

The Four Extensive Vows and Four Noble Truths in T'ien-t'ai Buddhism

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Research Assistant (1983)

The Four Noble Truths are without doubt one of the central doctrines of Buddhism. The Four Extensive Vows, too, hold an important position in Buddhism, since they are considered a representative group of vows which bodhisattvas make when they arouse the aspiration for enlightenment (*bodhicitta*). The arousal of the aspiration for enlightenment is the essential first step without which bodhisattvas cannot embark on their practices. This aspiration is concretely expressed as their vows. These vows embody the bodhisattvas' distinguishing characteristic—that they undertake their practices not only to gain liberation for oneself, but to make all beings attain liberation. Certain bodhisattvas may raise their own specific set of vow. Perhaps the most famous of such vows are the forty-eight vows made by Amida Buddha while he was still the bodhisattva Dharmākara, promising to create a perfect Pure Land. But there are also vows which all bodhisattvas are said to make. For this reason, are called the “comprehensive vows” 總願 to distinguish them from the “specific vows” 別願 made by specific bodhisattvas. The Four Extensive Vows are representative example of the comprehensive vows.¹

T'ien-t'ai Buddhism,² an influential Chinese Buddhist sect founded by Chih-i 智顗 (538–597), places great importance on the Four Extensive Vows as the concrete manifestation of the arousal of the aspiration for enlighten-

ment. It is significant that the Four Extensive Vows are considered in the T'ien-t'ai system to be aroused on the basis of the Four Noble Truths.³ This interpretation, however, is not original to Chih-i. It is found in the *P'u-sa-ying-lo-pen-yeh-ching* 菩薩瓔珞本業經 (hereafter referred to as the *Ying-lo-ching*), a Chinese apocryphal sutra dating to the latter half of the fifth century.⁴

To anticipate the discussion below, insight into the Four Noble Truths, in the case of the bodhisattvas, is considered to be expressed dynamically as their vows committing them to ferrying over all sentient beings to the further shore beyond birth-and-death. To be more specific, when bodhisattvas gain unerring insight into the suffering inherent in transmigratory existence (Truth of Suffering), the manner in which such existence arise (Truth of Arising), the fact that there is liberation from such existence (Truth of Cessation) and the practices leading to such liberation (Truth of the Way), they are impelled to arouse the aspiration for enlightenment and raise their vows to ferry over all beings, along with oneself, from such transmigratory existence. The fundamental reason why bodhisattvas arouse their vows is their compassion for beings bound to the cycle of birth-and-death. Thus schematically, the bodhisattva's vows are said to arise from insight into the reality of existence as set forth in the Four Noble Truths and compassion for all beings which compell them to engage in practices to lead them all, along with oneself, to liberation. In this way, the Four Noble Truths are vested with important soteriological significance by Chih-i.

The *Ying-lo-ching's* analysis of the Four Extensive Vows in conjunction with the Four Noble Truths is taken up by quite early by Chih-i and con-

tinues to reappear throughout his subsequent writings. But although the fact that the Four Extensive Vows are interpreted in terms of the Four Noble Truths remain unchanged, the interpretation of the individual concepts making up this complex of ideas undergoes much development with the passage of time. Whereas the explanation found in Chih-i's early writings is still relatively straightforward, it becomes more complex with the maturation of his thought. In particular, Chih-i's understanding of the Four Noble Truths undergo great change, and this is reflected in his interpretation of the Vows. The aim of this paper is to outline the development of Chih-i's understanding of the Four Extensive Vows as they relate to the Four Noble Truths.

I

A. The Four Noble Truths and Four Extensive Vows in the *Shih-ch'an-po-lo-mi-tz'u-ti-fa-men*

The earliest exposition relating the Four Extensive Vows to the Four Noble Truths among Chih-i's writings is found in the *Shih-ch'an-po-lo-mi-tz'u-ti-fa-men* 釋禪波羅蜜次第法門 (*Graduated Dharma-gates Explicating the Perfection of Meditation*; hereafter referred to as *Tz'u-ti-ch'an-men*). This discussion appears in the context of the arousal of the aspiration for enlightenment and the Four Extensive Vows. This work is one of Chih-i's earliest, dating from the period of his stay at Wa-kuan-ssu 瓦官寺 in Chin-ling 金陵 between the years 568 and 575.⁵

As its title indicates, the *Tz'u-ti-ch'an-men* is a comprehensive guide to the practice of meditation (*ch'an*). In the "General Introduction" 大意 the

bodhisattva's arousal of the aspiration for enlightenment is defined as the bodhisattva's Four Extensive Vows (T46, p. 746b).⁶ The bodhisattva is said to arouse the aspiration for enlightenment when, on the basis of correct contemplation on the Middle Way and true reality of *dharma*s 諸法實相, the mind of great compassion rises up in him from his pity for sentient beings immersed in the cycle of birth-and-death.

Chih-i here gives two versions of the Four Extensive Vows:

1. Those who have not yet been ferried over, (I will) ferry over.

Those who have not yet understood, (I will) cause them to understand.

Those who have not settled themselves, (I will) cause them to be settled.

Those who have not attained (*nirvāṇa*), (I will) cause them to attain *nirvāṇa*.

2. Sentient beings, limitless in number, I vow to ferry over.

Passions (*kleśa*) which are numberless, I vow to extinguish.

The *Dharma*-gates without end (in number), I vow to know.

The supreme Buddha Way, I vow to actualize.

The first set of vows is taken from the *Lotus Sūtra* (T9, p. 19b), while the second is original to Chih-i.⁷ This enumeration of vows is followed by the statement that each of these vows correspond to one of the Four Noble Truths. The vows of the *Ying-lo-ching* (T24, p. 1013a) are then quoted to substantiate this interpretation. The vows enumerated in the sutra (and quoted verbatim by Chih-i), are as follows:

Those who have not yet been ferried over from the Truth of Suffering,
(I will) cause them to be ferried over from the Truth of Suffering.

Those who have not yet understood the Truth of Arising, (I will) cause them to understand the Truth of Arising.

Those who have not yet settled themselves on the Truth of the Way, (I will) cause them to be settled on the Truth of the Way.

Those who have not yet attained *nirvāṇa*, (I will) cause them to attain *nirvāṇa*.

Thus it is clear that it was through this sutra's words that Chih-i came to view the Four Extensive Vows as arising with the Four Noble Truths as their basis. In light of the fact that this mode of interpretation persists throughout his subsequent thought, it must be said that the *Ying-lo-ching* exerted profound influence on Chih-i's understanding of the Four Extensive Vows and the Four Noble Truths.

However, Chih-i is here faced with the need to clarify a basic question concerning the relationship between the bodhisattva's Extensive Vows and the Four Noble Truths. The question is this: that *śrāvakas* also undertake practices on the basis of the Four Noble Truths but they do not arouse vows to ferry over sentient beings like the bodhisattvas.⁸ If so, then why do bodhisattvas arouse the aspiration for enlightenment and raise the vows when *śrāvakas*, who also have insight into the Four Noble Truths, do not arouse such aspiration?

In answer to this question, it is said that the Four Noble Truths of the practitioners of the Two Vehicles (*śrāvakas* and *pratyekabuddhas*) are limited to being "Truths." They are called Truths because the principles of suffering, etc., which these practitioners perceive are correct and without error 審實不謬. However, when bodhisattvas reflect upon them, the Four Noble

Truths are also known as the Four Extensive Vows. This is because, although the bodhisattvas know that the four *dharma*s of suffering, arising, etc., are ultimately empty, they still arouse and employ various expedient devices on the basis of these four *dharma*s to benefit all sentient being (T46, p. 476b). That is to say, when bodhisattvas understand the Four Noble Truths, they are impelled to arouse the vows to ferry over all beings. Although the text does not make explicit the reason why such insight should function in this way, one reason is the bodhisattva's compassion for sentient beings. This compassion drives the bodhisattvas to arouse their vows to ferry over all beings when they gain understanding of the Truths of Suffering, Arising, the Way and Cessation. Another reason is that bodhisattvas correctly contemplate the Middle Way and true reality, which is beyond the dualistic extremes of being and non-being. This allows them to remain in the realm of birth-and-death to lead sentient beings to liberation, while at the same time not being bound to birth-and-death. In this way, the Four Noble Truths cause bodhisattvas to arouse the Four Extensive Vows.

B. The Four Noble Truths and Four Extensive Vows in the *Fa-chieh-tz' u-ti-fa-men*

A second discussion concerning the Four Extensive Vows and Four Noble Truths is found in the *Fa-chieh-tz' u-ti-fa-men* 法界次第初門 (*First Gate to the Succession of the Dharma-realm*, hereafter referred to as *Fa-chieh-tz' u-ti*), a collection of short descriptions of sixty Buddhist topics, such as name-and-form, the five aggregates (*skandha*), etc.. It is believed to have been written

between the years 578 and 585, during Chih-i's seclusion on Mt. T'ien-t'ai.⁹

Although there is a section in this work devoted to the Four Noble Truths, they are treated within this section solely as the object of the *śrāvaka's* contemplation (T46, p, 680a–c). Here the Truth of Suffering is explained in terms of the three sufferings.¹⁰ Next, the fact that suffering of birth-and-death will be brought about without fail if one's mind comes into correspondence with passions and *karma*, is called the Truth of Arising. Third, the Truth of Cessation is the cessation of passions. This results in the eradication of birth-and-death. It is important to note that cessation is understood here as the destruction of the ninety-six kinds of passions¹¹ which bind beings to the Triple Realm.¹² With the cessation of passions, one is rid of all *karma* binding oneself to transmigration in the Triple Realm. Finally the Truth of the Way is the various practices leading to liberation. It is clear that the Truths under discussion here pertain to suffering and arising of transmigratory existence within the Triple Realm, and liberation from such existence.

Of more significance to us here is the explanation of the Four Extensive Vows found in this work.¹³ Although the explanation of the Vows here is more sophisticated than that of the *Tz'u-ti-ch'an-men*, it is identical to the earlier work in that the vows are considered to arise on the basis of the Four Noble Truths (T467, pp, 685b–686a). The section opens with an explanation of why both insight, such as those into the Four Noble Truths or the Twelfold Chain of Dependent Origination, and compassion, which gives rise to the Four Extensive Vows, are necessary for the undertaking of the

bodhisattva-practice. If, like the common beings' altruistic acts, insight is missing, this only leads to rebirth in Heavenly Realms. On the other hand, if, like the practices of *śrāvakas* and *pratyekabuddhas*, acts of compassion are done only with the purpose of gaining *nirvāṇa* for oneself, then it is impossible to remain in the world to conduct activities to ferry over all beings to liberation. But since the bodhisattvas have both insight and compassion, they can remain in the realm of birth-and-death and aid sentient beings to enter *nirvāṇa* with them. Thus bodhisattvas, out of compassion, arouse the Four Extensive Vows on the basis of the Four Noble Truths. It is further emphasized that genuine arousal of the aspiration for enlightenment—one which is capable of being the foundation of all practices and the source of numinous awakening—is the arousal of Four Extensive Vows on the basis of wisdom into the true reality of *dharma*s. This explanation, which emphasize the necessity of both insight and compassion in the arousal of the Four Extensive Vows, indicate clearly the structure of bodhisattva's vows and practice.

As in the *Tz'u-ti-ch'an-men*, the discussion is once again developed by quoting the vows of the *Ying-lo-ching*. However, they are interpreted here using doctrinal concepts taken from the *Śrīmālā Sūtra* 勝鬘經. The first Extensive Vow to ferry over sentient beings from suffering, which is aroused on the basis of insight into the Truth of Suffering, is interpreted as the vow to ferry sentient beings out of discontinuous birth-and-death 分段生死 and the birth-and-death of inconceivable transformation 不思議變易生死. Likewise the vow to make beings understand the source of suffering, which arises on the basis of insight into the Truth of Arising, is explained as the vow to make sentient beings understand the four levels of passions 四住地煩惱

which bring about discontinuous birth-and-death and the passion of fundamental ignorance 無明住地煩惱 which nurture the *karma* for birth-and-death of inconceivable transformation.

The third Vow to cause sentient beings to be settled, is said to arise from insight into the Truth of the Way. This is explained as the vow to make sentient beings settle themselves down to the cultivation of two kinds of ways. These two ways refer to the following two kinds of practices. The first refers to practices undertaken with the Absolute Truth as its object, which leads to the Hinayana *nirvāṇa*. In this *nirvāṇa*, although one's suffering is extinguished, one cannot engage in the bodhisattva-practices for the benefit of all sentient beings. The second refers to practices which have true reality of the Middle Way as its object. These practices refer to the bodhisattva's practices aimed at ferrying over all beings. This leads to the Mahayana *parinirvāṇa*.

The final Extensive Vow to cause sentient beings to attain *nirvāṇa*, which arises from insight into the Truth of Cessation, is interpreted as the vow to make beings attain two kinds of cessation. The first is the cessation of the four levels of passions as well as the discontinuous birth-and-death which arise as the fruit of those passions. This is the Truth of Cessation attained by the practitioners of the Two Vehicles. The second is the cessation of fundamental ignorance and the birth-and-death of inconceivable transformation which results from it. This cessation is only attained by the Buddhas and great bodhisattvas and is, for this reason, called the exclusive and ultimate cessation.

As noted above, the doctrines of the *Śrīmālā Sūtra* hold an important

position in these explanations. The theories of the two kinds of birth-and-death (discontinuous birth-and-death and birth-and-death of inconceivable transformation) as well as that of the two kinds of passion (the four levels of passions and the passion of fundamental ignorance) which give rise to them, derive from this sutra.¹⁴ According to this sutra, although *arhats* and *pratyekabuddhas* (ie., the Two Vehicles) have destroyed the four levels of passions and have been liberated from discontinuous birth-and death, they are not yet free from future rebirths. They still retain the passion of fundamental ignorance which cause them to be reborn in birth-and-death of inconceivable transformation. Only the Tathāgatas are completely rid of all passions, including the passion of fundamental ignorance, and consequently of all birth-and-death. Chih-i, in the explanation above, is stating that bodhisattvas, in arousing the Four Extensive Vows, promises to cause all sentient beings to realize not only the attainments of the Two Vehicles, but that of the Tathāgatas as well, which includes and surpasses that of the Two Vehicles.

Here again, Chih-i is faced with the need to explain why bodhisattvas arouse their vows on the basis of the Four Noble Truths when *śrāvakas* do not. Chih-i explains this discrepancy by stating that there are two different levels of Four Noble Truths, one contemplated by both the practitioners of the Two Vehicles and bodhisattvas, the other contemplated by bodhisattvas only. This distinction is made on the basis of the doctrine of the Created 有作 and Non-created 無作 Four Noble Truths found in the *Śrīmālā Sūtra*.¹⁵ Among these two Truths, the Created Truths are said to be "incomplete" 半, while the Non-created are "complete" 滿. The Four Noble Truths contemplated by the Two Vehicles, and discussed in the earlier section on the Four

Noble Truths in the *Tz'u-ti-fa-men*, is said to correspond to the Created Four Noble Truths. Thus they only have incomplete understanding of the Four Noble Truths. On the other hand, bodhisattvas are said to contemplate the Non-created Four Noble Truths as well as the Created. Thus their understanding of the Four Noble Truths is complete. The bodhisattva's Four Extensive Vows are aroused on the basis of their complete Truths. Chih-i's reason for claiming that the former is incomplete while the latter is complete is that, whereas the former concerns the Truths of Suffering, etc., as they as they relate to the destruction of the four levels of passions and liberation from discontinuous birth-and-death, the latter concerns the more basic passion of fundamental ignorance and birth-and-death of inconceivable transformation.

This reveals an important development in Chih-i's interpretation of the Four Noble Truths. That is to say, Chih-i here posits qualitatively different levels of the Four Noble Truths corresponding to the Hinayana and Mahayana insights on the basis of the distinction which the *Śrīmālā Sūtra* makes between the Created and Non-created Four Noble Truths. Using this distinction, Chih-i claims that the Four Noble Truths which are basis of the bodhisattva's Four Extensive Vow differ from the Truths of the *śrāvakas*. In other words, not only are the bodhisattvas different from the Two Vehicles in that they have compassion which compel them to arouse their Extensive Vows, but the insight which lies at the basis of these Vows are also different from that of the Two Vehicles. This explanation reveals a development over that of the *Tz'u-ti-ch'an-men*, where Chih-i seems to understand that, although bodhisattvas and *śrāvakas* have insight into the identical Four Noble Truths,

the bodhisattva's insight functions dynamically as the Four Extensive Vow due to their compassion.

The section concludes with the statement that the Extensive Vows expounded in the Tripitaka and Shared Teachings arise from the Created Four Noble Truths, while those expounded in the Distinct and Complete Teachings arise from both Created and Non-created Four Noble Truths. In accordance with the above exposition, the former two are called incomplete, while the latter two are called complete.

This passage has attracted much attention since this is the first place that the classification of the Tripitaka, Shared, Distinct and Complete Teachings appear in Chih-i's writings. This fact has led several scholars to emphasize the *Fa-chieh-tz'u-ti* as a key link between Chih-i's earlier works which do not employ the Four Teachings, and his later works based upon this scheme.¹⁶ However, although the names of the Four Teachings appear here, the *Fa-chieh-tz'u-ti* fundamentally upholds a two-tiered scheme of the Four Noble Truths. It is not until later that this scheme is replaced by scheme of the fourfold Four Noble Truths based upon the Four Teachings.

II

A. The T'ien-t'ai Theory of the Fourfold Four Noble Truths

Chronologically, Chih-i's next discussion on the Four Extensive Vows in relation to the Four Noble Truths is found in the *Mo-ho Chih-kuan* 摩訶止觀 (*Great Cessation and Contemplation*). This text, a guide to the highest form of T'ien-t'ai meditative exercises known as the Complete and Sudden Cessa-

tion and Contemplation 圓頓止觀, is one of the so-called Three Major Works 三大部 of T'ien-t'ai Buddhism. Along with the *Mo-ho Chih-kuan*, the *Miao-fa-lien-hua-ching Hsüan-i* 妙法蓮華經玄義 (*Profound Meaning of the Sutra of the Lotus Flower of the Wonderful Dharma*, hereafter referred to as the *Fa-hua Hsüan-i*) and the *Miao-fa-lien-hua-ching Wen-chu* 妙法蓮華經文句 (*Words and Phrases of the Sutra of the Lotus Flower of the Wonderful Dharma*) are counted among the Three Major Works.¹⁷ These three works, all written during the fifth decade of Chih-i's life,¹⁸ represent the fully matured T'ien-t'ai system, and have traditionally been esteemed as the cornerstone of the sect's doctrines and meditational practices.

Chih-i's interpretation of the Four Noble Truths and Four Extensive Vows given in these works represents a radical break with his earlier thoughts on the subject. Here the Four Noble Truths, and consequently, the Four Extensive Vows, are interpreted for the first time using the framework of the Four Teachings concerning the Doctrines of Conversion 化法四教 (hereafter referred to as the Four Teachings).

One of the salient characteristics of the fully developed T'ien-t'ai philosophy is the breadth of its doctrinal system, which attempted to embrace within itself all of the Buddhist doctrines which had reached China by Chih-i's time. Chih-i attempted to incorporate all of these Buddhist doctrines into his system by using the classification of the Four Teachings. One of the underlying assumptions of the *Lotus Sūtra*, the scripture which Chih-i used as his fundamental authority in creating the T'ien-t'ai system, is that the Buddha taught different doctrines over the course of his teaching career to explain his realization according to the level of understanding of his listen-

ers. Such an understanding of the significance of the Buddha's words led Chih-i to recognize the existence of different levels into which the various Buddhist teachings could be classified. Thus he classified them into four levels, which he called the Tripiṭaka, Shared, Distinct and Complete Teachings. This classification plays a central role in T'ien-t'ai philosophy, and all of Chih-i's mature works employ the scheme of the Four Teachings.

Chih-i analyzes the Four Noble Truths into four levels according to the Four Teachings. They are the Four Noble Truths of Birth and Passing Away 生滅四諦, the Unborn Four Noble Truths 無生四諦, the Infinite Four Noble Truths 無量四諦, and the Non-created Four Noble Truths 無作四諦. They are said to correspond to the Tripiṭaka, Shared, Distinct and Complete Teachings, respectively. This fourfold classification is rightly considered the representative T'ien-t'ai theory of the Four Noble Truths. It must be mentioned that, unfortunately, we cannot document the manner in which Chih-i developed this theory between the time of his writing the *Fa-chieh-tz'u-ti* and the Three Major Works.

To understand Chih-i's interpretation of the Four Extensive Vows in terms of the fourfold Four Noble Truths, we must first gain an adequate understanding of the theory of the fourfold Four Noble Truths itself. Among the Three Major Works, the explanation of these Truths found in the *Mo-ho Chih-kuan* is rather cursory. This is because the *Mo-ho Chih-kuan* is a guide to practice, and introduces these Truths only with the aim of explaining how they are related to the arousal of the aspiration for enlightenment. Chih-i, however, did present a detailed theoretical outline of these Truths in his *Fa-hua Hsüan-i*, a work devoted to presenting a systematic outline of T'ien-t'ai

philosophy. Thus below we will first give an outline of the theory of the Fourfold Four Noble Truths using the explanation given in the section on the Four Noble Truths in the pages devoted to the Wonderful Objective Realm in the *Fa-hua Hsüan-i* (T33, pp. 700c–702a), as well that found in the section on the Arousal of the Aspiration of Enlightenment of the *Mo-ho Chih-kuan* (T46, p. 56b–c).

1. The Four Noble Truths of Birth and Passing Away

The first level of Four Noble Truths discussed in the T'ien-t'ai scheme is the Four Noble Truths of Birth and Passing Away. But first a brief review the Tripiṭaka Teaching, to which it belongs, may be useful.¹⁹ The Tripiṭaka Teaching is directed towards the practitioners of the Three Vehicles (*śrāvakas*, *pratyekabuddhas* and *bodhisattvas*) and teaches them all to destroy the delusions of views and attitudes 見惑思惑 which bind them to the cycle of birth-and-death in Triple Realm and attain total extinction, both bodily and mentally, in *nirvāṇa* 灰身滅智. These practitioners all realize emptiness, but they realize it through analyzing all things into smaller and smaller constituent parts until they ultimately reach their emptiness. This is called the “analytical contemplation of emptiness” 析空觀. Furthermore, they do not realize the emptiness of emptiness, and for this reason they are said only to attain “partial Truth” 偏眞. In practical terms, this means they do not realize the emptiness of *nirvāṇa*, and straightaways enter *nirvāṇic* extinction when they have destroyed the two passions (delusions of views and attitudes) mentioned above. Basic to this level of understanding is that birth-and-death is

different from *nirvāṇa*, and that the former must be eradicated to attain the latter.

The Four Noble Truths of Arising and Passing Away represents the doctrine of the Four Noble Truths seen from the level of the Tripitaka Teaching. Here the Truths are understood from the level of the insight that all *dharma*s are in constant flux, continually coming into existence and passing away.

In the *Fa-hua Hsüan-i*, Chih-i gives the theory of the Sarvāstivāda *abhidharma* texts as one representative example of this level of the Truths. These texts recognize the Four Noble Truths to constitute two pairs. The former pair, Suffering and Arising, are considered fruit and cause respectively of the Triple Realm, while the other pair, Cessation and the Way, are considered fruit and cause of liberation from birth-and-death within the Triple Realm. Chih-i states, "However, Suffering and Arising are one *dharma*, divided into cause and fruit. The Way and Cessation are also like this" (T33, p. 701a). He further paraphrases the *Tsa-a-p'ï-t'an hsin lun* 雜阿毘曇心論 (*Samyukta-abhidharmahr̥ḍya-śāstra*) to illustrate his point.

The nature of the fruit of various aggregates is taught as the Truth of Suffering. Its nature of cause is taught as the Truth of Arising. That all the *dharma*s without outflows (*anāsrava*) ultimately are Cessation is taught as the Truth of Cessation. All the practices without outflows is taught as the Truth of the Way.
(T33, 701a; from T28, p. 936b–c)

Both the *Mo-ho Chih-kuan* and the *Fa-hua Hsüan-i* state that the four levels of Four Noble Truths are described in the *Nirvāṇa Sūtra* (T46, p. 5b and T33,

pp. 700c–701a). In the *Fa-hua Hsüan-i*, Chih-i gives the following words paraphrasing the *Nirvāṇa Sūtra* as an example of this Four Noble Truth.

The *Nirvāṇa Sūtra* states, “Aggregates and senses-fields (*āyatana*) are heavy burdens; they oppress and bind (sentient beings). This is the Truth of Suffering. The passions of view and love incur future fruits. This is the Truth of Arising. Precepts, concentrations and wisdom (the Three Disciplines), and impermanence, suffering and emptiness removes the origin of suffering. This is the Truth of the Way. The destruction of the seeds and fruit of the twenty-five modes of existence²⁰ is the Truth of Cessation. (T33, p. 701a)²¹

To summarize, the Four Noble Truths of Birth and Passing Away teaches that continued rebirth into the Six Paths²² and twenty-five modes of existence within the Triple Realm is suffering (Truth of Suffering); that birth-and-death arises from passions, such as the delusions of views and attitudes (Truth of Suffering); that there is a path leading to liberation consisting of (in short) the Three Disciplines (precepts, concentration and wisdom) and (in more detail) the thirty-seven aids to enlightenment²³ (Truth of the Way); and that one can be liberated from birth-and-death in the twenty-five modes of existence and attain *nirvāṇa* when one attains complete extinction (Truth of Cessation).²⁴

2. The Unborn Four Noble Truths

The second of the Four Teachings is the Shared Teaching. Like the

Tripiṭaka Teaching, the Shared Teaching also teaches all the practitioners of the Three Vehicles to destroy the two delusions of views and attitudes, to gain liberation from the Triple Realm and attain extinction in *nirvāṇa*. However, the Shared Teaching differs from the Tripiṭaka Teaching in that it teaches that their realizations are attained by seeing that all *dharma*s are, in themselves, empty. This is the insight of the *Prajñāpāramitā Sūtras*: form is emptiness and emptiness form. Such insight is not gained by analyzing *dharma*s into smaller constituent parts until one reaches their emptiness. It sees *dharma*s to be empty just as they are. Such a method of realizing emptiness is called “experiential contemplation of emptiness” 體空觀. However, as in the Tripiṭaka Teaching, their realizations are limited to that of emptiness, and does not extend to the emptiness of emptiness.

The Unborn Four Noble Truths are taught from the standpoint of such emptiness of all *dharma*s. The *Fa-hua Hsüan-i* gives the following pithy definition.

Suffering does not have the mark of oppression. Arising does not have the mark of coming together. The Way does not have the mark of duality. Cessation does not have the mark of birth. (T33, p. 701a)

Here, from the standpoint of emptiness, it is stated that none of the Four Noble Truths have any mark of their own. Following the above passage, the *Fa-hua Hsüan-i* continues with the statement that the unborn refers to the emptiness of both Arising and the Way. If these are empty, then their respective fruits, Suffering and Cessation, are empty as well. Thus phenomena themselves are the Absolute (ie., empty) just as they are. There is no need to

negate phenomena to attain the Absolute. This identity of phenomena and emptiness is, according to Chih-i, the true meaning of emptiness.

Again, the *Nirvāṇa Sutra* is quoted in the *Fa-hua Hsüan-i* as the scriptural authority for this teaching.

The various bodhisattvas, etc., understand that there is no suffering to suffering, and for this reason, they do not have suffering, but have the Absolute Truth. The other three (Noble Truths) are also like this. (T33, p. 701a; quoted from T12, 682a)

This passage illustrates the position of the Four Noble Truths expounded from the position of the emptiness of all things. That bodhisattvas see that there is no suffering to suffering, arising to arising, etc., is understood here to mean that they have the Absolute Truth of emptiness.

3. Infinite Four Noble Truths

The next Infinite Four Noble Truths are those seen from the level of the Distinct Teaching. This teaching is preached exclusively for the bodhisattvas, and is not for the practitioners of the Two Vehicles. The goal of the practitioners of the previous two teachings was to attain extinction in *nirvāṇa* after having destroyed the dual delusions of views and attitudes which bind them to continued birth-and-death within the Triple Realm. But although the Distinct bodhisattvas also destroy the two delusions, they do not enter *nirvāṇa* at that stage. Instead, whereas the practitioners of the previous two teachings were intent on “entering emptiness from provisional existence” 從假入空, they “enter provisional existence from emptiness” 從空入

假 for the purpose of undertaking the bodhisattva's practices of ferrying over innumerable sentient beings. It is explained that these bodhisattvas still must destroy the "innumerable delusions"²⁵ 塵沙惑 as well as the "delusion of ignorance" 無明惑. The fact that these bodhisattvas return to the Triple Realm to carry out their bodhisattva practices even though they have transcended these realms, indicates that they have attained the Middle Way between birth-and-death within the Triple Realm and complete extinction in *nirvāṇa*. This means that they have discovered the third of the T'ien-t'ai Three Truths: emptiness, provisional existence and the middle. But although they realize these Three Truths, they do so sequentially, one after another. For this reason, they have yet to realize the complete interfusion of these Truths. Thus this position of the Distinct Teaching is called "Separate and Successive Three Truths" 隔歷三諦, and is said to be inferior to the understanding of the "Complete and Interfused Three Truths" of the Complete Teaching.

Bodhisattvas who realize the Infinite Four Noble Truths attain insight into the innumerable sufferings, arisings, cessations and ways which exist provisionally. According to the *Fa-hua Hsüan-i*:

Suffering has infinite marks because the fruits of the Ten Realms²⁶ are different. Arising has infinite marks because the five levels of passions²⁷ are different. The Way has infinite marks because the Buddha *Dharma* as numerous as the sands of the Ganges are different. Cessation has infinite marks because the various perfections are different. (T33 p. 701a-b)

It is explained here that because bodhisattas are able to see clearly all the

infinite marks of beings born in the Ten Realms, they see the infinite marks of Suffering. Because they see clearly the five levels of passions possessed by sentient beings who are not yet liberated, they see the infinite marks of Arising. Because they see clearly the existence of Buddha *Dharmas* as numerous as the sands of the Ganges which he must cultivate and by which sentient beings are liberated, he sees the infinite marks of the Way. And finally, because they see clearly the infinite number of perfections, they see the infinite marks of Cessation.

The *Mo-ho Chih-kuan* gives a long account of these Truths. Suffering, it states, refers to the infinite number of suffering of the beings in the Ten Realms. In hell, for example, one is skinned, flayed, cleaved, split, burned, boiled, minced and cut. Since the amount of suffering incurred by these beings is incalculable, that of the Ten Realms together is even more incalculable. Arising is said to be infinite because the greed, anger and folly (the Three Poisons) and the threefold *karma*—mental, physical and vocal—of the beings of the Ten Realms are infinite. Further, concerning the Way, there are said to be an infinite number of practices of assorted varieties. Finally Cessation is said to be infinite. They include cessation of the delusions of views and attitudes, cessation of the four levels of passions, the cessation of the innumerable delusions, and cessation of the delusion of ignorance (T46, p. 5c).

Again, the following words of the *Nirvāṇa Sūtra* are quoted in the *Fa-hua Hsüan-i* as proof that this Infinite Four Noble Truths is to be found in the Buddha's teachings.

To know the various aggregates as suffering is called the

middle knowledge. In discriminating the various aggregates, there are infinite marks. They cannot be known by *śrāvakas* and *pratyekabuddhas*. I (the Buddha) ultimately did not teach this in the other sutras. (T33, p. 701b)

4. Non-created Four Noble Truths

Finally, the highest level of the Four Noble Truths is considered to be the Non-created Four Noble Truths, corresponding to the Complete Teaching. This teaching is based upon insight into the "Complete Interfusion of the Three Truths" 圓融三諦, wherein the Three Truths of emptiness, provisional existence and the middle are seen to be completely one. In this teaching, all *dharma*s are declared to be at once empty, provisionally existent and the middle. In T'ien-t'ai understanding, this means that all *dharma*s are none other than true reality. Furthermore, the position of the Complete Teaching is often expressed as the One Truth, which in turn, is characterized as non-duality.²⁸ The explanation of the Four Noble Truths here emphasize this aspect of the non-duality of conventionally opposed notions, such as birth-and-death and *nirvāṇa*. Being non-dual, true reality is said to be beyond discrimination, beyond verbal exposition and consequently inconceivable.

In its explanation of these Truths the *Mo-ho Chih-kuan* say, "The Non-created Four Noble Truths is that all are true reality and inconceivable" (T46, p. 5c). The *Fa-hua Hsüan-i* states:

Because one is deluded as to the principle, (the fact that) enlight-

enment is passions is called the Truth of Arising and (the fact that) *nirvāṇa* is birth-and death is called the Truth of Suffering. Because one correctly understands (the principle, the fact that) passions are enlightenment is called the Truth of the Way, and that birth-and-death is *nirvāṇa* is called the Truth of Cessation. Phenomena are nothing other than the middle. There is no reflection, there is no thought; there is no one who creates or does (anything). For this reason, it is named "Non-created". (T33, p. 701b)

Because of their ignorance, beings do not see the identity of enlightenment and passions, or *nirvāṇa* and birth-and-death. Instead, they take what is innately enlightenment to be passions, and call it the Truth of Arising. In like manner, they mistake *nirvāṇa* to be birth-and-death, and call it the Truth of Suffering. However, if one understands true reality, then the one sees the identity of passions and enlightenment, and this for him is the Truth of the Way. If one sees the identity of birth-and-death and *nirvāṇa*, this is likewise the Truth of Cessation.

At this level of the Four Noble Truths, all things are seen to be true reality. Such insight does not depend upon human discrimination; indeed, true reality manifests itself where all human discrimination and conceptualization cease. The Four Noble Truths at this level are characterized as "Non-created" in the sense that all mental creation (ie., discrimination) has come to an end. However, the Chinese characters for "Non-created", "*wu-tso*" 無作, also imply the lack of willful action. In this sense, it implies that all *dharma*s are true reality just as they are without (or because of) any willful

activity on one's part.

The *Nirvāṇa Sūtra* is quoted in the *Fa-hua Hsüan-i* as in the previous sections as the authority for this kind of Four Noble Truths.

The Conventional Truth is the Supreme Truth. Because (the Buddha) has expedient devices, he teaches there are Two Truths following (the understanding of) sentient beings. The knowledge of the person who has transcended the Triple Realm is the Supreme Truth. (T33, p. 701b, quoted from T12, p. 684c)

The One Real Truth is not vacuous and deluded, has no perverted views, and is eternal, bliss, self and purity, etc.. (T33, p. 701b; quoted from T12, p. 685b)

The first passage actually deals with the Two Truths, and in fact appears in the section of the *Nirvāṇa Sūtra* dealing with the Two Truths. However, Chan-jan 湛然 (711–782), in his authoritative commentary on the *Fa-hua Hsüan-i*, the *Fa-hua Hsüan-i Shih-chieh*, explains that the first Conventional Truth refers to the two Truths of Suffering and Arising, and the Absolute Truth refers to the two Truths of Cessation and the Way. This passage, he continues, was quoted to show that the way and cessation is to be found within suffering and arising.²⁹ The quotation, according to this interpretation, can be understood as pointing out the absolute non-duality of Suffering and Arising (the fruit and cause of birth-and-death) and that of Cessation and the Way (the fruit and cause of liberation from birth-and-death). The second quotation illustrates that, from the position of the Complete Teaching, there is only one Truth, not four. Suffering, arising, cessation and the way are all true reality.

B. The Four Noble Truths and Four Extensive Vows in the *Mo-ho Chih-kuan*

We have discussed above the T'ien-t'ai theory of the fourfold Four Noble Truths in some detail. In the *Mo-ho Chih-kuan* the Four Extensive Vows are discussed in relation to these four kinds of Four Noble Truths. As in Chih-i's earlier works, this text analyzes the arousal of the aspiration of enlightenment employing these two concepts.

In view of the great importance attached to the arousal of the aspiration for enlightenment in T'ien-t'ai practice, a substantial part of the beginning of this text is devoted to this topic (T46, pp. 4a–11a). Although this section is divided into three parts, the first part on the interpretation of the Sanskrit terms *bodhi* and *citta* consists only of a few lines (T46, p. 4a). The second part discusses the ten incorrect mental attitudes which lead to birth in the realms of hell, animals, hungry ghosts, fighting spirits, humans, heavenly being, demons, heretics (*nirgrantha*), heavens of form and no form, and the Two Vehicles (T46, pp. 4a–5b). The third part takes up the correct arousal of the aspiration for enlightenment, which it discussed in terms of the Four Noble Truths (T46, pp. 5b–8a), the Four Extensive Vows (T46, pp. 5b–10a) and the Six Identities 六即 (T46, pp. 10b–11a). This third section, in particular the explanations on the Four Noble Truths and Four Extensive Vows, take up the bulk of the *Mo-ho Chih-kuan's* discussion on the arousal of the aspiration for enlightenment.

The section on the Four Noble Truths first gives an outline of the fourfold Four Noble Truths. The passages quoted above in the explanation of

these Truths all derive from this section. This is followed by an explanation of the different ways in which sentient beings arouse the aspiration for enlightenment. Among them, the first, arousing the aspiration for enlightenment by inferring from the principle 推理, takes up how some practitioners arouse this aspiration by reflecting upon the *dharma*-nature as it is manifested in relation to the four levels of Four Noble Truths. In this case, insight into *dharma*-nature is said, in the words of the refrain which appears constantly, to cause practitioners to “attain the aspiration for enlightenment, seeking to attain Buddhahood above and teach sentient beings below.” (T46, p. 6a–b).

In the first case of the arousal of the aspiration for enlightenment by inferring from the principle of the Four Noble Truths of Birth and Passing Away, the practitioner infers that the *dharma*-nature (= principle) is untainted by arising, unoppressed by suffering, unapproachable by the way and unpurifiable by cessation. This *dharma*-nature, he comprehends, can be realized only when his passions are destroyed. On the basis of this insight, he arouses the aspiration for enlightenment, seeking to attain Buddhahood and ferry over sentient beings. In the case of arousing the aspiration for enlightenment by inferring from the principle of the Unborn Four Noble Truths, the practitioner sees that the *dharma*-nature is no different from Arising and Suffering. If he realizes that there is no suffering and arising to Suffering and Arising, then he meets the *dharma*-nature. This is said to be the meaning of the sutra’s words, “Passions are enlightenment and enlightenment is passions” (quoted from *Viśeṣacintibrahmapṛcchā-sūtra*, 思益梵天所問經, T15, p. 39b). On the basis of this insight, the practitioner arouses the aspiration for

enlightenment.

In arousing the aspiration for enlightenment by inferring from the principle of the Infinite Four Noble Truths, the practitioner sees the *dharma*-nature is true reality, beyond the dualistic extremes of naive realism and nihilistic emptiness. He arouses the aspiration for enlightenment on the basis of this insight. Finally, in arousing the aspiration for enlightenment by inferring from the principle of the Non-created Four Noble Truths, the practitioner sees the non-duality of *dharma*-nature and all *dharma*s, and realize that all *dharma*s are true reality. This is the position described by one of Chih-i's favorite phrases, "Every single form, every single fragrance, is nothing but the Middle Way." The practitioner raises the mind of enlightenment on the basis of this insight, and vows to attain Buddhahood and ferry over sentient beings.

The discussion on the Four Noble Truths is followed by a section on the bodhisattva's Four Extensive Vows. At the beginning of this section, it is stated that, since the vows to ferry over sentient beings are already implied in the arousal of the aspiration for enlightenment, there is, in actuality, no need for an independent treatment of the Four Extensive Vows. However, this is undertaken for those beings who have not yet fully understood the significance of the above discussion. There then follows a long explanation of each of the Four Extensive Vows.

The earlier *Tz'u-ti-ch'an-men* and *Fa-chieh-tz'u-ti* only theorized how each of the Four Noble Truths was the basis for each of the Four Extensive Vows. But the *Mo-ho Chih-kuan* emphasizes not so much how each specific Vow arises from its corresponding Truth, but how these Four Extensive

Vows as a group are aroused at four different levels corresponding to the Four Teachings. The central topic in the earlier *Tz'u-ti-ch'an-men* and *Fa-chieh-tz'u-ti*—why bodhisattvas arose the aspiration for enlightenment on the basis of the Four Noble Truths when *śrāvakas* do not—is not particularly emphasized in this work. However, it does stress that at the bottom of the bodhisattva's vows lies his compassion, which is lacking in the practitioners of the Two Vehicles. In any case, it is stated that the former three level of Vows are ultimately only provisional teachings (*upāya*) of Buddhism, and only the last level of Vows based upon insight into the Complete Teaching, is the Buddha's true teaching (T46, p. 9b).

In conclusion, the *Mo-ho Chih-kuan* follows Chih-i's earlier works in discussing the arousal of the aspiration for enlightenment in terms of the Four Extensive Vows based on the Four Noble Truths. However, it differs from the earlier works in that it distinguishes four different levels at which these Vows can be aroused. But we may conclude that this multi-levelled interpretation of these Vows and Truths give the *Mo-ho Chih-kuan* a depth which was lacking in Chih-i's earlier works.

C. Four Noble Truths and Four Extensive Vows in the *Ssu-chiao-i*

Chih-i spent his final years writing a commentary to the *Vimalakīrti Sūtra*. The twelve *chüan Ssu-chiao-i*, which exists as an independent work at present, was a part of one version of this commentary.³⁰ This work gives an outline of the Four Teaching, and discussed in great detail the various stages in the path of the practitioners of the respective teachings. In each case, the

bodhisattva's practice is said to begin with the arousal of the aspiration for enlightenment. This is again defined as the Four Extensive Vows arising from insight into the Four Noble Truths. This text systematically explains how practitioners of each of the Four Teachings give rise to four different kinds of Extensive Vows on the basis of each of the four kinds of Four Noble Truths.

Bodhisattvas of the Tripiṭaka Teaching arouse the Four Extensive Vows on the basis of the Four Noble Truths of Arising and Passing Away. The reason why they arouse these vows is again attributed to their compassion. Compassion is defined here by analyzing the Chinese term for compassion, *tz'u-pei*, into its two constituent characters *tz'u* (love; Skt. *maitrī*) and *pei* (compassion; Skt. *karuṇā*). In this way, compassion is said to consist of (1) a great loving mind, which compel bodhisattvas to engage in practices to give the bliss of the Truths of Cessation and the Way to sentient beings bound by the two passions of love and views, and (2) the great compassionate (*karuṇā*) mind which compel them to engage in practices to eliminate the sufferings revealed in the Truths of Suffering and Arising possessed by sentient beings bound by the same two passions.

The Four Extensive Vows enumerated here are, again, taken from the *Ying-lo-ching*. The first vow refers to the vow to ferry over sentient beings, such as heavenly beings, *māra*, non-Buddhists and those of the Six Paths, who have not yet been liberated from the Truth of Suffering of the Triple Realm. The second vow refers to the vow to make sentient beings understand that the *karma* of the twenty-five modes of existence arise from passions of love and views. The third vow refers to the vow to make sentient

beings settle themselves on the Truth of the Way consisting of the thirty-seven aids to enlightenment. Finally the last vow refers to the vow to make sentient beings who have not yet destroyed the cause and fruit of birth-and-death within the twenty-five modes of existence, realize the Truth of Cessation and attain *nirvāṇa* (T46, p. 744a).

Second, no detailed explanation of the bodhisattva's arousal of the aspiration for enlightenment at the level of the Shared Teaching is given in this text. However, it explains that, although the practitioners of all Three Vehicles are considered to gain insight into the Unborn Four Noble Truths in this teaching, only the bodhisattvas arouse the vows through their compassion on the basis of these Truths. It is explained that it is for this reason that they are called *mahāsattvas* (T46, p. 748c).

Next, the text only gives a cursory explanation of the Four Extensive Vows aroused at the level of the Distinct Teaching. Again, it is stated that since bodhisattvas have pity for sentient beings, they are compelled to engage in practices to give them the bliss of the Infinite Truths of Cessation and the Way, and eliminate the suffering of the Infinite Truths of Suffering and the Way. These bodhisattvas arouse the Infinite Four Extensive Vows, vowing to ferry over sentient beings from the Infinite Truth of Suffering, make them understand the Infinite Truth of Arising, make them settle themselves on the Infinite Truth of the Way, and make them attain eternity, bliss, self and purity of the Mahayana *parinirvāṇa* (T46, p. 753b).

Finally, arousal of the aspiration for enlightenment at the level of the Complete Teaching is explained in terms of objectless compassion³¹ and Non-created Four Noble Truths. Since bodhisattvas of this teaching possess

objectless great love, and contemplate that birth-and-death is *nirvāṇa* and passions are enlightenment, they are compelled to arouse vows to engage in practices to give the bliss of the Truths of Cessation and the Way to sentient beings. Similarly, because they have objectless compassion (*karuṇā*), and contemplate that *nirvāṇa* is birth-and-death and enlightenment is passions, they desire to eliminate the unreal Suffering and Arising of the sentient beings. The Four Extensive Vows refers to the vows to “cause those who have not yet been ferried over from the Truth of Suffering from the Truth of Suffering”³² through knowledge that *nirvāṇa* is birth-and-death; to “cause those who have not yet understood the Truth of Arising to understand the Truth of Arising” through knowledge that enlightenment is passion; to “cause those who have not yet settled them selves on the Truth of the Way to settle themselves on the Truth of the Way” through the knowledge that passions are enlightenment; and to “cause those who have not yet attained *nirvāṇa* to attain *nirvāṇa*” through knowledge that birth-and-death is *nirvāṇa*. Such compassionate vows encompass all sentient beings even while the compassion remains objectless and bodhisattvas remain without thought. The way in which they function is likened to a great cloud gliding along in the sky without effort, or a magnet attracting iron naturally (T46, pp. 761c–762a).

Conclusion

We have considered above the development of the T’ien-t’ai theory of the Four Extensive Vows. We have seen that Chih-i held that the concrete content of the aspiration for enlightenment to be the Four Extensive Vows

and also that he understood each of these vows as having one of the Four Noble Truths as its basis. Chih-i further explained the relationship between them by arguing that understanding into the Four Noble Truths, coupled with compassion, are expressed as the Four Extensive Vows. This structure remained basically unchanged throughout Chih-i's writings. But as the discussion above made clear, his understanding of the Four Noble Truths underwent development with time and this led to the creation of a complex theory of the Extensive Vows.

Notes

I would like to thank Mr. Yamano Toshiro, research assistant for the Committee for the Study of Overseas Buddhism and Mr. Paul Swanson, Research Fellow of the Shin Buddhist Comprehensive Research Institute who is now preparing a doctoral dissertation on the T'ien-t'ai theory of the Three Truths, for reading a draft of this paper and offering much constructive criticism.

1. Tsukamoto Zenryu ed., *Mochizuki Bukkyo Daijiten* (Tokyo: Sekai Seiten Kankokai, 1972) vol. 5, p. 4649.

2. The best treatment of T'ien-t'ai philosophy to date in English are Leon Hurvitz, "Chih-i (538-597). An Introduction to the Life and Ideas of a Chinese Buddhist Monk". *Melanges chinois et bouddhiques*, vol. 12, 1960-1962, pp. 183-372, and The Buddhist Translation Seminar of Hawaii, tr., *T'ien-t'ai Buddhism. An Outline of the Fourfold Teaching*, (Tokyo: Dai-ichi Shobo, 1983), a copiously annotated translation of Chegwan's (d. 971) *T'ien-t'ai ssu-chiao-i*.

3. This important aspect of the T'ien-t'ai interpretation of the Four Noble Truths, and its development from Chih-i's early works to the *Mo-ho Chih-*

kuan, is studied in Shioiri Ryodo, "Tendai Gi ni okeru Shitai ni Tsuite", *Indogaku Bukkyogaku Kenkyu*, vol. 12-2, March 1964, pp. 583-591.

4. Sato Tetsuei, *Tendai Daishi no Kenkyu* (Kyoto: Hyakkaen, 1979) p. 703.

5. *ibid.*, 104.

6. Shioiri, *op. cit.*, pp. 585-586. "T" here and below is the abbreviation for Takakusu Junjiro and Watanabe Kaikyoku eds., *Taisho Shinshu Daizikyo* (Tokyo: Daizo Shuppan Kabushiki Kaisha, 1924). Followed by volume and page numbers.

7. Sekiguchi Shindai, *Tendai Shikan no Kenkyu* (Tokyo: Iwanami Shoten, 1969), pp. 160-162.

8. Certain Buddhist texts hold that the Four Noble Truths are the object of the *śrāvaka's* contemplation. This is the position of the influential *Lotus Sūtra*, which teaches in its well known formula that the Four Noble Truths, the Twelve-fold Chain of Dependent Origination and the Six Perfections were taught by the Buddha for the *śrāvakas*, *pratyekabuddhas* and bodhisattvas, respectively (T9, p. 3c). cf. Leon Hurvitz, tr. *The Scripture of the Lotus Blossom of the Fine Dharma*, (New York: Columbia University Press, 1976), p. 131.

9. Sato, *op. cit.*, p. 236.

10. Suffering due to pain 苦苦, suffering due to disintegration 壞苦, and suffering due to impermanence of created things 行苦.

11. All the passions of views and attitudes of the Triple Realm. See T46, 669a-b, for the interpretation given in the *Fa-chieh-tz'u-ti*.

12. Realms of Desire, Form and Formlessness. The realm of transmigra-

tion.

13. cf. Shioiri, *op. cit.*, p. 586.

14. The theory of the the two kinds of birth-and-death is an important doctrine of the *Śrīmālā Sūtra*. Discontinuous birth-and-death refers to birth-and-death within the Triple Realm. This is the transmigratory existence of common beings. This is said to be brought about by the four levels of passions. Birth-and-death of inconceivable transformation refers to birth-and-death beyond the Triple Realm, belonging to *arhats*, *pratykabuddhas* and bodhisattvas of great power. Although these three kinds of practitioners have destroyed the four levels of passions, they still possess the passion of fundamental ignorance which causes them to be reborn beyond the Triple Realm. Complete enlightenment is not gained until this passion is destroyed (T12, p. 219c, ff.). These sections are translated in Diana Paul tr., *The Buddhist Feminine Ideal. Queen Śrīmālā and the Tathāgatagarbha* (Missoula: Scholar's Press, 1980), p. 167 ff., and Alex and Hideko Wayman, trs., *The Lion's Roar of Queen Śrīmālā* (New York: Columbia University Press, 1974), p. 82 ff.,

15. The Created and Non-created Four Noble Truths are key terms of the doctrinal system of the *Śrīmālā Sūtra*. On these two kinds of Four Noble Truths, see T12, p. 221b–c, and their translations in Paul, *op. cit.*, pp. 191–192, and the Waymans, *op. cit.*, pp. 96–97. The term “Non-created Four Noble Truths” is also employed as the name of the Four Noble Truths of the Complete Teaching within Chih-i's later fourfold scheme of these Truths. According to the Waymans (p. 96, note 79), the Sanskrit term corresponding to these two Four Noble Truths are *kṛta* and *akṛta*. The Waymans translate

these terms as the “Create” and “Uncreate” Noble Truths. Paul translates them as “conditioned noble truths” and “unconditioned noble truths” (p. 191). This is based upon a note in the *Kokuyaku Issaikyo* translation of this sutra, which equate 作 and 無作 with conditioned and the unconditioned, respectively (*ibid.*, p. 193, note 5).

I have translated these Truths the “Created” and “Non-created” in order to bring out the nuance behind Chih-i’s use of the term “Non-created Four Noble Truths”. From the standpoint of the Complete Teaching, the Four Noble Truths are seen as being none other than true reality. Insight corresponding to this teaching is characterized by non-discrimination and lack of mental construction. In explaining the Non-created Four Noble Truths in the the *Fa-hua Hsüan-i*, Chih-i states, “There is no reflection, there is no thought; there is no one who makes or creates 造作 anything” (see p. 22 in text). It is to emphasize this lack of mental construction, i.e., non-discrimination, which characterize this level of Four Noble Truths, that I have translated this term in this way.

16. For example, Sato, *op. cit.*, pp. 237–238 and Shioiri, *op. cit.*, p. 591, note 5.

17. The *Fa-hua Hsüan-i* as well as the other works counted among the Three Major Works are heavily edited versions of lecture notes taken by Chih-i’s disciple Kuan-ting (561–632). Recent studies have emphasized Kuan-ting’s role in editing and revising these texts, stressing how he made extensive use of Chih-i’s other works as well as those of Chi-tsang (549–623) in editing these works for publication. Thus it is now commonly accepted that the Three Major Works, as they now stand, do not faithfully

portray Chih-i's philosophy as he himself presented it. Sato Tetsuei's *Tendai Daishi no Kenkyu* (*op. cit.*), pp. 292-400, is the classic study on this problem. See also the recent work by Hirai Shunei which gives further detailed proof that the *Fa-hua Hsüan-i* incorporates much material from Chi-tsang's *Fa-hua Hsüan-lun*: "Hokke Gengi to Hokke Genron", *Komazawa Daigaku Bukkyogakubu Kenkyu Kiyo*, vol. 42, March 1984, pp. 22-44. However, no one has yet expressed any doubt the theory of the fourfold Four Noble Truths was original to, and played a central role in, Chih-i's lecture which later was edited and published as the *Fa-hua Hsüan-i* and *Mo-ho Chih-kuan* by Kuan-ting.

18. The *Fa-hua Wen-chu* was lectured in 587 (Chih-i age 50); *Fa-hua Hsüan-i* in 593 (age 56); and *Mo-ho Chih-kuan* in 594 (age 57). Sato, *op. cit.*, pp. 361, 339 and 361, respectively.

19. The descriptions of each of the Four Teachings given here and in the pages below, are taken from Ando Toshio, *Tendaigaku: Konpon Shiso to sono Tenkai* (Kyoto: Heirakuji Shoten, 1975) pp. 92-111, and The Buddhist Translation Seminar of Hawaii, *op. cit.* pp. 83-173.

20. The four evils worlds, the four continents, the six heavens of the realm of desire, the seven heavens of the realm of form, and the four heavens of the formless realm.

21. The *Nirvāṇa Sūtra* itself does not define the Four Noble Truths as clearly as this. This paraphrases the four definitions of the Four Noble Truths given at the beginning of this sutra's discussion on this topic (T12, p. 676b).

22. World of transmigration, consisting of the realms of hell, hungry ghosts, animals, fighting spirits, humans and heavenly beings.

23. Four applications of mindfulness, four right efforts, four elements of supernatural powers, five dominants, five powers, seven limbs of enlightenment and the Eight Noble Paths.

24. This succinct definition is given in Ando, *op. cit.*, p. 97–98.

We must mention here the existence of a major controversy within the T'ien-t'ai doctrinal tradition concerning the interpretation of the Truth of Cessation in the Tripiṭaka Teaching. In its explication of this Truth, the *Fa-hua Hsüan-i* states, "Although cessation is not the Absolute, one meets the Absolute by means of cessation" (T33, p. 701a). The same interpretation, in virtually identical words, is found in the *Mo-ho Chih-kuan* (T46, p. 6a). Echo Chiku (1780–1862), in his *Hokke Gengi Shakusen Kogi* (Nihon Bussho Kankokai, ed., *Tendai Daishi Zenshu. Hokke Gengi*. Tokyo: Nihon Bussho Kankokai, 1975, vol. II, p. 90; hereafter cited as *TDZ*) states that this interpretation derives from the *Nirvāṇa Sūtra's* words that "*śrāvakas* and *pratyekabuddhas* have cessation, have the Truth of Cessation but do not have the Absolute Truth" (T12, p. 682c), which clearly distinguish between Cessation and the Absolute Truth. According to this interpretation, cessation is not the Absolute, but one meets the Absolute through the Truth of Cessation. The *Hokke Gengi Shakusen Kojutsu* by Daiho Shudatsu (1804-1884) states,

In the Four Noble Truths as expounded in the Tripiṭaka Teaching of our (T'ien-t'ai) sect, all four (Truths) are considered phenomeona 事. (They are) created *dharma*s which are born and pass away. (Thus they are) classified to belong to the Conventional Truth. Apart from the Four (Truths), it is considered that there further exists the *dharma*-nature whose substance is the un-

created, and which is not phenomena that are born and pass away. This (*dharma*-nature) is called the Absolute Truth. Therefore, it is said, "By means of cessation, one meets the Absolute. Cessation is not the Absolute Truth." (TDZ, II, pp. 90-91)

That is to say, since all the Four Noble Truths are characterized here by birth and passing away, the Truth of Cessation, too, must be characterized in this way. If so, then this Truth cannot be an uncreated *dharma*, and thus cannot be identified with the Absolute, which is uncreated. Such interpretation is not unique to T'ien-t'ai Buddhism. Shudatsu (TDZ, II, pp. 92-93) holds that identical interpretations can be found in Hui-yüan's *Ta-ch'eng I-chang* and Tao-tsang's commentary to the *Cheng-shih-lun* 成實論. However, works such as the *Abhidharma-kośa* identify the Truth of Cessation with *nirvāṇa* (cf. *Kojutsu*, TDZ, II, p. 91). Thus there arises the question as to whether the *Abhidharma-kośa* which identifies the Truth of Cessation with *nirvāṇa* (which, being uncreated, corresponds to the Absolute) or the T'ien-t'ai position which does not identify the two, is correct. The T'ien-t'ai partisans' need to defend their patriarch's words led to a detailed analysis of this problem, into which we shall not go into here. Interested readers are directed to the exposition found in the *Kojutsu* (TDZ, II, pp. 90ff.) as well as the discussion found in the *Tendai Shu Rongi Nihyakudai*, a voluminous collection of debate topics employed in the doctrinal debates (*rongi*) in the Japanese Tendai (T'ien-t'ai) sect (Kouda Ryosen ed., *Tendai Shu Rongi Nihyakudai*. Tokyo: Ryubunkan, 1975, pp. 306-309).

25. Literally "delusions of dusts and sands." Delusions as infinite as dust-motes which result when millions of world systems are ground into dust, or

as infinite as the number of sand particles in the Ganges River.

26. The realms of hell, hungry ghosts, animals, fighting spirits, humans, heavenly beings, *śrāvakas*, *pratyekabuddhas*, bodhisattvas and Buddhas. The entire universe.

27. Four levels of passions together with the passion of fundamental ignorance.

28. Honda Masaaki, "Funi homon o tsujite toraerareta 'Zettai' no Kozo-Chigi no baai o chushin to shite", in Tamaki Koshiro Hakushi Kanreki Kinenkai, ed., *Hotoke no Kenkyu: Tamaki Koshiro Hakushi Kanreki Kinen Ronshu* (Tokyo: Shunjusha, 1979), pp. 319–332.

29. *TDZ*, II, p. 109.

30. Sato, *op. cit.*, p. 422.

31. Compassion which functions without discrimination, ie., without distinct entities as its object.

32. These are the Four Extensive Vows of the *Ying-lo-ching*, slightly rephrased.