



**THE COMPARISON OF MEDITATION TECHNIQUE
BETWEEN VIMUTTIMAGGA AND VISUDDHIMAGGA:
A STUDY FOCUS ON ĀNĀPĀNASATI**

Wang Dongcheng

A Dissertation in Partial Fulfillment of
The Requirements for the Degree of
Doctor of Philosophy
(Buddhist Studies)

Graduate School
Mahachulalongkornrajavidyalaya University

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The Graduate School Mahachulalongkornrajavidyalaya University has approved this dissertation entitled “The Comparison of Meditation Technique between Vimuttimaggā and Visuddhimaggā: A study Focus on Ānāpānasati” as a part of education according to its curriculum of the Degree of Doctor of Philosophy in Buddhist Studies.

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Abstract

This dissertation is a documentary research, which has three objectives: (1) to study *Ānāpānasati* in the *Visuddhimaggā*, especially its sixteen bases and eight stages (2) to study *Ānāpānasati* in the *Vimuttimaggā* (3) to study and compare *Ānāpānasati* in two treatises with their common bases and find the contribution of them. The technique in this dissertation involves the particular way or special skills. For the purpose to study *Ānāpānasati*, this dissertation used the Chinese resource and put both two treatises into their own background. After the study of meditation in them, the main skills of *Ānāpānasati* contented in the process of sixteen bases and several stages. For the purpose to explain, the dissertation explores the related knowledge and ancient scriptures.

The description of *Ānāpānasati* in the *Visuddhimaggā* is more precise and systematic than the *Vimuttimaggā*. In Chinese scriptures, the *Vimuttimaggā* is the first treatise to establish the theory of meditation sign. The dissertation explored the eight or four stages of *Ānāpānasati* in two treatises and emphasize the meditation sign, the key to achieve different *jhāna*. In the theory of meditation, both two treatises have the structure of four foundations of mindfulness. As the core teaching of meditation, *Ānāpānasati* in these two treatises has its special significance for the construction of Buddhism.

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Wang Dongcheng

Dated 15/03/2018

List of Abbreviations

Primary source

Mhv.	Mahāvaṃsa
Vism.	Visuddhimagga
Vimu.	Vimuttimagga.
D.	Dīgha Nikāya
DĀ.	Dīrgha Āgama
EĀ.	Ekottara Āgama
M.	Majjhimanikaya
MĀ.	Madhyama Āgama
S.	Saṃyuttanikāya
SĀ.	Saṃyukt āgama
T.	Taishō Tripitaka

Other Abbreviations

BC	Before the Common Era
Prof.	Professor
Ven.	Venerable
Dr.	Doctor
CBETA	Chinese Buddhist Electronic Text Association 2018

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CHAPTER I

Introduction

1.1 Background and Significance of the Problem

For the purpose to understand two treatises and make a comparison properly, it's necessary to explore the background of them especially to use the documentary resource.

In China, the study of the *Visuddhimagga* (The Path of Purification) does not get the attention as it deserves. For Theravada tradition, according to Mahāvaśa¹, the *Visuddhimagga* is "the essence of Tipitaka and Hermeneutics (*aśśhakathā*)."² In recent years, with the growth and spread of Theravada Buddhism in China, Chinese scholars began to pay attention to the research of this treatise. In the last century, Ye Jun, a scholar who studied Buddhism in Sri Lanka, firstly translated Chinese version of *Visuddhimagga*. It published in 1987 and became the basic resource of the research in this field.

The *Visuddhimagga* is a book of meditation. As the key scriptures to guide meditation practice in the Theravada tradition, it is the resource for the meditation teaching of many Buddhist masters. *Visuddhimagga* is "a concise and complete encyclopedia of Buddhist doctrine"². It has a systematic method of meditation, from the elementary practice to get the result of achievement, the sequence of its stages is clear. It provides the guidance for the different characteristics of the meditators. Because the research of the *Visuddhimagga* in Chinese world is not enough, so most scholars who study Theravada meditation, they only emphasize *Mahāsatipaśśhāna Sutta* (The Discourse on the Establishing of Mindfulness), *Agama* and other scriptures. If the researchers neglect the special significance of the *Visuddhimagga*, the research conclusion which

¹ Mhv.37, 236.

² Bhadantācariya Buddhaghosa, *Visuddhimagga*, Tr. by Ye Jun, (觉音尊者著, 叶均译, 《清净道论》, 高雄: 正觉学会, 2000年), p.1.

concerns about Theravada tradition will be narrow or defective.

For this comparative study, another treatise *Vimuttimaggā* is one of the Chinese Buddhist scriptures. The treatise *Vimuttimaggā* (*The Path of Freedom*) is a Buddhist practice manual book especially concern about the meditation. Traditionally, the author attributed to Upatissa. He is lived in 1st or 2nd century.³ The original language of this treatise possibly is Pali, but this version of scripture did not exist already. In the sixth century, It was translated into Chinese with the name "Jietuo dao lun" 解脫道論 by Sanghapala(僧伽婆羅).

It's a book with huge system so that each of the volumes is relatively independent and narrates around a special theme. It may be due to a wide range of materials taken or the additional principle followed by translators' sub-volume, the volumes seem to be scattered that lack sufficient systematicness. There are twelve chapters in the treatise and it's difficult to say the original edition is perfect.

The main topic of this dissertation is about *Ānāpānasati*. Under the glance of Chinese Buddhist history, *Ānāpānasati* is an axis of meditation ways which through three Buddhist vehicles. The *Visuddhimagga* is the key classical scripture in Theravada tradition but the value of it belong to the whole Buddhism. The study about this treatise in China still at the primary stage. In another word, the significance of this research probably is the introduction and construction, this treatise will help people to practice meditation. The comparative research can show the similarity and difference between two treatises, especially the study tries to find the common root of two scriptures. As one method of meditation, the comparison and explanation of *Ānāpānasati* will help people to understand the different Buddhist traditions.

³ About the living time of Upatissa, different scholars have the different description. In the preface of the book *<Vimuttimaggā in modern Chinese language>*, the author Mr. Huang Xianian made an analysis based on the study of Buddhism, referring to the study of Japanese scholar, he believed that Upatissa should live in the first century AD.

About *Ānāpānasati*, the main content in the *Visuddhimagga* is in the chapter eight of Recollections⁴ and organized by sixteen bases of breathing meditation (*so□asavattuka□ānāpānassatikamma□□hāna□*).⁵ The eight stages of *Ānāpānasati* and the description of the *nimitta* (meditation sign) belong to this chapter. In the *Vimuttimagga*, the main content of the subject is in the ChapterVII, The distinguishing of the subjects of meditation.⁶

Based on the perspective of Chinese Buddhism, the significance of research relies on its development. Not only the study and related research need the improvement but also the practice. It's necessary to follow the meditative tradition and to put *Ānāpānasati* on its own background. The working of this dissertation based on the problem " what is the description of *Ānāpānasati* in two treatises? ", it belongs to the documentary research. The value of this research probably involves the supporting of the meditation practice, to make it more clear and easy. For the Chinese world, to understand Theravada meditation and to promote the skill of practice still has an important significance.

1.2 Objectives of Research

1.2.1 To study *Ānāpānasati* in the *Visuddhimagga*.

1.2.2 To study *Ānāpānasati* in the *Vimuttimagga*.

1.2.3 To study and compare two treatises with their common bases and find the contribution of them.

1.3 Statement of the Problems Desired to Know

1.3.1 What is the historical and documentary background of the *Visuddhimagga* and the *Vimuttimagga* ?

⁴ Bhadantācariya Buddhaghosa, *Visuddhimagga*, tr. by Ye Jun, (觉音尊者著, 叶均译, 《清净道论》, 高雄: 正觉学会, 2000年), p.268

⁵ Ibid.p. 273.

⁶ The Arahant Upatissa, tr. The Rev.N.R.M.Ehara, Soma Thera and Kheminda Thera, *The path of freedom*, (Balcombe House, Colombo, Ceylon, 1961), p.156.

1.3.2 In the perspective of practice and the purpose to develop the meditative skill, for *Ānāpānasati* in the *Visuddhimagga* and the *Vimuttimaggā*, what's the relationship between its sixteen bases and the practice of *Cattāro-satipa* □ □ *hānā* (four foundations of mindfulness)?

1.3.3 In the perspective of other Chinese scriptures, for *Ānāpānasati* in the *Visuddhimagga* and the *Vimuttimaggā*, what's the contribution of them to Buddhism ?

1.4 Scope of Research

1.4.1 Scope of content relate to the objectives and consist of three elements, which are:

In the *Visuddhimagga* and the *Vimuttimaggā*, the description of *Ānāpānasati* and its background as the method of meditation.

In the *Visuddhimagga* and the *Vimuttimaggā*, the process of sixteen bases of *Ānāpānasati*, and what's the relationship between it and *cattāro-satipa* □ □ *hānā*.

In the *Visuddhimagga* and the *Vimuttimaggā*, the eight or four stages of *Ānāpānasati* and meditation sign.

1.4.2 Scope of time

The chronological scope of work covers the period from the II century to the present.

1.4.3 Scope of document

The reference and document include Chinese sutras and commentaries. The language of these documents not limited in Chinese, but also include English and Pali language.

1.5 Definition of Terms Used in the Research

1.5.1 **Breathing meditation** : In Pali, this word is *Ānāpānasati*; in Sanskrit, it's *Ānāpāna-smṛ ti*. What is *Ānāpānasati*? In Chinese language scripture *saṃyuttāgama*, *Ānāpānasati* is a method of meditation which concentrate the breathing-in and breathing-out. It is a core meditation practice in Theravada Buddhism as well as a part of many mindfulness programs. In this paper, the research focus on the teaching of

it in the *Visuddhimagga* and the *Vimuttimagga*. *Ānāpānasati* combined with four foundations of mindfulness with sixteen bases or several stages to achieve the purification or freedom.

1.5.2 Four foundations of mindfulness: In Pali language, this word named *Cattāro satipa*□□*hānā*. In Sanskrit, it's *sm*□*tyupasthāna*, it means establishment or foundations of mindfulness. It's the fundamental religious practices of Theravada Buddhism. This approach based on four domains, they are mindfulness of the body, mindfulness of feelings or sensations, mindfulness of mind or consciousness and mindfulness of *dhammās*. The Buddha referred to the fourfold establishment of mindfulness as a "direct" or "one-way path" for purification and the realization of nirvana.

1.5.3 Sixteen bases of Ānāpānasati: In Pali language or in the explanation of the Pali version, this word is *so*□*asavatthuka*□*ānāpānassatikamma*□□*hāna*□. This term can't find in the *Visuddhimagga* but it's a proper word to define the sixteen bases of breathing meditation. These sixteen bases as the sixteen stages which follow the structure of *Cattāro satipa*□□*hānā* .

1.5.4 Meditation technique: The technique always means a particular way of doing something or some special skills for the success. Meditation has its goal to practice and the success depend on the training of special skill. So the technique of meditation in this dissertation involves the method, process, and the related Buddhist knowledge.

1.5.5 Meditation sign: In Pali language, meditation sign is *nimitta*. The meditation sign is the sign which emerges in the process of meditation, especially in the the time of concentration. In the *Visuddhimagga*, the author explains three kinds of meditation sign and established a theory. The three meditation signs are Preparation sign which emerges before the deep concentration. Taken up sign which involves the mental activities to make the sign be coordinated. Counterpart sign is the stable sign and reflects the truth of *jhāna*.

1.5.5 Comparison: It means the act of looking how things are similar or different. In this dissertation, the comparison means to explore

the common root and original source of two treatises and to explain in the different angles.

1.5.6 **Jhāna:** In Buddhism, Jhāna is a Pali word which means a series of cultivated states of mind. These four or five *Jhāna* can lead to a state of perfect equanimity and awareness. In the Theravāda tradition, the jhāna state cannot by itself lead to enlightenment, it only suppresses the defilements. The practitioner must use the jhāna state as an instrument for developing wisdom by cultivating insight and use it to penetrate the true nature of phenomena.

1.6 Review of the Related Literature and Research Works

Ānāpānasati is the core meditation technique in two treatises. In the *Visuddhimagga*, it involves sixteen bases and eight stages which can achieve the seven purifications. The *Vimuttimagga* has the same structure with the *Visuddhimagga*. Nowadays, the research about *Ānāpānasati* in China is tending to be abundant but the research about this two treatises is still not enough.

For the English resource, some of the articles have already translated into Chinese. Such as *The Treatise on the Path to Liberation and the Visuddhimagga*,⁷ it gives another perspective of the comparison between the *Visuddhimagga* and the *Vimuttimagga*. The book *Vimuttimagga and Visuddhimagga: a comparative study* involves some critical opinions but only a few words concern about *Ānāpānasati*.⁸

For the Chinese resource, "On Ancient and Modern Explanatory Comments of *Ānāpānasati* in *Visuddhimagga*—Taking Bhikkhu Buddhadasa of Theravada and Pa-Auk Sayadaw as Examples" is one paper of Ven. Shi-dahe's workings,⁹ it's a good reference paper on this subject.

⁷ Anālayo, "The Treatise on the Path to Liberation and the Visuddhimagga", Fuyan Buddhist Studies, No.4(2009) : 1-15.

⁸ Purushottam Vishvanath Bapat, **Vimuttimagga and Visuddhimagga: a comparative study**, printed by J.C. Sarkhel, Calcutta oriental press, Calcutta, 1937, p.69.

⁹ 释大荷, 《清净道论》“安那般那念”之古今诠释—以南传上座部佛使

The research papers which concern about these two treatises have already existed in China. But to compare them especially to explain *Ānāpānasati*, this dissertation is the first one. One research work about the whole history of *Ānāpānasati* practice in China is scholar Qin Jiang's book. In his book "Catching the monkey in mountains: a study of *Ānāpānasati* in Buddhism", he discussed this meditation technique systematically, but this book does not explore the *Visuddhimagga* deeply¹⁰. Other studies about *Ānāpānasati* have been mentioned in the different subjects and only concern it partly. As one representative paper, especially the working which concern about *Ānāpānasati*, it's one paper with the author Huang-Xianian. In his "Buddhaghosa's *Visuddhimagga* and His Practice of Dhyana"¹¹, it mentioned of *Ānāpānasati*.

Another related working is the publication of books. Wu-Xinru explored the different meditative technique in his book "*The brief of meditation*"¹² and talked about *Ānāpānasati*. Generally, the research in China of *Ānāpānasati* is not enough especially the collection of the original material and the interpretation of the scripture.

In another aspect, some research works neglected the Theravada tradition and misunderstand its scriptures. As an example, in Lin-ChongAn's paper "The meditation practice of Samatha and Vipassana in the age of Buddha",¹³ he understands the *Ānāpānasati* in the perceptive of

尊者与帕奥禅师为例，(Shidahe, **On Ancient and Modern Explanatory Comments of ānāpānasati in Visuddhimagga-Taking Bhikkhu Buddhadasa of Theravada and Pa-Auk Sayadaw as Examples**), Master's Degree thesis. Yilan: Fo Guang University, 2008.

¹⁰ 覃江，入山捉猴：佛教安般念研究 (Qin Jiang, **Catching the monkey in mountains: a study of Ānāpānasati in Buddhism**), 四川：巴蜀书社，2008.8.

¹¹ 黄夏年，《南亚研究》，“觉音的《清净道论》及其禅法”（Huang-Xianian, “**Buddhaghosa's Visuddhimagga and His Practice of Dhyana**”），1989年，第1期，第26-36页。

¹² 吴信如，禅定述要 (Wu-Xinru, **The brief of meditation**), 北京：民族出版社，2002。

¹³ 林崇安，《中华佛学学报》，“世尊时期止观法门的实践”（Lin Chong-an, “**Practice of Samatha and Vipasyana during the Time of Gotama, the**

Yogācārabhūmi-sāstra as the conception in the era of Sakyamuni Buddha. The Nine Stages of Mental Abiding (九種心住) is the conception in *Yogācāra* school, but he used it to explain the original meditation.

In the cause of most studies focus on a period, a sect, a scripture or one person's understanding, so it can say that in China, the research of *Ānāpānasati* in two treatises is still at the primary stage. In this dissertation, the research work based on the reading of primary resource which involves the Chinese and English scriptures. The comparison of two treatises focuses on the meditation technique especially *Ānāpānasati*.

1.6.1 The Path of Purification: The author is Bhadantācariya Buddhaghosa. The version of this book is English and come from *Buddhist Publication Society*. As a Primary Sources, Bhikkhu ñāṇ amoli translated it from Pali to English.

This treatise composed of three sections, which discuss: 1) *Sīla* (ethics or discipline); 2) *Samādhi* (meditative concentration); 3) *Pañña* (understanding or wisdom). The first section explains the rules of discipline, and the method for finding a correct temple to practice, or how to meet a good teacher. The second section describes samatha's practice, especially *Kammaṭ ṭ hāna*. There are forty traditional meditation objects which include *Ānāpānasati*. It mentions different stages of concentration.

The third section (part 3-7) is a description of the five skandhas (aggregates), ayatanas, the Four Noble Truths, dependent origination, and the practice of vipassana through the development of wisdom. It emphasizes different forms of knowledge emerging because of the practice. This part shows a great analytical effort specific to Buddhist philosophy.

1.6.2 The Treatise on the Path to Liberation and the Visuddhimagga: The author is Anālayo. The present paper examines the Treatise on The Path to Liberation from the perspective of the *Visuddhimagga*. The first part of the article offers a brief survey of the importance of the *Visuddhimagga*, followed by an examination of the possible association of the Path to Liberation with the Abhayagiri

monastery. Then some significant differences between the two works are taken up, followed in the final part of the article by an evaluation of these differences. The important different include the concept of kind and the development of observation. In the *Vimuttimaggā*, the explanation of observation is under the frame of Four Noble Truth, but in the *Visuddhimaggā*, it follow the seven purification.

1.7 Conceptual framework

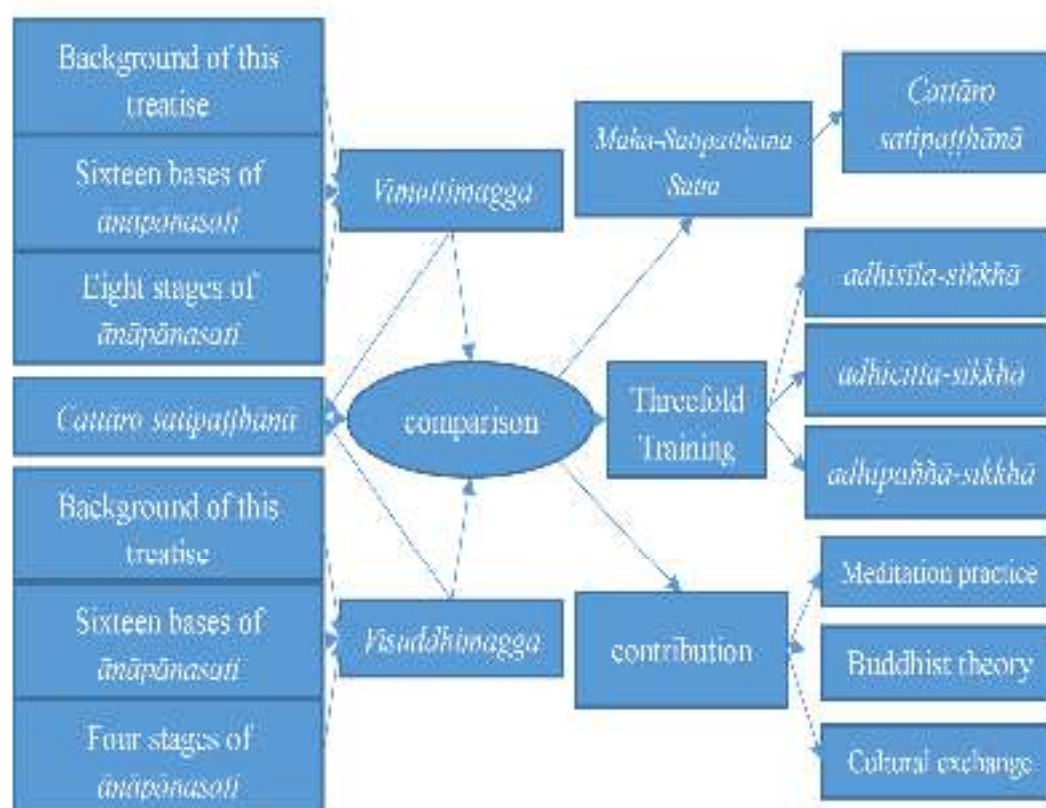


Figure 1 Conceptual Framework

1.8 Research Methodology

The research methodology of this paper is documentary research, especially for the scripture studies. In the humanities science, such as Buddhist studies, traditional qualitative research is the main research method, while this approach is also used in a large number of non-profit research projects. The purposes of qualitative research may be different because of the different science, it depends on the different situations. As this study, it needs to explore the historical documents and to study the

truth of scripture. One goal of this study is to answer the question: what is *Ānāpānasati* in *Visuddhimagga*? What's the historical background of it? In the traditional view of Buddhist scholars, only the specific situation can produce the enough information for the qualitative research. It can say that *Ānāpānasati* as a technique of meditation is a case, the study of it also requires a lot of material, according to different historical archives. As qualitative research, a common approach is to observe the intention of selecting the sample. As *Ānāpānasati* is the key point of this treatises, the meaning of this selection not only because it's the axis of the meditation, but also a bridge which can connect Theravada Buddhism and Mahayana Buddhism.

1.9 Advantages Expected to Obtain from the Research

1.9.1 The paper explores the new knowledge. The scripture *Visuddhimagga* in Theravada tradition is remarkable, but the studies of it in China are still in the initial stage. For the treatise *Vimuttimagga*, it is almost in the same situation¹⁴. Through the study of these two treatises especially the technique of *Ānāpānasati*, it can enlarge the influence of Theravada Buddhism and give the opportunity to people to understand it. It expects to cause the attention of Chinese scholars and build the new research ideas.

1.9.2 The research will reclaim people from the misunderstanding. A common view in China is Theravada meditation belongs to the elementary technique. This study will criticize it and attempts to introduce the meditation technique in the *Visuddhimagga*. Through the interpretation of the text, it will explain the conceptions of meditation in their own historical background. The asking will be how these meditative conceptions emerged and developed? In the history, *Ānāpānasati* is the core technique of meditation to the three Buddhist vehicles: Theravada, Mahayana and Vajrayana. The research of Theravada classical scriptures especially the *Visuddhimagga* will promote the understanding with each other.

¹⁴ The research of the *Vimuttimagga* in China is both not enough, no more than hundred papers which concern about this treatise in the thesis of students.

1.9.3 The study will promote the cultural exchange. Recently, a large number of Chinese Buddhist visit Theravada countries especially Thailand for traveling or practice meditation¹⁵. Accompanied by this wave, there is a large number of people need to learn the meditation technique. The study of these two treatises will promote the understanding of meditation tradition of Thailand.

¹⁵ The report shows that in2015, there are 8,000,000 Chinese visited Thailand. <http://world.people.com.cn/n1/2016/0107/c1002-28026145.html>

CHAPTER II

Ānāpānasati in the Visuddhimagga

2.1 The Background and Key Factors in the Visuddhimagga

2.1.1 The historical tradition of Theravada and the background of *Visuddhimagga*

Theravāda is a branch of Buddhism, it originated from a "radical division" after the nirvana of Sakyamuni Buddha. After the Second Buddhist Council, those who advocated observance of the discipline and who advocated adopting the situation are divided. In the Pali word Theravāda, "thera" means elder monks, "vāda" means teaching or speaking, then Theravāda means the view or theory of elder monks.

In the book *Great Tang Records on the Western Regions*, Xuanzang wrote of two major divisions of Theravāda in Sri Lanka, referring to the Abhayagiri tradition as the "Mahāyāna Sthaviras", and the Mahāvihāra tradition as the "Hīnayāna Sthaviras".¹ Ven. Yin Shun, one Chinese master pointed out the origins of the Theravāda. He believes that the fundamental reason for the "radical division" was "the issue of ethics or discipline". He pointed out that after a long time of this division, the thinking of Theravāda has developed into two sects: *Vibhajjavāda* and *Sabbatthivāda*. *Vibhajya* means dividing and analyzing. *Sabbatthi* or *Sabbamatthi* means everything exists.² After the "radical division", with the change of the dynasties, the understanding of discipline became diversity. For the need to spread and development, the monks moved to the areas around India. As the area and scope of Buddhist propaganda continue to expand, the interpretation of Buddhist Dharma was becoming more diverse. The competitions involved different sects. The "Southern Buddhism" is a description of this movement. During Ashoka's time, he

¹ Baruah, Bibhuti. **Buddhist sects and sectarianism**. (New Delhi: Sarup & Sons, 2000), p.17.

² 印顺, 《印度佛教思想史》, 台北: 正闻出版社, 1992年, 第44页。

ruled the country according to the Dharma. He sent a large number of the Buddhist monks to the different parts of India, including the spread of Buddhism to Sri Lanka. This spreading formed the *Vibhajjavāda* sect.

The *Vibhajjavāda* originated in the Age of Ashoka, it's Mahinda who spread to Sri Lanka. The Vibhajjavādins were strongly represented in south India and named Theravāda. They developed until the seventeenth century and extant in Sri Lanka³. Finally, it extends to Southeast Asia.

For the study of the development and division of Theravāda, especially the background of *Visuddhimagga*, it's necessary to understand the history of Sri Lankan Buddhism before the 5th century AD. During that period, there was a division within the Sangha of Theravāda, the Mahayana Buddhism from India was also introduced to Sri Lanka. For Buddhaghosa, he studied and commented *Aṅgahakathā* (义注). Briefly, after Mahinda established *Mahavihara* monastery (大寺), the Buddhist teaching in Sri Lanka was based on the thinking of this sect. Because of the support of *Valagam Ba*, a king of Sri Lanka, Theravāda monk Mahātissa established *Abhayagirivihara* (无畏山) monastery, and this two sects competed in the 29 B.E.⁴ *Abhayagirivihara* sect absorbed the thinking from Indian Buddhism. Compared with the conservatives in the *Mahavihara* monastery, the development of the *Abhayagirivihara* monastery led to the huge difference between the two groups.

This division is not the last one. By the third century AD, one sect of Indian Mahayana Buddhism spread to Sri Lanka and influence deeply on the *Abhayagirivihara* Monastery. By the beginning of the fourth century AD, Sri Lanka Buddhism was divided into three major sects: the *Mahavihara* Monastery sect, the *Abhayagirivihara* Monastery sect, and the *Jetavana* (祇园) Monastery sect⁵.

³ Peter Harvey, *An introduction to Buddhism*, (New York: Cambridge University Press, 1995), p.105.

⁴ 黄夏年, 《南亚研究》, “觉音的《清净道论》及其禅法” (Huang-Xianian, “*Buddhaghosa's Visuddhimagga and His Practice of Dhyana*”), 1989年, 第1期, 第26-36页。

⁵ Bibhuti Baruah, *Buddhist Sects and Sectarianism*, (New Delhi: Sarup &

To explore the background of *Visuddhimagga*, it's important to know the development of this three sects at first. In the middle of the fifth century AD, Buddhaghosa contributed tremendously to the *Mahavihara* monastery. Not only he wrote notes to *Nikāya* (Sutta Piṭ aka) which preserved in the temple, and he also re-translated all the commentaries into Pali. His most important contribution is the writing of the *Visuddhimagga* based on the views of *Mahavihara* monastery.⁶ As a result, the *Mahavihara* monastery increased its influence in Sri Lanka Buddhism.

If people explore the background of the *Visuddhimagga* from the documentary, it's easy to find many historical documents. Not like *Abhayagirivihara* monastery, there are rich Buddhist documents can be the reference. Such as *Tīkā* (Commentary of *Aṭ ṭ hakathā*), *Anuṭ ṭ kā* (Commentary of *Tīkā*) and History Books. The description of Sri Lanka history in *Mahāvamsa* can also produce an important reference for the study of *Visuddhimagga*.

Briefly, the research of the *Visuddhimagga* needs to discuss the history of Sri Lanka. Some evidence shows that there are three Buddhist sects in Sri Lanka at the time of the middle of fifth century AD. These three major sects, the Mahavihara Monastery, the Abhayagirivihara Monastery, and the Jetavana Monastery in the competition to spread their thinkings. The reason why the *Visuddhimagga* can enlarge of its influence is based on its age, the thinking can spread freely.

2.1.2 The author of the *Visuddhimagga* and its related Chinese research

The *Visuddhimagga* is a key treatise in Theravada Buddhism. The thinking of this treatise based on the *Abhidhamma Pitaka* and construct a clear system to practice with the teaching of *Mahavihara* monastery. It cites many points from *Nikaya* and used some content of *Paṭ isambhidā-magga* (*Path of discrimination*).

Sons), 2008. p. 51.

⁶ 黄夏年, 《南亚研究》, “觉音的《清净道论》及其禅法” (Huang-Xianian, “**Buddhaghosa's Visuddhimagga and His Practice of Dhyana**”), 1989年, 第1期, 第26-36页。

The author of the *Visuddhimagga* is Buddhaghosa. For the respect to Buddha, when his name has been translated into China, people also call him JueYin (觉音). According to history book Mahavamsa's record, in the period of King Mahānāma, in his domination from 409 to 431, Buddhaghosa finished the *Visuddhimagga* in *Mahavihara* monastery. He was born in the Brahman family in southern India and translated many books as a child.⁷ His translations include some famous books.

Buddhaghosa studied at Anuradhapura, the capital city of Sri Lanka. He engaged in the working to comment *Nikaya* and finished his writing of *Visuddhimagga*. Because the monks of *Mahavihara* monastery valued so much of his working, he was greeted to the *Ganthakaravihāra* monastery and continue his working. In Sri Lanka, his working is remarkable and finished some excellent treatises. Such as *Kankhāvitaranī*; *Sumangalavilāsinī*; *Papañcasudanī*; *Saratthapakāsinī*; *Manorathapurānī*; *Paramatthajotikā*; *Atthasālinī*; *Sammohavinodanī*; *Pañcapakaraṇa-aṭṭhakathā*; and some commentary books.⁸ It said that after his great working, he back to Indian and go to the city Buddha-gayā.

About the main characters of the *Visuddhimagga*, scholars already gave their opinions. This dissertation attempts to focus on the meditation and used the Chinese Buddhist scriptures to discuss the difference from this one to another treatise. The Threefold training such as *adhisīla-sikkhā*(training in higher morality), *adhicitta-sikkhā*(training in higher mentality) and *adhipaññā-sikkhā*(training in higher wisdom) will be the frame.

⁷ "Beyond the Tipitaka: A Field Guide to Post-canonical Pali Literature", edited by Access to Insight. (Published by BCBS Edition), Retrieved on 8 February 2018: <http://www.accesstoinsight.org/noncanon/fieldguide.html>

⁸ "Beyond the Tipitaka: A Field Guide to Post-canonical Pali Literature", edited by Access to Insight. (Published by BCBS Edition), Retrieved on 8 February 2018: <http://www.accesstoinsight.org/noncanon/fieldguide.html>

Firstly, in the view of behavior or activities, the *Visuddhimagga* has the characters of its clear analysis of Buddhist doctrine and close integration with the practice. In the tradition of Theravada, Vinaya mostly belongs to the principle of behavior. Behind these regulations, it's the fundamental of Buddhist dhamma. Buddhaghosa studied Nikaya deeply and cited the sentences from the sutras to write *Visuddhimagga*, it can say that his explanation follows the principle of Tipitaka. In the treatise of *Visuddhimagga*, there is a large number description of sangha living rules and monastic practices⁹. All of them focus on the practice and the explanation is logical and smooth.¹⁰ It's easy to help the practitioner to reference for their activities.

Based on the practice of *Samantha*, the second characteristic of this treatise is its completed practice way and clear steps of working. For example, through the analysis of *Nikaya* and *Abhidharma*, the description of practice in the various aspects. For the practice of four *jhāna* (concentration), it gives serial steps with the strict organization. Especially, the description of *nimitta*(meditation sign) is exactly. Another example is the forty *Kamma*□□*hāna*(working place), it developed meditation theory and its practice. For the practice of *abhiññā* (supernormal knowledge), it not only gives the principle but also the method. It influences the other meditation discourse in the later generations.

The third feature of the *Visuddhimagga* is some of its knowledge concern about the science or the Buddhist wisdom. As an example, the medical knowledge in the *Visuddhimagga* is one condition to the practice of perfect knowledge. The perfect knowledge in Pali is *ñā*□*adassana*. There are sixteen kinds of perfect knowledge in the treatise. The first one which named *nāmarūpaparicchdañā*□*a* is to define or distinguish mentality and materiality. In the practice of *Anussara*□*a* (recollection) especially body recollection, people should know the medical knowledge

⁹ Tr. Bhikkhu ñā□amoli, **The Path of Purification**, (Kandy: Buddhist Publication Society, 2010), pp.5-55.

¹⁰ 黄夏年, 《南亚研究》, “觉音的《清净道论》及其禅法” (Huang-Xianian, “**Buddhaghosa's Visuddhimagga and His Practice of Dhyana**”), 1989年, 第1期, 第26-36页。

such as the different parts of the body and their names and nature.¹¹ The description of the body in the *Visuddhimagga* is clear and it shows the development of medicine in the fifth Century. Surely, it can not compare with the modern science, but it shows one possibility about the relationship between Buddhism and science. To integrate with science, for the purpose to explain dhamma in the meditation process, Tibetan Buddhism follow this way in the later times.¹²

Briefly, the *Visuddhimagga* has a deep influence on the later Buddhist scriptures. Chinese scholars study the *Visuddhimagga* in these fifty years but the achievement is not so much. The research of this treatise in China concentrated in three aspects. The first one is the translation. The earliest Chinese version of the *Visuddhimagga* was translated by Yejun (叶均) from Pali. It proofread and published in 1980.¹³ Yejun is one disciple of Master Taixu (太虚), a great Buddhist activist and thinker who advocated the reform and renewal of Chinese Buddhism. The purpose of Yejun's working of translation partly comes from his master.¹⁴

The second aspect is to discuss the thinking of *Visuddhimagga*, especially its origin and the relationship with other scriptures. Modern scholars have found that the *Visuddhimagga* is closely related to *Paṭ isambhidā-magga* and *Vimuttimaggā(Path of Freedom)*.¹⁵ Japanese scholars studied the *Visuddhimagga* deeply and contributed some good results. The main Chinese research refers to these results and focuses on

¹¹ Tr. Bhikkhu ñāṇ amoli, **The Path of Purification**, (CHAPTER VIII Other Recollections as Meditation Subjects, The Sevenfold Skill in Learning), op.cit., p.238.

¹² Alphen, Jon Van. *Oriental Medicine- An illustrated Guide to the Asian Arts of Healing*. London: Serindia Publications. p. 114.

¹³ Bhadantācariya Buddhaghosa, **Visuddhimagga**, Tr. by Ye Jun,(觉音尊者著, 叶均译,《清静道论》, 高雄: 正觉学会, 2000年), 第3页。

¹⁴ 郝唯民, 《法音》, “近代佛教复兴时期的中斯佛教文化交流”, (Hao Weimin, **The cultural exchange between China and Sri Lanka in the recent Buddhist revival**), 2014.9, 页 15-19。

¹⁵ Purushottam Vishvanath Bapat, **Vimuttimaggā and Visuddhimaggā:a comparative study**, printed by J.C. Sarkhel, Calcutta oriental press, Calcutta, 1937, p12.

the documentary study.

The third aspect is to make some research on specific chapters or topics in *Visuddhimagga*, including the part of meditation technique. Most of them are thesis and dissertations. Except for a small number of papers that follow the traditional methods of interpretation, it also has some papers from the perspective of linguistic narratology to explain. For example, in the paper *The Interpretation of Meditative Process in Buddhist Texts: the Practice of Mindfulness of Breathing (Ānāpānasati) in Visuddhimagga as an Example*,¹⁶ Zinai Shi points out that why the *Visuddhimagga* has a great influence. The reason is the author fully mastered the nature of meditation and integrated different rhetorical method. So he can completely re-present the meditation process. Many researchers only in the perspective of one meditation technique, it involved *Visuddhimagga*. For example, in Qin Jiang's book *Go to the Mountain and Catch the Monkey: A study of Buddhist Ānāpānasati*, it studied *Ānāpānasati* systematically and one of the chapters including *Visuddhimagga*.¹⁷

In this chapter, it introduces the author of the *Visuddhimagga* and explores its related Chinese research. Chinese scholars study the *Visuddhimagga* in these fifty years and the academic result is accumulating. For the first Chinese version, it translated from the Pali language directly. It has been published in 1980 and the influence of it tends to enlarge.

2.1.3 The background and related research about *Maha-Satipatthana Sutta* to understand the *Visuddhimagga*

Mahāsatiṭṭhāna Sutta is the twenty-second scriptures of Digha Nikaya of Theravada Sutta Pitaka, which is always the classic of

¹⁶ 释自鷲，佛典中修习禅定过程的诠释——以《清净道论》‘观呼吸’禅定过程为例 (Zinai Shi, **The Interpretation of Meditative Process in Buddhist Texts: the Practice of Mindfulness of Breathing in Visuddhimagga as an Example**)，成大中文学报(2007.12): p.87-124.

¹⁷ 覃江，入山捉猴：佛教安般念研究 (Qin Jiang, **Catching the monkey in mountains: a study of Ānāpānasati in Buddhism**)，四川：巴蜀书社，2008.8，2008.8,页 155。

Theravada Buddhism and still possesses a high position of today's Theravada Sangha. As there's detailed exposition of the practice of Four Foundations of Mindfulness in *Mahāsatipa□□hāna Sutta* popularized by the Buddha himself, great importance has been attached by the descendants. As is recorded in *Samyuktagama*, the Buddha lectured to his disciples like Ananda that this teaching is so important. Buddha mentioned about Four Foundations of Mindfulness when he answered the question of how to practice after he nirvana.¹⁸ So we could find that how the importance of Four Foundations of Mindfulness to Buddhist practice.

Based on history, the formation of *Mahasatipatthana Sutta* should not be earlier than the second Buddhist council. Because of it was collected in Digha Nikaya of Theravada and Digha Nikaya was formed in second Buddhist Council and the time of this great gathering is about one hundred years after the passing of Buddha. At that time, the controversy based on the discipline attracted many attendees in the Buddhist council and they were divided into two groups. During this Buddhist council, five copies of *Agama* were integrated, among which long *Agama* was corresponding to the Digha Nikaya of Theravada. From the Master Yin Shun's perspective,¹⁹ *Digha Nikaya* of Theravada came into being in this Buddhist council, so the researchers estimated that *Mahāsatipa□□hāna Sutta* was probably to be formed during this period.

Based on the record of Buddhist Council in Theravada Buddhism and after referring to *dīpavamśa* and *mahavamsa*, clear written records of the Buddhist Scriptures were only possible later than the establishment of

¹⁸ 《大正藏》，《杂阿含经·六三八经》(Taishō Tripiṭ aka, Saṃyukta Āgama)卷 24, 第 0099 经,“阿难！當知如來不久亦當過去。是故，阿难！当作自洲而自依，当作法洲而法依，当作不异洲不异依……佛告阿难：‘若比丘身身观念处，精勤方便，正智正念，调伏世间贪忧。如是外身、内外身，受、心、法法观念处，亦如是说。阿难！是名自洲以自依、法洲以法依、不异洲不异洲依。’”

¹⁹ 印顺，印度佛教思想史（*Yinshun, History of Indian Buddhist Thought*）台北：正闻出版社，1992年。页 44。

the Fourth Buddhist council. The Fourth Buddhist council is also called Aluvihare monastery council, which means the council held by 500 Buddhist monks of Mahavihara monastery in Aluvihare monastery of Madule of Sri Lanka at the end of the first century B.C. The popular slang of Sri Lanka at that time was pretty close to the Pali language seen today and it has also become the main language used in this council. Tripitaka integrated into this council was carved on the palm leaves by people in Pali and the small portion of Sanskrit, which was known as the initial Theravada Pali palm-leaf scriptures. In addition to Tripitaka, palm-leaf scriptures also include commentary and so on. Since this council, the scriptures were recorded and spread in written language instead of in words.

The research on *Mahāsatiṭṭhāna Sutta*²⁰ mainly focuses on three aspects, language, literature reviews and the study of its thinking especially the implication of Four Foundations of Mindfulness.

For the language, as a portion of Pali scriptures, *Mahāsatiṭṭhāna Sutta* is undoubtedly in Pali. However, does it mean the Buddha was lecturing it in Pali? Some scholars have conducted research on this, and they think that Pali was not used by the Buddha when he was alive. Prof. Ji Xianlin pointed out in “The language problems of primitive Buddhism”,²¹ the Buddha was born in today’s Nepal, and he spent most of his life traveling in the country of Magadha, so very possibly the Buddha was using Magadhi language. If this statement is true, the earliest language to record Buddha’s words should be Magadhi language, and the early content of *D.Mahasatipatthana Sutta* should also be spread in Magadhi language.

Based on this assumption, from the early oral spreading of *Mahāsatiṭṭhāna Sutta* to the written records today, the language must have been changed during the process, which leads to the research of the

²⁰通妙译，《汉译南传大藏经》，《长部经典二》，《大念处经》，第7册，第22卷，第4经。(Chinese Translation of the Pali Tipiṭaka, Dīgha Nikāya, Vol.22, Mahāsatiṭṭhāna Sutta)

²¹季羨林，季羨林文集第三卷，原始佛教的语言问题（**Ji Xianlin, The Questions about Language in the Early Buddhism**），江西教育出版社，1998年10月，页402。

language versions. For example, some scholars think that the written records of *Mahasatipatthana Sutta* used in nowadays may be a revised version by Mahavihara monastery instead of the initial version.

For literature reviews, some scholars have textual research on the content of the scriptures and think that some of its content may be derived from other classics of the same period. Some other scholars have textual research on the Chinese language in *Mahasatipatthana Sutta* and point out that its style is similar to the classics of Hinduism²².

It can be said that the essence of *Mahasatipatthana Sutta* is the interpretation and declaration of the Four Foundations of Mindfulness. There is a superficial misunderstanding, some people regard Four Foundations of Mindfulness as unique teaching methods of Shravakayana or even depreciate it based on Mahayana and Vajrayana perspective. In fact, In the Mahayana classics, there's also scripture like "Where does Buddha live after his Nirvana? He lives wherever he wants with the Four Foundations of Mindfulness". In addition to Agama, all precious classics can prove that the Four Foundations of Mindfulness and the Seven Factors of Enlightenment meditation are the fundamental elements of many Buddhist practices with as extensive impact on Buddhism as Vajrayana. In Theravada Buddhism, there are a lot of explanations based on *Mahasatipatthana Sutta*, but there are not many Chinese translations. One of the representative books is originated by master Pa-Auk Sayadaw and translated by Ven. Yuanci²³. Another one is "Digha Nikaya Classics, second edition – Chapter of *Mahasatipatthana Sutta*" of Pali translations, which collected and analyzed *Mahasatipatthana Sutta* with vernacular parsing.²⁴ Most of the researchers are on the Four Foundations of

²² 蓝吉富, (1988)《巴利系佛教史纲》(Lan Jifu, **The brief history of Pali Buddhism**), 華宇出版社, 页 270, 注 24. The scholar Lan Jifu believe that the style of Pali Canon with its repeat frequently is similar to the style of Upaniṣ ad.

²³ 帕奥禅师讲解, 园慈等译, 《正念之道——<大念处经>解析与问答》(Pa-Auk Sayadaw, Tr. Ven. Yuanci, **The way of mindfulness, the analysis and discussion about Mahāsatipaṭ ṭ hāna Sutta**), 北京, 社会科学文献出版社, 2016.06

²⁴光泉主编, 长部经典 2 摩诃篇(“**D. Classics, second edition –**

Mindfulness.

For the content of this scripture, *Mahāsatipaṭṭhāna Sutta* is similar with *Sātipaṭṭhāna Sutta*. The Pali version which produced by the Pali Text Society involved two texts, one is 1. *Mahāsatipaṭṭhāna Sutta*, Edited by Ryhs Davids (D. II, No.22); 2. *Sātipaṭṭhāna Sutta*, Edited by Trenckner (M. I, No.10). The English version of this scripture includes three texts to reference.

In this chapter, it explores the scripture in its background and points that the Four Foundations of Mindfulness is the axis. On history, the formation of Mahasatipatthana Sutta should not be earlier than the second Buddhist council. Tripitaka integrated into this council was carved on the palm leaves in Pali, which was known as the initial Theravada Pali palm-leaf scriptures. The research on this scripture in Chinese resource mainly focuses on three aspects, language, literature reviews and the study of its thinking especially the implication of Four Foundations of Mindfulness.

2.1.4 A study of *Maha-Satipatthana Sutta* from the perspective of the *Visuddhimagga*

The analysis of the Four Foundations of Mindfulness shows that *Mahasatipatthana Sutta* is closely related to the meditation part of two treatises. The *Visuddhimagga* and the *Vimuttimagga* concern about the *Mahasatipatthana Sutta* closely especially some thinking in the content of them. This dissertation will try to do a complete analysis based on *Mahāsatipaṭṭhāna Sutta*.

Mahasatipatthana Sutta is mainly divided into four parts: First, Mindfulness of the body, including *Ānāpānasati*, four modes of behaviour, sampajanna, meditation on impurities, meditation on separations, nine phases of the cemetery; Second, Mindfulness of sensation; Third, mindfulness of thought; Fourth, mindfulness of phenomena, including five hindrances, skandhas, ayatana, sambojjhanga, the four noble truths. Both two treatises used the structure of four foundations of mindfulness to organize their *Ānāpānasati*, with its process and sixteen bases. The

difference is the *Visuddhimagga* used this four foundations of mindfulness more clearly.

This scripture was lectured by the Buddha in the city of Kammasadhamma in Kuru Country. At that time, the Buddha presented to the monks that the single road that can make all living things clear, surpass sorrow, eliminate pain and worry, and achieve nirvana of evidence is through the Four Foundations of Mindfulness. What is the Four Foundations of Mindfulness? The monks live with enthusiasm, positive understanding of the world and positive mindfulness, and without any greed or worries about the world, and the monks should strive to contemplate that the body is impure, that feelings lead to suffering, that the mind is impermanent and that there is no self. This part is a brief introduction of its thinking that the definition of Four Foundations of Mindfulness. This thinking was accepted by the *Visuddhimagga* and used in its content of *Ānāpānasati*.

For the part of Mindfulness of the body, this scripture mainly interprets *Ānāpānasati* which include its preparation, definition, and process. This content influence the *Visuddhimagga*. Ven. Buddhaghosa based on the teaching of this Sutta to explain the meditation practice.

In the part of practicing samatha, the monks should go to the forest and sit with legs crossed under the tree or on the ground to keep the body upright and to be dedicated to thinking while breathing, knowing when to take inhale and exhale in order to acquire awareness of the breath or to calm down themselves when breathing.

Monks should pay attention to the intrinsic and extrinsic body of themselves and to the phenomenon of birth and destruction of the body. The establishment of the Mindfulness of the body is for achieving higher wisdom and higher status of positive meditations. They dwell contemplating independently without any worries of the world, which is a way to contemplate that the body is impure.

Next is the explanation of “four modes of behavior”, and when monks are walking, living, sitting or lying, he should know truthfully no matter which body posture he is in.

In the part of sampajanna, this scripture explains that the monks should always be in the status of clear comprehension (*Sampajañña*), whenever moving forward or backward, looking forward or sideways, extending limbs, wearing a robe, holding the mantle, eating, drinking, chewing, tasting, relieving, walking, standing up, sitting, lying, sleeping or waking up, speaking or keeping silent.

Next is about “meditation on impurities”. In this chapter, it explains the body of the monk Ying, Siwei and describes that the body consists of all the unclean things that are wrapped in the skin from the head to the foot. Like hair, body hair, Nails, teeth, skin, muscles, tendons, bones, bone marrow, kidney, heart, liver, spleen, lung, pleura, intestine, small intestines, stomach, bile, feces, sputum, pus, blood, sweat, tears, fat, fat, saliva, mucus, synoelement vial fluid and urine.

In “meditation on the separation of four elements”, it explains that the monks should investigate the body based on abuttals, hydrosphere, pyrosphere and vayo-dhatu no matter how the body is placed. If the study focus on this chapter's explanation , the separation of four elements is the original teaching about the four elements meditation. The *Visuddhimagga* extend the teaching of it even some modern master today follow this meditation method.

In “Nine kinds of cemetery view”, also known as “Nine phases of the cemetery”, it explains that the monks should be detestable to the bodies and should be aware that the bodies are in same essence and result as the nine phases of the dead bodies in the cemetery. The nine phases are: 1: The bodies that are discarded in the cemetery after death, after one, two or three days, the bodies are swollen, discoloring, and rotten. 2: The bodies that are discarded in the cemetery after death are eaten by the old crow, eagle, heron, dog, tiger, leopard, jackal or other insects. 3: The discarded dead bodies become skeletons with only some flesh and are concatenated by tendons. 4: The discarded dead bodies become skeletons with only blood and without any flesh and are concatenated by tendons. 5: The discarded dead bodies become skeletons without any blood or flesh and are concatenated by tendons. 6: The discarded dead bodies become bones scattered everywhere. 7: The discarded dead bodies become shellfish –

colored bone. 8: The discarded dead bodies become a pile of bones over a year. 9: The bones of the discarded dead bodies decay into bone meal.

In the part of “mindfulness of sensation”, it introduces nine kinds of feelings and explains that feelings lead to sensation. The monks are fully aware of the nine sensations of pleasure, pain, neutral feeling, pleasure with love, pleasure without love, pain with love, pain without love, neutral feeling with love, neutral feeling without love.

In the part of “mindfulness of thought”, it introduces various shapes of the mind and explains that the mind is impermanent. The monks are fully aware of all shapes of the mind including greediness, free from material avarice, hatred, no hatred, ignorance, no ignorance, concentrated, scattered, vast, free from vast, supreme, free from supreme, exclusive, unfocused, disengaged, free from disengagement.

In the part of “mindfulness of phenomena”, it mainly introduces and analyzes five hindrances, skandhas, ayatana, sambo jjhanga, the four noble truths. Firstly, five hindrances, that is material avarice, hatred, drowsiness, lift off with regret, doubt. Then how do the monks settle down themselves based on the five hindrances? When there’s inner existence of greed in the monks, they should be aware of it; when there’s no existence of greed in them, they also should be aware of it. In this way, the monks will know the root cause of the greed, how to discard the greed, and how to discard the greed forever so that it won’t rise again. Similarly applied for skandhas, ayatana, sambo jjhanga, the four noble truths, the monks can settle down themselves internally with dharma, or externally with dharma or both internally and externally with dharma. The monks can also settle down themselves with the rise of Dharma, or the fall of Dharma or with the rise and fall of Dharma. The existing ideology of “The knowledge of law” is only for the degree of wisdom and remembrance. He lives everywhere and anywhere without seeking for anything in the real world.

How do the monks settle down themselves with Dharma through skandhas? It introduces that the monks are fully aware of substance, what Buddha mentioned as “Form”, the cause and the ruin of it and even form, feeling, perception impulse and consciousness.

In “Ayatana”, it introduces that the monks also settle down

themselves with Dharma through Ayatana (6 internal and 6 external). The monks know well of eye, ear, nose, tongue, body and mind (6 internal) and color, sound, smell, taste, touch, meditation (6 external). They are also aware how the two parts of senses interact with each other, how are they connected to each other, how to eliminate the existing connection, and how to eliminate them permanently. It is one of the meditation of Dharma to think about each element of the “Ayatana”.

In the chapter of Seven Factors of Enlightenment (*Satta bojjha-gā*), it introduces that the monks also settle down themselves with Seven Factors. They are *sati*, *dhamma-vicaya*, *vīriya*, *pīti*, *passaddhi*, *samādhi*, *upekkhā*. When all these exist in the mind of the monks, how could they generate the sensations that have not been born in his mind and how do they nurture and consummate the sensations that have been born in his mind?

In “The Four Noble Truths”, firstly it introduces “The truth of suffering” to explain the monks settle down themselves with Dharma. What is “The truth of suffering”? Live, getting old, death, worry, sadness, bitterness, sorrow, annoy, resentment and hatred, love and absence, failed to seek for what you want, all these are bitterness. In a word, skandhas is bitterness. The Buddha shows the phenomenon of the world in all state and contents and points out that the essence of these phenomena is bitter. Therefore, if the monks know that these are bitterness, the reason, the elimination and ways to get rid of the bitterness, then the monks know the truth of suffering.

In the explanation of *Samudaya*, the aggregate of the constituent elements or factors of any being or existence, it points out that the cause of birth is love, which is accompanied by both happiness and greed, and the pursuit of fine.

“Marga-satya” is precisely this Noble Eightfold Path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. Right view is the wisdom to know bitterness, the cause, ruin and the cause of the ruin of the bitterness. Right resolve is to think beyond boundaries, and to think harmlessly. Right speech is to speak honestly, sincerely, kindly and modestly. Right action

requests of no killing, no stealing, and no adultery. Right livelihood is about making a living in a proper way. Right effort is about avoiding the evil through willingness, diligence, self-motivation, encouragement and endeavor. It is about overcoming the existing evil, encouraging the form of goodness with sustainable development and extensive impact to realize self-satisfaction. Right mindfulness is to get rid of the greed and worries about the world with enthusiasm, positive mindfulness and proactive attitude. Right concentration is to be away from passionate love and illness, and be devoted to the four meditations.

In the achievement or merits and virtues of practicing Four Foundations of Mindfulness, it introduces two of the achievements after practicing for seven years, six years, five years, four years, three years, two years, one year, seven months, six months, five months, four months, three months, two months, one month and half month: They are proved to acquire arahant, or Anagamin if they still have any annoyance.

That's why it is said in the summary part, "This is the single path that causes all beings to be clear beyond sorrow, to destroy pain, and to make the right path to the present, this is Four Foundations of Mindfulness". After such a revelation, the monks were filled with joy.

As a short conclusion, the content above follows the direct interpretation of the text, and makes a relatively complete analysis of the "Mahāsatipaṭṭhāna Sutta". The explanation of the Four Foundations of Mindfulness in the scripture has a profound influence on the theories of meditation. As one way of meditation, the treatise which concerns about Ānāpānasati follows this structure ' Four Foundations of Mindfulness ' to extend and organize their process.

2.1.5 The *Maha-Satipatthana Sutta* as a fundamental to understand the *Visuddhimagga*

There are a lot of scriptures which concern about the meditation. If discussed its organization, the ancient text Nikaya or Agama can not neglect. The main reason that why *Mahāsatipaṭṭhāna Sutta* is the most representative is because it is able to reflect the essence of Theravada Buddhism. Despite the fact that it is popular and spreading widely in the

contemporary, the major reason for its classics lies in below three characteristics.

Firstly, *Mahasatipatthana Sutta* has a special origin. It is popularized by the Buddha, and the Buddha also highlights the Four Foundations of Mindfulness is the only path for the Buddhist practice. In the beginning of the scripture, it has recorded that the Buddha lectures in a special place. The Buddha introduced to the monks at that time the Four Foundations of Mindfulness is the single path that causes all beings to be clear beyond sorrow, to destroy pain, and to make the right path to the present. *Ekāyana* in Pali is combined with Eka (which means single) and yano (which means path), which expresses the Buddha focus on the practice of the Four Foundations of Mindfulness.

Secondly, there's complete and in-depth analysis of *Ānāpānasati* in *Mahasatipatthana Sutta*, which is seldom seen in other classics of Agama.

At first, the scripture introduces the preparation of practicing *Ānāpānasati*. When the pedestrian practice *Ānāpānasati*, they should first be in a quiet environment and be away from all chaos. Where is suitable for practicing? The Buddha points out the monks should go to the forests and practice under the tree or on the ground. Then, the monks should sit with leg crossed and keep the body upright, and not lean forward or tilt. They should be mindful of what is on the edge of the breath, and concentrate themselves on breathing in and out.

Next, the scripture introduces the four steps for practicing *Ānāpānasati*. These are the basic four steps and develop into sixteen bases later. In the *Visuddhimagga*, the first four stages of the sixteen bases of *Ānāpānasati* is similar with these basic four steps.

In order to make it clear, it needs to compare two scriptures with one table.

Stages	<i>Mahasatipatthana Sutta</i>	The <i>Visuddhimagga</i>
One	Breathing in a long breath, he knows, "I breathe in a long breath"; breathing out	Breathing in long, he knows: 'I breathe in long;' or breathing out long, he

	a long breath, he knows, “I breathe out a long breath”;	knows: ‘I breathe out long.’
Comparison	Long is the status of breathing, both two scriptures make this stage as the first one.	
Two	Breathing in a short breath, he knows, “I breathe in a short breath”; breathing out a short breath, he knows, “I breathe out a short breath”	(2) Breathing in short, he knows: ‘I breathe in short;’ or breathing out short, he knows: ‘I breathe out short.’ has the same meaning.
Comparison	Short is another status of breathing, both two scriptures make this stage as the second one.	
Three	Aware of the whole breath body, I shall breathe in”, thus he trains himself; “Aware of the whole breath body, I shall breathe out”, thus he trains himself.	He trains thus: ‘I shall breathe in experiencing the whole body;’ he trains thus: ‘I shall breathe out experiencing the whole body.’
Comparison	The similarity of this stage is talk about the body. Both two scriptures emphasize the aware or experiencing whole body. It means the concentration is deeply.	
Four	Calming the process of breathing, I shall breathe in”, thus he trains himself; “Calming the process of breathing, I shall breathe out”, thus he trains himself.	I shall breathe in tranquilizing the bodily formation; he trains thus: ‘I shall breathe out tranquilizing the bodily formation.’
Comparison	The similarity of this stage is concern about the Calming or tranquilizing. It means the concentration more deeply.	

Table I :The comparison between The Maha-Satipatthana Sutta and the Visuddhimagga in four stage of Ānāpānasati

The similarity of two scriptures shows that the relationship between them. It can be told that *Mahasatipatthana Sutta* is an important reference for initial learners to practice *Ānāpānasati*, especially the ability to exercise awareness of breathing. Awareness breath is being devoted to breathing with the dedicated mind to be aware of any long or short, in or out and to be focused on the tip of the nose, thus realizing the peacefulness of the mind through the awareness and to rest the whole body via continuous awareness of the breath.

Finally, through metaphorical means, the scripture also explains the awareness of the breath. The Buddha says “Like a skilled windmill or an apprentice of a windlass, I knew well about when I was turning it for a long time or for a short time”. This is because of the long-term training of the windlass, which also applies to the training of breathing.

At the beginning, awareness breath is not about feeling the speed of the breath, but only focuses on feeling the length of the breath and whether it is breathing in or out. With the enhancement of the fixed force, in the state of concentration, the monks can clearly distinguish the whole process of each breath in and out, including the initial stage, the middle and the end of the process. After complete awareness and mastery of the process, the force is enhanced to enter the stage of “full body breath”. Full body breath” is to consider skandhas, six senses and six blots when taking breath, such as watching and listening, so as to enter deeper meditation. Once entering the status of full body breath, awareness of breathing training has been really strengthened and the breath will naturally tend to calm down so that the body and mind will also enter a more silent, more peaceful state. This mental and physical state of mind can affect daily life, allowing the monks to remain mindful and perceptive while walking, living, sitting and lying.

Thirdly, *Mahasatipatthana Sutta* provided the foundation for the development of Vipassana Meditation through its highlight of Vipassana.

Vipassana hereby means investigation, analysis and awareness. As for the bodies, the monks settle down their mind with the rise of Vipassana, or with the destroy of Vipassana, or with both the rise or destroy

of Vipassana. The body is the first Foundation of Mindfulness, as well as the basis of the Four Foundations of Mindfulness, and the Vipassana started the whole Buddhism interpretation.

Ānāpānasati is not only about practice of meditation, but also about Vipassana meditation which requires alternation of practice to realize common improvement. Through the simple analysis of *Ānāpānasati* in *Mahasatipatthana Sutta*, it is known that the most critical portion of the meditation has been formed relative to later generations.

If based on the historical process of the development of meditations, it can be found that there is a deep relationship among *Mahasatipatthana Sutta*, the *Visuddhimagga* and the *Vimuttimaggā*. As an early Buddhist sutra, it can say that *Mahasatipatthana Sutta* has deeply influenced the later two classics.

The first one is the influence of the Four Foundations of Mindfulness, both the *Visuddhimagga* and the *Vimuttimaggā* are organized as the framework of the Four Foundations of Mindfulness.

The reason why we use the framework of the Four Foundations of Mindfulness to organize *Ānāpānasati* is not only because of the completeness of the scriptures and the fact that the Buddha popularized the Four Foundations of Mindfulness himself. It is more related to the fact that its framework is obvious and easy for people to understand. The body is experienced, and the meditation is transcendental, the upgrade from experience to transcendental requires the use of rhythmic breathing as a bridge. Without a body, you cannot breathe. Mindfulness of body becomes the basis of the Four Foundations of Mindfulness, and then extends the other three foundations of “mindfulness of emotions, mindfulness of thought, mindfulness of phenomena”, which is a process of gradual abstraction and exploration. That is to say, only in the case of constant strength and wisdom, can the other three foundations become the object of Vipassana.

The next one is the influence of *Ānāpānasati*. *Mahasatipatthana Sutta* has put forward four basis steps, while the *Visuddhimagga* and the *Vimuttimaggā* extend it into sixteen bases as sixteen stages. Without the inspiration that the *Mahasatipatthana Sutta* incorporates four steps into

“mindfulness of body”, it is hard to imagine the *Visuddhimagga* and the *Vimuttimagga* can extend the other three foundations of “mindfulness of emotions, mindfulness of thought, mindfulness of phenomena” into twelve steps and fulfills the complete sixteen bases. After analyzing “mindfulness of body” in *Mahasatipatthana Sutta* with both practice of samatha and Vipassana, the *Visuddhimagga* and the *Vimuttimagga* can then integrate samatha-vipassana into the Four Foundations of Mindfulness. As a buddhist scripture, the *Mahasatipatthana Sutta* is an example of the interpretation of *Ānāpānasati*.

Finally is the influence of Vipassana meditation. The analysis of Vipassana in *Mahasatipatthana Sutta* has been well developed in the *Visuddhimagga* and the *Vimuttimagga*. In the early days of Buddhism, *Mahasatipatthana Sutta* emphasizes the characteristics of personal experience of the Buddhism and empirical evidence, and expounds the key points of the practice in a concise way. However, the later classics like the *Visuddhimagga* and the *Vimuttimagga* focus on reasoning and argumentation and strive to achieve theoretical perfection, so much more knowledge are included. It can be said that, to practice the Four Foundations of Mindfulness with *Ānāpānasati* will actually lead to the integration of samatha and Vipassana. Samatha means subtraction, the deeper the practice is, the simpler the feeling is. While Vipassana means addition, the deeper the practice is, the higher wisdom is required. Vipassana will inevitably be expanded in later generations to adapt to the historical situation at that time, but in any case, the Vipassana meditation of the *Visuddhimagga* and the *Vimuttimagga* is still extended and expanded based on the ideology of *Mahasatipatthana Sutta*.

Through the above discussion, it can be seen that, from the perspective of *Ānāpānasati*, *Mahasatipatthana Sutta* has a profound impact on the explanation of this meditation technique in the *Visuddhimagga* and the *Vimuttimagga*. Both two treatises use the four foundations of mindfulness to organize the process of *Ānāpānasati*.

2.1.6 The objective, method and key factors of meditation in the *Visuddhimagga*

The result of practice relies on the objective of meditation. It has

the special significance to the practitioner. The idea of the *Visuddhimagga* based on the purification and fixed the highest goal as the three *sikkhā* and seven purifications. It needs to follow the method of meditation, achieved sixteen perfect knowledge step by step.

Threefold training is the outline of the Buddhist practice which hold in all the Dhamma way. It can say that three *sikkhā* is the main structure and seven purifications are the main clue. Both *Nikāya* and *Āgama* (Collection of Early Buddhist Texts) has the explanation of seven purifications. The whole treatise composed of three parts which discuss *Sīla* (ethics or discipline); *Samādhi* (meditative concentration); *Pañña* (wisdom).

The first section explains the rules of discipline, and the method for finding a correct temple to practice, or how to meet a good teacher.²⁵ The second section describes Samantha's practice, especially *Kammaññhāna*.²⁶ There are forty traditional meditation objectives which include *Ānāpānasati*. It mentions different stages of concentration. The third section (part 3-7) is a description of the five *Khandha* (aggregates), *āyatanas*, the Four Noble Truths, dependent origination (*Pratitya-samutpada*), and the practice of vipassana through the development of wisdom.²⁷ It emphasizes different forms of knowledge emerging because of the practice. This part shows a great analytical effort specific to Buddhist philosophy.

Grossly, there are two kinds of meditation in the *Visuddhimagga*, one is *Samatha*(止), another is *Vipassanā*(观). Because of the practice of Samatha meditation and *Ānāpānasati* has the special relationship, so the explore in this chapter rely on four aspects: the Samatha, *Kammaññhāna*(业处), *Appanā* (Absorption concentration) and *Upacāra* (Access concentration).

The purpose to practice Samatha meditation is to achieve

²⁵ Tr. Bhikkhu Ñāṇ amoli, **The Path of Purification**, op.cit., pp.5-55, Part I—Virtue (Sīla).

²⁶ Ibid.

²⁷ Ibid., pp.81-421, Part II—Concentration (Samādhi).

concentration. In *Visuddhimagga*, concentration means *Kusalacitte kaggatā samādhi* (善心一境性).

The *Kammaṭ ṭ hāna* in Theravada tradition means the method to concentrate and put the heart into the objective. There are forty *Kammaṭ ṭ hāna* in the *Visuddhimagga* and divided into seven types. First part is ten *kasiṇ a*(遍). *Kasiṇ a* means whole and entire, and it can be an object for meditation. The ten *kasiṇ a* include Blue *kasiṇ a*, Yellow *kasiṇ a*, Red *kasiṇ a*, White *kasiṇ a*, Earth *kasiṇ a*, Water *kasiṇ a*, Fire *kasiṇ a*, Wind *kasiṇ a*, Light *kasiṇ a*, Space *kasiṇ a*.²⁸

Type two is ten *Paṭ ikkūlamanasikāra* (reflections on repulsiveness 不净观).²⁹ They are the method of meditation to observe the body and to break the greed of body. Form meditation, the practitioner can be conducive to overcoming desire and lust. Type three is ten *Anussati* (Recollection 随念).³⁰ The *Visuddhimagga* identifies the Ten Recollections as useful meditation subjects for developing concentration needed to suppress. They are Recollection of the Buddha, Recollection of the Dhamma, Recollection of the Sangha, Recollection of Generosity (*cāgānussati*), Recollection of Virtue, Recollection of Deva virtues, Recollection of death (*maraṇ ānussati*), Recollection of the body (*kāyagatāsati*), Recollection of the breath (*Ānāpānassati*), Recollection of peace (*upasamānussati*). Type four is the four sublime abidings (*cattāro-brahmavihārā*), they are Lovingkindness (*Metta-bhāvanā*), Compassion (*Karuṇ ā-bhāvanā*), Appreciative-Joy (*Muditā-bhāvanā*), Equanimity (*Upekkhā-bhāvanā*). Type five is the four immaterial jhanas (*caturūpajhāna*).³¹ They are The Base-of-Boundless-Space, Boundless-Consciousness, Nothingness, and Neither-Perception-Nor-Non-Perception. Type six is Perception of repulsiveness in nutriment, there are ten aspects in this meditation. Type seven is the four-elements meditation, they are Earth element, Water element, Fire element and Wind element.³²

²⁸ Ibid., p.162, The remaining *kasiṇ a*.

²⁹ Ibid., p.337.

³⁰ Ibid., p.186.

³¹ Ibid., p.105.

³² Ibid., p.98.

It needs to point that in the *Visuddhimagga*, the author used five jhāna factors to mark four kinds of *jhāna*.³³ The five jhāna factors are applied thought (*vitakka* 尋), sustained thought (*vicara* 伺), joy (*piti* 喜), bliss (*sukha* 乐), one-pointedness (*ekaggata* 一境性). The understanding of these jhāna factors is the fundamental to understand four kinds of *jhāna*. In the ancient Chinese scriptures, it can find some explanation about these five jhāna factors.³⁴

In this chapter, it discussed the objectives, method and key factors of meditation in the *Visuddhimagga*. It's the condition to discuss *Ānāpānasati* especially its technique. It just likes the background and shows some clue. For the objectives of meditation, there are forty traditional meditation objects which include *Ānāpānasati*. Generally, there are two kinds of meditation in the *Visuddhimagga*, one is Samatha, another is *Vipassanā*. Both two kinds of meditation give the classify of all meditation methods. In the *Visuddhimagga*, the author used five jhāna factors to mark four kinds of *jhāna*.

2.2 The Sixteen Bases of Breathing Meditation in the *Visuddhimagga*

2.2.1 The Background and Chinese Resource of *Ānāpānasati*

As a Pali word, *Ānāpānasati* means breathing meditation. In Chinese, it has translated into An'ban'nian (安般念), this transliteration used its pronunciation in Chinese directly.

It's necessary to explore the history of *Ānāpānasati* in the perspective of Chinese Buddhism briefly especially based on their related scriptures. Generally, it can say that there are five stages in China which concern about *Ānāpānasati* with its development of scriptures and practice.

The first stage belongs to the period of early Buddhism and it

³³ Ibid., p.147.

³⁴ 西天譯經三藏等奉詔譯，《大正藏》，《阿含部》(Taishō Tripiṭ aka, Āgama)卷 2, 第 0008 经, 大堅固婆羅門緣起經卷下, 又如大梵所說, 心住一境, 我聞其言, 亦解是義。謂有一類修定行者, 內心清淨, 住一境性, 無尋、無伺, 定生喜樂, 證二禪定, 具足所行, 此即名為心住一境。

involves the different volumes of scripture Agama, a collection of Early Buddhist Texts which has five parts and translated into Chinese in the ancient time. Some of the teachings related to *Ānāpānasati* were recorded in *Ekottara Āgama* (Numbered Discourses) and *Saṅgīyukta-āgama* (Connected Discourses).

The second stage involves the scripture *Ānāpānasati Sutta* which has been translated into Chinese at East Han dynasty but the original text has already missed. The text today has been edited again at the later time and called *Maha-Ānāpānasati Sutta*.³⁵ It can say that this scripture is similar to the *Ānāpānasati sutra* in *Nikaya* and influence the Buddhist practice in China for a long time.³⁶

The third stage involves the teaching of the Sanskrit scripture *Abhidharma-kośa* (Verses on the Treasury of Abhidharma). It has been translated into Chinese by Zhendi and Xuanzang. For *Ānāpānasati*, the explanation in this treatise only focus on the six stages but neglect the sixteen bases.³⁷

The fourth stage of its development involves the Mahayana scripture such as *MahaSamatha* and *Vipassanā*, one treatise wrote by master Zhiyi, the founder of Tiantai sect. In the teaching of master zhiyi, he explains three kinds of *Ānāpānasati* which include sixteen bases, six wonderful stages, and perfect jhāna.³⁸

The fifth stage of its development is in the modern China that involves the scripture *Visuddhimagga*. This treatise is famous in the south of Asia but the translation from pali to Chinese has been finished no more than one hundred years. A wave of Buddhism raised in China make the

³⁵ 康僧會序，《大正藏》，《大安般守意经》(Taishō Tripiṭ aka, Maha-Ānāpānasati Sutra)，第15册，第0602经，第1卷

³⁶ 鎌田茂雄，中国佛教通史：卷二（Shigeo Kamata, The history of Chinese Buddhism: Vol II），高雄：佛光文化事业有限公司，2010，97页。

³⁷ 覃江，入山捉猴：佛教安般念研究 (Qin Jiang, **Catching the monkey in mountains: a study of Ānāpānasati in Buddhism**)，四川：巴蜀书社，2008.8. 页200.

³⁸ Ibid. 页260。

scripture more remarkable and tend to be a guidebook of meditation. The scholars should notice another book in recent years which wrote by Wuxinru, he explained *Bhaiṣajyaguru sutra* and emphasize the practice of *Ānāpānasati*.³⁹This Mahayana sutra is same popular in the Tibetan Buddhism. The practice method in his explanation involves the tantric way and the description of meditation sign is exact.

This five-stage shows that the practice of *Ānāpānasati* in China has its own tradition. It accompanies with the development of Buddhism and involves three-vehicles. In the paper below, the author will try to explore *Ānāpānasati* in the treatise *Visuddhimagga* and to use the Chinese resource.

In the Chapter VIII, *Other recollections as meditation subjects* of *Visuddhimagga*, the author believes that *assāsa* is breathing out, *passāsa* is breathing in. But in the *Vimuttimagga*, it has another explanation. Upatissa, the author of *Vimuttimagga*, he believes *assāsa* is breathing in, but *passāsa* is breathing out. The different definition means the different thinking of practice.

If the analysis studies based on the scriptures, as one important meditation technique, *Ānāpānasati* take root in a great Buddhist tradition. Some of the scholars said, *Ānāpānasati* has its origins in *Upanishads*, the ancient Sanskrit texts of Indian.⁴⁰ In Chinese Buddhist scriptures, the earlier recording of this technique is in the *Agama*. Agama in Chinese Buddhism, it includes four parts and the sutras belong to Early Buddhism which closed like *Nikāya*. In *saṃyuttāgama* (杂阿含经), some records of Buddha show that he taught *Ānāpānasati* directly. The teaching of *Ānāpānasati* here mostly include the sixteen bases of breathing meditation

³⁹ 吴信如, *药师经法研究* (Wu-Xinru, *The research of Bhaiṣajyaguru Sutra*), 北京: 中医古籍出版社, 1997, 页 86。

⁴⁰ 苏渊雷, 《华东师范大学学报·哲社版》“中国禅学史·早期禅法”(Su Yuanlei, *The history of Chinese Ch'an: The method in the early age*), 1996年, 第2期; 巫白慧, 《世界宗教研究》“印度早期禅法初探——奥义书的禅理”(Wu Baihui, *A study of meditation method in the early Indian: the principle of jhāna in Upanishad*), 1996年, 第4期。

and the four basic steps. Because of the close relationship between *Ānāpānasati* and *cattāro-satipa*□□*hāne* (four Foundation of mindfulness), it can say that there are three kinds of way to practice.

First one is a fundamental process and it fixed *Ānāpānasati* as the four basic steps. In the *Ekottara Āgama* (增壹阿含经) of chapter *Ānāpānasati Sutra*, it explains this method of meditation as four steps, they are knowing the breathing long or short, knowing the breathing cold or warm, knowing the breathing in and breathing out with the whole body even stop or not; knowing the breathing come out from the mind.⁴¹ Back to the scripture, it gives a clear description of *Ānāpānasati*. The four steps here is simple but complete. It pointed how to practice to achieve the great result. So the method here is independent.

The second type of *Ānāpānasati* practice is organized by sixteen bases, but it emphasizes *Vipassanā*. One of this type is sixteen bases follow the four *jhānas* which we can find the evidence in *saṃyuttāgama*.⁴² The

⁴¹ 瞿昙僧伽提婆译，《大正藏》，《增壹阿含经》(Taishō Tripiṭ aka, Ekottara Āgama)卷 5，（增壹阿含经安般品第十七之一·一）：于是，罗云！若有比丘乐于闲静无人之处，便正身正意，结跏趺坐，无他异念，系意鼻头，出息长知息长，入息长亦知息长；出息短亦知息短，入息短亦知息短；出息冷亦知息冷，入息冷亦知息冷；出息暖亦知息暖，入息暖亦知息暖。尽观身体入息、出息，皆悉知之。有时有息亦复知有，又时无息亦复知无。若息从心出亦复知从心出。若息从心入亦复知从心入。如是，罗云，能修行安般者，则无愁忧恼乱之想，获大果报，得甘露味。

⁴² 求那跋陀罗译，《大正藏》，《杂阿含经》(Taishō Tripiṭ aka, Saṃyukta Āgama)卷 5，第 803 经：念于内息，系念善学，念于外息，系念善学。息长息短，觉知一切身入息，于一切身入息善学，觉知一切身出息，于一切身出息善学。觉知一切身行息入息，于一切身行息入息善学，觉知一切身行息出息，于一切身行息出息善学。觉知喜，觉知乐，觉知心行，觉知心行息入息，于觉知心行息入息善学；觉知心行息出息，于觉知心行息出息善学。觉知心，觉知心悦，觉知心定，觉知心解脱入息，于觉知心解脱入息善学，觉知心

sixteen bases are, 1. to aware the breathing in and breathing out, 2. knowing the breathing long or short, 3. knowing the breathing in and breathing out with the whole body, 4. knowing the breathing in and breathing out with all the activities, 5. knowing happiness 6. knowing joy, 7. knowing activities and behaviors, 8. knowing the breathing relies on the mind, 9. knowing mind, 10. knowing the happiness of mind, 11. knowing concentration of mind, 12. knowing the liberation of mind relies on *Ānāpānasati*, 13. observe impermanent, 14. observe extirpation the suffering, 15. observe extirpation the desire, 16. observe the cease of breathing in and out. Because of these steps include the experience of *Vipassanā*, so its influence deeply to the development of *Ānāpānasati*. Another explanation of these sixteen bases is to coordinate with *cattāro-satipa*□□*hāne* and seven factors of enlightenment⁴³. The coordination is complete that four steps as one Foundation of mindfulness.

For the development of *Ānāpānasati*, especially its theories, the main clue is four foundations of mindfulness. The main force to push the development of practice is *Samatha* and *Vipassanā*. *Cattāro-satipa*□□*hāne* is the way to use body, sensation, mind, and dhamma to establish the stable and continuously awareness. Accomplished with the practice of *ānāpānasati*, the *Samatha* will be strong enough and *Vipassanā* should be improved. One misunderstanding of *Ānāpānasati* is, *cattāro-satipa*□□*hāne* made the breathing meditation more complex. The fact is the practice of *Samatha* and *Vipassanā* need *cattāro-satipa*□□*hāne*. From the practice of four Foundation of mindfulness, the purpose of *cattāro-satipa*□□*hāne* is to reduce the factors of *jhāna*, even to the fourth *jhāna*, only two factors which named *ekaggata*(one-pointedness). But *vipassanā*

解脱出息，于觉知心解脱出息善学，观察无常，观察断，观察无欲，观察灭入息，于观察灭入息善学；观察灭出息，于观察灭出息善学，是名修安那般那念，身止息、心止息，有觉有观，寂灭、纯一，明分想修习满足。」

⁴³ Seven factors of enlightenment in Chinese is Qijue zhi ‘七觉支’。《大正藏》，《杂阿含经》（Taishō Tripitaka, Saṃyukta Āgama）卷 27，第 0099 经，“佛告比丘：所谓觉分者，谓七道品法。然诸比丘，七觉分渐次而起，修习满足。”

meditation uses another way, the four foundation of mindfulness accumulates one by one. The different path made the different thinking. As one early meditation way, *Ānāpānasati* has a lot of branches. But basically, it emphasizes awareness. The key factor is awareness such as one king to control all the foundations of mindfulness.

The significance of discussion here is to involve the question that what is the source of *Ānāpānasati*? In the perspective of Chinese Buddhism, Agama is the source of many scriptures. The teachings are different, such as the *Visuddhimagga* and the *Vimuttimagga*, but all of them only can be one example in their own era, not the fundamental of the whole teaching. To practice *Ānāpānasati* have the great benefits. For the beginner, it is one of the two precious Buddha teachings.⁴⁴ The reflections on repulsiveness (*asubhānupassin*) is one, but it probably makes the monks be crazy. Many scriptures recorded that Buddha encouraged monks to practice *asubhānupassin*, as a result, some extreme one even to suicide. The *Ānāpānasati* is the teaching which belongs to Buddha and avoids this dangerous.

This chapter discusses the background of *Ānāpānasati* in Chinese Buddhism and its related resource. In the history, there are five stages of its development, *Ānāpānasati* has its own tradition. In the last stage of recent years, modern China pays attention to the scriptures of Pali. In the Chapter VIII of the *Visuddhimagga*, the author gives the definition of it. In the ancient scriptures, the teaching of *Ānāpānasati* mostly include the sixteen bases of breathing meditation and the four basic stages.

2.2.2 The Explain of Sixteen Bases of Breathing Meditation in the *Visuddhimagga*

The relationship between *Ānāpānasati* and *cattāro-satipaṭṭhāne* has already discussed. Why *cattāro-satipaṭṭhāne* make a great influence and form the practical way of Theravada and Mahayana? The reason is in the Buddha time, he pointed lots of times that *cattāro-*

⁴⁴ 尊者世亲造，玄奘译，《大正藏》，《阿毗达摩俱舍论》（Taishō Tripitaka, Abhidharma-kośa），（分别贤圣品第六之一），第 29 册，第 1558 经，第 22 卷：入修要二门，不净观息念。

satipa□□*hāne* is the only way to achieve nirvana. For this teaching, we can find the evidence in the *Mahāsatipa*□□*hāna Sutta* (*The Greater Discourse on Steadfast Mindfulness*)⁴⁵.

In *Visuddhimagga*, the author explains *Ānāpānasati* with the principle of *cattāro-satipa*□□*hāne*. The sixteen bases of it follow the four foundations of mindfulness. In the Chapter VIII, Other Recollections as Meditation Subjects, in the section mindfulness of breathing, it gives the description of this sixteen bases clear at the beginning.⁴⁶

For the first four bases which follow the first *satipa*□□*hāne* (the foundation of mindfulness), they focus on the body.⁴⁷The first four base is (1) Breathing in long, he knows: ‘I breathe in long;’ or breathing out long, he knows: ‘I breathe out long.’ In this step, to know the breathing in and out long means to aware the status of it, not to interfere or control. The second step is (2) Breathing in short, he knows: ‘I breathe in short;’ or breathing out short, he knows: ‘I breathe out short.’ has the same meaning. The third step is (3) He trains thus: ‘I shall breathe in experiencing the whole body;’ he trains thus: ‘I shall breathe out experiencing the whole body.’ In this step, the practitioner should know the process of breathing in and out with the whole body. (4) He trains thus: ‘I shall breathe in tranquilizing the bodily formation;’ he trains thus: ‘I shall breathe out tranquilizing the bodily formation.’ The key point here is the place where the practitioner should to aware.

The concentration, as its nature is one-pointedness, the practitioner cannot focus the experience of the body, but only pay attention to the place under the nose. The *Kamma*□□*hāna* of *Ānāpānasati* is always the area under the nose, not the other place. One argument is, if the concentration fixes the under of nose, how can practitioner experience the whole body? ⁴⁸In fact, the *Kamma*□□*hāna* here is only a condition where

⁴⁵ Tr. U Jotika, U Dhamminda, *Mahāsatipa*□□*hāna Sutta: The Greater Discourse on Steadfast Mindfulness*, (Burma: Migadavun Monastery, 1986).

⁴⁶ Tr. Bhikkhu ñā□amoli, **The Path of Purification**, op.cit., p. 259.

⁴⁷ Ibid.

⁴⁸ 释大寂, 《世界宗教学刊》, “《长部·大念处经》中观呼吸法门与《瑜伽师地论》中阿那般那念之比较” (Shi Daji, Compare the practice of breath

people should care, not to fix. With the deep concentration, the practitioner can aware his whole body. Such as one person stand on the stone to watch the sunset, it's not necessary to concentrate on his foot and stone. The principle of *Ānāpānasati* is same, too aware the area under the nose but not to fix his mind. In the view of Chinese tradition, the best way is put all the sensation into the breathing, even to watch breathing, listen to breathing, taste breathing and touch breathing.

The first four steps are the fundamental of the whole sixteen bases. Its purpose of practice is to teach the beginner to master the method of *Ānāpānasati*, and achieve *appanā* (absorption concentration). The absorption concentration is the fundamental of other steps.

The second four bases belong to the sensation foundation of mindfulness.⁴⁹ They are “(5) He trains thus: ‘I shall breathe in experiencing happiness;’ he trains thus: ‘I shall breathe out experiencing happiness.’ (6) He trains thus: ‘I shall breathe in experiencing bliss;’ he trains thus: ‘I shall breathe out experiencing bliss.’ (7) He trains thus: ‘I shall breathe in experiencing the mental formation;’ he trains thus: ‘I shall breathe out experiencing the mental formation.’ (8) He trains thus: ‘I shall breathe in tranquilizing the mental formation;’ he trains thus: ‘I shall breathe out tranquilizing the mental formation.’ These four bases established on the fundamental of *Appanā*, and has a closed relationship with four *jhānas*. In the step of experiencing happiness, the practitioner should aware happiness clearly. The second *jhāna* has one factor which named happiness. When the practitioner come into *jhāna* and get the happiness, the condition of this achievement is *jhāna*. When the practitioner come into *jhāna* and come out, he thinks the happiness is impermanent, then through his *Vipassanā*, he can know the happiness without stupid. For the four *jhānas*, the five factors in the first *jhāna*, the second *jhāna* has three factors. The happiness is one factor of *jhāna* that always belongs to the first and second *jhāna*. Briefly, these four steps are coordinate with the sensation *satipa* □ □ *hāne*.

The third four bases belong to the mind foundation of

in 'Mahasatipatthana Sutta' in *Dīghanikāya* with the way of *ānāpāna* in *Yogācāra-bhūmi*), 2007年, 第9期, 第38页。

⁴⁹ Tr. Bhikkhu ñāṇ amoli, **The Path of Purification**, op.cit., p.259.

mindfulness.⁵⁰ They are “(9) He trains thus: ‘I shall breathe in experiencing the [manner of] consciousness;’ he trains thus: ‘I shall breathe out experiencing the [manner of] consciousness.’ (10) He trains thus: ‘I shall breathe in gladdening the [manner of] consciousness;’ he trains thus: ‘I shall breathe out gladdening the [manner of] consciousness.’ (11) He trains thus: ‘I shall breathe in concentrating the [manner of] consciousness;’ he trains thus: ‘I shall breathe out concentrating the [manner of] consciousness.’ (12) He trains thus: ‘I shall breathe in liberating the [manner of] consciousness;’ he trains thus: ‘I shall breathe out liberating the [manner of] consciousness.’ These four bases are related closely with the fourth *jhāna*. To experience the consciousness is the status of mind when the practitioner come into the four *jhānas*. Because of the factors of *jhāna* are different, so the mind in the four *jhānas* are different too. The gladdening of consciousness and concentrating of consciousness need to distinguish the factors of *jhāna*.

The forth four bases belong to the Dhamma foundation of mindfulness.⁵¹ They are “(13) He trains thus: ‘I shall breathe in contemplating impermanence;’ he trains thus: ‘I shall breathe out contemplating impermanence.’ (14) He trains thus: ‘I shall breathe in contemplating fading away;’ he trains thus: ‘I shall breathe out contemplating fading away.’ (15) He trains thus: ‘I shall breathe in contemplating cessation;’ he trains thus: ‘I shall breathe out contemplating cessation.’ (16) He trains thus: ‘I shall breathe in contemplating relinquishment;’ he trains thus: ‘I shall breathe out contemplating relinquishment. In these four bases, the author pointed that they are entirely *Vipassanā* meditation, but the bases before, the practice depend on *Samatha* and *Vipassanā*. The thirteen base is contemplating impermanence, it includes understanding impermanence, knowing the nature of impermanence, knowing to contemplate impermanence and knowing one is contemplating impermanence. In the fourteen base, there are two kinds of fading away, one is fading away as destruction, another is absolute fading away. In the fifteen base, the contemplating cessation has the same

⁵⁰ Ibid.

⁵¹ Ibid., p.260.

method to practice as the fourteen base. In the sixteen base, contemplating relinquishment has two kinds too, its relinquishment as giving up, and relinquishment as entering into.

Briefly, the sixteen bases or sixteen higher steps of *Ānāpānasati* has three special characters. It coordinates with *cattāro-satipa*□□*hāne* closely. It uses the *nimitta* as a sign to distinguish the level of *jhāna*. Depend on this sign of meditation, practitioner can distinguish the four *jhānas*. The organization of practice to achieve four *jhānas* relies on the *Samatha* and *Vipassanā* meditation. *Samatha* is the fundamental of whole steps and it's a condition of *Vipassanā*.

As a short conclusion, this chapter discuss the process of sixteen bases of *Ānāpānasati*. In the Chapter VIII of the *Visuddhimagga*, the subject is '*Other Recollections as Meditation Subjects*', it gives the description of this sixteen bases clear.

2.2.3 The Sixteen Bases of *Ānāpānasati* in the Perspective of Chinese Buddhism

In the perspective of Chinese Buddhism, the sixteen higher steps of *Ānāpānasati* belong to a great tradition which through the three vehicles, Theravada, Mahayana, and Vajrayāna. In recent years, with the blooming of Buddhism in China, a wave emerged to integrate all the vehicles. Chinese Buddhism does not only exist in the scriptures but the living practice. The practice of *Ānāpānasati* is the core teaching of meditation. As one of the Buddha's teaching, it records in the scriptures and now common to Vajrayāna, Ch'an, Tiantai and Theravada Buddhism as well as Western-based mindfulness programs.⁵²

One Chinese Buddhist view believes that *Ānāpānasati* are the highest practice of all the meditation method. An evidence comes from the Mahayana scripture which named in Sanskrit *Abhidharma Mahāvibhā*□□*ā Śāstra*(*The simple explanation of Abhidharma*), it shows that the great

⁵² Piet, Jacob; Hougaard, Esben, "The effect of mindfulness-based cognitive therapy for prevention of relapse in recurrent major depressive disorder: A systematic review and meta-analysis", **Clinical Psychology Review**, Vol.31, No.6 (2011): 1032–40.

teacher's opinion. Although the Buddha achieves all kinds of meditations, liberation, *samādhi*, *samāpatti*, *Ānāpānasati* is the highest way of them, so it needs to introduce especially.⁵³ This treatise has been translated into Chinese relies on the working of Xuanzang. Today, it still is an important scripture of Chinese Buddhism.

Another opinion toward to *Ānāpānasati* emphasizes its benefits. One name of it is *brahmavihārā*(sublime attitudes). In Pali language, *vihāra* means spending one's time to live such as walking, standing, sitting etc. *Brahmavihārā* is a word to describe Lord Buddha's activities. In *Saṃyukta Āgama(Connected Discourses)*, it said that the practitioner of *Ānāpānasati* is *vihāra* of Saint, Deva, Brahma, even Arahant.⁵⁴

Based on Mahayana in China, a common view believe that *Ānāpānasati* have a great value to practice, but few sects which encourage the transcendental experience and they tend to neglect this technique. Zhiyi(智顓) is the founder of Tiantai sect which belongs to Mahayana tradition, he said that *Ānāpānasati* is the fundamental of all the Dhamma way and belong to Mahayana. The sixteen bases of *Ānāpānasati* have been explained individual and the another teaching is six wonderful stages (六妙門). He said that Bodhisattvas are expert in the practicing of six wonderful stages. Because of its practice can achieve all the dhamma, so the practitioner of it is Bodhisattva or great beings.⁵⁵ In the scripture of Huayan sect, after the introduction of *Ānāpānasati*, the author pointed that

⁵³ 五百大阿罗汉等造，玄奘译，《大正藏》，《阿毘达磨大毘婆沙论》(Taishō Tripiṭ aka, Abhidharma Mahāvibhāṣā Śāstra)，第27册，第26卷，第1545经：虽入一切静虑、解脱、等持、等至，而持息念是彼上首，是故偏说。

⁵⁴ 求那跋陀罗译，《大正藏》，《杂阿含经》(Taishō Tripiṭ aka, Saṃyukta Āgama)，第2册，第29卷，第99经，第807经：安那般那念者，是圣住、天住、梵住，乃至无学现法乐住。

⁵⁵ 智者大师说，《大正藏》，《释禅波罗蜜次第法门》(Taishō Tripiṭ aka, The stages of Paramita practice)，第46册，第7卷，第1916经：当知菩萨善入六妙门即能具一切佛法故。六妙门即是菩萨摩訶衍。

this method of practice belongs to the Hīnayāna.⁵⁶

To make a short conclusion of this chapter, it needs to put Ānāpānasati in its background. The Chinese source of sixteen bases of Ānāpānasati is Agama. As one technique of meditation, it emphasizes both Samatha and Vipassanā. This meditation technique influenced China for thousands of years. After the rise of Mahayana Buddhism, the practice methods extended to be a large number and this technique became not remarkable. After the Buddhist revolution of Taixu, in recent hundred years, something has been changed. A tendency of Buddhist development is to establish a systematic practice. For this mission, it needs to reference the structure of Ānāpānasati, especially its stages or bases.

2.3 The Eight Stages of Ānāpānasati in the Visuddhimagga

2.3.1 The Discussion Based on *Samatha* and *Vipassanā*

In *Visuddhimagga*, the author explained the eight stages of *Ānāpānasati*, they are (1) counting, (2) connection, (3) touching, (4) fixing, (5) observing, (6) turning away, (7) purification, and (8) looking back on these.⁵⁷ It is worth to notice that in the Chinese translation of Yejun, he does not mark the last stage as number eight, it involved the readers' misunderstanding. In his translation which introduces the first four steps of Sixteen Bases of *Ānāpānasati*, he said that the beginning is the counting, the end is the looking back on all the stages individual. Before these eight stages, the author Buddhaghosa pointed five stages as the conditions, they are learning, questioning, establishing, absorption, characteristic.⁵⁸

Why the special explanation of these eight stages has the special significance to understand *Ānāpānasati*? The reason is the characteristic of *Kamma*□□*hāna*. It's the key factor to distinguish the status of *jhāna*.

The eight stages of *Ānāpānasati* are the extension of the four bases of *Ānāpānasati*. We can find that four bases or four stages of

⁵⁶ 智伊集，《大正藏》，《华严经内章门等杂孔目》，（明法品初立五停心观章），第45册，第2卷，第1870经：此观名共小乘义，与大乘别。

⁵⁷ Tr. Bhikkhu ñāṇ amoli, *The Path of Purification*, op.cit., p.272.

⁵⁸ Ibid., p.271.

Ānāpānasati appeared in the *Ekottara Āgama*. As we mentioned before in chapter III, these four bases can divide into two kinds. The breathing long or short and breathing cold or warm, they belong to the normal experience. To know the breathing in and breathing out with the whole body even stop or not; knowing the breathing come out from the mind, these two stages belong to the transcendental experience. This original teaching is indistinct to distinguish the four *jhānas* and does not develop one theory to explain the factors of it. How to establish a perfect teaching in the simplest stages? The *Visuddhimagga* try to answer this question. The eight stages of *Ānāpānasati* are Buddaghosa's contribution to extract and purify lots of theories. This eight stages can achieve the *appanā* directly.

As the second significance, the explanation of these eight stages established a theory of nimitta and made it be completed. In *Visuddhimagga*, *nimitta* or meditation sign has a precise description. The first keyword is *uggaha-nimitta* (取相), it's a verb which means taken-up sign or learning sign.⁵⁹ In the breathing meditation, the practitioner should know the five factors of meditation and keep awareness to observe the sign. When the sign emerged, please taken-up or learn it. The second keyword is *paṭibhāga-nimitta* (似相), it's a noun which means counterpart sign.⁶⁰ It's the real sign which can help the practitioner to distinguish the *jhāna*. The five factors of the first *jhāna* depend on the *paṭibhāga-nimitta* to distinguish. It's fortunately that Buddhaghosa advocate this meditation sign and it became one standard to confirm the *jhāna*. To observe this sign, the distinguish of *jhāna* no longer depend on ones feeling, but one exact phenomenon.

The third point of this explanation is to make the practice of the first *jhāna* very clear. The axis of these eight stages is the first *jhāna*. As we discussed before, to compare with the first *jhāna*, the second, third and fourth *jhāna* only reduce the factors of meditation. All the four *jhānas* belong to the *appanā*, for these four absorption concentrations, the meditation sign is same. The fundamental of the meditation practice is the achievement of the first *jhāna*. After this achievement, try to reduce the

⁵⁹ Ibid., p.120.

⁶⁰ Ibid.

factors of meditation with *pañibhāga-nimitta*, so the practitioner can achieve another *jhānas*.

In this chapter, it discussed the significance of eight stages. The eight stages of *Ānāpānasati* are the extension of the four bases of *Ānāpānasati*. It came from the ancient scriptures. The second significance of this explanation is a theory of *nimitta* and made it be completed. Three kinds of meditation sign make the concentration practice more easily. The description of first *jhāna* in this chapter is clear. Basically, in the eight stages of *Ānāpānasati*, four stages belong to *Samatha* meditation, they are counting, connection, touching and fixing. Another four stages belong to *Vipassanā* meditation, they are observing, turning away, purification, looking back on these.

2.3.2 The Eight Stages of *Ānāpānasati* and compare

1. Counting

The method of counting is not complex. In *Visuddhimagga*, the beginner should first give attention to this meditation subject by counting.⁶¹ When practice counting, the practitioner should not stop short of five or go beyond ten. Don't make any break in the series. In this counting, there are three questions we should ask.

Why is the number limited to five and ten? If stopping short of five, the practitioner will think and get excited in the cramped and narrow space. If going beyond ten, the practitioner will think and take the number rather than focus on the breathing. What will change from a beginner to a skillful one? In *Visuddhimagga*, for the beginner, he should at first do it slowly as a grain measurer does. When he does his counting in this way, it should accompany with the in-breaths and out-breaths. Later, he can leave off counting slowly and he can count quickly. One point here is, he should concentrate and fix his mindfulness on the place touched breathing, that's the area near the nose. The third question is how long need one person to practice counting? Without counting, if one's mindfulness can remain settled on the in-breaths and out-breaths as its objective. If the concentration focus on the working place of *Ānāpānasati*, then it can be

⁶¹ Ibid., p.272.

finished. Counting is not difficult but one important stage to guide into the concentration.

2. Connection

The connection is a stage to concentrate the breathing in and out directly, it needs the practitioner familiar with the counting and give up it. In *Visuddhimagga*, the author argued that the connection does not allow the mind to follow the beginning, the middle or the end of breathing.⁶² When someone goes in with mindfulness after the beginning, middle, and end of the in-breath or out-breath, his mind will distract internally, both his body and his mind are disquieted. The purpose of this stage is not to know the process of breathing, but to know the touching and fixing. It can say that connection is one stage to cultivate the concentration.

3. Touching

Touching is a stage to focus on the working place where the breathing touches the body, it's around the nose. In this stage, the beginning is the counting of the breathing which touches the working place.⁶³ After it is skillful, then the practitioner give up the counting but follow the breathing in and out directly, thus it can get the fixing. In *Visuddhimagga*, the author cites three metaphors to explain the key points of touching. They are the metaphor of a man unable to walk, to show that the practitioner should focus on the working place but not the beginning, middle, and end of breathing. Another metaphor is a gatekeeper, it shows that the practitioner should concentrate on the breathing which touches the working place, but not the body. The last metaphor is the saw, it shows that the practitioner should concern about the touching place where the breathing touch repeatedly, but not the body. We can say that in the stage of touching, the concentration is enforced.

4. Fixing

Fixing is a stage to practice and also can be an achievement. The only way to achieve the absorption concentration is observing *pañibhāga-*

⁶² Ibid., p.274.

⁶³ Ibid.

nimitta.⁶⁴In *Visuddhimagga*, the author point that when someone gives his attention to this breathing meditation, sometimes it is not long before the sign arises in him. The fixing means absorption and rises the factors of *jhāna*, so it achieved.

The four stages which belong to *Vipassanā* meditation are (6) turning away, (7) purification, and (8) looking back on these. The outline of these four stages is recorded by Buddhaghosa at the beginning of the chapter. It's not so long but precisely.

These four stages show that how to establish *Vipassanā*. The first condition is the practitioner such as a bhikkhu should achieve the fourfold and fivefold *jhāna*. Why *Vipassanā* meditation based on the fourfold and fivefold *jhāna*? The practice of four or five *jhānas* is the Samatha meditation and the aim of these training is the achievement of absorption concentration. It's clear that *Vipassanā* based on the absorption concentration. The second condition is the intention to get the purification. The third condition is the practitioner should familiar with the *jhāna* by attaining mastery in the five ways. What are the five ways? It's the five aspects of *jhāna* mastery.⁶⁵They are 1. mastery in adverting, 2. mastery in entering, 3. mastery in staying on, 4. mastery in emerging, 5. mastery of reflection. The fourth condition is embarked upon insight by defining mentality-materiality. To define or distinguish mentality and materiality is the fundamental of first wisdom.

All these three stages rely on the Samatha meditation. One principle shows that without the training of Samatha meditation, the *Vipassanā-ñāna* (insight knowledges) can not achieve. At the same time, these stages shows the method to achieve the fourfold and fivefold *jhāna* briefly.

5. Observing

The preparing of this stage is the distinguishing of counterpart sign. Depend on the observing to counterpart sign, the practitioner will familiar with the five aspects of *jhāna* mastery. From Samatha meditation

⁶⁴ Ibid.

⁶⁵ Ibid., p.278.

convert to *Vipassanā* meditation, it needs aware the phenomenon of the body. After the practice of body foundation of mindfulness (*satipa*□□*hāna*), *Vipassanā* will establish.

6. Turning away

The explanation in the *Visuddhimagga* here relies on the path.
⁶⁶ The practitioner's doubts being overcome, he attributes the three characteristics beginning with that of suffering to mentality and materiality, comprehending them by groups; he abandons the ten imperfections of insight beginning with illumination, which arise in the first stages of the contemplation of rising and fall, and he defines as “the path” the knowledge of the way that is free from these imperfections.

7. Purification

The purification as one stage is the result or achievement. After the practitioner has reached the four noble paths and has become established in the fruition of Arahantship. ⁶⁷ At last, he attains to the nineteen kinds of reviewing knowledge. In *Visuddhimagga*, at the chapter XXII, Purification by Knowledge and Vision, Buddhaghosa explain these nineteen reviewing knowledge. This stage is the achievement of purification wisdom.

8. Looking back on these

The last stage is a conclusion that the looking back means achieve sixteen insight knowledge.⁶⁸

These eight stages of *Ānāpānasati* in the *Visuddhimagga* are different with the four stages in the *Vimuttimagga*. It will discuss the main similarity and the difference between them later.

After the study of these eight stages, it can do a short conclusion. The method of counting has three remarkable points to notice. first is the number, it limited to five and ten. The second is the improvement of skill, a beginner is slowly and the skillful one is quick. The third is how long the

⁶⁶ Ibid., p.279.

⁶⁷ Ibid.

⁶⁸ Ibid., p.431.

person should practice, it needs to concentrate on the working place until the connection. In the stage of connection, the practitioner can concentrate the breathing in and out directly. The touching means the concentration becomes more deeply. The Fixing is an achievement. All these three stages rely on the Samatha meditation. The Observing relies on the meditation sign and the training away relies on the path. The purification as one stage is the result or achievement. The last stage is a conclusion that the looking back means achieve sixteen insight knowledge.

2.3.3 The Eight Stages of *Ānāpānasati* in the Perspective of Chinese Buddhism

At first, in order to make the study easily, it need to compare the translation of these eight stages.

1. Counting	<i>gaṇanā</i>	数
2. Connection	<i>anubandhanā</i>	随逐
3. Touching	<i>phusanā</i>	触
4. Fixing	<i>āhapanā</i>	安住
5. Observing	<i>sallakkhaṇā</i>	观察
6. Turning away	<i>vivaṇṇanā</i>	还灭
7. Purification	<i>pārisuddi</i>	遍净
8. Looking back on these		分别观

Table II: The different language terms of eight stages in The *Visuddhimagga*

The Chinese translation of the *Visuddhimagga* has referenced the treatise *Vimuttimaggā*. Some Chinese terms used its original meaning in the ancient time. Such as the Counting, Connection, Touching.

In *Visuddhimagga*, the explanation of these eight stages includes

in the chapter which belongs to the introduction of first four steps, the first part of Sixteen Bases.⁶⁹ The edition in this way shows that the eight stages of *Ānāpānasati* should be understood as the bases of all practice. It's possible that these eight stages are the extension of the original way, in some chapters of *Nikaya* or *Agama*, *Ānāpānasati* has only four steps.⁷⁰ The study to understand the original method and to research its changes can help the construction of meditative theory. For the contemporary Chinese Buddhism, it has a special significance.

In the recent 40 years, Buddhism flourished and progressed steadily in China. If people trace the historical background of this rise, two great masters and their thinkings should be noticed. The historical analysis shows that the humanistic elements of Chinese Buddhism conceive the conception Humanistic Buddhism. Ven. Tai Xu first advanced this concept of Humanistic Buddhism by using the Chinese word 'rensheng' in 1916⁷¹. This word 'rensheng' in Buddhism refers to people of the first vehicle, the ordinary people, not the others such as heavenly beings. Ven. Tai Xu was one of the pioneering Chinese Buddhists who traveled widely in the world and his view of Humanistic Buddhism was popular in the 1940s. From Tai Xu to his disciple Ven. Yin Shun, this concept went to interpret with the different terms and has the abundant meanings.⁷² With Ven. Yin Shun and

⁶⁹ Ibid., p.272.

⁷⁰ 《大正藏》，《增壹阿含經》（Taishō Tripiṭ aka, Ekottara Āgama）卷7，第0125經，安般品第十七之一：世尊告曰：「於是，羅雲！若有比丘樂於閑靜無人之處，便正身正意，結跏趺坐，無他異念，繫意鼻頭，出息長知息長，入息長亦知息長；出息短亦知息短，入息短亦知息短；出息冷亦知息冷，入息冷亦知息冷；出息暖亦知息暖，入息暖亦知息暖。盡觀身體入息、出息，皆悉知之。有時有息亦復知有，又時無息亦復知無。若息從心出亦復知從心出。若息從心入亦復知從心入。如是，羅雲，能修行安般者，則無愁憂惱亂之想，獲大果報，得甘露味。」

⁷¹ Long, Darui. "Humanistic Buddhism From Venerable Tai Xu to Grand Master Hsing Yun." **Hsi Lai Journal of Humanistic Buddhism**, Vol.1 (2000): 53-84.

⁷² Long, Darui. "Humanistic Buddhism From Venerable Tai Xu to Grand

other disciples of Ven. Tai Xu, such as Zhao Puchu, the president of Buddhist Association of China, their continuation working of Humanistic Buddhism made this ideological trend became the keynote thinking of contemporary Chinese Buddhism. Back to *Visuddhimagga*, its Chinese version come from Yejun, one disciple of Ven. Tai Xu who studied in Sri Lanka for several years.

In the background of Humanistic Buddhism, the value of the *Visuddhimagga* especially these eight stages of *Ānāpānasati* shows the basic and simple method of practice. For the construction of 'New Chinese Buddhism', the meditative theory is important. For this theory, the exploration of meditation sign in this eight stages is worth to study. In the Chinese scriptures, only a few words mentioned this meditation sign and always be indistinct. An example is *Vimuttimagga* (*The Treatise on the Path to Liberation*) which has the similar description with *Visuddhimagga*.⁷³ The nimitta in *Vimuttimagga* is only the meditation sign, not the indication to distinguish the different *jhāna*.

Meditation sign can distinguish the stage of meditation. There are three kinds of nimitta in *Visuddhimagga*, they are *parikammanimitta* (preparatory sign of meditation), *uggahanimitta* (taken-up sign) and *pañibhāganimitta* (counterpart sign).⁷⁴

The preparatory sign of meditation arisen in the preparing of *appanā*, it's not stable and clear. *Parikamma* (遍作) has the meaning of prepare and initial working, it needs the practitioner to repeat his working frequently. After the practice deeply, the nimitta will arise but still blur and unstable.⁷⁵ In *Ānāpānasati*, the working place of general meditation sign is around the nose. It has a different appearance and depends on the practitioner's mind. The *Visuddhimagga* said that the sign of meditation is

Master Hsing Yun." **Hsi Lai Journal of Humanistic Buddhism**, Vol.1 (2000): 53-84.

⁷³ Purushottam Vishvanath Bapat, *Vimuttimagga and Visuddhimagga: a comparative study*, (printed by J.C. Sarkhel, Calcutta: Calcutta Oriental Press, 1937), p.28.

⁷⁴ Tr. Bhikkhu ñāṇ amoli, **The Path of Purification**, op.cit., p.177: CHAPTER VI Foulness as a Meditation Subject.

⁷⁵ Ibid.

born of perception, its source is perception, it is produced by perception.⁷⁶The preparatory sign of meditation is always unstable. Some of them like a star or a cluster of gems or a cluster of pearls, even like silk-cotton seeds or a peg made of heartwood. With the concentration deeply, the practitioner still focus on the working place, then he will practice *uggahanimitta* or taken-up sign. This practice way is wild used in the *kasi* meditation. In *Ānāpānasati*, if the preparatory meditation sign arose, still be concentration and the counterpart sign will come. This counterpart sign depends on the subtle breathing. As the Chinese philosophy, the mind is breathing and breathing is mind. So the subtle breathing means the deep concentration. For this counterpart sign, it has a special appearance which like white light. In *Visuddhimagga*, Buddhaghosa describes this sign is 'the hundred or thousand times purified, like a looking-glass disk drawn from its case, like the moon's disk coming out from behind a cloud'. The real counterpart sign has no form or color, it is the sign appeared in the concentration which the practitioner achieve it. Briefly, the teaching of counterpart sign of meditation in the *Visuddhimagga* is a contribution to the meditative theory. It worth to study for the practitioner who practices *Ānāpānasati*.

In this chapter, it compare the translation of these eight stages at first. The *Visuddhimagga* has its Chinese translation, it referenced the treatise *Vimuttimagga*. Some Chinese terms used its original words as the ancient time. Such as the Connection (随逐), Touching (触). It talk about the meditation sign and its significance, especially the counterpart sign.

2.4 The conclusion

The conclusion of this Chapter II or first objective of research, it involve the three parts of main content. The background and key factors of the *Visuddhimagga*, the sixteen bases of *Ānāpānasati* and the eight stages of *Ānāpānasati*.

In this chapter II, the dissertation explored the *Visuddhimagga* and attempt to study it in its own background. The explanation of this treatise shows that the sixteen bases, eight stages, and the meditation sign are the key points.

⁷⁶ Ibid.

Firstly, in the history of Sri Lanka, the thinking of Theravada developed for a long time. The Vibhajjavāda originated in the Age of Ashoka, it's Mahinda who spread to Sri Lanka. The Vibhajjavādins were strongly represented in south India and named Theravada. They developed until the seventeenth century and extent in Sri Lanka even the Southeast Asia. The study of this development and the competitions between the different sects of Theravāda, especially the background of Visuddhimagga, it will help to understand the history of Sri Lankan Buddhism before the 5th century AD. That is the way to understand the Visuddhimagga. For Buddhaghosa, he studied and commented Aṅgahakathā. Briefly, after Mahinda established Mahavihara monastery, he Buddhist teaching in Sri Lankan was based on the thinking of this sect. Because of the support of Valagam Ba, Abhayagirivihara monastery has been established. The competition between these two sects in the 29 B.E made a background to understand the Visuddhimagga. Abhayagirivihara sect absorbed the thinking from Indian Buddhism. Compared with the conservatives in the Mahavihara monastery, the development of the Abhayagirivihara monastery led to the huge difference between the two groups. In the history, we can find that these two kinds of thinking interacted frequently in Sri Lanka Buddhism. The way to understand Theravada depend on the research of history, the traditions always reflect the philosophy.

Back to the text, the narration of Vipassanā meditation in the Vimuttimagma has an honest nature which used the symbolizations in it. The source of the opinions in the Visuddhimagga comes from the ancient scriptures and the others treatise. In the perspective of Chinese Buddhism, the Visuddhimagga is a key book to construct the theory of meditation. After the study of it, to analysis the objective, method and key factors of meditation, it's easy to find that this treatise is not only a great commentary but one guidebook of meditation.

The explanation of Ānāpānasati in the Visuddhimagga based on the four foundations of mindfulness. It's an important treatise for the meditative method in Buddhism, Ānāpānasati in the sixteen bases has the special meaning which roots in its own tradition. In this dissertation, with the perspective of Chinese Buddhism and to use the source of Chinese scriptures such as Āgama. Obviously, Buddhaghosa extended the process

of Ānāpānasati from the way of ancient scriptures and made it more precisely. There are different opinion toward this technique in Chinese Buddhism, but generally, most of them have the positive attitude. An example is the Sanskrit scripture such as Abhidharma Mahāvibhāṅgā Śāstra, the translator is Xuanzang, Ānāpānasati is the best way and highest teaching. In the sect of Tiantai in China, it advocates the practice of sixteen bases of Ānāpānasati and six stages which call Six Wonderful Ways. Even the master believe that this is the way for Bodhisattva's practice. As one part of the research which aims the objective, this dissertation explored the eight stages of Ānāpānasati. These eight stages belong to a short section in the Visuddhimagga, but it explains clearly to achieve the first jhāna. The jhāna as the goal of meditation practice, the way to train the mind is the observing the meditation sign.

The author of the Visuddhimagga is Buddhaghosa. According to history book Mahavamsa's record, about 409 to 431, Buddhaghosa finished the Visuddhimagga in Mahavihara monastery. In Siri Lanka, his working is remarkable and he finished several excellent treatises. After his great working, he back to Indian.

About the main characters of the Visuddhimagga, there are three main points. Firstly, the Visuddhimagga has the characters to analysis and explain the Buddhist doctrine clearly. It closely integrate with the practice. Buddhaghosa studied Nikaya deeply and cited the sentences form the sutras to write Visuddhimagga, it can say that his explanation follows the principle of Tipitaka.

The second characteristic of this treatise is its completed practice way and clear steps of working. Based on the practice of Samanatha, the explanation of it is very detailed. An example is the analysis of Nikaya and Abhidharma, the description of practice in the Visuddhimagga has various aspects. For the practice of four jhāna (concentration), it gives serial steps with the strict organization. Especially, the description of meditation sign is exactly. Another example is its forty working place, this treatise developed meditation theory . It influences the other meditation discourse in the later generations.

The third feature of the Visuddhimagga is some of its knowledge

concern about the science or the Buddhist wisdom. An example is a medical knowledge in the Visuddhimagga, even it becomes the condition to the practice of perfect knowledge. The first one of perfect knowledge which named *nāmarūpaparicchadañā* is to define or distinguish mentality and materiality.

In the practice of recollection especially body recollection, people used the medical knowledge such as the different parts of the body and their names and nature. Briefly, the Visuddhimagga has a deep influence on the later Buddhist scriptures. Chinese scholars study the Visuddhimagga in these fifty years. The research of this treatise in China concentrated in three aspects. The first one is the translation. the second is the thinking of Visuddhimagga, the third aspect is to make some research on specific chapters or topics in Visuddhimagga.

It's necessary to discuss the Mahāsatiṭṭhāna Sutta because it has a great relationship with the Visuddhimagga. In order to understand this treatise, the study of Mahāsatiṭṭhāna Sutta is necessary. In the chapter that explores the scripture in its background, the Mahāsatiṭṭhāna Sutta used the Four Foundations of Mindfulness as its axis. On history, the formation of Mahāsatiṭṭhāna Sutta should not be earlier than the second Buddhist council. Tripitaka integrated into this council was carved on the palm leaves in Pali, which was known as the initial Theravada Pali palm-leaf scriptures. The research on this scripture in Chinese resource mainly focuses on three aspects, language, literature reviews and the study of its thinking especially the implication of Four Foundations of Mindfulness.

After a study of this scripture, especially to make an interpretation directly, it can understand “Mahāsatiṭṭhāna Sutta” with the relatively complete analysis of the “Mahāsatiṭṭhāna Sutta”. The explanation of the Four Foundations of Mindfulness in the scripture has a profound influence on the theories of meditation. As one way of meditation, the treatise which concerns about Ānāpānasati follows this structure ' Four Foundations of Mindfulness ' to extend and organize their process.

The dissertation discussed the objectives, method and key factors of meditation in the Visuddhimagga. the understanding of it is the

condition to discuss Ānāpānasati especially its technique. It just likes the background and it can show some clue. For the objectives of meditation, there are forty traditional meditation objects which include Ānāpānasati. Generally, there are two kinds of meditation in the Visuddhimagga, one is Samatha, another is Vipassanā. Both two kinds of meditation give the classify of all meditation methods. In the Visuddhimagga, the author used five jhāna factors to mark four kinds of jhāna.

The sixteen bases of Ānāpānasati is the key content in the Visuddhimagga. The dissertation discusses the background of Ānāpānasati in Chinese Buddhism and its related resource. In the history, there are five stages of its development, Ānāpānasati has its own tradition. The first stage belongs to the period of early Buddhism and it involves the different volumes of scripture Agama. The second stage involves the scripture Ānāpānasati Sutta which has been translated into Chinese at East Han dynasty but the original text has already missed. The text today has been edited again at the later time and called Maha-Ānāpānasati Sutta. It can say that this scripture is similar to the Ānāpānasati sutra in Nikaya. The third stage involves the teaching of the Sanskrit scripture Abhidharma-kośa (Verses on the Treasury of Abhidharma). It has been translated into Chinese by Zhendi and Xuanzang. the content of Ānāpānasati in it only focus on the six stages but neglect the sixteen bases. The fourth stage of its development involves the Mahayana scripture such as MahaSamatha and Vipassanā, one treatise wrote by master Zhiyi, the founder of Tiantai sect. The fifth stage of its development is in the modern China that involves the scripture Visuddhimagga. This treatise is famous in the south of Asia but the translation from pali to Chinese has been finished no more than one hundred years. A wave of Buddhism raised in China make the scripture more remarkable and tend to be a guidebook of meditation. In the Chapter VIII of the Visuddhimagga, the author gives the definition of it. But In the ancient scriptures, the teaching of Ānāpānasati mostly include the sixteen bases of breathing meditation and the four basic stages.

The discussion about the significance of eight stages of Ānāpānasati, it can say that it's the extension of the four bases of Ānāpānasati. It came from the ancient scriptures. The second significance of this explanation is a theory of nimitta and made it be completed. Three

kinds of meditation sign make the concentration practice more easily. The description of the first jhāna in this chapter is clear. Basically, in the eight stages of Ānāpānasati, four stages belong to Samatha meditation, they are counting, connection, touching and fixing. Another four stages belong to Vipassanā meditation, they are observing, turning away, purification, looking back on these. After the study of these eight stages, it can do a short conclusion. The method of counting has three remarkable points to notice. First is the number, it limited to five and ten. The second is the improvement of skill, a beginner is slowly and the skillful one is quick. The third is how long the person should practice, it needs to concentrate on the working place until the connection. In the stage of connection, the practitioner can concentrate the breathing in and out directly. The touching means the concentration becomes more deeply. The Fixing is an achievement. All these three stages rely on the Samatha meditation. The Observing relies on the meditation sign and the training away relies on the path. The purification as one stage is the result or achievement. The last stage is a conclusion that the looking back means achieve sixteen insight knowledge. If to compare the translation of these eight stages at first. The Visuddhimagga has its Chinese translation, it referenced the treatise Vimuttimagma. Some Chinese terms used its original words as the ancient time. Such as the Connection, Touching. It talks about the meditation sign and its significance, especially the counterpart sign.

CHAPTER III

Ānāpānasati in the Vimuttimagga

3.1 The background and key factors in the Vimuttimagga

3.1.1 The historical tradition of Theravada and the background of the *Vimuttimagga*

Although the *Vimuttimagga* is an important treatise of Buddhism, its influence in China is still limited in the contemporary age. This treatise has been collected in the Chinese Tipitaka for thousand years, ¹the survival of the *Vimuttimagga* shows that it must have the special value. But even today, the influence of the *Visuddhimagga* is more strong than the *Vimuttimagga* especially in the countries which support the Theravada tradition.

The treatise *Vimuttimagga* is a Buddhist practice manual for the practice of meditation. Traditionally, although there are some argument about the living time of Upatissa, in this paper, the researchere believes he lived in 1st or 2nd century. For the exploration of its original language, some people believe this treatise possibly is Pali but it's possible to write in Buddhist Hybrid Sanskrit. For the original version of scripture did not exist already. In the sixth century, It was translated into Chinese.

It's obviously that the *Vimuttimagga* belongs to tradition of Theravada, but for its sect, different scholars have the different argument which based on the different documentary research. If the research focuses on the context and background of this treatise and put it into the history of Sri Lanka, it can find some evidence. The king Mahinda established *Mahavihara* monastery at before, so the Buddhist teaching in this kingdom began to base on its teaching even form one sect. Because of the support of *Valagam Ba*, *Abhayagirivihara* monastery has been established, and

¹阿羅漢優波底沙梁言大光造，梁扶南三藏僧伽婆羅譯，《大正藏》，《解脫道論》（Taishō Tripitāka, Vimuttimagga）卷6，第1648经

these two sects was divided in the 29 B.E.² *Abhayagirivihara* sect absorbed the thinking from Indian Buddhism. Compared with the conservatives in the *Mahavihara* monastery, the development of the *Abhayagirivihara* monastery led to the huge difference between the two groups.

The huge system of the *Vimuttimaggā* with each great volumes show that it must use a huge source of scriptures, especially the independent and narrates around the special themes. There are twelve chapters in the treatise and it's difficult to say the original edition is perfect. It may be due to a wide range of materials taken or the additional principle followed by translators' sub-volume, the volumes seem to be scattered that lack sufficient systematicness. On the part of the concentrated learning, many of the contents scattered in different volumes with repetitions. In order to explore the meditation object and methods in the *Vimuttimaggā*, this dissertation adopts the idea of simplifying to sort out each chapter and the contents corresponding to the topic.

For the thinking of the *Vimuttimaggā*, basically, it belongs to the tradition of Theravada. For its sect, it belongs to the *Abhayagirivihara* monastery. For its source, most of the sentences come from the earlier scriptures. We can find some clue which concern about the Buddhist first council. In this council, the senior monks was a gathering the Buddhist order convened just after Gautama Buddha's death.³ The gathering story recorded in the Vinaya Pitaka of the Theravadins and Sanskrit Buddhist scriptures. It is regarded as canonical by all schools of Buddhism, but the evidence from outside are still absent. This council called 500 Arahats and held at Rajgir city at the time which following the Buddha's death three months later. The council agrees on the contents of the Dhamma and Vinaya. As a result of this council, Tripitaka formed its first version which comprises the three main categories of texts and became the Buddhist canon. The three parts of the Pāli canon are not as contemporary one. The

² 黄夏年, 《南亚研究》, “觉音的《清净道论》及其禅法” (Huang-Xianian, “**Buddhaghosa's Visuddhimaggā and His Practice of Dhyana**”), 1989年, 第1期, 第26-36页。

³ Harvey, Peter (2013). **An Introduction to Buddhism: Teachings, History and Practices** (2nd ed.). Cambridge, UK: Cambridge University Press. p.88.

traditional Buddhist suggest that it include the *Sūtra Piṅaka*, *Vinaya Piṅaka* and the *Abhidharma Piṅaka*.⁴ The scholastic developments represent the *Abhidharma Piṅaka* originated at least two centuries after the other two parts of the canon. The *Vinaya Piṅaka* appears to have grown gradually as a commentary and justification of the monastic code (*Prātimokṣa*) which the sangha should obey its principle. Even within the *Sūtra Piṅaka* it is possible to detect older and later texts.

Follow the development of Buddhism, at the 3rd century BC and later, *Abhidhamma* became important Buddhist texts which contain detailed scholastic reworkings of doctrinal material appearing in the Buddhist sutras. According to schematic classifications of its content, it gives the example of the treatise later. The *Abhidhamma* works are not the treatises which have the systematic and philosophical organization, but they are the summaries or abstract of the Buddhist thinking. For the development of *Abhidhamma*, there are three stages briefly. The first stage is the formation of seven *Abhidhamma* treatises⁵. It's the time from Buddha has gone to the 100 B.C. The second stage is the commentaries of *Abhidhamma* and the establishment of the *Vimuttimaggā* and the *Visuddhimaggā*. The third stage is from 500A.D. to 1200A.D. Because of the *Vimuttimaggā* has the deep relationship with *Abhidhamma*, so it belongs to the second stage and can be the treatise which reflects the philosophy of *Abhidhamma*.

The understanding of the *Vimuttimaggā* needs to put it into the background of *Abhidharma*, the thinking of this treatise should track the ancient scriptures such as *Nikāya*. In the perspective of Chinese Buddhism, with the purpose to make a comparison, it's necessary to explorer the scriptures such as *Agama*. For example, the organization of the *Vimuttimaggā* in its structure of *Vipassanā* based on the four noble truth,

⁴ Lewis Lancaster (2005) ,"**Buddhist Books and Texts: Canon and Canonization.**", Encyclopedia of Religion, 2nd edition, p.1252.

⁵ Bodhi, Bhikkhu (2012). **Comprehensive Manual of Abhidhamma: The Abhidhammattha Saṅgaha of Acariya Anuruddha** (PDF ed.). Pariyatti Publishing. p. 2. ISBN 978-1-938754-24-1.

it's similar to the Mahāhatthipadopamasutta⁶.

In the perspective of the organization, the expression of the *Vimuttimaggā* has the style to use a large number of metaphors to explain the dhamma. It has a similar style with Agama. During the formation period of the early Abhidhamma, it was more influenced by the Sutra. In fact, the "Sutra" is Sutta, which was originally a prose style in ancient India. In Buddhism, it especially refers to a literary form in the classical works: Tipitaka and Twelve Sutra. Later, the Sutta is called "Sutra". And the literary style of the "*Vimuttimaggā*" has an inherence relation with it.

Based on the investigation of the whole history in Theravada Buddhism, it can be said that the thinking of "*Vimuttimaggā*" follow the ancient scriptures. On the one hand, it is a phased summary in the development of Abhidhamma philosophy; On the other hand, it affects some of the works about Abhidhamma in the later period, such as *Abhidhammatthasavgaḥo*⁷, even the *Abhidharmakosa-sastra*. To focus on the meditation, the content of it in "*Vimuttimaggā*" is plentiful. It gave a profound influence on the Theravada meditation theory and the meditation practice in China.

In this chapter, it introduce the background of the *Vimuttimaggā*. After the discussion about the three stages of the development of Abhidhamma, it emphasize that the understanding of the *Vimuttimaggā* should based on the background of Abhidharma.

3.1.2 The author of the *Vimuttimaggā* and its related Chinese research

The author of the *Vimuttimaggā* is Upatissa. The detail of his life is not recorded. The Japanese scholar Nagai and Nanjio researched and they believe Upatissa is one person exist in the history, but the Indian scholar said that it can not find the record about Upatissa in the Pali

⁶ 《大正藏》，《中阿含经》(Taishō Tripitāka, Madhyama Āgama)卷24，第0026经，中阿含因品念處經第二

⁷ The chinese name is She Abhidhamma yilun <攝阿毗達摩義論> and it also has been translated by Yejun.

scriptures or documentary.⁸ If compared with the Chinese scripture, some evidence shows that it belongs to the Buddhist sect which people different to find. In the *Samantapāsādikā*, it mentioned Upatissa who has the same identity as the author of the *Vimuttimaggā*.⁹

The treatise *Samantapāsādikā* is a scripture which translated by the monk Samghabhadra at the 488AC in Guang Dong, ZhuLin temple. As one commentary of pali scripture, it shows the tradition of Sri Lanka Buddhism. the scholars believe that it's not the treatise which written by one person or and one short time. In this scripture, there is some record which concerns about Upatissa.¹⁰ The Chinese scholar Lvcheng believes that Theravada in the contemporary age keep the nature of its original style.¹¹ The scholars show the evidence that Upatissa should be one monk in the 1st century.¹²

The translator of this treatise form the original version of Chinese version is Sanghapala. He is a famous person for his contribution to translation. For his translation working of the *Vimuttimaggā*, the original book probably comes from Ven.Mandra, another translator at the same time.¹³

At that time, the *Vimuttimaggā* can be the huge treatise because

⁸ Purushottam Vishvanath Bapat, (1937), **Vimuttimaggā and Visuddhimagga: A Cemparative Study**, Poona,India.p.17

⁹ 优波底沙著，黄夏年译，解脱道论（Huang-Xianian, Vimuttimaggā），高雄：佛光文化事业有限公司，1998。页 3。

¹⁰ 蕭齊外國三藏僧伽跋陀羅譯，《大正藏》，卷 7，第 1463 经，善見律毘婆沙卷第七，“於師子國有二律師，此二律師共一阿闍梨，一名大德優波帝寫，第二名大德寫寫提婆，此二法師如恐怖處護律藏無異。”

¹¹ 吕澂，印度佛学源流略讲 (Lu Cheng, The Brief Lecture of the Indian Development)，上海：上海人民出版社，2005。页 265。

¹² Dr. Nagai Makoto, the Japanese scholar infered that the lifetime of Upatissa based on the story ' Upatissa help the queen of Ceylon 'in both two books.

¹³ Ven. Mandra and Ven. Sanghapala is both engaged to translate scripture in China in South-North dynasty(420CE-589CE). They worked together for several translation.

of its one hundred thousand words. This treatise has twelve chapters, but the *Visuddhimagga* has twenty three chapters. If the discussion focus on its features, there are at least three points we should notice.

The first feature of this treatise is its style of expression. This treatise inherits the thinking of ancient scriptures especially Nikaya. The nature of it is honest and it can be told that this is a summary of Tipitaka. Some metaphor of it shows the relationship with the agama. For example, there is a metaphor which concerns about the bubble in the water, it's similar to the sentences in the agama.¹⁴

The second feature of this treatise is its narration of meditation. Not only the stage but also the organize, it has a clear process. There is almost 70 percent chapters concern about meditation. especially in the chapter 4. For the meditation technique, it explains the ten *kasiṇa*. and *Ānāpānasati* which give a deep influence to the *Visuddhimagga*. Because *Vimuttimagma* spread to the Tibet and has a Tibetan version¹⁵, so it can say that this treatise gives its influence to the Yogacara school especially the practice of meditation.

The third feature of this treatise is its organization based on the Threefold Training and follow the structure of four noble truth. The aim of practice in this treatise is liberation. In Pali language, the 'muc' has the meaning of freedom, it has the similar meaning with *adhimokṣa* in Sanskrit, both of them has the significance that to liberate. Follow the opinion of Lvcheng,¹⁶ the conception of transform (转依) in Mahayana buddhism is a conception to replace the original conception liberation(解脱). it can say that *Vimuttimagma* influence the teaching of Yogacara.

¹⁴ 《大正藏》，《杂阿含经》(Taishō Tripiṭ aka, Saṃyukta Āgama), 卷 10, 第 0099 经, “观色如聚沫, 受如水上泡, 想如春时焰, 诸行如芭蕉, 诸识法如幻, 日种姓尊说。”

¹⁵ 水野弘元著, 许洋主译, 《佛教文献研究》, 法鼓文化事业股份有限公司, 台北, 2003, p21

¹⁶ 吕澄, 《试论中国佛学有关心性的基本思想》(LuCheng, **The basic thinking of mind in Chinese Buddhism**), 《吕澄佛学论著选集》, 第三卷(山东: 齐鲁书社, 1991): P1423, 注 4)

In this chapter, it discussed the author of the *Vimuttimagga* and its concerned academic discussion. The *Vimuttimagga* is a huge treatise at that time. There are three points we should notice. The first feature of this treatise is its style which inherits and content the thinking of ancient scriptures. Some metaphor of it shows the relationship with the nikaya or agama. The narration of meditation in this treatise is clear, it influence another scriptures. The second feature of this treatise is its organization based on the Threefold Training and follow the structure of four noble truth.

3.1.3 The objective, method and key factors of meditation in the *Vimuttimagga*

To explore the object of meditation, it will help people to understand the practice, the meditation needs a goal to achieve. The idea of the *Vimuttimagga* based on the freedom or liberation which fixed the highest goal as the threefold training.

In the Chapter 1, it's an introductory discourse.¹⁷ What is the meaning of the Path of Freedom? 'Freedom' in this book means the five kinds of freedom. One is the freedom of suppression, the suppression of the passions through the practice of the first meditation. Two is the freedom of parts, the freedom from views through the practice of concentration which partakes of penetration. Three is freedom of eradication, the destruction of the fetters through the practice of the supramundane path. Four is the freedom of tranquility, to be understood as the happy heart of a man who acquires fruit. Five is the freedom of emancipation, extinction without the residue of the substratum of being. In Chapter one, the treatise focuses on the threefold training and give it a position as the fundamental.

Chapter 2 is On Distinguishing Virtue.¹⁸ How many kinds of virtue does chapter talk about? There are three kinds of virtue. First is the skilful virtue, Bodily and verbal meritorious activities and right livelihood. The second is the unskillful virtue, bodily and verbal meritorious activities

¹⁷ 阿羅漢優波底沙梁言大光造，梁扶南三藏僧伽婆羅譯，《大正藏》，《解脫道論》(Taishō Tripit aka, *Vimuttimagga*)卷 6，第 1648 经，因緣品第一

¹⁸ Ibid. 分別戒品第二

and wrong livelihood. The third is the non-characterizable virtue, there is neither tribulation nor good result.

Chapter 3 is On Austerities.¹⁹ What are the austerities? There are thirteen teachings. The first part of these thirteen teachings is Body. There are two teachings connected with robes, dirt-rags, three robes. About the food, there are five teachings, they are connected with alms, begged food, regular alms-round, one eating, measured food, no food after time. There are five teachings connected with residence. They are dwelling in a peaceful place, dwelling under a tree, dwelling in a dewy place, dwelling among the graves, any chanced upon the place, a kind of sitting connected with energy, always sitting and not lying down.

Chapter 4 is On Distinguishing Concentration.²⁰ What is the concentration? Concentration means that one has the purity of mind, endeavors steadfastly, dwells with the truth having the benefit of tranquillity and is not distracted.

Chapter 5 is On Approaching a Good Friend.²¹ The fulfiller of seven qualities should be considered as a good friend. They are Loveableness, Esteemableness, Venerableness, The ability to counsel well, Patience (in listening), The ability to deliver, Deep discourses and the not applying oneself to useless ends.

Chapter 6 is The Distinguishing of Behavior.²² The teacher will observe one's behavior for several months and fix upon a suitable subject of meditation. 'Behaviour' means the fourteen kinds of behavior. There are fourteen kinds of persons corresponding to the fourteen kinds of behavior.

Chapter 7 is The Distinguishing of The Subjects of Meditation.²³ What are the thirty-eight subjects of meditation? It includes the ten kasiṅas. They are the ten perceptions of putrescence, the ten recollections, the four immeasurable thoughts, the Determining of the elements, the Perception of the foulness of food, the sphere of nothingness, the sphere of

¹⁹ Ibid. 頭陀品第三

²⁰ Ibid. 分別定品第四

²¹ Ibid. 覓善知識品第五

²² Ibid. 分別行品第六

²³ Ibid. 分別行處品第七

neither perception nor non-perception. The ten *kasiṇas* include the earth, water, fire, air, blue-green, yellow, Red, White, Space, Consciousness. The thirty-eight subjects of meditation include the ten perceptions of putrescence. They are the perception of bloatedness, the perception of discolouration, the perception of festering, the perception of the dismembered, the perception of the gnawed, the perception of the cut and the dismembered, the perception of the fissured, the perception of the blood-stained, the perception of worminess, the perception of the bony.

There are five sections in chapter 8 and it's concern about meditation.²⁴ Not only the mindfulness meditation, but three the other subjects, which are the four immeasurables, the determining of the four elements, and the loathsomeness of food.

Chapter 9 is about five forms of higher knowledge and Chapter 10 is about wisdom.²⁵ In these chapters, the author gives the details by a conceptual framework of each topic, as it follows the questions. What is it? What is the practicing of it? What its salient characteristic, function and near cause? What are its benefits? And what is the procedure? So the author gave the answer according to the questions in sequence.

Chapter 11 include two sections which about the Five Methods of practice. The five method are aggregated, sense organs, elements, conditioned arising, truth. Chapter 12 is On Discerning Truth.²⁶

As a short conclusion of this chapter, the main point is the explanation of concentration in the *Vimuttimaggā* should be noticed. For the organization and explanation of concentration, the *Vimuttimaggā* gave its thirteen catalogs which involve the nature of concentration, the form of concentration, the taste of concentration, the origination of concentration, the dependent of concentration, the meaning of concentration, the different of concentration, the merit of concentration, the obstacle of concentration, the cause of concentration, the catalog of concentration, the practice of concentration. All the discussion of concentration gives a strong fundamental to construct the theory of *Ānāpānasati*. For the purpose to

²⁴ Ibid. 行門品第八

²⁵ Ibid. 分別慧品第十

²⁶ Ibid. 分別諦品第十二

understand the *Vimuttimaggā* especially its technique of meditation, it needs to back to context and study the explanation of concentration at first. In the perspective of Chinese Buddhism, the *Vimuttimaggā* is worth to be the precious treatise of concentration.

3.2 The Sixteen Bases of Breathing Meditation in the *Vimuttimaggā*

3.2.1 A General Introduction of Sixteen Bases in the *Vimuttimaggā*

In the *Vimuttimaggā*, it has a special definition of *Ānāpānasati* and it shows the different thinking of practice. Some scholar explorer it and believe some of the teachings belong to the gurus, not from the scriptures directly.²⁷ The teaching of *Ānāpānasati* in the *Vimuttimaggā* is content in the chapter 4 which named practice way.²⁸ There are three questions here.

The first one is the source of meditation sign. At the beginning of this chapter, the author gives the definition of *Ānāpānasati*.²⁹ It shows that the mind of the practitioner should recollect mindfulness, and think the *Ānāpānasati* as its appearance. This is the practice of *Ānāpānasati*. In this dissertation, it already discussed the meditation sign in the *Visuddhimagga* before. The comparison of meditation sign can show the evidence to prove the relationship between two treatises. Both of them believe the meditation sign is a phenomenon of the mental function.

²⁷ 覃江, “汉传‘安般念’传承考” (Qin Jiang, **The Inheritance of Ānāpānasati in Chinese Language Buddhism**), 《西南民族大学学报, 人文社科版》, 2005年第26卷, 第4期, 第282-284页。

²⁸ 阿羅漢優波底沙梁言大光造, 梁扶南三藏僧伽婆羅譯, 《大正藏》, 《解脫道論》 (Taishō Tripiṭ aka, *Vimuttimaggā*) 卷6, 第1648经, 分別定品第四

²⁹ Ibid. 分別定品第四, “安者入, 般者出, 于出入相, 彼念随念正念, 此谓念安般。心住不乱此谓修, 令起安般想为相, 触思惟为味, 断觉为处。”

The second question is the function of 'Do not consider' (不作意).³⁰ The understanding of the 'Do not consider' based on the understanding of meditative object, it's breathing in and out, not the breathing long or short. If the practitioner focuses on the wrong working place such as the long or short, warm or cold of breathing, it will lead their body and mind unstable.³¹ The metaphor in the treatise shows that a worker should pay attention to the point where the saw touch the wood. If the practitioner follows the breathing in and out from his body, then he will lose his concentration. The practice of 'Do not consider' is an important principle to distinguish with other method³².

The third question is the organization of sixteen bases of Ānāpānasati. In the *Vimuttimaggā*, the explanation of sixteen bases of Ānāpānasati has three clues, they are four foundations of mindfulness, four jhāna, and four methods.

³⁰ The translation of Buzuoyi"不作意" in English should discuss briefly here. Zuoyi'作意' in Chinese is a mental activity with special purpose or intention. Bu '不' means not. The word Consider always means to think about something carefully. "Do not consider" is a good translation but not precisely. Upatissa, tr. The Rev.N.R.M.Ehara,Soma Thera and Kheminda Thera, **The path of freedom**, (Balcombe House,Colombo,Ceylon, 1961), p.158.

³¹ Ibid. 分別定品第四,“谓系念住于鼻端, 或于口唇, 是出入息所缘处。彼坐禅人以安念此处, 入息出息于鼻端口唇, 以念观触。或现念令息入, 现念令息出。现于息入时不作意, 于出时亦不作意。是出入息所触鼻端口唇, 以念观知所触, 现念令入现念出息。如人触材以缘锯力, 亦不作意锯去来想。如是坐禅人, 于入出息亦不作意入出息想。所触鼻端口唇以念观知。现念令入息。现念令出息。若坐禅人于入出息作意外, 其心成乱。若心起乱, 其身及心成懈怠动摇, 此是过患。若最长息, 若最短息, 不应作意。若作处最长最短息, 其身及心皆成懈怠动摇, 此是过患。由出入息种种相故, 不应作着。”

³² For example, the practice of counting need concentrate to the numbers.

At the beginning of this chapter, the author points that it needs to achieve the four foundations of mindfulness.³³ After the explanation of sixteen bases of breathing meditation, the author emphasizes four foundations of mindfulness again.³⁴ Obviously, *Vimuttimaggā* extend its description of *Ānāpānasati* with the four foundations of mindfulness. About the integration of sixteen stages and four *jhāna*, this paper will discuss later. About the four methods of meditation, at the end of this chapter, it said that these four methods of meditation are practice(修), make it raise(令起), observe (观具足) and to know impermanent(有时见).³⁵ Because of this classification never mentioned in the ancient scriptures, so it needs to discuss in the paper.

3.2.2 The explanation of Sixteen Bases of *Ānāpānasati* in the *Vimuttimaggā* and the comparison

1. The first four bases of *Ānāpānasati*

The organization of this first four bases of breathing meditation in *Vimuttimaggā* is same with the description of ancient Chinese scripture in *agama*. For the practice of these four bases, the author explains the

³³ 阿羅漢優波底沙梁言大光造，梁扶南三藏僧伽婆羅譯，《大正藏》，《解脫道論》(Taishō Tripiṭ aka, *Vimuttimaggā*) 卷 6，第 1648 经, 行門品第四，“令滿四念處，令滿七覺意，令滿解脫。”

³⁴ Ibid.行門品第四，“若如是修行念安般，成滿四念處，修四念處滿七菩提分，修七菩提分滿明解脫。問曰：云何得如此：答曰：長出入息所初四處，成身念處；知起所初成受念處；知心所初成心念處；見無常所初成法念處。如是修念安般成滿四念處。”

³⁵ Ibid.行門品第四，“複次彼一切四種，一謂如是修令起觀具足”

preparation.³⁶ For the important factors of these four bases, *Vimuttimagga* explain that how to coordinate the breathing and the mind. In this treatise, it shows the principle is concentration. if the practitioner in the deep concentration, he can coordinate the beginning and the mind, thus the breathing will become very subtle. For the discussion about the body and meditation sign, the treatise explains one conception which named "all body". The practice, mind, function of mind, dhamma, all of them belong to all body, even include the rupa of body.³⁷ *Vimuttimagga* follows the stages of *jhāna* and classifies the body from gross to subtle, even achieve the nirvana.

Another critical point here is the meditation sign. In this chapter, the author said that how to achieve the practice.³⁸ The goal of practice is the ending of breathing in and out, the condition for this achievement is skillful to take the meditation sign.

2. The second four bases of *Ānāpānasati*

³⁶ Ibid.行门品第四, “云何修者。初坐禪人。若往阿蘭若。若往樹下。若往寂寂處。結跏趺坐。正身在前。彼坐禪人。念入息念出息。念出息。若長出息。我息長出如是知之。若長息入。我長息入。如是知之。若短息入。我短息入。如是知之。若短息出。我短息出。如是知之。我入息如是覺。我出息如是覺。”

³⁷ Ibid.行门品第四, “问曰, 云何无愚痴知一切身? 答曰: 若坐禅人念安般定, 身心喜乐触成满, 由喜乐触满, 一切身成不愚痴。问曰: 云何以事知一切身? 答曰: 出入息者, 所谓一处住色身出入息。事心心数法名身, 此色身名身, 此谓一切身。”

³⁸ Ibid.行门品第四, “云何名身行者? 此谓出入息。以如是身行, 曲申形随申动踊振摇。如是于身行现令寂灭。复次于粗身行现令寂灭。以细身行修行初禅, 从彼以最细修第二禅, 从彼最细修行学第三禅, 令灭无余修第四禅。问曰: 若无余灭出入息, 云何修行念安般? 答曰: 善取初相故, 以灭出入息, 其相得起成修行相。”

To compare with the Chinese scripture *Āgama*, the second four bases of *Ānāpānasati* is similar with the *Visuddhimagga*. The four bases are: experiencing happiness; experiencing bliss; experiencing the formation of body; experiencing the breath in and out with mental formation.³⁹ In *Vimuttimagga*, the different is experiencing the formation of the body(知身行).⁴⁰The organization of these bases follow the four jhāna and make a clear explanation.

3.The third four bases of *Ānāpānasati*

The third four bases are similar with the *Visuddhimagga*. They are breathe in experiencing the consciousness; breathe in gladdening the consciousness; breathe in concentrating the consciousness; breathe in liberating the consciousness. ⁴¹ In this part, the *Vimuttimagga* classifies the mind with the different nature, such as slow, fast, high, low, even the other classification.For these classifications, the treatise gives the different way to deal with.

4.The forth four bases of *Ānāpānasati*

The forth four bases of *Ānāpānasati* organized in the *Vimuttimagga* is clear. They are breathe in contemplating impermanence; breathe in contemplating fading away; breathe in contemplating

³⁹ Ibid.行门品第四

⁴⁰ Ibid.行门品第四，“知喜知樂知心所行”。

⁴¹ Ibid.行门品第四，“知心我入息，如是学者。彼现念入息现念出息。其心入出事以二行成所知。以不愚痴以事故。如初所说。令欢喜心我入息。如是学者说令欢喜说喜。于二禅处。以喜令心踊跃。学之如初所说。令教化心我入息。如是学者彼坐禅人。现念入息现念出息。以念以作意。彼心于事令住令专。一心教化以彼心住，学之令解脱心我入出息。如是学者彼坐禅人，现念入息现念出息。若心迟缓从懈怠令解脱。若心利疾从调令解脱学之。若心高从染令解脱学之。若心下从嗔恚令解脱学之。若心秽污从小烦恼令解脱学之。复次于事若心不着乐，令着学之。”

cessation;and breathe in contemplating relinquishment.⁴² The four bases here are similar with the *Visuddhimagga*.

To compare with the *Visuddhimagga*, the sixteen bases of *Ānāpānasati* in the *Vimuttimaggā* is more briefer, but the organization and narration of it is honest and exactly. It also organizes with the four foundations of mindfulness and explains the wisdom in the process of insight meditation.

3.2.3 The Significance of Sixteen Bases of *Ānāpānasati* in the Meditative Theory

If based on the practice of meditation, comparing *Vimuttimaggā* with the early scriptures, the Sixteen bases of *Ānāpānasati* has special significance.

First, *Vimuttimaggā* introduces the concept of counterpart sign and make it as the mark to classify the four jhāna. In chapter 8, there is a sentence that the practitioner like the worker to cultivate the merit, the perfection dependent on the counterpart sign.⁴³ Why? In the process of practice especially in the deep concentration, if the practitioner in status with the subtle breathing, it's so different to distinguish in and out. The working place should shift from the breathing in and out to the observing of meditation sign. The counterpart sign means the sign comes from the practitioner's mind. the conception of this counterpart sign is a great

⁴² Ibid.行门品第四，“常见无常我入息，如是学者，彼现念入息现念出息。其入出息及入出息事，心心数法见其生灭学之。常见无欲我入息，如是学者，现念入息现念出息，彼无常法彼法无欲，是泥洹入息学之。常见灭我入息，如是学者，彼无常法如实见其过患，彼我灭是泥洹，以寂寂见学之。常见出离我入息，如是学者，彼无常法如实见其过患，于彼过患现舍，居止寂灭泥洹，使心安乐学之。如是寂寂如是妙。所谓一切行寂寂，一切烦恼出离，爱灭无欲寂灭泥洹，于此十六处。”

⁴³ Ibid.行门品第四，“修者如种，功德因故，名满者，犹如花菓，从相似出故。”

development of meditation theory.

The second significance of sixteen bases in the *Vimuttimaggā* is its organization. The organization of these sixteen bases coordinate with four foundations of mindfulness and give the influence to the next treatise *Visuddhimaggā*.

The third significance of sixteen bases in the treatise is the achievement. The practice of these sixteen bases can achieve the seven awakening factors of enlightenment.

3.3 The four stages of *Ānāpānasati* in the *Vimuttimaggā*

3.3.1 The Discussion about the four stages

In the *Vimuttimaggā*, for the practice in a basic way, there only has four stages to practice *Ānāpānasati*. If scholar compared with the *Visuddhimaggā*, it has eight stages. Because of the *Vimuttimaggā* is earlier, so the description of these four stages is very simple. At the beginning of its explanation, the treatise said that these four stages practice belong to the master's teaching, not come from the scripture directly.⁴⁴ In this paper, we will explore these four stages below.

1. Counting

The stage of counting in the *Vimuttimaggā* is different with the *Visuddhimaggā*⁴⁵. The counting is not to calculate something. In the *Vimuttimaggā*, the author suggests the practitioner should count the number no more than five. But in the *Visuddhimaggā*, this method has been deleted. In the *Visuddhimaggā*, the number for counting limited to five and ten, but more than five. If stopping short of five, the practitioner will get excited in the cramped and narrow space.

⁴⁴ Ibid. 行門品第四，「復次先師說四種修念安般。所謂算隨逐安置隨觀。」

⁴⁵ Ibid. 行門品第四，「問曰。云何名算。答曰。初坐禪人。從初出息乃至入息。從一至十。過十不算。復說從一至五。過五不算。不令意誤。是時當算乃至離算。從入出息事念住此謂名算。」

2. Connection

The stage of Connection has the meaning to follow and to link. In the Chinese version of this treatise, it said that the stage Connection includes of the stage counting.⁴⁶ It is the same that after the introduction of counting, the connection becomes more easily. One remarkable point here is the process of connection can not interrupt.

3. Fixing

In this stage of practice, there are three places should be noticed. The first one is the working place which locates at the tip of the nose or upper lip. The second point is the working place should be the touching place where the breathing can touch. The third point is the mindfulness of breathing just like the wind in and out from nose.⁴⁷

The meaning of this stage depends on the variety of wind or the wind element.

4. Observing (随观)

The stage observing in the *Vimuttimaggā* has some special meaning. The appearance of observing is the freedom of touching. In another word, after the breathing touch the body freely, it is possible to achieve the next stage. In the explanation of treatise, the author emphasize it should observe when the happiness or bliss emerged. If we analysis in the context of first jhāna, this stage of observing should be the stage before the absorption concentration. Maybe the misunderstand of translation, some scholars neglect this stage. They only used four stages as 'counting, connection, contacting and fixing.'⁴⁸ But in the original Chinese text, the author distinguished the Connection and Observing clearly.

As a small conclusion, the *Vimuttimaggā* shows that the counting

⁴⁶ Ibid. 行门品第四, “随逐者摄算。以念无间逐出入息, 此谓随逐。”

⁴⁷ Ibid. 行门品第四, “名安置者, 或鼻端或于唇, 是入出息所触处, 于彼作风相令念住, 此谓安置。”

⁴⁸ Upatissa, tr. The Rev. N.R.M. Ehara, Soma Thera and Kheminda Thera, **The path of freedom**, (Balcombe House, Colombo, Ceylon, 1961), p.159.

has the purpose to leave the vitakka(尋).⁴⁹The stage of connection is in the status to concentrate more and the observing is the stage to achieve the freedom of touching. To compare with the *Visuddhimagga*, the explanation of these fundamental stage was not so detailed. Not like the *Visuddhimagga*, in these stages, the *Vimuttimagga* do not explore the meditation sign. Because the importance of this topic, this paper will discuss at below.

3.2.2 The discussion about the meditation sign

In the discussion of meditation sign in the *Vimuttimagga*, it has two kinds of explanation and both of them in chapter 4.⁵⁰ The first one describe the characters of meditation sign and used some metaphors. The second one does not only show the appearance of sign and describe the feeling of the body.

For the first description, the meditation sign like the silk cloth or cotton. Both of two things are written. This description was accepted by the *Visuddhimagga*. Back to the *Vimuttimagga*, the author believes the meditation practice should base on this sign and make it accumulate and more clear. With the growth of white light, the counterpart sign will emerge in the working place such as the nose, lips even enlarged to the whole head,

⁴⁹ Ibid. 行门品第四, “彼算为觉灭令得出离觉。随逐者为灭粗觉, 于出入息作念无间。安置为断于乱, 作不动想。随观者为受持想, 为知胜法。”

⁵⁰ Ibid. 行门品第四, “彼坐禅人, 以九小烦恼清净心, 现念入息, 彼相得起。名相者, 如抽绵抽古贝, 触身成乐触, 如凉风触身成乐触, 如见入出息风触, 鼻口唇念作风想, 不由形色, 此谓相。若坐禅人, 以修多修相成增长, 若鼻端增长, 于眉间于额, 成多处住, 成满头风。从此增长, 满身猗乐, 此谓具足。”接着是第二: “复有坐禅人, 从初见异相, 如烟如雾如尘如碎金, 犹如针刺, 如蚁所啮, 见种种色。若坐禅人, 心不明了, 于彼异相, 心作异想成颠倒, 不成出入息想。若明了坐禅人, 不作异意想, 念现入息, 念现出息, 离作余想, 若如是作意, 异相即灭, 是坐禅人得微妙相。心不放逸, 念现入息念现出息。”

the practitioner can feel the movement of wind. At this time, the practitioner will feel happy and calmness.

For the second kinds of meditation sign, it called the abnormal sign. This kind of sign like the smoke, fog or dust, it can shine the light to disturb the practitioner. The treatise describes the feeling which appeared at the same time, such as the needling sensation or the biting of ants. The disturbing will make the practitioner confused or attached to it. For this disturbing, the practitioner loses his mindfulness and forget the concentration of breathing.

If the practitioner keeps his mindfulness and refuses to think or follow it, this kind of sign will disappear. So the practitioner will achieve the subtle and correct meditation sign, like the cotton or silk cloth.

The different kinds of meditation sign involve the different opinions of scholars. One opinion believes that the abnormal sign is an entire mistake which against the counterpart sign.⁵¹ But most of the scholars believe it's only one period or step of practice. In the *Vimuttimaggā*, the author said that if think like this way, the abnormal sign will disappear.⁵² Another evidence show that the calmness of the whole body is one positive achievement of practice. So the abnormal sign is only one stage of practice, it can develop with the mindfulness until the counterpart sign coming. In the *Visuddhimaggā*, the author Buddhaghosa set the debate of meditation sign aside and only emphasize the mindfulness, to encourage the practitioner continue their observing.⁵³ The meditation

⁵¹ 覃江，入山捉猴：佛教安般念研究 (Qin Jiang, Catching the monkey in mountains: a study of Ānāpānasati in Buddhism), 四川：巴蜀书社，2008.8, 页 165。The scholar QinJiang believes that the abnormal sign here in *Vimuttimaggā* is wrong and against the white counterpart sign near the nose. In fact, in Mahayana scripture such as *Śūraṅgama-sūtra*, the counterpart sign is observing the white counterpart sign near the nose.

⁵² 阿羅漢優波底沙梁言大光造，梁扶南三藏僧伽婆羅譯，《大正藏》，《解脱道论》，(Taishō Tripiṭ aka, *Vimuttimaggā*) 第 32 册，第 7 卷，第 1648 经，行门品，“若如是作意，異相即滅”

⁵³ Bhadantācariya Buddhaghosa, *Visuddhimaggā*, Tr. by Ye Jun, (觉音尊者

teacher does not judge the meditation sign.

Briefly, the *Vimuttimagga* discuss the meditation sign and established a theory to explain it. The description involves the explanation of abnormal sign, counterpart sign and how to get and use it. If compare with the *Visuddhimagga*, the theory of meditation sign in the *Vimuttimagga* is more original. It influences the practice of *Ānāpānasati* in China deeply. The table below will help to know the similarity and difference description between two treatise.

3.4 The conclusion

In this chapter III, it includes three main parts that the historical tradition and the background of the *Vimuttimagga*, the sixteen bases of *Ānāpānasati* in the *Vimuttimagga* and the four stages of *Ānāpānasati* in the *Vimuttimagga*.

The first part introduces the background of the *Vimuttimagga*. After the discussion about the three stages of the development of *Abhidhamma*, it emphasizes that the understanding of the *Vimuttimagga* should base on the background of *Abhidharma*.

It's obvious that the *Vimuttimagga* belongs to the tradition of Theravada, but for its sect, different scholars have the different argument which based on the different documentary research. it can say that this treatise has a huge system of the *Vimuttimagga* with each great volumes show that it must use a huge source of scriptures, especially the independent and narrates around the special themes.

For the development of *Abhidhamma*, there are three stages briefly. The first stage is the formation of seven *Abhidhamma* treatises. It's the time from Buddha has gone to the 100 B.C. The second stage is the commentaries of *Abhidhamma* and the establishment of the *Vimuttimagga* and the *Visuddhimagga*. The third stage is from 500A.D. to 1200A.D. Because of the *Vimuttimagga* has the deep relationship with *Abhidhamma*, so it belongs to the second stage and can be the treatise which reflects the philosophy of *Abhidhamma*.

The author of the *Vimuttimagga* is Upatissa. At that time, the *Vimuttimagga* can be the huge treatise because of its one hundred thousand words. This treatise has twelve chapters, but the *Visuddhimagga* has twenty-three chapters. If the discussion focus on its features, there are at least three points we should notice. The first feature of this treatise is its style of expression. This treatise inherits the thinking of ancient scriptures especially Nikaya. The second feature of this treatise is its narration of meditation. Not only the stage but also the organize, it has a clear process. The third feature of this treatise is its organization based on the Threefold Training and follow the structure of four noble truth. After the discussion of the author and its concerned academic discussion, it can say that the *Vimuttimagga* is a huge treatise at that time. There are three points we should notice. The first feature of this treatise is its style which inherits and content the thinking of ancient scriptures. Some metaphor of it shows the relationship with the Nikaya or agama. The narration of meditation in this treatise is clear, it influences another scripture. The second feature of this treatise is its organization based on the Threefold Training and follow the structure of four noble truth.

The third significance of sixteen bases in the treatise is the achievement. The practice of these sixteen bases can achieve the seven awakening factors of enlightenment.

The sixteen bases of *Ānāpānasati* in the *Vimuttimagga*, the author points that it needs to achieve the four foundations of mindfulness. After the explanation of sixteen bases of breathing meditation, the author emphasizes four foundations of mindfulness again. Obviously, *Vimuttimagga* extends its description of *Ānāpānasati* with the four foundations of mindfulness.

To compare with the *Visuddhimagga*, the sixteen bases of *Ānāpānasati* in the *Vimuttimagga* is briefer, but the organization and narration of it are honest and exactly. It also organizes with the four foundations of mindfulness and explains the wisdom in the process of insight meditation.

Briefly, the *Vimuttimagga* discuss the meditation sign and established a theory to explain it. The description involves the explanation of abnormal sign, counterpart sign and how to get and use it. If compare

with the Visuddhimagga, the theory of meditation sign in the Vimuttimagma is more original. It influences the practice of Ānāpānasati in China deeply. The table below will help to know the similarity and difference description between two treatises.

CHAPTER IV

The Comparison between Two Treatises

4.1 The Comparison based on common structure

4.1.1 The comparison between two treatises based on higher virtue Training which concern Ānāpānasati

For the explanation of higher virtue (adhisīla-sikkhā), the two treatises have the different discussion in the different chapters. In this article, the comparison focus on two aspects, the definition of adhisīla-sikkhā and the practice of Dhutaṅga (austere practices).

The higher virtue is the first stage of the Threefold Training and it's the fundamental of the Buddhist practice. To study the source of higher virtue, it comes from Vinaya-piṭaka. It is a Buddhist scripture which belongs to one of the three parts that make up the Tripitaka (literally. "Three Baskets"). The other two is Sutta Pitaka and the Abhidhamma Pitaka.

In Pali word, Vinaya includes two parts, 'vi' means leave and 'na' means direction. Vinaya is concern about the discipline and the regulation of virtue. In the Chinese scripture, it has the explanation about Vinaya.¹

Because of the historical reason, under the different tradition, the discipline of sangha is different. The Vinaya Pitaka include three parts, I.

¹ 《大正藏》，《杂阿含经·六三八经》（Taishō Tripiṭaka, Saṃyukta Āgama）卷 24，第 0099 经，“爾時，世尊告諸比丘：「有三學。何等為三？謂增上戒學、增上意學、增上慧學。何等為增上戒學？若比丘住於戒波羅提木叉，具足威儀行處，見微細罪則生怖畏，受持學戒，是名增上戒學。何等為增上意學？若比丘離諸惡不善法，有覺有觀，離生喜樂，初禪具足住，乃至第四禪具足住，是名增上意學。何等為增上慧學？若比丘此苦聖諦如實知，此苦集聖諦、此苦滅聖諦、此苦滅道跡聖諦如實知，是名增上慧學。”

Suttavibhanga — the basic rules of conduct (Patimokkha) for bhikkhus and bhikkhunis, along with the "origin story" for each one. II. Khandhaka, A. Mahavagga — in addition to rules of conduct and etiquette for the Sangha, this section contains several important sutta-like texts, including an account of the period immediately following the Buddha's Awakening, his first sermons to the group of five monks, and stories of how some of his great disciples joined the Sangha and themselves attained Awakening. B. Cullavagga — an elaboration of the bhikkhus' etiquette and duties, as well as the rules and procedures for addressing offenses that may be committed within the Sangha. III. Parivara — A recapitulation of the previous sections, with summaries of the rules classified and re-classified in various ways for instructional purposes.

The understanding of Vinaya Pitaka can help people to understand the higher virtue training in these two treatises. The first chapter of the *Visuddhimagga* is the DESCRIPTION OF VIRTUE. In this chapter, it includes some question such as What is Virtue? In What Sense is it Virtue? What are its Characteristics, Its Essence, Its Manifestation, Its Proximate cause? What are its advantages? How many kinds of it are there? What is its corruption? What its Purification? But in the *Vimuttimagga*, the content which concerns about the virtue is in Chapter 2, On Distinguishing Virtue. In this chapter, how many kinds of virtue were talked about? There are three kinds of virtue. First is the skillful virtue, Bodily and verbal meritorious activities and right livelihood.²The second is the unskillful virtue, bodily and verbal meritorious activities and wrong livelihood. The third is the non-characterizable virtue, there is neither tribulation nor good result.

Some of the topics in the two treatises are very similar, such as

² 《大正藏》，《杂阿含经·八三二经》（Taishō Tripiṭ aka, Saṃyukta Āgama）卷 30，第 0099 经，“何等為增上戒學？若比丘住於戒波羅提木叉，具足威儀行處，見微細罪則生怖畏，受持學戒，是名增上戒學。何等為增上意學？若比丘離諸惡不善法，有覺有觀，離生喜樂，初禪具足住，乃至第四禪具足住，是名增上意學。”

the function and distinguishing of virtue.

The classification of virtue between two treatises are similar but the *Vimuttimaggā* is more precisely. It cites fifteen aspects of virtue and shows the 64 kinds of virtue.³ The ascetic practice is the important stage of the virtue practice. In chapter II of the *Visuddhimaggā*, it shows the benefit of ascetic practice. While a meditator is engaged in the pursuit of virtue, he should begin the ascetic practices in order to perfect those special qualities of the fewness of wishes, contentment, etc. The practice will help practitioner be quite purified. In the *Vimuttimaggā*, the Chapter 3 is On Austerities.⁴ What are the austerities? There are thirteen teachings. The first part of these thirteen teachings is Body. There are two teachings connected with robes, dirt-rags, three robes. About the food, there are five teachings, they are connected with alms, begged food, regular alms-round, one eating, measured food, no food after time. There are five teachings connected with residence. They are dwelling in a peaceful place, dwelling under a tree, dwelling in a dewy place, dwelling among the graves, any chanced upon the place, a kind of sitting connected with energy, always sitting and not lying down.

Briefly, the higher virtue training especially the ascetic practice can be the preparation of meditation. For *Ānāpānasati*, the core technique of meditation, the higher virtue training give its guarantee and condition. Both two treatises have the same structure to explain the ascetic practice and believe it has the merit of the meditation.

4.1.2 The comparison between two treatises based on higher mind Training which concern Ānāpānasati

About the higher mind training, the main content of it is the practice of meditation. The discussion about meditation in this dissertation involves two chapters before. As the teaching of meditation, *Ānāpānasati*

³ Bhadantācariya Buddhaghosa, *Visuddhimaggā*, Tr. by Ye Jun, (觉音尊者著, 叶均译, 《清净道论》, 高雄: 正觉学会, 2000年), 页1。

⁴ 阿羅漢優波底沙梁言大光造, 梁扶南三藏僧伽婆羅譯, 《大正藏》, 《解脱道论》, (Taishō Tripitāka, *Vimuttimaggā*) 第32册, 第7卷, 第1648经, 头陀品第三。

is the key point to understand the concentration. The discussion in the chapter below will focus on three parts, the preparation of meditation, the comparison of working place and the meditation sign.

The preparation of meditation has two kinds of definitions. On the great range, it includes the monastic discipline and dhūta practice. In the narrow definition, it only involves the detailed method to live and stay.

In the *Visuddhimagga*, the discussion about meditation involves mainly contents. In chapter 3, it introduces the concept of concentration and explains detailed. The preparation of meditation is concern about two kinds. In a general definition, the monastic discipline and dhūta practice should belong this kind of preparation.

The first section in the *Visuddhimagga* explains the rules of discipline, with the method to find a suitable temple to practice, or how to find a qualified teacher.⁵ Without this preparation, the practice of meditation will be difficult. The *Vimuttimagga* used the same structure to explain how the importance of preparation is. It gives more explanation of ascetic practices.

To compare the working places between two treatises, it can find some clue to understand the development of meditation theory.

The second section of the *Visuddhimagga* describes Samantha's practice, especially the conception of working place.⁶ There are forty meditation objects or the working places which include breathing meditation. For the different stages of concentration, the method of its practice is different. The different points between two treatises is some of the meditation objects belong to the different sorts. One example is the *kasiṅga*.

The working place in Pali is the *Kammaṅghāna*. In Theravada tradition, it means the method to concentrate and put the heart into the objective. There are forty working places in the *Visuddhimagga* and divided into seven types. For the first part, the ten *kasiṅga* include Blue *kasiṅga*, Yellow *kasiṅga*, Red *kasiṅga*, White *kasiṅga*, Earth *kasiṅga*, Water

⁵ Tr. Bhikkhu ñāṃamoli, **The Path of Purification**, op.cit., pp.5-55, Part I—Virtue (Sila).

⁶ Ibid.

kasiṇa, Fire *kasiṇa*, Wind *kasiṇa*, Light *kasiṇa*, Limited-Space *kasiṇa*.⁷ In the *Vimuttimaggā*, the working places have only thirty-eight kinds.⁸ The author also said that this teaching came from the practice of teachers.

It can find the similar explanation in eight *kasiṇa* and two different *kasiṇa* between two treatises. In the *Vimuttimaggā*, they are the (Separated) Space Kasina and the Consciousness Kasina, but in the *Visuddhimaggā*, they are the Light *kasiṇa* and Limited-Space *kasiṇa*.⁹ This change can consider as a development which implies the Mahayana influence. The *Vimuttimaggā* used the Space and the Consciousness as the objects to practice *kasiṇa* because of the conceptions of them are available. If the Chinese translation is correct, Space and Consciousness will show some clue to understanding the early Mahayana, Abhayagirivihara monastery absorbed some thinking of it. The competition of two Theravada sects makes the *Visuddhimaggā* try to clean these two ambiguous conceptions and replaced them to be the Light and Limited-Space. Both two conceptions are clear enough and more different to lead the practitioner to enter the philosophy thinking.

Grossly, the exploration of working place in two treatises shows that they have the different thinkings. Based on these thinkings, the *Visuddhimaggā* extended its stages of *Ānāpānasati* form four to eight, not copy the organization of the *Vimuttimaggā*. The eight stages of *Ānāpānasati* in the *Visuddhimaggā* is counting, connection, touching, fixing, observing, turning away, purification, looking back on these. The *Vimuttimaggā* use four stages as Counting, Connection, Fixing, Observing. The key points here include three parts. The significance of touching, the explanation of purification and the analysis of meditation sign.

First is the exploration of the stage Touching. There are three stages is same in the two treatises. The counting, connection, and fixing

⁷ Ibid., p.162, The remaining *kasiṇa*.

⁸ 阿羅漢優波底沙梁言大光造，梁扶南三藏僧伽婆羅譯，《大正藏》，《解脫道論》（Taishō Tripitaka, **Vimuttimaggā**）卷 6，第 1648 经，分別行處品第七，“爾時依止師觀其所行。授三十八行。”

⁹ Upatissa, tr. The Rev.N.R.M.Ehara,Soma Thera and Kheminda Thera, **The path of freedom**, (Balcombe House,Colombo,Ceylon, 1961), p.129

have the same explanation but the Touching is the new stage in the *Visuddhimagga*. The stage of touching focus on the working place of *Ānāpānasati*, where the point the breathing touch the body. The observing of this point as the working place makes the process of *Ānāpānasati* more exactly. The new stage

The explanation of purification become one individual stage has the meaning to follow the name of the *Visuddhimagga*. In the perspective of Indian Buddhism, the purification is one important conception of Buddhist practice.

Another important change from the *Vimuttimagga* to the *Visuddhimagga* is the extension from the observing to four stages. The stages observing, turning away, purification and looking back on these belong to the insight meditation. In this dissertation, it has already discussed before. All the insight meditation stages based on the practice of observing. For this special eight stages, the *Visuddhimagga* constructs one system to complete the practice.

With the purpose to complete the theory of meditation, the *Visuddhimagga* add this stage and establish one condition to produce the meditation sign. It can say that in the *Visuddhimagga*, the counterpart sign of meditation is an axis to organize the stages of practice. The description of meditation sign in two treatises are different.

It needs to discuss the five *jhāna* factors to mark four or five kinds of *jhāna*, the *Visuddhimagga* describe it clearly.¹⁰ In the practice of first *jhāna*, the five *jhāna* factors are applied thought, sustained thought, joy, bliss, one-pointedness.

In the *Visuddhimagga*, the description of meditation sign is more clear than the *Vimuttimagga*. The author gives three kinds of meditation sign: preparation sign, taken-up sign, counterpart sign. The critical one is the sign which can help the practitioner to distinguish the *jhāna*. After the appearance of preparation sign, it always is the light unstable, the gray image or the other thing. If the practitioner follows the missed object, they will meet the abnormal sign. The *Vimuttimagga* discussed this kind of

¹⁰ Ibid., p.147.

abnormal sign and it can class to the preparation sign in the *Visuddhimagga*. when the concentration accumulated, the meditation sign will be pure and stable. Then the taken-up sign means the pure meditation sign as the imagination of practitioner. if the practitioner keeps the mindfulness, the counterpart sign will come and it needs to use five factors of jhāna to distinguish it. After the training repeated, the practitioner will achieve the first jhāna.

The difference of two treatises on this topic is the description of counterpart sign. The explanation of it in the *Visuddhimagga* is more precise than the *Vimuttimagga*. it can say that the *Vimuttimagga* is a mature treatise on the practice of *Ānāpānasati*.

4.1.3 The comparison between two treatises based on the higher wisdom Training which concern *Ānāpānasati*

The achievement of wisdom based on the practice of meditation. The concentration of meditation practice is the only way to achieve the Buddhist enlightenment. For the *Visuddhimagga*, the purpose of *Ānāpānasati* practice same as the practice of threefold training. It follows the technique of meditation and finished the sixteen bases or eight stages training, to achieve the sixteen stages of wisdom step by step. At last, the achievement is the seven purifications. In the first chapter of the *Vimuttimagga*, the author already said that the similarities of wisdom. It involves three kinds of purifications.¹¹

The wisdom in the *Vimuttimagga* includes the normal life and the transcendental life. The aim of the threefold training is to get the liberation. It can say that the *Visuddhimagga* learn from the *Vimuttimagga* and become complete and detailed. A remarkable change is the *Visuddhimagga* extended the three purifications of the *Vimuttimagga* to become the seven purifications. In this extension, some wisdom which

¹¹ 阿罗汉优波底沙梁言大光造，梁扶南三藏僧伽婆罗译，《大正藏》，《解脱道论》，（Taishō Tripit aka, Vimuttimagga）第 32 册，第 7 卷，第 1648 经，因緣品第一。“以三種學成就清淨。所謂戒清淨心清淨見清淨。於是戒是戒清淨。定是心清淨。慧是見清淨。”

belongs to the object of Vipassanā meditation become the part of sixteen wisdom. The organization of meditation becomes more systematic.

The dissertation here try to answer one question, how the higher wisdom training extended with the *Ānāpānasati*? What's the significance of it?

Firstly, the *Vimuttimaggā* use the observing as one stage to practice *Ānāpānasati*. the missed translation neglect this stage but it is critical. this stage established one fundamental of Samatha and Vipassanā practice in the meditation. The Samatha and Vipassanā practice can be alternately in the practice. In the *Vimuttimaggā*, chapter 10 gives one definition of wisdom, it involves the factor of observing.¹² In the ancient scripture, as the discussion before, the four stages of *Ānāpānasati* in agama show that the observing has the relationship with the stage "to know the breathing in and out from heart".

Secondly, in the *Visuddhimaggā*, the Vipassanā meditation has been extended and the theory of higher wisdom training is complete. The reason is the extension, the *Visuddhimaggā* use eight stages to the description *Ānāpānasati*.

The third and last point is the sixteen bases of *Ānāpānasati* has the relationship with the sixteen wisdom. We cannot say they are the same thing but it shows the development of Vipassanā meditation.

4.2 The comparison of sixteen bases of *Ānāpānasati* between two treatises

4.2.1 One table to demonstrate the comparison

The *Visuddhimaggā* explains its sixteen bases of *Ānāpānasati* detailed, if compare with the *Vimuttimaggā*, it can show that the process of the *Visuddhimaggā* is more detailed. One table can demonstrate their differents and similarity.

¹² Ibid., 分別慧品第十

Bases	The <i>Visuddhimagga</i>	The <i>Vimuttimagga</i>
1	Breathing in long, he knows: 'I breathe in long;' or breathing out long, he knows: 'I breathe out long.'	and ¹³
Comparison	If the English version is right, the first base is not so clear. But in the Chinese version of the <i>Vimuttimagga</i> , it is clear show that this bases one is the 'breathing in and out'. It's reasonable that the 'breathing in and out' can be the first bases. Because it's a brief and fundamental bases.	
2	Breathing in a short breath, he knows, "I breathe in a short breath"; breathing out a short breath, he knows, "I breathe out a short breath"	Breathing in a long breath, breathing out a short breath, breathing in a short breath, thus he trains himself"
Comparison	The base two of two treatises is almost same.	
3	Aware of the whole breath body, I shall breathe in", thus he trains himself; "Aware of the whole breath body, I shall breathe out", thus he trains himself.	Experiencing the whole body, I breathe in', thus he trains himself':
Comparison	This base of two treatises is similar but the <i>Visuddhimagga</i> is more clear. In the <i>Visuddhimagga</i> , the body not only means the posture or activities of body, especially, it means the sensation in the meditation of body. In the	

¹³ Upatissa, tr. The Rev.N.R.M.Ehara, Soma Thera and Kheminda Thera, **The path of freedom**, (Balcombe House, Colombo, Ceylon, 1961), p.156. The translation of *Vimuttimagga* in English said that this is paragraph is not clear. In the original Chinese version, it shows that the first bases is Breathing in and out.

	<i>Vimuttimaggā</i> , the author said two ways the practitioner knows the whole body, one is through non-confusion, another is through the object.	
4	Calming the process of breathing, I shall breathe in”, thus he trains himself; “Calming the process of breathing, I shall breathe out”, thus he trains himself.	'Calming the bodily formation, I breathe', thus he trains himself
Comparison	In the first four bases, the <i>Visuddhimaggā</i> is always emphasize the breathing in and out.	
5	He trains thus: ‘I shall breathe in experiencing happiness;’ he trains thus: ‘I shall breathe out experiencing happiness.’	Experiencing joy through the object, I breathe in', thus he trains himself'.
Comparison	The <i>Visuddhimaggā</i> still emphasize the breathing in and out, but the <i>Vimuttimaggā</i> is briefly.	
6	He trains thus: ‘I shall breathe in experiencing bliss;’ he trains thus: ‘I shall breathe out experiencing bliss.	'Experiencing bliss, I breathe in', thus he trains himself": He attends to respiration.
Comparison	The description of two treatise in this bases is similar. In the stage that experiencing bliss, the <i>Visuddhimaggā</i> describe this stage and emphasize the practitioner should aware the bliss clearly. It need to observe in two ways. The <i>Vimuttimaggā</i> discussed these two way and they are through non-confusion and through the object. But this discussion is in the next bases.	
7	He trains thus: ‘I shall breathe in experiencing the	'Experiencing the mental formations, I breathe in',

	mental formation;’ he trains thus: ‘I shall breathe out experiencing the mental formation.’	thus he trains himself”:
Comparison	Both two treatise in this bases is experiencing the mental formations. In these four bases form 5 to 8, the author of the <i>Vimuttimaggā</i> explain it clear with the four <i>jhāna</i> .	
8	He trains thus: ‘I shall breathe in tranquilizing the mental formation;’ he trains thus: ‘I shall breathe out tranquilizing the mental formation.’	’Calming the mental formations, I breathe in’, thus he trains himself”
Comparison	The <i>Vimuttimaggā</i> give one explanation that Mental formations means: "Perception and feeling." ¹⁴	
9	He trains thus: ‘I shall breathe in experiencing the [manner of] consciousness;’ he trains thus: ‘I shall breathe out experiencing the [manner of] consciousness.’	’Experiencing the mind, I breathe in’, thus he trains himself”:
Comparison	The <i>Visuddhimaggā</i> use some ancient scripture to explain this bases.	
10	He trains thus: ‘I shall breathe in gladdening the [manner of] consciousness;’ he trains thus: ‘I shall breathe out gladdening the [manner of]	Gladdening the mind, I breathe in’, thus he trains himself”:

¹⁴ Upatissa, tr. The Rev.N.R.M.Ehara,Soma Thera and Kheminda Thera , **The path of freedom**, (Balcombe House,Colombo,Ceylon, 1961), p.162.

	consciousness.’	
Comparison	This bases of two treatises are very similar.	
11	He trains thus: ‘I shall breathe in concentrating the [manner of] consciousness;’ he trains thus: ‘I shall breathe out concentrating the [manner of] consciousness.’	‘Concentrating the mind, I breathe in’, thus he trains himself”:
Comparison	Consciousness and mind has the same meaning but the <i>Visuddhimagga</i> make the explanation more exactly.	
12	He trains thus: ‘I shall breathe in liberating the [manner of] consciousness;’ he trains thus: ‘I shall breathe out liberating the [manner of] consciousness.’	‘Freeing the mind, I breathe in’, thus he trains himself”:
Comparison	In the <i>Visuddhimagga</i> , the explanation of this bases involve a conclusion of the practice jhāna.	
13	He trains thus: ‘I shall breathe in contemplating impermanence; he trains thus: ‘I shall breathe out contemplating impermanence.’	‘Discerning impermanence, I breathe in’, thus he trains himself
Comparison	In the four bases which concern about the mindfulness of dhamma. The thirteenth bases in the two treatises are same, but the <i>Visuddhimagga</i> is more clear.	
14	He trains thus: ‘I shall breathe in contemplating fading away;’ he trains thus: ‘I shall	Discerning dispassion, I breathe in’, thus he trains

	breathe out contemplating fading away.’	himself
Comparison	There are two kinds of contemplating fading away in the <i>Visuddhimagga</i> . The practice of this bases belong to the Vipassanā meditation.	
15	He trains thus: ‘I shall breathe in contemplating cessation;’ he trains thus: ‘I shall breathe out contemplating cessation.’	Discerning cessation, I breathe in', thus he trains himself"
Comparison	The <i>Visuddhimagga</i> used few words to describe this bases. The <i>Vimuttimagga</i> use the same way.	
16	He trains thus: ‘I shall breathe in contemplating relinquishment;’ he trains thus: ‘I shall breathe out contemplating relinquishment’	Discerning renunciation, I breathe in', thus he trains himself
Comparison	The last bases in the two treatise is same, but the explanation in the <i>Visuddhimagga</i> involve the description of nirvana.	

Table II: The comparison between The *Visuddhimagga* and The *Vimuttimagga* in sixteen bases of *Ānāpānasati*

After the explanation and comparison briefly, it shows that the sixteen bases of *Ānāpānasati* in two treatises are very similar. One Chinese researcher show the comparison in his book, the result is a little different. He believe that the first bases in the *Vimuttimagga* is breathing in and out.¹⁵

¹⁵覃江，入山捉猴：佛教安般念研究 (Qin Jiang, Catching the monkey in

The *Visuddhimagga* organized completely in these sixteen bases with the four foundations of mindfulness and jhāna. The *Vimuttimaggā* used same structure but the explanation of sixteen bases is not so detailed.

Both in the *Vimuttimaggā* and the *Visuddhimagga*, the process of the sixteen bases was extended with the four foundations of mindfulness. The practice of the sixteen bases of Ānāpānasati will fulfill it and the latter will fulfill the seven enlightenment factors. The content below is the analysis of the sixteen bases of mindfulness of breathing.

In the first four based, the practitioner will stay away from sense-sphere unwholesome consciousnesses to bring about the concentration of the bright consciousness. During this process, the mind contemplates the object, it will gradually be stable, be aware of the object, gains the taken up sign, and turn it to the counterpart sign, finally, it will focus on the purified conceptual image and gain happiness without worldly desires which belong to the first jhāna.

For the second four bases, one continues practicing the five kinds of mastery of the first jhāna. When it becomes perfect, that the practitioner abandons the gross to observe the subtle factors of the sign and enters the second jhāna.

In the third and fourth four bases, one practices further in the jhānas. The practice will go through the third jhāna to the fourth jhāna by non-judgemental awareness for attaining right knowledge, and from this knowledge, the practice will abandon joy entering the third jhāna, and attain equanimity entering the fourth jhāna.

4.2.2 An discussion of the terms translation

One argument about the translation is in the *Vimuttimaggā*, the translator believes that the first based on sixteen bases is missed. The reason for this statement is the paragraph does not clear. If the researcher original Chinese version, it will find that the first base is Breathing in and out. To compare with the *Visuddhimagga*, the first base of it is 'Breathing

mountains: a study of Ānāpānasati in Buddhism), 四川: 巴蜀书社, 2008.8。页 155。

in long'. As to know it, the practitioner should aware that 'I breathe in long;' or breathing out long, he knows: 'I breathe out long.'

Generally, the translation of the *Vimuttimaggā* in this sixteen bases is smooth and exact.

4.3 The comparison of eight or four stages between two treatises

4.3.1 One table to demonstrate the comparison

The *Visuddhimaggā* explains its eight stages of *Ānāpānasati* detailed, if compare with the *Vimuttimaggā*, it can find that in the later treatise, there is only four stages. The comparison in the table below.

	The Visuddhimaggā	The Vimuttimaggā
Number of Stages	8	4
The similar stages	1. Counting 2. Connection 3. Touching	1. Counting 2. Connection 3. Fixing
The different stages	4. Fixing	4. Observing
	5. Observing 6. Turning away 7. Purification 8. Looking back on these	
1. Counting	The counting in the Visuddhimaggā is limited the number from 5 to 10.	The practitioner should count the number no more than five.
2. Connection	The connection does not allow the mind to follow	The stage Connection includes and upgrades

	the beginning, the middle or the end of breathing.	the stage of counting.
3. Touching And Fixing	The beginning is the counting of the breathing which touches the working place.	There points: 1. working place which locates at the tip of the nose or upper lip. 2. the working place should be the touching place where the breathing can touch. 3. the mindfulness of breathing just like the wind in and out from nose.
4. Fixing And Observing	Fixing in the Visuddhimagga It means the absorption and rises the factors of jhāna	Observing in the Vimuttimagga The stage after the absorption concentration

Table V: The comparison between The Visuddhimagga and the Vimuttimagga in the practice stages of Ānāpānasati

4.3.2 A discussion of the terms translation

The *Visuddhimagga* has its English version with the higher standard of translation. But the *Vimuttimagga*, as its organize version been missed for thousands years, only some reference scriptures which written in Pali. The Chinese version is translated from the ancient language and it is not the best one, but it's the earlier one. So the translation of this treatise should based on the study of its Chinese version.

In the *Vimuttimaggā*, it's clear show that the four stages of *Ānāpānasati* is Counting, Connection, Fixing, Observing.¹⁶ Here the translation in the English version is 'counting, connection, contacting and fixing.'¹⁷ The comparison between the Chinese and English texts shows that the stage 'observing' has been missed. If the reason for the English translation in this way based on the understanding of the *Visuddhimaggā*, two treatise has the same structure, but the translator obviously missed one thing. These four stages involve the stage of the Vipassanā meditation.

It's a critical difference here which concern about the understanding of *Ānāpānasati*. If it's possible, the *Visuddhimaggā* learned from the the *Vimuttimaggā*, the eight stages of it must reference the four stages. The *Visuddhimaggā* made the organization of *Ānāpānasati* in a simple way, it involves the Samatha and Vipassanā meditation. The *Vimuttimaggā* as an ancient one must give it some clue. The observing is the key point.

The chinese word 'suiguan' (隨觀) involve two meanings. The first one is follow and the second one is observe. The observing is propose translation because the third stage is Fixing(安置). Fixing always means the succeed of practice in the meditation.

¹⁶阿羅漢優波底沙梁言大光造，梁扶南三藏僧伽婆羅譯，《大正藏》，《解脫道論》(Taishō Tripiṭ aka, Vimuttimaggā) 卷 6，第 1648 经，行門品第四，“復次先師說四種修念安般。所謂算隨逐安置隨觀。”(The translation will be: After that, the ancient teacher explain four stages of *Ānāpānasati* practice, they are Counting, Connection, Fixing, Observing)

¹⁷ Upatissa, tr. The Rev.N.R.M.Ehara,Soma Thera and Kheminda Thera, **The path of freedom**, (Balcombe House,Colombo,Ceylon, 1961), p.159.

4.4 The comparison of meditation sign of Ānāpānasati between two treatises

4.4.1 One table to demonstrate the comparison

The meditation sign in two treatises has the different description. From the *Vimuttimaggā* to the *Visuddhimagga*, it can find a clue that the theory of meditation sign become more complete. The table show this improvement directly.

	the <i>Visuddhimagga</i>	the <i>Vimuttimaggā</i>
The classification of meditation sign	Three kinds	Two kinds
Preparation sign Main feature	Which emerges before the deep concentration	The similar description is abnormal sign
Description	For while other meditation subjects become clearer at each higher stage, this one does not: in fact, as he goes on developing it, it becomes more subtle for him at each higher stage, and it even comes to the point at which it is no longer manifest. ¹⁸	He sees various forms such as smoke, mist, dust, sand of gold, or he experiences something similar to the pricking of a needle or to an ant's bite. ¹⁹
Taken up sign	Which involves the mental activities to make the sign be coordinated.	No

¹⁸ Tr. Bhikkhu ñāṃamoli, **The Path of Purification**, op.cit., p.276, Part I—Virtue (Sīla).

¹⁹ Upatissa, tr. The Rev.N.R.M.Ehara,Soma Thera and Kheminda Thera , **The path of freedom**, (Balcombe House,Colombo,Ceylon, 1961), p.158.

Counterpart sign	Stable sign and reflects the truth of jhāna.	Like cotton or silk
Description	This sign is the hundred or thousand times purified, like a looking-glass disk drawn from its case, like the moon's disk coming out from behind a cloud.	The image arises with a pleasant feeling similar to that which is produced in the action of spinning cotton or silk cotton. ²⁰ It is likened to the pleasant feeling produced by a breeze

Table V: The comparison about the meditation sign between The Visuddhimagga and the Vimuttimagga

The first foundation contains the first four bases, corresponding to the practice of mindfulness of the body. Both two treatises emphasize the practitioners should contemplate their bodies by mindfulness of Ānāpānasati. In the *Vimuttimagga*, the preparation signs in the concentration can be a kind of abnormal sign. But in the *Visuddhimagga*, the description of this sign is more detailed. The practitioner's mind should abide by the taken up signs from which a kind of concentration image would arouse, and proceeding the practice to be aware of a subtle sign. The concentration can take the peaceful body and mind to the practitioners.

Mindfulness and concentration working together that the mindfulness will combine the practitioner with the meditation sign. The mind should be mindful. Concentration makes the mind focus on and utilize the meditation sign.

The short conclusion of these two treatises include the classification of meditation sign, the Preparation sign is not stable and the

²⁰ Upatissa, tr. The Rev. N.R.M. Ehara, Soma Thera and Kheminda Thera, **The path of freedom**, (Balcombe House, Colombo, Ceylon, 1961), p.158.

Taken up sign need to practice repeatedly and the Counterpart sign is real meditation sign for the jhāna.

4.4.2 A discussion about the terms translation

In order to understand the term directly, the table will demonstrate the terms in the different language.

Pali language	English	Chinese
parikammanimitta	preparation sign	遍作相
uggaha-nimitta	taken-up sign	取相
paṇibhāga-nimitta	Counterpart sign	似相
	Abnormal sign	异相

Table VII: The terms of meditation sign in the different language

The Pali word parikamma has the meaning that arrangement; preparation; preliminary action; or plastering. The translation of preparation sign in Chinese reference the practice of this meditation sign, it always doing in the practice of kasiṇa and Ānāpānasati.

The taken-up sign in pali has the meaning of learning; study or taking up. The translation of Chinese used the meaning taking up.

The counterpart has the meaning to copy. The counterpart sign in chinses means the sign is similar.

The abnormal sign involve the description of its characters which used in the Vimuttimagga.

4.5 The contribution of two treatises to modern society

4.5.1 The contribution of two treatises to the meditation

As two important treatises for the practice of meditation, the *Visuddhimagga* and the *Vimuttimagga* have their special value especially to guide the practice of meditation. In the contemporary age, meditation

has a great significance for the spreading of Buddhism. In the books of Most Venerable Prof.Dr.Phra Brahmmapundit,²¹ he pointed that there are three kinds of practice to spread Buddhist dhamma in American, the best way for the American people is meditation.

If the meditation is one of the duties of the Buddhist teacher, then in the view of Buddhism, the main value of *Visuddhimagga* and *Vimuttimagga* is the guide for the practitioners. The merits of two treatise are clear and they can help the practitioner to improve their skill of meditation.

the first contribution for the meditation is two treatises have the clear stages of practice. generally, they organized the practice in the structure of threefold training. specifically, in the meditation practice, they have the detailed stages and the key points are remarkable. an example is a connection between *Ānāpānasati* and four foundations.

the stages of Buddhist practice is one of the hot topics in the recent year. Jiqun, one of the master in his book talked about this question and explain the stage of Chinese Mahayana Buddhism. His view is the stage of practice and the practice of *Samatha - Vipassanā* should become the keynote of Buddhism development. Why has the stage of practice been mentioned lots of time? because the three Buddhist sects or three kinds of language, they have the stage individual. The scriptures of Chinese Mahayana is huge numbers, the practice is diversity and the stage of practice is not intensive. the stages of practice are the axis of Buddhist practice, especially dhamma means the mental and physical practice. In the *Visuddhimagga* and the *Vimuttimagga*, the practice in the stage which follows the four jhāna.

4.5.2 The contribution of two treatises to Humanistic Buddhism

Humanistic Buddhism flourished and progressed steadily in

²¹梵志长老，梵志长老美国弘法开示集（Ven Phra Brahmmapundit, **Most Ven Phra Brahmmapundit's Discourse in The USA**），台北，上趣创意延展，2017.04，页 89。

China in recent forty years and became one great movement in China²². If people trace the historical background of this rise, two great masters and their thinkings should be noticed.

The “Rensheng Buddhism”, as advocated by eminent monk Taixu, directed at the backward Buddhism in China at that time, correcting the previous “ghosts and deities faith” tendency, and carrying forward the new custom of “focusing on survival rather than death, centering on a human instead of ghost”. To improve the age-old malpractice with “Rensheng” just properly manifests the realistic significance of Buddhism. This thought was inherited by Ven. Yinshun. As one important disciple of Ven. Taixu, he established his thinking from another perspective and developed into the contemporary ideological trend which named “Humanistic Buddhism”.²³

Yinshun, the critical followers of Taixu, inherited Taixu’s thoughts properly but developed in another way with presenting a different significance. He edited the book such as *Collected Works of Master Taixu*,²⁴ wrote the book *Chronicle of Master Taixu’s Life* and selectively compiling *Selections of Master Taixu*, Yinshun also wrote many monographs including *Master Taixu in Revolutionary Times* (1950), *Learning from Buddhism Masters in Recent Times* (1954), *I Cherish Master Taixu* (1954) and *Cognition of Master Taixu’s Meaningful to Behold* (1957). Apart from expressing his emotion of cherishing the

²² As the example, in the most famous four Buddhist temples in Chinese Taiwan, three of them advocate the Humanistic Buddhism. In mainland of China, the chairman of national Buddhist association Mr. Zhao Puchu, he also recommends it as the official ideology.

²³ In the article '*The sixty years for traveling in the dhamma sea*' (游心法海六十年) of Ven. Yinshun, he said that the Rensheng Buddhism of Ven. Taixu is against the worship to ghost and fear of death in Chinese Buddhism .I thinks the more serious situation is the worship to deities, so I do not talk about Rensheng but Humanistic Buddhism. Hope Chinese Buddhism can avoid the influence of deities and back to the human beings. 印顺著：《华雨集,第五册》（Ven.YinShun, **Huayuji, The Collected Works of YinShun,Book 5**），台北：正闻出版社，1993。页 19。

²⁴ 太虚著：《太虚大师选集》（Ven.Taixu, **Collected Works of Master Taixu**），台北：正闻出版社，1993。

master, Yinshun also sorted out Taixu's thoughts and presented his own ideas. As recounted by master Shunyin himself, the articles written by Master Taixu had greatly enlightened his Buddhist thoughts. It can be said that most of YinShun's thoughts contain Taixu's ideologies.

The ideology of "Humanistic Buddhism" is very extensive with enriched practice. Since 1960s, this ideology has been implemented gradually in the Chinese world of Han Buddhism both at home and abroad, spreading to Southeast Asia, Europe and the United States with remarkable achievements. Today, as multiculturalism is becoming more and more prominent, dialogue and development have become a major historical mission faced by Buddhist groups. Dialogues are required among different sects in Buddhism internally, as well as among different religions externally. This article aims to explore the contribution of "Visuddhimagga" and "Vimutti-magga" to "Humanistic Buddhism", which will definitely involve the interaction between Theravada Buddhism and Mahayana Buddhism.

Although based on the standard of Chinese Buddhism, Master Taixu's thinking has the traits of "harmonizing all Buddhist sects". He particularly emphasizes the deep study of Buddhism in the different language and even dispatched followers to study in Chinese Tibet, Japan, Myanmar and Thailand to digest the essence of different Buddhist cultures.

He compared the three languages of Buddhism widespread in the world and clearly stated his ideal of "New Chinese Buddhism" in the article *The Discussion of Indian Buddhism*.²⁵ In terms of the staging of Indian Buddhism, Taixu advocates three systems which are three major Buddhism systems existing in the world. They are Theravada Buddhism which based on the canon of Pali language, Tibetan Buddhism which based on the Tipitaka of Sanskrit and Tibetan language, and Mahayana Buddhism which based on the Tipitaka of Chinese language. After comparing the three major systems of Buddhism, Taixu emphasizes the importance of Chinese Buddhist scriptures and criticizes that Westerners only study on

²⁵ 太虚著：《太虚大师选集》（Ven.Taixu, **Collected Works of Master Taixu**），台北：正闻出版社，1993。

Pali, Tibetan and Sanskrit while despising Chinese Buddhist scriptures.

For this reason, on the issue of reconstructing Chinese Buddhism, he believes that it is necessary to explore all the Buddhist scriptures in Chinese and integrate with Buddhist study achievements in Pali, Tibetan and Japanese. It is particularly noteworthy that Master Taixu here points out that the existing earlier Indian Buddhist scriptures in China are not complete. Inspired by the ideal of “reconstructing Chinese Buddhism”, Ye Jun furthered his study in Ceylon and translated the *Visuddhimagga*. Ye Jun (1916-1985) is a native of Shui'an, Zhejiang Province of China. He became a monk with dharma name of Liaocan in early years²⁶. He once learned after Master Taixu and was educated at Han-Tibetan Doctrine Council of Chongqing(重庆汉藏教理院). Later, he taught at many Buddhist institutes and then learned in Ceylon to especially study Pali and Theravada Buddhism for about 11 years since 1946. After returning in 1950, Ye Jun taught at The Buddhist Academy of China.

Inheriting Taixu's ideology, Yinshun accomplished the article The Status of Chinese Buddhist Scriptures in World Buddhism in 1952 and pointed out that Chinese scriptures are far less than Sanskrit, Pali scriptures, and even Tibetan translations since they are more approaching to the original classics. However, for all original Indian Buddhism, the value of Chinese translation is incomparable if we focus on "the study of history" and analyze its development course. As a Chinese Buddhist disciple, it is necessary to respect the Chinese scriptures. Similarly, in this article, Yinshun puts forward his own view of commentary the Buddhism. He believes that Chinese language Buddhism can basically correspond to the mid-term in three phases of Indian Buddhism, which takes Bodhisattva vehicle as a foundation and gets access to Theravada forward and Vajrayana vehicle backward. If start with Chinese language scriptures and taking Tripitaka in Theravada forward and absorbing the thinking of Madhyamaka and Anuttarayoga of Vajrayana in Tibetan language, then the whole development of Indian Buddhism can be comprehended completely and thoroughly.

²⁶ For the politic reason, after Ven. Liaocan backed to China from Sri Lanka, he gave up his identity of the monk.

Based on the interpretation of Humanistic Buddhism thoughts mentioned above, as the Buddhist scriptures, the *Visuddhimagga* and the *Vimuttimagga* have three contributions to the creation of “New Chinese Buddhism”. Firstly, the introduction of Buddhist scriptures in Pali language has a great significance for the construction of New Chinese Buddhism, especially to the theory of Ch'an. Master Taixu summarized three main requirements for new novice monks in his speech,²⁷ the first requirement is "To practice truthful and to prove the achievement indeed". There is no doubt that "the true practice" requires the establishment of Ch'an especially its theory. As for “the three major Buddhist revolutions” proposed by Master Taixu, they are the revolution of doctrines, organization, and property, the most fundamental is the "Buddhist organization revolution”.²⁸ Likewise, in the "Buddhist organization revolution", the development and cultivation of Sanghas with “the true practice” is the first mission. For this purpose to re-construct the New Chinese Buddhism especially its theory of Ch'an, the introduction of the *Visuddhimagga* and research of the *Vimuttimagga* have a remarkable significance.

The second contribution of two treatises is promoting the common ground of them, which can be an important step to promote the dialogue and communications between different languages sects of Buddhism. It also follows the principles of Master Taixu with his spirit "to harmonize all Buddhist sects". The New Chinese Buddhism will integrate the essence of Theravada. There are many similarities between the *Visuddhimagga* and the *Vimuttimagga*, especially in the technique of practice meditation. Although the translation of *Vimuttimagga* in its Chinese version came out earlier, it was not widely popular in China. With modernization and globalization in modern times, however, the Chinese language world has formed a strong desire to study from Pali Buddhism. In this context, the two treatises have become critical references to the

²⁷ 太虚著：《太虚大师选集》（Ven.Taixu, **Collected Works of Master Taixu**），台北：正闻出版社，1993。

²⁸ 太虚著：《太虚大师选集》（Ven.Taixu, **Collected Works of Master Taixu**），台北：正闻出版社，1993。

practice of meditation.

The third contribution is exploring the inheritance and changes of the *Visuddhimagga* and the *Vimuttimagga*, which can promote Chinese Buddhism clarifying its own history, and also can lead Theravada to trace its tradition and find out the intersections with Mahayana Buddhism. Although some scholars of Theravada tradition doubt the inheritance of the two treatises, they agree that both two treatises belong to Theravada Buddhism. As mentioned before, Sri Lankan Buddhism was divided into three major sects in the early 4th century which include Mahavihara monastery, Abhayagiri-Vihara, and Jetavana. According to the records in *Record of Xuanzang's Travels to the West in Tang Dynasty*, Xuanzang mentioned a sect "Mahayana Theravada" repeatedly.²⁹ Many scholars have researched this record. Some of the scholars such as Lu Cheng and Kogen Mizuno believed that it refers to Abhayagiri-vihara of Tambapanniya. Some of the scholars such as Akira Hirakawa and Ji Xianlin thought it was just the influence of Mahayana in traditional Sangha in the early stage, which should not be referred as an independent sect. Nevertheless, it indicates that Buddhism was spread to Sri Lanka and was quite prosperous. In lights of the historical facts, the Buddhist traditions of the two languages were influenced by each other and interwoven deeply, which requires further study and mutual learning so as to gain achievements.

The true practice is not only advocated by the Humanistic Buddhism, but also a foundation of the whole Buddhist construction. The Buddhism of three languages cannot leave Threefold Training which includes higher virtue Training, higher mind Training, and higher wisdom Training. If the "true practice" can be the fundamental of New Chinese Buddhism, then the higher mind Training especially the meditation must be the axis of it. "Buddhist Meditation" is the common part of practice in these three major languages Buddhism. For the *Visuddhimagga* and the

²⁹ 三藏法師玄奘奉詔譯，《大正藏》，《大唐西域記》（**Taishō Tripiṭ aka, Vimuttimagga**），第51册，第11卷，第2087经，“佛教至後二百餘年，各擅專門，分成二部：一曰摩訶毘訶羅住部，斥大乘，習小教。二曰阿跋耶祇釐住部，學兼二乘，弘演三藏。”

Vimuttimaggā, they are both exemplary works of classical meditation. Study two treatises, it has the great significance for promoting the Humanistic Buddhism and even for constructing New Chinese Buddhism.

4.5.3 The contribution of two treatises to the society

As two Buddhist classics, the explanation of their contributions to the contemporary society, it's better to focus on the relationship of "Buddhism-society" and in the perceptive of Chinese Buddhism. Regardless of the background of Buddhism, the two treatises may only have historical or literature values. In terms of the development of Buddhism, the *Visuddhimaggā* and the *Vimuttimaggā* are clear streams contributed to the Chinese world by Theravada.

As for the deep interpretation on ascetic practices (dhūta practice), it is an important feature of the two sastras and one of the values to society. Dhūta practice is a way of Sadhana, which is common in early Buddhism. Dhūta in Pali means "shaken off, eliminated, and removed". Dhūta practice in Mahayana classics refers to the practice of twelve kinds of brahmacharyas, so as to relieve the physical and mental discomforts. While in the tradition of Sthavira, especially in the *Visuddhimaggā* and the *Vimuttimaggā*, there are thirteen kinds of brahmacharyas.

According to with the Buddha's teaching, ascetic practices in an extreme way is not advocated by Buddhism, but it does not mean that there is no need for the practice of "little desire and contentment", which is embodied in the practice of ascetic practices. But its value is more than carrying forward the spirit of "little desire and contentment", but also a convention on the practitioner. In the history of China, it exerted a profound influence on the practice and discipline of Ch'an, whose influence has carried over into the contemporary era.

As for Ch'an Buddhism, some scholars believe that there is a close connection between meditation practice and ascetic practice, and the latter was linked to the practice of Ch'an at the very start. In another words, most of the monks in the early time were the practitioners who practice ascetic training.

For the meditation theory, some scholar believes that the

concentration of meditation is closely related to the ascetic practices. the ascetic practices in China at its beginning time, the monk practice it with the meditation. in another word, most of the monks in the early time who practice Ch'an is also done the ascetic practice.³⁰This opinion can find some evidence form the book of Ven.Huijiao. In his article on meditation practice, he points how to do the ascetic practice³¹.

Today, how to develop with the growth of society is the common opinion in the Buddhism. If this opinion was accepted wildly, another question will be, how to know the development of society? If the sangha finds his situation depends on his contribution, so the contribution should depend on the Buddhist practice. However,the contribution of Buddhist group not only depend on his economic value but the value of thinking or ideal. The ascetic practices properly are one kind of philosophy practice, it's not only the sangha should support, but the commonplace people need too. The significance of it can show in the explanation of meditation.

4.6 The Conclusion

The Comparison between two treatises in this chapter, the first step to compare based on the common structure of them. The threefold training is the fundamental of the comparison.

Briefly, the higher virtue training especially the ascetic practice can be the preparation of meditation. For *Ānāpānasati*, the core technique of meditation, the higher virtue training give its guarantee and condition. Both two treatises have the same structure to explain the ascetic practice and believe it has the merit of the meditation. In the *Visuddhimagga*, the description of meditation sign is more clear than the *Vimuttimagga*. The author gives three kinds of meditation sign: preparation sign, taken-up sign, counterpart sign. The critical one is the sign which can help the practitioner to distinguish the jhāna. After the appearance of preparation sign, it always is the light unstable, the gray image or the other thing. If the practitioner

³⁰王建光, 魏晉南北朝时期的头陀僧, (Wang Jianguang, **The dhūta monks in the Six Dynasties**) 《华林》第2卷。中华书局, 2002年。页60。

³¹梁會稽嘉祥寺沙門釋慧皎撰, 《大正藏》, 《高僧传》(Taishō Tripiṭ aka, the biography of senior monks), 第50册, 第2059经, 第11卷

follows the missed object, they will meet the abnormal sign. The *Vimuttimagga* discussed this kind of abnormal sign and it can class to the preparation sign in the *Visuddhimagga*. when the concentration accumulated, the meditation sign will be pure and stable. Then the taken-up sign means the pure meditation sign as the imagination of practitioner. if the practitioner keeps the mindfulness, the counterpart sign will come and it needs to use five factors of jhāna to distinguish it. After the training repeated, the practitioner will achieve the first jhāna.

The difference of two treatises on this topic is the description of counterpart sign. The explanation of it in the *Visuddhimagga* is more precise than the *Vimuttimagga*. it can say that the *Vimuttimagga* is a mature treatise on the practice of Ānāpānasati.

Firstly, the *Vimuttimagga* use the observing as one stage to practice Ānāpānasati. the missed translation neglect this stage but it is critical. this stage established one fundamental of Samatha and Vipassanā practice in the meditation. The Samatha and *Vipassanā* practice can be alternately in the practice. In the *Vimuttimagga*, chapter 10 gives one definition of wisdom, it involves the factor of observing. In the ancient scripture, as the discussion before, the four stages of Ānāpānasati in agama show that the observing has the relationship with the stage "to know the breathing in and out from heart".

Secondly, in the *Visuddhimagga*, the Vipassanā meditation has been extended and the theory of higher wisdom training is complete. The reason is the extension, the *Visuddhimagga* use eight stages to the description Ānāpānasati.

The third and last point is the sixteen bases of Ānāpānasati has the relationship with the sixteen wisdom. We cannot say they are the same thing but it shows the development of Vipassanā meditation.

It's a critical difference here which concern about the understanding of *Ānāpānasati*. If it's possible, the *Visuddhimagga* learned from the *Vimuttimagga*, the eight stages of it must reference the four stages. The *Visuddhimagga* made the organization of Ānāpānasati in a simple way, it involves the Samatha and Vipassanā meditation. The *Vimuttimagga* as an ancient one must give it some clue. The observing is the key point.

The Chinese word 'suiguan' involve two meanings. The first one is following and the second one is observing. The observing is proposed translation because the third stage is Fixing. Fixing always means the succeed of practice in the meditation.

As two important treatises for the practice of meditation, the Visuddhimagga and the Vimuttimagga have their special value especially to guide the practice of meditation. In the contemporary age, meditation has a great significance for the spreading of Buddhism. For the development of buddhism, it will focus on the new tendency. Humanistic Buddhism flourished and progressed steadily in China in recent forty years and became one great movement in China . If people trace the historical background of this rise, two great masters and their thinkings should be noticed. As two Buddhist classics, the explanation of their contributions to the contemporary society, it's better to focus on the relationship of "Buddhism-society" and in the perceptive of Chinese Buddhism. Regardless of the background of Buddhism, the two treatises may only have historical or literature values. In terms of the development of Buddhism, the Visuddhimagga and the Vimuttimagga are clear streams contributed to the Chinese world by Theravada.

CHAPTER V

Conclusion and Suggestion

5.1 The Conclusion

After the exploration of two treatises especially their technique of meditation, *Ānāpānasati* is the key clue to understand the thinking of Theravada. To Chinese Buddhism, the research of the *Visuddhimagga* began to accumulate in these fifty years after it translated. The remarkable growing of its related research papers shows that Chinese Buddhists began to pay attention to this great treatise. But the shortage of practice is still remarkable.

In this dissertation, for the first objective which the research in the chapter II, it attempt to study the *Visuddhimagga* in its own background and to find the explanation in this treatise. The sixteen bases, eight stages and the meditation sign are the key points.

In the history, we can learn that two kinds of thinking interacted frequently in Siri Lanka Buddhism. The way to understand Theravada depend on the research of history, the traditions always reflect the philosophy. The narration of *Vipassanā* meditation in this treatise has an honest nature which used the symbolizations in it. The source of the opinions in the *Visuddhimagga* is come from the ancient scriptures and the others treatise. In the perspective of Chinese Buddhism, the *Visuddhimagga* is a keynote book to construct the theory of meditation. After the study of it, to analysis the objective, method and key factors of meditation, it's easy to find that this treatise is not only a great commentary, but one guidebook of meditation.

The explanation of *Ānāpānasati* in the *Visuddhimagga* based on the four foundations of mindfulness. As a meditative method in Buddhism, *Ānāpānasati* in the sixteen bases has the special meaning which roots in its own tradition. In this dissertation, with the perspective of Chinese Buddhism and to use the source of Chinese scriptures such as Āgama. Obviously, Buddhaghosa extended the process of *Ānāpānasati* from the

way of ancient scriptures and made it more precisely. There are different opinion toward this technique in Chinese Buddhism, but generally, most of them have the positive attitude. In the Sanskrit scripture *Abhidharma Mahāvibhāṅgā Śāstra* which translated by Xuanzang, *Ānāpānasati* is the best way and highest teaching. In the sect of Tiantai in China, master Zhiyi thought sixteen bases of *Ānāpānasati* and six stages which call Six Wonderful Ways. He believes that this is the way for Bodhisattva's practice. As one part of the research which aim the objective, this dissertation explored the eight stages of *Ānāpānasati*. These eight stages belong to a short section in the *Visuddhimagga*, but it explain clear to achieve the first *jhāna*. It depend on the training of mind to observe the meditation sign.

One great contribution of the *Visuddhimagga* is the precise description of meditation sign. There are three kinds of meditation sign in this treatise, they are Preparation sign, Taken up sign and Counterpart sign. Because of the counterpart sign, the theory of Samatha meditation can complete and practice easily. In the *Vimuttimaggā*, the meditation sign has been mentioned but not be precise. In the *Visuddhimagga*, the advance of meditative theory is the counterpart sign can be an instrument to achieve the *jhāna*. With the training of five aspects of *jhāna* mastery, depend on the stable counterpart sign, the practitioner can establish *Samatha* or deep concentration, the foundation of *Vipassanā*.

In the view of Chinese Buddhism, the *Visuddhimagga* established its great contribution to the theory of meditation. The meditation sign is the key factor to achieve the *jhāna*. When the explore focus on the Humanistic Buddhism, the great Buddhist ideology in China, the theory of the meditation in the *Visuddhimagga* has the special meaning. The eight stages of *Ānāpānasati* with the explanation of meditation sign show the basic and simple method of practice. The *Visuddhimagga* translated by Yejun, one disciple of Master Tai Xu. One mission of his introduction about this treatise is the construction of meditative theory.

For the purpose to clear up the misunderstanding of meditation, the practitioner should find his direct way to achieve the enlightenment. The *Visuddhimagga* is a guidebook especially the method of *Ānāpānasati*, both the sixteen bases and the eight stages are critical teaching.

The second research objective of dissertation is *Ānāpānasati* in the *Vimuttimaggā*. The main content is in the chapter III.

The treatise *Vimuttimaggā* is another Buddhist practice manual book which earlier than the *Visuddhimaggā*. Traditionally, the author attributed to Upatissa. He is lived in the 1st or 2nd century. The original version of the scripture did not exist already, the language of it possibly is Pali. In the sixth century, It has been translated into Chinese with the name "Jietuo dao lun" by Sanghapala. The twelve chapters and thousands of sentences made it as a huge treatise at that age. It's different to organize and edit because of the numerous reference and great volumes.

The dissertation explored the background of this treatise and its related research in the Chinese source. The classical Chinese version is store in Taisho Tripitaka . Most of Chinese scholars believe it finished early than the *Visuddhimaggā*. For the study of the development of Buddhism in Sri Lankan before the 5th century AD, during that period, there was a competition in the Sangha of Theravāda, the Mahayana Buddhism from India was also introduced to Sri Lanka. Briefly, after Mahinda established Mahavihara monastery, the Buddhist teaching in Sri Lankan was based on the thinking of this sect. Because of the support of Valagam Ba, a king of Sri Lankan, Theravāda monk Mahātissa established Abhayagirivihara monastery, and these two sects competed in the 29 B.E. Abhayagirivihara sect absorbed the thinking from Indian Buddhism. Some scholars believe that the *Vimuttimaggā* is the key reference book of the *Visuddhimaggā* because some opinions and metaphors of two treatises are similar.

The *Vimuttimaggā* has the same structure of *Ānāpānasati* with the *Visuddhimaggā*. For the description of meditation sign, the *Vimuttimaggā* established one theory to point that the abnormal one will pass because of the right concentration. To compare with the *Visuddhimaggā*, its explanation is simple and brief.

For the third objective, the dissertation in the chapter IV compares *Ānāpānasati* in the *Visuddhimaggā* and the *Vimuttimaggā* with their common bases and find the contribution of them.

It can say that *Mahasatipatthana Sutta* is the common bases of two treatises. The dissertation explore the background of this sutta and the

related research. The research of it concern about three parts, the explore of its language, the research based on the documentary and the principle especially the four foundations of mindfulness. The content of Mahāsatipaṭṭhāna Sutta shows that two treatises use the same structure four foundations of mindfulness to organize the practice of *Ānāpānasati*. Some evidence show that this scripture influenced both two treatise deeply.

After the comparison of two treatises especially *Ānāpānasati* based on the Threefold Training, it can say that they have the same structure but the aim for practice is different. For the higher virtue of training, the two treatises have the different discussion in the different chapters. In this dissertation, the comparison focus on two aspects, the definition of *adhisīla-sikkhā* and the practice of austere practices. The higher virtue is the first stage of the Threefold Training and it's the fundamental of the Buddhist practice. The understanding of it will help people to compare the meditation technique. For the higher mind of Threefold Training, it mainly concern about the meditation. The idea of the *Visuddhimagga* based on the purification and fixed the highest goal as seven purifications. But for the *Vimuttimaggā*, the freedom is the highest objective. *Ānāpānasati* is a way to achieve sixteen perfect knowledge step by step. Vipassanā depend on Samatha, meditation and wisdom have a special relationship closely.

For the contribution of two treatises to the meditation, it can say that they are good guidebooks of meditation. In the background of Humanistic Buddhism, the value of two treatises especially their eight or four stages of *Ānāpānasati* give a basic and simple method of practice. For the construction of 'New Chinese Buddhism', the meditative theory is important. For this theory, the exploration of meditation sign in this eight stages is worth to study.

The new discoveries of this dissertation are three parts. From the first objective, the *Visuddhimagga* established a theory of meditation sign and completed it. The *Visuddhimagga* points that there are three kinds of meditation signs. They are Preparation sign, Taken up sign, Counterpart sign. In Chinese Buddhist scriptures, no treatise in the ancient time describe it so clear and systematic like the *Visuddhimagga*.

The discovery about the second objective shows that the *Vimuttimaggā* is the first treatise in China to introduce the Counterpart sign in one theory. Although it's still simple and original, the significance is its influence. The *Visuddhimagga* referenced it and established its meditative theory more complete. To Chinese practitioners, the contribution of two treatises focus on *Ānāpānasati*. This technique of meditation is the way to construct the New Chinese Buddhism or Humanistic Buddhism.

5.2 The Suggestion

The scholars are always amazed when they heard people say that Theravada meditation especially *Ānāpānasati* belongs to the lower teaching. The only mistake here is some persons stand on their own side and try to deny the others. How can a person understand the dhamma without the practice as Buddha's way? For the study of *Ānāpānasati*, one of the best ways should be back to the fundamental and follows the honest treatise at first. Because of the limitation of resource, some research in this paper is not enough especially several critical questions.

Why in the Chinese Buddhist scriptures, the meditation sign is not the key point even in the era of Ch'an, the masters refuse to talk so much about this problem? The teaching of *Ānāpānasati* has been neglected after the rise of Ch'an Buddhism. As the remarkable type of Chinese meditation, Ch'an Buddhism used another way to meditate. Maybe the clue to answer this question is the relationship between *Samatha* and *Vipassana*. If someone want to establish the theory of meditation, the study of meditation sign is necessary. The resource should include the *Vimuttimaggā* and the *Visuddhimagga*.

To develop Buddhism is still one great mission unfinished. For the Chinese Buddhism, the research of *Ānāpānasati* should be one part of the construction of Humanistic Buddhism. Because of the limitation of resource, some research in this dissertation is not enough. The working are waiting for the new researchers to continue.

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