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坐禪儀

TSO-CH'AN I

AN EXEGETICAL TRANSLATION

by

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INTRODUCTION

This original manuscript of Tso-ch'an I, 坐禪儀, the Procedure of Dhyana, is part of a collection of eight volumes of 勅修百丈清規, Ch'ih Hsiu Pe Chang Ching Kuei,¹ or in Japanese, the Chokushu Hyakujo Shingi.

Its compiler is 德輝, Tokki or Tê-kuei who, in 元朝, the Yuan Dynasty, 1280-1368, received an imperial decree to do this work. He resided at the 大智壽聖禪寺, Shuo Chih Shou Sheng Shan Szu,² which was in a locality that was a part of the 百丈山, Pai Chang mountains, in 洪州 Hong Chow, about 150 miles east of Hankow.

This monastery was started in 唐朝, the T'ang Dynasty, (618-905 A.D.), its master 懷海 Huai-Hai (720-814 A.D.), a disciple of 馬祖 Ma-chu (709-788 A.D.), saw the need for a better regulated Zen monastery. He felt the groups at that time were too contemplative and were withdrawing within themselves more and more. Emphasis on other-worldliness was

1,2) See Appendix.

causing them to lose touch with the work-a-day world. It was evident to him that if Buddhism were for all the people, it was illogical to make it more and more inaccessible by greater seclusion.

So, he formulated a set of rules for the monastic Zen communities which placed them in much closer touch with the people. He felt that everyone should contribute their share of the labor towards the Brotherhood, such as raising rice, farming, building, or cleaning up. From this has come the remark " 不造不食 , no work, no eat." Apparently the attempt was to stress that not only food and health of the mind, but also of the body was due to continual self-effort, and if one did not apply himself persistently, one had a rather quick karmic response of unrequited visceral hypermotility as a poignant reminder.

These rules and regulations drawn up by Huai Hai was known as the Pai-Chang Ching-Kuei. They have become the

traditional guide posts of all subsequent Zen monastic communities. Indeed, because of the widespread acceptance of these precepts, Hwai Hai is often referred to, and is probably better known, as Pai Chang, the name of the mountain, where the monastery was and in which his work originated, than by his own name.

These regulations were either lost or burned during the widespread persecution of the Buddhism in 845 A.D. of the T'ang Dynasty. The period of oppression though lasting only for two years caused the destruction of 4600 monasteries. A quarter of a million monks and nuns were forced to return to lay existence. Millions of acres of land were confiscated. It was not until almost five centuries later that an imperial decree to Tê-Kuei resulted in the restoration of these Zen monastic rules back to documentary form.

Zen, or in Chinese, Ch'an, Buddhism was first introduced to China in the 6th Century, (520 A.D.) by Bodhidharma

達摩祖師, who was the 28th direct Patriarch of India. He came to Canton during the reign of Emperor Wu-Ti of the Liang dynasty 梁朝 (502-556 A.D.) and became the first patriarch of Ch'an Buddhism in China.

Hui-K'o, 慧可, (487-593 A.D.) succeeded him as the second patriarch. He was followed successively by Seng-Ts'an, 僧璨 (died 606), 道信, Tao-shin (580-636) and Hung-jen 弘忍 (602-675). The 6th was 慧能, Hui-Neng (638-713), who though illiterate when he first entered the monastery of Hung-jen, was able to demonstrate a greater grasp of Chian than another of the fifth Patriarch's elder disciple, Shen-Shiu 神秀.

This superiority was clearly brought out in the celebrated passages of the Sutra of the 6th patriarch 六祖傳證 which each wrote as the evidence of his knowledge of Buddhism.

Shen-Shiu, after much wobbling, indecision, and internal turmoil, wrote:

身如菩提樹 a.
心是明鏡臺
時時勤拂拭
勿使惹塵埃

The body is a mirror bright

The mind a Bodhi-tree

Constantly, flick carefully

Lest on them dust alight

On hearing this, Hui-Neng, who was but a mess-boy in the monastery, asked another person to write for him his dictation of the following:

b.
菩提本無樹
明鏡亦非臺
本來無一物
何處惹塵埃

a) T'so Kai edition p.6

b) ibid p.10

Neither is there Bodhi-tree
Nor yet a mirror bright
Since all in reality is void
Whereon can dust befall.

When Hung-jen saw this, he knew that here was someone that really understood the deeper meaning of the emptiness of mind in its relationship to thoughts and their awareness. Because of this, he made Hui-Neng the 6th patriarch to succeed him.

In the stanzas above, one can see a very interesting point of how two sincere students of Ch'an Buddhism can each have such a different interpretation of its fundamental meanings. One may as Shen-Shiu did, have a vast intellectual comprehension of the subject and yet mistake the pointing finger for the moon.

To get a better understanding of this one must look further into some of the practices of Buddhism. One of which is

坐禪, Dhyana, or Za-Zen in Japanese, a technique of sitting in meditation. The purpose of this practice is to relax the body, and to train the mind to recognize and abandon meandering thoughts. The presence of aberrant and half-unconscious trends of disturbed and confused ideas are dropped. The attitudes of mind, of anxiety, restlessness, futility, apathy and aimlessness are recognized and banished. This is done in a state that is known as *Muga* 無我 --that is an absence of the feeling that "I am doing it." The process is not only one of preserving nervous energy, but also to attain Samadhi 定 by means of which one develops intelligence and wisdom 智慧. But before one can practice Dhyana fruitfully, one must have the necessary moral qualities and have learned some control of the mind. Because these two prerequisites have all too often be forgotten, let's look at the *Sūrangama Sutra* 楞嚴經^a, where in the Buddha Himself

a) Goddard, D. The Buddhist Bible, p. 263, 1933, Vermont

says to Ananda 阿難.

".....persistently teach the people of this world to attain perfect concentration of mind, so that they may be enabled to keep the precept of purity and thus be able to practice Dhyana successfully and attain Samadhi.....a man who tries to practice Dhyana without first attaining control of his mind is like a man trying to bake bread out of a dough made of sand; bake it as long as he will, it will only be sand made a little hot.....Inhibition and annihilation of.. ..(defiling thoughts) is the path of Samadhi and even the conception of inhibiting and annihilating must be discarded and forgotten."

Further, it goes on to say, "no matter how keen you may be mentally, no matter how much you may be able to practice dhyana, no matter to how high a degree of apparent samadhi you may attain, unless you have wholly annihilated.....", "all thoughts that are contrary to the precepts such as lust,

egotism, brutality, unkindness, covetousness, deception, etc.,...." "you will ultimately fall into the lower realms of existence."

From these extracts, one can readily see that Ch'an Buddhism has a very sound moral background which is often overlooked or in some cases disregarded entirely for its more mature conceptions. It is because of this oversight by some writers that Zen has been misinterpreted as being a dangerous teaching wherein one accepts both good and evil alike without discrimination. Moreover, this have often been coupled with another higher doctrine, that one should act immediately as one thinks, intuitively as it were, without indecision and internal debate. The combination of these two ideas would obviously lead to grave danger for the individual learning Zen because such promises would justify any form of action, however harmful or immoral it may be.

Whereas in the original teachings, it was necessary for a candidate for Zen to first undergo a rigid program of strict moral training. He learned to be aware of each thought as it arises, to get rid of the defiling ones, to have only benevolent ones. This was not only when one was alone, but at all times, in all his daily contacts under all circumstances. For Zen was not a teaching of exclusion of the person from the environment, it was life itself and its effective growth within the person was contingent on his ability to live Zen and not just to know its meaning.

Only after a student has become so well grounded in morality that it has become a part of his nature, analogous to a thorough infusion like the circulation of his blood throughout his total being, is he then ready for the fruitful study of the higher practices in Zen. Alan Watts, in his

a)
Spirit of Zen, vividly picturized this preliminary discipline
when he said:

"Just as the garden must be cultivated and planned before
the flowers are allowed to grow, so the moral law must be
mastered before the Spiritual law, for just as the flowers
might strangle each other, so might the followers of the
spirit become wild libertines."

Though religion without morality is a delusion, yet
morality per se is not religion. It is a bridge through
which one must pass to reach Zen. That many have mistaken
the bridge for the goal can be readily seen when we recall
the previous poem by Shen-Shiu. He is still "cultivating"
when it was time to "let go" and "let it grow."

Having satisfied these two prerequisites of controlling
the mind and keeping the precept of purity, one may "be able

a) p. 64 London 1936

to practice Dhyana successfully." This sitting in quiet meditation in its outward aspects of bodily posture and effortless breathing is probably related to Indian Yoga.

One must understand, however, that this similarity is only anatomical and not qualitative. It is comparable to saying that the optic organs, the eyes, are all identical. They are alike only in their physical position in the human bodies. To name but a few varieties, there are the wild, unstable, capricious eyes of the manic psychotic. There are the icily congealed, calculatingly avaricious ones of the professional gambler. There are the beseeching, frightened yet searchingly querulous eyes of those seeking re-assurance. There are the unseeing, deep-curtained trance-like, yet slightly bewildered eyes of the so-called absent-minded professor. Still, there are the transcendently compassionate, and heart-warmingly benevolent eyes that one meets too rarely

in one lifetime. So to say that all eyes are the same or that yoga is dhyana or even all dhyana is identical is like saying all that glitters is gold.

What then are some of the relations of dhyana and yoga?

Yoga has been an integral part of Indian religions for centuries. One who practices yoga is known as a yogin. Its principles are accredited to Patanjali in the second century B.C. Later it was founded by Asanga in the 4th century A.D. as the Yogachara School 瑜伽宗 of Buddhism.

Many of the works of this practice were among the first Buddhist scriptures to be translated into Chinese during the years 150-410 A.D. Fa-fu 法護 in 284 A.D. made a complete translation of Sangharasha's Yogacharabhumi 修行道地經. Asanga's greatest work the Yogacharabhumisāstra 瑜伽師地論 was said to have been dictated to him in or from the Tusita heaven by Maitreya. Hsüan-tsang

大教 not only became a disciple and advocate of this school but also translated this and its many commentaries into Chinese. It became the basic foundation text for its followers. Briefly it taught meditation essentially as a mystical means of obtaining magical powers 五神通 (the five magic powers, iddhi) by going through four stages of dhyanas, the four "formless states" 四無色定.

道安 Tao-an 312-385 A.D., a very learned scholar-monk, was one of the more famous early exponents of Buddhism in China. Indian monks invited by him translated numerous sutras totaling more than a million words. He interpreted the Buddhist literature and applied the principles of dhyana in the light of his own background of Taoism which was the dominant philosophy among the intellectual class at that time.

Lao-Tze's (born 604 B.C.) doctrines of the Tao during

the 4th and 5th century A.D. became so intermixed with Buddhism that many contemporary philosophers were unable to distinguish any fundamental discrepancy between them. Some became so convinced of their similarity that they thought the differences of terms such as the Great Oneness and sam-yak sambodhi 正覺, were only one of geographical usage and custom. A story was current in the Ch'i Dynasty (479-501 A.D.) that the soul of Lao-Tze went to India and was born as the Buddha.

Much of Buddhism was explained by the use of Taoist terms. This method of analogy was known at that time as 格義 ko yi. Thus it was not uncommon to regard scholars of these two teachings as belonging to the same intellectual category and trend. Tao-an, also was interpreting the practices of yoga as if they were the working methods for the attainment of the Taoist ideals of freedom of desire and non-activity.

In 384 A.D. a year before Yao-an's death, an Indian monk Kumarajiva 鳩羅什 (343-413 A.D.) was brought to China. Of all the Indian monks that came to China, he became one of the most famous. This was due to his scholarly attitude and his voluminous output. Under the kingdom of Ch'in's ruler, an ardent Buddhist, Kumarajiva at Ch'ang-an from 402 to his death in 413 was able to gather together a tremendous group of scholars and translators. With 800 monks working under him, he translated almost a 100 works. Besides yoga literature, he translated the Vimalakirti sutra 維摩結經 the Prajnaparamita sutra, 般若經, the Saldharma Pundarika 法華經 which represented some of the greatest works of Mahayana Buddhism.

Though these works were available, most of the Buddhists became followers of the Pure Land 淨土 or Amitabha Sect, 念佛宗, founded in China by Hui-Yuan 慧遠 (d.416),

a disciple of Tao-an. The fundamental doctrine of this school was salvation by faith and by continually calling the name of the Buddha. Meditation here was thought to be helped by picturing to oneself, the image of the Buddha, and all his splendor from birth onward. Much emphasis was laid on the rituals and merits of such meditative practice.

Though Buddhism was quite popular it remained an intellectual study and had not been interpreted into native colloquial language. This was changed however by Bodhidharma 達磨祖師, who came from Conjeeveram near Madras, India to China in 527 A.D. He was always pictured as a fierce old man with large penetrating eyes peering out from a black-bearded face. His brilliant mind, however, brushed aside the prevailing atmosphere of philosophical speculation with concepts and the belief of salvation by faith.

Some eminent scholars attribute the origin of the Ch'an

School to Tao-sheng 道生 (360-434), a disciple of Kumara-
jiva, because of his two contributions of doing merits with-
out return, 善不受報 and the doctrine of sudden
enlightenment 頓悟. The theory goes so far as to leave
the entry of Bodhidharma into China and the actuality of such
a person into the realm of folk-lore and legend.

Though Tao-sheng did write about these propositions, it
was an intellectual discourse that remained such without any
widespread impact. Whereas Bodhidharma, in his quiet way
changed the course of culture for the entire Far East.
The solution to this divergency is at once apparent when
one knows that Zen deploras conceptual, bubble-blowing
intellectuality. To have a theory about, to write a treatise
on, to talk about Zen is not Zen no matter how high the plane
of cerebral activity. Zen is vitally alive, down-to-earth
and forceful in its impact. One that truly lives it-that

IS ZEN- somehow expounds it in such a way that its influence like the waves of an ocean keeps going further and further. In analogy, just to have a concept about the atom is not quite the same as to break it up, to re-synthesize it, to blow up a city and to stop a war with it.

Peculiarly enough it remained for a Westerner to fully grasp this difference in Bodhidharma ".....his influence depended not upon what he did or said, but upon what he was^a" ".....yet from that time there began something which has influenced the cultures of China and Japan more than any other single factor^b". "The truth was that Bodhidharma had found a wisdom which could not be put into any intellectual formula."^c

Bodhidharma, being the 28th Indian Patriarch, returned to the spirit of the Buddha's teaching. To this he gave the

a) Spirit of Zen, Alan Watts, London 1936, P 29.
b,c) i.b.i.d. P 31.

name Ch'an or Dhyana 禪 . This school, we have seen, went on to Hui-Neng as its 6th Patriarch in China. Nearing his death, he told his disciples that the practice of appointing Patriarchs would be discontinued. He quoted a verse by Bodhidharma

吾本來茲土^a
傳法救迷情
一花開五葉
結果自然成

My purpose in coming to China

Is to transmit the Dharma for Deliverance
of the deluded

In five petals the flower will be complete
Then fruit will of itself come naturally.

a) Tan-ching, T'so-Kai Ed. P 108

Hui-Neng during his time brought the flower to full blossom. Dhyana now was entirely different from Indian yoga practices. The various kinds of trances which were considered to be important objectives of yoga psychology was discouraged by the Zen masters. They pointed out that one can never obtain wisdom by seeking static or other worldly states of consciousness while flexed in certain anatomical positions, however comfortable, or quiescent it may be. Nor does the duration or frequency of the practice matter.

For instance, in the Sutra of the Sixth Patriarch^{a)} the following incident is described. 志城 a Buddhist scholar, when asked by Hui-Neng as to how he was taught, replied, that he was instructed by his master to

住心觀淨
長坐不卧

a) T'so Kai Ed. P 88.

Concentrate the mind to watch for quietude.

Always sit do not lie down.

Hui-Neng's response was:-

" 住心觀淨
是病非禪

Concentrating the mind to watch for quietude

is a disease not dhyana.

Listen to this verse:-

生來坐不卧
死去卧不坐
元是臭骨頭
何為立功過

In Life to make the body sit and not lie

In death to lie and not sit

After all it's but a foul bag of bones!

How can it be said to earn merit?"

Another story is told of Huai-yang 懷讓 (677-744 A.D.) a famous disciple of Hui-Neng's and his encounter with Ma-tsu 馬祖 (709-788 A.D.). The latter was always sitting alone practicing meditation in a solitary hut on a mountain peak. He would pay no attention to his visitors. Huai-yang, after waiting for sometime, picked up a brick and started to grind it while sitting himself near Ma-tsu. After a rather considerable time the latter inquired "What are you doing?". Huai-yang said, "I am grinding this brick to make a mirror!". Ma-tsu replied, "But any fool knows you can't make a mirror by grinding a brick?". Huai-yang quietly said, "Yes I know, -and do you think you can become a Buddha by sitting cross-legged all day?".

Though these illustrations were in the period of the full flowering of Ch'an in China, one can also find references to this type of criticism of the ritualistic secluded

practice of dhyana or Za-Zen in much earlier literature.

Some of the most powerful, succinct and expressive words in all Mahayana literature is found in the Vimalakirti Sutra

維摩結經^a, where Sariputra 舍利弗.

in declining the Buddha's request that he go and visit

Vimalakirti, relate the following incident.

憎念我昔
曾於林中
宴坐樹下
時維摩結
來謂我言
唯舍利弗!
不必是坐

為宴坐也

I remember once I
was in the midst of a forest
sitting in Dhyana under a tree.
At that time Vimalakirti
came and said to me
Oh, Sariputra!
One does not necessarily have
to be sitting
to be considered in Dhyana.

a) Vol 1 P 11.

夫宴坐者
不於三界
現身意
是為宴坐
不起滅定

For one to be in dhyana,
need not in this triple world
manifest the idea of the body:
this is dhyana!

Not thinking of extinction
or samadhi

而現諸威儀

and still manifesting all the
dignities,

是為宴坐

this is dhyana!

不捨道法

Not forsaking the dharma

而現凡夫事

yet manifesting the ordinary
activities,

是為宴坐

this is dhyana!

心不住內

The mind not concentrating inside

亦不在外

nor to be on the outside,

是為宴坐

this is dhyana!

於諸見
不動
而修行
三十七品
是為宴坐
不斷煩惱

而入涅槃
是為宴坐
若能如是坐者
佛所印可

Towards all that is viewed
be not aroused
yet develop and practice
the thirty seven conditions:³
this is Dhyana!
Without breaking off mental
irritations. (klesa)
Yet to be in nirvana;
This is dhyana!
If persons can be in dhyana thusly,
they have the Buddha's approval.

So one can readily see that dhyana of this type is in a much different level than those that seek mystic trances or those that are primarily physical contests of endurance. It is at once a mind that is firmly of the dharma without the

3) See Appendix.

hardness of righteousness. It is soft with compassion without being maudlin. It is practical yet not pragmatic. It is spiritual still not vague. It is humble but not obsequious. It is dignified without being haughty. It is empty but not hollow. It is full yet not effusive. It is "sitting" but not in a state of catatonia. It is walking, working and eating yet with the mind "sitting" at perfect ease. It is wisdom beyond words, beyond intellectuality. This is dhyana.

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10

11

12

一如動靜無間量其飲食不
乃放捨諸緣休息萬事身心
衆生不為一身獨求解脫汝
心發宏誓願精修三昧誓度
夫學般若菩薩先當起大悲

坐禪儀

跌坐亦可但以左足壓右足
脛上左足安右脛上或半跏
後結跏跌坐先以右足安左
物寬繫衣帶令威儀齊整然
欲坐禪時於閑靜處厚敷坐
多不少調其睡眠不節不恣

頭項骨節相拄狀如浮屠又
左傾右側前躬後仰令腰脊
左右搖振乃正身端坐不得
面相拄徐徐舉身前後欠復
掌安右掌上以兩手大拇指
而已次以右手安左足上左

日向法雲圓通禪師亦訶人
最勝古有習定高僧坐常開
開免致昏睡若得禪定其力
舌拄上腭唇齒相著目須微
安要令耳與肩對鼻與臍對
不得聳身太過令人氣急不

先此坐禪之要術也竊謂坐
覺之即失久久忘緣目成一
切善而都莫思量念起即覺
氣息既調然後寬放臍腹一
有深者達者知焉身相既定
閔目坐禪以謂黑山鬼窟蓋

如龍得水似虎靠山若未有
然清樂若已有發明者可謂
爽利正念分明法味資神寂
此意則自然四大輕安精神
者蓋不善用心故也若善得
禪用安樂法門而人多致疾

儀具明魔事預備不虞者不
楞嚴經天台止觀圭峯修證
正念現前一切不能留礙如
而道高魔盛逆順萬端但能
不多但辨肯心必不相賺然
發明者亦乃因風吹火用力

若不安禪靜慮到這裏惣須
成矣夫禪定一門最為急務
持定力如護嬰兒即定力易
之後一切時中常作方便護
身安詳而起不得卒暴出定
可不知也若欲出定徐徐動

彌山是知超凡越聖必假靜
處修攝其心安住不動如須
依禪定生法華經云在於閑
故圓覺經云無礙清淨惠皆
取應難定水澄清心珠自現
茫然所以探珠宜靜浪動水

利他同成正覺

浪幸諸禪友三復斯文自利
甘伏死門掩目空歸宛然流
何敵業故古人云若無定力
取辨尚恐蹉跎况乃遷延將
緣坐脫立亡須憑定力一生

坐禪儀之終

THE TRANSLATION

夫學般若菩薩

夫 one, one who 學 studies, practices, experiences,
般若¹ wisdom, a Buddhist term from the Sanskrit, prajna,
to know, to have knowledge, 菩薩², a Bodhisattva, from
the Sanskrit, Bodhi, meaning awakened, enlightened, come into
consciousness; Sattva, meaning, condition of being, existence,
also a living being, creature. Therefore, a person already
in a state of enlightenment, also, the way or the discipline
of the Bodhisattva.

先當起大悲心

先, first, firstly; 當, should, ought; 先當,
a necessary antecedent condition; 起, give rise to, raise,
evoke, manifest; 大, great; 悲, pity; 心, the heart,
the mind; 大悲心³, a heart of great pity, from the

1,2) See Appendix.

Sanskrit, the characteristic of mahakaruna, maha, -great, karuna, -pity. An all-encompassing limitless, inexpressible, unspoken, in-born and in-bred feeling of pity.

A PRIMARY PREREQUISITE FOR ONE WHO WOULD STUDY AND PRACTICE THE PRAJNA OF THE BODHISATTVA IS THAT HE SHOULD HAVE THE QUALITY OF GREAT PITY.

發 弘 誓

發, to take, to vow, to pledge; 弘, great, large, momentous; 誓 (new), a vow, an oath; 弘誓, the great oath that mahayana Buddhists take to forego eternal bliss until all beings are enlightened.

HE WOULD MAKE THE GREAT VOW.

願 精 修 三 昧

願⁴, to resolve, to will, to vow, to be determined; 精, pure, brilliant, industriously, indefatigably,

assiduously; 修, to cultivate, to develop; 三昧⁵,
Samadhi, the mind at perfect composure. Having completely
mastered the Eight-fold path. To be inexorably determined in
assiduously cultivating Samadhi for the attainment of Mukti.

Text 誓, new 誓, to vow; 度, to save, to lead to
the opposite shore; 衆, group, crowd; 生, life, alive;
衆生⁶, the compound is used in Buddhism to mean those
that have not been enlightened, therefore, the suffering.

TO VOW, TO WORK FOR THE COMPLETE ENLIGHTENMENT OF ALL
SENTIENT BEINGS.

不為一身獨求解脫
不, not, no; 為, in behalf, for the sake of,
in the interest of; 一身, one body, the individual;

獨 , only, solely; 求 , to seek after, to desire, to wish for; 解 , to unravel, to disentangle, to reveal; 脫 text, new 脫 , to remove, to shed, to get rid of; 解脫, as a compound, means to become disentangled from the wheel of samsara the continual round of birth to death and birth again. In Sanskrit, it is called Mukti.

THIS ENLIGHTENMENT IS SOUGHT NOT FOR SAKE OF JUST THE ONE INDIVIDUAL ALONE.

尔乃放捨諸緣⁸

Text 尔 , new 汝 , you; 乃 , now, then, at that time, also; 放 , to release, to let go; 捨 , to forsake, to part with, to give up; 放捨 , as a compound means to relinquish completely; 諸 , all, every, text 緣 , new 緣 , situations, incidents. In this sentence, it can be relinquishing the incidents of one's experiences as well as to mean the

banishing of one's erroneous thought-patterns under all situations.

YOU SHOULD THEN FREE YOUR MIND FROM ANY THOUGHTS OR RECOLLECTIONS OF ANY INCIDENTS IN YOUR EXPERIENCES.

休息萬事

休, to rest, to cease, to desist; 息, to rest, to quiet; 休息, as a compound, to cause all conflicts, mental irritations, superfluous and impure thoughts and ideas in the heart and mind to cease. To stop playing mental ping pong with any situation. 萬, ten thousand; 事, affair; 萬事, as a compound, term used in referring to all things, large or small, physical or mental.

SERENELY RELAX AND DESIST FROM CONTINUING ANY FURTHER MENTAL AND EMOTIONAL PROJECTION IN REGARDS TO ALL ONE'S AFFAIRS.

身心一如

身 Kaya, the self, the physical body; 心, the heart, the mind, the intellect; 一, one; 如, suchness.

This term has a peculiar meaning in Buddhism all its own. It is beyond just "as it is, so be it." It is the complete composite mind-body complex without any separation. It is completely enlightened. The Buddha is frequently referred to as 如來 -Tathagata. The ultimate principle is also called 真如 -bhūtatathata-the real suchness, or reality.

HAVE THE BODY AND MIND OF ONE SUCHNESS.

動靜無間

動, motion, to move, physical motion, mental activity;
靜, quiet, quietude, peaceful, serenity, tranquillity;
無, no, not any; 間, to categorize, to separate, to demarcate; separateness, particularization.

This sentence brings out a principle which is very fascinating. It indicates quite clearly activity, yet quietude----tranquillity yet motion. There is no emphasis on one state to the exclusion of the other. It treats these functions as mutually compatible, concurrent, and coexistent. Marked aberrations in the practice of dhyana have risen because of some interpreters' exclusive preoccupation and exaggeration of the factor of quietism. In the practice of medicine, one frequently sees this type of thinking in patients who voluntarily increase the dose of their medicine on the theory that.....if some is good, more is better. That this is a dangerous concept in any activity must be readily self-evident.

LET THERE BE NO DICHOTOMY OF ACTIVITY AND TRANQUILLITY.

量其飲食不多不少

量 , measure, estimate, judge; 其 , his, one's;

飲 , liquids, to drink; 食 , food, to eat; 不多 , not much, not too much, not too profound; 不少 , not too little, not too elementary.

This sentence has a surface meaning of judicious regulation of one's dietary intake. Another meaning is food for the mind. A person judges the progress of his spiritual metabolism and thereby estimates his ability to partake of more profound food for thought.

ESTIMATE THE AMOUNT OF FOOD AND DRINK. LET IT BE
NEITHER TOO MUCH NOR TOO LITTLE.

調其睡眠不節不恣

調 , to train, to adjust, to regulate; 其 , his, theirs, one's; 睡眠 , sleep, rest, repose; 不節 , not frugal,

not too frugal, not reduced too much; 不恣, not without restraint, not without control.

This statement is also subject to an interpretation on the physical basis of the proper regulation of one's sleep. It means not to not sleep nor to have no restraints on sleeping all the time. This would mean that a person does not sit in dhyana all nite long without sleep, nor, as it may be interpreted by some, that one graduates from dhyana if one can maintain it for eight days and eight nights without interruption. Another meaning is that one should quickly review the reactions of his mind during his whole day's activity, to see if it had wandered away at any time and have been taking too many rest periods from the teachings of the dharma.

REGULATE ONE'S SLEEP SO THAT IT IS NEITHER EXCESSIVE
NOR INSUFFICIENT.

欲坐禪時

欲, to desire, to wish, to want; 坐, new 坐, to sit, sitting; 禪, Ch'an, Za-Zen, from the Sanskrit term Dhyana, originally it was 禪那, the latter character has been dropped. Dhyana comes from the root dhya meaning to think upon, to meditate; 時, time, moment.

WHEN ONE WISHES TO SIT IN MEDITATION.

於閑靜處厚敷坐物

於, at, in, on; 閑, leisure, leisurely, casual, relaxed; 靜, quiet, placid, calm; 處, new 處, place, area; 閑處, is also used as a hermitage, a retreat, monastery, another interpretation is the mind, which in a Bodhi-sattva, is always calm, peaceful and quiet; 厚, new 厚, thick, thickly, heavily, deeply; 敷, new 敷, cover, laid with, inlaid, spread; 坐, to sit, sitting; 物, material, stuff.

One meaning of this sentence is to find a pleasant quiet place and have it comfortably covered so that one may be aided in his meditative practice. A deeper significance is that, the person examines his mind to see that the moral training and foundation which forms the "sitting material" of the mind, has not been forgotten in the person's work-a-day existence. This means that one does not go into the more mature practices of Buddhism without knowing whether he has been kicking over the moral foundation upon which they rest. It would be inconceivable to a true Ch'an Buddhist to claim or to allow or to use his spiritual attainment as a shield or an excuse for brutality, uncouthness or infractions of morality.

FIND A QUIET LEISURELY PLACE AND COVER IT THICKLY WITH SITTING MATERIAL.

寬繫衣帶，令威儀齋整

寬, broaden, to make more spacious, to relax; 繫, to bind, binding, restrictive; 衣, clothing; 帶, belt, sash, girdles; 令, to cause, to allow; 威, respect, inspiring, majesty-Prabhava; 儀, manner, etiquette; 威儀, as a compound is used as dignity of demeanor, a sense of decorum; 齋, even, regular, uniform, to arrange; 整, to set in order, to put right.

This statement instructs one to loosen his belt and relax any restrictions from his clothing so that they may not interfere with the presentation of his dignified demeanor. Another more interesting aspect is the implication that the person divest himself from any clothing as cover up for the thorough introspection of his own mind. That means one does not use mental belts, sashes and girdles to camouflage, his own spiritual weakness and the bulging adiposities of his

mind when he seeks the ultimate truth. Another way to put it is that one does not rationalize one's errors. Then the dignity and majesty refers not to external deportment but to the brilliance and the light of reality.

RELEASE THE CONTRICTIONS OF BELTS AND CLOTHING SO THAT ONE'S DIGNITY IS IN PERFECT ORDER.

然後結跏趺坐

然, then, at that time; 後, afterwards, after which;

然後, as a compound, after which, then; 結, to knot,

to bound; 跏趺, the customary anatomical position with

the body resting on its ischial tuberosities with the legs

flexed and crossed, and the torso perpendicular; 坐, to sit.

In Sanskrit, it is referred to as utkutu Kasana or Paryankabandha.

AFTER WHICH, ASSUME THE USUAL POSITION OF SITTING IN MEDITATION.

先以右足安左脛上
左足安右脛上

先, first; 以, to bring, to take, to place; 右, right; 足, leg, foot; 安, to place on, to superimpose, to rest on; 左, left; 脛, thigh; 上, on top of.

Being in the sitting position, one flexes the right leg and brings the dorsal surface of the right foot to rest on the proximal part of the left thigh. The plantar surface of the foot is directed superiorly. The right heel is in direct juxtaposition to the left Poupart's ligament. The left leg is flexed to bring the left foot to rest on the right thigh. The two feet in their respective positions on the thighs should be a mirror image of each other when we look at the body through its mid perpendicular plane.

FIRST PLACE THE RIGHT FOOT ON TOP OF THE LEFT THIGH AND
THE LEFT FOOT ON TOP OF THE RIGHT THIGH.

或半跏趺坐亦可

或, perhaps, either, at times, or; 半, half;

跏趺坐, position of sitting in meditation; 亦,
likewise, further, however; 可, may, can permissible.

但以至左足壓右足而已

但, new 但, but, only, merely, yet, just; 以, to

bring, to place, to take; 左, left; 足, foot or leg;


壓, to rest on, to press on; 右, right; 而已,

simply, merely.

This half-position of Za-Zen is permissible and is more frequently used by practitioners who have not been trained in the use of the full position in their youth. This is because the full utkutukasana requires a degree of musculoskeletal flexibility that is usually beyond the ability of an adult.

In the half- position the left leg is flexed. The medial surface of its foot is turned superiorly and brought to a position so that it is directly below the lateral surface of the distal section of the right thigh. The left toes are in an approximately perpendicular position directly below the right patella. Its plantar surface of the left foot is in a supero-lateral plane and both parallel and directly inferior to the line of the right femur.

The right leg is similarly flexed and its foot crossed over to be underneath the distal segment of the left thigh in a mirror image relationship of the left foot to the right thigh.

Whereas the words in the manuscript states that the left lower limb  rests on the right lower limb, the analysis discloses that the left leg at the area of the knee joint rests on the right foot and that the left foot is really underneath the right.

OR THE HALF-POSITION OF ZA-ZEN IS PERMISSIBLE.

HEREBY PLACE THE LEFT LEG TO REST ON TOP OF THE RIGHT
LIMB.

次以右手安左足上

次, next, then; 以, to place; 右, right; 手,
hand; 安, new, in a position; 左, left; 足, foot;

上, on top of. Actually this sentence means the right
hand is brought over so that its palmar surface covers
the umbilical region.

The proximal phalanges are directly anterior to the
umbilicus. The fingers are snugly approximated in a
horizontal position.

THEN PLACE THE RIGHT HAND IN A POSITION OVER THE
LEFT LEG.

左掌实右掌上
以两手大拇指面相拄

左, left; 掌, palm of the hand; 安, to place;
右, right; 掌, palm; 上, on top of; 以, to bring
in; 两, two, both; 大, big; 拇, the thumb; 指, new
finger; 面, to face, facing, the face of; 相, mutual,
reciprocal; 拄, to oppose, in opposition.

The palmar surface of the left hand is brought over to rest on the dorsal surface of the right fingers. The metacarpal phalangeal joints of the left hand are directly anterior to the proximal interphalangeal joints of the right hand. The thumb on being extended cephalad cannot help but be in direct opposition to each other. Then the two surfaces are approximated.

PLACE THE LEFT PALM OVER ON THE TOP OF THE RIGHT
HAND.

BRING THE PALMAR SURFACES OF THE THUMBS IN DIRECT
APPOSITION TO EACH OTHER.

徐徐舉身
前後欠復

徐, composed, dignified, slowly; 徐徐, as a
compound, gradually, in a dignified manner; 舉, to raise,
to elevate, to extend; 身, the body, the torso; 前, in
front, forward; 後, in back of, backward; 欠, to bow,
to bend, to owe; 復, to return, to repeat, repeatedly.

GRADUALLY AND WITH COMPOSURE, SIT ERECT AND STRAIGHTEN
UP THE TRUNK OF THE BODY.

BEND BACK AND FORTH SEVERAL TIMES.

左右搖振
乃正身端坐

左, left; 右, right; 搖, to wave, to sway;
振, new 振, to shake, to move; 乃, then also;
正, upright, correct, straight, proper; 身, body,
position; 端, formal, respectable, sedate; 坐, to
sit.

SWAY GENTLY FROM SIDE TO SIDE.

THEN COMPOSE THE BODY IN A DIGNIFIED SITTING.

不得左傾右側
前躬後仰

不, no, not; 得, can, may, allow, permit; 左,
left; 傾, to incline, to bend; 右, right; 側, the
one sided, prejudiced, to slouch.

前, forward, in front; 躬, the body, one self,

to bend the body, to hunch up; 後, back, backward,
dorsally, to extend the back; 仰, to look up, to face
up.

DO NOT DECLINE TO THE LEFT NOR SLOUCH TO THE RIGHT,
NEITHER HUNCH UP NOR EXTEND THE BACK SO THAT ONE'S FACE
IS UPWARD.

令腰脊頭項骨節相拄

令, to cause, to make; 腰, the waist, the
loins, the lumbar region; 脊, new 脊, the spine, the
vertebrae; 頭, the head, the top; 項, the nape of the
neck, the neck; 骨, the bone; 節, joints, sections;
相, both, mutual, direction towards; 拄, to oppose,
in opposition to; 相拄, as a compound, in line with,
facing each other.

ALIGN THE BACK SO THAT THE LUMBAR AND THE CERVICAL
VERTEBRAE ARE IN A PERPENDICULAR RELATIONSHIP TO EACH
OTHER.

狀如浮屠

狀 , form, appearance, shape; 如 , like, as if;
浮 , to float, to drift; 屠 , to slaughter, to butcher;
浮屠 , as a compound, an old transliteration meaning
the Buddha.

APPEAR LIKE THE BUDDHA.

又不得聳身大過令人氣急不安

又 , new 又 , also, and, yet, furthermore, 不得 ,
cannot, not permissible, do not; 聳 , to arouse, to raise
up, to rise up suddenly, to stir; 身 , body, torso; 大 .
new 太 , overly, too, excessive; 過 , new 過 , beyond

the ordinary or proper limit, to pass; 令, to cause, to effect, to induce; 人, a person, man; 氣, respiration, breath; 急, new 急, anxious, hurried, urgent; 氣急, as a compound, panting, dyspnea, hyperventilation, audible breathing; 不, not; 安, restful, comfortable at ease.

FURTHERMORE, DO NOT AROUSE OR STIR THE BODY EXCESSIVELY AS IT INDUCES THE BREATHING TO BE DYSPNEIC AND UNRELAXED.

要令耳與肩對鼻與臍對

要, necessarily, must, imperative, important;
令, to cause, to effect, to make; 耳, the ear; 與, with, and; 肩, the top of the shoulder, to take a burden;
對, new 對, to oppose, to face, opposite to; to be in line with, alignment; 鼻, nose, tip of nose; 與, and, with; 臍, navel, umbilicus; 對, opposite, to face.

IT IS IMPORTANT TO HAVE THE EARS FACE THEIR RESPECTIVE SHOULDERS.

THE NOSE IS IN THE SAME PERPENDICULAR PLANE AS THE UMBILICUS.

舌 拄 上 腭 唇 齒 相 箸

舌, tongue, tip of tongue; 拄, to oppose, in opposition to; 上, up, upper; 腭, new 腭, the roof of the mouth, the palate; 上腭, as a compound, the hard palate; 唇, new 唇, the lips; 齒, teeth; 相, mutual, direction towards; 箸, to put, to put on, to manifest.

APPROXIMATE THE TONGUE TO THE HARD PALATE. GENTLY COMPRESS TEETH AND LIPS TOGETHER.

目須微開免致昏睡

目, the eyes; 須, new 須, it is necessary, must indispensable, absolutely must; 微, new 微, subtle, trifling, minute, slightly; 開, new 開, to open, to begin; 免, in order not to, to avoid, to escape, to evade; 致, to, to reach the stage of, to bring about, to cause; 昏, new 眠, to sleep; 睡, new 睡, drowsy, to sleep, to close; 眠睡, as a compound, to fall asleep.

IT IS ABSOLUTELY ESSENTIAL THAT THE EYES BE PARTIALLY OPEN SO THAT ONE DOES NOT FALL ASLEEP.

若得禪定其力最勝

若, new 若, if, suppose, should; 得, to reach, to attain; 禪定, samadhi; 其, its, his, their; 力, strength, force, power; 最, most, best; 勝, superiority, excellence.

When a person attains samadhi, he is with the Ultimate Reality because he is in unity with his own Essence of Mind. 自性 . Since it is pristinely pure and unborn, it has no strength but in Buddhist philosophy therein lies the strength and power.

IF ONE CAN BUT ATTAIN SAMADHI, HE WOULD KNOW THAT ITS STRENGTH AND POWER IS SUPREME.

古有習定高僧坐
常開日向法雲

古 , in the past, previously, old; 有 , is, was, were; 習 , to experience, to practice, to train; 定 , quietude, quiet, calmness; 高 , high, exalted, superior; 僧 , priest, monk; 坐 , sit; 常 , constantly, habitually, continually, always; 開 , open; 日 , eyes; 向 , towards, to face, to; 法 , the Dharma, the teachings;

雲, the clouds; 法雲, as a compound, Dharmamegha,

Buddhism as a fertilizing cloud.

This reiterates the importance of keeping the eyes open. The reference is also to the eyes of the mind. The fertilizing clouds of Buddhism refers to the sudden enlightenment. So it is an admonition for the person not to be, as it were, asleep at the switch and miss the boat.

TRADITIONALLY WHEN HIGH MONKS SIT IN MEDITATION
THEY ALWAYS HAVE THEIR EYES OPEN TOWARD DHARMAMEGHA.

圓通禪師亦訶人閉目坐禪

圓, new 圓, Yuan, round, to have a full understanding; 通, new 通, T'ung, thoroughly, to go through; 圓通, Yuan T'ung, used as a name; 禪, Ch'an; 師, new 師, master, teacher; 亦, also, likewise, further; 訶, scold, to find fault, to reprimand; 人, person,

student, disciple; 閤, to close, to shut; 目, eye;

坐禪, in dhyana.

THE ZEN MASTER, YÜAN T'UNG, LIKEWISE ADMONISHED

PERSONS WHO SHUT THEIR EYES WHILE IN DHYANA.

以謂黑山鬼窟
蓋有深肯達者知焉

以, by, through, with; 謂, new 謂, to speak
of, to say, to be called; 黑, black, dark 山, mountain,
hill; 鬼, new 鬼, demons, spirit of the dead; 窟, a
dwelling, a hole, a cave; 蓋, new 蓋, to cover, to
hide, because, now; 有, there are, to have; 深,
profound, deep; 肯, new 旨, purport, doctrine, essential
meaning; 達, intelligent, advanced, enlightened; 者,
person, one who; 知, knows, understands; 焉, low, why,
since older Chinese language have no punctuation, certain

words are used occasionally to perform this function. In this case the Character 焉 is used to emphasis the knowing (知). In English, one can get the full flavor of this Chinese character by nodding one's head when he says the word "know".

This continues the discussion against closing one's eyes in Za-Zen. Originally the idea of shutting the lids arose because some practitioners claim that it helped them to attain quietude sooner. Gradually more reasons were developed to justify it. Soon it went so far as to say, that inasmuch as the ultimate truth was mysterious and dark, that one who seeks it must demonstrate a sympathetic attitude by closing his eyes else he will not find it. This was what caused Yuan T'ung to make the following remark:

"SOME SAY THAT ONLY IN DARK GLOOMY MOUNTAINS AND DEMON HAUNTED CAVES CAN THE PROFOUND PRINCIPLES WE FOUND.....BUT THE ENLIGHTENED ONES KNOW BETTER."

身相既定氣息既調
然後寬放臍腹

身, body; 相, form, appearance, perspective;
既, since, already, this character is used also to
indicate the past tense; 定, calm, quiet, still; 氣,
the air, respiration; 息, to breathe, breathing; 既,
v.s.; 調, to train, to blend, to harmonize, to adjust;
然, then at that time; 後, afterwards, after; 然後,
as a compound, after which, afterward, then, next procedure;
寬, spacious, forgiving, to relax; 放, to let out, to
let go, to release; 寬放, as a compound, to relax
completely; 臍, navel, umbilical; 腹, the abdomen,
the stomach; 臍腹, as a compound, the abdominal
musculature.

WITH THE BODY QUIET AND RESPIRATION ADJUSTED THEN
COMPLETELY RELAX THE ABDOMINAL MUSCULATURE.

一切善而都莫思量

一切, all, every, completely; 善, new 善,
good, virtuous, benevolent; 而, as to, nevertheless,
also; 都, even, all, everyone, the whole; 莫, negative,
do not; 思, to think, to contemplate, to consider;
量, to judge, to estimate; 思量, as a compound,
to mull over, to deliberate, to ponder, to wobble.

EVEN AS TO ALL THAT IS VIRTUOUS DO NOT CONTEMPLATE
IT.

念起即覺 覺之即失

念, a thought, a recollection, to repeat, in
Sanskrit, Smṛti; 起, arise, raise, comes up; 即,
immediately, instantaneously; 覺, to perceive, to be
conscious of, to comprehend, perception, in Sanskrit,
Bodhi-meaning knowing, understanding; 之, it; 即,
v.s.; 失, to lose, go to.

Notice the treatment of thinking in this state. It. No where is there any suggestion that any particular kind of thought is to be evoked. No mention is made to think about a particular subject, such as, pure, virtuous ideas, or various kinds of sufferings which will serve as frightful reminders to stay on the straight and narrow path. Rather, the statement says, let the thoughts arise but do not become attached to it. Let the thoughts arise but do not project them. One is aware of them without an effort to become conscious of them. They disappear without an effort to drive them away. There is no repression of the mental processes or its thoughts. So they come and go freely in the mind, yet there is no confusion nor disturbance, nor "stickiness." The most important thing is one learns from whence one's thoughts arise.

In this state, there is not even such thoughts about thinking like, "Here comes a thought", "There the thought goes", "Now my mind is quiet again.". These in themselves are already manifestations that the mind is concentrated on the subject of watching the thinking. Such activity automatically means the mind is divided against itself.

However, if one follows completely the meaning of the sentence, and let everything, "去來自由, 心體無滯, 即是般若,"^a come and go independently without being decelerated by the mind then one has Prajna.

AS THOUGHTS ARISE, BE AWARE OF THEM HAVING BEEN AWARE OF THEM, LOSE THEM.

a) Sutra of the Sixth Patriarch, Chap I, P 20.

久久忘緣目成一片

久, new 久, gradually, in time, later; 忘, to forget, to be unmindful of, to neglect; 緣, new 緣, situation, conflict, in Buddhism this also carries the meaning of the cooperating cause, the concurrent occasion of an event; 目, eyes; 成, to form, to become; 一, one; 片, new 片, slice, strip; 一片, as a compound, undifferentiated. In Buddhism, complete equality.

This statement implies that the sentence immediately preceding has been understood and put in practice fully and properly. If such is the case, the individual no longer becomes cognizant of even being in Za-Zen. From a unity of body and mind it has progressed to a oneness of mind, body and environment. From this, one can get a pretty good inkling of what is meant by the statement that nirvana samsara and samsara is nirvana. Furthermore, 目成一片,

not just the eyes levelled and gazing out in a state
unseeing undifferentiation, but it means that all
sentient beings are regarded alike and equally, and since
they are part of the environment with which the practitioner
of Za-Zen has been incorporated, then he, all sentient
beings, and himself are one and the same. As we have
seen, this is the basis of the Bodhisattva outlook.

GRADUALLY EVEN THE IDEA OF SITTING IN ZA-ZEN IS
FORGOTTEN. THE EYES SEE EVERYTHING IN A STATE OF UNDIFFER-
ENTIATION.

此坐禪之要術也

此, this, this is; 坐禪, dhyana, sitting
meditation; 之, its, used as a possessive; 要, important,
essential, paramount; 術, method, art, principles, pro-
cedure; 也, and, even, still, used as a particle to
emphasize and intensify.

THIS INDEED IS THE ESSENTIAL ACT OF DHYANA.

竊謂坐禪用安樂法門

竊 , to steal, stealthy, a term of depreciation used in petitions; 謂 , new 謂 , to say, to speak, to make a statement; 竊謂 , as a compound, I venture to say, apparently this phrase is used to indicate that the compiler is now venturing his own opinion; 坐禪, Za-Zen; 用 , use, make use of, utilizes; 安樂, peace peacefully, joyful; 法門 , Dharmaparyāya, the doctrines, or the wisdom of Buddha regarded as the door to enlightenment, a method, a sect.

The author is pointing out the dhyana is a cheerful practice when it is done properly. It is not a test of mental fortitude by conjuring up various aspects of the 136 types of hells. So that, one as it were, is shocked

into seeking liberation. Nor is it the evoking of various states of utter blissfulness and beatitude so attractive that one cannot live without them; he must taste their heady bouquet again and again by frequent sessions of dhyana. Is it any wonder that some writers say that Za-Zen is a destructive mental process in no ways different from addiction to a narcotic? But neither of these are the right way.

I VENTURE TO SAY THAT IN DHYANA IS THE JOYFUL PEACE OF THE DOCTRINES OF ENLIGHTENMENT.

而人多致疾者

而, nevertheless, but; 人, person, people; 多, many, most, mostly; 致, to become, to reach, to arrive; 疾, sickness, anxiety, suffering; 者, those.

盖不善用心故也

盖 , new 盖 , now, because, on account; 不 ,
not; 善 , new 善 , virtuous, benevolent, skilled; 用 ,
use; 用心 , think, to give heed to, to devote much
attention to, application of the mind to; 故 , reason,
the cause; 也 , v.s.

The term sickness refers to ailments both physical
mental. If one pursues this procedure properly, it will
be of benefit to mind and body. If one is deluded into
thinking that a fraction is the whole then this mental
obscurity will prevent him from attaining samadhi. In
Buddhism the term sickness is often used in reference to
this condition.

NEVERTHELESS MANY PERSONS STILL BECOME ILL. THE
REASON FOR THIS IS BECAUSE THEY DO NOT SKILLFULLY USE
THEIR WHOLE MIND.

若善得此意則自然四大輕安

若, if, possible; 善, virtuous, skillfully,
fully; 得, receive, arrive at, attain; 此, this;
意, idea, thought, a meaning, a sentiment; 則, then;
自, self, one's own, naturally; 然, is, to become,
to be; 自然, as a compound, "self-so", so of itself,
spontaneously, in Sanskrit, Svayambhū; 四大, the four
elements of which all things are made; or the four realms;
i.e. earth, water, fire, and wind (or air); they represent
solid, liquid, heat, and motion.

It is thought that when these four elements get out
of their proper relationship to each other sickness arrive.
Their proper adjustment and harmonious function means that
the person can be in a state of good health.

Another meaning of 四大 in Buddhism has reference
to the four innate characteristics of the mind that should

be fully developed and present at all times. They are:
 one, 慈 , compassion; two, 悲 , pity; three, 喜 , joy;
 four, 捨 , renunciation, to relinquish, sometimes this
 is defined as the state of indifference. Really it has
 more the sense of to "let go", to drop or to forget. To
 "let go", of one's own conceptions based upon his experi-
 ences in the world of Maya, to drop one's improper emotional
 outburst, to forget there is a self that is forgetting.
 輕 , light, airy, free; 安 , peace, tranquil, quiet;
 輕安 , as a compound, in abundant health, tranquillity.

IF THEY HAVE WISELY ATTAINED ITS FULL MEANING THEN
 THE BIG FOUR WILL NATURALLY BE IN ABUNDANT HEALTH.

精神爽利正念分明

精 , pure, best, the spirit, the essence; 神 , the
 spirit, spiritual, inscrutable, soul, 精神 , as a

compound, energy, vitality. The spiritual part of man that has an existence apart from the body; 爽, new, lively, quick, smart; 利, benefit, advantage, sharp; 正, upright, true, correct; 念, thought; 分, to separate, to distinguish; 明, clear, clearly, to understand, bright.

THE SPIRITUAL VITALITY BEING LIVELY AND ALERT, THE VIRTUOUS THOUGHTS WILL BE CLEAR AND BRIGHT.

法味資神寂然清樂

法, the dharma; 味, the flavour, the taste; 資, wealth, valuables, wealthy, in Buddhism, also to mean the wealth of the mind, i.e. rich in wisdom; 神, the spirit, the divine, the vitality; 寂, still, silent, solitary; 然, to be, is, so, 寂然, as a compound, silence, quietly; 清, clear, crystal-clear; 樂, joy, joyfully.

THE SPIRIT, WELL-NOURISHED WITH THE FLAVOUR OF THE
DHARMA, IS IN A STATE OF QUIET SERENE JOY.

若已有發明者可謂
如龍得水似虎靠山

若 , if, should; 已 , already, this character is used frequently to indicate the past tense; 有 , to have, to possess; 發 , to manifest, to develop, to grow; 明 , clear, to understand, understanding; 者 , person, also a term of emphasis; 可 , can, is possible; 謂 , new 謂 , to say, to call, to declare; 如 , as as-if, comparable to, just like; 龍 , dragon; 得 , to reach, to arrive, to attain; 水 , water, the waters; 似 , resembling, like; 虎 , new 虎 , tiger; 靠 , to depend on, to trust, to lean on; 山 , the mountains, the hills. To understand the phrase 如龍得水 , like the dragon in the waters,

one must realize that the natural habitat of the dragon, although amphibious, is in deep water, in which he is frequently considered to be king of the sea.

So this Chinese phrase is frequently used to indicate a person who has attained his rightful place where he has adequate room for the full expression of his powers in his most appropriate environment.

The term 似虎非山, as the tiger depends on the mountains, has the same meaning with an additional connotation....."in the mountains, the tiger is king, but on the plains, even the dogs will snap at him."

So, 似虎靠山 carries the double meaning, that one is wise in one's natural domain where he is free, safe, and has stature, while he is ignorant and stupid to be in a place where even small animals can "lord" over him.

These two sayings therefore imply a person that has attained some knowledge of the transcendent wisdom is really "going home." Otherwise, he is like a fish out of water.

IF A PERSON HAS ALREADY DEVELOPED UNDERSTANDING, HE CAN BE SAID TO BE LIKE THE DRAGON IN THE WATERS, THE TIGER IN THE MOUNTAINS.

若未有發明者
亦乃因風吹火

若 , if, should; 未 , not yet, soon; 有 , to have, to be; 發 , to manifest, to develop, to grow; 明 , clear, to understand, understanding; 者 , person, also a term of emphasis; 亦 , also, just like, likewise; 乃 , is, to be; 因 , new 因 , because, to rely on; 風 , the wind, the storm; 吹 , to blow; 火 , fire.

This sentence has reference to those who are interested in Buddhism but have not attained or acquired any understanding. The characters 因風吹火 is used in the figurative sense. A flame, though very small at the beginning, will soon become a blazing fire with no effort of its own if the wind is right. The flame is used to represent the person's interest and desire towards attaining supreme wisdom. The wind alludes to the gentle breeze of the dharma. Now the meaning is evident, a person with even a spark of the wish for Prajna can by exposing himself to the proper atmosphere attain a brilliant enlightenment.

EVEN THOUGH THERE IS NO ENLIGHTENMENT, ONE NEEDS BUT EXPOSE THE SPARK AS THE BREEZES BLOW.

用力不多但辨肯心
用 , to use, to need, to require; 力 , force,

effort, power; 不 , not; 多 , much, many; 但 , but,
only, just; 辦 , new 辦 , to manage, to deal with, to
do; 肯 , to be willing, obedient, amenable, willing;
心 , the mind, the heart.

This states that no force nor great effort is needed.
The important thing is that the mind is fully willing.
The word carries with it the implication that one deals
with or manages the mind until it will of itself carry on.
The point seems to be that what is required is the initia-
tive.

NO GREAT EFFORT IS NEEDED, JUST SEE THAT THE HEART
IS WILLING.

必不相賺

必 , certainly, definitely, assuredly; 不 , not;
相 , mutually, reciprocally, in Buddhism also used to

indicate the distinctive mark or sign or trait, indication, characteristic, form, phenomenon; 見兼, to gain, to profit, to absorb.

This statement means that one does not become attached to any particular form or special method and practice. For instance, Za-Zen which this manuscript describes in such detail is yet in Buddhism a 相 or a special method, a form. Though one does it, it is not performed as if it were a fad, a ritual for the sake of the ritual. It is a method in the sense of a path to go forward. One cannot remain in one spot on the path. Another way of saying the words of this sentence is definitely do not gain any forms "walk on."

DEFINITELY DO NOT ACQUIRE ANY FORMS.

然而道高魔盛

然而, however, still, not withstanding, but;
道, the path, the way, the dharma, the doctrine; 高, high, profundity, lofty; 魔, a malignant spirit. Māra, a deva, who is said to reside with legions of subordinates in the heaven Paranirmita vasarartin and to send his daughters, (魔女) or assumes monstrous forms himself to scare saints and those who are making advanced progress in the doctrine; 盛, abundant, flourishing.

This seeks to point out a hidden pitfall in the attainment of enlightenment that are usually not apparent to those that are most earnest. It is a sound warning based on many who have tried and failed. For instance, as a person's mind becomes more enlightened, he can see things much more clearly in their true perspective. What to him had been perfectly right before is now untenable.

The more profound he becomes, the less he regards the world of Māya as something to be attached to. Having relinquished it himself, and perceived its transparency now comes the pitfall he just cannot possibly understand why his friends and associates are still deluded by this temporal snare. Since he has vowed to share the dharma with all, to work for the salvation of all, what is more logical then to start fulfilling these noble pledges now? In his enthusiastic zeal of "unselfishness, even if it kills me," he is suddenly metamorphosed into a fearful, obnoxious yet pitifully deluded character that one sees all too often. He is now the iron-clad, 100% conscientious, single-mindedly righteous do-gooder. His philosophy becomes what is good for me MUST be good for you!

This sentence in fact cautions "watch out!
while your're going up, the higher you go, the harder
you fall."

HOWEVER, THE HIGHER THE ENLIGHTENMENT THE MORE ABUNDANT
ARE THE SPIRITS.

逆 順 萬 端
但 能 正 念 現 前

逆 , to disobey, contrary, rebellious, opposite
from one's wishes; 順 , favorable, pleasant, agreeable;
萬 , ten thousand; 端 , reason, doctrines, upright,
correct, proper; 萬端 , ten thousand matters, all
matters, anything at all; 但 , but, only, just; 能 ,
able, to be able, can; 正念 , the virtuous thought,
the right conception, the benevolent idea, the generous
motive; 現前 , to manifest forward, to reveal its

presence, to shine forth, to blow outward.

順逆 , the agreeable and the disagreeable, as reference to all thoughts and incidents which one may encounter at anytime. Particularly 逆 , the disagreeable, signifies those which are most difficult for the person to overcome, that is, his so-called "pet peeves," or situations, the descriptions of which usually start as "I just can't stand etc." These indications of particular aversions, which are different with everyone, are traits that the person himself must iron out by absolutely not projecting on them.

So even in ten thousand matters, one's glow of the prajna is not diminished.

IN TEN THOUSAND IRRITATING OR SOOTHING INCIDENTS,
STILL DO THE VIRTUOUS THOUGHTS SHINE FORTH.

一切不能留礙

一切 , every, all, whole; 不能 , do not, not permissible, do not allow; 留 , to remain, to deep, to entertain; 礙 , new 礙 , hindrance, restraint, stumbling block.

It is important to get the full significance of 一切 . It refers to the whole, the total, all that one is fond of as well as that which one dislikes.

DO NOT PERMIT ANY TO REMAIN AND BECOME A HINDRANCE.

如楞嚴經
天台止觀
圭峯修證儀

如 , as in; 楞嚴經 , Sūrangama sutra, one of the famous sutras of Mahayana Buddhism; 天台 , refers to the T'ien-tai or Tendai sect which was founded by 智顛 ,

Chih-i (538-597 A.D.), who is known as 天台大師.
He was also called 德安 Tê-an, and his surname is
陳 Ch'en. The sect bases its tenets on the Lotus Sutra,
Saddharmapundarika-sutra, 法華經; the Prajna-paramita
sastra, 智度論; which is a commentary on the Prajna-
paramita-sutra, 涅槃經; and the Mahaprajna-paramita
sutra, 大品經 or 摩訶般若波羅密經.
It maintains the identity of the absolute and the world of
phenomena, and attempts to unlock the secrets of all mani-
festation by means of meditation. The three principal
works of the T'ien-t'ai founder are called 天台三部,
i.e. 玄義 exposition of the deeper meaning of the
Lotus; 文句, exposition of its text; and 止觀,
meditation Chih Kwan; 圭峯, Kuei-feng (780-841 A.D.),
a great Zen scholar who composed the 修證儀, Hsiu
Ch'eng I (一).

具明魔事預備不虞者不可不知也

具, all, uniformly, to other; 明, clear, to make clear, to understand, to elucidate; 魔, a malignant spirit, a demon, v.s.; 事, affair, matter, business; 預, new 預, beforehand, to prepare; 備, to provide, to put in order; 不, not; 虞, to estimate, to be cautious, to provide against, to be anxious about; 者, person; 不可, do not, not possible; 不知, not knowing; 也, a final particle for emphasis, and to bring out a meaning more.

The above statement emphasizes that one should take precautions against Māra, as the molesting demon, who is said to have the function of testing candidates on the way to the Supreme Enlightenment. They have the ability to change their types of attractions to bring out the weakest part of the mind of the disciples. Their favorite method is to

induce these persons to exaggerate thinking about a particular virtue to the extent that the mind again becomes deluded. But now it is in the direction toward which he is going. It almost seems as if Mara was playing ju-jitsu with the mind of the earnest disciple. In the latter's advance towards enlightenment, Mara does not resist by opposing but gives it a little shove, so that now the mind is "stuck" again. Usually this "stickiness" is pretty strong and difficult for the practitioner himself to realize. He even thinks that he is making extremely rapid progress. That is to say, that a person can be as ignorant in a state of "goodness" as one who is in the avidya of evil.

That is why the manuscript cautions earnest seekers of the Ultimate Truth, in words that have the effect,
"not only do I warn you but representative great works of

different sects are of the same opinion. Beware of
Māra! When you think you are beginning to understand,
he is already there!"

THE SURANGAMA SUTRA, THE T'IEN-TAI CHI KWAN TEXT,
AND THE SIU CHĒNG I ALL CLEARLY STATE TAKE PROPER
PRECAUTIONS AGAINST THE ACTIVITIES OF MĀRA. TO THE UNIN-
ITIATED, DO NOT ALLOW YOURSELF NOT TO BE AWARE OF THEM.

若欲出定
徐徐動身

若, if, when; 欲, to wish, to want, to desire;

出, to leave, to raise from; 定, calm, dhyana; 徐徐,

dignified, in a dignified manner, this term is frequently
used in Buddhism to describe many activities. It has the
significance of dignity without being stuffy, speed
without being hurried, slow without being retarded. It

is motion in a "just-so" manner. 動 , to move, to raise,
to elevate; 身 , the body, the corpus.

WISHING TO WITHDRAW FROM ZA-ZEN, ONE RISES IN A
DIGNIFIED MANNER.

安詳而起
不得卒暴

安 , peaceful, quietly; 詳 , carefully, particularly;
而起 , then arise, to get up; 不得 , not permissible,
should not; 卒 , suddenly, unexpectedly; 暴 , sudden,
abrupt; 卒暴 , explosively, like a jack-in-a-box.

After a session of dhyana the termination is graceful and
neither with regret that it is not longer, nor with a sigh
of relief "well, I'm glad that's over."

CAREFULLY AND QUIETLY GET UP. DO NOT SCOOT AWAY.

出定之後，一切時中
常作方便

出定， to leave Za-Zen; 之後， afterwards, thereafter; 一切時中， at all times, every smallest fraction of time; 常， always, continual, continually; 作， to make, to act, to perform; 方， method, mold, plan; 便， convenient, convenience; 方便， the Sanskrit word is Upāya, one meaning is the performance of benevolent actions convenient and suitable to the place, person, and situation. As 隨緣方便 implying Upāya arises or immediately follows the situation. In this case, the desire to so do is present but it is not "goodness" forced on others.

Another significance is that in the teaching of the dharma, one is aware of the other's capacity to understand

and absorb. He speaks according to this level. In the phrase, 量其飲食，不多不少， in the earlier part of this manuscript, means also to judge another person's ability to digest spiritual food. Upāya means that the teacher neither starves his disciple nor causes them to have mental indigestion.

AFTER WITHDRAWING FROM ZA-ZEN, ONE PRACTICES UPĀYA AT ALL TIMES.

護持定力，如護嬰兒

護， to guard, to protect, to cherish; 持， to hold, to embrace, to have, to retain; 定， calmness, dhyana; 力， power; 定力， the influence of dhyana, the calmness of the mind, imperturbability of the emotions, the determinative power of abstraction and concentration, samadhi; 如， like, as to, just as; 護， v.s.; 嬰兒，

a baby, an infant. In Buddhism this refers to the child in utero. It is a figure of speech used to represent the essence of mind which is unborn and is intrinsically pure and free. It neither becomes nor is it annihilated. It is everything and yet nothing. It embraces all things but contains nothing. It is one's mind back in its original state.

This sentence means that a person having been in dhyana seeks to retain its calmness as long as possible, yet by exposing it to the tests of one's daily activities. One does not remain physically quiescent so that the influence of dhyana can remain longer. If this were necessary, dhyana would be of no use. If this were so, the polar bear in his several month's winter hibernation would certainly be the likely candidate for samadhi through this kind of Za-Zen.

When one's after-glow, as it were, from sitting in meditation lasts longer and longer, then one is really doing it properly. Its duration is dependent on how freely one is willing to forsake those ideas which we know are wrong, but which we enjoy or say that we cannot give up.

CHERISH THE EFFECT OF DHYANA AS CAREFULLY AS
PROTECTING AN INFANT.

即定力易成矣

即, then; 定力, v.s.; 易, easy; 成, to complete, to succeed; 矣, an expletive; equivalent to indeed; giving a sense of finality, of assurance.

This states that the person can fully develop the calmness of dhyana if one follows the directions. It means that the person having understood the various

aspects of Za-Zen, practices it completely and at all times. Of course this means that there is no such thought as "I am practicing dhyana."

THEN IT WILL BE EASY TO SUCCEED IN SAMADHI.

夫禪定一門，最為急務
夫， moreover, as much as, indeed; 禪定，
dhyana, samadhi; 一門， a way, a sect, a path, a
method; 最， very, most exceedingly, 為， new 為，
to practice, to be, to make out; 急， hasty, urgent,
important; 務， new 務， to devote attention to, to
regard as fundamental, must, to do.

INDEED, THE PRINCIPLE OF DHYANA IS DESERVING OF THE
MOST DEVOTED ATTENTION.

若不安禪 靜慮
到這裏 惣須茫然

若, if; 不, not; 安禪, sit in meditation,
Za-Zen also 宴坐; 靜, to quiet, to calm; 慮,
anxiety, to be anxious, worry, worries, to worry; 到,
to arrive, to reach, to attain to, to go to; 裏, within,
inside, internal; 惣, new 總, eventually, finally,
ultimately; 須, necessary, must; 茫, new 茫, vast,
vague; 然, is, to be; 茫然, as a compound, nothing,
empty-handed, of a sudden, surprising.

Dhyana is of such important that it helps to
quiet and to allay one's worries and fears. This
statement declares that those who do not utilize this
method will ultimately find, when they think they have
reached nirvana, that it is a complete nothing because
their frustrations have not been resolved. The term,

總須茫然, carries also the sense of an empty, disappointing, unfruitful goal after an arduous journey. An analogy would be that of a very thirsty person who sees the mirage of an oasis a long distance away. He hurries and struggles and gasps his way to where his mind's eyes have seen this visual hallucination which will quench his dying thirst when he finds out that it is really nothing, nothing at all that is the implication of 總須茫然

IF THERE IS NO DHYANA AND NO QUIETING OF ONE'S WORRIES, THEN THE GOAL'S INTERIOR WILL BE AN UTTERLY VAST VACUITY.

所以探珠宜靜浪
動水取應難

所以, so, hence, therefore; 探, to look for, to seek, to search for; 珠, a pearl; 宜, new 宜,

needs, requires, should have; 靜, to calm, to quiet,
peaceful; 浪, the waves; 動, to be in motion; 水,
water, waters; 取, to get, to obtain, to select; 應,
by right, should, the response; 難, difficult, trouble-
some, arduous, grievous.

This states to find or dive for pearls,
calm waters are needed. The pearl represents the essence
of mind. In Buddhism, the figure of speech, 心珠,
the pearl of the mind refers to the mind's essence. The
waves that must be calmed are the 慮 of the previous
sentence, the worries. So in searching for the pearl,
the waves must be calm really signifies to attain
the essence of mind, one should cease cherishing klesa
as if it were the pearl of mind.

In stormy waters, one goes through a lot of hard
work with nothing to show for it.

THE SEARCH FOR PEARLS REQUIRES THAT THE WATERS
BE CALM. TO DO IT IN STORMY WEATHER ONLY ECHOES THE
DIFFICULTIES.

定水澄清, 心珠自現
定水, calm, placid, serene waters; 澄, to
clarify, to clear of impurities; 清, clear, pure;
澄清, the crystal clear purity of the enlightened
mind; 心珠, the essence of mind; the invaluable
jewel of the mind present in all living beings. It is
the transparent gem of the pure Buddha nature; 自,
self, natural; 現, to become apparent, the glitter of
gems, to appear, to see.

Calm waters, 定水, is often used to refer to
the mind of the enlightened. Waters is used in many
terms in Buddhism, such as forbearance being commonly

compared to the ocean. The crystal clear mind would be one that has freed itself from all frustrations, all defilements. Obviously then, one would not have to look for the 心珠, the mind-pearl, because it will be self-manifesting, 自現.

Actually of course, at this point, the pearl is the mind and the mind the pearl. One can just as well say, to look through the pearl to see the mind, as to say, to look through the mind to see the pearl, because they are no longer separated one from the other.

IN THE CRYSTAL-CLEAR CLARITY OF SERENE WATERS THE MIND-PEARL IS SELF-MANIFESTING.

故圓覺經云
無礙清淨惠 皆依禪定生

a) Vol 3, P 49.

故, a reason, therefore, so; 圓覺經 Sutra
of Perfect Awakening; 云, quote, says; 無礙,
apratikata, unhindered, without obstacle, resistless,
without resistance, permeating everywhere; 清淨,
Parisuddhi, visuddhi, pure, clean, free from evil and
defilement, perfectly clean; 惠, write; 慧, intel-
lectual, wise, the root of intelligence. These two
words are similar in pronunciation and are frequently
misused one for the other; 惠 means kind and compassion
which is the one used in this manuscript whereas the
quotation is from the Sutra of Perfect Awakening. There
the source of this quotation, the word "慧" is used.
This means intellectual, wise, the root of intelligence.
The assumption is that it was a printer's error. 皆,
all, every; 依, to rely on, to depend, in accordance
with 禪定, Samadhi; 生, to arise from, to bring forth.

In the Sutra, this quotation is said to be made
by the Buddha to 辨音菩薩, PIEN YIN BODHISATTVA.
Informing him that the attainment of this transcendent
type of wisdom of all the Bodhisattvas came about
through Samadhi -

THE SUTRA OF PERFECT AWAKENING SAYS, "THE ORIGIN
OF PURE UNHINDERED WISDOM DEPENDED ON SAMADHI."

法華經云：在於閑處修
攝其心安住不動，如須彌山^a

法華經云, Saddharmapundarika Sutra
says; 在於, at a place, in a place; 閑, leisure,
quiet; 處, to dwell, a place, location; 修, to
cultivate oneself, to practice, to amend, to reform;

a) Vol 5, P 4.

to pacify; 攝心, to collect the mind, concentrate
the attention; 其心, one's mind; 安, quietly,
peacefully; 住, to dwell, to fix on; 不動, no
movement, quiet, peaceful without perturbation; 如,
like; 須彌山, Mt. Mēru, also known as Mt. Sumeru.

This quotation was taken from a sermon that was
given by the Buddha Himself.

THE SADDHARMAPUNDARIKA SUTRA SAYS, "IN A QUIET
PLACE CULTIVATE THE CONCENTRATION OF THE MIND. LIKE
MT. MERU, IN CALMNESS OR FIXATION, BE NOT PERTURBED."

是知超凡越聖
必假靜緣

是, this is; 知, know, know of; 超, new超,
superior to, to excel, to save; 凡, laity, mankind,
the mass, population as a whole; 越, to over pass,

to exceed, overtake; 聖, saints, sages, divine; 必, must, necessarily; 假, to avail, to borrow, to assume; 靜, quiet, peaceful; 緣, situation, conflict, concurrent.

超凡越聖. To excel the population, to overtake the sage, is a common Chinese expression used to indicate a person whose motive and progress in life are extremely high-minded and rapid, i.e. genius, a gifted person.

EVEN THOSE WHO EXCEL SAGES MUST AVAIL THEMSELVES OF QUIET MOMENTS.

坐脫立亡, 須憑定力

坐, to sit in meditation; 脫, to discard, to cast off entirely, to relinquish; 立, immediately, at once, instantaneously; 亡, read 忘, to forget;

須 , necessary, indispensable; 憑 , to depend on,
to rely on; 定力 , power, ability of Samadhi.

IN DHYANA, THE FACULTY OF INSTANTANEOUSLY DISCARD-
ING AND IMMEDIATELY FORGETTING, RELY ABSOLUTELY ON THE
POWER OF SAMADHI.

一 生 取 辦
尚 恐 蹉 跲
况 乃 遷 延

一 , one, one's; 生 , lifetime, life; 取 , to
select, to obtain, to get 辦 , new 辦 , to do, to
practice, to deal, to undertake, to act; 尚 , still,
yet, and besides; 恐 , fearful; 蹉 , to slip, to
pass by; 跲 , new 跲 , to miss one's footing, to
stumble; 况 , moreover, nevertheless; 乃 , but, if;
遷 , to shift, to move; 延 , to delay, to protract;

遷延, to procrastinate, to start and stop.

This states that even if a person applies himself for a whole lifetime, there is no assured enlightenment. Then how about those who "hem and haw", how long will it take? Though time is of the essence, decades of application may still find us groping for nirvana. Why waste time dawdling?

A LIFE TIME'S APPLICATION STILL LEAVES DOUBTS AS TO WHETHER OR NOT ONE HAS STUMBLED. OH HOW MUCH MORE TIME WILL IT TAKE THOSE THAT PROCRASTINATE?

將何敵業

將, to take, to hold, to use; 何, what? which?; 敵, new 敵, an opponent, to oppose, to resist; 業, a Buddhist term for evil retribution; 業因, Karma, destiny.

How quickly the moments fly. Barely here, yet
already gone by. Procrastination is the cancer of time.
Karma has its own schedule. If one is still thinking
about trying to realize one's Essence of Mind, when
業 - the evil retribution arrives, what will one
use to resist it?

WITH WHAT WILL YOU RESIST THE BITTER FRUIT?

故古人云
若無定力,甘伏死門
掩目空歸,宛然流浪

故, consequently, so, a reason; 古人,

ancient, the ancients; 云, to speak, to say, says;

若, if, supposing; 無, without; 定力, Samadhi-

bala - the power of abstract and contemplative meditation,

ability to overcome all disturbing thoughts, the fourth

of the five bala; 五力, described also as 攝心
powers of mind control; 甘, voluntarily, willingly;
伏, to surrender, to prostrate; 死門, the gate
or border of death leading from one incarnation to
another; 掩, to cover over, to shut, to close; 目,
to eyes; 空, hollow, empty, emptyhanded; 歸, new 歸,
home, to return home; to surrender; 宛, to yield,
courteous, obliging; 然, although; 宛然, as a
matter of course, as if, the same as, according to,
still; 流, to flow, to drift, to descend; 浪, a wave;
流浪, as the waves of an ocean going always up and
down, i.e. Samsara.

A person may feel that it does not matter very
much. He will surrender this life. The quotation
points out the fallacy to such people. When you close
your eyes, in what you think is the final sleep, you

will awaken to the emptiness of the surrender. As a natural matter of course, one goes for another ride on the ferris wheel of samsara.

It also cautions that persons without Samadhibala is prostrating themselves in front of death's door. They will return home empty-handed.

IT HAS BEEN SAID

THAT IF ONE DOES NOT ACQUIRE EQUANIMITY

HE IS CONTENT WITH LYING BEFORE DEATH'S DOOR.

ON THE FINAL CLOSING OF HIS EYES, HE WILL SEE THE

EMPTINESS OF HIS SURRENDER.

NATURALLY HE CONTINUES IN SAMSARA

幸諸禪友，三復斯文
自利利他，同成正覺

幸, to rejoice, fortunate, prosperous, to hope;

諸, all, every; 禪, Dhyana, Ch'an, Zen; 友, friend, associate, brotherly regard, member; 三, three; 復, to repeat, repeat; 三復, as a compound, think thrice; 斯, this; 文, literature, essay; 自, self; 利, profit, gain, advantage; 利, benefit; 他, others, another; 同, together, with; 成, to complete, to succeed; 正覺, Samyak-sambodhi, wisdom, omniscience of the Buddha.

At 幸諸禪友, is the beginning of the manuscript's author's sincere wishes to all Ch'an friends.

He earnestly wishes that all would think thrice about this theme. 自利利他, to benefit self that others be helped; 同成正覺 that all may attain Samyak-sambodhi, is of course, the Bodhisattva's pledge.

In effect, Tê-Kuei, the author, is requesting that the readers take the Bodhisattva's vow with him.

I HOPE ALL CH'AN FRIENDS THINK THRICE THIS THEME:

SELF-BENEFIT TO BENEFIT OTHERS, LET'S

ALL ATTAIN WISDOM TOGETHER.

坐禪儀之終

THIS IS THE END OF TSO-CH'AN I.

APPENDIX

FOOTNOTES
TO INTRODUCTION

1) 勅, imperial decree; 修, correct, amend,
compile; 百丈, (name of mountain, 1000 feet,)
清規, pure rules. The Decreed Compilation of the
Pure Rules of the Pai Chang Monastery.

2) 大智, great wisdom; 壽, longevity; 禪寺,
Zen monastery or the Zen monastery of Great Wisdom and
longevity.

3) 37 conditions or Bodhipaksika dharma to be
mastered for wisdom. 三心, the three minds;
過去, the past; 現在, the present; 未來,
the future.

四相, the four anastha, or perspectives of
我, self; 人, people; 衆生, humanity, all
sentient beings; 壽, self-in future.

五蘊 , the five skandhas, or aggregative-components of a person:

1. 色 rupa, form. The physical manifestation eye and other senses peripherally.
2. 受 Vedona, reception, sensation feeling, centrally speaking, the functioning of the mind in connection with affairs.
3. 想 sanja, conception, discerning the function of the mind in distinguishing.
4. 行 action, the responses of the mental processes.
5. 識 vynana, mental faculty to cognition, also knowledge, learning.

六根 or six indriyas or sense organs:

眼, eye; 耳, ear; 鼻, nose; 舌, tongue; 身, body, 意, manas, the faculty of the mind especially

with reference to desire dislikes and decisions.

七情 : The seven emotions:

喜 , pleasure; 怒 , anger; 哀 , sorrow; 樂 ,
joy; 愛 , love; 惡 , dislike; 慾 , desire.

十二因緣 , Dadvasanga pratityasamupada
12 causal phenomena; 得 , gain; 失 , loss; 取 ,
grasping; 求 , wishing; 憎 , hate; 愛 , love; 怨 ,
lament; 老 , old age; 死 , death; 憂 , worry; 悲 ,
pity; 苦 , bitterness.

FOOTNOTES TO TRANSLATION

1. 般若 Prajna; is wisdom and the use of knowledge to differentiate what is good or evil, what is moral or immoral, what is proper or improper, what confirms or does not confirm to Buddha's philosophy regarding the 37 conditions which continuously bind one to the wheel of birth and re-birth. This knowledge or awareness must be developed in all persons who strive for the attainment of the State of Bodhisattva. How consistently and brilliantly one practices this principle is a measure of his state of enlightenment.

In every split second of one's daily activities, prajna, must be constantly emanating like the illumination from a lighthouse in the darkest of nights. Thus without indecision, "wobbling", or anxieties

one makes up one's mind. This thought is homologous with the qualifications of the Bodhisattva. In the words of the Six Patriarch,^a

一切處所 : In every place of activity,

一切時中 : In every moment of time,

念念不愚 : Every thought be not ignorant.

常行智慧 : Constantly cultivating
wisdom,

即是般若行 : this is prajna!

一念愚 : One avidya, thought,

即般若絕 : Immediately terminates prajna.

一念智 : One thought of wisdom, (vidya)

即般若生 : Instantaneously prajna emanates

a) Tan Ching T'so-Kai Ed. P 21.

2 菩薩 BODHISATTVA: A person who has lived Buddhism until he has become enlightened, but have made a vow that he will not enjoy eternal bliss until all beings are also enlightened. It is an extension of the Hinayana School 小乘行 which is concerned more with individual salvation. The Bodhisattva concept, characteristic of the mahayana school seeks enlightenment for the sake of others. Though he has attained Buddhahood, he remains in the realm of incarnation because of his vow 願法界衆生, 同生淨土 that all sentient beings will enjoy beatitude together.

3 大悲 MAHAKARUNA: Great pity. The kind of pity that embraces all beings. The term 大慈 great compassion is usually used together with it

as follows 大慈大悲 as characteristic of the Buddhas and Bodhisattvas. Its inherent qualities are 大慈無相. This means great compassion has not form, which implies the utmost equality of all individuals in the eyes of such a person. This being so there should be no recollection or imagery as to how the other person has treated oneself. One's compassion will therefore not be influenced in one or the other direction. Having been compassionate with suitable concomittant action, there is no retentive imagery of having been such. So one is as compassionate to one's worst enemy as one's best friend. Such is the "formlessness" of great compassion. 大悲無說 means great pity does not verbalize. It is similar to the explanation of compassion. It is important to

remember that this verbalizing refers to one's own mind. Even there, no discussion of pity, of whom is pitied, or who is pitying should arise.

Because to mentally talk about pity is definitely

not great pity. It is not even pity/^{at}all but another

manifestation of 大我 the big ego.

4 願 : The description of the vow begins from

the character 願 and ends at 脫 .

5 三昧 (地) This term is a transliteration

from the Sanskrit word samadhi, which comes from

sam,-together, and dhi,-thought, insight, mind,

understanding, from the root dhi. 地 is frequently

omitted in the literature. So it is a putting to-

gether of the mind, a synthesis of the mind beyond

subject and object. It is a condition of mind that

harmonizes with all that may arise in the course

of one's experiences. Yet it is not attached to any particular thought or incident. Its accord with circumstances under all conditions is ever present. Yet, at the same time, it maintains its own formless individual integrity. It does not resist, it resolves. In every day life, one can paraphrase it as--"to roll with the punch",--"to ride the bucking bronco and yet to be completely relaxed." It is active motion without churning; stability without inertia. Its aim is deliverance from the shackles of life, mukti 解脱 .

6 众生 : This term is used in the sense of the unenlightened people to be saved. However, the Bodhisattva understands that he is in no way different from all humanity. So, since humanity and self are same and identical, there can be no salvation of

one by the other. So it is a term of convenience used to make clear a condition which if it were not particularized would not be understood. As in Chapter 21, of the Diamond Sutra,

眾生者，如來說，非眾生，是名眾生，

which means though we use the term the unenlightened, Tathagata (the Buddha) says, "There are none that are the unenlightened, it is only called the unenlightened.

7

解脫

: This liberation of the individual not for self, but for the sake of others, is a fundamental Mahayana Doctrine. Whereas the previous words 獨為一身 means to work toward the goal of the liberation of the self only for the sake of the individual. This is characteristic of the Hinayana or the Theravada School of Buddhism, which regards

the ultimate objective as the attainment by the person of his own nirvana. Such a person is known as an Arhant 阿羅漢 . Though this has sometimes been regarded as an irreparable schism between two divergent factions, in reality the difference is only one of degree. And even that degree can be illustrated in a very simple example. It is as if two persons were indefatigably studying to be a doctor. Both want and are willing to work many years for an M. D. degree. Only the purpose of its acquisition is dissimilar. The one, comparable to the Hinayana, is desirous of this attainment so that he can best keep himself in perfect health. While the other one, which we may call the Mahayana, wants this knowledge for the reason that he may use it for the benefit of all mankind.

8 緣 : This sentence begins the instructions
to persons who wishes to practice dhyana.

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