agitation caused by the great rapture disturbing the concentration. In the third dhyana the attachment to pleasure disturbs concentration. These factors are absent in the fourth dhyana, so mindfulness is described as pure only there.[89] In addition to this, even though the lower stages of dhyana are also endowed with concentration, the in-breath and out-breath make it difficult to gather the mind. As to the fourth dhyana, there is no more in-breath and out-breath, thereby it becomes easy to gather the mind. Due to this, the mindfulness becomes purified.

Moreover, the fourth dhyana is the real dhyana, the other three, only the skillful steps for its attainment. Being in the fourth dhyana can be compared to being at the hilltop while the other three concentrations are like the path to reach it. For this reason, the Buddha explains the fourth dhyana as an [90]unmovable dwelling. Nothing can disturb its concentration. It is also called peaceful, stable, and smooth dwelling. These are the characteristics of the fourth dhyana. It can be compared to a well-trained noble breed horse which can be used to go anywhere one wishes to reach. Similarly, if the meditator has attained the fourth dhyana, when he wishes to practice, the four illimitable dwellings he can reach them easily. If he wishes to practice the four foundations of mindfulness, he will also find the practice easy. If he wishes to penetrate the four noble truths, it will not be difficult and he can do so speedily. If he wishes to enter the four concentrations in the formless sphere, he can obtain them with ease. Should one seek for the attainment of the six supernatural powers, even that will become easy. What is the reason? It is because in the fourth dhyana, there is neither pain nor pleasure. The equanimity and mindfulness are purified and the mind is pliable and manageable as one wishes. The Buddha compared one who has attained it to a gold smith who has purified gold of all impurities and uses it to make any object in accordance with his wishes.[91]

修習慈心

問曰。行者云何得慈心無量。答曰。行者依四禪已。念一城眾生願令得樂。如是一國土。一閻浮提四天下。小千國土。二千國土。三千大千國土。乃至十方恒河沙等無量無邊眾生。慈心遍覆皆願得樂。譬如水劫盡時消水火珠滅不復現。大海龍王心大發動。從念生水出海盈漫。及天[92]澍雨遍滿天下。是時天地彌漫無不充溢。行者亦爾。以大慈水滅瞋恚。消慈火珠。慈水發溢漸漸廣大。遍至無量無邊眾生。悉蒙潤澤常出不斷。或聽說法增益慈心。譬如大雨無不周普。行者慈念眾生。令得世間清淨之樂。亦以所得禪定快樂持與眾生。亦以涅槃苦盡之樂。乃至諸佛第一實樂。願與眾生。以慈力故。悉見十方六道眾生無不受樂。問曰。如阿毘曇說。何等是慈三昧。觀一切眾生悉見受樂。又經中說慈心三昧。遍滿十方皆見受樂。云何但言願令眾生得樂。答曰。初習慈心願令得樂。深入慈心三昧已。悉見眾生無不受樂。如鑽燧出火。初然細軟乾草。火勢轉大濕木山林一時俱然。慈亦如是。初入觀時。見人受樂願與苦者。慈力轉成悉見得樂。問曰。眾生實無得者。云何皆見得樂而不顛倒。答曰。定有二種。一者觀諸法實相。二者觀法利用。譬如真珠師。一者善知珠相貴賤好醜。二者善能治用。或有知相而不能用。或有治用而不知相。或有知相亦能治用。行者如是。賢聖未離欲者。能觀法相四真諦等而不能用。不行四無量故。如凡夫離欲行諸功德。能有利用。生四無量心。不能觀實相故。如俱解脫阿羅漢等。能觀實相。具禪定故生四無量。四無量者得解之法。以利用故非為顛倒。復次佛法之實無有眾生。云何觀苦者為實。樂者為倒。所謂顛倒。無眾生中而著我相。若常若無常。若邊若無邊等。是為顛倒。行慈之人知眾生假名。如輪等和合名之為車。是故行者。慈心清淨則非顛倒。復次若無眾生以為實者。眾生受樂應是顛倒。而有眾生無眾生皆為是邊。不應但有眾生以為顛倒。復次慈三昧力故。行者皆見眾生無不得樂如一切入觀。禪定力故於緣境界轉青作赤。何況眾生皆有樂相而不見也。如貴賤貧富禽獸之屬。

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[89]See for example V.M. tr., 175.also Samaahitabhuumi of the Y.B.S.

[90]*Anenjyavihara.*

[91]Compared Y.B.S. *Samahita bhumi,* T.S. 30. or M.N. Dhaatuvibhangasutta tr. :1092

[92]澍 = 注【宋】【元】【明】【宮】

各自有樂互相憐愍。貴者之患貧者所無。貧者之患貴者所無。問曰。餘道可爾。地獄云何。答曰。地獄眾生亦有樂分。遠見刀山灰河。皆謂林水而生樂想。見樹上女人亦生樂想。又我心顛倒故愛樂其身。若欲殺時逃避啼哭請求獄卒願見放捨。若語赦汝。得脫此苦心亦可樂。如是之等皆有樂分。又復神通力故。行慈之心。種種教化令眾生得樂。或隨所有而能與之。及身口行助成利益。如諸佛菩薩深心愛念壞諸惡趣。實令眾生得種種樂。以是故不但願與。亦實令得樂。問曰。行慈者得何功德。答曰。行慈者諸惡不能加。如好守備外賊不害。若欲惱害反自受患。如人以掌拍矛。掌自傷壞矛無所害。五種邪語不能壞心。五種者。一妄語說過。二惡口說過。三不時說過。四惡心說過。五不利益說過。譬如大地不可破壞。種種瞋惱讒謗等不能毀也。譬如虛空不受加害。心智柔軟猶若天衣。復次行者入慈。虎狼毒獸蛇蚖之屬皆不能害。如入牢城無能傷害。得如是等無量功德。問曰。慈德如是。何者名慈法。答曰。愛念眾生皆見受樂。是心相應法行陰所攝名為慈法。或色界繫或不繫。心數法。心共生。隨心行。非色法。非是業。業相應。業共生。隨業行。非報生。是應修得修行修。應證身證慧證。或思惟斷或不斷。或有覺有觀。或無覺有觀。或無覺無觀。或有喜或無喜。或有出入息或無出入息。或賢聖或凡夫。或樂受相應。或不苦不樂受相應非道品。先緣相後緣法。在四禪亦餘地。緣無量眾生故名為無量。清淨故。慈念故。憐愍利益故。名為梵行梵乘。能到梵世名為梵道。是過去諸佛常所行道。問曰。云何修習慈心。答曰。若行者作是念。我除剃鬚髮不[93]在飾好破憍慢相。若稱此者宜應行慈。今著染衣。當應行慈令心不染。食他之食不虛受施。如經所說。若有比丘。漸修慈心則隨佛教。如是不虛食人信施。復次若出家若在家行者作是念。慈心力故。於惡世中安隱無患。於破法眾中獨隨法行。於熱煩惱令心清冷。如近聚落有涼清池。復次行慈力故。怨家毒害不能復害。如著革屣刺不能傷。行者處於欲界。多瞋怒害。鬪諍怨毒種種諸害。慈心力故無能傷損。譬如力士著金剛鎧執持利器。雖入大陣不能傷壞。復次是慈能利益。利益三種人。凡夫行慈除諸瞋恚。得無量福生於淨[94]果。世間福德無過是者。求聲聞辟支佛者。欲界多瞋慈力能破。及餘煩惱則亦隨滅。得離欲界漸出三界。如佛所說。慈心共俱近修七覺。大乘發心為度眾生。以慈為本。如是慈心。於三種人無量利益。[95]又習慈初門。又十六行令速得慈。又使牢固。亦常修行。一者持戒清淨。二者心不悔。三者善法中生喜。四者快樂。五者攝護五情。六者念巧便慧。七者身離心離。八者同行共住。九者若聽若說隨順慈法。十者不惱亂他人。十一者食知自節。十二者少於睡眠。十三者省於言語。十四者身四威儀安隱適意。十五者所須之物隨意無乏。十六者不戲論諸法行。是十六法助慈三昧。

Practice of Loving Kindness

Question: How does a meditator attain dwelling in immeasurable loving kindness? Answer: Here, the meditator, after having attained the fourth dhyana[96], contemplates and determines to make the sentient beings in one city happy. Similarly, (he extends his determination) to one country, one Jambudvipa, four continents surrounding the Mt. Semeru, one-, two-, or three chiliocosmos, until the unlimited immeasurable beings in the ten directions as many as the sands in the River Ganges. The loving kindness will cover everything with the wish to spread happiness.[97] It can be compared to the destruction of the world by fire at the end of the kalpa when there is no more water. At that time even the fire ball (in the crown of) the Naga disappears, and the mind of the king of Naga in the great ocean becomes agitated. He lets water arise from his mind to fill the ocean and the rain

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[93]在 = 存【宋】【元】【明】【宮】

[94]果 = 界【宋】【元】【明】【宮】

[95]又 = 有【宋】【元】【明】【宮】

[96]Compare *Da Cheng Yi Zhang.* T.1851 scroll 11 *Si Wu Liang Yi.where the practice of loving kindness starts from the fourth dhyana as well.*

[97]Compare V.M. tr., 334, Y.B.S. 209 etc., A.K. ch. 8 verses 29-31.

water will fill the whole universe. Everything everywhere is filled with water. Similarly, the meditator extinguishes the resentment and hate with the water of great compassion. The water of the fireball of the loving kindness starts to spread and will eventually fill everything and permeate immeasurable and endless beings. The loving kindness of the practitioner will moisten everything continuously. Or, the meditator may listen to dharma talks to enhance his compassion. The thought of loving kindness towards all beings will permeate everything like great rain, gladdening the world with pure happiness. (The meditator) can share the happiness of his concentration with sentient beings, as well as happiness of nirvana which brings an end to suffering, or even the unsurpassed real happiness of all the Buddhas. Through his determination and due to the power of his loving kindness, he will visualize all beings in six realms of existence in ten directions receiving happiness.

Question: As explained in the Abhidharma and also in the sutras, in the deep samadhi of loving kindness, the meditator contemplates the sentient beings, visualizing them receiving happiness everywhere in the ten directions. So why is it said that the meditator only resolves to make beings happy? Answer: At the beginning stage of the practice, the meditator resolves to make beings happy, but when he has entered a deep samadhi of loving kindness, he will actually visualize them as receiving happiness. It can be compared to rubbing two sticks to produce fire. When fire is produced, one will first add soft dry grass. When the fire becomes powerful, it will consume moist trees and even the whole mountain forest. In case of the loving kindness practice, it is also like this. At the beginning stage of the meditation, one will visualize people experiencing happiness and share it with those who suffer. When the power of loving kindness increases, he will actually see them all experiencing happiness.

Question: Beings do not actually attain it, but how can one see them experiencing happiness without giving rise to mental perversion? Answer: the concentration is of two kinds: first is concerned with observation of real characteristics of objects and the second with observation of their beneficial use[98]. For example, the appraiser of the pearls knows well whether the pearls are expensive or inexpensive, high quality or low quality and is also able to use them well. There may be some appraiser who only knows the characteristics of the pearls but cannot use them, while some other may use them, but does not know their characteristics. Still other may be familiar with both. It is similar in the case of the meditator. Those, who have attained sainthood[99] but have not yet abandoned all desires, are able to contemplate the true characteristics of the four noble truths, but are unable to use them due to not having practiced the four immeasurables. The commoners[100] cannot contemplate the true characteristics of the objects, but can practice abandoning of desires and all kinds of virtues. He can benefit others by practicing the four immeasurables. As to an arahant who is twice-delivered,[101] he can observe the true characteristics of the phenomena and practice the four illimitables in his samadhi. He may have attained liberation through the practice of the four illimitables. Since he is benefiting (beings) through their observance, it cannot be considered a [102]mental perversion.

Besides, in Buddhism, there is no real existence of sentient beings. How can suffering be considered true and happiness a mental perversion? The mental perversion consists of attachment to the characteristics of self where there are no sentient beings.[103] Thus, the perversion consists of seeing (the self) as permanent or impermanent, limitless or limited and so on. The meditator on loving kindness should know that beings are just a [104]concept, just like a wheel and other parts

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[98]Compare Y.B.S. *Samahita bhumi* in 40 kinds of attention; attention by determination=*adhimoksikiimanasikaara sheng jie zuo yi* and attention to real characteristic of objects=tattvamanasikaara *(zheng shi zuo yi)* also in A.K. and *Mahavibhasasastra.*

[99]*Aryas*= those who have the direct experience of Nirvana.

[100]*Prthagjanas.*

[101]*Ubhayatovimukta=an* arahat with mastery of eight liberations.

[102]*Viparyasa*= regarding suffering as happiness.

[103]Compare Y.C.B. *Sravaka bhumi Sukla* ed., 380.

[104]*Prajnapti= unreal name [jia ming]*

assembled together that is called a chariot. If the mind of the meditator becomes pure due to the practice of loving kindness, it cannot be considered a mental perversion. Again, if no sentient beings are real, their receiving of happiness is a mental perversion. Since both concepts of real existence and of non-existence of sentient beings are extreme views, one should not solely consider existence of beings as a mental perversion. Besides, due to the power of samadhi, the meditator is able to contemplate the beings experiencing happiness all without exception. It is due to the same power of concentration that even green objects can turn into red. So, what is the difficulty of seeing all beings receiving happiness? All beings, whether noble or mean, rich or poor, or even animals, have happiness of their kind; they commiserate with each other. The rich do not share the distress of the poor and vice versa.

Question: This may be true of the other states of existence. How about the hell realms? Answer: Even the denizens of hell have their share of happiness. They see from afar the mountain of swords and river of ashes (in hell) as if observing a mountain stream or a woman sitting in a tree and it gives rise to a happy mind. Also, the denizens of hell cherish their bodies due to the mental perversion of self. When the guardians of hell want to kill them, they run away, weeping and begging for pardon. If they (the guardians) say, "I pardon you", the denizens rejoice because they are liberated from the punishment. Thus, even they have their share of happiness. Besides, the practitioner of loving kindness can use supernatural powers to make beings happy by all kinds of skillful teachings, or bestow happiness in accordance with the needs of the beings, benefiting them through his bodily and verbal conduct. Hence, all the Buddhas and Bodhisattvas are able to break all the different evil destinies through their deep thought of love. They actually let the beings attain all kinds of happiness; therefore, they not only resolve to, but also really do make beings happy.

Question: What are the benefits attained by practicing loving kindness? Answer: By practicing loving kindness, all kinds of evil can be avoided. It is like one who knows how to protect himself cannot be harmed by robbers. If they wish to harm him, they will only experience distress. This can be compared to one striking his palm against a spear[105], he will only injure his palm, but the spear will sustain no damage. (Besides), five kinds of evil speech will not distress him, namely, lies, slander, untimely speech, calumny, or un-beneficial talking. He will not be affected by any kind of resentment, vexations, slander, or defamation, becoming like the great earth that cannot be moved. Or (a practitioner of loving kindness) can be compared to space that no one can harm. His wisdom will be pliable like divine garments. In addition, the practitioner of loving kindness cannot be harmed by fierce beasts like tigers, wolves, poisonous snakes, centipedes, or such like. He attains these and other immeasurable benefits.[106]

Question: These are the benefits. What is the explanation of loving kindness? Answer: It means loving thoughts towards all sentient beings, perceiving them as experiencing happiness. It is a mental factor [107]associated with mind belonging to the aggregate of will formations. It can be in junction with the [108]realm of subtle forms or not. It is a mental factor which arises together with the mind and follows the mind. It is neither part of corporality, nor karma, but associated with karma arising together with it and following it. It is not the [109]result of retribution, but can only be obtained through practice. It is to be experienced by oneself and attested through one's own wisdom. One should contemplate (attest by oneself) whether it leads to abandoning of vexations or not. It can be together with applied and sustained thoughts, without applied thought but with sustained thought, or without both. It can be with or without rapture or accompanied by in-breath and out-breath or without them. It can be obtained by the noble one or by the commoner. It can be associated with

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[105]See S.N. tr. Bhikkhu Bodhi Wisdom Press 2000: *Oppamasamyutta,* 707.

[106]Compare V.M.tr.: 337-9.

[107]*Cittasamprayukta.*
Compare the explanation of T.1858;*Da Cheng Yi Zhang* ,scroll 11 where loving kindness is described in terms of four aspects.

[108]*Sasamyoga.*

[109]*Vipakaja.*

pleasant sensations or with neither pleasant nor unpleasant sensation. It is not among the [110]enlightenment factors. Its object is, at first, a concept and then dharma. Since its objects are limitless beings in the fourth stage of dhyana and other stages, it is called illimitable (abode). It is also called the superior (brahma) conduct or brahma vehicle. Because of its purity, loving thought and compassionate nature are beneficial to all. It is also called the path of the brahma because it leads to the brahma world. All Buddhas of the past have been practicing it constantly.

Question: How does one practice loving kindness? Answer: The meditator should reflect in this way:

> I have already shaved my beard and hair, being without any adornment in order to destroy my pride and infatuation. With this declaration, I should practice loving kindness. Today I wear the monk's robe. I should practice loving kindness so as not to let my mind be polluted. Since I am consuming the food of others, I should not receive their offerings in vain.

As the scripture said, if one practices loving kindness gradually in accordance with the teachings of the Buddha, one will not let the offerings given in faith be in vain[111]. Moreover, no matter whether the practitioner is a monk or layman, he should contemplate in this way:

> Because of the power of loving kindness, I can be in peace and secured without distress in this evil world. At the time when the Buddha dharma is getting lost, I myself will practice in accordance with Buddha's teachings and emit all hot vexations to keep my mind cool like a cooling pool in the vicinity of human dwellings.

Furthermore, due to the power of his loving kindness, the practitioner will not be harmed by the poison of the enemy just like one wearing solid shoes cannot be injured by thorns. The practitioner, although being in the realm of desire which is characterized by strife, quarrels, and the poison of all kinds of enmities, he cannot be harmed because of the strength of his loving kindness. He is like a powerful warrior, protected by indestructible armor and holding a sharp weapon. Even when he enters the roar of a massive battle, he will not be harmed. Besides, loving kindness can benefit three kinds of practitioners. When a commoner practices loving kindness, he will be able to get rid of his resentment and hate and attain immeasurable merits.[112] He can be born in the pure land. No mundane benefit surpasses it. As to the followers of the vehicles of disciples and of the individual Buddhas, they will remove numerous resentments in the realm of desire by force of the practice of loving kindness and gradually remove remaining vexations. Having removed the vexations in the realm of desire, they will be able to abandon the three realms of the world.

As explained by the Buddha, the practice of loving kindness supports the practice of the seven factors of awakening.[113] As to the practitioners of Mahayana who have given rise to the [114]thought of enlightenment in order to deliver sentient beings, the practice of loving kindness is the base for all their practices. In this way, loving kindness brings immeasurable benefit to three kinds of individuals. For the beginners, there are sixteen practices which will enable them to attain (the samadhi) of loving kindness speedily, to make it firm, and to practice it frequently. The sixteen aids to the practice of samadhi of loving kindness are as follows: keeping the precepts pure, avoiding evil deeds, rejoicing in wholesome dharmas, happiness, well guarding five kinds of emotions[115], contemplating the skillful means of wisdom, [116]isolation of body and mind, living together with

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[110] *Bodhipaksikadharmasj.*

[111] Compare A.N. Pali text society, vol.2:80

[112] See for example S.N. Opammasamyutta, tr. Bodhi, 707.

[113] See S.N. Bojjhangasamyutta, tr. Bodhi, 1609.

[114] Bodhicitta.

On practice of loving kindness in Mahayana see for example *Da Cheng Yi Zhang* quoting *Vimalakirtinirdesasutra;* Bodhi arises by practice of maitri which leads to a great compassion.

[115] Five kinds of emotions refer to five bodily senses (内身); eyes etc. see Da zhi du lun scroll 48, or it may refer to five emotions in Chinese literature and medicine; joy, sadness, happiness, enemity and anger.

[116] *Viveka.*

other practitioners, hearing and speaking with loving kindness, not annoying others, moderation in food and sleep, being reserved in speech, four bodily postures stable and agreeable, sufficient necessities for life as one wishes, and not indulging in [117]meaningless arguments in regards to the practice of dharma.

修習悲心

悲者觀眾生苦。如地獄餓鬼畜生世間刑徒飢寒病苦等。取其苦相故悲心轉增。乃至樂人皆見其苦。問曰。云何以樂為苦。答曰。樂是無常樂無厭足從因緣生。念念生滅無有住時。以是故苦。復次如欲天受樂。如狂如醉無所別知。死時乃覺。色無色界眾生。於深禪定愛味心著。命終隨業因緣還復受報。如是眾生當有何樂。於地獄三惡道。是舊住處。天上人中猶如客住。暫得止息。以是因緣故。佛但說苦諦無有樂諦。是故一切眾生無不是苦。眾生可愍不知實苦。於顛倒中而生樂想。今世後世受種種憂惱而無厭心。雖暫得離苦還復求樂作諸苦事。如是思惟。見諸眾生悉皆受苦。是為悲心。餘悲心義如摩訶衍論四無量中說。

Practice of Compassion

(The second of the illimitable abodes) is compassion. It is a contemplation of the suffering of sentient beings, the suffering (of lower states of existence) such as of the denizens of hell, hungry ghosts and animals, or the sufferings of torture, slaughter, hunger, cold, and disease in the world. Having taken such signs of suffering, one gives rise to a compassionate mind. This mind becoming strong can contemplate even the happy beings as suffering.

Question: How can happiness become suffering? Answer: The happiness is suffering because it is impermanent and one can never be satiated by it as it is born of causes and conditions. It is suffering because it arises and ceases instantaneously and does not last. Moreover, even gods of the desire realm experience happiness without discrimination like mad men or drunkards and do not realize this until the time of their death. Even beings, attached to the flavor of deep concentration in the realm of subtle forms and the formless realms, receive new existence at the end of their life span in accordance with the causes and conditions of their karmic retributions.

What happiness is there for all sentient beings? Hell and the three lower states of existence are the old [familiar] abodes of all beings. Divine and human existence is adventitious but gives only temporary relief. For these reasons, the Buddha only speaks of the truth of suffering, not of the truth of happiness. All beings experience nothing except suffering.[118] Those who do not know the reality of suffering can be commiserated with because they give rise to the mental perversion of seeing (suffering) as happiness. Beings in and one life after another experience all kinds of vexations. Yet, they are not disenchantedand as they receive temporary relief from suffering, they keep on seeking happiness while doing all kinds of things leading to suffering. If one contemplates in this way, visualizing all beings experiencing suffering, this is the mind of compassion. For the other meanings of compassion, one can refer to the explanations of the four boundless abodes in the Mahayana treaties.[119]

修習喜心

喜者行人知諸法實相。觀苦眾生皆為樂相。觀樂眾生皆為苦相。如是諸法無有定相隨心力轉。若諸法無有一定相者。成阿耨多羅三藐三菩提尚無有難。何況餘道。隨意可得故心生歡喜。

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[117] *Prapanca.*

[118] See for example A.K. ch.6 verse 3 discussion , *Dwaraka Sastri,* 876-885.

[119] See for example explanation on compassion in Mahayana being the base of all Buddhadharmas in *Kamalasila's Bhavanakrama,* ed. Gyaltsen Namdol Higher Tibetan Studies In. Sarnath, 1997, 196-200.

復次行者作是念。我因少持戒精進等便得離欲。逮諸禪定無量功德。念諸善功德故心生歡喜。譬如賈客齎持少物百千倍利。心大歡喜復作是念。如是法利皆由佛恩。佛自然得道與人演說。隨教修行得如是利益。是時心念十方諸佛身有金色相好莊嚴及十力等無量功德法身。因是念佛心生歡喜。復次佛法於九十六種道中。最為第一。能滅諸苦能趣常樂。心生歡喜。又復分別三種佛法。一者涅槃無量常相。是究竟不壞法。二者涅槃方便八直聖道。三者十二部經宣示八道。如是念法心生歡喜。復次能知如是實相。行於正道離諸邪徑。是為正人。所謂佛弟子眾於一切眾中最為第一。自思惟言。我已在此眾中。是我真伴彼能益我。以是因緣故心生歡喜。願令眾生悉皆歡喜。定力轉成故。悉見眾生皆得是喜。

Practice of Sympathetic Joy

As to the practice of sympathetic joy (mudita), the practitioner is aware of the true characteristics of all phenomena; that that do not have any fixed nature and appear in accordance with the mind. One contemplates beings experiencing suffering as happiness and beings experiencing happiness as suffering. Since phenomena have no fixed characteristics, [120]supreme realization is not such a difficult task to achieve, not to mentionthe other (lower) paths. Contemplating that realization is possible,[121] mind will be rejoicing. Furthermore, the meditator can contemplate in this way: "Since I have kept some precepts and put in some effort, my desires have faded away and I could attain the immeasurable benefits of deep concentration". As he contemplates all such benefits, he rejoices. It is like a trader, possessing some merchandise, is delighted when he sells it and gains a hundred or thousand times more profit.

Furthermore, the meditator considers such benefits of Dharma as the results of Buddha's grace. The Buddha has undoubtedly attained the path and explained it to others. If they follow his teachings, they will attain all these benefits. The meditator contemplates the bodies of the Buddhas in ten directions, golden in colour, endowed with all the characteristics (of superman) and the immeasurable virtues of the Dharma body. Contemplating the Buddhas in this way, he gives rise to joy. Moreover, he rejoices while contemplating the teachings of the Buddha as supreme among the ninety six kinds of doctrines.[122] They can terminate all sufferings and lead to eternal happiness. Again, he can rejoice while contemplating three kinds of Dharma: the immeasurable eternal characteristics of nirvana which are ultimate and indestructible, the skillful means for reaching (or attaining) nirvana being the eightfold noble path, and the twelve divisions of teaching of the Buddha exposing the correct path.

Besides, he contemplates the community of the disciples of Buddha as supreme among all. They are respected because they know the real characteristics of phenomena and practices of the true path avoiding all evil deeds. He thinks: "I am part of that community and my peers can, indeed, benefit me". This circumstance makes him rejoice. If the meditator resolves that all beings should participate in the joy, he will actually see them all rejoicing when the power of his concentration succeeds.

修習捨心

捨者行人如小懈極心暫止息。但觀眾生一相不觀苦樂。喜相猶如小兒。若常愛念憍恣敗壞。若常苦切怖畏羸瘦。是故有時放捨不愛不憎。行者如是。若常行慈喜心則放逸。以喜樂多故。若常行悲心則生憂惱。以念苦多故。是故行捨莫令苦樂有過。復次行者入道得禪定味。分別眾生好醜。是善是不善。善者恭敬愛念。不善者則生輕慢。如人得大珍寶輕慢貧者。見有寶

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[120]*Anuttarasamyaksambodhi.*

[121]Compare for ex. *Santideva's Bodhicaryavata* ch. 1 verses 6-8 with Panjika com. ed. Dwarika Sastri Vanarasi 2001, 8-9.

[122]See 96 heterodox teachings in India. Fo Guan Da Zi Dian, vol. 1, 126.

者恭敬愛念。破是二相故而行捨心。如經中說。修行慈心除破瞋恚。修行悲心除惱眾生。修行喜心除破愁憂。修行捨心除破憎愛。但觀眾生得解脫故隨心所作。如人觀林不觀樹也。又如世人寒時得溫熱時得涼。資生隨意者。是名為樂。若得官位寶藏歌舞戲笑。是名為喜。若失此眾事者。是名憂苦。若無此三事者。是名為捨。行者亦如是。具有四心。自身受樂願及眾生。心既柔軟。見一切眾生悉得是樂。又復見諸天上世間豪貴。取其樂相願及眾生。心既柔軟。見一切眾生。悉得是樂。修行慈時心生大喜。以此大喜願與眾生。或從定起禮佛法眾讚歎供養。亦得心喜願與眾生。及取外喜願與眾生。或時自見其苦老病憂惱飢寒困苦。欲令眾生離是苦惱。我能分別籌量。心忍猶尚苦惱。何況眾生無有智慧忍受眾苦。何得不惱。則生悲心。復見外人刑戮鞭撻。又聞經說惡道苦痛。取是苦相觀一切皆苦。而生悲心。捨者自捨憎愛。亦觀眾生無有憎愛。及取外眾生受不苦不樂者。從第四禪乃至非有想非無想處。及欲界無苦無樂時。取是相已觀一切眾生。亦都如是無苦無樂。復次如貴人唯有一子。愛念甚重心常慈愍。世間諸樂願令悉得。自能得者亦皆與之。其子或時遭諸惱患。父甚悲念。若子從因得免。其父大喜。心生喜已。即便放捨任子自長。父得休息。行者如是。於四無量心中。觀諸眾生亦如子想。隨己所有樂事。及取世間種種諸樂。願令得之。慈定力故悉見一切皆是樂者。行人從慈心起。若見眾生受諸苦痛。取是相已而生悲心。悲心力故見諸眾生悉皆受苦。見受苦已願令眾生皆離是苦。從悲三昧起。若見眾生受樂得道入涅槃者。取是相已而生喜心。欲令彼得而彼自得。心識柔軟悉見眾生皆得歡喜。從此定起。見眾生不苦不樂者不憂不喜者。取是相已而生捨心。願令眾生不苦不樂不憂不喜。以善修捨定力故。悉見眾生不苦不樂不憂不喜。得離煩惱熱。復次若眾生有諸過釁。捨而不問。若恭敬愛著不以為喜。是為捨心。如是等四無量義。如摩訶衍中說。

Practice of Equanimity

When the meditator becomes a little lazy or tired, he should take a rest for a while and contemplate sentient beings with one characteristic only, that is without paying attention to their suffering or happiness. Joy is like a little child.When he is (If he is always) pampered, he will give rise to infatuation and be spoiled. If he often experiences suffering, he will be anxious, fearful, weak and emaciated. Therefore, it is necessary to let go of both love and resentment. The meditator is also like this. If he practices loving kindness and sympathetic joy too often, he will become negligent owing to excessive joy. If he practices compassion too often, he will give rise to worry and vexations due to the excess of suffering connected with it. For this reason, the meditator will practice equanimity in order not to let these shortcomings of suffering and happiness arise.[123]

Moreover, when the meditator has entered the path and attained the taste of a deep concentration, he may start differentiating people as good looking and ugly, and good and bad. He may respect and love the good ones and despise the bad ones. It is like someone obtaining precious treasures may despise the poor and respect and love those with treasures. However, seeing the defects of these two ways, he will abandon them and practice equanimity. As the scripture explains, when one practices loving kindness, he will abandon resentment and hate.[124] When one practices compassion, he will abandon annoying sentient beings. When one practices joy, he will abandon anxiety and worry. When one practices equanimity, he will abandon love and hate. Only when (the meditator) contemplates the sentient beings as liberated, can he use (any of the four abodes) as he wishes just like contemplating the forest one does not see the trees. Or, the people in the world obtain heat when cold and cooling when hot.[125] Happiness is when one obtains necessities in accordance with one's wishes.

Joy is when one obtains an official position, treasures, or enjoys singing, dancing, and

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[123]Compare V.M. Nanamoli tr.: 342-3.
[124]D.N. 3:240, quoted in V.M. tr.: 345.
[125]See *Xiu Xing Dao Di Jing.* tr. Hu Fa (Dharmapala) ch. 6, Fo To Jioyu Zhong Xin, Gaoxiung, 66.

joking. Worry and displeasure is when one loses these things. Equanimity is when these ? are absent. The meditator in possession of the four abodes uses them in the same way. He experiences happiness himself and resolves to share it with all beings. His mind becomes pliable and he sees all beings participating in this happiness. Or, he contemplates the characteristics of happiness of the noble ones in the heaven and on the earth, paying attention to their happiness he is wishing to share it with all beings. His mind becomes pliable and he sees all beings participating in this happiness. When the meditator practices loving kindness, his mind will give rise to great joy and he resolves to share it with all beings. Or, arising from his concentration, he praises, worships, and makes offerings to the triple gems. He attains inner joy and shares it with all beings; he pays attention to joy outside and shares it with all beings.

Sometimes, the meditator observes his own suffering of old age, disease, worry, vexations, hunger, cold, etc., and wishes sentient beings to be free from these vexations. He thinks: "I can discriminate all these sufferings so I am still able to tolerate them. The sentient beings, however, do not have the wisdom to endure these sufferings. How can they be free from vexations?" Contemplating in this way, he gives rise to compassion. Or, the meditator sees people outside undergoing all kinds of punishment such as execution or whipping, or he hears the descriptions in the sutra of the sufferings in the lower realms. He pays attention to these characteristics of suffering and contemplates them, thereby, giving rise to compassion. When the meditator practices equanimity, he abandons love and hate and observes other beings in the same condition, paying attention to neither pleasant nor unpleasant feelings. He pays attention to all beings experiencing neither pleasant nor unpleasant sensation from the sphere of the fourth absorption in the sphere of subtle forms till the neither perception nor non-perception in the formless sphere, and also to neither pleasant nor unpleasant sensations in the realm of desire.

It can be compared to a noble man having only one son whom he loves and cherishes. He wishes to give him all the pleasures of the world starting with those he has obtained. When his son encounters vexations, the father is very sad; when his son is free from them, the father has great joy. The father comes to rest and is free from the responsibility only after his son has grown up. The meditator practicing the four immeasurable abodes is similar to this. He perceives all sentient beings as his sons. He wishes beings obtain all kind of mundane pleasures in accordance with their likings. Due to the power of loving kindness samadhi, he can visualize all beings experiencing happiness. When the meditator arises from his thought of loving kindness, perceiving beings experiencing suffering and pain, he pays attention to it and lets compassion arise. Because of the power of his compassion, he perceives all beings experiencing suffering and wishes they become free from it. Having arisen from the samadhi of compassion, the meditator may perceive beings experiencing happiness such as those who have attained the path of nirvana, and he pays attention to it and lets the joyful mind arise. He wishes others to attain, but they have attained by themselves. Contemplating this way, his mind becomes pliable and he visualizes all beings obtaining this joy.

When the meditator arises from this samadhi (of sympathetic joy), perceiving beings experiencing neither pleasure nor pain, neither joy nor grief, he pays attention to it, letting equanimity arise. He wishes all beings to experience the same. Due to the power of well-practiced equanimity, he perceives all beings free from the fever of vexations and experiencing neither pleasure nor pain, neither joy nor grief. Again, the practitioner (of equanimity) when confronted with beings having all kinds of disputes, he will let go and be indifferent. If people respect and love him, he will not consider it a reason for rejoicing. This is the mind of equanimity. These are the meanings of the practices of the four illimitable abodes in accordance to the explanations in Mahayana.

修習淨觀

淨觀者三品或初習行。或已習行。或久習行。若初習行當教言。破皮却不淨。當觀白骨人。

繫意在觀不令外意。外念諸緣攝之令還。若已習行當教言。心却皮肉。具觀頭骨不令外念。外念諸緣攝之令還。若[126]人習行。却身中一寸皮肉繫意五處。頂上額上眉間鼻端心處。如是等處住意在骨不令外念。外念諸緣攝之令還。當復觀心。若心疲極捨諸外想[127]注念在緣。譬如獼猴被繫在柱終日馳走。鎖常攝還極乃休息。所緣如柱。念則如鎖。心喻獼猴。亦如乳母。常觀小兒不令墮落。行者觀心亦復如是。漸漸制心令住緣處。若心久住是應禪法。若得禪定即有三相。身悉和悅柔軟輕便。白骨流光猶如白珂。心得靜住是為淨觀。是時便得色界中心。是名初學禪法門。若定得勝心。則不如制之令住。是名一心。若能一寸中住。便得遍却。不得但觀赤骨人。得此觀已。棄赤骨人觀白骨人。不令外念。外念諸緣攝之令還。心若清淨住於骨觀。骨邊白光遍身中出。如天清明日光極淨。此光既出。以心目觀了了見之。因光力故見骨人中相。似諸心心相應法生滅。如毘瑠璃筒中水流。是時心息得樂。婬人欲樂不足喻也。外身觀亦復如是。如是一身觀。次第轉多。乃至閻浮提。復從一閻浮提。還至一寸心得自[128]住。是為不淨中淨三昧門。復次此身空骨以薄皮覆。有何可樂甚可患也。

Practice of Contemplation of Pure

There are three categories of practitioners of the contemplation of the pure:('Contemplation of the Pure' practitioners can be devided into three catagories; beginners, intermediate , and advanced .[129] If the practitioner is a beginner, he has to be taught how to break the skin and remove the impure in order to contemplate the skeleton. He fixes his mind and does not let it wonder outside. If his mind wonders, he gathers it again on the meditation object. In case of the intermediate practitioner, he has to be taught to remove the skin and fix his mind on the skull, not letting it wonder outside. If his mind wonders, he gathers it again on the meditation object.[130] An advanced practitioner, fixes his mind on five places: top of the skull, forehead, space between the eyebrows, top of the nose, and heart region. He removes one inch of skin and flesh from these places in his body and dwells there with his mind on the (purified) bone, not letting his mind wonder. If his mind wonders, he gathers it again on the meditation object. The practitioner ought to guard his mind repeatedly. If the mind becomes extremely weary, the meditator abandons all scattered thoughts and dwells on the meditation objects. (This practice) can be compared to a monkey chained to a pillar. The monkey keeps running around, but being secured with the chain, it always returns for rest.

Here, the meditation object stands for the pillar, mindfulness is like the chain, and the mind is like the monkey. It can also be compared to a foster-nurse, cautiously guarding a baby, not letting it fall.[131] The meditator guards his mind in the same manner. He gradually compels his mind to stay on the meditation object. If it can dwell there for a long time, the absorption should arise. When the deep concentration of dhyana has been attained, three phenomena arise simultaneously. The meditator's body becomes joyful, pliable, and light. The skeleton emits light similar to white jade.[132] The mind attains peaceful dwelling—that is the contemplation of pure. The meditator attains the mind of the realm of the subtle form. It is called the practice of dhyana for beginners. The one-pointedness of mind is when his concentration attains supremacy and continues dwelling in one place. When the mind is able to dwell on a one-inch spot (in the body), the impurities will be all

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[126]人＝久【宋】，人＋（久）【宮】

[127]注＝住【宮】

[128]住＝在【宮】

[129]Compare jcs A.K. ch. 6 verse 9d, *Dwarikadas Sastri* ed., 866, tr. Poussin: 150, also Mahavibhasa and Y.B.S. All have *adikarmika*, *krtaparicaya* and *atikrantamanasikara*. Here the last is translated as *jiu xiu xing*= advanced. Practitioners (those who have practiced a long time).

[130]Compare with A.K. ch.6 verse10 tr. Poussin, 150-151.

[131]Compare V.M. tr. 131 with *Mahatika*.

[132]Compare *Mahavibhasa* 205, according to *Vibhasa* 205. This contemplation leads to fourth dhyana which is used for the practice of the four foundations of mindfulness until Arahathood is attained.