摩訶止觀
The Great
Cessation-and-
Contemplation

Tentative Outline of Contents

English translation by
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[NOT FOR QUOTATION]
Contents

[General Outline of English pages]

Introduction [by Kuan-ting] 1
An Outline of the Ten Chapters 33
  I. Synopsis 66
  II. Explanation of Terms 352
  III. Features of the Essence [of Cessation-and-Contemplation] 377
  IV. Encompassing [All] Dharma 435
  V. Incomplete and Perfect [Cessation-and-Contemplation] 464
  VI. Clarification of [Twenty-Five Preparatory] Means 502
  VII. Contemplation Proper 639
    1. Contemplating the Sense Fields 678
    2. Contemplating the Objects of Passionate Afflictions 1182
    3. Contemplating the Objects of Disease 1213
    4. Contemplating the Objects of Karma 1255
    5. Contemplating the Objects of Demonic Forces 1278
    6. Contemplating the Objects of Dhyāna Concentration 1300
    7. Contemplating the Objects of Mistaken Views 1419

Endnotes

Appendix A: Glossary of T’ien-t’ai Terms; Chinese Character Index
Appendix B: Bibliography of T’ien-t’ai Related Materials
Appendix C: Texts Quoted in the Mo-ho chih-kuan
Appendix D: Charts
Appendix E: Translations of Supplementary Texts
OUTLINE OF MO-HO CHIH-KUAN

[T #1911, 46.1–140]

INTRODUCTION [by Kuan-ting]

[1a7–3b10]

1. The Lineage of the Teaching

2. The Three Kinds of Cessation-and-Contemplation

1. Gradual and Progressive Cessation-and-Contemplation
2. Variable [or Undetermined] Cessation-and-Contemplation
3. Perfect and Sudden Cessation-and-Contemplation
5. Scriptural Support for the Three Kinds of Cessation-and-Contemplation
6. The Three Texts of Chih-i on Cessation-and-Contemplation
   1. The *Tzu-ti ch’ an-men* (The Gradual Approach to Dhyāna)
   2. The *Liu-miao fa-men* (The Six Subtle Dharma Gates)
   3. The *Mo-ho chih-kuan* (Great Cessation-and-Contemplation)
7. On Why the Dharma Should be Expounded

AN OUTLINE OF THE TEN CHAPTERS

[3b10–4a18]

1. The Structure of the Ten Chapters
2. The Sequence and Its Rationale
3. Questions and Answers
4. The Structure of “Synopsis” in Five Sections

I. SYNOPSIS[4a18–21b8]

1. Arousing the Great Thought (*bodhicitta*)
   1. *Bodhicitta* in Sanskrit and Chinese
   2. Filtering out the Negative

5
1. Ten Mentalities to be Rejected or Eliminated [4a26]
2. General Discussion on Bodhicitta [4b19]
3. Questions and Answers [4c13]
3. Manifesting the Positive With Regard to Bodhicitta [5b13–11a13]
   1. The Four Noble Truths [5b14–8a6]
      1. The Four Levels of Understanding the Four Noble Truths [5b14–5c21]
         1. The Four Noble Truths as arising-and-perishing [5b15]
         2. The Four Noble Truths as neither-arising-nor-perishing [5b19]
         3. The Four Noble Truths as immeasurable [5b25]
         4. The Four Noble Truths as spontaneous [5c15]
      2. The Four Noble Truths and Other Categories [5c18–6a7]
         1. The Four Noble Truths and the Four Lands [5c18]
         2. The Four Noble Truths and twelvefold causes and conditions [5c21]
         3. The Four Noble Truths and the Middle Treatise 24:18 [5c27]
   3. Ten Ways to Arouse Bodhicitta [6a7–7a24]
      1. Arousing bodhicitta through verbal inference from various truths [6a13]
      2. Arousing bodhicitta through viewing the Buddha and his various physical marks [6b15]
         1. Contemplating the physical marks of the historical Buddha [6b15]
         2. Contemplating the physical marks of the historical Buddha as empty [6b20]
         3. Contemplating the marks of the body of recompense [6b26]
         4. Contemplating the marks of the Dharma body [6c1]
      3. Arousing bodhicitta through viewing various supernormal powers [6c6]
         1. The supernormal powers of the inferior body of transformation
         2. The supernormal powers of the superior body of transformation
         3. The supernormal powers of the body of recompense
         4. The supernormal powers of the Dharma body
      4. Arousing bodhicitta through hearing various dharmas [6c18]
         1. Arising-and-perishing [6c20]
         2. Non-arising [7a4]
         3. Immeasurable [7a8]
         4. Spontaneous [7a16]
      5. Additional explanation with reference to the Middle Treatise 24:18 [7a24]
         1. Arising-and-perishing, or the Tripitaka Teaching [7a25]
         2. Emptiness, or the Shared Teaching [7b2]
         3. The Distinct Teaching [7b8]
         4. The Perfect Teaching [7b12]
      5–10. Remaining ways of arousing bodhicitta [7b17]
4. Three Kinds of Cessation-and-Contemplation [7b20–7c25]
5. Questions and Answers on the Four Noble Truths [7c25–8a6]
2. The Four Universal Vows [8a7–10b7]
   1. Arising-and-Perishing [8a14]
   2. Non-arising [8a26]
   3. Immeasurable [8b21]
   4. Spontaneous [8c23]
5. The Mutual Relationship between the Four Universal Vows [9b10]
6. Ten Similes for the Virtue of Bodhicitta, the Primary Practice [9c18]
7. Concluding Remarks on Bodhicitta [9c28]
3. The Six Identities [10b7–11a14]
   1. Identity in Principle [10b15]
   2. Verbal Identity [10b20]
   3. Identity in Contemplative Practice [10b26]
   4. Identity in Resemblance [10c6]
   5. Identity in Partial Realization [10c11]
   6. Ultimate Identity [10c17]
   7. Summary [10c21]
   8. Questions and Answers [10c25]
4. Final Summary on Bodhicitta [11a8–11a13]
      1. The Methods for Practice [11b1]
         2. Speech [11b9]
            1. Contemplating emptiness [11b23]
            2. Contemplating conventionality [11c8]
            3. Contemplating the Middle: the indivisibility of opposites [11c11]
            4. Contemplating the three obstacles to contemplation:
               The threefold path of cyclic saṃsāra [11c16]
               1. Suffering
               2. The passionate afflictions
               3. Karma
      2. Exhortations to Cultivate This Samādhi [12a4]
   2. Constantly-Walking Samādhi [12a19–13a24]
      1. The Methods for Practice [12b1]
         1. Body [12b1]
         2. Speech [12b18]
         3. Mind [12b24]
            1. Contemplating emptiness [12b27]
            2. Contemplating conventionality [12c8]
3. Contemplating the Middle [12c20]
4. Scriptural support [12c25]
2. Exhortations to Cultivate this Samādhi [13a24–14b25]

1. The Methods for Practice [13a29]
   1. Body [13b1]
   2. Speech [13b12]
   3. Mind [13b21]
   1. Contemplating emptiness [12b24]
   2. Contemplating conventionality [12b27]
   3. Contemplating the Middle [12b29]
 4. Analysis of the details of the practice [13c5]
 5. Exhortations to cultivate this samādhi [13c29]

2. The Lotus Samādhi [14a5]
1. The methods for practice [14a6]
   1. Body [14a6]
   2. Speech [14a10]
   3. Mind [14a11]
   2. Exhortations to cultivate this samādhi [14b11]

1. Explanation of Terms [14c1]
2. Main Discussion [14c20]
   1. Explanation in Terms of the Sūtras [14c22]
      1. Concrete instructions [14c23]
      2. One’s mental attitude: Contemplating the emptiness of all [15a9]
      3. On chanting the dhāraṇī [15a25]
   2. Explanation in Terms of Contemplating Good Dharmas [15b20]
      1. The four phases of thought [15b23]
      2. Various good dharmas, with a focus on the six perfections [15c17]
         1. The six senses and the perfection of giving [15c17]
            1. The four phases of thought and the ten destinies [16a2]
            2. The six acts and the perfection of giving [16b9]
            3. The six senses and the six acts and the other five perfections [16b24]
               1. The six perfections and the act of walking [16c7]
               2. The perfection of morality [16c24]
               3. The perfection of patience [17a20]
               4. The perfection of diligence [17a22]
               5. The perfection of meditation [17b1]
               6. The perfection of wisdom [17b7]
         4 Closing questions and answers [17b9]
3. Explanation in Terms of Contemplating Evil Dharmas [17b16]
   1. Contemplating evil dharmas [17b16]
      1. On the mind that contemplates evil [17c4]
      2. The obscurations and the four phases [17c29]
         1. Contemplation of avaricious desire [17c29]
         2. Contemplation of anger [18b14]
         3. Contemplation of other obscurations [18b21]
   4. Explanation in Terms of Contemplating Neutral Dharmas [18b22]
   3. Concluding Remarks; Summary of the Three Methods [18c18]
   5. Concluding Comparison of the Four Samādhis [18c10]
   6. Questions and Answers [18c18]
      1. Warnings Against Teachers of Libertarianism [18c20]
      2. The Need for a Variety of Options [19b27]
      3. Further Comments on the Positive Use of Evil for Contemplation [19c22]

3. Experiencing Great Results and Rewards [20a24–20b4]

4. Rending the Great Net [20b4–20b13]

5. Returning to the Great Abode [20b13–21b9]
   1. The Three Virtuous Qualities of Buddhahood and Ultimate Reality [20b23]
      1. Summary [20b23]
      2. Detailed Explication [20c3]
   2. The Three Virtuous Qualities as Beyond Conceptual Understanding [20c12]
      1. Dharma body [20c13]
      2. Prajñā-wisdom [20c21]
      3. Liberation [20c29]
   3. The Three Virtuous Qualities and the Three Obstacles [21a7]
   4. The Meaning of “Purport” and “Returning” [21a25]
      1. Final Summation [21b6]

II. EXPLANATION OF TERMS [21b16–23c12]

   Introduction [21b16–18]

1. Relative Cessation-and-Contemplation [21b18–21c21]
   1. Three Relative Meanings of Cessation [21b16]
      1. Stilling
      2. Stopping
3. In Relative Contrast to Non-Cessation
2. Three Relative Meanings of Contemplation [21c5]
  1. “Piercing Through”
  2. Penetrating Insight
  3. In Relative Contrast to Non-Contemplation
2. Absolute Cessation-and-Contemplation [21c21–22b20]
  1. Deconstructing Horizontally [21c23]
  2. Deconstructing Vertically [22a5]
  3. Disclosing Different Terms for Cessation-and-Contemplation [22b20–22c5]
  4. Cessation-and-Contemplation in Terms of the Three Virtuous Qualities [22c5–23c12]

III. FEATURES OF THE ESSENCE [23c12–29c18]

1. The Features of the Teachings [23c20–25c13]
   1. Threefold Cessation [24a2–24b5]
      1. Cessation as Realizing the Essence of True [Emptiness] [24a3]
      3. Cessation as Putting an End to Both Extremes of Discriminatory Conceptualizations [24a12]
   4. Detailed Exposition of Threefold Cessation [24a17]
   2. Threefold (Gradual and Successive) Contemplation [24b9–25b7]
      1. Contemplation of the Two Truths [24b9]
      2. Contemplation of Equality [24c7]
      3. Contemplation of the Middle Way and the Truth of Supreme Meaning [24c7]
   3. Perfect and Sudden Cessation-and-Contemplation [25b8–25c13]

2. The Eye of Wisdom [25c13–26b22]
   1. Gradual and Progressive Attainment of the Eye of Wisdom [25c18]
      1. Three Types of Cessation [25c18]
      2. Three Types of Contemplation [25c29]
      2. Non-Gradual (Sudden) Attainment of the Eye of Wisdom [26a18]
   3. The Realm of Objects [26b22–29a13]
      1. The Meaning of “Objects” [26b27]
         1. Explaining Threefold Truth in Accordance with the Feelings of Sentient Beings [26c6]
2. Explaining Threefold Truth in Accordance with Both Feelings and Wisdom [26c25]
3. Explaining Threefold Truth in Accordance with the Wisdom of the Buddha [27a6]
4. The Four Siddhāntas [27a29]
2. The Unity and Diversity of Wisdom and Objects [27c15–29a14]
   1. Unity and Diversity of Objects [27c16]
      1. Unity and Diversity of Objects in Terms of Fourfold Teachings [27c17]
         1. The Tripitaka Teaching [27c17]
         2. The Shared Teaching [28a4]
         3. The Distinct Teaching [28a26]
         4. The Perfect Teaching [28b12]
      2. Unity and Diversity of Objects in Terms of Four Noble Truths [28b15]
   2. Unity and Diversity of Wisdom [28b24]
      1. The Diversity of Wisdom [28b27]
      2. The Unity of Wisdom in Terms of Truth [28c27]
         1. The Tripitaka Teaching [28c27]
         2. The Shared Teaching [28c28]
         3. The Distinct Teaching [29a3]
         4. The Perfect Teaching [29a6]
         5. Questions and answers [29a7]
4. Attainment and Deficiency [29a14–29c2]

IV. ENCOMPASSING [ALL] DHARMAS [29c18–32a12]

1. Encompassing All Reality [29c15]
2. Encompassing All Delusions [29c18]
3. Encompassing All Wisdom [30b9]
4. Encompassing All Practice [30b12]
5. Encompassing All Levels [of Attainment] [30c23]
   1. The Tripitaka Teaching [30c27]
   2. The Shared Teaching [31a2]
   3. The Distinct Teaching [31a4]
   4. The Perfect Teaching [31a8]
   5. Questions and Answers [31a13]
6. Encompassing All Teachings [31b11]
7. Summary of the Six Kinds of Encompassing [32a6]

V. INCOMPLETE AND PERFECT
[CESSATION-AND-CONTEMPLATION] [32a12–35b22]

1. Clarification of the Great and the Small [32a21]
2. Clarification of the Partial and the Full [32c23]
3. Clarification of the Incomplete and the Perfect [32c27]
4. Clarification of the Gradual and the Sudden [33a9]
5. Clarification of the Tentative and the Real [34a18]
   1. In Terms of the Four Siddhāntas and Five Periods [34a26]
   2. In Terms of the Four Types of Cessation-and-Contemplation [34c2]
   3. In Terms of Advancing to Higher Levels [34c21]
   4. Questions and Answers Concerning the Tentative and the Real [35a10]

VI. CLARIFICATION OF
[TWENTY-FIVE PREPARATORY] MEANS [35c1–48c20]

Introductory Comments [35c6–36a8]

1. Preparing the Five Conditions [36a9–43c10]
   1. Upholding the Precepts and a Pure Life [36a13]
      1. The Terminology of the Precepts [36a14]
      2. Clarification of Upholding the Precepts [36b23]
         1. Interpretation of the Precepts in terms of MMK and the
            Threefold Truth [37a3]
         2. Further Remarks on Upholding the Precepts and
            Contemplation of the Mind [37b27]
      3. Clarification of Transgressing the Precepts [38a15]
   4. A Mixed Discussion of Upholding and Transgressing
      the Precepts [39a4]
      1. Proficient in Both the Vehicles and Precepts [39a12]
      2. Proficient in the Vehicles but Lax in the Precepts [39a24]
      3. Proficient in the Precepts but Lax in the Vehicles [39b9]
      4. Lax in Both the Precepts and the Vehicles [39b19]
   5. Clarification of Purification through Repentance [39c3]
      1. Ten Kinds of Mind That Go With the Flow of Saṃāra [39c26]
      2. Ten Kinds of Mind That Go Against the Flow of Saṃsāra [40a10]
3. Repentance of Mistaken Views concerning Offenses in Principle
4. Summary

2. Prepare Sufficient Food and Clothing
   1. Clothing
   2. Food
3. Dwell in a Quiet and Secluded Place
   1. Interpretation of “Place” in Terms of Contemplation of the Mind
4. Putting an End to All Mundane Responsibilities
   1. Interpretation of Responsibilities in Terms of Contemplation of the Mind
5. Approaching Good Friends
   1. “Contemplation of the Mind” as a Good Friend

2. Renouncing the Five [Sensual] Desires
   1. Renouncing the Desires of Color, Sound, Scent, Taste, and Touch
   2. Renouncing the Five Desires in Terms of Contemplation of the Mind
      1. Renouncing the Sensual Desires at the Level of the Tripitaka Teaching, Through an Analysis of Dharmas
      2. Renouncing the Sensual Desires at the Level of the Shared Teaching, through Directly Realizing Emptiness
      3. Renouncing the Sensual Desires at the Level of the Distinct Teaching, by “Reentering” the Mundane World to Save Other Beings
      4. Renouncing the Sensual Desires at the Level of the Perfect Teaching, That Is, the Middle Way
   3. Rejecting the Five Impediments
      1. The Characteristics of the Five Impediments
      2. Rejecting the Five Impediments in Practice
      3. Rejecting the Impediments in Principle
         1. Impediments to Realizing the Real Truth
         2. Impediments to Realizing the Mundane Truth
         3. Impediments to the Middle
            1. The Causality of Desires
            2. The Emptiness of Desires
            3. Conventional Differences
            4. Rejecting Impediments Perfectly
      4. Summary of Rebuking the Five Senses and Rejecting the Five Impediments in Terms of the Six Identities
4. Regulating Five Matters

1. Regulating Five Matters in Practice
2. Regulating Five Matters in Principle: The Contemplation of the Mind
3. Regulating Three Matters in Terms of Threefold Contemplation

5. Five Supplementary Matters

1. The Five Supplementary Matters
2. Interpreted on the Basis of the Exposition in the Ta chih tu lun
3. Interpretation in Terms of the Threefold Truth
   1. Emptiness
   2. Conventionality
   3. The Middle
4. Summary of the Twenty-five Preparations

VII. CONTEMPLATION PROPER

Introductory Comments: The Ten Objects of Contemplation

1. Introduction
   1. Advice for Proficient Practicers of Cessation-and-Contemplation
   2. Those Who are Not Proficient in Cessation-and-Contemplation

2. The Ten Objects of Contemplation

   1. Explanation of the Ten Objects of Contemplation
      1. the sense fields 隐入界 [the five aggregates (skandhas), twelve sense entrances (āyatana), and eighteen sense realms (dhātu)]
      2. the passionate afflictions 煩悩 (kleśa)
      3. disease 病患
      4. karmic marks 業相
      5. demonic forces 魔事
      6. dhyāna concentration 禪定
      7. [mistaken] views 諸見
      8. overweening pride or arrogance 增上慢
      9. the two vehicles 二乘 [of śrāvaka and pratyekabuddha]
     10. bodhisattvahood 菩薩

   2. Ten Ways the Ten Objects of Contemplation Arise:
      Nine Pairs and a Sevenfold Category
      1. Successively or Not Successively
      2. Mixed or Not Mixed
      3. Completely or Incompletely
4. Cultivated or Not Cultivated (Consciously or Spontaneously) [50b6]
5. Perfectly or Imperfectly [50b10]
6. For Benefit or Harm [50b14]
7. Difficult or Easy [50b17]
8. For a Long or Short Time [50b18]
9. Repeatedly or Just Once [50b19]
10. The Three Obstacles and Four Demonic Forces [50b23]
3. Questions and Answers [50c3]
4. Sixteen Questions and Answers [fielded by Kuan-ting] [50c18]

[3.] 1. Contemplating the Sense Fields [51c20–101c23]

1. Introduction [51c20]
   1. Nine Levels of People In Terms of the Five Skandhas, and the Centrality of the Mind [52a5]
   2. The Ten Modes of Cessation-and-Contemplation [52b1]
      1. Contemplating objects as inconceivable 観不可思議境
      2. Arousing compassionate thoughts 起慈悲心
         [or, Arousing true bodhicitta 發眞正菩提心]
      3. Skillful means for a peaceful mind 巧安止觀
      4. The universal deconstruction (or destruction) of dharmas 破法遍
      5. Knowing what penetrates and what obstructs [the path] 識通塞
      6. Cultivating the steps on the path 修道品
      7. Controlling and healing through auxiliary methods 對治助開
      8. Knowing the stages 知次位
      9. Peace through patient recognition 能安忍
     10. Avoiding passionate attachment to dharmas 無法愛
   2. Contemplating the Sense Fields While Sitting Properly in Meditation [52b18–100b16]
      1. Contemplating Objects as Inconceivable [52b18–55c26]
         1. Contemplating the Conceivable [52b20]
         2. Contemplating the Inconceivable [52c6]
            1. The Ten Dharma Realms [52c9]
            2. The Ten Suchlikes [53a10]
               1. General interpretation of the Ten Suchlikes [53a12]
               2. Interpretation of the Ten Suchlikes according to type of dharma realm [53c6]
            3. Three Thousand Realms in a Single Thought: The Contemplation of the Conventional [54a5]
            4. “Objects as Inconceivable” From the Perspective of Emptiness and In Terms of the Tetralemma [54a18]
            5. “Objects as Inconceivable” From the Perspective of Emptiness and in Terms of the Four Siddhânta [54c9]
6. “Objects as Inconceivable” From the Perspective of Contemplating the Middle: Beyond All Dualities (Including “Non-duality”) [55a15]
7. Recapitulation in Terms of the Two Truths, Threefold Truth, Threefold Contemplation, and Threefold Wisdom [55b9]

2. Arousing a Compassionate Mind:
   Arousing True Bodhicitta [55c26–56b12]

3. Skillful Means for a Peaceful Mind [56b12–59b17]
   1. Cessation-and-Contemplation [56b16]
   2. A Peaceful Mind by Teaching and Practicing Oneself [56c14]
      1. Teaching Others [56c15]

1. Eight ways for leading those who practice based on faith to attain a peaceful mind [57a20–c20]
   1. A peaceful mind by cessation through arousing a desire for bliss [57a20]
   2. A peaceful mind by cessation through the use of expedients [57a29]
   3. A peaceful mind by cessation through therapeutic means [57b12]
   4. A peaceful mind by cessation through the supreme meaning [57b19]
   5. A peaceful mind by contemplation through arousing a desire for bliss [57b25]
   6. A peaceful mind by contemplation through expedients [57c4]
   7. A peaceful mind by contemplation through therapeutic means [57c10]
   8. A peaceful mind by contemplation through the use of the supreme meaning [57c15]

2. Eight ways for leading those who practice based on Dharma[-meditation] to attain a peaceful mind [57c20–58b14]
   1. A peaceful mind by cessation through arousing a desire for bliss [57c23]
   2. A peaceful mind by cessation through the use of expedients [58a7]
   3. A peaceful mind by cessation through the use of therapeutic means [58a17]
   4. A peaceful mind by cessation through the use of the supreme meaning [58a24]
   5. A peaceful mind by contemplation through arousing a desire for bliss [58b1]
   6. A peaceful mind by contemplation through the use of expedients [58b6]
   7. A peaceful mind by contemplation through the use of therapeutic means [58b9]
8. A peaceful mind by contemplation through the use of the supreme meaning

2. Attaining a Peaceful Mind by Practicing Oneself
   1. Practice based on Dharma[-meditation]
   2. Practice based on faith
   3. Summary

3. Attaining a Peaceful Mind in Terms of Mutual Support

4. Final Summary

4. The Universal Deconstruction of Dharmas
   1. General Exposition of the Universal Deconstruction of Dharmas in Terms of “Non-Arising”
     1. Exposition of Non-Arising in Terms of the Teachings of Various Sūtras
     2. The Non-arising of Dharmas According to the Mahāparinirvāṇa Sūtra
     3. Three ways to Discuss the Deconstruction of Dharmas in Terms of Non-arising
   2. Deconstructing Dharmas Vertically in Terms of Non-Arising
      1. The Contemplation of Realizing Emptiness from the Conventional
         1. The contemplation of realizing emptiness from the conventional with regard to mistaken views
         2. The contemplation of emptiness
         1. The contemplation of deconstructing the conventional
            1. Deconstructing the individual views of being and non-being
               1. Summary
               2. Detailed Exposition
                  1. The non-arising of Being
                     1. Conventionality as causally arising
                     2. Conventionality as continuity
                     3. Conventionality as relativity
                     2. The non-arising of non-Being [nothingness]
                        1. General analysis
                        2. Detailed distinct analysis
                        3. Destroying the multiple views: Deconstructing the mistaken views of both-being-and-non-being
                        4. Destroying the integrated/combined views:
Deconstructing the mistaken views of neither-being-nor-non-being

5. Deconstructing the views of conventionality that are beyond words

1. Ten interpretations of non-arising in terms of the Fourfold Teachings

2. Ten types of the fourth phrase [of “neither-arising-nor-perishing”]

3. Deconstructing the fourth phrase vertically [the superiority of Buddhism over Taoism]

4. Questions and answers

2. Clarification of gain and loss

3. Clarification of levels

2. The contemplation of realizing emptiness from the conventional in terms of conceptual attitudes

1. Conceptual attitudes as conventional

2. Contemplation of the conventionality of concepts

1. The realm of forms

2. The first dhyāna stage

3. The second dhyāna stage

4. The third dhyāna stage

5. The fourth dhyāna stage

2. The realm of no-form

3. Clarification of the levels of attainment

1. Tripitaka Teaching

2. Shared Teaching

3. Distinct Teaching with names in common with the Shared Teaching

4. Distinct Teaching in terms of the levels of the Shared Teaching

5. Questions and answers concerning the stages

3. The Four Gates of the Fourfold Teachings

1. Tripitaka Teaching

1. The gate of Being

2. The gate of emptiness [non-Being]

3. The gate of both Being and emptiness

4. The gate of neither Being nor emptiness

2. Shared Teaching

1. The gate of Being

2. The gate of emptiness [non-Being]

3. The gate of both Being and emptiness

4. The gate of neither Being nor emptiness

3. Distinct Teaching
1. The gate of Being
2. The gate of emptiness [non-Being]
3. The gate of both Being and emptiness
4. The gate of neither Being nor emptiness

4. Perfect Teaching
   1. The gate of Being
   2. The gate of emptiness [non-Being]
   3. The gate of both Being and emptiness
   4. The gate of neither Being nor emptiness

2. The Contemplation of Realizing Conventionality From Emptiness
   1. The intent of “realizing conventionality” [that is, “benefiting others”]
   2. The causes and conditions for realizing conventionality
   3. The contemplation of realizing conventionality
      1. Knowing the disease
         1. Knowing [mistaken] views
            1. Knowing the fundamental root of [mistaken] views
            2. Knowing the causes and conditions that arouse [mistaken] views
            3. Knowing the far and near [past, present, and future] of [mistaken] views
            4. Knowing the overlapping numbers of the delusions of [mistaken] views
         2. Knowing conceptual attitudes
            1. Knowing the fundamental root of conceptual attitudes
            2. Knowing the causes and conditions that arouse conceptual attitudes
            3. Knowing the far and near of conceptual attitudes
            4. Knowing the overlapping numbers of the disease of conceptual attitudes
      2. Differentiating the medicine
         1. The medicine of worldly teachings
         2. The medicine of transworldly teachings
         3. The medicine of supreme transworldly teachings
      3. Applying the medicine
      4. The levels of realizing conventionality
         1. Listing the teachings and classifying the levels
            1. Tripitaka Teaching
            2. Shared Teaching
            3. Distinct Teaching
            4. Perfect Teaching
5. Questions and Answers

2. Clarifying the benefits
   1. Tripitaka Teaching
   2. Shared Teaching
   3. Distinct Teaching
   4. Perfect Teaching
3. Summarizing the universal deconstruction of dharmas

3. The Contemplation of the Middle Way
   1. Cultivating the contemplation of the Middle
      1. Tripitaka Teaching
      2. Shared Teaching
      3. Distinct Teaching
      4. Perfect Teaching
   2. The conditions for cultivating contemplation of the Middle
      1. Unconditional compassion
      2. Complete the universal vows
      3. Seek the Buddha's wisdom
      4. Learn the great means
      5. Cultivate firm and strong diligence
   3. Correct cultivation of the contemplation of the Middle
      1. The contemplation of ignorance
      2. The contemplation of Dharma-nature
      3. The contemplation of true [emptiness] and [conventional] conditions
   4. Clarifying the levels [of attainment] and the benefits

3. Deconstructing Dharmas Horizontally
   1. General Clarification of Single-mindedness [One Thought]
   2. Passing Successively Through [other Dharmas in] a Single Thought
   3. Knowing What Penetrates and What Obstructs [the Path]

6. Cultivating the Steps on the Path
   1. Four Categories of the Steps on the Path
   2. The Thirty-Seven Steps on the Path as “Spontaneous”
      1. The Four Mindfulnesses
      2. The Four Proper Endeavors
      3. The Four Supranormal Powers
      4. The Four Good Roots
      5. The Five Powers
      6. The Seven Components of Awakening
      7. The Eightfold Right Path
      8. Analogies
1. The analogy of a plant
2. The analogy of the Bodhi tree
3. The analogy of the city with three gates
   1. Tripitaka Teaching
   2. Shared Teaching
   3. Distinct Teaching
   4. Perfect Teaching
3. Closing Summary
7. Controlling and Healing Through Auxiliary Methods
   1. The Six Perfections
      1. The perfection of giving (dāna-pāramitā) or “abandoning”
      2. The perfection of upholding the precepts (śīla-pāramitā)
      3. The perfection of patience (ksānti-pāramitā)
      4. The perfection of diligence (vīrya-pāramitā)
      5. The perfection of dhyāna-meditation (dhyāna-pāramitā)
         1. Counting breaths
         2. Contemplation of impurity
         3. Contemplation of compassion
         4. Contemplation of causes and conditions
         5. Contemplation of mindfulness of the Buddha
      6. The perfection of prajñā-wisdom (prajñā-pāramitā)
         1. Contemplation of the four perverted views
            1. The perverted view of purity
            2. The perverted view of bliss
            3. The perverted view of permanence
            4. The perverted view of selfhood
         2. The role of fear
   2. The Steps on the Path and the Six Perfections
      1. Tripitaka Teaching
      2. Shared Teaching
      3. Distinct Teaching
      4. Perfect Teaching
   3. The Steps on the Path, the Six Perfections, and the Noble Demeanor of the Buddha
      1. Encompassing the ten powers
      2. Encompassing the four fearlessnesses
      3. Encompassing the eighteen unique qualities
      4. Encompassing the four unobstructed eloquences
      5. Encompassing the six supranormal powers
      6. Encompassing the three illuminating insights
      7. Encompassing the four inducements
      8. Encompassing dhāraṇī
      9. Encompassing the thirty-two major marks
4. Summary

8. Knowing the Graded Stages [of Attainment]
   1. The Levels in Terms of the Fourfold Teachings
   1. Tripitaka Teaching
   2. Shared Teaching
   3. Distinct Teaching
   * Ten meanings of adaptations to the Buddha Dharma
   4. Perfect Teaching
   2. The Graded Levels in Terms of the Fivefold Repentance
   1. Repentance
   2. Petitioning the Buddhas
   3. Appropriate joy in the good of others
   4. Transferring one's own merit to others
   5. Arousing a vow to save or benefit all beings
   6. The Practice of Fivefold Repentance
   3. The Graded Levels in Terms of Contemplating the Sense Fields
   4. Closing Summary

9. Resting in Patient Forbearance

10. No Passionate Attachments to Dharmas

11. Summary of the Ten Modes of Contemplation:
   The parable of the Great Cart

3. Contemplating the Sense Realms While Responding to Objects as They Arise
   1. Contemplation and the Six Actions
   1. Objects as Inconceivable
   2. Arousing Compassion
   3. A Peaceful Mind
   4. Deconstruction of Mistaken Views and Attitudes
   5. Knowing What Penetrates and What Obstructs
   6. The Steps on the Path
   7. Controlling and Healing through Auxiliary Means
   8. Knowing the Stages
   9. Resting in Patience
   10. No Passionate Attachments to Dharmas
   11. Summary
   2. Contemplation and the Six Sense Objects

2. Contemplating the Objects of Passionate Afflictions
   1. Clarifying the Marks of Passionate Afflictions
   2. Clarifying the Causes and Conditions for the Arising of Passionate Afflictions
   1. Latent [Repetitive] Causes as “Seeds”
2. The Power of Karma
3. Demonic Temptations
3. The Methods for Controlling the Passionate Afflictions
1. Control by Matching
2. Control by Turning
3. Control by Not Turning
4. Control by Combining
5. Control by Integrating
4. Cultivating Contemplation
1. Objects as Conceivable and Inconceivable
2. Arousing Compassion
3. Skillful Means for a Peaceful Mind
4. Deconstructing Dharmas
5. Knowing What Penetrates and What Obstructs
6. Steps on the Path
7. Auxiliary Methods
8. Graded Stages of Attainment
9. Resting in Patient Forbearance
10. No Passionate Attachments to Dharmas
11. Summary
1. Thirty-six Options for Entering and Leaving Nirvana
2. Sixteen options on entering nirvana
3. Sixteen options on leaving nirvana
2. Thirty-six Options for the Four Gates of the Four Teachings
3. Thirty-six Options for Prajñā-wisdom
4. Thirty-six Options for the Dharma-body
3. Contemplating the Objects of Disease
1. The Marks of Disease
2. The Causes and Conditions that Give Rise to Disease
1. Disease Caused by Unruliness of the Four Elements
2. Disease Caused by Intemperance in Drinking and Eating
3. Disease Caused by Unregulated Sitting in Meditation
1. The Eight Tactile Sensations and Counting Breaths
2. Cessation
3. Contemplation
4. Disease Caused by Demons and Spirits
5. Disease Caused by Māra
6. Disease Caused by Karmic Activity
3. Clarification of the Methods for Healing
1. Using Cessation
2. Using Chi-Energy
3. Counting the Breaths
4. Healing by Conventional Conceptions
5. Healing by Contemplation
6. Healing by Divination Techniques
4. Clarification of Losses and Benefits
5. Clarification of Cessation-and-Contemplation
1. Objects as Conceivable and Inconceivable
2. Arousing Compassion
3. Skillful Means for a Peaceful Mind
4. Deconstructing Dharmas
5. Knowing What Penetrates and What Obstructs
6. Steps on the Path
7. Auxiliary Methods
8. Graded Stages of Attainment
9. Resting in Patient Forbearance
10. No Passionate Attachments to Dharmas
11. Summary
4. Contemplating the Objects of Karma
1. The Causes and Conditions for the Arising of the Marks
2. The Proper Arising of the Marks [of Karma]
1. The Marks of Good [Karma]
1. The Perfection of Giving
2. The Perfection of Precepts
3. The Perfection of Patience
4. The Perfection of Diligence
5. The Perfection of Dhyāna Meditation
6. The Perfection of Wisdom
7. General Comments on Good Dharmas
2. The Marks of Evil [Karma]
1. The Obscuration of Parsimony
2. Breaking the Precepts
3. The Other Four Obscurations
3. Commentary with Questions and Answers
4. Cultivating Cessation-and-Contemplation
1. Objects as Conceivable and Inconceivable
2. Arousing Compassion
3. Skillful Means for a Peaceful Mind
4. Deconstructing Dharmas
5. Knowing What Penetrates and What Obstructs  [114b24]
6. Steps on the Path  [114b27]
7. Auxiliary Methods  [114c9]
8. Graded Stages of Attainment  [114c14]
9. Resting in Patient Forbearance  [114c14]
10. No Passionate Attachments to Dharmas  [114c16]
11. Summary  [114c17]

5. Contemplating the Objects of Demonic Forces  [114c22–117a23]

1. Distinctions Concerning Similarities and Differences  [115a6]
2. Clarifying the Marks of the Arising of Māra  [115a19]
   1. Nerve-Racking Demons  [115a22]
   2. Form-Shifting Demons of the Time Periods  [115a26]
   3. The Demon Māra  [115b17]
3. Clarifying Their Obstructions and Disturbances  [115c13]
   1. Causing Human Disease  [115c14]
   2. Losing the Contemplative Mind  [115c16]
   3. Attaining Deviant Dharmas  [115c18]
4. Clarifying Ways to Control [Demonic Influences]  [116a12]
5. Cessation-and-Contemplation  [116b2]
   1. Objects as Conceivable and Inconceivable  [116b2]
      1. Objects as Inconceivable  [116b11]
   2. Arousing Compassion  [116b21]
   3. Skillful Means for a Peaceful Mind  [116b26]
   4. Deconstructing Dharmas  [116b28]
5. Knowing What Penetrates and What Obstructs  [116c15]
6. Steps on the Path  [116c17]
7. Auxiliary Methods  [117c20]
8. Graded Stages of Attainment  [117c28]
9. Resting in Patient Forbearance  [117a1]
10. No Passionate Attachments to Dharmas  [117a2]
11. Summary  [117a7]

6. Contemplating the Objects of Dhyāna Concentration  [117a24–131c24]

1. Clarifying the Presentation [of Dhyāna]  [117b13]
   1. Clarifying in Terms of Defiled and Undefiled  [117b13]
   2. Categories Not Covered in Terms of Defiled and Undefiled  [118a2]
3. Differences in The Gist Compared to the Tz’u-ti ch’ an-men  [118a10]
4. Clarifying in Terms of Deep and Shallow  [118a16]
5. Differences in Mutual Arising  [118b1]
2. The Causes and Conditions of the Arousing of Dhyāna  [118b2]
3. The Marks of the Arousing of Dhyāna  [118b19]
1. The Four Basic Dhyānas [118b20]
2. Superior Meditations [120b17]
3. Dhyāna of the [Six Penetrating] Supranormal Powers and [Three Illuminating] Insights [121a16]
4. Dhyāna-Meditations on Impurity [121c12]
5. Eight Renunciations [122b13]
6. Contemplation of Great Impurity [123c12]
7. The Arising of Compassion [124c27]
8. The Arising of Causes and Conditions [125c1]
   1. The ten modes of contemplation in terms of causes-and-conditions [126b23]
      1. Objects as Conceivable and Inconceivable [126b23]
      2. Arousing Compassion [127b3]
      3. Skillful Means for a Peaceful Mind [127b3]
      4. Deconstructing Dharmas [127b17]
      5. Knowing What Penetrates and What Obstructs [127b23]
      6. Steps on the Path [127c2]
      7. Auxiliary Methods [128a8]
      8. Graded Stages of Attainment [128b28]
      9. Resting in Patient Forbearance [129a14]
      10. No Passionate Attachments to Dharmas [129a28]
      11. Summary [129b24]
9. Mindfulness of the Buddha [129b25]
10. Supranormal Powers [130a15]
4. Cessation-and-Contemplation [130b10]
   1. Objects as Conceivable and Inconceivable [130b13]
   2. Arousing Compassion [131a23]
   3. Skillful Means for a Peaceful Mind [131b1]
   4. Deconstructing Dharmas [131b13]
   5. Knowing What Penetrates and What Obstructs [131b15]
   6. Steps on the Path [131b18]
   7. Auxiliary Methods [to Assist the Path] [131b24]
   8. Graded Stages of Attainment, 9. Resting in Patient Forbearance, and
      10. No Passionate Attachments to Dharmas [131c15]
   11. Summary [131c18]
7. Contemplating the Objects of Mistaken Views [131c25–140c19]
   1. The People and Teachings of Mistaken Views [132a29]
      1. Differences Among People of Mistaken Views [132b2]
      2. Heterodox Ways Outside the Buddha Dharma [132b3]
      2. Heterodox Ways Affiliated with the Buddha Dharma [132b22]
3. Becoming Heterodox After Studying the Buddha Dharma [132c5]
2. Differences in the Teachings that are Attached to by People of Mistaken Views [132c19]
2. The Causes and Conditions for the Arising of Mistaken Views [133a12]
1. The Marks of the Arising of Mistaken Views [133a13]
2. Differences in the Arising of Mistaken Views [134b7]
3. The Faults of Mistaken Views [135a13]
1. Clarifying the Faults of Mistaken Views [135a13]
1. Mistaken Views of Non-Buddhist Paths [135a14]
2. Internal [Buddhist] Mistaken views [136a24]
2. Lining up and Determining the True and the False [136b20]
1. Determining with Regard to Teachings That Arouse [Mistaken Views] [136b21]
2. Determining with Regard to the Differences in the Teachings on Which They Depend [136c11]
4. Cultivating Cessation-and-Contemplation [with regard to mistaken views] [137c20]
1. Objects as Conceivable and Inconceivable [138a7]
1. Objects as Conceivable [138a7]
1. The View of Emptiness among the Śrāvakas [138a22]
2. The View of Emptiness among the Pratyeka-Buddhas [138c22]
3. The View of Emptiness among the Bodhisattvas of the Six Perfections [of the Tripitaka Teaching] [139b3]
4. The View of Emptiness for the Bodhisattvas of the Shared Teaching [139c10]
5. The View of Emptiness for the Bodhisattvas of the Distinct Teaching [139c20]
6. The View of Emptiness for the Bodhisattvas of the Perfect Teaching [139c27]
7. Summary [139c20]
2. Objects as Inconceivable [140b3]
2. Arousing Compassion [140b22]
3. Skillful Means for a Peaceful Mind [140b24]
4. Deconstructing Dharmas [140b25]
5. Knowing What Penetrates and What Obstructs [140b25]
6. Steps on the Path [140b27]
7. Auxiliary Methods [140c6]
9. Resting in Patient Forbearance [140c9]
8. Graded Stages of Attainment [140c14]
10. No Passionate Attachments to Dharmas [140c15]
11. Summary [140c17]
[end of text; remaining sections unexpounded]
8. Contemplating the Objects of Overweening Pride or Arrogance
9. Contemplating the Objects of the Two Vehicles [of śrāvaka and pratyeka-buddha]
10. Contemplating the Objects of Bodhisattvahood

VIII. RESULTS AND RECOMPENSE

IX. ON INSTILLING THE TEACHINGS

X. THE ULTIMATE MEANING