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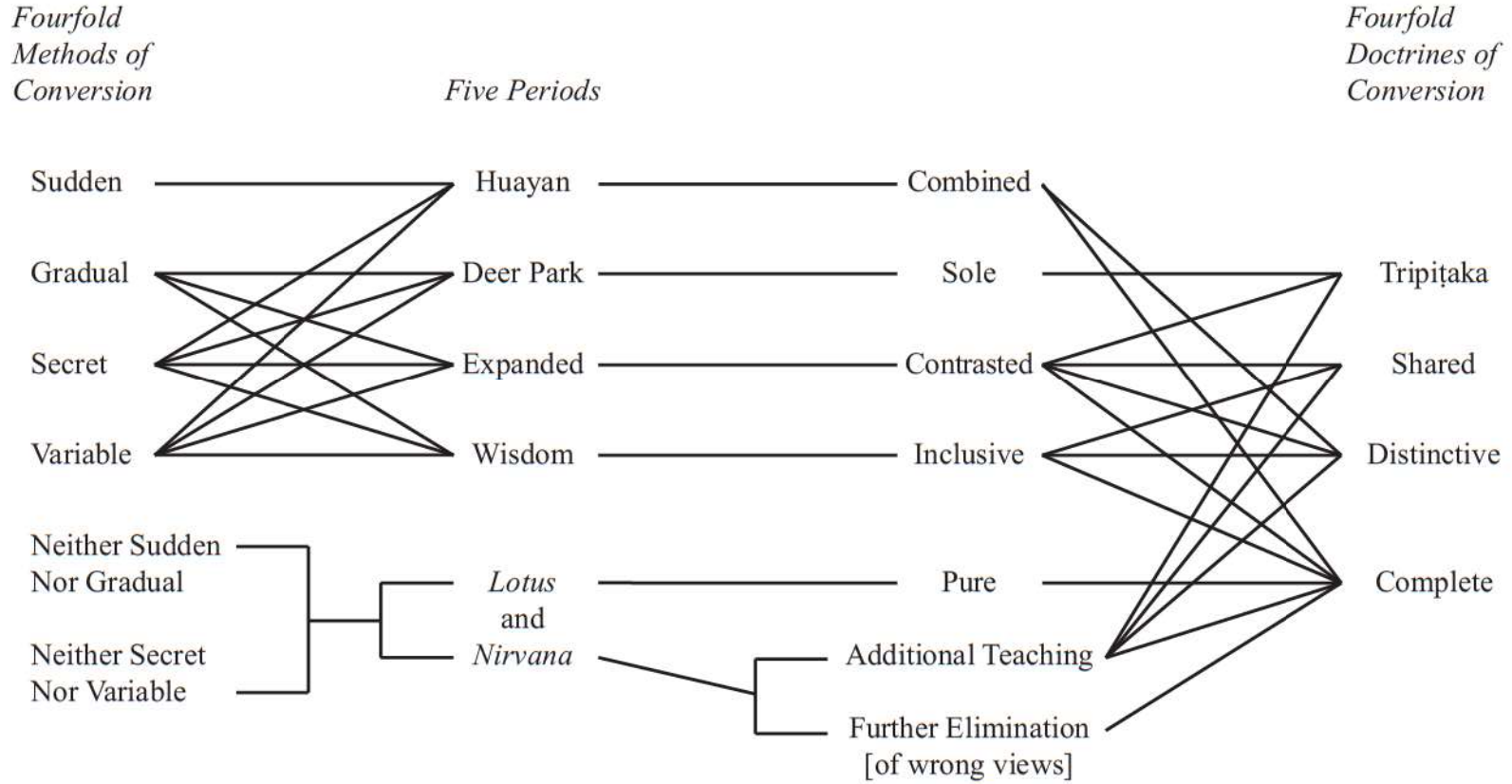
Translator's Introduction

The *Tiantai sijiao yi* (Kor. *Cheontae sagyo ui*; Jpn. *Tendai shikyōgi*; Taishō vol. 46, no. 1931, 774c–780c) was written by a Korean monk named Chegwan in the late tenth century as an introduction to the teachings of Tiantai Zhiyi (538–597), the de facto founder of the Tiantai tradition. The title of Chegwan's text echoes the much larger text by Zhiyi on the "meaning of the fourfold teachings" (*Si jiao yi*, Taishō vol. 46, no. 1929, pp. 721–769) and refers to the main systematic contribution of Tiantai based on its doctrine of three truths. However, the scheme of "five periods and eight teachings" that serves as the organizing structure of Chegwan's work is not from Zhiyi but is based on a later Tiantai development found in an eighth-century work entitled *Ba jiao da yi* (Taishō vol. 46, no. 1930, pp. 769–773) written by Mingkuang, a disciple of Zhanran (711–782).

Tiantai emerged during the sixth century in response to the confusion created after the transmission to China over several centuries of hundreds of different Buddhist texts that claimed to be teachings of the Buddha. Zhiyi developed his doctrinal system based on the view that the Buddha had taught different things and used various methods of instruction in response to the different situations, needs, and capacities of his listeners. The fourfold doctrinal classification devised by Zhiyi became important because it integrated these many Buddhist teachings in an understandable, accessible, and inclusive way. Zhiyi's system unified Buddhism at the same time that China was becoming united politically under the Sui dynasty (589–618), after more than three hundred years of division, and because of this he received political support that helped consolidate and spread his teachings, which became part of the foundation of Chinese Buddhism.

State sponsorship of Tiantai ended two decades after the death of Zhiyi, however, when the Sui dynasty was replaced by the Tang (618–906). Although Tiantai was destined to become the first enduring Chinese school of Buddhism, it declined under the Tang and its doctrines drifted into obscurity when nearly all Tiantai texts were destroyed as a result of the An Lushan rebellion (755) and

Diagram 1: Tiantai Five Periods and Eight Teachings
 (based on Chegwan's *Tiantai sijiao yi*)



the Huichang suppression of 845. At the end of the Tang dynasty, the fifteenth patriarch of Tiantai, Loqi Xiji (919–987), the national master Dezhao (891–972), and a southern king, Zhongyi of Wuyue, attempted to recover copies of the Tiantai texts from Korea and Japan. In response to King Zhongyi's request for the lost texts, copies were sent back to China from Korea. To ensure that the texts would be properly interpreted, the Korean monk Chegwan accompanied them to China, and he composed the *Tiantai sijiao yi* as a guide to ensure correct understanding of the technical Tiantai terminology.

Chegwan begins his work by outlining four methods of teaching (sudden, gradual, secret, and variable) that are expressed in different scriptures from five major periods of the Buddha's life: the first period of sudden teaching shown by the *Huayan Sutra*, the gradual way of teaching as shown by the next three periods (illustrated by the non-Mahayana teachings in the Deer Park), and by two periods of shared and distinctive Mahayana teachings. For some people in the second to fourth periods, the teachings had secret and variable meanings, as well as gradual ones. The fifth period of the Buddha's teaching, in which the *Lotus Sutra* (*Saddharmapuṇḍarīka-sūtra*) and the *Nirvana Sutra* (*Mahāparinirvāṇa-sūtra*) were taught, transcended all these categories (see diagram 1, left). The Japanese scholar Sekiguchi Shindai has demonstrated that the system of "five periods" used by Chegwan to organize Buddhist scriptures in terms of different periods of the Buddha's career was a later Tiantai development devised not by Zhiyi but by Zhanran. Instead, Zhiyi emphasized that the Buddha's teaching had many different shadings, which for the sake of convenience could be illustrated by the idea of five main flavors (*wu-wei*) based on the analogy of milk, cream, curds, butter, and ghee used in the *Nirvana Sutra*.

The majority of Chegwan's text consists of an outline of the Tiantai fourfold teachings central to Zhiyi's thought: the Tripiṭaka teaching, the shared teaching, the distinctive teaching, and the complete teaching. The Tripiṭaka teaching consists of foundational, non-Mahayana teachings to be learned by all Buddhists. This is followed by other teachings shared by both non-Mahayana and Mahayana texts, such as the truth of emptiness (*śūnyatā*) and the ten stages (*bhūmis*) to buddhahood. The third category refers to the special Mahayana teaching of returning from emptiness to the temporary world out of compassion, including the fifty-two stages of the bodhisattva path, that goes beyond the inferior buddhahood of non-Mahayana Buddhists.

The complete teaching is the name for the teaching revealed in the *Lotus Sutra* and the *Nirvana Sutra*, which includes but supercedes the other teachings and is described as the middle truth that embraces the truths of emptiness and temporary existence. In addition to the bodhisattva stages, it outlines five preliminary grades that were characteristic of early Chinese Tiantai, including insight into the three truths and the five dimensions of repentance. The structure of the five preliminary grades is as follows.

1. Joy from according with the truth
 - A. Three truths
 - B. Five dimensions of practice
 - a. Principle and practice
 - i. In terms of principle
 - ii. In terms of practice
 - b. Imploring
 - c. Rejoicing
 - d. Merit transference
 - e. Making bodhisattva vows
2. Reading and reciting
3. Teaching the Dharma
4. Practicing the six perfections (*pāramitās*) in a concurrent way
5. Correctly practicing the six perfections

All teachings are embraced in the complete teaching, from preliminary realization up to supreme enlightenment (*anuttarā samyaksambodhi*). Chegwan illustrates this claim by showing how Zhiyi understood the truth of the identity of all things as being progressively realized by the practitioner in terms of six different levels: identity as embedded in reality, verbal statements about identity in texts, its personal realization in contemplative practice, its manifestation in outer appearances, its embodiment by the practitioner in partial realization, and ultimate identity experienced in supreme enlightenment. Just as there are different levels of understanding the truth of identity, so practitioners may attain lower and higher levels of buddhahood according to their different levels of attainment (see diagram 2, right).

In a brief final section, Chegwan outlines the twenty-five expedient conditions to be fulfilled in preparation for practice, followed by the ten modes of contemplation taught by Zhiyi. Because of the scant attention given to practice

in this work, in contrast to its focus on doctrine, some scholars contend that Chegwan may originally have compiled a second fascicle devoted to practice that is no longer extant.

Diagram 2: Comparative Stages in the Four Doctrines from the Point of View of the Complete Doctrine of Tiantai

<i>Identity in Six Degrees</i>	<i>Complete Doctrine</i>	<i>Distinctive Doctrine</i>	<i>Shared Doctrine</i>	<i>Tripitaka Doctrine</i>
In Principle				
Verbal Identity				
In Contemplative Practice	5 Grades	10 Faiths	Stages 1–2	<i>Śrāvaka</i> : Ordinary Stage
In Outer Appearances	1st Faith	1st Abode	Stages 3–4	1st Attainment
	2nd Faith	2nd Abode	5th Stage	2nd Attainment
	3rd Faith	3rd Abode	6th Stage	3rd Attainment
	4th Faith	4th Abode	7th Stage	4th Attainment
	5th Faith	5th Abode	<i>Pratyekabuddha</i>	<i>Pratyekabuddha</i>
	6th Faith	6th Abode	Bodhisattva	Bodhisattva
	7th Faith	7th Abode	Buddhahood	Buddhahood
	8th Faith	8th–10th Abodes		
	9th Faith	10 Practices		
	10th Faith	10 Merit Transferences		
Of Partial Realization	10 Abodes	10 <i>Bhūmis</i>		
	1st Practice	Preliminary Enlightenment		
	2nd–10th Practices	Supreme Enlightenment		
	10 Merit Transferences			
	10 <i>Bhūmis</i>			
				Preliminary Enlightenment
Ultimate Identity	Supreme Enlightenment			

For the past three hundred years Chegwan's work has been accepted as the most useful and reliable introduction to the complexities of Tiantai thought, and more than two hundred commentaries and subcommentaries have been written on it. A list of these commentaries is included in the definitive modern edition of the text prepared by Sekiguchi Shindai, *Shōwa kōtei Tendai shikyōgi* (Tokyo: Sankibō busshorin, 1935; reprinted 1971). The main classical commentaries are the *Tiantai sijiao yi jizhu* (ten fascicles) by Mengrun (1275–1342), which can be found in a subcommentary by Xingquan in his *Sijiao yizhu huibufu hongji; Xuzang jing* (1967): 102: 123–424 (ZZK 2.7.2–4). For those who wish to locate the sources mentioned by Chegwan, it is useful to consult the annotated version of the text by Shioiri Ryōdō in *Kokuyaku issaikyō, Wa-kan senjutsu* no. 57, *Shoshūbu* 14 (Tokyo: Daitō shuppansha, 1960), pp. 61–90. In addition, Leon Hurvitz's article, "Chih-i (538–597)," *Mélanges chinois et bouddhiques* 12 (1962): 1–372, is invaluable for a discussion of many of the technical terms and ideas.

Since the text was written for those who already had some familiarity with Buddhism, Chegwan often does not explain technical terms before he uses them. Also, following Chinese literary conventions, supportive documentation in the form of quotations and allusions are profuse, usually unacknowledged, and almost always abbreviated. For example, a quadruple analogy of the "historical" period to the hours of the day, to the process of making ghee, and to two parables in the *Lotus Sutra* appears in Part I. The many quotations used in these analogies all function as validations of the scheme of periodization by showing that they are echoed in Buddhist writings, in everyday life, and in the very structure of the cosmos.

Material that appears in brackets are additions and interpolations that fill in the content of abbreviated quotations and enigmatic terms; parentheses indicate terms and glosses. Chegwan's notes appear in italics within parentheses. This translation has been greatly aided and enriched by the students in my graduate seminars at the University of Hawai'i in 1974–1975 and by the members of the Buddhist Translation Seminar led by Bishop Ryōkan Ara and Assistant Bishop Masao Ichishima of the Tendai Mission of Hawaii. The research results of that earlier work were published as *T'ien-t'ai Buddhism: An Outline of the Fourfold Teachings* (Tokyo: Daiichi-shobō, 1983).

A GUIDE TO THE TIANTAI FOURFOLD TEACHINGS

Recorded by the Buddhist Monk Chegwan of the Goryeo

Introduction

Great Master Tiantai Zhiyi used the classification of five periods and eight teachings to arrange and explain, in a complete and exhaustive way, the sacred teachings of the Buddha which were flowing east [from India to China].

The five periods are:

1. The period of the *Huayan* [Sutra] (*Flower Ornament Sutra*)
2. The period of the Deer Park (in which the four Āgamas were taught)
3. The period of expanded [Vaipulya] teaching (in which the *Vimalakīrti-nirdeśa*, *Brahmaviśeṣacintīparipṛcchā*, *Lañkāvatāra*, *Śūraṅgamasamādhi*, *Suvarṇaprabhāsottama*, and *Śrīmālā* sutras were taught)
4. The period of wisdom (in which the various wisdom sutras were taught, such as the *Mohe boruo*, *Guangzan boruo*, *Jingang boruo*, and *Dapin boruo*)
5. The period of the *Lotus* and *Nirvana* [Sutras].

These are the five periods and are also called the five flavors.

The eight teachings are:

1. The sudden
2. The gradual
3. The secret
4. The variable
5. The Tripiṭaka
6. The shared
7. The distinctive
8. The complete.

These are called the eight teachings.

The four teachings beginning with the sudden are the methods of conversion, which are like medical prescriptions for the world. The four teachings beginning with the Tripiṭaka are the doctrines of conversion, which are like the flavors of various medicines. These ideas are scattered through a wide range of texts. Now, relying on the Great Text [of Zhiyi, the *Profound Meaning of the Lotus Sutra*], I shall briefly summarize their essential points. First, I shall distinguish the five periods, the five flavors, and the four methods of

conversion. Then I shall explain the Tripiṭaka, shared, distinctive, and complete [doctrines].

I. The Four Methods of Conversion and the Five Periods

A. Four Methods of Conversion and the First Four Periods

1. The Sudden Method and the Huayan Period

First, is the sudden method, which is identified with the *Huayan Sutra*. According to its category, its period, and its flavor, it is called “sudden.” That is to say, when the Buddha Tathāgata first attained complete enlightenment in the place where the way to nirvana was acquired (*bodhimaṇḍa*), the great *dharmakāya* masters of the first forty-one stages, and the *devas*, *nāgas*, and others of the eight classes [of beings that protect Buddhism and] who had developed their capacities in previous existences, all at once surrounded him, just as clouds encircle the moon. At that time, the Tathāgata manifested the radiant Vairocana body and taught the complete sutra (i.e., the *Huayan*). Therefore, it is called the sudden method.

If [we consider the sudden method of the *Huayan Sutra*] in terms of the capacities [of its listeners] and its teaching, then we cannot help but call it “combined with expediency.” For example, [when this scripture says] “the moment one sets one’s mind on attaining enlightenment, one immediately achieves perfect enlightenment” and so on, the text is teaching the complete doctrine for those who have complete capacities. But whenever the text preaches a sequence of gradual training, it is teaching the distinctive doctrine for those with particular capacities. Therefore, according to its category [the *Huayan Sutra*] acts as a sudden method, while according to its contents it is called “combined.”

775a In this scripture it says, “It is just like when the sun rises and first shines on the highest mountains” (the first period). The *Nirvana Sutra* says, “Just as milk comes from a cow, the twelvefold sutras come from the Buddha” (the first flavor, milk). The *Lotus Sutra* says, “Just as milk comes from a cow, the twelvefold sutras come from the Buddha” (the first flavor, milk). The *Lotus Sutra*, “Faith and Understanding Chapter,” says, “And instantly [the wealthy father] ordered servants to pursue and bring back [his long-lost son].

The poor son was alarmed and indignantly shouted out,” and so forth. What does this mean? This means that the many Hinayanist disciples who were seated [while the Buddha preached the *Huayan Sutra*] were as though deaf and dumb.

2. The Gradual Method

Secondly, there is the gradual method. (*The following three periods and three flavors are all known as the gradual method.*)

a. Period of the Deer Park.

Next, because of the nature of the capacities [of the disciples] of the three vehicles who received no benefit from the sudden method, [the Buddha,] while being unmoved from the place of his enlightenment, traveled to the Deer Park. There he took off his radiant Vairocana robes and put on a sixteen-foot worn, dusty robe.

The Buddha had revealed himself by descending from the Tuṣita Heaven and entering into the womb of Queen Māyā, by staying in the womb, being born, taking a wife, having a son, and then leaving home. After six years of ascetic practices, he arranged grass for a seat and sat under the *bodhi* tree and attained the lesser transformation body. From the beginning at the Deer Park, he first taught five people the Four Noble Truths, the twelvefold chain of dependent origination (*pratītyasamutpāda*), the six *pāramitās*, and so on.

If [we consider this teaching] according to the period, then the sun is shining into deep valleys (*the second period*). If [we consider this teaching] according to the flavor, then the cream has come from the fresh milk, and the ninefold sutras have come from the twelvefold sutras (*the second flavor, cream*).

The “Faith and Understanding” chapter [of the *Lotus Sutra*] says, “With tactful method [the wealthy father] secretly dispatched two men (*a śrāvaka and a pratyekabuddha*) whose appearance was haggard and unimposing, saying: ‘Go to him and gently tell the poor fellow, “You are hired to remove excrement. . . .”’” What is the meaning of this? The answer is that after the sudden method, [the Buddha] taught the Tripiṭaka doctrine for twenty years. This is like constantly being told to remove excrement, i.e., to destroy the defilements of false views and wrong attitudes. (*See below, section II, 1A, ii.*)

b. The Period of Expanded (Vaipulya) Teaching

Next, I shall explain the content of the expanded (Vaipulya) sutras, such as the *Vimalakīrtinirdeśa* and others, that “criticize the biased teachings of the Hinayana and praise the complete teachings of the Mahayana.”

The four doctrines all teach that the Tripiṭaka is a doctrine of “half words,” while the shared, distinctive, and complete are doctrines of “full words.” Thus, they are called the “contrasted” teachings because they explain the “full” in contrast to the “half.”

If [we consider this teaching] in terms of the period, it is breakfast time (the third period). If [we consider this teaching] according to the flavor, then it is the flavor of curds, which are produced from cream. This then is the expanded (Vaipulya) teaching that develops from the ninefold sutras of the Hinayana (*the third flavor, curds*).

The “Faith and Understanding” chapter [of the *Lotus Sutra*] says, “After this [work of removing excrement for twenty years], there was great mutual trust so that [the poor son] felt no hesitation in going in and out [of his father’s house], although he still lived in his old place [outside the gate].” What does this mean? The reply is that after the Tripiṭaka doctrine, then the Buddha taught the expanded (Vaipulya) teaching. Having attained the fruit of arhatship (enlightenment), there is great mutual trust, so that one feels no resentment when being cursed, but bearing shame inwardly one’s mind gradually becomes calm and pure.

c. The Period of Wisdom

Next, I shall explain the period of wisdom. [This is characterized by the Buddha] expounding the [wisdom] teaching [to his disciples, just as the wealthy man] entrusted his possessions [to his son]. This integrates [all the teachings so far] and washes away [all delusions by means of emptiness (*śūnyatā*) and wisdom (*prajñā*)]. In the wisdom texts of the various scriptural collections, [the Buddha] does not present the Tripiṭaka doctrine but, girded with the shared and distinctive doctrines, he correctly explains the complete doctrine.

[If we consider the teaching] in terms of the period, it would be mid-morning (the fourth period). [If we consider the teaching] in terms of the flavors, then it would be fresh butter produced from curds. In the same way,

the Great Wisdom (*mahāprajñā*) appears following the period of expanded (Vaipulya) teaching (*the fourth flavor, butter*).

The “Faith and Understanding” chapter [of the *Lotus Sutra*] says, “At that time, the father became ill. Knowing that he was soon going to die he said to his impoverished son, ‘I now have much gold, silver, and precious jewels. My granaries and treasuries are filled to overflowing. You can take as much as you wish from them.’” What does this mean? The reply is that after [the Buddha] clarified the expanded (Vaipulya) teaching he then expounded the wisdom teachings. The practice of the wisdom teachings is then the family enterprise. Expounding the wisdom teachings that were presented to [the disciples] Subhūti and Śāriputra is identical to [the father’s] entrusting [the family enterprise to his son]. 775b

The above three flavors are generally called the gradual method, in contrast to the sudden method of the *Huayan Sutra*.

3. The Secret Method

Third, the secret method means that within the previous four periods, the three vehicles [of bodily, verbal, and mental activities] of the Tathāgata were beyond comprehension. Therefore, for the sake of some he expounded the sudden method, and for the sake of others he expounded the gradual method. There was no mutual awareness between the two groups that the others were enabled to receive benefits. Therefore, it is called the secret method.

4. The Variable Method

Fourth, the variable teaching means that within the previous four flavors “. . . although the Buddha expounded the Dharma with a single voice, yet every sentient being gained comprehension each in his own way.” This means that the Tathāgata, while expounding the gradual method, with his incomprehensible power could cause sentient beings to obtain the benefits of the sudden method; and while expounding the sudden method [he could cause them to] obtain the benefits of the gradual method. Because the benefits that are obtained in this way differ, it is called the variable method.

However, the doctrines included under these two teachings, the secret and the variable, are simply the Tripiṭaka, the shared, the distinctive, and the complete. So far, I have explained the four methods of conversion.

B. The Fifth Period

1. The *Lotus Sutra*

Next, I shall explain [the period of] the *Lotus [Sutra]*, which comprehends that which is neither sudden nor gradual by exposing the previously [discussed] sudden and gradual methods [for what they are]. Therefore, it is called “exposing the expedient and revealing the real,” “setting aside the expedient and setting up the real,” and “encompassing the three and returning to the One [Vehicle].”

Even though the names “expedient” and “real” pervade [the five periods] from beginning to end, the contents and aims are quite different. That is to say, before the period of the *Lotus Sutra*, the expedient and the real were not identified, and the Hinayana and Mahayana were separate from each other. For example, in the period of the *Huayan [Sutra]* the one expedient part and the one real part did not match each other. (*The real part was of the complete doctrine, but the expedient part was of the distinctive doctrine.*) Because the Mahayana [teaching of the Huayan period] did not include the Hinayana, Hinayanists sat [before the Buddha] as if deaf and dumb. Therefore, though the teaching expounded [by the Buddha during the period of the *Huayan Sutra*] was vast and complete, since it was not exhaustive in bringing together the faculties [of all the listeners], it did not fully express his original purpose for coming into the world.

Why is this so? The contents of the initial sudden method have one crude part (*the distinctive doctrine*) and one wonderful truth (*the complete doctrine*). The one wonderful truth [of the Huayan period], then, is the same as the *Lotus Sutra*, without any distinction. In the same way, the crude part [in the Huayan period] had to wait to be “exposed,” “encompassed,” and “set aside” by the *Lotus Sutra* before it could be called the wonderful truth.

Next, [the doctrine of the period of] the Deer Park was only crude and not wonderful (*the Tripiṭaka doctrine*).

Next, [the teaching of the period of] expanded (Vaipulya) teaching had three crude parts (*the Tripiṭaka, shared, and distinctive doctrines*) and one wonderful part (*the complete doctrine*).

Next, [the doctrines of the period of] wisdom contained two crude parts (*the shared and distinctive doctrines*) and one wonderful truth (*the complete doctrine*).

I. The Four Methods of Conversion and the Five Periods

Arriving at the assembly where he taught the *Lotus Sutra*, the Buddha totally “exposed,” “encompassed,” and “set aside” the crudeness of the previous four flavors and perfected the wonderful truth of the One Vehicle.

The complete doctrine in the various flavors [of the *Huayan*, Vaipulya, and wisdom periods] need not be “exposed” because basically it is complete in itself and does not have to wait to be revealed [by the *Lotus Sutra*]. But because the contents of these doctrines were only “combined,” “sole,” “contrasting,” and “inclusive,” they are not equal to the pure and untainted unity of the pure and untainted unity of the *Lotus Sutra*. This is why [the latter] alone has obtained the name of “wonderful.”

Therefore, the text [of the “Expedient Means” chapter in the *Lotus Sutra*] says:

Within the buddha lands of the ten directions,
There is only the Dharma of the One Vehicle,
Not two or three vehicles,
[Except when the buddhas teach expediently].

(The Teaching is one.)

Immediately I put aside expedient teachings,
And only proclaim the supreme enlightenment.

(Practice is one.)

[I expound the One Vehicle,]

Only for bodhisattvas

Not for Hinayanists.

(The Perfected Person is one.)

The character of the world

Always remains just as it is.

(Reality is one.)

People of today have not yet understood the wonderful truth of the *Lotus Sutra* but merely see the parables of the three carts, of the impoverished son (Chapter Four), of the illusory city (Chapter Seven), and so on. Thus they say that [the *Lotus Sutra*] does not measure up to the other sutra, [the *Huayan jing*]. They do not know that the *Lotus Sutra* repeatedly illustrates the expediency of the previous four periods solely in order to reveal the Great Vehicle, merely to hand over the family enterprise, and only to reach the jeweled city

775c [of perfect nirvana]. Because of this [ignorance], they commit the error of slandering [the *Lotus Sutra*].

[If we consider this teaching] according to the time, then the sun is at its noontime zenith and casts no shadows at all (*the fifth period*). [If we consider this teaching] in terms of the flavor, then it is clarified butter (ghee) produced from fresh butter. In the same way, the *Lotus Sutra* is produced from the great wisdom teachings (*the fifth flavor, ghee*).

The “Faith and Understanding” chapter [of the *Lotus Sutra*] says:

Assembling his close relatives, [the wealthy man] himself declared, “This really is my son. I really am his father. All of my possessions are my son’s. I entrust my family enterprise to him.” The impoverished son was happier than he had ever been before.

What is the meaning of this passage? The reply is that after wisdom [period], [the Buddha] expounded the *Lotus Sutra*. From the start [the impoverished son] had already been entrusted with everything in the treasure house, so at the moment of his father’s death he directly received the family enterprise, and that was it! In the same way, everyone knew the doctrine because the Buddha had previously expounded the [wisdom] teaching. The moment he taught the *Lotus Sutra* [those who heard and accepted its truth] “opened, revealed, awakened to, and penetrated” the insight and understanding of the Buddha and received the prediction that they would attain buddhahood, and that was it!

2. The *Nirvana Sutra*

Next, there are two points in the teaching of the *Nirvana Sutra*. First, for the sake of those who were not yet mature [the Buddha] taught the four doctrines [of the Tripiṭaka, shared, distinctive, and complete, and told everyone about their buddha-nature. Having been prepared for true eternity, they entered the great nirvana (*parinirvāṇa*). Therefore, this is called the “teaching that gathers up [the remnants].”

Second, for those of dull capacities during the last period who give rise to nihilistic views with regard to the Buddha’s teaching and who, “threatening the life of wisdom, discard the body of the Dharma,” [the Buddha in the *Nirvana Sutra*] established the three expedencies [of the Tripiṭaka, shared, and

distinctive doctrines] in order to promote the one complete reality. Therefore, it is called the “teaching that promotes rules of discipline and discusses the eternal.”

If we consider [the *Nirvana Sutra*] in terms of its period and the flavor, then it is the same as the *Lotus Sutra*. In discussing the contents [of both scriptures], there are some minor differences in terms of [their relative use of] the pure truth or the mixed [expedient teaching]. Therefore, the text [of the *Nirvana Sutra*, “*Sheng-xin*” chapter,] says, “the great nirvana [teaching] develops from the great wisdom [teaching].” This scripture, together with the previous *Lotus Sutra*, corresponds to the fifth period.

Question: Are the four doctrines [of Tripiṭaka, shared, distinctive, and complete] that this [*Nirvana Sutra*] teaches the same as or different from the four doctrines that are fully described in the expanded [Vaipulya] sutras discussed previously?

Answer: The names are the same but the meanings are different. As for the four doctrines in the expanded [Vaipulya period], the complete doctrine from beginning to end fully understands the eternal. The distinctive doctrine does not understand at the beginning but understands only later. The Tripiṭaka and shared doctrines from beginning to end do not understand. The four doctrines in the *Nirvana Sutra* from the first to last all understand [the eternal].

C. Five Flavors and Five Periods

Question: What meaning does the five flavors have in regard to the teachings of the five periods?

Answer: There are two. The first meaning only considers the steps in the process [of making ghee]. That is to say, the cow symbolizes the Buddha, and the five flavors symbolize the teaching. Fresh milk comes from the cow. Cream is produced from fresh milk. Curds and the two [others], butter and ghee, follow in order. Therefore, [the five flavors] symbolize steps in the progression of the five periods.

The second point selects the degrees of richness [of the five flavors]. This then [begins by] taking the most inferior kind of capacity, that is to say, those at the Huayan assembly with the capacity of the two vehicles who could neither believe nor understand [the Buddha’s teaching] and who could not transform their worldly passions. Therefore, it is symbolized by fresh milk.

Next, coming to [the period of the] Deer Park, those with the capacity of the two vehicles heard the Tripiṭaka doctrine. Based on that teaching, they cultivated their practice, transformed their worldliness, and became sages. Therefore, this is symbolized by fresh milk becoming cream.

Next, coming to [the period of] expanded [Vaipulya teaching, those with the capacities of the two vehicles] heard the criticism of the *śrāvaka* path, yearned for the Mahayana, and were ashamed of the Hinayana. They obtained the benefit of the shared doctrine. This is like changing cream into curds.

Next, arriving at [the period of] wisdom, those minds that respectfully received the sovereign [wisdom] teachings expounded [by the Buddha] gradually became harmonized and obtained the benefits of the distinctive doctrine. This is like transforming curds into fresh butter.

776a Next, coming to the *Lotus Sutra*, those [with the capacities of the two vehicles] heard “the Dharma taught in three different forms” and obtained the prediction of their future buddhahood. This is like transforming fresh butter into clarified butter (ghee).

This being so, from the point of view of the most inferior capacities everyone must pass through the five flavors. Those who are [at the] next [level of capacity] may pass through one, two, three, or four [flavors]. However, those with the highest capacities can penetrate into the real character of true reality (*dharmadhātu*) in every flavor. Why must they wait for the *Lotus* assembly?

So far I have presented a major outline of the fourfold methods of conversion in terms of the five flavors and the five periods. From here on I shall explain the fourfold doctrines of conversion.

II. The Four Doctrines of Conversion

1. Tripiṭaka Doctrine

First, the Tripiṭaka doctrine [consists of three collections of scriptures]:

- i. The Sutra collection (four Āgama sutras)
- ii. The Abhidharma collection (*Abhidharmakośa* and *Vibhāṣā-sāstra*, etc.)
- iii. The Vinaya collection (Vinayas of the five schools).

This name “Tripiṭaka” applies to both Mahayana and Hinayana. Now I shall take up the Hinayana Tripiṭaka. The *Da zhidu lun* says:

Kātyāyanīputra himself, with his brilliant mind, explained the meaning of the Tripiṭaka in the *Vibhāṣā-śāstra* but had not read the Mahayana scriptures and [therefore] was not a great bodhisattva.

Also, the *Lotus Sutra* says, “Students of the Tripiṭaka being attached to Hinayana. . . .” Therefore, based on these passages, Great Master [Tiantai Zhiyi] designated Hinayana to be the Tripiṭaka doctrine. This is appropriate for the basic capacities of all three vehicles. First of all, [I shall discuss] members of the *śrāvaka* [vehicle] who depend on the “Four Noble Truths in relation to the arising and perishing [of all things].”

A. The Four Noble Truths

i. Suffering

As for the Four Noble Truths, the first is the truth of suffering. [As for suffering,] the twenty-five kinds of existence have two forms of retribution: direct and indirect. The twenty-five kinds of existence that we are talking about are the four continents, the four evil rebirths, the six heavens of the [realm of] desire (*kāmadhātu*) and the Brahmā heavens [of the realm of form (*rūpadhātu*)], the four meditation [stages of the realm of form], the four stages of the formless [realm (*arūpyadhātu*), the state of] non-returner (*anāgāmin*). (*Four continents plus four evil rebirths make eight. The six desire heavens together with the Brahmā heavens make fifteen. The four meditation stages and the four formless states make twenty-three. The Heaven of Nonperception and the anāgāmin heaven add up to twenty-five.*)

Specifically, then, there are twenty-five kinds of existence. More generally, then, there are six conditions of [evil] rebirth:

1. Hell. In Sanskrit, hell is called *naraka* or *niraya*. In Chinese it is translated as “an instrument of torture.” The reason that we call it “earthly prison” is that it lies beneath the earth. As for hell, it is said that there are [sixteen] great prisons, eight cold and eight hot, to which innumerable sub-hells are connected. Those who suffer within these hells [receive retribution] according to their previous deeds (karma). Each being has his own degree and length [of suffering] to go through. In the most serious case, one goes through eighty-four thousand births and deaths each day for an infinite period of time. Those who commit the five deadly wrongs and the ten evils to an extreme degree suffer the fate of this rebirth.

2. Animal. Second, there is rebirth as an animal or beast. This form of rebirth is found everywhere [from the hells up to the fifth heaven]. Those covered with hair; having horns; having scales and shells; having feathers; those with four feet or many feet, with feet, or without feet; living in the water, on land, and in the air; eating and swallowing each other—they suffer endlessly. Those who, due to ignorance and desire, commit the five deadly wrongs and the ten evils to a moderate degree suffer the fate of this rebirth.

3. Hungry ghost. Third, there is rebirth as a hungry ghost, called *preta* in Sanskrit. This rebirth is found everywhere [from the hells to the fifth heaven]. Those with virtue become spirits of mountains and forests, cemeteries, and temples. Those without virtue dwell in impure places without food, always enduring beatings, [and are forced to] fill in rivers and dam up oceans—they suffer immeasurably. Those whose hearts and minds are flattering and deceptive, and who commit the five deadly wrongs and ten evils to the least degree, suffer this rebirth as their fate.

776b 4. *Asura*. Fourth, there is rebirth as an *asura*, which can be defined either as “being deprived of alcohol,” “lacking beauty,” or “without heavenly [virtues].” Whether on the shore or at the bottom of the sea, their sea palaces are very ornate. *Asuras* constantly like to fight and their fear knows no bounds. [This rebirth] is caused when jealousy is harbored in the heart. Although they practice the five virtues, because they desire to surpass others, they reap the lowest degree of the ten good deeds and receive the fate of this rebirth.

5. Human. Fifth, there is rebirth as a human being in the four different continents, namely: in the east, Pūrvavideha (*life span of five hundred years*); in the south, Jambudvīpa (*life span of one hundred years*); in the west, Aparagodānīya (*life span of two hundred and fifty years*); in the north, Uttarakuru (*life span of one thousand years without premature death*). Sages are not born in this place [so the Dharma is never taught there]. Thus, this place is one of the eight difficult rebirths [where it is impossible to obtain the benefits of the Buddha’s Dharma]. In all the above, suffering and bliss follow one another. [This rebirth] is caused when the five virtues and the five precepts are practiced. The five virtues are benevolence, righteousness, propriety, wisdom, and faithfulness. The five precepts are not to kill, not to steal, not to commit adultery, not to lie, and not to drink alcoholic beverages. By practicing these ten good deeds to a moderate degree the fate of this rebirth is received.

6. Heaven. Sixth, there is a heavenly rebirth. There are twenty-eight different heavens. (*The realm of desire has six heavens, the realm of form has eighteen, and the formless realm has four.*) First, the six heavens of the realm of desire are: the Heaven of the Four Divine Kings (Cāturmahārājakāyikā) (*that dwell [on the four peaks] to the west of Mount Sumeru*); the Trāyastriṃśa Heaven (*that dwells on the summit of Mount Sumeru and in itself has thirty-three heavens; one only attains rebirth in these first two heavens by cultivating the ten good deeds to the highest degree*); the Yāma Heaven; the Tuṣita Heaven; the Nirmānarataya Heaven; and the Paranirmitavaśavartinaḥ Heaven. (*The last four heavens exist in the space [above Mount Sumeru]. To be reborn among these, one cultivates the ten good deeds to the highest degree along with the practice of sitting without yet reaching the first stage of meditation.*)

Next, the eighteen heavens in the realm of form are divided among the four meditations. In the first meditation, there are three heavens (*those of the Brahmā assembly, Brahmā officials, and Great Brahmā*). In the second meditation, there are three heavens (*those of little light, of unlimited light, and of piercing light*). In the third meditation, there are three heavens (*those of little purity, of unlimited purity, and of universal purity*). In the fourth meditation, there are nine heavens. (*The first three are the cloudless heaven, the heaven of blessed rebirth, and the heaven of fruitfulness. Ordinary people reside there. Those who cultivate the ten good deeds to a high degree and sit in meditation are reborn in them. Then there is a heaven of no-thought where those with heterodox views reside. The last five are the heaven devoid of troubles, the heaven free from heat, the heaven with beautifying activity, the heaven with a beautiful appearance, and the highest heaven of form. In the above five heavens dwell the non-returners [anāgāmin]. The above eighteen heavens are beyond the crude method of eliminating desire, and yet are still not free from the ensnarements of form. Therefore, they are called the realm of form. [To be reborn there] one sits [in meditation] and obtains samādhi. Hence the name of meditation [heavens].*)

[Finally], there are the four heavens of the formless realm. (*These are the heavens of infinite space, of [space-like] consciousness, of “nothing exists,” and of neither perception nor nonperception. Because the above four heavens are only of the last four skandhas, without the skandha of form, they receive the name [heavens of the formless realm].*)

What is explained above spans from the hells to the heaven of [neither perception] nor nonperception. Although suffering and happiness differ [at each level], birth and death cannot be avoided, because having died, one is again reborn. Therefore, they are said to be [within the cycle of] birth and death (samsara).

This is the Tripiṭaka doctrine that the truth of suffering has real substantiality.

ii. The Cause of Suffering

Second is the truth of accumulation [of ignorance and attachments that produce suffering]. This is identical to “[obsession with] false views and wrong attitudes,” which also means:

[1.] [The illusions that are cut off] by seeing [the truth] and by cultivating [the Way]

[2.] Four levels of attachment

[3.] Ignorance due to defilements

[4.] The delusion of being attached to forms [under the illusion that they have real substantiality]

[5.] Secondary [illusions stemming from fundamental] ignorance

[6.] Common illusions [that all three vehicles can eliminate]

[7.] Illusions within the three realms.

Although the names differ they only are “[obsession with] false views and wrong attitudes,” and that is all.

First, I shall explain the [illusions derived from] false views in terms of their eighty-eight defilements, namely:

1. The illusion of an [enduring] self

2. Extreme views [of either nihilism or eternalism]

3. Attachment to the [above] views

4. Attachment to [non-Buddhist] precepts

5. Perverse views [denying the validity of causality in one’s personal destiny]

(The above are the “subtle defilements.”)

6. Greed

7. Hatred

8. Stupidity

9. Arrogance

10. Irresoluteness.

(The above are the “blunt defilements.”)

These ten defilements, when included under [each of] the Four Noble Truths of the three realms, differ in quantity but add up to eighty-eight. That is to say, under [the truth of] suffering in the realm of desire, the ten defilements are complete. [The truths of] the cause of suffering and the cessation of suffering each have seven defilements, but lack the defilements of the [enduring] self [1], extreme views [of nihilism and eternalism] [2], and attachment to [non-Buddhist] precepts [4]. [The fourth noble truth of] the path has eight defilements excluding those of the [enduring] self [1] and extreme views [of nihilism and eternalism] [2]. Under the Four Noble Truths [in the realm of desire, the defilements] add up to thirty-two. 776c

The remainder [of the defilements] under the Four Noble Truths of the upper two realms [of form and formlessness] are all the same as those in the realm of desire, except that under each noble truth the defilement of hate is also excluded. Thus, each of these realms has twenty-eight [defilements]. Combining [the defilements] of these two realms adds up to fifty-six, and together with the previous thirty-two [defilements of the realm of desire] totals eighty-eight defilements.

Second, I shall explain [the illusions derived from] wrong attitudes, in terms of eighty-one degrees. Specifically, the three realms are divided into nine stages. The realm of desire is one stage, and the four meditation [heavens of the realm of form] and the four meditation [heavens of the formless realm] equal eight, so altogether there are nine stages. In the first stage of the realm of desire there are nine degrees [of the wrong attitudes of] greed, hatred, stupidity, and arrogance. The nine degrees are called extremely intense, moderately intense, and mildly intense; more than moderate, moderate, and less than moderate; more than mild, mild, and very mild.

Each of the eight higher stages [of the form and formless realm] has these nine degrees [of wrong attitudes] but lack the defilement of hatred. Therefore, [the degrees of wrong attitudes] total eighty-one. [Although] the above “false ideas and wrong attitudes” are diverse, in total this comprises the Tripiṭaka doctrine, which holds that the noble truth of the cause of suffering has real substantiality.

iii. Cessation of Suffering

Third is the truth of cessation. The cessation of suffering and of the accumulation [of causes that produce suffering] discussed above reveals ultimate truth in a partial way. The reason is that it is comprehended in terms of cessation. Yet ultimately this cessation is not the ultimate truth.

iv. The Path

Fourth is the truth of the path [to nirvana]. Briefly, it is the [threefold practices of] precepts, meditation, and wisdom (*śīla, samādhi, and prajñā*). More broadly, it is the thirty-seven conditions of the path [leading to enlightenment]. These thirty-seven conditions are grouped into seven categories:

I. The four spheres of mindfulness are 1) to observe the impurity of the body (*skandha of form*), 2) to observe that sensation is suffering (*skandha of sensation*), 3) to observe the impermanence of thoughts (*skandha of consciousness*), and 4) to observe that the objects of cognition lack any enduring essence (*skandha of interpretation and volition*).

II. The four right efforts are 1) not to produce evil that has not yet arisen, 2) to eliminate evils that have already arisen, 3) to develop good that has not yet arisen, and 4) to increase the good that has already arisen.

III. The four foundations for supernatural power are: (*will, thought, effort, and discursive reasoning*).

IV. The five faculties are: (*faith [preventing deception], efforts [preventing laziness], mindfulness [preventing hatred], concentration [preventing remorse], and wisdom [preventing animosity]*).

V. The five powers (*whose names are the same as the above faculties [but actively engaged]*).

VI. The seven factors of enlightenment are: (*mindfulness, discernment, effort, joy, tranquility, concentration, and equanimity*).

VII. The eightfold noble path is: (*right view, right attitude, right speech, right behavior, right endeavor, right concentration, right mindfulness, and right livelihood*).

The above seven categories pertain to the truth of the path [to nirvana] of the Tripiṭaka doctrine in relation to arising and perishing. Moreover, the above arrangement of the names and numbers of the Four Noble Truths also applies to the following three doctrines (i.e., the shared, distinctive, and complete).

However, they differ from each other as arising and perishing, nonarising, innumerable, and actionless according to the breadth or narrowness, superiority, or inferiority of their doctrines, and that is all. Therefore, I will not repeat the names and numbers [of the Four Noble Truths] in the following text.

Furthermore, the Four Noble Truths are divided into [two categories:] “of the world” and “transcending the world.” The first two noble truths are the cause and effect in the midst of the world (*suffering is the effect and accumulation is the cause*); and the last two noble truths are the cause and effect in the midst of transcending the world (*cessation is the effect and the path is the cause*).

Question: Why are effects arranged before the causes in [the categories of] both “of the world” and “transcending the world”?

Answer: Because *śrāvakas* have dull capacities: [only after] they realize suffering do they stop the accumulation, and [only after] they admire the effect [of the cessation of suffering in nirvana] do they practice the cause, [that is, the path to nirvana]. I shall now briefly explain the stages and the people who follow the practice of the Tripitāka doctrine.

B. Stages to Buddhahood for the Three Vehicles

i. The *Śrāvaka* Vehicle

First, the *śrāvaka* stage is explained as divided into two: [1] the ordinary stage, and [2] the sagehood stage. The ordinary stage is further divided into two levels: [a] the ordinary stage of a lower level, and [b] the ordinary stage of a higher level.

1a. Explaining the ordinary stage of a lower level, there are three sub-stages.

1. First, [there is the stage of] “five meditations for settling the mind”: meditation on the impurity [of things] for beings who have many desires; meditation of compassion [toward others] for beings who are full of anger; meditation by counting breaths for beings who have many distractions; meditation on causes and conditions for beings who are ignorant; and meditation of invoking the Buddha for beings who have many obstructions.

2. Second, there is the stage of [the four types of] mindfulness that [eliminate false views and] are practiced individually. (*These are like the previous four spheres of mindfulness.*)

777a 3. Third, there is the stage of [the four types of] mindfulness that [eliminate false views and] are practiced together. First there is mindfulness of the impurity of the body and [mindfulness that the other three categories of] sensations, consciousness, and objects of cognition [are also all impure. One also goes through each of the four categories as involving suffering, impermanence], and up to mindfulness that objects of cognition lack any enduring essence, and that the body, sensations, and consciousness also have no enduring essence.

[The meditations] in the middle [on the suffering and impermanence of the four categories of the body, sensations, consciousness and objects of cognition] can be understood since we have listed them. (*The above three classes are called the ordinary stage of a lower level, which is also named the “level of basic necessities” [the stage of sambhāra].*)

1b. Second, I shall explain the four [sub-stages] of the ordinary stage of a higher level, which are: heat, summit, patience, and highest mundane Dharma. (*These four stages comprise the ordinary stage of a higher level that is also called the stage of intensified effort or the stage of the four good roots.*)

The general name for the lower and higher levels of the ordinary stage just discussed is the stage of ordinary followers. It is also called the stage of the seven expedient means.

2. Next, I shall explain the sagehood stage, which is further divided into three levels [and four attainments]: the level of realization (*the first attainment*), the level of practice (*the second and third attainments*), and the level of no-more-learning (*the fourth attainment*).

First is the *srota-āpanna*. This is translated as “entering the stream [of the Buddhist path].” At this level, the false views of the eighty-eight defilements of the three realms are cut off. Because ultimate truth is seen, this level is known as the “way of realization” or the sagehood stage.

Second is the *sakṛdāgāmin*. This means “one more rebirth.” At this level, among the nine degrees of wrong attitudes in the realm of desire, the first six are cut off completely but the final three still remain. Therefore, there still is one more rebirth.

Third is the *anāgāmin*. This means “non-returning.” At this level, the remaining wrong attitudes of the realm of desire have been completely cut

off. Furthermore, the wrong attitudes of the upper eight stages have also been cut off.

Fourth is the arhat. This means “nothing [more] to learn,” “no rebirth,” “conquering defilements,” and “worthy of worship.” At this level, false views and wrong attitudes have been completely cut off. Although the seeds of bondage have already been cut off, the efforts of previous bondage still remain, so this is called “nirvana with remainder.” [But upon death,] when the body is burned and awareness is extinguished, it is called “nirvana without remainder” or “liberation for oneself alone.”

This concludes the brief explanation of the *śrāvaka* stage.

ii. The *Pratyekabuddha* Vehicle

Next I will explain the stage of the *pratyekabuddha*, or “self-enlightened.” On meeting the Buddha when he appeared in the world, [the *pratyekabuddha*] received the teaching of the twelvefold conditions of dependent origination (*pratītyasamutpāda*), namely:

1. Ignorance (*avidyā*) (obstructions [to enlightenment] of defilements and their path [to suffering]);

2. Volitional activities (*saṃskāra*) (obstructions produced by karma and the path of karma [that leads to rebirth]: these first two conditions belong to the past);

3. Consciousness (*vijñāna*) (a single breath of life transmitted into the womb at conception);

4. Name and form (*nāmarūpa*) (“name” means mental phenomena; “form” means physical entities);

5. The six gateways (*ṣaḍāyatana*) (formation of the six sense organs within the womb);

6. Contact (*sparsā*) ([contact of the six sense organs with their sense objects] when the baby comes out of the womb);

7. Sensation (*vedanā*) (receiving the pleasantness or unpleasantness of the sense objects immediately before you: the conditions from “consciousness” to “sensation” are called the five present results [and are derived from the two past conditions of ignorance and volitional activities]);

8. Craving (*trṣṇā*) (this is a craving for material things such as man and woman, gold and silver, money and possessions, and so forth);

9. Grasping (*upādāna*) (whenever one perceives any kind of object, a feeling of attachment is always produced. These two [craving and grasping] become causes of the future. Both of these are defilements like ignorance in the past);

10. Becoming (*bhāva*) (since one's karmic action is accomplished, this becomes the cause of future existence. This belongs to the path of karma, just like "volitional activities" in the past);

11. Rebirth (*jāti*) (this is the phenomena of rebirth in the future);

12. Old age and death (*jarāmaraṇa*).

These [twelve] are objective conditions that are to be extinguished [by enlightenment]. These differ from the previous Four Noble Truths only in "revealing and combining." What is "revealing and combining"? The five conditions of ignorance, volitional activities, craving, grasping, and becoming "combine" to form the second noble truth of the accumulation [of the causes of suffering]. The remaining seven conditions "combine" to form the first noble truth of suffering.

If the meanings are the same while the names are different, why repeat them? Because the capacities of people differ. People of the *pratyekabuddha* path first meditate on the second noble truth of accumulation: namely, that ignorance conditions volitional activities, that volitional activities condition consciousness, and so forth up to birth, which conditions old age and death. This, then, is the arising of rebirth. Then there is the meditation of extinction; that is, when ignorance is extinguished, and so forth up to when birth is extinguished, then old age and death will be extinguished.

Through meditating on the twelfefold conditions of dependent origination they realize the principle of ultimate truth. Therefore, they are called "those who achieve realization of the conditions" (*pratyekabuddha*). Those who are called "self-enlightened" appear in a world where there is no buddha. Living alone on a remote mountaintop, they meditate on the changing nature of things and realize by themselves the nonorigination [of all things]. Accordingly, they are called "self-enlightened." Although the two names are different, they are the same in regard to the level of practice.

In this way people who discard the wrong ideas and false attitudes of the three realms are the same as the *śrāvaka*. But because they also overcome recurring delusions they are above the *śrāvaka*.

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iii. The Bodhisattva Vehicle

Next I shall explain the stage of the bodhisattva. From the moment he develops the mind [dedicated to attaining enlightenment, *bodhicitta*], basing himself on the Four Noble Truths, [the bodhisattva] makes the four great vows and cultivates the practice of the six perfections (*pāramitās*).

a. The Four Great Bodhisattva Vows

1. There are those who have not yet transcended [the stream of birth and death]. I must carry them over.

Beings are numberless;
I vow to save them all.

This vow is based on the fact of the noble truth of suffering.

2. There are those who are not yet free [from delusion]. I must liberate them.

Defilements are inexhaustible;
I vow to end them all.

This vow is based on the fact of the noble truth of the accumulation [of the causes of suffering].

3. There are those who are not yet settled [in practicing the thirty-seven conditions leading to enlightenment]. I must assure them.

The teachings are innumerable;
I vow to master them all.

This vow is based on the fact of the noble truth of the path [to enlightenment, the fourth noble truth].

4. There are those who have not yet attained nirvana. I must bring them to nirvana.

The path to buddhahood is unsurpassed;
I vow to attain it.

This vow is based on the fact of the noble truth of cessation [of suffering, the third noble truth].

b. Three Periods of Practice

Since [the bodhisattva] has developed the mind [dedicated to enlightenment], he must cultivate the practices in order to fulfill the vows. For three innumerable eons (*asaṃkhyā kalpas*), [the bodhisattva] cultivates the practice of the six perfections. For a hundred eons (*kalpas*) he plants the [conditions for the thirty-two primary] marks and the [eighty secondary] signs [of buddhahood]. Speaking of the three innumerable eons, I shall discuss the divisions in terms of the time when Śākyamuni was cultivating the bodhisattva path.

[1.] [The period during which Śākyamuni] met seventy-five thousand buddhas, starting with the elder Sākya and on up to Sikhin Buddha, is called the first innumerable eon. From then on, he always avoided [sexual desire for] the female form, and avoided the four evil rebirths while constantly cultivating the six perfections. However, he himself did not know that he would become a buddha. In terms of the *śrāvaka* stage, he was at [the level of practicing] the five meditations for settling the mind and the meditations that are practiced together and individually (ordinary stage of a lower level).

[2.] Next, [the period during which Śākyamuni] met seventy-six thousand buddhas, starting with Sikhin Buddha and on up to Dīpaṃkara Buddha, is called the second innumerable eon. At this time, using the seven stalks of the lotus flower as offerings, he spread his hair, covered it with mud, and then received the prediction [that he would become a buddha], and was given the name of Śākyamuni. From that time on he knew that he would become a buddha, and yet he could not say so aloud. In terms of the *śrāvaka* stages he was at the stage of heat [in the ordinary stage of a higher level].

[3.] Next, [the period during which Śākyamuni] met seventy-seven thousand buddhas, starting with Dīpaṃkara Buddha and on up to Vipāśyin Buddha, is called the completion of the third innumerable eon. At this time, he himself knew and he let others know that he must become a buddha. Neither he himself nor others had any doubt. In terms of the *śrāvaka* stages, he was at the stage of the summit [in the ordinary stage of a higher level].

c. The Six Perfections

The six perfections are completely cultivated during the time it takes [a bodhisattva] to pass through the given time [of three innumerable eons]. Furthermore, [a bodhisattva must] live through a thousand *kalpas* in order to

plant the conditions for the [thirty-two primary] marks and the [eighty secondary] signs [of buddhahood], cultivating one hundred merits to bring even one mark to perfection. The meaning of “merit” is manifold and difficult to define. Some say that one merit is equal to curing all the blind men of this world system, and so on.

In cultivating the six perfections, each has a given moment for fulfillment. For example, 1) to fulfill the perfection of giving (*dāna-pāramitā*), King Sivi [offered his body to a hungry eagle] to save a pigeon; 2) to fulfill the perfection of discipline (*śīla-pāramitā*), King Srutasoma [was willing to] sacrifice [his life and] his country; 3) to fulfill the perfection of patience (*kṣānti-pāramitā*), Kṣāntivādī ṛṣi endured mutilation by King Kali without giving in to hatred; 4) to fulfill the perfection of exertion (*vīrya-pāramitā*), Prince Mahādāna scooped up the seawater [to recover his wish-granting gem (*maṇi*). In another story, Śākyamuni Bodhisattva was so absorbed] in worshiping Puṣya Buddha he kept his foot raised for seven days. 5) To fulfill the perfection of meditation (*dhyāna-pāramitā*), Jāliya ṛṣi [continued in meditation in order not to disturb] a magpie that had built a nest on his head; 6) to fulfill the perfection of wisdom (*prajñā-pāramitā*), Prime Minister Gobinda divided the country of Jambudvīpa into seven parts, [one each for the seven kings,] which put an end to their fighting.

In terms of the *śrāvaka* stages, [the bodhisattva at this point] is at the stage of the lowest level of patience [in the ordinary stage of a higher level].

Next, [Śākyamuni, in preparing] to take the position [of the previous buddha] was born in Tuṣita Heaven, was conceived in the womb, born in the world, left home, drove away Māra, and calmly sat [in meditation] without being disturbed. This is the [*śrāvaka*] stage of patience at a middle level. Next, he entered instantly into the stage of patience at the upper level. Then he immediately entered into the stage of the highest mundane Dharma [in the ordinary stage of a higher level].

Having achieved true nondefilement (*anāśrava*) in the thirty-four mental states, he suddenly cut off false ideas and wrong attitudes, and the recurrence [of delusion]. Sitting under the *bodhi* tree, he made a grass sitting mat and took on the sixteen-foot-high inferior apparitional body (*nirmāṇakāya*). At the request of King Brahmā, he taught the Dharma (lit., “turned the wheel

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of the Dharma”) three times and saved people with capacities of three different levels (upper, middle, and lower). He lived in the world for eighty years, took on the appearance of an aged monk, and entered into nirvana without remainder, just as the fire goes out when the fuel is exhausted. This is buddhahood according to the Tripiṭaka teaching.

As explained above, although the attainments that are realized by the practices of people in the three [vehicles] are different, still they are the same in cutting off false views and wrong attitudes, in transcending the three realms, and in realizing the partial truth. However, [the followers of the Tripiṭaka doctrine] have only walked three hundred *yojanas* (about three thousand miles) and have merely entered the magic city.

This concludes our brief explanation of the Tripiṭaka of the Tripiṭaka doctrine.

2. The Shared Doctrine

Next, I shall explain the shared doctrine. Because it is shared by the preceding Tripiṭaka doctrine and by the following distinctive and complete [doctrines], it is called the “shared doctrine.” The name also comes from the content of the doctrine. This means that persons of all three vehicles share in using the path of “teaching without words” in order to understand phenomena [as causally conditioned] and to realize their nonsubstantiality.

A. Ten Stages to Buddhahood

The steps in the stages of this teaching are identical to the ten stages according to the *Dapin jing* beginning with the stage of dry wisdom:

i. Stage of dry wisdom. [Those who have attained this stage] do not yet have the water of truth. Therefore, it acquires this name [of dry wisdom] and is identical to the ordinary stage of a lower level. It is also equal to the three stages of the Tripiṭaka teaching: viz., [a] the five meditations for settling the mind, [b] [the four types of mindfulness] that are practiced together, and [c] [the four types of mindfulness] that are practiced individually.

ii. Stage of [true] nature. This seems to acquire the water of Dharmature, and controls the defilements of false views and wrong attitudes. It is equal to the ordinary stage of a higher level, and also to the stage of the four good roots of the Tripiṭaka doctrine.

iii. Stage of those who have the eight [endurances].

iv. Stage of insight. [Those who attain] the above two stages enter uninterrupted mindfulness, completely cut off the eighty-eight defilements of false views in the three realms, give rise to real nondefilement [of the wisdom that transcends the stream of rebirth], and have insight into the principle of real truth. It is equal to the first attainment in the Tripiṭaka doctrine.

v. Stage of thinner [defilements]. The first six degrees of wrong attitudes of the nine degrees [of attachment] in the realm of desire are cut off. It is equal to the second attainment of the Tripiṭaka doctrine.

vi. Stage of freedom from desire. All nine degrees of wrong attitudes in the realm of desire are completely cut off. This is equal to the third attainment in the Tripiṭaka doctrine.

vii. Stage of completion. The defilements of false views and wrong attitudes in the three realms are completely cut off. However, [those in this stage] are only freed from the primary defilements and are not able to overcome the recurrence [of delusions], just like charcoal remains after wood is burned. This is equal to the fourth attainment or the *śrāvaka* stage in the Tripiṭaka doctrine.

viii. Stage of the *pratyekabuddha*. The recurring delusions are further attacked, just as through burning charcoal is reduced to ashes.

ix. Stage of the bodhisattva. Insofar as the primary defilements are completely cut off, this stage is equal to the first two vehicles. [However, a bodhisattva] encourages the recurrence [of delusion] to nourish his rebirth [in the three realms to save all beings]. The religious practice [of helping others] and the inner contemplation [of nonsubstantiality] flow together so that he roams freely exercising supernatural powers and thus purifies his buddha land.

x. Stage of the Buddha. When the inner capacities and other conditions are ripe, based on a flash of insight that fully corresponds [to the way things truly are], the rest of the recurring [delusions] are suddenly cut off. Sitting under the seven-jeweled *bodhi* tree using celestial robes as a seat and manifesting the transformation body, which is at once superior and inferior, he becomes a buddha.

B. Three Vehicles

For the sake of those with the various capacities of the three vehicles, he turns the Dharma wheel of the Four Noble Truths of nonarising. When all the conditions are exhausted and he enters nirvana, then the primary defilements

and recurring delusions are both cut off, just like when both charcoal and coals are extinguished.

The scriptures talk about “the three beasts who cross the river,” meaning the elephant, the horse, and the rabbit. These are compared [to the three vehicles] because they differ in cutting off delusion. Also, the [*Huayan*] *Sutra* says: “The true reality of all things can be attained by all three vehicles. Nevertheless, it is not to be called [complete] buddhahood.” This is the [shared] doctrine.

778a The causes [that are nurtured by] the three vehicles based on this doctrine are the same, but their attainments are different. Although the attainments that are realized are different, they are the same in [a] cutting off false views and wrong attitudes, [b] in transcending the limitations of life [in the three realms], and [c] in realizing one-sided truth.

Moreover, among the bodhisattvas there are two kinds, namely, sharp and dull. The dull see only a one-sided nonsubstantiality and do not see beyond nonsubstantiality. They only achieve buddhahood as the highest attainment of this [shared] doctrine. Although the conditions that are nurtured are different, the attainment is on the same level as the Tripitaka doctrine. Therefore, we say it “shares” [the same result as] the previous [Tripitaka doctrine].

In the case of bodhisattvas with sharp capacities, they not only see “a one-sided nonsubstantiality” but they also see “beyond nonsubstantiality.” Beyond nonsubstantiality, then, is the middle path. This is divided into two kinds, namely, “only [the middle]” and “not only the middle.”

If [bodhisattvas] see “only the middle,” they succeed to the distinctive doctrine. If they see “not only the middle,” they succeed to the complete doctrine. Therefore, we say this doctrine “shares” [the same result as] the later [distinctive and complete doctrines].

C. Comparison with Other Doctrines

Question: From which stage [in the shared doctrine] does one succeed to [a higher stage] and to which stage does one advance?

Answer: The three capacities of those who succeed are not the same. If one has a higher capacity, one succeeds from the third or fourth stage; if one has a middle capacity, from the fifth or sixth stage; and if one has a lower capacity, from the seventh or eighth stage.

Among the stages to which one succeeds, there is a difference between “real” and “imitation.” If one succeeds to an “imitation” stage, it is the tenth stage of merit transference in the distinctive [doctrine], or the tenth level of faith in the complete [doctrine]. If one succeeds to “real” stages, one is grafted to the first *bhūmi* in the distinctive [doctrine] or to the first abode in the complete [doctrine].

Question: Since these two doctrines, the Tripiṭaka and the shared, are the same in having three vehicles; in cutting off the four levels of attachment, thus transcending only the three realms; in realizing a one-sided truth [of non-substantiality]; and in having walked three hundred *yojanas*, thus entering the magic city [of nirvana], then why are they differentiated into two?

Answer: It is just as you have said. However, they are the same and yet not the same. Even though what they realize is the same, there is an enduring difference between “great” and “small,” between “skillful” and “awkward.” These two doctrines are doctrines [limited to the three] realms. Yet the Tripiṭaka doctrine is “small” and “awkward” within the realm. It is “small” because it does not share anything with the “great.” It is “awkward” because it understands nonsubstantiality only through analyzing phenomena.

As for people of the three [vehicles] of this [shared] doctrine, although there are the differences of high, intermediate, and low within the doctrine itself, regarding the people of the three [vehicles] they are uniformly of dull capacities. Therefore, they can only analyze and negate [phenomena]. But the shared doctrine is “great” and “skillful” within the realms. It is “great” because it is the first entrance to the Great Vehicle (Mahayana). It is “skillful” because it understands nonsubstantiality by directly experiencing phenomena. Although members of the three [vehicles] involved in this doctrine have the differences of high, intermediate, and low [capacities], when compared with those in the Tripiṭaka doctrine, they are uniformly of sharp capacities.

Question: Since the doctrine already pertains to the Great Vehicle, why are there people of two [lower] vehicles?

Answer: Why prevent common people from going in and out of the scarlet-bird gate? Therefore, even if [the capacities of] people are “small,” the doctrine here is certainly “great.” The Great Vehicle includes the small vehicles and gradually draws them toward understanding reality. Isn’t this skillful!

The wisdom held in common by the texts of the wisdom and expanded [Vaipulya] periods is identical to this [shared] doctrine. This concludes a brief explanation of the shared doctrine.

3. The Distinctive Doctrine

Next, I shall explain the distinctive doctrine. This teaching explains the doctrine that transcends the [three] realms and belongs to the bodhisattva alone, [as outlined by the following eight categories]: teaching, principle, wisdom, cutting off [defilements], practices, stages, causes, and attainment. This is distinct from the two previous doctrines, [Tripiṭaka and shared,] and is distinct from the complete doctrine that follows. Therefore, it is called distinctive. The *Nirvana [Sutra]* says: “The causes and conditions of the Four Noble Truths have innumerable forms which are not understood by *śrāvakas* and *pratyekabuddhas*.”

A. Fifty-two Stages of a Bodhisattva

The various Mahayana scriptures give extensive explanations of bodhisattva practices throughout many *kalpas* and the sequence of the stages of these practices. These explanations are not synchronized with each other. This is also a characteristic of the distinctive doctrine. The *Huayan [Sutra]* gives an explanation of the ten abodes, ten practices, and ten merit transferences that constitute saintliness; the ten *bhūmis* (stages) that constitute sagehood; and the supreme enlightenment that constitutes a buddha. The [*Pusa Yingluo [jing]*] explains the fifty-two stages [of a bodhisattva]. The [*Hebu Jinguangming [jing]*] gives only the ten *bhūmis* (stages) and buddhahood. 778b The *Shentian wang [boruo jing]* explains the ten *bhūmis*. The *Nirvana [Sutra]* explains the five practices.

The fact that these various scriptures differ like this in the number [of stages] means that the bodhisattvas who transcend the [three] realms attain benefits according to their [differing] capacities. How could there be a fixed version? However, none can surpass the *Yingluo jing* for the completeness of these stages. Therefore, based on it I shall now briefly explain the characteristics of the sequence of stages for cutting off [delusions] and realizing [the truth] for the bodhisattva.

The fifty-two stages are grouped into seven categories, namely, faith, abodes, practices, merit transference, *bhūmis*, preliminary enlightenment, and

supreme enlightenment. Furthermore, these seven categories can be combined into two: ordinary stages and sagely stages. As for the ordinary stages, they also have two levels: the degrees of faith being the lower ordinary; and the abodes, practices, and merit transference being the higher ordinary. The latter are also called saintly.

As for the sagely stages, they also can be divided into two: the ten *bhūmis* and preliminary enlightenment are the preparation; supreme enlightenment is the attainment. Generally the classification is like this. A more detailed explanation follows.

i. Ten Degrees of Faith

First, I shall state the ten degrees of faith [in the fifty-two stages of a bodhisattva]: 1) faith, 2) mindfulness, 3) zeal, 4) wisdom, 5) concentration, 6) nonretrogression, 7) merit transference, 8) Dharma protection, 9) discipline, and 10) vow. These ten stages control the delusions of false views and wrong attitudes in the three realms. Therefore, they are called the stage of patience through self-control (*lower level of the ordinary stage*). This is equal to the seven saintly stages of the Tripiṭaka doctrine, and the dry wisdom and [true] nature [stages one and two] in the shared doctrine.

ii. Ten Abodes

Next, I shall explain the ten abodes [in the fifty-two stages of a bodhisattva]: 1) arousing the mind [that resolves to attain enlightenment, *bodhicitta*]. (*This exhaustively cuts false views in the three realms, and is equal to the first attainment of the Tripiṭaka doctrine, and to the stage of the people who have the eight [endurances] and the stage of insight [stages three and four] in the shared doctrine.*); 2) putting things in order; 3) practice; 4) nobility of spiritual rebirth; 5) perfection of expedient means; 6) rectification of the mind; 7) nonretrogression. (*In the above six abodes, the bodhisattva exhaustively cuts off the wrong attitudes in the three realms and attains the stage of nonretrogression, which is equal to the stage of buddhahood in both the Tripiṭaka and shared doctrines.*); 8) childlike goodness; 9) prince of truth; and 10) coronation. (*In the above three abodes, the bodhisattva cuts off the innumerable delusions [about the means to cure all beings] within the [three] realms, and controls these countless items beyond the [three] realms. The previous two [doctrines, the Tripiṭaka and the shared,] do not even know the names [of these stages].*)

These abodes are also called “the nature that has the seed [of buddhahood] based on cultivating [mindfulness of nonsubstantiality].” By using “the contemplation that moves from provisional existence to penetrate nonsubstantiality,” the bodhisattva sees the principle of ultimate truth (*paramārtha*), opens the wisdom eye, and perfects the knowledge of all things. He accordingly has walked three hundred *yojanas*.

iii. Ten Kinds of Practice

Next, I shall explain the ten practices [in the fifty-two stages of a bodhisattva]: 1) joyful, 2) beneficial, 3) unobstructed, 4) unwavering, 5) unconfused, 6) attractive, 7) unattached, 8) hard-won, 9) exemplary, and 10) true. (*These cut off the countless illusions that transcend the [three] realms.*) These practices are also called “the nature that has the seed [of buddhahood] based on the nature [of ultimate reality, *dharmatā*].” By using “the contemplation that moves from nonsubstantiality to penetrate provisional existence,” the bodhisattva sees conventional truth (*samvṛtti*), opens the Dharma eye, and perfects the wisdom that knows every possible way [to save beings].

iv. Ten Dimensions of Merit Transference

Next, I shall explain the ten merit transferences [in the fifty-two stages of a bodhisattva]: 1) saving all beings yet free from the form of all beings; 2) not destroying [phenomenal distinctions while realizing the nonsubstantiality of all distinctions]; 3) equality with all the buddhas; 4) reaching every corner of the universe [to pay homage to all the buddhas]; 5) a treasury of inexhaustible merit [accumulated from the above practices to be used for the salvation of others]; 6) entering into the “good root” of nondifferentiation; 7) treating all beings as equally deserving; 8) the form of suchness [seen underlying all phenomenal distinctions]; 9) being liberated without restraints or attachments [though realizing that all things are one]; and 10) penetrating into the infinitude of every single thing. (*Having controlled fundamental ignorance, the bodhisattva cultivates the “middle view” [between emptiness and provisional existence].*)

These merit transferences are also called the “nature having the seed [of buddhahood] based on the [middle] path.” Having walked four hundred *yojanas*, the bodhisattva dwells in the land where [fundamental ignorance] still remains because of his practice of expedient means [based on his knowledge of the middle path]. (*The above thirty stages are the three levels of saintliness, and*

are also called the higher level of the ordinary stage. The eighth abode up to these [ten merit transferences] constitute the stages of nonretrogression with regard to practice.)

v. Ten *Bhūmis* (Stages)

Next, I shall explain the ten *bhūmis* [in the fifty-two stages of a bodhisattva]: 1) Joyful (*pramuditā*). (*From now on, in view of the middle truth, the bodhisattva destroys a fraction of fundamental ignorance and manifests a fraction of the three attainments, and so on up to preliminary enlightenment. Altogether they are called the “nature possessing the seed [of buddhahood] based on sagehood.”*) This is also the stage of “beholding the truth” or the stage of “no effort.” [Bodhisattvas in this stage] become buddhas in the one hundred worlds [of every direction]. By perfecting the path of enlightenment through the eight events, they benefit all beings. Having walked five hundred *yojanas*, they enter for the first time the “land of true reward without obstruction.” Thus, they take the first step into the “place of treasures”; 2) free from defilement (*vimalā*); 3) light-giving (*prabhākarī*); 4) brilliant wisdom (*arciṣ-matī*); 5) difficult to conquer (*sudurjayā*); 6) facing [true reality] (*abhimukhī*); 7) thoroughgoing practice (*dūramgamā*); 8) immovable (*acalā*); 9) wonderfully wise (*sādhumatī*); and 10) Dharma cloud [enveloping all things through the “middle truth”] (*dharmameghā*).

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(*At each of the last nine stages, a part of fundamental ignorance is cut off and a part of the middle path is realized.*)

vi. Preliminary and Supreme Enlightenment

Further, [when a bodhisattva] cuts off one [more] part [of fundamental ignorance] he enters the stage of preliminary enlightenment. It is also called the “diamond mind.” It is also called “replacing the position of the previous buddha in one more rebirth.” It is also called “one who is next to the top.”

Further, [the bodhisattva] destroys the [last] part of fundamental ignorance, enters the stage of supreme enlightenment, sits on the throne of the great jewel flower under the seven-jeweled *bodhi* tree in the lotus treasure realm, and manifests the fully complete *saṃbhogakāya*. This then is the buddha who turns the Dharma wheel of the infinite Four Noble Truths for the sake of bodhisattvas of dull capacities.

According to some scriptures and treatises, the first seven stages are called the path of effort, and [those] from the eighth stage are called the path

without effort. At the stage of supreme enlightenment, the bodhisattva simply destroys the last part of fundamental ignorance.

This in general is an explanation according to the scheme of the distinctive teaching.

In another place it is said that at the first *bhūmi* false ideas are cut off, from the second to the sixth *bhūmis* wrong attitudes are cut off. This is equal to arhatship. This then borrows the terminology of the stages (*bhūmis*) of the distinctive doctrine to name the stages in the shared doctrine, [namely, arhatship].

Some say, “The three saintly levels and ten sagely levels are in the land of true reward, but only the Buddha dwells in the Pure Land.” This borrows the terminology of the distinctive doctrine to explain the stages in the complete doctrine.

There are very many differing classifications like this. Thus, one has to know in detail the stages of cutting off [defilements] and realization [of the truth] in each teaching: at what stage are which defilements cut off and what truth is realized. Then one can begin to classify the various stages of the various teachings, and there will be nothing that you cannot understand.

This concludes the brief explanation of the distinctive teaching.

4. The Complete Doctrine

Next I shall explain the complete doctrine. The term “complete” means completely marvelous, completely full, completely capable, completely sudden. Therefore, it is called the “complete doctrine.” That is to say, [the complete doctrine embodies] [1] complete suppression [of the five levels of attachment], [2] complete faith [in true reality], [3] complete cutting off [of all illusion], [4] complete practice, [5] complete stage [embracing all other stages], [6] complete majesty that is free [from karmic retribution in the midst of a causally conditioned world], and [7] complete salvation of all beings.

The realm of buddhahood described by the various Mahayana scriptures and treatises has nothing in common with the sequences and stages of the three vehicles but basically belongs to this [complete] doctrine. The four words from the *Lotus [Sutra]*—“open, reveal, awaken, and penetrate”—correspond to the forty stages of the complete doctrine: [ten] abodes, practices, merit transferences, and *bhūmis*. The *Huayan [Sutra]* says:

The moment one first arouses one's mind [to attain enlightenment], perfect enlightenment is immediately achieved. The substance of any wisdom is not derived from the awakening of others. The marvelous ultimate reality (*dharmakāya*), pure and clear, serenely reverberates in all things. . . .

This illustrates the forty-two stages of the complete doctrine.

The *Vimalakīrtinirdeśa-sūtra* says:

[Just as] one does not smell other fragrances in a *campaka* grove, so those who enter this room [of Vimalakīrti] smell only the fragrance of the various buddha merits [and not the aroma of attainments by *śrāvakas* and *pratyekabuddhas*].

It also says “one is to enter the truth of nonduality.” The wisdom [texts] illustrate the highest vehicle, and the *Nirvana Sutra* explains the five deeds of singlemindedness. Also, the [*Nirvana*] *Sutra* says, “When someone enters the great ocean and bathes, he already has used water from all the various rivers.” Also, [the *Huayan Sutra* says,] “The dragon king Sāgara poured forth torrential rains. Only the great sea could hold it; other places could not.” Also, [the *Śūraṅgamasamādhi-sūtra* says], “When one has pounded ten thousand kinds of incense into pellets, [the fragrance of] burning just one grain completely fills the atmosphere.” Passages like these pertain to the complete doctrine.

A. Eight Groups of Stages to Buddhahood

Now based on the *Lotus Sutra* and the *Yingluo [jing]*, the sequence of stages can be briefly explained as having eight groups: i) the stages of five preliminary grades of disciples (*the lower level of the ordinary stage as set forth in the Lotus Sutra*); ii) the stages of the ten degrees of faith (*the higher level of the ordinary stage*); iii) the stages of the ten abodes (*the initial sagely stages*); iv) the ten practices; v) the ten merit transferences; vi) the ten *bhūmis*; vii) preliminary enlightenment (*this is the end of the stages of preparation*); and viii) supreme enlightenment (*this is the stage of final attainment*). 779a

i. Preliminary Grades

First, the stage of five preliminary grades: 1) The preliminary grade of joy from according with [the truth]. The [*Lotus*] *Sutra* says, “If anyone hears

this scripture and does not slander it, but gives rise to a joyful mind in accord with it. . . .”

Question: What does one rejoice at?

Answer: The marvelous Dharma. The marvelous Dharma, then, is this mind. This marvelous mind embodies completely [all Dharmas] like the wish-granting gem (*cintāmaṇi*). This mind, the Buddha, and all beings, these three have no essential difference.

A. Three Truths

This mind is identical to emptiness,
is identical to temporary existence,
is identical to the middle.

Enduring phenomenal existence is beyond form,
enduring wisdom is beyond conditions.

There are no conditions,
and yet everything is conditioned.

There is nothing that is beyond the threefold contemplation.

There are no forms,
and yet everything is formed.

The three truths are all there is.

When the mind first realizes this, it celebrates and causes others to celebrate. Therefore, this grade is called “the joy of according with [the truth].” Inwardly, by means of the threefold contemplation, one sees the phenomena of the three truths. Outwardly, by means of the five [dimensions of] repentance, one is diligent and zealous to help complete one’s understanding.

B. Five Dimensions of Repentance

I shall explain the five dimensions of repentance.

a. [The first repentance] has two aspects: one is the principle, the other practice.

i. Repentance in terms of principle means that “when one wishes to repent, one sits upright and concentrates one’s mind on true reality. Then all of one’s sins are like dew and frost that the sun of wisdom can evaporate.” This is the meaning.

ii. Repentance in terms of practice means that at the six [liturgical] times of the day and night, having purified the three activities [of thought, word,

and deed], one faces the image of the Honored One and confesses all one's sins committed from the beginningless past up to the present life. Generally those that are committed are [the five deadly sins of] patricide, matricide, killing an arhat, disrupting the harmony of the sangha, and shedding the blood of a buddha; [the ten wrong deeds of killing,] adultery, stealing, lying, flattery, being duplicitous (lit., "double-tongued"), using foul language, greed, anger, and stupidity, etc. In this way, the five deadly sins, ten wrong deeds, and all other sins are exposed intentionally and never again are concealed. Thus, old sins are exhausted and new ones are not committed.

If this is done, external obstructions are gradually eliminated and inner insight becomes increasingly brighter. This is like adding an oar to a boat sailing with a favorable current. Would it not reach its destination much faster? One who cultivates the complete doctrine is just like this. If you correctly contemplate the complete principle and mutually support it with the repentances in practice, would you not reach the other shore of supreme enlightenment much faster?

No one should see this explanation and hastily conclude that it is a gradual practice. To say that within the complete and sudden teaching there is no practice like this is a grave mistake, indeed! Where is there a Maitreya spontaneously [falling full-blown from heaven] and a Śākyamuni automatically [springing from the earth]? When one has scarcely heard that "samsara is identical to nirvana," or that "*kleśas* (the afflictions of passions and delusions) are identical to enlightenment," or that "mind is buddha," or that "without moving one immediately reaches [the other shore]," or that "without practice one attains the supreme enlightenment," [then one might conclude that] "all the worlds in every direction without exception are pure lands" or that "[everyone that] one meets face to face is none other than the Enlightened One."

Granting that we are identical to the Buddha, this is only identification in principle, and is the unadorned ultimate reality (*dharmakāya*) without glory and splendor. What has this to do with practice and realization? We foolish people, having scarcely heard that [all things] are identical to emptiness, put aside our practices because we misunderstand the source of this identification. [We sound like] "the squeaking of mice" or "the cuckoo of birds." [This doctrine] exists widely in the scriptures and treatises, and we should carefully investigate it and think about it.

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- b. Imploring. This means imploring the tathāgatas of every direction to retain a physical body and remain for a long time [in the world] to save beings.
 - c. Rejoicing. This means rejoicing in praise of the various good roots.
 - d. Merit transference. This means that all the good [merits] that are praised are exhaustively transferred toward enlightenment.
 - e. Making a vow. This means that unless one has aroused the mind [resolved to attain enlightenment, *bodhicitta*], not a single thing will be achieved. Therefore, one must arouse this mind in order to guide the preceding four [dimensions of repentance].

These are called the five [dimensions of] repentance. The following stages right up to the stage of preliminary enlightenment all depend upon these five [dimensions of] repentance. I will not repeat them again because I assume that we know them.

2. The Preliminary Grade of Reading and Reciting

The [*Lotus*] *Sutra* says, “How much more those who read, recite, and uphold it. . . .” This means that through complete contemplation inwardly, the [value of] reading and reciting increases still more. This is like adding oil to a fire.

3. The Grade of Teaching the Dharma

The [*Lotus*] *Sutra* says, “If anyone keeps, reads, or recites [this scripture], or expounds it to others. . . .” As inner understanding increasingly excels, people in the earlier grades are guided and benefited. The merit of teaching others returns back to oneself, so that one’s understanding is redoubled.

4. Practicing the Six Perfections Concurrently

The [*Lotus*] *Sutra* says, “How much more if there is someone who is able to keep this scripture and simultaneously practice the [six perfections of] giving (*dāna*), etc. . . .” Because of the power of the merits [acquired from these practices] one redoubles one’s contemplative insight into mind.

5. Correctly Practicing the Six Perfections

The [*Lotus*] *Sutra* says, “If anyone reads, recites, or expounds [this scripture] to others and, moreover, if he is able to keep the [six perfections of] precepts (*śīla*), etc. . . .” This means that self-cultivation and the teaching of others, in fact and in principle, are totally fulfilled. Contemplative insight into mind becomes unhindered, and increasingly surpasses the previous [grades to such an extent as] to be beyond compare.

This stage of the five preliminary grades is the ordinary stage of a lower level [in the Tripiṭaka doctrine] and completely controls the afflictions (*kleśas*) of the five levels of attachment. This is the same as the stage of the ten degrees of faith in the distinctive doctrine.

ii. Ten Degrees of Faith

Next, one progresses to the stage of purification of the six sense organs, which is identical to the ten degrees of faith.

1. The first degree of faith cuts off false views and reveals the truth. It is equal to the first attainment in the Tripiṭaka doctrine; to the stage of those who have the eight [endurances] and the stage of insight in the shared doctrine; and to the first abode of the distinctive doctrine. Having realized this stage, there is no retrogression.

2–7. Next, in the second to seventh degrees of faith wrong attitudes are completely eliminated. This is equal to buddhahood in the Tripiṭaka and shared doctrines, and to the seventh abode in the distinctive doctrine.

The accumulation of suffering in the three realms is completely destroyed without a trace. Therefore, the *Sutra for Humane Kings* (*Renwang jing*) says,

The bodhisattvas of the ten good deeds arouse the great mind [dedicated to enlightenment, *bodhicitta*] in order to depart forever from the restless sea of suffering within the three realms.

To explain the “ten good deeds,” each [degree of faith] contains the ten good deeds. Because the ten degrees of faith of the distinctive [doctrine] subdue but do not eliminate [the various *kleśas*, these degrees of faith in the *Sutra for Humane Kings*] definitely belong to complete faith.

However, the original purpose of those who are in the complete doctrine is not to destroy the innumerable false ideas and wrong attitudes. Their intention is to enter the state that destroys fundamental ignorance and to see the buddha-nature. For example, just like in melting iron, although the impurities first run off, this is not what one had originally set out to do; the intention had been to make a vessel. Of course, before the vessel is cast [the impurities must] first be removed. Although he sees them leave, this person does not have a sense of excitement at all. Why? Because he has not yet accomplished his purpose. A practitioner of the complete doctrine is also like this. Although

[eliminating false ideas and wrong attitudes] is not his original purpose, they are naturally removed first.

Master Yongjia (665–713) said,

[The stage of buddhahood according to the Tripiṭaka doctrine] is the same [as the complete doctrine] in removing the four levels of attachment. In this regard, they are identical. But as for overcoming fundamental ignorance, the Tripiṭaka [doctrine] is inferior [to the complete doctrine].

[What he was talking about] is identical to this stage.

In explaining the “four levels of attachment,” these are simply false ideas and wrong attitudes. This means that false ideas are one [level of attachment]. This is called “the state of false ideas everywhere [in the three realms].”

Wrong attitudes are divided into three [levels of attachment]: a) the state of craving throughout the desire [realm, namely], the wrong attitudes of the nine stages of the desire realm; b) the state of craving throughout the [realm of] form: each of the four stages of the realm of form has nine stages of wrong attitudes; and c) the state of craving throughout the formless realm: each of the four stages of the formless realm has nine stages of wrong attitudes.

As for the four levels of attachment, buddhahood in the Tripiṭaka [doctrine] is the same in eliminating [false ideas and wrong attitudes] as those who are in the stage of purification of the six sense organs [in the complete doctrine]. Therefore, it is called “the same in removing the four levels of attachment.”

When it is said that “in controlling fundamental ignorance, the Tripiṭaka [doctrine] is inferior,” this fundamental ignorance is identical to an obstacle beyond the three realms, a special delusion pertaining to the middle path. The Tripiṭaka doctrine is limited to discussing general delusions within the three realms. It does not even know the name “fundamental ignorance” (*wu-ming*). How could it possibly control and eliminate [this ignorance]? Therefore, it is said that “the Tripiṭaka [doctrine] is inferior.”

8–10. Next, from the eighth to the tenth degrees of faith, the innumerable delusions inside and outside the three realms are eliminated completely. As the contemplation of provisional existence appears before one, the reality of conventional truth is seen, the Dharma eye is opened, one completes the detailed knowledge of the paths, and travels four hundred *yojanas*.

This is equal to the stages of the eighth, ninth, and tenth abodes, [the ten kinds of] practice, and [the ten dimensions of] merit transference in the distinctive doctrine. As for practice, there is no retrogression.

iii. Ten Abodes

Next, one enters into the first abode, eliminating one part of fundamental ignorance and realizing a fraction of the three attainments. This means liberation (*mokṣa*), wisdom (*prajñā*), and ultimate reality (*dharmakāya*). These three attainments are arranged neither perpendicularly nor horizontally, just like the three dots of the letter “i” in Sanskrit or the three eyes of Deva Master [Maheśvara].

Then one manifests his body in the hundred worlds, perfects the path [of enlightenment] through experiencing the eight events [in becoming a buddha], and extensively benefits all beings.

The *Huayan Sutra* says:

The moment one first arouses his mind [to attain enlightenment (*bodhi-citta*)], then perfect enlightenment is immediately achieved. The substance of any wisdom is not derived from the awakening of others. The marvelous ultimate reality (*dharmakāya*), pure and clear, serenely reverberates in all things. . . .

In interpreting this, “the moment one first arouses his mind to attain enlightenment” is the name of the first abode. “Perfect enlightenment is immediately achieved” means becoming a buddha through the eight events. This is the fruit of a partial realization, which is identical to true preparation [but is not the final result], according to this [complete] doctrine. If anyone says that supreme enlightenment has been achieved, this is a great mistake! If [supreme enlightenment has been achieved at this point], then all the later stages from the second abode on would be in vain. If anyone says that the later stages are repetitions, then the Buddha would be charged with having been needlessly verbose.

However, there are the sayings that “stage by stage, each one contains all the other stages” and that “as for arousing one’s mind [to attain enlightenment] and the ultimate [stage], there is no difference between the two.” But one must know that which is the source of this unification and must carefully

scrutinize the point of nonduality. “The dragon maiden immediately achieves perfect enlightenment” and “the various *śrāvakas* received the assurance of future buddhahood” are both examples of achieving buddhahood from this stage [of the first abode].

“The substance of wisdom” is identical to the attainment of wisdom (*prajñā*). The [*buddha*]-*nature of the enlightening cause shows forth*.

“The marvelous ultimate reality” is identical to the attainment of *dharma*-*makāya*. The [*buddha*]-*nature of the innate cause shows forth*.

“Reverberates in all things” is identical to the attainment of liberation (*mokṣa*), and is identical to showing forth the [*buddha*]-*nature of the concomitant causes*.

Acquiring this kind of threefold body (*trikāya*) exists from the beginning. Therefore, [the scripture] says, “It is not derived from the awakening of others.”

The insight into the middle appears before one, the buddha eye is opened, and one achieves *a detailed knowledge of all things*. Having walked five hundred *yojanas*, one reaches the treasure palace and now begins to dwell in the Land of True Reward without Obstruction.

2–10. Next, at each abode, from the second to the tenth, one part of fundamental ignorance is eliminated and one fraction of the middle path is realized. These stages are equal to the ten *bhūmis* of the distinctive doctrine.

iv–vi. The Ten Dimensions of Practice, the Ten Dimensions of Merit Transference, and the Ten *Bhūmis*

1. Next, one enters the first dimension of practice and eliminates another part of fundamental ignorance. This is equal to the preliminary enlightenment of the distinctive doctrine.

2. Next, one enters the second dimension of practice, which is equal to supreme enlightenment in the distinctive doctrine.

780a The followers of the distinctive doctrine do not even know the names [of the stages] from the third practice on. How much less could they control and eliminate fundamental ignorance, since, based on the distinctive doctrine, they only destroy twelve parts of fundamental ignorance? Therefore, what in our school is taken as the true preparation they consider to be the ultimate fruit of their school.

This only recognizes that the more expedient the teaching is, the higher the stages are [ranked]; but the more true the teaching is, the lower the stages are [ranked]. It is like the situation in unpacified border areas, where conferred ranks are temporarily high, but when determining salaries and considering merits the positions are in fact low. Thus, in terms of an expedient teaching, it may be called “supreme enlightenment,” but it is only the second dimension of practice in the true teaching.

3–10. Next, from the third practice on to the tenth *bhūmi*, each stage eliminates one part of fundamental ignorance, and increases by a fraction [the realization of] the middle path. Thus, all forty parts of delusion are eliminated.

vii–viii. Preliminary Enlightenment and Supreme Enlightenment

Then, by destroying one more part of fundamental ignorance, one enters the stage of preliminary enlightenment. From here, buddhahood will be attained in one more rebirth.

Further, by destroying one more minute particle of fundamental ignorance, one enters the stage of supreme enlightenment, where one forever separates oneself from the father and mother of fundamental ignorance, and finally ascends the pinnacle of nirvana.

No things arise,
No wisdom arises.
Nonarising, nonarising,
Call it “great nirvana.”

Taking space as one’s abode, the pure and clear *dharmakāya* is achieved, and one resides in the Eternally Calm and Radiant Land. This is the form of buddhahood in the complete doctrine.

B. Identity in Six Degrees

However, if one does not use “identity in six degrees” to classify the stages of the complete doctrine, then one often will falsely assign high sagehood [to the unqualified]. Therefore, one must [use the categories of] identity in six degrees to classify the stages.

1. Identity in reality. This means that “all beings have the buddha-nature. Whether there is a buddha or no buddha, the presence of this nature always remains.” Also it is said that “every single form, every single fragrance, is

nothing but the middle truth.” These statements basically are “identity in reality.”

2. Verbal identity. Next, hearing the above sayings from spiritual friends and reading them in volumes of scripture can be considered “verbal identity.”

3. Identity in contemplative practice. To cultivate practices according to the teachings develops “identity in contemplative practice” (*the stages of the five preliminary grades*).

4. Identity in outer appearances. The manifestation [of harmony] in outer appearances can be considered “identity in outer appearances” (*the states of the ten degrees of faith*).

5. Identity of partial realization. Partially destroying [fundamental ignorance] and partially seeing [reality] is considered “identity through partial realization” [of the truth] (the stages from the first abode to preliminary enlightenment).

6. Ultimate identity. The complete fulfillment of wisdom and the elimination [of all ignorance] is “ultimate identification” (*the stage of supreme enlightenment*).

In terms of the successive stages of cultivation and practice, one starts from the shallow stage and ultimately arrives at the deepest. Therefore we call them “six [degrees].” In terms of the substance of reality that is manifested, there is no difference from one stage to another. Therefore we call it “identity.”

Thus, being deeply aware of the “six degrees,” one never produces the attitude of extreme arrogance; being really clear about “identity,” one never puts oneself down. [Identity in six degrees] can be turned to and relied on. Think about it and decide!

This concludes the brief explanation of the stages of the complete doctrine.

III. Practice

However, when one embarks upon the path of cultivation and practice based on the above four doctrines, each has its own expedient preparations and correct cultivation. These are called the twenty-five expedient [preparations] and the ten modes of contemplation.

If I were to explain [these preparations and ways] in each doctrine, the wording would become somewhat complicated. Although the meanings may

differ, the terms are the same. Therefore, I will now give a general description so that the underlying intent can be understood.

A. Twenty-five Expedient Preparations

As for the twenty-five expedient [preparations], they are grouped into five categories: a) fulfill the five favorable conditions; b) abandon the five desires; c) remove the five hindrances; d) regulate the five activities; e) practice the five virtues.

a. The Five Favorable Conditions

First I shall explain the five favorable conditions:

1. Observe the precepts with purity. As the scripture says:

By means of the precepts one attains the various states of mindfulness and the wisdom that extinguishes suffering. This is why monks should “observe the precepts with purity.”

[The precepts for] laity and clergy in the Mahayana and Hinayana are not the same.

2. Adequate food and clothing. There are three kinds of clothing. First is the robe that is like that acquired by the great masters of the Snow Mountains (Himalayas). To cover the body is sufficient because they do not associate with society and are perfecting the power of endurance. Second are the cast-off robes that are like those collected by Kāśyapa and others. Also, there are only three robes—they did not keep any extra. Third, in many cold countries the Tathāgata permits one hundred and one items aside from the three robes.

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There are also three kinds of food. First, great masters of high spiritual capacity who are deep in the mountains cut off from the world sustain their body with whatever they can obtain, whether green leaves, roots, grass, or fruits. Second, there is always almsbegging. Third, there is food given by a lay patron [to the sangha], and there is the pure food given by a lay patron [to the sangha], and there is the pure food [prepared by the monks] in the sangha.

3. Quietly stay in a tranquil place. Not being busy with a lot of things is called “being quiet.” A place free of disturbances is called a “tranquil place.” Be aware that there are three kinds [of tranquil places] paralleling [the three kinds of] clothing and food.

4. Give up all dependencies. Give up working for a living, give up human affairs, give up finesse and clever techniques, and so on.

5. Associate with good spiritual friends. There are three kinds: i) good spiritual friends who offer external support, ii) good spiritual friends who are fellow practitioners, and iii) good spiritual friends who teach and guide you.

b. Rebuke the Five Desires

Second, one rebukes the five desires:

1. Rebuke [the desire for] form. This means the physical splendor of men and women, elongated eyes and high eyebrows, red lips and white teeth, as well as treasured worldly objects, marvelous forms in all their variety of black, yellow, red, and purple, and so forth.

2. Rebuke [the desire for] sounds. This means the sounds of the lute and flute, the tinkling of ornaments, as well as the music of men and women singing, and so forth.

3. Rebuke [the desire for] fragrances. This means the physical fragrance of men and women, as well as the aroma of worldly food and drink, and so forth.

4. Rebuke [the desire for] taste. This means the many varieties of drink and food, appetizers, delicacies, and so forth.

5. Rebuke [the desire for] touch. This means “parts of the male or female body, soft and smooth, warmth in winter, coolness in summer, as well as many more pleasant sensations of touch,” and so forth.

c. Remove the Five Hindrances

Third, remove the five hindrances, namely, [1] desire, [2] anger, [3] drowsiness, [4] restlessness and remorse, and [5] doubt.

d. Regulate the Five Activities

Fourth, regulate the five activities, namely, [1] regulate your mind not to drown or drift, [2] regulate your body not to be sluggish or tense, [3] regulate your breathing not to be harsh or too light, [4] regulate your sleep not to be too short nor to be unrestrained, and [5] regulate your eating not to be hungry nor to be full.

e. Practice the Five Virtues

Fifth, practice the five virtues:

1. Resolve: resolve to abandon all the false discrimination (*vikalpa*) and wrong views of the world, and resolve to gain entry into all varieties of mindfulness and wisdom.

2. Zeal: strictly keep the Vinaya rules and remove the five hindrances. Through the evening and the middle of the night to the end of night, practice diligently and be zealous.

3. Mindfulness: by being mindful you can shun and reject the deceptions of the world, and can honor and revere meditation and wisdom.

4. Skillful wisdom: carefully assess the gain or loss and relative weight of worldly happiness in comparison to the happiness of meditation and wisdom.

5. Singlemindedness: with wisdom and incisiveness one clearly sees the destructive and evil possibilities of the world and becomes conscious that the merit of meditation and wisdom is honorable and valuable.

Because these twenty-five items are “expedient preparations” that are prerequisites for the four doctrines, we should totally fulfill them. If there are those who do not have these expedient preparations, how could they possibly achieve meditation here in this world, much less the marvelous truth that transcends the world?

However, as I previously explained in the teachings that gradual and sudden are not the same, so also the expedient preparations are different. Based on whatever teaching you are practicing, you should carefully evaluate [the twenty-five expedient preparations] in terms of your own situation.

B. Ten Modes of Contemplation

Next, I shall explain the ten modes of contemplation for correct cultivation. Again, [in terms of each of] the four doctrines their meanings differ even though their names are the same. Now I shall merely explain them according to the complete doctrine. The other [three] doctrines follow the same patterns.

1. Viewing the Inconceivable “Object”

First is viewing the inconceivable “object.” This means that in a single moment of consciousness to view completely and totally all three thousand categories of existence, including the hundred realms and thousand suchnesses. This, then, is the “object” [of contemplation]:

It is identical to emptiness,
It is identical to provisional existence, and
It is identical to the middle.

Furthermore, it does not have [spatial differentiation into] front and back. It is vast and complete with perfect freedom in every direction. Therefore,

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the *Lotus [Sutra]* says, “The vehicle is tall and wide. . . .” (Those with the highest capacities correctly view this “object.”)

2. Correctly Arousing the Mind of Enlightenment

Second, truly and correctly arousing [the resolve to attain] the enlightened mind (*bodhicitta*) means that based on the supreme reality one arouses the uncreated four great bodhisattva vows, and with compassion for oneself and others, seeks enlightenment above and to save others below. Therefore, the [*Lotus*] *Sutra* says, “A canopy was placed on the top [of the vehicle as a shelter].”

3. Skillfully Pacifying the Mind

Third, skillfully pacifying the mind through correct calming and contemplation means that by realizing the marvelous reality described previously, one is in the constant serenity that is called meditation. Being serene, there is constant illumination that is called wisdom. Therefore, the [*Lotus*] *Sutra* says, “A red pillow was placed [in the vehicle].”

4. Destroying Attachment

Fourth, destroying attachment to all things means that based on the threefold contemplation [the bodhisattva] destroys the three delusions. There is no delusion that is not destroyed in a single moment of the threefold contemplation. Therefore, the [*Lotus*] *Sutra* says, “The vehicle is as swift as the wind.”

5. Distinguishing the Passageways and the Obstructions

Fifth, distinguishing the passageways and obstructions means that suffering and the cause of suffering, the twelvefold causes and conditions [of dependent origination], the six hindrances, the innumerable delusions, and fundamental ignorance are obstructions. The path [to nirvana] and the cessation [of suffering], the wisdom that extinguishes the causes and conditions, the six perfections, and the threefold contemplation in a single moment of consciousness, these are the passageways.

Whenever there are passageways, one should maintain them. Whenever there are obstructions, one should destroy them. When the passageway becomes an obstruction [because of attachment to it], then that which destroys, like that which is destroyed, should be carefully sorted out and set in order section by section. This is called “distinguishing the passageways and obstructions.” The [*Lotus*] *Sutra* says, “A red pillow was placed [outside the vehicle].”

6. Integrating the Conditions for Enlightenment

Sixth, coordinating the [thirty-seven] conditions for enlightenment and adapting to them means to adjust to the [thirty-seven] conditions for uncreated enlightenment one by one, and to enter into them when it is appropriate. The [Lotus] Sutra says, “There is a great white ox. . . .” (*The above five modes are for those of medium capacities.*)

7. Curing Hindrances and Assisting Enlightenment

Seventh, curing [hindrances] and assisting enlightenment means that if there are many hindrances to the correct practice, and the complete truth is not revealed, then one should cultivate secondary aids, such as the five meditations for settling the mind, the six perfections, and so forth. The [Lotus] Sutra says, “And there were many attendants. . . .” (*This and the following modes are for those with low capacities.*)

8. Knowing the Sequence of Stages

Eighth, knowing the sequence of stages means that a person cultivating practices avoids the arrogance of assuming one is [at a] higher [stage] than [the stage] one is [actually in].

9. Having Patience

Ninth, being able to be calm and patient means to be tranquil and undisturbed by favorable or adverse conditions, and to advance in [the practice of] the five preliminary grades while entering [the stage of purification of] the six sense organs.

10. Free from Attachment to Dharma

Tenth, being free from attachment to Dharma means not to be attached to the ten degrees of faith and the way [of identity] through outer appearances. One must [not get stuck at an early stage but] enter the first abode, the principle of true reality. The [Lotus] Sutra says, “Driving this jeweled vehicle, one journeys to the four directions (*traversing the forty stages*) and directly arrives at the place of enlightenment (*the stage of supreme enlightenment*).”

Thus, humbly relying on the extensive sources of the Tiantai teaching, I have recorded the five periods and eight teachings, briefly informing you in this way.

If there are those who wish to really understand, they should read the *Profound Meaning of the Lotus Sutra* [by Zhiyi] in ten fascicles, which carefully

classifies the patterns of teachings by the various buddhas in the ten directions and of the past, present, and future. It is like a clear mirror. Also, the four fascicles of the *Profound Meaning of the Vimalakīrti Sutra* [by Zhiyi] completely distinguish the forms of the teachings.

From here on, I shall briefly outline the classifications of the teachings according to the various [other] schools.