

Mahāyāna Buddhist Meditation: Theory and Practice

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Fa-sheng's Observations on the Four Stations of Mindfulness

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This study is planned as part of a larger examination of the impact made on receptive Chinese by the Buddhist notion of salvation. It looks at the question, of course, from two points of view, that of the Indians (as presented to the Chinese in translation, for they read no language but their own) and that of the Chinese reaction. In connection with the Indian point of view, this writer has published a previous study on Vasubhadra;¹ the text which this study will examine is similar to Vasubhadra's. The procedure will be to single out the portion of that text dealing with the Four Stations of Mindfulness (*catvāri smṛtyupasthānāni*), to translate them or, as the case may be, to paraphrase them, and then to deal with the larger, principally canonical, issues. It should be pointed out that the same issue is treated in detail in chapter 36 of the *Ta chih tu lun*.²

The work in question, bearing the Chinese title *A-p'i-t'an hsin lun*, is ascribed to a certain "Fa-sheng." The original title may have been *Abhidharmahṛdaya* or *Abhidharmasāra*; as to the author's name, one thinks of such possibilities as Dharmajit, Dharmottara, Dharmodgata, Dharmasreṣṭha, and

others, but there can be no certainty. The work survives in three versions. (1) The earliest, consisting of aphorisms in verse, interspersed with prose comments, was translated in 376 A.D. by Saṃghadeva (one of the translators of the Vasubhadra work mentioned previously) with the aid of the great Hui-yüan of Lu-shan (314–386 A.D.). (2) The second is a similar translation, except that here the verses alone are ascribed to Fa-sheng, the prose to a certain Upaśānta. The translation was made in an unspecified year under the Northern Ch'i (550–577 A.D.) by Narendrayaśas. (3) The third, finally, is the same thing with a somewhat extended commentary, the latter ascribed to "Fa-chiu" (Dharmatrāta?). This translation was done under the Liu-Sung (420–479 A.D.), also in an unspecified year, by Saṃghavarman, an Indian missionary who arrived in China in 433. Hui-yüan and his master Tao-an, the focal figures in this series of studies, would have had access only to the earliest translation. On the advice of a friend, however,³ I am making use of all three to arrive at my findings.

The issue is the same as that treated in the piece on Vasubhadra: the path to salvation, as specified in those abhidharma works to which Tao-an and Hui-yüan would have had access. In (1) the problem will be found treated in T28.818a–820b. In (2) it is in T28.848b–852a. In (3) it is in T28.907c–916c. In all three it consists of a chapter entitled *hsien sheng p'in* ("chapter on the worthy saints"), where *hsien sheng* presumably represents *ārya*. In the present study, the core text will be (1), since that is the only one that Tao-an and Hui-yüan would have seen. The core text will, however, be eked out by the other two, particularly by (3), which contains a type of preface missing from the first and second both. Within that framework this study will focus exclusively on the theme of the Four Stations of Mindfulness.

The chapter under consideration deals with the cultivation (*hsiu*, representing *bhāvanā*?) of religious practice. This is considered to be on three levels, as stated in the following verse:

The first is named "initiator of deeds";
 The next is the one of "already repeated practice";
 While he who has "already transcended attention"
 Is to be known as the third sort.

Happily, the *Abhidharmakośa* has the same categories.⁴ "Initiator of deeds" translates *shih yeh*, which, in turn, stands for *ādikarmika* (cf. Gokhale vi.10), rendered in French by M. Louis de La Vallée-Poussin (vi.150), hereafter known as LVP, as "le commençant."⁵ "Already repeated practice" stands for *yi hsi hsing*, whose original, as we now have it (Gokhale, *ibid.*), is *kṛtajaya*, rendered LVP vi.151 as "le maître." *Yi hsi hsing*, on the other hand, as well as Paramārtha's *yi shuo hsi ch'eng hsing* (T29.270a), would seem to suggest *kṛtacaya* instead. Lastly, "already transcended attention" stands for *ssu wei yi tu*, whose original (Gokhale vi.11) was *atīkrāntamanaskāra*, rendered LVP vi.151 as "un maître absolu dans l'acte d'attention."

The prose commentary repeats the three categories, then proceeds to define them. (a) The "initiator of deeds" is the practitioner on the stage extending from the awareness of uncleanness (*pu ching*, *aśubhā*) up to, but not including, the power to direct his attention to any and all objects, even imaginary ones (*ching chieh yi chieh ssu wei fen*, *viśayādhi-mukti-manasikārabhāga?*). (b) The one of "already repeated practice" is the person on the stage that begins with the four stages of mindfulness, as seen in terms of the character peculiar to each (*tsu hsiang nien ch'u*, *svalakṣaṇasmṛtyupasthānāni?*), and ends "ere yet he has got wholesome roots of a definite and certain portion" (*wei ts'eng te chüeh ting fen shan ken*, of which the last five syllables may represent *niyatabhāgakuśalamūlāni*). (c) Everything beyond that point appertains to him who has "already transcended attention," because "it is the Path of the Single Vehicle."⁶

The second *ardhaśloka* of *Kośa* vi.15, as given by Gokhale, is *kāyaviccittadharmāṇaṃ dvilakṣaṇaparīkṣaṇāt//*, rendered by LVP vi.14c-d as "Par la considération des caractères, doubles, du corps, de la sensation, de la pensée et des *dhar-*

mas.” To that, he comments (vi.158 f.) as follows: “Le caractère propre, c’est-à-dire la nature propre (*svabhāva*). Les caractères communs, à savoir: “Tous les *saṃskṛtas* sont permanents; tous les *dharma*s impurs (*sāsrava*) sont douloureux; tous les *dharma*s sont vides (*śūnya*) et non-soi (*anātma*).” ” *Vyākhyā* 529 (ad vi.15) reads as follows:

By the expression “for the achievement of speculative cognition” is meant “in order to achieve wisdom.” For, this side of wisdom, the defilements are not utterly cast off, not even by one of perfect concentration. “The defilements are the killers of gnosis,” as the Scriptures say. Whence does one know that speculative cognition is achieved by this realization of the four stations of mindfulness? From Scripture. “A Path of but one approach, O mendicant monks, is this one, to wit, the Four Stations of Mindfulness. A unique accumulation of the wholesome is this one, to wit, the Four Stations of Mindfulness.” Such is the Word. By the *vid* of *kāyavid* is meant *vedanā* [sensation]. “By ‘own character’ is meant ‘own being.’ ” Which own being? In the case of the body, the reference is to the latter’s being composed of elements and their derivatives. In the case of sensation, it refers to experience. In the case of thought, it refers to the fact of becoming aware. The own-being of those other than these three is the respective one appropriate to each of them The expression “the *dharma*s other than the three” is used by naming them collectively, without distinguishing the latter one from another. In case a distinction were made, they would be specified as “body, etc.” Then all *dharma*s, constituted and unconstituted, are to be [so?] viewed.

LVP v.158, n. 1, says, “. . . La pratique des *smṛtyupasthānas* produit la connaissance parfaite, car Bhagavat a dit:” LVP refers the reader to *Samyutta* vv. 167, 146. Both are contained in the *Mahāvagga*, specifically in the forty-seventh section of the *Samyuttanikāya* as a whole, the section devoted to the Stations of Mindfulness, as its title (*satipaṭṭhānasamyutta*) indicates. In view of the emphasis of the present study, however, we shall first give the particular sūtra from the respective *Āgama*, then the corresponding text

from the *Samyuttanikāya*, where one exists. The Chinese sources in question are (1) Guṇabhadra's translation of the *Samyuktāgama*, entitled *Tsa a-han ching*,⁷ (2) another translation of the same, entitled *Pieh yi tsa a-han ching*,⁸ translated by a person unknown, and (3) a third translation of the same, also going by the title *Tsa a-han ching*, likewise by an unknown translator.⁹

Tsa a-han Ching 24.605 (2.170C–171A), Entry 1

Thus have I heard. Once the Buddha was dwelling in Śrāvastī land, among the Jeta trees [*Jetavana*], in the park of the Benefactor of the Lonely [*Anāthapiṇḍada*]. At that time the World-Honored One declared to the *bhikṣus*: "There are four stations of mindfulness. Which four? They are called 'the station of mindfulness that observes the body as a body' [*shen shen kuan nien ch'u, kāye kāyānupaśyanāsmṛtyupasthānam?*], so for sensations and thought, and the station of mindfulness that observes the dharmas as dharmas." When the Buddha had preached this sermon, the *bhikṣus*, having heard what the Buddha preached, with joy carried it out respectfully.

24.606 (2.171A), Entry 2

Thus have I heard. Once the Buddha was dwelling in Śrāvastī land, among the Jeta trees, in the park of the Benefactor of the Lonely. At that time the World-Honored One declared to the *bhikṣus*: "There are four stations of mindfulness. Which four? They are called 'the station of mindfulness that observes the body as a body,' so for sensations and thought, and the station of mindfulness that observes the dharmas as dharmas. It is in this way that a *bhikṣu*, when his practice with respect to the Four Stations of Mindfulness is complete, with subtle striving and by resort to expedient devices, with right mindfulness and right knowledge, must learn." When the Buddha had preached this sermon, the *bhikṣus*, having heard what the Buddha preached, with joy carried it out respectfully.

Samyuttanikāya 47.24 (p. 173 f.), Suddhasuttaṃ

The scene was Sāvatti. “Four, O mendicant monks, are these stations of mindfulness. Which four? Here, O mendicant monks, the mendicant monk courses in the body, mindful of the body, ascetically disciplined, fully conscious and mindful, putting off envy and ill disposition toward the world. These, O mendicant monks, are the Four Stations of Mindfulness.”

24.607 (2.171A), Entry 3

Thus have I heard. Once the Buddha was dwelling in Śrāvastī land, among the Jeta trees, in the park of the Benefactor of the Lonely. At that time the World-Honored One declared to the *bhikkhus*: “There is one vehicle-path for purifying the beings, enabling them to outpass grief and sorrow, to annihilate woe and agony, to gain dharma in accord with Reality: to wit, the Four Stations of Mindfulness. Which four? The station of mindfulness that views the body as a body, so for sensations and thought, and the station of mindfulness that views the dharma as dharma.” When the Buddha had preached this sermon, the *bhikkhus*, having heard what the Buddha preached, with joy carried it out respectfully.

47.18 (p. 167 f.) Brahmasuttaṃ

One time the Blessed One was disporting Himself at Uruvelā [Uruvilvā], on the bank of the river Nerañjarī [Nairāñjanī], by the goatherd’s banyan tree, having just had His enlightened intuition. Then indeed to the Blessed One, withdrawn and concealed as He was, occurred this thought: “Of a single course is the way to the purification of the beings, to the overcoming of pain and woe, to the assuagement of suffering and ill disposition, to the comprehension of rational truth, to the bearing of direct witness to nibbāna [nirvāṇa], to wit, the Four Stations of Mindfulness. Which four? Let the mendicant monk course in the body, observing the body, ascetically

disciplined, fully conscious, mindful, ridding himself of envy and ill disposition toward the world. Or let the mendicant monk course in sensations, or in thought, or in the dharma, observing the dharma, ascetically disciplined, fully conscious, mindful, putting off envy and ill disposition toward the world. Of a single course is the way to the purification of the beings, to the overcoming of pain and woe, to the assuagement of suffering and ill disposition, to the comprehension of rational truth, to the bearing of direct witness to nibbāna, to wit, the Four Stations of Mindfulness."

Then indeed Brahmán, the Lord of Sahā, being fully aware in his own thought of the thought of the Blessed One, as a strong man might stretch out his bent arm or bend his outstretched arm, just so made his appearance before the Blessed One, concealed as He was in the Brahmán world. Then indeed Brahmán, the Lord of Sahā, baring one shoulder and joining palms in the direction of where Blessed One was, said this to the Blessed One: "Just so, O Blessed One! Just so, O Well Gone One! Of a single course, Lord, is the way to the purification of the beings, to the overcoming of pain and woe, to the assuagement of suffering and ill disposition, to the comprehension of rational truth, to the bearing of direct witness to nibbāna, to wit, the Four Stations of Mindfulness. Which four? Let the mendicant monk, Lord, course in the body, observing the body, ascetically disciplined, fully conscious, mindful, putting off envy and ill disposition toward the world. Or let the mendicant monk course in sensations, Lord, or in the dharma, Lord, observing the dharma, ascetically disciplined, fully conscious, mindful, ridding himself of envy and ill disposition toward the world. Of a single course, Lord, is the way to the purification of the beings, to the overcoming of pain and woe, to the assuagement of suffering and ill disposition, to the comprehension of rational truth, to the bearing of direct witness to nibbāna, to wit, the Four Stations of Mindfulness."

Thus spoke Brahmán, the lord of Sahā. Having thus spoken, he then spoke again as follows:

Of a single course is the way that He Who sees the
 cessation of birth, Who is solicitous of
 welfare, understands,
 The very way by which men have crossed the stream
 in the past, and shall cross it, and are
 crossing it.

24.608 (2.171A), Entry 4

Thus have I heard. Once the Buddha was dwelling in Śrāvastī land, among the Jeta trees, in the park of the Benefactor of the Lonely. At that time the World-Honored One declared to the *bhikkhus*: "If a *bhikkhu* separates himself from the Four Stations of Mindfulness, then he separates himself from the holy Dharma which is in accord with Reality. If he separates himself from the holy Dharma which is in accord with Reality, then he separates himself from the holy Path. One who separates himself from the holy Path separates himself from the Dharma of sweet dew. One who separates himself from the Dharma of sweet dew cannot escape from birth, old age, sickness, and death, from care and grief, agony and woe. I declare that he cannot gain release from woe. If a *bhikkhu* does not separate himself from the Four Stations of Mindfulness, then he does not separate himself from the holy Dharma which is in accord with Reality. One who does not separate himself from the Dharma which is in accord with Reality does not separate himself from the holy Path. One who does not separate himself from the holy Path does not separate himself from birth, old age, sickness, and death, from care and grief, agony and woe. I declare that that man is released from a multitude of woes." When the Buddha had preached this sermon, the *bhikkhus*, hearing what the Buddha preached, with joy carried it out respectfully.

47.33 (p. 179 f.), *Viraddhasuttaṃ*¹⁰

By whomsoever, O mendicant monks, the Four Stations of Mindfulness have been missed, by them has been missed the noble path to the proper annihilation of woe. By whomso-

ever, O mendicant monks, the Four Stations of Mindfulness have been gained, by them has been gained the noble path to the proper annihilation of woe. Which four? Here, O mendicant monks, the mendicant monk courses in the body observant of the body, ascetically disciplined, fully conscious and mindful, putting off envy and ill disposition toward the world; and so for sensations and thought. He courses in the dharma observant of the dharma, ascetically disciplined, fully conscious and mindful, putting off envy and ill disposition toward the world. By whomsoever, O mendicant monks, the Four Stations of Mindfulness have been missed, by them has been missed the noble path to the proper annihilation of woe. By whomsoever, O mendicant monks, the Four Stations of Mindfulness have been gained, by them has been gained the noble path to the proper annihilation of woe.

24.609 (2.171AB), Entry 5

Thus have I heard. Once the Buddha was dwelling in Śrāvastī land, among the Jeta trees, in the park of the Benefactor of the Lonely. At that time the World-Honored One declared to the *bhikkhus*: "I will now tell of the origin of the Four Stations of Mindfulness and of the submersion of the Four Stations of Mindfulness. Listen with discernment and think well thereon! What is meant by 'the origin of the Four Stations of Mindfulness' and 'the submersion of the Four Stations of Mindfulness'? When food collects, the body aggregates. When food is annihilated, then the body disappears. If in this way one dwells in observation in keeping with the origination of the body, dwells in observation in keeping with the annihilation of the body, and dwells in observation in keeping with the origination and annihilation of the body, then one dwells with no point of reliance and never takes anything from the various worlds. In this way, when contact originates, then sensation aggregates; when contact is annihilated, then sensation disappears. If in this way one dwells in the observation of sensation in keeping with the dharma of origination, dwells in the observation of sensation in keeping with the

dharma of submersion, and dwells in the observation of sensation in keeping with the dharmas of origination and submersion, the one dwells with no point of reliance and never takes anything from the various worlds. When name-and-form is annihilated, then thought disappears. If one dwells in the observation of thought in keeping with the dharma of origination, dwells in the observation of thought in keeping with the dharma of submersion, and dwells in the observation of thought in keeping with the dharmas of origination and submersion, then one dwells with no point of reliance and never takes anything from the various worlds. When attention originates, then dharmas collect; when attention is annihilated, then dharmas disappear. If one dwells in the observation of dharmas in keeping with the dharmas of origination and submersion, then one dwells with no point of reliance and never takes anything from the various worlds. This is called 'the origination of the Four Stations of Mindfulness' and 'the submersion of the Four Stations of Mindfulness.' "

When the Buddha had preached this sermon, the *bhikkhus*, having heard what the Buddha preached, with joy carried it out respectfully.

47.42 (p. 184), *Samudayasuttam*

45. *catunnaṃ bhikkhave satipaṭṭhānānaṃ samudayaṃ ca atthaṅgamaṃ ca desessāmi / taṃ suṇātha / ko ca bhikkhave kāyassa samudayo āhārasamudayā kāyassa samudayo āhāranirodhā kāyassa atthaṅgamo / phassasamudayā vedanānaṃ samudayo phassanirodhā vedanānaṃ atthaṅgamo / nāmarūpasamudayā cittassa samudayo nāmarūpanirodhā cittassa atthaṅgamo / manasikārasamudayā dhammānaṃ samudayo manasikāranirodhā dhammānaṃ atthaṅgamo ti /*

Of the Four Stations of Mindfulness, O mendicant monks, will I now tell you the origin and the disappearance. Listen thereto! What now, O mendicant monks, is the origin of the body? With the origin of food originates the body, and with the destruction of food is the disappearance of the body. With the origin of contact originate the sensations, and with

the destruction of contact is the disappearance of sensations. With the origin of name-and-form originates thought, and with the destruction of name-and-form is the disappearance of thought. With the origin of attention originate the dharmas, and with the destruction of attention is the disappearance of the dharmas.

24.610 (2.171B), Entry 6

Thus have I heard. Once the Buddha was dwelling in Śrāvastī land, among the Jeta trees, in the park of the Benefactor of the Lonely. At that time the World-Honored One declared to the *bhikṣus*: "I will tell of the cultivation of the Four Stations of Mindfulness. Listen with discernment and think on it well! How does one cultivate the Four Stations of Mindfulness? As follows: With respect to the inner body, one dwells in observation and mindfulness of the body, with refined striving and by resort to devices, with right knowledge and in right mindfulness, taming the cares and woes of the world. So it is with sensations, thought, and dharmas. With respect to internal dharmas, to external dharmas, to dharmas both internal and external, one dwells in observation and mindfulness, with refined striving and by resort to devices, in right mindfulness and right knowledge, taming the cares and woes of the world. This is called the cultivation by a *bhikṣu* of the Four Stations of Mindfulness." When the Buddha had preached this sermon, the *bhikṣus*, hearing what the Buddha preached, with joy carried it out respectfully.

The cultivation of the Four Stations of Mindfulness in past and future He also preached in this way.

47.2 (p. 142), *Satisuttam*

One time the Blessed One was disporting Himself at Vesālī [Vaiśālī], in the forest of the rows of mango trees. There indeed the Blessed One addressed the mendicant monks: "O mendicant monks!" "Lord!" the mendicant monks responded to the Blessed One. The Blessed One said this: "Mindful, O mendicant monks, let the mendicant monk behave himself,

mindful and fully conscious. This, look you, is our teaching. How then, O mendicant monks, is the mendicant monk to be mindful? Here, O mendicant monks, a mendicant monk courses in the body observant of the body, ascetically disciplined, conscious and fully mindful, putting off envy and ill disposition toward the world. It is in this way, O mendicant monks, that the mendicant monk is mindful. How then, O mendicant monks, is the mendicant monk to be fully conscious? Here, O mendicant monks, the mendicant monk acts with full attention to his comings and goings; with full attention to his forward looks and his backward looks; with full attention to his bends and stretches; with full attention to the way in which he carries his inner robe, his alms-bowl, and his outer robe; with full attention to eating, drinking, chewing, and tasting; with full attention to his defecation and urination; with full attention to his going, standing, sitting, sleeping, waking, talking, and keeping silent. It is thus indeed, O mendicant monks, that a mendicant monk is fully attentive. Mindful, O mendicant monks, let the mendicant monk behave himself, mindful and fully conscious. This, look you, is our teaching."

24.611 (2.171BC), Entry 7

Thus have I heard. Once the Buddha was dwelling in Śrāvastī land, in the midst of the Jeta trees, in the park of the Benefactor of the Lonely. At that time the World-Honored One declared to the *bhikkhus*: "There is a collection of wholesome dharma and a collection of unwholesome dharma. What is meant by 'collection of wholesome dharma'? By that are meant the Four Stations of Mindfulness. This is rightly said. What is the reason? By the 'unique, homogeneous, full, and pure collection' is meant the Four Stations of Mindfulness. Which four? By that is meant the state of mindfulness that observes the body in the body, so for sensations and thought, and the state of mindfulness that observes dharma in dharma. What is meant by 'collection of unwholesome dharma'? By 'collection of unwholesome dharma' is meant

the Five Obstacles. This is rightly said. What is the reason? By the 'unique, homogeneous, indifferent and full[?] collection of the unwholesome' is meant the Five Obstacles. Which five? By this is meant the obstacle of greed, the obstacle of anger, the obstacle of torpor, the obstacle of indifference and regret[?], and the obstacle of doubt." When the Buddha had preached this sermon, the *bhikkhus*, hearing what the Buddha preached, with joy carried it out respectfully.

47.5 (p. 145 f.), *Akusalarasisuttam*

The scene was Sāvattthi [Śrāvastī]. There indeed the Blessed One said this: "When I speak, O mendicant monks, of the 'accumulation of the unwholesome,' I wish to be understood as referring precisely to the Five Obstacles. This, O mendicant monks, is nothing but an accumulation of unwholesomeness, to wit, the Five Obstacles. Which five? The obstacle of lust, the obstacle of malice, the obstacle of sloth and torpor, the obstacle of pride and indifference, and the obstacle of doubt. When I speak, O mendicant monks, of the 'accumulation of the unwholesome,' I wish to be understood as referring precisely to these Five Obstacles. This, O mendicant monks, is nothing but an accumulation of unwholesomeness, to wit, these Five Obstacles. When I speak, O mendicant monks, of the 'accumulation of the wholesome,' I wish to be understood as referring precisely to the Four Stations of Mindfulness. This, O mendicant monks, is nothing but an accumulation of wholesomeness, to wit, the Four Stations of Mindfulness. Which four? Here, O mendicant monks, a mendicant monk courses in the body observant of the body, ascetically disciplined, fully conscious and mindful, putting off envy and ill disposition toward the world. He does the same for sensations, thought, and dharmas, coursing in the dharmas observant of the dharmas, ascetically disciplined, conscious and fully mindful, putting off envy and ill disposition toward the world. When I speak, O mendicant monks, of the 'accumulation of the wholesome,' I wish to be understood as referring precisely to these Four Stations of Mindfulness.

This, O mendicant monks, is nothing but an accumulation of wholesomeness, to wit, these Four Stations of Mindfulness."

24.612 (2.171C), Entry 8

Thus have I heard. Once the Buddha was dwelling in Śrāvastī land, among the Jeta trees, in the park of the Benefactor of the Lonely. At that time the World-Honored One declared to the *bhikṣus*: "As a man might take in hand four kinds of strong bow and, by means of his great strength, shoot at the shade of many *tāla* trees, [his arrow] swiftly passing through unobstructed, in that way the voice-hearers of the Thus Come One in their four varieties, by resort to their superior devices, their sharp faculties, and their wisdom, fulfill a hundred years in the presence of the Thus Come One, preaching Dharma and dispensing instruction for a hundred years. Except when eating, resting, defecating, urinating,¹¹ and sleeping, they are ever preaching and ever listening, their wisdom being bright and sharp, scouring the bottom of what the Thus Come One preaches, receiving and keeping it without hindrance or obstacle, never asking the same question twice in the presence of the Thus Come One. The preaching of Dharma by the Thus Come One has neither end nor limit. If one should listen to Dharma for fully a hundred years, then come to the end of one's life, the preaching of Dharma by the Thus Come One could still not be exhausted. Be it known that what the Thus Come One preaches is incalculable and endless, the meaning and substance of the words and phrases [*ming chū wei shen*] being also incalculable, having neither end nor limit, by which are meant the Four Stations of Mindfulness. Which four? By this is meant the station of mindfulness of the body, so for sensations and thought, and the station of mindfulness of the dharmas." When the Buddha had preached this sermon, the *bhikṣus*, hearing what the Buddha preached, with joy carried it out respectfully.

All Scriptures concerning the Four Stations of Mindfulness are to end with the following phrase, to wit, "For this rea-

son a *bhikṣu*, cultivating himself in the Four Stations of Mindfulness and giving rise to superior desires, is to learn with subtle striving and by resort to expedient devices, with right mindfulness and right knowledge.

24.613 (2.171C-172A), Entry 9

Thus have I heard. Once the Buddha was dwelling in Śrāvastī land, in the midst of the Jeta trees, in the park of the Benefactor of the Lonely. At that time the World-Honored One declared to the *bhikṣus*: "There is an accumulation of the unwholesome and an accumulation of the wholesome. What is the accumulation of the unwholesome? By that are meant the three unwholesome faculties [*ken*, lit. "roots," but clearly representing *indriyāṇi*]. This may be called a right statement. What is the reason? By 'accumulation of the purely unwholesome' are meant the three unwholesome faculties. Which three? By this are meant the unwholesome faculty of lust, the unwholesome faculty of anger [*yi*, but representing *dveṣa*, 'hatred'], and the unwholesome faculty of delusion. What is the accumulation of the wholesome? By this are meant the Four Stations of Mindfulness. What is the reason? That wherein the purely good is full and perfect is called the Four Stations of Mindfulness. This may be called a right statement. Which four are meant? By this are meant the station of mindfulness of the body and the stations of mindfulness of sensations, thought and dharma." When the Buddha had preached this sermon, the *bhikṣus*, having heard what the Buddha preached, with joy carried it out respectfully.¹²

"As with the three unwholesome faculties,

"So with the three kinds of evil deeds, to wit, evil deeds of body, evil deeds of mouth, and evil deeds of mind;

"So with the three notions, to wit, notions of desire, notions of anger, and notions of harm;

"So with the three spheres, to wit, the sphere of desire, the sphere of anger, and the sphere of harm." When the Buddha had preached this sermon, the *bhikṣus*, having heard what the Buddha preached, with joy carried it out respectfully.

47.47 (p. 188), *Duccaritasuttam*

Then indeed yet another mendicant monk approached to where the Blessed One was, etc.: "Very well, Lord! Let the Blessed One teach me the Dharma in digested form, by the hearing of which Dharma I, alone and secluded, undisturbed and ascetically disciplined, may course with resolute will." "In that case, O mendicant monk, purify the very beginning in wholesome dhammas. What, now, is the beginning of wholesome dhammas? Here, O mendicant monk, you shall abandon evil deeds of body and realize good deeds of body. You shall abandon evil deeds of speech and realize good deeds of speech. You shall abandon evil deeds of mind and realize good deeds of mind. For as you, O mendicant monk, shall abandon evil deeds of body and realize good deeds of body, as you shall abandon evil deeds of mind and realize good deeds of mind, so, O mendicant monk, shall you, leaning upon moral conduct and taking a firm stand in moral conduct, realize the Four Stations of Mindfulness. Which four? Do you here, O mendicant monk, course in the body observant of the body, ascetically disciplined, fully conscious and mindful, putting off envy and ill disposition toward the world; and so for sensations and thought. For as you, O mendicant monk, shall in this way, leaning on moral conduct and taking a firm stand in moral conduct, realize the Four Stations of Mindfulness, so, O mendicant monk, whatever shall befall you, whether by night or by day, only growth in the wholesome dhammas is to be expected therefrom, not decline, etc., etc." And that other mendicant was one of the worthies. [?]

24.614 (2.172A), Entry 10

Thus have I heard. Once the Buddha was dwelling in Śrāvastī land, amid the Jeta trees, in the park of the Benefactor of the Lonely. At the time there was an alien *bhikkṣu* who had come into the Buddha's presence, where, bowing his head to the Buddha's feet and withdrawing and sitting to one side, he humbly addressed the Buddha, saying, "O World-Honored

One! When You speak of 'a man of great stature,' to whom are you referring, saying, 'He is a man of great stature,' or 'He is not a man of great stature?'" The Buddha declared to the *bhikṣu*: "Good, good! O *bhikṣu*, you are an able questioner! What the Thus Come One means by 'man of great stature' now hear with discernment and think on it well, for I will now tell it to you. If a *bhikṣu* dwells in mindfulness of the body, observing the body, and if, after he has dwelt in mindfulness of the body, observing the body, his thought does not take leave of desire, if it neither gains release nor puts an end to the outflows of existence, I say that he is no man of great stature. What is the reason? That his thought is not liberated. If a *bhikṣu* dwells in mindfulness, observing sensations, thought, and dharmas, and if this thought does not take leave of desire, if it neither gains release nor puts an end to the outflows of existence, then I do not call him a man of great stature. What is the reason? That his thought is not liberated. If a *bhikṣu* dwells in mindfulness of the body, and if his thought does contrive to take leave of desire, if his thought does gain release and puts an end to the outflows of existence, then I say that he is a man of great stature. What is the reason? That his thought is liberated. If a *bhikṣu* dwells in mindfulness, observing sensations, thought, and dharmas, and if, after he has dwelt in mindfulness, observing sensations, thought, and dharmas, his thought takes leave of lust, if his thought gains release and puts an end to the outflows of existence, then I say that he is a man of great stature. What is the reason? That his thought is liberated. These are called, respectively, 'the man of great stature' and 'he who is not a man of great stature' among the *bhikṣus*." When the Buddha had preached this sermon, the *bhikṣu*, having heard what the Buddha preached, with joy carried it out respectfully, then, bowing to His feet, departed.

47.11 (p. 158), *Mahāpurisasuttam*

The scene was Sāvatti. Then indeed long-lived Sāriputta [Sāriputra] approached to where the Blessed One was and,

having approached and greeted the Blessed One, sat to one side. Having sat to one side, the long-lived Sāriputta then said this to the Blessed One: “ ‘Great man, great man,’ says the Lord. In what sense, Lord, is he a great man?” “It is by virtue of the liberation of his thought, Sāriputta, that I call him a ‘great man.’ Or it is by virtue of the unliberated state of his thought that I say that he is ‘not a great man.’ How then, Sāriputta, does he become liberated in thought? Here, Sāriputta, the mendicant monk courses in the body observant of the body, ascetically disciplined, fully conscious and mindful, putting off envy and ill disposition toward the world. As he courses in the body, observant of the body, his thought becomes disenchanted with, liberated from, the outflows by not clinging to them. So for sensations and thought. He courses in the dharma observant of the dharma, ascetically disciplined, fully conscious and mindful, putting off envy and ill disposition toward the world. As he courses in the dharma, observant of the dharma, his thought becomes disenchanted with, liberated from, the outflows by not clinging to them. It is in this way, Sāriputta, that he becomes liberated in thought. It is by virtue of the liberation of his thought, Sāriputta, that I call him a ‘great man.’ Or it is by virtue of the unliberated state of his thought that I say that he is ‘not a great man.’ ”

24.615 (2.172AB), Entry 11

Thus have I heard. Once the Buddha was dwelling in Śrāvastī land, amid the Jeta trees, in the park of the Benefactor of the Lonely. At that time the venerable Ānanda, wearing his robes and carrying his *pātra*, entered Śrāvastī city, begging for food. On the way he thought, “Just now I have been to a *bhikkṣuṇī*-convent.” As soon as he had arrived at the nunnery, the *bhikkṣuṇīs*, seeing the venerable Ānanda coming from afar, speedily prepared a seat for him and begged him to take it. At the time the *bhikkṣuṇīs*, bowing down to the feet of the venerable Ānanda, withdrawing and sitting to one side, humbly addressed the venerable Ānanda, “We *bhikkṣuṇīs* cul-

tivate the Four Stations of Mindfulness, dwelling with thought bound. Of ourselves we know the prior and the posterior, the superior and the inferior." The venerable Ānanda declared to the *bhikṣuṇīs*: "Good, good! Sisters, one should learn in the manner in which you have spoken. For anyone who in cultivating the Four Stations of Mindfulness has the skill to dwell with thought bound should be able in this way to know the prior and the posterior, the superior and the inferior." At that time the venerable Ānanda for the *bhikṣuṇīs*' sakes preached various dharmas. When he had preached various dharmas, he rose from his seat and left. At the time the venerable Ānanda begged for his food in Śrāvastī city. He then returned to his quarters and, when he had taken up his robe and *pātra* and washed his feet, he went into the presence of the Thus Come One, where he bowed his head to the Buddha's feet, then, withdrawing and sitting to one side, reported in detail what the *bhikṣuṇīs* had said to him. The Buddha declared to Ānanda: "Good, good! It is in this way that one must learn the Four Stations of Mindfulness, dwelling with thought bound. For, when one does so, one knows the prior and the posterior, the superior and the inferior. What is the reason? When one seeks thought outside, then one is compelled to look for thought, and thought distracted is never liberated. Know all this as it really is! If the *bhikṣu*, with respect to the body, dwells in mindfulness observant of the body, and if, when with respect to the body, he has dwelt in mindfulness observant of the body, his body becomes addicted to sleep and his mind-dharma becomes lazy, then that *bhikṣu* is to give rise to pure faith and take hold of pure marks. For, once he has given rise to thought of pure faith and paid close attention to pure marks, his thought shall then be delighted. When it has been delighted, he shall give rise to joy. Once his thought has rejoiced, then his body shall be at rest. Once his body is at rest, then he shall experience bodily pleasure. Once he has experienced bodily pleasure, then his thought shall be collected. He whose thought is collected is a disciple of the Saints. He is to study in this way: 'With re-

spect to this doctrine, I will collect my externally disturbed thought and cause it to rest, giving rise to notions neither of perception nor of observation.' Having neither perception nor observation, he dwells in the pleasant station of having cast off mindfulness [?]. Once having taken this pleasant stand, he knows things as they really are. The mindfulness of sensation, of thought, and of the dharmas is also like this." When the Buddha had spoken this sermon, the venerable Ānanda, hearing what the Buddha said, with joy carried it out respectfully.

47.10 (pp. 154–158), *Bhikkhunupassayasuttaṃ*

Then indeed the long-lived Ānanda, dressing himself in the forenoon and taking his alms-bowl and his robe, approached to where there was a certain abode of mendicant nuns; having approached, he sat on a seat designated for him. Then indeed right many mendicant nuns approached to where the long-lived Ānanda was; having approached, and having greeted the long-lived Ānanda, they sat to one side. Having sat to one side, the mendicant nuns then said this to the long-lived Ānanda: "Here, my lord Ānanda, right many mendicant nuns, coursing in the Four Stations of Mindfulness with thought well established, are aware of the excellent gradual distinction. [?]"

"Just so, my ladies! Just so, my ladies! For whosoever it be, my ladies, whether mendicant monk or mendicant nun, who courses in the Four Stations of Mindfulness with thought well established, has this to expect, to wit, that he or she shall be aware of the excellent gradual distinction. [?]" Then indeed the long-lived Ānanda, having taught, endowed, sharpened, and delighted them with talk of Dharma, rose from his seat and went off.

Then indeed the long-lived Ānanda approached to where the Blessed One was; having approached, and having greeted the Blessed One, he sat to one side. Having sat to one side, the long-lived Ānanda said this to the Blessed One: "Now I, Lord, dressing myself in the forenoon, and taking my alms-

bowl and my robe, approached to where there was a certain abode of mendicant nuns; having approached, I sat on a seat designated for me. Then indeed, Lord, right many mendicant nuns approached to where I was; having approached, and having greeted me, they sat to one side. Having sat to one side, Lord, the mendicant nuns then said this to me: 'Here, my lord Ānanda, right many mendicant nuns, coursing in the Four Stations of Mindfulness with thought well established, are aware of the excellent gradual distinction. [?]' Having been thus addressed, Lord, I said this to the mendicant nuns: 'Just so, my ladies! Just so, my ladies! For whosoever it be, my ladies, whether mendicant monk or mendicant nun, who courses in the Four Stations of Mindfulness with thought well established, has this to expect, to wit, that he or she shall be aware of the excellent gradual distinction. [?]' "

"Just so, Ānanda! Just so, Ānanda! For whosoever it be, Ānanda, whether mendicant monk or mendicant nun, who courses in the Four Stations of Mindfulness with thought well established, has this to expect, to wit, that he or she shall be aware of the excellent gradual distinction. [?] Which four? Here, Ānanda, the mendicant monk courses in the body, observant of the body, ascetically disciplined, fully conscious and mindful, putting off envy and ill disposition toward the world. For him, coursing in the body observant of the body, there arises the body as an object, a burning fever in the body, or sluggishness of thought, or his thought is distracted outward. That mendicant monk, Ānanda, is to apply his thought to any symbolic object that inspires confidence. For one who applies his thought to any symbolic object that inspires confidence, delight is born. For one delighted, joy is born. For one in a joyful state of mind, the body becomes allayed. One whose body is allayed experiences happiness. For a happy person, thought becomes concentrated. He reflects thus: 'For what purpose I concentrated my thought, that purpose has been achieved by me. Now, then, I withdraw!' Not only does he withdraw; he also neither thinks nor deliberates. 'I am without thought or deliberation, inwardly and happily

mindful.' Such is the object of his intuition. Yet again, Ānanda, the mendicant monk courses in the sensation, or in thought, or in the dharmas observant of the dharmas, ascetically disciplined, fully conscious and mindful, putting off envy and ill disposition toward the world. For him, coursing in the dharmas, observant of the dharmas, there arise the dharmas as an object, a burning fever in the body, or sluggishness of thought, or his thought is distracted outward. That mendicant monk, Ānanda, is to apply his thought to any symbolic object that inspires confidence. For one who applies his thought to any symbolic object that inspires confidence, delight is born. For one delighted, joy is born. For one in a joyful state of mind, the body becomes allayed. One whose body is allayed experiences happiness. For a happy person, thought becomes concentrated. He reflects thus: 'For what purpose I concentrated my thought, that purpose has been achieved by me. Now, then, I withdraw!' Not only does he withdraw; he also neither thinks nor deliberates. 'I am without thought or deliberation, inwardly and happily mindful.' Such is the object of his intuition. Such indeed, Ānanda, is realization through application.

"How, then, Ānanda, is realization through nonapplication? Not applying his thought outward, Ānanda, the mendicant monk has this intuition: 'Unapplied outward is my thought.' Then he has this intuition: 'Both fore and aft it is unconcentrated, liberated, unapplied.' Then he has this intuition: 'I am coursing in the body observant of the body, ascetically disciplined, fully conscious and happily mindful.' Not applying his thought outward, Ānanda, he has this intuition: 'Unapplied outward is my thought.' Then he has this intuition: 'Both fore and aft it is unconcentrated, liberated, unapplied.' Then he has this intuition: 'I am coursing in sensations observant of sensations, ascetically disciplined, fully conscious and happily mindful.' Not applying his thought outward, Ānanda, he has this intuition: 'Unapplied outward is my thought.' Then he has this intuition: 'Both fore and aft it is unconcentrated, liberated, unapplied.' Then he has this in-

tuition: 'I am coursing in thought observant of thought, ascetically disciplined, fully conscious and happily mindful.' Not applying his thought outward, Ānanda, he has this intuition: 'Both fore and aft it is unconcentrated, liberated, unapplied.' Then he has this intuition: 'I am coursing in the dharmas observant of the dharmas, ascetically disciplined, fully conscious and happily mindful.' Such indeed, Ānanda, is realization through nonapplication. It is in this way, Ānanda, that I have taught realization through application and realization through nonapplication. What is to be done by a teacher who seeks the welfare of his listeners and who is compassionate, that have I done for you, acting out of compassion. These, Ānanda, are the foot of trees, these the solitary spots. Meditate, Ānanda, be not negligent, nor later remorseful. This, look you, is our teaching!"

Thus spoke the Blessed One. Pleased at heart, the long-lived Ānanda rejoiced at what the Blessed One had said.

In the versions translated by Saṃghadeva and Narendrayaśas, the chapter begins at this point. After an introductory remark, stating that, the exposition of the *kleśas* having been given, that of the *āryas* is now to begin, there is an opening verse. In Saṃghadeva's version, it reads as follows:

In this way the Sage severs His labors
And his multitudinous fears. The basis [of the
severance]
And the like, the right knowledge [*cheng chih*,
representing *samyagjñāna*?]
[which is] the expedient means [thereto],
I will now tell. Listen well!

(Certain syntactic liberties had to be taken in order to preserve the order the verses.) By deducing the overall meaning from the two versions just mentioned and that of Saṃghavarman, one concludes the meaning to be as follows: The means

[*upāya*] on the exercise [*yoga*] whereby the *ārya* puts an end to both defilement [*kleśa*] and fear [*bhaya*] is the acquisition of right knowledge [presumably *samyagjñāna*], which I will now describe.

Since there is no commentary to this particular śloka in Saṃghadeva's version, one cannot be certain how Tao-an may have understood it. Since it is not unlikely that he discussed these matters with his missionary-translators, we shall now give some description of their doctrinal implications. There is commentary on this śloka in the versions of both Saṃghavarman and Narendrayaśas. While the two are far from identical, there is still enough overlap to derive a certain common meaning. One might phrase that in the following terms:

To review the question of the *kleśas*, the word *fan nao* is used because the *kleśas* continually belabor (*hsiang hsi fan lao* in Narendrayaśas's [N] version, coinciding with Saṃghadeva's *lao*, while Saṃghavarman [S] has *je nao*, 'afflicts,' thus coming closer to the meaning of the original) the beings. By 'fears' is meant the basis of all afflictions (N), the source of all *karman* and rebirth (S). The 'right knowledge' mentioned in the verse is the gnosis produced by *śamatha* (a word given by N in transcription). The approach thereto consists of a series of acts, notably a morally disciplined way of life (N; *chieh*, representing *śīla*, while S singles out *shih*, i.e., *dāna* or, possibly, *tyāga*?), conducing to deliverance.

It is not irrelevant to mention that, according to the *Kośa*, eradication of fear is tantamount to the attainment of Buddhahood, since it is the Buddha, and He alone, who is free of fear. Kārikā iv.58 (cf. Gokhale, p. 87) reads as follows:

*cittakṣepo manaścitte sa ca karmavipākajaḥ /
bhayopagatavaiṣamyāśokaiś cākurukāminām //58//*

This is rendered as follows in Vallee-Poussin iv.125 f.:

... 58a. Le trouble-mental se produit dans la connaissance-mentale ... 58b. Il naît de la rétribution de l'acte ... [126]

58c-d. Par la frayeur, l'attaque des démons, l'irritation des éléments, le chagrin.

As much of the *bhāṣya* as bears on this he renders as follows in iv.127 f.:

A l'exception du Bouddha (20b), les Āryas ne sont pas exempts du trouble de la pensée: leur pensée peut être troublée à la suite du déséquilibre (*vaiṣamya*) des éléments. Mais le déséquilibre des éléments n'est jamais, dans leur cas, rétribution: . . . (128) Ni la frayeur, ni l'attaque des êtres démoniaques, ni le chagrin ne peuvent troubler la pensée des Āryas, car ils sont au dessus des cinq craintes, ils n'accomplissent aucun acte désobligeant (*aprasāḍika*) qui excite la fureur des êtres démoniaques, ils connaissent à fond la nature des choses.

The *Vyākhyā* reads as follows:¹³

By "elsewhere than in a Buddha" is meant that this does not apply to a Buddha by reason of His great accumulation of merit. That is to say that thought may also be distracted by the disequilibrium of the elements, not [merely] by one's deeds. How? "The thought of the Exalted Ones is [not] distracted" otherwise "than by the disequilibrium of the elements." Why? —one might ask. "Because of the retribution previously," in the status of an ordinary person, "of determined acts and of the nonretribution of undetermined ones" in the status of an Exalted One. ["Ni la frayeur, ni l'attaque des êtres démoniaques, ni le chagrin ne peuvent troubler la pensée des Āryas,] because They have transcended the five fears." The five fears are fear for one's livelihood, *aślokabhaya*, *pariṣacchāradya-bhaya*, the fear of death, and the fear of an evil destiny. Now *aślokabhaya* is fear of ill-repute. *Parīṣacchāradya-bhaya* is embarrassment in an assembly. The phrase "of unobliging deeds" refers to deeds in which no pleasure is to be taken. "Because of Their intuitive knowledge of dharmahood" means by virtue of Their intuitive understanding that everything having outflows is woeful, that all constituents are impermanent, that all dharma-s are without a self.

Samghadeva goes on to say that one who does not arrest

his thought cannot launch right views.¹⁴ The statement is followed by a pair of ślokas:

First, to one's own body [*svakāye? svakāyasthāne?*]
 One attaches one's thought, thus causing it to be firm.
 One wishes also to bind the sense-feet
 And to put an end to the *kleśa*-enemies.

These devices, with respect to the body,
 Are firmly fixed as a matter of reality.
 The sensations and this thought
 And the dharmas are also to be viewed like this.

Again we are dealing with the Four Stations of Mindfulness, which have been treated just above. The "sense-feet" renders *shih tsu*, which is common to all three versions. It presumably renders an original *viññānapādān*. Neither the *Kośa* nor the *Visuddhimagga* has this term, but they do have *viññāṇa-kāya/viññānakāya*, which presumably stands for the same thing, viz., the six senses. The fifth and sixth verses of this translation, ignoring prosodic considerations entirely, probably represent something like *imāv upāyau kāye tattvato niyatau*. "This thought" (tz'u hsin) is represented in the other two versions by "one's own thought" (*tzu hsin*, i.e., *svacittam*). The commentary in Saṃghadeva's version is brief enough to give in full:

This body has the mark of uncleanness [*aśuci*], the mark of impermanence [*anitya*], the mark of woe [*duḥkha*], and the mark of selflessness [*anātmaka*]. These marks being a fixed reality, to that body of one's own as the single object one fixes one's thought, separating oneself from distraction of thought. First, from the point of view of reality [*tattvataḥ?*], one views the marks of the body. Next one views sensations, then finally one views thought. With them as companions, with them as a base, one extends the view to that of the dharmas to be numbered with thought and corresponding to it. Also, the constituents not corresponding to thought, in keeping with their natures [*bhāvataḥ?*] and their marks [*lakṣaṇa-taḥ?*], are to be treated thus. The meanings of the said body, sensations, thought, and dharma shall now be brought forth in due order.

In other words, the Four Stations of Mindfulness consist of applying to each of four objects, viz., body, sensations, thought, and dharmas, the views that they are unclean, impermanent, woeful, and devoid of a self. This is in perfect accord with the tradition of the *Kośa*, where we read (LVP vi.162): “Les *smṛtyupasthānas* sont enseignés dans l’ordre comme contrecarrants de la quadruple méprise [*viparyāsa*], croire à la pureté, au bonheur, à la permanence, au soi. . . . Ils sont donc quartre, ni plus ni moins.”¹⁵ The *Vyākhyā* comments:

*śuciviparyāsasya pratipakṣeṇa kāyasmṛtyupasthānaṃ /
sukhaviparyāsasya pratipakṣeṇa vedanāsmṛtyupasthānaṃ /
yat kiṃ cid veditam idam atra duḥkhasyeti / nityaviparyāsas-
ya pratipakṣeṇa cittasmṛtyupasthānaṃ / cittasya laghuparivar-
titvāt / ātmaviparyāsasya pratipakṣeṇa dharmasmṛtyupas-
thānaṃ / piṇḍavibhāgato dharmāṇām anātmakāritvād dhar-
mamātraṃ rahitam ātmaneti [532] dharmanirvacanataḥ /
dharmā ime prthakprthag avasthitāḥ / na ca kaś cit svataṃtra
ātmeti /*

As a counteragent to the false construction of purity there is the station of mindfulness of the body. As a counteragent to the false construction of joy there is the station of mindfulness of sensation. Whatever sensation is experienced is one of woe. As a counteragent to the false construction of permanence there is the station of mindfulness of thought, because of the ease with which thought moves about. As a counteragent to the false construction of the self there is the station of mindfulness of the dharmas. For the enunciated doctrine of the dharmas says that there are only dharmas, devoid of self, since there is no ātman to fashion them, and this because of their respective independence as separate pieces. There is no self whatever that is its own master.¹⁶

The versions of Narendrayāśas and Saṃghavarman both divide the verse passage into two ślokas, each followed by a prose commentary. The content of the commentary will now be summarized:

NARENDRAYAŚAS ON THE FIRST ŚLOKA.

One may concentrate one's thought on any single point, such as the tip of the nose, or the space between the brows, thinking of the impurity of the body (*pu ching, aśubhā*), of inhalation and exhalation (*ānāpāna*), or of the elements (*dhātu*). One concentrates one's thought on something within one's own body, not outside of it. One attaches one's thought to it because thought, as exemplified in the *kleśas*, can no more stay still than can a frightened monkey. One rivets one's attention to the *kleśas* because it is only in that way that one can sever them.

SAMGHAVARMA ON THE FIRST ŚLOKA.

To the foregoing he adds the following:

One may, for example, fix one's attention on a toe. One must concentrate on one's own body because looking at any other body is like looking at a corpse. The threefold contemplation (of *aśubhā, ānāpāna*, and *dhātu*), furthermore, is possible only when one considers one's own body, no more than the first being possible in the case of any other. Lust (*t'an yu, rāga*) is counteracted by the view of uncleanness, discursive reasoning¹⁷ by breath control, while he who is driven about by (false) views is saved by means of contemplation of the elements.¹⁸ Each takes pleasure in doing what the Master has taught. The first two being explained elsewhere, the view of the elements shall be explained here and now.

The stupid fellow takes a wrong view of things. In his inability to understand *pratītya-samutpāda*, he accumulates bad karman, which in turn accumulates *kleśas*. In what is in fact the workings of *pratītya-samutpāda* he fancies a self to be at work, then becomes the prisoner of this view and others like it. On the other hand, he may do good deeds, as a reward for which he will get a good friend (*shan chih shih, kalyāṇamitra*), through whose good offices, in turn, he will see things for what they are: He will understand the true nature of the body, the role of karman, and the marks of the

body, i.e., the six elements of which the body is made up. He will understand, for instance, that the earth element does not crumble when moistened by the water element; that the water element cannot flow when restrained by the earth element; that the body does not rot when kept ripe by the fire element; that it can grow when kept in motion by the wind element; that food can enter and leave the body by passing through the element of empty space; that the body can do things when united with the element of consciousness.¹⁹

Further, he sees the body to be a collection of filth, subject to change as easily as a heap of sand can be blown about by a wind. This leads him to the gateway of deliverance called the Empty (*k'ung*, *śūnya*). He takes no pleasure in the round of births and deaths, which leads him to the gateway of deliverance called the Wishless (*wu yüan*, *apraṇihita*). Taking no pleasure in *samsāra*, he faces toward *nirvāṇa*, which leads him to the gateway of deliverance called the Signless (*wu hsiang*, *animitta*). If he can free himself of notions (*hsiang*, *saṃjñā*), seeing that everything constituted is doomed to destruction, then for him the elements have served their purpose.

NARENDRAYAŚAS ON THE SECOND ŚLOKA.

With thought fixed to one object, one may observe the real marks of the body, that is, an unperturbed understanding of those marks in keeping with their real meaning (*shen shih hsiang che wei pu tien tao hsiang ju yi yeh*, *kāyasya bhūtalakṣaṇānīty anena yathārthāviparītalakṣaṇānīty ucyate?*). By "real marks" are meant two things, viz., peculiar marks (*tsu hsiang*, *svalakṣaṇāni*) and common marks (*kung hsiang*, *sāmānyalakṣaṇāni*). By the former are meant part of the ten *rūpāyatana*s (i.e., the five material sense organs and their respective objects of cognition) and the *dharmāyatana*. By the latter are meant the four characteristics of impermanence (*wu ch'ang*, *anitya*), woe (*k'u duḥkha*), emptiness (*k'ung*, *śūnya*), and selflessness (*wu wo*, *anātmaka*).

The order of sequence of this observation is as follows: Once the practitioner sees that bodily matter, consisting as it

does of atoms, is subject to disintegration every moment, his sojourn at the station of mindfulness of the body is complete. From then, he proceeds to that of sensation as easily as water flows through a track between two cultivated fields. Sensation follows the body since it is of all nonmaterial things the least subtle, and it too is viewed in terms of marks both peculiar and common. Since sensation depends on the mind,²⁰ that is the next object of mindfulness. When the mind is definitively released,²¹ the sojourn at the station of mindfulness of thought is complete. Thence one proceeds to the station of mindfulness of the dharmas in order to observe all other dharmas, by which are meant the two remaining skandhas (saṃskāra and vijñāna²) and the *asaṃskṛta-dharmas*. These too are to be viewed in terms of peculiar marks and common ones.

SAMGHAVARMAN ON THE SECOND ŚLOKA

The practitioner cultivates the view of uncleanness, *ānāpānasmṛti*, and the view of the approach to the elements (Pchieh fang pien kuan, representing a possible *dhātūpāyaparikṣaṇā*²). After pausing on each of them, he then views body, sensations, thought, and dharmas each in terms of reality (*chen shih hsiang*, standing for *tattvalakṣaṇataḥ*²). "Reality" refers to that which is "not upside down" (*pu tien tao*, *aviparyasta*²), while "terms" (*hsiang*, *lakṣaṇa*) refers to the particular (*tsu hsiang*, *svalakṣaṇa*) and the general (*kung hsiang*, *sāmānyalakṣaṇa*). The five skandhas are then matched against the Four Stations of Mindfulness as follows:

<i>skandha</i>	<i>smṛtyupasthāna</i>
<i>rūpa</i>	<i>kāya</i>
<i>vedanā</i>	<i>vedanā</i>
<i>vijñāna</i>	<i>citta</i>
<i>saṃjñā</i>	<i>dharma</i>
<i>saṃskāra</i>	<i>dharma</i>

An explanation of the *sāmānyalakṣaṇas* is promised for later. There follows an objection: Surely there is nothing sacred

about the number four. Many other numbers are conceivable, for example:

1. One might subsume these under the rubric of *mahābhūmi*, in which case the number would be only one.²²

2. A twofold distinction could be made, viz., between what has outflows (*sāsrava*) and what has not (*nirāsrava*).

3. A threefold distinction might be made, viz., of the soft (*juan*, i.e., the dull, *mṛdu*), the medium (*chung*, *madhya*), and the superior (*shang*, i.e., the sharp, *tīkṣṇa*).

6. These three may be further subdivided into those having outflows and those having none.

8. The Four Stations of Mindfulness, each with and without outflows, total eight.

9. The threefold distinction given in (3) may itself be further divided so that each is of three kinds, thus giving a total of nine.

12. Each station of mindfulness may be viewed internally, externally, or both, totaling twelve.

18. The nine mentioned in (9) may be distinguished as to presence or absence of outflows, thus totaling eighteen.

24. Each of the Four Stations of Mindfulness may be viewed as in (12), and each of those views may, in turn, be distinguished as to presence or absence of outflows, thus totaling twenty-four.

36. The process indicated in (12) may be multiplied by three, viz., disgust (*yen li*, *virati*?), lack of pleasure (*pu lo*, *arati*), and examination (*kuan ch'a*, *vyavacāraṇa*, *parīkṣā*, *pratirūpaṇa*?), thus totaling thirty-six.

72. The Four Stations of Mindfulness may be multiplied by the nine categories mentioned in (9), and this product, in turn, by the distinction of the presence or absence of outflows, thus totaling seventy-two.

X. If discrimination is made on the basis of individual moments (*jo nien nien fen pieh*, *yadi kṣaṇakṣaṇato*

vikalpyate?), the resulting categories can be infinite. Why, in the view of the above, does one limit oneself to four?²³

The answer follows: As a matter of convenience, since errors tend to come in fours, to group their counteragents also in fours. For example, there are the four misconstructions (*ssu tao*, *catvāro viparyayāḥ* or *viparyāsāḥ*), the four aliments (*ssu shih*, *catvāra āhārāḥ*), the four stations of cognition (*ssu shih chu*, *catvāri vijñānasthānāni*), the skandhas, and the like. In the case at issue, the station of mindfulness of the body is preached in order to counteract false notions (*tien tao*, *viparyaya*, *viparyāsa*) of purity (*śuci*, *śubha*) and impurity (*aśuci*, *aśubha*); that of sensation in order to counteract those of pleasure (*sukha*) and pain (*duḥkha*); that of thought in order to counteract those of permanence (*nitya*) and impermanence (*anitya*); that of dharma in order to counteract those of self (*ātman*) and notself (*anātman*).

Question: How are these stations of mindfulness fulfilled?

Answer: In two ways, viz., by demolishing the fields of cognition (*huai ching chieh*, *viśayasaṃvartana?* *dhātusaṃvartana?*) and by fostering one's wholesome roots (*shan ken tseng*, *kuśalamūlavardhana?*). By the former is meant analyzing matter into atoms (*chi wei*, *paramāṇu*) and time into moments (*kṣaṇa*), while by the latter is meant building up one's wholesome roots from the dull through the middle to the sharp.²⁴ This is what is meant by "fulfilled."

Question: Why does one speak first of the station of mindfulness of the body and so on, and only then speak of the station of mindfulness of the dharmas?

Answer: This is done in order to be in keeping with the order of their origin (*ch'i sui shun ku*, *utpādānuvṛttivaśāt?*). For the Buddha preached three kinds of accordance, viz., accordance with order of origin, that with order of preachment (*shuo sui shun*, *pravacanānuvṛtti?*) and that with the uninterrupted (*ʔ wu chien teng sui shun*, *nirantarānuvṛtti?*). "Accordance with order of origin" means that the practitioner of the stations of mindfulness, of the *dhyānas* (*scilicet* of the

Sphere of Form), and of the Formless (Trances) first produces the station of mindfulness of the body and so on, and only then produces the station of mindfulness of the dharmas. This is the reason that the Buddha preached them in this order. The *dhyānas* and the Formless (Trances) are also to be understood in the same way.²⁵

"Accordance with the order of preachment" means the following: The Right Severances, the Powers to Do as One Pleases, the Bases, the Strengths, the Limbs of Enlightened Intuition, and the Vehicles are produced in a single *kṣaṇa*. Since, (however,) it is easier to speak of perfecting the Four Right Severances through vigorous advance, as a matter of practical device one has (the practitioner) sever the unwholesome dharmas already produced and so on, and similarly, as a matter of device, one has him preserve the wholesome dharmas already produced, and so on. This is the manner of right severance. One preaches them in the order in which they are done, not as a matter of substantial entity.

"Accordance with the uninterrupted" means that a person who puts the Four Noble Truths into practice deals first of all with the first of them, the Truth of Suffering, which is boundless.²⁶

Question: Why does the practitioner first produce the station of mindfulness of the body and so on, and only then produce the state of mindfulness of the dharmas?

Answer: By reason of grossness. Of the five skandhas, which is the grossest? The four elements (*catvāri mahābhūtāni*) and the things made up of them (*bhautikāni*). This is why one considers them first. While sensation is not material, still its operation is relatively gross, which is why it is mentioned next. This means that, when, for example, the hands or the feet are in pain, sensation follows (*wei shou tsu teng t'ung shou tse sui chuan, yadā hastapādādi duḥkhyate tadā vedanānuvartata ity arthaḥ*?). Notions and constituents, while still relatively gross, are connected with nirvāṇa. The station of mindfulness of the dharmas comes last because it is the subtlest. It is for this reason that one views thought, then

dharma. Now it is true that the notion of dharma comprises everything, but the use of the term in this context does not fly in the face of this concept. This is why there is only one station of the mindfulness of dharmas, not more.

Samghavarman's version has a passage missing from the other two. It begins with a question about how many stations of mindfulness there are. The question is answered with a śloka followed by a prose commentary. The śloka is as follows:

In three kinds are preached the Stations of Mindfulness:
 [Those of] own nature and the mixed [ones],
 As well as another, preached under the name of "object."
 The wisdoms derived from hearing and the like are also thus.

Next comes a prose commentary, the content of which will now be paraphrased. The verse is telling us that the stations of mindfulness are of three kinds, viz., mindfulness in terms of their own nature (*tzu hsing, svabhāva*), of mixture with other things (*kung, saṃsarga*), and of their character as objects (*yüan, ālambana*). By the first is mentioned wisdom free of distortions (*pu tien tao hui, aviparyastā prajñā?*). That is to say that one views the respective objects in the order preached. The body is the first object of mindfulness on the part of the wise person, who does not pick his objects at random.²⁷

Mindfulness in terms of own-nature having been dealt with, one now proceeds to the other two. By "mixture" are meant dharmas joined to the fruit of right gnosis. For the Buddha did say, "O *bhikṣus*, by the 'accumulation of wholesome dharmas' are meant the Four Stations of Mindfulness." Thus is concluded the principal exposition.

There remain to be treated the stations of mindfulness in terms of their character as objects. This includes all dharmas, for the Buddha has also said that the expression "all dharmas" refers to the Four Stations of Mindfulness.

By "principal exposition" is meant that this treatment is inclusive of everything but objects (?). Mindfulness of mixture

with other things severs the defilements and leaves no residue. As for mindfulness in terms of own-nature, though it does take some account of fields of perception (*ching chieh, dhātu? viśaya?*), it is not complete, and something more inclusive is needed, if the defilements are to be severed completely (?). As for the third type of mindfulness, though it is all-inclusive, its fields of perception tend to get out of hand, and a certain restriction is needed, if the same object, severance of the defilements, is to be achieved.

Question: Are these stations of mindfulness the only things grouped in three, or are there others as well?

Answer: There are the three wisdoms, derived from hearing and the like, and other things besides. The three wisdoms are derived from hearing (*wen, śruti*), thought (*ssu, cintā*), and practice (*hsiu, bhāvanā*). The first of these is focused on names and concrete objects, and is derived from a teacher's explanation of scripture (*ch'i ching, sūtra*), monastic code (*lū, vinaya*), and *abhidharma*. Thought may or may not be associated therewith. Practice, for its part, is not focused on words at all. This is like three men learning to swim, the first a beginner, the second a person at the halfway mark, the third an expert. The beginner stays close to shore; the second man moves now close in, now far out; the expert does not remain near shore at all. The first is analogous to wisdom gained from hearing, the second to that gained from thought, the third to that gained from practice. The first two kinds of wisdom are by no means useless, since both of them conduce to the third, which severs all defilements and dispenses with all verbalization, and which also achieves right concentration (*cheng ting, samyak-samādhi?*). One who has achieved the wisdom gained from practice has perfected the Four Stations of Mindfulness and has severed all defilements, both individually and collectively. This is why the station of mindfulness of the dharma is not useless. It is of two kinds, depending on whether or not it maintains or annihilates objects (*yüan, ālambana*). If wisdom has visible matter as its object, this is the station of mindfulness of the body; if sensation, of sensa-

tion; if thought, then of thought; if notions or constituents, then it maintains objects (?). The station of mindfulness of dharmas shall now follow.²⁸

On the next step in the sequence, the three versions are almost verbatim. Saṃghadeva's śloka reads as follows:

Having entered into the dharmas, he takes a general look,
Beholding identically the marks of the dharmas:
"These four [objects of mindfulness] are impermanent,
Empty, selfless, unpleasant."

For Saṃghadeva's second foot (*t'ung kuan chu fa hsiang*), the other two have "gaining the reality-marks of the dharmas" (*te fa chen shih hsiang*, representing something like *dharmā-ṇām tattvalakṣaṇam prāpnoti*). Each is followed by a prose commentary, of which Saṃghadeva's alone is interrupted by a repetition of the fourth foot just quoted. Saṃghadeva's prose commentary says the following:

Having entered into *dharmasmṛtyupasthāna*, the adept takes an overall view of the *ākāras*.²⁹ Once having done this, he nurtures his thought and engenders the pure eye of wisdom.³⁰ He then takes the following overall view of the Four Stations of Mindfulness: "Since they depend on one another for their production, therefore they are impermanent. Since they do not control themselves, therefore they are empty. Since they are not their own masters, therefore they have no self. Since they are evil and calamitous, therefore they are woeful."³¹

Narendrayāśas's commentary, which is the longest of the three, says the following:

The practitioner, knowing what is appropriate [if that is the meaning of *fen ch'i*] treats the stations of mindfulness as objects, but only as an expedient device [*hsiu fang pien*, for *upāyam bhāvayati*]. Then, by viewing the common marks [*sāmānyalakṣaṇāni*] of all dharmas, he demolishes [*huai*, for *prahanti*]³² the stations of mindfulness as objects. That is to say, he first conducts this exercise repeatedly with respect to body, sensations, and dharmas, then with respect to body and thought,³³ then, finally, with respect to all four at once.

Question: What does this mean?

Answer: The four stations of mindfulness are impermanent, empty, selfless, and unpleasant. If it comes to that, the same is true of all constituted dharmas. They are "impermanent" in the sense that they are constantly shifting and decaying; "empty" in the sense that they are devoid of any substantial entity; "selfless" in the sense that they do not control themselves; "unpleasant" in the sense that they are constantly being chased about by the triple woe.³⁴ If a person, in his wish to annihilate the *kleśas*, seeks their source, he must learn to distinguish cause from effect. This means two things: Things with outflows have the origin of suffering as their cause and suffering itself as their effect. Those without outflows have the road to the extinction of suffering as their cause and the extinction itself as their effect. Hence he proceeds to the wisdom derived from hearing and thought. In the process of abandoning the Four Stations of Mindfulness as objects, the practitioner sees the Four Noble Truths in a total of sixteen aspects (already described).

Samghavarman's version does not differ from these, except to say that the practitioner views two skandhas at a time as objects: first *rūpa* and *vedanā*, then *rūpa* and *saṃjñā*, next *rūpa* and *saṃskāra*, finally *rūpa* and *viññāna*.³⁵

NOTES

1. Leon Hurvitz, "The Road to Buddhist Salvation as Described by Vasubhadra," *Journal of the American Oriental Society* (874), pp. 434-486.

2. Étienne Lamotte, *Le Traité de la Grande Vertu de Sagesse de Nāgārjuna*, *Mahāprajñāpāramitāśāstra*, avec une nouvelle Introduction, vol. III (Louvain: Université de Louvain, Institut Orientaliste, 1970), pp. 1329-1430.

3. Mr. Burton Watson, who once said to me, "A fellow working on this stuff is entitled to all the help he can get."

4. Cf. V. V. Gokhale, ed., "The *Abhidharmakośakārika* of Vasubandhu," *Journal of the Asiatic Society of Bombay* 22 (1946):73-102; herein-after referred to in text as "Gokhale."

5. Cf. Louis de la Vallée-Poussin, *L'Abhidharmakośa de Vasubandhu* (Paris: Geuthner, 1923-31); hereinafter referred to in text as "LVP."

6. Chinese *yi tz'u shang yi sheng tao ku*, representing a possible *tadut-taraikāyanatvat*? If I am right, it means that everything beginning with the *niyatabhāgakuśalamūlas* can lead to only one thing, viz., Buddhahood, and is in that sense *ekāyana*. This question does not, of course, concern the present study, whose focus is on (b).

7. Gunabhadra, trans., *Tsa a-han ching*, Taisho vol. II, 90.

8. Translator unknown, *Pieh yi tsa a-han ching*, Taisho vol. II, 100.

9. Translator unknown, *Tsa a-han ching*.

10. This identity is tenuous enough, but that proposed by Mr. Akanuma, viz., 47.41, is more tenuous yet.

11. The original reads *fu hsieh*, of which the former may represent either *fu* (to help) or *pu* (to supplement), the latter meaning "to pour." I presume the former to be a copyist's error, but I am not prepared to say what the original might have been.

12. To the foregoing the corresponding Pāli is the *Akusalarāsisutta*. As to the remainder of this entry, the corresponding Pāli is 47.47.

13. Cf. U. Wogihara, ed., *The Sphuṭārthā Abhidharmakośavyākhyā* by Yaśomitra (Tokyo: The Publishing Association of Abhidharmakośa vyākhyā, 1932, 1936), p. 397.

14. The expression, which has no analogue in the two other versions, reads, *pu t'ing hsin che pu neng ch'i cheng chien*, possibly standing for something on the order of *yaś cittam na niṣṭhāpayati na śaknoti sa samyagjñānam utpādayitum*.

15. This last sentence must surely be a veiled reference to some of the other schools. The Theravāda, for instance, posits only three, viz., *anattalakkhaṇa*, *aniccalakkhaṇa*, and *dukkhalakkhaṇa*. Cf. *Visuddhimagga Buddhaghosa*, by Henry Clarke Warren, trans., (Cambridge: Harvard University Press, 1950), xx, 103.

16. It will have been noted that in the *Vyākhyā* (see note 13), at least, each of the *smṛtyupasthānas* is applied to one particular *viparyāsa*, not each to all four.

17. If that indeed is the meaning of *chüeh kuan*, usually the equivalent of *vitarkavicāra*.

18. *Chien hsing che yi chieh fang pien kuan tu* may stand for something on the order of *yo dṛṣṭibhiś cāryate sa dhātupartkṣaṇayā tāryate*. At any rate, it is clear from what follows that *mithyādṛṣṭi* is counteracted by analyzing the body into *dhātus* (i.e., *mahābhūtas*).

19. If this is the meaning of *shih chieh ho ku yu so tsao tso*, which I take to signify that the body would be so much dead weight but for *vi-jñāna*.

20. "Mind" renders *hsin*, which in turn stands for *citta*, elsewhere rendered consistently with "thought." I have departed from that here because of the exigencies of English. Actually, no single English word will do justice to *citta*.

21. If this is the meaning of *chüeh ting i chieh*, for which Saṃghavarman has no analogue.

22. For this, as well as the other categories, cf. note 23 below.

23. (1) For *mahābhūmi*, cf. la Vallée-Poussin, *L'Abhidharmakośa*, ii.152, note 2, where it is indicated that Kyokuga 4.3ab cites the *Vibhāṣā*. The text of the latter will be found in T27.80b. La Vallée-Poussin paraphrases the pertinent passage as follows:

b. Quelques-uns disent: La pensée est grande, à cause de la supériorité de sa nature et de son activité; elle est grande et elle est *bhūmi*, on l'appelle donc *mahābhūmi*, parce qu'elle est le lieu qui sert de point d'appui aux *caittas*. Les dix *dharma*s, *vedanā*, etc., parce qu'on les rencontre partout dans la *mahābhūmi*, sont nommés *mahābhūmika-dharma*s.

The "ten dharmas" are given (*ibid.*, p. 153) as "sensation (*vedanā*), volition (*cetanā*), notion (*saṃjñā*), désir d'action (*chanda*), contact (*sparsa*), discernement (*mati*), mémoire (*smṛti*), acte d'attention (*manaskāra*), approbation (*adhimukti*), recueillement ou concentration (*samādhi*). "Thought (*citta*), being the basis of them all, is called *mahābhūmi*.

(2) There is no need to repeat what others have said so well about the "outflows." To oversimplify, a thing is *sāsrava* if it conduces to further worldly existence, *anāsrava* or *nirāsrava* if it does not. For extensive treatment, as well as for detailed secondary references, cf. LVP v. *passim* (*Les anuśayas*). One passage (v.79) merits citation here:

Les *anuśayas* . . . coulent [*asravanti*, *gacchanti*] du ciel suprême [*bhavāgra* = *naivasamjñānāsamjñāyatana* . . .] à l'Avīci . . . ; ils découlent [*kṣar*] par les six organes qui sont autant de blessures. Ils sont donc nommés *āsravas*.

(3) The number three is ubiquitous in Buddhism. Among other things, it is used to classify categories both wholesome and unwholesome into three, viz., acute (*tikṣṇa*), middle (*madhya*), and dull (*mṛdu*). Here, I suspect, the reference is to congenital faculties, i.e., *tikṣṇendriya*, *madhyendriya*, and *mṛdvindriya*.

(9) Each of the above categories may, in its own turn, be further subdivided into *tikṣṇa*, *madhya*, and *mṛdu*.

(36) Of *arati* I am not certain, since in the *Kośa*, at least, it is listed as a vice, while the other two are given as virtues. In all likelihood, *pu lo* represents something other than *arati*.

24. This last, which reads *wei yi juan shan ken chung yi chung tseng*, is surely corrupt.

25. This seems to mean that the *smṛtyupasthānas*, the *dhyānas*, and the *ārūpyas* were preached by the Buddha in the order in which these respective states of mind are in fact achieved.

26. Certain Buddhist schools, but by not means all of them, held that all is suffering, that pleasure and joy do not exist at all. This certainly seems to be the view of our own author. Cf. LVP vi.129 ff.:

iv. Certains maîtres nient la sensation agréable, affirment que tout est douloureux. Ils démontrent cette thèse par l'Écriture et le raisonnement Écriture. Le Sūtra dit: "La sensation, quelle qu'elle soit, la douleur s'y trouve," "La sensation agréable doit être regardée comme douloureuse," "C'est une méprise de regarder comme agréable ce qui est douloureux."

Raisonnement. 1. Parce que les causes de plaisir ne sont pas toujours causes de plaisir (*sukkahetvavyavasthānāt*). Les choses qu'on prétend être causes de plaisir, aliment, boisson, froid, chaud, etc., lorsqu'elles sont prises ou éprouvées en excès ou à contre-temps, deviennent causes de souffrance. Or il est inadmissible qu'une cause de plaisir, parce qu'elle est accrue, ou parce que, tout en demurant la même, elle se présente à un autre moment, (5b) produise la souffrance. Par conséquent ces prétendues causes de plaisir sont, dès l'origine, causes de souffrance et non pas causes de plaisir: plus tard la souffrance s'accroît et devient sensible. De même en va-t-il des quatre attitudes (*īryāpatha*), attitudes couchée, assise, etc. . . .

2. Parce que la notion de plaisir a pour objet, non un réel plaisir, mais tantôt un remède de la souffrance (*duḥkapatikāra*), tantôt une modification de la souffrance (*duḥkhavikapa*). (a) Aussi longtemps que l'homme n'est pas tourmenté par la douleur que causent la faim, la soif, le froid, la chaleur, la fatigue, le désir, aussi longtemps il n'a aucune sensation qu'il sente agréable (*sukham iti*). Par (130) conséquent le ignorants ont l'idée de plaisir, non à l'égard du vrai plaisir, mais à l'égard de l'allègement d'une souffrance. (b) Les sots ont aussi l'idée de plaisir à l'égard de la modification de la souffrance: par exemple faire passer le fardeau d'une épaule sur l'autre.

Par conséquent l'agréable n'existe pas.

27. In the phrase *pu wang shou yūan ku*, I presume both *wang* and *shou* to stand for their respective homophones. Otherwise I cannot construe the phrase.

28. For the position of the *Kośa* on this question, cf. *kārikā* vi.15-16:

niṣpannaśamathaḥ kuryāt smṛtyupasthānabhāvanām / kāyavicitta-dharmāṇāṃ dvilakṣaṇapartikṣaṇāt //15// prajñā śrūtādimayy anye

*saṃsargālambanāt kramah / yathotpatti catuṣkaṃ tu viparyāsavipak-
ṣataḥ //16//*

Cf. also LVP vi.158–62:

14 a-b. Ayant réalisé le calme, il cultivera les *smṛtyupasthānas*.

Comment cela? (1b)

14 c-d. Par la considération des caractères, doubles, du corps, de la sensation, de la pensée des *dharma*s.

En considérant le caractère propre (*svalakṣaṇa*) et les caractères généraux (*sāmānyalakṣaṇa*) du corps, de la sensation, de la pensée et des *dharma*s. (159) . . . Quelle est la nature des *smṛtyupasthānas*? Le *smṛtyupasthāna* est triple: *smṛtyupasthāna* en soi (*svabhāva*), par connexion (*saṃsarga*), en qualité d'objet (*ālambanasmṛtyupasthāna*). Le *smṛtyupasthāna* en soi est 15 a. *Prajñā*.

Quelle est la *prajñā*?

15 a. Provenant d'audition, etc. Provenant d'audition, de réflexion, de recueillement (*śrutamayī, cintāmayī, bhāvanāmayī*). Le *smṛtyupasthāna* est également triple, provenant d'audition, de réflexion, de contemplation.

15 b. Les autres, par connexion et comme objet. (160)

Les autres *dharma*s, les *dharma*s qui ne sont pas *prajñā*, quand ils sont des *dharma*s coexistant à la *prajñā*, sont *smṛtyupasthāna* par connexion (*saṃsarga*); quand ils sont l'objet de la *prajñā* et des *dharma*s coexistant à la *prajñā* (en d'autres termes, quand ils sont l'objet du *svabhāva* et du *saṃsargasmṛtyupasthāna*), ils sont *smṛtyupasthāna* comme objet (*ālambanasmṛtyupasthāna*) . . . (162)

15 b-c. L'ordre est celui de leur production. Pourquoi sont-ils produits dans cet ordre?—D'après les Vaibhāṣikas, parce qu'on voit d'abord ce qui est le plus grossier . . .

15 c-d. Quatre, contecarrants des méprises. Les *smṛtyupasthānas* sont enseignés dans l'ordre comme contrecarrants de la quadruple méprise (*viparyāsa*), croire à la pureté, au bonheur, à la permanence, au soi . . . Ils sont donc quatre, ni plus, ni moins.

29. That is, the four aspects under which each of the Four Noble Truths may be viewed. See LVP vii.30–39.

30. This renders *tseng chang yang hsin sheng wu kou chih yen*, accepting the variant *hsin* is preference to the Taisho's *chih*. This may represent something on the order of *cittam vārdhayitvāmalaṃ prajñācakṣur janayati*.

31. There are the four *ākāras* of the First Noble Truth. With due allowance made for muddy wording (a not uncommon fault in the early translations), this seems to be a Vaibhāṣika view, at least as described previously in the *Kośa*.

32. Kārikā v.61 (cf. Gokhale 92) reads as follows:

*ālambanaparijñānāt tadālambansaṃkṣayāt /
ālambanaprahāṇāc ca pratipakṣodayāt kṣayaḥ //61//*

LVP v. 102 ff. renders it as follows:

60 a-c. Destruction par la connaissance de l'objet, par la destruction des *kleśas* dont ils sont l'objet, par l'abandon de l'objet . . . (103) . . .

60 d. Destruction par la naissance du contrecarrant.

The *prahāṇa* of the original, accurately rendered by la Vallée-Poussin with "abandon," is rendered by Hsüan-tsang (Kyokuga 21.20b) with *tuan*, literally, "sever," and by Paramārtha (29.264b) with *mieh*, literally, "extinguish, annihilate," both rather free. In view of the *huai* of our own text, it is possible that all three translators were taking *prahāṇa* not as a *-na-* derivative of *prahiṇoti* but as a *vṛddhi-* derivative of *prahanti*.

33. The text as it stands is strange, but this, I believe, is what it says.

34. The triple woe refers to *duḥkha-duḥkhatā* (the quality inherent in things that are painful in and of themselves), *saṃskāra-duḥkhatā* (. . . in constituted things, since in their very nature they are impermanent, hence the pleasure derived from them is doomed to extinction), *pariṇāma-duḥkhatā* (. . . in things that turn from pleasant to unpleasant).

35. Kārikā vi.17 (cf. Gokhale 93) reads as follows:

*sa dharmasmṛtyupasthāne samastālambane sthitaḥ /
anityaduḥkhatāḥ śūnyānātmataḥ tān vipaśyati //17//*

LVP vi.162 renders it thus:

16. Placé dans le *dharmasmṛtyupasthāna* d'objet mêlé, mettant ensemble le corps, la sensation, etc., il les voit sous le quadruple aspect d'impermanent, de douloureux, de vide, de non-moi.

It is not beside the point that in Hsüan-tsang's version the śloka is rendered with a quatrain whose last two feet read, *hsiu fei ch'ang chi k'u k'ung fei wo hsing hsiang*: "he cultivates the characteristics (*hsing hsiang*, *ākāra*) of impermanence and of woe, of emptiness and of not-I." As indicated already, these are the *ākāras* of the First Noble Truth. It is possible that Hsüan-tsang was glossing. On the other hand, he may have had a somewhat different text, for Paramārtha has *hsiang*, while the Sanskrit, as we have it, has nothing to correspond to either Chinese equivalent.

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WZKSO	Wiener Zeitschrift für die Kunde Sud-und Ostasiens und Archiv für Indische Philosophie
PQ	Philosophical Quarterly
JBBRAS	The Journal of the Bombay Branch of the Royal Asiatic Society
JOAS	The Journal of Asian Studies
PEW	Philosophy East and West
JBORS	Journal of the Bihar and Orissa Research Society
BSOAS	(London University) School of Oriental and African Studies Bulletin

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Glossary

Chinese and Japanese Words, Phrases, Names, and Titles

A

An-yao-chi 安樂集

A-p'i-t'an hsin lun [title] 阿毘曇心論

C

chao-chien 照見

chen shih hsiang [phrase] 眞實相

cheng 正

cheng chih 正智

cheng ting 正定

chi 集

chi wei 極微

chieh 戒

chieh fang pien kuan [phrase] 界方便觀

chien 見

chien hsing che yi chieh fang pien kuan tu [phrase] 見行者以界方便觀度

chih 止

chih-hui 智慧

chih-kuan 止觀

chih-te-kuo-fo-hsing [phrase] 至得果佛性

chi-lo [place name] 極樂

chi-lo wang-sheng [phrase] 極樂往生

ching 境

ching chieh 境界

ching chieh yi chieh ssu wei fen [phrase] 淨濁已解思性分

Ching-t'u [place name] 淨土

Ching-t'u lun [title] 淨土論

chung 中

Chung-shi [proper name] 仲希
 chüeh kuan 覺觀
 chüeh ting i chieh [phrase] 決定意解

CH'

ch'i ching 契經
 ch'i sui shun ku [phrase] 起隨順故
 Ch'ien Ch'ien-i [proper name] 錢謙益
 ch'üan-t'i [phrase] 筌蹄

F

fa-chieh yüan-ch'i [phrase] 法界緣起
 Fa-chiu [Dharmatrāta?; proper name] 法救
 Fa-sheng [proper name] 法勝
 fa-t'i 法體
 fen-ch'i 分齊
 fen-tuan 分段
 Fo-hsing lun [title] 佛性論
 Fo-shuo kuan-wu-liang-shou-fo ching [title] 佛說觀無量壽佛經
 Fo-shuo a-mi-t'o ching [title] 佛說阿彌陀經
 Fo-shuo wu-liang-shou ching [title] 佛說無量壽經
 fu hsieh 扶瀉

G

gokuraku [Japanese place name] 極樂
 gokuraku ôjô [Japanese phrase] 極樂往生

H

hai-yin san-mei 海印三昧
 hsiang 想
 hsiang 相
 hsiang hsi fan lao [phrase] 相續煩勞
 hsiang-tso 相作
 hsiao 小
 hsin 心
 hsien sheng p'in [chapter title] 賢聖品
 hsiu 修
 hsiu fang pien 修方便
 hsiu fei ch'ang chi k'u k'ung fei wo hsing hsiang [phrase] 修非常及苦空非我性相
 hu-wang 互亡
 hu-ts'un 互存
 Hua-yen i ch'eng chiao i fen-ch'i chang [title] 華嚴一乘教義分齊章
 Hua-yen wu chiao shih-kuan [title] 華嚴五教止觀
 huai 壞
 huai ching chieh [phrase] 壞境界
 huan 幻
 hui 慧

J

je nao 熱惱

jo nien nien fen pieh [phrase] 若念念分別

juan 軟

Jōdo [Japanese place name] 淨土

K

ken 根

ku 故

kuan 觀

kuan ch'a 觀察

Kuan tzu-tsai [proper name] 觀自在

Kuan-yin [proper name] 觀音

kung 共

kung hsiang 共相

Kyō-gyō-shin-shō [Japanese title] 教行信証

K'

k'ung 苦

k'ung 空

L

lao 勞

li 理

li-shih 理事

Li-tai san-pao-chi [title] 歷代三寶紀

liang 量

Liu Sung [proper name] 劉宋

liu-t'ung 流通

Lu-shan Hui-yüan [proper name] 廬山慧遠

lù 律

M

mi-mi-pan-jo [phrase] 祕密般若

mi-yü 祕語

mieh 滅

min 泯

mìng chū wei shen [phrase] 名句味身

Moho chih-kuan [title] 摩訶止觀

N

neng-so 能所

O

ōjō [Japanese phrase] 往生

P

Pan-jo hsin-ching lüeh-shu-hsiao-ch'ao [title] 般若心經略疏小鈔

Pan-jo hsin-ching lüeh-shu-hsien-cheng-chi [title] 般若心經略疏顯正記

Pan-jo hsin-ching lüeh-shu-lien-chu-chi [title] 般若心經略疏連珠記

Pan-jo po-lo-mi-to hsin-ching lüeh-shu [title] 般若波羅密多心經略疏
pan-yao 般若

Pei-Ch'i [proper name] 北齊

Pieh yi tsa a-han ching [title] 別譯雜阿含經

pien-yi 變易

P'o-sou-p'an-tou fa-shih-ch'uan [title] 婆藪槃豆法師傳

pu 補

pu ching [phrase] 不淨

pu lo 不樂

pu tien tao [phrase] 不顛倒

pu tien tao hui [phrase] 不顛倒慧

pu t'ing hsin che pu neng ch'i cheng chien [phrase] 不停心者不能起正見

pu wang shou yüan ku [phrase] 不忘[妄]授[受]緣故

P'

p'ing-teng 平等

p'u [see *sa* (*p'u-sa*)] 菩

pu 溥

S

sa [see *p'u* (*p'u-sa*)] 薩

san 三

se 色

shan chih shih 善知識

shan ken tseng 善根增

shang 上

shen shen kuan nien ch'u [phrase] 身身觀念處

shen shih hsiang che wei pu tien tao hsiang ju yi yeh [phrase]

身實相者謂不顛相如義也

shih 事

shih 施

shih chieh ho ku yu so tsao tso [phrase] 識界合故有所造作

shih-hsiang 實相

Shih-hui [proper name] 師會

shih-shih wu-ai 事事無礙

shih tsu 識足

shih yeh 始業

shou 授

shou sui shun [phrase] 說隨順

ssu 思

ssu-chih 四執

ssu shih 四食

ssu shih chu 四識住

ssu tao 四倒

ssu wei yi tu [phrase] 思性已度

su-chi 速疾

T

Ta-ch'eng fa-chieh-wu-ch'a-pieh lun [title] 大乘法界無差別論

Ta-chih-tu lun [title] 大智度論

Tao-an [proper name] 道安

te fa chen shih hsiang [phrase] 得法真實相

teng 等

Tsa a-han ching [title] 雜阿含經

tseng chang yang hsin sheng wu kou chih yen [phrase] 增長養心生無垢智眼

tsung 總

tuan 斷

tzu hsiang 自相

tzu hsiang nien ch'u [phrase] 自相念處

tzu hsin [phrase] 自心

tzu-hsing-chu-fo-hsing [phrase] 自性住佛性

T'

t'an yu 貪欲

t'ung kuan chu fa hsiang [phrase] 通貫諸法相

TZ'

tz'u hsin 此心

W

wang 亡

wang 忘

wang-sheng [phrase] 往生

Wang-sheng lun-chu [phrase] 往生論註

wei-ch'ang-pu-chin [phrase] 未嘗不盡

wei-ch'ang-pu-li [phrase] 未嘗不立

wei shou tsu teng t'ung shou tse sui chuan [phrase] 謂手足等痛受則隨轉

wei ts'eng te ch'ueh ting fen shan ken [phrase] 未曾得決定分善根

wei yi juan shan ken chung yi chung tseng [phrase] 謂依軟善根中依中增

wen 聞

wu 物

wu ch'ang 無常

wu chien teng sui [phrase] 無間等隨順

wu chu ch'u hsing [phrase] 無住處行

wu erh 無二

wu erh yu tz'u wu shih erh ming k'ung hsiang ku fei yu fei pu yi yi pu yi [phrase]

無二有此無是二名空相故非有非不異亦不一

wu hsiang 無上

Wu-liang-shou ching yu-p'o-t'i-she yuan-chieh-chu [title]

無量壽經優婆提舍願生偈註

Wu-liang shou-ching yu-p'o-t'i-she yang-sheng chieh [title]

無量壽經優婆提舍願生偈

wu-shang 無上

wu-teng 無等

wu-teng-teng [phrase] 無等等

wu wo 無我

wu yüan 無願

Y

yen li 厭離

yi 悲

yi 以

yi—ku [phrase] 以……故

yi hsi hsing [phrase] 已習行

yi shuo hsi ch'eng hsing [phrase] 已數習成行

yi tz'u shang yi sheng tao ku [phrase] 以此上一乘

yin 因

yin ch'u fo-hsing [phrase] 引出佛性

yu 由

yu-tz'u-wu [phrase] 有此無

yüan 緣