asia. If you want to understand Chinese Buddhism and Tibetan Buddhism, you must learn about the abhidharmas of these early schools and the teachings of Yogacara schools. Professor will provide an overview of this rich literature.

After a trip to Myanmar many years ago, I shared with the professor the good development in meditation and abhidhamma studies and practice there as well as how the Buddhists there linked these two very nicely. He immediately told me that he had been telling many students that the abhidharma was for meditation. So today, you will have an opportunity to hear from him on this.

There will be two papers related to Chinese Buddhism.

In the second paper, Dr Fa Qing will introduce you to Śamatha and Vipāśyanā of the Tian Tai school, an important school of Chinese Buddhism. He will talk about practicing Calming (*śamatha* or *zhi*) and Contemplation (*vipāśyanā*, *guan*). The contents are heavy stuff with many technical terms but Dr Fa Qing told me that he would focus on the practical aspects unique to the Chinese Buddhist tradition that is different from vipassana meditation that many of you are familiar with.

On a personal note, Dr Fa Qing introduced to me a wushu grand master residing in Canada few years ago and last year he came to Malaysia to help me with my health. I found it very beneficial to have good preliminary exercises to adjust and relax the body before going into the main meditation practice proper. After meditation, there is also an exercise to relax the muscles. We will hear from Dr Fa Qing on this today.

Then we will break for lunch after two heavy main courses; so maybe we need not serve lunch at all!

After lunch, we will have a paper from our new lecturer Dr Zhou Ruimeng on Chan or Zen Buddhism of Mazu Daoyi's 'The Mind Being Buddha'. This paper has very strong Chan or Zen flavor.

This paper primarily focuses on the discussion of the unique meditation method of Mazu Daoyi (马祖道一). Mazu Daoyi was one of the great meditation masters in Chinese Buddhism. He inherited and developed Huineng's meditation method. Huineng (惠能) was the Sixth Patriarch of Chinese Zen Buddhism (Chan 禅宗). His doctrine of 'the Mind being Buddha' is the fundamental principle in Chinese Zen Buddhism. Thereof, Mazu Daoyi advocated the doctrine of 'apart from mind, there is no way to achieve Buddhahood' (心外无别佛). The Mahā-vaipulya-buddhāvataṃsaka-sūtra (大方廣佛華嚴經) mentioned about 'the realm of non-obstruction among phenomena'. Accordingly, 'the ordinary mind is the Buddha's mind' (即心即佛的平常心) will promote sentient beings towards a simple life and harmonious society.

It is a shame that today; we do not have time to discuss the meditation practice of the Pure Land school, a main branch of Chinese Buddhism besides Chan and Tien Tai.

The next paper will be the Meditation Practices in Tibetan Buddhism by Professor Lobzang Jamspal – fondly addressed as geshela at IBC. Geshela will talk about Lam Rim Chen Mo – the stages of the Path to Enlightenment. He will talk about the three types of practitioners of 1. small, 2. middling and 3. great capacity and the practice at each level. The Lam Rim is an example of Tibetan Buddhism on the practice on samatha and vipasyana. Finally, he will talk about the deity yoga of Avalokitesvara and the heart mantra: om mani padme hum. (Note: not om mani peme hum which is the commonly used but wrong Tibetan pronunciation.)

It is a miracle that academicians can make this very technical topic simple to understand in this seminar. Evidently, we have excellent professors in IBC who make Buddhist Studies easy and fun to follow. So, please make full use of the lunch break, tea break or at the end of the day before you leave to enroll for IBC e-learning courses to enjoy the special offer - waiver of registration fees!

For your dessert in the final session, we will have the forum on “The significance of Study & Practice”. We will have live demonstration of meditation.

In conclusion, I would like to take this opportunity to thank all speakers, organizing committee members from PMT Temple and the participants . I hope that all of you will learn from our learned scholars and participate actively in the all the sessions.

## CENTRAL ASIAN MEDITATION MANUALS.

If one wants to understand the development of meditation manuals, one should have an idea about the geographical and the historical situation. One should be able to answer the questions "Where?" and "When?".

Central Asian manuals originate in India's northwestern cultural area, in so-called *Jibin* 罽賓, as it is known in Chinese. Central Asia is *Xiyu* 西域, the Western Regions, i.e. the area west of Dunhuang 敦煌. The westernmost part of *Xiyu* is Bactria, *Daxia* 大夏, which at the same time is the westernmost part of *Jibin*. So, India's northwestern area and Central Asia are closely connected.

In India all schools, *nikāyas*, 部, had meditation manuals. Such manuals use the *dharma*, the doctrine and its elements, to expound a way to reach the highest mental stage. Such manuals may be called *abhidharma*, said to be about the *dharma*, *dui fa* 對法. An insider tends to add a value judgement to the term, calling *abhidharma* the highest or excellent *dharma*, *śreṣṭha dharma*, *sheng fa* 勝法. In the Buddhist world only the Vaibhāṣikas and the Theravādins had an *abhidharma* which was believed to be proclaimed by the Buddha himself in heaven. Their *abhidharma* did not consist of meditation manuals. They rather are the exception.

In order to properly understand the development of Buddhist schools and their views, at the same time placing those schools in a geographical environment, it is of major importance to look at the consequences of the first schism, *saṅghabheda*. This schism is more influential than the Mahāyāna versus Hīnayāna divide. W. Pachow published the results of his study of all *prātimokṣas* in 1955. He says that the Mahāsāṅghika and the Theravāda *vinaya* are most ancient. We now know that the first schism resulted in a Sthaviravāda family and in a Mahāsāṅghika family. This happened before Aśoka's reign (ca. 264-227 B.C.) and his so-called third council or synod in Pāṭaliputra. Only Sthaviravāda followers attended this synod. Vātsīputrīyas had already left the main Sthaviravāda family somewhat earlier. The so-called second synod in Vaiśālī did not result in a schism. So, the schism happened later and before Aśoka's synod. The first schism probably took place in Pāṭaliputra, ca. 340 B.C., during the reign of Mahāpadma Nanda. Only a *vinaya* disagreement can explain a schism, but it is quite possible that considerable doctrinal differences in the *saṅgha* eventually led to a *vinaya* disagreement too. It is quite possible that the *sthaviras*, elder monks, who saw the doctrinal disagreements, wanted to keep the *saṅgha* together adding some minor rules to the *vinaya*. The majority of the monks did not agree. This resulted in the first schism. This hypothesis is also inspired by the *Śāriputrapariṣcchāsūtra*, *Shelifu wen jing* 舍利弗問經, T.XXIV 1465, of the Eastern Jin 東晉 (317-420 A.D.). This text, which only exists in Chinese, is of Mahāsāṅghika affiliation. So, the *sthaviras* wanted a bit more rigour. The result was a schism. Both Sthaviravāda and Mahāsāṅghika developed their meditation manuals. Sthaviravāda developed knowledge, *jñāna*, *zhi* 智 or *zhīhui* 智慧, to do away with ignorance, the worst of all afflictions. Their ultimate authority was Śāriputra. They taught a path to become an *arhat*. Their literature follows the plan of the four noble truths. Their manuals are called *śāstras*. The Mahāsāṅghika rivals had meditation manuals too, but they relied on the six perfections, *pāramitās*, especially on the perfection of wisdom, *prajñā*, *bore* 般若. For *sthaviras* *prajñā* was the ability to distinguish all factors, *dharmapracaya*, but for the Mahāsāṅghikas *prajñā* was insight into the emptiness of all factors. Mahāsāṅghikas had *upadeśas* and their ultimate authority was (Mahā)Kātyāyana, another of Buddha's ten great disciples. They strove to become a *bodhisattva* and eventually a Buddha. Just as the *sthaviras* developed a path to arhatship, so the Mahāsāṅghikas developed an even longer path to bodhisattvahood. Mahāsāṅghikas started using the term Mahāyāna. Both groups used successful ideas of their rivals. Because *sthaviras* also used practices and ideas of their rivals, we also see *sthāvīrīya* Mahāyāna. E.g. Pure Land (*Sukhāvatī*) Buddhism most likely originated among non-Vaibhāṣika Sarvāstivādins in Bactria. It is a prompt reaction to the Lokottaravāda Mahāsāṅghika idea of Buddhas in the ten directions. These had their Buddha-field, *Buddhakṣetra*. Akṣobhya's paradise, *Abhirati*, in the

Gandhāran area, in the East of old, pre-Kāśmīra *Jibin*, has a Mahāsāṅghika affiliation. It immediately gave rise to a Sarvāstivāda reaction in the West, in Bactria. Already in Kuṣāṇa times, first centuries A.D., both paradises occur side by side in the same text. Another example: Asaṅga's *yogācāra*. Asaṅga was a Mahīśāsaka monk in Gandhāra, maybe end of the fourth century. At that time Mahīśāsakas there could be seen as one more non-Vaibhāṣika sub-group. Their views hardly differed from Sarvāstivāda views in the area. Asaṅga continued the Gandhāran Sarvāstivāda *yogācāra* tradition. He took Mahāsāṅghika Mādhyamika views into his practice of yoga. His *yogācāra* shares in the Mahāyāna movement.

It must be clear by now that the Mahāyāna-Hīnayāna divide is of secondary importance, and that the first schism has farther-reaching consequences. Anyway, the term Mahāyāna is far more frequent than the term Hīnayāna. Mahāsāṅghikas used it for their own movement, and Sarvāstivādins adopted it for some of their own developments.

Meditation manuals in Central and in Eastern Asia must be seen as results of these northwestern Indian developments. This Indian area was called *Jibin*, a term used long before the introduction of Buddhism in China. It is mentioned in the *History of the Former Han* (206 B.C.-8 A.D.), completed ca. 120 A.D. Initially Uḍḍiyāna, the Swat area, was meant, an area with direct access to Hotan 和田. Immediately to the South was Gandhāra. This Gandhāran cultural area was *Jibin*, the area from where foreigners, *bin* 賓, with their fine blankets, *ji* 罽, *kambala*, came. This area was an important cultural area in Indian history. The area West of the Khyber Pass, Bactria, was also a part of this cultural area. *Jibin* originally was the Gandhāran cultural area. There one initially used Gāndhārī(s) and one wrote Kharoṣṭhī (and Brāhmī). As there was a relatively easy access from Uḍḍiyāna to Hotan, it is no surprise that the Dharmaguptaka *Dharmapada*, the so-called Gāndhārī *Dharmapada* of the second century A.D., was found in Hotan. Gandhāra proper seems to have been mainly Mahāsāṅghika, a centre of *Prajñāpāramitā* literature. Its Buddhism was brought to China at the end of the second century A.D. by Loujia Chen 婁迦讖, commonly Sanskritized as Lokakṣema. He gave the title *Daoxing* 道行 (*yogācāra*) *bore* 般若 (*prajñā*) *jing*, T.VIII 224, to his translation of the *Aṣṭasāhasrikāprajñāpāramitā*. Notice the phonetic rendering of Mahāsāṅghika *prajñā*. Sthāvīrya *prajñā* is always rendered with a “meaning translation”, *zhihui* 智慧. The Chinese title makes it clear that this text is about the practice of yoga, but a yoga which is different from the *sthāvīrya* one. It must immediately be added that Sarvāstivādins and other non-Mahāsāṅghika schools were in Gandhāra too. Bactria may have been largely Sarvāstivāda, but other schools were there too. I mention Vātsīputrīya/Sāṃmitīya, Dharmaguptaka, and Mahāsāṅghika (e.g. in Termez). The term Sarvāstivāda has caused quite some confusion in the scholarly world. Let me repeat that the term may be used throughout the history of this school. Ca. 170 A.D. a Sarvāstivāda synod was held in Kāśmīra. The synod started during the reign of Kaniṣka. Karl-Heinz Golzio has credibly established in 2008 that Kaniṣka's dates are 155-ca. 179 A.D. The synod continued after his death. At that time the basic Gandhāran *Aṣṭagranthaśāstra* was rewritten in Sanskrit, now called *Jñānaprasthānaśāstra*. Six more texts were rewritten in Sanskrit and eventually enlarged, establishing an *Abhidharmapiṭaka* of seven texts, said to be proclaimed by the Buddha, *Buddhabhāṣita*. The new *Jñānaprasthāna* needed a new commentary, *Vibhāṣā*. This is the *Mahāvibhāṣā*, *Da piposha lun* 大毗婆沙論, T.XXVII 1545. Because of this text the new “orthodoxy” was called Vaibhāṣika. This *abhidharma* did not offer meditation manuals, but it established an “orthodoxy”. The traditional, long *vinaya* from Mathurā, containing many *dr̥ṣṭāntas*, stories, was abbreviated to a new *Daśabhānavāra*, *Shi song lü* 十誦律, T.XXIII 1435. The rules were not changed, but most stories were removed. At that time the Sarvāstivādins were divided in two groups. 1. The traditional ones, who continued the long *vinaya* and who did not believe that the *abhidharma* was *Buddhabhāṣita*. From the second century on they were also called Sautrāntika (*dharma*) or/and Dārṣṭāntika (*vinaya*). These traditional ones consisted of heterogeneous groups, all believing in *sarvāstivāda*. They had meditation manuals, Sautrāntika *śāstras*, in an *Abhidharmapiṭaka*. E.g. Dharmasreṣṭhin's *Abhidharmahr̥dayaśāstra*, *Apitan xin lun* 阿毗曇心論, T.XXVIII 1550. 2. A new Vaibhāṣika “orthodoxy” in Kāśmīra, having a *Buddhabhāṣita*

*abhidharma* of seven Sanskrit texts, and a brief *vinaya* in ten parts. China adopted the Sautrāntika *śāstras* and the brief *vinaya*. So, China's Sarvāstivāda *abhidharma* was Sautrāntika, but its *vinaya* was not Dārṣṭāntika. The term *Jingliang bu* 經量部, Sautrāntika, is quite common in China, but the Chinese term for Dārṣṭāntika is not very common.

The practices of most meditation manuals in Central and in East Asia originated in the Gandhāran cultural area. After the decline of the Kuṣānas Buddhist ideas and literature spread from Bactria across the Onion Range, the Pamirs, to Kashi 喀什, to Kaxgar, and further to Kuqa 庫車. The second half of the fourth century and later sees the spread of Bactrian, of Sarvāstivāda Buddhism to East Asia. I immediately add that Mahāsāṅghika literature also spread along this continental route. To be complete, I must add that some meditation manuals also spread from South India to Funan 扶南 (mainly Cambodia), and on to South China. This happened from the third century on. This maritime route brought mainly Mahāsāṅghika literature to China, but also Mahīśāsaka literature, and possibly also Sarvāstivāda literature. E.g. the *Vimuktimārgaśāstra*, *Jietuo dao lun* 解脫道論, T.XXXII 1648, a text by Saṅghavarman in 515 A.D. in Yangdu 揚都 (Nanjing 南京), is a Mahīśāsaka meditation manual. South China also received literature from the North, from Luoyang 洛陽 and Chang'an 長安. Meditation manuals on the continental route were mainly Sarvāstivāda, coming from the Gandhāran cultural area, not seldom from Bactria. The Buddhism of Saṅghadeva (fl. in China 383-398 A.D.), of Saṅghabhadra (*Sengqie Bacheng* 僧伽跋澄 or *Badeng* 跋澄, fl. in China ca. 381-399 A.D.), and of Buddhahadra (359-429 A.D.), a.o., was, because of their work, most likely of Bactrian Sarvāstivāda origin.

Meditation manuals from Central Asia (e.g. Kuqa) and also in East Asia, where they are known as texts about the five gates of *dhyāna*, explain what is known as a path of preparatory application, *prayogamārga*, in *abhidharma*. These gates lead to the first *dhyāna*, the first stage of the material realm, *rūpadhātu*. The path of preparatory application developed from two or three exercises to quite elaborate explanations in some meditation manuals. The earliest known manual teaching how to reach arhatship, the *Abhidharmahr̥daya* (probably first century B.C., according to E. Frauwallner) knows *aśubhabhāvanā*, contemplation of impurity, and *ānāpānasmṛti*, mindfulness to breathing in and out, but the preparatory application actually begins later with the four applications of mindfulness, *smṛtyupasthāna*.

A well known manual is Saṅgharakṣa's *Yogācārabhūmi*. It was translated in China by An Shigao 安世高 (*Ashkani*), who was active in Luoyang ca. 148-170 A.D. He brought a *Dao di jing* 道地經, T.XV 607. Later, in 284 A.D., Dharmarakṣa brought a longer translation, T.XV 606 *Xiuxing dao di jing* 修行道地經. Saṅgharakṣa was a non-Vaibhāṣika Sarvāstivādin, who is said to have been a teacher of Kāṣka. But a disciple is not necessarily a first generation disciple. In this text the five gates are: Visualization of impurity; Developing friendliness, *maitrī*; Visualization of dependent origination, *pratītyasamutpāda*; Mindfulness to breathing in and out; Visualization of the skeleton, *asthīśaṅkalā*.

Kumārajīva, Jiumo Luoshi 鳩摩羅什, (Kuqa 344-Chang'an 413?), at the request of Sengrui 僧叡, expounded the *Zuochan sanmei jing* 坐禪三昧經, T.XV 614, *Sūtra on the Concentration of Sitting Meditation*, in 402, immediately upon his arrival in Chang'an. He most likely expounded a non-Vaibhāṣika meditation method, known to him from Kuqa. He added a Mahāsāṅghika, Mahāyāna part. Returning from his studies in Kāśmīra, he changed his belief in Kashi to Mādhyamika ideas. In China meditation manuals often received such Mahāyāna addition. Kumārajīva also expounded T.XV 616, *Chan fa yao jie* 禪法要解, *Essential Explanation of the Way to Meditate*, between 402 and 405. These texts were most likely orally explained by the master, and Chinese monks made a written text.

Buddhabhadra's *Yogācārabhūmi*, *Xiuxing dao di* 修行道地, T.XV 618, is often erroneously called *Damo Duoluo chan jing* 達摩多羅禪經, *Sūtra about Dharmatrāta's Dhyāna*. The text offers Buddhahadra's translation of the meditation method of his master in Bactria, Buddhasena. The text probably dates from 410-412. This manual is Sautrāntika. *Aśubhabhāvanā*, contemplation of

impurity, and *ānāpānaśmṛti*, mindfulness to breathing in and out, are paid considerable attention. Another meditation master was Dharmamitra, a Mahāsāṅghika monk. He taught his techniques in South China, and the Chinese made texts of his teachings. There is T.XV 619 *Wu men chan jing yao yongfa* 五門禪經要用法, *Basic Ways in Sūtras about the Five Gates of Dhyāna*, maybe completed in Jiankang 建康 (Nanjing) in 441. The text offers Buddhāmitra's method of the five gates of *dhyāna*, but the text actually combines more than one text into one larger text. Dharmamitra's name is also linked with T.XV 613 *Chan mi yao(fa)jing* 禪祕要(法)經, *Sūtra about the Secret Essence of Dhyāna*. This text is a combination of four texts, probably composed in 441. The text is wrongly attributed to Kumārajīva. Dharmamitra's teaching also resulted in two visualization texts: T.IX 277, about visualization of Samantabhadra, and T.XIII 409, about visualization of Ākāśagarbha.

Another meditation manual is T.XV 617 *Siwei lüeyao fa* 思惟略要法, *Outlining the Way to reflect*. The text offers Sarvāstivāda ideas, e.g. visualization of Amitābha, but it is a Mahāsāṅghika manual. It may have been written down by Chinese monks in Jiankang, ca. 430-440, but based on the teaching of a Mahāsāṅghika monk, maybe Dharmamitra.

As is clear now, many meditation manuals were transmitted from the Gandhāran cultural area, quite often from Bactria. In the so-called West these manuals became known after D. Schlingloff published his Central Asian, Sanskrit *śāstra*, his “*Yogalehrbuch*” in 1964.

As a final remark I may add that the *Guan Wuliangshou Fo jing* 觀無量壽佛經, *the Scriptural Text about Buddha Amitābha's Visualization*, T.XII 365, also seems to have a Bactrian origin. Kālayaśas, coming from the Bactrian cultural area, may have expounded the meditation in Jiankang, where Chinese monks made a text. This happened during the Liu Song 劉宋, 424-442. *Guan* means *bhāvanā*, visualization. Central Asia, which includes Bactria, is the place of origin of many meditation manuals and also of visualization texts.

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## Buddhist Meditation and Contemporary needs

Prof. Kapila Abhayawansa

It is advisable to find out the solution first to the immediate problems rather than to the remote problems though the latter may be fundamental. In the context of religion too there is no difference. That priority should be given to find the solution to the present burning problems is quite obviously suggested from the fact that the Buddha had advised to monks to provide food to a person who was stricken with starvation, before preaching the Dhamma to him. It is a prevailing misconception that Buddhist meditation can be applied and hence it can be useful only to achieve the ultimate liberation from the fundamental problem of cyclic suffering involved in birth and death. Really speaking, Buddhist meditation aims at not only the final liberation through the eradication of all the cankers but also the happiness of present life by overcoming psycho-physical miseries encountered by the people.

Modern development of science and technology has changed the attitudes and expectations of the man so profoundly that man cannot even think of his traditional way of life. The special and peculiar conditions created by science and technology of the modern age are such that science and technology are targeted to satisfy man's immediate requirements of a convenient and secure life. So-called development pushes people to their psychologically corruptive instincts such as craving, aversion and illusion.

Constant affliction from the perceived lack of some need, insatiability and the slavery to craving (*uno loko, atitto tanhadaso*) on the part of people are prominently evident today more than ever before. On the other hand, human life in the modern age is in a constant competition for achieving the luxuries produced by science and technology. These luxuries become like a carrot hanging in front of the galloping horse. This nature of contemporary society immensely produces the psychological pressure by means of which man has to suffer from both ways psychologically and physically.

Though scientists fail to provide a satisfactory answer to this psychological and physically fall out of scientific advance, Buddhism gives the assurance that it can overcome the stress related diseases through its method of meditation. *Satipatthana sutta* which explains the unique Buddhist method of meditation boldly says that meditation of mindfulness is the only path not only to the final liberation from suffering (*nibbānassa sacchikiriyāya*) but also to overcome the present problem of

sorrow and lamentation (sokapariddavānam samatikkamāya) and also the suffering and grief (dukkhadomanassānam atthamgamāya). This assurance is further confirmed by the fact that more and more medical personnel are found to be recommending meditation as a secure method for diseases which are rooted in our psyches.

The present paper is intended to examine the applicability of Buddhist meditation to contemporary human problems resulting from a myriad social, economical and political developments brought forth in turn primarily by technological and material changes in the way of life of men and women in contemporary global society.

## **Meditation Practice in Sri**

### **Lanka**

History of meditation practice in Sri Lanka can be traced back to the event of the introduction of Buddhism to Sri Lanka by the Mahā Mahinda Thera in the 3<sup>rd</sup> Century B.C. Some of the rock caves of the Mihintala Hill where Venerable Mahā Mhinda Thera and his associate monks are said to be lived soon after their arrival to Sri Lanka still provides the evidence to this historical fact. They have selected rock caves for their living mainly because of the fact that the Buddha has recommended places like caves for the living of the monks as they are quit appropriate for the meditational activities. We can read about various kinds of meditational practices carried out by the monks in ancient Sri Lanka in the Pali Commentaries as well as in the Visuddhimagga. Visuddhimagga is the famous manual for meditation written by Buddhaghosa Thera in Sri Lanka. The stories and various information regarding the rigorous practices of meditation by monks in ancient Sri Lanka have been summarized by Ven. Walpola Rahula in his book “History of Buddhism in Ceylon” under the title of “The Monastic Life III: Its Acetic Ideal”.

That Meditation practice has become a part of the Buddhist way of life in Sri Lanka is one of the factors that led Sri Lanka to become only country where Buddhism exists continuously over 2300 years . Sri Lanka has managed to maintain practice of meditation in the following ways:

1. Buddhist education is a part of school curriculums from the Grade 6 up to the University entrance. In that programs knowledge of meditation is being improved at the particular lessons. Apart from the teachings in the school levels, there are Dharma schools on Sundays in almost every temple in Sri Lanka where children are provided with the special instructions for meditation.

Further in daily school assemblies, at the end of the session, meditation at least for five minutes is practiced by everybody. On the full moon days special programs of meditation are carried out in the temples throughout the country.

2. There are meditation centers specifically in suburbs where facilities are provided for the meditation on the temporary basis. People who are tired with their official works normally select these meditation centers for the meditation for the short period of time such as one week, two weeks, one month and the like.
3. Meditation centers where meditation is carried out in a deeper and comprehensive manner in longer periods of time. In these places mainly monks are engaged in the practice of meditation. If any lay person wants to become a monk and to practice meditation, the facilities are provided to him.
4. There are some monks who dwell in the deep forests and practice meditation. They really have dedicated their entire life for the meditation with the intention of achieving the highest fruits of their religious life.

In Sri Lanka both Samatha and Vipassana systems of meditation are practiced individually as well as collectively making use of traditional and modern techniques of meditation.

**“Tibetan Buddhist Practice  
in the *Stages of the Path to Enlightenment*”**

by Dr. Lozang Jamspal

May 2013

## Saṃsāric Existence

According to the teachings of the Buddha, we sentient beings have been roaming in the cycle of existence—or *saṃsāra*—of superior and inferior lives without beginning. If we were able to look back upon our lives we would not find their beginning. We roam in this *saṃsāra* of superior and inferior states due to our virtuous and non-virtuous actions (Skt *karma*).

Karma controls our lives. How does this process work, according to Buddhist karmic theory? Any action we take makes an impression on our *fundamental consciousness*.<sup>1</sup> The continuity of this fundamental consciousness continues until we are liberated from the cycle of our lives. If we take action in a virtuous state of mind, all things will turn out well. If we take action in a non-virtuous state of mind, all things will turn out badly. As the Buddha states in the *Udānavarga* and *Dhammapada*,

*Mind precedes all activities—  
Mind is quick, mind is master.  
Those who have spoken or acted  
With wicked motivation  
Will obtain suffering  
Like one beheaded by a wheel.*

*Mind precedes all activities—  
Mind is quick, mind is master.  
Those who have spoken or acted  
With lucid motivation  
Will obtain happiness  
Like one always shaded from the sun.*

Now we are Buddhists. We have lives of leisure and an opportunity to practice Dharma which will be very difficult to find in subsequent lives, if we do not make it fruitful now. As Śāntideva states in *Bodhicaryāvatāra*,

*Leisure and opportunity are extremely hard to obtain. They yield welfare to mankind. If one does not obtain their benefit here [in this life], how will this perfection be gained hereafter?*<sup>2</sup>

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<sup>1</sup> Yogācāra Buddhist theory posits six sense consciousnesses and an afflictive mental consciousness in addition to the fundamental consciousness.

<sup>2</sup> *Bodhicaryāvatāra*, ch. I v.4.

## The Practice of the Dharma

As a part of Dharma practice, we should perform analytical meditation on four objects: 1) impermanence, 2) suffering, 3) emptiness, and 4) peace. In Buddhist philosophy these are called the *four seals*. For the purposes of this paper I will now address only the first two in detail, as they are more easily addressed in a short time, and touch only briefly on the other two.

*Impermanence* is characterized by momentariness. Everything we now possess is impermanent. To understand impermanence we must cultivate awareness of death, which is the is the very door to Dharma practice.

The *suffering* with which we can cultivate our spiritual practice is manifold. In particular, human suffering is of eight types: the suffering of the birth, suffering of old age, suffering of sickness, suffering of death, suffering of not finding what looking for, suffering of contact with what we abhor, suffering of being separated from our loved ones, and suffering of meeting with those who are not beloved to us. As Dharma practitioners we should have fear of these eight sufferings and belief that the Three Jewels can protect us from them. This fear and belief are the causes of our taking refuge in the Three Jewels. As the *Udānavarga* and *Dhammapada* state:

*People driven by fear  
Mostly seek refuge  
In mountains, forests,  
Groves, shrines, or trees.*

*These are not the foremost of refuges,  
These are not the best of refuges—  
Taking refuge in them,  
Does not free one from all suffering.*

*The Buddha, Dharma, and Saṃgha  
Are the refuge one goes to  
From suffering, the cause of suffering, and  
For thoroughly going beyond suffering.<sup>3</sup>*

Let us now take refuge in the Three Jewels by reciting three times the Sanskrit liturgy:

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<sup>3</sup> Udānavarga chapter 27. VV. 29--31 and Dhammapada VV 188-190

*Buddhaṃ śaraṇaṃ gacchāmi  
Dharmaṃ śaraṇaṃ gacchāmi  
Saṃghaṃ śaraṇaṃ gacchāmi (3x)*

*(I take refuge in the Buddha.  
I take refuge in the Dharma.  
I take refuge in the Saṃgha.)*

Knowing these causes of taking refuge in the Three Jewels and recitation of the refuge liturgy is important for all the Buddhists. We should do this three times every morning and three times every evening.

Buddhist practitioners can be divided into three categories: those of 1) small, 2) middling, and 3) great capacity.

Those who practice Dharma for the sake of a better rebirth for themselves in *saṃsāra* are called *persons of small capacity*.

Those who realize selflessness will be able to get liberation from *saṃsāra*, that is, achieve *nirvāṇa*. Those who have achieved *nirvāṇa* are called *arhats*. Those who practice Dharma for the sake of this liberation for themselves alone are called *persons of middling capacity*.

Those who, out of great compassion and altruism, practice Dharma for the sake of the liberation of all sentient beings are called *persons of great capacity*. Practicing in this way they become bodhisattvas, “enlightening” beings, and spend their lives in the practice of the six perfections (*pāramitās*) of 1) generosity, 2) morality, 3) patience, 4) effort, 5) meditation and 6) wisdom. This system of practice is called the perfection vehicle (*pāramitāyāna*).

For the purification of our minds we should cultivate the four immeasurables: love, compassion, joy, and equanimity. To do so we recite three times the following prayer:

*May all sentient beings be possessed happiness and causes of happiness,  
May all sentient beings be free of suffering and causes of suffering,  
May all sentient beings never be separated from the happiness that is free of every  
suffering, and  
May all sentient beings remain in equanimity, free of attachment and hatred.*

## **Uncovering the Luminosity of Mind through Meditation**

The mind is taught to be naturally luminous, but contaminated with attachment, hatred, ignorance, and thought construction. There are separate antidotes to remove each of these contaminations. We have to cultivate them individually as remedies for each of the contaminations.

As a remedy for *attachment*, we should consider the object of our attachment as ugly and skeletal, meditating upon it in this way until we are repulsed by the object of attachment. It is called *aśubhabhāvanā* in the Sanskrit.

As a remedy for *hatred*, we should cultivate love for the object of our hatred. But this is impossible if not cultivated over a long period of time in the following manner: First, cultivate love for those most beloved to us. When we have steady love for those beloved to us, then we can cultivate our love for those about whom our feelings are neutral. When we have steady love for those about whom our feelings are neutral, then we can cultivate love for the object of our hatred. In Sanskrit this practice is called *maitrībhāvanā*.

As a remedy for *ignorance*, we should cultivate knowledge of dependent arising. As beings, we do not exist independently, rather we are dependent arisings, that is, we depend on causes and conditions in order to exist. This is true not only of ourselves and all other living beings. Indeed everything that exist in universe is a dependent arising. In Sanskrit the practice of cultivating this understanding is called *pratītyasamutpādabhāvanā*.

As a remedy for *thought construction* we should practice meditation on our inhalation and exhalation. This technique is an antidote not only to thought construction, but can be applied to the other three—attachment, hatred, and ignorance—as well. In Sanskrit this practice is called *ānāpanabhāvanā*.

To perform basic meditation one should first know the sitting posture. Here I will show you a formula for sitting taught by the great Tsongkhapa in the Great Treatise on the Stages of the Path to Enlightenment (*byang chub lam rim chen mo*).

1. Cross your legs in the manner of venerable Vairocana, using either the full lotus posture or the half lotus posture, etc. as appropriate for your body.
2. Your eyes should be neither wide nor too far closed, and they should be aligned with the tip of your nose.

3. Directing your awareness inward, keep your body straight without leaning too far back or being bent too far forward.
4. Keep your shoulders level and even.
5. Do not raise or lower your head nor turn it to one side; see that your nose and navel are aligned.
6. Set your teeth and lips in their usual, natural positions.
7. Draw your tongue up close to your upper teeth.
8. Your inhalation and exhalation should be not noisy.

After assuming this posture, to meditate there are several objects explained by the Great Tsongkhapa. For those who are disturbed by thought construction, he recommends to meditate on inhalation and exhalation. Again from the *Great Treatise*: “If discursiveness uniquely dominate his behavior, then he focuses his mind on an awareness of the inhaling and exhaling of the breath. In this way, he focusses his mind on an appropriate object of meditation.”

Tsongkhapa however does not give a detailed explanation of this meditation, which the Buddha stated to be very important:

According to the teachings of the Buddha,  
 One, who through the thorough cultivation of  
 Mindfulness of breathing in and out,  
 After being gradually purified,  
 Like the sun and moon freed from clouds,  
 Becomes luminous in the world.<sup>4</sup>

This meditation is called the King of Meditations.<sup>5</sup> Because meditation on inhalation and exhalation is very useful at the outset as we cultivate our minds, here I also include some guidelines for this practice from Ācārya Vasubandhu’s *Abhidharmakośa* and auto-commentary.<sup>6</sup>

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<sup>4</sup> Udanavarga, chapter 15, verse 1

<sup>5</sup> For the great Tsongkhapa, there was no need to go into detail about this important meditation, since during his time it was already very well-known.

<sup>6</sup> Cf. those in the system explained in *The Path of Purification (Visuddhimagga)*: (1) counting, (2) connection, (3) touching, (4) fixing, (5) observing, (6) turning away, (7) purification, and (8) looking back on these. (300)

For the actual practice of breath meditation there are six methods: (1) counting, (2) following, (3) placing, (4) examining, (5) transforming, and (6) purifying.

*Counting* starts with one and continues to ten. The number ten is chosen because with a number fewer than ten the mind may narrow, and with a number greater than ten the mind may fall into distraction. According to the Buddhaghosa's *Path of Purification* the inhalation and exhalation are counted together as one. Counting breaths in this one, we proceed from one to ten. This process is known as calm abiding focused on the breath.

There are three mistakes that can be made while performing this meditation: (1) *repeating a number*, as in, "Nine...nine..." (2) *counting a breath twice*, or skipping a number, and (3) *confusing the in-breath and out-breath*, and thus counting on the inhalation instead of the exhalation as instructed. In the absence of these mistakes the counting is correct. If we become distracted while doing this, we should start over and practice the meditation until it becomes successful.

*Following* means while inhaling, contemplating what parts of the body the breath enters, and while exhaling, contemplating how long breath goes out. Does the breath move only in some parts of the body or does it spread through all parts of the body? Without distraction our concentration should follow the breath, feeling how the breath as it enters goes through throat, heart, navel, waist, thighs, shins, and up the two feet; and as we exhale how it passes outward for a span, and then a fathom, up to eight cubits away.

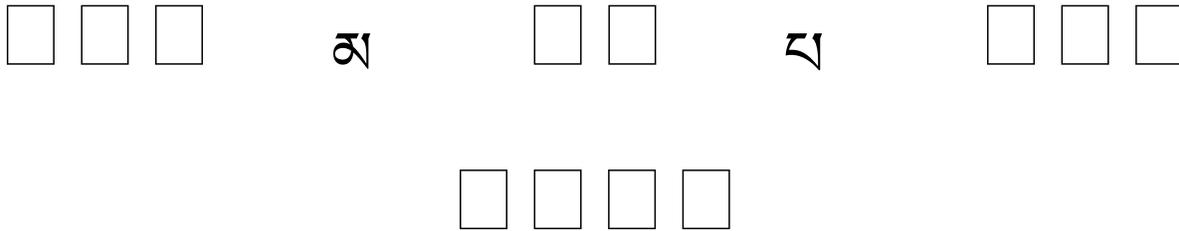
*Placing* means noticing how the breath spreads through all the hollow points of body, like a thread passes through the holes in a string of jewels.

*Examining* (or alternatively, "characterizing") means noticing that there is not only air present, but in fact also the four elements and form which is comprised of the four elements. One should notice moreover that there are mind and mental states dependent on the form. So doing, one should analyze the five aggregates. (During this process one may also begin by taking note of simple characteristics such as whether one's breaths are beneficial or harmful, hot or cold.) As they are conceived of in the *abhidharma* teachings, the breath is not merely wind, rather it relies upon the four great elements (earth, water, fire, and air), as well as mind and mental states. Thus the breath can be said to rely upon all five of five aggregates taught by in the *abhidharma* to comprise a person: form, feeling, perception, mental formations, and consciousness.

*Transforming* means transforming the mind by eventually changing focus from the breath onto another virtuous object, such as an image of Buddha. We can continue contemplation in this way up to the preparation stage called “highest worldly virtue.”

*Purifying* means to attain the Path of Seeing<sup>7</sup> by means of an analytical meditation on breath counting.

## Tantra: Esoteric Buddhism



(fig. 1) *om ma ni padme hum*, Sanskrit transliteration in Tibetan script

Tibetan Buddhists also practice *tantrayāna* (sometimes called *mantrayāna*). In Sanskrit *yāna* means “vehicle.” *Tantra* and *mantra* mean to protect the body or protect the mind, respectively. The distinction between *sūtrayāna* and *tantrayāna* is the relative speed by which one becomes a buddha. *Tantrayāna* has four main divisions: 1) *action* tantra, which emphasizes external conduct over internal meditation, 2) *performance* tantra, which places equal emphasis on external conduct and internal meditation, 3) *yoga* tantra, which emphasizes internal meditation, and 4) *anuttara yoga* tantra, which very much emphasizes internal meditation over external conduct.

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<sup>7</sup> There five paths to enlightenment. 1) The Path of Accumulation (of merit), 2) the Path of Preparation (for seeing the truth), 3) the Path of Seeing (the true nature of reality) mentioned above, 4) the Path of Meditation (on the truth one has seen), and 5) the Path of Nothing More to Learn, at which point one becomes an enlightened being, fully omniscient, and thus there is “nothing more to learn.”

The practice of Avalokiteśvara (Tib *spyān ras gzigs*) belongs to the class of performance tantra. Avalokiteśvara's essential mantra is *oṃ maṇi padme hūṃ*. In countries which practice Buddhism in the Tibetan tradition, one can see this mantra carved on rocks and flat stones on the side of the road for circumambulation by travelers.

### **The meaning of *oṃ ma ṇi padme hūṃ***

For Dharma practitioners, enlightenment has a basis, path, and fruition. *Oṃ* is comprised of three letters, *a*, *u*, and *ṃ*, which signify body, speech, and mind. Right now we have impure body, speech, and mind, and we practice to make them pure. Our impure body, speech, and mind are the *basis* of our eventual enlightenment.

It is important to know the how we can purify body, speech, and mind. To purify the body we should avoid killing living beings, stealing, and committing sexual misconduct. To purify our speech we should avoid lying, slandering, harsh speech, and useless talk. To purify our minds we should avoid ill will, covetousness, and wrong view.

To purify them we need a *path*. Compassion and wisdom are the path. *Maṇi* (jewel) and *padma* (lotus) signify compassion and wisdom. With compassion the mind becomes like a jewel, and with wisdom the mind blooms like a lotus.

When our compassion and wisdom come to *fruition* we become enlightened beings, that is, buddhas. The letter *hūṃ* signifies this enlightenment. For this reason we recite *oṃ ma ṇi padme hūṃ* as often as we can. When finishing, we recite a liturgy dedicating the virtue of the mantra recitation, a verse such as,

*By this merit  
May we quickly become Avalokiteśvara  
And having done so, may we bring  
All sentient beings to that state.*

*Bodhi mind is precious—  
May those who don't have it yet conceive it.  
In those who have already conceived it,  
May it increase more and more.*

*In the vast lands of this world  
May sicknesses of humans and animals cease,  
May all drought, war, and famine cease,  
May all living beings have longevity, health, and happiness.*

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# Mazu Daoyi's Unique Meditation on "the Mind Being Buddha"

## 马祖道一“即心即佛”的禅法特色

- Dr. Zhou Ruimeng

### Abstract

This paper primarily focuses on the discussion of the unique meditation method of Mazu Daoyi (马祖道一). Mazu Daoyi was one of the great meditation masters in Chinese Buddhism. He inherited and developed Huineng's meditation method. Huineng (惠能) was the Sixth Patriarch of Chinese Zen Buddhism (Chan 禅宗). His doctrine of 'the Mind being Buddha' is the fundamental principle in Chinese Zen Buddhism. Thereof, Mazu Daoyi advocated the doctrine of 'apart from mind, there is no way to achieve Buddhahood' (心外无别佛). The Mahā-vaipulya-buddhāvataṃsaka-sūtra (大方廣佛華嚴經) mentioned about 'the realm of non-obstruction among phenomena'.<sup>1</sup> Accordingly, 'the ordinary mind is the Buddha's mind' (即心即佛的平常心) will promote sentient beings towards a simple life and harmonious society.

### 1. Introduction

#### 1.1 The Biography of Mazu Daoyi

Mazu Daoyi's (709 – 788A.D.) family name was Ma and his dharma name was Daoyi. He was called Mazu by the common people.<sup>2</sup> His father was a weaver who weaved dustpan for local farmers to use. Therefore, local woman folks called Mazu as "Ma-dustpan-kid".<sup>3</sup> Mazu Daoyi's childhood appearance, temperament and personality were different from other children of his age. The Zen Master Daoyi's Epitaph (中文书名?) recorded as follows:

At childhood, Zen Master Daoyi had extraordinary appearance with intelligence. For instance, the base of his foot had characters and his tongue was extremely long.<sup>4</sup>

This verified that Mazu Daoyi who had a sublime appearance in his boyhood would make outstanding achievement in preaching the Buddha-dharma during his later life.

#### 1.2 The Enlightenment of Mazu Daoyi

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<sup>1</sup> Four dharma realms: (1) the realm of individual phenomena (事法界); (2) the realm of the one principle (理法界); (3) the realm of non-obstruction among between principle and phenomena (理事无碍法界); and (4) the realm of non-obstruction among phenomena (事事无碍界). See *Mahā-vaipulya-buddhāvataṃsaka-sūtra*, vol 60-80.Dharma.

<sup>2</sup> *Chinese Tripitaka*, vol.135, p577.

<sup>3</sup> *Ibid.*

<sup>4</sup> Tang,Quan Deyu, *Zen Master Daoyi's Epitaph*. vol. 501.

The sublime enlightenment of Mazu Daoyi<sup>5</sup> was achieved through his practice of insight meditation. Books like Zutang-ji (祖堂集), Jinde-chuandeng-lu (景德传灯录), and Tiansheng-guangdeng-lu (天圣广灯录), all mentioned that Mazu Daoyi had achieved enlightenment in three ways.

### 1.2.1 Attention and Suspicion

Mazu Daoyi's enlightenment was different from other Chinese Zen masters because he was enlightened by Nanyue Huairang (南岳怀让) who was the foremost student of Huineng.

For instance, Zutang-ji noted as follows:

Nanyue Huairang was grinding a brick in front of Mazu Daoyi who was sitting in meditation.

Mazu Daoyi asked: "What are you doing?"

Nanyue Huairang answered: "Grinding brick for mirror." (磨砖作镜)

Mazu Daoyi asked: "Will the brick become a mirror?"

Nanyue Huairang answered: "If grinding the brick is unable to become a mirror, will practicing meditation be able to achieve Buddhahood?"<sup>6</sup>

Jingde-chuandeng-lu noted as follows:

Mazu Daoyi lived at the Preaching Dharma House (传法院, a meditation centre) in Kaiyuan, Tang dynasty, and practiced meditation daily. Nanyue Huairang heard and understood that Mazu Daoyi was a talented person, so he went to ask him: "What is Venerable's purpose in practicing meditation daily?"

Mazu Daoyi said: "I want to achieve Buddhahood."

Nanyue Huairang was then grinding a brick on the stone. Mazu Daoyi asked: "What is Master doing?"

Nanyue Huairang answered: "Grinding the brick for a mirror."

Mazu Daoyi asked: "How can grinding the brick produce a mirror?"

Nanyue Huairang answered: "If grinding the brick is unable to produce a mirror, practicing meditation is also unable to achieve Buddhahood."<sup>7</sup>

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<sup>5</sup> Mazu Daoyi previously went into the temple at the age of thirteen in the Tang dynasty (722 A.D.) and followed Venerable Chuji (处寂和尚) to learn the Buddha's doctrines. See *Mazu Daoyi's Life Chronicle*.

<sup>6</sup> *Chinese Tripitaka-Zen Pitaka-Zutangji*, vol.3, p.172.

<sup>7</sup> *Jingde-chuandeng-lu*, vol. 5. Collected in the Chinese Tripitaka, 51, p.240.

The Tianshen-guangdeng-lu noted as follows:

Mazu Daoyi stayed at the Preaching Dharma House alone to practice meditation and ignored all visitors including Nanyue Huairang. One day, Nanyue Huairang start grinding a brick in front of the Preaching Dharma House but Mazu Daoyi showed no regard of it. After a few months, Mazu Daoyi asked: “What are you doing?”

Nanyue Huairang answered: “Grinding brick for mirror.”

Mazu Daoyi asked: “Why could you say that grinding the brick is able to produce a mirror?”

Nanyue Huairang answered: “If grinding the brick is unable to produce a mirror, practicing meditation is also unable to achieve Buddhahood.”<sup>8</sup>

As discussed in the above three citations, Nanyue Huairang used the method of “grinding brick for mirror” to arouse Mazu Daoyi’s attention to the sound of grinding brick. The main purpose was to help Mazu Daoyi giving up attachment on the 'conditioned meditation' (有为禅). It would enlighten Mazu Daoyi to be mindful from 'conditioned meditation' to 'unconditioned meditation'. This is called 'motion controls the motionless' (以动制静) in Chinese Zen Buddhism. Thereof, the method would encourage Mazu Daoyi to preach meditation on 'the Mind being Buddha' in the future.

### 1.2.2 Optimum and Appropriate Method by Nanyue Huairang

For the benefit of Mazu Daoyi, Nanyue Huairang not only adopted the method of 'grinding brick for mirror', but also used 'the abiding of existent and non-existent form' (住有相非有相) to guide Mazu Daoyi in the practice of 'meditation on the middle way'. For example, Jingde-chuandeng-lu noted as follows:

Nanyue Huairang asked: “Do you want to learn meditation or be a Buddha? If you want to learn meditation, it is neither through sitting nor lying. Contrarily, if you are attached to the 'form' of meditation, you would never realize the absolute meaning. Also, if you like to be a Buddha, the Buddha is without an eternal form. Thus, if your mind concentrates on the Buddha, it would kill Buddha.” Mazu Daoyi understood the proper way of practicing meditation immediately after Nanyue Huairang’s earnest teachings.<sup>9</sup>

The so-called 'walking, sitting, talking, motioning and stillness' are the gist of meditation. When meditators are able to meditate through such methods, it is considered as true meditation. As indicated in the Diamond Sutra (金刚经), 'one’s mind should not have any attachment and distraction'<sup>10</sup> (应无所信，而生其心). That is, a meditator can stay at any place and his mind will still enter the pure state of meditation. Thus, the meditator’s mind is close to the Buddha’s mind.

<sup>8</sup> *Tianshen-guangdeng-lu*, vol.8, pp.123-124.

<sup>9</sup> *Jingde-chuandeng-lu*, vol.5, Chinese Tripitaka, 51, p.240.

<sup>10</sup> *Vajra-prajñāpāramitā-sutra* (Diamond sutra), 10.

### 1.2.3 Enlightenment

After receiving Nanyue Huairang's guidance on the right method of meditation, Mazu Daoyi began to think and stood up from his meditation. He bowed to and asked Nanyue Huairang:

“How do I use my mind to practice meditation that corresponds with non-form of high meditative concentration?”

Nanyue Huairang answered: “Your dharma-way of mind is like planting seed into soil. But the meditative way that I said is like the rain and dew. If you understand the significance of rain and dew, you are able to see the true way.”

Mazu Daoyi asked: “The true way is without any form, thus what kind of true way can I see and meditate?”

Nanyue Huairang answered: “Do you see the non-form of true way (无相道) and the non-form of high meditative concentration (无相三昧) by the mind and dharma-eye?”

Mazu Daoyi asked: “Do the mind, dharma-eye, non-form of true way and non-form of high meditative concentration exist or extinguish?”

Nanyue Huairang answered: “Understanding the true way of neither arising nor ceasing, neither concentrated nor scattered, neither stillness nor liveliness, neither fast nor slow, this is the true way without beginning and end. Thereof, You (Mazu) will listen to my verse: 'all dharma are within the mind, and depend on the external condition'. What is the non-form of high meditative concentration that is arising and ceasing?”

Mazu Daoyi's mind suddenly liberated from attachment and attained enlightenment after Nanyue Huairang's preaching of the true dharma.<sup>11</sup>

According to the above quoted texts, Nanyue Huairang guided Mazu Daoyi towards the true status of meditation through the method of 'how to use the mind of oneself'. He further explained the method of 'non-form of high meditative concentration' to remove Mazu Daoyi's attachment on the form of meditation and to understand the true status of meditation – enlightenment.

In short, Mazu Daoyi had undergone three steps of learning the right meditation practice to achieve enlightenment:

1. Nanyue Huairang took the “grinding brick for mirror” to inspire Mazu Daoyi's meditation with the right thought.
2. Nanyue Huairang used the non-form of meditation of 'non-sitting and non-lying' (非坐非卧) to guide Mazu Daoyi on the right condition of meditation.

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<sup>11</sup> *Jingde-chuandeng-lu*, Chinese Tripitaka, vol. 51, pp.240-241.

3. Nanyue Huairang directly used the non-arising and ceasing of 'the non-form of high meditative concentration' to arouse Mazu Daoyi's awareness of the status of meditation.

In brief, Nanyue Huairang's method of meditation was the basic way for Mazu Daoyi to preach "the Mind being Buddha" in the future.

## 2. Mazu Daoyi's Thought of 'The Mind Being Buddha'

The thought of "the Mind being Buddha" is an important proposition in the Chinese Zen Buddhism. Mazu Daoyi combined "the Mind being Buddha" with "the ordinary mind is the true way" as his core basis in meditation. I would discuss this section further.

### 2.1 Significance of "The Mind Being Buddha"

Mazu Daoyi preached the unique meditation method of 'the Mind being Buddha' in Jiangxi province, China, after achieving enlightenment. *Jingde-chuandeng-lu* recorded as follows:

One day, in the dharma hall (法堂), Mazu Daoyi said: "Brothers, you should believe your own mind is the Buddha's mind as it was Venerable Bodhi-dharma (菩提达摩), coming from southern India to China, who first transmitted the teaching of 'the Mind being Buddha' without scriptures. Also, in *Lankāvatāra-sūtra* (楞伽经), Buddha said that a practitioner should aim at the mind to learn meditation. There is no other way for learning except the mind.<sup>12</sup> So, whoever seeking the Buddhahood should pay attention to the mind. Apart from the mind, nothing can achieve Buddhahood."<sup>13</sup>

The above citation pointed out clearly that a practitioner must have the right knowledge and view to meditate on 'one's own mind is the Buddha, apart from mind, nothing can become a Buddha'.

Furthermore, Mazu Daoyi also quoted the saying of Dazhu Huihai (大珠慧海) who was Mazu Daoyi's disciple.

"Why do you ignore your own treasures and seek them externally? Why do you seek Buddha-dharma at my place? There is no dharma you can seek here."<sup>14</sup>

The above quotes reminded a practitioner on how to practice rightly at meditation. Firstly, Mazu Daoyi cited the teaching of *Lankāvatāra-sūtra* to remind the practitioners that their own mind is the Buddha. Other than the mind, there was nothing that could become the Buddhahood. Secondly, Mazu Daoyi inherited Nanyue Huairang's meditative law to advocate and carry forward the meditative thought of 'the Mind being Buddha'. Thirdly, Mazu Daoyi pointed out that the practitioners must comply with the fundamental teaching of 'the mind should have no arising illusion during the meditation'.

In short, the significance of 'the Mind being Buddha' is not only correcting the practitioners' misconceived thought of seeking Buddhahood without mind, it also encourages the practitioners to show their calm and peaceful mind.

<sup>12</sup> *Chinese Tripitaka*, vol.16, No.670 – 672.

<sup>13</sup> *Jingde-chuandeng-lu*, vol.6, Mazu's Biography. *Chinese Tripitaka*, vol.51, p.246.

<sup>14</sup> *Ibid*, vol.6, Dazhu Huihai's Biography.

## 2.2 Unique Meditation on 'The Mind Being Buddha'

'The Mind being Buddha' of Mazu Daoyi mainly expounded the function of 'mind' and advocated that the Buddha only lied in the 'mind'. Other than the 'mind', there was no way we can achieve to Buddhahood. Such was what Mazu Daoyi said:

"Three realms (i.e. desire realm, form realm, and formless realm) and all things exist by the mind. On the other hand, the mind is not one's own mind, its existence is due to the form, therefore looking at the form is looking at the mind."<sup>15</sup>

"In the world, all factors are the factor of mind, and all names are the name of mind. Thereof, the mind is the basic of everything, so everything is arising from the mind. .... A single thing would become a lot of things. Such as many shadowed moons appear in the wavy water, but the one and only real mood is in the sky. Also, the sky is one and only in this world, but everything in the world arises under the sky. Again, the nature of water from the sea is the same as the water from the rivers or mountain streams because the sea comes from many rivers and mountain streams. In one word, all things produced are depended on the mind."<sup>16</sup>

According to the above two citations, there were three kinds of meaning. Firstly, Mazu Daoyi considered that the mind was the basis of all things. His idea was to develop the thought of Huinen and Huairang, i.e. 'all things arise from the mind'. Therefore, Mazu Daoyi claimed that all worldly things revolved in the mind. Without the mind, all things would not arise.

Secondly, Mazu Daoyi viewed that the mind was the main path towards Buddhahood. Should a practitioner pay attention to the mind and understand one's own mind, then he was a real practitioner.

Thirdly, Mazu Daoyi emphasized that the mind was the fundamental cause of all arising things. To a practitioner, the meditation on "mind" was an inconceivable way of practicing liberation. The teaching on meditation should be flexible and not attached to any fixed methods.

In short, Mazu Daoyi's thought on 'the Mind being Buddha' not only summarized the thoughts of Huinen and Huairang on mindfulness or non-mindfulness, it further expounded 'the marvelous effect of mind'. He emphasized the practicing of the mind in our daily life in order to work towards the Bodhi way.

## 3. Conclusion

'The Mind being Buddha' is the core idea of Mazu Daoyi on meditation. The idea has three levels of understanding as follows:

The first is about the natural instincts of Buddha and living beings. Mazu Daoyi emphasized that there was at first no difference between the natural instincts of the Buddha and living beings. The living beings' nature was originally pure, but it was then polluted by ignorance and delusion.

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<sup>15</sup> *Ibid.*

<sup>16</sup> *Jingde-chuangeng-lu*, vol. 28, Mazu Daoyi's quotation. Chinese Tripitaka, vol. 51, p. 440.

Contrarily, the Buddha's nature was beyond ignorance and delusion. Thereupon, the natural instincts of the Buddha and living beings were different.

The second is about the practice and achievement of Buddhahood. When a practitioner's mind is enlightened, his/her mind would be liberated from hindrance and inclined towards freedom.

The third is about the state of Buddha. If a practitioner understands the worldly factors, his/her state of mind will be as clear as the moon shining on the earth.

Anyhow, 'the Mind being Buddha' is simple and directly expresses the unique nature, spiritual practice and state of the Buddha. Therefore, Mazu Daoyi's 'the Mind being Buddha' is a unique theory in Chinese Buddhist meditation.

# The Śamatha and Vipāśyanā in Tian Tai

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## Introduction

### Chinese Buddhism

The development of Buddhist thought in India may be chronologically described as different interpretations of the Buddha's teachings that gave rise to Buddhist schools. Followers of those early Buddhist schools, except the Sautrāntikas, can be called Ābhidhārmikas, because all of them believe in the theory of *dharmas*, and have their own Abhidharma literatures. Most scholars agree that the Mahāyāna schools arose in the process of reacting to and opposing the interpretation of *dharmas* by the Abhidharma schools.

The earliest form of Chinese Buddhism was introduced to China via Central Asia. The doctrines were mainly those of the Sarvāstivāda Abhidharma and of the early Mahāyāna literature.

In the development of Buddhist thought in China the meditation texts were first translated into Chinese, adopting the prevalent Daoist and Confucian terms. The early Mahāyāna Buddhist literature, such as the *Prajñāpāramitā* and the works of Nāgārjuna, were introduced to China at an early stage. When the translations were made by Kumārajīva, the Chinese started to understand the Indian thoughts more accurately. There were no more readings of Daoist and Confucian notions into the Buddhist texts. The early Chinese schools, such as the *Kośa* (Sarvāstivāda), Pure Land, *Sanlun* (Madhyamaka), Tiantai, and *Huayan* (*Avamśtasaka*) schools were developed by the Chinese. Subsequently, in the Tang dynasty, with the new translations made by Xuangzang, the Chinese *Faxiang* (Yogācāra) School was formed. Later, the *Zhenyan* (Tantra) school became popular in the Tang court of China. Following the advent of the Chan School and neo-Confucianism, academic activities declined in the tradition of Chinese Buddhism. It may be said that the historical development of Buddhism in China is a history of translations of the Indian Buddhist texts. These texts came to exert much influence on the development of the Chinese Buddhist tradition.

### The Tiantai School

After the introduction of Buddhism to China, Tiantai was the first Chinese school which systematically developed its thoughts in theory and practice. This is the first time that the Chinese expressed their understanding of Indian Buddhism with confidence. The real founder of the school was Zhiyi (538-597), who spent most of his life practicing meditation on Mount Tiantai in modern Zhejiang, from which the school got its name. Most of Zhiyi's numerous and voluminous works were transcribed by his disciple Guanding (561-632), and those transcribed works became authoritative for all later Tiantai tradition. This tradition is characterized by the emphasis on the practice of meditation, and its exegetical method.

Zhiyi constructed a vast syncretistic system of Mahāyāna thought and practice, aimed at giving a comprehensive overview of the whole of Buddhism. His system found a place for all known modes of practice and doctrine. Confronted with the massive influx of Mahāyāna texts translated into Chinese, many of which directly contradicted one another in matters of both doctrine and practice, Zhiyi faced the challenge of accommodating the claim that all these texts represented the authoritative teachings of the Buddha. The solution he arrived at can be described as an insight into the interconnection between two central Mahāyāna doctrines: The concept of *upāya* (expedient means), particularly as presented in the Lotus Sūtra, and the concept of *śūnyatā* (emptiness), particularly as de-

veloped in the Madhyamaka school. From the synthesis of these ideas, Zhiyi developed a distinctive understanding of the Buddha-nature, rooted especially in the universalistic exposition given in the *Nirvāṇa Sūtra*, and the identity between delusion and enlightenment as invoked in the *Vimalakīrtinirdeśa*, and in other sūtras. His understanding of the Buddha-nature entailed a reconfiguring of both *upāya* and *śūnyatā* as they had been understood in earlier Mahāyāna Buddhism. (Brook, 2004)

The unique characteristic of Tiantai is that both its doctrine and praxis stress the unity of diversity. Zhiyi's biography shows that he studied and gave dharma talks at an early age, and he went to Tiantai Mountain, meditating there for more than ten years. At his later stage, he gave lectures on round (meaning perfect) and abrupt meditation.

## The Theory of Practice in Tiantai

The practice of this school consists of meditation based on the methods of *zhi* and *guan* (*śamatha-vipaśyanā*). *Zhi* (*śamatha*): 'Stabilizing meditation' and 'calm abiding.' It refers to meditative practices aimed at the stilling of thought and at the development of concentration. *Guan* (*vipaśyanā*): "Through understanding of the threefold truth enlightenment may be attained in a single spontaneous thought." "Three thousand words in one thought" is the famous Tiantai theory about how one thought embodies the universality of all things. It is translated with such terms as 'analysis' or 'clear observation', and refers to the application of one's power of concentration to dependent co-arising.

Zhiyi's *zhiguan* system:

1. Gradual: Threefold contemplation.
2. Round and Abrupt : Advanced Contemplation.
3. Indeterminate.

The gradual approach is how to observe the three truths in our daily life. Each moment of mind can be checked by the three: Empty, conventional, and the middle. Gradual methods are taught in the *Gradual Śamatha-vipaśyanā (Explanation of the Gradual Dharma Gate of the Dhyāna Pāramitā* T46, No.1916).

Indeterminate is for a higher level practice. These instructions are recorded in the Zhiyi's book: *The Six Wondrous Gates of Liberation (Liu miao famen* T46, No.1917).

The round and abrupt meditation is recorded in Zhiyi's book: *The Great Śamatha-vipaśyanā (Mohezhi guan* T46, No. 1911) and *The Lesser Śamatha-vipaśyanā (Lesser Zhiguan 小止觀*, T46, No.1915), a summarized version of *Mohezhi guan*.

### The Lesser Zhiguan

The Lesser *Śamatha-vipaśyanā* is said to be the *Beginner's Zhiguan (童蒙止觀)*. It is also known as *The Essentials for Practicing Zhiguan (Xiuxi zhiguan zuochan fayao 修習止觀坐禪法要* T46, No.1915). This book is divided into ten chapters, and the first five chapters deal with the twenty-five skillful devices taught in the *Mohezhi guan*, Chapter six.

In the 'Preface' Yuanzhao 元照 states: "The Lesser *Zhiguan* refers to this book. The master explained it to his lay brother Chen Zhen. It is a summary of the *Mohezhi guan*, the vital step to enter the path. *Zhi-guan*, *samādhi-prajñā*, cessation-lighting, clarity-calm, all are the same meaning but different names." (T46, No.1915, 462a).

Some contents of the text are more detailed than those in the *Mohezhi guan*, specially concerning the

guidelines of adjusting, sitting, breathing, etc. Often Chinese Chan masters use this text to guide their students. The language of The Lesser *Zhiguan* is easy to understand and there are less technical terms. It is more suitable for modern sitting meditation practitioners.

### **The *Mohezhi*guan (*Mahā-samatha-vipaśyanā*)**

The whole text of *Mohezhi*guan consists of seven Chapters (originally proposed were ten<sup>1</sup>), and physically divided into ten fascicles. The first Chapter (fasc. 1-2) functions as a compendium of the book, translated and studied in English by Neal Donner and Daniel B. Stevenson. Chapters 2 to 5 (fasc. 3) mainly explain terminology and general concepts of Tiantai. Chapter 6 (fasc. 4) explains the preparatory stage of meditation (twenty-five skillful devices) and the basic techniques of sitting meditation. Chapter 7 (fasc. 5 to 10) occupies more than half of the text (6/10). It deals with meditation proper, consisting of the “ten meditative objects,” where the first object – the sphere of the *skandha/āyatana/dhatū* -is defined as “the ten modes of contemplating mind,” known as the ten modes of contemplation in Tiantai.

The text ended with the seventh chapter, Proper Contemplation (正觀), the contents of which contain half of the entire text. It is considered to be the core of the *Mohezhi*guan. The last three topics proposed in the text are not explained, but their general meaning can be found in the first chapter.

### **Zhiyi's Meditation System in the *Mohezhi*guan**

Zhiyi has assigned *zhiguan* (*śamatha-vipaśyanā*) as a proper practice for a beginner to cultivate a calm mind, to control distractions, to remove passionate afflictions and delusions, and to prepare for the realization of wisdom. There are two types of *zhiguan*, says Zhiyi (T46. 466c28-29): Sitting meditation 坐, and 'responding to objects in accordance with conditions' 歷緣對境, that is, maintaining a calm and insightful mind under any and all conditions of life. (*Mohezhi*guan, T46, No.1911, 100b17).

While reading the *Mohezhi*guan, the impression one gets is that Zhiyi is trying to include all Buddhist doctrines and concepts in his *zhiguan* system. He tried to quote from all Buddhist *sūtras* available at that time in China. For the meditation practice we can find in the first chapter contents with some important information about four *samādhis* (fascicle 2). The sixth chapter is for twenty-five skillful devices (fascicle 4), while the seventh chapter (fascicle 5-10) contains the methods of practice. The real instruction in meditation should consist of:

- 1) Twenty-five skillful devices.
- 2) Four *samādhis*.
- 3) Ten modes of contemplation.

The twenty-five skillful devices is the preparatory stage, or foundation for the later progress. The four lotus *samādhis* are for beginners who wish to practice meditation intensively, as in a short time retreat, or for hermits in the mountains.

*Zhi*, *śamatha* (calm), *guan*, *vipaśyanā* (insight), *zhiguan*, explained by Zhiyi, is that one should see all phenomena as empty, conventional/transitory, and the middle in one single thought.

Beginners conventionally need to follow these steps.

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<sup>1</sup> T46, 3b10: 1.General Meaning, 大意 2. Explanation of Terms 釋名 3. Features and Characters 體相 4. Encompassing *dharma*s 攝法 5. Incomplete and Perfect 偏圓 6. Skillful Devices (Twenty-five preparatory devices)方便 7. Proper Contemplation 正觀 8. Results and Recompense 果報 9. On Instilling the Teachings 起教 10. Final Destination 旨歸.

## Twenty-five Skillful Devices (T46, 35c1–48c20 ).

### *i. Fulfill the Five Conditions.*

- Equipped with food and clothing.
- Observe precepts.
- Stay alone in a quiet place.
- Avoid learning, disputes, relations, etc.
- Have spiritual friends (*kalyānamitra*).

In the first chapter of *The Lesser Zhiguan*, the ten methods of practice repentance are explained (T46, No.1915, 462c) under observing precepts (*śīla*). For Zhiyi, repentance is essential in observing *śīla*. Repentance makes one sense that one is “pure”, thus enhance one's confidence in practice. Confidence is the first stage of practice in Tiantai/Mahāyāna.

### *ii. Restrain the Five Desires.*

Against any temptation from the sense of sight, hearing, smell, of taste, of touch.

### *iii. Throw Off the Five Covers. Discard the five obstructions*

Resist the distracting influence of desire, hatred, drowsiness, remorse, and doubt.

### *iv. Arrange the Five Matters.*

Adjust food: neither starve nor satiate; adjust sleep; adjust the body, neither too relaxed nor tensed; Adjust breathing; Adjust thoughts.

In *The Lesser Zhiguan*, Zhiyi dedicates one chapter (the 4th) to explain how to adjust the body, breathing and thoughts (T46, No.1915, 465b).

### *v. Perform the Five Dharmas.*

Positive desire, effort, awareness (*smṛti*), wisdom to distinguish karma, One- pointed mind.

## The Four *Samādhis*

The four *samādhis* refer to intensive practice, such as retreat (as what Zhiyi did on Tiantai Mountain). The four *samādhis* are also the initial training for further meditation practice.

The third *samādhi* (neither walking nor sitting) or lotus *samādhi* is practiced nowadays (starting from the Song and Ming dynasties) in the morning and evening services in most Chinese monasteries.

### *i. Constantly Seated Samādhi.*

The practitioner remains seated (motionless, erect, cross-legged position) for a period of ninety days, leaving his seat only for reasons of natural need. He must think single-mindedly on the “*dharma-sphere*” (T46, 11a21).

### *ii. Constantly Walking Samādhi.*

Ninety days walking clockwise around his place of contemplation. While circumambulating, he is to keep Amitābha constantly in mind and repeat his name aloud in uninterrupted continuity (T46, 12a19).

### *iii. Half-Walking Half-Seated Samādhi.*

Attaining two kinds of *samādhi* practice, one can choose at will (T46, 13a24):

- *Vaipulya samādhi*: Cultivation with marks, chanting Mahāyāna *sūtras*, having a vision of Samantabhadra bodhisattva.
- Lotus *samādhi*: Cultivation without marks, highly concentrated contemplation of the emptiness of all *dharmas*.

While performing the *vaipulya samādhi* the practitioner is required to first contemplate emptiness. Then he should contemplate the middle, in connection with chanting *vaipulya sūtras*, and with the ceremonies concerning the *samādhi*, etc.

## ***Lotus (Fahua) Samādhi:***

Preparatory stage:

1. Cleansing of one's sins by the devices of fivefold penance.
2. Penance: Confessing the past sins and guarding against future ones.
3. Pray that all the Buddhas in the universe to come into one's presence.
4. Rejoice and praise meritorious roots.
5. Directs one's merits toward the attainment of Buddhahood for all.
6. Take vows.

Practice *Samādhi* by<sup>2</sup>

1. Purifying the place
2. Purifying the body
3. Honoring the Buddha in deeds, words and thoughts.
4. Calling upon the Buddha to be present.
5. Worshipping the Buddha.
6. Repenting of all sins committed with the six senses.
7. circumambulating in the place.
8. Reciting the *Lotus Sutra*.
9. Sitting in contemplation.
10. Envisioning the Buddha with all his distinguishing marks in one's mind's eye.

Often people refer to the lotus *Samādhi* as a round and abrupt *Samādhi*. Later Chinese Buddhist ritual practices of repentance, morning and evening chanting, are all rooted in Tiantai's lotus *Samādhi* and *vaipulya samādhi*.

### *iv. Neither Walking nor Sitting Samādhi.*

This *samādhi* also named the "awareness of mental factors" (覺意). When one's mental factors arise, one contemplates them continuously as "not moving, not originating, not extinguishing, not coming, not going."<sup>3</sup>

The practitioner is advised to fix his mind on its object (with the distinction of *kuśala* (*skillful*), *akuśala* (*unskillful*), and indifference). thinking of them in relation to the "six sensations," he proceeds to seek them in relation to the "six actions."

## **The Contemplation Proper**

The first six chapters are based on *sūtras* and lead us to understand the teachings. Now based on the understanding, one sets up the proper practice. While one diligently practices obstructions and demons, such as heavy sleepiness and distraction will arise. In such cases one must not succumb to them, nor to be afraid of them. By succumbing to them we are led to the devil's path. If we are afraid of them, they will become obstructions to the path.<sup>4</sup>

After the preparation of the four kinds of *samādhi*, the practitioner is now in a position to engage himself in the contemplation proper: Ten possible objects of contemplation; Ten possible modes of

<sup>2</sup>T46, no.1911, 14a5-9: 法華亦明方法勤修。方法者。身開遮。口說默。意止觀。身開為十。一嚴淨道場。二淨身。三三業供養。四請佛。五禮佛。六六根懺悔。七遶旋。八誦經。九坐禪。十證相。

<sup>3</sup> T46, 14b26. 行者心數起時反照觀察。不見動轉 根原終末。來處去處。

<sup>4</sup>T46, no.1911, 48, c28-p. 49a7: 第七正修止觀者。前六重依修多羅以開妙解。今依妙解以立正行。膏明相賴目足更資。行解既勤。三障四魔紛然競起。重昏巨散翳動定明。不可隨不可畏。隨之將人向惡道。畏之妨修正法。當以觀觀昏即昏而朗。以止止散即散而寂。如猪揩金山眾流入海。薪熾於火風益求羅耳。此金剛觀割煩惱陣。此牢強足越生死野。慧淨於行行進於慧。

contemplation. Of the ten objects, only the first is present to all practitioners.

### The Ten Objects of Contemplation

The seventh chapter of the *Mohezhi-guan* occupies half of the entire text. It is divided into ten topics, known as the ten objects of contemplation (T46, 49a27).

1. The object of *skandha*, *āyatana* and *dhātu*: This refers to the objects of our mind. Zhiyi explains in more details than any other objects. From this object the ten modes of contemplation are further explained.
2. The object of *kleśa*/affliction: When practicing contemplation, *kleśa* may arise.
3. The object of illness: One needs to overcome illness from meditation.
4. The object of karmic marks: Some illnesses may be related to former actions, *karma*.
5. The object of demonic forces: One needs to overcome the demons which appear in one's mind as one's practice increases.
6. The object of *dhyāna*/ concentration (*samādhi*): Various forms of *dhyāna* may appear to distract one's mind.
7. The object of false views: False views formerly held by the practitioner may now arise to distract his attention.
8. The object of overwhelming pride: Having overcoming false views, one may become proud and fancy oneself to have arrived at the final stage.
9. The object of the two vehicles: Even if able to overcome pride, one may fall into *śrāvakahood* or *pratyekabuddhahood*.
10. The object of bodhisattvahood: The practitioner may mistakenly come to imagine the tentative role of the bodhisattva is the ultimate goal. Thus, one needs to continue the practice to overcome this object.

The object of *skandha*, *āyatana* and *dhātu* is stressed, and its contents occupy one fifth of the entire book (two fascicles). Objects eight, nine and ten are omitted, but they are explained in the first fascicles.

In any case, all *skandhas* and sense entrances—whether part of this world [of delusion] or that of the realm beyond delusion—all arise dependent on the mind. The Buddha once said to a monk, “One *dharma* encompasses all *dharmas*. This [‘one *dharma*’] is the mind.” The *Treatise* says: “In the entire world there is only name-and-form. If one wishes to contemplate reality as it is, then one should merely contemplate name-and-form.” (*Da zhidu lun*, T 25.259b25–28 ). The mind is the basis of delusions. This is its meaning. If you wish to contemplate, you must sunder the roots [of delusion], as when applying to the right points in order to heal disease. As you abandon yards to measure feet, and abandon feet to measure inches, so you should leave behind the other four *skandhas* such as form (and feelings, perceptions, and impulses), and only contemplate the *skandha* of consciousness. The *skandha* of consciousness is the mind.<sup>5</sup>

Among the five *skandhas*, twelve *āyatanas* and eighteen *dhātus*, the most important one is the mind. Everything starts with the mind. In meditational practice one should start with the mind. The contemplation of the mind includes the ten modes of practice.

### The Ten Modes of Contemplation

Among the ten objects of contemplation listed above, the first one, the object of *skandha*, *āyatana*

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<sup>5</sup>T46, no.1911, 52a24-b1: 然界內外一切陰入皆由心起。佛告比丘。一法攝一切法所謂心是。論云。一切世間中但有名與色。若欲如實觀。但當觀名色。心是惑本其義如是。若欲觀察須伐其根。如炙病得穴。今當去丈就尺去尺就寸。置色等四陰但觀識陰。識陰者心是也。 Translation is based on Paul L. Swanson. 1994. Website: <http://www.nanzan-u.ac.jp/~pswanson/mhck/mhck.html>

and *dhātu*, is the core of the topic, where the ten modes of contemplation are expounded (T46, 52b01).

1. Contemplating objects as inconceivable.
2. Arousing compassionate thoughts (*bodhicitta*).
3. Skillful means for easing one's mind.
4. The thorough deconstruction of *dharmas* (freeing oneself of all attachments).
5. Knowing what penetrates and what obstructs the path.
6. Cultivating the steps to the path.
7. Regulating through auxiliary methods.
8. Knowing the stages.
9. Peace through patient recognition.
10. Avoiding passionate attachment to *dharmas*.

The person with sharp faculties requires only the first, while others require more or all ten.

If you have attained realization of (1) the subtle objects [through contemplation of inconceivable objects], then you raise a vow (2) to have compassion for others. Next you (3) take action to realize your vow. If you skillfully perform this vow and practice, there are (4) no limits to [the evil *dharmas*] that can be destroyed or deconstructed. While destroying [evil *dharmas*] everywhere, you (5) come to minutely know what penetrates and what obstructs [contemplation and the attainment of enlightenment]. This leads to progress in (6) [cultivating] the parts of the path, and it is useful as (7) auxiliary aids for opening up the path. (8) The stages along the path are already known both to you and to others. You are (9) peaceful and patient internally and externally with regard to honor and humiliation, and you are (10) not attached to the middle way nor passionately attached to *dharmas*. Thus one can reach attainment quickly and realize the level of a bodhisattva.<sup>6</sup>

### 1. Contemplating objects as inconceivable

As the title indicates, this refers to an unthinkable higher stage experienced by the enlightened ones. Zhiyi explains this as one thought containing three thousands worlds. This is more than listing some technical terms, such as the ten suchness. Zhiyi quotes *sūtras* and *śāstras* to explain the ten suchnesses as the Buddha's experience. For meditation practitioners, it is not wise to stick to those concepts; rather it is more important to be aware of one's thoughts at each moment. When we think it is hell, we are experiencing hell. When our mind is open, it is close to suchness, and we are experiencing Buddhahood. In short, the mind is inconceivable.

[The contemplation of] objects as inconceivable is as follows. As it is said in the *Avataṃsaka Sūtra*: “The mind is like an artist that creates the various *skandhas* [like a painter creates images with various colors]. But in the whole world there is nothing that is not created by the mind.”<sup>7</sup>

Those who are not skilled in contemplation do not believe that the mind embeds all the characteristics.<sup>8</sup>

### One Mind Contains Three Thousands Worlds

Zhiyi divided the realms of existence into the ten inter-penetrating realms or destinies: Buddhas,

<sup>6</sup>T46, no.1911, 52b4-9: 既自達妙境即起誓悲他。次作行填願。願行既巧破無不遍。遍破之中精識通塞。令道品進行。又用助開道。道中之位已他皆識。安忍內外榮辱莫著中道法愛。故得疾入菩薩位。 Translation is based on Paul L. Swanson. 1994. Website: <http://www.nanzan-u.ac.jp/~pswanson/mhck/mhck.html>

<sup>7</sup>T46, no.1911, 52c6-8: 不可思議境者。如華嚴云。心如工畫師造種種五陰。一切世間中莫不從心造。

<sup>8</sup>T46, no.1911, 53a20: 不善觀者不信心具一切相。

bodhisattvas, pratyekabuddhas, śrāvakas, heavenly beings, fighting spirits (*asura*), human beings, beasts, hungry spirits or ghosts (*preta*), and depraved hell beings (hell). These are not ten separate distinct worlds, but rather experiences or states of existence in one reality. He refers to these ten “destinies” as states of experience.<sup>9</sup> For example, when one performs an altruistic deed, one experiences the realm of the bodhisattva. When one has an insight into the true nature of reality, one experiences the realm of the Buddha. These realms are inter-penetrating, or mutually inclusive. Each sentient being experiences these realms in accordance with his actions.

Each realm is a process of causes and effects that inherently entails all the other realms. Each of these realms can at each moment be characterized by the ten “suchnesses”, referred to in the *Lotus Sūtra*. This may be understood either in terms of the environment conditioning these sentient beings to experience these realms, or these beings are considered in terms of their components. The ten realms, each including all the others, make one hundred. One hundred multiplied by the ten suchnesses, makes one thousand, and one thousand multiplied by the three aspects become three thousands.

“One thought is endowed with the ten realms. One realm is endowed with the [other] ten realms, thus one hundred realms. One realm is endowed with thirty kinds of worlds [i.e., each of the ten *dharma* realms is included in each of the three types of worlds: The world of sentient beings, the worlds of the five *skandhas*, and the worlds of lands]. Then one hundred realms are endowed with three thousand worlds. The three thousand worlds are in one thought. If there is no thought, there is no world. If there is a momentary thought, then there are three thousand [worlds]. Neither can we say that the single thought has prior existence, and that all phenomena exist later, nor can we say that all phenomena have prior existence, and that the single thought exists later.”<sup>10</sup>

In the final analysis, every reality is an integrated and interdependent unity. Everything contains everything else, and the whole contains all things. It is described in terms of “the inter-inclusiveness of the ten realms” (十界互具). These three thousand worlds are contained in one thought. (T.46, 54a5-9)

If “all things arisen from one thought” refers to vertical and if “one moment containing all things” refers to horizontal, then there can neither be vertical nor horizontal. The very thought is all *dharmas*. All *dharmas* are the thought. Neither vertical, nor horizontal, neither identical, nor different. They are profound and unique. Neither something cognizable, nor what is to be cognized, neither something expressible, nor what is to be expressed. Thus, it is said to be an “inconceivable state.”<sup>11</sup>

It is not really three thousands, but the unthinkable stage that is beyond language and thought. It refers to the higher meditational experience, where language and mind cease. This is beyond words. Discursive thought is inadequate. Therefore they are called “inconceivable objects.”<sup>12</sup>

<sup>9</sup> T33, no. 1716, 696a: 又心遊法界者，根塵相對，觀一念心，於十界中，必屬一界。若屬一界，即具百界千如。於一念中，悉皆備足。此心之幻師，常於一日夜，造種種眾生、種種五陰、種種國土。所謂地獄，假實國土，乃至佛界，假實國土，行人自選擇，可從於何道。

<sup>10</sup> T46, no.1911, 54a5-10: 夫一心具十法界。一法界又具十法界百法界。一界具三十種世間。百法界即具三千種世間。此三千在一念心。若無心而已。介爾有心即具三千。亦不言一心在前一切法在後。亦不言一切法在前一心在後。

<sup>11</sup> T46, no.1911, 54a13-18: 若從一心生一切法者。此則是縱。若心一時含一切法者。此即是橫。縱亦不可橫亦不可。祇心是一切法。一切法是心故。非縱非橫非一非異玄妙深絕。非識所識。非言所言。所以稱為不可思議境界在於此

<sup>12</sup> T46, no.1911, 54b27-28: 言語道斷心行處滅。故名不可思議境。

It is also a kind of concept of non-differentiation. One is all and all is one. One cannot become attached to anything, including the stage of attainment. This is why the last stage is called the non-attached *dharma* stage (無法愛).

The actual number, a thousand or a hundred or whatever, is irrelevant. What matters is the inclusion and interpenetration of all things in one reality. In other words, all the above categories of the various characteristics of existence and the world of co-arising causes and conditions are progressively summarized as the four noble truths, the two truths of *saṃvṛtisatya* and *paramārthasatya*, and the threefold truths of emptiness, conventional existence, and the middle path. Finally, the one truth of reality is a perfectly integrated unity. In the end, even this one truth is reduced to the term “no truth”. But “no truth” is still a conceptualization, which is inadequate to describe reality itself. “That which is beyond conceptualization is called subtle” (T.33, 681a24). Reality cannot be grasped conceptually. Truth is beyond words. One needs words and concepts to describe verbally what is ultimately indescribable. One should be aware of this limitation.

### **The Three Truths: Round and Inter-inclusive (三諦圓融).**

The three truths doctrine in Tiantai follows the doctrine of dependent co-arising (*pratītyasamutpāda*, Pali: *paṭiccasamuppanna*) explained in the *Madhyamakakārikā* by Nāgārjuna, which holds that everything arises from causes and conditions. Thus things are devoid (*śūnya*) of inherent nature (*svabhāva*).

What is the nature of reality and existence? If the perfect and ordinary are separate realms, how are they related, and how does one get “from here to there?” If they are the same, why suffering and imperfections are so obvious in our mundane lives? Nāgārjuna’s answer, which served as the basis for much of subsequent Mahāyāna Buddhist thought, is found in the *Mūlamadhyamakakārikā*, most succinctly in chapter twenty-four, verses eight and nine:

8. All Buddhas depend on two truths  
In order to preach the *dharma* to sentient beings.  
The first is the worldly mundane truth.  
The second is the truth of supreme meaning.

9. If one is not able to know  
**The distinction** between the two truths,  
One cannot know the true meaning  
Of the profound Buddha *dharma*.

Conventional truth (*saṃvṛtisatya*), also called “worldly truth” (*lokasaṃvṛtisatya*), is the ordinary, common acceptance of the everyday phenomenal world as experienced and interpreted through our senses. What is the relationship between conventional and supreme truth (*paramārthasatya*)? The two truths are actually one. The twofold truth is two ways of viewing one reality. Then what is the relationship between the two views?

Zhiyi developed a solution utilizing a threefold structure. Zhiyi’s threefold truth concept is an extension of the traditional Mādhyamika theory of the two truths as taught in chapter twenty-four, verses eight and nine, of the *Mūlamadhyamakakārikā*. The direct literary inspiration for the formulation of the threefold truth concept is found in verse eighteen of the same chapter.

<i>yaḥ pratītyasamutpādaḥ</i>	Dependent co-arising
<i>śūnyatāṃ tāṃ pracakṣmahe</i>	We declare to be <i>śūnyatā</i>
<i>sā prajñaptir upādāya</i>	That is dependent concept
<i>pratīpat saiva madhyamā</i>	That is the Middle Path.

*Pratītyasamutpāda* means all things arise due to a multitude of causes and conditions. *Śūnyatā* means the lack of intrinsic nature (*svabhāva*). *Svabhāva* is defined as something absolute, uncreated and not dependent on anything else, and it never changes. *Śūnyatā* is an attack on such concepts. *Prajñāptirupādāya* (dependent concept) refers to our phenomenal world which has a temporary reality. This is called conventional existence. *Madhyamā* means the teaching of *śūnyatā* denies the view of extremes. The teaching of conventional designations denies the view of nihilism.

To say that one *dharma* is all *dharma*s is [an expression of the phrase from the *Middle Treatise*, verse 24:18, that] “Things arise through causes and condition” . This refers to conventional designations and the contemplation of conventionality. To say that all *dharma*s are one *dharma* is [an expression of the phrase] “This I explain as emptiness”, is the contemplation of emptiness. To say “neither one nor all” is the contemplation of the middle way.<sup>13</sup>

The emptiness of one [thing] is the emptiness of all. Just because there are the meanings of conventional existence and of the middle, it does not mean that they are not empty. This is the general contemplation of emptiness.

The conventionality of one [thing] is the conventionality of all. Just because there are the meanings of emptiness and of the middle, it does not mean that they do not have conventionality. This is the general contemplation of conventionality.

The middleness of one is the middleness of all. Just because there are the meanings of emptiness and conventionality, it does not mean that they do not have middleness. This is the general contemplation of the middle. Thus, as the *Middle Treatise* explains, this is the threefold contemplation of a single thought [or, “the single-minded threefold contemplation (of objects)”] as inconceivable. All phenomena that we experience are also likewise.<sup>14</sup>

Co-arising, emptiness, conventional existence, and the middle are not four realities, four separate existences, or four independent doctrines, but four ways to express the same one reality, the Buddha-*dharma*, which is *saṃsāra* to us, common ignorant mortals, and *nirvāṇa* to a Buddha. Hence the common Mahāyāna proposition that “there is no difference between *saṃsāra* and *nirvāṇa*.” (Swanson 1989: 5-6).

For Zhiyi the threefold truth is an integrated unity with three aspects. The first, emptiness, is often identified with the highest truth. The second, conventional existence of the phenomenal world as co-arising, is often identified with the worldly truth. The third, the middle, is a simultaneous affirmation of both emptiness and conventional existence as aspects of a single integrated reality. Thus, these three components are not separate from each other, but integral parts of a unified reality. They are simultaneous aspects of one reality.

One must realize the Middle Path. One must realize the emptiness of phenomenal reality simultaneously with the temporal and the provisional reality of these empty objects.

This middle path, however, must not be grasped as eternal. It is rather manifested in and through, and is identical with temporal phenomenal reality, which is again in turn empty of an unchanging

<sup>13</sup>T46, no.1911, 55b13-15: 若一法一切法。即是因緣所生法。是為假名假觀也若一切法即一法。我說即是空空觀也。若非一非一切者即是中道觀。

<sup>14</sup>T46, no.1911, 55b15-19: 一空一切空無假中而不空。總空觀也。一假一切假無空中而不假。總假觀也。一中一切中無空假而不中。總中觀也。即中論所說不可思議一心三觀。

substance. The circle is complete in itself, what Zhiyi calls “a round and inter-inclusive threefold truth.” Zhiyi summarized this in his *Fahua xuanyi*:

The “round threefold truth” means that it is not only the middle path which completely includes the Buddha-*dharma*, but also the real and mundane [truths]. This threefold truth is round and inter-inclusive, one-in-three and three-in-one.<sup>15</sup>

In other words, the real truth, mundane truth, and middle path are three ways of expressing the threefold aspects of a single integrated reality. This concept of the threefold truth plays a central role in Zhiyi’s Tiantai philosophy and provides the structure for his interpretation of the Buddha-*dharma*.

The threefold truth in Tiantai is not really three, but one rounded and integrated doctrine. One is all and all is one. In reality, it is one truth, but conventionally we speak of three. Zhiyi quotes from the *Prajñāpāramitā Sūtra* and the *Lotus Sūtra* to support his idea. (T46 p.28)<sup>16</sup>

The Round teaching in Tian Tai is based on the three truths. Each truth mutually includes each other. With the inter-inclusive three truths, one can understand the Round teaching better. These three truths also offer a theory for our daily practice. One needs to observe each moment of one's mind with three truths. Then one will accept others and be calm and serene. In fact, the threefold truth is the fundamental theory for Tian Tai’s meditation practice. The notion of threefold truth is Zhiyi’s understanding of the Buddha’s teaching through his practice.

## 2. Arousing Compassionate Thoughts

Once we know the inconceivable objects, others' sufferings become ours. Thinking of the past, we have created unwholesome karma due to our ignorance. Thus we pity ourselves. This feeling of pity is also extended to others.<sup>17</sup>

Thinking of others and myself, one arouses great compassion and makes the vows:

1. I vow to take across the numberless living beings.
2. I vow to cut off endless afflictions.<sup>18</sup>
3. I vow to study the countless *dharma* gates.
4. I vow to realize the supreme Buddha way.<sup>19</sup>

Compassion is wisdom. Wisdom is compassion. Compassion is to help all without any conditions and thinking. It is to do one's best to help others, to make others happy. It is not sharing with hatred. There is no miscomprehended emptiness, no attachment, or wrong views. This is the true arising of *bodhicitta*.<sup>20</sup>

## 3. Skillful Means for Easing One's Mind

Skillful means for easing one's mind means calming and contemplating to ease one's mind by using appropriate methods. Skillful here indicates that there is no fixed method to rest one's mind.

“There are two methods to ease one's mind: 1) Instructed by others, 2) Through self-practice.

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<sup>15</sup>T33, No. 1716, 705a5-7: 园三谛者，非但中道具足佛法，真俗亦然，三谛园融一三三一。

<sup>16</sup>T46, no.1911, 28b12-14: 次圆教但明一实谛。大经云。实是一谛方便说三。今亦例此。实是一谛方便说三。法华云。更以异方便助显第一义耳。

<sup>17</sup>T46, no.1911, 55c26-27: 既深识不思議境。知一苦一切苦。

<sup>18</sup>T46, no.1911, 56a10-12: 思惟彼我鯁痛自他。即起大悲與兩誓願。眾生無邊誓願度。煩惱無數誓願斷。

<sup>19</sup>T46, no.1911, 56a29: 法門無量誓願知。無上佛道誓願成。

<sup>20</sup>T46, no.1911, 56b9-12: 慈悲即智慧智慧即慈悲。無緣無念普覆一切。任運拔苦自然與樂。不同毒害不同但空不同愛見。是名真正發心菩提義。

Again, each has two kinds of practice:

- confidence practice and
- *dharma* practice.

The practices refer to calming (*zhi*) and contemplating (*guan*). Again, each practice has eight steps (T46, 55c26).

1. To praise the calming by following one's likes in order to arouse one's interest in the practice of calming the mind.
2. To praise the calming by the appropriate actions to arouse one's interest in calming the mind. If one's mind becomes one, all wholesome actions grow, leading to full enlightenment.
3. To praise the calming as an antidote to one's distractions and to arouse one's interest in the calming of the mind.
4. To praise the calming that can induce one to the highest reality (*paramārtha satya*), to arouse one's interest in the practice of calming the mind.
5. To praise the contemplation to arouse one's interest in the practice of calming the mind.
6. To praise the contemplation by the appropriate actions to arouse one's interest.
7. To praise the contemplation as an antidote to one's unwholesome thinking.
8. To praise the contemplation and *prajñā* to make one understand the importance of practicing contemplation.

Consequently, the number reached by Zhiyi is 512. The method is either *zhi* or *guan*. As said by Zhiyi:

“Just as one preserves health and nurtures the body and life by adjusting food and drink, in the same way calming is also applied to preserve the *dharma*-body, considered as drink, and contemplating considered as food.”<sup>21</sup>

Some practitioners may not be suitable for contemplating, such as those who think too much. For them, only the calming method is used. Some may only be suitable for contemplating, like those whose mind is sleepy.<sup>22</sup>

Ultimately, beyond the three truths there is no place for easing the mind. Beyond calm and contemplation there is no *dharma* to ease the mind.<sup>23</sup>

#### 4. The Thorough Deconstruction of Dharmas

One needs to deconstruct all aspects of *dharmas* which are attached to one's mind. All *dharmas* are products of one's thought. With the thought deconstructed, all *dharmas* are deconstructed.<sup>24</sup>

#### The Thorough Deconstruction of *Dharmas* has three Meanings:

Deconstruction of *dharmas* in terms of “non-arising” is divided as (T46, 62a14):

1. From convention to emptiness: Deconstruct all wrong views (62) and mental *kleśas* (88). Thus, they are empty.
2. From emptiness to convention: Refers to bodhisattvas who wish to help others. Thus, they enter the conventional worlds.
3. From the two, contemplations skillfully enter the middle, the highest truth. The three contemplations actually are in one-mind.

<sup>21</sup>T46, no.1911, 59a10-11: 譬如養生或飲或食。適身立命。養法身亦爾。以止為飲以觀為食。

<sup>22</sup>T46, no.1911, 59a15-18: 一種禪師不許作觀。唯專用止。……又一禪師不許作止。專在於觀。

<sup>23</sup>T46, no.1911, 59a29-b2: 若離三諦無安心處。若離止觀無安心法。若心安於諦一句即足。如其不安巧用方便令心得安。

<sup>24</sup>T46, 59b8-86a9: 橫豎諸法悉趣於心。破心故一切皆破。故言遍也。

For the last one, contemplations skillfully enter the middle, Zhiyi says:

The proper contemplation of the *dharma* nature does not rely on the two extremes [existence and non-existence] and avoids the four alternatives (*catuṣkoṭi*). It is pure in the final analysis. It does not cling nor is it attached to anything. As stated in the *Vimalakīrtinirdeśa sūtra*: “Look up at the sky without clinging.” This wisdom, once opened, deconstructs one, and then all can be deconstructed. As all of the places are not deconstructed, it is called thorough deconstruction of *dharmas*.<sup>25</sup>

To contemplate horizontally and vertically with one clear thought (橫豎一心明止觀): one thought of the dependent co-arising *dharma* as empty, conventional, and middle. This one -thought contemplation can be divided into two (T46, 85b2-5):

- One-thought in the general sense (總明一心), means one contemplates *avidyā* as empty, conventional, middle in one-thought. One understands that one's contemplation includes the other three contemplations.<sup>26</sup>
- One-thought through others (歷餘一心), meaning when the thought of desire or hatred or arrogance arises, one contemplates the thought as empty, conventional and middle.<sup>27</sup>

## 5. Knowing what penetrates and what obstructs the path

One now carefully distinguishes between everything that conduces to the goal of ultimate perception and everything that hinders it.

The obstructions refer to ignorance (*avidyā*), *duḥkha*, the illusion of seeing and thought (見思) and discrimination in *saṃsāra* (分段生死). Penetration refers to the one-thought on the three contemplations. (T46, no. 1911, 86c8-21)

## 6. Cultivating the Steps to the Path

If the five above mentioned modes fail in their purpose, the practitioner sorts out the thirty-seven aids to enlightenment, selecting those that will advance him towards his goal, and leaving the others.

The thirty-seven aids to enlightenment, seen as “spontaneous” (T46, 87c):

1. The four bases of mindfulnesses.
2. The four proper endeavors.
3. The four occult powers.
4. The four roots of goodness.
5. The five powers.
6. The seven components of awakening.
7. The eightfold noble path.

## 7. Regulating through Auxiliary Methods

If one enters *samādhi* and has established the four *samādhis*, such a person with sharp faculties does not need an antidote. When one encounters obstructions when practicing *samādhi*, then one needs to practice the six *pāramitās* as antidotes to the obstructions.<sup>28</sup> If one still has obstructions, one needs to practice the five assistants as antidotes: (T46, no. 1911, p. 92c)

<sup>25</sup>T46, no.1911, 83b13-17: 今中道正觀觀無明法性。不依二邊不依四句。畢竟清淨無倚無著。故淨名云。稽首如空無所依。此智豁開一破一切破。靡所不遍故名破法遍也。

<sup>26</sup>T46, no.1911, 84c4-5: 總者。祇約無明一念心。此心具三諦。體達一觀此觀具三觀。

<sup>27</sup>T46, no.1911, 85b2-4: 歷餘一心三觀者。若總無明心未必是宜。更歷餘心或欲心嗔心慢心。此等心起即空即假即中。

<sup>28</sup>T46, no.1911, no. 1911, 91a5-8.

- 1) If the three poisons prevail in one's mind, one should use counting the breath as antidote. If the counting is lost, one needs to count from the beginning.<sup>29</sup>
- 2) If one is attached to women's charms, one should use impurity as antidote. One needs to use the method of impurity by observing the impurity (of the body) of dying beloved ones. Her body becomes cold, the color changes, worms come out from the body, and pus is running.<sup>30</sup>
- 3) If one is attached to hatred, one should apply compassion as antidote.
- 4) For wrong views, contemplate causality as antidote.
- 5) If sleepiness arises as an obstruction to the path, one should chant the names of the Buddhas.

If the above methods cannot help during contemplation, one should include the four mindfulnesses, *prajñā-indriya* (faculty of wisdom 慧根), the power of wisdom (*prajñā-bala* 慧力), discernment (擇), *prīti*(joy)*sambodhyaṅga* (喜覺分), right view (正見), right thought (*samyak-saṃkalpa* 正思惟), and the ten methods related to *prajñā*. If *samādhi* does not arise, one needs to make some changes and make the great vows.<sup>31</sup>

## 8. Knowing the Stages.

The practitioner carefully observes development in his present state of practice, neither overestimating nor underestimating it.

The practice of the four *samādhis*, explained above, is a skillful method. However, the *Lotus Sūtra* explains the practicing of the five repentances daily as skillful methods.<sup>32</sup>

1. Repentance.
2. Praying.
3. Sympathetic joy (*anumodana*). Happy to help others in performing wholesome actions.
4. Transferring one's merit to another (*pariṇamayati*).
5. Raising the vow to save all sentient beings.

Based on the five repentances, there are five stages (T46, no. 1911, 98c-99a):

1. Believing the five repentances can open the door to contemplation.
2. Reciting and chanting.
3. Teaching and helping others.
4. Practising the six *pāramitās* (perfections) *after having* more confidence in the practice of the five repentances.
5. Concentrating on practicing the six *pāramitās* properly.

Based on the practice of repentance one has entered the stage of ten confidences. Consequently, one knows the remaining forty-two stages.<sup>33</sup>

<sup>29</sup>T46, no.1911, 92c27-93a1: 若禪思時心多覺觀遍緣三毒。當用數息為治。數若不成即知心去。去即追還從初更數。防散錄心此為良治。

<sup>30</sup>T46, no.1911, 93a6-12: 若緣女色耽湎在懷惑著不離。當用不淨觀為治。觀所愛人初死之相。言語適爾。奄便那去。身冷色變蟲膿流出。不淨臭處穢惡充滿。捐棄塚間如朽敗木。昔所愛重今何所見。是為惡物令我憂勞。既識欲過婬心即息。

<sup>31</sup>T46, no.1911, 93b2-7: 若如上修而不入者。或非其宜當自思惟。理觀之中具四念處。慧根。慧力。擇。喜覺分。正見。正思惟。如是十法智度所攝。此是理觀。此解不明由於二世愚癡迷僻昏覆精神。故令三昧不顯。應當改革發大誓願。

<sup>32</sup>T46, no.1911, 98a12-14: 若四種三昧修習方便。通如上說。唯法華別約六時五悔重作方便。今就五悔明其位相。

<sup>33</sup>The 52 nd. stage of the path of the bodhisattva.

## 9. Peace through Patient Recognition

One takes care not to let oneself be moved by external circumstances. At this stage the practitioner may be surrounded by fame, good clothes, money, which are like locusts eating all the leaves. One should not accept at the early stage and not become attached to them. If they cannot be refused, the practitioner will be entrapped by them.<sup>34</sup>

## 10. Avoiding Passionate Attachment to *Dharmas*

Having practiced the above nine steps, one is able to enter the reality. If not, it is the passionate attachment to *dharmas* which blocks the path.<sup>35</sup>

Zhiyi quotes the *Prajñāpāramitā Upadeśa (Da zhidu lun)* that the three *samādhis* are similar to the path of attainment. Before attaining reality, one is easily attached to *dharmas*, which is called fall-near-top (頂墮). At this state, the cultivator does not move forward, nor does he regress backward. Once the attachment to *dharmas* is removed, one can enter the path to liberation.<sup>36</sup>

These ten modes are called the contemplation of Mahāyāna (T46, 100a3). Those who follow this vehicle are called Mahāyānists, contemplating and concentrating the mind on nothing but *dharma* (*dharma*-nature), the characteristics of reality. Thus it is called the great vehicle. One sees each mind as empty, conventional and middle.<sup>37</sup>

## Contemplating the Sense Realms while Responding to Objects as They Arise

The above ten modes of contemplation refer to sitting meditation. This explains the contemplation in actions, as we are in our daily routine. We often follow our mind. If we do not practice in our actions, how can we be in conformity with reality?<sup>38</sup>

While walking, each step includes the Buddha-*dharma*. Once we accomplish the walking *samādhi*, standing, sitting, sleeping and speaking can also be understood. There is no *samādhi* for sleeping, but at this stage, the sleeping will follow one's own will.<sup>39</sup>

When the eye has contact with an object, it includes all *dharmas*. It is empty, conventional, and middle.<sup>40</sup> If the eye is neither empty nor conventional, then all *dharmas* are neither empty nor conventional. Just as in the empty sky where existence or non-existence constantly ceases, as the sun and the moonlight cease all darkness.<sup>41</sup>

Once the contemplating walking/action is accomplished, one can apply it to any object and any

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<sup>34</sup>T46, no.1911, 99b28c2: 若被名譽羅罽。利養毛繩眷屬集樹。妨蠹內侵枝葉外盡者。當早推之莫受莫著。推若不去翻被黏繫者。

<sup>35</sup>T46, no.1911, 99c15-16: 行上九事過內外障。應得入真。而不入者。以法愛住著而不得前。

<sup>36</sup>T46, no.1911, 99c26-29: 不進不退名為頂墮。若破法愛。入三解脫發真中道。

<sup>37</sup>T46, no.1911, 100a11-12: 觀念念心無非法性實相。是名等一大車。於一一心即空即假即中。是名各賜大車。

<sup>38</sup>T46, no.1911, 100b16-21: 端坐觀陰入如上說。歷緣對境觀陰界者。緣謂六作境謂六塵大論云。於緣生作者於塵生受者。如隨自意中說。若般舟常行。法華方等半行。或掃灑執作皆有行動。隨自意最多。若不於行中習觀。云何速與道理相應。

<sup>39</sup>T46, no.1911, 100c16-19: 舉足下足道場中來具足佛法矣。例前可知。行緣既爾。住坐臥語。作例前可解。三昧無臥法隨自意則有。

<sup>40</sup>T46, no.1911, 100c27-28: 眼色一念心起即是法界。具一切法。即空即假即中。

<sup>41</sup>T46, no.1911, 101a4-6: 若眼一法非空非假。則一切法非空非假。猶如虛空有無永寂。亦如日月無幽不照。

condition. Otherwise, how can the demons be destroyed? How can the *kleśa* illness be removed? How can the profound meaning of the *dharmatā* be realized?<sup>42</sup>

### Round (Perfect) and Abrupt Contemplation (圆顿止观 *yuan dun zhiguan*).

What is round and abrupt contemplation? Zhiyi gives the following definition:

Round and abrupt means: When one knows reality, one knows all objects as middle.

There is nothing that is not real. When one thinks of one moment of the *dharmā*-realm, one color and one smell are all a middle path. One's realm, Buddha-realm and sentient beings' realm are also the same. The five aggregates (*skandha*) are the same. There is no suffering (*duḥkha*) to be abandoned. Ignorance and *saṃsāra* are the same as *bodhi*.

There is no cause of suffering to be removed. Extreme views are also middle. There is no path to practice. *Samṣāra* is *nirvāṇa*. There is no secession and nothing is attainable.

There is no suffering and no cause. Thus there is no mundane world (*loka*). There is no path and no cessation. Thus there is no supra-mundane world (*lokottara*). There is pure reality and nothing beyond reality. The nature of *dharma*s (*dharmatā*) is serene, thus called *zhi* (*śamatha*). Serenity and constant brightness are called *guan* (*vipaśyanā*).

There may be a beginning, but it is not different from the second. This is called the round and abrupt *zhiguan*.<sup>43</sup>

Zhiyi further explains: In the round and abrupt *śamatha* and *vipaśyanā*, by practicing one truth, one practices all three (emptiness, conventional existence, and the middle), just as the eyes, light and objects - these three things - are always together when we perceive an object. One contains three and three contain one. (T46. No.1911, 25b)

A practitioner should apply any one of the three truths in practice. When one is applied, the others are automatically applied. The moment one applies the Buddha *dharmā*, one is automatically practicing the round and abrupt contemplation at that very moment. A new practitioner at that moment has the same experience as an advanced one. The most important message here is that one needs to apply the *dharmā* to the present moment.

L. Hurvitz concludes that this school of thought has no interest in objective reality, rather in reality itself as it impinges on the mind. It is not an idealistic school maintaining that everything has existence only within the mind. Zhiyi chose the mind as it was easier that way for the purpose of contemplation. (L. Hurvitz 1980: 317)

Zhiyi also explains that his meditation system is “inclusive *dharmā*” (攝法). *Śamatha* and *vipaśyanā* include all Buddha's teaching. *Śamatha* can calm all things, while *vipaśyanā* illumines the truth (理 principles). Thus, it includes all Buddha *dharma*s.<sup>44</sup>

In the round and abrupt contemplation the three aspects - emptiness, conventional existence, and the middle - are contemplated simultaneously. It is spontaneously and immediately perceived as being integrated, non-dual and synonymous (Swanson 1989: 121). It is called round and abrupt contemplation in a sense that it includes all the methods of practice found in Buddhism. Those with sharp faculties of understanding can directly move to the last stage. It is “abrupt” in a sense that

<sup>42</sup>T46n1911, 101c19-21: 觀行若明, 能歷緣對境, 觸處得用。若不如此。魔軍何由可破。煩惱重病何由可除。法性深義何由可顯。

<sup>43</sup>T46, 1c-2a: 圆顿者。初缘实相, 造境即中, 无不真实。系缘法界, 一念法界。一色一香无非中道。己界及佛界众生界亦然。阴入皆如, 无苦可舍。无明尘劳即是菩提, 无集可断。边邪皆中正无道可修。生死即涅槃, 无灭可证。无苦无集故无世间。无道无灭故无出世间。纯一实相。实相外更无别法。法性寂然名止。寂而常照名观。虽言初後无二无别。是名圆顿止观。

<sup>44</sup>T46, 29c: 第四明攝法者。疑者謂止觀名略攝法不周。今則不然。止觀總持遍收諸法。何者。止能寂諸法。如炙病得穴眾患皆除。觀能照理如得珠王眾寶皆獲。具足一切佛法。

anyone can locate their practice at any moment. Most important is that one needs to apply any method to practice. Beginners conventionally need to follow these steps.

## Conclusion

Zhiyi's *Mohezhiquan* explains meditation methods as the twenty-five skillful devices, the four *samādhis*, and the ten modes of contemplation. The twenty-five skillful devices are preparatory stages, or foundations for the later progress.

The four *samādhis* are designed for beginners who wish to practice meditation intensively like during a retreat, or for those ascetics who live in a mountain hermitage. It is an initial training for further meditational practice. The four *samādhis* in the *Mohezhiquan* are the easiest method for beginners because they are described in details for daily practice. In every Buddhist monastery and temple in modern China the morning and evening services are more or less based on Zhiyi's lotus *Samādhi*.

The ten modes of contemplation apply to all kinds of practices. Among the ten modes of contemplation, the first one is the most important as it explains Tiantai's core theory on meditation: One thought is endowed with three thousand worlds. It is the unthinkable higher stage experienced by the enlightened ones. It is of utmost importance that meditation practitioners are aware of their thoughts at each moment. When we think it is hell, we are experiencing hell. When our mind is open and close to suchness, we are experiencing Buddhahood. In short, the mind is inconceivable.

If one cannot make any progress by contemplating the inconceivable objects, then one needs to make vows to arouse compassionate thoughts. Sometimes one also needs to skillfully practice *zhiguan* to ease one's mind. In the progress of practice one needs to deconstruct all aspects of *dharma*s which are attached to one's mind, using the three contemplations. One should be aware of the obstructions to the path. One may need to go back to some basic practices, such as the thirty-seven aids to enlightenment. In practice, some situations may arise thus one needs to know how to deal with them by using different methods or antidotes. One also needs to know the stages, but the fundamental stage is confidence. Zhiyi stresses the practice of repentance to ensure that one enters the stage of confidence. One should take care not to let oneself be moved by external circumstances such as fame and *dāna*. One needs to avoid all attachments that may block one's progress. The ten modes of contemplation refer to sitting meditation. It is important that one should apply these practices in one's daily activities.

A meditation method in *Mohezhiquan* called the round and abrupt contemplation where Zhiyi includes all methods of practice, such as ritual practice and repentance. Any object can be practiced if one understands that the higher truth is not beyond the conventional. One should see all the phenomena as empty, conventional and middle in one single thought.

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