

The Sutra of Sitting Dhyāna Samadhi

Translated by Tripitaka Master Kumarajiva of Yaoqing

Fascicle I

*Words spoken by guiding teachers are hard to meet,
For those who hear them and delight, how difficult it is.
What great people enjoy listening,
Petty people despise.*

*Sentient beings can be pitied and sadly regarded,
For they plummet into aging and dying, a dangerous path.
Wild men dote on their love slaves;
In a place to be feared, they are deluded and are unafraid.*

*A world may be big or small
But the Dharma is devoid of the existence of permanence.
All do not long remain
But temporarily appear like lightning.*

*This body belongs to old age and death--
All sicknesses' place of return.
A thin layer of skin covers impurities
Foolishness and confusion are reasons for being deceived.*

*You are always the thief of aging
Swallowing and extinguishing the blazing colors of prime.
Like strands of flowers that wither and rot,
Damaged and lost, they are of no value.*

*Murdhagata's merits and virtues
Allow him to be with Śakra, the lord of heavens, as they are seated.
A favorable retribution of blessings vast and numerous
To this day are they still peacefully here?*

*This king among gods and humans,
Is endowed with the most sensual pleasures;
But at the time of death, he undergoes extreme pain and hurt.*

From this you may realize insights.

*All desires are tender and delightful at first,
But later become tremendous suffering.
So too Ajātaśatru was initially good,
But he eliminated his clan, a tragedy that came later.*

*This body is a vessel for filth
With nine apertures constantly leaking vice.
So too **the nari sores**
Cannot be cured with any medicine.*

*The power of the cart-like skeleton is minimal;
Sinews and veins ensnare while consciousness circle about [the skeleton].
You think it is a wonderful vehicle
And bear it shamelessly.*

*Dead men gather in this place;
Those abandoned are strewn about among the tombstones.
While alive we protect and cherish it;
At death it is completely abandoned and forsaken.*

*Constantly be mindful, just like so.
Single-mindedly contemplate and do not be scattered;
Shatter delusion and reverse the dark night;
Raise a torch and with it clearly see.*

*If abandoned were the abiding in the Four Mindfulnesses,
The mind will not create no evil,
Like an elephant lax and unchained,
It shall never follow and walk down the path.*

*Functioning on this karma today
Creating that action tomorrow,
Delightfully attached, no suffering is seen;
Without realizing, the bandit of death arrives.*

Rushing about for the sake of our duties;

*Other people's business is also not left idle.
Yet the bandit of death does not wait;
When it arrives, there is not escaping that condition.*

*Like a thirsty deer that approaches a spring
And drinks the water that runs one way.
The hunter is neither kind nor helpful.
Forbidding the deer to drink, it was killed beforehand.*

*A deluded man is like so too,
Diligently tending to all business matters.
The arrival of death does not wait.
Who will be your protector then?*

*People in their hearts hope for wealth and nobility,
The five desires never satisfy them.
But the likes of kings in major countries
Cannot avoid this misery,*

*Immortals who uphold the arrow-like mantras
Also cannot avoid death and birth.
The elephant of impermanence stomps
So ants and leeches become like dirt,*

*Let us leave aside all humans,
For all Buddhas of proper and true enlightenment
And of transcendence by crossing the flow of birth and death,
Also do not stay forever.*

*From this therefore know,
Your lovable pleasures
Should all be abandoned soon;
Single-mindedly seek nirvana.*

*Later the body is relinquished at the time of death--
Who will certify the self?
Moreover, those who have encountered the Dharma Jewel
And those who have not:*

*Once in a long while the sun-like Buddha comes out
And shatters the darkness of great ignorance,
With it the release of all these lights
That show us the human path is no path.*

*Where did I come from?
Where was I born?
Where will I attain liberation?
Who shall clarify all these doubts?*

*The Buddhist sage with all modes of wisdom
Long unmet now emerges in the world.
Be single-minded and do not relax,
This can demolish your knot-like doubts.*

*Others do not enjoy true benefits
But eagerly attach to base and evil thoughts;
You are developing for the sake of sentient beings,
You ought to pursue the marks of the reality of Dharma.*

*Who can know at the time of death
To which path they will be destined?
For instance, a lamp in the wind
Does not know the season of its demise.*

*Having reached the path, the Dharma is not hard,
The great sage points to phenomena and speaks.
He explains wisdom and the source of wisdom--
These two do not lean on anything outside.*

*If you do not relax
But single-mindedly and constantly walk the path,
Soon you will attain nirvana,
The foremost place of eternal bliss.*

*With sharp wisdom, you draw near good people.
With wholeheartedness, you respect the Buddhadharm.*

*Detesting the filth of the impure body,
You leave suffering and attain liberation.*

*In leisure quietude, cultivating the goal of stillness;
In the lotus posture, sit among the trees.
Pick up the mind and do not lax;
Awaken to thoughts and be aware of all conditions.*

*If you are not tired of being in the midst of existence,
Sleep soundly without waking yourself;
Unmindful of the world as impermanent--
Something to be feared and yet you are unafraid,*

*Then the bottomless pit of afflictions is deep,
And the sea of birth and death is boundless.
The boat that ferries over suffering is not yet built,
How can you sleep in peace?*

*Therefore you should wake up
And not let sleep cover your mind.
With the four offerings
Know your limit and know contentment.*

*Before the mighty terror is completely removed,
It would be best that you are diligent and vigorous.
When various forms of suffering arrive
Regret and resentment cannot touch you.*

*Sitting beneath the tree in ragged robes,
So deserved is the acquired food.
But avoid being greedy for its taste,
It leads you to self-defeat and demise.*

*Having eaten, know the source of flavors;
Fine or flat, it is no different.
Fondness for fineries yields sadness and suffering;
Therefore do not form fondness.*

*In a world of karma in action
The pleasant and the unpleasant do not change;
Everything has been accepted in total.
Take this as the reason for self restraint.*

*If beings were among animals and beasts,
Gnashed grass is deemed most flavorful.
In the hells they swallow iron pellets,
Blazing hot the metal suddenly explodes.*

*If beings were among hungry ghosts,
Pus, vomit, fires of excrement and stool,
Snot, saliva and all impurities--
These would be considered delicacies.*

*If beings were in heavenly palaces,
Watching from a palace of seven jewels,
Celestial food the taste of sweet dew
And celestial maidens who entertain with these.*

*Among humans where elites are served,
The seven delicacies are replete with many flavors;
But all had been a part of change.
Now again what is there to love about them?*

*Back and forth among worlds,
Weary furthermore of things painful and pleasurable.
Although not yet attained nirvana,
You should diligently pursue this gain.*

Someone who studies *dhyāna* first arrives at a master's place. The master should ask the question, "Do you uphold the precepts purely?" "No serious offenses and evil deviances?" If you say that you adhere to the fivefold precepts purely and have committed no serious offenses or evil deviances, then the Dharma of the path is taught next. If you say that you have broken the precepts, the master should again ask, "What precepts have you broken?" If you say a major precept, the master will tell you, "Like someone whose ears and nose have been amputated, there is no need to look in the mirror. You may leave and go back, be diligent, recite the sutras, encourage change and

create blessings so that you may plant the causes and conditions for the Dharma on the path in future lives. For this lifetime, you may forever give up. For instance, though a withered tree is irrigated further, it will not grow flowers, leaves or fruits.” If other precepts were broken, at that time you should be taught to repent according to the Dharma. If you become pure and the master has the Heavenly Eye or the ability to read minds, he will explain the Dharma of the different realms depending on your sickness. If he does not yet have those abilities, he should observe your appearance or ask you further, “Among the three poisons, which is the heaviest for you? More sexual desire? More hatred? More delusion?”

What does it mean by observing your appearance? The look of those with much lust appears casual and easy-going; they keep many wives and concubines, speak a lot and believe readily. They have a pleasant countenance and facility with speech. Their hatred and resentment are slight and their sadness and worries too. They have multiple technical skills. They are erudite and learned, fond of and attached to literature and recitation. They converse and debate capably. Adept in observing people’s sentiments, they have many fears. Their minds are on their rooms and they enjoy wearing lightweight clothing, crave desire and female beauty. They are fond of and attached to bedding, dress and decoration, incense and flowers. Their hearts tend to be soft and tender, capable of being sympathetic. They beautify words and enjoy cultivating blessings as karma. They wish to become born in the heavens and experience no difficulty in a group. They judge someone’s look to be beautiful or ugly, and they trust women. When their fire of desire burns furiously, they often experience regret and change their minds. They enjoy adorning themselves and like to look at embroideries and drawings. They are stingy with their belongings and feel lucky when they acquire other people’s wealth. They like to build relationships and friendships but do not enjoy being alone. They abide in their pleasures and attachments, following and pursuing the secular mainstream. They are easily surprised and frightened all of a sudden. They have the will of a monkey. Their views are shallow and nearsighted; they act with thoughts of worry. Their determination is slight in their undertakings and they go for what makes them comfortable. They like to weep and cry. Their bodies are fine, soft, and cannot withstand cold or bitterness. They are easily obstructed and easily pleased; they cannot be patient with undertakings. They are extremely happy with acquiring little and extremely worried over minor losses. They like to play [psychological] hide and seek. Their bodies are warm, their perspiration odorous, their skin is delicate and hair thin. They tend to be more wrinkled and pale; they clip their nails and groom their beards. Their white teeth show as they walk along. They enjoy cleanliness and clean clothes. They are not focused in their studies and like to roam the forests and gardens. They tend to be more emotional and pleading; they attach their ideas to the typical views. When there are virtuous ones nearby, they will be the first to convey a welcome and greet them. They enjoy repeating clichés and can force themselves to wear a smile and bear humiliation. They immediately resolve problems they hear for the sake of their work.

They discriminate between those who are beautiful and ugly. They are sympathetic to and sad about those suffering and persecuted. They are egotistical, competitive and refuse harassment and bullying. They like to practice generosity and receive good people. They will share delicious foods they acquire with others. They do not remember details at hand but set their goals on what is distant and great. Their vision is attached to looking at form and sensuality. They are not thorough with their tasks. They do not have long-term worries and know the world and its secular ways. They watch expressions closely and test people's hearts by contradicting them. They speak sweetly and debate with wisdom. The friendships they build are volatile. Their hairs are few and thin. They sleep little. Whether sitting, reclining, walking or standing, they do not forget their looks and comportment. They can quickly rescue all valuables; they regret after they give away something. They are quick to catch the unstated meaning. Furthermore, after recovering something, they tend to forget. They cherish movement and action. They have difficulty changing themselves and leaving desire behind. They commit offenses that are slight and minor. These are the various marks of lust and desire.

The marks of people who are hateful and angry are that they tend to be sad and afflicted. They become violent suddenly and harbor anger. They are crude in their display of physical action and speech. They can bear all kinds of suffering but not actual tasks. They are more often sad and less often happy. They can do great evil and have no sympathy. They enjoy fights and arguments. Their looks are haggard and withered. They furrow their brows and look askance. They have a hard time speaking, being pleased, working and agreeing. Their minds are like abscesses so they expose people's shortcomings. They are brutal in their arguments over meaning and cannot be tamed. They are not easily affected, not easy to be around and do not cry easily. They have difficulty spitting up the poisons they nurse. They do not forget what they have received and recited. They have many capabilities and clever skills and tend not to be lazy. They do things quickly and remain silent while aiming for a goal. Their ideas are profound and difficult to understand. They can repay kindness received. They are capable of gathering people together and take care of problems and people. They cannot be defeated and can complete undertakings. They are difficult to distract and have few fears for difficulties. For example, lions cannot be tamed; they head down one direction and do not turn back, working and advancing unswervingly. They remember rather than forget. They worry much. They contemplate, recite and practice, memorize and uphold practices. They can give a lot and do not expect petty favors in return. They have the sharp faculties of a teacher. They are apart from desires when alone and have few sexual desires. Inside they always wish to win and are fond of and attached to annihilistic views. Their eyes always stare hatefully but their words are true. They explain things logically and clearly. They have few relatives and friends and are steadfast with work. They have a solid memory and do not forget. More often they have strength in their muscles, with wide shoulders and chest, a large forehead and neat hair. They are stubborn and difficult to tame. They do not forget problems easily. They can leave desire on their own and tend to incur

serious offenses. These are the various marks of hatred and anger.

The marks of people who are foolish and deluded are that they tend to be more skeptical and more regretful. They are lazy and not opinionated. They are conceited and do not yield easily. Their arrogance is difficult to tolerate. They do not believe what is believable and believe what are unbelievable. They do not know to be respectful and yet believe whatever they encounter. They have many teachers, being rash and restless, unembarrassed and abrupt. They do not think before they act; furthermore, they teach others to be muddled and violent. They are not selective about relatives and friends. They do not groom themselves. They enjoy teachers of various paths and do not distinguish between good and evil. They forget hard feelings easily. Their sense faculties are dull and they are lax. They criticize and slander the practice of generosity and are unsympathetic. They destroy bridges of Dharma and do not understand things with which they come into contact. Their angry eyes do not make contact. They have no intelligence or ingenuity. They have many wants and are pessimistic. They have a lot of doubt and little faith. They hate good people and commit offenses that ruin their blessings. They cannot tell what are considered kind words and cannot understand mistakes. They do not accept exhortations or parables. Their dear ones leave them behind and their enemies resent them. They know no manners and enjoy speaking harshly. They have long beards, hair and nails; their teeth and clothes tend to be dirty. They are at the command of others and have no fear for those places to be feared. They are sad in happy situations and happy in sad situations. They laugh when they should be melancholy; they are melancholy when they should be laughing. They will follow if dragged along and cannot tolerate hardship. They cannot tell the difference among the various flavors. They rarely leave desires behind. They commit profoundly serious offenses. These are the various marks of foolishness and delusion.

If people had more lust and desire, they may be cured with the Dharma practice of impurity. If people had more hatred and anger, they may be cured with the Dharma practice of kindness. If people had more foolishness and delusion, they may be cured with the Dharma practice of contemplating causes and conditions. If people thought a lot, they may be cured with the Dharma practice of ceasing thoughts. If people discriminated a lot, they may be cured with the Dharma practice of being mindful of the Buddha. All such various sicknesses and others may be cured with various Dharma practices.

1. The Dharma Practice for Curing Greed and Desire

People with more lust and desire may practice the Contemplation of Impurities. Impurities fill the body from hair to feet. The body consists of various impurities: hair, body hair, nails, teeth, delicate and coarse skin, blood, flesh, muscles, veins, bone marrows, liver, lung, heart, spleen, kidney,

stomach, large intestines, small intestines, excrement, urine, saliva, sweat, tears, scum, makeup, pus, brain, membrane, bile, saliva, micro-cellular skin, fat and brain membrane. Furthermore, for those more advanced in the contemplation of impurities, contemplate the body as blue, bruised, swollen, ripped, rotting, bleeding, smeared and flooded with stinking pus, eaten and chewed incompletely, and bones dispersed and burnt. This is the contemplation of impurities. Furthermore, people with more lust have seven kinds of love. Perhaps they are attached to beauty, to upright features, to demeanors, to voices, to that which is fine and smooth, to sentient beings, or are fond of and attached to all of these. If they were attached beauty, they should practice the contemplation Dharma of blue bruises. Yellow, red and other impure colors are also done this way, furthermore. If they were attached to upright features, they should practice the contemplation Dharma of a swollen body dispersing. If they were attached to demeanors, they should practice the contemplation Dharma of blood smearing the bones of a fresh corpse. If they were attached to voices, they should practice the contemplation Dharma of a plugged up pharynx, which leads to death. If they were attached to that which is fine and smooth, they should practice the contemplation Dharma of the drying, withering and ailing of exposed bones. If they were fond of sentient beings, they should practice these six kinds of contemplations. If they were fond of and attached to everything, contemplate all these pervasively. Perhaps do various contemplations at one time then change and do different contemplations. This is called the Contemplation of Impurities.

Question: If the body is impure like a stinking and rotting cadaver, from where did attachment develop? If people were attached to a pure body, they should also be attached to a stinking and rotting body. If they were not attached to a stinking body, they should not be attached to a pure body either. The two types of bodies are equivalent. If we pursue this line of thinking, both are actually and completely pure, right? This is possible. The minds of people are crazy and deluded; occluded by perversions, they consider impurities pure. If the perverse mind were to shatter, people would acquire the contemplation of the Dharma of the mark of reality. We would then know that impurities are deceptive and unreal. Furthermore, corpses are devoid of fire, life, consciousness, and all organs. When people know the truth then no attachment occurs in the mind. The mind, being perverted, deluded and attached, considers the body possessed of warmth, life, consciousness and all normal sense organs. Furthermore, when the mind is attached to form, it is considered pure; when thoughts of fondness and attachment cease, then they know form is impure. If form were truly pure, it should always be pure. But that is not so now. Like a dog that eats excrement considers it pure, humans look at that and find it most impure. There is not a single pure place inside or outside of the body. If people were attached to the body's exterior, we can take off the thin exterior skin of the body and realize that the body is impure, not to mention the 36 things inside the body. Furthermore, deducing that the causes and conditions of the body and various impurities were formed by a combination of a father and a mother's sperm, blood and such impurities, we realize

that the body that we acquired is always releasing impurities. Clothing and bedding also stink and are unclean, not to mention death. Hence, you should know that in birth and death, inside and out, the body is impure.

Furthermore, this contemplation also consists of three stages: for those who are starting to practice, those who have been practicing or those who have been practicing for a long time. If they were starting to practice, they should be taught these words: “Think about torn skin. Once the impurities are eliminated, contemplate a naked skeleton. When there is a flurry of thoughts during this contemplation, do not let the thoughts focus on the externals. When thoughts go out to various conditions, gently pull the thoughts back.” If they have been practicing, they should be taught these words: “Visualize the body without skin and flesh. Concentrate on the cranium without letting thoughts go to things outside. When thoughts go out to various conditions, gently pull the thoughts back.” If they have been practicing for a long time, they should be taught these words: “Focus on one square inch in the body, the heart devoid of any skin and flesh. Tie thoughts to five spots: the cranium, forehead, between the eyebrows, tip of the nose and the heart. Keep the focus in these five spots just so and contemplate the bones without letting thoughts go to the externals. When thoughts go out to various conditions, gently pull the thoughts back. Always be mindful and observe the mind. When the mind goes outside, restrain and hold it.”

If the mind is extremely tired, stay with and guard the object of meditation, letting go of the externals. For example, a monkey tied to a pole will stay put and rest there after becoming tired. The object of meditation is like the pole. Mindfulness is like the rope and lock. The mind is analogous to a monkey. This is also like a mother, constantly watching over her baby so that it does not fall. A practitioner watches the mind just so too. Restrain the mind gradually and make it stay with the object of meditation. Were the mind to abide for a long time, then it should be the *dhyāna* Dharma.

If *dhyāna samadhi* had been attained, there would be three signs: The body feels pleasant, soft and light. The sheen to the bones is just like white snow. When the mind reaches this quiet space, it is the contemplation of purity. At this time they reach the center of the Form Realm. This is called the beginners’ *dhyāna* Dharma for acquiring the mind of the Form Realm. The mind that accords with the *dhyāna* Dharma is the Dharma of the Form Realm. The mind that acquires this Dharma, though its body is in the Desire Realm, its four elements are extremely great, soft and happy. Its color and hue are pure and clean, shiny and pleasant; hence it is pleased and happy. Second, facing the bones and contemplating them, the marks of the white bones are a pervasive light and a white color that shines purely. Three, a mind that abides in one place is called the contemplation of purity. The bones are contemplated with the flesh, hence this is called the contemplation of purity. We can

know for ourselves these three marks above even though others do not see them. Among the three stages described earlier, the beginners do not initially have such thoughts, those who have been practicing have cultivated for three or four lifetimes and those who have been practicing for a long time have studied this for hundreds of lifetimes.

2. The Dharma Practice for Curing Hatred and Anger

If people tend to have more hatred and anger, they should study the three Dharma practices of kindness: for those who are starting to practice, those who have been practicing or those who have been practicing for a long time. For those who are starting to practice, they should be taught with these words: “Be kind to dear ones. What does it mean by fulfilling the wishes of and bringing joy to dear ones? Were practitioners to acquire various joys of the body and mind, they would attain clothing when cold, attain coolness when hot, attain food and drink when hungry and thirsty, attain wealth when poor, and attain the ceasing of breath when the practice reaches a certain level. These various attainments the practitioners enjoy and wish them upon dear ones. They reach the state of tying the mind to kindness without letting it think otherwise. When other thoughts about various conditions occur, they gently pull them back.”

If they have been practicing, they should be taught these words: “Be kind to those whom you feel neutral. What does it mean by bestowing joy upon those to whom you feel neutral? Were practitioners to acquire various joys of the body and mind and wish them upon those about whom they feel neutral, they reach the state of tying the mind to kindness without letting it think otherwise. When other thoughts about various conditions occur, they gently pull them back.”

If they have been practicing a long time, they should be taught these words: “Be kind to those you resent and hate. How do you bestow joy upon them? Were practitioners to acquire various joys of the body and mind and wish those you resent and hate acquire joy in the same way you wish to bestow joy upon dear ones, then that one thought of all of them acquiring the same makes your mind great and pure. Those dear to you, neutral to you, hateful to you etc. cover the world widely and infinite beings are made happy; everywhere throughout the ten directions is the same. The great mind being pure, you see all sentient beings throughout the ten directions just like you. You see sentient beings before your mind and understand this sight, which makes you happy. At that time, you immediately attain the kindness *samadhi*.”

Question: For our dear ones and those about whom we feel neutral, we wish them happiness; but for evil people whom we resent and hate, how can we be empathetic and furthermore wish to

bestow happiness upon them?

Answer: We should bestow happiness upon them. Why? These people have various aspects of goodness, the pure causes in the Dharma. Now how could we drown out their goodness with a single incident of resentment? Furthermore, consider how these individuals were perhaps my relatives and dear ones in lives past. How could we hate them now and further, incur resentment and evil? We will be patient with them and consider them our benefactors. In addition, be mindful of the boundless humaneness and virtue of our practicing this Dharma, which contains vast powers of kindness and cannot be lost. Moreover, consider these words: “If there were no resentment and hatred, how could patience come forth? Patience comes forth out of resentment; resentment is our benefactor. Furthermore, among the multitude of evils, the retribution for hatred is the worst; no other fault is more egregious. Add hatred to something and its poison becomes difficult to restrict; although we wish to burn others, we are really harming ourselves.” Furthermore, we are mindful of these words: “While draped with the robes of Dharma outside, I practice patience inside. As sramanas, how can we indulge in harsh sounds and change colors to suffocate the heart? Furthermore, the feeling *skandha* among the Five *Skandhas* is the receiver of evil amidst the wide array of suffering, how can we avoid the onset of suffering, afflictions and evils? Like thorns that prick the body, the number of bitter thorns is countless. The multitude of resentment is numerous and cannot be eliminated. I shall guard them and wear the sandals of patience.” Just as the Buddha said:

*To repay hatred with hatred
Hatred will only come back;
Hatred and anger unavenged
Can break large army legions.*

*To be free of hatred and anger
Is the Dharma of a great man;
A petty man is hateful and angry
So cannot move this mountain.*

*Hatred is a serious poison,
That mutilates and mars so many;
If it does not harm you,
The harm itself shall cease.*

*Hatred is a great blindness,
As if eyes that do not see.*

*Hatred is dust and scum
That taints the pure heart.*

*Just as hatred and anger
Should be removed immediately,
So a venomous snake in a room
Will harm people if unremoved.*

*Just so these various examples
Represent countless poisons of hatred.
Always practice kindness in the heart
To put an end to hatred and anger.*

This is the *Samadhi* Door of Kindness.

3. The Dharma Practice for Curing Foolishness and Delusion

If people tend to have more foolishness and delusion, they should study the three Dharma practices of contemplation: for those who are starting to practice, those who have been practicing or those who have been practicing for a long time. If they were starting to practice, they should be taught these words: “Birth conditions old age and death while ignorance conditions conduct. Contemplate just so and do not let thoughts go out. When thoughts go out to various conditions, pull them back gently.” If they have been practicing, they should be taught these words: “Activities condition consciousness, consciousness conditions name and form, name and form condition the six entrances, the six entrances condition contact, contact conditions feeling, feeling conditions love, love conditions grasping, and grasping conditions existence. Contemplate just so and do not let thoughts go out. When thoughts go out to various conditions, pull them back gently.”

If they have been practicing a long time, they should be taught these words: “Ignorance conditions activities, activities condition consciousness, consciousness conditions name and form, name and form condition the six entrances, the six entrances condition contact, contact conditions feeling, feeling conditions love, love conditions grasping, grasping conditions existence, existences conditions birth, and birth conditions old age and death. Contemplate just so and do not let thoughts go out. When thoughts go out to various conditions, pull them back gently.”

Question: All wise individuals understand while the rest are ignorant. What does it mean by ignorance here?

Answer: Ignorance means understanding nothing. Ignorance here means that it can create existence in future lives: the have's have none and the have-not's have; they abandon all goodness and grasp all evil; they shatter the mark of reality and are attached to illusory falseness. Just as the "Mark of Ignorance Chapter" says:

*Without understanding beneficial dharmas,
Without knowing virtuous karma,
They create the causes for mental knots and servants,
Like boring a hole into logs to generate a fire.*

*The mind attaches to evil dharmas
While distancing and abandoning good dharmas;
It is the thief that robs beings of their understanding,
Robbing understanding from the past and future too.*

*Thoughts about permanence, bliss, true self and purity
Are calculated into the Five Skandhas.
Studying hard the comprehensive Dharmas of the way,
They still will not know.*

*Various vexations are on this dangerous path,
Yet blind men enter them and walk.
Vexations lead to an accumulation of karma;
Karma leads to the migrating return of suffering.*

*We grasp what we should not;
We abandon instead what we should grasp;
Roaming in the dark, we chase down the wrong paths;
Stomping on plants, we become lame.*

*We have eyes but no wisdom--
This analogy is just so too:
Causes and conditions lead to extinction.
Wisdom that understands is like the rising sun.*

This is a brief explanation. Ignorance and conditions on up to old age and death are just so too.

Question: Causes and conditions of the Buddhadharmas are most profound, how can people with much delusion contemplate causes and conditions?

Answer: There are two types of deluded individuals. One type is like ox and sheep. The second type consists of those with various deviant views. Delusion and confusion cover these deluded individuals with deviant views and it is for them that the Buddha said they shall contemplate causes and conditions to learn *samadhi*.

4. The Dharma Practice for Curing Thinking and Attentiveness

If people tend to have more thoughts and attentiveness, they should study the Dharma practices of *ānāpānasati samadhi*. There are three types of students: perhaps there are those who are starting to practice, perhaps there are those who have been practicing and perhaps there are those who have been practicing for a long time. If they were starting to practice, they should be taught these words: “Focus on being mindful while counting inhalations and exhalations. Whether the breath is long or short, count from one to ten.” If they have been practicing, they should be taught these words: “Count from one to ten as you follow the inhalation and the exhalation. Thoughts and breathing both stop in a single place in the mind.” If they have been practicing for a long time, they should be taught these words: “Count as you pause and contemplate, turning the contemplation into one of purity. The six practices of *ānāpānasati samadhi* are divided into 16 parts. What does it mean to count “one” as the mind notices the inhalation? When the inhalation ends, count ‘one.’ When the exhalation concludes, count ‘two.’ If the breath is not yet complete and is counted, then that does not count. If you make a mistake while you count from two to nine, then start again from one. In counting people, for instance, one and one are two, two and two is four, three times three is nine.

Question: Why count?

Answer: Because it is easier to access the contemplation of impermanence that way. It also stops all thinking and focus is acquired. The impermanence of coming into being and the ceasing to be of the body and the mind is similar and difficult to see in continuity. However, the impermanence of the coming into being and the ceasing to be of inhalations and exhalations are easy to know and easy to see. Furthermore, when the mind is tied to counting, all thinking and all awareness stop, including thoughts and awareness about desire, anger, vexation, relatives, nations, and immortality. For those who wish to pursue a pure mind and enter the proper path, they must first eliminate three forms of crude thought and attentiveness, then the three forms of fine thought and attentiveness. Once the six types of attentiveness are eliminated, they shall acquire all pure dharmas. For example, a gold digger first filters out the pebbles, then eliminates the fine grains, so he will next obtain fine sand of gold.

Question: What are crude sicknesses? What are fine sicknesses?

Answer: Attentiveness for desire, anger, and vexation are the three so-called crude sicknesses. Attentiveness for relatives, nations, and immortality are the three so-called fine sicknesses. Once these attentivenesses are eliminated, you attain all pure dharmas.

Question: Those who have not reached the path have not ended their mental knots and servants. The six types of thinking and attentiveness force their way into the mind and create chaos. How do we eliminate them?

Answer: A mind that is weary of the world. Proper contemplation can cover but cannot uproot them yet. Later the attainment of the path of non-outflow can uproot the origins of the mental knots and servants. What is proper contemplation?

*Seeing people with much desire suffer as they pursue desire
And suffer too as they guard what they have attained.
They suffer greatly in sadness and vexations due to loss,
Then they suffer discontent when they get their hearts' desire.*

*Desires are effervescent and empty, the cause of sadness and afflictions.
All who share them should realize this and abandon them.
Just as venomous snakes enter someone's room,
Will bring harm if not removed immediately.*

*Unstable, untrue, and of no value
Are the various pursuits of desire for mixed-up pleasures.
Just as an arhat with the six supernatural powers
Teaches his disciples about the attentiveness for desire saying:*

*You do not break the precepts; you keep your precepts pure.
You do not sleep in the same room with a woman,
But the snakes of desire and mental knots fill the room of your mind.
You linger out of love and joy, never being apart.*

*Though you know you cannot ruin your precepts of the body,
Your mind always cohabits with the fire of desire.
You are a monk who seeks the path,
What conditions lead you to indulge your mind just so?*

*Your parents gave birth to and raised you,
Your family members cared for you and together supported you.*

*All of them sobbed because they so cherished you,
You can leave them without another thought.*

*But your mind always resides in attentiveness for desire.
Together with desire you play without satiation.
You always enjoy being with the fire of desire,
Delighting and loving each other without parting momentarily.*

These are the various exhortations on attentiveness for desire. These are the various proper contemplations to eliminate attentiveness for desire.

Question: How do we eliminate attentiveness for hatred and anger?

Answer:

*From out of the womb comes birth of constant suffering.
Sentient beings, do not hate or be afflicted,
If you are mindful of hatred and afflictions, compassion ceases.
Compassion and hatred and afflictions are incomparable.*

*Mindful of compassion, your hatred and afflictions quell,
Just as brightness and darkness are different spaces.
If you uphold the pure precepts with hateful and angry thoughts,
You will self-destruct and ruin any gain in the Dharma.*

*Just as the elephants enter water to bathe
Then paint their bodies with mud,
Everything always undergoes old age, sickness and death,
And various whippings and suffering in a thousand forms.*

*How could good people be mindful of sentient beings
Then further benefit by being hateful and afflicted?
Were they wishing to harm another out of hatred or anger,
They first burn themselves before they reach another.*

*Therefore always be mindful and practice compassion
Without developing hatred and evil thoughts within,
And were they always mindful and practice good dharmas,*

In their mind, they practice what the Buddhas are mindful of.

*Therefore you should avoid thoughts unwholesome.
Always be mindful of wholesome dharmas with a joyous heart.
You will be happy in this life and future ones too,
Reaching the path of eternal bliss that is nirvana.*

*If your mind collects unwholesome attentivenesses,
You will lose your benefits and harm others too.
This is unwholesomeness where both you and I lose,
Drowning out too others' minds of purity.*

*Just as practitioners in aranyas
Raise their hands and cry, "A bandit just robbed me!"*

Someone asks, "Who robbed you?"

They say, "I am not afraid of being robbed of my money. I do not collect money or pursue worldly gain. What money robber can attack me? I accumulate the various Dharma jewels of good roots and the robbers of attentiveness come to wreck my gain. I can evade robbers of material wealth, there are many hideouts. There is nowhere to hide when robbers who steal goodness come."

These are the various exhortations on hatred and anger. These are the various proper contemplations for eliminating attentiveness for hatred and anger.

Question: How do we eliminate attentiveness for vexation?

Answer:

*There are thousands of kinds of sentient beings,
Various illnesses alternate to bother them perpetually
The thief that is death waits in ambush, always ready to assassinate;
They drown themselves in endless suffering.*

*How can good people add vexations furthermore,
By being obsequious, slanderous and harmful without kindness or humaneness?
Before they harm others, they already brought disaster onto themselves.
It is forgivable for laypeople to become afflicted.*

*Though this is the cause of bad karma in the world,
I do not self-proclaim that I cultivate goodness.*

*Instead, monastics who pursue the path of purity
Develop hatred and harbor envy,
Releasing toxic fires in cool clouds.
We should know that this evil offense is extremely deep.*

*For individuals in aranyas who become jealous,
There are arhats who read others' minds
Teaching, exhorting and bitterly criticizing: how foolish you are,
Jealousy naturally wrecks the core of merit and virtue.*

*If you wish for offerings, you shall collect them yourself;
Adorn yourself with various core merit and virtue.*

*If you do not uphold precepts, meditate, or become erudite
You wear the dyed robes in vain and ruin your Dharma body.
You are indeed a beggar and a despised evil man,
How can you wish for offerings that benefit your body?*

*Thirst, hunger, cold, heat, and thousands of sufferings,
Beings are often trapped in these afflictions.
Hardship and maladies of the body and mind are endless,
How can good people add to these vexations?*

*Just as a diseased sore is pricked with a needle
Or a prisoner whose sentence is not yet decided,
Hardship entangle them and a multitude of vexations gather,
Why would we exacerbate them if we were compassionate?*

These are the various exhortations on attentiveness for vexation. These are the various proper contemplations for eliminating attentiveness for vexation.

Question: How do we eliminate attentiveness for relatives?

Answer: We should contemplate this way. Life and death in the world are led by conditions of personal karma-- who are our relatives and who are not our relatives? It is only because of foolishness and delusion that we accidentally develop attachments and consider some people our relatives. Non-relatives in past lives are now relatives; non-relatives in future lives are now

relatives; and relatives in this life are not relatives in the past. For example, birds perched on a tree gather in the evening fly off in the morning according to conditions, families and relatives are the same way. Each thinks differently in this world. When conditions gather, we are relatives; when conditions disperse, we are distant. There are no fixed or true causes and conditions or retributions. We mutually draw close to each other. For example, dry sand conditions a hand that rolls it and handles it. Because of the condition of grabbing, there is union; because of the release of the condition, there is dispersion. Parents raise their children should they deserve payback in old age. The children were held and nurtured, therefore should pay back. Were we to accord with their wishes, we would be dear ones; were we to contradict their wishes, we would be thieves. Having dear ones cannot benefit us, but actually do harm; having no dear ones is harmless, but actually benefits us greatly.

Due to causes and conditions, people develop love. Due to the causes and conditions of love, there is change and conclusion. For example, an artist who paints female images is fond of them and attached. This is just so too. We develop tainted attachments and they manifest externally. You had relatives in lives past, what are you doing for them in this lifetime? You cannot help past relatives, just as past relatives cannot help you. Since neither of you can help one another, thoughts about relatives or non-relatives are in vain.

The world is unfixed and without bounds. Just as an *arhat* teaches newly left-home disciples who miss their relatives: “Just as bad people who wish to eat their vomit, you are the same way. You have already left home, why do you wish to return to love and attachment? A shaved head and dyed robes are signs of liberation; being attached to relatives, you cannot be liberated because you are tied down by love. The Three Realms are impermanent and you transmigrate with no certainty.”

Whether someone is a relative or not [is not important]. Although someone is a relative now, after a long time, the relation will cease. Just as sentient beings throughout the ten directions transmigrate, it is not certain who are definitely my relatives or non-relatives. When people are about to die, there is no more mind or consciousness, they stare straight ahead without averting. They stop breathing and end their lives as if plummeting into a dark pit. At that time, their relatives and family members are alive and well. If at the time of birth, non-relatives from past lives were forced to become their relatives, then at the time of death, they will become non-relatives again. Contemplate in this way and you will not be attached to your relatives. Just as someone’s child dies, parents in three realms instantaneously and simultaneously cry and holler, deceiving parents and spouse in the heavens, parents and spouse in the human realm, and parents among dragons too.

These are the various proper contemplations for eliminating attentiveness for relatives.

Question: How do we eliminate attentiveness for nations?

Answer: If practitioners constantly think about their country of abundance, stability, and its many good people, they are always led by the rope that is attentiveness for a nation. They will go to places of offense and so will their attentiveness. If people were wise, they should not be attached to these thoughts. Why? The various offenses of a country burn as seasons progress. It is because starvation and extreme fatigue exist in all lands; no country is always at peace. Furthermore, no country is exempt from old age, sickness, death and suffering. Suffering in this physical body leaves only lead to suffering in a body elsewhere. Any land they go to are not devoid of suffering. Even if there were safe and affluent countries, there still exist mental knots of affliction that create problems for the mind; therefore it is not a good country. A good country is one capable of eliminating miscellaneous evils and weakening mental knots and servants so that minds do not become afflicted. All beings undergo two types of suffering: the constant suffering of the body and of the mind. There are no lands without these two types of suffering. Furthermore, some lands are extremely cold while some lands are extremely hot, some lands experience famine, some lands experience plague, some lands have many thieves, and some lands have anarchy. We should not be attached to the negative thoughts about these various lands.

These are the various proper contemplations to eliminate attentiveness for nations.

Question: How do we eliminate attentiveness for immortality?

Answer: We should teach practitioners, if they were born in good families, belonged to a superior clan, or had winning talents, skills, strength or prowess; they should not heed any of this. Why? At the time of death for everyone, regardless of whether they are young or old, elite or lowly in class, and possessing whatever skill or strength, the body is the cause and condition for all sadness and afflictions. Those who are at peace, because they have fewer opinions and longer lifespans, are deluded individuals. Why? It is because the cause and the base of sadness and afflictions are the four elements. The four elements create form like the four venomous snakes and they do not support each other. So who is at peace? The expectation that an exhalation will enter again is not to be trusted. Furthermore, when people go to sleep, they hope and expect that they will wake up. This phenomenon is not to be trusted. The matter of death always arrives following inception on to old age. How can we trust talk of immortality forever when death is imminent? For example, murderers stab with a knife or shoot with arrows because they have no sympathy and always wish to kill. In life and the world, the power of death is the greatest. Nothing can overcome the mighty force of death. If in lives past, none of the people who are most wonderful were able to escape death, no greatly wise individuals now can overcome death. They cannot evade it with tender pleas or clever deceptions; they cannot avoid death by upholding the precepts or being diligent in practice either.

Therefore, you should know that human lives are endangered, fragile and cannot be relied upon at all times. Do not trust the constant calculations about a life of longevity. All these thieves of death always remove people, murdering them before they are old.

Just as an *arhat* teaches disciples afflicted by all these awarenesses says, “Why do you not know to detest the world and enter the path? Why do you have these attentivenesses? Some people are dead before birth. Some die during birth, when breast-fed, when weaned, during childhood, during their prime or during old age. The Dharma Realm of death is in the midst of all these periods. For example, trees and flowers. When flowers bloom, they fall; when fruits are bore, they fall; when the fruits are not yet ripe, they fall. Therefore you should know to diligently apply your efforts and pursue the path of peace. Do not trust the mighty thief who lives with you. This thief is like a tiger that cleverly conceals itself. Just as the thief of death always tries to kill, the existence of the world is empty like water bubbles. Why do you say you will wait to enter the path? Who can guarantee and claim that you will definitely age and be able to walk the path? For example, a giant tree on a steep cliff collapses at its roots due to heavy storms above and heavy floods below. Who will believe that this tree will remain for long? The human life is just so too; we cannot trust it even for a brief moment.

A father is like a seed, a mother is like a fine land, the offenses and blessings of causes and conditions in past lives are like the moisturizing rain. Sentient beings are like grains; the cycle of birth and death is like a harvest collector. The wisdom and virtues of all heavenly and human lords, such as heavenly kings who aided god in battling and defeating the armies of asuras, allow them to enjoy various delights most supreme and radiant; and yet they return to drown in darkness. Therefore do not believe in immortality and proclaim, “I will do this today and do that tomorrow and the day after.”

These are the various proper contemplations on eliminating attentiveness for immortality.

By first eliminating crude thoughts and attentiveness in this way and eliminating fine thoughts and attentiveness later, the mind becomes purified and birth in a proper path occurs and all mental knots and servants vanish. From these, the place of peace is reached. This is the so-called result of leaving home. The mind acquires ease. The three karmas become most pure and they are never conceived again. By reading various sutras and becoming erudite, they immediately attain their retribution. At the time of this attainment, they will not have broken the armies of demon kings in vain; they will immediately acquire the title of being foremost in boldness. Their afflictions regarding the world are about to cease, and yet that is not considered healthy. What is considered healthy is when, with virtuous and wondrous powers, they are able to smash the thieves of

affliction, quell the fire of the three poisons and enjoy purity. They are able to relax and rest in peace in the forest of nirvana; they are able to kindly regard how beings are drowning in the sea of the three poisons while the cool breeze blows from all directions during various *dhyāna samadhis* and the seven awakenings of the senses. When the mind is scattered in these various ways, be mindful of *ānāpāna* and study the six dharmas to end all thinking and attentiveness. This is why we mindfully count the breath.

Question: If the other Four Contemplations on impurity and mindfulness of the Buddha also end thoughts and attentiveness, why only count the breath?

Answer: The rest of the Dharmas of contemplation are relaxing and difficult to lose; whereas the method of counting the breath is quick-paced and easily turned. In tending ox, for example, there is the phenomenon that since it is difficult to lose an oxen, little guarding occurs. Whereas the phenomenon with tending monkeys is that they are easily lost, so more guarding occurs. This is the same way. You cannot think about something else even momentarily while counting your breath in your head; you lose count when you think about something else even momentarily. Therefore you should count your breath when first ending thoughts and attentivenesses. Once you know the counting method, you should practice accordingly to end all thoughts and attentivenesses. Follow an inhalation to its completion but do not count “one.” Follow an exhalation to its completion but do not count “two.” For example, a creditor initially pursues a debtor without separating at all. Contemplate in this way, inhalation that is released is different and exhalation that comes in is different. You will know the difference between inhalations and exhalations at that time. How? Exhalations are warm while inhalations are cool.

Question: An inhalation and an exhalation make one breath. Why? An exhalation will return again. For example, water kept in the mouth is warm while water spit out is cold. Cold becomes warm and warmth becomes cold.

Answer: No. It is because the mind stirs that there are exhalations. Once exhaled, it ceases. When the nose and mouth suck outside air, breath enters. Once inhaled, the breath ceases. There is nothing that is about to be released and nothing to enter. Furthermore, among the young, the strong and the elderly-- youngsters have longer inhalations, those in their prime have even inhalations and exhalations, whereas elders have longer exhalations. Therefore it is not one breath.

Moreover, air generated from around the navel seems similar and continuous. When the exhalation reaches the mouth and the nose, the exhalation ceases. For instance, as soon as the bellow opens, air ceases. If the causes and conditions of nose and mouth invite it in, then air enters. It comes forth from these new causes and conditions. For example, wind occurs when various conditions combine with the fan. Therefore know that the causes and conditions for inhalations and exhalations are

false and illusory; their coming into being and ceasing to be are impermanent. Contemplate just so. Exhalations are led-in by the causes and conditions of the nose and the mouth while the causes and conditions of the mind's stirring produces inhalations. Confused individuals do not know and consider these "my breaths." Breath is air and no different than air outside; earth, water, fire, and space are just so too. The causes and conditions of the five elements combine and produce consciousness. The same with consciousness, in that it does not exist because of the self. The same goes for the Five *Skandhas*, the Twelve Entrances, and the Eighteen Upholdings too. Therefore know that the pursuit of inhalation and exhalation is called following. Once you are familiar with the method of following, practice the method of stopping. Those who practice the method of stopping stops counting as the mind stills, attention is on the gates of the air as they are mindful of the in and out breath.

Question: Why?

Answer: To end thoughts and attentiveness so that the mind is not scattered. While following the breath and counting it, the mind is not stable because of the many disruptions to the mind. Quit counting and the mind is at leisure with little work; hence the mind is single-pointed while it is mindful of the in and out breath. For example, a guard stands by the door and observes the comings and goings of people. The mind at a stop is the same: it knows when the breath is exhaled, going from the navel to the chest, throat, then the mouth and nose. When the breath is inhaled, it moves from the nose and mouth to the throat, chest, and then the navel. By fixing the mind on one place, it is called "stopping." Furthermore, residing in the method of stopping is contemplation. The coming into being and the ceasing to be of the Five *Skandhas* during inhalation is distinct; the coming into being and the ceasing to be of the Five *Skandhas* during exhalation is distinct. When the mind is scattered, the contemplation disappears. By contemplating singularly, contemplation grows, which is called the method of contemplation. By leaving behind the cruder method of contemplation and abandoning dwelling on the gates of the breath, you know that breaths are impermanent. This is called the Turning Contemplation. Contemplating that the Five *Skandhas* are impermanent, being mindful that the production and extinction of inhalations and exhalations are impermanent, seeing that the start of the first breath comes from nowhere, then contemplating that there is no trace after the breath in that breaths exist due to a combination of causes and conditions and disappear due to the dispersion of causes and conditions is called the method of Turning Contemplation.

Eliminate the Five Coverings and all afflictions. Although you first become familiar with stopping and contemplating afflictions, impurities and a scattered mind, now the mind alone has become pure because of this Dharma of purity. Furthermore, the earlier and different studies of contemplation are similar to the path of being mindful of inhalations and exhalations, now the non-outflow path is similar to the path of outflow by practicing good deeds. This is considered purity.

Furthermore, thoughts stop while initially contemplating the body and gradually all thoughts about the body stop. Next, thoughts about the pains of practice stop. With this, the impure path of outflow is distant and thoughts abide in the Dharma now. Contemplate the 16 Practices while being mindful of the in and out breaths and acquire the dharmas of warmth, summit, patience, foremost in the world, patience with suffering and on up to comprehensive wisdom without learning. This is called purity.

The initial means of inhalation in the 16 Practices are the Six *Ānāpāna* Practices. It is the same with exhalation. Single-mindedly be mindful of the inhalations and exhalations whether long or short. For example, someone who is frightened climbs up a mountain. Perhaps he is carrying a heavy load or panting, so his breaths are relatively short. If he were to get some rest while under extreme pressure at that point, he would be happy; it is as if he got some help and was released from jail. So here his breath is long. All breaths belong to these two categories; they are either longer or shorter. Hence we talk about whether breaths are long or short. With them, we practice the six types of *ānāpānasati*. We are mindful of how all breaths pervade the body and the comings and goings of the breaths. We contemplate all inhalations and exhalations of the entire body. Our awareness and knowing cover the body from the toes to all the pores like water seeping into sand. The awareness and knowing of exhalations cover all pores, from the feet to the hair, are like water seeping into sand too. Just as the bellow is full whether air is entering or exiting; air entering and exiting the nose and mouth are the same way. Contemplate the entire body and see that it is where the air travels throughout, just like holes to lotus roots or a fish net. Furthermore, the mind does not contemplate the in and out breaths of the mouth and nose alone, it also observes inhalations and exhalations throughout all hair pores and the nine apertures. Therefore we know that breaths pervade the body and circulate despite the physical body.

Also, on being mindful of inhalations and exhalations. When first starting to learn about breathing, if our bodies were lax, sleepy or heavy, we would abandon it completely. As our bodies become lighter and softer in *dhyāna samadhi*, we are happy. Also, on being mindful of the breaths going in and out-- it eliminates laxness, sleepiness, and heaviness of the mind. It reaches a lightness in the mind and tenderness that are enjoyed depending on the type of *dhyāna samadhi*. Furthermore, thoughts about inhalations stop; next, the pain of circulation stops because thoughts about the body stop. Now that we really do stop thoughts about pain, we are truly delighted. Furthermore, we already know the true marks of the body and now wish to know the true marks of the counting method in the mind; therefore we are delighted. Also, we love the joy from being mindful of inhalations and exhalations, and being mindful of inhalations and exhalations add to our delight, which is called joy. Furthermore, when the mind is pleased initially, it is called joy; later a delight pervades the entire body and is called joy. Furthermore, the joy of pain during First *Dhyāna* and

Second *Dhyāna* are called delight while the joy of pain during Third *Dhyāna* is called feelings of joy that enjoy various activities of the mind. Also, in being mindful of the breath coming and going, all production and extinction dharmas of the mind, tainted or untainted dharmas of the mind, dharmas of a scattered or collected mind, proper or deviant dharmas of the mind and such marks of the mind are called the mind's activities. When the mind is making delight, it first feels the delights of being mindful of inhalations and exhalations. Joy does not come forth on its own, rather, it is created by the mind; therefore it is about the making of delight.

Question: Why do we make delight on purpose?

Answer: As an antidote to two mindstates: either a mindstate that is scattered or collected. Just as the mind acts to transcend afflictions, the mind therefore creates joy with mindfulness. Furthermore, if the mind is not pleased, encourage it to become more delighted. When the mind is being gathered, also be mindful of inhalations and exhalations. If the mind is not focused, force it to become focused. Just as the Sutra says, "A focused mind is the path; a scattered mind is not the path." When the mind is being liberated, also be mindful of inhalations and exhalations. If your thoughts are not free, force them to become free. For example, a sheep enters the bushes will be covered by those bushes. People transcend gradually. When the mind is freeing itself of all the knots of affliction, it is the same way. This is called the stopping of thought in developing liberation. Contemplate impermanence also means being mindful of inhalations and exhalations. Contemplate all dharmas as impermanent; at the same time be mindful of inhalations and exhalations. Contemplate all dharmas as impermanent, production and extinction are empty and without a self. At the time of production, all dharmas are born out of emptiness; at the time of extinction, all dharmas cease in emptiness. There is no man, no woman, no person, no doing, and no receiving, which is called according with the Contemplation of Impermanence.

Contemplate the releasing and dispersing of conditioned dharmas while being mindful of the impermanence of inhalations and exhalations is called releasing and dispersing. All conditioned dharmas manifest and emerge in the present world due to a combination of past causes and conditions. They disperse because causes and conditions deteriorate. To contemplate in this way is called the Contemplation of Releasing and Dispersing. Contemplate the parting of the knot of desire while being mindful of inhalations and exhalations. A mind apart from all mental knots is the foremost Dharma. This is called the Contemplation of According with the Parting of Desire. As contemplation ends, also be mindful of inhalations and exhalations. All the suffering of mental knots and servants shall end there; that is the place of peace and stability. This is called the Contemplation of According with an End. Contemplate abandonment while being mindful of inhalations and exhalations. Abandoning all tainted love, afflictions over the body and mind, the Five *Skandhas*, and all conditioned dharmas means foremost peace and stability. This contemplation is called According with the Stopping and Contemplating of Dharma Thoughts.

These are called the 16 Practices.

5. The Dharma Practice for Curing Divergence

The fifth practice cures actions that are divergent, covering people with heavy offenses who beseech the Buddha. These individuals are taught to focus on the *Samadhi* of being Mindful of the Buddha. Three types of individuals practice the *Samadhi* of being Mindful of the Buddha: perhaps there are those who are starting to practice, perhaps there are those who have been practicing and perhaps there are those who have been practicing for a long time. If they were starting to practice, they should go to a Buddha image. Perhaps they should be taught to look at and contemplate the fine features of the Buddha image. Each feature is clear in their minds as they concentrate on absorbing them until they return to a quiet place. As their mind's eye contemplates the Buddha image so that their thoughts do not turn, they focus on the image and reject other thoughts. Other thoughts are gathered-in so that the thoughts are always on the image. If the mind does not abide, the master should teach them saying, "You should reprimand your mind: you have suffered incalculable offenses throughout boundless births and deaths and repeatedly face various forms of suffering without exception. If you were in the hells, you swallowed and drank liquid copper and ate burning iron pellets. If you were in the animal realm, you ate excrement and chewed grass. If you were among the hungry ghosts, you suffered starvation. If you were in the human realm, you experienced poverty and hardship. If you were in the heavens, you were sad and afflicted over the loss of desire. It is because you are always with me that I experience these physical and mental afflictions and endless suffering. I shall discipline you now. You will follow me. I will now tie you to one place; I will never again be trapped because of you and furthermore suffer hardship and venom. You always trap me, so now I shall trap you."

Do this continuously and the mind will not be scattered. At that time, the mind's eye will see the light from the features of a Buddha image. They will be no different than what the flesh eyes see. Have the mind dwell like this is called the Beginners' Contemplation. At that time you should further think, "This is an image of whom? It is the features of the image of Shakyamuni Buddha in the past. Just as I see the Buddha image now, the image never came and I never went. In this way, think about seeing this past Buddha who made the universe quake when he first descended. The Buddha had 32 hallmarks of a great man:

1. Well-supported and even soles.
2. Thousand-spoked wheels arise beneath the sole of the feet.
3. The fingers and toes are long.
4. The heels are projecting.
5. The hands and feet are net-like.

6. The ankles are raised high and evenly.
7. The lower part of the leg is like an antelope's.
8. The arms hang past below the knees when he is standing.
9. The genital is well-hidden.
10. A frame like Nyagrodha.
11. Single hairs arise, they to each pore.
12. The hair pointing upwards; dark, black in color, turning in rings to the right.
13. The skin shines like gold.
14. An aura the diameter of two meters around the body.
15. Skin that is thin and refined.
16. Seven parts of his body are full.
17. The areas below his armpits are even and fine.
18. The upper part of the body is lion-like.
19. A tall and straight body.
20. The shoulders are evenly rounded.
21. There are forty teeth.
22. There are no gaps between the teeth and their roots are deep.
23. The four canine teeth are crystal and rounded.
24. The jaw is lion-like.
25. The experience of the finest tastes when tasting.
26. A mighty tongue that is wide, long and thin.
27. The voice of *Brahmā* that is deep and far-reaching.
28. A voice like a *kalavinka* bird.
29. The eyes are very blue.
30. The eyelashes are like those of a cow.
31. The crown of his head protrudes with a cawl.
32. The white filament between the eyebrows is long, fine and circles to the right.

Furthermore, he had 80 secondary characteristics.

1. The crown of his head cannot be seen.
2. His nose is straight and tall and his nostrils are not overtly visible.
3. His eye brows are like the new moon and the color of blue lapis lazuli.
4. His ears are fine.
5. His body is like Nārāyaṇa.
6. His joints are like hooks.
7. He turns about like that of a king-elephant.

8. He walks four inches off the ground while leaving imprints on the ground.
9. His fingernails and toenails are thin and shone with a rosy tint.
10. His knees have no protruding kneecaps.
11. His body is free of impurities.
12. His body is soft.
13. His body is not crooked.
14. His fingernails and toenails are smooth and rounded without ridges.
15. His fingerprints and toe prints are like adorned drawings of various colors.
16. His veins are deep and not readily visible.
17. His ankles are deep and not readily visible.
18. His body is always radiant.
19. His body is always refreshed and never wilts.
20. His body is filled out (conceived in March and born in February).
21. He is dignified.
22. He is at peace while standing (standing unmoved like a royal ox).
23. His might shakes up everything.
24. All enjoy beholding him.
25. His face is not long.
26. His appearance is upright and not seductive.
27. His lips are the color of apples.
28. His face is full.
29. His voice is deep.
30. His navel is round, deep, and not protruding.
31. His hair swirls to the right.
32. His hands and feet are full.
33. His hands and feet are auspicious (previous versions say they can grasp inwardly and outwardly).
34. The lines in his palms and on his soles are clear and straight.
35. The lines in his palms are long.
36. The lines in his palms are continuous.
37. All evil beings are delighted at the sight of him.
38. His face is large and handsome.
39. His face is like a moon.
40. Beings are not frightened by the sight of him.
41. His pores emit a fragrance.
42. His mouth emits a fragrance.
43. He has the demeanor of a lion.
44. He has a beautiful gait, like that of a king-elephant.

45. He has a beautiful gait, like that of a swan.
46. His head is like a *Maṇḍala* fruit (this fruit is neither round nor long).
47. His voice contains a full range (the Buddha is replete with 60 types of voice).
48. His teeth are sharp.
49. (Nothing named here because there are no Chinese terms for this).
50. His tongue is large and red.
51. His tongue is thin.
52. His body hair is an immaculate color of pure red.
53. His eyes are long and wide.
54. His apertures are full (he is replete with the marks of the nine apertures).
55. His hands and feet are rosy like the color of lotuses.
56. His stomach is not readily seen and does not protrude.
57. His stomach is not convex.
58. His body is still.
59. His body is heavy.
60. His body is large.
61. His body is long.
62. His hands and feet are full and clean.
63. He has a brilliant aura around him, which shines on him while he walks.
64. He is impartial toward sentient beings.
65. He is not attached to teaching and is not greedy for disciples.
66. His voice reaches the entire audience without deficient or excess.
67. He speaks the Dharma with a voice that accords with the audience.
68. He is not hindered by language.
69. He speaks the Dharma continuously and sequentially.
70. All beings who behold him cannot know him completely by sight.
71. Beings never tire of seeing him.
72. His hair is long.
73. His hair is fine.
74. His hair is neat.
75. His hair does not split.
76. His hair is soft.
77. His hair is the color of dark lapis lazuli.
78. His hair curls upward.
79. He has a full head of hair.
80. He has the character of virtue on his chest and the character of auspiciousness on his hands and feet, the light of which shines upon infinite worlds.

Upon birth, he walked seven steps and uttered important words. He left the homelife, diligently practiced asceticism and tamed the demon army beneath the Bodhi Tree. In the latter part of the night when dawn first arrived, he realized Equal and Proper Enlightenment. His luminous features were clear and shone far throughout the ten directions without exception. Across the sky, music were sung and played as offerings, flowers rained down like a fragrant downpour. All beings were infinitely reverent. He traveled the Triple Realm alone and turned to glance like a king-elephant. He beheld the tree of enlightenment as he first turned the Dharma wheel. Celestial beings awoke and certified to the path and reached nirvana. The physical Buddha in this way inspired countless many beings so they focused on being mindful of the Buddha and not think about any external conditions. When their thoughts condition the externals, they are gathered-in. This way, thoughts do not become scattered; hence at that time, beings see one Buddha, two Buddhas, and even all physical bodies of Buddhas in endless worlds throughout the ten directions. As long as they wished, they will see them. Since they see the Buddhas and hear them speak the Dharma, they may ask questions so that the Buddha speaks the Dharma to unravel their nets of doubt. Having acquired the method of being mindful of the Buddha, you shall furthermore be mindful of the meritorious Dharma body of the Buddha with infinite great wisdom, bottomless knowledge, and an incalculable quantity of virtue.

Tathāgata (*Tatha* is the same as *āgata*, which means understanding, truth, the path of peace for all sages coming. The Buddha thus comes; furthermore, never comes because existence is in the future.)

Arhat (The opposite of a confused fool.)

A (*arhat* means killer of thieves. The Buddha takes patience as armor, vigor as shield, *dhyāna samadhi* as bow, and wisdom as arrow. Killing arrogance and other thieves give him the name, killer of thieves.)

Samyak (The opposite of dimness.)

Sam̐buddha (*samya* means true. *Sam̐buddha* means enlightening to all, enlightening to the cause of suffering, the cause and practicing for nirvana. The four proper understandings and views truly cannot be turned and are comprehensive without remainder; therefore called true enlightenment of all.)

Vidya (The opposite of ending the night.)

Caraṇa (*vidya* means understanding. *Carana* means good conduct. Understanding refers to three types. By practicing pure conducts, he alone becomes the greatly enlightened without a teacher, therefore he understands good conducts.)

Sam̐panna (perfectly realized.)

Sugata (understanding well, attains well, or articulates faultlessly.)

Loka-vid (the opposite of *loka*, which means wisdom. The wise one knows the causes of the world and the end of the path; therefore he is called wisdom of the world. He has the wisdom to know the world.)

Anuttarā (It means the unsurpassed dharma of goodness and sagely wisdom. It guides all greatly virtuous ones. None of the infinite brahmā gods, demons and the multitude of sages is comparable to him, not to mention

surpassing him. The Buddha's honorable virtues are great, therefore it means unsurpassed.)

Purusa-damyā (*Purusa* means great hero. *Damyā* means able to speak, able to transform, hero, and disciplinarian. With great kindness, great compassion and great wisdom, the Buddha sometimes speak tenderly and eloquently, sometimes bitterly and urgently, or he models the teaching. He disciplines in this way so that no beings become lost on the path. The Buddha is therefore called the taming hero and dharma disciplinarian.)

Sarathi

Śāsta (The opposite of completely hungry.)

Deva-manu

Śyāṇam (The opposite of a willing slave. It means teacher of gods and humans who can completely free all people of their afflictions and always dwell in the supreme dharma of non-retreat.)

Buddha Bhagavāt (Practicing the impossible in the past, present and future. Know and practice all ending and unending dharmas. Understanding everything from sitting underneath the Bodhi tree, he is therefore called Buddha *Bhagavāt*. It means he is one with a great reputation. Furthermore *bha* means female genitalia and *vat* means spit out. Forever abandoning the female genitalia; hence spitting out female genitalia.)

At that time, be mindful furthermore of the spiritual virtues of the two Buddhas, three, four, five Buddhas and even infinite of them throughout space and the realms too. Next, return to seeing one Buddha. Be able to see one Buddha as Buddhas throughout the ten directions; be able to see Buddhas throughout the ten directions as one Buddha. Just as individuals can perceive one color as the colors gold, silver, crystal, and lapis lazuli according to their individual pleasure.

At that time, contemplate only two things: the body of the Buddha in space and the merits and virtues of the Buddha. Have no other thoughts. At the time when the mind is at ease and thoughts do not roam and become scattered, you will realize the *Samadhi* of being Mindful of the Buddha. If the mind wanders and thoughts are on the five sense objects or the six types of attentivenesses, then you should encourage and exhort yourself to discipline your mind. Contemplate then, that the human body is difficult to acquire and the Buddhadharmas are difficult to encounter; therefore, it is said that the sun is brightest among all lights and the wisdom of the Buddha is the foremost among all wisdom. Why? The Buddha is extremely compassionate for the sake of all, saving beings with his head, eyes, marrow and brain. How can you be lax with your mind and not concentrate on being mindful of the Buddha and disappoint their tremendous grace? Had the Buddha not emerged in the world, there would be no human path, the path of *devas* or path to nirvana. If someone were to offer scented flowers or offer their bones, flesh, blood, and marrow to construct stupas, he cannot compare to a practitioner who offers the Dharma so that others reach nirvana, though that would still leave him owing the Buddha. Even if you reap nothing from being mindful of the Buddha, you should nevertheless be diligent and focused, never forgetting to repay the kindness of the Buddha. How can being mindful of the Buddha allow you to reach all the *samadhis* and wisdom of

Buddhahood without concentration? Practitioners should always concentrate and not let their minds be scattered, so they may see the Buddha and ask questions. This is called the *Samadhi* of being Mindful of the Buddha, which eliminates divergence and other serious offenses.

The Sutra of Sitting Dhyāna Samadhi Fascicle I

The Sutra of Sitting Dhyāna Samadhi Fascicle II

Translated by Tripitaka Master Kumrajiva of Yaoqing

At that time the practitioners may have reached single-pointed concentration of the mind but have not yet achieved *samadhi*. They are still disturbed by the afflictions of the Desire Realm. They should act expediently and further learn about the First *Dhyāna* and abandon love and desire. How do they abandon them? Contemplate excessive desires in the Desire Realm as being impure and as an array of unwholesomeness. They should be mindful of the First *Dhyāna* as peaceful and joyous. How do they contemplate desire? Know that desire is impermanent and the enemy of merit and virtue; it is like illusion and transformation, empty and unattainable. Before becoming mindful, the deluded mind is already disturbed, not to mention when it is swathed by lust. People attached to desire will never be at peace in the pleasurable places of the heavens, not to mention the human realm. They are insatiable like fire fueled with logs or oceans swallowing streams. Like Murdhagata, though he rains down seven types of gems and rules over the four continents, he remains dissatisfied even when Lord Śakra offers him a seat. Just as the Gold Wheel Turning King with the surname Nahusa, driven by desire, fell among pythons. Or just like immortals who eat fruits, wear grass and let their hair grow, live in seclusion deep in the mountains in pursuit of the path. They are nevertheless and unavoidably hurt by thieves of desire. They have very few desires and joy but much resentment and venom. People attached to desire draw in bad friends and are distanced by good people. Desire is the poisonous wine that fools and deludes so that people die drunk. Desire is a deceptive fraud that commands fools, who suffer excruciating pain, never at ease.

Only by leaving desire do people become at peace and extremely happy in body and mind. Desire that reaps nothing is like a dog gnawing on dry bones. The vigorous pursuit of desire makes them suffer tremendously. [Wants] are difficult to acquire and easy to lose. Just as a temporary loan cannot maintain lasting authority and just as dreams are blurry and end soon, desire is a problem. It is bitter to seek it and bitter to have it. The more they get, the more they suffer. Just as a fire with lots of fuel has a lot of use and a large flame, desire is like a piece of meat caught in a brawl where all the birds compete for and pursue. Essentially, it is like moths that pounce on a fire or fish that swallow hooks; it is just like deer that chase after sounds or someone thirsty drinks salt water. All beings are diseased due to desire, which leads to the disembarking of all forms of suffering. Therefore we should know that desire is a harmful toxin. In seeking the First *Dhyāna*, we must

extinguish the fire of desire. Practitioners who diligently, faithfully and delightfully concentrate on doing so will improve their mind so that they are not scattered. Contemplate how detestable the mind of desire is and knots and afflictions are completely eliminated. They will then acquire the *samadhi* of the First *Dhyāna*, leave behind the blaze of desire, and acquire cool and refreshing *samadhi*; they are like those scorched getting shade or like the poor acquiring riches. They immediately access the awareness of the delights of the First *Dhyāna* at that time. Contemplate the various merits and virtues of contemplative *dhyāna* and contemplate the good and the ugly aspects of discrimination, then there is the singleness of mind.

Question: How do we know when *dhyāna* cultivators have reached the singleness of mind?

Answer: Their faces are pleasant and lustrous. They stroll along uprightly without losing their singleness of mind. Their eyes are not glued to form and they enjoy spiritual virtues and the power of *samadhi*. They are not greedy for fame or gain, but have knocked down and shattered arrogance. They are gentle by nature, harboring no wish to harm or miserliness and envy. They are straightforward and trustworthy. Their minds are pure. They do not fight during arguments. They do not deceive with physical gestures and are approachable. They are tender with a sense of shame. Their mind is always on the Dharma. They diligently cultivate and uphold the precepts completely. They recite the sutras with proper thought and their thoughts accord with the Dharma practices. They are always joyous and do not become angry in situations eliciting anger. They do not accept any impure offerings among the four types of offerings. They accept pure donations and know their capacity and when to be content. They wake up feeling light and well. They can practice the two types of giving and eliminate the deviant through patience. They are not conceited and rarely participate in arguments. They are humble and respectful toward seniors, peers and juniors. They always draw near and comply with good teachers and kind advisors. They know restraint in their diet and are not attached to desirable flavors. They enjoy being alone in quiet places and remain patient and unaffected by hardship or happiness. They do not resent or compete and do not enjoy fighting or litigation. We know those who have these various characteristics have reached the singleness of mind.

Two things in this awareness contemplation disturb *dhyāna samadhi*. Like water that is clear and still becomes turbid when waves stir, practitioners who are already focused inwardly are frustrated by awareness contemplation. Like getting some rest when exhausted or feeling at peace when asleep, at this point in the sequence, they develop the *samadhi* of purity when they are without awareness or contemplation. When they are pure and joyous inside, they reach the Second *Dhyāna*. Originally they did not access the still and quiet mind, now they have this delight. At that time, the mind contemplates this delight as a problem. Just as the above awareness contemplations use the method of no delight so they may leave the stage of delight and attain the joy that sages and worthy

ones talk about. They know the truth with a single-pointedness of mind, which minded and guarded will lead them to the Third *Dhyāna*. They have abandoned delight, therefore know the truth and mindfully protect joy. Sages say that protecting joy is difficult for others to abandon, but it is the foremost form of joy. Beyond this, there is no more joy; therefore all sages at all levels of purity say kindness is the foremost form of joy.

Why is joy a problem? In the First *Dhyāna*, the mind is unaffected. Since nothing is going on, when something stirs, it is affected. Affected, there is suffering. Therefore the Third *Dhyāna* takes joy to be a problem. Furthermore, those who are wholesome and wondrous abandon this suffering of joy. They first abandon sadness and delight, then eliminate thoughts of suffering and joy. By guarding so their thoughts are pure, so enter the Fourth *Dhyāna*. Neither suffering nor joyous, they guard pure thoughts with a singleness of focus. Therefore the Buddha said, foremost in protecting purity at its best is the Fourth *Dhyāna*. Stirring due to joy in the Third *Dhyāna* is called suffering. Hence the Fourth *Dhyāna* eliminates suffering and joy, which is called the unmoving place.

Gradually contemplate the space of emptiness and shatter thoughts about inner and external form and eliminate dualistic thoughts. Do not think about any form but contemplate the space of endless emptiness. Always contemplate the faults of form and be mindful of the *samadhi* derived in that space of emptiness and its supremely wonderful merit. Practicing and being mindful of such a method allows you to capture that space of emptiness. Be mindful of that place of infinite consciousness and contemplate the faults of that space of emptiness. Be mindful of the merit and virtue of infinite consciousness. Practicing and being mindful of such a method allows you to capture consciousness. Be mindful of the space of nothing whatsoever and contemplate the faults of that space of consciousness. Be mindful of the merit and virtue of that space of nothing whatsoever. Practicing and being mindful of such a method allows you to reach that space of nothing whatsoever. Be mindful of the space of neither thought nor no-thought. If there were any thoughts at all, there would be many problems. It is a foolish and deluded space if there were sickness, skin disease or no thoughts. Therefore the space of neither thought nor non-thought is the foremost in peace and stability. Contemplate the faults of the space of nothing whatsoever and be mindful of the merit and virtue of neither thought nor non-thought. Practicing and being mindful of such a method allows you to reach that space of neither thought nor non-thought.

Perhaps there are practitioners who move first from the first ground to the upper grounds, then practice kindness in the upper grounds. Initially they acquire joy and destroy the poison of hatred and anger, sharing that in turn with infinite beings throughout the ten directions; they reach the *Samadhi* of Kindness at that time. Being compassionately sympathetic of sentient beings' suffering, they can shatter a multitude of afflictions and reach infinite beings. At that time, they attain the *Samadhi* of Compassion. They can break displeasure, causing infinite beings to be delighted. At

that time, they attain the *Samadhi* of Delight and can shatter the suffering of joy. They contemplate infinite beings throughout the ten directions directly and reach the *Samadhi* of a Protected Mind. The Second *Dhyāna* is just so too. The Third and Fourth *Dhyānas* eliminate delight. Next study the Five Spiritual Powers so your physical body can fly and transform with ease. Practitioners must concentrate on the *samadhi* of desire, the *samadhi* of vigor, the *samadhi* of single-mindedness, and the *samadhi* of wisdom. Always single-mindedly contemplate the body as being light and wish to be able to fly. Whether great or slight (excessive *samadhi* with regard to desire is considered great while reduction in *samadhi* due to desire is considered petty), both are problems so you must be vigilant and diligent. Be able to single-mindedly contemplate light-weightedness at all times. Like someone who can float has an extremely powerful mind, hence does not sink. And like a monkey that falls from high altitudes does not experience any physical pain because of a powerful mind. This is just so too. The powers of desire, vigor, *samadhi* and wisdom make the body large. When the body is smaller, it can be done.

Furthermore, contemplate the Realm of an Empty Body. Always practice this contemplation. When the powers of desire, vigor, *samadhi* and wisdom are tremendous, the body can be lifted. Like the power of a heavy storm is intense and far-reaching; similarly, when you first try you may be off the ground half a foot or a foot. Gradually you will reach six or seven feet, then back down. Like baby birds learning to fly and children learning to walk, contemplate and reflect on the might of the mind so you will definitely go far. Learn to contemplate the four elements. Contemplate the three elements and not the element of earth. When the focus is not scattered, you are at ease. The body is unhindered like a bird in flight. Furthermore, you should learn to imagine distant destinations as being close; therefore that which is near is extinguished and that which is distant emerges.

Furthermore, you can transform various objects. Like contemplating a tree being planted into the ground, with the remaining seeds eliminated, this tree then turns into soil. Why? The wood element contains the seeds of the earth element. So it is with water, fire, wind, space, gold, silver, and other gems. Why? The wood element contains various seed elements. This is the core to the initial development of spiritual powers. There are 14 transformational mindstates in Fourth *Dhyāna*. The First *Dhyāna* with two results: one, the First *Dhyāna* and two, the Desire Realm. The Second *Dhyāna* consists of three results: one, the Second *Dhyāna*, two, the First *Dhyāna*, and three, the Desire Realm. The Third *Dhyāna* consists of four results: one, the Third *Dhyāna*, two, the Second *Dhyāna*, three, the First *Dhyāna* and four, the Desire Realm. The Fourth *Dhyāna* contains Five Results: one, the Fourth *Dhyāna*, two, the Third *Dhyāna*, three, the Second *Dhyāna*, four, the First *Dhyāna* and five, the Desire Realm.

The rest of the spiritual powers are just as stated in the *Mahāyāna Treatises*: two types of

individuals among the disciples of the World Honored One study the Five Practices with an aim for nirvana. Perhaps they enjoy *samadhi* more because it makes them happy; perhaps they enjoy wisdom more because they are afraid of hardship. Those with more *samadhi* first study *dhyāna* then nirvana; those with more wisdom head straight for nirvana. Those who head straight for nirvana have not yet ended afflictions and have not yet reached *dhyāna*; but they focus with a mind not scattered in their straightaway pursuit of nirvana by transcending love and other afflictions. This is called nirvana. The body is really impermanent, full of suffering, impure and contains no true self. Due to the perversions of the body, there is permanence, bliss, true self and purity. Due to the fondness for and attachments to the body in various situations, sentient beings become inferior. Practitioners who wish to shatter perversion shall study the Four Mindfulnesses, stopping and contemplating. Contemplate how various aspects of the body are full of problems. It is due to the coming into being of causes and conditions and the various afflictions associated with impermanence that there is suffering. The body contains 36 different objects, therefore impure. Ill at ease, there is no true self. Practice this contemplation: contemplate the insides of the body, contemplate the outside of the body, and contemplate the body inside and out. Practice this contemplation. With it, thoughts about the body stops and the body's mark of reality is just so.

Why do we become perverted and attached to this body? It is because we think about physical pleasures and pains. Due to the love for pleasure and pain, we are attached to this body. We should contemplate that we really cannot acquire pleasure and pain? Why not? It is because we experience pleasure by consuming food and clothing; however, suffering develops once pleasure is over, which is not true pleasure. Just as we apply medicine to a painful wound and consider the stopping of pain pleasurable; we consider it pleasurable when major suffering turns into minor suffering. These are not true pleasures. Furthermore, we consider past suffering to be suffering but new suffering pleasures. Just as we change a heavy load from one shoulder to another and consider the change pleasurable, it is actually not constant pleasure, just as the quality of heat to fire never abates, even temporarily. If such experiences were true pleasure, then we should have no pleasure. Or we say, external experiences are pleasures while causes and conditions are not necessarily pleasures. Sometimes there are causes for pleasure and sometimes there causes for suffering. If the dharmas of the mind click with love, then there is pleasure; when they click with hatred, then there is suffering; when they click with delusion, then there is neither suffering nor pleasure. Deducing in this way, we may conclude that there is pleasure and there is no pleasure.

Answer: There is no pleasure. Lust should not be pleasure. Why? If there were lust within, then people would not seek the opposite sex outside. Pursuing the opposite sex outside, we know the suffering of lust. If lust is pleasure then we should not abandon it constantly. If we do abandon it, then it should not be pleasurable. In the midst of major sufferings, we consider minor sufferings to

be pleasurable; just as someone who deserves to die is whipped severely instead will consider his being able to live a pleasure. With heightened lust, desire is pleasurable; with the onset of old age and detest for desire, they know that desire is no pleasure. If it were pleasure truly, then they should not grow weary of it. Just as these various causes and conditions of physical pleasure cannot be attained, pleasure lost is also suffering. The Buddha said, “Contemplate suffering when there is pain in pleasure; contemplate pleasure when there is pain in suffering. Just as someone who is shot with an arrow and experiences neither suffering nor pleasure should contemplate the impermanence of production and extinction, which is how thoughts of pain stop. We should know that the mind feels pain and pleasure but feelings themselves are neither painful nor pleasurable.

Why the mind? The mind is impermanent and comes forth due to causes and conditions. Production and extinction do not dwell, so it seems like there is production. Due to our perversions, we consider it all one. Where there was none originally now it exists; where there is something already existent now returns to nothing—hence impermanence. Contemplate and know that the mind is empty. What does it mean by emptiness? From causes and conditions come eyes and form for us to see, recall and think about. Wishing to see, these come into being by combining with the eye consciousness. Just as the sun loves the pearl, where there is the sun, there is the pearl. With dry hay, cow dung and various conditions that come together, fire then comes into being. Any condition on its own cannot produce fire; however when these conditions combine, there is fire. The eye consciousness is the same way. It neither dwells in the eyes nor in form. It does not dwell in-between the two. It has no dwelling and yet it is not without. Therefore the Buddha said, “Like illusions and transformations, the present mind contemplates the past and there may be thoughts of suffering, pleasure or neutrality. Each thought is different and ceases. Thoughts about desire and no desire are the same way, each is different and each ceases. Similarly, contemplate the inside of the mind, the outside of the mind and the mind inside and out. This is called the Stopping of Thoughts about the Mind.

Furthermore, contemplate to whom this mind belongs. Contemplate and consider whether thoughts, desire and other mindstates resonate or not with the Dharma. The host who contemplates truthfully cannot be reached. Why? Born out of causes and conditions is impermanence. With impermanence, suffering; with suffering, the absence of ease; ill at ease, there is no host; and without a host, there is emptiness. You then cannot access the mind Dharma of the earlier unique contemplation of physical pain. Now, you should further contemplate overall that you cannot access the host while abiding in the Four Mindfulnesses. You cannot access it by pursuing it beyond this place either. If you cannot access permanence, you cannot access impermanence either. If permanence, you should always suffer or always be joyous, never forgetting them either. If there is always a god, then there is no affliction or offense from killing and no nirvana. If the body is god, then when the

impermanent body ceases to be, god should cease to be too. Also, there would be no future lives and no offenses or blessings.

By contemplating the absence of a host in this way, all dharmas are empty and ill at ease because they come into being due to a combination of causes and conditions and cease to be due to the deterioration in causes and conditions. The coming together of these conditions is called the Stopping of Thoughts about the Dharma. If practitioners have stopped their thoughts about the Dharma, being weary of the world's emptiness, old age, sickness and death and being that there is not the slightest bit of permanence, bliss, true self, and purity, they ask, 'What more do I expect from this emptiness? I should enter nirvana and abide in the most wholesome dharmas.' Building on their power of vigor, they acquire profound *śamatha* (those in deep *śamatha* reside in the single place of mind. This word has no parallel term in China.). When they acquire deep *śamatha*, they dwell in the stopping of mindfulness about the fourth Dharma and contemplate that all marks of dharma are utter suffering and joyless. Joylessness is the truth while everything else is a lie. The causes of suffering such as love and others, various afflictions and karma come forth from the various lies about no heaven, no time, and no sense objects. Afflictions and karma produce these sufferings. These sufferings completely cease when they enter nirvana. The various lies about no realms of form and formlessness and the genesis of the world (non-Buddhists consider the initial formation of all materiality to be the genesis of the world. Non-Buddhists claim this genesis can create all things, which is called creation.). Proper view and others of the Eightfold Path is the way to nirvana, unlike the non-Buddhists' various ascetic practices whereby they vainly uphold the precepts, vainly enjoy *dhyāna samadhi* and vainly possess wisdom.

Why? The practice of combining the three Dharmas of precepts, *samadhi* and wisdom in the Buddhadharma allow practitioners to enter nirvana. For example, someone standing on flat ground hold a bow and arrow well can shoot and kill their hated thieves. It is the same way when the three Dharmas are practiced in combination. The precepts are the flat piece of land; *dhyāna samadhi* is the speedy bow, and wisdom is the sharp arrow. Replete with these three items, practitioners can kill the thief of afflictions; therefore non-Buddhists cannot enter nirvana. Practitioners then practice the contemplation of the Four Conditions of the Dharma being like archery.

Contemplate these four aspects of suffering: impermanent because they come from causes and conditions, bitter because the body and mind are afflicted, empty because there is nothing to attain, and without a self because there is no subject or object. Contemplate these four aspects of practice: cumulative because afflictions and karma of outflow combine, a cause because similar results are generated, generative because all conducts can be acquired with it, and conditional because dissimilar results continue. Contemplate these four aspects of completion: bolted because all

afflictions cover it, extinguished because it eliminates the fire of afflictions, wonderful because it is the foremost among all dharmas and transcendental because the world passes. Contemplate these four aspects of the path: the way because it can lead to nirvana, proper because it is not upside down, a trail because it is where all sages head, and a departure because world's worries and vexations are relieved of. Contemplate just so and attain the non-outflow dharma of similarity, which is called the Dharma of Heat.

Why is it called heat? It is called the Dharma of Heat because these practitioners are always diligent. All fuels of affliction, the fire of outflow wisdom, the initial sign of the fire of wisdom without outflow fueled by various afflictions is that it burns away desire. For example, drilling into a log for fire releases smoke at first, this is why this dharma is called heat. It is the initial sign for the path of nirvana. There are two types of individuals among disciples of the Buddha. One enjoys being focused more and pursues *dhyāna samadhi*, which is a path with outflow. The second type eliminates attachments more and enjoys true wisdom. These individuals head straight for nirvana and enter the Dharma of Heat. Those with the signs of heat have acquired deep focus so that the mirror of true Dharma touches the edges of the realm of no-outflow (since the mirror is a surface where the edges are not in the middle, it works as a metaphor here). Practitioners at that time are very much at peace and think to themselves, "I will definitely reach nirvana and see this path. Like people who drill a well and touch wet mud know that they will soon gather water. Like people who struck some thieves who then retreated, know that they have won and feel safe. Like people afraid of death and want to know whether they will live. They first try and beat themselves with a stick. If the hidden veins appear, they know there is heat and they will definitely live. It is also like listeners of the Dharma who are attached to and happy about some train of thought, heat is in the heart at that time.

Practitioners such as these enjoy the Dharma of Heat, which is called the existence of heat. It is also called the ability to acquire the roots of goodness to nirvana. The Dharma of roots of goodness contains 16 Practices and Four Conditions of the Truth. Wisdom in the six grounds is the foundation for all dharmas of non-outflow. Wild men who can do this peacefully (those who experience a crude form of non-flow are called wild men. According to earlier Sanskrit editions, these are not ordinary people). This is called the existence of the Dharma of Heat. Advance and make progress, there is furthermore what is called the Dharma of the Summit. Just as milk turns into ghee, these individuals contemplate the true marks of the Dharma and know, "I shall become liberated from suffering. The mind loves this Dharma for it is the true Dharma that can eliminate various sufferings and troubles associated with old age, sickness and death." At that time, they consider who spoke this Dharma -- it was the Buddha, the World Honored One. By receiving the Buddha jewel, they enjoy faith, purity, and great happiness. Without this Dharma, who can prevent any affliction? "How can I understand a little bit of this true wisdom?" By receiving the Dharma jewel, they enjoy faith, purity, and great happiness. "If I do not have Buddhist disciples as fine

companions, how can I understand a little bit of this true wisdom?” By receiving the Sangha jewel, they enjoy faith, purity, and great happiness. In the midst of the Triple Jewel, they acquire the purity of the singleness of mind combined with true wisdom, which are the good roots for the summit, called the Dharma of the Summit. It is also called the ability to acquire roots of goodness for nirvana. Just as the *Parāyaṇa Sutra* says:

*The Buddha, the Dharma and the Sangha jewels
Anyone with a bit of pure faith
Have what is called the good roots of the summit
You shall focus and continue to uphold these.*

What does it mean by little faith? It is a little among the Buddhas, Bodhisattvas, *Pratyekabuddhas* and *arhats*, but a lot among wild men. Furthermore, it can shatter or be lost, therefore called little. Just as the *Dharmapada* says:

*Bananas are produced but really are dead;
The spouting of bamboo is in truth the same.
A mule, once with offspring, dies;
A petty man, with material support, dies.
Shattered and lost, it is no gain.
A petty man wins fame
But his purity completely lost,
To the point that he plummets from the Dharma summit.*

Furthermore, for those who have not yet ended their various mental knots and servants and not yet acquired the infinite wisdom devoid of outflow, [faith] is therefore considered “little.” Diligently focus on entering the path of nirvana and understand and contemplate the Five *Skandhas*, the Four Noble Truths and the 16 Practices further. At that time, do not shirk back, do not regret and do not retreat. Happily entering patience is called Having the Good roots for Patience. To what is patience equivalent? It accords with the practices of the Four Noble Truths, therefore called patience. The three types of good roots include the superior, average, and inferior ones during the three periods of time. What is patience? Contemplating the Five *Skandhas* as being impermanent, without a self, full of suffering and empty, the mind is patient and does not retreat, hence called patience. Furthermore, contemplate the entire world as full of suffering and devoid of bliss. It is full of suffering because habits, love and other afflictions. The end to the conditions of habits and knowledge is called the supreme Dharma, there is none more superior. The Eightfold Proper Path can ensure that practitioners reach nirvana, and there is nothing more supreme. This kind of faith in being patient with no regrets and no doubts is called patience. There is further patience in their

midst. Various mental knots and servants, various afflictions, doubts and regrets enter their minds and yet cannot break [their faith]. For instance, a mountain of boulders cannot float on or be moved by wind and water; this is therefore called patience. This situation earns practitioners the name true and good wild men. Just as the Buddha says so in the *Dharmapada*:

*Among the proper views in the world,
Has anyone who acquired many,
For millions of millennia even
But never fall into evil realms?*

Proper views in the world are called the goods roots of patience. People who make frequent progress in being single-minded are extremely weary of the activities in the world. Wishing to understand the features of the Four Noble Truths, they vow to head toward nirvana, this kind of focus is called the foremost Dharma in the world. Abiding in the impermanence of the Four Conducts and the absence of the self in suffering and emptiness simultaneously, contemplate the single truth of suffering and be patient with the shared conditions. Why contemplate the five feeling *skandhas* of the Desire Realm as impermanent and that suffering and emptiness are without a self? Being patient in their midst is to enter wisdom. This is called the Patience with the Dharma of Suffering (the dharma is a dharma of non-outflow where practitioners are patient and faithful with regard to feelings). Next the wisdom from the dharma of suffering and the patience with the dharma of suffering eliminates the suffering of mental knots and servants, and certifies to the wisdom of the Dharma. Just as an individual axes a bundle of crop and just as a sharp knife slices bamboo, bend when the wind blows is the skill and the wisdom of patience. This phenomenon can manage the end to suffering and entanglements by views in the Desire Realm; hence the ten mental knots end. At that time, practitioners acquire unique and impartial wisdom though they have not yet acquired the wisdom of non-outflow. When the wisdom of non-outflow is acquired, the number one wisdom (impartial wisdom that is realized in the future) is accomplished at that time. Secondly, the wisdom of the Dharma, the wisdom of suffering, and impartial wisdom are realized in the mind. Beyond the third and the fourth mindstates, practitioners realize the Four Forms of Wisdom: the wisdom of suffering, the wisdom of the Dharma, relative wisdom and impartial wisdom. By practicing these forms of wisdom exhaustively along the path, each aspect of wisdom strengthens. Those who have parted with desire strengthen the realization of the knowledge of others' minds. The suffering of relative forbearance and suffering of relative knowledge end the 18 Knots, which allow practitioners to acquire the truth of the suffering of the Four Mindstates. Practices of patience with the Dharma and the wisdom of the Dharma end the Seven Mental Knots that entangle us in the Desire Realm and the Twelve Mental Knots that entangle us in the Formless Realm. The path of patience with the Dharma and the path of knowledge of the Dharma end the Eight Mental Knots that entangle us in

the Desire Realm. The path of relative patience and the path of relative knowledge end the 14 Mental Knots that entangle us in the Form and Formless Realms. The path of relative knowledge is called *srotapāṇna* (下子上子), those who truly know all marks of the Dharma. The 16 Mindstates enable the sharp sense faculties in the 15 mindstates; this is called the Practicing in Accord with the Dharma. Dull sense faculties are called Practicing in Accord with Faith.

Secondly, for those who have not parted with desire, they are called those at the level of the First Fruition. They have acquired the 16 Mindstates; they are called *srotapāṇnas*. For those who have ended the Six Grades of Mental Knots and acquired the 16 Mindstates, they are called *sakṛdāgāmins* (meaning “once-returner”). Those who have first severed the nine grades of mental knots and acquired the 16 Mindstates are called *anāgāmins* (meaning “none-returner”). For those who have not parted with desire but have ended their 88 Mental Knots, they are called *srotapāṇnas*. Furthermore, since they have the good roots to enjoy the result of non-outflow, they are therefore called *srotapāṇnas*. Those with sharp sense faculties are called those who acquire views; those with dull sense faculties are called those who love faith. Their mental knots of thinking have not yet ended and they shall become reborn for yet another seven lifetimes. If the three types of mental knots end, then they will become reborn in a family for three lifetimes. The Eightfold Proper Path and the 37 Means are streams that lead us to nirvana. Those who follow this stream are *srotapāṇnas*. They are disciples of the Buddha who have an initial amount of merit and will escape the evil realms. Those whose three mental knots have ended and three poisons have thinned are called *sakṛdāgāmins*. Furthermore, there are nine types of knots in the Desire Realm (the supreme among the supreme, the average among the supreme, the inferior among the supreme, the supreme among the average, the average among the average, the inferior among the average, the supreme among the inferior, the average among the inferior, and the inferior among the inferior). Their views of the truth have severed and their thoughts have ended. If ordinary individuals were to use methods of outflow to first end the Six Types of Mental Knots that entangle us in the Desire Realm, they will enter the path of seeing the truth. They acquire the 16 Mindstates and are called *sakṛdāgāmins*.

There are nine types of *anāgāmins*: *anāgāmins* who will definitely enter nirvana in this lifetime; *anāgāmins* who will enter nirvana during mid-*skandha* body; *anāgāmins* who became born though they have already entered nirvana; *anāgāmins* who diligently seek to enter nirvana; *anāgāmins* who do not diligently seek to enter nirvana; *anāgāmins* who enter nirvana with supreme practice; *anāgāmins* who enter nirvana in the *Akaniṣṭha* Heaven; *anāgāmins* who enter nirvana in Formless *Samadhi*; *anāgāmins* who become certified in their very bodies; and *anāgāmins* who are aiming for arhatship.

There are nine types of mental knots in the Form and Formless Realms. All mental knots are

shattered with the *Vajra Samadhi* of the Ninth Unobstructed Way. The ninth path of liberation applies all wisdom to cultivating all roots of goodness. This is called arhatship. There are nine types of *arhats*: Those who retreat from the Dharma, those who do not retreat from the Dharma, those of the Dharma of death, those who guard the Dharma, those who abide in the Dharma, those who must know the Dharma, those who embody indestructible Dharma, those who are liberated based on wisdom, those who are liberated in total, those who are immersed in knowledge, those who are immersed in progress. Those who retreat from the Dharma are given that name because they practice the Five Dharmas of Retreat. Those who do not retreat from the Dharma are given that name because with sharp knowledge and sharp progress they practice the Five Dharmas of non-Retreat. Those of the Dharma of death are given that name because with immersed knowledge and immersed progress, they come to detest gain and contemplate suicide. Those who guard the Dharma are given that name because with immersed knowledge and great progress, they protect themselves. Those who abide in the Dharma are given that name because with average knowledge and average progress, they abide at a level where they neither advance nor regress. Those who must know the Dharma are given that name because with little gain, knowledge, diligence and vigor, they are able to reach indestructible liberation in the mind. Those who embody indestructible Dharma are given that name because with sharp knowledge, great progress, they reach the initial stage of the indestructible liberation in the mind. Those who are liberated based on wisdom are given that name because they have not been able to enter the various *dhyāna* stages and not yet ended all outflows in varying degrees. Those who are liberated in total are given that name because they have reached the various *dhyāna* stages and have ended all outflows in varying degrees.

Some *arhats* are always weary of satisfaction with regard to all conditioned dharmas; they furthermore do not seek merit but wait for the time when they enter nirvana. Some *arhats* seek the Four *Dhyāna* Stages, the Four Formless *Samadhis*, the Four Impartial Mindstates, the Eight Forms of Liberation, the Eight Superior Stages, the Eleven Interjections, the Nine Sequences, and the sixth spiritual power. Their wish for the wisdom of *aranya samadhi* (the Chinese refer to this as the *aranya* without contention, which is called without doing, or empty and still. The earlier edition says that Subhuti always practices emptiness and stillness; hence he is naturally without contention. Someone who practices non-contention shall protect sentient beings so they do not fight. An example of fighting was the case of Śāriputra and Mahāmaudgalyāyana entering the pottery house where Kauṣṭhila slept and a battle ensued). They have transcended the *samadhi* derived from being permeated in the Three Liberation Doors of *Dhyāna* and the letting go of them (Letting go of the Three Liberation Doors, being empty of vows and marks. Being empty of vows and marks means becoming attached to the mindfulness of the Twelve Doors in reverse). With further sharpened sense faculties and diligent vigor, they enter various *dhyāna* merits. This is called the acquiring of the Non-retreating Dharma and the Indestructible Dharma.

In times when there were no Buddhas in the world, no Buddhadharmas, and no disciples of the Buddha, those who have parted without desire emerge as *Pratyekabuddhas*. There are three types of *Pratyekabuddhas*: superior, average and inferior. Those of the inferior type are already *srotapānnas*. They will become *sakṛdāgāmins* in their seventh lifetime as human beings. At a time when there is no Buddhadharmas, they will not get to be disciples; furthermore, they should not undergo an eighth lifetime. They become *Pratyekabuddhas* then. Were *sakṛdāgāmins* to become born for a second lifetime when there is no Buddhadharmas, they would not be able to be disciples; furthermore they should not undergo a third lifetime. They become *Pratyekabuddhas* then. Some people wish to become *Pratyekabuddhas*. While they are planting roots of goodness for becoming *Pratyekabuddhas*, their roots of goodness ripen but there is no Buddhadharmas. At that time, they become weary of the world and leave the homelife to attain the way; they are called *Pratyekabuddhas*. These are called average *Pratyekabuddhas*. Some people seek Buddhahood but due to conditions and little wisdom and vigor, they retreat (such as Śāriputra). In times when there are no Buddhas in the world, no Buddhadharmas, and no disciples of the Buddha, those whose good roots and conducts have matured become *Pratyekabuddhas* with many or few fine features. Weary of the world, they leave the homelife to attain the way; they are called superior *Pratyekabuddhas*.

Entering wisdom lightly with regard to all dharmas, they are called *arhats*; understanding wisdom to an average extent, they are called *Pratyekabuddhas*; entering wisdom deeply, they are called Buddhas. Just as we cannot tell the difference among the branches in looking at a tree from a distance; closer in, we can tell the difference in the branches. Though we cannot tell the difference between flowers and leaves, we can completely tell apart the branches, leaves, flowers and fruits from beneath the tree. Sound Hearers can know all conducts are impermanent, all dharmas are without a host and that only nirvana is good and peaceful. Sound Hearers can contemplate in this way but cannot differentiate or know in depth. *Pratyekabuddhas* can differentiate slightly, but they cannot enter and know in depth either. The Buddhas know all dharmas and are able to differentiate thoroughly and effortlessly, entering and knowing in depth. For instance, King Varanasi was sitting on a bed made of seven kinds of gems up on a tower during the heat of the summer, he ordered a young servant to rub ox head chandana incense on him. The young servant wore a lot of bracelets on her arms and the constant jingling of the bangles bothered the king when he was being rubbed. She was ordered to take the bracelets off one by one so the noise decreased until there was only one bracelet left, then it was complete silence. The king realized and uttered, “The ministers and citizens of this country and the staff and maids here are similarly busy and frequently bothered.” At that time, he left desire and while contemplating alone, he became a *Pratyekabuddha*. Hair fell off of his head; robes donned him naturally. He left the towering pavilion, and with his supernatural ability to travel, he left the householders’ life and entered the mountains. These are the causes and conditions for an average *Pratyekabuddha*.

For practitioners interested in Buddhahood, when they meditate, they should first focus their minds

on the physical bodies of all Buddhas throughout the ten directions in the three periods of time. Do not focus on earth, water, fire, wind, mountains, trees, grass or plants. Do not think about any form in the universe and other things in the universe. Just focus on all the physical bodies of the Buddhas in the air. For example, in the middle of a clear sea stands the golden king of mountains, Mt. Sumeru. Like a huge fire blazing in the dark of the night or like a banner of seven jewels in the temple of great charity, the Buddhas' bodies are the same. They consist of 32 hallmarks and 80 subsidiary characteristics, always emitting infinite lights of purity in the blue sky. Always mindful of the features of Buddhas' bodies in this way, practitioners will reach the *Samadhi* of Seeing Everything where all Buddhas throughout the three periods of time and in the ten directions are before their mind's eye. If the mind is somewhere else, gently pull it back so that it is mindful of the bodies of the Buddhas. At that time, they will then see 300,000 zillion kinds of Buddhas infinitely. It is the same for the directions south, west, and north, the four corners, zenith and nadir. They will see all Buddhas depending on the direction of their focus, like someone who watches the constellations in the night sky, millions of stars of infinite kinds are all seen. When the Bodhisattvas acquire *samadhi*, thick layers of offense throughout infinite eons become thin and thin layers of offense disappear. Having reached this *samadhi*, they shall be mindful of the Buddhas' assortment of infinite merit, all wisdom, all understanding, all views, and all virtue. They then attain great kindness, great compassion and ease. Ignorance is on its initial way out. The Four Fearlessnesses, the Five Eyes, the Ten Powers, the 18 Unique Dharmas can eliminate boundless sufferings and rescue beings who are aging, dying, or in fear so that they enjoy nirvana that is constant and blissful. The Buddhas possess these various types of infinite merit, so we think to ourselves and wish, "When will I acquire the mightily meritorious body of a Buddha?" Furthermore, making this great vow, "May all my blessings from the past and present be directed to the pursuit of Buddhahood. No other retribution is necessary." Furthermore, to think, "All beings are so sad. The merits and virtues of all bodies of Buddhas are awesome, why would sentient beings seek any other karma and not Buddhahood? For example, the blind son of an elite family falls into a large and deep pit; he suffers from hunger, poverty, and hardship. He eats excrement and mud. His father pities him and with expedients, rescues him out of the deep pit and feed him superior delicacy." Practitioners think, "The sweet dew-like merits and virtues of the two types of bodies of a Buddha are the same way. Whereas all beings fall into the deep pit of birth and death and eat all kinds of impurities; with great compassion I shall rescue all beings so they realize Buddhahood and reach the other shore of birth and death. May I make them full with the flavor of Dharma based on the Buddhas' various merits and virtues. May they acquire all Buddhadharmas. May they use listening, reciting, upholding, inquiring, contemplating and conduct as their ladder in reaching for fruitions. May they make key oaths and wear three shields of vows. May they shatter the demonic multitudes outside and attack the thieves of knots inside straight on without turning back. These three vows abide in each and every one of the infinite vows. Wishing to realize Buddhahood to save sentient beings, they are mindful in this way and make vows in this way, which is the Bodhisattvas'

Samadhi of Mindfulness of the Buddhas.

If among the three poisons, those who practice the Bodhisattva path have more lust should first contemplate their bodies. The 36 objects such as bones, flesh, skin, marrow, veins, blood, liver, lungs, intestines, stomach, stool, urine, tears and saliva can be contemplated as impure in nine ways. Focus on contemplating inwardly and do not let thoughts run out. When thoughts run out to external conditions, pull them back in. Just as someone who enters the granary with a candle in hand, he recognizes all the different types of beans, wheat and grains. Furthermore, contemplate the six components of the body: solidity is the component earth, moisture is the component water, heat is the component fire, movement is the component wind, aperture is the component emptiness and awareness is the component consciousness. Also, just as the a bull is slaughtered into six parts, the body, head and the four limbs are each in a different place, the body with its nine apertures constantly drip impurities while the sacks contain excrement. Always contemplate in this way and do not let it think about externals, gently pull back thoughts that run out to the externals. Once focused, they grow weary of the troubles and seek to part with this body, wishing to become extinguished soon and enter nirvana. At that time, they should bring forth great kindness and great compassion, with great merit and virtue, help sentient beings make the three vows above. “Since no sentient being is aware or pure, hence developing various offense defilements, I shall lift them onto the ground of sweet dew. Furthermore, sentient beings of the Desire Realm enjoy and are attached to impurities like dogs that eat crap. I shall save them so they reach the path of purity. Furthermore, I shall study and seek all Dharmas’ marks of reality, which are neither permanent nor impermanent, neither pure nor impure. Why am I attached to such impurities? Contemplate the knowledge of impurities come from causes and conditions.” Those who accord with my Dharma should pursue the marks of reality.

Why do we become weary of the impurities in the body and seek nirvana? Just as an elephant rides on the waters to its fountainhead, we become extinct and enter nirvana when we acquire the marks of true dharma. How can we be like monkeys and rabbits that fear riding on water and hence only head toward personal salvation? “I shall emulate the Bodhisattvas and practice the contemplation of impurity, eliminate lust, transform sentient beings on a vast scale, and not drown in my disgust based on the contemplation of impurity. Furthermore, having contemplated impurities and grown weary of the cycle of birth and death, I shall contemplate how the practice of purity is tied to the three spots of the mind: the tip of the nose, between the eyebrows and on the forehead. I shall focus on one inch of open skin with blood and flesh cleansed in that area and concentrate on the bones. Do not let thoughts run to other things, when they contract other external things, gently pull them back. Abide in these three conditions and engage in a constant battle with the mind. Just like two wrestlers, if the practitioner defeats the mind, then it is tamed and stays put, which is called the

singleness of mind. If I were sympathetically mindful of sentient beings, with great compassion based on weariness, then this empty set of skeleton stays far away from nirvana and enters the three evil realms. I shall diligently create various merits and virtues, teaching sentient beings so they understand the emptiness of the marks of the body. The bones are merely covered by skin and are actually an accumulation of impurities. For the sake of sentient beings, I shall differentiate the marks of these various dharmas.” With fewer thoughts of purity, the mind develops attachments; with more thoughts of impurity, the mind grows weary. Since the marks of Dharma manifest, the true dharma develops. The true signs of all dharmas are neither pure nor impure; there is neither shutting-in nor leaving the dharmas of contemplation. Indestructible and immovable, they are called the true signs of all dharmas (leaving means encountering the dharmas of *arhats*). Practicing Bodhisattvas who tend to be more hateful and angry shall practice kindness. Be mindful of sentient beings in the east. With vast and boundless kindness and purity and without resentment or hatred, see all beings before your eyes; do so too for south, north and west, the four intermediary directions and above and below. Discipline the mind to practice kindness and do not let it think about external things. When thoughts go out to different conditions, gently bring them back. While maintaining this mindstate, contemplate all beings and see everything clearly as if all were before you. Once focused, you shall make this vow, “With the truly pure Dharma of nirvana, I shall save sentient beings so they attain true bliss.” Those who practice *samadhi* mindstates of kindness such as these are on the path of Bodhisattvas. Those who abide in the *samadhi* of kindness and contemplate the true marks of all dharmas as pure, indestructible and immovable, wish sentient beings to acquire the benefits of this Dharma. With this *samadhi*, they are kindly mindful of all beings in the east so that they attain the bliss of Buddhas. Practitioners do the same for beings throughout the ten directions without altering or distracting their mind. This is called the *Samadhi* Door of Bodhisattvas’ Kindness.

Question: Why are they not mindful of sentient beings throughout the ten directions simultaneously?

Answer: It is easier to focus on one direction, and then cover all directions in order.

Question: How can people with enemies who always wish to harm them practice kindness so that their enemies become happier?

Answer: Kindness is a Dharma of the mind and comes from the mind. First direct it at those dear to you then in turn direct it to your enemies; fire that burns strongly can dry moisture.

Question: Sometimes sentient beings experience various forms of suffering; sometimes they are in the human realm and sometimes they are in the hells. Though the Bodhisattvas are kind, how can these beings become happier?

Answer: First emulate the traits of happiness of happy people so that those who suffer seem to have attained such happiness; just as defeated generals are frightened, see all their enemies as courageous knights.

Question: What benefits are there to practicing the *Samadhi* of Kindness?

Answer: Practitioners think to themselves, “Having left the householders’ life and the secular world, I should practice kindness.” Furthermore, they think, “People who believe in generosity should practice benefitting others as the Buddha said. Practicing kindness is to accord with the teachings of the Buddha; that way they will not have entered this path and received offerings in vain. Furthermore, though they are physically dressed in dyed robes, their minds should not be dyed. The power of the kindness *samadhi* can make the mind untainted. “Furthermore, I practice kindness in a world with shattered dharmas. I am someone with the Dharma in the midst of multitudes without the Dharma. Someone with the Dharma like me is free of afflictions because I accord with the Dharma and the power of the *samadhi* of kindness.” Bodhisattvas practice and head for the door of sweet dew so that various heated afflictions become cool kindness and joy. Just as the Buddha said, “Someone extremely hot should enter the cool pool of joy.” Furthermore, don the shield of great kindness to shelter against the arrows of affliction. Kindness is the Dharma medicine that dissolves resentment and unties the knots of venom. When afflictions burn the mind, kindness can extinguish them. Kindness is the Dharma ladder that allows us to climb onto the platform of liberation. Kindness is the Dharma boat that allows us to cross the sea of birth and death. Among the valuables of Dharma based on poverty and goodness, kindness is a most superior gem. Along the journey to nirvana, kindness is the sustenance for the way. Kindness is the stallion that carries us into nirvana. Kindness is the bold general who leaps over the three evil realms. Those who can practice kindness dissolve and tame the multitude of evil so that all gods and good spirits always accompany and support them.

Question: How can practitioners who have reached the *Samadhi* of Kindness avoid losing it, in fact, how can they strengthen it?

Answer: Study the precepts so that they are held purely, so that faith-goers rely on you and delight in you. Study the various *dhyāna samadhis* and wisdom through the single-pointedness of mind. Enjoy being in quiet places and never be lax. Be content with few desires and practice complying with kind teachings. Restrain the body and eat little and reduce harmful sleep. Do not abandon contemplation in the first part or the latter parts of the night. Save on petty words and keep quiet. Know the time and message while sitting, walking, standing and reclining. Do not act without moderation, which leads to fatigue and extreme suffering. Adjust heat and cold so that they do not become bothersome. These are kind acts that benefit. Furthermore, share with all people the joy of Buddhahood and nirvana. This is called great kindness. Practitioners contemplate, “Great individuals now and in the future practice kindness to benefit all. I am also blessed and aided. I

shall practice kindness to repay such kindness.” Furthermore, they think, “Greatly Virtuous Ones consider it joyful to regard all beings with kindness and sympathy, I shall do the same.” To repay kindness is to be mindful of sentient beings so they realize the bliss of Buddhahood and nirvana. Furthermore, the power of kindness can make all become joyous, their bodies apart from heated afflictions and filled with the bliss of refreshing coolness. Practice kindness and blessings by regarding all with peace to repay their kindness. Furthermore, kindness offers wholesome benefits, ends hatred, opens the door of reputation, is the cause for fine fields from donors and rebirth in the *Brahmā* Heavens, allows them to stay in places apart from desire, eliminates enemies and the roots of contention, invites praise from all Buddhas and respect from wise individuals, lets them uphold the pure precepts, develops their wisdom, and offers encounters with beneficial Dharmas. Kindness is the cream of the crop with regard to merit and deciphers who are good people. The mighty power of leaving the householder’s life eliminates all evils. A kind response can tame curses, humiliations and unkindness. Kindness can collect joy and develop diligence. It is the cause and root of wealth and nobility; it can construct a mansion of wisdom with storerooms of sincerity and faith and various doors of wholesome Dharmas. Kindness is what leads to reputation and the core to respect and fear on the part of others. It is the true and proper path of the Buddhas. Those who aim to return evil with evil will experience the harm. The five types of evil speech: untimely speech, untruthful speech, unbeneficial speech, unkind speech, and harsh speech. [Kind individuals] cannot be affected by the five types of evil speech and cannot be harmed by all venomous harm. For example, a small pyre cannot heat up the great ocean (below must be referring to how King Udan released 500 shots). Just as King Udan stated with an *apadana* in the *Kapilavastu Sutra*: He had two wives, one named Incomparable, the other named Syamavati. Incomparable slanders Syamavati who has 500 subordinates. The King wished to shoot them to death one by one using 500 arrows. Syamavati told all her subordinates, “Stand behind me.” At that time, Syamavati enters the Kindness *Samadhi* so that when the king shot her with an arrow, it fell to her feet. The second arrow returned to the feet of the king. The king was extremely frightened. He wanted to shoot again. Syamavati told the king, “Stop. Let us talk to each other as that is what couples are meant to do. If you release that arrow, it will head straight for your heart.” The king was scared and threw down the bow and gave up the shooting.

He asked, “What kind of magic do you have?”

She answered, “I do not have any magic. I am a disciple of the Buddha who entered the Kindness *Samadhi*.”

A brief explanation of the Kindness *Samadhi* may be applied toward three categories of individuals: affinities with life, affinities with the Dharma and no affinities. Those who have not yet become enlightened are those with affinities for life. *Arhats* and *Pratyekabuddhas* are those with affinities in the Dharma. All Buddhas and World Honored Ones are those called, with “no affinities.” This is

a brief explanation of the practice of the Kindness *Samadhi*.

Practicing Bodhisattvas who tend to be more deluded among the three poisons shall contemplate the Twelve Means that shatter the two types of delusions: self delusion that is shattered within and delusions about sentient beings that are shattered without. Contemplate this, “Sentient beings and I both experience hardship, constantly becoming born, constantly aging, constantly getting sick, constantly dying, constantly becoming extinct and constantly exiting. Sentient beings are pathetic and do not know the exit and how to become liberated.” Focus and think, “Birth, old age, sickness and death result due to conditions. I shall further contemplate from which conditions are they born.” Focus and think: birth results from the condition of existence; existence results from the condition of grasping; grasping results from the condition of love; love results from the condition of feelings; feelings result from the condition of contact; contact results from the condition of the six entrances; the six entrances result from the condition of name and form; name and form result from the condition of consciousness; consciousness results from the condition of activity; and activity results from the condition of ignorance. Focus and think: birth ceases to be because old age and death cease to be; existence ceases to be because birth ceases to be; grasping ceases to be because existence ceases to be; love ceases to be because grasping ceases to be; feelings cease to be because love ceases to be; contact ceases to be because feelings cease to be; the six entrances cease to be because contact ceases to be; name and form cease to be because the six entrances cease to be; consciousness ceases to be because name and form cease to be; and delusion ceases to be because activity ceases to be.

Why are there twelve? Ignorance does not know about what comes before, what comes after, and both that which comes before and after. It does not know inside, outside, or inside and out. It does not know the Buddha, the Dharma, and the Sangha. It does not know suffering, habits, ending, and the way. It does not know karma, retribution or karmic retribution. It does not know cause, condition, or causes and conditions. It does not know offenses, blessings, or offenses and blessings. It does not know goodness, the absence of goodness, or goodness and the absence of goodness. It does not know offense dharmas or dharmas of no offense. It does not know dharmas to draw near or dharmas to stay away from. It does not know dharmas of outflow or non-outflow. It does not know worldly dharma or transcendental dharma. It does not know dharmas of the past, present or future. It does not know black or white dharmas. It does not know to distinguish between causes and conditions. It does not know the dharma of the six contacts. It does not know the dharma of true certification. These various types of dark ignorance that prevent us from knowing, from wisdom, from seeing are called ignorance.

Ignorance conditions activity. What does it mean by activity? There are three types of activities: activities of the body, speech and mind. What does it mean by activities of the body? Inhaling and

exhaling are activities of the body. Why? These are physical Dharma practices; therefore they are called activities of the body.

Why is there awareness and contemplation of the activities of speech? It is because they are aware and contemplate before speaking. If there is no awareness and contemplation, there is no talking. This is called activities of speech.

What does it mean by activities of the mind (pain refers to the three types of pain to which people in the world are attached. Pain comes from feeling; feeling is felt depending on the joys and suffering in a realm. There is none in the upper realms. Therefore it is best to say that feelings and thoughts are still trouble for those who have left the householder's life)? Thought regarding pain is a dharma of the mind. It is connected to the mind; therefore it is called activities of the mind.

Furthermore, the Desire Realm is tied to activities, the Form Realm is tied to activities, and the Formless Realm is tied to activities. Moreover, there are wholesome conduct, unwholesome conduct and unaffected conduct. What is wholesome conduct? All wholesome conducts in the Desire Realm are also the third ground in the Form Realm. What is unwholesome conduct? All unwholesome dharmas? What is unaffected conduct? The Fourth *Dhyāna*'s wholesome conduct with outflow and the conduct of wholesome *samadhi* with outflow in the Formless Realm are called activities. Activities condition consciousness. What does it mean by consciousness? The six types of realms of consciousness range from the eye consciousness to the mind consciousness. These are called the Six Types of Consciousness. Consciousness conditions name and form. What does it mean by name? The four divisions of pain, thoughts, activities and consciousness in the Formless Realm are called name. What does it mean by form? The four elements and the composition of all form are called form. What are the four elements? Earth, water, fire and wind. What is earth? That which is solid and heavy is earth. That which is moist and wet is water. That which is hot is fire. That which is light and moving is wind. Other forms can be seen. Dualities and non-dualities are called the compositions of form. The combination of name and form are called name and form. Name and form condition the six entrances. What are the six entrances? The inner six entrances range from the inner entrance of the eye to the inner entrance of the mind. These are called the six entrances. The six entrances condition contact. What is contact? The six realms of contact range from contact with the eye to contact through the mind. What is contact with the eye? The eyes condition form, which gives rise to eye consciousness. The combination of these three is what is called contact with the eyes. The same applies on up to contact through the mind. Contact conditions feeling. What is feeling? The three types of feeling are the feelings of joy, suffering and neutrality. What is the feeling of joy? A servant of love. What is the feeling of suffering? A servant of hatred. What is the feeling of neutrality? A servant of delusion. Furthermore, the feeling of joy

produces joy, when joy abides, suffering extinguishes. The feeling of suffering produces suffering, when suffering abides, joy extinguishes. The feeling of neutrality is neither aware of suffering nor joy. Feeling conditions love. What is love? Contact between the eyes and form produces love and on up to contact between mind and dharma, also producing love. Love conditions grasping. What is grasping? Grasping of desire, grasping of view, grasping of precepts, grasping of the self, and grasping of language. Grasping conditions existence. What is existence? The three types of existence are the existence of desire, the existence of form and the existence of formlessness. From down below in the Avici on up to the Heaven of Others' Transformation of Ease are called the existence of desire. It can bring forth karma. What is the existence of form? From the *Brahmā* Realm down below on up to the *Akaniṣṭha* Heaven are called the existence of form. What is the existence of formlessness? From space and on up to the space of neither thought nor no thought is called the existence of formlessness. Existence conditions birth. What is birth? Various sentient beings are born from various places. With the *skandha* of feeling, beings acquire upholding, entering and life, which are called birth. Birth conditions old age and death. What is death? The falling of teeth, the graying of hair, the wrinkling of skin, the ripening of the senses, the breaking of the senses, and the choking of breath, the body hunches so that beings walk with a cane. The *skandha* body withers, which is called aging. What is death? All beings everywhere retreat, fall, plummet and become extinct. They die and lose their life, which is called death. First age then dying; hence the name old age and death.

With regard to the Twelve Causal Links, nothing in the world can avoid touching causes and conditions. Things do not come from the heavens, humans and other deviant conditions. The Bodhisattvas contemplate the Twelve Causal Links with an unaffected mind that is tied to one thought and does not think about the externals. When the mind conditions externals, it is gently brought back. Contemplate the Twelve Causal Links being born from the three periods of time, past, present and future. If Bodhisattvas abide in the mind, they should contemplate that the Twelve Causal Links are empty and there is no host. Delusion does not know that the self creates the activities; activities do not know that the self comes from the existence of delusion. But for the condition of ignorance, activities come forth. Like seeds that develop into vegetation through buds, seeds do not know that they come from the buds while buds do not know that they come from the seeds either. This is applicable to old age and death and others. Contemplate and know each of the Twelve Causal Links as without a host and a self. Just as vegetation outside has no host, the self only exists due to calculations based on perverted views.

Question: If there were no self, no host and no action, why are leaving and coming explained as dying here and becoming born there?

Answer: Although there is no self, the six emotions create the causes, the six sense objects create

the conditions and in their midst come the six consciousnesses. These three items combine so contact occurs and thoughts are aware of all karma. Therefore leaving and coming are explained as dying here and becoming born there. For instance, the cause of the sun's love for the pearl and the sun's drying the cow dung led to their expedient union, hence fire occurs. The Five *Skandhas* are the same. Therefore the Five *Skandhas* come into being and the Five *Skandhas* emerge in future lives. It is not that these five *skandhas* go to future lives or that these five *skandhas* here are not left behind to attain the five *skandhas* in future lives. The Five *Skandhas* come forth from the causal links just as the grains come forth from sprouts. The seeds are not the sprouts and did not come forth from anything other than sprouts. They are neither different nor one. This is also how they acquire future lives. For example, a tree did not have any branches, leaves, flowers and fruits earlier; but with the causes and conditions of seasons, it becomes complete with flowers and leaves. The activities and consequences of good and evil are just so too. The seeds degenerate therefore they are neither constant nor one. The sprouts, branches, leaves and others come into being therefore do not sever and are no different. The continuity of death and birth is just so too. Practitioners say, "The Dharma is impermanent; suffering and emptiness is without a self; coming into being and ceasing occur on their own." Know that love and other causes exist; know that extinction of causes is completion; and know that completion is the path. Know the Twelve Causal Links with the four kinds of wisdom is the path of proper view. Sentient beings are deceived by entangled attachments like someone who owns a priceless gem but does not know that it is authentic and is deceived by others. At that time, Bodhisattvas become greatly compassionate, "I shall become a Buddha to transform sentient beings with the proper and true Dharma so that they see the proper path."

Question: Just as the *Mahāyāna Prajñāpāramitā* says, "All dharmas do not come into being nor cease to be; there is nothing whatsoever other than emptiness. That one sign is no sign, which is called the proper view." What does it mean to call impermanence and other contemplations the proper view?

Answer: If the *Mahāyāna* says that all dharmas are empty and devoid of signs, why does it say impermanence, suffering, emptiness and others were untrue? If it says emptiness that does not come into being nor cease to be is a sign of reality, then it should not say it is of no sign. What you say earlier and later are inconsistent. Furthermore, the Buddha talks about the Four Perversions. There is constant perversion in impermanence makes some sense. All conditioned things are impermanent. Why do causes and conditions come forth? There are no permanent causes and no permanent conditions, so how can the fruits that come forth be constant? First there was none, now is exists. Existent, it is then gone. All beings see impermanence, which contains old age, sickness and death. Externally they see all things wither. Hence we talk about impermanence being unreal.

Question: I do not say that permanence is real and impermanence is unreal. I say that both permanence and impermanence are unreal. Why? The Buddha said, “Both permanence and impermanence in emptiness cannot be attained. To be attached to these two is to be completely perverted.”

Answer: Your words do not correspond with the Dharma. Why? You say there is no dharma, then you say both are perverted. All are empty and nonexistent, therefore [that dharma] is real and not perverted. If I shatter existence and am constantly attached to impermanence, my dharma should be shattered and the self is not real. The perversion of existence being constant is shattered, therefore contemplate impermanence. Why? The power of impermanence can shatter permanent existence. Just as poison is antidote for other poisons. Just as medicine, once taken to eliminate sickness, is gone too. We should know that the medicine is wonderful in its ability to alleviate sicknesses. If the medicine does not disappear, then medicine becomes a sickness later. Similarly, if attachments to impermanent dharmas should be shattered because they are unreal, then what is there to shatter with regard to the self that does not accept the dharma of impermanence? The Buddha said, “Suffering is the the real suffering explained in the Four Noble Truths.” Who can make you happy? The cause of suffering is a true cause, who can make it so it is not a cause? The end of suffering is true ending, who can make it not end? The end of the way is the true way, who can make it not the way? Just as the sun may cool, the moon may warm up, or the wind may stop moving, the Four Noble Truths will never be altered. You cannot understand the Mahāyāna Dharma because you are attached to words and sounds. The various true marks in the Mahāyāna Dharma cannot be shattered because there is no doer. If it can be shattered or created, then it is not the Mahāyāna. Just as the new moon is very tiny when it comes forth on the first or second day, people with good vision see and point it out to those who do not see. Those who do not see stare at the finger and are lost with regard to the moon. Those who understand say, “Fool, why only stare at my finger, the finger is the condition for the moon; the finger is not the moon.” You are the same way. Words and sounds are not the marks of reality, but are borrowed to express true principles. You further become attached to words and sounds and are occluded as far as true marks. If you practice and acquire such proper knowledge and views, contemplate the combination of the Twelve Causal Links and the Two Divisions of Cause and Effect: the Twelve Causal Links of Effect is the truth of suffering, the Twelve Causal Links of Cause is the truth of practice, the ceasing of cause is the truth of ceasing, and seeing that cause and effect cease is the truth of the way. There are four types of contemplation on effect: impermanence, suffering, emptiness and no self. The four types of contemplation on cause are: collection, cause, condition, and production.

Question: There are four types of effect, but only the truth of suffering is named, the rest of the

truths are not named.

Answer: If we talk about the truth of impermanence and you doubt it, you will doubt the truth of suffering and the truth of no self. The same difficulty applies. Furthermore, if you say the truth of impermanence is faultless, you will say that the truths of emptiness and no self are also faultless. If the truths about impermanence, suffering, emptiness and no self were explained, they would be repeated. Therefore the four are explained with one.

Question: How is suffering different so that it is the only one among the three that was named?

Answer: Suffering is something that all sentient beings detest and are weary of. Sentient beings are afraid of it. Impermanence is different. There may be people who, oppressed by suffering, think of impermanence and suffers without desire.

Question: Is it not suffering if someone wishes to commit suicide with a knife but treat a thief with bitter medicine and acupuncture?

Answer: It is not about wishing to acquire suffering and wishing to preserve bliss. Beings fear death because death is grasped. Suffering is the foremost problem and joy is the foremost benefit. Therefore by leaving true suffering is to acquire happiness. Hence the Buddha only named the truth of suffering among the divisions of effect; it is not that the truths of impermanence, emptiness and no self are nonexistent. Once beings understand the Four Noble Truths and its true wisdom, there is no doubt or regret, which is called proper view. Contemplate these and there are various benefits. This is called proper awareness. Eliminate deviant livelihood and gather-in the four kinds of deviant words. Part with the four other types of deviant words and gather-in the four kinds of proper words. Eliminate deviant livelihood and gather-in the three karmas of the body; eliminate the three other types of deviant karmas is called proper karma. Part with the other forms of deviant livelihood is called proper livelihood. To diligently contemplate in this way is proper expedience. To focus without being scattered is called proper mindfulness. To contemplate without being affected is called proper concentration. Proper awareness is like the king followed by seven servants, which are called the truth of the way. Focus on this and truly believe it without being affected is called the root of faith. To focus on diligently pursuing the way is called the root of vigor. To not forget to concentrate on being mindful is called the root of mindfulness. To concentrate the mind on one object and not let it become scattered is called the root of *samadhi*. Contemplating and differentiating between impermanence and other awarenesses are called roots of wisdom. This is called development leading to power. These are called the Five Powers.

Question: The Eightfold Proper Path talks about wisdom, mindfulness, concentration and others, why are the roots and the powers repeated?

Answer: Upon entering the practice, practitioners initially attain some minor benefit, which are

called the roots at that time. Five items strengthen them, which are called the powers. Initial entry into non-outflow and the seeing of the truth of the way are merit and virtue, which are called the Eightfold Proper Path. Entry onto the path of contemplation is called the Seven Thoughts on Awakening. Upon initial entry onto the path, contemplate with a focused mind the pain of the body, which is called Abiding in the Four Mindfulnesses. In this way, they acquire the flavor of wholesome dharmas from the four types of diligence, which are called the Four Proper Diligences. This wish to be more diligent and enter the first door of concentration and wisdom is called the Four Spiritual Fulfillments. Although called the Four Mindfulnesses, Four Proper Diligences, Four Spiritual Fulfillments, the Five Roots etc., each acquired its name according to the activity of gathering-in the mind, whether it comes earlier or later, less or more, its conduct, level and conditions. Just as each of the Four Elements contains the four elements, the term is based on the majority of the composition. If there were more elements of earth and less of water, fire and wind, then the element is called the earth element. This applies to the elements of water, fire, and wind too.

Similarly, each of the 37 Means contains all means. Just as Abiding in the Four Mindfulnesses contains the Four Proper Diligences, the Four Spiritual Fulfillments, the Five Roots, the Five Powers, the Seven Awakenings, the Eightfold Proper Path and others. Contemplating the Twelve Causal Links, the Four Noble Truths, Abiding in the Four Mindfulnesses, Four Proper Diligences, Four Spiritual Fulfillments, the Five Roots, the Five Powers, the Seven Awakenings, and the Eightfold Proper Path in this way, they are at peace. Furthermore, save sentient beings with these Dharmas so that they concentrate on the vow of diligently pursuing Buddhahood. At that time, contemplate and think, "I understand that in contemplating and knowing this way, I should not grasp it or certify to it. I have not entered nirvana due to the power of two things. One is great compassion, not wishing to abandon sentient beings. Two, the profound knowledge of the true marks of all dharmas. All methods of the mind come forth from causes and conditions. Why do I follow that which is not true? I shall ponder this since I wish to enter the profound contemplation of the Twelve Causal Links and know what the Dharma of causal links is all about." Furthermore, ponder these four conditions: causal conditions, sequential conditions, conditioned conditions and enhanced conditions.

The Five Causes are causes and conditions. Eliminate the final mindstate of past and present *arhats*. The remainder of past and present mindstates consists of the methods of the mind. These are sequential conditions. Conditional conditions and enhanced conditions condition all dharmas. Ponder further, "If the explanation is that dharmas first come from causes and conditions then we should not say that dharmas come from causes and conditions. If not, then we should not say they come forth in the midst of causes and conditions either. Production contains half a void should not come from causes and conditions either. Why are there causes and conditions? If dharmas were not produced and the methods of the mind from the past were lost, how can sequential conditions be

done? If we had no conditions with the wonderful dharmas among the Buddhadharma, why is nirvana a conditional condition? If all dharmas were indeed without any inherent nature, then the dharma of existence cannot be acquired. If the effect of causes and conditions come forth because of another, this explanation is not so. If causes and conditions were distinct, when combined in one place, their effect is indeed unobtainable. Why does effect come from the peripheries of causes and conditions? There is no effect in causes and conditions. If there were no effect in the midst of causes and conditions at first but it manifests, then why do effect not manifest from the periphery of non-causes and non-conditions? It is because both are nonexistent. Effect belongs to causes and conditions and manifests from the peripheries of causes and conditions. The causes and conditions do not stand alone but belong to other causes and conditions. Why does this effect that belongs to other causes and conditions stand on its own? Causes and conditions can produce effect; therefore effect does not come forth from causes and conditions or the existence of non-causes and non-conditions. This is therefore not an effect. Since there is no effect, there is neither condition nor the absence of condition.

Question: The Buddha explained the Twelve Causal Links and that ignorance conditions activities. Why do you say there is no cause and effect?

Answer: First, I must provide an answer. It is more difficult to provide no response. If it is difficult, then all the more should I respond. The Buddha said the eyes give rise to deviant thoughts, because form conditions the edge of delusion. Delusion is ignorance. What is there for ignorance to rely upon and abide in? If it relies on the deviances of the eyes, form, or deviances in consciousness, it should not abide in the eyes. They should not wait for form but should always be deluded. If they depend on form, they should not wait for the eyes because they are outer delusions, what do they have to do with me? If they were to depend on consciousness, consciousness is devoid of form, duality, contact, division or location. The same is so with ignorance, so where is there to abide? Therefore ignorance is not inside, outside or in-between. It does not come from past lives and does not abide in future lives. It is neither in the east, west, north, south, the four intermediary directions, zenith or nadir. There is no true dharma. The nature of ignorance is just about no nature of understanding, which turns into understanding when changed. Deduce one step at a time and know that delusion is unattainable. Why does ignorance condition activities? Just as space neither comes into being nor ceases to be, neither exists nor ends, and its inherent nature is fundamentally pure. Ignorance is too. It neither comes into being nor ceases to be, neither exists nor ends, and its inherent nature is fundamentally pure. This is so too for each link on up to birth conditions old age and death. Bodhisattvas contemplate the Twelve Causal Links in this way and know that sentient beings are deceived and tied to suffering and problems but easy to save. If there were true marks to all dharmas, beings would be difficult to save. Pondering in this way will shatter delusion. If Bodhisattvas tend to think more, be mindful of *ānāpāna* constantly, count the inhalations and

exhalations from one to ten without letting the mind roam or scatter. Through this practice Bodhisattvas reach singleness of mind and eliminate the Five Coverings and activities of desire.

Bodhisattvas who see the way should practice three types of patience: patience with the production of Dharma, patience with tender and compliant Dharma, and patience with non-production. What is the patience of production? With regard to various evil things such as being scolded, beaten or killed by all beings, Bodhisattvas are not affected, angry or hateful. Not only are they patient, but they are furthermore compassionate. All these beings wish for good things, so may they attain all they wish. Without releasing such thoughts in the mind, they will gradually attain and understand the true marks of all dharmas, as if being perfumed. For instance, a kind mother loves her child. She feeds and raises the child. She does not consider the various impurities as evil; but is doubly empathetic and wishes for the child's happiness. Practitioners are the same way; all beings do all kinds of evil but practitioners do not detest, retreat or turn away from pure and impure conducts. Furthermore, I shall personally cause infinite beings throughout the ten directions to be saved and reach Buddhahood. Be patient and not retreat, regret or be frightened. Do not be lax, weary, fearful, or obstructed. Focus with a singleness of mind while being patient with such production using three types of contemplation. Do not think about other things; when thoughts condition externals, bring them back. This is called the Patience with Production.

How can we be gentle and compliant in being patient with the Dharma? Though Bodhisattvas have acquired the Patience with Production and embody infinite merit and virtue, they know that merit and blessings are impermanent; at the same time, be weary of impermanence and constantly seek blessings, including seeking constant abiding in the Dharma for sentient beings. Seek the true marks in all dharmas: the dharmas of form and formlessness, dharmas that can be seen and cannot be seen, dharmas that are dual and nondual, dharmas of outflow and non-outflow, conditioned and unconditioned, superior, average, and inferior. Why are the signs of reality neither constant nor impermanent, neither joyous nor unhappy, neither empty nor not empty, and neither spiritual nor not spiritual? Why is there no constant existence? It comes from causes and conditions. First there is none now there is existence. Therefore existence returns to nothing, hence there is no permanent existence. What does it mean by no impermanence? Karmic retribution is not lost, external sense objects are felt, and causes and conditions grow; therefore there is no impermanence. What does it mean by no joy? Thoughts of joy come from new forms of suffering due to the nature of impermanence and conditions wishing to come into being. Therefore there is no joy. What does it mean by no unhappiness? Happiness occurs due to feelings; it is generated by tainted desire. Happiness is sought without a care for their lives, that is not unhappiness. What does it mean by no emptiness? It means that things enter from the outside and inside and each being feels and

understands uniquely. It is because of the retribution of offenses and blessings. It is because all beings believe it so, there is no emptiness. What does it mean by no non-emptiness? It means that union and others are true. Due to discrimination, it is unobtainable when sought. It is turned by the power of the mind, therefore it is about no non-emptiness. What does it mean by the nonexistence of gods? It means there is no ease. It is because the realm of the seventh consciousness is unobtainable; therefore there is the nonexistence of gods. What does it mean by no absence of gods? There are future lives, the attainment of liberation, and each individual's not calculating other things in the mind; therefore the nonexistence of the absence of gods. In this way, it does not come into being or cease to be; it is not the absence of coming into being or ceasing to be; it is neither existence nor void; and it is neither feeling nor attachment. Words completely cease and the activities of the mind stop. Just as the nature of nirvana is the true mark of the Dharma, with this Dharma, faith is pure and freed of stagnation and obstruction. Gentle knowledge, gentle faith and gentle diligence make it the Tender and Compliant Patience with the Dharma. What does it mean by Patience with the Non-production of Dharma? Just as in the above Dharma of the marks of reality, wisdom, faith and vigor strengthen the benefits to sense faculties, this is called Patience with the Non-production of Dharma. For instance, among the Sound Hearer dharmas, patience with the Dharma is attained by developing wisdom, faith and vigor in the dharmas of heat and summit. Patient individuals are patient with nirvana and non-outflow dharmas; this is why it is called patience. Due to new attainments and new views, this is called patience. Patience with the Dharma is just so too. At that time, the liberated *arhat* does not acquire the wisdom of non-production. They acquire the wisdom of non-production by increasing vast benefits and turn them into liberation not fixed to one time. Patience with the Non-production of Dharma is just so too. Those who have not reached the fruition of Bodhisattvas attain Patience with the Non-production of Dharma. To acquire the fruition of Bodhisattvas' true conduct is called the fruition of the Bodhisattvas' way. At that time, they attain the *Pratyutpanna Samadhi*, great compassion among sentient beings and entry into the prajnaparamita door. At that time, all Buddhas bestow them with an epithet. They fall and become reborn in the realm of Buddhas. All Buddhas are mindful of them. All of their heavy offenses thin and thin ones extinguish. The three evil realms are cut off for them so that they are always reborn in the heavens or among humans. This is called non-retreat to an unaffected space. Later their flesh body enters the Dharma body and can create various transformations, save all beings, be replete with the Six Paramitas and make offerings to all Buddhas. Teaching sentient beings in the pure Buddhalands, realizing and fulfilling merits in the ten grounds, they sequentially attain annutarasamyaksambodhi. This is an initial practice of the *dhyāna* Dharma for Bodhisattvas.

*When practitioners focus in their search for the way,
They shall contemplate whenever convenient.
If they have no time and are inconvenienced,*

It would be a loss and not a gain.

*Like an unborn calf fed with milk
Cannot receive the milk since it is untimely.
If the calf were born and fed bull horn,
It cannot receive any milk since it is unwise.*

*Like drilling wet logs in the hopes of fire
The fire is unfeasible since it is untimely.
Break off dry twigs in the hopes of fire
The fire is unfeasible since it is unwise.*

*At the juncture of attaining, know the time and measure of your deeds;
Contemplate how much the strength of expedients in the mind
There are times to be diligent and times improper
Accord with the way in times proper but not others.*

*If the mind is restless, do not be bold.
Being too bold will not win samadhi.
Just as too many logs fuel a large pyre
Which refuses to quell when strong winds blow.*

*If you can regulate the mind with samadhi
Movements of breath just so let you reach samadhi.
Just as a great fire is blown by strong winds
Will extinguish when doused by floods.*

*If softhearted men were lax too,
They should not practice drowning like so.
Just as a few logs with no flame
Will extinguish without the blowing wind.*

*If they were vigorous and courageous
They would soon attain the way with swift health like so.
Just as a small pyre helped by much fuel,
The wind blows the blaze but it never quells.*

If they practice renunciation and stop passivity

*Planning to restore the renounced, they lose dharma protection
Just as patients must take care of their health
Were they to let go of renunciation, they live no more.*

*If they maintain the proper and impartial mind of renouncing thought
Practice diligently in proper times and realizing the way fast,
Just as someone who rides a tamed elephant
Which obeys and does not stomp or block.*

*If they had much lust and love a scattered mind
They should not practice kindness and others at that time.
Licentious individuals who practice kindness benefit the deluded.
Just as patients take cold-natured medicine for cold-natured diseases.*

*Licentious individuals with a scattered mind may contemplate impurity;
Contemplate the truth of impurity and the mind reaches samadhi.
The dharma of practices works well in this way,
Just as patients take warm-natured medicine for cold-natured diseases.*

*If they had much hatred and full of rage
They should not practice impurity at that time.
Angry people add to their hatred contemplating evil,
Just as patients take warm-natured medicine for warm-natured diseases.*

*If angry men practiced kindness
Never forsaking the practice of kindness, hatred dissolves.
The dharma of practices works well in this way,
Just as patients take warm-natured medicine for cold-natured diseases.*

*If they had much delusion with dark and shallow minds,
Both the dharmas of impurity and compassion
Only add to their delusion and offer no help,
Just as patients take fried medicine for wind-based diseases.*

*People with confused and dark minds contemplate causes and conditions
By contemplating the individual truths, delusions end.
The dharma of practices works well in this way,
Just as patients take pasty medicine for wind-based diseases.*

*Just as a goldsmith uses a fan on the coal
Untimely work makes him lose the dharma;
Rushing to blow without knowing the time
Or to drench it with water or to let it go.*

*The gold melts in high heat and dissolves
Stopping before it melts, it cannot dissolve.
Untimely expedients cost benefits in the dharma;
If there is no benefit in the dharma, it is of no benefit.*

*Just as a pharmacist faces three disease types
Can eliminate those based on cold, heat and wind.
Providing appropriate medicine as the Buddha does.
The diseases of lust, anger, and delusion end with medicine.*

The Sutra of Sitting Dhyāna Samadhi Fascicle II