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AN EXEGETICAL TRANSLATION OF A SECTION OF
THE VIMALAKĪRTI-NIRDEŚA SŪTRA/TOGETHER
WITH THE COMMENTARY OF SENG-CH'AO

Submitted by
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INTRODUCTION

The following pages comprise a translation of a section of the **維摩詰經** (Vimalakīrti-nirdeśa sūtra; Taisho Issaikyo, 475; Nanjio, 146¹), together with the joint commentary of Seng Ch'ao (**僧肇**) and Kumārajīva, to which a number of interpretative and exegetical notes have been added. The texts used have been those published in the Fu-hsueh Ts'ung Shu edition.² This is the version translated by Kumārajīva from the Sanskrit, probably somewhere between A.D. 401 and 413. The commentator Seng Ch'ao was his contemporary and student, dying a year later than his teacher in 414.

The commentary has not hitherto been translated into any Western language, though an English version of the sūtra itself was prepared by Hokei Idumi a number of years ago, and appeared in a journal, long out of print, published in Japan, and to which we have not had access.³

¹Bunyu Nanjio. A Catalogue of the Chinese Translation of the Buddhist Tripitaka. (Oxford, 1883; Tokyo, 1929.)

²**維摩詰經** Shanghai, Fu-hsueh Shu-chū Yin-hsing.

維摩詰所說經註 Shanghai, I-hsueh Shu-chū.

³Hokei Idumi. "Vimalakīrti's Discourse on Emancipation." The Eastern Buddhist, ii, iii, and iv. Kyoto.

This sūtra is regarded as one of the most profound documents in the Mahāyana Tripiṭaka, and its main character is the Maha-Bodhisattva Vimalakīrti. He is shown, not as a member of the Sangha, but as a well-to-do merchant, who, on attaining realization, was of great assistance to the Buddha in expounding the dharma. Mahāyana Buddhists attach great importance to Vimalakīrti, since he exemplifies the fact that one does not need to be a monk or nun in order to attain bodhi or "awakening".

This sutra is used by the following schools of Buddhism:

1. The Ch'an Tsung School (Zen) 禪宗
2. The Mi-Tsung School, otherwise known as Chen-Yen (or in Japanese, the Shingon School) 密宗
3. The T'ien T'ai Tsung School 天台宗

We have selected this particular passage for translation because of a growing interest among students of Buddhism in the psychological aspect of its practice, as distinct from questions of history and literary form. This text is one of the most authoritative sources on the nature of Mahāyana Buddhist meditation-practice,---- a subject which has been vastly misunderstood in the Western world.

It should be pointed out that the translation of texts of this type involve some special problems of language, since the Chinese of these sūtras not only involves a special terminology but also transliteration of certain Sanskrit words, where the ideographs are used for their sound and not for their meaning. Furthermore, the kind of language is far removed from both classical and modern Chinese, and has a highly compressed style, the comprehension of which is exceedingly difficult without a good knowledge of Buddhist literature.

We have had recourse to two principal dictionaries in this work, the Dictionary of Chinese Buddhist Terms by Soothill and Hodous,⁴ and the **佛學大辭典** (Fu-hsüeh Ta Tz'u-tien).⁵

⁴W.E. Soothill and L. Hodous. A Dictionary of Chinese Buddhist Terms. (London, 1937)

⁵Shanghai, I-hsüeh Shu-chü. 16 vols.

維摩詰經弟子品第三

爾時長者維摩詰。自念寢疾於牀。世尊大慈。寧不垂愍。佛知其

意。即告舍利弗。汝行詣維摩詰問疾。舍利弗白佛言。世尊。我

不堪任詣彼問疾。所以者何。憶念我昔。曾於林中。宴坐樹下。

時維摩詰來謂我言。唯。舍利弗。不必是坐。爲宴坐也。夫宴坐

者。不於三界現身意。是爲宴坐。不起滅定而現諸威儀。是爲宴坐。不捨道法而現凡夫事。是爲宴坐。心不住內。亦不在外。是爲宴坐。於諸見不動。而修行三十七品。是爲宴坐。不斷煩惱而入涅槃。是爲宴坐。若能如是坐者。佛所印可。時我。世尊。聞說是語。默然而止。不能加報。故我不任詣彼問疾。

At that time, the Elder Vimalakīrti bethought himself to lie down upon his bed, being sick. The World-Honored One, the All-Compassionate, could never refrain from sympathy, for the Buddha understood Vimalakīrti's intention. Thereupon he said to Śāriputra, "You go and visit Vimalakīrti, and inquire as to his sickness." Śāriputra replied frankly to the Buddha, "Honored of the Worlds, I am not worthy to represent you in visiting him and inquiring about his sickness. How is this so? I remembered that I was once meditating in the forest underneath a tree, when Vimalakīrti came by and spoke to me, saying: 'O Śāriputra, it is not necessary to sit thus to practice Yoga. For he who (truly) practices yoga does not manifest his body and mind in the three worlds. This is to practice yoga.'

Not to raise up thoughts, not to eliminate thoughts, not to abide in samādhi, and at the same time to appear in all the dignities. This is to practice yoga. Not to forsake the path of the Dharma, and yet to engage in common affairs. This is to practice yoga. In the mind (See notes) to avoid both introversion and extraversion, this is to practice yoga. To behold all things with mind unmoved, and yet to cultivate the thirty-seven kinds of discipline. This is to practice yoga. Not to cut off the passions (kleśa) and yet to enter into nirvana. This is to practice yoga. If you can meditate in this way, you can receive the sanction (seal) of Buddha.' When, World-Honored One, I had heard these words spoken, I fell silent and stopped (what I had been doing). I am unable to add more to this report. For this reason I am not worthy to visit him, and ask about his sickness."

肇曰。上善若水。所以滂隆斯順。與善仁。故能曲成無恪。動善時。所以會幾不失。居衆人之所惡。故能與彼同疾。世尊大慈。必見垂問。因以弘道。所濟良多。此現疾之本意也。

THE COMMENTARY OF SENG-CH'AO AND KUMĀRAJĪVA

Ch'ao says: Superior goodness is like water. Therefore it favors not only the degraded and the eminent but also the good and the human-hearted. For this reason, it is able to accommodate itself to circumstances without limits. When goodness is in action, it encounters people, no matter in what number, without neglect. It mingles with the wrong-thinking of sentient beings, and thus can sympathize with their sickness. The World-Honored and All-Compassionate One must invariably see (human sickness) and condescend to inquire about it. This is an occasion for spreading the Tao and that this benefits so many, manifests the original intention of Vimalakīrti's 'sickness'.

〔爾疾・〕什曰。聲聞法中。諸羅漢無漏智慧。勝菩薩世俗智慧。大乘法中。菩薩二事俱勝。今用聲聞法明大小。故先命弟子。舍利弗於弟子中智慧第一。故先命之。知其不堪而命之者。欲令其顯維摩詰才辯殊勝發起衆會也。復命餘人者。欲令各稱其美明兼應辯慧無方也。

According to the Śrāvaka¹ doctrine, the anāsrava-prajñā² of the arhat is better than the laukikaprajñā³ of the Bodhisattva. According to the doctrine of the Mahāyana, the Bodhisattvas has both these forms of prajñā and is thus superior (to the arhats). I am now using the Śrāvaka doctrine to clarify the difference between the Mahāyana and the Hinayana. The reason why (the Buddha) called upon this disciple was because Sariputra had the highest degree of prajñā of all his disciples. It was for this reason that he was asked first. The reason why the Buddha so commanded him was that he knew that Śāriputra was still imperfect. He wanted to reveal through Śāriputra, Vimalakīrti's remarkable and excellent skill in discussion. Therefore he arranged this gathering to stimulate all who were present. Furthermore, he requested an abundance of people to attend, because he wanted each one of them to reveal Vimalakīrti's virtue and understanding, as well as his adaptability, his skill in discussion, and his prajñā, all without 'fixed method'.

¹Lit., a 'hearer', one in the first of the four stages of the Hinayana.

²'Other-worldly wisdom'.

³'This-worldly wisdom'.

〔舍坐・〕肇曰。夫法身之宴坐。形神俱滅。道絕常境。視聽之所不及。豈復現身於三界。修意而爲定哉。舍利弗猶有世報生身。及世報意根。故以人間爲煩擾。而宴坐樹下。未能神形無跡。故致斯呵。凡呵之興。意在多益。豈存彼我。以是非爲心乎。

Ch'ao says: This refers to the Yoga appropriate to the Dharmakaya. Form and spirit are both extinguished. When methods have ceased, there is the eternal state, which cannot be attained by seeing and hearing. How is it possible for one to manifest bodily in the three worlds, to discipline the mind (manas) and yet be in samādhi? Śāriputra still has this earthly retributive body, as well as the earthly mind rooted in him. Therefore being among people will arouse worldly disturbance, for which reason he meditates under a tree because he is not yet able to extinguish spirit and form without trace (Vimalakīrti speaks to his condition in this way). Whenever one begins to teach, the intention is to give benefit to many. So how can it retain the distinction thou and I, and keep in mind the distinction of yes and no?

〔不坐・〕肇曰。小乘入滅盡定。則形猶枯木。無運用之能。大士入實相定。心智永滅。而形充八極。順機而作。應會無方。舉動進止。不捨威儀。其爲宴坐也亦以極矣。上云不於三界現身意。此云現諸威儀。夫以無現。故能無不現。無不現。即無現之體也。庶參玄君子。有以會其所以同。而同其所以異也。

The Hinayanist enters the samādhi of complete extinction (nirvikalpa-asamprajñata) and his countenance becomes like dead wood; Vimalakīrti enters into the samādhi of True Suchness. The process of thinking is permanently surpassed, and the form (of his true nature) passes through the eight primordial elements to the utmost limits. In accordance with the seed-force (of any event), he acts towards it adapting himself to it, meeting it without any fixed method. In rising and moving, proceeding and stopping, he does not depart from the radiant state of Buddhahood. This is called true meditation and also going to the utmost limit. In the preceding section, it was said that body and intention are not manifested in the three worlds, but in this section it is said that the whole radiance (including the four dignities) is manifested. Thus from no-manifestation, there comes the ability of no non-manifestation, and no non-manifestation is precisely no-manifestation's substance. All you good people that are searching for the profound (truth), do you understand and agree with the identity and the difference here explained?

〔不捨坐・〕肇曰。小乘障隔生死。故不能和光。大士
美惡齊旨。道俗一觀。故終日凡夫。終日道法也。淨
名之有居家。即其事也。

Ch'ao says: The Hinayana (attains a nirvana) which excludes and is separate from birth and death (samsara), and thus cannot attain an enlightenment which is harmonious with all circumstances. Vimalakirti regards good and evil to an identical principle, the dharma of common affairs to one consideration, and thus to deal everyday with common affairs is to deal everyday with the Dharma. Thus it came about that Vimalakirti could stay at home. Hence his importance (to us).

〔心坐・〕什曰。賢聖攝心謂之內。凡夫馳想謂之外。
言不內不外者。等心內外也。

Kumārajīva says: The wise sage's pacifying of his mind is what is called introversion. The ordinary person's galloping after conceptions is what is called extraversion. When it says neither introversion nor extraversion, it means (the state in which the mind) is both internal and external.

〔於坐・〕肇曰。諸見。六十二諸妄見也。夫以見爲見者。要動捨諸見。以修道品。大士觀其諸見眞性。卽是道品。故不近捨諸見。而遠修道品也。

Ch'ao says: With reference to 'all views' there are altogether sixty-two kinds of false views. Views which one takes self-consciously are all views which one will have to abandon; this necessitates the practice of (the thirty-seven) disciplines of the Way. A great sage observes all his views as having the true nature, and this precisely is the discipline of the Way. Thus he neither adheres to nor forsakes all views and yet is not involved in practicing the discipline of the Way.

〔不斷坐・〕什曰。煩惱卽涅槃。故不待斷而後入也。

Kumārjīva says: Kleśa is nirvana, therefore he does not entertain the idea of cutting off (kleśa) and then entering (nirvana).

INTERPRETATIVE NOTES

爾時

1. It is indicated that at this time there is a meeting of Vimalakīrti and the Buddha which is not on the physical level. In Buddhist symbolism-this is represented as a coming together of the (寶蓋 - lit. precious umbrellas), in such a way that the larger one covering the Buddha includes the smaller one covering Vimalakīrti. In Buddhist iconography-the precious umbrella is shown as a vast horizontal halo covering the heads of Buddhas and Bodhisattvas.
2. It is understood, too, that at this moment the minds of the Buddha and Vimalakīrti had a common intention.
3. This meeting is understood as a case of 'pratyaṅga', that is of karmic affinity between the two.

長者

The term Elder, as applied to Vimalakīrti, is understood to signify a person whose merit and virtue are of transparent clarity, attaining a 'brightness dazzling to the eyes'. He is one who knows the special means of action appropriate to each single one of the 84,000 sense-objects. The term Elder is not given to one who simply excels in wisdom, but to one who has in addition this special knowledge. And it would be regarded as boastful for any lesser person to claim this title.

維摩詰

Vimalakīrti's history and qualifications are described in detail in the second chapter of the sutra, where he is represented as one who has attained the very limits of merit without artificiality, and to be a living Buddha in this world.

自念

Buddhist psychology divides the inner structure of man into three spheres:

1. 性 Buddha-nature
2. 識 Vijñana
3. 意 Manas

寢疾於牀

In order to understand, he withdraws his sense-perception into supreme void. This is because Vimalakīrti wishes to understand the reason why he cannot convey realization to others, which is the meaning of his being called 'sick'. He withdraws the sense-vijñana into the amalavijñana, to acquire profound understanding on how to proceed. He can enter into delusive circumstances and yet not be tainted by them, and can cause living beings to ask those questions, which will enable him to explain the doctrine clearly. 'Lying down': an ordinary man would say that he was practicing withdrawal of sense-consciousness. All living beings are said to be 'sick' in the sense that they have not attained a realization of the perfect Dharma,

and so have not renounced attachments. They confuse Ch'an meditation with putting their hands (palms) together. The Ch'an sect regards complete relaxation of the mind as samadhi, and for this the best way is to lie down.

世尊大慈

He is called a World-Honoured Buddha because in his great compassion, he has the profound and simultaneous understanding of the world in all its details.

寧不

This is to say that a Buddha will never be a looker-on, who does not respond to another person's desire.

垂愍

When the Buddha condescends to look down upon beings, he does not actually see any beings, which may be explained as follows: (Diamond Sutra) The looking down (condescending eye) is the Buddha's skillful response to the desire of a being who imagines himself to exist but does not actually exist. The problem is how to convey the brightness (i.e., the awakened consciousness) of the Buddha to another person in such a way as to bring him into a relationship with the Buddha. In this instance, the Buddha uses his 'condescending eye' to form a relationship with Vimalakirti.

佛知 The meaning of Buddha's compassion is not restricted to the particular need of any individual but includes all living beings whatsoever.

其意 The meaning of Vimalakīrti's lying on the bed, is that he is cultivating the " **識神** " (the activating conscious), which is a state of deep meditation, wherein he can communicate his thoughts directly to the Buddha. If he were to formulate it in thoughts and ideas, he would still be in the stage or state of " **有法有求** " artificiality, where spiritual methods of seeking are still in use.

即告舍利弗 What is signified here is an action following naturally and immediately upon what has gone before, since the Buddha acts without either hurry or delay. Śāriputra is the third of the Buddha's ten great disciples. He is pre-eminent in wisdom (prajñā), so virtuous in conduct that he is invited to be a go-between for the Buddha.

汝行 If he can be chosen to go as a representative of the Buddha, it is only because he has untiringly practiced perfect merit and the Buddha's doctrine which is described as 'deep as the ocean, untainted, inseparable, and

unconfused'.

諸 The point here is preserving the 'Dharma deep as the ocean' from error and explaining it fully. The problem is on the one hand to have a complete understanding of the 'Dharma as deep as the ocean', and at the same time to have a detailed comprehension of the 84,000 sense-objects. It is a difficult task to represent the Buddha and to explain the Dharma to others in such a way that it will be possible for them to enter into awakening, and to be able to go along with 'the Dharma as deep as the ocean' without distorting its true principles.

維摩詰問疾

The Buddha had two reasons for sending Śāriputra: 1. He wanted to open Śāriputra's understanding of his own original nature, and also to bring himself (the Buddha) together with Vimalakīrti. 2. The Buddha completely understood the 'sickness' in Śāriputra's meditation practice. It is a fundamental principle of Buddhism that the sickness of sentient beings is their inability to let go the bitter ocean of kleśa.

舍利弗白佛言

The word translated as 'salute' is actually 'white' because what is signified is the purity

of heart and the carefree happiness of the original nature. He puts his hands and fore-arms together with swinging sleeves as a mark of absolute sincerity and respect for the Buddha. In his essence, he is not tainted, there is no lagging yet no hurry. He is not flustered, and opportunely begins to address the Buddha, speaking very respectfully, yet at the same time with a faint smile which broadens. At this moment, his inner wisdom is most penetrating and far-reaching, admirable without effort.

世尊

We have translated as 'world', a character which means age or generation, which refers to the many generations of followers of the Buddha.

我不堪任

The word 'I', is used as a mere conventional designation of Sariputra, without implying that he thinks of himself as an ego.

詣彼問疾

Śariputra feels himself unable to be the Buddha's emissary to Vimalakirti because of the latter's superior knowledge.

所以者何

Sariputra's refusal seems to be disobeying the Buddha's command, but he is really trying to find

out the sense or reason of the command and so tells the following story. (In Buddhism, remembering is 'turning your light inwardly'.)

憶念我昔

Ordinary people remember by effort, by repetition, by searching the mind, but it is said that an awakened person who has realized his original nature finds that memories come to him whenever necessary to use them and cease when they are not needed.

曾於林中

This can be understood as a figurative expression for entering into samadhi in the forest of Ch'an (Zen).

宴坐樹下

This a Chinese equivalent of the Sanskrit term yoga; lit., 'contented sitting', that is, sitting cross legged with hands together in a state of mind which is pleasant, peaceful, and leisurely.

時維摩詰來謂我言。唯。舍利弗。

不必是坐。爲宴坐也

While yoga or meditation practice is used in Buddhism, it is not to be considered literally indispensable to the awaken mind. The literal act of sitting cannot comprehend the vastness of the Dharma

and therefore sitting must be understood figuratively as a constant state of mind carried on in walking, sitting, standing, and lying (the 4 dignities).

夫宴坐者

Vimalakīrti is speaking here of the true samadhi dharma-entrance. True samadhi involves the completion of the eight cardinal virtues together with repentance and determination, qualifying him to enter upon the inner side of Ch'an. This is to have the viewpoint of not following along with erroneous thoughts, not being attached to evil thoughts. Being predisposed to virtues and yet not clinging to any special form of mind. It is to be inwardly joyous, free from tedium, peaceful, and leisurely. The samadhi of prajna will then naturally arise. In this state there is harmoniousness of body and mind, and since no disturbing thoughts arise, there are none to be extinguished. The mind remains uncolored by the circumstances arising from past karma, and does not dwell upon the 10,000 conditions which come unceasingly before the eyes.

不於三界

'Not in the three worlds' is understood as follows: In true yoga-sitting, one does not appear in the upper world to declare himself in a pompous way; nor does he manifest egotistically himself in the middle world

making big talk about the Dharma, and trying to prove that he is a great master, using the Diamond Sutra (Chapt. 30) in a reverse way to delight in grading people in many levels according to their attainment. In the lower world, he does not show himself off as a great ego, who has completed Buddhahood and is able to save all sentient beings.

現身

He must not claim that he is detached from misfortunes, and bad karma, and that he abides constantly in the great Dharma and is able to help others liberally. Nor must he take the position that inferior people must come crawling to him, to be received only if they are extremely careful.

意。是爲宴坐。

Manas refers to all kinds of ideation: in the upper world it is to consider oneself as a Buddha of the highest rank; in the middle world it is to flatter oneself through followers offering one much praise, respect, and gifts; in the lower world it is to style oneself as having accomplished all merit, and to have completely cut off all entanglement with every type of evil karma from former lives.

不起滅定

At the time of yoga, the point is not

to raise up thoughts: this means that coming and going amid karmic conditions, one refrains from ideation and so is prevented from defilement by the objects of sense. By continued practice in this way, one attains Bodhi for oneself, practicing the orthodox Dharma and peaceful detachment. This is called nirodha (cessation). The attainment of nirodha will multiply the reverberations of past karma and ideations will sweep back into the mind in wave after wave; and yet the calmness of the mind will remain as ever. This is called samādhi.

而現諸

<p>This term refers to the countless types of harmony such as:</p> <ol style="list-style-type: none"> 1. natural harmony 2. quiet & easy harmony 3. cheerful harmony 4. exhuberant harmony 5. peaceful & quiet harmony 6. clear suchness harmony 	<p>自在樂 安閒樂 快慰樂 舒泰樂 淨和樂 清如樂</p>
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All these will enable a person to reach the state of spontaneous and accomodating harmony. **自然柔樂**

威

The term 'majestic' (prabhāva) refers to the Buddhist doctrine of the types of radiance associated with the various degrees and aspects of Buddhahood, i.e., the

clear light or radiance, the snow-white light, the golden mass light, the Buddhist-lotus light, and means the ability to realize 'innumerable kinds of radiance as refined as gold'.

儀。是爲宴坐

This character **儀** means deportment and according to this sutra it refers to the purity of color of the Buddha nature. It also means greatness for the reason that whoever is able to practice it diligently and to experience it in everyday conditions comes step by step to a vast and thorough understanding of the Tathagata Ch'an, the True Dharma Treasure.

不捨道法

For the person who is proficient in the moral discipline of Buddhism and goes through circumstances without concealment and deception, there is no necessity to remind himself of the Way by words and thoughts, since he is led by his original nature or Self. When he is involved in the circumstances arising from past karma, he does not mentally take hold of the doctrine with its rules to examine it, for this would be to attach to shape and color or manifested forms.

而現凡夫。是爲宴坐

If the following of the

Way depends upon thinking about it, a person will not be able to enter into ordinary affairs: i.e., pratyaya, klesa, etc., without being tainted by circumstances and attachments as if he were trapped in a deep ravine.

心不住內

This refers to the state of meditation-practice in which a person does not have thoughts and ideas coming and going repetitively in dense masses nor does he selfconsciously banish thoughts from his mind and then entertain the idea that he has returned into the state of calm.

亦不在外。是爲宴坐

When one is sitting quietly, facing whatever view, there should be no concern as to whether the hands and feet are correctly placed, whether the face has the proper expression, whether the body is sitting correctly, whether everything is in accord with vijnana rules, or whether one is slightly smiling, or whether the neck is straight, or whether the two knees are spread, or whether the soles of the feet are sufficiently turned upwards, or whether the hands are in the Buddha seal mudra, or whether there is sufficient spreading of the light. All in all, one should not be concerned as to whether one is making good progress or whether the Buddha

in nirvana is approving.

於諸見不動

A rigid way of thinking is a hindrance to the practice of meditation, and because of it a multitude of confused thoughts arise. When such thoughts arise repetitively and the person follows them, he is said to be moved. The proper way to enter the unmoved state is to enter it calmly, without either hurry or delay and without coloring the self-nature with constant thinking about ideas. The unmoved state should be natural, and during it one should not let "a whole crowd of ideas" sway and flounder around in the mind. This is to be caught in a cage, for although he is ignorant and unenlightened, he still thinks that he is in accord with the Truth.

而修行三十七品。是爲宴坐

The thirty-seven dignities: The three minds- 1. The Present Mind: one should not dwell upon this with any particular attachment, mulling thoughts over in a disturbed way, since obviously this kind of thing can lead to craziness. 2. The Past Mind: This should not be allowed to work automatically, bringing up memories of resentment, grievance, and injury, for this can lead to a depletion of energy. 3.

The Future Mind: This must be kept in control lest it act like a monkey or gallop around like a horse, building castles in the air. It must not over-reach itself to obtain its goal before the proper time.

- The Four Forms-
1. Ego-Form
 2. Human-Form
 3. The Form of Sentient Beings
 4. The Form of Good Fortune

我相
人相
衆生相
壽者相

- The Seven Emotions-
1. Joy
 2. Anger
 3. Sorrow
 4. Bliss
 5. Love
 6. Hate
 7. Lust

喜
怒
哀
樂
愛
惡
慾

- The Six Sense Objects-
1. Eyes
 2. Ears
 3. Nose
 4. Tongue
 5. Body (Touch)
 6. Manas

眼
耳
鼻
舌
身
意

The Twelve Causes (Hetu) and Conditions-

- | | | | |
|-----------|----|-------------|---|
| 1. Having | 得得 | 7. Brooding | 怨 |
| 2. Losing | 失失 | 8. Old Age | 老 |

3. Taking	取取	9. Death	死
4. Seeking		10. Anxiety	
5. Acquisitiveness	憎愛	11. Grieve	悲
6. Infatuation		12. Distress	苦惱

The Five Skandhas-

1. Rūpa	色 受 想 行 識
2. Vedanā	
3. Samjñā	
4. Saṃskara	
5. Vijñāna	

不斷 During meditation, if a thought arises in the mind, one should not use some method to cut it off, neither should one dwell upon the thought nor linger over it in a stagnant way. To attempt to eliminate thinking in this way is like trying to eliminate grass by putting a heavy rock upon it.

煩惱 When the person practicing meditation regards the entire coming and going of thoughts as an obstruction to entering into calmness, he actually knows one aspect of yoga, but does not understand its inner aspect. Originally our self-nature is clear and quiet, and the point is to return to this original and perfect state, not following con-

fused, erroneous, and evil thoughts in such a way that the original nature is concealed. Where this concealment exist, a person might flatter himself in his meditation practice by believing that his present state is without error, not seeing that in the past he has failed in the careful working out of his karmic affinity in daily life. So deceived, there is a tendency for meditation-practice to become sitting like a stone man, and this is an obstruction.

而入涅槃。是爲宴坐

For instance, in meditation practice, one should not think of oneself as clear and calm, for the self nature rises up unconsciously and then quite naturally spreads its light into the place where there were formerly clouds. Nor should he claim that he has already realized Bodhi, nor accumulated numerous merits and virtues such that he should enter nirvana and perfected Buddhahood. All this kind of false ideation should be abandoned, and there will come a day when the original nature attains nirvana of itself.

若能。如是坐者。佛所印可。時我。世尊。
聞說是語。默然而止。不能加報。故我不任。
詣彼問疾

The person practicing meditation must be able to hear the Dharma, and practice it in every aspect. He must be able to understand its true principles and not just the words. Then, he will be able to realize bliss in a perfectly natural way (since he still does not claim any attainment). He sees the internal and external as one. He keeps up his practice without tiring and comes to a complete understanding of the True Dharma. He would be just the sort of person that the Buddha himself would accept.