

BDK English Tripiṭaka 97-II

**THE COLLECTED TEACHINGS OF
THE TENDAI LOTUS SCHOOL**

by

Gishin

Translated from the Japanese

(Taishō, Volume 74, Number 2366)

by

Paul L. Swanson

**Numata Center
for Buddhist Translation and Research
1995**

Contents

Translator's Introduction	<i>Paul L. Swanson</i>	1
Preface	<i>Gishin</i>	5

Part One: Doctrine

Chapter I	The Meaning of the Four Teachings	11
	A. Interpretation of Terms	11
	B. Scriptural Support	12
	C. Explanation of the Content	14
	1. The Tripiṭaka Teaching	14
	2. The Shared Teaching	29
	3. The Distinct Teaching	33
	4. The Perfect Teaching	37
	D. Final Summation	43
Chapter II	The Meaning of the Five Flavors	45
	A. Introduction	45
	B. Scriptural Support	45
	C. Interpretation	46
Chapter III	The Meaning of the One Vehicle	49
	A. Explanation of Terms	49
	B. Interpretation of the Essence	50
	C. Scriptural Support	50
	D. Interpretation	53
Chapter IV	The Meaning of the Ten Suchlikes	63
	A. Introduction	63
	B. Interpretation	63
	C. Final Summation	73

Contents

Chapter V	The Meaning of the Twelfefold	
	Conditioned Co-arising	75
	A. List of Terms	75
	B. Scriptural Support	76
	C. Correct Interpretation	77
	D. Classification into Crude and Subtle	81
Chapter VI	The Meaning of the Two Truths	83
	A. A Brief Summary of the Meaning of the Two Truths	83
	B. The Correct Understanding of the Two Truths	86
	C. Classification into Crude and Subtle	99
	D. Exposing the Crude and Revealing the Subtle	100

Part Two: The Practice of Contemplation

Chapter I	The Meaning of the Four Samādhis	105
	A. Introduction	105
	1. List of Names	105
	2. Interpretation of the Names	106
	B. Scriptural Support	106
	C. Interpretation of Its Fulfillment	107
	1. The Constantly Sitting Samādhi	107
	2. The Constantly Walking Samādhi	111
	3. The Half-sitting and Half-walking Samādhi	111
	4. The Neither-walking-nor-sitting Samādhi	111
	a) Interpretation of the Name	111
	b) Scriptural Support	112
	c) Correct Interpretation	112

Chapter II	The Meaning of the Three Categories of Delusions	119
	A. Introduction	119
	B. Scriptural Support	119
	C. Interpretation	120
	1. The Three Categories of Delusions	120
	<i>a)</i> Clarification of Deluded Views and Attitudes	120
	<i>b)</i> Clarification of the Minute Delusions	126
	<i>c)</i> Clarification of the Delusion of Ignorance	127
	2. The Severance of Delusions	129
	<i>a)</i> The Tripiṭaka Teaching	129
	<i>b)</i> The Shared Teaching	131
	<i>c)</i> The Distinct Teaching	132
	<i>d)</i> The Perfect Teaching	133
	3. Manifestation of the Subtle Dharma by Means of the Three Categories of Delusions	134
	4. The Severance of Delusions and the Fulfillment of Buddhahood	135
	Colophon	137
	Glossary	139
	Selected Bibliography	155
	Index	157

Translator's Introduction

The Collected Teachings of the Tendai Lotus School (Tendai Hokke-shū Gishū) is an introduction to the doctrine and practice of the Japanese Tendai school. It was compiled by Gishin (781–833), the monk who accompanied Saichō (767–822) to T'ang China as his interpreter, so that he might help to transmit the Chinese T'ien-t'ai tradition to Japan. He later succeeded Saichō as head of the Tendai establishment on Mt. Hiei. The content of this work consists, for the most part, of extracts from the writings of Chih-i (538–97), the founder of Chinese T'ien-t'ai Buddhism; and it concisely outlines the basic tenets of Tendai doctrine and practice. Except for the introduction and colophon, it takes the form of a catechism. It is divided into two major sections, on doctrine and on practice. The section on doctrine contains a discussion of the Four Teachings, the Five Flavors, the One Vehicle, the Ten Suchlikes, Twelfefold Conditioned Co-arising, and the Two Truths. The section on practice discusses the Four Samādhis and the Three Categories of Delusions.

The Collected Teachings of the Tendai Lotus School was compiled in response to an imperial request that each Buddhist school prepare a description and defense of its own doctrine for submission to the court. The resulting texts are often referred to as "The Six Sectarian Texts Compiled by Imperial Request in the Tenchō Era (824–34)." In addition to Gishin's compilation they include

- (1) *Summary of the Great Teachings of the Mahāyāna Sanron [School] (Daijō sanron daigishō)*, by Gen'ei (?–829–?), in four fascicles, for the Sanron School.
- (2) *Meticulous Studies of the Mahāyāna Hossō [Teachings] (Daijō hossō kenjinshō)*, by Gomyō (750–834), in five fascicles, for the Hossō School.

(3) *Treatise on Discerning the One Vehicle Doctrine of the Kegon School* (*Kegon-shū ichijō kaishinron*), by Fuki (?–830–?), in six fascicles, for the Kegon School.

(4) *Catechism on Essential Matters Concerning the Transmission of the Precepts* (*Kairitsu denrai shūshi mondōki*), by Buan (?–824–833–?), for the Ritsu School.

(5) *The Secret Maṇḍala and the Ten Stages of the Mind* (*Himitsu mandara jūjūshinron*), by Kūkai (774–835), in ten fascicles, for the Shingon School.

The exact date of compilation of this present work is uncertain. The *Tendai zasu ki*, an ecclesiastical history of the Tendai prelates, claims that Gishin compiled it in 823; but the closing verse in the *Collected Teachings* itself mentions the Tenchō era (824–34). It was probably submitted to the court in 830 along with the other five works.

The Collected Teachings of the Tendai Lotus School is the shortest of the works submitted to the court by the six Buddhist schools. It is in especially marked contrast to the lengthy *Ten Stages of the Mind*, Kūkai's *magnum opus*. Its content is limited to Tendai proper and does not discuss esoteric Buddhism, Zen, or precepts, the other three of the so-called "four pillars of Japanese Tendai." This was the cause of some controversy, since it ignored both esoteric Buddhism, which was in such great demand at the time, and the important issue of Hinayāna vs. Mahāyāna precepts. Perhaps Gishin felt that a straightforward presentation of the unique features of Tendai proper, as presented in the writings of Chih-i, was most important. Thus the final incorporation of esoteric Buddhism into Japanese Tendai was left to later monks such as Ennin (794–864), Enchin (814–89), and Annen (841–?).

Gishin was born in 781 (some sources say 757 or 779) in Sagami province, just south of the present-day Tokyo area. He studied Hossō at Kōfuku-ji and Chinese at Tōdai-ji before joining Saichō on Mt. Hiei. In 804 he accompanied Saichō to T'ang China as his interpreter. Gishin shared Saichō's experiences in China, which included receiving the Mahāyāna precepts from the T'ien-t'ai

monk Tao-sui and an esoteric initiation under Shun-hsiao. These experiences gave Gishin the status and authority needed to succeed Saichō as head of the Tendai establishment after the latter's death in 822.

This succession was not without controversy. In 812 Saichō was very ill and appointed his close disciples Taihan (778–858?) and Enchō (771–837) as his successors. At this time Gishin was not on Mt. Hiei, having gone to his home province of Sagami after his return from China in 805. Soon thereafter Saichō regained his health, Taihan switched his allegiance to Kūkai, and Gishin returned to Mt. Hiei. When Saichō was on his deathbed ten years later, he designated Gishin as his successor. Supporters of Enchō questioned this decision, but Saichō clearly indicated that Gishin was his final choice. This caused some unrest among members of the community on Mt. Hiei, some of whom considered Gishin an outsider; but Gishin's status as Saichō's fellow traveller and recipient of initiations in China could not be denied. Enchō's supporters finally had their way when Enchō was appointed head of the Tendai community after Gishin's death in 833. (Gishin's disciple and appointed successor Enshū left Mt. Hiei humiliated and debarred from office.) Meanwhile Gishin administered the founding of the Mahāyāna precepts platform on Mt. Hiei and was one of the first fourteen monks to receive the Bodhisattva precepts there in 823. He compiled *The Collected Teachings of the Tendai Lotus School* near the end of his life and passed away during the summer of 833.

Gishin's compilation was not utilized extensively on Mt. Hiei, perhaps owing to the success of the Enchō faction after Gishin's death and the popularity of esoteric Buddhism. It did exert considerable influence, however, in setting the pattern and defining the topics for the doctrinal debates that were an important part of a monk's life on Mt. Hiei. Its use as an introductory text to Tendai has been overshadowed in the past three hundred years by the popular *T'ien-t'ai ssu chiao i* of Chegwan (d. 971). However, whereas the *T'ien-t'ai ssu chiao i* emphasizes the T'ien-t'ai doctrinal classification scheme of the Five Periods and Eight

Teachings, Gishin's work offers more detail on basic Tendai philosophy and practice and is a more accurate reflection of Chih-i's original T'ien-t'ai system. Its true value as an introductory text and its influence on Japanese Tendai doctrine and practice are subjects in need of further research.

I have taken some liberties with the text to compensate for the lack of notes, and further details and explanations of terms can be found in the glossary. My translation aims to provide clear, readable English rather than a strict literal rendering. I have added some section headings to clarify the structure of the text. Also, much of the *Collected Teachings* consists of direct quotes from Chih-i's texts, such as the *Mo-ho chih-kuan* (Jp. *Makashikan*) and the *Fa-hua hsüan-i* (Jp. *Hokke gengi*). In cases where the quotations in the *Collected Teachings* differ from the original text of Chih-i, I have followed the readings of the original text of Chih-i.

**The Collected Teachings of the
Tendai Lotus School
(*Tendai Hokkeshū Gishū*)
in One Fascicle**

263a Presented to the court by Gishin, of the rank “Great Dharma Master Who Transmits the Light,” a monk affiliated with the Enryaku-ji on Mt. Hiei who went to T’ang China to learn the Buddha-dharma.

Preface

I humbly submit that true reality is without marks and not something known through discrimination. The nature of reality is beyond words. How can it be adequately grasped through conceptualization? Nevertheless the Great Hero [the Buddha] transmitted the truth by relying on forms and images in accordance with [the capabilities of] sentient beings. The noble Buddha was spiritually proficient and assumed subtle language in order to foster the Path. At the beginning in the Deer Park, his first words were the teaching of the Four Noble Truths, and so on until the perfect culmination in the teaching of the three points [of the Dharma Body, the *prajñā*-wisdom, and liberation before entering Nirvāṇa] at Kuśinagara. During this period his words flowed forth unceasingly, so that an elephant or horse could not carry [all the texts]. His various sermons were so abundant that the Dragon Palace could be filled without exhausting them. Surely a trap is used to catch rabbits, but after the rabbits are caught one forgets the trap. By means of a pointing finger one can find the moon; after one finds the moon the finger is ignored. The Dharma Body is

established at sixteen feet tall for those who are attached to formal existence. The highest Path finds its ultimate expression in written texts for those who are caught up in verbal teachings. The one-sided emotional understanding of ordinary people is not the profound erudition of the Enlightened One.

Furthermore, when the sun is wrapped up in shadows, the moon succeeds it in giving forth light. Thus Śākyamuni Buddha "unleashed [the horse from] the carriage" [i.e., passed away into Nirvāṇa] and the Bodhisattvas propagated the Path. Thereafter Aśvaghōṣa and Nāgārjuna revived the declining Law [of the Buddha in India], and then Mo-t'eng and Fa-lang passed on the secret key [in China]. Thenceforth pure men of wisdom appeared one after the other, and men of eminent spiritual talents followed, so that they could not all be counted.

The two masters, Hui-ssu of Mt. Nan-yo and Chih-i of Mt. T'ien-t'ai, appeared in the eras of the Ch'en and the Sui. They had been on the sacred Vulture Peak in the distant past and heard the subtle teachings of the *Lotus Sutra* directly. Reborn in China, they propagated the teaching of the One Vehicle, entered a quiet state of concentration and settled their thoughts, aroused pure wisdom and understood the various potentials [of sentient beings], and once again revealed the Buddhist doctrines and perfected the way of contemplation. All people respected them and accepted from them the pure ambrosia [of the Buddha-dharma]. The four types of Buddhists [monks, nuns, laymen, and laywomen] paid them homage and thus partook of the quintessential taste of ghee. Thereafter the four major [delusions of sentient beings] were further reduced; and the three fields [of precepts, concentration, and wisdom] increasingly prospered.

During the great T'ang dynasty, the Dharma Master Chan-jan, following the standards of past sages and the thousand-year [tradition of Buddhism], was singularly astute. The restoration of the Path was truly due to this man. In his [*Chih-kuan*] *i-li* [Chan-jan] says, "The gist of the teachings of this Tendai school is to utilize the *Lotus Sutra* for its essential structure, the *Ta chih tu lun* for its instruction, the *Mahāparinirvāṇa Sūtra* for commentarial

263b

support, and the *Pañcaviṃśati-sāhasrikā-prajñā-pāramitā Sūtra* for methods of contemplation; to quote all Sutras to increase faith; and to quote all treatises as aids to understanding. The contemplation of the mind is its warp and all doctrines its woof. The many texts are thus woven together, and not in the same way as others.” Thus from the beginning it was a fast boat [for crossing over] the waters of wisdom, and a diked road for the subtle vehicle [to cross to the other shore of enlightenment].

This compilation first presents the two main topics, Doctrine and Contemplation. Next, under these categories it lists all the essential points and outlines them. However, the doctrine is vast, so that shallow and ignorant people become lost. Mysterious reality is deep and profound, so that fools cannot measure it. It is like scooping up the ocean with a broken gourd or viewing the heavens with a tiny tube. Therefore I clumsily take up this great rope [of the vast Buddha-dharma] and feebly attempt to compose this work. At times the text is brief and the meaning hidden, at times [it is] short or long. If one tried to exhaust all the details, the result would be too complicated. As an incomplete presentation of the essentials of our school, it resembles a crude commentary. The attempts at summation often miss the mark, and the essential content is difficult to outline.

The reason that the Four Teachings and the Five Flavors stand at the beginning is that these are the fundamental doctrines of the original Buddha and the basis of this [Tendai] school's profound teaching. The other doctrines are numerous, but they depend on and proceed from these first two. This work consists of one fascicle and is called *The Collected Teachings of the Tendai Lotus School*.

The Emperor has grasped the essence and attained understanding of the one truth, so transformations increase and save all people. The jeweled mirror is hung and the golden wheel turned, so the dark clouds are dispelled, revealing the Buddha's light. Having studied the nine classical subjects, he has already mastered them; and having discerned the eight teachings [of all the Buddhist schools], he can select the best.

I, Gishin, am not very eloquent, and my wisdom is insufficient to inherit [the Tendai traditions, as water is] poured from one vessel to another. In vain I yearn for the true joy which comes from contributing to the good of others. In the end there is little that is worthy of praise. I humbly submit this introduction.

Part One

DOCTRINE

Chapter I

The Meaning of the Four Teachings

The ability to respond to the Buddha's teaching is not the same for all sentient beings; it depends on their aspirations and desires. The teachings of the Noble One rely on these transformational conditions and thus are different for each person. A Sutra says, "From the night the Buddha realized the Path until the night of his final Nirvāṇa, the doctrine that he preached was true and not vain wisdom." In reverently examining the gist of the teachings, it is [seen to be] profound and worthy of reliance; therefore it is summarized as the Four Teachings and classified into the categories of tentative and real.

Now I shall interpret the meaning briefly by clarifying [the Four Teachings] in four steps: first, by interpreting the terms; second, by quoting scripture; third, by explaining the content; and fourth, by a final summation.

A. Interpretation of Terms

Question: What are the names of the Four Teachings?

Answer: (1) The Tripiṭaka Teaching, (2) the Shared Teaching, (3) the Distinct Teaching, and (4) the Perfect Teaching.

Q: Why are all four called "Teaching"?

A: "Teaching" contains the meaning of elucidating reality and transforming beings; therefore they are called teachings.

Q: We agree that teachings are used for elucidating reality, but what do you mean by "transforming beings"?

A: "Transforming beings" refers to transforming and converting the minds of beings.

Q: How many meanings are there to "transformation and conversion"?

A: There are three meanings.

Q: What are these three meanings?

A: The first is the conversion of evil to good. The second is the conversion of delusion to understanding. The third is the conversion of the ordinary to the noble. Therefore it is said that beings are transformed.

Q: Why are they established as four Teachings, and not three or five?

A: The noble Buddha, in his sermon on the four unexplainables, used four methods of instruction, and according to conditions used four explanations. Therefore the Four Teachings were established. (The meaning of the four methods of instruction will be explained later.)

B. Scriptural Support

Q: Is there any evidence for these Four Teachings?

A: If all the Sutras are widely quoted, the supporting passages are abundant. Now I shall first establish the Four Teachings on the basis of one Sutra.

Q: Which passage of what Sutra?

A: The *Mahāparinirvāṇa Sūtra* says, "One does not perceive the Buddha-nature and attain the enlightenment of the Śrāvaka due to inferior wisdom and insight. One does not perceive the Buddha-nature and attain the enlightenment of the Pratyekabuddha due to middling wisdom and insight. One perceives the Buddha-nature but not completely and attains the enlightenment of the Bodhisattva due to superior wisdom and insight.

One perceives the Buddha-nature completely and attains the enlightenment of the Buddha due to the highest superior wisdom and insight.”

Q: This is an illustration of the wisdom and insight of those of the four vehicles, not an illustration of the Four Teachings. How can this be called evidence?

A: The Four Teachings are teachings in which wisdom is explained.

Q: We agree that the Four Teachings should be so. What are the illustrative texts for each of the Tripiṭaka, Shared, Distinct, and Perfect Teachings individually?

A: The *Lotus Sutra* speaks of “Students of the Tripiṭaka who are attached to the inferior vehicle.” The *Ta chih tu lun* says, “Kātyāyanīputra, with astute intelligence, clarified the meaning of the Tripiṭaka in the [*Abhidharma-jñānaprasthāna-sāstra*, the basis of the *Abhidharma-mahā-}vibhāṣa[-sāstra]*.” The *Ch’eng shih lun* says, “I now desire to expound on the true meaning of the Tripiṭaka.” These passages illustrate the Tripiṭaka Teaching. The *Pañcaviṃśati-sāhasrikā-prajñā-pāramitā Sūtra* says, “Those of the three vehicles sever passions in the same way by means of the Path that cannot be verbalized.” The *Mahāsaṃnipāta Sūtra* says, “The three people sit on the single dias of liberation in the same way.” The *Ta chih tu lun* says, “The three people are the same in severing passions and entering Nirvāṇa with and without remainder.” These passages illustrate the Shared Teaching. The *Ta chih tu lun* clarifies the *prajñā*-wisdom that is unique to Bodhisattvas, and this is the explanation of that which is not shared by those of the two vehicles. The *Acintya Sūtra* is another example. These are illustrations of the Distinct Teaching. The *Lotus Sutra* says, “Pressing their palms together and with a respectful mind, they hoped to hear of the complete Path.” The *Avataṃsaka Sūtra* says, “The perfectly complete Sutra.” These illustrate the Perfect Teaching.

C. Explanation of the Content

Third, further explanation is divided into four parts, that is, the Four Teachings.

1. The Tripitaka Teaching

First, the clarification of the Tripitaka Teaching.

Question: What is the content of that called the Tripitaka Teaching?

Answer: This refers to the three stores [of the Buddha's teachings]: first, the collection of the Sutras; second, the collection of the *Vinaya*; and third, the collection of the *Abhidharma*.

264a *Q:* Are these terms, "Sutra" and so forth, Sanskrit, or are they Chinese?

A: They are Sanskrit.

Q: What are they in Chinese?

A: Sutra is sometimes translated and sometimes not. When it is translated, various people translate it in different ways. However, many use the translation "Dharma source." *Vinaya* is translated as "extinction." *Abhidharma* is translated as "incomparable Dharma."

Q: For what reason are the translations "Dharma source" and so forth used?

A: [A Sutra is] called a "Dharma source" because it is a source of verbal teachings concerning the world-transcending good Dharma. [In the *Vinaya*] the Buddha expounds on the intentional and spontaneous precepts and how to extinguish evil physical and verbal activity. Therefore it is translated as "extinction." [In the *Abhidharma*] the meaning of the Dharma is analyzed by the Noble One's wisdom, which is incomparable in this world. Therefore it is translated as "incomparable Dharma."

Q: Which Sutras and treatises are the "Dharma source" [in the Tripitaka Teaching]?

A: Here the fourfold *Āgama* is the Dharma source, the *Vinaya* of eighty recitations is the text for extinction [of passionate attachments], and the *Abhidharma* treatises are the “incomparable Dharma.”

Q: Are these *Abhidharma* treatises taught directly by the Buddha or are they explanations by his disciples?

A: Whether they are analyses of the meaning of the Dharma by the Buddha himself or by the Buddha’s disciples, they are all called *Abhidharma*.

Q: Of these two, whose explanation is indicated?

A: Indeed it indicates the Buddha’s explanation.

Q: An exposition by the Buddha is called a Sutra and an exposition by a Bodhisattva is called a treatise. There are no treatises attributed to the Buddha during his life. How can there be an *Abhidharma* [attributed to the Buddha]?

A: From the standpoint of the Mahāyāna there are no collections of treatises attributed to the Buddha during his life. But from the standpoint of the Hīnayāna there are *Abhidharma* treatises [attributed to the Buddha].

Q: Supposing that there are Hīnayāna *Abhidharmas* [attributed to the Buddha]. These are expositions by Śāriputra and not by the Buddha.

A: These are expositions by Śāriputra that follow and repeat those of the Buddha.

Q: How can we know that the Buddha himself preached an *Abhidharma* treatise?

A: Because the *Hsiang-hsü-chieh-t’o ching* is also called an *Abhidharma* treatise.

Q: Why are these three Dharma collections all called “stores”?

A: They get this meaning by “containing.”

Q: What Dharmas do they contain?

A: Some say that the text contains [the truth concerning] reality. Others say that reality contains the text. Therefore they

are called "stores." Now I say that of these three Dharma [collections], each contains all verbal [truth concerning] reality; therefore they are called "stores."

Q: Do these three stores correspond to precepts, concentration, and wisdom?

A: They do correspond.

Q: How do they correspond?

A: The Sutras correspond to the concentration-store, the *Vinaya* corresponds to the precepts-store, and the *Abhidharma* corresponds to the wisdom-store.

Q: What is the basis of this correspondence?

A: The fourfold *Āgama* often clarify methods of cultivating the Dharma. The *Vinaya* correctly identifies how to keep the precepts according to the situation and the way to resist evil mental, physical, and verbal intentions. The *Abhidharma* is the analysis of the Dharma of undefiled wisdom.

264b Q: We agree that this correspondence is true. Why is their order different?

A: When one cultivates the Dharma, the collection of precepts has priority. When the teachings are preached, the collection of Sutras comes first. Now we are referring to the teachings, so the order is not the same.

Q: What reality does this Tripiṭaka Teaching clarify?

A: It clarifies the reality of the Four Noble Truths as the actual arising and perishing of conditioned co-arising.

Q: For whose sake is this taught?

A: It is taught as correct for those of the Hīnayāna and as marginal for instructing the Bodhisattvas.

Q: The Buddha first exposed [the doctrine of] the three vehicles within the Tripiṭaka Teaching. The Mahāyāna is the supreme teaching. Why is not the Mahāyāna presented as correct and the Hīnayāna as marginal?

A: At the Deer Park the Buddha first preached the sermon on the Four Noble Truths. Five men, Ājñāta-Kauṇḍinya and so forth, perceived the truth and realized the Path, and eighty thousand divine beings attained pure insight into the truth. However, since this was the attainment of the Hīnayāna Path, there was not yet any attainment of the Mahāyāna. So the Hīnayāna was taught as correct and the Mahāyāna as marginal.

Q: Who are the Hīnayānists, and who are the Mahāyānists?

A: The Śrāvakas and Pratyekabuddhas are the Hīnayānists. The Bodhisattvas are the Mahāyānists.

Q: Why are they called Śrāvakas, or “voice-hearers”?

A: They hear the Buddha’s voice as he teaches; therefore they are called voice-hearers.

Q: There are many types of teachings taught by the Buddha’s voice. Which verbal teaching do they hear?

A: They hear the exposition of the teaching of the principle of the Four Noble Truths as arising and perishing.

Q: Which delusions are severed by hearing this verbal teaching?

A: The delusions of false views and attitudes are severed.

Q: What is the meaning of “the delusions of false views and attitudes”?

A: This will be explained in detail in the section on severing delusions. [See Part Two, Chapter II.]

Q: How many stages does one pass through to attain the fruit of enlightenment by severing delusions?

A: One passes successively through four stages: (1) the lower level of ordinary people, (2) the higher level of ordinary people, (3) the partial attainment of sagacity, and (4) the ultimate stage of the sage.

Q: How many stages are there in the first, the lower level of ordinary people?

A: All together there are three stages: (1) the five meditations, (2) mindfulness concerning objects individually, and (3) mindfulness concerning objects in general.

Q: What are the five meditations?

A: They are: (1) to put the mind at rest by means of compassion, (2) to put the mind at rest by counting one's breaths, (3) to put the mind at rest by meditating on conditioned co-arising, (4) to put the mind at rest by meditating on impurities, and (5) to put the mind at rest by being mindful of the Buddha.

Q: How many obstacles are overcome by these five meditations?

A: Five obstacles are overcome. The meditation on compassion overcomes anger. The meditation of counting one's breaths overcomes distraction. The meditation on conditioned co-arising overcomes ignorance. The meditation on impurities overcomes covetousness. Being mindful of the Buddha overcomes obstacles to the Path.

Q: What are the characteristics and practices of mindfulness concerning objects individually?

A: Five obstacles have already been removed, and the wisdom of contemplation has been clarified considerably. Next one should perform the contemplation that involves mindfulness concerning four objects in order to destroy the four warped views.

Q: What is mindfulness concerning four objects and four warped views?

A: Mindfulness concerning four objects refers to that concerning the body, sensation, mind, and dharmas. The four warped views are those of permanence, pleasure, selfhood, and purity.

Q: What is the purpose of contemplation that involves mindfulness of these four objects?

264c A: To contemplate the impurity of the body, the lack of pleasure in sensations, the transiency of the mind, and the non-substantiality of dharmas.

Q: Why are the warped views identified as those of permanence, pleasure, selfhood, and purity?

A: It is because ordinary people cling to permanence, pleasure, selfhood, and purity with regard to the impure and so forth.

Q: Are the four objects of which one is mindful and the five aggregates the same or different?

A: The terms are different but the meaning is the same.

Q: What do you mean [when you say] that their meaning is the same?

A: The body corresponds to the aggregate of form. Sensations correspond to the aggregate of sensation. The mind corresponds to the aggregate of consciousness. Dharmas correspond to the two aggregates of conceptions and volitional activities.

Q: Are there different capabilities for cultivating mindfulness of these four objects?

A: Those who have the capability for seeking liberation through wisdom cultivate only insight into the specific nature of each of the four objects of which one is mindful and thus destroy attachment to the four individual warped views [of permanence, pleasure, selfhood, and purity]. Those who have the capability for seeking liberation through both [wisdom and contemplation] cultivate insight into the common characteristics of the four aspects of which one is mindful and thus destroy the warped views concerning phenomena and reality. Those who have the capability for seeking liberation cultivate all three kinds of mindfulness concerning the four objects, that is, [(1) to be mindful of each] individually, [(2) to be mindful of their] common characteristics, and [(3) to be mindful of all their characteristics] simultaneously; and thus they destroy the four warped views concerning all phenomena, reality, words, and so forth.

Q: What are the practices of mindfulness concerning the common features of the four objects?

A: One has already destroyed the four warped views through the wisdom gained from mindfulness concerning the objects [of body, sensation, mind, and dharmas] individually. Now one destroys the

four warped views generally through a profound and fine contemplative wisdom.

Q: How many kinds of mindfulness concerning the common features are there?

A: There are three distinct kinds: (1) general contemplation of the objects in general; (2) general contemplation of the objects individually; and (3) individual contemplation of the objects in general.

Q: It is as you say with regard to the lower level of ordinary people. How about the higher level of ordinary people?

A: There are four sub-levels of the higher level of ordinary people: (1) warming up, (2) the summit of concentration, (3) patience, and (4) Dharma supreme in the world.

Q: What is the meaning of the levels of warming up and so forth?

A: (1) The level of warming up refers to arousing approximate understanding through mindfulness of the four objects individually and in general, and thus attaining insight into the sixteen truths [the four aspects of the Four Noble Truths] and the aura of the Buddha-dharma. It is like kindling a fire and arousing smoke. (2) The level of the summit of concentration refers to approximate understanding that is further increased to the attainment of the four supranormal concentrative states and a further clarification of the sixteen truths that is superior to the level of warming up. It is like climbing to the mountain summit and observing all directions with complete clarity. (3) The level of patience refers to the desire for patience through [contemplation of] the Four Truths. (4) The level of Dharma supreme in the world refers to the highest level of ordinary people attained in an instant from the highest level of patience.

Q: The higher levels of ordinary people are as explained. How many levels are included in the stage of partial sagehood?

A: There are four causal stages and three resultant stages.

Q: What are they each called?

A: (1) The causal stage of the *srotāpanna*, (2) the resultant stage of the *srotāpanna*, (3) the causal stage of the *sakṛdāgāmin*, (4) the resultant stage of the *sakṛdāgāmin*, (5) the causal stage of the *anāgāmin*, (6) the resultant stage of the *anāgāmin*, and (7) the causal stage of the Arhat.

Q: Are the terms *srotāpanna*, and so forth, Sanskrit or Chinese?

A: They are Sanskrit terms.

Q: What are their Chinese equivalents?

265a A: *Srotāpanna* is translated as “entering the stream.” It is also translated as “stream-winner.” “Entering” has the same meaning as “winning.” It refers to one who has just entered the noble stream [of the Buddhist Path]. *Sakṛdāgāmin* means “once-returner.” It refers to one who, after finishing this present life, is reborn in heaven, from which he is once more reborn as a human being who will attain the stage of the *anāgāmin*. *Anāgāmin* means “non-returner.” It refers to one who will never again return to this world of desires.

Q: The stages of partial sagehood are such. What is the stage of ultimate sagehood?

A: The stage of ultimate sagehood is the resultant stage of the Arhat.

Q: Is there a translation for the term Arhat?

A: There is no translation for this term, but it contains three meanings.

Q: What are these three meanings?

A: One who has killed the traitor [of passions]; one who has no more rebirths; and one who is worthy of homage.

Q: Of these four levels how many are labeled “the wise” and how many “the sagacious”?

A: The two levels of ordinary people are labeled “the wise” and the two levels of partial and ultimate sagehood are labeled “the sagacious.”

Q: What do you mean by labeling these "the wise" and "the sagacious"?

A: "The wise" is close to "the sagacious," therefore it is called wise. One is able to conquer the delusions of wrong views and concepts by means of approximate understanding. One arouses true understanding by means of this approximate understanding, and therefore it is called "close to sagacity." Sagacity means "correct." One is called a sage because he correctly contemplates suffering [and thus severs the delusions of mistaken views], thus arousing true understanding [and severing the delusions of false attitudes], leaving behind the stage of the ordinary person to enter that of the sage, and perceiving reality with true wisdom.

Q: Next, is the term "Pratyekabuddha" Sanskrit or Chinese?

A: It is Sanskrit.

Q: What is it in Chinese?

A: This is translated [into Chinese] as "one who is awakened concerning conditions." This refers to one who lives during the time of a Buddha and, by hearing an exposition on Twelfefold Conditioned Co-arising, immediately awakens to Pratyekabuddhahood.

Q: How many varieties of Pratyekabuddhas are there?

A: There are two kinds. Those who appear during the time of the Buddha have already been mentioned. If they are to appear during a time when there is no Buddha in the world, they have an immediate spontaneous awakening to Pratyekabuddhahood while contemplating the scattering of flowers or the falling of leaves.

Q: What is their status with regard to the stages of ordinary people and sages?

A: The distinct stages of the ordinary person and the sage, and the meaning of the resultant enlightenment upon severing delusions, are all the same as the Śrāvaka. There are no differences, except that they overcome the habitual propensities of passions.

Q: Next, is the term "Bodhisattva" Sanskrit or Chinese?

A: It is Sanskrit. [In Chinese] the longer transliteration is *P'u-t'i-sa-ta*, but here we use the abbreviation *P'u-sa*.

Q: What is the meaning in Chinese?

A: Bodhi means "enlightenment," or "the mind that aspires for the Buddhist Path," and *sattva* means "a sentient being."

Q: What vows are made by a Bodhisattva?

A: He makes four great vows at the time of his first aspiration for enlightenment.

Q: What are these four great vows?

A: (1) To save all who are not yet saved, by the vow "Though there are unlimited sentient beings, I vow to save them." (2) To awaken those who do not yet understand, by the vow, "Though there are unlimited passions, I vow to sever them." (3) To soothe those who are not yet settled, by the vow, "Though there are inexhaustible doctrines, I vow to know them." (4) To lead to Nirvāṇa those who have not yet attained Nirvāṇa, by the vow "Though the Buddhist Path is supreme, I vow to fulfill it."

Q: Concerning these four great vows, what conditions allow one to arouse the aspiration for enlightenment?

265b A: One arouses the aspiration for enlightenment and vows to save all who have yet to be saved by contemplating the truth of suffering. One arouses the aspiration for enlightenment and vows to lead to understanding those who do not yet understand by contemplating the truth concerning the causes of suffering. One arouses the aspiration for enlightenment and vows to sooth those who are not yet settled by contemplating the truth of the Buddhist Path. One arouses the aspiration for enlightenment and vows to lead to Nirvāṇa those who have not yet attained Nirvāṇa by contemplating the truth concerning the extinction of suffering.

Q: What practices should be cultivated after arousing the aspiration for enlightenment?

A: One should cultivate the practice of the Six Perfections.

Q: What are the Six Perfections?

A: They are (1) *dāna-pāramitā*, (2) *śīla-pāramitā*, (3) *kṣānti-pāramitā*, (4) *vīrya-pāramitā*, (5) *dhyāna-pāramitā*, and (6) *prajñā-pāramitā*.

Q: Are *dāna-pāramitā* and so forth Sanskrit or Chinese?

A: They are Sanskrit terms.

Q: What are the Chinese equivalents?

A: *Dāna* means "charity." *Pāramitā* means "to reach the other shore," to leave behind this shore of the cyclic world of birth and death and arrive at the other shore of Nirvāṇa. The term *śīla* refers to the precepts. *Kṣānti* means "patience." *Virya* means "diligence." *Dhyāna* means "putting an end to evil [delusions through meditation]." *Prajñā* means "wisdom."

Q: What obstacles are overcome through the Perfections of charity, and so forth?

A: Covetousness is overcome through the Perfection of charity. The breaking of precepts is overcome through [the keeping of] precepts. Anger is overcome through patience. Slothfulness is overcome through diligence. Distraction and confusion are overcome through meditation. Ignorance is overcome through wisdom.

Q: How long must one cultivate these Six Perfections?

A: One must pass through three incalculable aeons.

Q: What is the first incalculable aeon, and so forth?

A: The first incalculable aeon is from the time the Bodhisattva Śākya first met the [ancient] Buddha Śākyamuni until the time of the Buddha Khāṇṣīkhin. The second incalculable aeon is from the time of the Buddha Śikhin to the time of the Buddha Dipaṅkara. The third incalculable aeon is from the time of the Buddha Dipaṅkara to the time of the Buddha Vipasīyin.

Q: How many Buddhas did this Bodhisattva pay homage to during these three incalculable aeons?

A: In the *Abhidharmakośabhāṣya* it says that, "During each of the incalculable aeons he paid homage to seventy thousand Buddhas, and in addition he paid homage to five, six, and seven thousand Buddhas."

Q: What is the meaning of this treatise passage?

A: The treatise gives the following interpretation: "During the first aeon he paid homage to seventy-five thousand Buddhas. During the second aeon he paid homage to seventy-six thousand Buddhas. During the third aeon he paid homage to seventy-seven thousand Buddhas."

Q: Do [the periods of] meeting [the ancient] Śākyamuni to that of the Buddha Vipāśyin belong to the beginning or completion of an aeon?

A: The verses of the *Koṣa* say, "At the completion of the three incalculable aeons he respectively met, in reverse order, the Buddhas Vipāśyin, Dipaṅkara, and Ratnaśikhin, and then he first became Śākyamuni."

Q: What is the meaning of these verses?

265c A: The treatise explains them as follows. At the beginning of the first incalculable aeon he met [the ancient] Śākyamuni. At the completion of the first incalculable aeon he met the Buddha Ratnaśikhin. At the completion of the second incalculable aeon he met the Buddha Dipaṅkara. At the completion of the third aeon he met Vipāśyin.

Q: At what time did this Bodhisattva acquire the thirty-two major marks [of a Buddha]?

A: After one hundred aeons at the latest and after ninety-one aeons at the earliest.

Q: How do we know that it was acquired after the earliest possible span of ninety-one aeons?

A: The Buddha Puṣya saw Śākyamuni and perceived that he had matured his potential as a disciple and that it would be easy for him to advance to the other shore of enlightenment. Therefore he cast a ray of light from within his cave that illuminated a great distance. The Bodhisattva saw this light and sought its source. He arrived at the place where the Buddha Puṣya was and for seven days and nights single-mindedly contemplated the Buddha without blinking his eyes. His ascetic practices were more praiseworthy

than those of Maitreya, so he attained Buddhahood nine aeons earlier.

Q: What is required to fulfill the causes of the thirty-two major marks [of a Buddha]?

A: A hundred good qualities are needed to fulfill each and every cause.

Q: What is one good quality?

A: There are many interpretations of "good quality," so it is difficult to determine its exact meaning. Some say that the mastery that the world ruler has over all the lands under heaven is one good quality. Some say that the mastery of Indra in the thirty-three heavens is one good quality. Some say that to heal the blindness of people in this universe is one good quality. Some say that the ability to preach the Dharma in a way that leads all people who break the precepts to forsake their immoral ways is a good quality. Some say that it is beyond analogizing and that only the Buddha can know it.

Q: In which continent, in what body, at what time, and under what conditions were the causes of these marks planted?

A: The causes for these marks were planted in the southern continent, in a male body, at the time of the appearance of a Buddha in this world, under the conditions of a Buddha-body.

Q: In cultivating the Six Perfections, is there a specific time when this practice is perfected?

A: There is a time of perfection when one has no obstacles in giving alms. For example, charity was perfected when King Sivi gave his body [to be eaten by a hawk] on behalf of a dove. The keeping of the precepts was perfected when King Sutasoma, though losing his throne, still wrote a verse praising the moral life and did not indulge in slander. Patience was perfected when the hermit Kṣānti bore no resentment as his limbs were severed by King Kali, and his body was restored. Diligence was perfected when Prince Mahātyāgavat entered the sea to search for a [wish-fulfilling] jewel for the sake of all the people. He finally obtained

the jewel [from the hair of the Dragon King] to help the poor. However, the sea god hid the treasure while he was sleeping. When the Prince awoke he vowed to scoop out the entire ocean with his own body. Indra was moved by this sight and all the heavenly deities helped him until it was half done. Also, for seven days Śākyamuni stood on one foot and praised the Buddha Puṣya. Concentration was perfected when a bird built a nest in the hair of the hermit Śaṅkhācārya while he was in a concentrative state. He did not emerge from his concentrative state until the chicks could fly away. Wisdom was perfected when the Prime Minister Govinda divided the land of Jambudvīpa into seven parts, which put an end to the bitter fighting between [the seven] countries.

Q: During which incalculable aeon did this Bodhisattva come to know that he would attain Buddhahood?

266a

A: From the first incalculable aeon he was constantly free from having a female body but did not yet know that he would attain Buddhahood. During the second incalculable aeon he came to know that he would attain Buddhahood, but he did not verbally say so. During the third incalculable aeon he both knew and said so.

Q: If so, at what stage did he fulfill Buddhahood?

A: He passed through the lower, middle, and higher stages of patience and that of the Dharma supreme in the world, and in the last moment he attained Buddhahood.

Q: What time is referred to by the terms “lower stage of patience,” to “the last moment”?

A: The last one hundred aeons within the third incalculable aeon, to the fulfillment of the Six Perfections, are the lower stage of patience. Next one enters the highest stage of the Bodhisattva just prior to attaining Buddhahood, is born in the Tuṣita heaven, enters his mother’s womb, leaves home, and conquers Māra. After scattering the forces of evil he sits peacefully and cultivates concentration. This is the middle stage of patience. In the next moment he enters the higher stage of patience. In the next moment he

enters the stage of the Dharma supreme in the world. In the next moment he attains the fulfillment of Buddhahood.

Q: What were his practices at the time of the fulfillment of Buddhahood?

A: He aroused true nondefilement, attained the thirty-four enlightened mental states by severing the bonds [of craving], and fulfilled Hīnayāna Buddhahood. The saint of the Himalayas offered some soft grass and the Tathāgata accepted it, [sat on it,] and fulfilled supreme enlightenment. This fulfillment of the Path on a grass seat under a tree is that of the inferior body of transformation.

Q: Do you have evidence for the type of Bodhisattva that you discuss?

A: The *Ta chih tu lun* clarifies that Kātyāyanīputra established [the classification of] Bodhisattvas of the Six Perfections of the Tripiṭaka Teachings. This is the evidence.

Q: Why do those of the two vehicles sever their bonds in this life and quickly attain the fruit of the Path, but Bodhisattvas do not yet sever their bonds while traversing from their first aspiration to the stage of conquering evil and do not attain the fruit of the Path quickly?

A: Those of the two vehicles contemplate the Four Noble Truths and Twelfefold Conditioned Co-arising and thus grow weary of the cycle of birth and death, seek Nirvāṇa on their own, and prepare themselves for their own salvation. Therefore they sever their bonds first and attain the fruit [of the Path] in this life. The Bodhisattva has compassion and thus puts [the benefits of] others first and himself last. For three incalculable aeons he cultivates the Six Perfections; therefore he does not attain the fruit quickly.

Q: The object of contemplation is not the same for those of the Hīnayāna and the Mahāyāna. Is there a difference also in the wisdom that does the contemplating?

A: There are distinctions with regard to the time necessary for cultivating the causes [of enlightenment]. The Śrāvaka takes three

lifetimes during sixty aeons, the Pratyekabuddha takes four lifetimes during one hundred aeons, and the Bodhisattva takes three incalculable aeons. Nevertheless they all utilize the wisdom of inferior salvation through the understanding of emptiness by analysis, analyzing [all things] into the five substantial aggregates [from which they are composed]. Thus they all conclude with the same one-sided truth. This is explained in detail in the commentary [the *Ssu chiao i* by Chih-i].

2. The Shared Teaching

Q: What is the meaning of that called "Shared"?

A: Shared means "the same."

Q: Why is it said to be the same?

A: It is called Shared because those of the three vehicles [Śrāvakas, Pratyekabuddhas, and Bodhisattvas] all accept the same [content].

Q: If those of the three vehicles accept the same, then is it Mahāyāna or Hinayāna?

A: It is actually meant for the Bodhisattvas but also shared on the side with those of the two vehicles. Therefore it is introductory Mahāyāna.

Q: How many types are there of this Shared Teaching?

266b A: There are many meanings, which can be summarized in eight parts: teaching, reality, wisdom, severance, practice, levels, causes, and results. All of these are shared by those of the three vehicles.

Q: For what reason do you say that these teachings, and so forth through results, are shared?

A: (1) The teachings are shared because those of the three vehicles accept the same teaching concerning the emptiness of that which is conditionally co-arisen. (2) Reality is shared because they share the same one-sided view concerning reality. (3) Wisdom is shared because they are the same in attaining the wisdom [of the emptiness] of all things [so that they are] skillful in saving

[sentient beings]. (4) Severance is shared because their severance of the delusions of this triple world is the same. (5) Practice is shared because the practice for [attaining] nondefilement is the same. (6) The levels [of attainment] are shared because the stages from "parched wisdom" to the stage of Buddhahood are all the same. (7) Causes are shared because the nine non-obstructions are the same. (8) Results are shared because the results of the nine liberations and two types of Nirvāṇa are the same.

Q: There are eight meanings to the term "Shared." Why is one singled out and called "Shared Teaching"?

A: Without the Shared Teaching one cannot know the shared [perception of] reality, and so forth, and one cannot attain the shared results.

Q: Those of the three vehicles all accept these teachings. Why is it not called "Common Teaching"?

A: If it were called "Common," it would include only the attainment of the closer [Hīnayāna] extreme of the two vehicles, and not the further extreme [of the Mahāyāna]. If we use the term "shared," then this is convenient for both, and it includes the near [Hīnayāna Tripiṭaka Teaching] and far [Mahāyāna Distinct and Perfect Teachings].

Q: What do you mean by saying "convenient for both"?

A: It shares both the Distinct and the Perfect [Teachings].

Q: How about the levels of stages in this Teaching?

A: Those of the three vehicles commonly practice the ten stages.

Q: What are the names of these ten stages?

A: (1) The stage of parched wisdom, (2) the stage of potential, (3) the stage of eight personalities, (4) the stage of insight, (5) the stage of thinner [delusions], (6) the stage of freedom from desires, (7) the stage of conclusion, (8) the stage of the Pratyekabuddha, (9) the stage of the Bodhisattva, and (10) the stage of the Buddha.

Q: Why are these called “the stage of parched wisdom” and so forth?

A: At the stage of parched wisdom, one has not yet attained the water of [insight into] reality at the levels of “warming up” and “[Identity in] Outer Appearance,” but wisdom is profound and penetrating with regard to mindfulness of marks in general. Therefore it is called “parched wisdom.” At the stage of potential one has attained the Dharma of “warming up” and the water of [insight into] reality, so the mind is moistened and advances to the levels of the “summit,” “patience,” and “Dharma supreme in the world” and thus attains insight into the undefiled nature [of reality]. At the two stages of “eight personalities” and “insight,” one never emerges from the state of contemplation, and one severs the delusions of mistaken views, arouses true nondefilement, and perceives the truth concerning reality. At the stage of “thinner [delusions],” one destroys the essence of the first six classes of deluded attitudes in the realm of desire. Therefore it is called “thinner [delusions].” At the stage of “freedom from desires,” one severs the nine classes [of deluded attitudes] so that one no longer returns to the realm of desire. At the stage of “conclusion,” those of the three vehicles advance to sever seventy-two classes of deluded attitudes in the realms of form and formlessness and exhaustively attain the fruit of the Arhat. At the stage of the Pratyekabuddha, though one has severed the same delusions of mistaken views and attitudes [as the Arhat], one has solid merits and sharp faculties, so one is also able to remove habitual propensities. The Bodhisattva, beginning with the first aspiration, contemplates the Four Noble Truths as not arising, arouses the mind of enlightenment, arrives at the sixth and seventh stages, and then reenters conventional existence from [the insight of] emptiness and fulfills [the salvation of] sentient beings. At the stage of Buddhahood the capabilities of those of the three vehicles are brought to maturity and, sitting on the seat of enlightenment, one attains universal wisdom. This is called the stage of Buddhahood.

Q: Why is it said that these ten stages are practiced in common?

266c A: Because the three people [of the three vehicles] are the same in severing the delusions of mistaken views and attitudes.

Q: If they are the same in severing the delusions of mistaken views and attitudes, are there any differences between the method of contemplation and that of the Tripiṭaka Teaching?

A: There are differences in being skillful and clumsy, for they are not the same [in understanding emptiness] by analysis and essentially.

Q: What is the meaning of “being skillful and clumsy . . . by analysis and essentially”?

A: Those of the Shared Teaching are called skillful in perceiving the truth concerning the essential [emptiness] of the aggregates, and those of the Tripiṭaka Teaching are called clumsy because they approach the truth by breaking down and analyzing the aggregates [and thus realize their non-substantiality].

Q: What is the meaning of “entering conventional existence from emptiness” in the stage of the Bodhisattva?

A: Conventional existence refers to the realm of transformations. Emptiness refers to [the state of contemplation that consists of] insight into emptiness. [The Bodhisattvas] vow to reserve habitual propensities [of craving] in order to return and be reborn in this triple world. Utilizing the wisdom that comes from having cultivated all practices, indulging in supranormal powers, and purifying the Buddha-lands, they fulfill [the salvation of] sentient beings.

Q: How about the severance of delusions and the attainment of the fruit of enlightenment in the tenth stage?

A: One severs and removes any remaining propensities by utilizing the final state of single-mindedness in which there is a correspondence of wisdom and reality; therefore it is called Buddhahood. This is the supreme body of transformation, the perfection of the Path under the seven-jeweled tree on the seat with a heavenly robe.

Q: Do the people of the three vehicles traverse the ten stages from that of “parched wisdom”?

A: A Śrāvaka traverses the first to the seventh stage, a Pratyekabuddha the first to the eighth stage, and a Bodhisattva the first to the ninth stage.

Q: Is there scriptural evidence for these ten stages?

A: Yes, in the *Pañcaviṃśati-sāhasrikā-prajñā-pāramitā Sūtra*.

Q: How do these ten stages compare to the levels of attainment in the Tripiṭaka Teaching?

A: The stage of parched wisdom corresponds to the levels of the five meditations, mindfulness concerning objects individually, and mindfulness concerning objects in general. The stage of potential corresponds to the levels of warming up, the summit, patience, and Dharma supreme in the world. The stages of eight personalities and insight correspond to the level of the *srotāpanna*. The stage of thinner [delusions] corresponds to the level of the *sakṛdāgāmin*. The stage of freedom from desires corresponds to the level of the *anāgāmin*. The stage of conclusion corresponds to the level of Arhat.

Q: If one advances from here to the Distinct or Perfect Teaching, to what level does it correspond?

A: If one is enlightened concerning the Middle Path, one fulfills the first Stage of the Distinct Teaching or the first Abode of the Perfect Teaching.

3. The Distinct Teaching

Next I shall clarify the Distinct Teaching.

Q: Why is this called "Distinct"?

A: "Distinct" is a term meaning "not common."

Q: What is meant by "not common"?

A: This teaching is explained apart from those of the two vehicles, therefore it is called the Distinct Teaching. Also, its [interpretation of] teaching, reality, wisdom, severance, practice, levels, causes, and results are distinct from [those of] the previous two Teachings and distinct from the last teaching of perfect integration. Therefore it is called "Distinct."

Q: What principle [of reality] is clarified in this Teaching?

A: It clarifies the principle of the Four Noble Truths as immeasurable.

Q: For whom is it taught?

A: Only to transform Bodhisattvas, and not to lead those of the two vehicles across.

Q: Why is this called the Distinct Teaching and not the Uncommon Teaching?

A: The *Ta chih tu lun* clarifies the *prajñā*-wisdom that is unique to Bodhisattvas. When the *Vaipulya Sūtras* and the *Pañcaviṃśatisāhasrikā-prajñā-pāramitā Sūtra* were preached, the Śrāvakas and Pratyekabuddhas also heard it but the Bodhisattvas were distinctly transformed. Therefore the term "Distinct" is used.

Q: What levels of practice are clarified in this Teaching?

A: It broadly clarifies the levels of gradual practice that the Bodhisattvas cultivate over many aeons.

267a Q: What are these levels?

A: The Ten Levels of Faith, the Ten Levels of Abodes, the Ten Levels of Practice, the Ten Levels of Merit Transference, the Ten Stages, the Level of Preliminary Awakening, and the Level of [Supreme] Subtle Awakening.

Q: On what Sutras are these levels based?

A: They are based on the *Avataṃsaka Sūtra*, the *Ying lo ching*, the *Jen wang ching*, the *Suvarṇaprabhāsa Sūtra*, the *Sheng-t'ien-wang ching*, and the *Mahāparinirvāṇa Sūtra*.

Q: Are the levels contained in these Sutras all the same?

A: Each has some but not others. The *Avataṃsaka Sūtra* clarifies forty-one levels: the Ten Abodes, the Ten Levels of Practice, the Ten Levels of Merit Transference, the Ten Stages, and Subtle Awakening. The *Ying lo ching* clarifies fifty-two levels: it adds the Ten Levels of Faith and the Level of Preliminary Awakening. The *Jen wang ching* does not discuss the Level of Preliminary Awakening so it only clarifies fifty-one levels. The *Suvarṇaprabhāsa Sūtra*

has only the Ten Stages and the fruit of Buddhahood. The *Sheng-t'ien-wang ching* has only the Ten Stages. The *Mahāparinirvāṇa Sūtra* clarifies the five practices and the ten virtuous qualities.

Q: Why are the levels in the Sutras not all the same?

A: How can there be a set explanation [of stages] if they are to benefit [sentient beings] in accordance with their capabilities?

Q: On which Sutra is your explanation based?

A: I shall clarify seven levels based on the *Ying lo ching*, as listed above.

Q: What are the names of the different levels?

A: The Ten Levels of Faith are (1) Faith, (2) Mindfulness, (3) Diligence, (4) Wisdom, (5) Concentration, (6) Non-retrogression, (7) Merit Transference, (8) Preservation of the Dharma, (9) Discipline, and (10) [Fulfillment of] Vow. The Ten Abodes are (1) Aspiration, (2) Maintenance, (3) Cultivation, (4) Noble Rebirth, (5) Completion of Expedients, (6) Rectification of the Mind, (7) Non-retrogression, (8) Childlike Goodness, (9) Dharma-prince, and (10) Anointment. The Ten Levels of Practice are [characterized as] (1) Joyful, (2) Beneficial, (3) Lacking in Hate, (4) Unexhausted, (5) Unconfused, (6) Attractive, (7) Unattached, (8) Honored, (9) Exemplary, and (10) True. The Ten Levels of Merit Transference are (1) Salvation of Sentient Beings, (2) Indestructibility, (3) Equality with All the Buddhas, (4) Universal Pervasion, (5) Inexhaustible Virtue, (6) Correspondence with All Solid Good Roots of Non-differentiation, (7) Awakening of Equality toward All Sentient Beings, (8) the Manifestation of Suchness, (9) Unrestrained and Unattached Liberation, and (10) the [Immeasurable] Dharma Realm. The Ten Stages are [characterized as] (1) Joyful, (2) Undeiled, (3) Clear, (4) Radiant Wisdom, (5) Difficult to Conquer, (6) Face to Face [with Reality], (7) Far-reaching, (8) Immovable, (9) Good, and (10) Dharma-cloud.

Q: What are the practices associated with these levels?

A: Ordinary people of the lower level are on the Ten Levels of Faith and utilize the contemplation of emptiness by analyzing

and breaking down phenomena. Ordinary people who are on an advanced level are on the levels of Abodes, Practice, and Merit Transference. On the level of Abodes the contemplation of things as essentially empty is utilized. These are the two methods of contemplating emptiness: by analysis and as essentially empty. The perfection of this contemplation of emptiness destroys the delusions of mistaken views and attitudes. On the Ten Levels of Practice the contemplation of conventional existence is perfected, and this destroys minute delusions. On the Ten Levels of Merit Transference one cultivates the contemplation of the Middle Path and overcomes ignorance. On the level of partial enlightenment, that is, from the first Stage to the Level of Preliminary Awakening, one partially destroys ignorance and is partially enlightened concerning the Middle Path.

Q: What about the level of ultimate sagehood?

A: The level of ultimate sagehood alone is Subtle Awakening that destroys the delusion of ignorance and puts an end to the birth and death of inconceivable transformations. This is the attainment of the Path on the seven-jeweled seat by the body of recompense.

Q: All obstacles are included under the "obstacles of passions" and the "wisdom obstacle." Why do you add the "minute delusions"?

A: These two kinds of obstacles are found in the *Bodhisattva-bhūmi*. The three kinds of delusions are enumerated on the basis of the *Pañcaviṃśati-sāhasrikā-prajñā-pāramitā Sūtra* and the *Ta chih tu lun*.

Q: What are the phenomenal appearances and reality of the three kinds of delusions enumerated here?

A: The delusions of mistaken views and attitudes correspond to the obstacle of passions. Now if one exposes the meaning of phenomenal appearances and reality with regard to the wisdom obstacle, the obstacle to wisdom concerning phenomenal appearances corresponds to "minute delusions," and the obstacle to wisdom concerning reality corresponds to the "delusion of ignorance."

4. The Perfect Teaching

Next I shall clarify the Perfect Teaching.

Q: Why is this called "Perfect"?

A: "Perfect" means "not one-sided." It is different from the two previous Teachings in that it is direct in its explanation of subtle reality. It is different from the graded and differentiated Teachings in that its teachings are perfectly integrated and unobstructed. Also, its teaching, reality, wisdom, severance, practice, levels, causes, and results are perfect; therefore it is called the Perfect Teaching.

Q: What do you mean by "direct in its explanation of subtle reality," and "perfectly integrated and unobstructed"?

A: [In the Perfect Teaching] from the beginning one contemplates true reality, and objects are perceived as identical with the Middle; [one sees] that there is not one color or odor that is not the Middle Path. One knows directly the true reality of the perfectly integrated threefold truth. From beginning to end, there is no Buddha-dharma that is not truly real.

Q: What reality is clarified in this Teaching?

A: It clarifies the truth of the Middle Path, which is beyond conceptual understanding.

Q: For whose sake is it explained?

A: It is explained for the sake of those with the sharpest faculties.

Q: What levels [of attainment] are clarified for these people?

A: It clarifies the levels of the Six Identities.

Q: What are these Six Identities?

A: (1) Identity in Reality, (2) Verbal Identity, (3) Identity in Contemplative Practice, (4) Identity in Outer Appearance, (5) Identity in Partial [Realization of the] Truth, and (6) Ultimate Identity.

Q: Why do you posit Six Identities?

A: They are six so that nothing is left out from beginning to end. They are identities because they are interpenetrating from beginning to end. Their reality is the same, therefore they are "identical." Their phenomenological appearances are different, therefore they are six. From first to last their reality is the same; from beginning to end nothing is left out.

Q: What is the meaning of the gradual succession of the Six Identities?

A: Sentient beings are inherently endowed with the reality of three virtuous qualities [of the Dharma Body, *prajñā*-wisdom, and liberation]. This is called "Identity in Reality." They come to know this by being taught. This is called "Verbal Identity." The cultivation [of practice] that results from coming to know this is called "Identity in Contemplative Practice." Through contemplation and calming the mind one begins to simulate one's true function. This is "Identity in Outer Appearance." When the three virtuous qualities are partially manifested and one attains the Buddha-dharma partially, this is "Identity in Partial [Realization of the] Truth." When both wisdom and severance are perfected and the three virtuous qualities completely manifested, this is "Ultimate Identity."

Q: How do these levels of the Six Identities correspond to the level of the five preliminary grades and the fifty-two [Bodhisattva] levels?

A: The first two levels of identities do not correspond to any levels. The Identity in Contemplative Practice corresponds to the five preliminary grades. The Identity in Outer Appearance corresponds to the Ten Levels of Faith. The Identity in Partial [Realization of] the Truth corresponds to the Ten Abodes, the Ten Levels of Practice, the Ten Levels of Merit Transference, the Ten Stages, and the Level of Preliminary Awakening. Ultimate Identity corresponds to the Level of Subtle Awakening.

Q: How do the preparatory levels of ordinary people and sages compare with regard to these levels?

A: The five preliminary grades of conventional designation correspond to the lower level of ordinary people. The purification

of the six senses corresponds to the higher level of ordinary people. The levels from the Ten Abodes to the Level of Preliminary Awakening correspond to the level of partial sagehood. The one Level of Subtle Awakening corresponds to the level of ultimate sagehood.

Q: What are the “five preliminary grades” and the “purification of the six senses”?

A: To be endowed with the ten mental attributes [of the Ten Levels of Faith] is the first preliminary grade of Joy because of being in Accordance [with the Truth]. To read and chant the Sutras is the second preliminary grade. To add then the preaching of the Dharma is the third preliminary grade. To add the practice of the Six Perfections is the fourth preliminary grade. To practice the Six Perfections correctly is the fifth preliminary grade. The purification of the six senses means to purify the organs of (1) sight, (2) sound, (3) scent, (4) taste, (5) touch, and (6) thought.

Q: What Sutra is the basis of this level of five preliminary grades?

A: It is based on the [seventeenth] chapter of the *Lotus Sutra*, “Discrimination of Virtuous Qualities.”

Q: Why do you establish five preliminary grades distinct and beyond the Ten Levels of Faith?

A: This is merely to distinguish differences and similarities. By similarities is meant that these [five preliminary grades] are included within the first mental state of the Ten Levels of Faith. By differences is meant that it is divided into five grades. These are differentiated now in order to illustrate the lower levels of ordinary people.

Q: What delusions are severed on the level of “Outer Appearance,” and what delusions are destroyed on the level of “Partial [Realization of] the Truth”?

A: On the level of “Outer Appearance” one first spontaneously removes the delusions of mistaken views and attitudes. It is as in melting steel to make a vessel; one first gets rid of the crude impurities. On the level of “Partial [Realization of] the Truth” one

destroys all the minute ignorance remaining in the forty-one levels of the transworldly realm.

Q: How can we know that the delusions of mistaken views and attitudes are severed on the level of "Outer Appearance" and that ignorance is severed on the level of "Partial [Realization of] the Truth"?

A: The *Jen wang ching* says, "The ten Bodhisattvas of goodness [the Bodhisattvas on the Ten Levels of Faith in the Perfect Teaching] arouse the great mind [of aspiration for enlightenment] and eternally depart from this oceanlike triple realm, which is a cycle of suffering." Therefore it is said that the delusions of mistaken views and attitudes are severed on the Ten Levels of Faith, or [the level of "Identity in] Outer Appearance." The *Avatamsaka Sūtra* says, "At the time of the first aspiration one has already fulfilled complete awakening and fully penetrates the nature of the true reality of all dharmas. The essence of any and all wisdom is not realized from being taught by others." The *Lotus Sutra* says, "The Buddha's knowledge and insight are exposed." It should be known clearly that ignorance is severed on the level of the first aspiration for enlightenment, which is the first Abode stage.

Q: What is meant by "ignorance is severed on the level of aspiration for enlightenment, which is the first Abode stage"?

A: When one enters the level of the first Abode, the severance of one is the severance of all, and the attainment of the one body of the Tathāgata is the [attainment of] immeasurable [transformational] bodies. [The Buddha] is able to scatter his body in a hundred Buddha realms, appear in the ten realms of existence, and manifest his body of visible form everywhere in accordance with the capabilities [of sentient beings] and to save [sentient beings].

Q: If one fulfills complete awakening on the level of the first Abode of "aspiration," why is it necessary to go through the remaining levels?

A: What is meant by "fulfillment of complete awakening" is to fulfill the partial attainment of complete awakening. [The level of]

the first Abode of "aspiration" is not identical to the fulfillment of ultimate, complete awakening.

Q: How can we know this?

A: The meaning can be known by the analogy of the lamp.

Q: What is this analogy?

268a A: The analogy is this: if one places a burning lamp in a dark room, that room is lit all over, and if two or three or forty-two lamps are added, the illumination increases accordingly. If this analogy is understood, one should know the meaning of "all fulfilled in the fulfillment of one," and not fail to understand the clear difference between the beginning and end, and between illumination and darkness.

Q: With regard to what do you establish that "all is fulfilled in the fulfillment of one, and all is severed in the severance of one"?

A: "Fulfillment" is established with regard to wisdom, and "destruction" is established with regard to delusions. Wisdom and severance are non-dual; the fulfillment [of wisdom] and the destruction [of delusion] are simultaneous. It should be understood as analogous to the fact that when light arises darkness is extinguished. The analogy of the lamps is from the *Ta chih tu lun*.

Q: How much time do Bodhisattvas of this teaching pass through to fulfill Buddhahood?

A: In one life they enter the first Abode of "aspiration for enlightenment."

Q: How can we know this?

A: The *Sutra of Innumerable Meanings* (*Wu-liang i ching*) says, "In this body one attains the patience [which comes from realizing the truth] of nonarising and the instantaneous destruction of all passions and the cycle of birth and death." The *Mahāparinirvāṇa Sūtra* says, "On the Himalayan mountains there is a grass called 'forbearance.' If a cow eats this it will experience the most exquisite flavor." You should understand this meaning.

Q: Should this attainment of Buddhahood in one lifetime be understood as the fruit of partial realization or as the ultimate fruit of enlightenment?

A: It is the fruit of partial realization and not the ultimate fruit of enlightenment.

Q: If so, this one should be called a Bodhisattva and not a Buddha.

A: One who seeks that which is above is a Bodhisattva; one who seeks that which is below is a Buddha.

Q: What is ultimate Buddhahood in the Perfect Teaching?

A: The self-wrought reward body of enjoyment of the Tathāgata Vairocana.

Q: How is this known?

A: In the *Mo-ho chih-kuan* it says, "If one contemplates Twelve-fold Conditioned Co-arising and culminates the reality of the Middle Path, this refers to the Buddha Vairocana of the Perfect Teaching. When he is seated on the seat of enlightenment, it becomes the seat of emptiness." The *Saddharmapuṇḍarīka-sūtra Upadeśa* says, "Secondly, manifesting the wisdom of the Buddha [as reward body] and completing the practices of the Ten Stages, one attains the enlightenment of eternal Nirvāṇa, because, as the *Lotus Sutra* says, 'Good sons, I have actually already attained Buddhahood immeasurable and unlimited hundreds and thousands and millions and billions of aeons ago.'" The *Sutra of Meditation of the Bodhisattva Universal Virtue* [*P'u hsien kuan ching*] says, "The Buddha Śākyamuni is called 'Vairocana Who Pervades All Places.' This Buddha's abode is called 'Eternal Tranquil Light.' It is a place that embodies the perfection of permanence; a place where the perfection of the selfhood is established; a place where the marks of Being are extinguished by the perfection of purity; a place where the marks of body and mind do not abide due to the perfection of pleasure."

D. Final Summation

Q: How are these Four Teachings classified with regard to this realm of the [triple] world and the transworldly realm?

A: The two Teachings of the Tripiṭaka and the Shared both correspond to this realm of the [triple] world. Both Distinct and Perfect Teachings correspond to the transworldly realm.

Q: How are they classified with regard to phenomenal appearances and reality?

A: The Tripiṭaka Teaching corresponds to the phenomenal appearances of this realm. The Shared Teaching corresponds to the reality of this realm. The Distinct Teaching corresponds to the phenomenal appearances of the transworldly realm, and the Perfect Teaching corresponds to the reality of the transworldly realm.

Q: How are they classified with regard to Hīnayāna and Mahāyāna?

268b

A: The Tripiṭaka Teaching belongs to the Hīnayāna. The Shared Teaching is common to both the Mahāyāna and the Hīnayāna. The Distinct and Perfect Teachings are completely Mahāyāna.

Q: Also, how are they classified with regard to the tentative and the real?

A: The first three are tentative, and the last one is real.

Q: The true essence of all Four Teachings is one. Why are there Four Teachings?

A: Although basically they are one, perceptions are not the same depending on the capabilities of sentient beings. This is the reason why Four Teachings arose. In the *Lotus Sutra* it says, "Three are taught and distinguished concerning the one Buddha-vehicle." The meaning is the same here.

Chapter II

The Meaning of the Five Flavors

Reality itself is beyond verbalization, but one must use conventional language to encounter reality. The Path cannot be grasped through discussion, but stages [of attainment] can be discerned through the process of discussion. Therefore many explanations are conventionally presented for the sake of beings in this realm of suffering, and to teach [the truth for the sake of] the deaf and the blind. [The classification scheme of] the Five Periods is utilized to illumine the hidden minuteness of the tranquil light of inherent awakening. Therefore we list the five light and heavy flavors and clarify the progression of the teachings. This meaning is interpreted in three sections: Introduction, Scriptural Support, and Interpretation.

A. Introduction

Question: What are the names of the Five Flavors?

Answer: (1) The flavor of milk, (2) the flavor of cream, (3) the flavor of curds, (4) the flavor of butter, and (5) the flavor of ghee.

B. Scriptural Support

Q: What Sutra contains the text explaining the Five Flavors?

A: The *Mahāparinirvāṇa Sūtra*.

Q: What does the text say?

A: This Sutra says, "It is analogous to a cow giving milk. Cream emerges from the milk. Curds emerge from the cream. Butter

emerges from the curds. Ghee emerges from the butter. The twelvefold scripture emerges from the Buddha. . . ." The Sutras emerge from the twelvefold scripture. The *Vaipulya* texts emerge from these Sutras. The *Prajñā-pāramitā Sūtras* emerge from the *Vaipulya* texts. The *Mahāparinirvāṇa Sūtra* emerges from the *Prajñā-pāramitā Sūtras*.

C. Interpretation

Q: What doctrines are being compared to these Five Flavors?

A: It is an analogy for the sequence of the Buddha's teachings.

Q: What is this sequence?

A: The *Avataṃsaka Sūtra* is analogous to the flavor of milk. The *Āgamas* are analogous to the flavor of cream. The *Vaipulya* texts are analogous to the flavor of curds. The *Prajñā-pāramitā Sūtras* are analogous to the flavor of butter. The *Lotus* and *Mahāparinirvāṇa Sūtras* are analogous to the flavor of ghee.

Q: Why is the *Avataṃsaka Sūtra* analogous to milk, and so forth to the *Lotus* and *Mahāparinirvāṇa Sūtras* being analogous to ghee?

A: When the Buddha sat on the seat of enlightenment and first perfected complete awakening, he expounded purely on the Mahāyāna for the sake of the Bodhisattvas. This was like the sun, which upon rising first illumines the tall mountains. Milk is the beginning of all the flavors. It is analogous to the direct teachings [of the Buddha immediately after his enlightenment] being the core of all the teachings. Also, the analogy of the flavor of milk has two other meanings. First, it is the beginning of all his great deeds; and second, it is [taught at a stage when the teachings] for the sake of those of inferior capabilities have not yet been taught. Therefore the [teachings of] the *Avataṃsaka Sūtra* are analogous to milk. Next, without moving from his place of enlightenment he magically went to the Deer Park and preached the sermon on the Four Noble Truths as arising and perishing. This is analogous to cream emerging from milk. Next, he expounded the teachings of the

Vaipulya texts, the “Great Collection of Sutras,” the *Vimalakīrti-nirdeśa Sūtra*, the *Viśeṣacinta-brahmapariṣcchā Sūtra* and so forth, which praise the perfect and criticize the one-sided, extol the Mahāyāna and impugn the Hīnayāna. This is analogous to curds emerging from cream. Next he preached all of the *Prajñā-pāramitā Sūtras*, in which the explanation is left to Śāriputra, as the rich man passes on the household treasures to his son, and distinctions as to superior and inferior are integrated. This is analogous to butter emerging from curds. Next, the first four flavors are exposed as belonging ultimately to the Buddha-vehicle. This is analogous to ghee emerging from butter.

Q: The [teachings of] the *Avataṃsaka Sūtra* are the direct teaching of the Mahāyāna. Why are they analogous to milk?

A: This does not refer to it being light or heavy [in profundity], but merely means that it comes first. Therefore it corresponds to the first flavor.

Q: The *Mahāparinirvāṇa Sūtra* says that “the *Mahāparinirvāṇa Sūtra* emerges from the *Prajñā-pāramitā Sūtras*.” Why does it not mention the *Lotus Sutra*? Why is the *Lotus Sutra* analogous to ghee?

A: The *Mahāparinirvāṇa Sūtra* is called “ghee,” and the *Lotus Sutra* is called “a meal fit for the great King.”

Q: Although you quote the phrase “a meal fit for the great King,” this is evidence for the meaning but not the text.

A: The *Saddharmapuṇḍarīka-sūtra Upadeśa* says [in reference to the *Lotus Sutra*], “Of these Five Flavors, ghee is supreme.” Therefore we know that the two Sutras are both analogous to ghee. Also, the Buddha Dīpa [Moon and Sun Glow] expounded the *Lotus Sutra* and then proclaimed that at midnight he would enter Nirvāṇa. In the same way this Buddha [Śākyamuni] also first expounded the *Avataṃsaka Sūtra* and later expounded the *Lotus Sutra*. When the Buddha was Kāśyapa he also did the same thing; in all cases he did not explain the *Mahāparinirvāṇa Sūtra*. In all these cases the *Lotus Sutra* is the last teaching and the last flavor. Now the Buddha utilizes the *Lotus Sutra* as ghee in order to bring

to maturity those who are ready. He then [in the *Mahāparinirvāṇa Sūtra*] leads the remaining [sentient beings] to maturity through repeating [teachings concerning] *prajñā*-wisdom and leads those [of the fourth *Prajñā-pāramitā* period] to enter Nirvāṇa. Thus the *Mahāparinirvāṇa Sūtra* is used as the last teaching and last flavor. Also, the *Mahāparinirvāṇa Sūtra* says, “By receiving an assurance of Buddhahood in the *Lotus Sutra*, one perceives one’s potential for enlightenment, attains the great fruit [of Buddhahood], and undertakes no more action, as when the autumn harvest is done and placed in winter storage.”

Q: Are there any distinctions to be made between the Five Flavors and the Five Time Periods?

A: The Five Flavors are identical to the Five Time Periods. There is only the distinction of Dharma and analogy.

Q: Are the Five Time Periods clarified in the *Lotus Sutra*?

A: In the chapter on “Belief and Understanding” in the *Lotus Sutra* it says, “Accordingly he dispatched an attendant to follow quickly . . . but the poor son was terrified and fell to the earth.” This refers to the first time period. It also says, “He secretly dispatched two men” who brought the son back through expedient means. This refers to the second time period. It also says, “At the end of this time there was mutual trust and he came and went without difficulty, though he still lived in the same place.” This refers to the third time period. It also says, “The father knew that he would die before long. . . .” This refers to the fourth time period. It also says, “When facing his last moments, he ordered his son [to come, and the father revealed their true relationship].” This refers to the fifth period.

269a Q: The teachings of the Buddha’s life include all of the Four Teachings. Why are the Five Flavors also established?

A: The Four Teachings are given in reference to the depth or shallowness of capabilities, and the Five Flavors clarify the order of the teaching. The purpose of interpreting all meaning and truth with the Four Teachings and the Five Flavors is to manifest the *Lotus Sutra* as the climax of the Buddha’s life teachings.

Chapter III

The Meaning of the One Vehicle

All Buddhas appear in the world for one great purpose. Though distinctions are made as to the three vehicles, ultimately [they all] rely on One Vehicle. Therefore Śākyamuni descended to this world to be born in a royal palace, left home, and attained the Path according to his capability. He preached many different sermons; some were at first direct and later gradual, some were at first gradual and later direct, but all were taught as inducements to the *Lotus Sutra*. This is the meaning of the Sutra where it says, “The teachings of expedient means are exposed [like the opening of a gate] and the aspects of true reality revealed.” There are four sections for interpreting this meaning. The first is the Explanation of Terms; the second is the Interpretation of the Essence; the third is Quotations from Scripture [i.e., Scriptural Support]; and the fourth is the Interpretation.

A. Explanation of Terms

Question: What is the meaning of the term “One Vehicle”?

Answer: “One” means non-dual and “vehicle” refers to a means of transportation.

Q: What are the meanings of “non-dual” and “a means of transportation”?

A: It is called “non-dual” because there are not two or three vehicles, and because it [the One Vehicle] transcends the relativity of two or three [vehicles]. It is called “a means of transportation” because practitioners ride on it to attain omniscience.

B. Interpretation of the Essence

Q: What is the essence of the One Vehicle?

A: There are two: the common essence and the distinctive essence.

Q: What are the meanings of "common essence" and "distinctive essence"?

A: The common essence is the true aspect of reality. The distinctive essences are the four categories of oneness.

Q: The common essence is understood, but what is meant by "the four categories of oneness" of the distinctive essences?

A: Oneness of reality, oneness of teaching, oneness of practice, and oneness of persons.

Q: What is the meaning of "the oneness of reality," and so forth?

A: Exposing the reality of the three vehicles as manifested in the reality of the One Vehicle is called "the oneness of reality." Exposing the teaching of the three vehicles as manifested in the teaching of the One Vehicle is called "the oneness of teaching." The practice of the three vehicles is brought in harmony with the practice of the One Vehicle; this is called "the oneness of practice." The people in the three vehicles are brought in harmony with those in the One Vehicle; this is called "the oneness of persons."

Q: Why is it said that the reality of the three vehicles is brought into harmony with the reality of the One Vehicle, and so forth?

A: Because the three vehicles are not the fundamental intent of the Buddha. The One Vehicle is the fundamental import of the Buddha.

C. Scriptural Support

Q: The meaning of the One Vehicle is established on the basis of what Sutra passages?

A: The *Lotus Sutra* says, "All Buddhas, the World Honored Ones, appear in this world for one great deed as cause and condition."

269b Q: What is the meaning of "one great deed as cause and condition"?

A: "One" refers to the one true reality that there are not three, five, seven, or nine vehicles. Therefore it is "one." It is called "great" because its nature is vast and expansive. It is called "deed" because it is the activity of all Buddhas who appear in this world. It is called "cause" because sentient beings who have the capability thus approach the Buddha. It is called "condition" because the Buddha responds in accordance with their capabilities.

Q: Although you have quoted this text, the meaning is still not clear. Are there other passages?

A: There are truly many passages. The *Lotus Sutra* says, "The words of all Buddhas and Tathāgatas are not vain delusions. There is no other vehicle but the one Buddha-vehicle." It also says, "In the Buddha-lands in the ten directions there is only one Buddha-dharma, not two and not three." It also says, "The appearance of all Buddhas in this world is only one true deed." It also says, "All the World Honored Ones expound the Path of the One Vehicle." It also says, "The words of all the Buddhas are not different. There is only one and not two vehicles." It also says, "It is widely said to the great multitude that all Bodhisattvas and Śrāvaka disciples are taught and transformed only with the way of the One Vehicle."

Also, the chapter on "Expedient Means" [in the *Lotus Sutra*] contains sections on five kinds of Buddhas. The first section on "All Buddhas" says, "All Buddhas preach the Dharma in accordance with what is appropriate." This [illustrates that] the three tentative [teachings: Tripitaka, Shared, and Distinct] are the exposition of expedient means. The Sutra says, "This Dharma cannot be understood through conceptualization or discrimination." This [illustrates] the One True [Perfect Teaching], which manifests true reality. Next, the section on the Buddhas of the past says, "All Buddhas utilize innumerable and incalculable expedient means and various stories, parables, and words to expound all Dharmas

for the sake of all sentient beings." This clarifies the exposition of the tentative. The Sutra says, "These Dharmas are all those of the One Buddha-vehicle." This clarifies the manifestation of the real. Next, the section on future Buddhas says, "Śāriputra, all future Buddhas should, upon appearing in this world, utilize innumerable and incalculable expedient means and various stories, parables, and words to expound all Dharmas for the sake of all sentient beings." This clarifies the exposition of the tentative. The Sutra says, "All of these Dharmas correspond to the One Buddha-vehicle. Therefore all sentient beings hear the Dharma from the Buddha and everyone ultimately attains universal wisdom." This clarifies the manifestation of the real. Next, the section on present Buddhas says, "Śāriputra, at the present time, in the immeasurable hundred thousand million billion Buddha-lands in the ten directions, in the many places where all Buddhas, World Honored Ones, benefit and pacify sentient beings, all of these Buddhas also utilize innumerable and incalculable expedient means and various stories, parables, and words to expound all Dharmas for the sake of sentient beings." This clarifies the exposition of the tentative. The Sutra says, "All of these Dharmas correspond to the One Buddha-vehicle. Therefore all sentient beings hear the Dharma from the Buddha and everyone ultimately attains universal wisdom." This clarifies the manifestation of the real. Next, in the section on the Buddha Śākyamuni it says, 269c "Śāriputra, I also now do the same. Knowing that all sentient beings have various desires and profound attachments, I therefore utilize various stories, parables, words, and the power of expedient means in order to preach the Dharma, in accordance with their inherent natures." This clarifies the exposition of the tentative. The Sutra says, "Śāriputra, in this way all attain the One Buddha-vehicle and universal wisdom." This clarifies the manifestation of the real.

Q: You said previously that the One Buddha-vehicle consists of the four categories of oneness. Why do you now speak only of the One Vehicle and not illustrate the four categories of oneness?

A: The sections on the five kinds of Buddhas all include the four categories of oneness.

Q: Which passages do you mean?

A: The section on "All Buddhas" says, "The exposing, signifying, awakening, and entering of the Buddhas' knowledge and insight"; this refers to "the oneness of reality." "Only to teach and transform Bodhisattvas" refers to "the oneness of persons." "All of his actions are constantly for one purpose" refers to "the oneness of practice." "He preaches the Dharma for the sake of sentient beings utilizing only the One Buddha-vehicle" refers to "the oneness of teaching." The section on past Buddhas says, "These Dharmas are all those of the One Buddha-vehicle," referring to "the oneness of teaching." "To hear the Dharma from all Buddhas" refers to "the oneness of persons." In the phrase "Ultimately everyone attains universal wisdom," this wisdom consists of both the knower and the known. That which is known is the "one reality," and the knower refers to "the oneness of practice." The sections on future Buddhas, present Buddhas, and the Buddha Śākyamuni can be known in the same way.

D. Interpretation

Q: To which of the four categories of oneness does the phrase "exposing, signifying, awakening, and entering" correspond?

A: To the oneness of reality.

Q: How many types of interpretation does this include?

A: There are two types. First I shall quote the *Saddharmapūṇḍarīka-sūtra Upadeśa* and discuss three interpretive categories, and then I shall utilize four types of interpretation based on the commentary [the *Fa-hua wen-chü* by Chih-i].

Q: What are the passages quoted in the discussion of three interpretive categories?

A: The *Saddharmapūṇḍarīka-sūtra Upadeśa* says, "First is the meaning of supremacy. There is no other deed except [the

attainment of] universal wisdom. As the [*Lotus*] *Sutra* says, the Buddha's knowledge and insight are revealed in order to lead sentient beings to attain purity; therefore he appears in the world. Second, the meaning of sameness is: Śrāvakas, Pratyekabuddhas, and Buddhas are equal with regard to the Dharma Body. It is as the [*Lotus*] *Sutra* says, that the Buddha appears in the world because he wishes to signify the Buddha's knowledge and insight to sentient beings. Third, the meaning of the unknown: those of the two vehicles do not know the ultimate, One Buddha-vehicle. Therefore it is as the [*Lotus*] *Sutra* says, that the Buddha appears in the world because he wishes to awaken sentient beings concerning the Buddha's knowledge and insight. Fourth, the Buddha manifests immeasurable deeds of wisdom for the sake of leading them to be enlightened concerning the stage of Non-retrogression. It is as the *Lotus Sutra* says, that the Buddha wishes to lead sentient beings to enter the Buddha's knowledge and insight." Since the second and third categories are discussed in detail in the *Saddharmapuṇḍarika-sūtra Upadeśa*, I shall not discuss them at length.

Next, four interpretations based on the commentary.

Q: What are the four types of interpretations?

270a A: (1) Interpretation according to levels, (2) interpretation of the four kinds of wisdom, (3) interpretation of the Four Doctrines, and (4) interpretation of the four ways of contemplating the mind.

Q: What is the gist of the interpretation according to levels?

A: The four words "exposing, signifying, awakening, and entering" are compared with the forty levels of attainment; therefore it is said to be an interpretation according to levels.

Q: How do they compare?

A: "Exposing" corresponds to the Ten Abodes. "Signifying" corresponds to the Ten Levels of Practice. "Awakening" corresponds to the Ten Levels of Merit Transference. "Entering" corresponds to the Ten Stages.

Q: Why does the word “exposing” correspond to the Ten Abodes, and so forth to the word “entering” corresponding to the Ten Stages?

A: On the first level of the Ten Abodes one destroys the delusion of ignorance, exposes the potential for Buddhahood, and perceives the true aspects of reality. Therefore the word “exposing” corresponds to the Ten Abodes. Also, within the Ten Levels of Practice the obstacle of delusions is already removed so that all the merits of the Dharma realm are manifestly indicated and clear. Therefore “signifying” corresponds to the Ten Levels of Practice. Next, within the Ten Levels of Merit Transference, obstacles are removed, the essence of reality is manifest, and the practice of the Dharma realm is clear; therefore “awakening” corresponds to the Ten Levels of Merit Transference. Next, within the Ten Stages, phenomenal appearances and reality are [understood to be] integrated and one can freely enter the sea of universal wisdom. Therefore “entering” corresponds to the Ten Stages.

Q: If, as you have explained above, this should be understood as successive stages, what about the meaning of the Perfect Teaching?

A: The virtuous qualities that are to come are already [latently] present in the causal levels. The good roots of the past are also contained in the resultant stages. It is analogous to moonlight, which dispels darkness, waxing and waning while the moon itself does not change.

Second, the interpretation according to the Four Wisdoms.

Q: What are the Four Wisdoms?

A: (1) Wisdom of the Path, (2) various wisdoms of the Path, (3) wisdom concerning [the emptiness of] everything, and (4) universal wisdom.

Q: To which teaching do these Four Wisdoms correspond?

A: These are the Four Wisdoms of the Perfect Teaching.

Q: How do they correspond with regard to “exposing, signifying, awakening, and entering”?

A: They correspond in the same way as the next example. [First = exposing, second = signifying, third = awakening, and fourth = entering.]

Third, the interpretation according to the Four Doctrines.

Q: What are the Four Doctrines?

A: (1) The doctrine of existence, (2) the doctrine of emptiness, (3) the doctrine of both emptiness and existence, and (4) the doctrine of neither emptiness nor existence.

Q: To which of the Four Teachings do these Four Doctrines correspond?

A: These are the Four Doctrines of the Perfect Teaching.

Q: How do they correspond with regard to "exposing," and so forth?

A: They correspond in the same way as above.

Q: The doctrines for understanding [reality] are four. Is the reality that is understood also four?

A: Although there are four [doctrines] for understanding [reality], the [reality] that is understood is one. For example, there are many outer gates for [entering] the king's palace, but the inside is one [that is, all gates lead into one place].

Fourth, interpretation with regard to contemplating the mind.

Q: How do you make distinctions according to "exposing" and so forth with regard to contemplating the mind?

270b A: Contemplate the principle of the threefold truth and the nature of the mind. To contemplate this clearly and purely is called "exposing." Though it is difficult to conceptualize the nature of the mind, to merge [the thoughts of] emptiness, conventional existence, and the Middle calmly, just as they are, is called "signifying." For the thoughts of emptiness, conventional existence, and the Middle to be three yet one, one yet three, is called "awakening." The thoughts of emptiness, conventional existence, and the Middle are not emptiness, conventional existence, nor the Middle, yet they equally illuminate emptiness, conventional existence, and the Middle. This is called "entering."

Q: What is the origin of these four interpretations?

A: The perception of reality depends on the level of attainment. The level of attainment depends on wisdom. The arousing of wisdom depends on doctrine. The penetrating understanding of doctrine depends on contemplation. Due to the practice of contemplation one understands doctrine. Due to the understanding of doctrine one attains wisdom. Due to the attainment of wisdom one establishes a certain level of attainment. Due to establishing a level of attainment one can perceive reality. [One] reality is perceived, therefore it is called "the oneness of reality."

Q: Does each of the four terms "exposing, signifying, awakening, and entering" include all four types of interpretation, and are the four terms all related?

A: Each term has these four interpretations, and each of the four interpretations is related to these four terms.

Q: How are the four terms related to the four interpretations?

A: The interpretation of Four Wisdoms is related to "exposing." The interpretation of contemplating the mind is related to "signifying." The Four Doctrines are related to "awakening." The Four Levels are related to "entering."

Q: Is there scriptural evidence for these four types of interpretation?

A: The *Saddharmapuṇḍarīka-sūtra Upadeśa* says the interpretation of Four Levels is made in order to "illustrate the stage of Non-retrogression." The treatise says that the interpretation of the Four Wisdoms is made in order that "the Tathāgata may illumine the truth." The treatise says that the interpretation of contemplating the mind is made for the sake of "the meaning of sameness." The treatise says that the interpretation of the Four Doctrines is made because "they do not know the ultimate state."

Q: It is interpreted that there are exceedingly many explanations given for interpreting "exposing, signifying, awakening, and entering." Why do you reduce it to one explanation?

A: There are exceedingly many explanations because we have not yet examined the unique contribution of the *Lotus Sutra*. The *Lotus Sutra*'s unique contribution is the doctrine of the One Vehicle, which is difficult to conceptualize. It cannot be fathomed by ordinary people, although it is praised by noble men. Teachers and disciples should know it. Now, relying on the meaning and following the text I shall summarize it in ten pairs by discussing its different features. (1) The assurance of imminent Buddhahood is given to those of the two vehicles [in the third chapter of the *Lotus Sutra*, "Parables"], and the Tathāgata's original enlightenment from the distant past is exposed [in the sixteenth chapter of the *Lotus Sutra*, "The Life Span of the Tathāgata"]. (2) Rejoicing [over hearing a verse from the *Lotus Sutra*] and praising it until it is passed on to the fiftieth person, whose benefit upon hearing it is to reach the highest stage of [the Bodhisattva, wherein one will attain] Buddhahood after this one life [is explained in the eighteenth chapter of the *Lotus Sutra*, "The Merits of Appropriate Joy"]. (3) [In the twelfth chapter, "Devadatta"] Śākyamuni indicates that the activity of overcoming the five major sins was his original teacher, and Mañjuśrī converts the eight-year-old dragon girl. (4) [In the eighteenth chapter, "The Merits of Appropriate Joy"] everyone, upon hearing one verse [from the *Lotus Sutra*], is given the assurance of Buddhahood; the merit accumulated by preserving the name of the *Lotus Sutra* is immeasurable. (5) [In the twenty-third chapter, "The Former Affairs of the Bodhisattva Bhaiṣajyaguru" it is explained that] if one hears [the message of] the *Lotus Sutra* and keeps its teachings, one can put an end to rebirth as a woman; if one hears, reads, and chants the *Lotus Sutra*, one will neither grow old nor die. (6) [In the nineteenth chapter, "The Good Qualities of the Dharma Teacher," it is explained how] the five types of Dharma teachers manifest and attain the qualities [of the Buddha]; while undertaking the four practices of serenity one dreams of entering the stages of the Ten Abodes. (7) [In the twenty-sixth chapter, "*Dhāraṇī*," it explains that] if a man torments or disturbs [a Dharma teacher], his head will split into seven parts. One who pays homage has more than

ten blessings. (8) One life of the Buddha is now past and cut off, but its teachings are praiseworthy; the ten parables [of the *Lotus Sutra*] are presented. (9) [In the fifteenth chapter, "Welling Up out of the Earth," innumerable witnesses for the Buddha] arise out of the ground, and Ajita [the future Buddha Maitreya] does not know even one of them; the Dragon King of the lotus flower in the east does not yet know the basis. (10) [As is explained in the seventh chapter, "The Parable of the Magic Castle,"] the traces of [the Buddha's] transformations appeared three thousand incalculable [aeons ago]; and [as is explained in the chapter, "The Life Span of the Tathāgata,"] Buddhahood was] originally fulfilled five hundred incalculable [aeons ago]. The phenomena of the original basis and the transformational traces [of the Buddha] are mysterious. This is not explained in all of the [other] Sutras. Such passages are found only in this *Lotus Sutra*. This is indicated on the basis of what is appropriate [according to the capabilities of sentient beings]. If not unique, what is it? Also, the other interpretations are made in order to lead to and prepare for this explanation. There are thus many [interpretations of] the Buddha's knowledge and insight.

Q: As you say, the subtle Dharma [of the *Lotus Sutra*] should be expounded quickly by the Buddha. Why did he not expound it for more than thirty years after he attained Buddhahood?

A: Because people were not ready and the time was not right. In the thirty-odd years after his attainment of Buddhahood he made distinctions in the One Buddha-vehicle and expounded three.

Q: For what reason did he now expound the real truth for the first time?

A: Because people were ready and the time was right, he expounded only the unique, subtle, One Vehicle.

Q: Is the doctrine of the One Vehicle in this *Lotus Sutra* and the doctrine of the One Vehicle in the *Avataṃsaka Sūtra*, the *Śrīmālādevī Sūtra*, and so forth, the same or different?

A: The term is the same but the meaning is different.

Q: What do you mean [when you say] that the meaning is different?

A: The doctrine of the One Vehicle in the *Avataṃsaka Sūtra*, the *Śrīmālādevī Sūtra*, and so forth, contains expedient means; but the doctrine of the One Vehicle in the *Lotus Sutra* rejects all expedient means. Therefore one can perceive that the meaning is different.

Q: What is the meaning of “containing expedient means” and “rejecting expedient means”?

A: In one the three [vehicles] exist outside [the One Vehicle]; therefore it contains expedient means. In the other the three do not exist outside, therefore it is said to reject [expedient means].

Q: How many causes are utilized in interpreting the One Vehicle that rejects expedient means?

A: Based on the *Saddharmapuṇḍarīka-sūtra Upadeśa*, four causes are given in interpreting the One Vehicle.

Q: What are the four causes?

A: These are the “exposing, signifying, awakening, and entering” expounded above.

Q: Are these four causes the same as or different from the “ten causes” in the *Mahāyāna Saṃgraha*?

A: These are all the same.

Q: What do you mean by these being the same?

A: Both treatises are the same in leading those whose nature is that of the two vehicles to enter the One Vehicle.

Q: What do you mean [when you say] that they are the same in entering the One Vehicle?

A: The *Saddharmapuṇḍarīka-sūtra Upadeśa* says, “Those who are of a determined nature to be Śrāvakas have roots that are still immature, and therefore the Buddha does not give them assurance of Buddhahood.” The *Mahāyāna Saṃgraha* says, “Because [the emptiness of] their Dharmas and their selflessness are equal, [the Buddha] secretly expounded the One Vehicle.”

Q: The passage “still immature” and the words “secret intention” are certainly not similar. Why do you say that “they are the same in entering”?

A: It has already been said that their roots are still immature, but it should be known that [the roots] will certainly mature. Also, the intention of the *Mahāyāna Saṃgraha* is that the time for the fulfillment [of Buddhahood] has not arrived. The meaning of “assurance of Buddhahood” is to “prepare one for the gift [of eventual Buddhahood]”; therefore it is called a “secret intention.” It does not mean that they will not [eventually] fulfill Buddhahood. This treatise also says, “Those of an already determined Śrāvaka nature can become Bodhisattvas through further training of their roots.” Therefore it is clearly known that even those of a determined nature of the two vehicles can fulfill Buddhahood. All things with form and consciousness have the nature of awakening. Is there any man or woman who cannot fulfill Buddhahood? If one believes in the universal fulfillment of Buddhahood, he will be given the fruit of Vairocana [of ultimate enlightenment]. If one argues over the fulfillment or nonfulfillment of Buddhahood, one should fear the possibility of falling into the Avīci hell. The Perfect Teaching and the perfect exposition are gathered in this text [the *Lotus Sutra*]. If one reads and chants it, one can attain the wisdom of the Buddha.

271a

Chapter IV

The Meaning of the Ten Suchlikes

The Ten Suchlikes, which are like Indra's net, are integrated into the ten realms of existence yet are distinct. The threefold truth is like a crystal in which the three thousand realms are contained and colorfully reflected. This is the objective realm illumined by the Tathāgata's true wisdom, the ultimate goal of the jeweled vehicle in the *Lotus Sutra*. From the first aspiration to the stage just before Buddhahood it is necessary to rely on this [teaching of the *Lotus Sutra*] and not on any other way. This is the meaning of "arousing [an understanding of] subtle objective reality." There are three parts to interpreting this meaning.

A. Introduction

Question: What are the Ten Suchlikes?

Answer: The chapter "Expedient Means" in the *Lotus Sutra* lists "suchlike appearance, suchlike nature, suchlike essence, suchlike power, suchlike activity, suchlike causes, suchlike conditions, suchlike results, suchlike retribution, and suchlike beginning and end being ultimately the same."

B. Interpretation

Q: Why are these called "suchlike appearance" and so forth to "suchlike beginning and end being ultimately the same"?

A: There is a general interpretation of their common features and a detailed interpretation of their distinct features. The general

interpretation is that "appearance" refers to distinctions that are made in perceiving outer forms; therefore it is called "appearance." "Nature" refers to that which is inside oneself and does not change; therefore it is called "nature." That which is the central quality [of something] is the "essence." "Power" is the ability to influence. "Activity" refers to the activity of construction. "Causes" refers to direct causes. "Conditions" refers to auxiliary causes. "Results" refers to direct results. "Retribution" refers to the indirect results of retribution. "Beginning" refers to the first suchlike of appearance, "end" refers to the last suchlike of retribution, and "ultimately the same" refers to their integration.

Q: Do these Ten Suchlikes have numerous meanings?

A: They have shared and distinct meanings.

Q: What are they?

A: The shared meaning is that they all exist in one thought; the distinct meaning is that they are divided according to material and mental categories.

Q: What thoughts are meant by saying that "they all exist in one thought"?

A: This refers to a single thought of an ordinary person.

Q: What about dividing them according to material and mental categories?

A: Appearance and retribution exist only in the material category. Nature, causes, and results exist only in the mental category. Essence, power, activity, and conditions span both the material and mental categories. "Beginning and end both the same" should be known in accordance with this.

Q: What is the essence of these Ten Suchlikes?

A: The causes and effects of the ten Dharma realms are its essence.

Q: What are the "ten Dharma realms"?

A: (1) The Dharma realm of hell, (2) that of beasts, (3) that of hungry spirits, (4) that of *asuras*, (5) that of human beings, (6) that

of gods, (7) that of Śrāvakas, (8) that of Pratyekabuddhas, (9) that of Bodhisattvas, and (10) the Dharma realm of the Buddha.

Q: Do these ten Dharma realms include the Ten Suchlikes?

A: Each and every realm contains the Ten Suchlikes.

Q: If so, how many are causes and how many are results?

271b A: The first seven are causes, the next two are results, and the last one is both cause and result.

Q: What is the meaning of the distinct interpretation?

A: This is a classification into four parts according to similar tendencies.

Q: What are the four categories?

A: (1) The four evil destinies, (2) human beings and gods, (3) the two vehicles, and (4) Bodhisattvas and Buddhas.

Q: What are the Ten Suchlikes for the category of the four evil destinies?

A: The interpretations are exceedingly vast and cannot be exhausted. Now I shall abbreviate the complex renditions and present a simple summary. The four evil destinies have as their appearance the manifestation of suffering. Their nature is to be destined to accumulate evil. Their essence is to have their minds and bodies pounded and broken. Their power is to climb on swords and enter cauldrons [of boiling metal in pursuit of their desires]. Their activity is to do the ten immoral deeds. Their causes are the arousing of evil and defiled karma. Their conditions are passion, attachment, and so forth. Their results are the fruits of evil habits. Their retribution is further rebirth in the three evil destinies. The beginning and end are the same in that they all consist of ignorance.

Q: How about the Ten Suchlikes of human beings and gods?

A: The appearance of human beings and gods is that of manifesting pleasure. Their nature is to be destined to accumulate goodness. Their essence is to rise above their bodies and minds. Their power is to experience pleasure. Their activity is to keep the

five precepts and do the ten good deeds. Their causes are the pure white karma [of good deeds]. Their conditions are good passions and attachments. Their results are the fruit of good habits. Their retribution is to be human beings or gods. They are the same in that the existence of the beginning through the end is merely that of having conventional names.

Q: How about the Ten Suchlikes of the two vehicles?

A: The Ten Suchlikes of these realms are explained with reference to true nondefilement. Their appearance manifests Nirvāṇa. Their nature is neither white nor black [good nor evil]. Their essence is the fivefold Dharma Body [endowed with the virtues of morality, concentration, wisdom, liberation, and the knowledge-insight of liberation]. Their power is the ability to move about in or transcend [this world]. Their activity is to strive diligently. Their causes are those of undefiled, correct wisdom. Their conditions are the practices that are conducive to the Path. Their results are the fourfold fruit [of stream-winner to Arhat]. Those of the two vehicles have no retribution.

Q: Why is the arousing of the truth considered the result, while there is no discussion of retribution?

A: A condition of nondefilement is aroused, and this direct cause is rewarded by the attainment of a similar result. The condition of nondefilement has destroyed [the causes for] further rebirth, and so further rebirth does not occur. Therefore it is said that there is no retribution.

Q: If so, how do you explain that the first three fruits [of stream-winner and so forth] do have retribution?

A: A residue of conceptual delusions still remains to be severed; delusions remain for seven lifetimes. Some have one more rebirth, others are born in the realm of form; this is not retribution from [the condition of] nondefilement.

Q: Do you say that there is no retribution from the perspective of the Mahāyāna or the Hinayāna?

A: This is Hinayāna.

Q: How about from the perspective of the Mahāyāna?

A: From the perspective of the Mahāyāna, this “[condition of] nondefilement” still contains defilements.

Q: Why do you say that there are still defilements?

A: Although it is said to be lacking in defilements from the perspective of the Hinayāna, from the perspective of the Mahāyāna this nondefilement is a cause, and ignorance a condition, for rebirth in this world of inconceivable transformations. Therefore there are still retributions.

271c Q: How about the Ten Suchlikes of the realms of the Bodhisattva and the Buddha?

A: A detailed discussion would include the fact that there are three types of Bodhisattvas.

Q: What are the three types of Bodhisattvas?

A: First, the Bodhisattva of the Tripiṭaka Teaching; second, the Bodhisattva of the Shared Teaching; and third, the Bodhisattva of the Distinct Teaching.

Q: How about the Ten Suchlikes of the Bodhisattva of the Tripiṭaka Teaching?

A: The appearance, nature, essence, power, and so forth, of Bodhisattvas of the Tripiṭaka Teaching are discussed from the perspective of their virtuous qualities. Their appearance is that of the Six Perfections of phenomena. Their nature is the goodness of human beings and gods. Their essence is the thirty-two major marks. Their power is the four universal vows as arising and perishing. Their activity is the practice of the Six Perfections of phenomena. Their causes are good karma. Their conditions are passions. Their results are the complete severance [of mistaken views and attitudes through] the thirty-four mental states [of eight kinds of patience, eight wisdoms, nine stages of non-obstruction, and nine liberations]. The Buddha has no retribution, but the Bodhisattvas are endowed with all ten [suchlike characteristics, including retribution]. They have not yet severed fundamental passions, so they experience retribution in the triple world.

The appearance, nature, and so forth of the Bodhisattvas of the Shared Teaching are discussed from the perspective of their non-defilement. Their appearance is that of Nirvāṇa with and without remainder. Their nature is that of undefiled wisdom. Their essence is the superior body and mind of transformation. Their power is the nonarising four universal vows. Their activity is the nonarising Six Perfections. Their causes are the direct causes of nondefilement. Their condition is the auxiliary path of arising and perishing. Their results are to sever remaining [negative] habitual tendencies. Those below the sixth stage have remaining deluded attitudes, so they experience retribution. Those above the sixth stage have exhausted all deluded attitudes and experience no further rebirth. If they make a vow to be reborn in this world, this is not real karmic retribution.

The Ten Suchlikes of the Bodhisattva of the Distinct Teaching are discussed in terms of their cultivation of the Middle Path as a practice of progressive contemplation. They realize emptiness through conventional existence, as in the first two Teachings. If, through [the realization of] emptiness, they transcend conventional existence, their appearance is the Buddha-dharmas, which are as numerous as the sands of the Ganges River. Their nature is a determination to reenter the cyclic world of birth and death. Their essence is the mind and body of worldly transformations. Their power is the four immeasurable universal vows. Their activity is the immeasurable Six Perfections. Their causes are true undefiled wisdom. Their condition is the auxiliary contemplation of conventional existence. Their result is the fulfillment of the contemplation of conventional existence. Their retribution is [to be reborn in this world of] transformation. If they realize the Middle Path, their appearance is [the Buddha-nature as] conditional cause, their nature is [the Buddha-nature as] the complete cause, their essence is [the Buddha-nature as] the direct cause, their power is the spontaneous four universal vows, their activity is the spontaneous Six Perfections, their causes are the adornments of wisdom, their conditions are the adornments of virtuous qualities,

their result is unsurpassed enlightenment, and their reward is great Nirvāṇa.

Q: The Ten Suchlikes of the three types of Bodhisattvas are as you say. How about the Ten Suchlikes of the Dharma realm of the Buddha?

A: Their appearance is [the Buddha-nature as] conditional cause, their nature is [the Buddha-nature as] the complete cause, their essence is [the Buddha-nature as] the direct cause, their power is the spontaneous four universal vows, their activity is the spontaneous Six Perfections, their causes are the adornments of wisdom, their conditions are the adornments of virtuous qualities, their result is clear unsurpassed enlightenment, which is a great awakening, and their reward is great, perfect Nirvāṇa. Here "beginning and end being ultimately the same" means that the threefold truth of appearance, nature, and so forth is not different from the ultimate threefold truth. Therefore it is called "the same."

Q: What do you mean [when you say] that the threefold truth of appearance, nature, and so forth is not different from the ultimate threefold truth?

A: The suchness of sentient beings and the suchness of the Buddha are equal; therefore it is said that they are equal in being empty [of substantial Being]. Sentient beings and the Buddha are equal. The Buddha and sentient beings are equal. Therefore it is said that they are equal in having conventional existence. Ordinary people and the sage all [partake of] true reality. Therefore it is said that they are the same [in all partaking of the reality of] the Middle.

Q: What do you mean [when you say] that sentient beings and the Buddha are equal, and that the Buddha and sentient beings are equal?

A: The Buddha assures sentient beings that they will surely attain Buddhahood. This is the meaning of "sentient beings and the Buddha are equal." The Buddha expounds on his deeds in his

former lives. This is the meaning of "the Buddha and sentient beings are equal."

Q: Do each and every one of these suchlikes include the threefold truth?

A: They do include the threefold truth.

Q: What do you mean by "include"?

A: The term "such" of all the Ten Suchlikes refers to the meaning of emptiness. The conventional constructions, which are all different, such as appearance, nature, and so forth, refer to the meaning of conventional existence. The term "like" of all the Ten Suchlikes refers to the meaning of the Middle.

Q: If the text is read on this basis, what does it mean?

A: There are three "turnings" [of the phrase]. The first is [to emphasize "suchness" or emptiness] by reading it as "the appearances are *such*, the nature is *such* . . . the retributions are *such*." The second is [to emphasize the conventional aspects by] reading it as "the *appearances* are so-and-so, the *nature* is so-and-so . . . and the *retributions* are so-and-so." The third is [to emphasize the aspect of the Middle by] reading it as "*suchlike* are the appearances, *suchlike* is the nature . . . and *suchlike* are the retributions."

Q: Why is this threefold distinction made?

A: Such distinctions are made in order to facilitate understanding. If one understands and tries to verbalize this, it is expressed as "emptiness is identical to conventional existence and the Middle, conventional existence is identical to the Middle and emptiness, and the Middle is identical to emptiness and conventional existence."

Q: What is the meaning of "emptiness is identical to conventional existence and the Middle," and so forth?

A: If emptiness is clarified with reference to suchness, then the emptiness of one is the emptiness of all. If appearances [and so forth] are clarified with regard to suchness, then the conventional existence of one is the conventional existence of all. If the Middle

is discussed in terms of "likeness," then the Middleness of one is the Middleness of all.

Q: Is this [threefold truth of] emptiness, conventional existence, and the Middle [of being simultaneously empty and conventionally existent] included in one thought, or included in [many] different thoughts?

A: It is included in one thought.

Q: What do you mean [when you say] that it is included in one thought?

A: One thought in the mind truly has no substantial mark. This is called emptiness. But there is no dharma that it does not encompass. This is called conventional existence. It is neither one nor differentiated. This is called the Middle. Therefore it is known that each and every [thought] is suchlike. All contain the threefold truth. Each aspect of the threefold truth is present in one thought.

Q: Does the mind of one thought merely contain the threefold truth and the ten suchnesses?

A: It also contains the trichilocosm of one hundred realms and a thousand suchnesses.

Q: What is the trichilocosm of one hundred realms and a thousand suchnesses?

A: One Dharma realm contains Ten Suchlikes, so the ten Dharma realms contain one hundred suchlikes. Also, each Dharma realm contains the other nine Dharma realms, so there are one hundred Dharma realms and one thousand suchlikes. Also, one Dharma realm contains three kinds of worlds, so the one hundred Dharma realms contain three thousand worlds, a trichilocosm.

Q: Why do you establish a trichilocosm of one hundred realms and a thousand suchnesses?

A: If we do not organize phenomena in terms of the one hundred realms, it would not be complete, the thousand suchnesses could not be verbalized, and causality would be excluded. Without the trichilocosm, the world and we who live in it would not be exhaustively [explained].

Q: Is this [doctrine of] the Ten Suchlikes [the direct teaching of] the Dharma [as it truly is], or is it just [a teaching by] analogy?

A: This is [a direct teaching of] the Dharma, not just an analogy.

Q: What if it were [taught] by analogy?

A: There is the text in the chapter of "Parables" in the *Lotus Sutra* concerning the Great White Bull Cart.

Q: What if [the Ten Suchlikes as] both [the direct teaching of] the Dharma and as analogy are harmonized?

A: That which is called "suchlike appearance" in the text, which is the direct teaching of the Dharma, is explained as "adorned with a multitude of jewels" in the analogy. The Dharma of "suchlike nature" is analogously explained as "there was a Great White Bull Cart." The Dharma of "suchlike essence" is analogously explained as "that cart was high and vast." The Dharma of "suchlike power" is analogously explained as "also, on its top are spread out parasols and canopies." The Dharma of "suchlike activity" is analogously explained as "swift as the wind." The Dharma of "suchlike causes" is analogously explained as "mounting the jeweled cart, they played in all four directions." The Dharma of "suchlike conditions" is analogously explained as "there are also many attendants serving and guarding it." The Dharma of "suchlike results" is analogously explained as "leading directly to the seat of enlightenment."

Q: What is utilized to harmonize the [direct] teaching of the Dharma and [the teaching] as an analogy with regard to these Ten Suchlikes?

A: The texts that explain the Dharma [directly] refer to the fruit of Buddhahood as the true aspect of reality. The analogous explanation refers to the "grandly adorned great cart" as that which leads directly to the seat of enlightenment. The section concerning past lives [the first half of the *Lotus Sutra*] teaches the ultimate fruit of Buddhahood as the exposition of the tentative and the manifestation of the real. The section on the original basis [of the Buddha] [the second half of the *Lotus Sutra* teaches] that the

eternally enlightened Buddha corresponds to the subtle Dharma. How can it be referred to as merely a harmonization [of the direct teaching] of the Dharma and [teaching through] analogy? This meaning is common to all from the stories of past lives to [the explanation of original Buddhahood in] the last half of the *Lotus Sutra*.

C. Final Summation

Q: Who knows these Ten Suchlikes?

A: "Only a Buddha and a Buddha can exhaust their reality," but an ordinary man of the Perfect Teaching can attain a partial knowledge. This is the fundamental principle of the *Lotus Sutra*, the core of all teachings, the key to interpreting the meaning, the refuge of all sentient beings, the basis of the aspiration for enlightenment, the functional essence of conventional devices, the foundation of delusion and awakening, the reality basis for the resultant virtuous qualities [of Buddhahood], the ultimate purpose of the Buddha's life, and the consummation of the Five Periods.

Q: Why are these ten meanings clarified?

A: If these ten meanings are understood, this explains all the differences [in the Buddha's teachings] and, unexpectedly, there is no contradiction.

Q: Are these Ten Suchlikes the subject that illuminates or the object that is illuminated?

A: They are the subtle objective realm that is to be illuminated.

Q: How can we come to know them?

A: The *Lotus Sutra* first praises the wisdom through which there is illumination, that is, the two tentative and real wisdoms of all Buddhas. Next, the objective realm that is to be illuminated is clarified as the Ten Suchlikes.

Q: What does this text say?

A: In the chapter on "Expedient Means" it says, "The wisdom of all Buddhas is exceedingly profound and immeasurable. This gate of wisdom is difficult to understand and difficult to enter" to

“Only a Buddha and a Buddha can exhaust their reality, that all dharmas have suchlike appearance” and so forth.

Q: Why do you establish such a troublesome scheme?

A: The [*Fa-hua*] *hsüan-i* and [*Mo-ho*] *chih-kuan* have this as their central theme, and the doctrines of this Tendai school are richly summarized therein.

Q: What is forfeited if one does not understand this topic?

A: If one is deluded concerning this meaning, one naturally misses the thrust of the course of all the teachings, and the streams that branch out from the single teaching [of the Buddha] dry up.

Q: Are the Ten Suchlikes merely Dharma teachings concerning causality, or do they also include other Dharma teachings?

A: Whether of cause or result, whether of the world or its inhabitants, all [teachings] are contained in these [Ten Suchlikes] and are beyond conceptual understanding. An expansion of this [teaching] fills the entire universe. If one does not know it, on what basis can one transcend [this triple world]?

Q: Why is this so?

A: The Ten Suchlikes are identical to “all dharmas.” All dharmas are identical to the three virtuous qualities [of Buddhahood]. The three virtuous qualities are identical to reality. Reality is identical to a single mind. If this meaning is understood, the vast sermons during [the last] eight years [of Śākyamuni’s life] do not go beyond one single thought. [The Bodhisattvas who welled up out of the earth, as explained in the fifteenth chapter of the *Lotus Sutra*, praised Śākyamuni] for fifty short aeons, but it seemed to pass in a moment. For example, the sermons of the Buddha in his one life [of eighty years] are innately present in the mind, and the activity of Buddhas in the ten directions [in saving sentient beings] is clearly observable. The basic nature of the universe can be easily perceived, and the expositions taught in accordance [with the capabilities of sentient beings] all point to the reality of the innate potential [for Buddhahood]. This is explained in detail in the commentary [the *Fa-hua hsüan-i*].

Chapter V

The Meaning of the Twelfold Conditioned Co-arising

Reality is unchanging and inherently has no marks of coming or going. The nature of phenomena is to conform to habitual tendencies and function in the realm of distinctions. Therefore Twelfold Conditioned Co-arising revolves and creates karma, and the causes and results of the three ways [of craving, karma, and suffering] alternate without rest. If one is deluded concerning this reality, this inflames the cycle of birth and death. If one understands this meaning, the bonds of suffering are severed forever. The essential techniques for transcending this [triple] world are in this chapter. Now I shall clarify the meaning briefly in four parts. First, listing of the terms; second, scriptural support; third, correct interpretations; and fourth, classification into crude and subtle.

A. List of Terms

Question: What are the individual terms for the links of Twelfold Conditioned Co-arising?

Answer: (1) Ignorance, (2) volitional activity, (3) consciousness, (4) name and form, (5) the six senses, (6) contact, (7) experience, (8) passion, (9) attachment, (10) existence, (11) rebirth, and (12) decay and death.

Q: How many kinds of Twelfold Conditioned Co-arising are there?

A: There are four kinds of Twelfold Conditioned Co-arising.

Q: What are these four?

A: (1) Twelfefold Conditioned Co-arising conceptually understood as arising and perishing, (2) Twelfefold Conditioned Co-arising conceptually understood as neither arising nor perishing, (3) Twelfefold Conditioned Co-arising beyond conceptual understanding yet arising and perishing, and (4) Twelfefold Conditioned Co-arising as beyond conceptual understanding and neither arising nor perishing.

Q: Why do you discuss four interpretations of conditioned co-arising?

273a A: The two types of conditioned co-arising that are conceptually understood are discussed for the sake of those of clever and dull faculties within this triple world. The two types of conditioned co-arising that are beyond conceptual understanding are discussed for the sake of those of clever and dull faculties in the transworldly realm.

B. Scriptural Support

Q: Is there any textual evidence for these four interpretations of Conditioned Co-arising?

A: The *Saddharma-smṛtyupasthāna Sūtra* says that an artist paints all shapes by distributing the five colors. There are incalculable beautiful and ugly pictures. The basis for these images is discovered in the hand of the artist. The *Ying lo ching* says that ignorance is the condition for volitional activity. Thus the Twelfefold [Links of Conditioned Co-arising] arise, and so forth until rebirth, [which is] the condition for decay and death, and thus the Twelfefold [Links of Conditioned Co-arising] arise again. This is evidence for Twelfefold Conditioned Co-arising conceptually understood as arising and perishing. The *Suvarṇaprabhāsa Sūtra* says, "The essential mark of ignorance is that of fundamentally lacking self[-nature]; it has existence only as the confluence of deluded conceptualizations concerning that which conditionally co-arises. . . . Thus I explain it, and I call it ignorance. Volitional activity, consciousness, name and form, the six senses, contact,

experience, passion, attachment, existence, rebirth, decay and death, deluded sorrows, multifarious suffering, and karmic deeds are beyond conceptual understanding. The cycle of birth and death is limitless; revolving transmigration never rests. Fundamentally there is no arising, nor is there any confluence of immoral thoughts or creation of mental activity.” This is evidence for Twelfold Conditioned Co-arising conceptually understood as neither arising nor perishing. The *Avataṃsaka Sūtra* says, “The mind, like a skillful painter, creates the various aggregates. In all the world there is nothing that does not follow the creations of the mind.” The *Ratnagoṭravibhāga* says, “There are four obstacles for those who dwell in the undefiled realm: conditions, marks, rebirth, and destruction. ‘Conditions’ refers to fundamental ignorance, which becomes the condition for volitional activity. ‘Marks’ refers to the combination of ignorance and volitional activity, which causes further rebirth. ‘Rebirth’ refers to the combination of fundamental ignorance and undefiled deeds, which causes the rebirth of the three types of mind-born bodies. ‘Destruction’ refers to the three types of mind-born bodies as the conditions for birth and death, which is an inconceivable transformation.” This is evidence for Twelfold Conditioned Co-arising beyond conceptual understanding yet arising and perishing. The *Mahāparinirvāṇa Sūtra* says, “Twelfold Conditioned Co-arising is called the Buddha-nature.” This is evidence for Twelfold Conditioned Co-arising as beyond conceptual understanding and neither arising nor perishing.

C. Correct Interpretation

Q: What is the meaning of the passage quoted from the *Saddharma-smṛtyupasthāna Sūtra* that speaks of “distributing the five colors”?

A: The combination of ignorance with the most evil activity arouses the conditioned co-arising of the hellish realm, like painting with the color black. The combination of ignorance with middling evil activity arouses the conditioned co-arising of the realm of

beasts, like painting with the color red. The combination of ignorance with lesser evil activity arouses the conditioned co-arising of the realm of hungry spirits, like painting with the color blue. The combination of ignorance with lesser good activity arouses the conditioned co-arising of the realm of the *asuras*, like painting with the color yellow. The combination of ignorance with middling good activities arouses the conditioned co-arising of the realm of human beings, like painting with the color white. The combination of ignorance with the best good activity arouses the conditioned co-arising of the realm of gods, like painting with the most superior white color. The analogy of the five colors has this meaning. The arousing of these six destinies should be known as having these causes.

Q: This Twelfefold Conditioned Co-arising consists of how many causes and how many results?

A: There are two causes from the past, five results of the present, three causes from the present, and two results of the future.

Q: What are the two causes from the past and so forth?

A: The two causes from the past are (1) ignorance and (2) volitional activity. The five results of the present are (1) consciousness, (2) name and form, (3) the six senses, (4) contact, and (5) experience. The three causes from the present are (1) passion, (2) attachment, and (3) existence. The two results of the future are (1) rebirth and (2) decay and death.

Q: We have now heard the names of the causes and results in the past, present, and future. What is the meaning of "conditioned birth" and "conditioned arising"?

A: The distinctions in meaning are revealed through the tetralemma.

Q: What are they?

A: (1) Conditioned arising but not conditioned birth, (2) conditioned birth but not conditioned arising, (3) both conditioned arising and conditioned birth, and (4) neither conditioned arising nor conditioned birth.

Q: What does this mean?

A: "Conditioned arising but not conditioned birth" refers to the two results of the future. "Conditioned birth but not conditioned arising" refers to the two causes from the past and the final physical death of the present life of an Arhat. "Both conditioned arising and conditioned birth" refers to all past and present dharmas except for the final physical death of the Arhat in the past and present. "Neither conditioned arising nor conditioned birth" refers to all unconditioned dharmas.

Q: How about if you establish Twelfold Conditioned Co-arising in terms of time?

A: Ignorance refers to all times of bondage in the past. Volitional activity refers to all times of volitional activity in the past. Consciousness refers to the time of the mind of continuity and its concomitants. Name and form refers to the time when, though one has already experienced birth, one is still not endowed with the four sense organs and the six senses. The six senses refer to the time when the four sense organs have arisen and the six senses are perfected. Contact refers to the time when one does not distinguish between pleasure and pain, and does not try to avoid injury when being thrown into the fire, drowning in water, or coming into contact with poison or dangerous blades. Experience refers to the time when one knows pain and is conscious of pleasure, and avoids danger and injury; though one has no sensual desires, nevertheless one is corrupted by things. Passion refers to the time when consciousness of the three kinds of experiences [pain, pleasure, and neither-pain-nor-pleasure] is complete and one embraces sensual desires. Attachment refers to the time when one covets objects and thus seeks them in all directions. Existence refers to the time when the physical, verbal, and mental aspects arise due to the seeking of objects. Rebirth refers to the time when the present consciousness arises in the future. Decay and death refer to when the present name and form, and so forth, arise in the future.

Q: How many stages are there to the level of name and form?

273c A: There are five stages. There is a change every seven days after being conceived in the womb. The first week is called *kalala*. The second week is called *arbudam*. The third week is called *peṣṭi*, as in the short and small medicine pestle. The fourth week is called *ghana*, as in a stone pocket warmer. The fifth week is called *praśākhā*. These five [stages in] the womb expand and [the child] is in the mother's womb for thirty-eight weeks. This is called the time of name and form.

Q: Let us set aside the discussion of Twelfefold Conditioned Co-arising conceptually understood as neither arising nor perishing, and as beyond conceptual understanding yet arising and perishing. Now you should explain Twelfefold Conditioned Co-arising as beyond conceptual understanding and neither arising nor perishing.

A: This [understanding of] conditioned co-arising is the manifestation of reality as identical with phenomenal appearance for the sake of those with clever faculties.

Q: What does this mean?

A: Twelfefold Conditioned Co-arising refers to phenomenal appearances. Awakening the threefold Buddha-nature refers to reality.

Q: In what way do you distinguish the threefold Buddha-nature?

A: Ignorance, passion, and attachment are the path of craving. These correspond to the "Buddha-nature as complete cause." Volitional activity and existence are the path of karma; these correspond to "Buddha-nature as conditional cause." Consciousness, name and form, the six senses, contact, experience, rebirth, and decay and death are the path of suffering; these correspond to "Buddha-nature as the direct cause."

Q: Why do you identify the threefold Buddha-nature with these three paths?

A: Because the path of craving is identical with enlightenment, the path of karma is identical with liberation, and the path of suffering is identical with the Dharma Body.

Q: Craving and enlightenment, and delusion and awakening, are distinct. Is it not careless [to emphasize] the relative aspect of their meaning?

A: A distinction is made between delusion and awakening with regard to conditions, but since they are [fundamentally] unchanging, the essence of the defiled and of the pure are one. Therefore it is said that craving and enlightenment, and the cycle of birth and death and Nirvāṇa, are identical.

Q: On what basis do you know that Twelffold Conditioned Co-arising is identical with the threefold Buddha-nature?

A: The *Mahāparinirvāṇa Sūtra* says, "Twelffold Conditioned Co-arising is called the Buddha-nature."

Q: Why do you go out of your way to clarify Twelffold Conditioned Co-arising?

A: The *Pañcaviṃśati-sāhasrikā-prajñā-pāramitā Sūtra* says, "If one is able profoundly to contemplate Twelffold Conditioned Co-arising, then one can immediately sit on the seat of enlightenment." The [*Mo-ho*] *chih-kuan* says, "If one contemplates Twelffold Conditioned Co-arising, then one fully fathoms the principle of the Middle Way. This is the Buddha Vairocana of the Perfect Teaching sitting on the seat of enlightenment with emptiness as his seat."

Q: Is there any distinction between [the teachings of] the *Mahāparinirvāṇa Sūtra* and the *Pañcaviṃśati-sāhasrikā-prajñā-pāramitā Sūtra*?

A: The *Mahāparinirvāṇa Sūtra* clarifies the cause, and the *Pañcaviṃśati-sāhasrikā-prajñā-pāramitā Sūtra* and the [*Mo-ho*] *chih-kuan* the result. Thus should it be known.

D. Classification into Crude and Subtle

Q: Which of the [interpretations of] conditioned co-arising are crude and which subtle?

A: The first three are tentative and thus crude, and the last one is real and thus subtle.

Q: What if one interprets the Five Flavors with regard to this classification of crude and subtle?

A: The Milk Teaching includes two interpretations of conditioned co-arising, one crude and one subtle. The Cream Teaching is just one crude interpretation. The Curds Teaching includes three crude interpretations and one subtle interpretation. The Butter Teaching includes two crude interpretations and one subtle interpretation. The *Lotus Ghee* [Teaching] merely expounds one subtle interpretation. Thus I have given a summary of the main ideas. Details are in the original text [the *Fa-hua hsüan-i*].

Chapter VI

The Meaning of the Two Truths

274a The real and mundane [truths] are difficult to know clearly. The Great Awakened One during his [stage of] causal practice disputed [with Mañjuśrī] over [the Two Truths as] emptiness or existence, for it is easy to be confused. The Hīnayāna Arhats are still in the dark. Therefore during the Liang period (502–56) the interpretations of the *Ch'eng shih lun* were various, and during the Ch'en dynasty (557–89) there was no agreement about criticizing or supporting the *Mūlamadhyamakakārikā*. Blind men stroke an elephant [and each reaches different conclusions], and blind children doubt [the existence of] a crane. Then there appeared the masters of Nan-yo and T'ien-t'ai, sages who were together on [Vulture] Peak [and heard the preaching of the *Lotus Sutra* directly]. [Chih-i] brought forth the Perfect Teaching and taught skillfully without stagnation. Seven levels [of the Two Truths] were classified; these were incorporated into five levels. All the treatises from the West [India] were mastered, and none of the virtuous people in the east could match him. Now I shall clarify the Two Truths in four sections: [I shall] first briefly summarize its meaning; second, clarify the correct understanding of the Two Truths; third, classify them as crude and subtle; and fourth, expose the crude and manifest the subtle.

A. A Brief Summary of the Meaning of the Two Truths

The term "Two Truths" is mentioned in many Sutras, but its principle is difficult to understand. The world is in an uproar and has debated this issue for a long time. A Sutra [the *Miao-sheng-ting*

ching] says, "In the past the Buddha and Mañjuśrī had a dispute over the Two Truths, and they both fell into hell. It was not until the time of the Buddha Kāśyapa that their doubts were resolved satisfactorily." If these two sages in their causal stages [previous to attaining Buddhahood] were unable to understand completely, how is it possible for people with strong emotional passions?

Question: Śākyamuni, when he met Kāśyapa, was a Bodhisattva with two rebirths left [before attaining Buddhahood]. Why is it that he first understood the Two Truths [at this stage]? He should not have previously retrogressed to an evil destiny.

Answer: The word "previous" is to be interpreted broadly. Why is it necessary to limit his first emergence from evil destinies to his life [as a Bodhisattva] with two rebirths left? Also, a Bodhisattva with two rebirths left is surely dwelling in the stage just before Buddhahood. There are many levels to this stage. The Distinct and Perfect [Teachings] do not have this doctrine. In the Shared Teaching one is already free from the evil destinies and will never relapse after the stage of [severing mistaken] views. [Therefore] this must refer to the Tripiṭaka Bodhisattva, who, when he has arrived at his life [as a Bodhisattva] with two rebirths left, has still not severed all delusions, and understands the Two Truths for the first time. Thus this meaning cannot be faulted. To have previously retrogressed to evil destinies can also be interpreted in this way.

Q: If the Tripiṭaka Bodhisattva does retrogress, but the Bodhisattvas of the other Three Teachings do not, then why does it say in the *Suvarṇaprabhāsa Sūtra* that those in the Ten Stages are afraid of tigers, wolves, and lions?

A: If one is killed by an evil friend, one can fall into hell. If one is killed by an evil elephant, one does not fall into hell. Thus for [a Bodhisattva of] the Perfect Teaching to have a physical body means that he can ascend or transcend the Ten Stages within this life. This means that though one has already destroyed all passions and has no karma for falling into hell, one still has a physical body that cannot avoid evil beasts. The physical body of Bodhisattvas of the other Teachings cannot ascend the Ten Stages within one life.

They merely perform practice and gain understanding, so they have passions and [can fall into hell if attacked by] tigers and wolves and so forth.

274b However, those who have attachments are various. Seng-min of the Chuang-yen temple says that the Two Truths are transcended in Buddhahood and is thus criticized by [Chih-tsang,] the master of the *Mūlamadhyamakakārikā*. What reality is illumined and what delusions destroyed by this Buddha-wisdom? The *Ch'eng shih lun* masters of the Liang period were attached to the worldly truth in different ways. The interpretations of the *Mūlamadhyamakakārikā* during the Ch'en period were various. Some criticized the interpretation of the Two Truths by the twenty-three scholars in days of old and established their own interpretations of the Two Truths. The various interpretations new and old each quoted different scriptural proofs, and each held fast to only one text and did not believe the others. Now, I do not agree. The different explanations in the Sutras and treatises are all good tentative expedient means of the Tathāgata. His explanations are various and different because he knows their capacities and desires. Briefly there are three differences: that in accordance with the feelings [of the listener]; that in accordance with the feelings [of the listener] and the wisdom [of the Buddha]; and that in accordance with the wisdom [of the Buddha].

The exposition in accordance with the feelings of the listener refers to [the teaching of the Buddha that takes into account] the fact that the feelings and natures [of sentient beings] are not the same. Therefore the exposition is different in accordance with their feelings. As the *Mahāvibhāṣā-śāstra* says, there are immeasurable varieties of the supreme worldly Dharma. It is the same for the real ultimate [truth]. How much more so for the others! It is like the feelings of blind men when various analogies [such as a shell, rice, snow, or a crane] are given for [the color of] milk. The blind men hear different explanations [but cannot understand] and argue over [the meaning of] the color white. Is it not milk [and therefore white]? Of all the masters, none has penetrated this meaning and thus each is attached to one text. They promote their

own opinions and argue, denying each other's opinions, believing one and not believing another. What vigorous bickering! They do not know which is correct. If they have scriptural evidence, these are all interpretations of the Two Truths in accordance with human feelings. Those who lack any scriptural evidence are all wrong.

Exposition in accordance with both the feelings [of the listener] and the wisdom [of the Buddha]. The Two Truths spoken in accordance with the feelings [of the listener] are all of the mundane [truth]. If one is awakened concerning the truth of reality, this should be called the real [truth]. The real [truth] is only one. The [Mahāparinirvāṇa] Sūtra says, "That which is perceived in the minds of worldly people is called the worldly truth. That which is perceived in the minds of transworldly people is called the truth of supreme meaning."

That in accordance with [the Buddha's] wisdom refers to the sage's awakening concerning reality. This is not merely a perception of the real but also a complete understanding of the mundane. Therefore the [Viśeṣacinta-brahmaparipṛcchā] Sutra says, "Ordinary people are active in the world but do not know the characteristics of the world. The Tathāgata is active in the world and understands clearly and completely the characteristics of the world."

If one understands these three meanings and refers to the Sutras and treatises, [one should realize that] although there are various explanations [concerning the Two Truths], each and every truth contains these three meanings.

B. The Correct Understanding of the Two Truths

Q: What are the names of the Two Truths?

A: First, the mundane truth; and second, the real truth.

Q: What is the meaning of the mundane and real truths?

A: If one discusses the meaning succinctly, [one can say] merely that the crux of the nature of reality is the real truth, and the

Twelvefold Conditioned Co-arising of ignorance is the mundane truth. If [the meaning is] discussed extensively, there are seven categories of the Two Truths. Each of these categories of Two Truths also has three categories, so all together there are twenty-one [interpretations of] the Two Truths. If one utilizes the first category of the Two Truths, one can destroy all mistaken sayings and exhaust all attachments, as the fire at the end of an era burns up [everything] and does not leave even a mustard seed behind. How much more so [are the effective results of] expanding on the later interpretations of the Two Truths, which go beyond the limits of language and are not within the capacity of human feelings to fathom!

Q: Why do you identify the nature of reality and ignorance with the real and mundane truths?

A: The single nature of reality is contrasted with ignorance. Ignorance is delusion, which is the beginning of the real [truth], before the aspiration [for enlightenment]. The real [truth] is not unrelated to the mundane [truth]; therefore it is called the mundane "truth." The nature of reality as a whole connotes ignorance. From beginningless time, when was it [the nature of reality] not real? Therefore it is called "the real truth."

274c Q: If so, do you mean to establish the Two Truths with regard to one Dharma? You should establish the Two Truths in terms of two Dharmas.

A: There are Two Truths with regard to only one Dharma. The mundane [truth] refers to the hundred realms and thousand suchnesses, and the real [truth] refers to their mutual integration in one thought.

Q: The meaning of the nature of reality and ignorance as one type of the Two Truths is sufficient; why do you establish seven categories of Two Truths?

A: People's minds are crude and shallow. They do not realize this profound subtlety. One must "blaze the trail" and point out its profundity.

Q: What are the seven categories?

A: (1) "Real existence" is the mundane, and "the extinction of this true existence" is the real. (2) "Illusory existence" is the mundane, and "identifying this illusory existence as empty" is the real. (3) "Illusory existence" is the mundane, and "identifying illusory existence as both empty and non-empty" is the real. (4) "Illusory existence" is the mundane, and "the identity of illusory existence with emptiness and non-emptiness, so that all dharmas are included in emptiness and non-emptiness" is the real. (5) "Illusory existence and the identity of illusory existence with emptiness" is all called the mundane, and "neither existence nor emptiness" is the real. (6) "Illusory existence and the identity of illusory existence with emptiness" is all called the mundane, and "neither existence nor emptiness, so that all dharmas are included in 'neither existence nor emptiness'" is the real. (7) "Illusory existence and the identity of illusory existence with emptiness" is the mundane, and that "reality includes existence, includes emptiness, and includes neither existence nor emptiness" is the real.

Q: How many different names do these seven categories of the Two Truths have?

A: Briefly, they have three kinds of dissimilarity.

Q: What are these passages?

A: In the [*Fa-hua*] *hsüan-i* the terms are listed as above. The [*Fa-hua hsüan-i*] *shih ch'ien* [of Chan-jan] says, "In the *Mahāparinirvāṇa Sūtra* it says, 'The five aggregates converge and these are given names; this is called the worldly truth. The aggregates are understood as having no [substantial] aggregate or name. There is no second [aggregate] apart from the aggregates. This is called the truth of supreme meaning.' The commentary [on the *Mahāparinirvāṇa Sūtra* by Kuan-ting] says, 'These are the Two Truths of names and no names.' The Sutra says, 'For the existence of dharmas, names, and reality to have existence is the truth of supreme meaning. For the existences of dharmas and names not to have real existence is called the worldly truth.' The commentary says, 'These are the Two Truths of reality and non-reality.' The

Sutra says, 'It is like [the fact that] the self, people, sentient beings, life spans, knowledge and insight, and so forth are made up of aggregates, realms, sense organs, and their objects, and thus are like the hair of a tortoise or the horns of a rabbit. This is called the worldly truth. [The Four Noble Truths of] suffering, the causes of suffering, the extinction of suffering, and the Path, are the real truth.' The commentary says, 'These are the Two Truths of being: definite and indefinite.' The Sutra says, 'There are five types of worldly dharmas: the realm of names, the realm of words, the realm of bonds, the realm of dharmas, and the realm of attachment. This is called the worldly truth. (The text of the Sutra gives details.) The mind that does not have warped views concerning these five dharmas is called the truth of supreme meaning.' The commentary says, 'These are the Two Truths of the Dharma and non-Dharma.' The Sutra says, 'The destruction that is death by burning is called the worldly truth. That which is not death by burning is called the truth of supreme meaning.' The commentary says, 'These are the Two Truths of burning and not burning.' The Sutra says, 'The existence of eight kinds of suffering is called the worldly truth. The non-existence of eight kinds of suffering is called the truth of supreme meaning.' The commentary says, 'These are the Two Truths of suffering and non-suffering.' The Sutra says, 'It is like one man being called many names, but he is born from his parents. This is called the worldly truth. For things to arise from the confluence of Twelfefold Conditioned Co-arising is called the truth of supreme meaning.' The commentary says, 'The Two Truths of confluence.'"

275a

Q: Why are there seven categories of the Two Truths?

A: The Buddha obliquely exposed seven layers with regard to seven capabilities.

Q: What are these seven layers?

A: The [*Fa-hua*] *hsüan[-i] shih ch'ien* says, "(1) Tripitaka, (2) Shared, (3) Shared advancing to Distinct, (4) Shared advancing to Perfect, (5) Distinct, (6) Distinct advancing to Perfect, and (7) Perfect."

Q: These have already been explained as the Four Teachings. Why are they now formed into seven [categories]?

A: In order to expand the Buddha's original intention and fulfill the potential of sentient beings based on past deeds.

Q: What are the meanings of the "Shared advancing to Distinct," "Shared advancing to Perfect," and "Distinct advancing to Perfect"?

A: If one perfects an insight into reality from within concentration, one advances from the reality of this realm of the [triple] world to that of the transworldly reality.

Q: Why is this so?

A: Both the Tripiṭaka Teaching and the Shared Teaching clarify the reality of this realm of the [triple] world, and both the Distinct Teaching and the Perfect Teaching clarify the transworldly reality. Both the Shared Teaching and the Distinct Teaching overlap both realities; therefore only "advancing from the Shared to the Distinct" is clarified.

Q: According to this meaning, there is only one "advancement." Why does the [*Fa-hua*] *hsüan-i* establish three "advancements"?

A: The first six kinds of Two Truths are methods of teaching. [The teachings] previous to the *Lotus Sutra* do not go beyond the level of those with tentative capabilities. Therefore there are the two meanings of [those in] the Shared and Distinct advancing to the Perfect.

Q: Why is there no advancement out of the Tripiṭaka Teaching?

A: The Tripiṭaka Teaching deals only with the realm of the [triple] world which is non-integrated. Hinayanists gain their enlightenment; therefore advancement [to higher levels] is not discussed. The remaining six are Mahāyāna. If one wishes to advance, one can escape [from the lower stage to the higher]. Therefore it is called "advancement."

Q: If there is no advancement [for those of the Tripiṭaka Teaching], do they have no encounter [with the final revelation of the ultimate truth in the *Lotus Sutra*]?

A: The meaning of advancement is different from the meaning of “encountering.” Thus at the time before encounter [with the message of the *Lotus Sutra*], there is no discussion of advancement [to the Distinct or Perfect Teachings].

Q: The last five categories of the seven categories of the Two Truths include the threefold [truth]. Why are they called “Two Truths”?

A: Though the meaning includes the threefold [truth], it is still encompassed within the Two Truths.

Q: What does it mean for the meaning to “include the threefold [truth]”?

A: Illusory existence is the mundane [truth]; emptiness is the real [truth]; and innate emptiness is the Middle.

Q: In which truth are the Middle and emptiness included?

A: If they are included in the mundane truth, this is like the Distinct Teaching, which is called “the Two Truths of the true included in the mundane.” If they are included in the real truth, it is like the Distinct and Perfect Teachings, which “enter” the Shared and are called “the Two Truths of the Middle included in the real.” The Perfect Teaching is called “the real and mundane [truths] that are beyond conceptual understanding.” If one rigorously realizes the intent [of this doctrine], one will not overlook any details in the names and interpretation of the meaning.

275b Q: What is the meaning of the Two Truths of real existence in the Tripitaka Teaching?

A: That the aggregates, senses, sense organs, and their objects and so forth are all real dharmas. The multifarious and infinite phenomena produced by these real dharmas are called the mundane truth. The extinction of this mundane reality and attaining an encounter with the real is called the real truth.

Q: What is signified by “multifarious and infinite phenomena”?

A: This refers to the marks of the world and its inhabitants.

Q: What are the texts that are evidence for this interpretation of the Two Truths?

A: The *Pañcaviṃśati-sāhasrikā-prajñā-pāramitā Sūtra* says, "Emptiness is visible form and visible form is emptiness."

Q: What is the meaning of this Sutra text?

A: It is through the extinction of the mundane that one says that visible form is empty. Since visible form is not really extinguished, emptiness is visible form.

Q: If so, why does it say in the [*Fa-hua hsüan-i shih*] *ch'ien* that "[for this interpretation of the Two Truths,] visible form has real existence and is said to be 'unextinguishable'. Though it cannot be extinguished, it is said that 'visible form is empty' because of its transiency."

A: The mundane is merely visible form. It is said that "emptiness is visible form" because of the analysis of the extinction of visible form [as lacking in substantial Being]. The meaning of saying "though it cannot be extinguished . . . because of its transiency" is as follows: it is said that "visible form is emptiness" because, even though it is said to be transient, visible form is not extinguishable.

Q: Does this [interpretation of] the Two Truths include the three meanings of "[teaching] according to feelings, according to feelings and wisdom, and according to wisdom"?

A: These are included. The other Two Truths are like this.

Q: What is the meaning of "[teaching] according to feelings and wisdom," and so forth?

A: "According to feelings" refers to giving various explanations of the teachings [according to the capacity of the listener]. "According to wisdom" refers to explaining reality as it corresponds to people. "According to feelings and wisdom" refers to the two meanings as relative. All should be taught and determined [in this way] so that there is no confusion.

Q: What is the meaning of the Two Truths of "illusory existence and the illusions as empty"?

A: "Illusory existence" refers to the mundane [truth]. Illusory existence cannot be realized [since it is empty and lacks substantial Being]; therefore this is the real [truth].

Q: Does this [interpretation of] the Two Truths have the same meaning as the previous one?

A: It is in opposition to the previous one. The reason is that [for the first interpretation,] when there is real existence, there is no real [truth], and when existence is extinguished there is no mundane [truth]. Thus the meaning of the Two Truths [as one integrated reality] is not established. The Two Truths of illusory existence and the illusions as empty are mutually identical.

Q: How do you know that the Two Truths are mutually identical?

A: The *Pañcaviṃśati-sāhasrikā-prajñā-pāramitā Sūtra* says, "Visible form is identical to emptiness, and emptiness is identical to visible form." Thus the meaning of the Two Truths as the mutual identity of emptiness and visible form is established.

Q: What is the meaning of the Two Truths of illusory existence as both empty and not empty?

A: The mundane [truth] is not different from the previous [interpretation]. There are three types of the real [truth] which are not the same. The one type of mundane [truth] goes with the three types of the real [truth] and thus there are three types of Two Truths.

Q: What are their characteristics?

A: The *Pañcaviṃśati-sāhasrikā-prajñā-pāramitā Sūtra* explains "neither with outflows [of passion] nor without outflows." A person [of the Shared Teaching], though he may be without outflows and thus not mundane, is not completely lacking in outflows for he has a remainder of attachments. This is one of the categories of the Two Truths. Next, a person [of the Distinct Teaching] who hears "neither outflows nor no outflows" denies both extremes and distinctly manifests the reality of the Middle [which is the simultaneous denial of both extremes]. This reality of the Middle is the real [truth]. This is one of the categories of the Two Truths. Next, there

275c is the person [of the Perfect Teaching] who hears “neither outflows nor no outflows” and thereupon knows that both negations correctly manifest the Middle Path, and that the activity of the Middle Path, reality itself, is great and vast, so that all reality is “neither with outflows nor without outflows.” This is one of the categories of the Two Truths.

Q: Why do people hear the same thing yet understand differently and accept varying interpretations?

A: “Both outflows and no outflows” is basically a Shared doctrine. Both are negated in order to fulfill their karma from the past. “Both emptiness and non-emptiness” is basically a Distinct doctrine. “Reality [all dharmas] as it is” is basically a Perfect doctrine. Thus there are three kinds of people who accept differing interpretations of this one Dharma [of the real truth].

Q: Why do these three kinds of people accept differing interpretations?

A: What they hear is not the same, because of their [varying] capabilities and aspirations.

Q: Why are there varieties of [this interpretation of] the Two Truths?

A: Since the faculties of the Bodhisattvas of the Shared Teaching are sharp or dull, their arousal of understanding is not the same.

Q: What do you mean [by saying] that they are not the same in sharpness or dullness?

A: The dull ones are the same as those of the two vehicles; they approach [the message of] the *Lotus Sutra* and encounter [the possibility of] advancement. The clever ones have already adhered to the Middle Path, so though they contemplate the mundane truth of illusory existence in the same way, they are each different in their grasp of the real [truth]. Therefore those of Distinct and Perfect capabilities arouse and fulfill three distinct [possibilities], in contrast to the dull who remain [attached to a one-sided view of] emptiness.

Q: What is the meaning of the three distinct [possibilities]?

A: Wisdom that one-sidedly realizes the real [truth] fulfills the Two Truths of the Shared [Teaching]. Wisdom that realizes the real [truth] as non-emptiness fulfills the Two Truths of the Shared advancing to the Distinct [Teaching]. Wisdom that realizes the real [truth] as the non-emptiness of all reality fulfills the Two Truths of the Shared advancing to the Perfect [Teaching].

Q: If the realization of wisdom by these three kinds of people is not the same, is their understanding of the mundane also different?

A: The understanding of the mundane [truth] by the three kinds of people is not the same. If a one-sided view of the real is established, then there is also an understanding of mundane [reality] as illusory. If the real as non-emptiness is established, then the mundane is understood as the Buddha-dharmas that are as numerous as the sands of the Ganges. If the real [truth] as the true aspects of reality is realized, then there is also an understanding of the mundane [truth] as transworldly and beyond conceptual understanding.

Q: Is there evidence for these three who enter wisdom differently?

A: The *Pañcaviṃśati-sāhasrikā-prajñā-pāramitā Sūtra* says, "There are Bodhisattvas who from their first aspiration for enlightenment are in conformance with the wisdom [that understands the emptiness] of all things. There are Bodhisattvas who, from their first aspiration for enlightenment, enjoy supranormal powers and purify a Buddha-land. There are Bodhisattvas who, from their first aspiration for enlightenment, immediately sit on the seat of enlightenment like a Buddha."

Q: What is the meaning of the Two Truths of the Distinct Teaching?

A: Illusory existence and non-existence are the mundane [truth], and neither existence nor non-existence is the real [truth].

Q: Why are existence and non-existence the mundane [truth], and neither existence nor non-existence the real [truth]?

A: The duality of existence and non-existence is the mundane [truth]. The Middle Path of the non-duality of neither existence nor non-existence is the real [truth].

Q: Why is this interpretation of the Two Truths called that of the Distinct Teaching?

A: Those of the two vehicles hear of this [interpretation of] the real and mundane, but none of them can understand it, and they are as deaf and dumb. Therefore it is identified with the Distinct Teaching.

Q: Is there evidence for [this interpretation of] the Two Truths?

276a A: The *Mahāparinirvāṇa Sūtra* says, "Maitreya and I both discussed the worldly truth, and when the five hundred Śrāvakas heard it they said that we expounded on the real truth . . . What can be said of the transworldly truth of supreme meaning?"

Q: What is the meaning of the Two Truths of the Distinct advancing to the Perfect?

A: The mundane is the same as in the Distinct Teaching, but the real truth is different.

Q: How is the real truth different?

A: Those of the Distinct Teaching say that only non-emptiness is reality. If one wishes to manifest this reality, it is necessary to utilize the expedient means of conscious practices. Therefore it is said that all reality is not empty. Those of the Perfect Teaching hear of reality as not empty and thereupon completely know all Buddha-dharmas without exception. Therefore it is said that all dharmas are not empty.

Q: What is the meaning of the Two Truths of the Perfect Teaching?

A: For all dharmas to be the Middle is the real [truth]; the hundred realms and thousand suchnesses, and the fundamental emptiness of the thousand suchnesses, is the mundane [truth]. These are the Two Truths that are beyond conceptual understanding.

Q: Why are these Two Truths called the Two Truths that are beyond conceptual understanding?

A: The real is identical to the mundane, and the mundane is identical to the real, like the Maṇi jewel.

Q: Why are the Two Truths of the Perfect Teaching compared to the Maṇi jewel?

A: The real truth is analogous to the jewel itself, and the mundane truth is analogous to its function. The function is identical to the jewel, and the jewel is identical to its function. It is non-dual yet two; so is the distinction of real and mundane.

Q: The [idea of] mutual identity in this Teaching overlaps with the Shared Teaching. Is there any difference?

A: That [Shared Teaching] refers to mutual identity within this worldly realm. This [Perfect Teaching] refers to mutual identity in the transworldly realm.

Q: In what sense are they mutually identical?

A: "Identity" in this [Perfect] Teaching is the graded threefold truth of the Distinct Teaching as mutually identical. When the graded [threefold truth] becomes [mutually] identical, then [the meaning of] identity in this [Perfect] Teaching is fulfilled. Therefore it is known that the Two Truths, from those of the Distinct Teaching to those of the Shared and Tripitaka Teaching, are fundamentally subtle and [mutually] identical, and it is human feelings [and capacities] that are different.

Q: What is wrong with the threefold truth of the Distinct Teaching that is not yet mutually identical?

A: It is the same as an inferior [interpretation of] emptiness.

[Q: . . .] and how about "in accordance with feelings and wisdom," and so forth?

A: The *Lotus Sutra* says, "The Buddha, in various and sundry conditions, utilizes analogies to expound [the Dharma] skillfully. His mind is peaceful like the sea. I hear it and the chains of doubt are severed."

Q: What is the meaning of this passage?

A: "Various and sundry conditions" refers to [teaching] "according to feelings." Thus it refers to pre-*Lotus Sutra* teachings. The "peaceful mind" and "severance of doubts" refer to the teachings within the *Lotus Sutra*. Thus it refers to [teaching] "according to wisdom." If [teaching according to] feelings and wisdom are in contrast [to each other], this is the third teaching.

Q: The real and mundane [truths] as in contrast to each other should refer to the mundane [truth of] existence and the real [truth of] non-existence in the Tripiṭaka Teaching, or to the "illusory existence and the emptiness of the illusions" in the Shared Teaching. Why are the real and mundane [truths] still not the same upon advancing to the Distinct Teaching?

A: This can be put into a tetralemma. (1) The mundane [truth] is differentiated and the real [truth] is one. (2) The real [truth] is differentiated and the mundane [truth] is one. (3) The real and mundane [truths] are differentiated and in contrast. (4) The real and mundane [truths] are one yet in contrast.

276b Q: How does this tetralemma correspond to the seven categories of the Two Truths?

A: In the Tripiṭaka and Shared Teachings, the real [truth] is one but the mundane [truth] is differentiated. For the two people [Śrāvakas and Pratyekabuddhas] who enter the Shared Teaching, the real [truth] is differentiated and the mundane [truth] is one. In the Distinct Teaching, the real and mundane [truths] are all differentiated and in contrast. For those who advance from the Distinct to the Perfect Teaching, the mundane [truth] is one but the real [truth] is differentiated. In the Perfect Teaching the real and mundane [truths] are not differentiated yet in contrast.

Q: The [*Fa-hua*] *hsüan-i* classifies the first two Teachings as both belonging to "[teaching] according to feeling." The [*Mo-ho*] *chih-kuan*, in classifying the three conventionalities, says that only the Tripiṭaka corresponds to "[teaching] according to feeling" and that the rest are "[teaching] in accordance with reality."

These are the teachings of one man but the two meanings are in disagreement.

A: There are three distinctions here. First, the [*Mo-ho*] *chih-kuan* refers to the relativity of the Hinayāna. Therefore the Tripiṭaka Teaching alone is said to correspond to “[teaching] according to feelings.” The [*Fa-hua*] *hsüan-i* refers to the relativity of the two realities of the tentative and the real. Therefore the first two [Tripiṭaka and Shared Teachings] are both said to correspond to “[teaching] according to feeling.” Second, the [*Mo-ho*] *chih-kuan* is concerned throughout with discussing contemplative practice, therefore it criticizes [only] the Tripiṭaka as “[teaching] according to feelings.” The [*Fa-hua*] *hsüan-i* profoundly discusses the intentions of the *Lotus Sutra*. It is necessary that only the Middle Path be “in accordance with reality.” Third, the [*Mo-ho*] *chih-kuan* clarifies the three conventionalities. The three conventionalities are the mundane [truth]. The two mundane [truths] in the Tripiṭaka and Shared Teachings are different in being identical and non-identical. Therefore the [*Mo-ho*] *chih-kuan* classifies them as different with regard to phenomenal appearance and reality. The [*Fa-hua*] *hsüan-i* classifies the Two Truths. In both [the Tripiṭaka and Shared Teachings] the Two Truths are tentative and have not encountered the reality of the Middle. [Therefore] both correspond to “[teaching] according to feelings.”

C. Classification into Crude and Subtle

Q: Of these seven levels of the Two Truths, which are crude and which subtle?

A: The Two Truths of real existence is an incomplete doctrine. It lures those of dull faculties to dispose of the dung of frivolous arguments. The meaning of the Two Truths is not fulfilled, so this doctrine is crude. The Two Truths as illusory is a complete doctrine; it is a teaching for those of sharp faculties. All three people [Śrāvakas, Pratyekabuddhas, and Bodhisattvas] realize the true aspects of reality. Compared to the previous one, this is subtle. In

the same way, it is crude compared to the later ones in that it perceives only emptiness. Those who advance from the Shared to the Distinct [Teaching] are able to perceive non-emptiness; this is subtle. Since it is not integrated with regard to reality, it is crude. The advancement from the Shared to the Perfect [Teaching] is subtle. It is not different from the later ones in subtlety, but it is crude in including the expedients of the Shared Teaching. The Two Truths of the Distinct Teaching do not include the expedients of the Shared Teaching; in this sense it is subtle. In the sense that its teaching is not integrated in discussing reality, it is crude. The advancement from Distinct to Perfect is integrated with regard to reality; thus it is subtle. It is crude in that it includes the expedients of the Distinct Teaching. Only the Perfect Two Truths is the correct, direct, supreme Path; therefore it is subtle, and so forth.

Q: How about comparing the seven levels of Two Truths with the teaching of the Five Flavors?

A: The Milk Teaching includes three kinds of Two Truths: the Distinct, the Perfect, and advancing from the Distinct to the Perfect. It is two parts crude and one part subtle. The Cream Teaching is only the Two Truths of real existence, so it is merely crude. The Curds Teaching includes the seven levels of the Two Truths, six crude and one subtle. The Butter Teaching includes six levels, five crude and one subtle. The *Lotus Sutra* only has the one Perfect Two Truths, and not the six expedient ones. It is only subtle and not crude. The reason why it is called subtle is to be found here. This is a relative classification into crude and subtle.

D. Exposing the Crude and Revealing the Subtle

Q: The Tathāgatas of the past, present, and future basically appear in the world in order to lead sentient beings to be exposed to the Buddha's knowledge and insight. Why do you explain all these various and different interpretations of the Two Truths, some simple and some complicated, and some beyond conceptual understanding?

A: These are inducements to [the message of] the *Lotus Sutra*. The Tathāgata is eternally quiescent yet his transformations permeate the universe. Truly he does not discriminate, first deliberately planning and later taking action to save [sentient beings]. With his innate powers of compassionate goodness he [spontaneously] guides sentient beings to attain enlightenment.

Q: Someone has said that from the sermons in the Deer Park, all [sermons taught by the Buddha Śākyamuni] are inducements to [the message of] the *Lotus Sutra*. How about this interpretation?

A: This interpretation is not acceptable. [The period of the Buddha's sermons from] the sermon on the seat of enlightenment [the *Avataṃsaka Sūtra*] is also a limited period for inducements to [the message of] the *Lotus Sutra*. Alas, in this way these inducements [the message of the *Lotus Sutra* performed in the forty-five-year preaching career of Śākyamuni] are of a limited period. The inducements to the *Lotus Sutra* have been performed, all for the sake of sentient beings, from the time of Mahābhijñānjñānābhībhū until now. Even these are of a limited period. Expedient means [leading to] the *Lotus Sutra* have been performed, all for the sake of sentient beings, from the time of the original attainment of Buddhahood. Even these are of a limited period. Expedient means [leading to] the *Lotus Sutra* have been performed, all for the sake of sentient beings, from the time [the Buddha] originally practiced the Bodhisattva Path. The *Lotus Sutra* says, "I originally made a vow that I would universally lead all sentient beings to attain this same Path." Thus should it be known. How can it be said that the inducements are performed only in the present [life of the Buddha as Śākyamuni]?

Q: Those originally transformed have already realized the truth and come to an end. Why do you discuss the tentative transformations [of the Buddha] as eternal?

A: [The idea that] "those originally transformed have already realized the truth and come to an end" is in itself one extreme. Those who have not yet realized [Buddhahood] are, like the above expedient means, without end. Therefore know that the real

teachings of the *Lotus Sutra* embrace all the Sutras. It is the original intention [of the Buddha] in appearing in the world, the true significance of all the teachings. People do not perceive this reality, but only the phenomenal appearances of conditioned co-arising. If they do not cease being haughty, their tongues will rot in their mouths. If they realize this essence they will profoundly perceive [the meaning of] the seven and twenty-one categories [of the Two Truths]. There are immeasurable doctrines [of the Buddha] with vast and far-reaching meaning. Further, they are mutually interrelated, from the shallow to the profound, some apparent and some hidden. The horizontal [identities] are all included and the vertical [grades of teachings and practice] are culminated. All is consummated in [the message of] the *Lotus Sutra*.

Part Two

THE PRACTICE OF CONTEMPLATION

Chapter I

The Meaning of the Four Samādhis

The four types of regulating and rectifying bring about the illumination of perfect quiescence in one life. The five categories of preparatory practices train one's uncontrolled physical, verbal, and mental actions. Though one experiences craving, one nevertheless can gain enlightenment concerning *bodhi*-wisdom. By contemplating [the cycle of] birth and death one is awakened to Nirvāṇa. One crosses over this realm of delusion on the raft of practice, and thus completes this doctrine. Where else can one seek the torch of wisdom [that illumines] this dark room? A detailed interpretation of the meaning of this [practice] requires establishing three sections. The first is the introduction, the second is scriptural support, and the third is interpreting its fulfillment.

277a

A. Introduction

Question: How many parts are there in this section?

Answer: There are two parts. The first lists the names, and the second interprets the names.

1. List of Names

Q: What is the list of names?

A: (1) The Constantly Sitting Samādhi; (2) the Constantly Walking Samādhi; (3) the Half-walking and Half-sitting Samādhi; and (4) the Neither-walking-nor-sitting Samādhi.

2. Interpretation of the Names

Q: What is the interpretation of the names?

A: "Samādhi" refers to regulating, rectifying, and concentrating.

Q: What is regulated to justify calling it "regulating and rectifying"?

A: Physical, verbal, and mental [activity] are regulated and rectified.

Q: How do you know that "samādhi" means regulating and rectifying?

A: The *Ta chih tu lun* says, "A good mind dwells in one place without moving. This is called samādhi."

Q: What is the meaning of this treatise passage?

A: "One place" refers to the Dharma realm. In [the state of] cessation and contemplation one can concentrate without wavering. With these four practices as conditions, one contemplates the mind, and with these conditions one regulates and rectifies [physical, verbal, and mental activity]. Therefore it is called "samādhi."

Q: From what languages are the terms "samādhi" and "regulating and rectifying"?

A: "Samādhi" is Sanskrit and "regulating and rectifying" is Chinese.

Q: "Regulating and rectifying" is the same [in all Buddhist practice]. Why is it called "Constantly Sitting," and so forth?

A: Regulating and rectifying is common [to all Buddhist contemplation]; "Constantly Sitting" is a distinctive type [of contemplation].

B. Scriptural Support

Q: On what Sutra is the Constantly Sitting Samādhi based?

A: It is based on the two *Prajñā-pāramitā Sūtras*, the *Ārya-saptaśatikā-nāma-prajñā-pāramitā Sūtra* [Sutra Explained by

Mañjuśrī], and the *Wen-shu-shi-li wen ching* [Questions by Mañjuśrī]; and it is called “the Single Practice Samādhi.”

Q: [In these Sutras the practice] is only called “Single Practice” and is not called “Constantly Sitting.” Why then are these quoted as evidence for this practice?

A: “Single Practice” refers to its doctrinal content and “Constantly Sitting” refers to the physical regulations.

Q: Why is this [practice] called the “Single Practice” in these Sutras?

A: One singly contemplates the Dharma realm. Therefore it is also called “the Lotus Samādhi.”

C. Interpretation of Its Fulfillment

1. The Constantly Sitting Samādhi

Q: How many parts are there to cultivating this samādhi?

A: There are two parts. First, clarifying the method, and second, clarifying the encouragement of its cultivation.

Q: What is the method [of cultivating this practice]?

A: (1) Physically one does what one should, and does not do what one should not. (2) Verbally one speaks or maintains silence [at the appropriate times]. (3) Mentally one maintains a state of cessation and contemplation.

Q: What is the meaning of physically doing what one should and not doing what one should not?

A: It means to maintain physically a posture of constantly sitting and to avoid walking, standing, or lying down.

Q: Should this samādhi be cultivated in a place with other people, or should one cultivate it alone?

A: It can be done in a place with other people, but it is better to do it alone.

Q: If done with other people, with whom should it be done?
How is it to be done alone?

A: "A place with other people" refers to the people in the Meditation Hall, and not to the crowd in a noisy marketplace. To cultivate alone means to stay in a single quiet room, or in a lonely spot in the woods.

Q: What seat should one sit in?

A: One should stay on a single coarse chair, with no other seats by one's side.

Q: For how long a period [should this continue]?

A: Ninety days is one period.

277b Q: Why is one period determined as ninety days?

A: Because cultivating the way for one summer is the teaching of a thousand sages.

Q: Are there any breaks in practice during this period?

A: The time must be continuous, without even the slightest interruption, except for walking meditation, meals, and so forth.

Q: What is the meaning of "verbally speaking or maintaining silence"?

A: If one's practice is progressing normally, one should maintain silence. One speaks to remove obstacles.

Q: What is meant by "removing obstacles"?

A: Internal and external obstacles collect in a mind of correct thoughts. Then one should chant the name of a single Buddha, be repentant, and perform confession.

Q: Why should this be done?

A: A person who pulls a heavy load with his own power does not advance, but if he temporarily enlists some nearby aid, it can be lifted easily. The practitioner is the same. If his mind is weak and he is not able to eliminate obstacles, he should chant the Buddha's name and request protection, or the evil conditions will not be overcome.

Q: If so, then one should chant the Buddha's name and recite Sutras and spells. Why do you say that reciting Sutras and spells is noisy [and interferes with] quiet?

A: Where did I say that? I meant that reciting Sutras and spells is noisier than maintaining silence. How much more so the conversations of the secular world!

Q: Is this [maintenance of silence] limited to the "Constantly Sitting Samādhi"?

A: The avoidance of recitation is limited to this [samādhi]. The avoidance of speech is common to all four.

Q: The beginner in contemplation does not have a complete [understanding of] doctrine. How can he maintain and achieve these Four Samādhis?

A: He should approach someone who understands *prajñā*-wisdom and cultivate and study according to his instructions. Then he can enter the Single Practice Samādhi and/or [the samādhi in which one concentrates on] following one's own thoughts [as they arise in the mind].

Q: Of the three [physical, verbal, and mental] activities, which activity is the key to entering samādhi?

A: Physical and verbal [activities] are auxiliary to mental [activities] in perfecting the capacity to approach the Buddha.

Q: If this is so, then why do the [Fa-hua] *hsüan*[-i] and [Fa-hua] *wen*[-chü] discuss the meaning of the capacity of the mind?

A: That is not the same meaning of "mind" as here.

Q: Third, what is the meaning of "a mind of cessation and contemplation"?

A: Sit upright with correct thoughts and dispel all evil fancies. Identify the objects of cognition with the Dharma realm and integrate your thoughts with the Dharma realm.

Q: What is the meaning of "identifying the objects of cognition" and "integrating one's thoughts"?

A: "Identifying the objects of cognition" refers to cessation, and "integrating one's thoughts" refers to contemplation.

Q: "Identifying the objects of cognition" and "integrating one's thoughts" thus refer to cessation and contemplation. What is meant by the Dharma realm?

A: "Cessation and contemplation" refers to the action of contemplation; the Dharma realm is the object of contemplation. Whether identifying or thinking, it is none other than the Dharma realm. Whether through cessation or contemplation, quiescent illumination is simultaneous.

Next is the clarification of the "Exhortation to Practice."

Q: What is the "Exhortation to Practice"?

A: One praises the virtuous qualities [gained from cultivating this practice] to encourage the practitioner.

Q: What are these virtuous qualities?

A: The reality of the Dharma realm is the true Dharma of the Buddha.

Q: This is cultivated by whom?

A: The practitioners of the perfect and immediate [teachings] hear this and are not surprised. They realize this Dharma and so they dwell in the stage of Non-retrogression.

[Q: Why are they not surprised?

A: Because they follow the Dharma that they heard from Mañjuśrī.] (This section is found in another text. Cf. T. No. 2366, p. 277, footnote 11.)

Q: There are many methods of practice. Why do you recommend this one?

277c A: The Single Practice Samādhi includes all methods. If one diligently practices it without indolence, then any and all can perceive the Buddha. Therefore it is said that the monks and nuns who heard this Dharma and were not surprised thereupon followed the Buddha and abandoned lay life. Laymen and laywomen

who heard this Dharma and believed represent [those who] truly take refuge [in the Buddha].

Q: Are there texts supporting these words of praise?

A: These texts are taken from the *Ārya-saptaśatikā-nāma-prajñā-pāramitā Sūtra* and the *Wen-shu-shi-li wen ching*. The regulations for the practice of the Four Samādhis are each distinctive, but all take the Dharma realm as their object of rest. Details are contained in the *Chih-kuan ju-hsing [ch'uan hung chüeh]* and so forth.

2. The Constantly Walking Samādhi

Second, the “Constantly Walking Samādhi ” is distinctive in its method of practice [i.e., one walks while chanting the name of Amida] but the same in length [ninety days]. The original text [the *Mo-ho chih-kuan*] expands on this in detail, so I shall not outline it here.

3. The Half-sitting and Half-walking Samādhi

Third, there is a distinct one-volume manual concerning the “Half-sitting and Half-walking Samādhi.” It was written by Chih-i himself and is well known in the world. I shall not repeat it here.

4. The Neither-walking-nor-sitting Samādhi

Fourth, there are three parts to the section on the “Neither-walking-nor-sitting Samādhi:” (1) interpreting the name, (2) scriptural support, and (3) correct interpretation.

a) Interpretation of the Name

Q: Why is it called “Neither-walking-nor-sitting”?

A: The above [samādhis] exclusively utilize walking and sitting. This [samādhi] is different from the above. In order to complete the tetralemma it is called “Neither-walking-nor-sitting.” Actually it includes walking, sitting, and all other modes of activity.

b) Scriptural Support

Q: What textual support is there for this samādhi?

A: The *Pañcaviṃśati-sāhasrikā-prajñā-pāramitā Sūtra* calls it the “samādhi of the awakened mind”; one is perfectly conscious and fully aware of all the tendencies of one’s mind. The great master of Nan-yüeh called it “following one’s own thoughts.” When a thought arises, one cultivates samādhi. Therefore, though three names are established, this is actually only one method.

c) Correct Interpretation

Q: How many methods of practice are there for this samādhi?

A: There are four: first, with reference to all the Sutras; second, with reference to all good things; third, with reference to all evil things; and fourth, with reference to all neutral things. The methods of practice found in all the Sutras but not included in the first three [samādhis] are contained in [the fourth samādhi of] following one’s own thoughts.

Q: What is the meaning of the first—that with reference to all the Sutras?

A: The features of this practice are discussed mostly with reference to the *Ch’ing kuan-yin ching* [Sutra on Petitioning Avalokiteśvara].

Q: What are its features?

A: At a quiet location adorn a place of meditation with banners, parasols, incense, and lamps. Petition images of Amitābha and the two Bodhisattvas Avalokiteśvara and Mahāsthāmaprāpta, which are placed on the western side. Provide toothpicks and clean water. If beneficial, smear the body with ashes on the left and right, bathe, be purified, put on a new robe, and begin practice on a ceremonial day. One should properly face in a westerly direction, throw one’s five-limbed body to the ground, pay homage to the Three Treasures [the Buddha, Dharma, and Sangha], the seven Buddhas, Śākya-muni, Amitābha, the three *dhāraṇīs*, the two Bodhisattvas, and the noble assembly. After paying homage, kneel, burn incense, and scatter flowers. Concentrate your mind with utmost sincerity in

the usual manner. When the offering is finished, sit erect with a proper mind-set and assume the lotus position. Fix your thoughts and count your breaths, one thought for ten breaths. After completing ten thoughts, rise and burn incense. For the sake of sentient beings petition the above Three Treasures three times. After this petition, chant the names of the Three Treasures thrice, then chant [the name of] Avalokiteśvara. Put together the ten fingers and palms of the hands and recite the four-line verses. When this is finished, also chant the Three Sectioned Spells, either once or seven times, depending on the time of night. After chanting, repent and make confession, remembering your own shortcomings. Make these public and be cleansed, and then pay homage to the above objects of petitions. Then one person [should] climb to a high place to recite or chant this Sutra text. The others should listen attentively. In the morning and early evening this method should be followed. At other times the regular practices are followed.

Q: Second, what is “the consideration of all good things”?

A: This is divided into two parts. First is the discrimination of the four phases of a thought, and next is the consideration of all good things.

Q: What are, first, “the four phases of a thought”?

A: The mind and consciousness have no form and cannot be seen, but four features can be discriminated: previous to the thought, imminent thought, the thought proper, and the completed thought. “Previous to the thought” refers to the mind before [a thought] arises. “Imminent thought” refers to the mind in which [a thought is] just about to arise. “The thought proper” refers to the dwelling [of a thought] due to contact with an object. “The completed thought” refers to the end of [mental] contact with an object. If one is able completely to understand these four [phases], then one can understand their marks as integrated and their marklessness.

Q: [In the phase] previous to thought, [the thought] has not yet arisen, and in [the phase of] thought completed, [the thought has]

already ended. These are integrated and non-dual. If non-dual, they are without marks. How can they be contemplated?

A: Although [the thought] has not yet arisen [in the phase of] "previous to thought," it is not ultimately nothingness. It is like a person who has not yet performed an action but later performs this action. One cannot say that there is no person just because he has not yet performed a certain action. If one determines that there is no person, then who later performs the action? Since there is a person who has not yet performed the action, an action can then be performed. The mind is also like this. Because there is [a phase] "previous to thought," the imminent thought can come to pass. If there were no phase previous to thought, how could one attain an imminent thought? For this reason, although the phase previous to thought does not exist [in itself], neither can it be said that ultimately this phase of thought is nothingness. As for [the phase of] thought completed, although [the thought] is extinguished it can be contemplated. Similarly, a person who has finished an action cannot be said to be nothingness. If one determines that that person does not exist, then who has performed the previous action? The phase of thought completed, the extinguishing of the mind, is also like this. One cannot say that it is an eternal extinguishing. If it means an eternal extinguishing, this is the heresy of annihilationism, a denial of cause and effect. Therefore, though [the thought] is already extinguished in the phase of thought completed, it can be contemplated.

Q: Next, what does it mean to consider good things?

A: Good things are many, but here they can be abbreviated as the Six Perfections. If one has possession of all the sense objects, he should be even-minded in [his perception of them through] the six senses. If one has no material possessions [to practice the Perfection of giving], he should perform the six actions. Even-mindedness [concerning six objects] and performance [of six actions] together make twelve subjects.

Q: What is meant by the six senses and the six actions?

A: [The perceptions of] color, sound, odor, taste, touch, and dharmas are called the six senses. The performances of the activities of walking, standing, sitting, lying down, speaking, [and silence, eating, or general movement] are the six actions. This should be known with reference to the above, and I shall not go into detail.

Q: Third, what is the meaning of considering all evil things by following one's own thoughts?

A: The following clarifies the contemplation of evil. Although one first contemplates the good, its obstructions never cease. We drown in our cravings and there is no time when they do not arise. If we contemplate others, evil is again immeasurable. At times there is much greed, at other times there is much breaking of the precepts, or much anger, or much sloth, or much imbibing of wine. It is easy to lose one's zeal; there will certainly be failures. Who is there who has never made a mistake? Those who have left lay life and practice apart from the secular world, yet are incomplete [in their practice] and desire to accept the white robe, are not [true] practitioners of the Path. These should cultivate the wisdom of contemplation in the midst of evil, as in the time of the Buddha, when lay people [who] had wives and children, and government officials and those with secular duties, were all able to attain the Path. In the case of Aṅgulimāla, the more he murdered, the more he had compassion. Jeta and Mālikā drank wine but kept [the other] precepts. Vasumitrā indulged in sex yet remained pure. Devadatta's heretical views were [ultimately] correct. If it had been impossible to cultivate the Path in the midst of all that evil, then all of these people would have remained ordinary ignorant people forever. Since the Path exists in the midst of evil, though there are many obstructions to practice one can attain sagehood. Therefore know that evil does not hinder the Path. Also, the Path does not hinder evil. The stream-winner's carnal desires grew even greater; Pilinda was still arrogant; Śāriputra became angry. Yet what loss or gain was there in their state of nondefilement?

Q: Some people abound in covetous desires, seething with defiled craving. Even if they attempt to overcome and suppress [these cravings], they progressively increase. How can they be overcome?

A: Simply allow one's thoughts to go where they will. How can one know this? If the obstructions [to attaining virtue] do not arise, one would have no opportunity to cultivate contemplation. It is analogous to a situation in which the fishing line is weak and the baited fish strong so that it cannot be forcibly hauled in. In this case one simply directs the baited hook to enter the fish's mouth and then allows the fish to dive or surface freely according to its proximity. It can be gathered in before long. Cultivating contemplation with regard to the obstacles [to virtue] is the same. The obstacles are like the evil fish, and contemplation is like the baited hook. If there is no fish, the baited hook is of no use. If the fish are numerous and large, so much the better. All will follow after the baited hook and not reject it. The obstructions will give in before long to the attempt to bring them under control.

Q: Do not these obstructions and the nature of reality mutually hinder each other?

A: If the obstructions [really] hindered the nature of reality, then the nature of reality would be destroyed. If the nature of reality [really] hindered the obstructions, then the obstructions could not arise. One should know that the obstructions and the nature of reality are indivisible. The arising of the obstructions is indivisible from the arising of the nature of reality. The ceasing of the obstructions is indivisible from the ceasing of the nature of reality.

278c

Q: Is there scriptural support for this position?

A: The *Wu-hsing ching* says, "Covetous desire is indivisible from the Path. It is the same for anger and ignorance. In this way all of the Buddha-dharma is contained within these three passions. If a person seeks enlightenment apart from covetous desires, [he is as far from the Buddha's teaching] as heaven from the earth. Covetous desire is indivisible from enlightenment." The

Vimalakīrtinirdeśa Sūtra says, “By practicing the non-Way [that which is not the Path], one achieves the Buddha’s Path.” “All sentient beings are indivisible from the mark of enlightenment, so they cannot attain it again. They are indivisible from the mark of Nirvāṇa, so they cannot gain further extinction.” “Liberation is defined, for those who are haughty, as detachment from lust, anger, and ignorance. For those who are not haughty it is explained that lust, anger, and ignorance are indivisible from liberation.” “All the defilements are the seeds of the Tathāgata.” There is no duality or distinction in the color of the mountains or the flavor of the sea. Therefore contemplate all evil as [integrated with] incomprehensible reality.

Q: Fourth, what is the meaning of contemplating neither good nor evil?

A: This refers to dharmas that are neutral and indeterminate. Details are in the [*Mo-ho*] *chih-kuan*.

Q: Why did you avoid [discussing] the two middle samādhis yet clarify this samādhi?

A: The other two samādhis are either limited or require complete cultivation. Only the samādhi of following one’s own thoughts can be contemplated constantly by both monks and lay persons. Even though one is burdened with the duties of a royal court, one should not avoid [this practice].

Thus I have abbreviated the general meaning [from the *Mo-ho chih-kuan*].

Chapter II

The Meaning of the Three Categories of Delusions

The conscious mind is dark and depressed; it has wandered from the right path and does not improve. The nature of the mind is to be noisy and cluttered, and it rejects the jeweled vehicle instead of accepting it. This is due to the dominance of cravings, which obstruct the sun of wisdom like a dark cloud, and the prevalence of the cycle of birth and death, which causes the boat of contemplation to sink in the sea of suffering. Thus the three wisdoms are hidden of themselves, and the three virtuous qualities are not manifest because of this. Therefore practice is required. Now in order to clarify this meaning I shall divide it into three parts: first, the introduction; second, scriptural support; and third, the interpretation.

A. Introduction

Question: What are the names of the Three Categories of Delusions?

Answer: (1) Deluded views and attitudes, (2) minute delusions, and (3) the delusion of ignorance.

B. Scriptural Support

Q: Treatises such as the *Daśabhūmika-sūtra Śāstra* all refer to the obstacle of cravings and the wisdom obstacle. Why do you now propose Three Categories of Delusions?

A: This [Tendai] school exposes Three Categories of Delusions based on the *Pañcaviṃśati-sāhasrikā-prajñā-pāramitā Sūtra* and the *Ta chih tu lun*.

Q: Of the two obstacles, which is expanded to make three categories?

A: The wisdom obstacle includes both phenomenal appearances and reality; therefore it is the one which is expanded.

Q: Of the minute and ignorance [categories of delusion], which refers to phenomenal appearances and which to reality?

279a A: The obstacle to wisdom concerning phenomenal appearances corresponds to the minute delusions, and the obstacle to wisdom concerning reality corresponds to the delusion of ignorance.

C. Interpretation

The interpretation consists of four parts. First is the explanation of the Three Categories of Delusions; next is the interpretation concerning severing the delusions; the third concerns the Three Categories of Delusions and the manifestation of the subtle Dharma; and the fourth concerns the severance of delusions and the fulfillment of Buddhahood.

1. The Three Categories of Delusions

The explanation of the Three Categories of Delusions consists of three parts: first, clarification of deluded views and attitudes; next, clarification of the minute delusions; and last, interpretation of the delusion of ignorance.

a) Clarification of Deluded Views and Attitudes

First, the clarification of deluded views and attitudes.

Q: Does this refer to deluded views *and* attitudes, or to deluded views-attitudes?

A: It means deluded views *and* attitudes.

Q: What is the meaning of "deluded views"?

A: "Views" refers to views concerning reality. The views themselves are not identical to delusion. When the views are [in accordance with] reality, then delusions are severed. "Deluded views" are so named in accordance with understanding [or lack of it]. However, they are so named not simply in accordance with understanding. They are also so called on the basis of their essence. This means that they are called "views" when they are not in accordance with reality, are definitely mistaken discriminations, and are clearly one-sided views. These are what are named "[deluded] views."

Q: How many kinds of these deluded views are there?

A: In general there are four: (1) four single views, (2) four plural views, (3) four inclusive views, and (4) four nonverbal views.

Q: What is the meaning of the four single views?

A: Attachment to [substantial] Being, attachment to nothingness, attachment to both Being and nothingness, and attachment to neither Being nor nothingness.

Q: Through what ways do these attachments arise?

A: There are many ways for attachments to arise, but they can be explained with reference to [a mistaken belief in a substantial] self.

Q: How many types of cravings are included in the first [deluded] view of Being?

A: There are eighty-eight afflictions and cravings.

Q: What are these eighty-eight [afflictions and] cravings?

A: There are thirty-two afflictions of the realm of desire, twenty-eight of the realm of form, and the same [twenty-eight] for the formless realm.

Q: What are the distinct names for the thirty-two afflictions of the realm of desire, and so forth?

A: As for the realm of desire, there are ten [afflictions] that correspond to the truth of suffering: (1) the affliction of covetous

desires, (2) the affliction of hatred, (3) the affliction of stupidity, (4) the affliction of arrogance, (5) the affliction of doubt, (6) the affliction of the mistaken view of a Self, (7) the affliction of extreme views, (8) the affliction of heretical views, (9) the affliction of attachment to these views, and (10) the affliction of attachment to precepts. There are seven that correspond to the truth of the causes of suffering: [the above ten] except for the mistaken view of a Self, extreme views, and [deluded] views [stemming] from attachment to precepts. There are also seven that correspond to the truth of extinction: the same as those for the truth of the causes of suffering. There are eight that correspond to the truth of the Path: [the above ten] except for the mistaken view of a Self and extreme views. Therefore there are thirty-two.

For the realm of form there are twenty-eight [afflictions]. There are nine afflictions that correspond to the truth of suffering: [the above ten] except for hatred. There are six afflictions that correspond to the truth of the causes of suffering: [the above ten] except for hatred, mistaken view of a Self, extreme views, and [deluded] views [stemming] from attachment to precepts. There are six afflictions that correspond to the truth of extinction: again the same as the truth of the causes of suffering. There are seven afflictions that correspond to the truth of the Path: [the above ten] except for hatred, the mistaken view of a Self, and extreme views. Therefore there are twenty-eight afflictions for the realm of form.

The formless realm is the same [as the realm of form].

279b Q: What are those [afflictions] from that named "the affliction of covetous desires" to that called "views [stemming] from attachment to precepts"?

A: To be attracted and attached to something without becoming weary is named "having covetous desires." An angry and spiteful mind is named "hatred." To be deluded and imperfect is named "the affliction of stupidity." To be confident in oneself and take others lightly is named "the affliction of arrogance." To be skeptical and uncertain is named "the affliction of doubt." To discriminate falsely a [substantial] Self in the midst of the senses,

their organs, and objects, and act according to this false discrimination, is named "the view of a Self." A mind that is attached to extremes is named "extreme views." To accept heretical thought as true is named "heretical views." To view as true that which is false is named "attachment to views." To accept as precepts those things that are not real precepts is called "the view of attachment to precepts."

Q: Why are they all called "cravings," or "tormenting scourges"?

A: They are "tormenting" because they are vociferous torments, and they are scourges because they are oppressive troubles.

Q: Why are they called "afflictions"?

A: They are called "afflictions" due to their domineering oppressiveness. These cravings ["tormenting scourges"] constantly oppress the mind and spirit of the practitioner who is swirling through [the cyclic existence of] this triple world.

Q: Are all of these eighty-eight afflictions "sharp afflictions," or are they all "dull afflictions"?

A: Fifty-two of the afflictions are dull and thirty-six are sharp.

Q: All of the deluded views should be sharp afflictions. Why do they include some dull afflictions?

A: The delusions of dull afflictions contain both "illusion concerning reality" and "illusion concerning phenomenal appearances." Here only the extreme of "illusion concerning reality" is included.

Q: When are [deluded] views and attitudes severed?

A: One severs the delusion of illusion concerning reality at the time of recognizing the validity of the Four [Noble] Truths, and one severs the delusion of illusion concerning phenomenal appearances at the time of cultivating the Path. Insight and cultivation are not the same, and reality and phenomenal appearances are also different.

Q: Are these eighty-eight afflictions and the sixty-two [mistaken] views the same or different?

A: One incorporates each of the eighty-eight afflictions by considering the sixty-two mistaken views. It is also said that "the sixty-two mistaken views are the same as including all extreme views."

Q: What are the distinctive names of the sixty-two mistaken views?

A: There are various interpretations of this. To give one meaning, there are sixty-two mistaken views in considering the triple world and five aggregates.

Q: How many attachments are there?

A: With reference to the five aggregates of the past there are the four possibilities of the tetralemma. With reference to the present and future, there are the four possibilities of the tetralemma for each.

Q: What are the four possibilities of the tetralemma for the past and the four possibilities of the tetralemma for the present and future?

A: The four possibilities of the tetralemma for the past are (1) thus-gone, (2) not thus-gone, (3) both thus-gone and not thus-gone, and (4) neither thus-gone nor not thus-gone. With reference to the five aggregates, there are twenty-five aggregates.

The four possibilities of the tetralemma for the present are (1) eternal, (2) transient, (3) both eternal and transient, and (4) neither eternal nor transient. These also have twenty-five aggregates.

279c The four possibilities of the tetralemma for the future are (1) the extreme of Being, (2) the extreme of nothingness, (3) both the extreme of Being and the extreme of nothingness, and (4) neither the extreme of Being nor the extreme of nothingness. These also have twenty-five aggregates.

The three times [past, present, and future] combined together make sixty [mistaken views]. There are sixty-two by adding the two [mistaken views of] annihilationism and eternalism.

Also, there are [the sixty-two mistaken views categorized in the *Fan wang ching* as] the past [eighteen] mistaken views and

the future [forty-four] mistaken views. The singular view of Being is abbreviated in this way. The view of nothingness, both Being and nothingness, and neither Being nor nothingness are each likewise.

There are also the four plural views, the four inclusive views, and the four nonverbal views. These are explained in the commentary [the *Mo-ho chih-kuan*], so I shall not give a protracted explanation here.

Next is the clarification of deluded attitudes. First I shall clarify the meaning of "attitude" and later interpret how it fosters [delusions].

Q: Why are they called "deluded attitudes"?

A: They are called deluded attitudes because these delusions are severed through [the severance of] conceptual attitudes and considered rationalization.

Q: Which delusions are signified by the term "conceptual attitudes"?

A: The afflictions of covetousness, hatred, stupidity, and arrogance. These four afflictions are called "conceptual attitudes."

Q: How many kinds of these cravings are there?

A: In short there are ten. Broadly speaking, there are eighty-one degrees.

Q: What are their names?

A: The ten are as follows: Four [covetousness, hatred, stupidity, and arrogance] correspond to the realm of desire. Three, [the above four] minus hatred, correspond to the realm of form. The same [three] correspond to the formless realm.

The eighty-one degrees are as follows. The three realms consist of nine stages. Each of the nine stages has nine degrees, so together there are eighty-one degrees.

Q: What are the nine stages of the three realms?

A: The realm of desire consists of one stage, the realm of form consists of four stages, and the formless realm consists of four stages. Together they make nine stages.

Q: What are the nine degrees of each stage of these nine stages?

A: In each and every stage there are three degrees: intense, moderate, and mild. Each of these three degrees also has three degrees. Thus each stage consists of [the degrees of] extremely intense, moderately intense, mildly intense, intensely moderate, moderately moderate, mildly moderate, intensely mild, moderately mild, and mildly mild. Thus there are nine times nine degrees of the nine stages for a total of eighty-one degrees. This is a list of their names. Further interpretation is in the commentary [the *Mo-ho chih-kuan*].

Next, the interpretation of how it fosters delusion.

Q: How many delusions are fostered by the nine degrees [of cravings] in the realm of desire?

A: They foster seven.

Q: Why do the delusions that do the fostering number nine degrees, while the delusions that are fostered number only seven?

A: The one extremely intense degree fosters two [delusions]; the three degrees of moderately intense, mildly intense, and intensely moderate each foster one, the moderately moderate and mildly moderate together foster one, the three mild degrees together foster one. The content of the two higher realms is explained in detail in the commentary [the *Mo-ho chih-kuan*].

b) Clarification of the Minute Delusions

Q: What is the meaning of "minute [delusions]"?

A: The prevalence of ignorance is very great; therefore they are called "minute."

Q: How does one interpret this minuteness?

280a A: There are many methods of clarifying this issue. One method is to classify it into five parts: (1) the disease of deluded views and attitudes, (2) the basis of deluded views and attitudes, (3) the causes and conditions for the arising of deluded views and attitudes, (4) the time for the arising of deluded views and attitudes, and (5) many-layered deluded views and attitudes.

Q: Laying aside for now the first four, what is the meaning of “many-layered deluded views and attitudes”?

A: The three conventionalities emerge [in response to] the first mistaken view of Being. The four possibilities of the tetralemma, and practices for oneself and for saving others, emerge [in response to] the three conventionalities. Thus their number is immeasurable. The mistaken view of Being is like this. How much more so the mistaken views of nothingness, both Being and nothingness, and neither Being nor nothingness. They are incalculable, so they are called “minute.” Further clarification can be found in the commentary [the *Mo-ho chih-kuan*], so I shall refrain from explaining it exhaustively.

c) Clarification of the Delusion of Ignorance

Q: What is properly signified as “ignorance”?

A: The wisdom obstacle is properly signified as ignorance.

Q: What does this mean?

A: The two wisdoms [attained from contemplating emptiness and conventional existence] that seek the wisdom of the Middle should be called the wisdom obstacle.

Q: Why is that called the “wisdom obstacle”?

A: There are three interpretations in understanding this “wisdom obstacle.” (1) It is called wisdom obstacle because wisdom acts as an obstacle. (2) It is an obstacle because wisdom is being obstructed. (3) It is called “wisdom obstacle” because it refers to both the obstacle and [that which is] obstructed.

Q: What wisdom is acting as an obstacle?

A: The wisdoms attained from contemplating emptiness and conventional existence both destroy delusions; therefore they are called “wisdom.” However, now the Middle Path is sought, and these wisdoms in turn produce delusion. These obstruct the attainment of the wisdom of the Middle; therefore they are called wisdom obstacles. They receive their name from the fact that they act as obstacles. Also, since these wisdoms obstruct the wisdom of the Middle, they are obstacles to wisdom. Since this [wisdom of the

Middle] is being obstructed, they are called [wisdom obstacles]. Also, the delusions are an obstacle, and that which is being obstructed is the wisdom of the Middle; therefore it is called the "wisdom obstacle." [The wisdom obstacle] refers to both the obstacle and that which is obstructed.

At the first level of interpretation, both parts of the term "wisdom obstacle" correspond to an active obstacle. At the second level of interpretation, both parts of the term "wisdom obstacle" correspond to the object of obstruction. At the third level of interpretation, the term "wisdom" corresponds to the object [of obstruction], and the term "obstacle" to the act [of obstruction].

Q: Cravings refer to the mind of delusion. Only they should be called obstacles. Wisdom refers to the Dharma of clear understanding. How can there be wisdom that is an obstacle?

A: There are two kinds of wisdom: the wisdom of enlightenment and wisdom based on consciousness. The wisdom based on consciousness discriminates, penetrates to the essence [of reality], and is in conformity with certain marks [of reality]. It is called wisdom because it is in conformity with certain marks. It is called wisdom because it penetrates to the essence and is in conformity with certain marks. However, if one penetrates to the essence by discriminating, this wisdom based on consciousness becomes an obstacle [to more profound insight]; therefore it is explained as an obstacle.

Q: Although I have now heard this explanation, it is not yet clear. What is the gist?

A: The wisdom of enlightenment is the wisdom of the Buddha and the Bodhisattvas. Wisdom based on [discriminative] consciousness is the wisdom of those of the two vehicles. The wisdom of those of the two vehicles, though it can be called wisdom, is not yet in full accord with true reality, so its meaning is closer to that of [discriminative] consciousness. It is able to destroy cravings, so in that sense it should be called wisdom. In being different from the essence [of reality] and so forth, it is interpreted [merely] as the wisdom based on [discriminative] consciousness.

This wisdom is different from the essence of reality; therefore it is called “different in essence.” This wisdom is in conformity with the marks [of the two vehicles]; therefore it is called “in conformity with certain marks [of reality].” It is in conformity with the wisdom of the two vehicles, but it is different from the wisdom of the Buddha. Since it obstructs the wisdom of the Buddha, it is called a wisdom obstacle.

Q: Concerning the delusion of ignorance, there are two different varieties: that of the worldly and that of the transworldly. Which ignorance are you referring to in speaking of a wisdom obstacle?

A: The *Ju ta-ch'eng lun* [Introduction to the Mahāyāna] says, “Transworldly ignorance is the wisdom obstacle. The wise sages are already detached from worldly ignorance.” Details concerning ignorance as the two varieties of (a) illusion concerning phenomenal appearances and (b) illusion concerning reality, and the delusions that arise alongside of or independent of cravings, at the time of sowing or at the time of fruition—these are all discussed in the text [the *Mo-ho chih-kuan*], so I shall not go into details here.

2. The Severance of Delusions

Second, the clarification of severing delusions is divided into four sections: the delusions severed in the Four Teachings.

a) The Tripiṭaka Teaching

Q: Which of these Three Categories of Delusions are severed in the Hinayāna Tripiṭaka Teaching?

A: The Tripiṭaka Teaching utilizes the wisdom of analyzing dharmas and merely severs [the first category of deluded] views and attitudes. The delusions of the other two categories are not severed.

Q: What is meant by severing deluded views and attitudes?

A: Those at the lower and the higher levels of ordinary people both overcome [deluded] views and attitudes. Those at the level of

the four causal and resultant stages of sagehood have severed these delusions.

Q: What does it mean to “sever delusions”?

A: At the causal and resultant stages of the stream-winner, eighty-eight deluded views and attitudes are severed. At the causal and resultant stages of the once-returner, the first six of the nine degrees [of delusions] in the realm of desire are severed. At the causal and resultant stages of the non-returner, the last three degrees [of the nine degrees of delusions in the realm of desire] are severed. At the causal and resultant stages of the Arhat, the seventy-two classes of deluded attitudes in the two superior realms [of form and the formless] are severed. Pratyekabuddhas exhaustively sever the deluded views and attitudes of the three realms and overcome all their habitual propensities. The Bodhisattva practices the Six Perfections for three incalculable aeons, sows the seeds for the thirty-two marks of a Buddha for one hundred aeons, and then, under the Bodhi tree, severs the [active] afflictions themselves and their habitual propensities.

Q: Concerning the nine degrees of delusions in the realm of desire, how many degrees are severed in order to lose what rebirths?

A: The *Abhidharmakośabhāṣya* says, “One becomes a wandering sage with two or three [remaining] rebirths upon severing the third and fourth degrees in the realm of desire. One enters the causal stage of the once-returner upon severing the fifth degree. One attains the resultant stage of the once-returner upon severing the sixth [degree].”

Q: What is the meaning of this text?

A: The interpretation is as follows: to sever the first three degrees means to lose four rebirths. Three rebirths remain, which are fostered by the [remaining] six degrees [of delusions]; one [in this state] is called a “wandering sage with three [remaining] rebirths.” If one advances and severs the [delusions of] intensely moderate degree, another rebirth is lost. Together with the previous ones this means the loss of five rebirths. Two rebirths

remain; one [in this state] is called a “wandering sage with two rebirths.” If one further severs the [delusions of] moderately moderate degree, one rebirth is not yet lost and one is called a potential “once-returner.” If one further severs the [delusions of] mildly moderate degree, one has in general lost six rebirths, along with the previous [severance of the delusions of] moderately moderate [degree]. The remaining three [delusions of] mild degree foster one rebirth, so such a person is called a “once-returner.”

Q: Why is one who has severed the first and fifth degrees not called a “wandering sage”?

A: There is never anyone who severs the second but not the third [degree of delusions] before ending his life, and there is never one who severs the fifth but not the sixth [degree of delusions] before ending his life.

Q: Why is this so?

A: When the sage initiates his great practice, it is certain that he will not fail to sever exhaustively the great degrees of delusions before his life is over. Also, there is not one degree that is able to obstruct this result. Therefore one who has severed the fifth will certainly attain [severance of] the sixth. The severance of delusions and cultivation of enlightenment is explained in detail in the commentary [the *Mo-ho chih-kuan*], so I shall abbreviate and not expand on it here. It is not that it is not explained.

b) The Shared Teaching

Q: Which delusions in the three categories are severed by the Mahāyāna Shared Teaching?

A: The wisdom belonging to practitioners of this Teaching, [which comes] from contemplating the essence of dharmas [as empty of substantial Being], severs deluded views and attitudes and also a small part of the minute [delusions], but it does not yet sever [the delusion of] ignorance.

Q: What does it mean to sever deluded views and attitudes and minute [delusions]?

A: These are severed stage by stage in the Ten Stages.

Q: What are these Ten Stages?

A: (1) The stage of parched wisdom, (2) the stage of potential, (3) the stage of eight endurances, (4) the stage of insight, (5) the stage of thinner [delusions], (6) the stage of freedom from desires, (7) the stage of completion, (8) the stage of Pratyekabuddhahood, (9) the stage of Bodhisattvahood, and (10) the stage of Buddhahood.

Q: What delusions are severed on these Ten Stages?

A: The deluded views are overcome in the first stage of parched wisdom. This corresponds to the lower level of ordinary people. The deluded views are also overcome in the stage of potential. This corresponds to the higher level of ordinary people. The eighty-eight afflictions are severed in the two stages of eight personalities and insight. The six classes of deluded attitudes in the realm of desire are severed in the stage of thinner [delusions]. The nine classes of deluded attitudes in the realm of desire are severed in the stage of freedom from desires. The seventy-two classes of deluded attitudes in the realm of form and formlessness are severed in the stage of conclusion. The active afflictions of the triple realm are severed and their habitual propensities removed in the stage of the Pratyekabuddha. Both active afflictions and their habitual propensities, and also ignorance concerning the mental and physical realms, are severed in the stage of the Bodhisattva. Unlike those of the two vehicles, [Bodhisattvas] arouse compassion and vow to benefit sentient beings. In the stage of the Buddha one completely exhausts all active delusions and their habitual propensities and, passing through the eight features [of a Buddha's life], attains Buddhahood under a Bodhi tree.

c) The Distinct Teaching

Q: Which of the delusions in the three categories are severed in the Mahāyāna Distinct Teaching?

A: Those of this Teaching utilize a gradual contemplation to overcome and sever the delusions in the three categories.

Q: In what stage are the delusions in the three categories overcome, and in what stage are they severed?

281a A: The [deluded] views and attitudes of the triple realm are overcome on the level of the Ten Levels of Faith. The [deluded] views are severed on the level of the first Abode. Deluded attitudes are severed and extinguished from the second to the seventh Abode. The habitual propensities are severed from the eighth to the tenth Abode. The minute delusions of the transworldly realm are removed on the next Levels of Practice. The delusions of ignorance are overcome by cultivating the contemplation of the Middle through advancing to the Ten Levels of Merit Transference. One is first enlightened concerning the Middle Path in the next Ten Stages. The methods of attaining Buddhahood in the one hundred realms are in these stages. Next, on the Level of Preliminary Awakening one further severs and removes one degree of ignorance, and the Middle Path is partially enlightened. Finally, upon advancing to the Level of Subtle Awakening one severs and removes one [final] degree of ignorance. This should be called ultimate Subtle Awakening.

d) The Perfect Teaching

Q: Which delusions in the three categories are severed and removed in the One-Vehicle Perfect Teaching?

A: Those of this teaching sever delusions with wisdom from a non-gradual contemplation. This consists of five degrees and fifty-two levels. The five degrees refer to the ordinary person at a lower level; therefore severance of delusions is not discussed. [Deluded] views are severed at the first of the Ten Levels of Faith. Deluded attitudes are severed from the second to the seventh Levels of Faith. The minute delusions of this realm [i.e., the triple world] and the transworldly realm are severed from the eighth to the tenth Levels of Faith. Next, ten degrees of ignorance are severed on the levels of the Ten Abodes. In addition, the Middle Path is completely illumined, and the eight features of the life of attaining Buddhahood begin at these levels. Next, ten degrees of ignorance are severed and removed, and enlightenment concerning the complete Middle Path is attained on the Ten Levels of Practice. Next, the exhaustive extinguishing of ten degrees of ignorance and

attainment of the complete Middle Path is approached on the Ten Levels of Merit Transference. Next, ten degrees of ignorance are destroyed and extinguished, and the complete Middle Path is mastered on the levels of the Ten Stages. One enters the Level of Preliminary Awakening upon further extinguishing one degree of ignorance. One climbs to the fruition of Subtle Awakening with the severance of one final degree of ignorance.

3. Manifestation of the Subtle Dharma by Means of the Three Categories of Delusions

Q: What is meant by manifesting subtle [reality] without destroying the deluded nature?

A: The essence of the three kinds of delusions is indivisible from the nature of reality. The three kinds of delusions are transformed and produced due to stupidity and illusion. The basis of the four virtuous qualities is also ignorance, because the four virtuous qualities are made manifest through awakening enlightenment. It is analogous to when cold comes and solidifies water into ice, or heat comes and melts the ice and transforms it into water. There is no contaminated water detached from pure water, and one dips for water after breaking the hard ice on top. It is analogous to when one falls asleep and one's mind is transformed and has various dreams. Phenomenal appearances in the world are like this. The dharmas of mental dreams are also like this. Therefore one seeks enlightenment in the passionate mind. One gains Nirvāṇa within the visible form of the cycle of birth and death. Therefore the *Chu-fa wu-hsing ching* says, "Carnal desires are indivisible from the Path. Hatred and stupidity are also likewise." The *Vimalakīrti-nirdeśa Sūtra* says, "Cravings are indivisible from enlightenment. The cycle of birth and death is indivisible from Nirvāṇa." The *Mahāparinirvāṇa Sūtra* says, "Ignorance is converted and changed into enlightenment." The Buddha explains true enlightenment in this way frequently. Are these not texts that manifest subtle [reality] with regard to delusions?

Q: What is the meaning of "the nature of reality"?

A: This refers to the mind, which is pure by nature. We abandon our raft at the quay of yonder shore; verbal discussion is not necessary in the garden of awakened enlightenment. Thus I have given the general meaning; how can any questions be added?

4. The Severance of Delusions and the Fulfillment of Buddhahood

Q: What does it mean for the practitioners of the Four Teachings to sever delusions and [attain] the fruit of enlightenment?

281b A: Those of the two vehicles, of the Tripiṭaka Teaching, are basically involved in their own salvation and do not seek the fruit of Buddhahood. After a conversion of their mind they can attain mastery. Bodhisattvas, however, after three hundred incalculable aeons, fulfill the Buddhahood of the inferior vehicle by severing their bonds in a single moment through the thirty-four [correct] states of mind at the preparatory level. The lad of the Himalayas offered soft grass, and the Tathāgata accepted it and attained perfect awakening. Thus one [person] fulfilled the Buddha Path on a seat of grass under a tree. This is an inferior Buddha of transformation.

Next, those of the two vehicles in the Shared Teaching are the same as the Tripiṭaka Teaching. However, Bodhisattvas attain the enlightenment of Buddhahood sitting on an angel's robe beneath a seven-jeweled tree by severing deluded views and attitudes and minute delusions and their habitual propensities, with the wisdom that comes when one's final single thought corresponds [to reality as emptiness]. This is a superior Buddha of transformation.

Next, the practitioners of the Distinct Teaching cultivate practices over a period of time to attain the wisdom [gained] from gradual contemplation, and they fulfill the Buddhahood of Subtle Awakening under a seven-jeweled tree. This is a Buddha with a body accepted for the sake of saving others.

Next, the methods of the practitioners of the Perfect Teaching are different from [those of] the previous three. The reason is that with the threefold contemplation in a single thought [realizing

that reality simultaneously has the threefold aspects of emptiness, conventional existence, and the Middle], one [realizes that] all is integrated and that there is not one color nor scent that is not the Buddha-nature. Without traversing the three aeons one immediately completes the practice of a [Bodhi]sattva, and without transcending one thought, one directly approaches the fruit of [the ultimate Buddha Mahā]vairocana. One fulfills perfect awakening on a seat of space. The triple body [of the Buddha] is perfectly complete, and there is no one [who is] superior. This result is truly the goal of this [Tendai] school.

In praise it is said:

After Kuśinagara [where the Buddha entered final
Nirvāṇa],

In the midst of the era of the semblance Dharma,
The two sages of Mt. Nan-yo and Mt. T'ien-t'ai
And the two leaders Chan-jan and Saichō
Firmly established the Path for the myriad years,
And its doctrine crowned all schools.

In the Tenchō period (824–834)

Buddhism again flourished.

The Emperor mercifully requested

A presentation of the admirable [doctrines].

Therefore, of the luxuriant meanings

I have outlined just a few.

End of *The Collected Teachings of the Tendai Lotus School*, in one fascicle.

Colophon

The *Collected Teachings* is a composition by Master [Gi]shin of Mt. Hiei. Whether on teachings or on the practice of contemplation, it is an outline of the 80,000 doctrines in the twelvefold scripture, a summary of the essentials concerning all the subjects of this [Tendai] school, rolled up in many pages. It should be recognized as a substantial vessel of scholarship. It is also a book that has reached the attention of the Emperor. It has already been officially presented to the court. How can it not be transmitted? In the past it was popular, but it became old with the years. Since there are not a few errata [in the text], I am now correcting and editing it, adding punctuation, having catalpa wood plates carved, and bringing it to print. It is hoped that this work by such a virtuous elder will not disappear for a thousand years.

On a propitious day in the middle of the winter of 1649.
Inscribed by an anonymous private monk.

Glossary

Note: The terms in this glossary have been chosen and defined according to their usage in *The Collected Teachings of the Tendai Lotus School*. The definitions do not necessarily reflect the meanings of the terms in other contexts. This glossary is not intended as a comprehensive collection of T'ien-t'ai/Tendai terms.

Abhidharma ("incomparable Dharma"): a body of treatises that analyze the Buddha's teachings. One of the "three stores" (q.v.) of the Buddha's teachings.

Ajita: a name for Maitreya (q.v.). Used by Śākyamuni in the fifteenth chapter of the *Lotus Sutra*.

Amitābha (Jp. Amida): the Buddha of infinite life and infinite light. The object of contemplation in the Constantly Walking Samādhi (q.v.).

anāgāmin ("non-returner"): one who will never again return to or be reborn in this world of desires.

Aṅgulimāla: the name of a bandit who set out to kill a thousand people. The Buddha was to be his one thousandth victim, but instead Aṅgulimāla became the Buddha's disciple. He serves as an example of swift rather than gradual attainment.

Arhat: one who has attained ultimate sagehood. One who has killed the traitor of passions, who will have no more rebirths, and who is worthy of homage.

aspiration, first (bodhicitta): the initial volition, intent, or hope to attain enlightenment.

Avalokiteśvara: a Bodhisattva of compassion. One of the attendants of Amitābha (q.v.).

Avīci hell: the lowest and most painful of the various levels of hells. The eighth of the eight hot hells.

Bhaiṣajyaguru: a Bodhisattva who is the central figure in the twenty-third chapter of the *Lotus Sutra*. A Bodhisattva of healing.

Bodhisattva ("enlightened being"): one who aspires for Buddhahood and takes the four great [Bodhisattva] vows (q.v.). A follower of the Mahāyāna. One who works for the enlightenment of others and not just himself.

Bodhi tree: the tree under which the Buddha attained enlightenment in meditation.

Buddha-land: a world or realm in which a particular Buddha dwells.

- Buddha-nature: the potential in all beings to attain Buddhahood. The capacity for enlightenment, given the right conditions. The ultimate nature of reality. Synonymous with other terms that attempt to describe the indescribable, such as "suchness," the true features (of reality), and the Dharma realm (q.v.).
- cessation (*śamatha*): concentration and stillness of the mind. Putting an end to delusions and mental afflictions. Both the action of stilling the mind and the quiescence attained thereby. Usually paired with contemplation (q.v.).
- cessation and contemplation (*śamatha-vipaśyanā*): in Tendai, a broad term that includes all Buddhist practices and methods used to attain the goal of Buddhahood. The attainment of cessation and contemplation is like being able to see to the bottom of a pond when the water is still and clear of obstructions.
- Chan-jan: the sixth T'ien-t'ai patriarch. The authoritative commentator on Chih-i's (q.v.) major works.
- Chih-i: the founder of the T'ien-t'ai (Jp. Tendai) Buddhist tradition of thought and practice.
- Constantly Sitting Samādhi: one of the Four Samādhis (q.v.). A method of Buddhist practice whereby one sits in meditation for a period of ninety days. Also referred to as the Single Practice Samādhi.
- Constantly Walking Samādhi: one of the Four Samādhis (q.v.). A method of Buddhist practice whereby one concentrates on and chants the name of Amitābha (Jp. Amida) (q.v.) while walking for a period of ninety days.
- contemplation (*vipaśyanā*): the practice of meditation to attain wisdom. Both the practice of meditation and the insight gained thereby. Usually paired with cessation (q.v.).
- contemplation of evil: to contemplate evil thoughts and desires as they arise in the mind. The type of contemplation recommended for the Neither-walking-nor-sitting Samādhi (q.v.).
- conventional existence. *See* threefold truth.
- dāna-pāramitā*: the perfection of charity. *See also* Six Perfections.
- Deer Park: the location of the Buddha's first sermon after his enlightenment under the Bodhi tree (q.v.), where he gave the sermon on the Four Noble Truths (q.v.).
- deluded views and attitudes: all of the explicit mistaken views and attitudes that afflict human beings, outlined in detail in *The Collected Teachings of the Tendai Lotus School*. The first of the Three Categories of Delusions (q.v.).
- delusion of [fundamental] ignorance: the fundamental tendency toward ignorance that remains even after one has severed all of the explicit

- and subtle delusions. The third of the Three Categories of Delusions (q.v.).
- Devadatta: a cousin of Śākyamuni, who promoted heretical views, caused a schism in the Sangha, and even tried to kill Śākyamuni. The subject of the twelfth chapter of the *Lotus Sutra*.
- dhāraṇī* incantation: the idealization of a Buddhist principle in a verse or phrase that contains spiritual power.
- Dharma Body: one of the triple body [of the Buddha] (q.v.). The essence of reality; the fundamental beginningless and endless truth.
- Dharma realm: the sphere of ultimate reality. *See also* Ten [Dharma] realms.
- Dharma supreme in the world, the level of: one of the sub-levels of attainment in the Tripiṭaka Teaching (q.v.). The highest level of the stages of attainment reached by ordinary people.
- dhyanā-pāramitā*: the perfection of meditation. *See also* Six Perfections.
- Dipa (Full name Candrasūryapradīpa ["Moon and Sun Glow"]): the Buddha who appears in the *Lotus Sutra* as the name of numerous previous incarnations of the Buddha.
- Dipaṅkara: according to the *Lotus Sutra*, a Buddha who appeared in the past and prophesied the appearance of Śākyamuni.
- Distinct advancing to Perfect: to make a spiritual quantum leap from the level of the Distinct Teaching (q.v.) to that of the Perfect Teaching (q.v.).
- Distinct Teaching: one of the Four Teachings (q.v.). The teachings of the Buddha taught apart from the Tripiṭaka and Shared Teachings (q.v.), only for Bodhisattvas and not for the other two of the three vehicles (q.v.).
- dragon girl: the eight-year-old daughter of the Dragon King Sāgara who, in the chapter on Devadatta (q.v.) in the *Lotus Sutra*, is said to have attained enlightenment.
- eighty-eight afflictions: part of the obstacle of delusions (q.v.). The thirty-two afflictions of the realm of desire, the twenty-eight of the realm of form, and the twenty-eight of the formless realm. *See also* three realms.
- emptiness. *See* threefold truth.
- entering conventional existence from emptiness: to reaffirm conventional reality after or on the basis of a realization of emptiness. Cf. threefold truth.
- expedient means (*upāya*): the skillful ways, methods, or teachings that are used to guide people to enlightenment. An indirect or incomplete method of leading people, in contrast to a direct and full use of the real truth (q.v.).

- exposing, signifying, awakening, and entering: a phrase from the *Lotus Sutra* connoting that the one great purpose of the Buddha in appearing in this world is to expose and signify the Buddha-dharma, thus helping sentient beings to become awakened to and enter or realize the Buddha-dharma.
- fifty-two [Bodhisattva] levels: the Ten Levels of Faith (q.v.), Ten Abodes (q.v.), Ten Levels of Practice (q.v.), Ten Levels of Merit Transference (q.v.), Ten Stages (q.v.), the Level of Preliminary Awakening, and the Level of [Supreme] Subtle Awakening (q.v.).
- five aggregates: the five aspects of which a human being consists—form, sensation, conception, volition, and consciousness.
- Five Flavors: an analogy that compares the various teachings of the Buddha to stages in the refinement of milk, based on an analogy in the *Mahāparinirvāṇa Sūtra*. The Five Flavors are milk (*Avataṃsaka Sūtra*), cream (*Āgama Sūtras*), curds (*Vaipulya Sūtras*), butter (*Prajñāpāramitā Sūtras*), and ghee (*Mahāparinirvāṇa Sūtra* and *Lotus Sutra*).
- fivefold Dharma Body: the five virtues of the Dharma Body (q.v.)—morality, concentration, wisdom, liberation, and the knowledge-insight of liberation.
- five meditations for putting the mind at rest: (1) to put the mind at rest by means of compassion, (2) counting one's breaths, (3) meditating on conditioned co-arising, (4) meditating on impurities, and (5) being mindful of the Buddha.
- five preliminary grades: the five preliminary levels of practice and attainment for a disciple of the Buddha—(1) joy, (2) reading and chanting the Sūtras, (3) preaching the Dharma, (4) preliminary practice of the Six Perfections (q.v.) along with contemplation (q.v.), and (5) proper keeping of the Six Perfections.
- Five [Time] Periods: the Tendai classification of the historical teachings of Śākyamuni. The periods of (1) the *Avataṃsaka Sūtra*, (2) the Deer Park, (3) the *Vaipulya Sūtras*, (4) the *Prajñāpāramitā Sūtras*, and (5) the *Lotus Sutra* and *Mahāparinirvāṇa Sūtra*.
- formless realm. *See* three realms.
- four categories of oneness: (1) the oneness of reality (q.v.), (2) the oneness of teaching (q.v.), (3) the oneness of practice (q.v.), and (4) the oneness of persons (q.v.).
- Four Doctrines: (1) the doctrine of existence, (2) the doctrine of emptiness, (3) the doctrine of both emptiness and existence, and (4) the doctrine of neither emptiness nor existence. *See also* threefold truth.
- four great [Bodhisattva] vows: "Though there are unlimited sentient beings, I vow to save them; though there are unlimited passions, I vow

to sever them; though there are inexhaustible doctrines, I vow to know them; though the Buddhist Path is supreme, I vow to fulfill it.”

four interpretations of Twelfefold Conditioned Co-arising: four levels of understanding of Twelfefold Conditioned Co-arising (q.v.)—(1) as arising and perishing, (2) as neither arising nor perishing, (3) as immeasurable, or as beyond conceptual understanding, yet arising and perishing, and (4) as spontaneous, or as beyond conceptual understanding and neither arising nor perishing. These four interpretations correspond respectively to the four categories of the Four Teachings (q.v.).

four methods of instruction: four methods the Buddha uses to present the Dharma to his audience, called *siddhanta*: (1) the worldly, (2) the individual, (3) the therapeutic, and (4) the supreme.

Four Noble Truths: one of the basic teachings of the Buddha—(1) that all is suffering, (2) that the causes of suffering are our passionate attachments, (3) that these passionate attachments can be extinguished, and (4) that there is a way to realize this goal.

four phases of a thought: the four phases that a thought passes through—(1) previous to the thought, (2) imminent thought, (3) the thought proper, and (4) the completed thought.

Four Samādhis: the fourfold Tendai system for cultivating concentrated contemplation—(1) the Constantly Sitting Samādhi (q.v.), (2) the Constantly Walking Samādhi (q.v.), (3) the Half-walking and Half-sitting Samādhi (q.v.), and (4) the Neither-walking-nor-sitting Samādhi (q.v.).

four single views: part of the obstacle of delusions (q.v.). (1) Attachment to substantial Being, (2) attachment to nothingness, (3) attachment to both Being and nothingness, and (4) attachment to neither Being nor nothingness.

four supranormal concentrative states: the four *dhyānas*. Four levels of concentration, each with a number of different grades.

Four Teachings: the Tendai doctrinal classification system of all the Buddha's teachings into four categories—(1) the Tripiṭaka Teaching (q.v.), (2) the Shared Teaching (q.v.), (3) the Distinct Teaching (q.v.), and (4) the Perfect Teaching (q.v.).

four unexplainables: the teaching, based on a discussion in the *Mahā-parinirvāṇa Sūtra*, that the arising of dharmas, their non-arising, both, and neither are all unexplainable and beyond conceptual understanding.

four warped views: that the world is (1) permanent, (2) full of pleasure, (3) possessed of selfhood, and (4) pure, as opposed to transient, full of pain, lacking selfhood, and impure.

- Four Wisdoms: the wisdom of the Path; various wisdoms of the Path; omniscience, or wisdom concerning the emptiness of everything; and universal wisdom.
- Govinda: a wise prime minister who divided the world into seven equal parts to satisfy seven kings who were fighting each other.
- habitual propensities: the fundamental tendencies toward delusion and passionate attachment that remain even after one has removed or conquered the explicit passions.
- hair of a tortoise: an analogy for something that does not really exist or for emptiness. *See also* horns of a rabbit; threefold truth.
- Half-walking and Half-sitting Samādhi: one of the Four Samādhis (q.v.). Includes methods of cultivating contemplation that involve various activities, such as the *Vaipulya* repentance practice of ritual purity, and the Lotus Samādhi (q.v.), which focuses on practices based on the *Lotus Sutra*.
- Hinayāna: smaller or inferior vehicle, in contrast to the Mahāyāna (q.v.), the larger or greater vehicle. A derogatory term for the inferior teachings prior to the Mahāyāna. The Tripiṭaka Teaching (q.v.) that posits the three vehicles, or ways, of the Śrāvaka (q.v.), Pratyekabuddha (q.v.), and Bodhisattva, in contrast to the One Vehicle (q.v.) of the Mahāyāna.
- horns of a rabbit: an analogy for something that does not really exist or for emptiness. The rabbit may appear to have horns but actually does not, so the "horns of a rabbit" are empty. *See also* hair of a tortoise; threefold truth.
- Hui-ssu. *See* Nan-yo.
- Identity in Contemplative Practice: the third level of the Six Identities (q.v.). The realization of identity attained through practice of the Buddha-dharma.
- Identity in Outer Appearance: the fourth level of the Six Identities (q.v.). The level of realization when one begins to "resemble" the Buddha.
- Identity in Partial Realization of the Truth: the fifth level of the Six Identities (q.v.). The level of realization on which the three virtuous qualities (q.v.) are partially manifested.
- Identity in Reality: the first level of the Six Identities (q.v.). The basic state of sentient beings, in which they are inherently endowed with the three virtuous qualities (q.v.) of the Dharma Body (q.v.), *prajñā*-wisdom, and liberation.
- Indra: the creator-god of Indian mythology.
- Indra's net: an analogy in the *Avataṃsaka Sutra* that illustrates the interpenetration of all reality; a net that extends throughout the

- universe with perfect crystal balls in each mesh that reflect all the other crystal balls.
- Jambudvīpa: "roseapple continent," which, in Indian Buddhist cosmology, refers to this world.
- Jeta: a son of King Prasenajit who, along with his mother Mālikā (q.v.), drank alcoholic beverages but kept the other precepts and was praised by the Buddha for doing so.
- Kali: a king who, out of jealousy, cut off the hands, feet, ears, and nose of Kṣānti the hermit (q.v.).
- Kāśyapa (or Kassapa): the sixth of the seven Buddhas (q.v.).
- Kātyāyanīputra: the author of a number of important *Abhidharma* (q.v.) texts.
- Khāṇuśikhin: the second of the seven Buddhas (q.v.).
- kṣānti-pāramitā*: the perfection of patience. *See also* Six Perfections.
- Kṣānti the hermit (Kṣāntivādi-ṛṣi): a model of patience and forbearance, who endured his suffering when King Kali (q.v.), out of jealousy, cut off his hands, feet, ears, and nose.
- Kuśinagara: the site of Śākyamuni's death and final Nirvāṇa.
- Level of Subtle Awakening: the supreme and final of the fifty-two [Bodhisattva] levels (q.v.) of attainment leading to Buddhahood.
- Lotus Samādhi: a method of contemplation based on the *Lotus Sutra* in which one single-mindedly contemplates the Dharma realm (q.v.).
- Mahābhijñānābhībhū ("Victorious through Great Penetrating Knowledge"): the Buddha who is the central figure in the seventh chapter of the *Lotus Sutra*.
- Mahāsthāmaprāpta ("Gainer of Great Strength"): a Bodhisattva, one of the attendants of Amitābha (q.v.).
- Mahātyāgavat, Prince: a model for the virtue of diligence. When the prince lost his Maṇi jewel (q.v.) in the sea, he diligently tried to recover it by scooping the water out of the sea.
- Mahāyāna: the great vehicle. The supreme teaching of the Buddha. The idea that all beings are destined for Buddhahood.
- Maitreya: the future Buddha, currently still a Bodhisattva.
- Mālikā: the wife of King Prasenajit who, along with Jeta (q.v.), drank alcoholic beverages but kept the other precepts and was praised by the Buddha for doing so.
- Maṇi jewel: a wish-fulfilling jewel.
- Mañjuśrī: a Bodhisattva of wisdom.
- Māra: the evil one. The tempter. The personification of evil desires and passions and of the temptations of this world.

Middle Path. *See* threefold truth.

milk, analogy of the color of: an analogy in the *Mahāparinirvāṇa Sūtra* that illustrates the inability of non-Buddhists to understand the Dharma, just as a blind person cannot truly know the color of milk even if it is compared to that of a shell, rice, snow, or a white crane.

minute delusions: the more subtle delusions, or tendencies, that remain even after one has severed all of the explicit delusions. The second of the Three Categories of Delusions (q.v.).

mundane truth (*saṃvṛti-satya*): the way the world is viewed by those without a complete understanding of the truth. The conventional, provisional reality of this world. Also called the worldly truth, in contrast to the real truth (q.v.).

Nan-yo, Master of: Hui-ssu (515–77), Chih-i's (q.v.) master and second patriarch of the T'ien-t'ai lineage.

Neither-walking-nor-sitting Samādhi: one of the Four Samādhis (q.v.). The cultivation of contemplation in any and all aspects of life by contemplating each thought as it arises in the mind. Also called the samādhi of the awakened mind (q.v.) and the samādhi of following one's own thoughts (q.v.).

nine liberations: nine of the thirty-four enlightened mental states (q.v.) that sever obstacles to true knowledge.

nine non-obstructions: nine of the thirty-four enlightened mental states (q.v.) that sever obstacles to true knowledge.

Non-retrogression: a high stage of attainment from which one will no longer regress to a lower stage.

obstacle of delusions (*kleśāvaraṇa*): the body of delusions that obstruct the attainment of enlightenment. *See also* wisdom obstacle.

one great deed: the teaching of the *Lotus Sutra* that the Buddha appears in this world for one great purpose—to reveal the way to Buddhahood.

oneness of persons: that those of the three vehicles (q.v.) ultimately all belong to the One Vehicle (q.v.), and that all are destined for Buddhahood.

oneness of practice: that ultimately the practices of the three vehicles (q.v.) are included in that of the One Vehicle (q.v.).

oneness of reality: the ultimate teaching that reality is integrated and one.

oneness of teaching: that the final teaching of the Buddha is the One Vehicle (q.v.) and not the three vehicles (q.v.), and that ultimately the teachings of the Buddha are one and noncontradictory.

- One Vehicle (*ekayāna*): the teaching of the *Lotus Sutra* that all beings are destined for the single goal of Buddhahood, and that there is only one vehicle, not three vehicles (q.v.), on which to attain enlightenment.
- pāramitā*. See Six Perfections.
- parched wisdom, stage of: the first of the Ten Stages (q.v.) in the Shared Teaching (q.v.).
- patience, the level of: one of the sub-levels of attainment in the Tripiṭaka Teaching (q.v.). The level of longing for patience through contemplation of the Four Noble Truths (q.v.).
- perfectly integrated threefold truth: the realization of the Middle Path as the simultaneous affirmation of and correct insight into both emptiness and conventional existence. See also threefold truth.
- Perfect Teaching: one of the Four Teachings (q.v.). The direct and complete teaching of the Buddha-dharma.
- Pilinda: a disciple of the Buddha who did not show "proper" respect to the god of the Ganges River.
- prajñā-pāramitā*: the perfection of wisdom. See also Six Perfections.
- Pratyekabuddha ("solitary buddha"): one who attains enlightenment without the benefit of hearing the Buddha's teachings and thus has middling wisdom and insight. Also, "one who is awakened concerning conditions" based on insight into conditioned co-arising. Cf. three vehicles.
- Preliminary Awakening, Level of: the fifty-first of the fifty-two levels of attainment leading to Buddhahood.
- Puṣya: a Buddha before whom a previous incarnation of Śākyamuni chanted verses for seven days with such great concentration that he forgot to put one of his feet on the ground.
- realm of desire. See three realms.
- realm of form. See three realms.
- real truth (*paramārtha-satyā*): the ultimate truth, the way things truly are, in contrast to the mundane truth (q.v.). Also called the truth of supreme meaning.
- reward body of enjoyment: the body of the Buddha that is his reward or recompense for attaining enlightenment. One aspect of the triple body [of the Buddha] (q.v.).
- Saichō: the transmitter of T'ien-t'ai Buddhism and founder of the Tendai school in Japan.
- sakṛdāgāmin* ("once-returner"): one who, after finishing this life, will be reborn in this world only one more time before attaining enlightenment.
- Śākyamuni: the sage of the Śākya clan. Gautama, the historical Buddha.

- samādhi: the Buddhist practice of regulating, rectifying, and concentrating the mind, and the state attained thereby.
- samādhi of following one's own thoughts: another name for the Neither-walking-nor-sitting Samādhi (q.v.). The practice of concentrating on each thought as it arises in the mind.
- samādhi of the awakened mind: another name for the Neither-walking-nor-sitting Samādhi (q.v.). A state of concentration wherein one is perfectly conscious and fully aware of all the tendencies of one's mind.
- Śaṅkhācārya the hermit: a model for the virtue of meditation. When a bird built a nest in his hair while he was meditating, he did not move until the eggs hatched and the birds flew away.
- Śāriputra: one of the original disciples of the Buddha, "the foremost of the wise."
- seven Buddhas: a line of seven Buddhas that culminates in the appearance of Śākyamuni, preceded by Vipassin (or Vipasyin), Khāṇḍisikhin, Vessabhū, Koṇḍañña, Konāgamana, and Kassapa (or Kāśyapa).
- Shared advancing to Distinct: to make a spiritual quantum leap from the level of the Shared Teaching (q.v.) to that of the Distinct Teaching (q.v.).
- Shared advancing to Perfect: to make a spiritual quantum leap from the level of the Shared Teaching (q.v.) to that of the Perfect Teaching (q.v.).
- Shared Teaching: the second of the Four Teachings (q.v.). The teaching that is shared by all of the three vehicles (q.v.), and that is common to both the Hīnayāna (q.v.) and the Mahāyāna (q.v.).
- śīla-pāramitā*: the perfection of keeping the precepts. *See also* Six Perfections.
- Single Practice Samādhi: another name for the Constantly Sitting Samādhi (q.v.).
- Sivi (or Śivi), King: a previous incarnation of Śākyamuni, during which he sacrificed his own body to an eagle to save the life of a dove.
- six actions: the activities of walking, standing, sitting, lying down, speaking (and silence), and general movement.
- six destinies: the first six of the ten [Dharma] realms (q.v.), from hell to that of the gods. The "evil" realms.
- Six Identities: the six levels of understanding the integrated nature of all reality: Identity in Reality (q.v.), Verbal Identity (q.v.), Identity in Contemplative Practice (q.v.), Identity in Outer Appearance (q.v.), Identity in Partial Realization of the Truth (q.v.), and Ultimate Identity (q.v.).
- Six Perfections: the six virtues (*pāramitās*) that allow one to reach the other shore of enlightenment: charity (*dāna*), keeping the precepts

(*śīla*), patience (*kṣānti*), diligence (*vīrya*), meditation (*dhyāna*), and wisdom (*prajñā*).

six senses: sight, hearing, smell, taste, touch, and consciousness. The perception of color, sound, odor, taste, touch, and mental phenomena.

sixteen truths: sixteen aspects of the Four Noble Truths (q.v.): the four aspects of suffering, namely transiency, suffering, emptiness, and selflessness; the four causes of suffering, namely the direct causes, assembled causes, birth, and conditions; the four aspects of extinction, namely extinction, quiescence, wonderfulness, and separation; and the four aspects of the way, namely the Path, Thusness, practice, and liberation.

Śrāvaka (“voice hearer” or “one who hears” the teachings of the Buddha): a disciple of the Buddha. In Tendai, the disciple of the Buddha who follows the Tripiṭaka Teaching (q.v.) of the Āgama Sutras and thus has wisdom and insight inferior to the Mahāyāna Bodhisattva’s. Cf. three vehicles.

srotāpanna (“stream-winner”): a beginner on the Buddhist Path; one who has just “entered the stream.”

summit of concentration: one of the sub-levels of attainment in the Tripiṭaka Teaching (q.v.), consisting of attainment of the four supranormal concentrative states (q.v.) and further clarification of the sixteen truths (q.v.).

supranormal powers: the six supranormal powers of a sage—(1) the divine eye, (2) the divine ear, (3) knowing other people’s minds, (4) knowing one’s past lives, (5) exhausting all passions, and (6) supranormal physical feats such as flying through the air.

Sutasoma (or Śrutasoma), King: a model of the virtue of keeping the precepts, especially the one against lying.

Sutra: text that contains the words of the Buddha. The “Dharma source”—the source of verbal teachings concerning the Dharma. One of the “three stores” (q.v.) of the Buddha’s teachings.

Ten Abodes: the second ten of the fifty-two [Bodhisattva] levels (q.v.) leading to Buddhahood—(1) aspiration, (2) maintenance, (3) cultivation, (4) noble rebirth, (5) completion of expedients, (6) rectification of the mind, (7) non-retrogression, (8) childlike goodness, (9) Dharma-prince, and (10) anointment.

ten [Dharma] realms: the ten destinies or realms of rebirth—the realms of (1) hell-dwellers, (2) beasts, (3) hungry spirits, (4) *asuras*, (5) human beings, (6) gods, (7) Śrāvakas (q.v.), (8) Pratyekabuddhas (q.v.), (9) Bodhisattvas, and (10) Buddhas.

Ten Levels of Faith: the first ten of the fifty-two [Bodhisattva] levels (q.v.) leading to Buddhahood: (1) faith, (2) mindfulness, (3) diligence, (4) wisdom, (5) concentration, (6) non-retrogression, (7) merit

transference, (8) preservation of the Dharma, (9) discipline, and (10) (fulfillment of) vows.

Ten Levels of Merit Transference: the fourth ten of the fifty-two [Bodhisattva] levels (q.v.) leading to Buddhahood: (1) salvation of sentient beings, (2) indestructibility, (3) equality with all the Buddhas, (4) pervading the universe, (5) inexhaustible virtue, (6) correspondence with all solid good roots of non-differentiation, (7) awakening of equality with all sentient beings, (8) the manifestation of Suchness, (9) unrestrained and unattached liberation, and (10) the immeasurable Dharma realm (q.v.).

Ten Levels of Practice: the third ten of the fifty-two [Bodhisattva] levels (q.v.) leading to Buddhahood, characterized as (1) joyful, (2) beneficial, (3) lacking in hate, (4) unexhausted, (5) unconfused, (6) attractive, (7) unattached, (8) honored, (9) exemplary, and (10) true.

Ten Stages: the ten Bodhisattva stages (*bhūmis*) of attainment in the Shared Teaching (q.v.)—the stages of (1) parched wisdom (q.v.), (2) potential, (3) eight endurances, (4) insight, (5) lesser delusions, (6) freedom from desires, (7) completion, (8) Pratyekabuddhahood, (9) Bodhisattvahood, and (10) Buddhahood. Or, the fifth ten of the fifty-two [Bodhisattva] levels (q.v.) leading to Buddhahood in the Distinct Teaching (q.v.), characterized as (1) joyful, (2) undefiled, (3) clear, (4) radiant wisdom, (5) difficult to conquer, (6) face to face with reality, (7) far-reaching, (8) immovable, (9) good, and (10) Dharma-cloud.

Ten Suchlikes: the ten features of reality, a Tendai classification based on a passage in the chapter “Expedient Means” in the *Lotus Sutra*. The ten “suchlike” features are (1) appearance, (2) nature, (3) essence, (4) power, (5) activity, (6) causes, (7) conditions, (8) results, (9) retribution, and (10) beginning and end being ultimately the same.

tentative and real: the Tendai teaching that there are tentative and real aspects of the Buddha’s teachings, Buddhist practices, the capacities of sentient beings, and reality itself.

tetralemma: four possible options. Classically stated: (1) A, (2) not A, (3) both, or (4) neither. An alternate form is (1) A, (2) B, (3) both A and B, and (4) neither A nor B.

thirty-four enlightened mental states: the sixteen mental states (i.e., eight of patience and eight of wisdom) that sever mistaken views, plus the eighteen attitudes (i.e., nine of non-obstruction and nine of liberation) that sever obstacles to true knowledge.

thirty-two major marks: the major physical features possessed by a Buddha, such as images of wheels on the soles of his feet and a natural topknot of flesh on his forehead.

- Three Categories of Delusions: all of the delusions that afflict human beings—(1) explicit deluded views and attitudes (q.v.), (2) minute delusions (q.v.), and (3) the delusion of [fundamental] ignorance (q.v.).
- threefold Buddha-nature: the three causes of attaining Buddhahood. The potential to attain Buddhahood, analyzed as having three aspects: (1) the “direct cause,” that all beings are endowed with the nature of Buddhahood by participating in reality; (2) the “complete cause,” the wisdom that illumines this nature; and (3) the “conditional causes,” the practices or conditions that bring about wisdom.
- threefold truth: (1) emptiness—the true nature of things, which is empty of independent self-existence, (2) conventional existence—the truth that all things, though empty, have a conventional or provisional reality, and (3) the Middle Path—the simultaneous, balanced, and complete realization of both emptiness and conventional existence. *See also* perfectly integrated threefold truth.
- three realms: (1) realm of desire—this world of desires, (2) realm of form—the realm experienced by one in this world who has severed all desires but still experiences the world as form, and (3) formless realm—the realm that has no form but consists of only the other four of the five aggregates (q.v.); the realm of experience of one who has severed all desires and attachment to form but has still not experienced enlightenment.
- three stores: Sutras (q.v.), *Vinaya* (q.v.), and *Abhidharma* (q.v.).
- three thousand realms: a Tendai term for the entire universe. The ten (Dharma) realms (q.v.) from hell to Buddhahood interpenetrate each other to produce one hundred realms. Each of these realms has the features of the Ten Suchlikes (q.v.), producing a thousand realms. Each of these is characterized by three “spheres”—(1) the aggregates, (2) the realm of sentient beings, and (3) the lands they occupy—producing three thousand realms.
- Three Treasures: the Buddha, the Dharma, and the Sangha. The three sources of refuge for a Buddhist. Also known as the “three jewels.”
- three vehicles: the ways of the Śrāvaka (q.v.), Pratyekabuddha (q.v.), and Bodhisattva, in contrast to the One Vehicle (q.v.) of the Mahāyāna.
- three virtuous qualities: the three ideals of the Dharma Body (q.v.), *prajñā*-wisdom, and liberation.
- T'ien-t'ai, Mount: the site of the temple(s) that served as headquarters for Chih-i (q.v.).
- transcendent realm: the realm of experience dwelt in by those who have transcended the delusions and passions of the worldly realm (q.v.).
- Tripitaka Teaching: the first of the Four Teachings (q.v.). The teachings of the Buddha found in the “three stores (Tripitaka)” (q.v.) of the *Āgama* Sutras, the *Vinaya* (q.v.), and the *Abhidharma* (q.v.).

- triple body [of the Buddha]: the Dharma Body (q.v.), the reward body (q.v.), and the transformation body (i.e., the historical Buddha).
- truth of supreme meaning. *See* real truth.
- Tuṣita Heaven: one of the heavens of Indian Buddhist cosmology. The heaven where Śākyamuni resided before being born in this world, and where Maitreya (q.v.), the future Buddha, currently resides.
- Twelvefold Conditioned Co-arising: the twelvefold cycle of causes and conditions that make up the human condition: (1) ignorance, (2) volitional activity, (3) consciousness, (4) name and form, (5) the six senses (q.v.), (6) contact, (7) experience, (8) passion, (9) attachment, (10) existence, (11) rebirth, and (12) decay and death.
- twenty-three scholars [of the Liang]: a group, presided over by Prince Chao-ming of the Liang dynasty, that carried on a famous debate (around A.D. 520 or 521) on the meaning of the Two Truths (q.v.).
- two methods of contemplating emptiness: (1) to realize emptiness by analyzing dharmas (i.e., the method of the Tripiṭaka Teaching [q.v.]) and (2) to realize emptiness by direct insight into their essential nature. Cf. threefold truth.
- two obstacles: the two types of obstacles to the attainment of perfect enlightenment—(1) the obstacle of delusions (q.v.) and (2) the wisdom obstacle (q.v.).
- Two Truths: the real truth (q.v.) and the mundane truth (q.v.).
- Ultimate Identity: the sixth level of the Six Identities (q.v.). The level of realization on which both wisdom and the severance of passions are perfected and the three virtuous qualities (q.v.) are completely manifested.
- Vasumitrā: in the *Avataṃsaka Sūtra*, the twenty-fifth of the fifty-three “good friends” that Sudhana visited on his journey to enlightenment. Vasumitrā engaged in sexual intercourse (“embraces and kisses”) to create opportunities to share the Dharma with her companions.
- Verbal Identity: the second level of the Six Identities (q.v.). The level of realization attained by hearing the verbal teaching of the Buddha-dharma.
- Vinaya*: the body of precepts that define the activity and lifestyle one must maintain in order to realize the extinction of passions and ignorance. The code for Buddhist monks and nuns. One of the “three stores” (q.v.) of the Buddha’s teachings.
- Vipaśyin: the first of the seven Buddhas (q.v.).
- Virya-pāramitā*: the perfection of diligence. *See also* Six Perfections.
- warming up: one of the sub-levels of attainment in the Tripiṭaka Teaching (q.v.). Arousing approximate understanding through mindfulness

and attaining insight into the sixteen aspects of the Four Noble Truths (q.v.). *See also* sixteen truths.

White Bull Cart, Great: the single, great vehicle (instead of three inferior vehicles) that the wise father gave to his children in the parable of the burning house in the *Lotus Sutra*.

wisdom obstacle (*jñeyāvaraṇa*): both the more subtle obstacles to wisdom (beyond the obstacle of delusions) and (in Tendai) the middling “wisdom” that itself obstructs the attainment of a higher wisdom. *See also* obstacle of delusions.

worldly realm: the everyday realm of passions and delusions. *See also* transcendent realm.

Selected Bibliography

- Chappell, David, ed. *T'ien-t'ai Buddhism: An Outline of the Fourfold Teachings*. Tokyo: Daiichi Shobō, 1983.
- Donner, Neal. "Chih-i's Meditation on Evil." In *Buddhist and Taoist Practice in Medieval Chinese Society*, edited by David W. Chappell, 49–64. Honolulu: University of Hawaii Press, 1987.
- . "Sudden and Gradual Intimately Conjoined: Chih-i's T'ien-t'ai View." In *Sudden and Gradual Approaches to Enlightenment in Chinese Thought*, edited by Peter N. Gregory. Honolulu: University of Hawaii Press, 1987.
- Donner, Neal, and Daniel B. Stevenson. *The Great Calming and Contemplation: A Study and Annotated Translation of the First Chapter of Chih-i's Mo-ho chih-kuan*. Honolulu: University of Hawaii Press, 1993.
- Groner, Paul. *Saichō: The Establishment of the Japanese Tendai School*. Berkeley Buddhist Studies Series 7. Seoul: Po Chin Chai, 1984.
- Hurvitz, Leon. *Chih-i (538–597): An Introduction to the Life and Ideas of a Chinese Buddhist Monk*. Mélanges chinois et bouddhiques, 12 (1960–62). Brussels: Institut belge des hautes études chinoises, 1962.
- Lu K'uan-yü. "Śamatha-vipaśyanā for Beginners" (*T'ien-t'ai hsiao chih kuan*). In *The Secrets of Chinese Meditation*. New York: Samuel Weiser, 1964.
- Magnin, Paul. *La vie et l'oeuvre de Huisi (515–577) (Les origines de la secte bouddhique chinoise du Tiantai)*. Paris: École Française d'Extrême-Orient, 1979.
- McMullin, Neil. "The Sanmon-Jimon Schism in the Tendai School of Buddhism: A Preliminary Analysis." *Journal of the International Association of Buddhist Studies* 7 (1984): 83–105.
- Mimaki, Katsumi, and Jacques May. "Chūdō." In *Hōbōgirin: Dictionnaire Encyclopédique du Bouddhisme d'après les Sources Chinoises et Japonaises*, fascicle 5 (1979): 456–470. Tokyo: Maison franco-japonaise.
- Ng Yu-Kwan. *T'ien-t'ai Buddhism and Early Mādhyamika*. Honolulu: University of Hawaii Press, 1993.
- Petzold, Bruno. *Die Quintessenz der T'ien-t'ai-(Tendai-)Lehre*. Wiesbaden: Otto Harrassowitz, 1982.
- Rhodes, Robert F. "Saichō's Mappō Tōmyōki: The Candle of the Latter Dharma." *Eastern Buddhist* 13 (1980): 79–103.
- . "The Four Extensive Vows and Four Noble Truths in T'ien-t'ai Buddhism." *Annual Memoirs of the Otani University Shin Buddhist Comprehensive Research Institute* 2 (1984): 53–91.

Selected Bibliography

- . "Annotated Translation of the *Ssu-chiao-i* (On the Four Teachings)." *Annual Memoirs of the Otani University Shin Buddhist Comprehensive Research Institute* 3, 4 (1985, 1986): 27–101, 93–141.
- Robert, Jean-Noël. *Les Doctrines de l'École Japonaise Tendai au début du IX^e Siècle: Gishin et le Hokke-shû gi shû*. Paris: Maisonneuve & Larose, 1990.
- Stevenson, Daniel B. "The Four Kinds of Samādhi in Early T'ien-t'ai Buddhism." In *Traditions of Meditation in Chinese Buddhism*, edited by Peter N. Gregory, 45–97. Honolulu: University of Hawaii Press, 1986.
- Swanson, Paul L. "Chih-i's Interpretation of *Jñeyāvaraṇa*: An Application of the Threefold Truth Concept." *Annual Memoirs of the Otani University Shin Buddhist Comprehensive Research Institute* 1 (1983): 51–72.
- . *Foundations of T'ien-t'ai Philosophy: The Flowering of the Two Truths Theory in Chinese Buddhism*. Berkeley: Asian Humanities Press, 1989.
- . "T'ien-t'ai Chih-i's Concept of Threefold Buddha Nature—A Synergy of Reality, Wisdom, and Practice." In *Buddha Nature: A Festschrift in Honor of Minoru Kiyota*. Reno: Buddhist Books International, 1990.
- Weinstein, Stanley. "The Beginnings of Esoteric Buddhism in Japan: The Neglected Tendai Tradition." *Journal of Asian Studies* 34 (1974): 177–191.

Index

- Abhidharma(s)*, 14–16
 Hinayāna, 15
 treatise(s), 15
- Abhidharma-jñānaprasthāna-sāstra*
 (text), 13
- Abhidharmakośabhāṣya* (text), 24, 130
- Abhidharma-mahā-vibhāṣa-sāstra*
 (text), 13
- Abode(s), 33, 34, 36, 41, 42, 133
 first, level/stage, 40, 41, 55, 133
 Ten, 35, 38, 39, 54, 55, 58, 133. *See*
 also under Level(s)
- Acintya Sūtra* (text), 13
- Actions, six, 114, 115
- Aeon(s), 25–27, 29, 34, 42, 59, 74, 130,
 136
 [three] incalculable, 24, 25, 27–29,
 135
- Afflictions, 122, 123
 active, 130, 132
 dull (or sharp), 123
 eighty-eight, 121, 123, 124, 132
- Āgama(s)* (early Buddhist texts), 46
 fourfold, 15, 16
- Aggregate(s), 19, 32, 77, 88, 89, 91, 124
 five, 19, 29, 88, 124
- Ajita (future Buddha), 59. *See also*
 Maitreya
- Ājñāta-Kauṇḍinya (Śakyamuni's
 disciple), 17
- Amitābha (Buddha), 112
- Anāgāmin* (stage of spiritual develop-
 ment), 21, 33
- Anger, 18, 24, 115–17
- Āṅgulimāla (repentant murderer),
 115
- Annen (monk), 2
- Annihilationism (heretical view), 114,
 124
- Anointment, 35
- Arhat (stage of spiritual develop-
 ment), 21, 31, 33, 66, 79, 83, 130
 three meanings of, 21
- Arising and perishing, 16, 17, 46, 67,
 68, 76, 77, 80
- Arrogance, 122, 125
- Ārya-saptaśatikā-nāma-prajñā-pāram-
 itā Sūtra* (text), 106, 111
- Aspiration(s), 11, 35, 40, 41, 94
 for enlightenment, 23, 40, 41, 73, 87
 first, 23, 28, 31, 40, 63, 95
- Asura(s)* (fighting spirit), 64, 78
- Aśvaghōṣa (poet), 6
- Attachment(s), 15, 52, 65, 66, 75,
 77–80, 85, 87, 89, 93, 121, 124
 to Being (or nothingness), 121
 to four warped views, 19
 to mistaken/extreme/heretical
 views, 122, 123
 to precepts, 122, 123
- Attitudes
 conceptual, 125
 deluded, 68, 119, 120, 123, 125–27,
 129–31, 133, 135
 false/mistaken, 17, 22, 31, 32, 36,
 39, 40, 67
 nine classes of deluded, 31, 132
 seventy-two classes of deluded, 31,
 130, 132
 six classes of deluded, 31, 132
- Avalokiteśvara (Bodhisattva), 112, 113
- Avatamsaka Sūtra* (text), 13, 34, 40,
 46, 47, 59, 60, 77, 101
- Avici (hell), 61
- Awakening, 40, 41, 54–57, 61, 69, 73,
 80, 81, 86, 134
 complete/perfect, 40, 46, 135, 136
 of Equality, 35
 inherent, 45
 to Pratyekabuddhahood, 22
 Preliminary, 34, 36, 38, 39, 133, 134
 Subtle, 34, 36
- Beasts, 64, 78, 84
- Being, 69, 92, 93, 121, 124, 125, 127,
 131
- Bhaiṣajyaguru (Bodhisattva), 58
- Birth, conditioned, 78, 79
- Birth and death, 36, 77
 cycle (or cyclic world) of, 24, 28, 41,
 68, 75, 77, 81, 105, 119, 134
- Blindness, 26

Index

- Bodhi*, 23. *See also* Buddhahood; Enlightenment
 -wisdom, 105
- Bodhisattva(s), 6, 12, 13, 15-17, 22-25, 27-29, 31-34, 40-42, 46, 51, 53, 58, 61, 65, 67, 84, 95, 99, 112, 128, 130, 132, 135, 136
 of Distinct Teaching, 67, 68
 fifty-two levels of, 38
 highest stage of, 27, 58
 Path, 101
 of Perfect Teaching, 84
 precepts, 3
 of Shared Teaching, 67, 68, 94
 stage of, 30, 32
 ten, of goodness, 40
 three types of, 67, 69
 of Tripiṭaka Teaching, 67, 84
 with two rebirths, 84
 who welled up out of the earth, 74
- Bodhisattva-bhūmi* (stage of spiritual development), 36
- Bodhisattvahood, 132
- Bodhi tree, 130, 132
- Body(-ies)
 of a Buddha, 26
 of recompense, 36
 reward, of enjoyment, 42
 for the sake of saving others, 135
 of transformation, 28, 32, 40, 68.
See also Buddha(s), of transformation; Transformation(s), of the Buddha
 triple body of the Buddha, 136
- Buan (monk), 2
- Buddha(s)
 chanting the name of, 108, 109
 five kinds of, 51, 53
 future, 52, 53, 59
 knowledge and insight of, 54, 59, 100
 past, 53
 present, 52, 53
 seven, 112
 of transformation, 135. *See also* Body(-ies), of transformation; Transformation(s), of the Buddha
- Buddha-dharma, 5-7, 20, 37, 38, 51, 68, 95, 96, 116
- Buddhahood, 26-28, 30-32, 35, 41, 42, 48, 55, 58, 59, 61, 63, 69, 72-74, 84, 85, 101, 120, 132, 133, 135.
See also *Bodhi*; Enlightenment
 assurance of, 48, 58, 60, 61
- Buddha-land(s), 32, 51, 52, 95
- Buddha-nature, 12, 13, 68, 69, 77, 80, 81, 136
 threefold, 80, 81
- Buddhism, esoteric, 2, 3
- Buddhists, four types of, 6
- Capabilities. *See also* Potential(s)
 of sentient beings, 5, 19, 35, 40, 43, 48, 51, 59, 74, 94
 seven, 89
 those of Distinct and Perfect, 94
 those of inferior, 46
 those with tentative, 90
 of those of the three vehicles, 31
- Categories of oneness, four, 50, 52, 53
- Cessation and contemplation, 106, 107, 109, 110
- Chan-jan (monk), 6, 88, 136
- Chanting/reciting
Ch'ing kuan-yin ching (text), 113
Lotus Sutra, 58, 61
 name of Amida, 111
 name of Avalokitesvara, 113
 names of Three Treasures, 113
 spells, 109
 Sutras, 39
 Three Sectioned Spells, 113
- Charity, 24, 26
- Chegwān (monk), 3
- Ch'en (dynasty), 6, 83, 85
- Ch'eng shih lun* (text), 13, 83, 85
- Chih-i (monk), 1, 2, 4, 6, 29, 53, 83, 111
- Chih-kuan i-li* (text), 6
- Chih-kuan ju-hsing [ch'uan hung ch'ieh]* (text), 111
- Chih-tsang (monk), 85
- China, 1-3, 5, 6
- Ch'ing kuan-yin ching* (text), 112
- Chu-fa wu-hsing ching* (text), 134
- Collected Teachings of the Tendai Lotus School* (text), 1-4, 7, 136, 137
- Common Teaching, 30
- Compassion, 18, 28, 101, 115, 132

- Concentration, 6, 16, 20, 27, 35, 66, 90
 -store, 16
- Conceptions, aggregate of, 19
- Conceptualization(s), 5, 51
 deluded, 76
- Condition(s), 12, 22, 23, 26, 51, 64,
 65-69, 76, 77, 81, 97, 98, 106, 108
 cause(s) and, 51, 126
 of nondefilement, 66, 67
 suchlike, 63, 72
 transformational, 11
- Conditioned Co-arising, 16, 18, 29,
 76-78, 80-82, 102
 four kinds of Twelvedfold, 75, 76
 Twelvedfold, 1, 22, 28, 42, 75-81, 87,
 89
- Confession, 108, 113
- Consciousness, 61, 75, 76, 78-80, 113,
 128
 aggregate of, 19
- Contact, 75, 76, 78-80, 113
- Contemplation, 6, 7, 18-20, 28, 31, 32,
 35, 36, 38, 57, 68, 103, 106, 107,
 109, 110, 115, 116, 119, 133, 137
 cessation and, 106, 107, 109, 110
 of evil, 115
 four ways of, 54
 gradual, 132, 135
 non-gradual, 133
 threefold, 135
- Conventional existence. *See* Existence,
 conventional
- Conversion
 of delusion, 12
 of evil/ordinary to good/noble, 12
 of mind, 135
- Covetousness, 18, 24, 125
- Crane, blind children and, 83
- Craving(s), 28, 32, 75, 80, 81, 105, 115,
 116, 119, 121, 123, 125, 126, 128,
 129, 134. *See also* Greed
- Dāna[-pāramitā]* (perfect charity/
 Bodhisattva virtue), 23, 24
- Darkness, 41, 55
- Daśabhūmika-sūtra Śāstra* (text), 119
- Decay and death, 75-80
- Deed(s)
 one great, 51
 ten good, 66
 ten immoral, 65
- Deer Park, 5, 17, 46, 101
- Defilements, 67, 117. *See also*
 Nondefilement
- Deities, 27. *See also* God(s)
- Delusion(s), 17, 22, 24, 30, 32, 39, 41,
 51, 66, 73, 81, 84, 85, 87, 120-23,
 125-35. *See also* Ignorance
 conceptual, 66
 conversion of, 12
 of false/mistaken/wrong views [and
 attitudes], 17, 22, 31, 32, 36,
 39, 40
 four major, 6
 of ignorance, 36, 55, 119, 120, 127,
 129, 131, 133
 minute, 36, 119, 120, 126, 131, 133,
 135
 nine degrees of, 130
 obstacle of, 55
 realm of, 105
 thinner, 30, 31, 33, 132
 three categories/kinds of, 1, 36, 119,
 120, 129, 134
- Desire(s), 11, 21, 30, 31, 33, 52, 65,
 79, 85, 115, 116, 122, 132, 134
 realm of, 31, 121, 125, 126, 130,
 132
- Destiny(-ies)
 [three or four] evil, 65, 84
 six, 78
- Devadatta (disciple who betrayed
 Śākyamuni), 58, 115
- Dhāraṇi*(s) (incantation), 58, 112
- Dharma(s), 18, 19, 40, 71, 74, 79, 88,
 89, 94, 96, 117, 129, 131, 134
 Body, 5, 38, 54, 66, 80
 Buddha-, 5-7, 20, 37, 38, 51, 68, 95,
 96, 116
 era of semblance, 136
 five types of, teachers, 58
 five types of worldly, 89
 non-, 89
 non-substantiality of, 18, 32
 real, 91
 realm(s), 35, 55, 69, 71, 106, 107,
 109-11
 supreme in the world, 20, 27, 28, 31,
 33
 unconditioned, 79
- Dhyāna[-pāramitā]* (perfect medita-
 tion/Bodhisattva virtue), 23, 24

Index

- Diligence, 24, 26, 35
 Dīpa (Buddha), 47
 Dipaṃkara (Buddha), 24, 25
 Distinct advancing to Perfect (teaching), 89, 90
 Distinct Teaching, 11, 13, 30, 33, 34, 43, 51, 67, 68, 84, 89, 90, 91, 93, 95-98, 100, 132, 135
 Doctrines, Four, 54, 56, 57
 Doubt(s), 83, 84, 97, 98, 122
 severance of, 98
 Dragon
 girl, 58
 King, 27, 59
 Palace, 5
 Duality, 96, 117. *See also* Non-dual/
 -duality
- Elephant and blind men, analogy of, 83
 Emperor, 7, 136, 137
 Emptiness, 29, 31, 32, 35, 36, 42, 55, 56, 60, 68, 70, 71, 81, 83, 88, 91-98, 100, 127, 135, 136. *See also* Existence, conventional
 entering conventional existence
 from, 31, 32
 non-, 88, 94-96, 100
 two methods of contemplating, 36
 Enchin (monk), 2
 Enchō (disciple of Saichō), 3
 Enlightenment, 7, 12, 13, 17, 22, 23, 25, 28, 31, 32, 40-42, 46, 48, 61, 69, 73, 80, 81, 87, 90, 95, 101, 105, 116, 117, 128, 131, 133-35.
 See also *Bodhi*; Buddhahood
 aspiration for, 23, 40, 41, 73, 87
 mark of, 117
 original, 58
 partial, 36
 potential for, 48
 seat of, 31, 42, 46, 72, 81, 95, 101
 wisdom of, 128
 Ennin (monk), 2
 Enryaku-ji (monastery), 5
 Enshū (disciple of Saichō), 3
 Equality, 35
 Eternalism, 124
 Existence, 56, 75-80, 83, 88, 91-96, 98-100
 conventional, 31, 32, 36, 56, 68-71, 127, 136. *See also* Emptiness
 entering conventional, from
 emptiness, 31, 32
 non-, 95, 96, 98
 Expedient means, 48, 49, 51, 52, 60, 63, 73, 85, 96, 101
 Experience (or perception), 75, 77-80
 Exposing, signifying, awakening, and entering, 53-55, 57, 60
 Extinction, 14, 15, 23, 88, 89, 91, 92, 117
 truth of, 122
- [*Fa-hua*] *hsüan-i* (text), 4, 74, 82, 88, 90, 98, 99, 109
 [*Fa-hua hsüan-i*] *shih ch'ien* (text), 88, 89, 92
Fa-hua wen[-chü] (text), 53, 109
 Faith, 7, 34, 35, 38-40, 133
 Ten Levels of, 34, 35, 38-40, 133
 Fa-lang (monk), 6
Fan wang ching (text), 124
 Fields, three, 6
 Fish and baited hook, analogy of, 116
 Flavor/taste, 41, 45-47, 117. *See also*
 Periods, Five; Teaching(s)
 of butter, 45, 46
 of cream, 45, 46
 of curds, 45, 46
 Five, 1, 7, 45-48, 82, 100
 of ghee, 6, 45, 46
 of milk, 45, 46
- Form
 aggregate of, 19
 realm of, 31, 66, 121, 122, 125, 132
 Formless realm, 31, 121, 122, 125, 132
 Fruit, fourfold, 66
 Fuki (monk), 2
- Gen'ei (monk), 1
 Gishin (disciple and successor of Saichō), 1-5, 8, 137
 God(s), 65-67, 78. *See also* Deities
 sea, 27
 Gomyō (monk), 1
 Govinda (legendary prime minister), 27
 Greed, 115. *See also* Craving(s)
- Hair of a tortoise, 89
 Hatred, 122, 125, 134
 Heaven(s), 21, 26, 116

- thirty-three, 26
 Tusita, 27
 Hell, 61, 64, 77, 84, 85
 Hiei, Mt., 1-3, 5, 137
 Hinayāna, 2, 15-17, 28-30, 43, 47, 66,
 67, 83, 99, 129
 Path, 17
 Hinayanists, 17
Hokke gengi. See [*Fa-hua*] *hsüan-i*
 Horns of a rabbit, 89
 Hossō (school), 1, 2
Hsiang-hsü-chieh-t'o ching (text), 15
 Hui-ssu (monk), 6
 Human beings, 64-67, 78
 Hungry spirits, 64, 78

 Ice and water, analogy of, 134
 Identity(-ies), 38, 102
 in Contemplative Practice, 37, 38
 in Outer Appearance, 31, 37, 38, 40
 in Partial [Realization of the]
 Truth, 37, 38
 in Reality, 37, 38
 Six, 37, 38
 Ultimate, 37, 38
 Verbal, 37, 38
 Ignorance, 18, 24, 36, 40, 55, 65, 67,
 75-80, 87, 116, 117, 119, 120,
 126, 127, 129, 131-34. See also
 Delusion(s)
 delusion of, 36, 55, 119, 120, 127,
 129, 131, 133
 fundamental, 77
 marks of, 76
 minute, 40
 severance of, 40, 134
 ten degrees of, 133, 134
 transworldly (or worldly), 129
 Impurity(-ies)
 of body, 18
 crude, 39
 meditation on, 18
 Incense, 112, 113
 India, 6
 West, 83
 Indra (Hindu god), 26, 27
 net of, 63

 Jambudvīpa (this world), 27
Jen wang ching (text), 34, 40
 Jeta (grove), 115

 Joy, 8, 39, 58
Ju ta-ch'eng lun (text), 129

 Kali (king), 26
 Karma, 65-67, 75, 80, 84, 94
 Kāśyapa (Śākyamuni's disciple), 47, 84
 Kātyāyanīputra (monk), 13, 28
 Kegon (school), 2
 Khāṇṣīkhin (Buddha), 24
 Kōfuku-ji (monastery), 2
Kośa (text), 25
Kṣānti[-pāramitā] (perfect patience/
 Bodhisattva virtue), 23, 24, 26.
 See also Patience
 Kūkai (founder of Shingon school), 2, 3
 Kuśinagara (village), 5, 136

 Lamp, analogy of, 41
 Laymen/laywomen/lay people, 6, 110,
 115, 117
 Level(s). See also Stage(s)
 of Dharma supreme in the world,
 20, 27, 28, 31, 33
 fifty-two, 34, 38, 133
 forty-one, 34, 40
 four, 21, 57
 of ordinary people, 21, 38. See also
 Ordinary person/people, stage
 of
 higher, 17, 20, 39, 132
 highest, 20
 lower, 17, 20, 35, 38, 39, 132, 133
 lower and higher, 129
 of Outer Appearance, 39, 40
 of parched wisdom, 30-33, 132
 of Partial Realization of the Truth,
 39, 40
 of partial sagehood, 39
 of patience, 20, 31, 33
 of Preliminary Awakening, 34, 36,
 38, 39, 133, 134
 seven, of Two Truths, 83, 99, 100
 of Six Identities, 37, 38
 of Subtle Awakening, 34, 36, 38, 39,
 133-35
 of summit, 20, 31, 33
 Ten, of Abodes, 34. See also Abode(s),
 Ten
 Ten, of Faith, 34, 35, 38-40, 133
 Ten, of Merit Transference, 34, 35,
 36, 38, 54, 55, 133, 134

Index

- Ten, of Practice, 34–36, 38, 54, 55, 133
of ultimate sagehood, 36, 39
of warming up, 20, 31, 33
Liberation(s), 5, 13, 19, 35, 38, 66, 80, 117
 nine, 30, 67
Lotus Sutra, 6, 13, 39, 40, 42, 43, 46–49, 51, 54, 58–61, 63, 72–74, 83, 90, 91, 94, 97–102
Lust, 117
- Mahābhijñānānābhibhū (Buddha), 101
Mahāparinirvāṇa Sūtra (text), 6, 12, 34, 35, 41, 45–48, 77, 81, 86, 88, 96, 134
Mahāsaṃnipāta Sūtra (text), 13
Mahāsthāmaprāpta (Bodhisattva), 112
Mahātyāgavat (prince), 26
Mahāvairocana (Buddha), 136
Mahāvibhāṣā-sāstra (text), 85
Mahāyāna, 2, 3, 15–17, 28–30, 43, 46, 47, 66, 67, 90, 129, 131, 132
Mahāyāna Saṃgraha (text), 60, 61
Mahāyānists, 17
Maitreya (Bodhisattva/future Buddha), 26, 59, 96
Makashikan (text), 4
Mālikā (queen), 115
Maṇi jewel, 97
Mañjuśrī (Bodhisattva), 58, 83, 84, 107, 110
Māra (demon), 27
Mark(s), 26, 77, 113, 128
 of Being, 42
 of body and mind, 42
 of enlightenment, 117
 of ignorance, 76
 mindfulness of, 31
 of Nirvāṇa, 117
 no, 75
 of reality, 128, 129
 substantial, 71
 thirty-two major, 25, 26, 67, 130
 of two vehicles, 129
 without, 5, 114
 of world, 91
Marklessness, 113
Meditation(s), 18, 24, 108, 112
 five, for putting mind at rest, 18, 33
 on impurity, 18
Merit Transference, 34–36, 38, 54, 55, 133, 134
 Ten Levels of. *See under* Level(s)
Methods of instruction, four, 12
Miao-sheng-ting ching (text), 83
Middle, 56, 69–71, 91, 93, 96, 99, 127, 128, 133, 136
Mindfulness, 18–20, 31, 33, 35
 of the Buddha, 18
 of marks, 31
[Mo-ho] chih-kuan (text), 4, 42, 74, 81, 98, 99, 111, 117, 125–27, 129, 131
Monk(s), 1–3, 5, 6, 110, 117, 137
Mo-t'eng (monk), 6
Mūlamadhyamakakārikā (text), 83, 85
- Nāgārjuna (Mahayana philosopher), 6
Name and form, 75, 76, 78–80
Nan-yo (Mount), Master of, 6, 83, 136
Nirvāṇa, 5, 6, 11, 13, 23, 24, 28, 30, 42, 47, 48, 66, 68, 69, 81, 105, 117, 134, 136
Nondefilement, 28, 30, 31, 66–68, 115.
 See also Defilements
Non-Dharma, 89
Non-dual/duality, 41, 49, 96, 97, 114.
 See also Duality
Non-emptiness, 88, 94–96, 100
Non-existence, 95, 96, 98
Non-obstructions, nine [stages of], 30, 67
Non-reality, 88
Non-retrogression, 35, 54, 57, 110
Non-returner, 21, 130
Non-substantiality [of dharmas], 18, 32
Nothingness, 114, 121, 124, 125, 127
Nuns, 6, 110
- Objects, four, 18–20
Obstacle(s), 18, 24, 26, 36, 55, 108, 116, 127
 of cravings, 119
 of delusions, 55
 five, 18
 four, 77
 to insight, 128
 of passions, 36
 two kinds of, 36, 120
 wisdom, 36, 119, 120, 127–29

- Once-returned (stage of spiritual development), 21, 130, 131
- Oneness
 of persons, 50, 53
 of practice, 50, 53
 of reality, 50, 53, 57
 of teaching, 50, 53
- Ordinary person/people, 6, 17, 19–22, 35, 36, 38, 39, 58, 64, 69, 86, 129, 132, 133
 stage of, 22. *See also* Level(s), of ordinary people
- Pañcaviṃśati-sāhasrikā-prajñā-pāramitā Sūtra* (text), 7, 13, 33, 34, 36, 81, 92, 93, 95, 112, 120
- Pāramitā*. *See* Perfection(s)
- Passion(s), 13, 21–23, 36, 41, 65–67, 75, 77–80, 84, 85, 93
 three, 116
- Path, 5, 6, 11, 13, 17, 18, 21, 23, 28, 45, 49, 51, 55, 66, 89, 101, 115–17, 123, 133–36
 Bodhisattva, 101
 complete, 13
 fruit of, 28
 highest/supreme, 6, 100
 Hinayāna, 17
 Middle, 33, 36, 37, 42, 68, 94, 96, 99, 127, 133, 134
 perfection of, 32
 truth of, 122
- Patience, 20, 24, 26, 41. *See also* *Kṣānti[-pāramitā]*
 eight kinds of, 67
 level of, 20, 31, 33
 lower, middle, and higher stages of, 27
- Perfection(s), 24, 26, 32, 36, 42, 114
 Six, 23, 24, 26–28, 39, 67–69, 114, 130. *See also* *Dāna[-pāramitā]*; *Śīla[-pāramitā]*; *Kṣānti[-pāramitā]*; *Virya[-pāramitā]*; *Dhyāna[-pāramitā]*; *Prajñā[-pāramitā]*
- Perfect Teaching, 11, 13, 30, 33, 37, 40, 42, 43, 51, 55, 56, 61, 73, 81, 83, 84, 89–91, 94–98, 133, 135
- Periods, Five, 3, 45, 73. *See also under* Flavor/taste; Teaching(s)
- Permanence, 18, 19, 42
- Personalities, eight, 30, 33, 132
- Phases of a thought, four, 113
- Pilinda (Śākyamuni's disciple), 115
- Pleasure, 18, 19, 42, 65, 79
- Potential(s), 25. *See also* Capabilities
 for Buddhahood/enlightenment, 48, 55, 74
 of sentient beings, 6, 90
- Power(s), 64–69, 108
 as ability to influence, 64
 of compassion, 101
 of expedient means, 52
 suchlike, 63, 72
 supranormal, 32, 95
- Practice(s)
 ascetic, 25
 Bodhisattva, 130, 136
 causal, 83
 of contemplation, 57, 68, 99, 137
 of the Dharma realm, 55
 five, 35
 five categories of preparatory, 105
 four, 106. *See also* Samādhi(s), Four
 four, of serenity, 58
 gradual, 34
 of mindfulness, 18, 19
 oneness of, 50, 53
 of One Vehicle, 50
 of Perfection of giving, 114
 Single, Samādhi, 107, 109, 110
 of Six Perfections, 23, 26, 39, 67
 Ten Levels of. *See under* Level(s)
 of ten stages, 30, 31, 42
 of three vehicles, 50
- Prajñā[-pāramitā]* (perfect wisdom/
 Bodhisattva virtue), 5, 13, 23, 24, 34, 38
 period, 48
 –wisdom, 48, 109
- Prajñā-pāramitā Sūtra* (text), 46, 47, 106
- Pratyekabuddha(s) (self-enlightened Buddha), 12, 17, 22, 29–31, 33, 34, 54, 65, 98, 99, 130, 132
 two kinds of, 22
- Pratyekabuddhahood, 22, 132
- Precept(s), 2, 6, 14, 16, 24, 123
 attachment to, 122, 123
 Bodhisattva/Mahayana, 2, 3
 breaking (or keeping) of, 24, 26, 115
 five, 66

Index

- Hinayāna vs. Mahāyāna, 2
 -store, 16
 Preliminary grades, five, 38, 39
 Propensities, habitual, 22, 31, 32, 130, 132, 133, 135
 Purity, 18, 19, 42, 54
 Puṣya (Buddha), 25, 27
P'u-t'i-sa-ta (or *P'u-sa*) (Chinese term for "Bodhisattva"), 22
- Qualities, Virtuous, 39, 55, 67-69, 73, 110
 four, 134
 ten, 35
 three, 38, 74, 119
- Ratnagotravibhāga* (text), 77
 Ratnasikhin (Buddha), 25
 Reality
 correspondence of wisdom and, 32
 of delusions, 36
 of the Dharma realm, 110
 as emptiness, 135
 essence of, 55, 128, 129
 Identity in, 37, 38
 illusion concerning, 123, 129
 incomprehensible, 117
 insight into, 31, 90
 marks of, 128, 129
 of the Middle [Path], 42, 69, 93, 99
 mundane, 91, 95
 mysterious, 7
 nature of, 5, 86, 87, 116, 134
 and non-reality, 88
 oneness of, 50, 53, 57
 one-sided view of, 29
 one [true], 51, 53, 57
 perception of, 57
 phenomena and, 19, 43, 55, 99, 120, 123
 subtle, 37, 63, 134
 of three virtuous qualities, 38
 transworldly, 90
 true [aspect(s) of], 5, 37, 40, 49-51, 55, 69, 72, 95, 99, 128
 truth concerning, 15, 16, 31, 86
- Realization, partial, 42
 Realm(s), 89
 of *asuras*, 64, 78
 of beasts, 64, 78
 of Bodhisattvas, 65, 67
 of the Buddha, 65, 67
 of delusion, 105
 of desire, 31, 121, 125, 126, 130, 132
 Dharma, 35, 55, 69, 71, 106, 107, 109-11
 of form, 31, 66, 121, 122, 125, 130, 132
 formless, 31, 121, 122, 125, 130, 132
 of gods, 65, 78
 of hell, 64
 of human beings, 64, 78
 of hungry spirits, 64, 78
 mental and physical, 132
 objective, 63, 73
 one hundred [Buddha/Dharma], 40, 71, 87, 96, 133
 of Pratyekabuddhas, 65
 of Śrāvakas, 65
 of suffering, 45
 ten [Dharma], 40, 63-65, 71
 three thousand, 63
 of transformations, 32
 transworldly, 40, 43, 76, 97, 133
 triple/three, 40, 43, 90, 125, 130, 132, 133. *See also* World, triple
 undefiled, 77
 worldly, 97
- Rebirth(s), 21, 35, 65-68, 75-80, 84, 130, 131
 Bodhisattva with two, 84
 as woman, 58
- Retribution(s), 63-68, 70
- Ritsu (school), 2
- Roots, 60, 61
 good, 35, 55
- Saddharmapuṇḍarika-sūtra Upadeśa* (text), 42, 47, 53, 54, 57, 60
Saddharma-smṛtyupasthāna Sūtra (text), 76, 77
- Sagacity, 17, 22
 Sagami (province), 2, 3
 Sage, 6, 17, 22, 38, 69, 83, 84, 86, 108, 129-31, 136
 Sagehood, 115, 130
 Level/stage of partial, 20, 21, 39
 level/stage of ultimate, 21, 36, 39
 Saichō (founder of Japanese Tendai school), 1-3, 136

- Sakṛdāgāmin (stage of spiritual development), 21, 33
- Sākya (Bodhisattva), 24
- Sākyamuni (Buddha), 6, 24, 25, 27, 42, 47, 49, 52, 53, 58, 74, 84, 101, 112
- Salvation, 28, 135
 inferior, 29
 of sentient beings, 31, 32, 35
- Samādhi(s) (meditative state), 106, 107, 109, 111, 112, 117
 of awakened mind, 112
 Constantly Sitting, 105–7, 109
 Constantly Walking, 105, 111
 of following one's own thoughts, 112, 117
 Four, 1, 105, 109, 111. *See also* Practices, four
 Half-walking and Half-sitting, 105, 111
 Lotus, 107
 Neither-walking-nor-sitting, 105, 111
 Single Practice, 107, 109, 110
- Sangha, 112
- Śaṅkhācārya (hermit), 27
- Sanron (school), 1
- Śāriputra, 15, 47, 52, 115
- Sattva (sentient being), 23
- Scholars, twenty-three, 85
- Scripture, twelvefold, 46, 137
- Self, 89
 -nature, 76
 [mistaken] view of, 122, 123
 substantial, 121, 122
- Selfhood, 18, 19, 42
- Selflessness, 60
- Seng-min (monk), 85
- Sensation, aggregate of, 18, 19
- Senses, six, 39, 75, 76, 78–80, 114, 115
- Seven-jeweled seat, 36
- Seven-jeweled tree, 32, 135
- Severance, 29, 30, 33, 37, 38, 41
 of delusion(s), 30, 32, 41, 120, 125, 129, 131, 133, 135
 of doubts, 98
 of ignorance, 40, 134
 of mistaken views and attitudes, 67
- Sex, indulgence in, 115
- Shared advancing to Distinct (teaching), 89, 90
- Shared advancing to Perfect (teaching), 89, 90
- Shared Teaching, 11, 13, 29, 30, 32, 43, 51, 67, 68, 84, 89, 90, 93–95, 97–100, 131, 135
- Sheng-t'ien-wang ching* (text), 34, 35
- Shingon (school), 2
- Shun-hsiao (monk), 3
- Śikhin (Buddha), 24
- Śīla[-pāramitā]* (perfect discipline/Bodhisattva virtue), 23, 24
- Single-mindedness, 32
- Sins, five major, 58
- Sivi (king), 26
- Sloth[fulness], 24, 115
- Spells
 chanting/reciting, 109
 Three Sectioned, 113
- Śrāvaka(s) (stage of spiritual development), 12, 17, 22, 28, 29, 33, 34, 51, 54, 65, 96, 98, 99
 determined to be, 60, 61
- Śrīmālādevī Sūtra* (text), 59, 60
- Srotāpanna* (stage of spiritual development), 21, 33
- Ssu chiao i* (text), 29
- Stage(s). *See also* Level(s)
 of the Buddha, 30, 31, 132
 of conclusion, 30, 31, 33, 132
 of eight personalities, 30, 31, 33, 132
 four causal, 20
 of freedom from desires, 30, 31, 33, 132
 of insight, 30, 31, 33, 132
 of potential, 30, 31, 33, 132
 Ten, 2, 30–35, 38, 42, 54, 55, 84, 131–34
 of thinner delusion(s), 30, 31, 33, 132
 three resultant, 20
- States
 four (or thirty-four) enlightened mental, 28, 67, 135
 four supranormal concentrative, 20
- Stores, three (Tripiṭaka), 14, 16
- Stream-winner, 21, 66, 115, 130
- Stupidity, 122, 125, 134
- Subtle Awakening, level of, 34, 36, 38, 39, 133–35
- Suchlike activity, 63, 72

Index

- Suchlike appearance, 63, 70, 72, 74
 Suchlike beginning and end being ultimately the same, 63
 Suchlike causes, 63, 72
 Suchlike conditions, 63, 73
 Suchlike essence, 63, 72
 Suchlike nature, 63, 70, 72
 Suchlike power, 63, 72
 Suchlike results, 63, 72
 Suchlike retribution, 63, 70
 Suchlikes/Suchness(es), 35, 69–71
 one thousand, 71
 Ten, 1, 63–74, 87, 96
 Suffering, eight kinds of, 89
 Sui (dynasty), 6
 Summit, level of. *See* Level(s), of summit
 Sutasoma (king), 26
Sutra of Innumerable Meanings. *See* *Wu-liang i ching*
Sutra of Meditation of the Bodhisattva Universal Virtue [P'u Hsien kuan ching], 42
Suvarṇaprabhāsa Sūtra (text), 34, 76, 84

Ta chih tu lun (text), 6, 13, 28, 34, 36, 41, 106, 120
 Taihan (disciple of Saichō), 3
 T'ang (dynasty), 1, 2, 5, 6
 Tao-sui (T'ien-t'ai teacher), 3
 Tathāgata (epithet of Buddha), 28, 40, 42, 51, 57–59, 63, 85, 86, 100, 101, 117, 135
 Teaching(s). *See also* Flavor/taste; Periods, Five
 Butter, 82, 100
 Cream, 82, 100
 Curds, 82, 100
 Eight, 4, 7
 Four, 1, 7, 11–14, 43, 48, 56, 90, 129, 135
 Ghee, 82
 Milk, 82, 100
 Tenchō (era/period), 1, 2, 136
 Tendai (school), 1–4, 6–8, 74, 120, 136, 137. *See also* T'ien-t'ai
Tendai zasu ki (text), 2
Ten Stages of the Mind (text), 2
 Tentative and real, 11, 73
 Tetralemma, 78, 98, 111, 124, 127

 Three Sectioned Spells, 113
 T'ien-t'ai (school), 1–4. *See also* Tendai master. *See* Chih-i Mt., 6, 136
T'ien-t'ai ssu chiao i (text), 3
 Time Periods, Five, 48
 Tōdai-ji (monastery), 2
 Transformation(s), 7, 11, 12, 28, 32, 68, 101
 of the Buddha, 59, 101. *See also* Body(-ies), of transformation; Buddha(s), of transformation inconceivable, 36, 67, 77 inferior (or superior) Buddha of, 135 worldly, 68
 Transiency, 18, 92
 Treasures, Three, 112, 113
 Tripiṭaka Teaching(s), 11, 13, 14, 16, 28, 30, 32, 33, 43, 51, 67, 84, 89–91, 97–99, 129, 135
 Truth(s), 5, 15–17, 23, 29, 31, 32, 37, 39–41, 45, 48, 57, 66, 86, 91, 101, 121, 122
 of extinction, 122
 Four Noble, 5, 16, 17, 20, 28, 31, 34, 46, 89, 123
 mundane/worldly, 83, 85–89, 91, 93–99
 one, 7
 real, 59, 83, 85–87, 89, 91, 93–98
 sixteen, 20
 of supreme meaning, 86, 88, 89, 96
 threefold, 37, 56, 63, 69–71, 91, 97
 transworldly, 95, 96
 Two, 1, 83–100, 102
 ultimate, 90

 Unexplainables, four, 12

 Vaipulya
 Sūtras, 34
 texts, 46, 47
 Vairocana (Buddha), 42, 61, 81
 Vasumitrā (Buddhist teacher), 115
 Vehicle(s), 7, 49, 51
 Buddha-, 43, 47, 51–54, 59. *See also* Vehicle(s), One
 four, 13
 inferior, 13, 135
 jeweled, 63, 119

- One, 1, 2, 6, 49–52, 58–60, 133. *See also* Vehicle(s), Buddha-three, 13, 16, 29–32, 49, 50, 60
two, 13, 28–30, 34, 54, 58, 60, 61, 65, 66, 94, 96, 128, 129, 132, 135
- View(s)
deluded, 119–23, 126, 127, 129–33, 135
extreme, 122–24
[four] inclusive, 121, 125
[four] nonverbal, 121, 125
[four] plural, 121, 125
four single, 121
[four] warped, 18–20, 89
heretical, 115, 122, 123
mistaken/false/wrong, 17, 22, 31, 32, 36, 39, 40, 67, 84, 122–25, 127
one-sided, 29, 94, 95, 121
sixty-two mistaken, 124
Vimalakīrtinīrdeśa Sūtra (text), 47, 117, 134
Vinaya, 14, 16
of eighty recitations, 15
Vipāśyin (Buddha), 24, 25
Vīrya [*pāramitā*] (perfect diligence/Bodhisattva virtue), 23, 24
Viśeṣacīnta-brahmaparipṛcchā Sūtra (text), 47, 86
Volitional activity(-ies), aggregate of, 19, 75–80
Vow(s), 23, 27, 32, 35, 68, 101, 132
four [great] universal, 23, 67–69
Vulture Peak, 6, 83
- Warming up, level of. *See* Level(s), of warming up
Way, Middle, 81. *See also* Path, Middle
Wen-shu-shi-li wen ching (text), 107, 111
White Bull Cart, great, 72
Wine, drinking/imbibing of, 115
Wisdom(s)
bodhi-, 105
four, 54, 55, 57
eight, 67
of emptiness, 29, 55
of enlightenment, 128
inferior/middling/superior, 12
of inferior salvation, 29
and insight, 12, 13
of the Middle, 127, 128
obstacles, 36, 119, 120, 127–29
parched, 30–33, 132
prajñā-, 5, 13, 34, 38, 48, 109
-store, 16
three, 119
of two vehicles, 129
undefiled, 16, 68
universal, 31, 52–55
World, triple, 30, 32, 43, 67, 71, 74–76, 90, 123, 124, 133. *See also* Realm(s), triple/three
Wu-hsing ching (text), 116
Wu-liang i ching (text), 41
Ying lo ching (text), 34, 35, 76
Zen (school), 2

A List of the Volumes of the BDK English Tripiṭaka (First Series)

Abbreviations

Ch.: Chinese
Skt.: Sanskrit
Jp.: Japanese
T.: Taishō Tripiṭaka

Vol. No.	Title	T. No.
1, 2	<i>Ch.</i> Ch'ang-a-han-ching (長阿含經) <i>Skt.</i> Dirghāgama	1
3-8	<i>Ch.</i> Chung-a-han-ching (中阿含經) <i>Skt.</i> Madhyamāgama	26
9-I	<i>Ch.</i> Ta-ch'eng-pên-shêng-hsin-ti-kuan-ching (大乘本生心地觀經)	159
9-II	<i>Ch.</i> Fo-so-hsing-tsan (佛所行讚) <i>Skt.</i> Buddhacarita	192
10-I	<i>Ch.</i> Tsa-pao-ts'ang-ching (雜寶藏經)	203
10-II	<i>Ch.</i> Fa-chü-p'i-yü-ching (法句譬喻經)	211
11-I	<i>Ch.</i> Hsiao-p'in-pan-jo-po-lo-mi-ching (小品般若波羅蜜經) <i>Skt.</i> Aṣṭasāhasrikā-prajñāpāramitā-sūtra	227
11-II	<i>Ch.</i> Chin-kang-pan-jo-po-lo-mi-ching (金剛般若波羅蜜經) <i>Skt.</i> Vajracchedikā-prajñāpāramitā-sūtra	235

Vol. No.	Title	T. No.
11-III	<i>Ch.</i> Jên-wang-pan-jo-po-lo-mi-ching (仁王般若波羅蜜經) <i>Skt.</i> Kāruṇikārājā-prajñāpāramitā-sūtra (?)	245
11-IV	<i>Ch.</i> Pan-jo-po-lo-mi-to-hsing-ching (般若波羅蜜多心經) <i>Skt.</i> Prajñāpāramitāhṛdaya-sūtra	251
12-I	<i>Ch.</i> Ta-lo-chin-kang-pu-k'ung-chên-shih-san-mo-yeh- ching (大樂金剛不空眞實三麼耶經) <i>Skt.</i> Adhyardhasatikā-prajñāpāramitā-sūtra	243
12-II	<i>Ch.</i> Wu-liang-shou-ching (無量壽經) <i>Skt.</i> Sukhāvativyūha	360
12-III	<i>Ch.</i> Kuan-wu-liang-shou-fo-ching (觀無量壽佛經) <i>Skt.</i> Amitāyurdhyāna-sūtra	365
12-IV	<i>Ch.</i> A-mi-t'o-ching (阿彌陀經) <i>Skt.</i> Sukhāvativyūha	366
12-V	<i>Ch.</i> Ti-ts'ang-p'u-sa-pên-yüan-ching (地藏菩薩本願經) <i>Skt.</i> Kṣitigarbhapraṇidhāna-sūtra (?)	412
12-VI	<i>Ch.</i> Yao-shih-liu-li-kuang-ju-lai-pên-yüan-kung-tê- ching (藥師琉璃光如來本願功德經) <i>Skt.</i> Bhaiṣajyaguruvaidūryaprabhāsapūrvapraṇi- dhānaviśeṣavistara	450
12-VII	<i>Ch.</i> Mi-lê-hsia-shêng-ch'êng-fo-ching (彌勒下生成佛經) <i>Skt.</i> Maitreyavyākaraṇa (?)	454
12-VIII	<i>Ch.</i> Wên-shu-shih-li-wên-ching (文殊師利問經) <i>Skt.</i> Mañjuśrīparipṛcchā (?)	468
13-I	<i>Ch.</i> Miao-fa-lien-hua-ching (妙法蓮華經) <i>Skt.</i> Saddharmapūṇḍarika-sūtra	262
13-II	<i>Ch.</i> Wu-liang-i-ching (無量義經)	276
13-III	<i>Ch.</i> Kuan-p'u-hsien-p'u-sa-hsing-fa-ching (觀普賢菩薩行法經)	277
14-19	<i>Ch.</i> Ta-fang-kuang-fo-hua-yen-ching (大方廣佛華嚴經) <i>Skt.</i> Avatamsaka-sūtra	278

Vol. No.	Title	T. No.
20-I	<i>Ch.</i> Shêng-man-shih-tzŭ-hou-i-ch'eng-ta-fang-pien-fang-kuang-ching (勝鬘師子吼一乘大方便方廣經) <i>Skt.</i> Śrīmālādevisiṃhanāda-sūtra	353
20-II	<i>Ch.</i> Chin-kuang-ming-tsui-shêng-wang-ching (金光明最勝王經) <i>Skt.</i> Suvarṇaprabhāsa-sūtra	665
21-24	<i>Ch.</i> Ta-pan-nieh-p'an-ching (大般涅槃經) <i>Skt.</i> Mahāparinirvāṇa-sūtra	374
25-I	<i>Ch.</i> Fo-ch'ui-pan-nieh-p'an-liao-shuo-chiao-chieh-ching (佛垂般涅槃略說教誡經)	389
25-II	<i>Ch.</i> Pan-chou-san-mei-ching (般舟三昧經) <i>Skt.</i> Pratyutpannabuddhasammukhāvasthitasamādhi-sūtra	418
25-III	<i>Ch.</i> Shou-lêng-yen-san-mei-ching (首楞嚴三昧經) <i>Skt.</i> Sūraṅgamasamādhi-sūtra	642
25-IV	<i>Ch.</i> Chieh-shên-mi-ching (解深密經) <i>Skt.</i> Saṃdhinirmocana-sūtra	676
25-V	<i>Ch.</i> Yü-lan-p'ên-ching (孟蘭盆經) <i>Skt.</i> Ullambana-sūtra (?)	685
25-VI	<i>Ch.</i> Ssŭ-shih-êrh-chang-ching (四十二章經)	784
26-I	<i>Ch.</i> Wei-mo-chieh-so-shuo-ching (維摩詰所說經) <i>Skt.</i> Vimalakīrtinirdeśa-sūtra	475
26-II	<i>Ch.</i> Yüeh-shang-nü-ching (月上女經) <i>Skt.</i> Candrottarādārikāparipṛcchā	480
26-III	<i>Ch.</i> Tso-ch'an-san-mei-ching (坐禪三昧經)	614
26-IV	<i>Ch.</i> Ta-mo-to-lo-ch'an-ching (達摩多羅禪經) <i>Skt.</i> Yogācārabhūmi-sūtra (?)	618
27	<i>Ch.</i> Yüeh-têng-san-mei-ching (月燈三昧經) <i>Skt.</i> Samādhirājacandrapradīpa-sūtra	639
28	<i>Ch.</i> Ju-lêng-ch'ieh-ching (入楞伽經) <i>Skt.</i> Laṅkāvatāra-sūtra	671

Vol. No.	Title	T. No.
29-I	<i>Ch.</i> Ta-fang-kuang-yüan-chio-hsiu-to-lo-liao-i-ching (大方廣圓覺修多羅了義經)	842
29-II	<i>Ch.</i> Su-hsi-ti-chieh-lo-ching (蘇悉地羯羅經) <i>Skt.</i> Susiddhikaramahātantrasādhanopāyika-ṣaṭṭala	893
29-III	<i>Ch.</i> Mo-têng-ch'ieh-ching (摩登伽經) <i>Skt.</i> Mātāṅgī-sūtra (?)	1300
30-I	<i>Ch.</i> Ta-p'i-lu-chê-na-ch'êng-fo-shên-pien-chia-ch'ih-ching (大毘盧遮那成佛神變加持經) <i>Skt.</i> Mahāvairocanābhisambodhivikurvītādhiṣṭhāna-vaipulyasūtreन्द्रarāja-nāma-dharmaparyāya	848
30-II	<i>Ch.</i> Chin-kang-ting-i-ch'ieh-ju-lai-chên-shih-shê-ta-ch'eng-hsien-chêng-ta-chiao-wang-ching (金剛頂一切如來真實攝大乘現證大教王經) <i>Skt.</i> Sarvatathāgatattvasaṃgrahamahāyānābhisamayamahākālpārāja	865
31-35	<i>Ch.</i> Mo-ho-sêng-ch'i-lü (摩訶僧祇律) <i>Skt.</i> Mahāsāṃghika-vinaya (?)	1425
36-42	<i>Ch.</i> Ssü-fên-lü (四分律) <i>Skt.</i> Dharmaguptaka-vinaya (?)	1428
43, 44	<i>Ch.</i> Shan-chien-lü-p'i-p'o-sha (善見律毘婆沙) <i>Pāli</i> Samantapāsādikā	1462
45-I	<i>Ch.</i> Fan-wang-ching (梵網經) <i>Skt.</i> Brahmajāla-sūtra (?)	1484
45-II	<i>Ch.</i> Yu-p'o-sai-chieh-ching (優婆塞戒經) <i>Skt.</i> Upāsakaśīla-sūtra (?)	1488
46-I	<i>Ch.</i> Miao-fa-lien-hua-ching-yu-po-t'i-shê (妙法蓮華經憂波提舍) <i>Skt.</i> Saddharmapuṇḍarikopadeśa	1519
46-II	<i>Ch.</i> Fo-ti-ching-lun (佛地經論) <i>Skt.</i> Buddhabhūmisūtra-śāstra (?)	1530
46-III	<i>Ch.</i> Shê-ta-ch'eng-lun (攝大乘論) <i>Skt.</i> Mahāyānasamgraha	1593
47	<i>Ch.</i> Shih-chu-p'i-p'o-sha-lun (十住毘婆沙論) <i>Skt.</i> Daśabhūmika-vibhāṣā (?)	1521

Vol. No.	Title	T. No.
48, 49	<i>Ch.</i> A-p'i-ta-mo-chü-shê-lun (阿毘達磨俱舍論) <i>Skt.</i> Abhidharmakośa-bhāṣya	1558
50-59	<i>Ch.</i> Yü-ch'ieh-shih-ti-lun (瑜伽師地論) <i>Skt.</i> Yogācārabhūmi	1579
60-I	<i>Ch.</i> Ch'êng-wei-shih-lun (成唯識論) <i>Skt.</i> Vijñaptimātratāsiddhi-sāstra (?)	1585
60-II	<i>Ch.</i> Wei-shih-san-shih-lun-sung (唯識三十論頌) <i>Skt.</i> Trimsikā	1586
60-III	<i>Ch.</i> Wei-shih-êrh-shih-lun (唯識二十論) <i>Skt.</i> Viṃśatikā	1590
61-I	<i>Ch.</i> Chung-lun (中論) <i>Skt.</i> Madhyamaka-sāstra	1564
61-II	<i>Ch.</i> Pien-chung-pien-lun (辯中邊論) <i>Skt.</i> Madhyāntavibhāga	1600
61-III	<i>Ch.</i> Ta-ch'eng-ch'êng-yeh-lun (大乘成業論) <i>Skt.</i> Karmasiddhiprakaraṇa	1609
61-IV	<i>Ch.</i> Yin-ming-ju-chêng-li-lun (因明入正理論) <i>Skt.</i> Nyāyapraveśa	1630
61-V	<i>Ch.</i> Chin-kang-chên-lun (金剛針論) <i>Skt.</i> Vajrasūci	1642
61-VI	<i>Ch.</i> Chang-so-chih-lun (彰所知論)	1645
62	<i>Ch.</i> Ta-ch'eng-chuang-yen-ching-lun (大乘莊嚴經論) <i>Skt.</i> Mahāyānasūtrālamkāra	1604
63-I	<i>Ch.</i> Chiu-ching-i-ch'eng-pao-hsing-lun (究竟一乘寶性論) <i>Skt.</i> Ratnagotravibhāgamahāyānottaratantra-sāstra	1611
63-II	<i>Ch.</i> P'u-t'i-hsing-ching (菩提行經) <i>Skt.</i> Bodhicaryāvatāra	1662
63-III	<i>Ch.</i> Chin-kang-ting-yü-ch'ieh-chung-fa-a-nou-to-lo- san-miao-san-p'u-t'i-hsin-lun (金剛頂瑜伽中發阿耨多羅三藐三菩提心論)	1665
63-IV	<i>Ch.</i> Ta-ch'eng-ch'i-hsin-lun (大乘起信論) <i>Skt.</i> Mahāyānasraddhotpāda-sāstra (?)	1666

Vol. No.	Title	T. No.
63-V	<i>Ch.</i> Na-hsien-pi-ch'iu-ching (那先比丘經) <i>Pāli</i> Milindapañhā	1670
64	<i>Ch.</i> Ta-ch'eng-chi-p'u-sa-hsüeh-lun (大乘集菩薩學論) <i>Skt.</i> Śikṣāsamuccaya	1636
65	<i>Ch.</i> Shih-mo-ho-yen-lun (釋摩訶衍論)	1668
66-I	<i>Ch.</i> Pan-jo-po-lo-mi-to-hsin-ching-yu-tsan (般若波羅蜜多心經幽贊)	1710
66-II	<i>Ch.</i> Kuan-wu-liang-shou-fo-ching-shu (觀無量壽佛經疏)	1753
66-III	<i>Ch.</i> San-lun-hsüan-i (三論玄義)	1852
66-IV	<i>Ch.</i> Chao-lun (肇論)	1858
67, 68	<i>Ch.</i> Miao-fa-lien-hua-ching-hsüan-i (妙法蓮華經玄義)	1716
69	<i>Ch.</i> Ta-ch'eng-hsüan-lun (大乘玄論)	1853
70-I	<i>Ch.</i> Hua-yen-i-ch'eng-chiao-i-fên-ch'i-chang (華嚴一乘教義分齊章)	1866
70-II	<i>Ch.</i> Yüan-jên-lun (原人論)	1886
70-III	<i>Ch.</i> Hsiu-hsi-chih-kuan-tso-ch'an-fa-yao (修習止觀坐禪法要)	1915
70-IV	<i>Ch.</i> T'ien-t'ai-ssü-chiao-i (天台四教儀)	1931
71, 72	<i>Ch.</i> Mo-ho-chih-kuan (摩訶止觀)	1911
73-I	<i>Ch.</i> Kuo-ch'ing-pai-lu (國清百錄)	1934
73-II	<i>Ch.</i> Liu-tsu-ta-shih-fa-pao-t'an-ching (六祖大師法寶壇經)	2008
73-III	<i>Ch.</i> Huang-po-shan-tuan-chi-ch'an-shih-ch'uan- hsin-fa-yao (黃檗山斷際禪師傳心法要)	2012 A
73-IV	<i>Ch.</i> Yung-chia-chêng-tao-ko (永嘉證道歌)	2014
74-I	<i>Ch.</i> Chên-chou-lin-chi-hui-chao-ch'an-shih-wu-lu (鎮州臨濟慧照禪師語錄)	1985
74-II	<i>Ch.</i> Wu-mên-kuan (無門關)	2005

Vol. No.	Title	T. No.
74-III	<i>Ch.</i> Hsin-hsin-ming (信心銘)	2010
74-IV	<i>Ch.</i> Ch'ih-hsiu-pai-chang-ch'ing-kuei (勅修百丈清規)	2025
75	<i>Ch.</i> Fo-kuo-yüan-wu-ch'an-shih-pi-yen-lu (佛果圓悟禪師碧巖錄)	2003
76-I	<i>Ch.</i> I-pu-tsung-lun-lun (異部宗輪論) <i>Skt.</i> Samayabhedoparacanacakra	2031
76-II	<i>Ch.</i> A-yü-wang-ching (阿育王經) <i>Skt.</i> Asokarāja-sūtra (?)	2043
76-III	<i>Ch.</i> Ma-ming-p'u-sa-ch'uan (馬鳴菩薩傳)	2046
76-IV	<i>Ch.</i> Lung-shu-p'u-sa-ch'uan (龍樹菩薩傳)	2047
76-V	<i>Ch.</i> P'o-sou-p'an-tou-fa-shih-ch'uan (婆藪槃豆法師傳)	2049
76-VI	<i>Ch.</i> Pi-ch'iu-ni-ch'uan (比丘尼傳)	2063
76-VII	<i>Ch.</i> Kao-sêng-fa-hsien-ch'uan (高僧法顯傳)	2085
76-VIII	<i>Ch.</i> T'ang-ta-ho-shang-tung-chêng-ch'uan (遊方記抄:唐大和上東征傳)	2089-(7)
77	<i>Ch.</i> Ta-t'ang-ta-tz'ü-ên-ssü-san-ts'ang-fa-shih- ch'uan (大唐大慈恩寺三藏法師傳)	2053
78	<i>Ch.</i> Kao-sêng-ch'uan (高僧傳)	2059
79	<i>Ch.</i> Ta-t'ang-hsi-yü-chi (大唐西域記)	2087
80	<i>Ch.</i> Hung-ming-chi (弘明集)	2102
81-92	<i>Ch.</i> Fa-yüan-chu-lin (法苑珠林)	2122
93-I	<i>Ch.</i> Nan-hai-chi-kuei-nei-fa-ch'uan (南海寄歸內法傳)	2125
93-II	<i>Ch.</i> Fan-yü-tsa-ming (梵語雜名)	2135
94-I	<i>Jp.</i> Shō-man-gyō-gi-sho (勝鬘經義疏)	2185
94-II	<i>Jp.</i> Yui-ma-kyō-gi-sho (維摩經義疏)	2186
95	<i>Jp.</i> Hok-ke-gi-sho (法華義疏)	2187

Vol. No.	Title	T. No.
96-I	<i>Jp.</i> Han-nya-shin-gyō-hi-ken (般若心經秘鍵)	2203
96-II	<i>Jp.</i> Dai-jō-hos-sō-ken-jin-shō (大乘法相研神章)	2309
96-III	<i>Jp.</i> Kan-jin-kaku-mu-shō (觀心覺夢鈔)	2312
97-I	<i>Jp.</i> Ris-shū-kō-yō (律宗綱要)	2348
97-II	<i>Jp.</i> Ten-dai-hok-ke-shū-gi-shū (天台法華宗義集)	2366
97-III	<i>Jp.</i> Ken-kai-ron (顯戒論)	2376
97-IV	<i>Jp.</i> San-ge-gaku-shō-shiki (山家學生式)	2377
98-I	<i>Jp.</i> Hi-zō-hō-yaku (秘藏寶鑰)	2426
98-II	<i>Jp.</i> Ben-ken-mitsu-ni-kyō-ron (辨顯密二教論)	2427
98-III	<i>Jp.</i> Soku-shin-jō-butsu-gi (即身成佛義)	2428
98-IV	<i>Jp.</i> Shō-ji-jis-sō-gi (聲字實相義)	2429
98-V	<i>Jp.</i> Un-ji-gi (吽字義)	2430
98-VI	<i>Jp.</i> Go-rin-ku-ji-myō-hi-mitsu-shaku (五輪九字明秘密釋)	2514
98-VII	<i>Jp.</i> Mitsu-gon-in-hotsu-ro-san-ge-mon (密嚴院發露懺悔文)	2527
98-VIII	<i>Jp.</i> Kō-zen-go-koku-ron (興禪護國論)	2543
98-IX	<i>Jp.</i> Fu-kan-za-zen-gi (普勸坐禪儀)	2580
99-103	<i>Jp.</i> Shō-bō-gen-zō (正法眼藏)	2582
104-I	<i>Jp.</i> Za-zen-yō-jin-ki (坐禪用心記)	2586
104-II	<i>Jp.</i> Sen-chaku-hon-gan-nen-butsu-shū (選擇本願念佛集)	2608
104-III	<i>Jp.</i> Ris-shō-an-koku-ron (立正安國論)	2688
104-IV	<i>Jp.</i> Kai-moku-shō (開目抄)	2689
104-V	<i>Jp.</i> Kan-jin-hon-zon-shō (觀心本尊抄)	2692
104-VI	<i>Ch.</i> Fu-mu-ên-chung-ching (父母恩重經)	2887

Vol. No.		Title	T. No.
105-I	<i>Jp.</i>	Ken-jō-do-shin-jitsu-kyō-gyō-shō-mon-rui (顯淨土眞實教行証文類)	2646
105-II	<i>Jp.</i>	Tan-ni-shō (歎異抄)	2661
106-I	<i>Jp.</i>	Ren-nyo-shō-nin-o-fumi (蓮如上人御文)	2668
106-II	<i>Jp.</i>	Ō-jō-yō-shū (往生要集)	2682
107-I	<i>Jp.</i>	Has-shū-kō-yō (八宗綱要)	藏外
107-II	<i>Jp.</i>	San-gō-shi-ki (三教指帰)	藏外
107-III	<i>Jp.</i>	Map-pō-tō-myō-ki (末法燈明記)	藏外
107-IV	<i>Jp.</i>	Jū-shichi-jō-ken-pō (十七條憲法)	藏外